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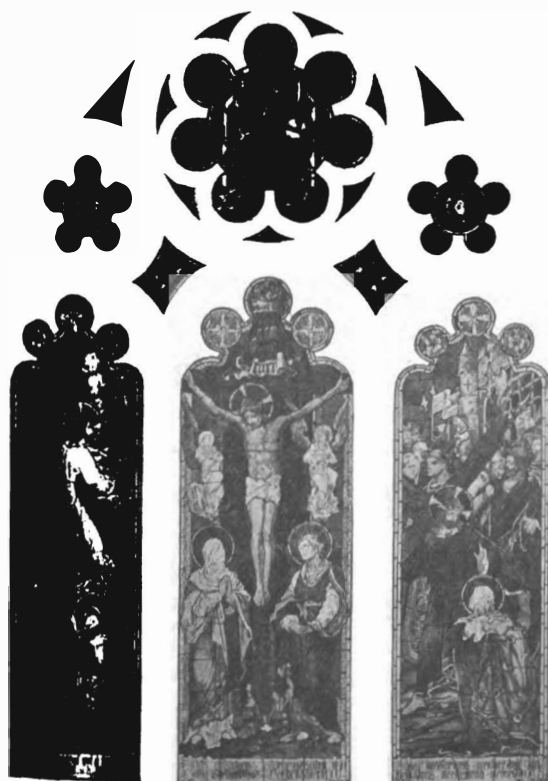
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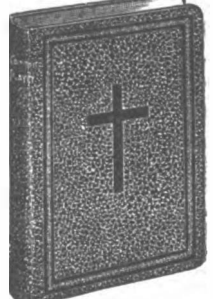
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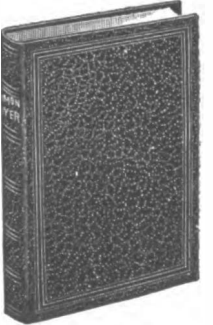
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WHEN accidents happen to hinder dangerous purposes, when opportunities come suddenly for performing some holy work, when words pierce you like arrows shot at a venture, when you wish to pray and cannot; and contrariwise, when He helps you to be fervent, when He gives you means of grace, and when He takes them away; in the seasons of the year, and of life, and especially of the Church's year, it is still the same gracious Master, Friend, Father, Comforter, "changing His voice."—*Keble.*

THE FRAGMENTS THAT REMAIN.

FOR THE SUNDAY NEXT BEFORE ADVENT.

THE Church as a whole, and her children individually, stand at the close of another Christian year, which is fast slipping away into the silent past. Many who began Advent with us last year, animated by a high courage and a brave resolve, will keep the season this year beyond the veil. Others, who entered it, trusting to their own strength and power to live godly lives, have fallen, "starting aside like a broken bow." Over these recusants the angels weep. A third class, shrinking not from anything that God laid upon them, leaning on the arm of the Beloved, nourished by frequent communions, and purified by absolutions, stand to-day upon a higher spiritual plane than they did a year ago. Each one, without spiritual pride, can answer for himself the question whether he has gone forward or retrograded in the year of 1909.

In Ecclesiastes we read these very solemn words, "God requireth that which is past." How tremendously solemn the thought is! We cannot hide the deeds of our past life, God requires them at our hands: and "He will bring into judgment every secret thought, whether it be good or whether it be evil." St. Paul says, "Each man's work shall be made manifest; for the day shall declare it." As the panorama of the past year unrolls before the eyes of each one, what does he see? It is no time for self-pity, though he may have had disappointment, suffering, and heart-breaking sorrows; he sees failure where he dreamed of success, and he sees sins of blackest hue; but there may have been earthly joys, sweet companionships, and innocent recreations. Some look back upon great spiritual joys, glimpses of a door open in Heaven, and a dim realization of that vision which came to Isaiah in the year that King Uzziah died. When one reviews his past life it should be to ascertain what his sins have been, wherein he has failed, and what his sins of omission, as well as of commission, have been. Well may he "take words and turn to the Lord," for it is written, "If we confess our sins, He is faithful and just to forgive us our sins."

After the feeding of the five thousand, they gathered up the fragments that remained, and there were twelve baskets of food where there had been only one to start with. One basket for each month of this past year. What fragments remain to us? Each one of us, alone, can answer the question as to what are the results of this past year in the formation of our spiritual character. We only know in our secret hearts whether we have chosen the service of God or of mammon. That choice comes daily, nay, even hourly, to our consciences; and it is the decision in minor matters which in times of great importance causes us to fall into the depths of mortal sin, or to rise victorious over temptation, holding the Crucifix aloft in our hands, and thereby routing the enemy. In the words of another, "There come great crises in the history of our lives in which the two ways lie very plainly before us, and when, by our own deliberate election of the one or the other, our life gets shaped, and our eternity." More than once this past year, doubtless, each one of us has stood before widely diverging paths, one leading back to the Egypt of worldliness, with its luxurious flesh-pots, *with slavery*, the other, through the wilderness of self-sacrifice, but fed with the Holy Manna, and lighted by the pillar of fire, and finding its ending in the glorious land of Canaan. God, and we ourselves, know which path we have chosen, and now gathering up the garnered fragments of sheaves, we must lay them at the feet of our Judge.

"We are ashamed, dear Lord, they are so few,
Yet do we know Thy pitying love perceives—
Searching these hearts of ours all through and through—
Not what we did, but what we tried to do;
Accept our sheaves."

UNITY AND THE HISTORIC EPISCOPATE.

AMONG the manifold schemes for promoting Christian Unity that are propounded from time to time, we observe almost invariably a misconception of the relation of the "Historic Episcopate" to the subject.

It appears not infrequently in these plans submitted, sometimes by friend, sometimes by foe, as though the Historic Episcopate were some sort of fetich which would "validate" or "regularize" whatever were amiss in Protestant Christianity. Give them Bishops, and lo! unity is obtained! That is the sum and substance of many, perhaps most, of the plans which we read of in the literature of the day. If to that we add a frequently administered caution that we either must or must not "denominationalize" the same Historic Episcopate, we are possessed of the gist of what passes for learned effusions on the subject.

Well, if our Protestant friends assume Churchmen to be adequately represented by some of our apologists, we do not blame them for saying "No, thank you," to our assumed tender of Bishops to them. One would think that the Church existed primarily to propagate Bishops, according to much of our literature. One would assume that the Historic Episcopate was the *sine qua non* which alone must be saved in any "readjustment"—how our ecclesiastical vocabulary is growing!—with our "separated brethren." Throw overboard Confirmation, the Liturgy, the Priesthood, the ecumenical councils, the apostolic succession, our whole relationship to historic Catholicity if you please, but—spare the Historic Episcopate!

One is obliged to ask, Why not throw over the Historic Episcopate as well? Why raise all this turbulence in Christendom for the preservation of an institution that we allow to be robbed of the only value it can have, its due relationship to the Catholic Church, in which it is only a factor?

The real fact is, Churchmen themselves have treated the Historic Episcopate from a false perspective, raising it upon an isolated pedestal that it was not entitled to occupy; and now, after a quarter century of exaggerated importance, the true perspective is beginning to assert itself. If you are to throw away the Priesthood, why not throw the Episcopate with it? Why, indeed?

Long ago we ventured the opinion that the ultimate question between the Church and the sects would be found to be, not the Episcopate, but the Priesthood and the Sacraments. To propound the "Historic Episcopate" as one of the four corners of the Quadrilateral was itself, we fear, a mistake. In its place we might better have said, the *Historic Church*. That is what, ultimately, we shall be obliged to present as the true basis of unity. It might have cleared the ground if we had frankly said so at the start.

Of course that is what we meant. The Historic Episcopate was presented in the Churchly conception of the Episcopate as the mouthpiece, the representative of the Church; the institution that perpetuates the lesser but quite essential orders of the priesthood and the diaconate; the governing power within the Church; the teaching authority reposed in the institution collectively; the vicars of the Holy Spirit in administering Confirmation and Holy Order. All this was, and is, involved in the adjective, *Historic*.

But unfortunately, this conception of the Historic Episcopate, which Churchmen assumed as a matter of course would be understood by the term, was wholly wanting to the party of the second part. He could understand why an executive officer might be a convenient adjunct to any system, and in many instances was quite ready to arrange for it. Methodists and Presbyterians practically possess such executives already; Congregationalists perceive the need for them.

But to erect such a system of executives into equality with the Incarnation, the Holy Scriptures, and the Sacraments, seemed to them not only grossly unreasonable, but even blasphemous. As well might Historic Treasurers, as being qualified to handle ecclesiastical finances, be elevated into such a position! And to make the misconception worse, and the apparent blasphemy even more complete, well-meaning but half-baked Churchmen hastened to assure the parties of the second part that the "Historic Episcopate" did not even imply the "Apostolic Succession." That is to say, according to some who have acted as self-appointed spokesmen on the Anglican side, Churchmen offer as the "irreducible minimum" for negotiation, three divinely created institutions without which Christianity would itself be impossible, and one human system of our own devising, a mere preference among other systems, unconnected

with the apostolic age, in no sense essential. In other words, according to these same spokesmen, Churchmen offer as the basis of unity, three unalterable principles and one stubborn preference of our own, and ask all Christendom to indulge us in our stubbornness!

What an embarrassment these half-baked Churchmen have been in presenting the cause of unity, is at once apparent. If we are right in supposing that, despite the connotation which Churchmen assumed to be implied in the adjective *Historic*, the term "Historic Episcopate" suggested less to the party of the second part than we intended to imply, the obvious duty of Churchmen was to vindicate the necessity of placing that institution on a level with the three other principles. To do that would require that the highest ground as to the Historic Episcopate be taken. Either the phrase means all that we have shown it to imply, or it has no place among the Chicago-Lambeth terms of unity. Protestant Churchmen, by their embarrassing advocacy, have not only placed us in a light of stubborn insistence upon a non-essential, but they have even made us ridiculous in the eyes of the world. There is sufficient sense of humor in the human breast to see the absurd side to this rigid insistence upon a condition that we explain away as unmeaning.

Yet though it is clear to reasonable Churchmen what were the intended implications in offering the *Historic Episcopate*, we must do justice to the implications which the term carried to those on the Protestant side who received it. They saw in it only a system of executives, bound together by a sort of close-corporation rule that only those within should be permitted to admit others; a "closed shop" of ecclesiastical administrators. We must do justice to their sense of disappointment that we should thus have exalted our own "sectarianism" into equality with the essentials of divine revelation. Add to this the well-meant diluting which even this phrase received from our own extreme left, and the cause for the condition of deadlock between Anglicans and Protestants at once appears. We have offered the "Historic Episcopate" with one connotation and they have understood it with another.

OUR NEXT STEP must be one of two that are possible. We must either *make good* our right—even our duty—to include the Historic Episcopate with the essentials or we must withdraw it, or weaken it still further.

Already the proposal to do the latter has been made. It is said we must "re-state more accurately the fact which the Preface to the Ordinal sets forth"; we must explain the Historic Episcopate as emerging "at the beginning of the second century" "clear and distinct," and as "an order of the ministry," recognized as "the channel for conveying orders." These quotations are from one of the most influential writers in the Church. "Why is it not possible," he asks, "(not dwelling on its essentialness to a valid ministry; not even using the adjective valid or even regular) to agree on it as essential to the *historic* ministry, and, taking the valid ministries as they are" [what does this mean?] "(where doctrinal agreement exists, with no condescension on our part and no humiliation on theirs), to offer them this hallmark, this brand, this seal of historicalness," etc.?

A Protestant Episcopal "brand" of ministry offered, together with the Incarnation, the Holy Scriptures, and the Sacraments, as our irreducible terms of unity!

Waive all questions of "validity," even of "regularity," and insist simply on having our own way, without even giving a good reason for it! Could the spirit of sectarianism be more completely set forth? Could stubborn self-will be elevated to a higher pedestal? Could the Quadrilateral be more effectually trampled upon or made ridiculous? We acquit the venerable writer of any intention thus to throw away the essence of what, in other days, he was wont to cherish. We respect his large heart and we honor that yearning for unity which have more than once before this led him to utter words that proceeded rather from the heart than from the head. But for ourselves, we repudiate this repudiation of what the Anglican communion has solemnly affirmed. The Preface to the Ordinal was meant to relate an actual fact, which would remain unchanged in the midst of whatever "re-statement" might be made. The Historic Episcopate was affirmed in the Quadrilateral as standing for the integrity, the unity, of the Catholic Church. To strip these of significance and yet insist upon the Historic Episcopate as an ultimatum, may be compatible with splendid heart-love, but not, we submit, with that clear thought which is demanded by the exigencies of the day. It is to insist upon

what a brother editor is wont to term our "sectarianism." That term, incorrect and mischievous when applied to the spirit of the Catholic Church, is rightly applicable to the spirit of individuals who see in the Protestant Episcopal Church one more sect among sects, which can give and take, in a barter for unity on the best terms that may be obtained.

The other possible step is to *make good* by showing the Christian world *why* the Historic Episcopate must be ranked among the things that must be accepted in advance of negotiations. The mere fact that in a quarter century we have not succeeded in doing this in any single instance shows that we have not gone about it in the right way. Our Protestant enthusiasts have had their innings. They have urged an unhistoric Episcopate guaranteed by no Apostolic Succession, characterized by no dependence upon ecumenical authority, divorced from any necessary relation to the Priesthood or to the administration of Confirmation, not even to be bound by the superior wisdom of the collective episcopate of our own land and day; and the net result is that nobody wants this emasculated system. It would be a strange sort of "Church" that could rank such a system among the essential things to be insisted upon.

What, then, is the *Historic* Episcopate that must have been intended when the Quadrilateral included it among the four essentials as preliminary to negotiations for unity?

It is the order of Bishops *within the unity of the Catholic Church*; each dependent upon the collective episcopate; the collective episcopate dependent upon the historic episcopate in all ages; each Bishop representing the authority of the whole and yet each subject to the whole; a collective body of Bishops, each administering all the duties that devolve upon the order; the conferring of the sacerdotal priesthood and the diaconate; the administration of the seal of Confirmation; the rule and governance of the Church, not as autocrats but in constitutional manner; a teaching body, holding and setting forth the Catholic Faith—all this is implied in the term *historic*. The proof is to be found by applying the test of history. What the Episcopate has been in the Church in all Christian history, apart from local accidents of wealth, temporal power, etc., that the *historic* Episcopate must be in all ages, and it is the *historic* Episcopate, whose history goes back to "the apostles' time," and whose succession has, in fact, come to us from the apostles themselves, that we propound as an essential factor in Christian Unity.

MOREOVER, it is superficial and misleading to view Christian Unity as chiefly dependent upon what each party must *give up*. Rather should the quest be made to discover what each can *give toward* the desired purpose. True unity will bring us an enriched, and not an impoverished, Christianity. If Anglicans are possessed of the Apostolic Succession in the Historic Episcopate, of the grace of Confirmation, of the Catholic faith and worship, these are assets which they can offer to those who have them not. So far from giving them up because others lack them, the chief impetus toward unity must be to recover them. So also, the negotiations with other bodies should take this form: "What principles or gifts can you add to the wealth of the historic Church?" Congregationalists may say, the autonomy of the congregation. We are quite ready to coordinate that autonomy with the system that we have inherited. We do not at all claim our parochial system as an unchangeable element. Presbyterians may offer the principle of the Priesthood of the Laity. It is entirely acceptable to us. We can quite coordinate it with a representative or ministerial or sacerdotal Priesthood. Methodists may offer the spirit of enthusiasm, the insistence upon individual conversion. We can coordinate it, without the least difficulty, with baptismal regeneration and the sacramental means of grace. And so we may easily go through the list of religious bodies. There will be found very little of value to any, that cannot be coordinated with those treasures which we have inherited from the past. Much of it, indeed, we have all inherited together.

Giving up there must, of course, be. The spirit of sectarianism, of disunity, of individualism comes first. This we must all give up together. But there are also official peculiarities that each must give up. We can give up nothing that has been reposed in us as a trust; but we can give up accretions that have gradually been absorbed, such as are not necessary or permanent in their character. "Certainly," says Bishop Hall in his thoughtful paper at the Hartford Missionary Council, printed in these columns two weeks ago, "we do not desire to make Protestant Episcopalians of all Christians. Most of us are ready to drop the name if another suitable title

(at once true and modest) can be found as a substitute." "We are ready to sacrifice the Thirty-nine Articles of Religion along with the Westminster Confession." Perhaps in this Bishop Hall is over-sanguine. Protestant Episcopalians have not, in fact, proven that willingness. It is just because the sectarian spirit does so largely characterize Churchmen themselves that the earnest longings of our leaders for unity have not been productive, and the men who have talked loudest and oftenest about their desire for unity have been those who have voted No on the first of these propositions. Yet of one thing there can hardly be two opinions. *Until* Protestant Episcopalians are willing to give up the name and the Thirty-nine Articles—a body of scholastic opinion representing the thought of one part of the Catholic Church in one temporary phase of its existence—it is almost insolent for us to pretend to a desire for unity. It is on a par with insistence upon retaining the Historic Episcopate, not because it is a part of our trust, in due relation to the Catholic Church, but because we prefer it.

And again, if it would be a step toward unity to give up the Name and the Articles, we ought to do it voluntarily, immediately, because it is *right* to do so, and not by means of any barter. Our name and our historical documents are not for sale or for exchange. Whatever we do, ought to be solely on our own volition. We challenge that Protestant party among us that talks unity and so often refuses to make good: do you *care enough* for unity to surrender these that obviously stand in the way, and do it now?

Nor are we especially solicitous as to whether a substituted name is "at once true and modest." True it must certainly be; but modest? We are describing this American Church in relation to the King's Daughter, who is all glorious within. We, individually, describe ourselves rightly as "miserable sinners"; but the name whereby we would describe that Church into whose communion we invite all other Christians to unite and to pour their riches, must be one that is expressive of the glory of the Body of Christ and not of the limitations of its members. Viewed from the latter standpoint its name is the Church of the Miserable Sinners. Viewed from the former it can hardly be other than the American Catholic Church, if the purely geographical title be, on practical grounds, out of the question. As to action that may be possible with respect to the Thirty-nine Articles, we shall consider the matter later, when discussing subjects for possible legislation in the next General Convention.

Unity demands loyal appreciation of what the Church of divine appointment has in trust for all men. All else we may give up if our brother be offended at it; that, we cannot.

THE suggestion that reprisals for the impending imprisonment of three labor leaders be made by means of a general strike is one that friends of social reform must sternly discourage. American law knows no party of privilege, and too much of the labor movement of the day, like the political socialism of the day, is directed simply toward the exaltation of the union laborer into a privileged class. Americans will gladly assist in the upraising of labor, but they will not exalt laborers into an aristocracy.

And yet we believe both that justice can be served and the dignity of the courts be sustained better than by the infliction of this term of punishment upon these defendants who have been found guilty of contempt of court, provided they will themselves cooperate. They acted under bad legal advice. That does not excuse them, but it is a mitigating circumstance, since it modifies the degree of their criminal intent. If, now, these defendants would pledge their word to obey the law in the sense that it has been construed by the supreme court, we believe that they might well be pardoned by the President after serving perhaps one day in prison. And if, as they have always maintained, these men desire to be law-abiding citizens, they can easily give such assurance. Of course if any such foolish move as a general strike were instituted that course would be impossible. The government must not surrender to coercion or to threats of coercion, and, we doubt not, it would not. But except for that contingency we believe this policy outlined might be a wise one for the administration to pursue. Nobody desires either to imprison men needlessly, or to break down the influence of men who, on the whole, and with some exceptions, have been recognized as wise leaders of large bodies of men who look to them for guidance.

A RATHER novel publication on behalf of a church is the stenographic report of the debates for and against Prohibition that were waged successively in Milwaukee, in Chicago, in Peoria, and in Indianapolis last spring, which is issued in pamphlet form for the benefit of St. Stephen's Church, Peoria, Ill. Mayor Rose of Milwaukee, speaking against Prohibition, was opposed by President Samuel Dickie in the first two of these and by Hon. Dan R. Sheen in the third, while the fourth debate was between Hon. Felix T. McWhirter, on behalf of Prohibition, and State Senator R. E. Proctor against. The series of debates aroused a widespread interest throughout, at least, the Middle West.

We believe that the position which must ultimately be taken by such Americans as do not feel total abstinence to be an invariable moral rule binding upon all men, is that Prohibition is an evil, as being a restraint of liberty such as the normal man can use wisely; but that it has become a lesser evil than the toleration of a traffic that has become unspeakably bad. The pitiful spectacle that the mayor of Milwaukee made in his encounter with a man who, metaphorically, mopped the floor with him, is the least serious aspect of the whole affair, although something of a humiliation to Milwaukeeans, whose ideals are not expressed in their chief magistrate. It is useless, to-day, to discuss the question of Prohibition on the standpoint of the right of the individual to drink temperately and soberly. Even the menace of the saloon in politics is overshadowed by the menace of the saloons, backed by the brewers, in holding society down to the lowest social and civic ideals. Political corruption and moral degradation are joined together in the American saloon. The brewers and their retainers, the saloon-keepers, chose between making their calling a law-abiding, well regulated traffic, and a demoralizing, brutish force, and they chose the latter. They have themselves and their incredible folly to thank for a condition in which the whole traffic, and all that goes with it, are simply loathed by decent people to-day. The traffic is being wiped out of many states, and the wiping-out process will undoubtedly continue.

It is difficult to believe that any reasonable and high-minded person, whatever his view of what *ought to be* possible in connection with the use of liquors, could read this debate, on both sides, without feeling that prohibition must probably be the only cure for the condition that the liquor interests have created. If these interests arranged for the debates, they have proven a decided boomerang to them.

The publication referred to is entitled *Dry-Wet* and may be obtained for 50 cents from the rector of St. Stephen's Church, Peoria, Ill., the Rev. S. G. Jeffords. One feels tempted to wish that the accounts of local Church work and the ecclesiastical portraits had all been omitted.

ONCE more, let Churchmen remember the Advent Week of Prayer. Whatever else we may or may not wisely do with all other Christian people, we can fix, with them, upon times for common prayer; and "the effectual, fervent prayer of a righteous man availeth much." The very proximity of unity brings new dangers and new problems. We must not run from them; rather must we pray for guidance in moving toward them and they toward us.

ANSWERS TO CORRESPONDENTS.

RITUALIST.—(1) Litany days are Sundays, Wednesdays, and Fridays. The time of day is immaterial.—(2) A P. B. rule allows lessons of Morning and Evening Prayer to be interchanged if both offices are not used on same day.—(3) We recall no book now in print in which the mystic interpretation of numbers, etc., is examined.

F. P.—That every man, and not the first man only, is made in the image of God, is the common interpretation of Gen. 1:26. It is the entire human race that is referred to.

M. A. B.—The different sisterhoods have different requirements for admission. Write to the Rev. Mother Superior of the Community of St. Mary, Peekskill, N. Y.; or to the Rev. Mother Superior, Sisterhood of the Holy Nativity, Fond du Lac, Wis.

T. H. K.—The next General Convention will meet in Cincinnati beginning Wednesday, October 5th, 1910.

ITS ADVERSARIES have demolished it a thousand times in argument and pronounced the Christian Church a dead thing, and cried to carry out the corpse, for all was over but the shouting. And they have betaken themselves to shouting, only to find that the slain hydra had raised a new head, and all was to do again.—*Dr. Figgis.*

BLUE MONDAY MUSINGS.

HERE is the last of these travel letters, which have made you sharers of my European recollections, at least in part, this summer. Now, safe home and at work again, my mind turns back to the last days of a long and exquisitely varied journey, and I find myself living over Low Countries experiences with peculiar delight.

We stopped, last time, at Schaffhausen. Picture, thereafter, a hasty journey back to the Thunersee, and then a glimpse of the Black Forest, with Freiburg for a starting point and warm hearted German friends for comrades. Ah, how gorgeous the costumes, how splendid the old minster, how refreshing the

balsam-perfumed air from the pine woods; Treves next, with its superb Roman ruins, so vast that it is amazing how few travellers see them; the vine-clad valley of the Moselle; the Ardennes once more; and then, the Netherlands! I like to think of Belgium and Holland together, despite the rude divorce of 1830. A common language, common traditions, even the memory of family quarrels, make them seem one people, even though under two governments; and the art and architecture have so many points of identity that no division other than an arbitrary one can be made.

A little visit to Ghent, first, under the pleasantest guidance: *la petite Simonne*, thirteen-year-old



THE ROAD TO REST.

daughter of M. le Capitain-Commandant D., of the forces garrisoning the Citadel, is quite an old friend, and her delightful parents knew how to make the glorious past of Ghent seem alive once more. Thirteen centuries old, birthplace of Charles V., adorned with magnificent churches, and guarding, in the Cathedral of St. Bavon, as its chiefest treasure, "The Adoration of the Immaculate Lamb," by the brothers Van Eyck. Ghent is well worth seeing; but I own that the charming family life of my Belgian friends there interested me more, even, than the gloomy majesty of the old Castle of the Counts of Flanders. M. le Commandant was one of the first party of explorers to traverse the Congo, thirty-five years ago. If only the Congo had been left in hands like his, there would be no need for reform of abuses, I am sure.

Next to Bruges, an hour away, for another visit to a Belgian household. One has not seen a country who knows nothing of its home life. I wish I could show you that stately patrician house on the Rue Bandonin Osten, built in 1400, where a famous

Belgian scientist spends his serene and godly old age, in an atmosphere of radiant hospitality and unaffected, simple kindness such as makes a traveller feel no stranger under that roof. Here, too, is another military household; for the daughter is wife of an officer of high rank, splendid to see in his uni-



COMING FROM CHURCH: OOSTKAPELLE.

form and decorations; and Yvonne and Claire, the little daughters, are friends of Simonne and of me. Everyone going to Bruges sees the Belfry, the Chapel of the Sacred Blood, the Memlings in the hospital, and the tombs of Charles the Bold and Mary of Burgundy; and all are well worth seeing. But very few gain entrance to the wonderful lace-school of the Sis-

men profess to show one, not far out from shore, white marble ruins under the sea, where once the Roman city stood. Let antiquarians puzzle over it if they will: for me, the crash of the surf suffices, with the merry voices of the children as they dance in rounds along the beach. A living peasant-child is worth all the antiquities under the earth, *me judice*.



WESTHOVE: THE OLD BISHOP'S PALACE.

There is a wonderfully comfortable inn on the Domburg dunes, unpretentious but renowned. Two German royalties were there incognito when it sheltered me, together with Dutch gentlefolk and a few Germans and Belgians—no Americans or English. And there I rested, in the fullest sense of that word, mind and body at peace, in an ideal atmosphere. Across the fields some miles away lies Westkapelle, with the highest dykes in Holland, and its strange little colony of Norwegians, who have kept their blood unmixed and their racial type through several centuries.

Beyond that, the dunes rising ever higher, Zontelande hides: a fairyland village, all red-roofed cottages immaculately clean, with wheat fields coming up to the churchyard. The streets are actually lower than the sea outside; but still the miraculous well of good St. Willibrord furnishes fresh water unailing to the villagers, albeit not one is left to invoke the Apostle of Walcheren. The Protestant pastor, entering the village church, steps upon a stone bearing a carved chalice and paten, with the name of the last priest to lift up holy hands in that sanctuary. But it is idle to mourn, when Janna Dingmans and Klazina Wondergem are knitting in the sun, making the stockings which wear out so fast in the wooden shoes, but ready to exchange sweet civilities with their American domineer-friend of the year before. We climb the dunes together, at sunset. The children dance gaily in the bright level beams that

ters of the Assumption, sheltered in an old, old, peaceful convent whose weathered red brick cloisters show medallions of Maximilian and Mary, its founders. A habitation of peace, indeed; and gentle old Soeur Léonie, standing between my little companions to be photographed in one of the hushed, sunny quadrangles, was the very impersonation of *une bonne Religieuse*. *Bruges la morte*, they call it; ah, no; so long as charity and piety remain, with courtesy and hospitality to strangers, Bruges will be alive far more truly than many a Babylon, city of confusion and greed.

But I must hurry on for a farewell picture of Walcheren. All through the summer, even among the Alps, I had been singing:

"My heart's in the Netherlands, my heart is not here;
My heart's in the Netherlands, with Willemina dear,
With Willemina Wonters, and Jannetje, and Jo;
My heart is in Walcheren, wherever I may go."



KNITTERS IN THE SUN.

Wherefore, saving the best for the last, I betook myself once more to Middelburg, across the Scheldt, and walked thence, eagerly, impatiently, along those wonderful roads to rest, every step taking me out of our great busy world into a sweet, old-fashioned Arcadia where one almost discerns unfallen human nature. Everywhere I met familiar faces, smiling out from under coif or round hat, with cheerful greetings and waving hands. The sky was pearly, like the inside of a shell; the air was pleasantly salt; the great white farm-wagons lumbered by on their blue wheels; and *Lange Jan* rained down melody from his never-failing carillon. "Home again," I exulted, forgetting a minute that my home lay across the Atlantic and conscious only that I was once more in my own Walcheren.

At Oostkapelle they were just coming out of church, these good Calvinistic peasants, the men first, then the women and children. No vacant seats there, barely standing-room for late-comers; and the very fields put on a Sunday look, to harmonize with the *kerk-kleer* of the peasants. Beyond lay Westhove, sheltered by the dunes, embowered in wondrous boskages of beech and birch whose age is beyond reckoning, and girdled with a moat now as in the brave old days when it was the summer-palace of the Bishops of Middelburg. The *Hervormde Kerk* made short work of Bishops, alas! but Casteel Westhove still stands, its courts echoing to the happy voices of scores of orphans and waifs housed there now.

Vistas of purple and emerald shadows stretch boundlessly, it appears; but one comes at last to the high dunes, and Domburg, City of the Temple, snuggled in behind them, peaceful and sedate, with its Roman bridge and a thousand Roman relics of the day when Nehalennia was worshipped here. The fisher-

gild the Scheldt, touch the tower of the old abbey Middleburg with fire and bring out of obscurity the mighty bulk of the old minster at Veere, far across the island. One last look over the dreamy, enchanted meadows; the warm clasp of tiny fingers: "Good-bye, darling little friends; don't grow up till I see you again, please God." Ah, though I write in a metropolitan rectory 3,500 miles from Walcheren, it seems very near and unspeakably dear. When time and space have ceased to be, I want to claim its peace and purity and the joyance of its children, for part of my heaven. PRESBYTER IGNOTUS.

ALL FIRE is spreading, and surely he to whom it has been given to kindle himself at that Divine Fire will not rest until he hath kindled others also. Not for pride, but for love and dutifulness, he will walk so as that his light cannot but shine before men; he will be on the watch for quiet and effectual means to help those around him and show them the good way, knowing that the promise, "Inas-



ZONTELANDE: ST. WILLIBRORD'S TOWN.

much as ye did it to one of the least of these, ye did it unto Me," stands true as concerning heavenly and spiritual, even more than concerning bodily and earthly relief.—*Keble*.

CONSIDER whom you are resisting, with whom you are trifling.

ANGLO-EASTERN ANNIVERSARY IN ENGLAND.

The A. and E. O. C. U. Gathers for Annual Conference

SEVERAL OTHER ORGANIZATIONS HOLD ANNUAL SESSIONS

Royal Commission Appointed to Inquire into Divorce Laws

OTHER ENGLISH NEWS AND NOTES

The Living Church News Bureau
London, November 2, 1909

THE third anniversary of the Anglican and Eastern-Orthodox Churches Union took place on Wednesday, October 20th. Eucharistic intercession on behalf of the Union began early on that day at a considerable number of churches in London and throughout the country (at the Greek Church, Manchester, last Sunday), and the principal service was that at the Church of St. Alban's, Holborn, at 11 A. M. consisting of procession, with sung litany, and solemn offering of the Holy Sacrifice. The sermon was preached by the Rt. Rev. Dr. Gaul, late Bishop of Mashonaland. Non-officiating clerical members, vested in full choir habit, occupied places in the chancel. The collection was for the new fund for the training of Orthodox-Eastern clergy for the Colonies. In the afternoon, members, associate-members, and associates met for a *conversazione* in the porch room of Sion College, Victoria Embankment, where a small loan exhibition of Eastern Church ornaments, such as eikons and vestments, were on view. This was followed by the annual general meeting, in the upper hall of Sion College, the English Vice-President (the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn) presiding. The following members of the General Committee were re-elected:—The Rev. Messrs W. Wakeford, R. F. Borough, Prebendary Ingram, and P. Dearmer. Five members have resigned owing to inability to attend. The Rev. C. B. Perry, Cambridge, N. Y., has also retired, as his place on committee has been taken by the two Vice-Presidents of the Branch in the United States, the Rt. Rev. Raphael (Syrian-Orthodox Bishop), Brooklyn, N. Y., and the Rt. Rev. Edward M. Parker, Bishop Coadjutor of New Hampshire. The following were elected members: The Ven. Archdeacon Potter, Cyprus; Professor Menardos, Oxford; The Rev. J. Darragh, late rector of Johannesburg; and Professor Orloff, London University. The general meeting was followed by a public meeting in the same place, the Vice-President presiding. The speakers, besides the chairman, were the Rev. J. Darragh, Professor Menardos, Professor Orloff, the Hon. General Secretary, and others.

An appeal has been issued by the Council for the Providing and Training of Orthodox Clergy for the Colonies (formed in coöperation with the A and E. O. C. U.), having as its chairman Dr. Blyth, English Bishop in Jerusalem and the East, which points out the following scheme:

"It is proposed that a few specially qualified Eastern clergy should be chosen by their own authorities to receive a University training in England. This would be probably at King's College, London, and their religious studies would remain under the supervision of their own superiors. After such a period of study and contact with Western social and ecclesiastical life they would, we feel convinced, be the better fitted for dealing with the special problems that would meet them among the Eastern populations who so rapidly become westernized in thought and manner of life. Their ministry would be under the supervision of their own Church authority, with the coöperation of the Anglican Bishop of the diocese. These priests, after serving in our colonies for a period of years, would on their return to their native land, we hope, become a power for good in their Church at home also."

The cost of the training of one priest would probably amount to about £400 for the course of three or four years. This, and any further necessary expense, would be shared in fixed proportions by this Council and the Eastern-Orthodox authorities. The scheme has received preliminary approval from the Ecumenical Patriarch of Constantinople, the Archbishop of Corfu, and the Metropolitan of Athens, and has also the approval and commendation of the Archbishop of Canterbury and York.

C. E. M. S. AND LAY REPRESENTATION.

At the annual conference of the Church of England Men's Society, held at Nottingham week before last, the proceedings were mainly devoted to the consideration of the proposed new constitution and rules, and to a discussion of the subject of lay representation in the government of the Church. A resolution

was carried urging all branches to influence their own members and other qualified Churchmen to do their utmost to make the scheme of lay representation a reality in the life of the Church, and to this was added a rider in favor of Churchwomen voting. Last year Mr. C. F. G. Masterman, M.P., gave an address to the delegates, while this year the Conference was addressed by Lord Robert Cecil, K.C., M.P., who strongly emphasized the spiritual side of things.

WORK OF THE SOCIETY OF THE SACRED MISSION.

Two meetings in support of the Society of the Sacred Mission in its work of training candidates for Holy Orders were held at the Church House, Westminster, yesterday week. The chair was taken at the afternoon meeting by the Rev. Dr. Ottley, Canon of Christ Church, Oxford, and Regius Professor of Pastoral Theology in the University, in the absence of the Bishop of St. Albans.

The chairman spoke of two of the main facts which gave rise to the movement and work of the Rev. Father Kelly at Kelham—namely, the appalling dearth of clergy, and dissatisfaction with the ordinary training of the average English priest. To meet these, Father Kelly had put forward two efforts: Free access to the priesthood, and a training adequate to the vocation. Dr. Ottley had come to the conclusion that Father Kelly's efforts should be given all possible encouragement. His experiment was justified by its results.

Father Kelly (director of the society and warden of the college), who then spoke, referred to the principles for which his system stood, and denied that Kelham was in any sense a party theological college. Their men were taught to think out their way, and to understand differences. "Once a thing is understood," said Father Kelly, "it becomes as the bread of life which you long to share with people; it ceases to be a brick which you want to throw at people." Turning to the money side of the question, he asked the Church to free them from the "maddening anxiety" of wondering from day to day whether it would be possible for them to go on much longer. What he asked for at that meeting was £2,500. They had now at Kelham eighty students. "Will the Church," asked Father Kelly, "admit that such men are worth £30 a year?"

In the evening the chairman was the Rev. W. B. Trevelyan, warden of the Liddon House, London, who spoke of the deeply favorable impression left upon his mind after a recent visit to Kelham. He believed the work being done there was particularly important at the present time, when in England our greatest need was a real religion and one that had depth about it. Father Kelly was certainly teaching men to think, and he was also putting theology in its right place in his system of training. If they believed that he was on the right track in this important matter of training clergy, they were bound to relieve him of his present financial anxieties. The next speaker, the Rev. J. J. Stockley, vicar of St. Paul's, Burton-on-Trent, had also been visiting Kelham recently, and he, too, had come away filled with admiration of what he had seen there. Father Kelly gave another striking address, in which he urged that life from the point of view of our holy religion must be regarded as a whole. "We want," he said in a striking epigram, "to stamp the crucifix on the walls of the Stock Exchange."

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

To the many friends and supporters of the Universities' Mission to Central Africa, Oxford was the centre of interest last week. This splendid and historic Catholic mission was commemorating its jubilee there. On Sunday, October 24th, sermons were preached in connection with the anniversary in most of the college chapels and parish churches, the Bishop of London being the preacher in the evening at the University Church of St. Mary the Virgin. After service that Sunday evening there was a crowded meeting in the hall of Christ Church College, presided over by the Bishop of London, and addressed by the Rev. Canon Dale, of Zanzibar.

The Bishop, in introducing the speaker, said he himself had only three things to say. The first thing was that he always felt that this mission kept up the standard of the Church. Then he wished to say that it had been blessed in marvellous ways. And the third thing was that Oxford was absolutely pledged before all the world to support the Central African mission. Canon Dale began his exceedingly interesting address by referring to his old tutor at Christ Church, Mr. Madan, who served him for two terms and then suddenly disappeared, and he had not the remotest idea where he had gone. Ten years passed, and when he himself entered the Universities' mission the lost one was found; the first person to welcome him at Zanzibar was his old college tutor, Mr. Madan. He was now at Fort Jameson in Northeastern Rhodesia and working hard at the different local languages, and when there was a Bishop for Northern Rhodesia, he would find in Mr. Madan a right hand that had already done a great deal of pioneer work.

Canon Dale went on to say he had kept the best thing for the last, to show what the best evidence of the influence of Christianity was when the Church was really doing its work. Before leaving Zanzibar, he had asked Samwil Sehoza, one of their native priests:

"You, Samwil, have known this country for a long time; your father was a Mohammedan, and when you were a little boy you were a Mohammedan, too; what do you think of the chance of the Church of God in this conflict with Mohammedanism?" and he said, "Here I think in our district we shall win." Canon Dale asked why. "Because," he said, "wherever the Church of God exists as an organization with its schools, with its churches, with its dispensaries, and with its hospitals, it is not very long before the people of the country find out who cares most for them, the Christian or the Mohammedan teacher; and they have found that in our district the Christian teacher cares most. They have never forgotten the locust famine in the Bondei country."

I hope to give an account of the Congress held in connection with the U. M. C. A. jubilee in my next letter.

The announcement has been made that the Rt. Rev. John E. Hine, D.D., M.D., D.C.L., formerly Bishop of Likoma, and then of Zanzibar, has accepted the offer of the new Bishopric of Northern Rhodesia, which has been founded and endowed as a jubilee thank-offering by supporters of the Universities' Mission. Dr. Hine began his career as missionary in East Africa (in connection with this mission) in 1889, and was consecrated to the Episcopate in 1896.

COMPOSITION OF THE DIVORCE COMMISSION.

A Royal Commission has now been appointed upon the law of divorce and its administration. The terms of reference are:

"To inquire into the present state of the law and the administration thereof in divorce and matrimonial causes and applications for separation orders, especially with regard to the position of the poorer classes in relation thereto, and the subject of the publication of reports of such causes and applications, and to report whether any, and what, amendments should be made in such law or the administration thereof, or with regard to the publication of such reports."

The Commissioners will further have power to make an interim report. The Commission is constituted as follows: Lord Gorell (chairman), the Archbishop of York, the Earl of Derby, the Lady Frances Balfour, the Rt. Hon. Thomas Burt, M.P., Lord Guthrie, Sir William Anson, M.P., Sir Lewis Dibdin, K.C., Sir George White, M.P., Mrs. H. J. Tennant, his Honor Judge Tindal Atkinson, Edgar Brierly, Esq. (stipendiary magistrate of Manchester); Rufus Isaacs, Esq., K.C., M.P., J. A. Spender. It is almost superfluous to point out that this Commission has been appointed expressly with the view of making divorce still more a national evil than it is at the present time. This is at once self-evident from the terms of reference and the selection of Lord Gorell as chairman of the Commission. It is this newly created peer from the ranks of lawyers who is at the head of the movement for "cheap divorce," and who, as chairman of the Lord Chancellor's Committee, brought the subject before the House of Lords some months ago. It is a matter of satisfaction, however, that there is a female element on the Commission, and women of such great respectability and high character. It is most earnestly to be hoped that the Archbishop of York will make his influence strongly to be felt on the side of the sanctity of marriage and the purity of home life. In all probability the present government will be *non est* long before the Commissioners have completed their labors, and this would *not* be a regrettable circumstance, in the event of the report being unanimously, or by a majority, in favor of increased facilities of divorce.

OTHER MENTION.

Notably among the many churches in England that are keeping the festival of All Hallows as their patronal festival is All Saints', Margaret street, which is happily in these days no longer an "extinct volcano." At the High Mass on All Saints' Day the music was Saint Saens in G minor, being sung, it is said, for the first time in England, and described by the vicar as "a very fine work, strong and solemn." It is to be regretted, however, that they go in so much at All Saints' for what I can not but call "unecclasiastical music." The full list of preachers during the octave is a remarkable one. It includes the names, among others, of five Religious, representing four different communities: Father Congreve and Father Waggett, Society of St. John the Evangelist; Father Andrew, Society of the Divine Compassion; Father Kelly, Society of the Sacred Mission; and Dom Aelred Carlyle, Benedictine Community of the Isle of Caldey.

Another important and interesting event took place last week, the opening of the new theological college at Cheshunt, but I must leave my account of it until next week.

J. G. HALL.

NEW YORK DIOCESAN CONVENTION.

THE most important business brought before the convention of the metropolitan diocese, which was held in Synod Hall last week on Wednesday and Thursday, was the mooted question between division of the diocese and other possibilities of added episcopal supervision. The net result of a somewhat prolonged discussion was the expression of opinion favorable to the pending proposal in General Convention to permit of the choice of a Suffragan Bishop; and authority given to the Bishop to seek assistance from other Bishops during the coming year at the expense of the diocese. The elections consumed a considerable amount of time, and the notable deaths in the past year involved several changes. Dr. Clendenin was elected on the Standing Committee, to which he had previously been appointed for the unexpired term of Dr. Harris. For General Convention Dr. Manning and the Rev. James E. Freeman succeed the late Dr. Huntington and Dr. Cornelius B. Smith, while Wm. Bayard Cutting succeeds Everett P. Wheeler in the lay order, the latter, however, heading the list of provisional deputies.

THE OPENING SERVICE.

In the Crypt of the Cathedral, the Rt. Rev. David H. Greer, D.D., Bishop of the diocese, celebrated the Holy Communion at the opening service; being assisted by the Rt. Rev. Dr. Hall, Bishop of Vermont, Archdeacon Nelson of New York, and Archdeacon Burch of Staten Island. About 600 clergy and deputies were present. The business sessions were held in the hall adjoining.

THE ELECTIONS.

Mr. Richard M. Pott was reelected treasurer of convention. The Rev. Robert B. Kimber was elected secretary of the diocese to fill the vacancy caused by the death of the Rev. Dr. Thomas R. Harris. Assistant secretaries were appointed: The Rev. Hiram R. Hulse, Rev. Frank H. Church, and Rev. Horace R. Fell. Elections were begun on the afternoon of the first day and continued up to the last minutes of the convention, resulting as follows: Standing Committee: Rev. W. M. Grosvenor, D.D., Rev. Amos T. Ashton, D.D., Rev. W. T. Manning, D.D., Rev. Frank M. Clendenin, D.D., and Messrs. George MacCulloch Miller, Herman C. Von Post, George Zabriskie, Charles H. Russell.

Deputies to General Convention:

Rev. J. Lewis Parks, D.D., Rev. W. M. Grosvenor, D.D., Rev. William T. Manning, D.D., Rev. James E. Freeman, and Messrs. J. Pierpont Morgan, William Bayard Cutting, Francis L. Stetson, Henry Lewis Morris.

Provisional Deputies:

Rev. Charles S. Burch, D.D., Rev. Leighton Parks, D.D., Rev. W. L. Robbins, D.D., Rev. E. M. Stires, D.D., and Messrs. Everett P. Wheeler, Andrew C. Zabriskie, Stephen Baker, A. Spencer Murray.

For the Federate Council:

Rev. William J. Seabury, D.D., Rev. F. B. Van Kleeck, D.D., Rev. Charles F. Canedy, D.D., Rev. John P. Peters, D.D., Rev. W. M. Grosvenor, D.D., Rev. Henry Mottet, D.D., Rev. Lawrence T. Cole, Ph.D., Rev. Robert V. K. Harris, and Messrs. G. Macculloch Miller, Henry Lewis Morris, Irving Grinnel, Elihu Chauncey, Douglas Merritt, Andrew C. Zabriskie, W. Bayard Cutting, Harry C. Barker.

Representatives to Missionary Council:

Rev. Messrs. Hugh Birkhead, James E. Freeman, George A. Strong, Rev. F. B. Van Kleeck, D.D., and Messrs. Douglas Merritt, William Jay Schieffelin, John W. Wood, Eugene M. Camp.

SUFFRAGAN BISHOP FAVORED.

On Wednesday after luncheon, the Bishop read his annual address. In it he stated very plainly that he did not want a Coadjutor, but said he was willing to have a Suffragan Bishop (should authority be given at the next General Convention) or to divide the diocese. After much discussion the following resolution, offered by J. Pierpont Morgan, lay delegate from St. George's Church, was adopted:

"In view of the burdens imposed on our honored Bishop, and in view of the fact that no adequate relief can be had for the period of at least a year, be it resolved that the Bishop of the diocese be requested by this convention to seek for and obtain such assistance from his brethren of the American Church as he may from time to time deem desirable; and be it further resolved that the treasurer of the diocesan fund be directed to pay the expense of such assistance from said fund."

On motion of the Rev. Dr. J. Lewis Parks, after much discussion, and strong opposition led by the Rev. Dr. Leighton Parks, the convention expressed a favorable opinion of the legislation of the General Convention now pending which creates the rank of Suffragan Bishop, although New York's deputies to the 1910 General Convention "are not instructed."

It was a matter of comment that some of the principal advocates for a division of the diocese heard in previous conventions on the same question this year were just as strongly committed to the view that division at this time was quite inexpedient because so impracticable.

MATTERS OF FINANCE.

Financial questions occupied considerable of the sessions. A canon was adopted making new parishes ineligible for union with the convention unless they paid their rectors \$1,500 if married, or \$1,200 if unmarried, as annual salaries, in regular monthly installments, and provided a suitable residence or a reasonable allowance in lieu thereof.

For the furtherance of simplifying the financial methods of the diocese, provision was made (on motion of the Rev. Dr. George R. Van De Water from the Committee on Parochial Obligations) for a committee on finance to consist of two clergymen and four laymen.

The Bishop announced that the diocese had for the first time paid in full its apportionment for General Missions. In his opening address he had made reference to the heroism of the clergy working in isolated missionary stations in rural districts under hard conditions. He again urged that they receive enough to enable them to do their work without undue anxieties over money matters. The convention listened sympathetically and took action for making better conditions.

CHANCELLORSHIP NOT CREATED.

Although the Bishop almost pleaded for the enactment of a canonical provision, introduced at his request by the Rev. James E. Freeman, creating the office of Chancellor, the committee on constitution and canons reported adversely, and the whole subject was referred to the 1910 convention.

GREETING TO JEWISH RABBIS.

A resolution offered by the Rev. Karl Reiland, seconded by the Rev. Dr. Van de Water, was adopted providing for a committee of three to transmit a "message of affectionate greeting" to the Central Conference of American Rabbis, then in session in Manhattan.

CATHEDRAL LEGISLATION.

That portion of the Bishop's address referring to the Cathedral having been referred to a special committee for consideration and report, the Rev. Dr. E. M. Stires from that committee recommended several resolutions. One referred to the local pastoral and missionary work which the Cathedral of St. John the Divine might do in its neighborhood among the twenty thousand people already housed, and the twenty thousand soon to occupy the buildings as yet uncompleted. Another recommendation empowered the Bishop to appoint a special committee of six to raise a million dollar additional endowment fund with which to carry out the first recommendation.

ADJOURNMENT.

After some routine business and the reference of certain resolutions to special committees, and the approving of the minutes, the convention adjourned at 7 o'clock. By request of Bishop Greer, the Bishop of Vermont led in a brief devotional office, and the Bishop of New York dismissed the members of the convention with his blessing.

THE BISHOP'S ADDRESS.

The Bishop first touched on the needs and condition of work in the rural portion of the diocese, asking that the stronger parishes in the city would render greater assistance. He then touched on methods of diocesan finance, suggesting certain changes of administration. Coming to the subject of General Missions he congratulated the diocese on having met its entire apportionment for the first time. "Our missionary work means," he said, "that the religion of Jesus Christ is a religion for human life, and not for any part or section of human life, whether near or far away, yellow, black, or white. It goes beneath our social and national divisions, our conventional distinctions, our classes and our castes, of every name and rank, and addressing itself to what is essentially human in them, it is heard to say, in the person of its Founder, 'I, if I be lifted up, will draw all men unto me!' And why will He if lifted up draw all men to Himself? Not because He is a great or the greatest of all spiritual teachers or of all moral teachers or the greatest of moral examples for us to try to follow, imitate, and copy. No, not merely because He is that; but because He also is very much more than that; because He is no less than the incarnation of God.

"Yes, the incarnation of God, pure, spotless, undefiled, of the Virgin Mary born: God manifest in the flesh. And that, too, is what, within our limitations and according to our measure, our human life should be. As physical nature reveals Him, so should human nature, our flesh and blood, reveal Him. It, too, should become an incarnation of Him. And that is what Jesus Christ enables it to become. He brings it into touch, into living touch, with God, revealing God through it, and causing God more and more to take possession of it."

He took up the matter of education, commending the efforts that are being made to improve secular education. "We are attaching much importance to education to-day, to secular education, and doing much for it and spending much upon it," said he, "and rightly, for all this is good, is very good; and yet it should not be forgotten that even the Church itself is to-day in danger of forgetting that the school is not a substitute, cannot be a substitute, whether the public or university school, for the work of the Christian Church.

"I do not begrudge what is given to secular education, to secular research. It is needed and is worthily bestowed. But it is a pur-

(Continued on page 84.)

"VICTORIES OF THE FAITH" AROUSE NEW YORK CHURCHMEN

A Thousand People Turned Away from Carnegie Hall

YOUNG PEOPLE'S MISSIONARY CONFERENCE AT THE MISSIONS HOUSE

St. Stephen's Alumni Enthusiastic for the College

OTHER CHURCH NEWS OF NEW YORK.

Branch Office of The Living Church
416 Lafayette St.
New York, November 16, 1909

BISHOP GREER'S call for the clergy and people of the diocese of New York to come together and consider "The Victories of the Faith" met with a hearty response. On Tuesday night, the eve of the diocesan convention, Carnegie Hall was crowded to the extent allowed by fire regulations. Then many went home annoyed that they were not so fortunate as to be box-holders or to have cards of admission. About one thousand persons shut out of the great meeting heard of the arrangements for an impromptu overflow meeting in the Church of Zion and St. Timothy, about a block distant, and listened to the speeches announced on the Carnegie Hall programme.

Bishop Greer presided at the great gathering. "I asked the diocese to turn out to-night," he began. "It has apparently done so. I am sorry that all could not get in."

The Bishop spoke of the present age as one of the seasons of great change, such as the world had already known in the fourth century and in the days of the Crusaders and the Schoolmen.

"This generation of ours," he said, "will witness more radical changes than any period of equal duration, and so I have asked you to come to listen to the story of the Victory of the Faith, which has exerted so mysterious an influence on the lives and consciences of men, that unprejudiced witnesses like Lecky can declare that the simple story of Christ's years on earth has done more to regenerate mankind than all the philosophies or the exhortations of moralists."

Bishop Hall, of Vermont, in speaking of the victory of the faith in the past, bade Christians not to apologize for their belief, but to remember they were indeed militant Christians. Speaking of the need of spreading Christianity in foreign lands he said: "We must spread it in China and Japan. We must spread it in Africa. Perhaps you will allow me to specify—in the Congo Free State." After declaring that one great victory of Christianity was the spreading of the idea that God is the perfection of moral goodness, he went on:

"The position that woman holds with us, her dignity, independence, equality, is absolutely due to Christianity. I am not going to trespass on woman's suffrage. It is a purely political question with a good deal to be said on either side. But mark this, it is Christianity alone that has made that question possible. The dignity of women involves this in social life—that women have the right to demand the same standard of purity for men that men demand for women. That is woman's right. There is female equality."

George Wharton Pepper of Philadelphia discussed the victory of faith in the present and pointed out that the world, apart from religious agencies, had arrived at certain conclusions that assist religion. Thus men now generally accept the idea of personal immortality and appreciate that a man is at his best when he is acting with loyalty to others.

The Rev. Dr. Slattery of Christ Church, Springfield, Mass., told the audience of his dreams of the victories of the faith in the future. He spoke of the new vigor which might come to Christianity through its heathen converts, and how much scholars might do for the faith when they had passed from destructive criticism to the discovery of what the faith really is. He had this to say of Church unity:

"It seems to me that it is not so much essentials which hold Christians apart as beautiful customs. We have a beautiful custom of liturgy; others have a beautiful custom of free prayer. We really fear for these beautiful customs and hold back on account of them. I believe that God will show us the way to keep these beautiful customs as well as the essentials and to lift them up to some higher form of unity."

The music was under the direction of Mr. Farrar, the organist and choirmaster at the Cathedral of St. John the Divine. About five hundred men, women, and boys in vestments, from some New York City choirs, sang hymns and an anthem from Gounod's *Redemption*, and a small orchestra reinforced the great organ.

YOUNG PEOPLE'S CONFERENCE..

An interesting fact in the educational campaign which is taking strong hold upon young people throughout the Church is the development of the mission study classes graded to suit the various ages of children whom they will teach. This was illustrated in a practical manner in the classes held during the

Young People's Conference at the Church House last week. One class largely attended was taught by Miss Grace Hutchins, Junior chairman of Massachusetts. The book studied was *Winners of the World*.^{*} The members of the class were requested to bring in outlines showing how they would teach the subject matter of the book to children from eight to twelve years old, and each of the four sessions was taken up with discussion of the problems involved. Under the able guidance of the leader the class proved most interesting and valuable.

Another class specializing upon teaching older children was that led by Miss Anne M. Hubbard, Junior educational secretary for Pennsylvania. The book used was *Uganda's White Man of Work*.^{*} Here also the child-mind was dealt with as "a twig to be trained, not a portfolio to be filled."

The three afternoon sessions of the conference were addressed respectively by Professor Rhinelander of Cambridge, Mass., Mr. Silas McBee, and Rev. W. E. Gardner of Cambridge. Each made a distinctive contribution to the interest of the programme.

The value of the educational work was strongly set forth on the afternoon of the first day by Mr. Rhinelander. He drew the parallel of an electric current propelling a car. With the connection made, heat, light, and power are produced. So in the educational campaign, the imagination aroused by presentation of the problems of world-wide Church extension kindles the mind with interest to reflect upon them, until with the light of reflection, the will takes hold to issue in the power of Christian activity toward their solution. "Giving," the subject of the second afternoon, was well dealt with by Mr. McBee. There can be no Christian grace unless it issues in action which in spirit goes out to all humanity. Mr. Gardner, on the last afternoon, stirred the conference with his discussion of "The Value of the Missionary Viewpoint in the Sunday School." Three facts were emphasized. First, the mind of the child responds to different methods of approach at different ages; second, the development of a true Christian spirit in the child requires the direction of his impulse toward expression in Christian activity; and third, the importance of teacher training to this end. As an illuminating book on the subject Mr. Gardner recommended Coe's *Education in Religion and Morals*.

Interest was added to the Thursday morning session by Miss Emery's talk on recollections and impressions of her trip to the far East.

The morning following, Miss Sarah Lowrie of Philadelphia contributed a distinctive and important feature to the programme in her talk on "Boys and Missions." With keen humor she spoke of the failure to understand the real nature of the boy and drew the conclusion that it was rather a problem of the grown-up than of the boy. She then gave a detailed account of a successful chapter of the Brotherhood of St. Paul in her city, of which she had intimate knowledge. The meeting proved even more helpful when Mr. Gardner told of a parish where, the Brotherhood not having been successful, the boys were being actively interested through other methods.

While representatives from ten outside dioceses and between forty and fifty from New York attended the conference, it is to be regretted that more parochial leaders in this diocese did not take advantage of the opportunity for study and discussion, under able guidance, of the problems of the missionary enterprise among young people.

ST. STEPHEN'S ALUMNI.

St. Stephen's College Alumni Association and her Former Students' Association gave a complimentary dinner to the Rev. Dr. William C. Rodgers, the new president of St. Stephen's, on Monday evening, November 8th, at the Hotel Manhattan. The other guest of honor was the Rev. Dr. George B. Hopson, so many years the faithful Professor of Latin at St. Stephen's and more than once its acting warden. The Rev. Dr. Reazor acted as toast-master in the absence of Rev. Dr. Sill of Cohoes, who is the president of the Alumni Association. After toasts to "Alma Mater" and to the revered memory of the late Dr. R. B. Fairbairn, who gave almost the whole of his noble life to the upbuilding of the college, the new president, Dr. Rodgers, responded to the hearty greetings of the men in a hopeful and courageous speech, in which he described the present favorable conditions at St. Stephen's and the hopes of all for its future growth and success.

Dr. Hopson, after three rousing cheers, followed, responding to "The Faculty"; and H. A. Fairbairn, M.D. (son of the late warden) spoke for "The Trustees."

Mr. Edward S. Hale, of the class of '09, now a tutor at St. Stephen's, spoke for "The Undergraduates" and their feeling of affection for Dr. Rodgers.

Then followed a series of excellent speeches. Dr. Bennett spoke on "St. Stephen's Men in the Church's Ministry," and said that she had given FOUR HUNDRED of her sons, and that many of them had held positions of honor and trust in the councils of the Church.

^{*} Copies may be obtained for 35 cents by addressing the Educational Department, 281 Fourth Avenue, New York City.

Archdeacon Van Kleeck spoke of "St. Stephen's Relation to the Diocese of New York" and of her claims for a larger support and recognition. Mr. Edward A. Sidman (a New York lawyer) spoke of "St. Stephen's Men in the Lay Professions"; Chaplain E. Banks Smith of Governor's Island spoke on "St. Stephen's Men in the Army of the United States"; Mr. Charles Gardiner Collin, of Catskill, N. Y., spoke on "St. Stephen's Men in Business Life"; and Mr. Watson Selvage emphasized strongly the fact that St. Stephen's College gives men just the religious training that is needed in our day to make her students good men in the world.

The attendance was large and the interest of those present warm and eager. Steps were taken for the proper observance next spring of the fiftieth anniversary of the college's founding, by a great service in Trinity Church, and by a banquet in the evening.

PREACHER AT COLUMBIA.

The Rev. James E. Freeman, rector of St. Andrew's Church, Yonkers, will preach in St. Paul's chapel, Columbia University, on Sunday, November 21st. His subject will be: "Christianity and Commerce." The service will be followed by an organ recital.

NEW ORGAN AT ST. GEORGE'S.

Last Sunday evening a new organ, the gift of J. Pierpont Morgan, was dedicated at St. George's Church, when a choir of more than one hundred voices, assisted by prominent instrumental and vocal soloists, sang a new cantata, "Mizmor Lethodah," written especially for the dedication by Homer Norris, organist and choirmaster.

The principal part of the cantata is the Ninety-first Psalm, with interpolations by a male chorus, mixed quartet, and a mixed chorus.

This is the third organ in St. George's. The other organs are in the north chancel and the gallery. The new one was installed to balance the choir and organ tones.

ST. BARTHOLOMEW'S CHAPEL.

Work on the chapel of St. Bartholomew's Church, which adjoins the church building on Madison avenue, is so far advanced that it is expected that the service of dedication may be held about Christmas time. The edifice is in part chapel and in part a parish house, and is arranged with special reference to the Sunday school.

NEW PLANS AT HOLY COMMUNION.

New movements planned in connection with the Church of the Holy Communion include a special endowment for provision of free organ recitals to be given on every week-day evening, and also for the sisters' home adjoining the church. The noon-day services will probably be continued on week-days as a permanent institution. A parish house with assembly hall, roof garden, and day nursery is projected, and another special endowment is to provide great preachers and speakers both from this country and from abroad, and for week-days as well as Sundays.

NEW BUILDING FOR SEASIDE HOSPITAL.

At the annual meeting of St. John's Guild, in the Belasco Theatre, Tuesday afternoon, Nov. 9th, announcement was made of plans to erect a new building on the site of the guild's present Seaside Hospital at New Dorp, S. I., to accommodate the guild's larger activities in the care of sick mothers and children. About \$225,000, it was said, would be necessary for this purpose. The amount will be raised by subscriptions, for which appeals will be sent out in December.

SPECIAL MUSICAL SERVICES.

As last year, in St. Paul's chapel of Trinity parish, a noon-hour Thanksgiving eve and Harvest Home service will be held on Wednesday, November 24th at 12 o'clock. On this occasion appropriate hymns and anthems will be sung by the special choir under the direction of Mr. Edmund Jaques, organist and choirmaster, and the Rev. W. Montague Geer, vicar of St. Paul's, will officiate. Services are held at high noon every work-day except Mondays and Saturdays throughout the year. Special musical services have been scheduled as follows: Christmas Eve Carol Service, Friday, Dec. 24th; St. Paul's Day, Tuesday, Jan. 25th, Cantata, "The Conversion," H. Alexander Matthews, with the composer at the organ. Sacred Lenten Cantatas will be given on Tuesdays at noon (12 to 1 P. M.) during March, including "The Darkest Hour"; by Harold Moore; "Olivet to Calvary," by J. H. Maunder; "The Saviour of the World," by Frank E. Ward; "The Message from the Cross," by Will C. Macfarlane; "Victory Divine," by Christopher Marks.

Next Sunday, November 21st, will be celebrated at St. Mary the Virgin's the anniversary of the choirs. A quartette, a chorus of thirty voices, and an orchestra of sixteen with harp and organ will render the music. At the High celebration will be sung Gounod's Mass of St. Cecilia and the offertory anthem "List! the Cherubic Host" from the Holy City, by Gaul. Solemn Evensong will be sung at 4 and there will be a special musical service at 8 P. M. when Gaul's Holy City will be rendered.

A new harvest anthem, "How goodly are thy tents, O Jacob," was sung in St. Luke's Church, Convent avenue, last Sunday evening. It is the work of the organist of the church, C. Whitney Coombs. For the first time the new junior choir of twenty-four girls, in scarlet vestments, united with the regular choir. This service marked the close of Mr. Coombs' first year as organist and choirmaster of St. Luke's.

THE MONTH'S VIEW OF THE MISSION FIELD.

NEW YORK, Nov. 10, 1909.

THE November meeting of the Board of Missions was held at the Church Missions House on Tuesday, the 9th, with Bishop Doane in the chair. There was a large attendance of the elected members besides the Bishops of Oklahoma and Vermont and the Rev. Dr. Carroll M. Davis of St. Louis, representing the Seventh Missionary Department. The Rev. Dr. Manning, rector of Trinity parish, New York, and Mr. Samuel F. Houston of Philadelphia, were elected to membership in the Board to fill the existing vacancies.

The Treasurer made a financial statement in which he showed that the receipts from all sources to November 1st to the credit of the appropriations were \$38,091.59. The comparison with last year at this early period was not considered significant. It was shown that a contribution of \$5,000 of last year will not come again this year, and another of \$1,000, received through an auxiliary society, can have no equivalent.

ALASKA.

Letters were at hand from the Bishop of Alaska and his missionaries. Bishop Rowe reached his home at Sitka October 1st. He is expecting to be in the States this winter. The Bishop tells of the erection by Mr. Hoare and himself of a building to be used for services during his stay at Point Hope. It will also be used for a school room. At the Bishop's request Mr. Harry W. Strangman was appointed to the work at Tanana. He has been temporarily employed in the field. The Rev. Charles W. Peabody has been removed to Fairbanks. There will now be an overland mail to Nome during the suspension of navigation and the time is estimated at about six weeks from New York. Miss Elizabeth M. Deane, Deaconess, lately arrived in the field after vacation, is to be stationed at St. Barnabas' mission, Chena.

THE DOMESTIC FIELD.

Besides the regular applications for appointments, stations and stipends for the year, which were all favorably acted upon, a large number of the Bishops responded to the invitation of the Board to make known the present condition of the work in their respective missionary districts and dioceses and stated their present and urgent needs. In response to these communications additional appropriations were made to eighteen more of the districts and dioceses out of the advanced appropriation of \$25,000 for work among white people in the domestic field, which appropriation was made at the September meeting.

WORD AMONG NEGROES.

Communications were received from a number of the Bishops having work among negroes under their care. Out of the additional amount appropriated at the September meeting for the furtherance of work among the negroes appropriations were made to the Bishop Payne Divinity School, Petersburg, Va., St. Augustine's School, Raleigh, N. C., and the St. Paul Normal and Industrial School, Lawrenceville, Va.

PORTO RICO.

A lady who from the beginning has been contributing to the Bishop of Porto Rico, largely for the support of St. Luke's Hospital, Ponce, has pledged herself to increase her annual gift materially, and, as indicated, she expects to have her contribution continued after her death. The trial balance of the hospital to September 1909 showed an expenditure from the beginning for construction and operation of \$61,398, with cash on hand of \$71.94.

HAWAII AND THE PHILIPPINES.

The Bishop of Honolulu reports a larger attendance of pupils in his schools than ever before; 400 children and young people receive daily instruction on the Cathedral grounds and the morning service in the Cathedral is a fine sight. The new building for St. Andrew's Priory is nearing completion, but the Bishop has not enough money as yet to meet his obligations therefor. The Bishop of The Philippines writes encouragingly of the work in general. He had an interview with one of the principal merchants and the manager of the Hong Kong and Shanghai Bank and thinks that the Chinese community will contribute quite liberally to the building fund of the Chinese mission.

JAPAN.

The Board was made glad by the following telegram received from Bishop Partridge: "Convey to the Board the joyous news that the Japanese government grants license to St. Agnes' School with full religious privileges. First time in the history of Japan missions. Great triumph for the Church after many years of waiting."

NEW APPOINTMENTS.

The following ladies were appointed under the Woman's Auxiliary United Offering to fill vacancies: In response to the request of the Bishop of Asheville, Miss L. A. Armstrong at High Shoals, N. C., Miss Olive Medford at Valle Crucis. At the request of the Bishop of Southern Virginia, Miss Blanche Adams at Keeke, Va.

At the request of the Bishop of Florida, Mr. E. L. Georges was employed as teacher in St. Nicholas School, Gainesville.

NEW YORK DIOCESAN CONVENTION.

(Continued from page 82.)

blind policy which, doing this, does not reinforce with an equally large or larger aid the work of the Christian Church, as the school of God for giving that spiritual education which is equally important, and its pervasive and permeating influence equally practical with secular education, and which is also needed to regulate and guide or purify and dignify our secular pursuits.

"It is nothing less than the conquest of the world that constitutes the purpose of the Church of Jesus Christ. In keeping with this purpose we are trying to build in this metropolitan and heterogeneous city our great Cathedral Church. Not for vain-glory, not for civic pride or ecclesiastical pride are we trying to build it, but for the Christian conquest of a city where so many tribes and tongues and different races meet, and which is destined soon to become, as another man expressed it, the clearing house of the world."

He then treated of the question of added episcopal supervision for the diocese. Three possible ways suggested themselves to him, which were the division of the diocese, the election of a Bishop Coadjutor, and the choice of a Suffragan Bishop, provided General Convention should ratify the pending constitutional amendment making the latter course possible. Division would entail the necessity for provision of an endowment, and after examining the advisability of choosing a Bishop Coadjutor he recommended unfavorably concerning it. With respect to the third provision, he said he would give consent, assuming the necessary legislation to be effected, feeling that "a Suffragan rather than a Coadjutor would more effectively meet those constantly changing conditions and exigencies of the work in a diocese such as this, and which cannot possibly be anticipated or designated beforehand. Or if you wish a division of the diocese on the ground of diocesan work, I will give my consent. If you wish such a division to take place now, then, as I have said, a committee should be appointed now to take the first steps toward carrying out your wish and to be ready to make report to a special session of this convention some time in the spring, and before the meeting of the next General Convention."

THE VALUE OF THE APOCRYPHA.

Modern editions of the Holy Bible almost always omit the Apocrypha, and the people of this age know little or nothing of the message of truth contained in this humanly inspired section. The Church in its Sixth article "Of the Sufficiency of Holy Scriptures for Salvation" makes special mention of this section, and while it definitely states that "it doth not apply them to establish any doctrine," yet "the other books (as Hierome saith) the Church doth read for example of life and instruction of manners." The Church further commends the Apocrypha for our use by placing in the Lectionary forty-four lessons drawn from this interesting section of Holy Scripture and one of the canticles in Morning Prayer, the *Benedicite Omnia Opera*, is taken from the Song of The Three Children found in the Apocrypha, and even upon such an important festival as All Saints' Day the Old Testament Lessons are taken from "The Book of the Wisdom of Solomon." Much useful knowledge may be gained by the study of many of these Apocryphal books, which contain such examples of holy eloquence and sublime poetry, as Wisdom III., V., VI. Much of the Apocrypha is evidently legendary, superstitious and mystical, lacking in historical confirmation but entwined with many of these interesting stories there are helpful passages and sayings that should be remembered, and valuable suggestions for our daily lives.

It is to be regretted that the Apocrypha is to-day a forgotten part of Scripture unused, unread and seldom referred to by even well read men, and yet no edition of the Bible is complete without it and no Bible can be placed on the lectern in our Church for daily services without containing these books. In marked contrast to the lack of appreciation of the Apocrypha, the Roman Catholic Church has gone to the other extreme and in the Council of Trent in 1546 pronounced the Apocryphal books as equally inspired with the canonical books of the Old Testament, and even pronounced an anathema on all who do not receive them as such. In this she greatly erred, for her brightest scholars have been unable to explain many of the perplexities, difficulties, contradictions, and other mysteries that the Apocryphal books contain.

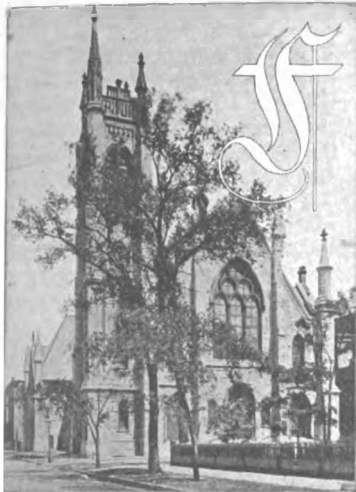
While we should not study these doubtful books as doctrinal works, we should read them rather as books of human inspiration like any pious poetry, and every Christian and every Churchman should know the Apocrypha. An indication of the importance of these books may be seen by a short survey of Christendom. The Apocryphal books have a place in the Septuagint, the Greek versions of the ancient Eastern Church, and in the Syriac and Arabic versions of Southern Asia and in the Vulgate, the Latin version of the Western Church. If an American should visit Greece, Asia, Palestine, Russia, Abyssinia, Italy, France, Portugal, Spain, and the Christians belonging to ancient communities in other parts of the old world and should show them a Bible without the Apocrypha they might justly rebuke such a person by saying "This may be an American Bible, but it is not the Bible of Christendom."—Duluth Churchman.

MOTHER PARISH OF CHICAGO CELEBRATES ITS SEVENTY-FIFTH ANNIVERSARY

A Week of Rejoicing at St. James' Church

OTHER CHURCH NEWS OF LAST WEEK IN THE SAME CITY

The Living Church News Bureau, Chicago, November 9, 1909



ST. JAMES' CHURCH, CHICAGO.

FIRST of Chicago parishes to be founded, the celebration of the seventy-fifth anniversary of St. James' Church last week was an event that concerned Churchmen in every part of the city and diocese. The celebration covered the entire week, beginning with the services of Sunday, November 7th. The Bishop was preacher at the morning service, and at an afternoon service there was a sermon by the Rev. John Henry Hopkins, D.D. Monday evening there was a conference of the diocesan branch, G. F. S.;

Tuesday evening a conference of the Brotherhood of St. Andrew, followed by a service for men; Thursday evening a parish reception and reunion. Last Sunday, when the celebration closed, there was a corporate Communion of the parish early and an historical sermon by the rector at the later morning service, followed by presentation of the offerings for the endowment of the parish and choral Evensong at four.

Since the earliest history of Chicago St. James' Church has had no small part in the advancement of civil and religious development, for it was when Chicago had scarcely more than 200 inhabitants, scattered along the river banks, that St. James' parish became one of the permanent factors in the city's historic establishment. Its first building was erected in 1835, ground for which was broken in July of that year, at the corner of Cass and Illinois Streets. On Christmas morning in 1836 the first church bell ever heard in Chicago was rung in the St. James' belfry. The present building was erected on the site upon which the second church was built in 1857.

The communicants, when the church was first organized, October 26, 1834, numbered one man and five women, the latter including the wife of the Rev. Isaac W. Hallam, the first rector of the parish. For some time the little congregation worshipped where opportunity offered, but in 1837 they had a building of their own. In 1843 the number of communicants had grown to eighty-nine.

By 1856 the city and congregation had so grown that a new church was required, and St. James' was moved to its present site. This new building was entirely finished and paid for before Christmas of 1870; but the fire of the year following did not spare this new edifice, of which the tower alone was left together with the memorial to the men of the parish who had fought and fallen in the war of the rebellion. The broken and scattered congregation began at an early date to rebuild, but the work of reconstruction was not completed until October, 1875. The number of communicants by this time was 423, and since that time the parish has not been interrupted in its growth and stability.

In 1876 the present chime of bells was placed in the tower by James Carter. In 1893 Mrs. E. S. Stickney built the magnificent parish house which has enabled St. James' Church to do such successful institutional work. In 1895 the same generous benefactress gave the rectory. The last remnants of debt were removed in 1904 by a gift of \$10,000 from Mrs. Joseph Bowen.

The following is a list of the successive rectors of the parish, including some of the most distinguished names on the clergy list during the past seventy-five years: The Rev. Isaac W. Hallam; the Rev. E. B. Kellogg; the Rev. R. H. Clarkson, D.D. (who became Bishop of Nebraska); the Rev. Joseph H. Rylance, D.D.; the Rev. Hugh Miller Thompson, D.D. (who became Bishop of Mississippi); the Rev. Arthur Brooks, D.D.; the Rev. Samuel S. Harris, D.D. (who became the Bishop of Michigan); the Rev. Frederic Courtney, D.D. (afterward Bishop of Nova Scotia); the Rev. W. H. Vibbert, D.D.; the Rev. Floyd W. Tomkins, D.D., and the present rector, the Rev. James S. Stone, D.D. The church wardens and vestrymen are: Charles S. Street, Joseph T. Bowen, J. L. Cochran, Frank Cramer, Charles W. Folds, E. J. Gardiner, Thomas B. Marston, William Rodiger, and Frederick T. West.

Taking the events in connection with the celebration in order,

we note the sermon of the Bishop. It was widely and most favorably commented upon by all the city press, several papers printing it in full. The Bishop took the text, "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Romans 14:17). He spoke of the things that St. James' had stood for in the days gone by and must stand for in the future, pointing out that while St. James' had done much benevolence, there was still much to be done. He begged his hearers to use their influence in the direction of honest government, just laws, temperance, purity, righteousness, and to remember that the Church stands as a strong contrast to institutions of commerce and industry. The Church bears witness to the fact that the greatest power in the world for the transformation of human life and the regeneration of society is the living power of the Spirit of God. He closed with the following words:

"What are the men and women of our Church doing, I will not say for foreign missions, but for conditions that are foreign to a Christian civilization within five minutes' walk of their churches and their homes?"

"Unless the Church stands for an active, self-sacrificing Christian service in the name of God and humanity, it is not building up the kingdom of righteousness and peace and joy."

On Monday evening there were over 400 present for the G. F. S. reception. Dr. Stone made a most graceful and interesting address,



REV. JAS. S. STONE, D.D.

calling attention to the fact that there were in the room that evening more people than there were in the city of Chicago when St. James' Church came into existence. Several choir boys sang, there were violin and piano solos, a recitation rendered to music, and the singing of some Indian songs. Refreshments were served. The evening was one of the most delightful in the history of the G. F. S.

On Tuesday night members of the Brotherhood of St. Andrew came back in scores to the home where, as every one knows, the Brotherhood was born. One hundred and fifty Brotherhood men attended the dinner. A post-convention conference followed with E. H. Stroud of the Local Assembly presiding. There were fifteen speakers including boys and men from the Senior and Junior departments of the Brotherhood.

From the reports submitted here it was shown that the immense value of the combination of prayer and personal work, together with the necessity of man's personal devotion to his Saviour, were the permeating ideas of the National convention held in October. The conference was well attended, the Bishop and a number of other clergy being amongst those present.

At the evening service the two speakers were Bishop Anderson and Mr. Hubert Carleton. Hundreds of men composed the congregation with hardly a woman to be seen.

The Bishop's subject was "Service," and his admonition to all men was to be regular in all things; that regularity in attendance at the services of the Church was one of the most important things of the Christian life. The example of reverence was pointed out as one of the essentials of the religious life. He said there were men, women, and money enough to do all that was ever dreamed of, the necessity being to have each in the right place. The thought of one man leading another astray was described as horrible compared with that of leading men in the opposite direction. The Bishop begged that all present would return to their parochial work with the idea that they would serve God systematically and with all their strength.

Mr. Carleton's subject was "Come and See." The ideas brought out were that personal work was an absolute necessity in the Church, and that while money was needed to carry on certain parts of the work of the Church, the man never lived who was wealthy enough to purchase immunity from personal work. A good illustration used was that "monuments were erected to the men who had done things—never to men who sent substitutes." The partnership of "God and an earnest man" was described as a powerful combination for the work of raising man to a higher and nobler life. The speaker, while admitting that this was a busy generation in a busy world, pleaded with the men not to be too busy to do God's work.

Thursday evening hundreds of present and past communicants returned to St. James' for the social reunion and reception. The Rev. Dr. and Mrs. Stone received the guests as they arrived, and a reception committee composed of the wardens and vestrymen with their wives introduced the guests and did much to make the event a very happy one. The parish rooms were most beautifully decorated for the occasion. Refreshments were served. The Bishop was present as well as many of the city clergy with their wives.

A further account of the services of November 14th is crowded out of this issue and will appear next week, as also will an account of the celebration of the semi-centennial of St. Paul's, Hyde Park,

which is in progress this week, beginning with services of last Sunday. An account of the Deanery meeting at Wilmette is also held over.

DR. HOPKINS AT THE "ROUND TABLE."

The Round Table met on Monday, November 8th, at the Church Club rooms, the Rev. William W. Love of Waukegan being the chairman. The speaker of the morning was the Rev. Dr. Hopkins, who spoke most interestingly of the work in the Fifth Missionary Department of which he is the secretary and which he has just covered very thoroughly. He pointed out the different kinds of work which the Church is doing in the dioceses, mentioning many institutions and various parishes which are progressing rapidly, and calling attention to the splendid work of some of the individual clergy who are doing a conspicuous work in their different fields. Coming directly from the midst of these varied centers of activity he brought a new and fresh atmosphere which was redolent with many forces to stimulate one to renewed action and fresh courage.

PREPARATION FOR THE "HOLIDAY SHOPS."

The "Holiday Shops" to be held in the new La Salle Hotel ball-room November 23d and 24th for the benefit of St. Mary's Home for Children are growing beyond the fondest hopes of their organizers. With committees aggregating 1,000 women the affair is bound to be a tremendous success and one well worth visiting. It is aimed to make the prices of all articles so very low that they will be within the reach of every visitor to the "shops." Even though the shopping list may be a long one it can be completely filled without serious drain on the pocket book. As thousands of dollars will be handled the management has wisely chosen two very well known and exceedingly competent men to take charge of this important department, Mr. F. F. Ainsworth, the treasurer of the diocese and of many diocesan institutions, and Mr. S. K. Childs, who has been prominently identified with the Church in many ways. A silver table has been added, to be presided over by Mrs. F. Cobb Coleman. Preparations for the event are now practically completed and all that is now needed is a large attendance with many sales.

TWO INTERESTING WEDDINGS.

Two weddings of more than usual interest to the Church people of the diocese have taken place during the past two weeks. Miss Fanny Locke Mackenzie, daughter of the late beloved rector of Grace Church. Dr. Locke, was married to Mr. Frederic Howard Hatton of Chicago, a man of well known literary ability, at Grace Church chapel, November 11th. The Rt. Rev. Dr. McCormick, Bishop of Western Michigan, performed the ceremony, assisted by the rector of Grace Church, the Rev. W. O. Waters, D.D.

The second wedding was that of Miss Anna Elizabeth MacClanahan and Dr. Wilfred Thomason Grenfell, the missionary surgeon of Labrador. Miss MacClanahan since her graduation from Bryn Mawr has been prominent in the philanthropic work of the Church and of the United Charities of Chicago. The wedding took place in Grace Church chapel Thursday evening, November 18th, the rector, the Rev. Dr. Walters, officiating. After a short wedding journey Dr. and Mrs. Grenfell will sail for Labrador.

Dr. Grenfell, who was recently knighted by King Edward, gave a most interesting address on his work in Orchestra Hall, Nov. 7th.

NOTES.

The Rev. C. H. Young, rector of Christ Church, Chicago, has returned from Wisconsin, where he went to hold a retreat for the Sisters of the Holy Nativity at their convent in Fond du Lac. A rather interesting announcement in connection with the "Confirmation Instructions" written by the Rev. Mr. Young and used extensively throughout the Church, is that they are being translated into Spanish by Archdeacon Limric of Mexico, for use in teaching the faith to the people in Cuba, Porto Rico, and Mexico. The original book has already gone through three editions and the new edition about to be published will make seventeen thousand copies in circulation.

Dr. McWillie of Wuchang, District of Hankow, China, addressed the students at the Western Theological Seminary last week on the Missionary Work of the Church in China.

The Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, was one of the speakers at a complimentary dinner given in Chicago, October 13th, to Judge Edward Osgood Brown, by the Henry George Lecture Association.

Mr. George Pither, from St. Martin's Church, Austin, has been appointed assistant choirmaster of the Church of the Epiphany, Chicago, assisting Mr. Hemington, the present well-known choirmaster and organist.

The Rev. Alfred A. Gilman of Hankow, China, preached at the Church of the Epiphany (the Rev. L. P. McDonald, D.D. rector) on Sunday evening, November 14th. The Rev. Mr. Gilman was presented by Dr. McDonald for confirmation many years ago and in some measure Dr. McDonald was influential in starting him on the way of the ministry of Christ's Church.

The Rev. J. W. Fogarty, priest in charge of the Church of the Good Shepherd, Chicago, has been appointed priest in charge of St. Augustine's, Wilmette. The Rev. Mr. Zinn, who was announced to take up temporary work at the Cathedral, has been elected curate at St. Mark's Church, Evanston (the Rev. Dr. A. W. Little, rector), and has taken up his duties there instead of at the Cathedral.

RENMUS.

THE LATE FATHER TYRRELL AND THE OLD CATHOLICS.

THE current number of the *Revue Internationale de Théologie* contains a letter from the late Father Tyrrell written to Bishop Herzog, which, says the *Guardian*, will be read with interest. We quote the whole of the letter, with the exception of one or two passages:

"I have long desired to write to you, to thank you for the Lenten pastorals you so kindly sent me, and which I have read with profound sympathy, and I hope with spiritual profit. I have only hesitated because my position is a very delicate and complex one, and yet I could hardly write to you without explaining to some extent why I am at once in such cordial sympathy with the Old Catholics, and yet feel it my duty to remain in my present very disagreeable position, deprived of the Sacraments, and now (quite lately) excluded altogether from the Church—at least in this diocese. Needless to say that I entirely deny the Œcumenical authority of the exclusively Western Councils of Trent and the Vatican, and the whole mediæval development of the Papacy so far as claiming more than a primacy of honor for the Bishop of Rome; and this, I suppose, is exactly the Old Catholic position. Also I hold to the inherent autonomy of each diocesan Church, subject only to the authority of a truly Œcumenical Council. Nor do I believe that the Pope can validly or lawfully sterilize the sacramental life of such Churches; or that their Bishops derive their jurisdiction from him either by divine institution or by the decree of any truly Œcumenical Council.

"But, on the other hand, I see that Old Catholicism has been practically a failure; that, at the time, Romanists were too ignorant and unprepared for the movement; that it would have been wiser to have remained within the Roman communion and worked for the gradual formation of a more enlightened public opinion. Schism might have been inevitable eventually, but it would have been stronger and more impressive. Cut off (by one's own act) from the Roman communion, one loses all hope of influencing even its saner members. Sooner or later the historical lie of the Papacy must be realized by every educated Romanist, and in that day the whole Church will be Old Catholic. Providentially the Old Catholic communion is a standing challenge and menace to Rome's pretensions. For that reason I am anxious to see it strengthened in every way.

"However inauspicious and unfortunate in its first beginnings, I think that Bishop Mathew's enterprise will now be fruitful of much good. Naturally the Anglican Bishops were at first alienated. But the Society of St. Willibrord proves that their mistrust is overcome. It is most important that the Church of England should be made to realize the possibility of a Catholicism without the Papacy, and that the pro-Roman movement of their extreme ritualists should be checked. Much good could be done by the mutual assistance of Anglican and Old Catholic Bishops at their respective ordinations and by the indiscriminate Communion of the Faithful, in case of necessity, at the altars of both Churches. Rome's policy is to insist on the invalidity of Anglican Sacraments and so to frighten the ignorant and timorous into her own communion.

"I need not say that I am a Modernist—that is, that I believe that Catholicism both can and must assimilate all that is best in the scientific and democratic tendencies of the age. I feel that it is just the Papacy that makes Rome so hostile and impervious to these tendencies, and that the Greek and Old Catholic Churches are still amenable and fundamentally sympathetic to the forces of modern life. For this reason I desire to see a fusion of Anglican and Old Catholic ideas. The Church of England, while holding to the principle of Catholicism, has always opened her windows towards the rising sun. She has not succeeded in a logical synthesis of old and new. The two have struggled for primogeniture in her womb. She is half-Protestant as well as half-Catholic. But for that reason she is more alive—in a sense, more Catholic. All this makes me feel that both Communion—Old Catholic and Anglican—would be stimulated and fertilized by intercommunion; each giving of its strength to the weakness of the other.

"And now, in conclusion, may I ask you to pray for me? The position I occupy is one of great spiritual danger and difficulty; but, so far, it seems imposed upon me in the interest of others. Nothing would gratify Rome more than my overt secession to the Anglican or Old Catholic Church, and that gratification would be based on a right instinct that by such secession I had justified her position and facilitated her designs."

"BE A GOOD MAN," said Sir Walter Scott on his death-bed to his son-in-law. That is the prime essential of life. Others may mistake the motive, may say unkind things, may be scornful or sarcastic, but there is One who knows the heart, who is neither scornful nor unkind, and who will in the end reward His children. Wealth has its place in the world, fame is good if it be honestly obtained, but these are of secondary importance when the time comes for the final balancing of the debit and credit books of the soul. The best of us have faults enough, but when the motive is good the act is generally also good, and the motive is what is recorded for or against us in the Book of Life.—*Wm. T. McEroy, Jr.*

**THIRD DEPARTMENT MISSIONARY COUNCIL
AT WASHINGTON.**

ON the eve of the assembling in Washington of the Missionary Council of the Third Department the delegates to the Council were tendered a reception at the new Willard Hotel. In addition to delegates the list of invited guests to the Council was enlarged so as to include the clergy of the diocese and the lay delegates to the last diocesan convention. The invitations were issued in the name of the Provost (Bishop Harding) and members of the Cathedral Council. At the head of the receiving line stood Bishop Harding, Archdeacon Williams, Dr. McKim, and the clergy who are members of the Cathedral Council. Col. George Truesdell, a prominent layman of the diocese, introduced the guests, of whom there were more than 150.

THE OPENING.

Next morning, Wednesday, November 10th, at 10 A. M. there was a celebration of the Holy Communion with sermon in Trinity Church. Bishop Harding celebrated, assisted by Bishops Darlington and Kinsman. There was a large attendance of clergy and laity, a goodly number of them coming from the various dioceses represented in the Council, being those of Pennsylvania, Pittsburgh, Bethlehem, Harrisburg, Delaware,

debate. Both these speakers claimed that there was no difficulty in having the laity follow, provided the clergy were willing to lead. The Rev. Dr. John J. Lloyd opened the next subject: "Opportunities to Present the Cause of Missions," which was closed by Rev. Robert S. Coupland. The fourth and last subject was: "What is the Best Way to Raise the Apportionment?" with Rev. Dr. Herbert Scott Smith as the first speaker and the Rev. Robert F. Gibson as the last.

REPORT OF THE FIELD SECRETARY.

In the course of his report, the Field Secretary, the Rev. T. J. Garland, showed that offerings from within the department had increased nearly \$10,000 during the past year.

"The total amount apportioned to our Department was \$165,700 and there has been raised in parishes and individual offerings within \$8,000 of this figure. In addition to this, the Sunday schools raised \$2,849.83 more than last year, and the Woman's Auxiliary \$10,272.93 more, so that the total offerings from all these sources in the Third Department as compared with last year show an increase of \$22,090.31."

"Of the parishes represented by delegates elected to the Missionary Council, over 60 per cent have paid their apportionment in full, and about 4 per cent did not give anything towards meeting their apportionment."

CONCLUSION.

Both for the business part of the Council and the religious services Trinity Church proved itself an ideal place for just such



THIRD DEPARTMENT MISSIONARY COUNCIL, WASHINGTON, NOVEMBER 10.
[Photograph by G. V. Buck.]

Maryland, Easton, Washington, and the three dioceses of the Virginias.

Bishop Kinsman of Delaware preached the sermon, his subject being: "The Condition of Missionary Effectiveness," and his text: Rev. 3: 7-13. The conditions of missionary effectiveness were two: Usefulness and faithfulness. Upon these two conditions or conceptions of missionary duty the Bishop dwelt effectively. In closing he made a very apt historical reference. To-day, he said, is the anniversary of the birth, about four centuries and a quarter ago, of Martin Luther, and we may draw from Luther a lesson of encouragement to any struggling soldier of faith. To-morrow is the day on which it used to be customary to commemorate that sturdy old Gallic saint from which the sturdy reformer took his name.

Immediately after the service the council met for organization and business in Trinity parish hall, which adjoins the church, where the reports of the secretary and treasurer were received. Mr. George Gordon King, the treasurer, made an excellent address before the adjournment took place, which it did at 1 o'clock.

CONFERENCES OPEN.

At 2:15 the council reassembled, Bishop Harding calling the members together promptly at that hour. Until 5 P. M. there was a conference conducted on quite a high plane connected with various questions on Church extension outside the department. The first of these was: "How to Gain the Cooperation of the Clergy," opened by Rev. Dr. Floyd W. Tomkins of Philadelphia and closed by Rev. H. B. Lee of Virginia. Between the opening and closing addresses there was a brisk discussion of the subject by volunteer speakers, although as a matter of fact this feature of marked interest characterized the whole proceedings for the afternoon, the allotted time proving in consequence all too short.

The next subject, "How to Gain the Cooperation of the Laity," was assigned very properly to the laity, Dr. G. A. Aschman and W. W. Robertson being, respectively, opener and closer of the

gatherings. The church can seat more than any other church in the city, and since the erection of the splendid new hall the parish has the most complete set of parochial buildings in the city. There is there a sense of compactness and completeness combined with the amplest of accommodation. Moreover the acoustics are good and speakers have no difficulty in making themselves heard.

THE WOMAN'S AUXILIARY.

Taking advantage of the meetings of the Council the women of the Auxiliary of the diocese organized a meeting at Trinity parish hall on the afternoon before the Council met. The Rev. T. J. Garland, Secretary of the Third Department, made an address and so did Bishop Harding, who explained how the formation of the Church into Departments was in line with the division of the Church of England into provinces. Continuing the Bishop remarked: "The times are ripe for a fundamental change in missionary methods. Throughout the world there are signs of a great awakening—in China, in Japan, and in other countries where there is great work for the Church to do. The only retarding influence is the fact that the people don't know what is being done by the Church and what remains to be done."

EVENING MASS MEETING.

At 8 o'clock there was a mass meeting in Continental Hall—the hall, not yet finished but beautiful in conception and very beautifully situated, of the Daughters of the American Revolution, and which the Daughters had very generally placed at the disposal of the Council for its mass meeting. Bishop Harding, in felicitous words, greeted the meeting. There is, said he, a movement in the air and we claim our part in it. This Church must come to the front in the great work of aiding the peoples of foreign lands to come under the dominion of Christ. On the platform on the right and on the left of the presiding officer were the Bishops of West Virginia and Delaware, also the Coadjutor-Bishops of Southern Virginia, Virginia, and Maryland. The three addresses given were

all on the subject: "The Evangelization of the World in this Generation."

BISHOP LLOYD was the first speaker, his special theme being: "The Outlook."

"That the world is going to be evangelized," said Bishop Lloyd, "no Churchman will deny, but when the announcement comes from such a staid body as our Church, it makes one sit up and take notice. It would be less surprising if such acclaim came from the convention which assembles here to-morrow morning" (the convention of the Laymen's Missionary Movement).

"If the Church saw what the Methodists, Baptists, Presbyterians, and Congregationalists are doing they would go home, rub their eyes, and wonder where they were at. But the outlook is clear, with no cloud in the horizon; that all there is here to do is to make use of the abundance of life."

BISHOP MURRAY, Coadjutor of Maryland, next spoke on "The Call to the Clergy." All who are ministers, said he, and are trying to serve God faithfully and to lead others into that service know that they are ministers of the Church, not here or there, but everywhere. World evangelization will come through prayer, organization, and the proper conception of the Church's world-wide mission by Bishops, priests, and laity alike.

Bishop Harding then introduced Mr. George Wharton Pepper as the third speaker to address the meeting, who would speak on "The Call to the Laity."

Mr. PEPPER spoke for 25 minutes and closely held the attention of the great audience from start to finish. Beginning as he said he must begin, being a lawyer, by defining terms, he defined the word *laity*. There were two conceptions of the laity: one that they were a sort of useless by-product thrown off in the manufacture of clergy—that there was another and better conception, that the word *laity* is a name for men and women who are to be saved. "We should look on the call to the laity to the cause of missions," he said, "the same as Isaiah looked on the call which he heard. You should be eager to find the way to aid in this great work. I appeal to you to hear the call and pray for missions."

He closed with a magnificent appeal to all to get in line with the missionary cause. He could no more tell the full list of the great leaders than the writer of the Epistle to the Hebrews could give a full list of God's worthies in their day, but some of them he would mention: Then he held of Brent and Rowe and Williams and Hare and others. It was a great speech and produced a marked effect. It captured the Council.

In closing the Bishop of Washington said: It was down on our programme to have an offering but after what we have just heard we shall not take one up; for nothing that might be in the purse and so be laid on the collector's plate could be an adequate response to what we have just heard.

Then followed the closing hymn and the Benediction and the second session of the Third Missionary Department Council had passed into history, and the responsibility of living up to its teaching and ideals had already begun.

"THE LOST SHEEP OF THE HOUSE OF ISRAEL."

BY THE REV. FRANKLIN C. SMITH.

THE canon for lay transfers takes into consideration communicants only. There is no canonical provision for the transfer of baptized people, confirmed people not communicants, nor adherents. This results not only in a statistical loss, but often also in a spiritual loss to the Church. The canon for transfer of communicants has largely fallen into disuse, moreover, and as an effective means for transferring communicants removing from one parish to another has proven itself a failure. It is the intention of this brief article to show that the adoption by the *whole Church* of the card index system for the registration and transfer of all members and adherents of the Church would largely correct the present statistical and spiritual evils resulting from the present inadequate system.

The card index system is too well known in its general use to need explanation. It is a modern device of simplicity, value, and flexibility.

This article does not propose any theory of amendment for the canon on transfers, nor does it suggest any change in the parish register. The card index system may be considered as supplementary to both without infringing on either.

Such a system would afford a complete list of *all* the members of the Church within the cure of a particular priest, and afford a simple and effectual means of transferring any soul in case of removal to the cure of another priest.

Let us suppose hypothetical cases which occur in the actual experience of every priest. A child of a non-Church family is baptized into the Church, thereby becoming a member of the Church. Its family removes to another town. There being no provision for the transfer of such case, the child may be lost to the Church and the Church be unable to fulfil its obligations

to spiritual nurture of that child. A Sunday school scholar not a member of the Church, removing to another place; an adult, not a member, interested in and attendant upon the services; a baptized person; a confirmed person not a communicant; a communicant who goes without his letter—all come under the same case. Conscientious priests will, it is true, write a personal letter to the new priest commending the soul, but how much simpler the card index system!

The financial loss to the Church is probably heavy through the lack of a definite and flexible transfer system. It can easily be conceived that one baptized or confirmed person represents in dollars and cents an outlay on the part of the Church of hundreds of dollars of missionary funds. If the result of all this expenditure of money is lost to the Church by reason of its inadequate transfer system, this is a serious economic loss.

Again, especially in our Western country, people move from place to place with startling frequency. The population of the West, at least, seems to be in a state of flux. It seems too much to expect that even a faithful Church person will secure letters of transfer for each removal. Here, again, the card index system is a simple and effectual remedy.

Here is the system suggested and its practical working out: Let each priest provide a card index for each and every parish or mission under his charge. In it to be registered the name of every adherent (including Sunday school attendants not members and adult Church attendants not members) contributor, baptized person (infant, child, or adult) confirmed person, communicant, together with such data as may suit the individual convenience. This would afford a complete registration of all members and adherents of the Church, separately, by parish, and collectively, the whole Church. In the event of any one of these removing elsewhere, let the priest mail the card to the priest of the new place of residence, who will slip it in his card index. This will afford a simple and effectual system of transfer for all Church people, members and adherents.

The Church has something to learn from modern business methods. A spiritual "follow-up" system, made possible by the card index system, would result in large spiritual dividends. We are all social beings and respond to interest and attention. The rector at B receives a card from the rector at A commending to him some member of the Church or adherent. They are at once on his parochial list, he looks them up and makes them welcome. In many cases this would prevent the straying from the fold.

This card index system for the registration and transfer of members of the Church and adherents is in use, or phases or adaptations of it are in use, in some dioceses of the Church. With every member and adherent of the whole Church registered in a card index system, the flexible nature of which allows for immediate and effectual transfer, such system would prevent a large per cent. of leakage and be a source of spiritual gain to the Church. This system, authorized on a motion of the writer at the last convocation, is being tried out in the missionary district of Idaho.

It is not alleged that this system as outlined has no defects, but remembering that the official transfer system of the Church only provides for the transfer of communicants in good standing who ask for letters, the inadequacy of the system is at once apparent and its years of use have demonstrated its weakness and insufficiency. When the defects of the system as proposed are discovered by use, remedial methods will be devised.

THE ANGEL WITH THE LITTLE BOOK.

(And he had in his hand a little book open.—Rev. 10:2.)

With fair, fixed face and wings outspread,
Hope's seven-hued halo 'round his head,
His feet firm set, secure he stands
Amid doubt's winds and sin's wide sands;

And in his strong, right hand doth hold
A little open book of gold,
A little book whose heavenly light
Is sun by day and star by night.

O! little book, of treasure rare,
Our gracious guide to art of prayer,
With thy deep truth each mind control,
With thy sweet faith imbue each soul!

Blest Angel, teach Christ's holy will,
Keep us in peace from every ill,
Nor evermore to God return
Till waiting isles thy message learn.

EMILY BEATRICE GNABBY.

* Suggested by Dean Hodges' conception in his sermon, "The Prayer-Book Churchman."

AN APPORTIONMENT OF MEN.

BY THE RT. REV. C. H. BRENT, D.D.,
Bishop of the Philippine Islands.

IF an apportionment of money, why, then, not an apportionment of men?

The Church made a great advance when the Apportionment plan was adopted for the financial support of missions. The plan lays the responsibility where it belongs—on the corporate body. The Church as a whole makes her offering through diocese and parish to missions as a whole, and it is no longer left solely to the individual to give as he will to what he will. When, at last, the Church shall have risen to the recognition of the privilege of an equitable sharing of her wealth, the need of appeals for special aid by missionaries will be minimized, though never will individuals be content to confine their gifts to the Apportionment. The Apportionment represents a minimum, not a maximum, of what should be contributed. In the bright future, when the Church shall have given all that is needed for the equipment and maintenance of the ordinary work of missions, there will still remain ample margin for special offerings—probably more than now, because those who are most generous in making special gifts are the very ones who are giving far beyond their share to the Apportionment.

The time has come for us to consider the possibility of an Apportionment of Men. The means whereby the mission field is now furnished with workers is desultory and uneconomical. An individual here and there is moved by a public notice, a book, an address, the appeal of a friend, to offer for this or that missionary district. If he is accepted by the board he goes to the field of his choice, or else, in the rare instance in which a man places himself at the disposal of the board, to the field selected for him. Men are asked to offer themselves; they are not, barring an occasional case, called individually and particularly, because those upon whom the responsibility of choice rests discover fitness and ability. Missionaries should be both called and sent by the Church. Their sense of commission should not be left to rest wholly upon the inner call or the appointment of an executive and administrative body like the Board, but should have behind it the Church as represented by the diocese and the parish.

That parish must be spiritually poor indeed which out of, say, two hundred communicants cannot contribute from time to time, if not each year, at least one qualified lay worker to the mission field. Why should not a parish come together annually with the consciousness of the Divine guidance, and lay the responsibility upon some one of their number to give himself to the mission work of the Church? Declination could be followed by a new choice, until one, the best available, who would worthily represent the parish, had accepted. Appointment, of course, would remain, as now, with the Board. A missionary thus selected would go forth with a profound sense of commission, without which there can be no high degree of efficiency and enthusiasm. He would go not only because he wished to go and believed himself to be not without a measure of qualification, but also because he was bidden to go, just as truly as the ambassador who is sent by his country to a foreign court.

Even this does not take us far enough. That diocese is poor indeed that cannot offer at least one priest or deacon annually to the mission field. Let the choice be made at the diocesan convention of the best man (or men), physically, intellectually, and spiritually, and let the responsibility of acceptance or declination rest on his (or their) shoulders. Why should we leave it to the individual clergy to discover by chance, each for himself, their missionary vocation? I cannot but believe that it is the Church's duty, by some such method as I suggest, to call upon priests and deacons to go hither and yon, just as she does in the case of Missionary Bishops.

There is no special hardship in becoming a missionary in these highly civilized times, and it is a pity to continue a superficial distinction between work at home and work abroad. When this is eliminated the question resolves itself into a matter of sharing clergy and money in an approximately equitable fashion throughout the whole Church. It ought to be no cause for wonder that a rector of Grace Church, New York, for instance, should be asked by his diocese to resign in the midst of a successful pastorate to go to Salt Lake City or Hankow as a missionary priest.

Supposing, then, each diocese were to agree to send annually one or two clergy, in addition to those who voluntarily offered, to the mission field for five years, what an enormous gain there would be both to the mission field and to the whole

Church! Many dioceses, however, could contribute more than two. The great dioceses of New York and Pennsylvania could each give five good men and be richer in the end by giving than by retaining. No diocese should give less than one and the number above that could be apportioned on the basis of the number of the clergy and ordinations from year to year.

I do not mean that men should be given for all time to the mission field. On the contrary, let those who desire to return at the expiration of five years be free to do so. In a decade the missionary districts would be contributing strong men with broad experience and mature gifts to the dioceses, and the whole Church would be aflame with a sense of world-wide mission. The world is growing so small that it is culpable to live a provincial or isolated life. No government that has any sense of responsibility fails to regulate national affairs with regard to international interests. No great business firm confines its attention to its own town or state or country. Why, then, should the one institution which has an age-long charter and a world-wide commission suffer its representatives to live a circumscribed life and be so snarled up in petty concerns as to be unable to see the depth of the sky and the breadth of the universe?

It may be objected that those who go abroad will be forgotten and when they return they will find no place for themselves. Let them run the risk, I say. The only way to help the Church rise to her duty is to trust her. If the best men go to the mission field they will be the very ones to whom ultimately will be entrusted the biggest responsibilities at home. It is not within the realm of probability that the present occupant of the White House would be where he is, if he had not come, a while since, to the Orient as a missionary of government. Strong men can afford to be indifferent to the prestige of position, anyhow. Some of them, at least, do their best work by stripping themselves of honor and place and dignity, after the example of Him who, though He was rich, for our sakes became poor.

Again, it may be urged by diocesan Bishops that they cannot afford to allow their clergy to go. Doubtless for a time it would mean a considerable sacrifice. But the law of sacrifice governs the diocese and parish as well as the individual. Most dioceses and parishes are in danger more from over-caution and the perils of a self-centered life than from a career of daring and sharing.

I should like to see the Church set about preparing for an Apportionment of Men, the best men, laymen and clergy. We need every type, every extreme that our Church produces. I need some ritualists at this writing for our Northern work and some evangelicals for our Southern work; only, let them be men of character and piety—but they must be given by the Church, as Church, so that they will come to us crowned with the inspiration of commission. No Church but one organized as ours is has the facilities for carrying out such a scheme. The lines of her organization are splendidly adapted for a Catholic work as well as worthy of that which is at present denied her, a Catholic name.

I have not touched upon the question of financial support for the greatly enlarged expenditure which the successful inauguration of the plan proposed would involve. Let us do the first thing first. Let us take the horse from behind the cart, where he is now, and put him between the shafts, where he belongs. In other words, let us set about getting men.

"Give us men!
 Men—from every rank,
 Fresh and free and frank:
 Men of thought and reading,
 Men of light and leading,
 Men of loyal breeding,
 The Church's welfare speeding:
 Men of breadth and not of faction,
 Men of lofty aim and action:
 Give us Men—I say again,
 Give us Men!
 Give us Men!"*

* Adapted.

LET US now, by God's blessing, try to see distinctly what this unerring remedy is; this wholesome medicine, concerning which we have God's own Word, that by it "all the diseases of our souls" shall be healed. It is just this, partaking of Christ: of Christ, who being God made Himself Man, that He might give Himself to us, on the Cross for our redemption, in the Sacraments for our spiritual cleansing and nourishment.—*Kebble*.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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

BOYS' WORK AT ST. LUKE'S, SCRANTON.

ST. LUKE'S parish, Scranton, Pa., of which Rev. Dr. Rogers Israel is rector, has for years (twenty) been carrying on a most interesting and effective work among the youths of the parish and neighborhood (the two ought to be and in this case are synonymous) under the general designation of the Boys' Industrial Association.

There are seventeen nationalities represented on the roll of members, and the foreigners constitute the largest percentage of the membership, which is made up entirely of working boys who are exposed to the greatest temptations in the way of vice, crime, and pauperism, a largest percentage of crime in the anthracite region being properly chargeable to the foreigners. To overcome the tendency to drift toward anarchy among these boys, a self-governing plan has been devised to educate them into the law and order of the country.

The trades taught in the association are: Printing, cobbling, carpentry, and chair caning, each in charge of a competent instructor. A boy foreman, under the instructor, manages each shop. The boy doing the best work for the year is chosen foreman for the next year. This also encourages the boy, and besides training him in the trade, his instructor continually tries to exert a good influence, so as to make him become a good, law-abiding citizen.

The other societies in the association through which effort is made to reach the boy and train him for useful citizenship are the debating society, the orchestra, and the bar association. In the latter the boy lawyers are taught civics and B. I. A. (Boys' Institute Association) law.

Another important feature is the savings bank, in which the boys are encouraged to deposit their money. The bank pays six per cent. interest on deposits and charges twelve per cent. on loans. It is necessary to charge the high interest so as to realize something on the loans, as the loans are usually very small amounts. Last year there was \$512.59 of the boys' money on deposit. The deposits will run up to a larger amount this year. The loans were \$130.55. Money is loaned on security to help boys start in business, such as buying a newspaper route, buying papers, boothblack stands, etc. The cashier of the bank is chosen from the civil service list and the bank accounts are audited every Saturday night by a competent bank auditor.

In the gymnasium and on the track field the workers have an excellent opportunity to get close to the boy and study him. This association does not neglect the work along this line, and the members take great delight in showing the banners and trophies of victories which adorn the club walls. The work in this department, as in the Boys' Club of the Philadelphia Church Club, yields splendid results in counteracting the saloon influences and getting the boys interested in better things.

The *Red Ribbon* is the official publication of the club, and is edited by a boy editor and his staff of reporters. It has great influence on the political life of the club, besides keeping up interest in other ways.

The superintendent of the association does considerable police court work, and boys are frequently paroled under his care. They are then enrolled in the association and put to work in some trade or some of the societies of the association where the instructor takes particular care to see that all the influences for good are brought to bear upon him. In doing this his past record is never referred to, and he is never given to feel that he is a criminal, sent there for correction.

Old B. I. A. boys may be found in nearly every banking institution of Scranton, in several business and professional offices, carpenter shops, and printeries. A former editor of the *Red Ribbon* is now city editor of a local daily paper, and B. I. A. boys are now working their way through the following colleges: Yale, State, Cornell, University of New York, University of Michigan, Harvard, University of Pennsylvania, Columbia, Lehigh, and Hahnemann Medical.

THE NATIONALIZATION OF SOCIAL MOVEMENTS.

The "nationalization" of social movements is going on

rapidly. It is at once an evidence of growth and an aid to effective work. Miss Lillian Brandt cites as evidence of this (in the annual report of the New York Charity Organization) the several new national organizations that have recently been added to the National Child Labor Committee and the National Association for the Study and Prevention of Tuberculosis, which date back to 1904, and that during the past year the National Society for the Promotion of Industrial Education, the Playground Association of America, and the American Association for Labor Legislation have taken their places by the side of the older bodies, with a central office, an executive staff, plans for propaganda, and an annual meeting of technical and popular interest. The charity organization movement, in the Field Department of Charities Publication Committee, has also been definitely organized on a national basis.

This development of social movements for the improvement of conditions is, according to the same authority, one of the striking characteristics of the present moment in social work. Perhaps even more striking is the desire for accurate information about conditions (which I have so frequently urged in these columns as an essential prerequisite for effective social work), which is expressed in the many investigations that are going on under both governmental and private auspices, some of them more zealous than wise, but others well-planned and of the most vital importance. The Russell Sage Foundation, which is an evidence of this desire quite as much as a stimulant to it, has finished an experimental eighteen months. Some of the more important inquiries which have been furthered or made possible by its appropriations are the Pittsburgh Survey, the typhoid fever investigation in Pittsburgh, the study of the San Francisco relief work, of working men's insurance, and of the placing out of children.

THE UNIT OF MUNICIPAL COST.

In a speech in Denver the late E. H. Harriman once said: "The best way in managing governments is just the same as in managing railroads, and is to produce a better article of government at less cost." The unit of his work in railroad improvement and development the Baltimore *American* points out was the "ton mile" or cost of transporting a ton of freight one mile. The principle of a unit of cost in municipal government is the thing the bureau of municipal research is trying to find and establish as a business proposition for cities. This idea of a unit of cost may be incomprehensible to the oldtime type of politician, but to those accustomed to handle large enterprises it appeals as business-like. It is only a question of time when every city will have its affairs conducted on business principles. A city is a great corporation and there is no reason why its expenditures should be subservient in any way to any particular party control, and there are innumerable reasons why its affairs should have the same diligent care and attention to details that any other successful corporation would give in the interest of economy and efficiency. In the long run it will mean less burden on the tax-payer, a better city, and more highly developed citizenship."

GOOD MEN AND GOOD LAWS.

Here are some sensible words about Christianity and politics that are well worth pondering. They are taken from the *Christian Statesman*:

But even if politics should be honest and clean, is it not properly to be kept separate from Christianity? Jesus has said that His Kingdom is not of this world, and that we should render to Caesar the things that are Caesar's and to God the things that are God's. You can't mix religion and politics. You can't make men moral by law. To these old and trite assertions it may be said again that a little careful study will show that Jesus never meant that He had no kingdom in this world, but that the source of its authority is higher than men. He never meant for a moment that Caesar was exempt from God's authority or that God cared nothing for Caesar's kingdom. Religion and politics should as certainly be mixed as religion and business, or religion and domestic life. No one should try to make men Christian by law, but law can make it easier for men to do what is right.

This is an important point all too frequently overlooked. A progressive law is passed. It does not accomplish all its proponents expect. It is therefore relegated to the limbo of failures.

A good man is elected to office. He starts out well, but poor laws hamper him. He, too, is put aside as a failure.

The true policy to be sought and followed is "good men and good laws."

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.

MEN TO MISSIONS.

To the Editor of *The Living Church*:

THE missionary method, in the churches, was evolved about the year the *Clermont* was built. The *Clermont*, the replica, looked very quaint on the Hudson river last September by the side of the great modern vessels. Is it not pertinent to ask whether in our missionary method we are not still sailing in the old *Clermont*? And isn't it time we built a *Mauretania* or a dreadnaught *North Dakota*?

A few saw the vision of world-wide missions a hundred years or so ago and set about trying to make others see it. They have been trying to do so ever since. Some who did not see it gave money on faith—and to get rid of the vision-seeing missionary secretary. There has been little that was constructive in all these years. Hard work by secretaries one year meant harder work the next. New visions have been seen, and new people come at laymen in the churches trying to make these laymen see their visions.

The sum of all the appeals is about what one would expect, viz., vision promoters all of the time, and a good many men dodging them; each visionist mentioning his own appeal only, and often thinking to himself how narrow the rectors are that they do not take hold of his scheme. The fact is, the self-same rector is almost the only man in the mission business who ever mentions any plan save his own.

Now there comes a Laymen's Missionary Movement, very worthy, but another and a harder plea. It is still farther off and still more divisive, viz., foreign missions only. I repeat that it is very worthy. I distinctly disclaim, for myself, any prejudice against it because it has a Congregationalist for president and a United Presbyterian for secretary. I notice you, Mr. Editor, to be in some trouble because you endorsed the movement, but I will not add to your trouble. I simply make the point that Churchmen must not neglect Church work while helping others.

Ought not our "Mauretania" and "North Dakota" missionary advances to take the form of a propaganda that is turned end for end from the present one? Instead of appeals from the four quarters of the earth, why don't men in each parish attend to their own missionary affairs? Instead of missions to men, why not men to missions? It is said in many quarters that men of the Church must be aroused. But some men are aroused. What shall be done with them? Shall they be permitted to go to sleep again while all others are being aroused?

Why not set such men as are aroused to definite missionary tasks? And is not the best way to arouse other men to missionary responsibility, the setting of them at work for missions? Is not the parish the place to begin the missionary propaganda? And when it begins there, should it not take hold of the whole problem instead of part of it? Ought not men in each parish to be urged themselves to give, to pray, to study—this is the right order, viz., give, pray, study—missions in the parish, in the city, in the diocese, in the world?

Last year we in New York raised \$133,000 for world missions, the first time we ever met our apportionment! Great, was it not? Yes, but so bad was the propaganda, so lop-sided in its emphasis, that some missionaries in Orange and Dutchess counties, in the diocese of New York, are two months behind in salaries promised them! No money to pay our own missionaries!

I am not arguing in favor of missions at home. I am arguing in favor of a missionary method that begins at the beginning, viz., the men of each parish, that gives each man of a parish some part to do, that does it without appeals, and that includes help for the rector—far too many rectors have to turn money raisers and have no time to do that for which they were ordained; for the Archdeacons—far too many Archdeacons are criticised for lack of Church extension when little or noth-

ing is given them to extend with; and for world missions too much sentiment governs in responding to appeals.

A call is soon to be issued for a meeting of laymen in Pittsburgh; Church laymen who will come together—many say they will come—not to hear appeals, for it will be a conference without speakers, but to plan how they can lead others to missions; how best to set other men to work for missions in the parish, in the city, in the diocese, in the world. It will be a Church Missionary Conference, heartily coöperating with others, but looking to the interests of the Church's mission.

The Church Laymen's Union, EUGENE M. CAMP.
23 Union Square, N. Y.

FATHER PAUL'S PROMISE AT ELMIRA.

To the Editor of *The Living Church*:

IN reply to Dr. van Allen's letter in your issue of this week, headed "The Seceding Community at Graymoor," I desire to make the following counter statement: In the winter of 1900 I preached a mission in Grace Church, Elmira, N. Y., and in the following October conducted a week's conference. In both cases my services were entirely gratuitous. As far as I can remember, the amount of money contributed in Elmira to the building fund of St. Paul's Friary was less than fifty dollars, most of which came from two persons as a thank-offering for blessings received during the mission. A woman of the congregation placed a small stained glass window in the friary chapel as a memorial of her husband. She may have it at any time.

The sisters' convent was built and dedicated before I went to Elmira.

I deny *in toto* that I ever made any promise to the late Bishop of Delaware to vest the property of the Society of the Atonement in his hands or of the diocese; consequently he never wrote or spoke to me on the subject.

As for the amusing reference to Nicca at the close of his letter, and which he has formed the habit of repeating to his friends, I am quite content to let my historical articles in the *Lamp* and my treatment of the Ecumenical Councils in *The Prince of the Apostles* offset Dr. van Allen's pleasantry at my expense.

PAUL JAMES FRANCIS, S.A.

Graymoor, N. Y., November 13, 1909.

WOULD NOT WORK BOTH WAYS.

To the Editor of *The Living Church*:

A SINCERE Christian Scientist (desiring to convert the writer to her faith) requested him to read thoroughly and fairly a series of books and pamphlets which she would furnish, setting forth the teaching and doctrine of that cult; requesting also that at least a week be given to a sincere and prayerful contemplation of the tenets taught by the literature in question. The writer made a counter proposition to the effect that if this worthy woman would expend the same length of time in carefully examining an equal quantity of literature setting forth the claims of the Catholic Church (American rite) as she required the writer to expend in examining the claims of Christian Science, the bargain would be made. This she positively (almost indignantly) refused to do. Is it not incumbent on all of us to be fair to the faith of our fathers? At least fair enough to examine it before we abandon it. Possibly the old faith contains the best features of some new cult whilst rejecting the crude and fallacious elements frequently found in passing fads.

Kansas City, Mo.

Yours truly,

R. B. MIDDLEBROOK.

THE QUIET HOUR.

O bells of Angelus! Ye call to me
To seek beyond the world's surcease,
From the spent day, an hour, when silently
We touch the heights of peace.

O warning bells! Ye strike a golden hour
Of waiting opportunity,
To gain, by contemplation's mystic power,
Heaven's blest tranquillity.

O solemn bells! To climb the mountainside
With Christ, our aspirations move;
Yet in some lowly vale rest satisfied,
Encompassed by His love.

Literary

RELIGIOUS.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D., LL.D., assisted by others. Volume IV. Draeseke-Goa. New York: Funk & Wagnalls Co.

This volume maintains the level and preserves the characteristics, both good and bad, of the earlier volumes. The biographical material is full, and in the main excellent. We mention *Duns Scotus*, by R. Seeberg, as one of the best. Fenelon is not quite done justice to. The life of St. Francis of Assisi is rather slight, although an interesting account of the history of the Franciscan Order is given. The life of St. Francis Xavier simply ignores its alleged miraculous incidents.

The article on the Eastern Church is not very sympathetic, and we notice a few errors of detail. That on the English Church is not trustworthy, and ought to have been assigned to some one more in sympathy with its historic spirit. Its interpretation of the Anglican Reformation is fair in tone, but inaccurate none the less. Its treatment of the Articles ignores their eirenical nature and is quite astray. The Oxford movement is not done proportionate justice. There are also a few small errors of fact; thus it was not the British, but the Irish Celts whom Theodore displaced. It was not Gregory VIII. but Gregory VII. whose claims William the Conqueror resisted.

The article on Evolution is good up to a point, but strangely out of date for so important an article, and the treatment of Darwin's views is very slight indeed. Weismann's works are mentioned in the bibliography, but the whole controversy as to the transmission of acquired characters is ignored, and also the investigations of Mendel, as well as the mutations theory of de Vries and others, which now threatens to overshadow Darwin's distinctive views. The article needs re-writing.

But these blemishes do not modify our opinion that for one who can allow for the thoroughly Protestant point of view of the work, this encyclopedia is most valuable and useful. FRANCIS J. HALL.

THE PRESENT INVESTIGATION by an Anglican commission of the possibilities of closer relations with the Church in Sweden has led to the re-publication by the press of St. Martin's College, Philadelphia, of an essay by the late Rev. Henry R. Percival, D.D., on the question of Swedish Orders. Dr. Percival took the ground that Swedish orders were invalid and his reasons for so holding present a very grave indictment which must certainly be met in detail before the opposite conclusion could be accepted. It is proper to say that not only Dr. Percival's conclusions but some of his statements of fact have been seriously challenged, and that the whole subject has been very carefully re-studied by experts since this essay was written, some of whom have reached the opposite conclusion from Dr. Percival. We, for our part, shall do whatever we can to assist in the most careful investigation, and in publishing the facts as they may be discovered by competent inquirers. In doing so we shall seek to preserve an open mind, and shall not allow ourselves to reach a conclusion on the main question at issue until all of the evidences shall be before the Church. When that time comes, every issue must be squarely met. In the meantime we welcome this re-publication of Dr. Percival's tractate, since the issues which he presents must receive thoughtful consideration by the experts.

THERE HAS just been issued in pamphlet form from the press of the Young Churchman Company a paper by the Bishop of Vermont on the subject of Christian Unity, which was printed in these columns two weeks ago, and which was read at the New England Missionary Council in Hartford last month. The paper is, as readers of THE LIVING CHURCH must have observed, one of the most useful contributions that have been made on the subject, since it lays down the lines upon which unity may be esteemed to be possible, and shows as well the impossibility of taking other lines that have been suggested. The paper was much misrepresented in reports of it printed in the daily papers, and it is hoped that its publication in full in THE LIVING CHURCH, and now its reprint in pamphlet form, may bring it to the attention of the widest constituency within and without the Church. [Price 10 cts.]

IN A REVISED edition, the Rev. Thomas Tracy Walsh has re-issued a little tractate, *Facts and Principles Pertaining to the Episcopal Church*, which appears to be excellent for circulation among persons having little knowledge of the Church; and also a second tract entitled *Why Baptize Infants?* which will be of value wherever that topic is alive in controversy. Both of these are published by Thomas Whittaker, New York, and sell for 3 cents each.

BIBLE CRITICISM.

The Gospels in the Light of Modern Research. By the Rev. J. R. Cohu. Pp. xxviii. + 597. Oxford: James Parker & Co. 1909. Milwaukee: The Young Churchman Co. Price, \$2.25; by mail \$2.40.

Mr. Cohu is already known as a writer with an unusual knack of making a dry subject interesting. In the present volume he has turned his talents to the matter of Gospel Criticism with eminent success, for, although he has had to deal with material that is oft-times very dry indeed, yet he has made every page readable. A first part (pp. 1-60) contains a plea for the admissibility of criticism, followed (pp. 63-188) by a discussion of necessary preliminaries such as oral tradition, growth of the Canon, apocalyptic literature, etc. Pp. 191-394 discuss the Synoptic Problem, and pp. 397-500 the matters connected with the Fourth Gospel. Two final chapters (pp. 503-551) add some interesting material on New Testament times, and a variety of topics, mostly theological, are collected into seven appendices. So, for a professedly popular book, the treatment is fairly lengthy.

The work contains nothing and professes to contain nothing that a specialist would deem new. The author has limited himself to offering the general reader results that may be deemed fairly well settled, and for so doing he deserves our thanks. He has given us a book that may safely be commended as being both reliable and interesting, and one that may be recommended all the more because it contains some excellently stated apologetic matter. The results may be very briefly summarized. The Synoptic Problem is discussed in the strictly conventional manner, the authorities cited being chiefly Harnack, Sanday, and Burkitt. The only points worth noting especially are that Mr. Cohu thinks that the First Gospel uses Q more literally than does the Third (something that is probably not true) and that St. Mark used Q (something that probably is true). Every critical step taken is accompanied with a corresponding apologetic discussion, moreover, and the impression left in the reader's mind is very good. As a fault, there is a little too much Harnack in the argument, especially in view of the fact that Harnack no longer holds some of the conclusions that are quoted from *Luke the Physician*. In other ways as well, broader reading on Mr. Cohu's part would have improved the discussion. Despite his many references to German research, it is evident that the quotations are taken from translations or at second hand; we Americans find it hard to understand the reluctance of so many English scholars to acquire a reading knowledge of German.

The discussion of the Johannine Problem moves in the realms of a decade ago, but, all in all, it is not much the worse off for that. The needful factors in the question are discussed as far as the author knows them, much on the lines of the Dean of Westminster's well-known pamphlet, and the conclusion drawn that there is no strong reason to question the traditional authorship. The interpretative element in the Gospel is frankly recognized, but the author makes it clear that this recognition in no way derogates from the use of the Gospel as history. We should like to have read something on the literary-critical problems that have been thrust so violently to the front in late years, but Mr. Cohu apparently has not heard of them.

Of the minor matters in the book, a word of caution is needed in regard to what is said about the apocalyptic expectations on pp. 172-188. This chapter is the poorest in the book and a good deal of it is wrong. In especial, the summary on pp. 179-180 must be taken with great caution.

As regards theological matters: A very curious thing is the contrast between the decidedly acid tone of the arguments against the opposers of criticism and the very mild variations from traditional opinions that the criticism is found to demand. After the theological hammering of the first three chapters we are prepared to meet a critical lion, and, lo, it is a lamb! It is to be wished that Mr. Cohu had seen fit to remove some of these sections, for they offend and will serve no good purpose. The same is to be wished still more as regards some of the appendices and a couple of references to the Virgin Birth and the Bodily Resurrection of Our Lord. The Virgin-Birth and Resurrection passages are defended from the critical standpoint, but, from the theological standpoint, we are assured that the truth or falsity of the doctrines is immaterial. Why obtrude polemics of this sort into a discussion of a very different sort? They mar an otherwise excellent book. Mr. Cohu's theology is neither as able nor as interesting as his criticism, and in a future edition it is to be hoped that he will separate the two. An autobiographical note on p. 597 really does afford some explanation of the attitude, but none the less we cannot but regret it.

BURTON SCOTT EASTON.

MISCELLANEOUS.

AN ATTRACTIVE book bearing a Christmas title is *Christmas in Japan, or Saburo's Reward*, by Sarah Gertrude Pomeroy. The story is of a Japanese child who had learned of Christmas through the missions and desired to make particular sacrifice to satisfy his father's creditors before the dawn of the New Year [Dana Estes & Co. Price 50 cts.]

"ASK, AND YE SHALL RECEIVE."

What shall we ask for, Lord? For things that please?
 A pleasant garden spot of peace and ease,
 Where sunbeams chase away the shadow's gloom,
 And sweetest flowers all the year doth bloom;
 A place where care and trouble may not come,
 And only happiness shall make life's sum?
 Shall we thus ask? Not so.

Let us on bended knees each morning ask
 Strength to do well the day's appointed task;
 Strength for the common round of household cares,
 Or strenuous toll that brain and muscle wears.
 And then with courage go,
 And do what nearest lies, till night brings rest,
 And, asking thus, we will receive what's best.
 London, Ohio. MARGARET DOORIS.

A LORD MAYOR'S BANQUET.

BY UPTON H. GIBBS.

AS the Lord Mayor of London has an international reputation in regard to the antiquity of his office, the richness and gorgeoussness of his robes and insignia, the sumptuousness of his banquets, and the picturesque pomp and display which attend him on all official occasions, especially at his inauguration, the following information will be of interest to American readers. It has been gathered from the minutes of the committee appointed "for conducting the entertainment at Guildhall on Lord Mayor's Day, 1844." The book in which they are recorded merits attention, as it is handsomely bound in full morocco leather and profusely stamped in gold. It is a volume 15x10 inches in size and $\frac{7}{8}$ of an inch in thickness. The leaves are of a heavy white gilt-edged paper, and everything inscribed therein, title-page, marginal lines, and numbers of the pages, has been done by hand. The writing is the old-fashioned copper-plate variety, and although there are some eighty pages, not a single blot, mistake, or erasure is to be found in the whole book.

The ceremonies on Lord Mayor's Day, which falls on November 9th, except when that day falls on a Sunday, are of a very elaborate character, consequently the committee of arrangements has no sinecure. From the minutes referred to, it comprised sixteen members, eight of whom were appointed by the Lord Mayor-elect and the remainder by the sheriffs-elect for London and Middlesex, on October 7, 1844. The initial meeting was held in the guild hall on October 18th, and the final one on January 10th following, when all accounts were audited and the committee dismissed and relieved of its duties.

The main functions on Lord Mayor's Day are the procession in the morning and the banquet at night. The former is a very spectacular affair and affords probably the most elaborate exhibition of civic and municipal magnificence in the world. The uniforms and costumes of the officials and the liveries of the servants are of the richest description, brilliant in scarlet, resplendent with gold lace, and trimmed with minever and sable. The climax is reached in the state carriage of the Lord Mayor, which rivals that of the sovereign in the matter of carving and gilding. It is drawn by six horses, whose harness and trappings are thickly studded with silver gilt ornaments. Each horse is attended by a footman or postilion in scarlet and gold livery, while it may safely be said that Solomon in all his glory was not arrayed like the coachman on the box.

The Lord Mayor on this occasion has the time of his life, and is dressed in a black velvet court suit over which he wears a robe with a long train made of the most expensive and heaviest black corded silk. This is, moreover, trimmed with wide gold lace all along its edges and across the sleeves and sides. His hat is a flat three-cornered one of black satin or velvet and ornamented with large ostrich plumes. Around his shoulders hangs the official insignia, the collar of SS, being a gold chain made up of several links, some of which form a double S and alternate with others representing a portcullis and the rose. To this chain is attached a large circular diamond set pendant, on which are displayed the arms of the city of London. The Lord Mayor is attended in his coach by his chaplain, sword-bearer, common crier, and waiter bailiff. The sword-bearer wears a most imposing and peculiar looking fur cap and sits on one side of the coach with the great two-handed sword sticking out of the window, while the mace is likewise thrust out of the opposite window.

The parade left the guild hall punctually at 11 and returned thither some hours later, augmented in numbers, for at one point *en route* it was joined by the Lady Mayoress in her

state carriage drawn by six horses, and later on by the "Ambassadors, her Majesty's ministers of state, the nobility, judges, members of Parliament, and other persons of distinction invited to the banquet at guild hall."

Anyone who has had the good fortune to have been a guest at this last named affair may well claim to have dined with Lucullus. Invitations to it are issued to the most distinguished personages of the realm. The Prime Minister, unless absolutely prevented, attends and makes a very important political speech, which contains a forecast of his policy, and which is eagerly listened to, especially when the political horizon is dark. The American ambassador is another *persona grata* on this occasion, and is enthusiastically welcomed if he is one of the appointed speakers. Lowell, Bayard, Hay, Choate, and Whitelaw Reid have all thus won for themselves fresh oratorical laurels.

While the banquet naturally varies from year to year, yet that of 1844 will serve as a representative instance. The guests invited numbered 1,050 and the tickets of admission issued to them were engraved on heavy cardboard in pink and cream colors, 12x9 inches in size, with embossed borders of foliage and fruits. Twelve hundred copies of the bill of fare were printed on pink paper with fifty additional on white satin. From this it is learned that twenty-five tables were necessary to seat the guests, the principal one being on a raised dais at which the Lord Mayor presided.

The menu contained the following number of dishes:

"Two hundred fifty tureens of real turtle, containing 5 pints each, 200 bottles of sherbet, 6 dishes of fish, 30 entrees, 4 boiled turkeys and oysters, 60 roast pullets, 60 dishes of fowls, 46 ditto of capons, 6 ditto of Capt. White Selim's true India curries, 50 French pies, 60 pigeon pies, 53 hams ornamented, 43 tongues, 2 quarters of house-lamb, 2 barons of beef, 2 stewed rumps of beef, 13 sirloins of beef, 3 rounds of beef, 6 dishes of asparagus, 60 dishes of mashed and other potatoes, 44 ditto of shell fish, 4 ditto of prawns, 140 jellies, 50 blanmanges, 40 dishes of tarts (creamed), 40 dishes of almond pastry, 30 ditto of oranges and other tourtes, 20 chantilly baskets, 60 dishes of mince pies, 56 salads.

THE REMOVES.

"Eighty roast turkeys, 6 leverets, 80 pheasants, 24 geese, 40 dishes of partridges, 15 dishes of wild fowl, 2 pea fowls.

DESSERT.

"One hundred ninety-nine pineapples from 2 to 3 lbs. each, 200 dishes of hot-house grapes, 250 ice creams, 50 dishes of apples, 100 ditto of pears, 60 ornamented Savoy cakes, 75 plates of walnuts, 80 ditto of dried fruit and preserves, 50 ditto of preserved ginger, 60 ditto of rout cakes and chips, 46 ditto of brandy cherries."

In addition to these eatables, liquid refreshments were provided as follows: Fifty dozen of champagne, 20 dozen of hock, 15 dozen of claret, 10 dozen of Madeira, 20 dozen of sherry, and 40 dozen of port. The number of attendants and servants in connection was over 115.

The contract for the dinner and dessert, exclusive of the wine, "with all proper plate, napkins, glass, china, cutlery, butlerage, and waiters, the usual committee and other dinners and breakfasts, ice for the wine, tea, coffee, lemonade, etc., in the evening, with sufficient attendants and all other things usually included in the contracts for these entertainments," was let to a firm of caterers for £1,050 (\$5,250), while the bill for wines came to £524, 5s. 6d. (\$2,600).

The itemized accounts show that the bill for gas for illuminating purposes amounted to £150 (\$750), which was £28 less than the year before, because the hall was closed two hours earlier, which is explained in a minute which states: "Lord Mayor's Day having fallen on the Saturday all music and dancing ceased at 12 o'clock."

Among other curious items is a bill for \$35 for perfumery. This probably was rose water, which was handed around in large bowls for each guest, and in which he dipped the end of his napkin and cleansed his fingers. Of course a large quantity of provisions was left over, and this was "divided into sixteen parts, one portion being assigned by ballot to each member of the committee for distribution among the poor."

The balance sheet discloses that the gross expenses for the day amounted to £2,431 3s. 10d. (\$12,000), of which sum the Lord Mayor contributed almost one-half and the two sheriffs a little less than one-fourth each.

Thus it will be seen that the office of Lord Mayor is an expensive one, so much so that unless he has a fortune of his own the nominee cannot afford to accept the honor. The official income is £10,000, but the expenses in connection call for about a like sum in addition. Fortunately for the incumbent, his term lasts only a year and a second one is of very rare occurrence.

Church Kalendar



- Nov. 1—All Saints' Day.
 7—Twenty-second Sunday after Trinity.
 " 14—Twenty-third Sunday after Trinity.
 " 21—Sunday next before Advent.
 " 28—First Sunday in Advent.
 " 30—St. Andrew, Apostle.

Personal Mention

THE Rev. T. B. A. ALLISON of Churchville, Md., has been called to be assistant at the Church of the Good Shepherd, Washington, D. D.

THE Rev. GEORGE W. ATKINSON, JR., has just been elected assistant of Trinity Church, Washington, D. C., and has accepted his election.

THE Rev. W. J. W. BEDFORD-JONES of Emmanuel parish, Petoskey, Western Michigan, has resigned to accept the Church of the Redeemer, Elgin, diocese of Chicago.

THE Rev. R. WYNDHAM BROWN, for the past seventeen years rector of Grace Church, Canton, N. Y., has been called to the rectorship of Calvary Church, Front Royal, Va.

THE Rev. A. G. A. BUXTON, Ph.D., of St. Mark's, Lewistown, Pa., has accepted a call to St. John's Church, Camden, N. J.

AT the Convention of the diocese of New York just held, the Rev. ROBERT B. KIMBER was elected secretary of the diocese. Will the secretaries of the other dioceses please note this: his address is 416 Lafayette Street, New York City.

THE Rev. GRANT KNAUFF has accepted the rectorship of St. Luke's Church, Jackson, diocese of Tennessee. Address: Jackson, Tenn.

THE Rev. HARRY RANSOME, a non-parochial priest of the diocese of Milwaukee, lately residing abroad, has been elected rector of Christ Church, Media, Pa.

THE Rev. H. A. LINWOOD SADTLER, rector of Trinity Church, South Norwalk, Conn., has accepted the invitation of the Bishop of New Jersey to become the head of the Associate Mission, Trenton, N. J., and has entered upon his duties.

THE Rev. PAUL R. TALBOT, rector of Grace Church, Hutchinson, Kan., has accepted the rectorship of Grace Church, Jefferson City, Mo., and assumes his new duties this week.

THE address of the Rev. ERASMUS J. H. VAN DERLIN is changed from 645 West Fifteenth Street, Los Angeles, Cal., to 1330 West Thirty-eighth Place, Los Angeles.

THE address of the Rev. ALFRED GEORGE WHITE is changed from 1830 Dupont Avenue north to St. Martin's Rectory, Omaha, Neb.

THE Rev. FRANCIS P. WILLES of Elkins, W. Va., has been called to be rector of Durham parish, Charles county, Md.

THE address of the Rev. G. CROFT WILLIAMS has been changed from Queenstown, Md., to 1018 Telfair Street, Augusta, Ga.

BIRTHS.

SARGENT.—To the wife of the Rev. GEORGE PAUL TORRENCE SARGENT, of Battle Creek, Mich., on Nov. 14th, a daughter.

DIED.

DAVENPORT.—Entered into the rest of Paradise, ENOS HOLMES DAVENPORT, son of J. E. and Carrie B. (nee McFerren, deceased) Davenport, of St. Louis, Mo., at Asheville, N. C., Friday, November 5th, aged 21 years, 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.

"Grant him, O Lord, eternal rest and let light perpetual shine upon him."
 "Of your charity, pray for his soul."

DILLON.—Entered into rest at Union City, Pa., in the evening of September 13, 1909, MYRTLE LUELLA DAVIS, wife of John F. DILLON. The burial services were held from St. Matthew's Church the following Thursday afternoon at 3 o'clock, the Rev. F. A. Heisley officiating.

Grant her eternal rest, O Lord.

HECKSCHER.—Entered into rest at Lenox, Mass., on Wednesday, October 6, 1909, CONSTANCE LEDYARD HECKSCHER, in the sixteenth year of her age, eldest daughter of Constance Spencer and the late Maurice Heckscher.

"Lord, all pitying Jesu blest,
 Grant her thine eternal rest."

SMALLEY.—In Burlington, Vt., on November 6, 1909, aged nearly 74 years, the Hon. BRADLEY BARLOW SMALLEY, for many years prominent in the business and political circles of the state.

MEMORIALS.

ANNIE SOPHIA GIBSON.

LATE PRINCIPAL ST. MARY'S CATHEDRAL SCHOOL FOR GIRLS, GARDEN CITY, LONG ISLAND.

Since it has pleased Almighty God, our Heavenly Father, in His wise providence to take unto Himself the soul of one who has been for many years a valued helper in the educational work of the Cathedral, we desire to express on behalf of the Chapter, our sense of the loss we have suffered.

Miss GIBSON was the daughter of the late Rev. William T. Gibson, D.D., for many years editor of *The Church Eclectic Review*. Devoting her life to Christian education, she taught at Faribault, in Buffalo, and for more than fourteen years in the Cathedral School of St. Mary in Garden City, of which for the last nine years she was principal. During this time she won the respect and affection of those who were associated with her as teachers and pupils, and she had the high esteem and hearty confidence of the school's committee and of the chapter of the Cathedral.

It was permitted to Miss Gibson to see her faithful labors crowned with success. Her last year was the most prosperous the school had known and all preparations had been made for an honorable retirement from the duties of her office. She was happy in the assurance that her work would be continued in the spirit in which she had conducted it. On the last day of her life, the Eve of All Saints', she attended a special celebration of the Holy Communion in the school chapel and the services of the Cathedral. Many dear friends and former pupils were with her. The day had been a happy one. Though the end came suddenly, yet we confidently believe that in respect of her prepared mind, it was not sudden.

In Miss Gibson a natural force and clearness of mind, early religious training, thorough education, comprehensive culture and wide social experience like confluent streams united to form the river of a broad and fertilizing life work. Conscientiousness and loyalty were, under God, her guiding impulses. Her will was not quickly enlisted in a matter, but penetrating in her estimates and cautious in judgment, she was inflexible in carrying out a maturely formed purpose. Her soul always seemed, even in the pressure of many duties, calm, resourceful, replete with energy and hope. Useful as had been her labors in earlier days, the ripest results came from these closing nine years in which the strength and amiability of her womanhood became richly helpful to the young life at St. Mary's, recalling Dryden's couplet—

"Sycamore with eglantine were spread,
 A hedge about the sides, a covering overhead."

The pathos of her death occurring on the eve of a day held by her peculiarly sacred, and but a few weeks before the time she had deliberately set, on account of falling health, for her retirement comes as the fitting and final illustration of the elements of consistency and precision which every careful observer must have seen in her character.

To those on whom the stroke falls a crushing grief, to her bereaved relatives, to her numerous friends, to her devoted colleagues, and to the many pupils past and present who owe so much to her wise and affectionate care, we offer our sincere sympathy, and we render our humble and hearty thanks to the Giver of every good and perfect gift, for the example of a faithful servant, who having finished her course in faith now rests from her labors.

For the Chapter:
 JOHN ROBERT MOSES, *Dean*,
 SPENCER S. ROCHE, *Chancellor*,

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PAMPHLETS.

The Word for God in Chinese. By the Rev. C. A. Stanley, D.D., of the American Board of Missions, Tiensin, China. Second edition, revised. For sale by the Methodist Publishing House, Shanghai and Foochow, Kelly & Wain, Brewer & Co., Mission Press, and Edward Evans Book Room, Shanghai.

KALENDARS.

Church Year. Calendar for 1910. Published by the Printery of St. Paul's parish, Muskegon, Mich.

The Church at Work

UNIQUE CONVOCATION IN NORTH DAKOTA.

THE THREE closing days of October accomplished a new thing in the district of North Dakota in the session of the first "Omniniciye Tanku" (Convocation) of our Indians. It was held at St. James', Cannon Ball, and was in part a jubilation at the completion of the mission house, which the missionary, the Rev. A. McG. Beede, has built on to the church this past summer.

The programme began Friday morning, with the Holy Communion. After the service at the church the Blessed Sacrament was carried to several sick Indians at their tents. Soon after dinner Bishop and Mrs. Mann arrived from Mandan, accompanied by Rev. E. W. Burleson of Jamestown. After a hearty welcome and a substantial lunch the Bishop made an address of congratulation, followed by one of sound sense and striking simpleness by the sub-agency physician, Dr. Rice, on "Bodily Health." After Evening Prayer native addresses were made by Jo Two Bear, William White Eagle, Claude Kicks Iron, Clement Cold Hand, and John White Fisher. Synchronous with the break of dawn came the penetrating voice of White-Cow-Walking, the official crier, bidding to arise and prepare for the Eucharist. The Bishop celebrated, first for the men and then for the women. Sub-Deacon Martin Seewalker said Morning Prayer in Dacotah, and a short sermon was given by Amakpiyaske (Rev. E. W. Burleson). The afternoon was given up to "The Past and the Future" led by Red Thunder. Three adults converts from Paganism were baptized. The last number of the session was from Paul Bear Paw, on the topic "Shall we Have Another Convocation?" and was epigrammatical: "We have done a good thing, why not do it again?"

Like the other days, Sunday began with "Yutapi Wakan Icupi Kta" with a large number of communicants. At Morning Prayer the Bishop made an address relative to All Saints' Day, after which the whole camp proceeded, singing, to the cemetery a half mile distant, which the Bishop consecrated, by the name All Saints. Baptism and confirmation were administered, in her tent, to aged, bed-ridden Bessie Black-Woodpecker, a convert from paganism. Mrs. Mann finished her conference at the log guild house (which has been rebuilt in excellent and substantial manner) and the Bishop and clergy met with the men in the same place. It was touching to see old half-blind Red Hail pleading, almost with tears, for the silencing of the pagan prophetess at Fort Berthold, who has turned away many from the faith. At Evening Prayer the Bishop made an address on the reciprocal duties of people, priest, lay readers, sub-deacons, and catechists. Amakpiyaske spoke on The Church Among the Oneidas; John Gayton spoke to the subject, "Divorce is a Bad Practice." A class of nine was confirmed, several being pagan converts. There was a mass meeting at the guild house to consider the matter of a convocation next year. It was decided to hold one at the same date a year hence, at St. Gabriel's Red Hail Camp, some twenty miles west of Cannon Ball.

Practically the whole of this convocation devolved on the Indians. They had the entire business management, and prepared the programme, the priest giving only such advice as was sought. A great amount of credit is due to them, and more especially to "the committee." Seven steers were given, a quan-

tity of wood and hay, and \$150 for groceries. Some three hundred were in attendance, camped in fifty tents around the church. Rations were issued for the early and late meals, but the mid-day meal was in common, the people seated on the ground in a great circle and served from a common mess. At the mass meeting \$70 was subscribed to start the fund for next year. Beside the parish with its missions at Cannon Ball, Red Hail, Fort Yates, and Porcupine, there were visitors from South Dakota, from Fort Totten Reservation, and from Turtle Mountains. The church was crowded to its limit at every service, and the attention and interest were at a high pitch throughout.

The new mission house is in reality a huge buttress to the church, and so solidly constructed that there seems no possible danger of injury to the building from storms such as have occurred twice in the past. It is also a good object lesson to the Indians in the way of a simple, inexpensive, and wholly practical house. The work has been done by Mr. Beede almost without assistance, and at a remarkably low cost for material.

FOR INCREASED CLERICAL STIPENDS.

AT A MEETING of the Plainfield (N. J.) Clericus held November 8th at the residence of the Rev. W. H. Neilson, D.D., in Plainfield it was moved and seconded that a committee of two be appointed, one of which was to be the president of the Clericus (the Rev. H. C. Rush of Westfield, N. J.), to confer with similar committees from the other Clerici of the diocese with a view to memorializing the Diocesan Convention that in view of the fact that living expenses have advanced greatly in the past few years, the salaries of rectors who are married be not less than \$1,400 and a rectory, and for unmarried rectors not less than \$1,200.

CORRECTION AS TO BISHOP BREWER.

WITH RESPECT to a report of addresses given before the Minnesota Church Club and printed in THE LIVING CHURCH of October 23d, a request is received from our Minnesota correspondent that correction be made concerning remarks by the Bishop of Montana. A letter from the latter to our correspondent says:

"I did not say that I voted against Bishop Seymour's consecration as Bishop of Illinois, for I was not a member of that General Convention, but that I approved of his rejection then, but would not approve it now. I said I could not doubt the efficacy of the sacraments of the religious bodies around us, though I could not admit their validity."

CHURCHMEN AND THE LAYMEN'S MISSIONARY MOVEMENT.

THE MEMBERS of the Committee of One Hundred appointed by the Board of Missions to enlist the cooperation of Churchmen in the national campaign now being carried on under the auspices of the Laymen's Missionary Movement, met in New York for organization on the evening of November 8th. Twelve members of the committee were present, representing Chicago, Philadelphia, Detroit, Richmond, Hartford, and Cleveland, as well as New York.

The committee organized by the election of the following officers: Chairman, Admiral

Alfred T. Mahan; Vice-Chairmen, Mr. George Gordon King and Mr. D. B. Lyman; Secretary, Mr. John W. Wood; Treasurer, Mr. Stephen Baker.

An Executive Committee composed of the following gentlemen was also elected: Mr. George W. Pepper, Dr. William S. Hubbard, Mr. Silas McBee, Dr. William Jay Schiefelin, Mr. F. C. Morehouse, Dr. Matthew D. Mann, Mr. Clinton Rogers Woodruff, Mr. Gifford Pinchot, Mr. E. P. Bailey, Mr. Oliver J. Sands, and the officers. To it was referred with power the preparation of a call to the men of the Church to take part in the national missionary campaign, and the preparation of plans to insure the attendance of Churchmen at the conventions now being held, and to conserve the results of such conventions.

Only one of the original twenty-eight members of the committee named by the Board of Missions felt unable to serve. The letters of acceptance indicated a general and keen desire to give personal service to the work of stimulating the laymen of the Church to take a worthy share in what promises to be one of the most important advance movements ever undertaken by the Christian men of America.

From an officer of a large insurance company came this message: "I appreciate the fact that my name has occurred to you and it will give me pleasure to serve on this committee."

The president of an important New York bank wrote: "I have much pleasure in accepting this appointment. I, as you know, am deeply interested in anything bearing upon the missionary activities of our Church, and will be very glad to do all I can to help forward this movement."

The president of the Citizens' Union of New York replied: "I will gladly serve on the Laymen's Committee of One Hundred of our Church."

A mid-Western lawyer, accepting his appointment, wrote: "I am much pleased that the Board of Missions has cordially united in this general movement."

A young man at the head of a large business in western New York said: "As I want to do all I can to help this along I have decided to accept the appointment, which I consider a great honor, and shall do all possible to aid in the movement."

A United States Government official wrote: "You know how heavy the demands of my work are, and how difficult it is for me to find time for other matters. But I want to help if there is any way in which I can be of use."

A mid-Western business man broke an engagement made with a number of business associates to inspect some mining properties in the Northwest in order that he might attend the meeting.

FAMINE STRICKEN MEXICO.

BISHOP AVES, who is now making a visit to the famine district of Central Mexico, writes that his friends in Houston have sent two carloads of corn, though he asked for but one, to relieve in part the great distress of the people, whose crops have failed on account of frost. "I have been in receipt of letters," Bishop Aves says, "almost daily telling me of the growing distress. As the next harvest is due a year from next month (December and January, 1910-11) and there will be no work until ploughing time next spring, the problem of how to survive the winter will

be most serious. One of my missionaries writes me, 'Our poor people have sold all their chickens, on which they depend for a little revenue from eggs, at one-third the normal market price, for money with which to buy a little corn for themselves at three times the usual price.' Consul General Hanna has sent to the people through our missionaries, a thousand blankets, which will be very helpful; as he remarked to me, 'If we can't warm them from the inside, we can warm them a little from the outside.' I have arranged to take a pack-train of fifty burros with corn from Nopala to Talmimilolpan and Mimipapan, ninety miles to the south, where a community of our Indians is in great distress."

CONNECTICUT CONGREGATIONALISTS ON UNITY.

AT THE annual conference of Connecticut Congregationalists held last week, the following report was presented from the committee on Church Unity:

"The ultimate oneness of the Church is a dream which every broad-minded man upon his undenominational housetop dreams. Your committee were called to inquire what opportunity to realize the vision may now be knocking at the door. For this end we sought for a conference with Bishop Brewster and such other representative Episcopalians as he might invite. To this overture Bishop Brewster cordially responded, and invited us to meet at his residence on May 5th.

"A minute of this conference, which was approved by all the persons present at it, is herewith submitted.

"While it expresses the results of the meeting, so far as it was deemed timely to formulate them, we should not fail also to record our grateful sense of the mutual appreciation and spirit of Christian communion in which all differences between us were taken up and the possibilities considered of advancing beyond them to some larger fulfillment of the Lord's prayer, that all may be one in Him.

"Your committee deem it fitting to express their sense of the loss to the whole Church of the Rev. Mr. Huntington, who met with us at that time, and whose views and counsels, as expressed to us and which we had hoped to lay more fully before you, were his last work in a life-long effort in behalf of the 'peace of the churches.'

"Nor would they fail to mention the initiative which was taken by the late Dr. Morgan of New Haven, which, bore fruit in this conference, and whose words to one of their number, shortly before his death, express the spirit which may inspire us all. He said: 'In view of the problems which are pressing upon the American Church, we must get together. We must make a bonfire of our prejudices, and fan them with the flames of our sacrifices.'

"Your committee chose to confer with the Episcopalians, first because they were most cordially inviting such conference, while at the same time there seemed to be more points at issue between themselves and us than was the case with other denominations.

"Though the committee have not as yet invited conference with any other Church, they think that such should be undertaken in the future. They do not deem it advisable to attempt as yet too elaborate a programme for union with one or another body of Christians, but prefer, rather, efforts to stimulate renewed discussion and coöperation to this end by considering together in a concessive and hopeful spirit our existing differences and possible ways of going beyond them. In this view we ask that the suggestions made in the minute which we present may receive further discussion in the spirit of Christian Catholicity and hopefulness. We would recommend:

"First, that the general conference appoint an enlarged and representative committee to continue the work now begun in ac-

cordance with the resolution adopted at the last annual meeting of the conference.

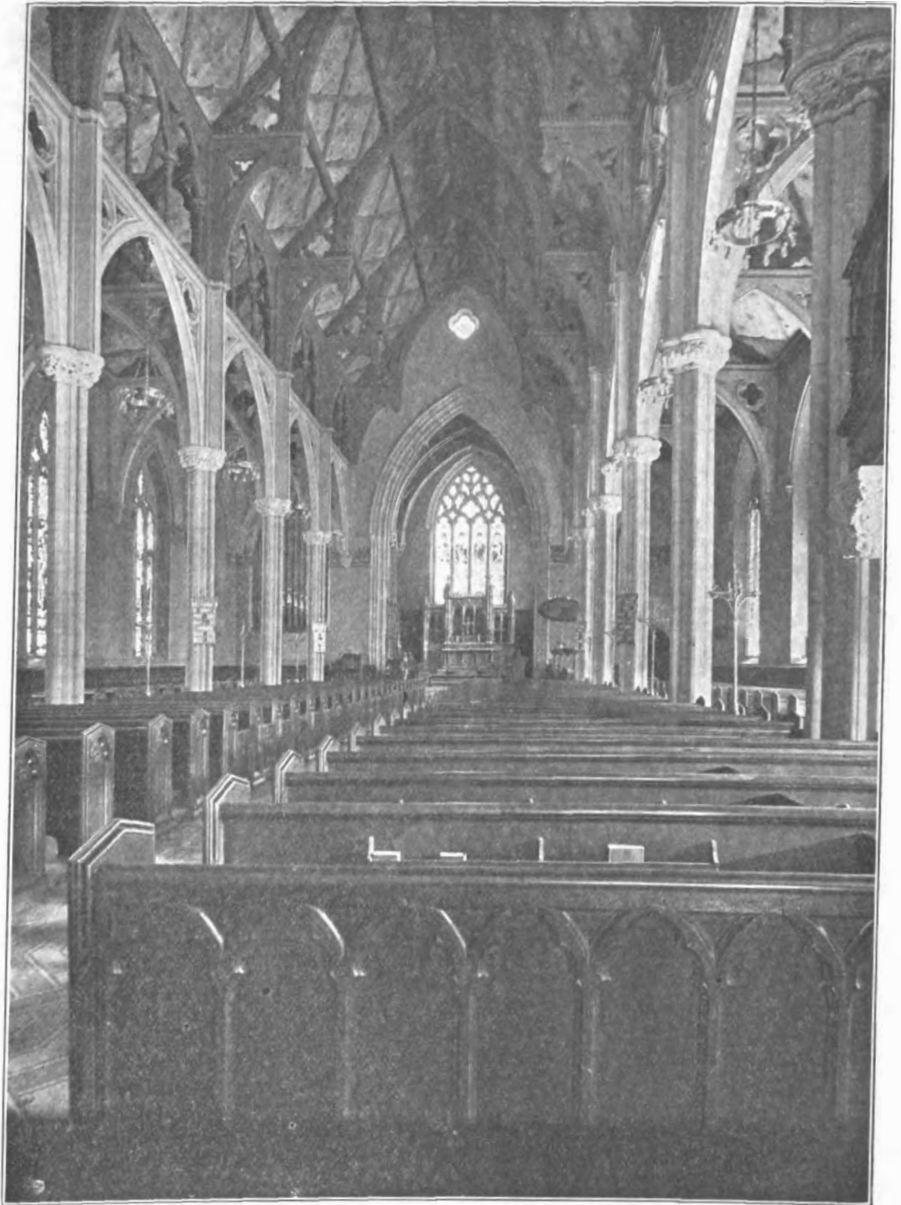
"Second, that such committee seek to promote further meetings in different localities with representatives of other Christian communions, for the consideration of possible approaches towards the unity of the Churches."

The resolutions were adopted.

GRACE CHURCH BROOKLYN HEIGHTS, N. Y.

IN HONOR of the dedication day, November 7th, when many gifts and memorials described last week were set apart for the greater glory of God, and not the least the superb

rector), on Tuesday, November 9th. The meeting opened with a solemn High Celebration of the Eucharist, the rector being the celebrant. In the sanctuary were the Bishop of the diocese, and the Rev. J. F. Carter, dean of convocation. The sermon was preached by the Rev. Dr. Louis Zahner of Adams, his subject being "Woman's Work in the Church." After a business session, at which Dean Carter and all the present officers were reelected, a luncheon was served by the ladies in the parish house. A "smoke talk" followed, an essay on "The Religious Imagination and the Creation of the Apocalypse" being read by the Rev. A. Chase of Ware. The afternoon was devoted to papers on mission



GRACE CHURCH, BROOKLYN HEIGHTS.

organ just completed, the choir of Grace Church, Brooklyn Heights, sang special music at Evensong under the direction of Mr. Frank Wright, Mus.B., organist and choir-master to the parish. The programme included Mann's setting in A flat for the *Magnificat* and *Nunc Dimittis*, and the cantata, "A Harvest Song of Praise," by Williams. So much interest has been aroused in the modern equipment of the new organ that Mr. Wright has announced an organ recital under the auspices of the American Guild of Organists on St. Cecilia's Day, Monday evening, November 22d. at 8:15 o'clock, to which a general invitation is extended, no tickets being required.

CONVOCATIONAL MEETINGS.

SPRINGFIELD CONVOCATION, diocese of Western Massachusetts, met with St. Peter's Church, Springfield (the Rev. C. M. Murray,

work among foreigners, the Rev. R. D. Hatch giving an account of "Work Among Syrians in Willimantic, Conn.," and Dr. W. H. Morse speaking on "work Among Italians." Mr. Hatch, in connection with his subject, spoke of the "Anglican and Eastern Orthodox Churches Union." Dr. Morse spoke especially of equipping returning Italian emigrants with Italian Bibles and Prayer Books, and of his work as superintendent of the "Rose" (Italian) Sunday school in Hartford, Conn. The meeting was most interesting and instructive.

THE CENTRAL CONVOCATION of the diocese of Kansas City held a meeting at St. Paul's Church, Clinton, Mo., on November 10th and 11th. At a business meeting held on the morning of the 11th and presided over by Dean Ritchey, the Rev. Oscar Hamberger was elected secretary and the preliminary steps were taken providing for the equalization

of travelling expenses among the clergy of the convocation. On Wednesday evening Bishop Atwill dedicated a new two-manual pipe organ. It is from the factory of M. P. Möller and has 11 speaking stops, 4 couplers, 3 mechanical registers, 5 pedal movements, and 604 pipes. The acquiring of this organ was quite an achievement for a congregation consisting of less than forty communicants. Besides the dedication of the organ by the Bishop, a class of three was presented by the rector, the Rev. W. A. Pearman, and both the Bishop and the Archdeacon addressed the congregation. During the sessions of the convocation addresses were made by the Rev. C. H. Bohn of Nevada, Mo., the Rev. J. Stewart-Smith of Kansas City, the Rev. J. D. Ritchey (dean), the Rev. Robert Spencer of Kansas City, Archdeacon Johnson, and Bishop Atwill. The cordial hospitality of the people, the hopeful aspect of the work of the Church and the admirable way in which the well planned programme was carried out, combined to make the occasion both profitable and pleasant.

VICE CHANCELLOR ELECTED BY UNIVERSITY OF THE SOUTH.

THE EXECUTIVE COMMITTEE of the board of trustees of the University of the South at a meeting held in Montgomery, Ala., on the 10th inst., unanimously elected William Bonnell Hall, M.A., M.D., vice-chancellor, to succeed the late Dr. B. Lawton Wiggins. The election gives general satisfaction throughout the South and among the alumni of the university, and the news thereof was received with the heartiest enthusiasm at Sewanee.

Dr. Hall is a native of Alabama, and was born in 1866. He entered the academic department of the University in March, 1882, and graduated in August, 1885, taking the degrees of B.S., C.E., and M.A. He left Sewanee to take a course in medicine in the University of Virginia, returning in 1893 to succeed General Kirby-Smith in the chairs of botany and physics in the academic department of the university and to hold an important chair in the medical department, which was organized that year. In 1896 he was elected dean of the academic department. Private business interests demanded his leaving the university in 1907, and it is not without sacrificing these interests that he now accepts the vice-chancellorship. When the illness of Dr. Wiggins in June last made it necessary for him to relinquish the office of vice-chancellor, all eyes were turned toward Dr. Hall as the only one capable of serving as the administrative officer of the university during Dr. Wiggins' leave of absence. Dr. Wiggins' death occurred at the very moment of Dr. Hall's acceptance of his election as acting vice-chancellor, and he has been of inestimable service to the University since that date.

"PRAYER-BOOK CROSS" SERVICE IN SAN FRANCISCO.

THE House of Churchwomen has marked each year of its existence (among other ways) by maintaining a service held at the base of the Prayer Book Cross in Golden Gate Park, San Francisco. This cross was erected in 1893 through the generosity of Mr. George W. Childs of Philadelphia as a memorial of the service held on St. John's Baptist Day, 1579, by Francis Fletcher, priest of the Church of England and chaplain to Sir Francis Drake. This was the first use of the Prayer Book on American soil, the first Christian service in the English tongue on the Pacific coast, and one of the first recorded missionary prayers on the continent. For three years this service has been held on the Sunday afternoon nearest St. John Baptist Day, but for various reasons the service this year was held on the Sunday nearest All Saints' Day, and its marked and almost ideal success will probably fix this as

the annual date. About 100 singers, representing seven Church choirs, led the singing, which was under the direction of Mr. Wallace A. Sabin. The Rev. Cecil Marrack acted as master of ceremonies, and the long procession moved slowly and with dignity through the park to the top of the hill. There were four brass instruments, two cornets and two trombones, leading four sections of the procession. The service was rendered by the Bishops of California and Arizona, assisted by the Rev. David Evans and the Rev. Cecil Marrack. Other clergy in procession were the Rev. R. J. Renison, the Rev. E. H. Benson, the Rev. W. E. Hayes, the Rev. William Higgs, the Rev. G. E. Renison, and the Rev. M. D. Wilson. The address was by the Bishop of California, who began with allusions to the historical aspects of the service, and went on to make some pertinent and practical remarks as to the responsibility of voters as indicated and emphasized by the use of the cross in marking the ballot. The recessional hymn was "Ancient of Days," after which the Benediction in the boat house concluded what everyone agreed was the most successful service held around the Prayer Book Cross.

TWO ANNIVERSARIES.

THE REV. C. ERNEST SMITH, D.D., D.C.L., celebrated his seventh anniversary on Sunday, November 7th, as rector of St. Thomas' Church, Washington, D. C. He recounted the various improvements which had been made during his rectorship, which had been made at a cost of about \$20,000. He also made mention of the various memorials which had been given, aggregating in value several thousand dollars more, but best of all keeping green the memory of God's saints departed. The financial record showed that \$200,400 had been received during Dr. Smith's rectorship, of which about \$120,000 had been used in parochial needs, some \$65,000 toward paying off the great debt of \$72,500 and interest on same, which was on the parish when he came, and the rest had been given away for charity and missionary causes. The debt now stands at \$27,000. There had been 187 baptisms, 99 marriages, 346 confirmations, and 118 burials. The annual income is now about \$30,000, between \$11,000 and \$12,000 of this from pew rents and the rest from regular and special offerings. The church now stands in the front rank of Washington churches.

OLD ST. JOHN'S CHURCH, Johnstown, N. Y., the first north of the Mohawk, will observe the 150th anniversary of the first services of the Church of England in the village of Johnstown next year. There have been two St. John's churches, both of stone, which were erected prior to the Revolution. The present edifice was erected in 1837, after the second was destroyed by fire in 1836. To celebrate the anniversary it is hoped to make extensive alterations and improvements on the present church. A recess chancel, choir room, new floor, and redecoration of the interior are all embraced in the plans, which call for \$10,000. Already over \$7,000 has been pledged and it is hoped that the remaining \$3,000 will be pledged soon, so that the work may be carried on at once. The history of St. John's parish is a most interesting and strange one, especially in its earlier years. A complete account is being prepared by the rector, who has made an exhaustive study of original documents and letters bearing upon the subject.

CLERICAL GATHERINGS.

THE MONTHLY meeting of the Clericus of the New London (Conn.), Archdeaconry was held, as usual, at Trinity Church, Norwich, November 8th. In place of an essay, a review was given of *The Churchman's Manual of Methods*, Dr. Alford A. Butler's book on

Sunday schools, by the Rev. William E. Hooker of Poquetanuck. A brief review was also given of the life of Bishop Seabury, by the Rev. Franklin S. Moore of Black Hall.

AN ABLE paper upon "The Social Life of the Church and Clergy" was read at the meeting of the Philadelphia Clerical Brotherhood by the Rev. William P. Remington, on Monday morning, November 8th. Instead of the usual discussion, the Rev. Father Huntington followed with a vigorous defense and agreement with the views of the writer of the paper. At the meeting on Monday morning, November 14th, he likewise followed Bishop Jagger, who made an address on "The Clergy and the Life of the Present Day."

INTEREST in the Cathedral project was deepened when at a recent meeting of the Detroit Clericus the Rev. W. H. Gardam read a carefully prepared paper on the English Cathedral, with special mention of Lincoln, Mr. Gardam's early home. After the paper, and in place of a general discussion, Bishop Williams gave expression at considerable length to his ideas and visions. As usual the Bishop spoke suggestively and well. Among other thoughts was the one that the Cathedral is not only the Bishop's Church home, but will tend to the curing of the intense congregationalism at present prevailing in the Church, and supply some of the means for establishing discipline so sadly lacking.

THE REGULAR monthly meeting of the Clericus of the Archdeaconry of Harrisburg was held on November 8th at St. Stephen's rectory. James M. Lamberton, Esq., of Harrisburg made an address on "The Layman's Missionary Movement and the Week of Prayer." The December meeting is to be held at Yeates Academy, Lancaster, as the guest of the Rev. Frederic Gardiner.

THE NOVEMBER meeting of the Twin City Clericus was held at the Wells Memorial House, Minneapolis, on November 8th, as the guest of the Rev. C. E. Haupt, superintendent of the work. There was a large attendance of the clergy. A thoughtful review of Mr. Pepper's paper on Christian Unity was given by the Rev. I. P. Johnson.

A MEETING of the Willmar (Minnesota) Deanery was held in Trinity Church, Litchfield, on November 9th and 10th, Dean Gates presiding. The sermon was preached by the Rev. A. Coffin. Judge Nordin of Willmar read a paper on parochial life and activities. At the closing session a missionary meeting was held, at which addresses were made by the Rev. Messrs. Bailey and Mook and Judge Strobeck. A meeting of the Woman's Auxiliary was held between the sessions of the deanery, at which addresses were made by Mrs. Edsall, Mrs. Gates, and Mrs. Mook. The deanery was entertained by the Rev. H. deW. de Mauriac, rector of the parish, and his parishioners.

MEMORIAL AND OTHER GIFTS

A LARGE and representative congregation filled historic Christ Church, Lockport, N. Y., on the evening of All Saints' Day at a memorial service for deceased members of the parish and to unveil a handsome bronze tablet given by the woman's guild, designed and made by the late senior warden, Mr. John Drew, in memory of Mrs. Washington Hunt. After the rector's address, dealing with the meaning of All Saints' Day, the Bishop and clergy proceeded to the body of the church, opposite to the tablet, from which, after appropriate prayers by the Bishop, the warden of the parish, Mr. Charles Peterson, withdrew the veil, the rector reading the inscription. Addresses followed by the Bishop of the diocese, the Rev. Eugene J. Babcock, the preceding rector of Christ Church, and the Rev. G. S. Burrows, a former vicar of the parish. A tender and pathetic tone was given to the

service by the fact that this tablet was the very last work wrought out by the brain and hand of the late senior warden, Mr. John Drew, who finished the work the very day he was taken with his fatal illness.

ON SUNDAY, October 31st, there was placed in Grace Church, Merchantville, N. J., a Bishop's chair, in memory of the late Rt. Rev. Edward Jennings Knight, Bishop of Western Colorado. The chair is the gift of the relatives of the Bishop, including in the number the venerable and beloved Bishop of New Jersey. Two other memorials have recently been given, both in memory of Mrs. Harold Morse; one a large brass vase for the retable of Grace Church by the members of her Bible class, and the second a font for the new church at Tsu, Japan, by the members of the Ministering Children's League, of which Mrs. Morse was the first president.

THE FORMAL dedication of the monument which has been placed in front of Christ Church, New Haven, Conn., in memory of the late rector, the Rev. G. Brinley Morgan, D.D., took place Sunday, November 14th, in connection with the morning service. It was a very simple service, consisting of prayers of dedication and a sermon by the Rev. F. M. Clendenin, D.D., rector of St. Peter's Church at Westchester, N. Y. Dr. Morgan and Dr. Clendenin were close personal friends. This monument has been erected by Dr. Morgan's family and the dedication took place one year from the time of his death. The monument is a handsome shaft surmounted by a cross.

A TABLET in memory of George Herbert Day, warden and vestryman, was unveiled in the Church of the Good Shepherd, Hartford, Conn., on the Twenty-second Sunday after Trinity. A memorial sermon was preached by the rector, the Rev. George T. Linsley. The tablet is of bronze, with a margin of oak leaves and acorns on a slab of marble. The work is by the Gorham Co.

TWO FLOWER vases, duly inscribed, have lately been dedicated for use on the chapel altar of St. Paul's Church, Burlington, Vt. They were in memory of Mrs. Sara E. (Beers) Kelley, for many years a communicant of the parish, and were presented by her daughter, Miss Elizabeth S. Kelley.

BY THE will of the late Amory Houghton, Sr., of Corning, N. Y., filed for probate in the Surrogate's Court of Steuben county, on November 9th, the sum of \$5,000 was left to Christ Church, Corning, of which Mr. Houghton was a member.

NEW CHURCHES, PARISH HOUSES, ETC.

THE NEW Grace Memorial church, Redlands, Fla. (the Rev. G. Bernard Clarke, priest-in-charge), was opened during the octave of All Saints, by a service of benediction and the Holy Eucharist. It is a mission, three years old, and located on the border line of civilization, in a rapidly developing section. A gift of \$300 by the American Church Building Fund Commission, helped to make possible its completion, and that without debt. A set of altar linen was given by the Sisters of St. John Baptist, New York. The Altar Society of Grace Church, Utica, N. Y., gave an altar cover, in commemoration of the Rev. Dr. Van Deusen, for whom this church is a memorial. A lectern is very much needed.

ST. THOMAS' CHURCH, Thomasville, Ga., is soon to be enriched by the entire rebuilding and refurnishing of the chancel. The work will include an altar and reredos, pulpit, lectern, and choir stalls, together with new wainscoting around the entire church, under the direction of a Cleveland architect, and will all be given in memory of Mrs. Salome M. Jones, for many years a winter resident

of Thomasville, and a devoted and generous member of the parish. The memorial is the joint gift of her son, Mr. C. M. Chapin, and of her sister, Mrs. J. C. Morse. With the addition of these memorials St. Thomas' has very little left to wish for in the way of buildings, furnishings, and equipment for work.

THE LAYING of the corner-stone of St. Augustine's parish house at Sixteenth Street, Philadelphia, took place on Thursday afternoon, November 11th, at 3 o'clock. The dean of the North Philadelphia convocation, the Rev. Edgar Cope, officiated, and an address was made by the Rev. Dr. Grammer, rector of St. Stephen's. The Rev. Henry S. McDuffey is minister in charge of this important work, and the trustees of the building fund are Messrs. Baird, Miller, and Bonsall, lay members of the convocation.

MESSRS. MÖLLER & Co. of Hagerstown, Md., are now erecting the new organ in St. Thomas' Church, Washington, D. C., which they have been building for several months past. The organ is promised for use on Christmas Day. St. Matthew's Church, Washington (the Rev. H. Allen Griffith, vicar), has acquired the old organ of St. Thomas'.

SESSIONS OF THE ARCHDEACONRIES.

THE ARCHDEACONRY of Jersey City held its autumn meeting in Trinity Church, Totowa, Paterson, N. J., on Thursday, November 11th, Archdeacon Jenvey presiding. At the afternoon session, from 3 to 6 o'clock, there were two subjects thrown open for discussion. The first was "The Proper Relation of the Church to Unions and Fraternal Orders." The Rev. William Bernard Gilpin of Hoboken was the first speaker. A general discussion followed. "The Calling and Training of Men for the Ministry" was the second subject, the Rev. Samuel A. Weikert making the opening speech. The Rev. D. Stuart Hamilton, also of Paterson, and other members, took up the discussion. The ladies of the parish provided a substantial supper for the clerical and lay delegates and guests. There was an evening service in the church at 7:45. Following this, there were addresses on missionary work in the eastern part of the diocese; the Rev. Richard T. Henshaw and the Rev. Francis W. Kirwan, both actively engaged in such work, were the principal speakers. The Bishop of the diocese also contributed some interesting information concerning the recent Utica Missionary Council for New York and New Jersey dioceses. The Ven. William R. Jenvey, D.D., tendered the thanks of the Archdeaconry to the parish authorities and expressed the great pleasure all had felt in the large and enthusiastic gathering of clergy and people from the several parishes in the city of Paterson and from remote corners of the Archdeaconry.

THE ARCHDEACONRY of Erie met at St. Paul's Church, Erie, Pa., on November 2d and 3d, with twenty clergymen and many delegates and visitors present. The Rev. Reginald S. Radcliffe of Grace Church, Ridgeway, was appointed Archdeacon and the following were elected as the Missionary Board: Rev. W. S. Jones, D.D., of Erie, the Rev. Messrs. Martin Aigner of Franklin, and E. E. Madeira of Titusville; Josiah Howard of Emporium, J. A. Dickenson of New Castle, and G. F. Brockway of Warren; Rev. J. M. Robertson, Secretary, and Mr. T. W. Schacklett, treasurer. The Missionary Conference of this part of the Third Missionary Department was held Wednesday under the leadership of the Rev. T. J. Garland, secretary of the department. The missionary sermon was preached in the morning by the Rev. Martin Aigner; and business sessions for conference and discussion were held both morning and afternoon. A conference for women was admirably conducted by

Mr. Garland, in the parish house, in the afternoon. The conference closed by hearty services on Wednesday evening, with addresses by Bishop Whitehead and the Rev. Mr. Garland.

WOMAN'S AUXILIARY ACTIVITIES.

THE WESTERN NEW YORK branch of the Auxiliary met on November 10th and 11th, in St. Mary's-on-the-Hill, Buffalo, with 214 delegates, representing fifty-four parishes, in attendance. The opening meeting was on Wednesday at 11:30 A. M., when Miss Mary Hart of Rochester read the annual report of the Babies' Branch. At 1 P. M. luncheon was served to one hundred guests. At 2:30 the Junior Auxiliary meeting took place, Miss Carrie L. Sanders of Stafford, president, in the chair. Addresses were made by Mrs. G. G. Merrill and Mrs. William D. Walker, and the report of Mrs. Boynton, last year's secretary, was read by Mrs. E. M. Duff, Mrs. Boynton having removed to New York. Mrs. Philip N. Nicholas of Geneva, diocesan president of the Auxiliary, made an address, after which the report of the treasurer of the Junior Branch, Mrs. Julius H. Potter, was read, and reports of district work were given by Mrs. G. G. Merrill of Buffalo, Mrs. Charles Richards of Rochester, and Mrs. G. A. Harvey of Phelps. Miss Lindley of the Church Missions House, New York, made the principal address. Bishop and Mrs. Walker held a reception at the See House from 4 until 6 o'clock, which was attended by about 250 delegates. In the evening a missionary service was held in St. Mary's, attended by a congregation of both sexes, which taxed the capacity of the edifice. Addresses were made by Bishop Walker and the Rev. Hugh L. Bursleson of the Church Missions House. On Thursday at 9 A. M. the Holy Eucharist was celebrated by Bishop Walker, assisted by the Rev. G. G. Merrill. At this service the united offering for the year, amounting to \$1,747.52, was presented on the altar. At 10:30 the business session followed, Mrs. P. N. Nicholas presiding, and reports of officers and secretaries were read. Miss Lucy G. Arnold of Geneseo, corresponding secretary, reported that the total amount for box work during the year was \$7,785, a gain of nearly \$1,000 over last year. Miss Arnold also gave the number of branches in the diocese as 102. Miss Alice N. Dox of Geneva, treasurer, reported that the total receipts were \$2,011.44, and the balance on hand was \$32.64. It was resolved to increase the apportionment of this diocesan branch \$100 for the coming year. Mrs. Thomas B. Berry of Geneva was appointed educational secretary for the diocese. The report of the Comfort Club was given by Mrs. Joseph Langley of Buffalo, and Miss Mary Hart of Rochester represented the Babies' Branch. This branch contributed \$434.35 the past year. Miss Sanders of Stafford, secretary of the Junior Auxiliary, stated that the year's offering of the Juniors was \$1,011.56. At the afternoon session, Mrs. Nicholas presiding, addresses were made by Mrs. W. H. Greenhow of Hornell, recently returned from a trip to Alaska, by Bishop Walker, and by Mrs. Hume of Muskegon, president of the Western Michigan branch of the Auxiliary. Miss Lindley followed with a talk on the coming year's mission work, after which a question box was conducted by the Rev. Hugh L. Bursleson. The following officers were elected for the ensuing year: President, Mrs. P. N. Nicholas, Geneva; First Vice-President, Mrs. Frank S. Coit, Buffalo; Second Vice-President, Miss Helen F. Griffith, Rochester; Third Vice-President, Mrs. William D. Walker, Buffalo; Treasurer, Miss Alice N. Dox, Geneva; Recording Secretary, Mrs. J. W. D. Cooper, Geneseo; Corresponding Secretary, Miss Lucy G. Arnold, Geneseo; Treasurer of the United Offering, Mrs. William L. Davis, Rochester. The president appointed the other officers. The June meeting

will be held in Jamestown and the annual meeting of 1910 will convene in Geneva. After the Rev. Mr. Merrill had pronounced the benediction the meeting stood adjourned.

THE TWENTY-NINTH annual meeting of the Connecticut branch of the Auxiliary was held on Wednesday, November 10th, at St. James' Church, New London. The Holy Communion was celebrated by the Bishop of the diocese. The business session followed, the president, Miss Ferguson, in the chair. The report of the treasurer showed receipts during the year in pledges and donations of nearly \$8,000; the Junior work, in money and boxes, amounted to nearly \$2,300; the Comfort Club of the diocese, in missionary boxes, to almost \$5,000, and also offerings, in money, exceeding \$500. The showing of offerings and work for the year was a most excellent one. The Bishop said the noonday prayers and gave an address on the spiritual side of the work of the Auxiliary. In the afternoon prayers were said by the Archdeacon of New London. The speakers were Miss Emery, the Rev. F. L. H. Pott, D.D., and the Bishop of Oklahoma. The offering was divided between the speakers. The sessions were well attended, considering that New London is not a large city nor in a central location. The pledges amount to \$5,200, including \$1,500 to the General Board of Missions.

A DISTRICT meeting of the Auxiliary was held in Immanuel Church, Bellows Falls, Vt., on Thursday, November 4th. Eleven parishes and missions were represented by thirty-two delegates and visiting clergymen. At the Holy Eucharist the Rev. C. W. Coit of St. Paul's Church, Windsor, preached the sermon. At the business meeting which followed, cheering reports from the various branches were made. The president of the Vermont branch, Miss Constance Wheeler, gave helpful and practical suggestions; Miss Farman of White River Junction gave an interesting account of the recent annual meeting of the branch; Miss Sheldon, the district vice-president, read a paper on the retreat held annually by the Bishop of Vermont for the Churchwomen of the diocese. The Church's missionary in China from Vermont, the Rev. R. C. Wilson, with Mrs. Wilson, were guests of honor at the meeting and both held the closest interest of their audience as they told of the work in their station of Zang Zok, China. The Rev. J. S. Littell of Keene, N. H., told of the Church's mission. He brought to the meeting the deep inspiration gained at the St. Andrew's Brotherhood convention and the First Department Missionary Council. The Rev. E. H. Mariett of St. Mark's mission, Springfield, told two stories of city mission work. Deep interest and earnestness were the marked features of the meeting.

THE ANNIVERSARY meeting of the Woman's Auxiliary of the diocese of Long Island was held on Thursday, November 11th, in Christ Church, Clinton Street, Brooklyn. The morning service began at 10 o'clock, with a sermon by the Rev. D. Stuart Hamilton of Paterson, N. J., followed by the Communion service. At the afternoon session Bishop Burgess presided. An address was made by Dr. Pott of St. John's College, Shanghai, who drew a comparison between the old and new methods of education in China. Everywhere, he said, there is a reaching out for instruction in every branch of knowledge. The old ideas of woman's inferiority are gradually disappearing and the people are aiding in the enforcement of government edicts in regard to opium. Miss Emery, recently returned from a trip around the world, made an inspiring address. Mr. Groves, general missionary of Brooklyn, thanked the Auxiliary for its hearty support in the past, and asked that the needs of those in the immediate vicinity might not be forgotten. Mr. Johnson of St. Cyprian's mission, Manhattan, told of his struggle in the

past four years to build up missions for the colored people.

THE UPPER DIVISION (New Jersey) branch of the Woman's Auxiliary held its regular meeting at the Church of the Holy Cross, Plainfield, on November 4th. The Bishop of the diocese was present, and made an address on the recent council of the Second Missionary Department. In the absence on account of serious illness of Mrs. Clark, the venerable president, Mrs. A. S. Phelps of Bound Brook presided. Seventy-five parishes were represented by ninety-eight delegates. Interesting addresses and reports were made by Mrs. Shepherd on Mission Study, Mrs. Grundy on Work in Mexico, Mrs. Perkins on Diocesan Work, Mrs. Carpender for the United Offering, Miss French in behalf of the Church Home at South Amboy, Miss Bock for the Babies' Branch, Mrs. Hoe on Work for the Freedmen, Miss Melville for Domestic Missions, Mrs. Monroe for Indian Missions, and Mrs. White for Foreign Missions. A delegate from Cranford also spoke ably and earnestly upon the evils of parochialism.

THE MISSIONS STUDY CLASS under the direction of the Pittsburgh branch of the Woman's Auxiliary had its first meeting for the season of 1909-10 on Thursday, November 11th, at the parish house of St. Stephen's Church, Wilkesburg. Twenty parishes had representatives in attendance. The general subject for the year is, "The American Church in China." The special topic for the day was, "China's Inherent Greatness and Present Weakness," which were considered under three heads: "A Great Land and Our Stations in It," by Deaconess Adwen of Trinity Church; "A Great Race With Great Possibilities," by Mrs. J. S. Slicer of St. Peter's; and "Chinese Society and What Christianity Does For It," by Mrs. Hawley of St. Stephen's, Wilkesburg.

THE ANNUAL meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held at the Church of the Holy Trinity, Nineteenth Street, Philadelphia, on Friday, November 19th, at 10 A. M. The speakers will be the Bishops of South Dakota and Wyoming, the Rev. F. L. H. Pott, the Rev. S. H. Bishop, and Miss Emery.

MASSACHUSETTS S. S. UNION MEETS.

THE FIFTH annual convention of the Sunday School Union of the diocese of Massachusetts was held in the chapel of St. Paul's Church all day, November 10th, and the attendance was larger than at any previous gathering, which prompted Bishop Lawrence, who opened the meeting, to remark that it showed conclusively that the Sunday school teachers considered it well worth while to come, as many of them did, from long distances; and even at the expense of giving up their day's work. The Bishop also remarked that the best part of the work was not in these conventions, but in the parishes, where the teachers are being made better and the pupils are being better taught. James J. Greenough, who read the report of the executive committee, mentioned in the course of his address that at the next General Convention there will be created a Sunday school secretary and a permanent board of education for the whole Church. Speaking of what had been accomplished these five years, Mr. Greenough said that a more definite standard of religious education had been established; a valuable three-year course for teachers had been created; a new sense of religious responsibility had been stirred, and there had been an increasing number of parishes which now make an annual appropriation for Sunday schools; also a more vital cooperation among the workers has developed better leaders.

At the afternoon session there were several addresses. Bishop Lawrence presided.

He thought that teachers should try and direct the thoughts of the young toward the ministry as their life calling. Others who spoke were the Rev. Dr. Brown of Cambridge, the Rev. William L. Clark of Boston, and the Rev. J. J. Cogan of Fall River, all of whom spoke on "The Work of the Local Branches, Aims, Methods, Results, Possibilities"; the Rev. A. N. Slayton of Newton Highlands, the Rev. Charles Mockridge of Ashmont, and the Rev. Malcolm Taylor of Taunton, all of whom spoke on "The Child and Church Worship"; and the Rev. Samuel S. Drury of Boston. The old officers were re-elected.

THE GIFT OF A CHURCH.

ST. ANN'S MISSION at Revere, Mass., has received a gift of a church edifice. The gift came from the vestry of All Saints' Church, Brookline, Mass. (the Rev. Dr. Addison, rector). The church building has been used by the Brookline parish for several years. While in use the parish was meantime erecting a handsome stone structure on the same property, and while it will not be completed for some time it has so far progressed that it has been used for services for some time past. The wooden building which is offered to the Revere mission is worth about \$5,000, and the gift includes heating apparatus, pews, and all the furnishings. The question now is how shall the building be moved, for Revere is nearly ten miles distant from the site of All Saints' Church, Brookline. It may be moved entire or it may be found necessary to remove it in sections. Since worshipping in the stone edifice the old building has been used by the Brookline parish for a chapel and parish house, but as a handsome new parish house of the same material as the church is now nearly completed there will soon be no further use for the building.

At the present time the people of St. Ann's are worshipping in a hall and for some months have been considering the purchase of a suitable site for a building of their own.

CHURCH DESTROYED AT GREENWOOD, N. C.

THE Church of the Resurrection, Greenwood, S. C. (the Rev. O. T. Porcher, rector), was destroyed by fire early on the morning of November 5th. The loss was partially covered by insurance. The edifice had been thoroughly overhauled inside only the day before, and the ladies of the church had just placed a new carpet on the floor, while many permanent improvements had been made. The fire came just at the time when preparations were being made for a meeting of the Greenville convocation in the parish on November 30th. It is reported, however, that the fire will not affect the meeting, as the mayor of the town immediately offered the city hall to the Church, and services will be held there until the church can be rebuilt, which will be done as soon as possible, and the convocation meetings will be held at the hall. This parish in its last report to the diocesan council was said to be in a healthier and more vigorous condition than at any other time in its history.

BUFFALO LAYMEN'S MISSIONARY LEAGUE.

AT THE annual meeting of the Laymen's Missionary League, held October 25th, in the parish house of the Church of the Ascension, Buffalo (the Rev. G. B. Richards, rector), there were present with the Bishop of the diocese and several of the city clergy, Archdeacon Ayres and about twenty of the active working force of the league. Reports were presented by the superintendent, Mr. George T. Ballachey, the president, Mr. H. C. Spindelov, who retires from that office after three years of service, and the Archdeacon,

whose untiring labors are ably supplemented by the members of the league. In addition to more than 600 services read at the country and city stations, a large number were read in local parishes, making a total of about 800 services rendered by the league during the year. The Bishop spoke with very grateful appreciation of the work the men were doing, commending their zeal coupled with discretion, and especially recommending them to lay much greater emphasis upon the Church, her history and principles, urging more consideration of the creeds as the basic articles of her belief. The following were elected for the ensuing year: President, Prof. Calvert K. Mellen; Superintendent, George T. Ballachey; Secretary, William C. Townsend; Treasurer, John Purcell; Executive Committee, H. C. Spendelow, George T. Thurston, Thomas H. Clough, A. F. Lowe, and H. B. Whitney.

DEAN HODGES AT PITTSBURGH.

THE REV. GEORGE HODGES, D.D., dean of Cambridge Divinity School and formerly rector of Calvary Church, Pittsburgh, spent Tuesday and Wednesday, November 9th and 10th, in that city, and was the recipient of many attentions. The chief object of his visit was the delivery of the address at the first annual meeting of the Associated Charities of Pittsburgh. The gathering was held on the evening of the 9th, at Trinity Church. Dr. Arundel conducted the short service, and made a brief address of welcome, he being rector of the parish and a director of the society. "The Difficult Art of Doing Good" was the title of Dr. Hodges' address. He reiterated that there was absolute need of an organization in doing charitable work. Random giving, he declared, is the one great cause of pauperism, and the bestowing of alms he denounced as a positive evil. He classified all giving into two kinds, the subjective, emphasizing the giver, and the objective, of the recipient. Knowledge, judgment, and sympathy are the three requirements mentioned by Dr. Hodges for the effective carrying on of organized charitable work.

On November 10th Dr. Hodges made an address on "The Church and the City," at a dinner given in his honor at the Duquesne Club. He was entertained at luncheon at Kingsley House, of which he was one of the organizers; and at the Fort Pitt Hotel, where he spoke to a number of persons interested in the charitable work of the city. A reception was also tendered to him at the Thurston-Gleim School, where in addition to meeting the teachers and pupils, he had opportunity to greet many of his former parishioners of Calvary Church. The Rev. Dr. McIlvaine, the present rector, introduced Dr. Hodges to the assembly, and he made an address.

THE CLERGYMEN'S RETIRING FUND SOCIETY.

THE ABOVE NAMED society's annual meeting was held at the Church Missions House, New York, on November 12th, with the Bishop of Long Island in the chair. The reports of the treasurer and financial secretary brought out the facts that the income of the society during the past year had amounted to \$34,835.77, being in excess of that of the year preceding by \$5,472.46. The cost of carrying on the society's business had been only \$2,996.48, or about 8½ per cent. of the income. Annuities to the amount of \$17,992.41 had been paid and \$14,000 added to the permanent fund, which now stands at \$285,402. The loss of members by death was 21, but 29 new members had been added, so that the present membership is 804, including 55 of the Bishops. The percentage upon their contributions paid to annuitants has been maintained at 27 per cent.

The officers were reflected and are: Presi-

dent, Bishop Burgess; Secretary, Hon. J. Van Vechten Olcott; Treasurer, Elihu Chauncey. The Rev. Dr. Henry Anstice continues as financial secretary, conducting all correspondence and the general affairs of the society.

NEW RECTOR FOR ST. CLEMENT'S, NEW YORK.

St. CLEMENT'S Church, New York City, of which the late Rev. E. H. Van Winkle was for many years rector, has elected as rector the Rev. M. W. Britton, formerly in charge of Holy Cross Church, in East Fourth Street, New York.

SERVIAN PRIEST ON THE CATHOLIC CHURCH.

ON SUNDAY, November 7th, at a choral evensong at St. John's Church, Oakland, Cal., the Rev. Fr. Sebastian Dabovich, Archimandrite of the Servian Church in North America, preached the sermon under permission granted by the Bishop of the diocese in accordance with the provisions of Canon 19. Rev. Edgar F. Gee, rector of the Church, sang the service, and Rev. Hubert Cowley-Carroll, rector of St. John's Church, Ross, assisted. Fr. Sebastian participated in the service attended by his acolytes, and vested as a dignitary of the Greek Church. In his address he gave an outline of the scope and activities of the Orthodox Greek Churches in Jerusalem, Russia, Servia, Armenia, Montenegro, Greece, and other parts of the East. He prefaced his address with a carefully stated and unequivocal expression of the relations between the Orthodox Churches of the East and the Anglican communion. In part he said: "The word 'Catholic' means more than 'universal'; it is a Greek word, while 'universal' is Latin. The Fathers who translated the Creeds recognized this, for the Greek word was retained, while if 'universal' had been considered a true equivalent, being Latin, it would certainly have been so translated. It means 'each part, severally, as one whole.' To speak of a Servian Catholic, a Russian Catholic, an English Catholic, is wrong. 'Catholic' is greater than any part. It includes all the parts, Russian, Servian, Roman, English. One should speak of the 'Catholic Church in Greece,' 'in Servia,' 'in

Russia,' 'in England,' 'in Italy.' Thus the Catholic Church has no place for an earthly monarch. Its Head is Christ, whose body the whole Church is. The different parts, the component Churches, must have their own government, their local head, their own liturgy, their own customs. Only in Ecumenical Council, when the Church Catholic in the world is united, can there be a head elected for the time being for the business in hand. The Catholic Church, unhappily, is divided into three great branches, the Greek, the Anglican, and the Latin. These three branches are all distinct and should not be antagonistic. It is a great sin for an Oriental to try to take away a single communicant from the Roman Church, or to try to proselytize from the Anglican Church. They have their own rights in the lands in which they have been planted. Rome is not the capital of the world, but of Italy, and France, England, Russia, and America have their own ecclesiastical rights and independence." The Archimandrite pointed out the analogy between the Eastern and Anglican communions. Both have their sister, autonomous Churches, none of them departing from the original deposit of the Faith once delivered to the Saints.

After the offertory, Fr. Sebastian, vested in cope and mitre, read the Prayer for the Church Catholic, and pronounced the Benediction, both from the Institution Office in the Book of Common Prayer.

From time to time, Fr. Sebastian celebrates the Divine Liturgy for his Servian congregation in the chapel of St. John's Church with the approval and blessing of the Bishop of California.

CENTRAL COUNCIL MEETING OF THE G. F. S.

THE annual meeting of the Central Council of the Girls' Friendly Society in America was held in Philadelphia from November 8th to 12th. Visiting associates were welcomed at a reception given by Miss Maule, first vice-president of the Pennsylvania diocesan organization. In St. James' Church on Monday evening, the Rev. Charles S. Hutchinson, rector of St. Clement's Church, conducted the hours of devotion in preparation for the corporate Communion. The corporate Communion was held in St. James' Church on



Tuesday, at 7:45 A. M. The Rev. James De Wolf Perry, D.D., founder of the society in Pennsylvania, was the celebrant in place of the Bishop of the diocese, who was unable to be present.

The business meetings of the council were held in Holy Trinity parish house. The roll call showed that twenty-three dioceses and one missionary jurisdiction were represented. The president's report showed that the society in America now numbers over 37,000 associates and members. The vice-presidents having jurisdiction in the missionary departments, as appointed by the Church, also read most interesting reports. In the South and West the great distances prevented the visiting that is necessary to establish the G. F. S. in new places, and an earnest plea was made for a department secretary, who could give all her time in the mill towns of the South, where the society is little known and where it would be welcomed. The secretary and treasurer's report followed, and among the items of interest in the treasurer's report Miss Alexander stated that the endowment fund had reached the sum of \$16,477.59, to which may now be added the offerings of the services, amounting to \$138.50, making in all \$16,616.99. Among the reports of the special committees the one on the memorial to Miss Edson, foundress of the Girls' Friendly Society in America, received the greatest attention. Miss McIntosh, chairman of this committee, put on view a drawing of the proposed bronze tablet to be placed in St. Ann's Church, Lowell, Mass., in memory of Miss Edson. The order of new business was concerned chiefly with the re-wording of two articles of the constitution and some slight changes in the by-laws. Elections being in order, ballots were cast and announcements made as follows: Miss Mary A. L. Neilson was unanimously elected president and Miss Eve Alexander unanimously elected secretary and treasurer. The announcement of these elections was received with acclamation. Vice Presidents elected were Miss Hopkins, Mrs. Lewis, Mrs. Bolton, Miss Packard, Miss Turner and Mrs. Castle, for Missionary Departments One, Two, Three, Four, Seven, and Eight respectively. Executive Committee: Miss Wisner, Miss Schapps, Miss McIntosh, Miss Benson, Miss Marshall. Chairman of Finance Committee, Miss Anthony. Chairman of Publication Committee, Mrs. Bolton. Elected Members of Central Council to serve three years: Miss Benson, Miss Hornor, Miss McIntosh, Miss Hoppin, Miss Sarah Spalding, Mrs. Strong. On Wednesday evening was held the Members' Conference, Miss Ashburn presiding Associate. Fully five hundred members were present. Interesting papers on a variety of subjects were presented. The Associates Conference was largely attended on Thursday afternoon. From 5:30 to 7 P. M. supper was served to the members who came to attend the service and the Central Council was also invited. On Thursday evening in Holy Trinity Church was held a service for both associates and members, and more than 1,200 were present. Twenty-seven of the clergy were in the chancel with Bishop Kinsman of Delaware and Bishop Jaggar, who represented the Bishop of the diocese. Bishop Kinsman preached the sermon. Two days were devoted to the entertainment of the visiting members. A fitting ending to the services held especially for this meeting was that of the Holy Communion in St. Clement's Church on Friday morning at 7:30. The rector was the celebrant. Many associates were present, who will ever retain in memory this closing service. The Central Council was called to order at 9:30 to transact its final business. Mrs. Roberts, who had been appointed to prepare a minute and resolution on the death of Miss Edson, read the same, the council standing. Both were accepted, and after the passage of several resolutions and votes of thanks the council adjourned.

NEEDS OF NEVADA.

THE BISHOP of Nevada needs two young unmarried clergymen, priests or deacons, for work in the district. The stipend for each is \$900 a year. The field offers splendid opportunities and an invaluable experience for such men if they are really in earnest. Much may be accomplished in Nevada during the next few years. The richness of the state in mineral deposits is becoming more and more apparent. No young clergyman could find a better opportunity to whet his strength for future usefulness in the service of his Master.

RAPID STRIDES OF ST. BARTHOLOMEW'S, BROOKLYN.

NEARLY HALF of the mortgage indebtedness of St. Bartholomew's Church, Pacific Street, near Fourth Avenue, Brooklyn, has been removed during the rectorate of the Rev. Frank M. Townley, who took charge a little over a year ago. Announcement was made on Sunday, November 7th, that \$12,000 had been removed. No church in Brooklyn, according to reports of work done, is making more rapid strides toward an era of great prosperity than St. Bartholomew's. This mortgage debt has rested upon the property for over twenty years, and its removal is a matter of much rejoicing by rector, vestry, and people. The vestry is now planning for extensive improvements and for refurnishing and redecorating the chancel. Seven memorial windows will be placed in the church, six of which have already been subscribed for.

SINGING AND SOCIOLOGY.

A MOVEMENT with a double purpose has been inaugurated by Holy Trinity Church, Brooklyn. Commencing on Sunday evening, November 7th, a song service was held in the church, with the avowed purpose of increasing the interest of the congregation in congregational singing, after which adjournment was made to the guild hall, where, after refreshments had been served, a people's "open forum" was held, somewhat on the lines of that conducted by the Church of the Ascension, Manhattan. Written questions are handed in calling for comment on matters of public interest of a sociological, political, or other subject of present interest. All questions received are arranged by the rector for the best way of presenting and debating them. Certain topics will be correlated for certain evenings, so that the greatest profit may accrue to the people in attendance. The meetings will be continued from week to week.

ALBANY.

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

Christian Studies Society Lectures.

SEVERAL public lectures under the auspices of the Christian Studies Society are being given during the season of 1909-10 at Albany. The names of the lecturers and of the subjects they discuss are a sufficient commendation. The Rev. Elliot White, rector of Grace Church, Newark, N. J., was the first speaker on the course, his subject on October 21st being "Liturgical Worship." The Rev. Dr. J. G. H. Barry of New York, the Rev. Dr. W. H. van Allen of Boston, and Mr. Ralph Adams Cram are among the other speakers. Alternated with the lectures, the society has arranged a course upon ecclesiology.

CENTRAL NEW YORK.

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

Vested Choir for Calvary Church, Utica— New Mission at Elmira Heights—Notes.

CALVARY CHURCH, Utica, is at last to have a vested choir, steps being under way to erect a choir room and purchase vestments. Time was, twenty years ago or more, when some

members of Grace Church of the same city were transferred to Calvary on the occasion of the introduction of a vested choir in Grace Church. It is the last church in Utica to adopt a vested choir.

A VERY successful mission, named St. John's, has been started at Elmira Heights, a suburb of Elmira. Although less than six months old, there are ninety-eight communicants, including the members of a class of twenty-seven recently confirmed.

ON THE evening of All Saints', the first anniversary of the rector of St. Luke's Memorial Church (the Rev. A. L. Byron-Curtiss), was marked by the confirmation of a class of forty-nine. A majority of the class were children, the rector's daughter being among them. A significant feature of the membership of the class was that all but ten were baptized in the parish, in their infancy, thus showing that a large city parish as a rule can keep pace with its administration of baptism in the further work of bringing the subjects to confirmation and first Communion.

ST. PETER'S CHURCH, Oriskany, has received a legacy of \$500 from the estate of C. M. Niles. Mr. Niles was a devout member of the parish.

CONNECTICUT.

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

Diocesan Sunday School Convention—Old Church Opened at Brooklyn—Notes.

THE THIRD annual Sunday school convention of the diocese is to be held in St. John's Church, Waterbury, on November 27th. A special feature of the convention will be the exhibition class work in the departments as outlined in the diocesan curriculum.

THE OLD Trinity Church, Brooklyn (1771), was opened for service on All Saints' Day. The Rev. Isaac Peck, who has lately become rector of the parish, officiated. The absence of the rector *emeritus*, the Rev. Samuel F. Jarvis, D.D., was deeply regretted. It is hoped to have more frequent services in the church for the future, especially in the summer. For many years the only service has been held on All Saints' Day. It is desired, if possible, to restore the old pulpit, which has been removed from the church, or if it is not to be found, to put one in its place patterned after that in Trinity Church, Newport, R. I., also to restore the old chairs which formerly stood in the gallery. The church is the oldest building in the diocese, standing in "ye old God's acre," where rest a number of the clergy and the members of their families, who have fallen asleep.

ST. PAUL'S CHURCH, Willimantic, hopes shortly to receive the sum of \$10,000 of the \$20,000 bequeathed conditionally to the Church by the will of the late Mrs. Lucy Boardman of New Haven, Conn., the general Board of Missions having agreed to relinquish its claim to that amount. The other half of the \$20,000 is claimed by Trinity College.

FOND DU LAC.

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

New Vicarage at Antigo.

IN ADDITION to the beautiful stone church completed in the spring and opened for divine service on Easter Day, the congregation of St. Ambrose's Church, Antigo, has during the summer built a vicarage next the church toward the west between it and the old church building now used as a guild hall. A service of blessing was said by the vicar, the Rev. Alfred Wilson Griffin, in the new house on Wednesday night of last week; and, after going from room to room with the warden and vestrymen and their wives and other members of the congregation, and say-

ing the special prayers in each, the evening was given over to the social pleasures of a house-warming. A large number of Church people and other friends did honor to the occasion by their presence and a most enjoyable evening was spent. St. Ambrose's, with its new buildings, is second to none in the diocese for beauty and fitness, and with its band of faithful and devoted workers, promises to be more and more felt as a power for good in that growing city.

HARRISBURG.

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

Prosperity of Trinity Parish, Chambersburg — Brotherhood Growth at the State College.

ON NOVEMBER 1st Trinity Church, Chambersburg, became self-supporting, and the event was celebrated by special services on the first Sunday in November, and by a parish reception on Monday, November 8th. Up to this time the diocesan Mission Board has always made a grant towards the salary of the rector. Three months ago the present rector, Rev. A. E. Race, started a movement to make the parish self-supporting, and all that he asked for was soon made up. This parish, planted in the midst of a Scotch-Irish Presbyterian community, has had a long, hard struggle amidst much prejudice for its existence, and that the Church, at last, can be said to be firmly planted there is a cause of much rejoicing.

AT ST. ANDREW'S mission, Pennsylvania State College, on Friday, November 13th, the Rev. John Hewitt, minister-in-charge of the mission and rector of St. John's, Bellefonte, admitted eleven students to membership in the College Chapter of St. Andrew's Brotherhood. None of the men were members of chapters elsewhere. Among the more than 1,400 students at this college this year there is an increase of nearly twenty per cent over last year in the number of young men from Church families. The total communicants, including professors and members of their families, is now about 110. The foyer of the College Auditorium has been rented for use on Sunday afternoons as a place of worship. A small portable altar, within which Prayer Books, hymnals, and the lectern Bible can be stored, is much needed. The nearest church of our communion is twelve miles away.

KENTUCKY.

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

United Mission Service at Louisville — Laymen's League Meets.

A SPECIAL meeting of the Louisville Laymen's League was held in the Cathedral Sunday school room on Thursday evening, November 11th, the special address being delivered by the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville. Arrangements for the missionary mass meeting held annually under the auspices of the league were perfected. The mass meeting is to be held on Sunday afternoon, November 21st, at Macauley's Theatre, the speakers being the Bishop of the diocese, the Bishop of Western Michigan, and others. On the following evening it is purposed to hold as usual the annual banquet of the Laymen's League at the Seelbach Hotel, the special speakers to be announced later.

THE ANNUAL united service of the Louisville parishes in the interest of city missions was held in St. Paul's Church, Sunday evening, November 7th, most the clergy being in the chancel, having dispensed with their usual evening services in order that there might be a representative attendance from all parishes. After evening prayer, said by the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville, and Dean Craik of Christ Church Cathedral, addresses

were made by the Rev. John Mockridge, rector of St. Paul's and by Bishop Woodcock. Both speakers dwelt upon the wonderful opportunity for work at St. George's mission, Parkland, a progressive and rapidly growing section of southwestern Louisville, provided a new building can be obtained in a more desirable location than the present one. The securing of the new building is to be the special work of the Laymen's League during the coming winter. A gift of \$5,000 from one member of the league has already been made for the purchase of a lot, the old chapel is to be sold, and as soon as sufficient funds are raised work will be begun on the new building; the offering at this service was devoted to this purpose and pledges were taken amounting in all to about \$2,000. In addition, St. Paul's parish has undertaken the entire support of St. George's mission, which has been placed under the immediate care of the rector and his assistant, the Rev. W. R. Plummer. Bishop Woodcock spoke in glowing terms of the excellent Sunday school already existing there and of the great field for mission work.

A SPECIAL Harvest Thanksgiving service was held in St. Thomas' mission, Louisville (a parochial mission of the Church of the Advent of which the Rev. Harry S. Musson is rector), on Sunday afternoon, November 7th. Bishop Woodcock was present and preached to a congregation which taxed the

building to its utmost capacity, complimenting the mission on its wonderful growth, the chapel having been in existence not yet a year.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Farewell Reception at Rockville Center — Brooklyn Church Consecrated.

THE REV. G. WHARTON McMULLIN priest in charge of the Church of the Ascension, Rockville Center, was tendered a farewell reception by his parishioners on November 1st, and presented with a substantial token of regard contained in a well filled purse. Addresses were made by representative townsmen. Mr. McMullin has had charge of the parish, which is a Cathedral mission, for the past five years and has won the good will of every one. He has accepted a call from the Church of the Holy Comforter, Philadelphia, where he served as curate some years ago, when just beginning his ministry.

THE CHURCH of the Messiah, Green and Clermont Avenues, Brooklyn, was consecrated last Sunday, Bishop Burgess officiating. The programme of services follows: 8 A. M., Holy Communion and reunion of confirmation classes from 1899 to 1909; 11 A. M., consecration, Holy Communion, and sermon by the Rev. Dr. H. Richard Harris, rector of Grace



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Church, Philadelphia. The wardens and vestrymen, William H. Wallace, H. V. V. Braman, Charles M. Howard, Chester B. Lawrence, William B. Lane, Martin H. Day, Francis L. Noble, Frederick H. Webster, John W. Shepard, Louis M. Mowbray and George A. White, received the Bishop at the entrance where the senior warden read the instrument of donation. At 3 P. M. a children's service was held and at 7:45 P. M. a musical service and address.

MASSACHUSETTS.

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

Free Church Association Annual Meeting.

THE MASSACHUSETTS branch of the Free Church Association held its annual meeting at the Diocesan House, Boston, on Monday, November 8th, and elected the old board of officers: President, the Rev. Dr. Reginald H. Howe; vice-president, Mr. A. J. C. Sowdon; secretary, the Rev. Dr. William C. Winslow; treasurer, Mr. Clarence H. Poor. Dr. Winslow presented the report of the executive committee. He stated that there are now between 200 and 300 more free sittings than a year ago and the present number of free churches is 78 or 79 per cent of the whole diocese. It was voted to add the word "open" to the title so as to make it read Free and Open Church Association. Most of the free churches are not able to maintain an open church and it was thought advisable to leave the question of an open church to each parish to decide for itself.

MICHIGAN.

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

Reception to Rev. J. G. Wilson.

THE Rev. Dr. W. D. MAXON and wife gave a reception for the assistant at Christ Church, Detroit, the Rev. James G. Wilson, and wife at the rectory, 408 Jefferson Avenue, on the evening of November 11th. The clergy of the city with their wives were among those invited.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

Personal.

THE Rev. ALFRED G. WHITE of St. Andrew's, Minneapolis, preached his farewell sermon on Sunday morning, November 14th. He leaves at once to take charge of his new work at St. Martin's, South Omaha. The Bishop will soon appoint Mr. J. d'Argent, a former Presbyterian minister, in charge of the work. Mr. d'Argent will be ordained in Faribault about the middle of December.

NEWARK.

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

Resignation of Rev. Dr. W. M. Hughes.

THE Rev. Dr. WILLIAM M. HUGHES, rector of the Church of the Redeemer, Morristown, has resigned on account of continued ill health. The vestry in accepting the resignation (to take effect on January 1st) tendered the use of the rectory and continued the rector's salary to May 1st. Dr. Hughes has been rector for twenty-three years. He recently spent six months in the South on leave of absence.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Annual Meeting of Daughters of the King — Other News of Interest.

THE SIXTEENTH annual meeting of the Daughters of the King was held on Tuesday afternoon and evening, November 16th, at Grace Church chapel, Girard Avenue, Philadelphia, the Rev. W. J. Cox vicar. At the night service the preacher was the Rev.

Robert Johnston of the Church of the Saviour.

THE annual meeting of the Bishop White Prayer Book Society will be held in St. Peter's Church, Third and Pine streets, Philadelphia, on Sunday evening, November 21st, at 7:30 o'clock. The sermon will be preached by the Rev. Arthur Rogers, D.D., rector of Holy Trinity Church, West Chester.

AT ST. PHILIP'S Church, Philadelphia, on the evening of Sunday, November 7th, the rector, the Rev. C. W. Bispham, delivered an All Saints' song sermon. Five addresses were given, interpreted with selections by the choir and hymns by the congregation, the whole illustrating the teaching of the Church relating to All Saints' Day and its commemoration.

THE DEATH occurred in Philadelphia on Sunday, November 7th, of Mrs. Harriet H. Walsh, widow of the Rev. George Herbert Walsh, D.D. Mrs. Walsh, who was in her 77th year, belonged to a prominent Philadelphia family. Her husband had charges at Rhinebeck and Troy, N. Y., and Bergen Point, N. J.

THE LAST services as a parish were held at the Church of the Messiah, Broad Street, Philadelphia, on Sunday last, the property having been conveyed for a nominal sum to the Church of the Evangelists, of which it will hereafter be a chapel and under the charge of the Rev. Charles W. Robinson. The former parishioners at the Messiah held a farewell social meeting on the evening of November 12th and presented their retiring rector, the Rev. Frederick W. Smith, with a handsome gold watch.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Services for Deaf-Mutes.

SPECIAL SERVICES were held on the evenings of November 5th, 7th, 8th and 9th, at Butler, Greensburg, Uniontown and Brownsville, with a very interested attendance of "silent folk." The Rev. Austin W. Mann interpreted Evening Prayer and the sermon for the rectors. There was a celebration of the Holy Communion at St. Margaret's mission,

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in the chapel of Trinity Church, Pittsburgh, on the morning of Sunday the 7th. A lecture was given on Saturday evening in the parish house for the benefit of the Home for Aged and Infirm Deaf Mutes at Doylestown.

SOUTH CAROLINA.

WM. A. GURNEY, D.D., Bishop.

Miscellaneous Notes.

THE SERVICES at the Good Shepherd, Columbia, while the parish is without a rector, are being held by the Rev. Walter Mitchell, rector of the Porter Military Academy, and other clergy. The Rev. Percival H. Whaley, D.D., of Charleston has officiated there the last two Sundays.

AT A LUNCHEON given by the Rev. L. G. Wood to the Charleston Clericus on Wednesday, in honor of his guest, the Rev. George W. Lay, rector of St. Mary's School, Raleigh, N. C., the usual programme was set aside and the Rev. Mr. Lay spoke to those present on the work at St. Mary's School.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

News Notes from the Nation's Capital.

THOUGH NOT connected directly with the Church, four Churchmen took prominent part in the proceedings of the Laymen's Missionary Movement and contributed to its success. These were the Bishop of Washington, the Bishop-Coadjutor of Virginia, the Rev. Dr. Pott, president of St. John's College, Shanghai, China, and Silas McBee of New York.

NEXT SUNDAY, November 21st, the annual missionary rally will be held in St. Mark's Church, Washington. There will be three speakers: the Rev. C. S. Abbott, Jr., on "City Missions"; Rev. Dr. G. F. Bratenahl, on "Suburban Missions," and the Rev. F. J. C. Shears of Prince George county, Md., on "Rural Missions."

WESTERN COLORADO.

BENJAMIN BREWSTER, Miss. Bp.

Archdeacon and Lay Missionary Appointed.

BISHOP BREWSTER has recently appointed the Rev. Walton Hall Doggett, rector of St. Mark's Church, Durango, Archdeacon of Southwestern Colorado. In addition to the parish of Durango, Archdeacon Doggett will have charge of the missionary work at Telluride, Rico, Dolores, Cortez, Mancos, and Pagosa Springs; also at Farmington and Aztec, New Mexico and Arizona. During his rectorship at Durango, which commenced in March, 1908, a parish debt of \$2,200 has been paid, St. Mark's Guild having done valiant work, a recent gift of \$100 from St. Bartholomew's Church, New York, cancelling the final note. At Farmington a beautiful little stone church has been built, and awaits dedication by Bishop Kendrick.

MR. HARRY MEAD LAWS has been appointed lay missionary to serve in the district at Hotchkiss and Paonia under the direction of Archdeacon Lyon. Mr. Laws will reside at Paonia, where the people hope to secure land upon which to erect a chapel in the near future.

WESTERN MICHIGAN.

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

Parish Worker for the Pro-Cathedral.

A PARISH WORKER has been provided for the Cathedral parish of St. Mark's, Grand Rapids, Miss Wallis coming from Maryland to take up her duties at an early date. Miss Wallis is a graduate nurse, and has had much experience both in Washington, D. C., and in New York City in the work which

she now assumes. This important departure is made possible by the Cathedral League, which was recently organized by Dean Peters.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Reception to the New Rector of Scottsville.

AT THE home of Mr. and Mrs. Le Grand Brown in Scottsville, a reception was held, November 9th, for the new rector of Grace Church, the Rev. F. E. Woodard, and Mrs. Woodard. The Hon. S. S. Brown, chancellor of the diocese, and Mrs. Brown presented the guests. Refreshments were served by the young women of the parish, presided over by Mrs. John Franke and Mrs. John Z. Garbutt.

CANADA.

News Gleanings from the Various Dioceses.

Diocese of Keewatin.

THE ARCHDEACONRY of Keewatin, vacant by the death of Archdeacon Cooper, in June last, has been filled, in the beginning of November, by the appointment of the Rev. Charles W. McKim, rector of St. Alban's Church, Kenora. Archdeacon McKim will continue to reside at Kenora.

Diocese of Montreal.

A MISSIONARY rally was held in Montreal, November 7th, when an appeal for missions was given in all the city pulpits. Several missionaries who are on furlough, from different lands, and who were present in the city giving lectures at the missionary Loan Exhibition, preached in the city pulpits. Much interest was felt in the Rev. E. J. Peck, a veteran worker from the far North. He has been thirty years laboring in the diocese of Moosonee, often in lonely stations out of reach of any white people. The new Bishop-elect of Honan, China, the Rev. William C. White, also attracted much attention by his addresses. Thousands of people visited the Missionary Exhibition during the two weeks that it was going on. It closed November 12th.—THE diocesan synod is to be called, *pro forma*, in January, to meet again for business in February.

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Diocese of Ottawa.

THE NEW Church of All Saints', Scotch Bush, was opened by Archbishop Hamilton on All Saints' Day.—THE ANNUAL conference of the Deanery of Ottawa was held on November 10th in St. George's Hall, Ottawa, beginning with Holy Communion, when Archbishop Hamilton was celebrant. One of the subjects discussed was the "Revision of the Prayer Book."

Diocese of Toronto.

A FULL discussion of the subject of Church Extension took place at the meeting called by the Bishop in Holy Trinity school-room, Toronto, November 5th. An effort is to be made to raise \$10,000 for the purpose.

Diocese of Saskatchewan.

A NEW mission house has been built in St. John's parish, Lloydminster.—OVER thirty men are in training and in residence at the diocesan Theological College at Saskatoon, which is affiliated with the Saskatchewan University. During Principal Lloyd's visit to England, the Rev. John Tuckey of Trinity College, Dublin, will be the dean in residence at the diocesan college.

Diocese of Calgary.

THE NEW church at Edmonton in the parish of Christ Church, was dedicated November 7th.—THE new hymn book is now being generally used throughout the diocese.—BISHOP PINKHAM has returned from England.—ST. GEORGE'S Church, Brandon, has been enlarged and improved during the summer.

Diocese of Rupert's Land.

ARCHBISHOP MATHESON gave away the prizes at the annual commemoration on All Saints' Day for St. John's College, Winnipeg. There was an early celebration of the Holy Communion in the Cathedral first, and in the evening a reception.—THE VERY Rev. G. F. Coombs, Dean of Rupert's Land, preached at the celebration of the first anniversary of the new parish of St. Margaret's, Winnipeg.

Diocese of Niagara.

NEARLY all the clergy of the deanery of Wellington were present at the November meeting of the chapter at Guelph. An account of the Emmanuel Movement was given by the Rev. Canon Sutherland of Hamilton.—A HANDSOME carved oak font cover, and a very fine lectern are recent gifts to St. George's Church, Guelph.

Diocese of Toronto.

IN CONNECTION with the Crusade Week of the Woman's Auxiliary, Bishop Sweeny has appointed November 25th as a Quiet Day. Holy Communion will be celebrated in St. Alban's Cathedral, Toronto, and there also will be meetings for prayer during the day.

Music

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

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

A LEADING article in a recent issue of the London *Graphic* laments the fact that the subject of Church Music was not selected for special discussion at the Swansea Church Congress. The ground is taken that the trend of modern ecclesiastical music is gradually but surely drifting away from the solemn and dignified style of the old Anglican school of composition, and that some organized effort should be made in the way of reformation.

This is very good as far as it goes as a general contention, but we are somewhat puzzled at the reasons given by the *Graphic* for the deterioration referred to. Is the Anglican priest such a musical tyrant that he can succeed in smothering the laudable ambition of any organist and choir-master who is well

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enough trained in his profession to know right from wrong? We think not. In certain rare cases clergymen unwisely meddle with the duties of their organists, with the result that sooner or later they lose valuable men who seek more congenial spheres of action. The *Graphic* says:

"One of the chief reasons for the prevalence of the type of music referred to may be found in the failure on the part of the Church to make each organist responsible for the music at his own church. He is required to go through an expensive training and to become a specialist in his profession, and then, when his hardly acquired knowledge makes him eligible for appointment as an organist and choirmaster, his hands are tied, and he is placed under the authority of his parish priest. Often enough, it is true, he is allowed to arrange matters as his own special training suggests, by the courtesy of the clergy, but the position is an uncomfortable and unfair one at the best of times, and when he is under the thumb of a cleric who knows absolutely nothing about music, it is calculated effectually to suppress any ambitions with which he may have started."

From what we have seen of musical affairs in English churches we believe that the priestly "tyrant" is not any more in evidence in England than he is in this country. There are "difficult" men for organists to deal with, but they are not so very numerous.

The *Graphic* says further:

"In these days, when every society is keenly alive to the attractions it can offer to its members, the Church of England cannot afford to lose an opportunity of improving so powerful a factor of attraction as good Church music has proved itself to be. She is prepared to spend, and does spend, every year vast sums on missionary work, which does not offer such attractions to those it seeks to benefit as would be supplied by music, were it coordinated and improved upon expert supervision. And this could be done at a cost which, looked at in comparison, would be trifling. Surely such a plan merits the attention of all those who have the enlargement of the Church's sphere of influence at heart."

Just what this means we do not exactly see. The Cathedrals and larger parish churches of England support well equipped choir schools, and maintain a very high standard of singing. To divert sums of money from one field to another is not an easy matter, even when there is sound reason for such diversion. How practically to apply the theory advanced by the *Graphic* seems to us a very difficult problem.

It is true however that in many of the English churches the salaries of the musical directors are too low to attract well educated men to the profession of ecclesiastical music. There is too great a gap between the positions of importance and great prominence (of which there are a goodly number in England) and those which are financially undesirable. If something could be done toward levelling the gulf between that which gives the Church musician a reputable standing as a professional expert, and that which almost degrades him as a follower of a poorly paid and worthless occupation, we think great benefit would accrue to the Church in general, and to music in particular.

Educational

DR. THOMAS C. WALTON has resigned the presidency of Marquette College, Versailles, Ky., owing to ill health. Immediate relief and treatment were necessary, so that the directors were constrained to accept his immediate resignation of the office, in which he has used his best efforts to promote the educational work of the college. Bishop Burton has undertaken at the earnest invitation of the Board of Directors to discharge the duties of president temporarily, Miss

Sara B. Langley, the excellent principal, having immediate charge of the educational, disciplinary, and domestic arrangements. A new Latin teacher takes the classes hitherto taught by Dr. Walton, and Archdeacon Caswall of Lexington resides in the college at present, and looks after the financial business in the matter of current receipts and expenditures.

THE SIXTY-THIRD anniversary of the founding of the Illinois Woman's College was observed November 5th with appropriate exercises. A former president, Dr. William H. DeMotte of Indianapolis, Ind., who was president from 1868 to 1875, gave an address the subject of which was "Some Things in the Past and a Parable for the Future." Dr. Dan B. Brunmitt, assistant editor of the *Epworth Herald*, followed with an address "The Call of the Twentieth Century for an Educated Womanhood." President Harker gave a brief history of the early days and announced the intention of the trustees to prosecute a vigorous campaign to secure an endowment of \$250,000. The enrollment this year is the largest in the history of the college; there are forty-one in the Freshman class.

THE YEAR BOOK of the Young Men's Christian Association of North America, recently issued, shows that the organization now includes 1,914 associations, with 456,927 members—a gain of 10,500 in 12 months. About 200,000 of the members are under 21 years of age, 63,000 are officers or members of active committees, 92,000 are students in Bible classes and 47,000 are enrolled in the association's night schools or other educational work. The association's property holdings are valued at \$62,800,000, and the aggregate debt is only \$7,100,000. The yearly expenses, provided for by membership fees and contributions, are more than \$7,600,000.

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