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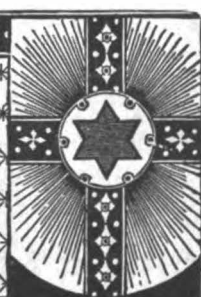
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EDITORIALS AND COMMENTS

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

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ST. LUKE.

IT is but one of the many interesting studies of Scripture carefully to note the claim of each author, respectively, to the world's gratitude for the revelation of truth, or the record of incidents and events, transmitted by none other. Viewed in the light of this claim, there are few writers to whom the Church, and mankind, owe so much as to St. Luke, evangelist, poet, and historian.

Surely he it is who, as none other, merits the title of the Evangelist of the Incarnation, so wholly are we indebted to him for our knowledge of that great event in detail, beginning with the impressive record of the birth of St. John Baptist, the Messenger foretold, the exquisite narration of the Annunciation, the unfolding of the circumstances attending the journey to Bethlehem, and the glorious fulfilment of prophecy in the Nativity there brought to pass.

To St. Luke alone is Christendom indebted for its four great hymns, the *Magnificat*, the *Benedictus*, the *Gloria in Excelsis*, and the *Nunc Dimittis*. To him alone the historic setting of the wondrous story, lending accuracy and authenticity to its data and details. To him the important record of the Circumcision and the Presentation, wherein our Lord submitted Himself to the fulfilment of the Law; also that richly significant incident of the Boy Christ in the Temple, the manifestation of the Word of God incarnate inaugurating His Father's work and will on earth.

To the same faithful pen do we owe the preservation of more than twenty parables of the great Teacher, otherwise lost to the world, including that priceless story of "The Prodigal Son"; seven of His most interesting miracles, among them that memorable scene at the gate of the city of Nain, with its beauty and pathos; also three of the blessed "Words" from the Cross, with several details, elsewhere unrecorded, of the Crucifixion, and the Resurrection.

All these pearls of the Gospel are the gift of St. Luke. And what shall be said of the inestimable debt of the Church, and the world, for that great historic work known as "The Acts of the Apostles?" Humanly speaking, it is difficult to conceive how the work of Christ and the Holy Spirit could have fulfilled its great mission on earth save through the preservation of records such as are her transmitted. It is to this divinely appointed witness that we owe our only graphic and succinct account of our Lord's Ascension; the first assembling, in council, and expectation, of the infant Church; the glorious fulfilment of promise and prophecy in the coming of the Holy Ghost; the immediate embodiment, expansion, and growth of the Apostolic Church, strengthened and endued with power from on high; the record of the marvellous conversion and commission of Saul of Tarsus, with the history of his wonderful work; the due establishment of the Church, its ordered ministry, sacraments, and worship; its missionary labors and achievements, affording an indispensable key to the full understanding of the Epistles later supplementing its records.

Remembering that all this, and more, is the world's debt to this faithful servant and soldier of Christ, surely it seems most fitting that the Church should call her children together, yearly, on a day appointed on which to honor his memory, and recall his work; that with this larger service, moreover, should be interwoven the nearer, more personal remembrance, recalling the distinctive avocation accorded him alike by tradition and record, indicating his service to his fellow-men, and which as "the beloved physician," endeared him to St. Paul. As the devoted companion of the great apostle in his arduous journeys,

LIFE is a mission; its end is not the search after happiness, but knowledge and fulfilment of duty.—*Unknown*.

readily can we picture St. Luke ministering zealously to the physical needs of those about him, doubtless the first of the Church's long line of faithful medical missionaries. Most fitting, then, is the prayer presenting him as called to be a "Physician of the soul," and asking that by "the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed."

L. L. R.

THE CHURCH AND THE UNIVERSITIES.

ON another page will be found interesting matter relating to the subject of Religion in Western Universities, in the form of a statement from the dean of the school of commerce at the University of Wisconsin. Professor Scott's showing that sixty per cent. of the students of middle western state universities are "church members" and seventy per cent. "adherents," is a more favorable return than is frequently found. His belief that good work is being done by various agencies is hopeful; and President Andrewes' opinion, which he quotes, that "unbelief, in the Tom Paine sense, [is] unknown," most gratifying.

But it is only too true that "neither the local churches nor the larger denominations to which they belong have done much special work with the view of reaching the students in the state universities." And here is the *crux* of the situation. A religious census of students is interesting, but is generally of no value as an indication of anything beyond what the students were when they entered the university. Does secular university life leave any influence upon their religious character? And if so, is the influence good or bad, constructive or destructive? Are the students better or worse Christians at graduation than when they entered the universities? These are the real questions at issue, and unfortunately they are not easily answered by statistics. But the meagre showing in university graduates presenting themselves for ordination would seem to indicate that at least religious conviction is not quickened, nor a desire to engage in distinctly religious work developed, in the course of such education. In short it suggests that state education, while not ungodly, is yet godless. The indignant denial of the latter characteristic will generally be found more germane as a denial of the former.

Yet we quite recognize that wisely or unwisely, higher education is and will probably continue to be, in the hands of the State rather than in those of the Church. The leading American colleges were founded by the leading religious denominations a century and more ago; most of them are secular institutions to-day. Even the Church colleges have not invariably preserved their Churchly traditions. Columbia long since ceased even nominally to be a Church institution. Trinity has not always been consistent in its Churchmanship. The president of Hobart College was found among the defenders of Dr. Crapsey at his trial, and thus trampled upon the Churchmanship that had once been the chief glory of the college. Hobart can hardly be considered a Churchly institution to-day. The tendency toward secularization has been shown in the Church institutions quite as truly as in those of other religious bodies.

And the avowedly secular institutions are undoubtedly those that are in the ascendant to-day. In 1904 the total number of instructors and professors in our four Church colleges was only 110; while in the University of Minnesota there were 277, the University of Michigan 282, and the University of Wisconsin 299. The disproportion of students was on a similar scale. Thus it appears that even if the four remaining Church colleges were invariably true to the Churchmanship which is their only excuse for being, their combined strength would be less than half that of one of the leading state universities. It is with the latter, together with the older foundations of learning that were once religious but are now secular, that the Church must deal as the primary factors in higher education.

And apart from that, the necessity of making the universities strategic points in Church propaganda is obvious. University students present a distinct field of operation for three good reasons: they are young men who are, generally for the first time, away from home influences, and hence are peculiarly susceptible to other influences, good or bad; they are studying, and hence are obtaining views of history, of philosophy, of biology, and of life in general that especially need the corrective of Church teaching; and the fact that many hundreds are concentrated in one place gives special opportunity for effective missionary work.

The Church has, indeed, made some beginnings in an

effort to reach university students. Through the wise enthusiasm of Bishop Harris, the hall called by his name was erected at the university city of Ann Arbor, in Michigan, and the Hobart Guild yet maintains some work, we believe, among the students. The present Bishop of West Virginia established an "Episcopal Hall" in connection with the university of that state; and the local parish at Morgantown now maintains it, though not on the scale or quite for the purposes for which it was originally established. At Harvard a guild of Church students makes a real effort to foster the Churchly sentiment among the large body of Church students, and the hall built as a memorial to Bishop Phillips Brooks is a considerable factor in promoting the efficiency of their work. Local parishes in New Haven and Princeton, and doubtless in various other college cities, maintain special priests for work among students, and good beginnings toward similar work have been made in connection with the University of Illinois, at Champaign. There are many indications that educators welcome these religious auxiliaries to their work; yet when all is said, it remains true, as Professor Scott says, that "neither the local churches nor the larger denominations to which they belong have done much special work with the view of reclaiming their students in the state universities." It is not a creditable record for the Church.

THERE ARE HELPFUL thoughts in this regard in a paper by the Rev. James Sheerin, sometime warden of the Episcopal Hall at the West Virginia University, recently published by Mr. Thomas Whittaker with the title, *The Church, the State, and the University*. Mr. Sheerin believes that religious principles are commonly accepted by state educators, and holds, quite rightly, that the State, under American conditions, is powerless to teach religion, and would certainly fail to satisfy anybody, if she attempted it. Mr. Sheerin's solution of the problem would be the erection of halls for Church students in connection with the universities. A foreword from Dr. Andrew D. White says how gladly the president of Cornell would welcome such an institution. It "should consist," says Dr. White, "of suites of study and bedrooms for say anywhere from eighty to one hundred and twenty young men, with rooms for the warden and his family, a pleasant dining hall, and a small library," and with "at least a couple of acres for the garden and recreation ground." Mr. Sheerin believes that "such a dormitory could, as already implied—and should, in order to do its complete work—have its own dining hall, its own chapel, its own private tutors, and its own public lecturers on the subjects peculiar to religion. It need not be exclusively for adherents of its own denomination, but if it should eventually evolve to the status of a college, it could then be known as a Church college at the state university." He suggests that "it would be of considerable more profit to Church and State alike if beautiful little St. Stephen's College were to sell all it has and reestablish itself on Morningside Heights as St. Stephen's Hall or St. Stephen's College in Columbia University."

And in fact it was such purposes as these that were originally served by the college. It must be remembered that the American use of language whereby colleges and universities are assumed to be identical, is very modern and quite American. The university was once the teaching plant; the college was the commonalty of students, living together. We use the term more correctly when we speak of the electoral college or of the college of cardinals than when we speak of Trinity College. A group of men, in their common life and generally living in common, constituted the college; their teaching force and the educational appliances were the university. Thus it would be quite in line with the evolution of modern educational institutions, if groups of Church students should constitute a college in a university. We believe that some such foundation in connection with our secular universities, must be the Church's solution of the problem.

More is done by the Church to reach young men in Eastern than in Western colleges. Indeed the traditions of the great Eastern universities are of religious education, while the Western State universities have of necessity been secular from their inception.

It is exceedingly important that the Church take up this work in some effective manner.

CHRISTIAN people have recently been scandalized by the wide publication, through the agency of the associated press, of what purported to be the substance of an address delivered by the Bishop of Michigan before the Young Men's

Christian Association of Detroit. We are advised that the Bishop was grossly misrepresented in those reports, and that the address will shortly be printed in full. It is proper, therefore, that any expression of opinion be deferred until the authentic text be received. In the meantime, it may perhaps not be out of place to express regret that the Bishop has not published through the same agency that sent out the original reports, a more definite repudiation of the serious misrepresentation of the Church's faith that had been attributed to him. Even though the address, when finally printed, be altogether unobjectionable, it cannot, of course, reach the people who have already been told that a Bishop of the Church has denied that the Bible is rightly termed the Word of God; and who, of course, can hardly be expected to know that as a condition prior to his consecration to the episcopate only six months earlier, the Bishop had solemnly affirmed: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God."

IN a recent issue of the *Pacific Churchman* is given a full and detailed acknowledgment of the gifts sent through Church agencies, for California relief to be administered through the Bishop. The list covers nearly eight closely printed pages, and includes entries from every diocese and missionary district of the Church at home, from our island possessions, and from several foreign sources. The report shows severally the amounts received through three separate channels, being those sent direct to the Bishop of California, and through the Church Missions House and THE LIVING CHURCH. It is most gratifying to learn how widespread has been the relief sent through the Church, especially as Churchmen would naturally have contributed as well through the general relief funds. The total amount is not stated, but it is evident that it reaches a large sum—though in view of the necessities, temporary and permanent, none too large.

We feel that a recognition of the business-like manner in which this accounting is made, is especially due. At a time when the mere obtaining of pencils and paper must have been difficult, and when the dangers and necessities of the moment must have called for all the reserve strength that could be given, it would not be strange if accounts were less accurately kept. It is most creditable to the Church and to the Bishop of California that so systematic an accounting is possible. It is explained that funds received were immediately turned over to the treasurer of the fund, Mr. William H. Crocker, president of the Crocker-Woolworth National Bank of San Francisco, and that carefulness in accounting is also due to the "characteristic skill" of Archdeacon Emery.

The Church in California has shown itself a good steward in this business-like accounting of receipts; we doubt not that its stewardship has been equally efficient in the appropriations made.

WE regret to observe that *The Churchman* continues to press technical objections to the passing of sentence upon Dr. Crapsey. We should suppose that our esteemed contemporary would have perceived before this how very unfortunate has been its point of view throughout this unhappy case, and how totally that point of view has been repudiated by the Church.

Last week *The Churchman* recurred to the subject of the faultiness of the Western New York canons under which Dr. Crapsey was tried and convicted. It is certainly true that those canons are faulty. Most ecclesiastical canons in this American Church are, partly because they are not framed by trained canonists, partly because canons of discipline are so seldom called into play that they have little opportunity of being tested by experience. In this case, the chief fault alleged is in the necessity whereby three members of the court were nominated by the Standing Committee, who also were presentors, to fill vacancies. Two of those vacancies were caused by peremptory challenges on the part of the defense, who cannot have been ignorant at the time of the canonical method of filling vacancies thus created. Since the same members were afterward elected by the diocesan council, however, the difficulty in this case was technical only.

But who is responsible for the faultiness of Western New York canons? Clearly, the members of successive diocesan conventions. Now Dr. Crapsey is one of the senior members of the convention. Out of 129 clergy of the diocese reported in 1905, he was twelfth in the order of seniority. He has been entitled to a seat and vote in every diocesan convention since 1879. Has he ever tried to secure the enactment of a more per-

fectly framed canon? Was it anybody's duty more than his to do so? Every canon in the present digest of Western New York has been framed or revised since Dr. Crapsey was a member of the diocesan council. Not only did he have every opportunity to suggest amendments, but if he perceived grave faults in the canons, it was clearly his duty to do so. It is worse than childish at this late day for any plea of faultiness of canons, which Dr. Crapsey helped to frame, to be raised in his defense.

And *The Churchman* now complains that the Bishop of New Jersey, who presided at the Court of Review, had already discussed the subject before his diocesan convention, and also that the canon constituting that court makes no provision for the challenge of its episcopal member.

Neither of these objections is, in our judgment, valid. As to the first, we can find in the utterances of the Bishop of New Jersey nothing expressing any opinion on any matter that could canonically come before the court of review. As to the second, a Bishop's relation to his clergy and to the Church differs wholly from that of a secular judge to his constituents. A Bishop is primarily a father and guide to his clergy, a pastor to his people. As such he is forced to express opinions on subjects that may afterward come before him judicially. The latter necessity seldom or never arises until the Bishop's attempt at fatherly guidance of a self-willed priest has proven fruitless. Moreover, a Bishop is not only justified in the discussion of questions at issue in the Church, but it is his duty to deliver charges and his privilege to "address to the people of his Diocese or Missionary District, Pastoral Letters on points of Christian doctrine, worship, or manners" (canon 12, § III). Surely *The Churchman* would not have our Bishops so far remove themselves from their clergy and people as to be only judges, governing by coercive determinations of ecclesiastical law! But the alternative is that a Bishop, seeking first to guide and counsel as a father and pastor, may afterward in the last resort be obliged to pronounce sentence or to assist in determining a cause upon appeal. The necessity is inherent in the very nature of the episcopate.

Surely the ends of justice in the unhappy case which Dr. Crapsey has forced upon the Church, do not require Bishops to cease to be pastors, nor discipline to be thrown to the winds.

DAYS of Intercession for Sunday Schools have again been appointed by the English and American Church Sunday School Institutes, being Sunday and Monday, October 21st and 22nd. The American Institute recommends that the days be signalized by special Eucharists for teachers, by devotional meetings, for teachers on Sunday and for parents on Monday, and by special sermons on Sunday School and other lay work. It also publishes "A Service of Intercession and a Litany" set forth in the diocese of Pennsylvania and equally adapted for use elsewhere.

The movement is a wise one. Our Sunday Schools are not sufficiently recognized as of the greatest importance in this secularized age. If they are worth having, they are worth praying for; if they are worth praying for they are worth working for.

We trust there may be a very general observance of these days.

IN the interests of the Laymen's Missionary Thank Offering, there is now being published a little work from the pen of the Rev. George Hodges, D.D., Dean of the Episcopal Theological Seminary of Cambridge, entitled *Three Hundred Years of the Episcopal Church in America*. The book is a contribution from its author to the Thank Offering movement, and is published by the Central Committee of that movement, in the hope that its widespread sale may produce, not so much a profit to be devoted to the Thank Offering, as, particularly, a public interest in the historical event to be commemorated—the three hundredth anniversary of the foundation of English Christianity upon American soil. Dean Hodges' happy style of writing will undoubtedly make the forthcoming book peculiarly readable, while also the importance of the subject and the certainty that it will be adequately treated, make the book one of especial value. It is anticipated that diocesan committees in the interest of the movement will act as distributing agents, selling the book at a low price. No doubt orders sent to the central committee will be promptly filled, either direct or through local agencies. The general secretary, who should be addressed, is the Rev. H. R. Hulse, 101 Lawrence Street, New York.

It is time now that most vigorous efforts should be made to

reach the laity of the Church in the interest of this Thank Offering, to be presented as the offering of the men of the Church at the Richmond General Convention of 1907. Those responsible for the wise plan are very desirous that the offering shall represent the small gifts of the many rather than the large gifts of the few. It is, moreover, to be the gift of the men, as the Woman's Auxiliary triennial offering is the gift of the women of the Church. The latter offering has grown to be, in the aggregate, a large sum, when presented at each General Convention, and to be no small factor in missionary work. It is not right that men of the Church, who should be, but are not always, the mainstay of the Church in financial matters, should be content to take a subordinate part, as they have done in recent General Conventions since the women and the children of the Church began to embarrass them with their united offerings.

ANSWERS TO CORRESPONDENTS.

ANXIOUS INQUIRER.—(1) If it be true, as many devout believers maintain, that the earlier chapters of Genesis are to be interpreted as parables rather than as literal history, they would still teach the doctrine of the fall of man and the need of a Redeemer, to which doctrines the Church is irrevocably committed.—(2) In teaching that the Bible is the Word of God, the Church does not imply that it is His revelation of facts of geology or history. It would be equally His word if parts are written in parable as though it were all history. Our Lord taught very largely in parables, which were not intended to imply that the incidents thus related actually occurred. God may have spoken similarly in His inspiration of Old Testament writers. The Bible is the Word of God because it is the word which He inspired human authors to write; but in doing so He caused them only to be inerrant in teaching faith and morals, and apparently left them free to express themselves in their own language and according to the human knowledge of their day.

L. W. M.—Will you kindly give us your address?

INQUIRER.—(1) The ministrations of ministers of apostolic succession may be obtained only within the Church.—(2) It is not maintained that ordination confers infallibility upon the clergy in the interpretation of the Bible.—(3) Congregational autonomy in the temporalities of the Church is the common practice in this country, and there is no provision for interference with such autonomy in an organized parish.

READER.—Certainly, THE LIVING CHURCH welcomes subscriptions from non-Churchmen.

H. D. L.—The use of the "warning" exhortation as to the celebration of Holy Communion is mandatory by rubric. The use has largely fallen into abeyance, probably in part because of our restless desire for haste, and partly because, being printed at the conclusion of the service, they are easily overlooked and forgotten.

PERPLEXED RECTOR.—We know of no complete work on the respective relations of rectors and vestries to parishes. In general the rector is supreme in spiritualities, including jurisdiction over services and their accessories, and the head of all parochial organizations, and the vestry supreme over the temporalities, including all parish real estate, but not furnishings. Tact will help more than law to solve difficulties.

D. SARUM.—(1) There is no authority for a layman to read the epistle, or any part of the Communion office, as such; though a lay reader might read the former as the subject of a sermon, if so desired.—(2) The tipplet would hardly be allowable to a lay reader, though not historically associated with the priestly office distinctively.—(3) It is our impression that the eucharistic vestments are in use at St. Paul's Cathedral, London, but not at Westminster Abbey.—(4) The issue is out of print.

SAMUEL.—Among Miss Yonge's best works are *The Heir of Redcliffe*, *Daisy Chain*, and *Pillars of the House*. Among Mrs. Brock's, *Sunday Echoes in Weekday Hours* in eight series, and *Church Echoes*. Among Miss Sewell's, *Amy Herbert*, *Cleve Hall*, *Katharine Ashton*, and *Laneton Parsonage*. Miss Yonge's are published by Macmillan, Mrs. Brock's by Dutton, and Miss Sewell's by Appleton.

THE CZAR'S "HUMAN SIDE."

In the spring of 1899 Mrs. Amalia Klüssner Coudert, an American miniature painter, was called to the Winter Palace to paint miniatures of the Czar and Czarina. There she saw much of the Russian royal family and its home life. Mrs. Coudert found the Empress a woman of rare beauty and grace of person and character. Of the Emperor she says:

"In dwelling upon the Emperor's youthful appearance and gentle bearing, there is no thought of implying any lack of strength. There could hardly be a question of physical bravery in any royal case, since personal fearlessness is a part of royal training, if not inherent in royal blood. But no one could see this young Emperor of Russia, as I saw him then, without seeing spiritual force in his direct gaze and hearing moral courage in his sincere voice. To my excited imagination he appeared fully aware of the weight of his destiny, and to be bearing the awful burden with cheerful serenity, always looking at his great danger and without one waver of fear."

Such an intimate view of so important a figure in the history of today cannot fail to be of unusual interest; and this view is presented in an article in the October *Century* by Mrs. Coudert, under the title of "The Human Side of the Czar." There are also reproductions of Mrs. Coudert's portraits of the Russian family.

THE WANDERER.—VI.

PONDERING over the reports of the unprecedented crowds of returning tourists from abroad—those crowds are always unprecedented, by the way, simply because each year adds to their number and thus sets a new precedent—the Wanderer vividly recalls a summer, not so many years ago, when he was among them. He knows what is the cheerful sense of homecoming which pervades the traveller when he sights the American shore. He knows that triumphant crossing of the Narrows into New York bay which signalizes entrance into the western metropolis.

Yes, and he has viewed his countryman, from the various vantage points of the tourist, as he, the said countryman, gives life and serech to the American eagle abroad. Will somebody explain how our quiet, self-contained American becomes metamorphosed into so unlovely a creature when he sets foot on foreign soil? We have all seen him, and his wife: loud, mindless of the devotions of others if he is viewing a church recommended by Baedeker (he never seems to have any devotions or even ideas of his own), pointing with his cane or her umbrella, speaking in a voice by no means soft and low, lauding, bragging of things American, berating all things foreign: what wonder that he is viewed with mild contempt by the foreigner in probably every country of Europe, notwithstanding the steady flow of yellow eagles that finds its mouth in the tills of every nation abroad? The foreigner courts the American, because he is rich, but he does not love him.

The strange thing is that one never sees this kind of American at home. The Wanderer is pretty well acquainted with American cities, American towns, and American watering places. He knows Boston and Atlanta, New York and Chicago, Denver and Milwaukee, Minneapolis and Pittsburgh, not to say the intervening country and the summer resting places, pretty well. Yet he never saw this typical American of foreign travel-fame in any of these places. Where does he come from?

Your cultured but untravelled (at home) New Englander kindly assumes that he is from the West; probably because, of the mass of things of which your New Englander knows absolutely nothing, the West takes the first place. He knows more about Egypt and the Nile than he does about Minnesota and the Mississippi.

Yet as a matter of fact the West is quite as free from this prevailing type as is the East. Question him, and he is far more likely to name Pittsburgh as his place of residence than Minneapolis. Yet I hasten to add that he is in no sense typical of Pittsburgh, where live, move, and have their being some of the nicest people the Wanderer ever knew; people who, in spite of the local setting of their household gods, love their wives, their husbands, and their homes, and who have no desire for the divorce court and no temptation to be offensive or loud.

Where then do these astounding American sight-seers come from? East, West, and South alike repudiate them with scorn. Yet their nationality is unmistakable. We recognize it, just as we recognize any other caricature. But the trouble with this caricature is that it is alive.

Must it not be that many of us—of course not you, Gentle Reader, nor the Wanderer—leave our manners behind us when we go abroad, and that we—all except Gentle Reader and the Wanderer, are these bad mannered Americans? Must it not be that if we would each appear in London, in Paris, and in Berlin with the same quiet courtesy toward our fellow man which we show him in Hartford, in Birmingham, and in St. Louis, the travelling American would not be the horror of the universe? We should not be reckoned a nation of philistines if our manners were studied in the clubs, the ballrooms, or even the streets of Boston, Washington, or Chicago; but is it his fault if the European observer judges of us from the standpoint of ourselves when we are travelling abroad?

Of course there is one more element in the confusion. Your Mrs. Nuritch, whether from Virginia or from Montana—she can hail from any one state quite as truly as from any other—hastens abroad upon the very first opportunity, after her pudgy fingers have been adorned with large and flashy jewels and her expensive but inexpressive gowns have been made by a fashionable man-tailor instead of by her own fingers. It never occurs to her that a better acquaintance with her own land would better fit her to study other lands; but as for that, alas and alas, it is true as well of some of the most cultured travellers America sends abroad. Why? Why? For is it not true that our own dear home land is quite as truly misrepresented by those who travel abroad not knowing her, as by those who

make of themselves caricatures only worthy of the dignified, drawing-room style of humor peculiar to *Punch*?

But certain it is that Mrs. Nuritch, of the United States of America, is far more in evidence in the capitals and the watering places of Europe, than in the capitals or watering places of any state or of any section of the home land.

Gentle reader, can it be possible that if you and the Wanderer were more like our real selves when we go abroad, there would be one less of the caricatures which the foreigner looks upon as representative Americans?

SAINT LUKE.

Near to the shore of a sea in the East—
Like an orient queen at a sumptuous feast
Who reclines upon cushions of damask gay—
The city of Antioch proudly lay.

The idle patter of idle feet
Was heard all day on her city street;
There were starvings of pleasure—spolled children of wealth,
In pursuit of lost joy, or of forfeited health.

And one walks among them with down-cast eye—
"Hail! favored Lucius!" the people cry—
It is Lucius, physician and artist. Men say
He is honored of all in this Antioch gay.

But Lucius sees none of them, hears no sound;
As, with dark eyes bent on the passing ground,
He prays, "Oh, Father of Wisdom and Light,
Send a glint of Thy Day to this darksome night.

"Physician and Artist they call me, Lord;
Yet, no health can I give them nor beauty find.
Listen, Oh Lord! these people are blind,
Lead them to Wholeness and Joy in God."

He paused as he breathed his prayer; and lo!
In the midst of the people, with eyes aflame,
Stood Tarsus Saul with his face aglow,
Announcing One Blessed Saviour's Name—

"Oh, Tarsus Saul!" then Lucius cried,
"Long have I waited and prayed in vain.
Teach me thy tale of the Crucified!
Say me those blessed words again!"

So, Tarsus Saul took Lucius' hand;
To an Antioch home they made their way,
And they talked full long, till the weary day
Was over, and darkness possessed the land.

"Verily, now!"—it is Lucius' cry—
"God in His mercy hath answered my plea.
Both Health and Joy in the Christ find I,
Dispenser of these will I henceforth be!

"For, as artist, no beauty till now I've seen;
As physician, no remedy potent to heal,
Jesus, Thy Beauty is fair I ween!
Jesus, Thy Cross is the soul's true Weal!"

Lucius, the artist, died that night,
And Lucius the doctor ceased to be—
But Luke dipped his pen in the Truth's glad light,
A physician of souls henceforth was he.

And deftly he painted for all mankind,
On the canvas fair of God's clear Word,
Pictures of Him who is life's true Lord—
Pictures of Jesus so gentle and kind.

And now, the man who in Antioch, long
Had sought men's bodily ills to cure,
Cures all our woes with the triumph song
Of Christ's conquering love and salvation sure.

Hark to the patter of idle feet
As they loiter away the idle days!
And multitudes throng our city street
Treading the old unhallowed ways!

Seeking for joy where no Beauty can lie,
Seeking for health on Sin's bleak ground—
Oh, God, send them Joy before they shall die!
Make them to know where true Health is found.

Yea, even as Luke the Truth divined,
And told men the secret of Health and Joy,
So let the round world in Jesus find
That Pleasure and Wholeness that cannot cloy!

The Rectory, Benson, Minn. CARROLL LUND BATES.

THERE are two freedoms—the false, where a man is free to do what he likes—the true, where a man is free to do what he ought.—
Charles Kingsley.

THE "RECORD" GREATLY DISTURBED

Over Bishop Gore's Stand on Catholic Ceremonial

THE BISHOP OF MANCHESTER ORGANIZES ANOTHER "DEMONSTRATION"

The Living Church News Bureau,
London, September 25, 1906

THE recent pronouncement of the Bishop of Birmingham at St. Aidan's, Smallheath, on behalf of Catholic ceremonial, as ordered by the Church in the Ornaments Rubric, seems to have caused at the *sanctum* of the *Record* a state of mind almost amounting to consternation. That leading organ of the Protestant party devotes a long leading article to the matter under the heading of "The Bishop of Birmingham's Challenge." It thinks the Bishop's sermon on that occasion is likely to become historic:

"It may come in time to mark an epoch like that famous Assize Sermon from which some date the origin of the Oxford Movement. It seems to be accepted—and it may have been intended—as a challenge to the Church and a challenge to the realm. The circumstances warrant the inference. The church is one which was reported on before the Royal Commission. The services, as described by an experienced witness, bristled with offences. . . . The service of this character was, in the church in question, in the presence of its congregation, solemnly taken under the protection of the Bishop of the diocese."

The *Record*, in further support of its view of the motive of the Bishop's utterance, proceeds to point out that his Lordship spoke at a time when the Report of the Royal Commission was under public consideration:

"It would be a poor compliment to Dr. Gore to suppose that he uttered his elaborate benediction of the St. Aidan's service without forethought, and merely in a spirit of careless complacency. It can only have been spoken as a manifesto, a declaration of war, an intimation that at least one Diocesan means to ignore the proceedings of the Royal Commission, and defend, as far as he can, the advanced clergy under his care."

The Bishop's "defiance," moreover, is, by accident or design, most inclusive in its terms:

"It is not confined to the ritual at St. Aidan's. . . . If the Bishop is prepared to throw his authority over the use of vestments, the ceremonial use of lights and incense, ceremonial mixing of the chalice, the interpolation of secret devotions and of ceremonies such as the *Lavabo* and the ablutions [etc.], where is the Episcopal vindication likely to stop?"

The truth is, according to the *Record*, Catholics and Protestants in the Church of England are drawing nigh the parting of the ways.

The Bishop of Worcester has hit on a rather happy idea in the way of Church reform, although what he really ought to do is to revive in his diocese the Diocesan Synod. The Bishop has gathered round him for consultation the chief official clergy of his diocese, namely, the Dean and Chapter, Bishop Mylne, the Archdeacons, the Honorary Canons, and the Rural Deans, whom he has called his "Senatus" (*sic*) and they have recently been summoned to confer with him upon the Report of the Royal Commission. The *Guardian* states that they advised the Bishop to take no action on the Report at present, except it be to ascertain whether certain allegations of irregularity which were particularly condemned by the Commissioners did or did not apply in any cases to the diocese of Worcester. The Bishop, in his address to the Senatus, said that, while the Commissioners had shown themselves dignified men with a due sense of responsibility, he must make it clear that at present the Report had no authority for them:

"I, for one, as Bishop, cannot take action with regard to the diocese on this report: that is to say, I cannot demand obedience on the grounds of it. If presently the recommendations are attempted by means of Letters of Business to Convocation, we shall then be face to face with some constitutional and legal outcome, and I shall certainly ask your advice if such an occasion arises. If, again, the Letters of Business lead to alteration of the rubrics, and in this, or in any other way, affect the discipline of the Church, it may, of course, become necessary for the Bishop to act with firmness, with directness, and with promptness. But for the moment he has no such mandate."

It was impossible, the Bishop pointed out, nay, he did not believe it was in the mind of God, to produce unity through uniformity:

"No English Act of Uniformity has ever yet been generally

obeyed from the days of Henry VIII. to the Public Worship Regulation Act of Queen Victoria. If such had been obeyed, the unity would have been but a surface unity with grave and seething divergences below. Rome herself has afforded a striking instance of the failure of even seeming success in uniformity. Such uniformity is often quoted by those who are dazzled by her claim to unity as a thing to be copied, and as so valuable as even to warrant Englishmen going over to her; but ever since she repressed the national uses and made, as far as she could, all worship of the same stamp, the growth in favor of national independence in France and Spain and America has increased until possibly her very insistence on uniformity will break her unity. . . . Essential unity is another matter, and never yet, I think, has the Church of England had such chance as now of securing that essential unity beneath a variation of expression."

For himself, in the diocese of Worcester, his Lordship could record with solemn thankfulness the evidence of unity and freedom from disloyalty to the Catholic Church locally in England:

"I do not say that we are faultless, I do not say that there are not things in some of our churches which ought to be left undone, and in others which ought to be done. We cannot be complacent as long as more than two hundred churches have no daily service, seven have no service on Ascension day, and more than one hundred do not observe the saints' days. I speak of omission as well as commission, for there is scant justice in declaiming against excess unless we are prepared to correct defect; but I do say that wherever I have occasion to deal with ceremonial usage I have found a loyalty and reasonableness which may well make a Bishop thank God and take courage. If I have presently to ask definitely for certain things to be done or left undone, I believe that the clergy in this diocese will rally and do their best to view the whole position of the Church from a wider standpoint than that of any one congregation, and with a due sense of proportion; and that they will cooperate with the Bishop, knowing, on the one hand, that he is desirous of securing the liberty of the Church on historic lines, and, on the other, that this liberty cannot be secured without our standing shoulder to shoulder, and that such unity implies the support of the leader and the exercise of self-restraint."

The *Church Times* states that the success of *The English Hymnal* has been already so marked that Mr. Henry Frowde has had to go to press with a third large impression, making upwards of 126,000 copies now printed.

That brilliant literary critic, Mr. G. K. Chesterton, who is also a good Catholic Churchman, has a review of Mr. A. G. Hyde's *George Herbert and His Times* in the *Daily News* of a recent issue. Concerning Mr. Hyde's critical chapter on the saintly poet-priest of Bemerton, Mr. Chesterton says:

"He is especially successful in demolishing a somewhat absurd implication that Herbert was merely pleased with the externals of religion. He was pleased with colored vestments, for the same reason that Wordsworth was with colored flowers; because they were so simple."

The Bishop of Manchester seems to have a genius for organizing demonstrations. The Bishop was so successful with his demonstration against the Government "Education" Bill held in London at Whitsuntide that he is arranging another monster demonstration on somewhat similar lines, to be held at Belle Vere Gardens, Manchester, on Saturday, October 6th. But while the London demonstration was one of 10,000 Lancashire Churchmen, the one at Manchester promises to be a still vaster demonstration—of 50,000 Lancashire Churchmen, consisting of a contingent from each parish in the diocese; and thus representing the feeling of Churchmen in every part of Lancashire. The meetings in Belle Vere Gardens will commence about four o'clock. There will be three platforms, one in the large pavilion and two in the open air. The Bishop of Manchester will preside.

The following I cull from the *Guardian*:

"A remarkable series of church robberies has occurred in the Eastern Counties. The thefts appear to be the work of a daring and organized gang, who, it is believed, cover the ground on bicycles. They are supposed to have begun operations among the famous Fenland churches around King's Lynn, then worked their way up into Lincolnshire, coming back again to Lynn, and then proceeded across Norfolk. Burgh Castle and Gorleston churches are among those which have been robbed. A series of robberies has also been perpetrated in the churches of the Isle of Ely district, amongst the latter being Arrington, Hatley St. George, Wilburton, Haddenham, and Old Chesterton. An exceptionally daring robbery took place in the vestry of St. Nicholas parish church, Yarmouth, on Thursday night. The service included an organ recital, and a special collection was taken into the vestry immediately after the Blessing had been pronounced, but before the organist had played the voluntary.

(Continued on Page 994.)

CHURCH WORK IN NEW YORK

Plans of the Church Club for the Year are Developed

DR. INGE TO BE PADDOCK LECTURER

Anniversary at Church of the Transfiguration

CHURCH WORK AMONG ITALIANS IS HOPEFUL

The Living Church News Bureau
New York, October 8, 1906

ON Wednesday evening, the 3d, the first meeting for the season of the Board of Trustees of the New York Church Club was held in the new rooms at Madison Avenue and 56th Street. The new President of the Club, Dean Van Amrynge, was present with the board, Mr. James May Duane presiding. Other members present were Messrs. Jas. H. Cole, Charles R. Lamb, Henry L. Hobart, Robert P. Hone, Edwin S. Gorham. The Literary Committee announced that at the October meeting, which will be held on the last Wednesday evening (31st) of the month, the subject for discussion will be "Diocesan Representation in the General Convention." It is expected that addresses will be made on this important subject by Mr. George Macculloch Miller and by at least one representative from New York to the General Convention, and by others. The whole evening will be devoted to a consideration of this most serious question, a question seeming to demand immediate and careful attention now that new dioceses are rapidly springing up and making it increasingly difficult for the General Convention to get through its business. Saturday, November 10th, was appointed by the Club as "Ladies' Day," a reception to be held from 4 to 6 p. m., with Bishop and Mrs. Potter and Bishop and Mrs. Greer as guests of honor.

The attention of the Board was also called to the admittedly careless and inaccurate way in which Church news is so often reported in the secular newspapers. It was the sense of the meeting that some steps ought to be taken in the direction of correcting this abuse, and the opinion prevailed that it would be a good thing if the diocese of New York were to appoint an officer or a committee through whom accurate Church information might be supplied to the daily press and mistakes be corrected.

The new rooms in the new location are considered by all as a great improvement, being very comfortable and attractive.

The Rev. W. R. Inge, D.D., of Oxford, Bampton lecturer 1899, formerly fellow and tutor of Hertford, is to give the Paddock lectures this year in the chapel of the General Theological Seminary at 5:30 p. m. on Mondays, Wednesdays, and Fridays from October 8th to 19th. The subject is "Ethical Theism and Mysticism."

On St. Michael's day the Bishop of Long Island consecrated the Church of the Transfiguration, Brooklyn. This church is a memorial to Bishop Littlejohn.

The Rev. Dr. A. B. Kinsolving closed his ministry at Christ Church, Brooklyn, L. I., last Sunday. He goes to St. Paul's, Baltimore.

Sunday, October 7th, was "Foundation Day" at the Church of the Transfiguration, New York City, marking the 58th anniversary of the first service held in the parish in East 24th Street. The first service was held in the present church building, or the nucleus of it, was held Mid-Lent Sunday 1850. This is also the 25th anniversary of the institution of the daily Eucharist, and of the vested choir. The special Eucharistic commemoration will be made on Thursday, the 11th. The sermon on Sunday morning was preached by the Very Rev. W. L. Robbins, D.D.

On Michaelmas day the Rev. E. W. Hall was ordered priest by Bishop Greer. Mr. Hall was a Grace Church choir boy and has been working lately as deacon in the parish. The preacher was the Rev. T. A. Conover, of Bernardsville, N. J., with whom the newly-ordained priest is to work. Following the ordination, Bishop Greer confirmed Signor Guiseppa Bugelli, an Italian Methodist minister. This is a fruit of the work being conducted by Bishop Greer at old St. Clement's, under the immediate supervision of the Rev. Melville K. Bailey of Grace Church. Signor Bugelli is a native of Rome. He came under Methodist influence in Italy and preached in the larger Italian cities. Coming to this country he was re-convinced of the necessity of Catholic order and has found in the American Church what he considers the best home for his compatriots in this country.

The Italian work of the American Church in this city is

becoming very important. At Grace Chapel recently there were confirmed 36 adult Italians. Classes, lectures, clubs, are attended by Italians in the proportion of 4 to 1 as compared with other nationalities, and they seem to become enthusiastic American citizens as well as good American Churchmen.

At Grace Church, Broadway, on October 3d, the re-opening of the New York Training School for Deaconesses was marked by a celebration of the Holy Communion at 8 A. M., with an address, and at 10:30 A. M. at the house the classes were organized for the year.

A very handsome set of stations of the cross has been given anonymously to the Sisters of St. John Baptist for their chapel at St. Michael's Home for Girls, at Mamaroneck, where a splendid preventive work is being quietly done.

Most of the city churches are commencing full operations for fall and winter work, although the wealthier people in the up-town parishes are later and later each year in their return from the country or abroad.

St. Mary's, Mott Haven, began its fiftieth anniversary Sunday, September 30th, with celebration of the Holy Eucharist at 8 A. M. by the rector. At 11 A. M. the Bishop Coadjutor celebrated and preached. At 8 P. M., Choral Evensong, the Rev. G. W. Harris, D.D., rector of St. Anne's, Morrisania, preached the sermon. On Thursday there was an interesting reunion of past and present parishioners in the parish house. The festival services were continued on Sunday, the 7th.

On Sunday evening, September 30th, Bishop Greer finished up a very busy day by preaching at the re-opening of All Saints' chapel, Hastings. This place is part of the parish of Zion, Dobbs Ferry (the Rev. R. M. Berkeley, rector), but is increasing in population so rapidly that it must soon have a separate existence and clergyman of its own. The chapel has been repaired and beautified. The altar has been raised, and the parishioners themselves gave two handsome eucharistic candlesticks as a loving memorial of the late Mrs. Berkeley.

A daily celebration of the Holy Eucharist is now established at the General Theological Seminary.

At the General Theological Seminary this year, more than twenty new men are registered for graduate work at Columbia University. Three members of the present senior class have taken the degree of M.A. at Columbia since entering the G. T. S., as follows: One in the division of Germanic Languages and Literatures, two in the division of Semitic Languages, all under the Faculty of Philosophy. The men now doing graduate work are enrolled under the faculties of Political Science and Philosophy, their work being in the following divisions or groups: Sociology and Statistics, Social Economy, Philosophy, Semitic Languages, and Classical Philology.

The Rev. Arthur P. Hunt, M.A., B.D., of the Department of Ethics, General Theological Seminary, is giving again this year a Seminar in Sociology. Twelve men are doing active work in investigating tenement house conditions, social settlements, delinquency, child labor, and similar problems. More than half the men in the Seminary are actively working in the large parishes in New York and vicinity.

The Missionary Society of the General Theological Seminary held its first meeting of the Michaelmas term on the evening of October 2nd. The speakers were Bishop Knight of Cuba, Mr. John W. Wood of the Board of Missions, and Rev. J. O. S. Huntington, superior of the Order of the Holy Cross.

Bishop Knight's topic was "Foreign Missions." His main point was that liberty is a religious and not a natural right of man. As Anglo-Saxons we have inherited a civilization of liberty, which we are too apt to look upon as our natural right. It is a religious privilege and blessing. And as Christians it is our blessed privilege and duty to carry Christ's Gospel, which will make men free, to every nation, "even unto the uttermost part of the earth."

After speaking thus of this general principle of missionary work, he illustrated his points from the conditions and needs in his own jurisdiction, Cuba.

Mr. Wood spoke next, on Domestic Missions. He took up at once Bishop Knight's point, and explained how the same principle underlay all work in the domestic field. Then, with a graphic power of description which in his case is the result of thorough and sympathetic knowledge, he sketched out the work of the home field. No phase of it was slighted. From the backwoods of Maine and New Hampshire to the Indian villages of Arizona, from the mountains of the South to North Dakota and Montana, from Alaska to the Philippines, all the work was touched on and illumined by personal allusions to our mission-

ary workers and heroes. And having done this he summed it all up in a stirring appeal for men to serve the King.

Father Huntington spoke on "The Foundation of Missions." It can be nothing other than the Incarnation. "The Word was made flesh," God became Man, summed up all mankind in Himself. Therefore He belongs to all people, of all nations and all colors, as their own. He took their natures and He is theirs. So we must go not to get people to believe in our God, but in their own God, whom, though we disgrace and wound Him by our sins, we must yet declare to them. He belongs to all, and all belong to Him. We must give ourselves and bring our brothers throughout the world to our Elder Brother and to our loving Father.

This stirring and enthusiastic meeting closed with "Onward, Christian Soldiers," and the Bishop's Blessing. Succeeding monthly meetings will be addressed by the Rev. S. H. Littell, Rt. Rev. F. M. Griswold, Rev. E. N. Joyner, Rev. A. W. Cooke, and Rev. W. C. Clapp. There will also be a weekly Eucharist with special intention for missions, daily missionary intercessions, a missionary litany on Mondays, and devotional missionary addresses monthly. Six classes are studying phases of missions.

CONSECRATION OF DR. TUCKER AS BISHOP COADJUTOR OF SOUTHERN VIRGINIA.

THE Rev. Beverly Dandridge Tucker, D.D., for twenty-five years rector of St. Paul's Church, Norfolk, Va., and for a long time prominent in his diocese and state; and scion of a family ancient and honorable in the history of the Old Dominion was, on Wednesday, October 3d, in the church which he had so long served, elevated to the bishopric.

The consecration was an imposing service—one of the most striking and impressive ever seen in Virginia. Participating in the service were many of the most prominent clergy in Virginia, West Virginia, and the District of Columbia. The Rt. Rev. A. M. Randolph, D.D., LL.D., Bishop of the diocese, presided, and the Rt. Rev. Geo. W. Peterkin, D.D., LL.D., of West Virginia preached the sermon and delivered the charge to the Bishop-elect. The Bishops who took part in the consecration were, Bishop Randolph, Bishop Peterkin, Bishop Gravatt, and Bishop Gibson. Among the other clergy present were, Archdeacon Tiffany of New York, Canon Venn of Canada, the Rev. Dr. Ashton of Western New York, the Rev. J. Henning Nelms of Philadelphia, and the Rev. R. H. McKim, D.D., of Washington. D. C. The Rev. W. A. Barr, who nominated Dr. Tucker, was master of ceremonies.

The clergy, with the Bishops, entered the church at the rear of the vested choir, passing through the nave to the choir, singing the processional. The service followed in due order. The day was most inclement, heavy rain falling, but the church was crowded to its fullest capacity. A group of men, wearing the Confederate uniform, prominently seated in the congregation, consisted of comrades of Bishop Tucker in the Pickett-Buchanan Camp, Confederate Veterans, of which the Bishop is chaplain. The offering was for missionary work in Japan, where the son of Bishop Tucker, the Rev. St. George Tucker, is engaged in work. Following the service, Bishop Tucker was tendered a reception at the residence of Mrs. George Newton, 461 Freemason Street.

SKETCH OF DR. TUCKER.

Beverly Dandridge Tucker was born in Richmond, Va., November 9, 1847, of Beverly Dandridge and Jane Ellis Tucker. His family is an ancient one and occupies an honorable place in the history of the Old Dominion.

He was educated in this country, Canada, and Europe. It was in England that the progress of his studies were interrupted by the outbreak of the war between the states. Although a mere boy and merely big enough to bear a musket, he returned to his native state and took up arms in the service of the Confederacy.

Peace restored, he again took up his studies, and was ordained at the Virginia Theological Seminary in 1873, and in that year he married a daughter of John Augustine and Eleanor Selden Washington. The Washingtons lived at Mount Vernon, but the marriage occurred in Charlestown, W. Va.

After brief but successful rectorships at other churches, the young clergyman went to Norfolk as rector of St. Paul's, about a quarter of a century ago. Here Dr. Tucker has attained to the foremost rank of the diocesan clergy. In addition to being chaplain to the local Confederate camp already mentioned, he is chaplain of the Grand Camp of Confederate Veterans of Virginia, and is at this time a member of the staff of General Stith Bolling. He is also a poet of considerable power.

Thirteen children have been born to Bishop and Mrs. Tucker. One of their sons is the Rev. Henry St. George Tucker, who is president of St. Paul's College in Tokio, Japan, and another is now at Oxford University, having won a Cecil Rhodes' scholarship in that institution. One of their daughters is the wife of the Rev. Luke M. White of Pulaski, Vt.

RELIGION IN WESTERN UNIVERSITIES.

FOLLOWING a discussion in the Milwaukee diocesan Council, the following appeared in the *Evening Wisconsin*:

MADISON, Wis. Sept. 29.—[Special.]—Statistics compiled by Prof. William A. Scott, dean of the school of commerce at Wisconsin University, disprove the charge made by Canon St. George of the Episcopal Seminary at Nashotah, that college men as a class were not religious.

"A year ago," said Prof. Scott, "I had occasion to look into this matter carefully, with the object of publishing an article on this subject for the *Biblical World*, a copy of which was reprinted and distributed by the University of Chicago press. The investigation took the form of a letter to the heads of all the state universities in the Middle West, requesting information as to the proportion of students who are members of churches and attend regularly; the percentage of graduates who enter the ministry; religious work for students done under the direct auspices of the universities, and the religious work undertaken among the students by the churches. The replies revealed the fact that the universities do not, as a whole, collect data regarding the religious affiliations of the students, and the data sent was collected by the students in Christian associations, but may be regarded as approximately accurate.

STUDENTS ARE CHURCH MEMBERS.

"The estimated percentage of church membership in these institutions for that year varied from 40 to 93 per cent., the great majority being not far from 50 per cent. If to these were added those who class themselves as church adherents, the percentage would be 70 per cent. A careful religious census taken of the eight leading universities in 1897 showed that 55 per cent. of the total enrollment were church members. The percentage of four of these universities as reported to me was 59, and the average for all eight was 60. This shows that the religious tendencies of students are advancing. In only two cases were comparative statistics from year to year given, and these reveal the interesting fact that the percentage of church membership among students, while varying greatly from year to year, is clearly on the increase, the percentage of one university during 1905 being 55.2 as against 49, the highest previously reported.

"Few of the presidents returned an estimate of the percentage of students who attend religious services with some degree of regularity. With the aid of the secretary of the Wisconsin university Y. M. C. A. and the leading ushers of the churches I have reached the conclusion that from 35 to 50 per cent. of them attend some sort of religious service regularly. I have no way of estimating the number of students who do not, at least occasionally, attend some sort of religious service, but I believe it to be small.

FEW ENTER MINISTRY, HOWEVER.

"The number of students entering the ministry from these institutions is apparently not large. One president answered certainly not more than 1 per cent.; another 5 per cent. At Wisconsin university during the period 1891-1901, twenty-nine students entered the ministry. This number would have to be double to include those who take up some form of religious activity as a life work.

WORK OF RELIGIOUS SOCIETIES.

"In all institutions in the Middle West, the Y. M. C. A., the Y. W. C. A., and various other religious societies have branches. Everywhere the percentage of students enrolled in the Y. W. C. A. is greater than in the Y. M. C. A. For the year 1905 the enrollment in the latter organization varied from 8 to 32 per cent., and the enrollment in the former varied from 25 to 79 per cent. In all cases in which comparative statistics were given, they indicate a growth in the membership in these organizations proportionately greater than that of the institutions in which they are located, and that the strictly religious features of their activity are reaching constantly increasing proportions of the student body.

GREAT GAIN AT ILLINOIS.

"Take Illinois as an example. Between the years 1896-1904 the registration of the university increased 280 per cent. During the same period the membership of the Y. M. C. A. increased 400 per cent.; attendance upon its religious meetings more than 300 per cent., and upon its Bible classes 1000 per cent.

"From the reports sent me I have concluded that so far

neither the local churches nor the larger denominations to which they belong have done much special work with the view of reaching the students in the state universities. All reported that the students are made welcome to the churches, and that pastors solicit their services in church work.

NEBRASKA PRESIDENT AGREES.

"I want to show a letter which I received from President E. Benjamin Andrewes of Nebraska university, because it confirms my own observation and experience. He says:

"What strikes me as of vastly greater importance than any statistics is the singularly strong and beautiful character exhibited by the overwhelming majority of our faculty members and our students. I know of no other such exemplification of what, in common, I suppose, with almost all reflecting people, you would regard the essential of Christianity. All manner of vice is frowned upon. Exhibitions of vice are rare; unbelief, in the Tom Paine sense, unknown. Our university supports almost entirely a college settlement in the poorer part of the town. Last September the Y. M. C. A. and the Y. W. C. A. together published 1,500 hand-books for distribution among students. During the past year the Y. W. C. A. wrote fifty-five letters of welcome to prospective students.

PROSPECTS FOR CHRISTIANITY.

"They sent committees to meet all trains during registration week. A card catalogue of suitable rooming and boarding places was kept; 200 students were assisted to find rooms and boarding places; thirty-five young women were assisted in securing room mates; twenty-nine young women have been helped in securing employment; 200 calls were made the first six weeks on freshman girls; seventy visits with flowers were made to sick girls; regular weekly gospel meetings were held with an average attendance of seventy. Systematic Bible study is conducted, with a present enrollment of 150 women; in the weekly mission study classes there are seventy-five. I am impressed more and more that effective Christianity has brighter prospects in the state universities than anywhere else in the world!"

FIELD FOR CHURCHES.

Prof. Scott is of the opinion that the state universities are Christian; that no more promising field for the spread of Christian doctrine can be found, but the churches have not taken advantage of this field. He points out that it requires a clergyman of special merit to do effective work among students, for they, as a class, readily discover the least semblance of sham and resent it.

THE "RECORD" GREATLY DISTURBED.

[Continued from Page 992.]

Being anxious to hear the latter, the churchwarden left the money in the vestry and returned to the church, but when he went back the collection had disappeared."

It further appears from the daily newspapers that in consequence of a repetition of robberies at Gorleston church, and the police having failed to make any arrests, a special watch was arranged to detect the robbers should they make another attack. The vicar (the Rev. Forbes Phillips), in his turn, went on duty at 10 o'clock one night last week; armed with a revolver, he secreted himself in the churchyard. Between 12 and 1 o'clock a man emerged from among the grave-stones and began to tamper with the lock of the south door of the church, while another man, apparently a confederate to give warning, if necessary, came out of a place of concealment. The vicar suddenly stepped out of his hiding-place, and called upon the man at the door to throw up his hands and surrender, but the man, instead of doing so, bolted amongst the grave-stones. Thereupon the vicar fired and the man fell to the ground with a shriek. The vicar ran off to summon the parish clerk and to fetch medical aid, and upon returning found that the robber had made off.

The Archbishop of Canterbury arrived at Charing Cross on Saturday from Italy. His Grace has now gone to Aberdeen, to take part in the celebration of the quatercentenary of the University.

J. G. HALL.

The Latest.

ARCHBISHOP BOND DEAD.

MONTREAL, Oct. 9.—Archbishop Bond, Archbishop of Montreal and Primate of all Canada, died here to-day. He was 91 years of age.

THE ABSOLUTION IN MORNING AND EVENING PRAYER.

BY THE REV. ARTHUR E. WHATHAM.

OWING to the publication of Dr. Mortimer's recent volume, *Confession and Absolution*, the question once more has been raised as to the value of the Absolution in Morning and Evening Prayer. It has been claimed that here no absolution whatever is given, the form entitled "The Absolution," or, "The Declaration of Absolution," being merely a *reminder* that Absolution may be obtained from a priest elsewhere, and under other circumstances. Again, that Absolution is given in these services, not, however, by the officiating minister, but directly and immediately by God Himself, the minister in the form following the confession just made by the congregation merely declaring what has already been done for all members truly repenting of their sins. Finally, that it is permissible for a deacon as well as a priest to pronounce this absolution.

No words surely are required to emphasize the importance of the above three assertions which are once more brought to the front by the publication of the volume before mentioned. I shall therefore briefly examine the grounds upon which these three respective claims are supposed to rest, in the hope of adding something to the definite and final settlement of the whole question.

Dr. Mortimer tells us that in Morning and Evening Prayer we have not an Absolution, but merely a *reminder* twice a day that this gift may be obtained elsewhere, and under other circumstances (pp. 32, 42, 102, 103), at Holy Communion if we are in venial sin (p. 110); but if in mortal sin this is to be sought privately at the hands of a priest (p. 106), since Absolution from mortal sin cannot be obtained in the public services of the Church (p. 108). He thinks that were the form we are considering an Absolution, specially emphasized in the words, "He pardoneth and absolveth all them that truly repent," there ought to follow some such statement as "Wherefore seeing that we have been absolved, let us show our thankfulness in our lives," not "let us beseech Him to grant us true repentance" (p. 103). Finally, he appears to agree with Maskell that a ministerial Absolution can be given only by the indicative form, which he finds in the English Office for the Visitation of the Sick, implying that this may be used by the clergy of the American Church (p. 44).

Dr. Blakeney adopts the view that the Absolution in Morning and Evening Prayer is not a formal sentence of Absolution by which God conveys pardon to the penitent, but merely a prayer for true repentance, together with a declaration that this condition fulfilled, the penitents have been directly absolved by God Himself through their confession just made. All that the minister is here empowered to do is to declare and pronounce what God has conditionally performed. Notwithstanding this clear statement, Dr. Blakeney adds that "The minister thus absolves by pronouncing and declaring that God absolves" (*The Book of Common Prayer in its History and Interpretation*, pp. 319, 320). If, however, the minister has nothing to do with the Absolution except to declare and pronounce what has already been done by another upon the fulfilment of certain conditions, it cannot be said that the *minister* absolves in declaring and pronouncing this fact. All that he does is to give assurance that upon certain conditions being fulfilled an absolution has already been given aside altogether from any ministerial action on his part. According, therefore, to Dr. Blakeney's argument the Absolution in question is *not* an Absolution but a mere declaration of an Absolution already given, *i.e.*, where the conditions have been fulfilled. This brings Dr. Blakeney, a representative Low Churchman, into entire agreement with Dr. Mortimer, a representative High Churchman, so far as both deny that the Absolution in Morning and Evening Prayer is an Absolution. On the other hand, Wheatley, whom we take as a representative Prayer Book Churchman, claims that we have in the form in question itself an "actual conveyance of pardon," and with this agree Blunt, Archdeacon Denison, Daniel, and Barry.

That the Prayer Book claims to bestow upon candidates for the priesthood at their ordination power to remit and retain sins requires no argument; it is plainly to be seen in the prayer pronounced over them with the laying on of hands at their ordination. Blakeney attempts to justify the reference in this prayer to the power of absolution on the ground that the apostles and all ministers absolve by the preaching of the Word (pp. 326, 635). Deacons, however, are ordained to preach the

Word if licensed thereto by the Bishop, yet no such power of Absolution is conferred upon them as is conferred upon priests, a circumstance which explains who is the proper minister to read the Absolution in Morning and Evening Prayer. We are there told that Christ hath given power and commandment to His ministers to declare and pronounce the remission of sins. But deacons, while ministers, received neither power nor authority in this matter from the Church, acting on behalf of Christ; consequently, the ministers referred to in this Absolution can only be those upon whom the Church bestowed this privilege, that is, priests.

Blakeney and his school claim that from deacons being included in the term ministers in the Preface to the Ordinal; from their being ordered in the second Prayer Book to read daily Morning Prayer as well as priests; and from the original direction to pronounce the Absolution being addressed simply to the *minister*, a deacon as well as a priest could pronounce this Absolution, especially as this had been the allowed practice for some time before 1661.

It is true that deacons are ministers, and that this latter term does not specially apply to priests, yet it includes priests as well as deacons, and, as I have shown, in the present instance the term minister means a priest. It is further true that deacons as well as priests were ordered to read daily Morning and Evening Prayer, yet the intention was as *assistants*, not as in sole charge of a parish or congregation. This is plainly seen in the description of the duties of deacons in their ordination service. Thus in the reading of these services the deacon would necessarily omit the Absolution, which would be read by the priest. Formerly deacons never pronounced the Absolution, and that from the time of the Reformation to 1661 they were frequently permitted to do so, merely shows the disorder into which the Church had fallen, and not a rule of the Church. In 1661, for the avoiding of any further misunderstanding, the term priest was inserted in the direction as to the reading of this Absolution in place of minister. Finally, Dr. Blakeney asks, "The deacon is to baptize, why not to absolve?" (p. 325) while he adds, "It is unreasonable for those who hold that Baptism is 'the grand indulgence,' though administered by a deacon, to assert that a deacon cannot declare that God 'pardoneth and absolveth'" (p. 327).

As Prayer Book Churchmen we might rest content with replying that the Church gives authority to deacons to baptize but not to pronounce an ordinary Absolution. Nevertheless, we shall briefly examine this contention.

The diaconate was not introduced by Christ, but by the apostles, consequently it formed no part of that ministry which was commissioned by Christ Himself to absolve (St. John xx. 23). The ministry Christ instituted was composed of the "Twelve," and the "Seventy," and it is from the latter that I believe, in company with Bishop Harold Browne, Dean Goulburn, and other noted scholars, we have derived our order of priests. Further, there is good reason to think that amongst the disciples to whom Christ gave this special commission were some of these seventy. We know from St. Luke's account that others besides the twelve were present upon this occasion (xxiv. 13, 33), and we know also that amongst these others were those who had been with Him, so that they too were disciples as well as the twelve (St. Mark xvi. 10-12). It is more than probable, therefore, that amongst these others were some of the seventy. The commission given at this time, from its very nature was an *official* and not a *general* commission to all Christians. It was one that was to regulate the conduct and standing of the members of Christ's *Ecclesia*. No such oversight was ever bestowed upon the subsequent order of deacons, consequently, they were never authorized either to absolve or consecrate. In the Acts we see Baptism performed by Philip, supposed to be a deacon. The Church permits deacons to baptize, yet only in the absence of the priest, and not as exercising a regular function belonging to their office, which, as compared with that of a priest, possesses more of a secular than a spiritual character.

From what has now been said it will be seen that the framers of our liturgy contemplated priests *only* as the proper officers to pronounce the Absolution in Morning and Evening Prayer. Indeed the Prayer Book contemplates the priest as the only proper officer to perform any of her services, the deacon being merely the assistant to whom certain portions of the service are assigned. This is why in the second Prayer Book, while Morning Prayer opens with a direction to the *minister*, Evening Prayer, in the same book, opens with a direction to the *priest*, showing that the two terms, minister and

priest, refer to one and the same official. In the Office of Baptism, in the first Prayer Book, it is the priest who is directed to perform the baptism, and so it continued through all the revisions, and still so remains in the present English Prayer Book. This is but another proof that the framers of our liturgy contemplated priests only as the proper ministers to be in charge of and to render her services.

Two points only now remain to be examined—first, whether these framers contemplated the priest as using a delegated power vested in himself when pronouncing this Absolution; and, second, whether this Absolution is a real Absolution.

First, we have shown that the ordination of priests contemplates the gift of a personal, although a delegated, power of Absolution as conferred upon the ordinand. Whose sins *thou* dost forgive, it declares, and not merely whose sins *thou* dost declare are forgiven *by God*, are forgiven *by Him*. The actual conveyance of pardon is contemplated as taking place when the priest pronounces the Absolution. He is represented as personally using a delegated power. In this the Church assumes no more than her Lord promised her when He officially commissioned His disciples as the ministry of His Church.

Second, the framers of our liturgy called this Absolution, "The Absolution," showing that they contemplated it as an actual Absolution, and not a mere declaration of an Absolution already given, or to be given upon another occasion and under other circumstances. The fault that has been found with its wording may possibly show that it might have been made more definite; but this neither destroys its intention nor its efficacy. As for the necessity of an indicative form for a real Absolution, there was no indicative form in existence until the twelfth century, so that were there anything in this contention, the Church was without an Absolution for nearly twelve hundred years of her existence. An Absolution is equally valid whatever form it is given in. It may take the form of a declaration that God pardoneth under given conditions, or of a prayer to God to pardon, or of a form fashioned after the authority given in the Ordination of Priests, viz., the indicative, in which the priest himself gives the Absolution. The power used is not a personal power, but the power of God personally employed by one duly commissioned so to use it. The last is not stronger than the first, nor the first weaker than the last, all three are equally efficacious. The American Prayer Book has only the first two; while the English Prayer Book has all three. Both books, however, possess the same prayer, commissioning their respective priests to absolve.

One strong point in proof of the Absolution in the Morning and Evening Prayer being a real Absolution, seems to have been overlooked by Dr. Mortimer. The Exhortation in the Communion Office of the first Prayer Book warns those who prefer to make their confession to a priest, not to be offended with those who are satisfied with "a humble confession to God and a general confession to the Church." This last confession being made *to the Church*, calls for an Absolution given *by the Church*; thus the Absolution following this confession is the Church's Absolution, given by the Church's minister. According to the first Prayer Book, however, members were only obliged to receive Communion once a year, and, consequently, as Morning and Evening Prayer at that time had neither Confession nor Absolution, a member might make confession to the Church and receive her Absolution but once a year. Such a possibility could never have been contemplated by the framers of our liturgy as allowable. Indeed, the insertion of a Confession and Absolution in these services at the next revision is proof of this. But this Confession is of the same character as that in the Communion Office, which we are told is a Confession "to the Church." It follows that *it* also is a Confession made *to the Church*, which calls for a similar Absolution to that given in the Communion Office, viz., the *Church's* Absolution, to be given by the *Church's* minister. Thus the framers of our liturgy contemplated that the members of the Church should make their Confession to the *Church* at least once a week for the sake of receiving the *Church's* Absolution at least once a week and so be in continual good standing with God and the Church, for to confess to the Church, "which is His Body," is to confess to God. No further confession to the Church, either private or public, was contemplated as necessary except where the conscience could not be quieted in the public services of the Church, then it was directed that private confession should be sought.

For the reasons given, it seems to us that to assert either that there is *no* Absolution in Morning and Evening Prayer,

or that the Absolution there given, is given only by God Himself, and not by the priest as well, personally although officially representing the Church, is to ignore the evident intention of the framers of our liturgy, and the express teaching of the Prayer Book.

"SINE TIMORE ET CUM AMORE."

By M. J. Bois.

AS the Christian advances on the road to heaven, marvellous in their beauty, glorious in their simplicity, are the events which, day by day, lead him nearer to God. Links in a golden chain drawing him upward, each one, of divine workmanship.

It is good for him sometimes to stop and examine the chain; for often the links were formed without his hardly being conscious of it; and then again, the divine Hand is so graciously visible that the thankful, loving disciple stops, awed, in the very Presence of God and exclaims: "What is man, that Thou art mindful of him, or the son of man that Thou visitest him?"

Thus it happened to me; thus the above beautiful motto was given me, truly as a message of God Himself.

Will THE LIVING CHURCH forgive a very *personal* message? It cannot be otherwise than personal—it is all so *true*, so intensely *real* that, on entering that fourth stage of life: *Sine timore et cum amore*, I must call out to others and pass it on to them, that they too may go forth to their winter's work "without fear and with love."

On the Sixteenth Sunday after Trinity, the last of my summer vacation, I drove to the dear little church which I have learned to love so well. After the first celebration I was invited to have breakfast in the rectory, and thus was able to stay for Morning Prayer. Before the service began, I had a farewell talk with the rector. Of what could we talk but of God's marvellous ways with the children of men? "Out of the abundance of the heart, the mouth speaketh." Taking a retrospective look of the summer services and of my thankful share in them, I told him how I was learning to LOVE whereas I had been brought to God, through suffering, despair, and FEAR. Taking a book from my hand, which he had just lent me to help me in my study of Edersheim, the rector pointed out four lines quoted by the author:

*"Sine timore et sine amore;
Cum timore et sine amore;
Cum timore et cum amore;
Sine timore et cum amore."*

As I read these lines, it dawned upon me, nay, as a flood of light it *burst* upon me, that here was the clear call to enter into that fourth stage. Here was my motto, not to be changed to the end: *Sine timore et cum amore*. Too long had I been in the first estate; the second had I known in all the terrors of a suffering body and a darkened mind. Then as strength returned, as little by little I began to realize the mercy which had smitten, that it might not have to condemn for ever, thankfulness filled my heart. Still it was but the third stage—*Cum timore et cum amore*. I loved Him, indeed, who had led me, step by step, for whom no detail was too small, no care too great; who opened the door of His Church to receive the wandering and repentant child; who welcomed at His altar the broken and contrite heart; who, ever since, has fed and strengthened the ransomed soul with the very bread of heaven; I loved Him, but my love was not yet made perfect. A wider horizon opens now before me: *Sine timore et cum amore*.

Before closing, let me give the last link of that wondrous chain. As I opened my Prayer Book, to mark that special Sunday with its special message, it occurred to me to look back and to mark also the first Sunday which had seen me in the little church, and there—unmarked, because unheeded *then*, were the familiar words, with their new meaning: "Perfect love casteth out fear." Thus the first link fitted perfectly in the last one. The quiet days of retreat, up in a tree, between heaven and earth, alone with God, had done their work and taught me, day by day, that which at the last seemed to come as a sudden revelation: the knowledge of His love. Past, present, and future, I leave it all to Him, ready to go forth in His strength: *Sine timore et cum amore*.

I WAS NEVER good at the choir, but I tried to do my part for it in folding up the mantles of the singers; and, me-thought, in that I was serving the angels of God who so well praised Him.—Teresa

THE THEOLOGICAL POSITION OF THE LATE DR. WESTCOTT, BISHOP OF DURHAM.

BY CANON COURTENAY MOORE, M.A.

THIS paper in no sense pretends to completeness or thoroughness; it is only an "aid to reflection" on the views of a very remarkable man of our own time, whose long life work is a clear proof that God is not leaving the Anglican Church without witnesses of His loving favor. In these "latter days"—Durham has been singularly blessed with great Bishops—Lightfoot and Westcott were no unworthy successors of the immortal Butler.

In an essay entitled *Catholicity of the Anglican Church*, by Newman, which he afterwards thus described, "I seem to myself almost to have shot my last arrow against Rome in the article on English Catholicity," he speaks of Butler thus:

"What a note of the Church is the mere production of a man like Butler, a pregnant fact much to be meditated on! And how strange it is, if it be as it seems to be, that the real influence of his work is only just now beginning! And who can prophesy in what it will end?"

Newman's estimate of Butler is quite confirmed in a very recent work, *The English Church from the Accession of George I. to the End of the XVIIIth Century*, by Canon Overton and Rev. F. Rolton. In this history we find the following passages:

"The student may learn more of real and permanent value by reading and re-reading his Butler than by wading through the reams and reams of paper which have been filled up by almost all the rest altogether."

"The *Analogy* was the most important work of the century."

"For solid structure and logical precision it stands almost unrivalled in the English language. Nothing is more remarkable than Butler's intellectual honesty or his philosophical modesty. Every possible objection is allowed its full force, is fairly stated and then answered."

"Butler's writings are and deserve to be immortal."

No unworthy successors of this greatest of eighteenth century Anglican prelates were Bishops Lightfoot and Westcott. It is with the latter of these that we now have to do.

Brooke Foss Westcott was born in Birmingham in 1825. When twelve years of age he entered King Edward VI.'s School in his native city, and he remained there until he entered Cambridge University in 1844. He is remembered as "a shy, nervous, thoughtful boy, seldom if ever joining in any games." He worked hard at school, rising to the highest form in two years; the same habit of hard reading he carried with him to Cambridge, where he went to bed at 12 o'clock and rose at 5! Athletics did not come into his programme; he neither rowed nor played cricket. Honors naturally fell thick upon so able and industrious a student; medals and scholarships were raked in. At his degree he was first of the first in Classics and 24th Wrangler. He became a Fellow of Trinity, and was ordained deacon in 1851. From 1852 until 1870 he was a master at Harrow, and from 1870 until 1890 Regius Professor of Divinity at Cambridge, in 1890 Bishop of Durham, which post he held until his death. He had also been Canon of Peterborough, Canon of Westminster, and refused several deaneries. But it is with his theological views it is proposed to deal in this paper.

No more than Archbishop Temple could he be considered an Evangelical in the ordinary and accepted sense of the term. It is said of him by one of his biographers:

"There is no sudden change of heart, no startling conversion, no mental crisis in the story of Bishop Westcott's life. It was all of a piece throughout. He said himself: 'The Christian never is but always is becoming a Christian. Something is wanting to the last to the completeness of discipleship.'"

The breadth of his views also separated him off from Evangelicalism—*i.e.*, to the simple Evangelical Christian there are only two great facts: the personal immortal soul and God. Westcott never could exclude a third fact, or deem it of less importance: *viz.*, the existence of mankind, the welfare of the race. This is not, at least was not, the Evangelical outlook. Again, Westcott seemed to have had little belief in the saving of souls through mission preaching; sudden conversions did not appeal to him. Preaching in Durham Cathedral, he said:

"At the close of life we learn to distrust speedy results, and if we are tempted to hope for less in the near future our confident expectations of the times of the restoration of all things are strengthened by the vision of a continuous movement in the affairs of men, and a clearer sense of its direction."

When applied to by one of his clergy how to answer a Salvation Army preacher's question, "Are you saved?" he said

"I would ask him—"Do you mean by saved *σωθείς, σωζόμενος, or σεσωσμένος*?"

It does not appear that he had much, or, indeed any saving sense of humor such as an observation of this kind might apparently imply, for when leaving Harrow his last words to the Sixth Form were:

"My best wishes for you are that whatever may befall you in after life, you may always retain a firm faith in criticism, and a firm faith in God."

It does seem, indeed, very strange to find criticism put before God as an object of faith; evidently Bishop Westcott had no saving sense of humor.

There are many passages in his writings which go to show that he had little or no sympathy with what is commonly called Evangelical teaching. Some of these have been already quoted; here are a few more:

"If we look back to the earliest, or over the widest records of human life, we cannot, without setting aside the witness of history, avoid the conclusion that *man is born religious*. He is by his very nature impelled to seek some interpretation of his being and his conduct by reference to an unseen power."

Here are some other quotations to the same effect, and which equally refuse to be fitted into the popular Evangelical view:

"It is, I will dare say, a deadening error to look upon all Revelation as a thing of the past. The facts of Christ's life are beyond question final; but our understanding of them is, and will be, while the world lasts, provisional and imperfect, also that it may none the less be vital and progressive also, the mission of the Paraclete is being fulfilled to the consummation of the ages, and we, if we are faithful, must continue patient learners in His school."

Again to the same effect:

"Nothing could be further from my wish than to underrate what we owe to the past; to put into the background one word of Holy Scripture; to disparage one phrase in which the religious conviction of our fathers has found expression; but I do say that we are bound to watch and wait: to think and speak as men who know that God addresses each age and each nation in its own language; to lay our souls open, not to this text or to that, but to the whole Bible, with its inexhaustible lessons of progress, growth, and discipline."

These are brave, true, and stimulating words, and are worthy of a successor of the great Butler, who said when enunciating the same truth:

"Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. For all the same phenomena, and the same faculties for investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before, and possibly it might be intended that events as they come to pass should open and ascertain the meaning of several parts of Scripture."

The Gospel of the Resurrection is considered his best book, and his expository works on St. John and Hebrews are regarded as being of the highest value. To those who love literature as much as theology, his *Religious Thought in the West* will be the most acceptable of his writings.

It remains to ask, since Bishop Westcott was not an Evangelical or a High Churchman, was he a Broad Churchman? Probably he had more leanings to this school of thought than to any other. But he was not Broad in the sense of being skeptical or rationalistic. He had no difficulty whatever in believing miracles. He says:

"Admit the idea of a personal God, of a Father watching over mankind, and the miracle is neither impossible nor unnatural."

This goes to the very root of the matter; belief in miracles easily and logically follows from belief in the first article of the Creed—"I believe in God the Father Almighty, Maker of heaven and earth." Westcott insists on belief in miracle; he solemnly warns us against "natural" explanation of the Virgin Birth or the Resurrection. He takes his stand on the Incarnation and the Resurrection.

It is mainly as a great Biblical scholar and New Testament critic that Bishop Westcott's influence will continue. It has been said that his three commentaries—*viz.*, *Introduction and Notes to the Gospel of St. John*, *Notes and Essays on the Epistles of St. John*, *Notes and Essays on the Epistle to the Hebrews*—will be read as long as English people are interested in the New Testament.—*Church of Ireland Gazette*.

WE sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny.—*Thackeray*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

QUEEN ESTHER AND MORDECAI.

FOR THE NINETEENTH SUNDAY AFTER TRINITY.

Catechism: XV. and XVI., Word "Sacrament" and "Parts." Text: Psalm xxxiv. 17. Scripture: Esther viii. 1-17.

OUR last lesson told of the company of Jews who returned from Babylon to Jerusalem in the first year of the Persian King Cyrus. This was about 538 B. C. When Cyrus died in 529 B. C. the Temple was still uncompleted. It was not completed until about 515 B. C., in the reign of Darius. In 485 B. C. Darius was succeeded by Xerxes I., who is the "Ahasuerus" of our lesson. It was in May of the twelfth year of his reign (473 B. C.), that the events recorded took place (iii. 7; viii. 9).

Our lesson has to do with the life and history of the Jews who were still left in the various parts of the Persian Empire. It is, moreover, of interest not only because of the significance of the story itself, but it was in commemoration of the deliverance related that the Jews annually kept the feast of Purim. The book of Esther was probably written to explain the keeping of that feast, and the reading of the book was one of the essential parts of the celebration of that festival. The feast was called Purim, *i. e.*, "Lots," seemingly in irony, since Haman trusted in them as explained in iii. 7.

The book should be read as a whole to get a proper understanding of the story. The lessons outlined for us in this course are meant to give us typical and important events which will serve as the basis for the progressive study of the succeeding periods. The story of Esther brings to our attention the Jews in Persia. As a matter of fact there were more Jews in the Persian Empire at this time than in Palestine.

In teaching the lesson it will be necessary to have the main outline of events as related in the earlier part of the book of Esther brought before the class. This might well be done by previous assignment of the topics to members of the class. This preliminary work, however done, should explain how Esther came to be the queen of Persia, her relationship to Mordecai, the hatred of Haman for Mordecai and the reason therefor, the plot laid by Haman for the destruction of his enemy which yet involved all the Jews, the dramatic story of Esther's intercession for her people and its result.

The passage appointed takes up the story after the exposure and execution of Haman. The giving of the property of Haman to Queen Esther was according to the custom of the time. Execution was always accompanied by confiscation of goods (*cf.* iii. 11). Esther placed Mordecai in charge of her property, and the giving of the signet ring to him by the king means that he was made Prime Minister, entrusted with the power of acting for the king, and sealing with the king's seal. The king had not been able to grant Esther's request for the abrogation of the decree because having signed the decree, he had no power to change it. But a law that cannot be changed may yet be nullified by the passage of a new law which shall counteract its provisions. The king accordingly gave to Mordecai the necessary authority, and he issued a decree which gave the Jews the right to defend themselves when attacked under the provisions of Haman's decree.

There are three lessons of practical application among those which may be drawn from the story. First, Esther was brought to this position of great honor in order that she might be the instrument used to save her people. She had beauty and tact, a true faith, and a prayerful spirit. That with only these she should become the queen of Persia would of itself argue a special mission. Mordecai expresses it well in iv. 14. She accepted the opportunity, and her name has become immortal. Yet God was not dependent upon her. Had she failed some other means of deliverance would have been found. It brings before us the fact that we too are placed in the state of life unto which God has called us in order that we may there be of service to Him, and help Him in the carrying out of His

plans. It is just as true as though we were in positions of very great honor. The Christian who is true to his Master puts first the doing of that work. Have a discussion in class as to the work for God which may be done by the members. Make definite suggestions.

In the second place, we have an example of true faith in the fact that Esther would not undertake the mission which meant so much to her people without the preparation of earnest prayer, in which she asked those vitally interested with her to join. It would seem to be foolhardy for us to undertake to do God's work without consulting Him, and asking His help. To go on trusting in our own strength shows a lack of that humility which is necessary for those who would be great in the kingdom of God. Esther's prayer and its outcome anticipates the promise made by the Saviour that when two or more shall agree as touching petitions which may be asked in Jesus' Name and way, their prayers shall be answered.

The new decree which annulled the unchangeable law which doomed them all to destruction throws a light on the manner of our salvation from sin and death by the Saviour. As members of the family of Adam we have passed under sin and are doomed to death. The law cannot be changed. But Jesus Christ comes with a new life which He offers to impart to us, which is not subject to the old law. This new life, being of an eternal quality, gives us the power to overcome sin and death. A realization of this great truth would help us to understand better, the importance of union with Him in Baptism, the feeding of that new life in the Sacrament of the Lord's Supper, and the keeping of that life in a healthful condition by systematic culture and the doing of His will.

A MICHAELMAS MEDITATION.

Guardian Angel, watching o'er me,
Keep my soul from sin to-day:
Spread thy purity before me
As I tread the heavenly way.

Guardian Angel, looking ever
On the Heavenly Father's face,
Strengthen me that I may never
Fail to find and use His grace.

Guardian Angel, God adoring
Night and day in heaven above,
Teach me, too, O spirit soaring,
To reflect the Father's love.

H. G. A.

A CURIOUS PRACTICE IN CYPRUS.

The church, like so many others in Cyprus, is being built by the villagers themselves, partly with their voluntary labor, partly by some curious arrangement of payment as a sort of "relief works" when the usual avocations of peasant life fail to occupy the whole year. During the course of divine service the congregation, evidently animated with additional fervor for the work in progress, varied the posture of religious attention with some manual labor for the church rebuilding. It was remarkable to see every now and then a number of men or women set to work and carry out armfuls of *debris* from the fallen vaulting and assist in clearing the interior. One youth, who had provided himself with a wheel-barrow, was very assiduous in his work, but the screeching of the wheel made a singular accompaniment to the chanting of the priest. Such a combination of religious devotion and Sunday labor would be difficult to find elsewhere, and may serve to illustrate the wide difference of opinion which exists among Christians as to the question of working on the Sabbath or Sunday. How odd it would be in England to see even the members of the Salvation Army assisting in the rebuilding of their "barracks" on a Sunday morning! But here in the Levant, in one of the most primitive of Christian communities, the old precept, *Laborare est orare*, seems to have full force.—*Indian Church News*.

THESE are duties which belong to us alike, whatever our outward lot be, whether rich or poor, honored or despised, amid outward joys or sorrows. For as our life is hidden in Christ, so have we all an outward and an inward, a hidden life. Outwardly, we seem busied for the most part about common things, with trivial duties, worthless tasks. Inwardly we are, or ought to be, studying how, in all, to please God, walking in His sight, doing them in His Presence, seeking to know how He would have them done. So amid trivial things we may be, nay men are, in every station of life pleasing God, that is, leading angels' lives, in that they are doing His will on earth, as the angels in heaven. They are "servants of His, doing His pleasure."—*Edward B. Pusey*.

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.

HEALING POWERS IN THE CHURCH.

To the Editor of *The Living Church*:

I CANNOT tell you how much interested I have been in the communications recently published in your paper on the subject of "Healing Powers in the Church." They have not denied to Eddyism, or Christian Science, as it is called, the cures that its followers have wrought.

I have never been satisfied with the assertion that is so often made that what we call the miraculous gifts of the Holy Ghost have been withdrawn from the Church, nor yet with the reasons given. As I understand it, our Blessed Lord left His Church to do, for man, what He did. The Church is as much His now as it was His in the beginning, and, consequently, as divine as it was then. Among those gifts was the power of healing the sick. There is no doubt in my mind that this is a part of the Church's heritage, and that it should be used by her. Unction should be restored to us because it is a divinely appointed method for healing the sick. But this is not the only method. Who can doubt that if the sick can touch Christ, in faith, he shall be restored as surely as the woman who came behind Him in the press? Are not prayer and the sacraments means by which we can touch Christ, or are they given to us *only* for our soul's good? Every time we receive the Sacrament of Christ's Body and Blood, is it not said to us "the Body" or "the Blood of our Lord Jesus Christ preserve thy *body* and soul unto everlasting life"? Does this not mean the body as well as the soul? St. Paul says to the Corinthians that many were weak and sickly among them, and some had fallen asleep because they had partaken not discerning the Lord's Body. In Baptism, wherever the whole man, body, soul, and spirit is incorporated into Christ, that is, taken into Christ's *Corpus* or Body, do we not touch Christ? Are there any priests that cannot recall some whom they have baptized, or to whom they gave the Communion *in extremis*, who began to recover from that time? I remember many cases, and I cannot doubt that Christ wrought the cure. It has been wonderful. We do not use the means as we should; but I hope we will come to it.

Michaelmas, 1906.

JAS. J. VAULX.

IMMIGRATION MATTERS.

To the Editor of *The Living Church*:

YESTERDAY morning I had the pleasure of a short visit from the Rev. H. E. Elwell, M.A., chief emigration chaplain at Liverpool of the Society for Promoting Christian Knowledge. This gentleman is a worthy successor of the Rev. J. Bridger, who for 27 years served the Society faithfully as chief emigration chaplain at that port, and whose praise is in the Gospel throughout all the churches. Mr. Elwell has visited this country to bring the Society more in touch with its emigration chaplains in Canada, to give them such information as may be useful to them in carrying on the work of the Society, and to learn from them in return what they have been able to do for the spiritual and temporal good of immigrants and what class of immigrants is most needed in their immediate neighborhoods.

My reason for writing to you on this subject is to tell my brother clergymen in Canada and in the United States a fact which, I think, is not generally known and which Mr. Elwell wished me to point out, namely, that the secretaries of the S. P. C. K. would be glad at all times to hear from clergymen in good standing, about to take an ocean voyage, who would be willing to act as long voyage chaplains for the Society during the voyage. Of course there can only be one chaplain appointed to each vessel. A clergyman desiring to be of use in this way should make application to the secretaries in good time. Their address is as follows: The Secretaries of the S. P. C. K., Northumberland Avenue, London, W. C., England.

I would draw attention to the improved position which the Church in Canada occupies in the minds of Englishmen. A short time ago his Grace the Archbishop of Canterbury visited the Canadian Church, officially, for the first time in its history.

Not long ago, if my memory serves me aright, Mr. Eugene Stock came over as a representative of the C. M. S.; and this year we have been favored with visits from representatives of the S. P. G., the S. P. C. K., and the Church Army. Bishop Montgomery represented the S. P. G.; Mr. Elwell, the S. P. C. K.; and two gentlemen—a captain, whose name I have forgotten, and a son of Prebendary Carlisle—the Church Army. This proves not only that the Church in England is alive to her work, but also that she is fully aware of the vast importance and the growing importance of Church work in the Dominion of Canada.

JOHN FLETCHER.

Chedoke, Diocese of Niagara, October 5, 1906.

CLOSED CHURCHES.

To the Editor of *The Living Church*:

A COMMUNICANT of the Church has recently written me a letter in which he states that he tried to attend divine service on the Feast of the Transfiguration and finding the church locked was moved to indite the following lines which he mailed to the rector:

What's this! No chance to praise and pray
On Christ's Transfiguration Day?
Of Church command no notice taken,
The Altar bare, bereaved, forsaken?
No wonder Heresy and Schism,
"New Thought" and every kindred "ism,"
With fair devices, big and bold,
Are wooing Churchmen from the fold,
When churches closed with bar and bolt
Give would-be worshippers a jolt!

He happened to be in another town on the Feast of St. Bartholomew and met with similar disappointment as someone on the church premises informed him, "We don't keep Holy Days in this parish."

The sexton of another parish having been asked about the service which should have been held on a recent saint's day, replied, "We don't have any service to-day—we are Low Church here."

It may be of interest to note that in the first instance the senior warden of the parish and his wife have lately perverted to Eddyism.

October 2nd, 1906.

Very truly yours,

NEWTON H. BARRY.

THE IMMACULATE CONCEPTION.

To the Editor of *The Living Church*:

THE recent letters which have appeared in *THE LIVING CHURCH* concerning the "Immaculate Conception" of the Blessed Virgin Mary, have interested me. As the words of the Blessed Virgin, "My spirit hath rejoiced in God my Saviour," readily lend themselves to an interpretation either for or against the modern Roman dogma, it seems to me that nothing can be proved by quoting them.

I hope I may not appear presumptuous in expressing a different opinion from that recently given to a correspondent in *THE LIVING CHURCH*, viz.: "The Anglican Churches neither affirm nor deny the dogma of the Immaculate Conception B. V. M.," etc.

It has always been my conviction that the Anglican Churches *do* deny this dogma, not indeed explicitly but implicitly, *i.e.*, in Article XV.: "Of Christ alone without sin," and in Article IX.: "Of Original or Birth-Sin." Also in the words of the Baptismal Office: "Dearly beloved, forasmuch as *all men* are conceived and born in sin," etc. I suppose that *all* means all, not excepting even the Blessed Virgin.

Modern Roman Catholic catechisms are careful to state that the one exception from the taint of original sin was the Blessed Virgin Mary.

As far as Anglo-Catholic theologians are concerned, I believe they are—from Dr. Pusey down—almost unanimous in rejecting the theory of the Immaculate Conception as an error. I well remember, a few years ago, reading some strong words to this effect from the pen of the late Bishop Chinnery-Haldane; also from Dr. J. M. Neale, and the beloved Father Mackonochie. I have read similar statements made by Patriarchs and Bishops of the Orthodox Eastern Church. The Old Catholic Bishops of Holland protested against the dogma as soon as it was proclaimed in 1854, calling it "new and false." It was also rejected by the Old Catholic Congress of Germany in 1874, which was presided over by the great theologian, Dr. Döllinger.

History shows that the theory of the Immaculate Concep-

tion of the B. V. M. was first taught, or at least pushed prominently forward by the Franciscans, opposed by the Dominicans, the long and bitter controversy concerning it being finally silenced by Papal authority.

But in more recent times it was again pushed forward by certain religious orders, notably by the Jesuits and Redemptorists, with the result that it became very popular and was made an article of faith by Pius IX., in 1854.

Many statements can be produced from the early fathers, including St. Cyril, St. Chrysostom, and St. Augustine, which show that they could not have held such a theory.

I here append three quotations, one from St. Bernard and two from the great theologian, St. Thomas Aquinas:

"Where will be the peculiar privilege of the Lord's mother, who is held to be the only one rejoicing in the gift of progeny and in virginity of person, if you grant the same to her own mother? This is not to honor the Virgin but to detract from her honor. . . . How can that conception be alleged as holy which is not of the Holy Ghost—that I may not have to say, which is of sin—or be accounted as a festival when it is not holy? The glorious Virgin will gladly go without this distinction, whereby either sin will seem to be honored, or a false holiness alleged" (St. Bernard, "Letter clxiv. to the Canon of Lyons on the new feast of the Conception of the B. V. M.").

"The flesh of the Virgin was conceived in original sin, and therefore contracted these defects. But the flesh of Christ took its nature, pure of fault, from the Virgin" (St. Thomas Aquinas, *Summa*, III. xiv. 3).

"The Blessed Virgin was not sanctified till she had been born from the womb . . . and she could not be cleansed from original sin while she was yet in the act of her origin, and still in her mother's womb. . . . She was sanctified in the womb from original sin, so far as personal defilement, but not set free from the guilt to which all nature is liable" (St. Thomas Aquinas, *Summa* III. xxvii. 1).

In view of such considerations as these, it seems strange to me that any Anglicans should seek to introduce into our communion this comparatively novel theory which virtually contradicts our Lord's unique attribute of being alone without taint of sin; which detracts from the wondrous condescension of the Incarnation, and which cannot possibly serve any practical purpose; a theory which has done much towards filling the Roman Church with the teaching of Alphonso Liguori—teaching which on the face of it sounds blasphemous.

Milwaukee, Wis.

W. E. ENMAN.

[The discussion of this subject is now at an end.—EDITOR L. C.]

TEACHER WANTED IN HONOLULU.

To the Editor of *The Living Church*:

BISHOP RESTARICK is in great need of a young, unmarried layman to serve as a teacher at Iolani College and School, Honolulu, Hawaiian Islands. Under Bishop Restarick's administration the school has prospered greatly. It is now well housed with an increasing number of students and bids fair to become one of the most useful agencies of the Church's work in Honolulu. Its students include boys from English-speaking, Chinese, and Hawaiian families. The post does not require a trained teacher. To use the Bishop's own words: "It doesn't matter whether he is a college man or not. I want someone who can teach and do some work as a lay-reader. Any man of common sense and ordinary attainments would do." The post would offer opportunity for the support of a man who wished to study for Orders.

I will take pleasure in telling any who may wish to volunteer how to make application for the post.

JOHN W. WOOD,

Corresponding Secretary.

A LITERAL KENTUCKIAN.

TWO NORTHERNERS, travelling in the mountains of Kentucky, had gone for hours and hours without seeing a sign of life. At last they came to a cabin in a clearing. The hogs lay in their dirt holes, the thin claybank mule grazed round and round in a circle to save the trouble of walking, and one lank man, whose clothes were the color of the claybank mule, leaned against a tree and let time roll by.

"How do you do?" said one of the Northerners.

"Howdy?"

"Pleasant country."

The native shifted his quid and grunted.

"Lived here all your life?"

The native spat pensively in the dust. "Not yit," he said languidly.—"Under the Spreading Chestnut Tree," in *Everybody's Magazine* for October.

RANDOM REVERIES.

"SEA BREEZES."

BY OLD MORTALITY.

"Break, break, break,
On thy cold, gray stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me."

IT is strange what a powerful spell the sea exercises over one born and bred on its coasts. The briny scent of its air, the murmur of its tides, the roar of its breakers linger as long as memory lasts. Though he may wander far away, hundreds of miles to the inland, yet will he hear the call of the sea, and chafe because he cannot respond to it.

Although only a landsman myself, and by no means cut out for "a life on the ocean wave," yet, having been born and lived some years by the sea, I can understand somewhat the irresistible force with which it draws to itself one of a sailor race, whose forebears for generation after generation have been rocked in the cradle of the deep, and gained their living from its waters. Such an one simply cannot keep back when the sea bids him come. He must needs obey and not refuse, even for the sake of those nearest and dearest to him.

"My mother clings about my neck,
My sisters crying, 'Stay, for shame!'
My father raves of death and wreck,
They are all to blame, they are all to blame."

"God help me! save I take my part
Of danger on the roaring sea,
A devil rises in my heart,
Far worse than any death to me."

One requires to live years by the sea and study it in all its moods and tenses, and then only a slight knowledge and understanding of it will be acquired. Day in and day out it presents constant and incessant variation. Now its surface is like a mirror with the undulations scarcely perceptible. A gentle rippling murmur accompanies the breaking of its wavelets on the beach. So peaceful, so calm it appears that it hardly seems possible that it ever becomes a churning, seething mass of angry waters. But, anon, the wind rises, the dark clouds gather apace, and a muffled rumble betokens the troubling of the waves. Then the sea horses raise their heads and toss their snowy manes in clouds of spray. Faster and faster, onward they race to the shore on which they hurl themselves with thundering crash. Oh! it is a grand sight to see them crowding and tumbling over one another, with an increasing gale to excite and urge them on. Often have I stood and watched how the waves in impotent fury hurled themselves against the cliffs and—

"Upjettèd in spirits of wild sea-smoke,
And scaled in sheets of wasteful foam, and fell
In vast sea-cataracts."

It is one thing, however, to view the storm when safe on *terra firma*, but altogether another to be out in one on the ocean, as I found out when crossing the Atlantic. It must have been one who had gone through this experience, who wrote:

"They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And His wonders in the deep.
For He commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven, they go down again to the depths:
Their soul melteth away because of the trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wits' end."

Another very fine description of a storm at sea is that of Æneas, when relating to Dido his adventures after leaving Crete:

"Postquam altum tenuere rates, nec iam amplius ullae
adparent terrae, caelum undique et undique pontus,
tum mihi caeruleus supra caput adstitit imber,
noctem hmemque ferens, et inhorruit unda tenebris.
Continuo venti velvunt mare, magnaue surgunt
aequora; dispersi lactamur gurgite vasto;
Involvere diem nimbi, et nox umida caelum
abstulit; ingemnant abruptis nubibus ignes.
Executimur cursu, et caecis erramus in undis.
Ipsc diem noctemque negat discernere caelo
nec meminisse viae media Pallinurus in unda.
Tris adeo incertos caeca calligine soles
erramus pelago, totidem sine sidere noctes."

One occupation which always afforded me unceasing interest, when a boy, was hunting among the flotsam and jetsam at low tide. Shells, seaweed, semi-transparent pebbles, and pieces of drift-wood were my spoil. Especially did I enjoy poking among the crevices of the rocks to chase out the crabs

and other shellfish which might be lurking there. Frequently I discovered on the flat top of a good-sized rock, a large basin hollowed out by the action of the waves. When the tide went down, this basin would be left full of water. On looking down into it, a veritable mermaid's garden could be discerned. The soil was a layer of the finest sand, which was thickly strewn with pink and white shells. Feathery fronds of most delicate seaweeds—crimson, cream, white, and green—spread out like clumps of ferns, while translucent sea anemones of brilliant hues served for flowers, and minnows darted hither and thither, as birds amid the trees. Dull must he be of soul, who can gaze on such a scene without delight, or a feeling of gratitude that he has been privileged to behold the beauty displayed in this submarine Eden. For these sea gardens are indeed the work of the Lord God alone without the aid of man. And if these small plots on the rocks are so beautifully laid out and carefully planted, how must it be with the vast parterres on the bed of the ocean? What wonderful and glorious sights are hidden from human eyes. With truth has the poet said:

"Full many a gem of purest ray serene,
The dark, unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air."

And yet, is the beauty which no man sees, or the fragrance which no man inhales, wasted on this account? May not these be enjoyed by other creatures than man? Can they not give pleasure to the animals, insects, and birds? And what shall we say of the angelic spirits? When in their flight over this earth they come across some sequestered spot, where primeval conditions obtain, as in the day when the Creator looked on His finished handiwork and pronounced it very good, must not they appreciate most keenly the loveliness there manifested all around? Well can I imagine that such a sight causes them to chant the praises of Him who has wrought so wondrously.

Besides, there must be taken into consideration the satisfaction which God derives from the perfection of His own work. Thus no goodness of any sort will fail of recognition, or in fulfilling the ends which the quality of goodness serves.

Fisher folk are a stalwart set. The open life in the bracing salt air, the early training to all kinds of physical hardship and exposure, develop surprising powers of endurance. The Viking race was the product of the sea, and its representatives to-day furnish the finest physical specimens, both of men and women. At Boulogne, in France, there is a fisher colony, the descendants, it is said, of a band of Norwegians who were wrecked in that neighborhood some three centuries or more ago. They settled there, and since then have kept mostly to themselves, seldom intermarrying with the French. The difference between them and the latter is very marked, as they are of a far larger mould—big, strapping men, and the women veritable Amazons. Very picturesque do they appear, either in their working or holiday attire. The former consists of short skirts coming to the knee, a sort of shirt waist, over which is worn a shawl with its ends crossed in front. On their heads are white linen caps, with an elaborate frill in front which, heavily starched, stands spread out like an opened fan. Their legs are bare for convenience, so they can wade in the surf or shallow water when out shrimping or hunting for shell fish. Instead of shoes, they wear when walking on the streets slippers, which consist of wooden soles with leather toe caps. As they walk along the streets their approach is heralded by the flap, flap of these wooden slippers on the pavement. When they go to work they march along with brisk steps, carrying shrimping nets on their shoulders and large baskets on their backs.

But it is when they don their gala dresses that they appear truly resplendent. These are made of some dark woolen material, with the skirts looped up to show the scarlet petticoats beneath, white stockings and low shoes. In addition to these there are brilliantly colored silk shawls, fastened, perhaps, with costly brooches. Their caps will be immaculate in whiteness, and the frills rigid in their stiffness. From their ears hang massive, solid gold ear-rings, about four inches in length, which are heirlooms, and are religiously handed down from mother to daughter, from generation to generation. These women mend and dry the nets, and sell the fish. The fish market is one of the sights of the town and the chief fish-seller is generally noted for her beauty. These people are shrewd at making a bargain, and do not scruple about taking advantage of the stranger within their gates. However, they are devout and, as a rule, very chaste. Certainly if they were addicted to immoral vices they would not be the vigorous race they are. Early marriages and large families are also much in vogue among them. One of

their pious customs—worthy of being followed by others—is for the men, as their boats leave the harbor on a fishing trip, to stand and, with bared heads, offer up a prayer for the divine protection and blessing.

One thing which puzzled me as a boy, when passing the harbor at low tide and seeing the ships with their keels resting in the mud, was how they would be able to get out. I used to notice that sometimes the harbor would be full of water, and then again almost dry. I had not then learned about action of the tide, how unfailingly it would rise and ebb. Those who live on the sea coast appreciate the lines: "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." The flood tide stands for opportunity. How many opportunities come into our lives, and how many are neglected! But once, seldom twice, occurs a supreme opportunity, on which depends life's success in the highest measure. Such an opportunity came to the apostles Simon Peter and Andrew by the shore of Galilee's lake. On it depended whether they would remain obscure fishers in an inland sea, or whether they would become fishers in the vast ocean of humanity. To each of us a like opportunity comes. The tide has set in towards us long ere we saw the light of day. It comes through our Christian ancestry and Christian environment. So the paramount question for us to consider is, whether we are taking it at the flood? Whether we are going out into the ocean of life from the harbor of home, borne on the crest of its swelling waters?

Of all the sights which the coast affords, there is none so beautiful as that of a sunset at sea. Take it on a summer's evening when the sun, a flaming ball of red, sinks beneath the western horizon. The whole surface of the waters becomes a sea of rose-colored fire, and the sky presents a brilliant mixture of gold, azure, and scarlet, with here and there a tinge of purple and violet. The eastern horizon is bathed by the reflection, and the scene beggars all description. Then the colors fade one by one, and the evening star, herald of the approaching night, appears. But still a lingering glow remains, roseate with promise that, though the night be dark, yet there will be a bright tomorrow. One thinks of Tennyson's beautiful poem:

"Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar,
When I put out to sea,

"But such a tide as moving seems asleep,
Too full for sound and foam
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that, the dark!
And may there be no sadness of farewell,
When I embark;

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot, face to face,
When I have crost the Bar."

IN PRAYING, we are often occupied with ourselves, with our own needs, and our own efforts in the presentation of them. In waiting upon God, the first thought is of *the God upon whom we wait*. God longs to reveal Himself, to fill us with Himself. Waiting on God gives Him time in His own way and divine power to come to us. Before you pray, bow quietly before God, to remember and realize who He is, how near He is, how certainly He can and will help. Be still before Him, and allow His Holy Spirit to waken and stir up in your soul the child-like disposition of absolute dependence and confident expectation. Wait on God till you know you have met Him; prayer will then become so different. And when you are praying, let there be intervals of silence, reverent stillness of soul, in which you yield yourself to God, in case He may have aught He wishes to teach you or to work in you.—*Andrew Murray*.

NOTHING so purifies the thoughts, heightens the acts, shuts out self, admits God, as, in all things, little or great, to look to Jesus. Look to Him, when ye can, as ye begin to act, to converse, or labor; and then desire to speak or be silent, as He would have you; to say this word, or leave that unsaid; to do this, or leave that undone; to shape your words, as if He were present, and He *will* be present, not in body, but in spirit, not by your side, but in your soul. Faint not, any who would love Jesus, if ye find yourselves yet far short of what He Himself who is Love saith of the love of Him. Perfect love is heaven. When ye are perfected in love, your work on earth is done. There is no short road to heaven or to love. Do what in thee lies by the grace of God, and He will lead thee from strength to strength, and grace to grace, and love to love.—*Edward B. Pusey*.

LITERARY

RELIGIOUS.

Christus Redemptor. An Outline Study of the Island World of the Pacific. By Helen B. Montgomery. New York: Macmillan. Price, 50 cts. net.

This is the sixth of the books published by the committee on the United Study of Missions. If all the others are as good as the present volume they are a remarkable series of books. The fact that more than a quarter of a million of these text books have been purchased by study classes and private readers is good evidence that the present volume is only keeping up the standard.

Aside from the importance of the subject we confess to have found ourselves intensely interested in the story itself. Its picturesque setting, its vivid narration of the marvellous moral and spiritual transformations of many of the islands, through the heroic efforts of men and women who are an honor to the Christian Church for which they gladly lived or died, give the story an intense human interest which must appeal to every one who has any sincere desire for the final triumph of the Cross of Christ.

And even the American who has but a lukewarm interest in missions, and yet realizes that it is in, and along the shores of the Island World of the Pacific, that the greatest of all political and commercial movements will be made during the next half century, cannot fail to find much of interest in a volume which gives a brief and vivid summary of the history and present conditions of life in the Hawaiian Islands, Samoa and Guam, New Zealand, and the Philippines.

ALFORD A. BUTLER.

Letters to Sunday School Teachers on the Great Truths of the Christian Faith. By President Henry C. King, of Oberlin. Pilgrim Press. Price, \$1.00.

The appeal of this volume is to the heart of the teacher; an appeal to all that is purest, truest, and noblest in man to accept, and to be all that is truest, noblest, and holiest in divine revelation, and Christian experience. The volume is a personal revelation of the writer's deepest convictions, of his own individual relation to Jesus Christ. It is free from the language of dogma and equally free from its opposite, the language of unreality and cant.

It is a long time since we have read a volume that so convincingly presented the spiritual life in its human reality and human reasonableness. We do not see how it can fail to appeal most strongly not alone to all young teachers, but to all people who are thinking and planning of making the most of life. It has left unsaid some vital things which a Churchman must believe it ought to have said, yet it has said nothing for which we are not grateful.

The book contains twelve chapters, the third on the Significance of Jesus Christ, is remarkably clear and strong. Here is a bit of its thought: "Jesus has such a character that we can transfer it feature by feature to God, without any sense of blasphemy, and without any sense of lack."

It is a devotionally inspiring book. Put into the hands of any pure-minded and honest-hearted doubter it cannot but lead him to the conviction of St. Thomas,—“My Lord and my God.”

ALFORD A. BUTLER.

Bible Lessons on the Creed. By Prof. Charles H. Hayes, B.D. New York: E. S. Gorham.

Prof. Hayes, of the General Theological Seminary, here gives us a carefully worked out series of instructions for teachers of advanced pupils studying the Apostles' Creed. The instructions are based upon Holy Scripture and proved by doctrinal texts. The first section of the book is devoted to instructions on,—How to study and to plan the lesson, how to prepare the questions and to do the work in the class, all of which is excellent. Then follows the brief teacher's helps on each lesson.

The book is sound in doctrine, clear in statement, and although rather brief in its expositions leaves little to be desired on the side of Church truth. The book, “has been planned and developed with the cooperation of skilled teachers, and is now offered to the Church after being tested and improved by seven years use.” It is moreover, “not intended to supply ready made lessons.”

In fact as skilled teachers made it so we fear skilled teachers will be needed to use it successfully. There are a few rectors who, like the author, are blessed with teachers who know how to *think* a lesson, *illustrate* a lesson, and *interest* their pupils in a lesson on doctrine. Such teachers will find the book most helpful. Others will probably need to accompany it with some such volume as Dr. Gwynne's Doctrinal Illustrations.

ALFORD A. BUTLER.

Book by Book. Popular Studies on the Canon of Scripture. Philadelphia: J. B. Lippincott Co.

This is a new edition of this popular work which was issued first in 1892 under this title. Originally these papers were Introductions to the various Books of Holy Scripture in the *New Illustrated Bible*. The position taken by the various writers is scholarly; but by

no means going the length of the so called higher critics. On the whole the writers take the older conservative position rather than the extreme one. This is an excellent book for candidates for Holy Orders to use in preparing for examination.

Two-Minute Talks. Short Discussions of Long Themes. By Amos R. Wells. New York: American Tract Society. Price, \$1.00.

A collection of short articles on devotional lines.

Pious and attractive, it is a good book to pick up and read for a few minutes every day, when one has little time for more protracted reading.

Studies in Early Church History. By Henry T. Sell, D.D. New York: Fleming H. Revell Co. Price, 50 cts.

A text book on sectarian lines, for use in Bible Classes and other such gatherings. It is absolutely useless from a Church standpoint, having a decided sectarian bias, and erring in many serious particulars.

Sundays in London. By Luther Hess Waring. New York: The Neale Publishing Co. Price, \$1.00.

This little book is a short account of Westminster Abbey, St. Paul's Cathedral and four dissenting places of worship in London, with abstracts of some of the sermons which the author heard in them.

It is nicely gotten up and is interesting.

The Man and the Master. By Rev. James E. Freeman, rector of St. Andrew's Memorial Church, Yonkers, N. Y. New York: Thomas Whittaker. Price, 75 cts.

This volume contains seven excellent sermons on the human life of our Lord on the earth. They are devout, eloquent, learned, and altogether satisfactory as a study of Our Lord from His human side.

One little slip is to be noticed on page 117 where he calls Canon Liddon, Dean Liddon.

For Faith and Science. By F. H. Woods, B.D. New York: Longmans, Green & Co.

This is an attempt to show that science is not by any means always opposed to faith. The book is divided into three sections. What do I believe? Why do I believe? and What influence is science exercising upon this belief? The author takes an advanced critical position regarding God's holy Word. He says, for instance, “Bible writers make mistakes of many different kinds, in science, in history, and even in religion and morals.” He seems to consider an appeal to one's inner consciousness much more trustworthy than any assertion of God's Word or authentic ruling of His Holy Catholic Church.

On the whole it would seem that the writer places much more dependence on scientific hypotheses than on Bible, Creeds, or decrees of General Councils.

The Philosophy of Christian Experience. By Henry W. Clark. New York: Fleming H. Revell Co.

This is a most useful and devotional study of personal religion. It teaches the need of Conversion, or turning to God; the Fatherhood of God as a real relationship; the consequent need of Repentance; Christ the Life Giver; Faith, the hand put forth to grasp the gift of God; Christian Self-culture and the Passion of God. One misses the means of securing the Life of God in the soul, the holy Sacraments; but as far as it goes this book is most helpful to a Christian soul.

Practice and Science of Religion. The Paddock Lectures 1905-1906. By James Haughton Woods. New York: Longmans, Green & Co.

These lectures by Rev. Mr. Woods were delivered at the General Theological Seminary in January and February of this year. Their object as the lecturer asserts in his preface is “the search for positive ground common to many religions.”

The lectures are extremely difficult for an ordinary mind to comprehend, owing to the peculiar use of words. Sometimes the reader feels as he does in reading Lewis Carroll's “Jabberwock.” He almost understands, and yet he is conscious all the time that the words are unfamiliar and that he does not really comprehend the meaning at all. Here is a sentence as an illustration:

“A religion consists in a personal feeling of the correspondence of one's self as a whole with some collective system of values: and in more developed religions, with a normative system of values in addition to the collective system of values.”

One cannot help wondering what the students at the General Theological Seminary made of this.

F. A. SANBORN.

From Things to God, a volume of sermons by the Rt. Rev. David H. Greer, D.D. Bishop Coadjutor of New York, preached while rector of St. Bartholomew's Church, New York, will be reissued by Mr. Thomas Whittaker, in a new and popular form in “Whittaker's Sermon Library.”

BISHOP PARET's book on *The Place and Function of the Sunday School in the Church*, has just been published by Thomas Whittaker. It is a popular treatise on the fundamental principle of the subject, from the point of view of the Church.

BISHOP TUTTLE'S REMINISCENCES.

THE recollections of the venerable Presiding Bishop of this American Church* could not fail to be of absorbing interest. The volume closes with the author's translation to Missouri in 1886. It is, therefore, a record of pioneer days in Utah, Idaho, and Montana, and no similar work exceeds it in interest.

Bishop Tuttle was elected "Missionary Bishop of Montana with jurisdiction in Idaho and Utah" in 1866, and in the year following was consecrated and entered upon his difficult journey over the plains. Chicago, a city of some 200,000 to 250,000, was reached without incident. From that city westward the railroad had recently been completed and the Bishop writes of having "ridden uneasily" over it. The Missouri river at Council Bluffs was crossed in a ferry boat, reached from the Iowa side over a "steep bank of sticky, slippery black mud, down which we all walked or slid as best we could, our baggage and blankets being pushed and hurled after us in indiscriminate confusion." From Omaha to North Platte, 300 miles further, the railroad accommodations were still more crude, and at the latter point the real frontier was reached. The Indians were daily committing depredations on the plains, and the regular stage-coach service to Denver was interrupted, unsafe, and irregular. The Bishop, with his small party, consisting, with himself, of two clergymen and the wife and daughter of a third clergyman already in the field, was obliged to wait five days at this frontier village before pursuing the journey. It was on Whitsunday of 1867 that the party set out overland, together with nineteen other pioneer travelers and sixteen soldiers, the entire party well armed and on the alert for hostile Indians. They reached Denver in three days, unmolested, though Indians were seen on the way, who were evidently deterred from attacking by the strength of the party of whites.

The Church was already well organized in Denver, and Bishop Randall was on the spot ready to welcome the party who were to carry the Church into the region beyond. Colorado was then the western outpost of the Church east of the Pacific coast. And here we digress to remark on the greater good fortune, or, more correctly, the wiser administration of the Church with respect to the territory west of the Mississippi than in what is now known as the Middle West, east of that division line. The Church was generally first in the field in the farther West. She went out with the earliest streams of settlers. Bishop Clarkson was in Nebraska, Bishop Vail in Kansas, and Bishop Randall in Colorado, ready to welcome settlers and to give them the sacraments and offices of the Church. Even before their coming, Bishop Joseph C. Talbot, and before him, Bishop Kemper, had done missionary work in Nebraska, Colorado, and even Nevada, and Bishops Kip and Scott were on the Pacific coast in California and Oregon respectively.

Farther Eastward, the Church arrived too late. Bishop Chase and Bishop Kemper found settlers who had either been already reached by other religious bodies, or had grown accustomed to life without the Church. And the Church in the Middle West cannot for many generations, if ever, win back the advantage which thus she lost. It is a lesson to the Church to take possession of missionary territory when first the territory is opened; and the mistake made in Illinois, Wisconsin, and adjacent states can hardly be made again. Yet the Church at large is not to-day sufficiently sympathetic with those dioceses which have been organized in the region of her early neglect.

An extract from one of Bishop Tuttle's letters of this date (1867) from Denver shows the prevailing thoughts and fears of the day. Of a Sunday service in St. John's (now the Cathedral), Denver, he says: "Bishop Randall, in his cassock (his robes have not come yet, and some of the congregation thought his cassock was a new device of ritualism that he had brought back from the East), read the ante-communion service." A "new device of ritualism"! And was it not? For what else is ritualism, in the popular estimation, but something in the Church service to which the people are unaccustomed, especially if they do not like it? And why should not the unaccustomed sight of a Bishop vested in cassock produce the same extraordinary phenomena in weak-minded people that are produced in similar minds by the spectacle of a Bishop decently vested in cope and mitre? And yet the latter spectacle would probably produce as great consternation if seen in the Denver Cathedral as did the former, forty years ago—so weak we are.

It took the Bishop's party just a week to make the long, hard journey from Denver to Salt Lake City, and not a hostile Indian was seen on the way. There the Bishop's episcopal work began. His accounts of early conditions and incidents of his work are most interesting, but we cannot detail them here.

By far the most valuable portion of the Bishop's book is his discussion of the Mormon problem, for which his twenty years' residence among those peculiar people gives him preëminently the right to speak as an expert. He is singularly free from anything approaching denunciation or violence, and he explodes some of the popular fallacies respecting them; yet he is fully alive to the seriousness of the problem. He believes that were it not for the murder of Joseph Smith a half century ago, the movement would have col-

lapsed within the same generation that saw its rise; but the blood of the martyr was again the seed of the Church, and it sprang up and multiplied on the scale we now have in the Mormon community. Very interesting, too, are the Bishop's discussions of the Cathedral system in America, of the vestry system, and of the secret of pastoral success.

We trust that many throughout the American Church and beyond will embrace the pleasant opportunity to read the book.

MAGAZINES.

THE FOLLOWING review of *St. Nicholas* is interesting in that it was written by an eleven-year-old girl, Katharine Canby Balderston, of Boise, Idaho, for the *Boise Statesman*. Her "copy" was printed with only two slight changes, the replacing of a semicolon by a comma, and the substitution of the indefinite for the definite article:

The September number of the *St. Nicholas* is just as interesting as all the numbers that have gone before it. One of the things that make the *St. Nicholas* so popular is because it always has funny pictures and verses in it for little children; stories, puzzles, leagues and other things for older boys and girls, and articles that grown-ups could enjoy, like "The Boy's Life of Lincoln." The serials running now are "The Crimson Sweater," a story for both girls and boys; "From Sioux to Susan," a story for girls; and "Pinkey Perkins," for boys. One of the most interesting stories in this number is "Which Won?" a story of a contest for the championship in golf between the two best players of a girls' school. Janet Martens, who won the championship, discovered about Christmas time that her caddie had cheated to help her and of course she immediately gave the prize to Mary Taylor, her rival. The "Great Y and the Crockery O" is the story of a little boy who ran away from home in the city of Zanesville, where the Muskingum and the Licking join. He saw the glass blowers, the pottery makers and many other interesting things.

There are a great many good stories in the *St. Nick* this month which I haven't room to tell about. I've never heard of anybody who didn't love the *St. Nicholas* and look forward to it every month.

WHILE the October *Century* will bring to an end Anne Warner's rollicking story of travel, "Seeing France with Uncle John," new chapters of A. E. W. Mason's "Running Water" will carry Sylvia to her father in England, tangling the thread of the plot; and there will be six short tales: Edna Kenton's "The Doll Lady," a story of newspaper dramatic criticism; Grace Ellery Channing's "A Perverse Generation," an account of how three clever New England girls met an emergency; another of Harvey J. O'Higgin's tales of the New York firemen, "An Appeal to the Past"; Grace Lathrop Collins' "Justina's Playmate," a pathetic story of adoption; Charles Bryant Howard's "A Voice from the Dark," a Porto Rican comedy; and Edith Wyatt's "The Perfect Woman," a humorous tale of the editor of a "woman's department."

BLACKWOOD'S *Edinburgh Magazine* for September is more than usually occupied with Indian and other English colonies, and therefore less interesting to Americans than it usually is.

The Indian articles are Abdul Hamid, Sultan and Khalif, and the Pan Islanni Movement; To-Thet; A Trek in the Kalahari and the New Spirit in India.

The Daft Days is continued in this number, and there are one or two short stories. There is an excellent obituary of the Duke of Rutland.

"THE corn in the shock and the pumpkin on the vine" tell the story that autumn is here; and all this we find on the front cover of the *Century Magazine* for October. The tints are beautifully blended, thus making a very artistic cover. While we call especial attention to the October cover, it is by no means exceptional, as covers in similar artistic coloring have been a prominent feature of the *Century* for the past year.

NOTES.

G. P. PUTNAM'S SONS have in press for early publication, the authorized American edition of the first story in the Fogazzaro Trilogy which is referred to in the note on page v. This book, issued in Italy under the title of *Piccolo Mondo Antico*, will be published in the English and American editions under the title of *The Partiot*. It will be followed shortly by the authorized edition of the second story in the Trilogy, *Piccolo Mondo Moderno*, which will probably bear the title of *The Man of the World*. *The Saint (Il Santo)* completes the literary scheme of the author.

THE WRITINGS of "Petroleum V. Nasby" (David R. Locke) are still in demand, and Lothrop, Lee & Shepard Co., successor to Nasby's exclusive publishers, Lee & Shepard, has, in response to frequent orders, been obliged to go to press with a new edition of *Morals of Abou Ben Adhem*. As Nasby comes so near to the Carnegie-Roosevelt idea of spelling, why not adopt his writings as text books in Government Schools?

* *Reminiscences of a Missionary Bishop*. By the Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., Bishop of Missouri. New York: Thomas Whitaker.

ON DAKOTA PRAIRIES.

Do you know the brilliant flora
That gems the living green
Of our widespread Western prairies?
'Tis the fairest ever seen.

In the sunny month of August
The delicate golden-rod
Is lifting its tiny spirals
In praise to Almighty God.

Then acres of coreopsis
With soft, brown, velvet heart,
And long-stemmed buttercups, swaying
Where breezes dance and dart.

All these are the sun's own color—
The golden, yellow glow;
But the royal purple flowers
A kingly pageant show.

Asters, spiræa, and bluebells,
Orchids, varied as gay,
The wealth of these wonderful prairies,
It cannot be told in a day.

They yield the corn and the barley,
The wheat that fills the bin,
Our needs the God of love supplies
And throws the flowers in!

ELISABETH ELLERY KENT.

SERE LEAVES.

Autumn once more begins to teach,
Sere leaves their annual sermons preach.

It was a bright, mild October day. The sky was a deep blue, not a cloud was visible; the leaves, turned from the green of summer to autumnal red and brown, were silently falling. There was no wind blowing—and the stillness everywhere seemed to have communicated itself to the pair of people who were making their way along a slightly uphill road, bordered by trees, whose fallen leaves crackled under foot. It would be impossible to look much at that pair without observing that they were more to each other than ordinary acquaintances—than friends, even. In fact, it was already several months since John Montgomery, youngest curate at the Church of St. John the Evangelist, and still a deacon, had won the consent of Nina Thorndyke to one day become his bride. It was an engagement which occasioned great surprise to everyone, and especially to the worldly and frivolous parents of Nina herself; for what their gay, lively daughter could find to attract her in one whom they termed “a high-flying and absurdly ritualistic young cleric, with all manner of foolish notions,” was quite past their comprehension.

However, Nina was a spoiled child, and always got what she wanted, and her parents granted a somewhat reluctant consent to the engagement.

On this same mild autumn morning, the young pair had, as I have said, been walking along without speaking for some time. At last, John broke the silence with the not very original remark:

“There always is a feeling of melancholy about the fall. Don't you think so?”

“I don't, in the least,” answered Nina. “Why, it makes me feel lively and exhilarated even to hear the nice crisp sound the leaves make under one's feet,” and, as she spoke, she skipped through a large heap of withered leaves which lay on the grass near by.

“Autumn leaves always make me think,” said he.

She held one out to him, laughing—a little, withered, brown oak leaf it was.

“A penny for your thoughts, you most extraordinary creature!” she said, gaily. “Take it and tell me.”

But John spoke gravely:

“Perhaps you will laugh at me, dear,” he said; “but if you like, I will tell you what I was thinking. It is, I daresay, very fanciful, but the leaves always remind me of the saints.”

“Why, whatever can you mean?” demanded Nina, opening her eyes very wide.

“The leaves fall to the ground, yet their work is not done. They are pressed into the earth and make it rich—so the blood of the martyrs is the seed of the Church. Dying here, their example cannot die. It shall live on while the world lasts, doing good to countless generations. And then, too, autumn reminds me that this life of ours is short—time is precious.

“'Tis not for man to trifle—life is brief,
And sin is here—
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours:
All must be earnest in a life like ours.”

He had been speaking more to himself than to the girl, and not looking at her; but as he paused, he glanced in her direction, and could not help perceiving that she had not followed him in the least—all her attention was fixed upon her watch, which she held in her hand.

“Oh, dear!” she exclaimed, rather impatiently. “Five minutes long! I always time sermons. What a terrible time your parish will have when you get one! When do you suppose that will be?”

“You know I hope to be priested in the Lenten Ember week,” said John, “and then, perhaps—”

“Then,” interrupted Nina, “you'll give up your curacy, and be a rector, and get a parish more in the country than this is, and we'll have such a pretty rectory, all over roses and honeysuckle, and clematis! But near enough to a town to have plenty of society. You'll get that sort of place to please me, won't you, John, dear?”

“We will see, dearest,” he answered; but he still spoke very gravely.

It was the Sunday after the Ember days in the following Lent. John Montgomery had that morning been ordained priest. Great as was the awe, there was a deep peace in his heart, and, at the same time, a terrible weight. That same day he had received a great blow. The engagement ring and other ornaments that he had given Nina had been returned to him, and with them the following letter:

“DEAR MR. MONTGOMERY:—

“As, in utter disregard of my wishes, you have refused a desirable call to a beautiful country parish, and have decided to spend your days among dirty streets and horrid people, I have no choice in what I am about to say. Our engagement terminates from this moment.

“Yours truly,

“NINA THORNDYKE.”

It was a very unkind little note, there was no doubt about that. John had loved the girl with all his heart, and it had been a great pain to him to put what he believed to be his duty before what he knew to be her wishes. But ever since that autumn day, when she had handed him the withered oak leaf, a voice had seemed to ring in his ears—

“Our age is but the falling of a leaf,
A dropping tear,”

and his conscience forbade him to spend his days in ease and comfort, in a country rectory, while in the great cities there is such pressing need of help.

His better judgment told him that the severing of his engagement was really the best thing that could befall him; for a wife with low aims is the worst hindrance to a priest, as she will either try to drag him down to her own level, or render his domestic life miserable; but his better judgment could not make his heart less sore.

Bravely and steadily he went to his work; earnestly he toiled to win souls to his Lord, doing his utmost now he had put his hand to the plough, not to look back to what “might have been.”

Only three months after Nina had broken her engagement to him, he heard of her marriage to a rich and intemperate German brewer.

There had been a fight in a public house, near John Montgomery's church, one evening, and a man had been knocked down and injured. The priest, hearing of it, set out at once to see him.

Two or three men, evidently the worse for liquor, were loafing about the corner of the street on which the tavern was situated.

“There goes that fool, the rector!” one of them exclaimed; and, partly in idleness, partly in spite, several missiles were thrown in his direction. One little boy, waxing very daring, started out into the street to get better aim, so as to throw an egg at the clerical back.

An automobile was passing—the little boy was in its path. Without a moment's hesitation, John stepped forward and lifted the child out of the way, but was knocked down himself, striking his head on the hard pavement of the street—and—the faithful priest had gone home to his rest.

They found in his pocket, over his heart, his little crucifix—and something wrapped carefully in paper. It was a little, old, dry autumn leaf.

But in the Better Land there is a tree that shall never fade—“and the leaves of the tree are for the healing of the nations.”

Church Kalendar.



- Oct. 7—Seventeenth Sunday after Trinity.
- " 14—Eighteenth Sunday after Trinity.
- " 18—Thursday. St. Luke Evangelist.
- " 21—Nineteenth Sunday after Trinity.
- " 28—Twentieth Sunday after Trinity. SS. Simon and Jude.

CALENDAR OF COMING EVENTS.

- Oct. 16-19—22nd Annual Conference of Church Workers among Colored People, at St. James' Church, Baltimore.
- " 16-21—Annual Conference of the Sixth Missionary Department at St. Paul and Minneapolis.
- " 18-21—21st Annual Convention, Brotherhood of St. Andrew, Memphis, Tenn.
- " 21-22—Days of Intercession for Sunday Schools, in both the American Church and the Church of England.
- " 23-25—2d Annual Conference, Third Missionary Department, Asheville, N. C.
- " 23-27—Girls' Friendly Society, Cincinnati, Ohio.
- " 28-30—Laymen's Forward Movement, Conference at St. John's Church, Saginaw, Mich.

Personal Mention.

THE Rev. FRANK F. BECKERMAN, rector of Trinity Church, Muscatine, Iowa, has been appointed to the new mission of St. Luke's, Des Moines.

THE Rev. E. C. BENNETT, curate of St. Paul's Burlington, Vt., has resigned to accept work in the diocese of Rhode Island.

THE Rev. CHAS. L. BIGGS has resigned St. Mark's, Fort Dodge, Iowa, to accept a parish in Henderson, Ky.

THE Rev. C. R. BIRNBACH of St. Jude's, Henderson, Minn., will enter upon his duties at the Church of the Good Shepherd, Blue Earth, Minn., November 1st.

THE Rev. JAMES BOVILL has been recalled to his old charge of the missions around Jackson, Miss., and will commence work in November.

THE Rev. GEORGE BUZZELLE has resigned the rectorship of St. Clement's Church, Seattle, Wash., to accept the appointment of General Missionary for the district of Olympia.

THE Rev. J. R. CARTER has resigned the rectorship of Holy Trinity Church, Vicksburg, Miss., and accepted St. Paul's, Woodville, Miss., and the missions attached.

THE Rev. CHAS. W. COOK, late of St. Luke's Church, Chichasha, I. T., has taken charge of the parish at Algoma, Mich.

THE Rev. PHILIP DAVIDSON of Omaha, Neb., has been called to St. James' Church, Greenville, Miss., and is expected to take charge in the late fall.

THE Rev. B. E. DIGGS has resigned as rector of Grace Church, Galesburg, Ill., and will act as diocesan missionary.

THE address of the Rev. THEODORE B. FOSTER is changed from Kansas City, Mo., to Emmanuel Rectory, La Grange, Ill.

THE Rev. HENRY GIBBS of Immokalee, Fla., became rector of the Church of the Ascension, Pawnee, Okla., on October 3d.

THE Rev. GEORGE R. HEWLETT has accepted a call to St. John's Church, Kewanee, Ill., and has entered upon his duties as rector.

THE Rev. GEORGE P. HOSLER of Camden, N. J., has accepted a call from St. John's Church, Decatur, Ill., and will begin work October 19th.

THE Rev. F. K. HOWARD has resigned St. John's, Olympia, and accepted St. Clement's, Seattle, Wash.

THE Rev. A. C. HOWELL, vicar of Grace Chapel, Yonkers, N. Y., has gone to Europe to spend his vacation.

THE Rev. JOHN W. HYSLOP, late *locum tenens* at Calvary Cathedral, Sioux Falls, S. D., has accepted a call to St. Mark's, Aberdeen, S. D.

THE address of the Rev. F. A. JUNY is changed from Ardmore, I. T., to Parker, S. D.

THE Rev. ARTHUR P. KELLEY, late of the Cathedral and City Mission staff, Chicago, has accepted the appointment as chaplain to St. Mary's Home, Chicago. His address is 1113 Washington Blvd., Chicago.

THE Rev. W. J. LOCKTON has resigned the rectorship of Trinity Church, Logansport, Ind., and accepted the rectorship of the Church of the Good Shepherd, Norwood, Ohio, and may be addressed at 2213 Adams Ave., Norwood. All communications to the secretary of the diocese of Michigan City should be addressed to the Rev. John Adams, Linn, assistant secretary, Mishawaka, Ind.

THE Rev. RICHARD L. MCCREADY, rector of St. Mark's Church, Louisville, Ky., has been called to the rectorate of St. John's Church, Knoxville, Tenn., to succeed the Rev. Dr. Samuel Blinggold, who has been made rector *emeritus* of the parish.

THE address of the Rev. J. M. McGRATH is changed from "The Mount Pleasant," Bretton Woods, N. H., to 223 West 7th Street, Cincinnati, Ohio.

THE address of the Rev. FRANCIS J. C. MORAN is "Lincoln Hotel," cor. 52nd Street and Broadway, New York City.

AFTER October 10th, the address of the Rev. F. W. PRATT will be changed from Checotah, I. T., to Woodward, Okla.

THE Rev. J. J. H. REEDY of Denver, Colo., has been placed by the Bishop in charge of the missions at Newkirk, Ponca City, and Perry, Okla., with residence at Newkirk.

THE Rev. ERNEST M. SMITH of Tower, Minn., has been appointed by Bishop Wells to take charge of the churches at Sunnyside, Granger, and Zillah, Wash., made vacant by the removal of the Rev. O. W. Taylor to Wallace, Idaho.

THE Rev. JAMES W. SMITH, late of Enid, Okla., has taken charge of the church at Linden Hills, a suburb of Minneapolis, Minn.

THE Rev. GEORGE H. THOMAS has accepted a call to Christ Church, Fitchburg, Mass.

THE Rev. BENJAMIN FISH THOMPSON, Archdeacon of Reading, and rector of St. Michael's, Birdsboro, Pa., sailed with Mrs. Thompson for Europe, October 6th, for an absence of about two months.

THE Rev. L. R. VERCOE of St. Louis, has entered upon his work as rector of St. Paul's, St. Joseph, Mich.

THE Rev. SILAS C. WALTON has resigned the missions at Barron, Rice Lake, and Turtle Lake, Wis., to take up work at Mendon, Ill.

THE address of the Rev. WARNER E. L. WARD is changed from 237 Carroll St., to 14 First Place, Brooklyn, N. Y.

AFTER October 15th, the address of the Rev. ELIAS WILSON will be changed from Appleton, Minn., to Chamberlain, S. D.

ORDINATIONS.

PRIESTS.

MISSISSIPPI.—On Sunday, September 23d, the Rev. J. LUNDY SYKES was advanced to the priesthood by the Bishop of the diocese in St. John's Church, Aberdeen, the home of the candidate. The Rev. W. E. Dakin, who said the Morning Prayer, and the Rev. Albert Martin, of Yazoo City, who presented the candidate, united with the Bishop in the laying-on-of-hands. The Bishop preached the sermon. Mr. Sykes graduated in June from the Theological Department at Sewanee, where he made an excellent record. By the Bishop's appointment, he preached at the evening service on the day of his ordination, the church being filled, as in the morning, with his relatives and life-long friends. He takes charge immediately of the churches at West Point, Macon, and Okolona, and ministers to the students of the Agricultural college and the Churchmen in that vicinity.

DIED.

LARZELERE.—Entered into rest at dawn, October 1st, 1906, from her home in Philadelphia, REBEKAH H. LARZELERE in her 85th year, widow of Wm. Larzeler.

Mrs. Larzeler was a devoted Churchwoman, being for many years connected with St. Clement's parish during the time that Father Maturin

was the rector. In early life she was instrumental in assisting in the formation of two parishes—that of the Church of the Incarnation, of which her husband was made the accounting warden, and the Church of the Holy Cross, now St. Michael's, Germantown, of which her husband was a vestryman.

Her last illness, which was of many months' duration, failed to dull her memory or her keen sense of her surroundings. With it all she longed for the Rest Eternal and to be with her dear ones; so on the morning of the 4th of October she was laid to rest in the churchyard of St. James-the-Less, where her dear ones are interred, and where she had gone for many years at Easter, Ascension, and All Saints' day, to receive the Blessed Sacrament.

A Mass of Requiem was celebrated, followed by the Absolution of the Dead. The Burial Service was read by the Rev. H. McKnight Moore, her present rector, assisted by the Rev. Dr. Newlin, rector *emeritus* of the Church of the Incarnation, and the mass was celebrated by Father Damuth, rector of Calvary Church, assisted by the Rev. Mr. Moore.

It was a blessed ending to a tried and true life. Grant her, O Lord, the Eternal Rest she longed for, and may perpetual light shine upon her.

She is survived by two sons and two daughters, Washington Irving, Clifford Earle, and Blanche Elder Larzeler, and Mrs. Annie Elizabeth Haverstick.

NEW.—Entered into rest eternal, September 25th, at Batavia, N. Y., MARY ELIZABETH NEW, in her sixty-fifth year.

After an illness of four days' duration, thus passed from earth, in the dark hours of dawn, and was gathered to her fathers, a sweet and gentle mother; "having the testimony of a good conscience; in the Communion of the Catholic Church; in the confidence of a certain faith."

Strengthened in the final hour by the Holy Sacrament, she fell asleep and was with her Maker.

Jesus, with Thy presence blest,
Death is life, and labor rest;
Guide me while I draw my breath;
Guard me through the gate of death,
And at last, O let me stand
With the sheep at Thy right hand!

ROGERS.—Entered into rest at her home in Fenton, Mich., Thursday, September 27, 1906, Mrs. HANNAH GRAHAM ROGERS, aged 86 years; widow of the Rev. Lewis L. Rogers, and mother of Mr. H. S. Rogers, of Fenton, and Rev. L. C. Rogers, of Hastings, Mich. Interment at Fenton, Saturday, September 29th.

RETREAT FOR CLERGY.

A Retreat for clergy will be held at the Mission House of the Society of St. John the Evangelist, 33 Bowdoin Street, Boston, Mass., from Monday evening, October 22d, to Friday morning, October 26th. Conductor, Fr. Powell.

Those wishing to attend should write at once to Rev. Fr. TOVEY, at the above address.

GIRLS' FRIENDLY SOCIETY IN AMERICA. 1906.

The annual meetings of the G. F. S. A. will take place in Cincinnati, Ohio, on October 23d, 24th, 25th, 26th, and 27th, 1906.

The Quiet Hours will be held at Christ Church on Tuesday, October 23d at 8 P. M.

The Holy Communion (corporate) will be celebrated at the Cathedral Church of St. Paul on Wednesday, October 24th, at 8 A. M.

The annual service will take place at Christ Church on Friday, October 26th, at 8 P. M.

Associates and Churchwomen are cordially invited to attend the services and meetings.

EVE ALEXANDER,
General Secretary, G. F. S.
October, 1906.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to

buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER CO. Established April, 1904.

WANTED.

POSITIONS OFFERED.

MOTHER'S HELPER wanted in a family where there are two small children. Address, MRS. WALTER W. EDWARDS, 206 South Lowell Avenue, Syracuse, N. Y.

POSITIONS WANTED.

LADY OF CULTURE AND REFINEMENT desires re-engagement as companion house-keeper or matron in school or orphanage. Address: "CATHOLIC," LIVING CHURCH, Milwaukee.

CLERGYMAN'S DAUGHTER with a wide experience in Hospital and private nursing, desires position of trust or engagement as matron, companion, or parish worker. Highest references. M. L., care LIVING CHURCH, Milwaukee.

LADY of eight years' successful experience in teaching, wishes a position in school or family or companion. Best references. Address TEACHER, LIVING CHURCH, Milwaukee.

BY A TEACHER with experience in School and Institutional work; position as Superintendent of an Institution or Preceptress of a large school. Highest testimonials. Address: A. B. C., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIR TRAINER desires change to drier climate. Holds high English musical appointments and diploma. Director of Music in three churches and Organist in large church. Conspicuously successful in instituting Roy (Cathedral Method) and Mixed Chords in England and America. Voice specialist and good accompanist. Address: "ANGELICAN," LIVING CHURCH, Milwaukee.

AN EXPERIENCED ORGANIST, and teacher of piano and singing, now holding leading position in Eastern city, desires to locate in the vicinity of Chicago or Milwaukee. Good salary expected. Address: "L," care LIVING CHURCH.

ORGANIST-CHOIRMASTER of Eastern City Church desires change. Thoroughly qualified man, fine solo player and accompanist; successful trainer of boys' voices and mixed chorus. Highly recommended; first-class testimonials. Good organ and salary essential. Address: "GRADUATE," LIVING CHURCH, Milwaukee.

UNLEAVENED BREAD.

THE SISTERS OF ST. MARY are prepared to furnish a pure, unleavened bread for the Holy Eucharist, round, with various designs, and square, prepared for fracture. Samples sent on application. PEESKILL, NEW YORK.

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

ERBEN ORGAN FOR SALE.

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: Wm. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

INFORMATION AND PURCHASING BUREAU.

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

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THE SAULT STE. MARIE HOSPITAL offers a course of instruction in general nursing to young women, between the ages of 20 and 30

years. The Hospital is now centrally located in its new quarters. It is well-equipped, and, having the marine service of this port, is especially prepared to give a good variety of material and experience to the student nurse. Domestic science will be added to the course of instruction this fall. The Hospital is organized under the laws of the state, and grants diplomas to those who pass the required course. For further information, address: Miss B. B. BARTER, Supt. Sault Ste. Marie Hospital, Sault Ste. Marie, Mich.

CHURCH EMBROIDERY.

S. T. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address, SISTER THERESA.

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

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ORGANISTS AND SINGERS can readily find Church positions in various parts of the country at salaries up to about \$1,500, by subscribing to the JOHN E. WEBSTER Co.'s CHOIR EXCHANGE, 136 Fifth Avenue, New York. Vacancies always available. Circular on application.

EXCHANGE.

"CHURCH TIMES" FOR "THE LIVING CHURCH."

DEAR SIR:—I have some further applications from Catholics in England and elsewhere for the names and addresses of any brethren in U. S. A. or Canada who would be willing to send their copies of THE LIVING CHURCH or other good Church paper every week in exchange for *The Church Times*. This is a capital way of keeping up an interest in the life and work of the Church in America and England. I would ask intending participants in the exchanges to enclose 7 cents in U. S. A. stamps to cover my postage expenses, and to state whether "Rev.," "Mr.," "Mrs.," or "Miss."

Yours faithfully,

RASMUS R. MADSON.

95 Newcombe Street, Liverpool, Eng.

26 September, 1906.

VERMIN POWDER.

HOUSEWIFE.—For 10 cts. silver, and self-addressed stamped envelope, box of powder will be sent, charges paid, that exterminates roaches and vermin. Never fails, harmless to human beings. Agents wanted. VERMIN POWDER Co., Scranton, Pa.

APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH, BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H.

PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

RECTORY OF OTEY MEMORIAL CHURCH, SEWANEE, TENN.

The rectory of Otey Memorial Church, Sewanee, Tenn. (Rev. W. S. Claiborne, rector), was totally destroyed by fire on June 26th; unfortunately no insurance. Sewanee residents and visitors have contributed liberally to a fund for rebuilding; but the parish is financially poor. This parish maintains ten missions among the poorest (mountain) people of Tennessee.

Those specially interested in mission work, and friends of Mr. Claiborne, who has worked so faithfully among these people, are asked to contribute to this fund. Checks or money sent to the undersigned will be gratefully acknowledged.

S. M. BARTON,
Chairman Com. of Vestry,
Sewanee, Tenn.

FOR CHURCH IN ABBOTTSFORD, WIS.

The congregation at Abbottsford—31 adult communicants—decided to build a church. As a venture of faith, they purchased a lot and broke ground, and there is now going up a neat chapel—\$2,500. By hard labor, by kind friends, and by prayer, they have raised about one-half the necessary funds. They have about exhausted their present means and now appeal to the faithful to help raise up the Cross of Jesus Christ over Holy Cross Mission. Will you contribute to the good work? Remit to Holy Cross Mission Fund, Abbottsford Bank, Abbottsford, Wis. Abbottsford is a growing railroad town of 3,000. One R. C. church, one Union church. Many have expressed a desire to enter the Church. They are promised a priest for Sunday services.

NOTICE.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS,

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

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

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

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Handy Volume Classics. Cloth, 35 cts. each; limp leather with gold stamping, 75 cts. each.

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Fireside Travels. By James Russell Lowell. With an Introduction by William P. Trent.

Eccursions. By Henry D. Thoreau. With Biographical Sketch by Ralph Waldo Emerson.

Tales of a Wayside Inn. By Henry Wadsworth Longfellow. With an Introduction by Nathan Haskell Dole.

Our Old Home. A Series of English Sketches by Nathaniel Hawthorne. With an Introduction by Katharine Lee Bates, Professor of English Literature in Wellesley College.

Swainburne's Poems. Selected and Edited by Arthur Beatty, Ph.D., of the University of Wisconsin.

The Happy Family. By George Hodges, Dean of the Episcopal Theological School, Cambridge. Price, cloth 75 cts.; leather \$1.50.

Famous American Songs. By Gustav Kobbé, author of *The Loves of Great Composers.* Price, cloth, \$1.50; limp leather, \$2.50.

Saint Francis of Assisi. By Oscar Kuhns, Professor in Wesleyan University. Price, 50 cents.

The Man Without a Country. By Edward Everett Hale. Price, 50 cts.

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Translated from the German by Clara M. Lathrop. Chiswick Series. Price, 50 cents.

Friendship. By Henry D. Thoreau. Chiswick Series. Price, 50 cents.

A Longfellow Calendar. Edited by Anna Harris Smith. Chiswick Series. Price, 50 cts.

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Putting the Most Into Life. By Booker T. Washington, author of *Up from Slavery*. Price, cloth 75 cents; limp leather, \$1.50.

Success Nuggets. By Orison Swett Marden, Author of *Pushing to the Front*, *The Young Man Entering Business*, etc. Price, cloth, 75 cents, limp leather, \$1.25.

Daily Joy and Daily Peace. Chosen and arranged by Rose Porter. Price, cloth, 50 cts. limp leather, \$1.00.

HOUGHTON, MIFFLIN & CO. Boston.

Ecclesiastes in the Metre of Omar. With an Introductory Essay on Ecclesiastes and the Rubalyat. By William Byron Forbush. Price, \$1.25.

Books, Culture, and Character. By J. N. Larned, author of *A Primer of Right and Wrong*, etc. Price, \$1.00.

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G. MORTIMER McCLINTOCK. Newark, N. J.

Walks and Words of Jesus. A Paragraph Harmony of the Four Evangelists. By Rev. M. N. Olmsted. With an Introduction by Rev. R. S. Foster, D.D. Eleventh Edition, to which is added "New Sayings of Jesus."

THE MACMILLAN CO. New York.

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Tarry at Home Travels. By Edward Everett Hale, author of *The Man Without a Country*, *Memories of a Hundred Years*, etc. Illustrated. Price, \$2.50 net.

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The Silver Maple. A Story of Upper Canada. By Marian Kelth, author of *Duncan Polite*. Price, \$1.50.

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The Incubator Baby. By Ellis Parker Butler, author of *Pigs is Pigs*, etc. Illustrations by May Willson Preston. Price, 75 cents.

LITTLE, BROWN & CO. Boston.

The Flight of Puss Pandora. By Caroline Fuller, author of *The Alley Cat's Kitten*, *Across the Campus*, etc. Illustrated from Drawings after Photographs by the Author. Price, \$1.50.

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Janet: Her Winter in Quebec. By Anna Chapin Ray, author of *Teddy: Her Book*, *Phebe: Her Profession*, etc. With Illustrations from Drawings by Alice Barber Stephens. Price, \$1.50.

Donald Barton and the Doings of the Ajax Club. By Amos R. Wells, author of *Foreman Jennie*, *Elijah Tone*, *Citizen*, *The Caxton Club*, etc. Illustrated by Josephine Bruce. Price, \$1.50.

Boy Blue and His Friends. By Etta Austin Blaisdell and Mary Frances Blaisdell, authors of *Child Life*, *Child Life in Tale and Fable*, *Child Life in Many Lands*, etc. Price, 80 cents.

The Dear Old Home. By Sara Ellmaker Ambler. Illustrated by Thomas McIlvaine. Price, \$1.50.

DANA ESTES & CO. Boston.

Marigold. By Edith Francis Foster, author of *Mary 'n' Mary*, *Jimmy Crow*, *Puss in the Corner*, etc. Illustrated by the Author.

THE CENTURY CO. New York.

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The Bible for Young People. Arranged from the King James Version. With Twenty-four Full-page Illustrations from Old Masters. Price, \$1.50.

CHARLES SCRIBNER'S SONS. New York.

The Russian Grandmother's Wonder Tales. By Louise Seymour Houghton. Illustrated by W. T. Benda. Price, \$1.50.

The Apostles' Creed in Modern Worship. By William R. Richards, pastor of the Brick Presbyterian Church, New York City. Price, \$1.00 net.

The Robberies Company, Ltd. By Nelson Lloyd. Price, \$1.50.

The Perfect Picture. By Mary Raymond Shipman Andrews.

A. C. McCLURG & CO. Chicago.

Bob Hampton of Placcr. By Randall Parrish, author of *When Wilderness Was King*, *My Lady of the North*, etc. Illustrated by Arthur I. Keller. Price, \$1.50.

PAMPHLETS.

School of Printing and Binding. 1906-1907. Winona Technical Institute, Indianapolls.

Catalogue 1906-1907 of *The Cathedral School for Girls*, Orlando, Fla. Founded in 1890 by Right Rev. William Gray, D.D., Bishop of Southern Florida.

The Society of Saint Johnland. Report for the Thirty-fifth Year, Ending St. John's day, December 27th, 1905. Kings Park, Long Island, New York.

The Church's Opportunity. A Catholic Church for our Countrymen. By the Rev. Edward M. Gushee, D.D., Rector of St. Phillip's Church, Cambridge. Old Corner Bookstore, Boston.

THE CHURCH AT WORK

DIOCESAN SEAL FOR QUINCY.

THE SEAL of the diocese prepared by M. Pierre de Chaignon la Rose is much admired for its simplicity and correctness. The story told upon the shield is an interesting one and descriptive of the location, the history, the



work, and the aspirations of the diocese. One versed in heraldry might read the shield as follows: The land between the rivers, of military associations where the Anglican Communion has spread the gospel net, which land is Quincy and whose church sends influences beyond the rivers. This is a free translation, very free, but better understood to-day than the language of ancient heraldry. The diocese includes a little more of the State of Illinois than was in what was known as the "Military Tract," a tract reserved after the war of 1812 to reward the soldiers. This fact, and the other one that within the diocese the Federal Government has its greatest arsenal, will account for the "Mili-

tary Associations." An interesting fact is that the lozenge like the devices in the centre of the shield arranged as these are, 3, 3, and 1, in heraldry mean both Quincy and the gospel net. The motto "Jehovah Jireh," chosen as all will remember by Bishop Chase, while it may not properly be included in the design is correctly placed in the rim.

PEACE DAY AT PORTSMOUTH.

SEPTEMBER 5th was observed as "Peace Day" at Portsmouth, N. H. The bells on all churches and public buildings were rung, by order of the mayor, at 6:30 A. M., 12 M., and 6 P. M. In the afternoon at 3 o'clock there was a gathering at the Portsmouth Navy Yard, by invitation of the commandant, when a tablet commemorating the meetings of the "Peace Conference" was unveiled, and President Tucker of Dartmouth College delivered an address.

On Sunday, September 9th, at 10:30 A. M., a "Peace Service" was held at Christ Church, commemorating the "Peace Thanksgiving Service" of last year. The service was the usual Sunday Eucharist with most of the music sung on that memorable occasion. The Rev. Father Field of Boston was the celebrant, and the rector preached the "Peace Sermon," taking as his subject: "The Peace of the world is the Will of God, and must become the will of man." The service throughout was an inspiring one. There was a large congregation present, including city officials and the commandant and officers of the navy yard.

It has been arranged to make this service an annual event, thus giving the Church an

opportunity to say strong words in the interests of the "Peace of the Nations."

The Bishop of New York, who was present and gave the benediction at the "Peace Thanksgiving Service" in 1905, has kindly consented to be the preacher at the "Peace Sermon" in 1907.

BURIAL OF DR. NEVIN.

SERVICES AT LANCASTER.

MONDAY, October 1st, the funeral services of the Rev. Robert Jenkins Nevin, D.D., LL.D., rector of St. Paul's-Within-the-Walls, Rome, Italy, were held in St. James' Church, Lancaster, Pa. After a short service held with the family in St. James' Guild House by the Rev. H. E. A. Durell, curate of St. James', the casket was removed to the church and the burial office read. The opening sentences were said by the Rev. Ralph W. Brydges, rector of St. Mark's Church, Islip, Long Island, by request, representing Bishop Potter, who could not be present. The lesson was read by the Rev. Walter R. Breed, D.D., rector of St. James' Church; the Creed was said by the Rev. Frederick Gardiner, headmaster of Yeates School, and the Prayers by the Rev. William F. Shero, D.D., rector of St. John's Church, Lancaster. Bishop Darlington was present and by request made a short address speaking briefly of Dr. Nevin's remarkable work in the building of St. Paul's Church; referring to the fact that in 1869, before King Victor Emanuel had entered Rome by conquest, Dr. Nevin had started the services which he has maintained so successfully ever since. He said that the whole American Church, and in fact all

Anglicans the world over, were indebted to Dr. Nevin for the costly and beautiful edifice which he had built in the "Eternal City." A second and peculiar work of Dr. Nevin referred to by the Bishop, was his missionary zeal in rescuing the many human derelicts and strays, to whom he gave his means and time, and scores of whom he sent back to their homes in America, with new faith and hope. In this home of his boyhood, where the name of his father and family were justly revered, it was only natural that the final words of appreciation of an earnest and self-sacrificing life should be recorded. The Church and the world agree that "There is a prince and a great man fallen this day in Israel." After an anthem by the choir the Recessional hymn was sung. Besides those mentioned there were also in the chancel the Rev. Walter Lowry, rector of Trinity Church, Newport, R. I., and Archdeacon A. A. Rickert of Orlando, Fla.

INTERMENT AT ARLINGTON.

The burial of the Rev. Robert J. Nevin, D.D., took place at the National Cemetery, Arlington, on October 2nd. He was laid to

and repairs have been made during the vacation on all the buildings. The chapel, dedicated with the name of St. James, has received a new sanctuary, which permits the choir to be accommodated in the limits of the former sanctuary. A crypt chapel has also been constructed under the new sanctuary, in memory of the benefactors, John B. Howe, James B. Howe, and Mrs. Frances M. Howe, who are buried beneath its floor. The interior of St. James' chapel reminds one vividly of the most famous college chapels at Oxford, especially Magdalen, All Souls', and New College. The stalls are of oak, stained in antique tone, the rear row on each side having richly sculptured canopies. The two sections face each other. At the chancel end are two stalls with very lofty canopies, elaborately carved, one for the Bishop of the diocese, the other for the rector of the school. The stalls at the west end are returned. A large and fine organ occupies the gallery above the west door. The sanctuary is very spacious, the principal adornment being the marble altar, a memorial, the front panels of which are carved with emblems of the Pas-

and practice at Howe School are definite and complete, and include the Prayer Book system in its entirety. With the exception of the military training, which is maintained in a modified form as helpful to American boys, the general features are similar to those of the great English schools maintained by the Church, such as Rugby, Eton, Harrow, and St. Edmund's, Oxford. The Upper School quadrangle, bounded by cloisters and buildings in Gothic type; the spacious lawns and spreading trees; the masters in cap and gown; the great dining hall, in dark oak, with portraits of Bishops and former rectors; and the massive, richly bedecked chapels, where tapers on altars, lecterns, *prie-dieux*, and columns add the soft, waxen light to the somber shadows cast by heavy oak and lofty walls, give the requisite touches to the artistic effect, and help restore the traditional environment proper to the institutions of our venerable church, which, though "loved long since," was "lost awhile" in more recent days under the spell of commercial spirit and meretricious taste.

The enlarged chapel at Howe School was used for the first time on Sunday, September 30th, with the Bishop of Michigan City present and assisting.

DEATH OF A PRIEST.

THE REV. JOHN BROWN, minister-in-charge of Christ Church, Bridgeport, Conn., died suddenly of heart disease, on Wednesday, October 3d. He was a native of Devonshire, England, and was fifty-nine years of age. He was ordained deacon in 1894, by Bishop Leonard of Ohio, and priest, the following year, by the same Bishop.

He was engaged in work at Cleveland and Berea, in the diocese of Ohio, and at Manchester Centre, Vermont. He had served Christ Church since December 1st, 1903. The last winter was spent in the South, in impaired health, the parish being filled by the Rev. Hugh P. Hobson.

Mr. Brown had tendered his resignation of Christ Church, to take effect at the expiration of the third year of service.

The funeral service was conducted from Christ Church, Bridgeport, on Friday afternoon, October 5th. The body lay in state from twelve to three, with a guard of honor, several of the clergy serving in turn, two by two. The service was in charge of the Rev. E. Livingstone Wells of St. Luke's, Bridgeport, and was rendered by the Rev. Hugh P. Hobson, recently associated with the late rector in the care of the parish, the Rev. Wm. H. Lewis, D.D., the Rev. Louis French, and the Rev. Edmund Guilbert, D.D. The remains were taken for burial to Ashtabula, Ohio, with service on Saturday at St. Peter's Church.

Mr. Brown is survived by a widow and adult children.

COADJUTOR-ELECT OF FREDERICTON.

AT THE special meeting of the diocesan Synod at Fredericton, October 2nd, the Rev. Canon J. A. Richardson, rector of Trinity Church, St. John, was elected Bishop Coadjutor of the diocese of Fredericton. The vote was reached on the eleventh ballot. Canon Richardson received 77 votes, and the nearest to him was Archdeacon Neales, who had 30.

The Rev. John Andrew Richardson was born in Warwick, England, October 30th, 1868, being a son of the Rev. John Richardson. He came to Canada in 1887 and in 1891 entered St. John's College, Winnipeg, from which institution he was graduated in 1895. He was ordained deacon in the same year and priest the following one, when he became rector of St. Luke's Church, Fort Rouge, Winnipeg, which until then he had carried on as a mission. In 1899 he was appointed to be rector of Trinity Church, St.



CHRIST CHURCH PARISH HOUSE, OIL CITY, PA., RECENTLY OPENED AND DEDICATED.

rest with military honors, as a soldier who served through the Civil War; and the Bishop and clergy of Washington gathered at the grave to give the blessing of the Church, and to testify to the honor and esteem in which he was held. On the arrival of the body at Washington, it was taken immediately to Arlington. Bishop Satterlee officiated at the committal service, and there were present besides, the Rev. Drs. McKim, R. P. Williams, and Harding, and the Rev. Messrs. H. W. Blake, F. D. Howden, George C. Carter, George F. Dudley, C. E. Stetson, A. S. Johns, J. W. Clark, W. G. Davenport, Charles E. Buck, E. S. Dunlap, and C. S. Abbott, Jr. After the casket was lowered into the grave, a volley was fired, and a bugler at the head sounded "Taps."

HOWE SCHOOL.

HOWE SCHOOL, Lima, Ind., opened September 24th, with 140 boys, besides about two on the waiting list. This is the largest enrollment in the twenty years the school existed, and taxes the capacity to the utmost. The Rev. Dr. J. H. McKenzie, rector, has completed ten years of service here, and has arranged to remain another decade. New members of the faculty include Frederic Martin Townsend as principal of the Upper School, and C. N. Wyant, late regent of Kenyon Military Academy. Many improvements

and repairs have been made during the vacation on all the buildings. The chapel, dedicated with the name of St. James, has received a new sanctuary, which permits the choir to be accommodated in the limits of the former sanctuary. A crypt chapel has also been constructed under the new sanctuary, in memory of the benefactors, John B. Howe, James B. Howe, and Mrs. Frances M. Howe, who are buried beneath its floor. The interior of St. James' chapel reminds one vividly of the most famous college chapels at Oxford, especially Magdalen, All Souls', and New College. The stalls are of oak, stained in antique tone, the rear row on each side having richly sculptured canopies. The two sections face each other. At the chancel end are two stalls with very lofty canopies, elaborately carved, one for the Bishop of the diocese, the other for the rector of the school. The stalls at the west end are returned. A large and fine organ occupies the gallery above the west door. The sanctuary is very spacious, the principal adornment being the marble altar, a memorial, the front panels of which are carved with emblems of the Pas-

sion. The door of the tabernacle is bronze, embellished with the symbols of the Eucharist. Behind it are dorsels of dark red. At the head of the middle alley stands a new lectern, beautifully carved in oak, in the Old English design, similar to the one at Westminster Abbey, arranged for two Bibles on a revolving rest. The walls of the chapel are tinted in light green. The ceiling is panelled in oak, and set with clusters of electric lights. On the walls of the sanctuary are hung some very excellent copies of religious paintings by old masters, including the Sistine Madonna and the Madonna of the Chair, by Raphael, the Immaculate Conception, by Murillo, and a splendid St. Sebastian. The crypt chapel has side walls and arched ceiling of brick painted white, and a cement floor. The altar and stained windows were transferred from the parish of Lima, now disused. The sittings are chairs. The weekday Eucharist is offered here at 7:15. Evensong is rendered in the upper chapel daily at a quarter to six o'clock. On Sundays the cadets attend services in the large chapel at 9 A. M. also. At 11, Sunday, a service is also held for the Churchmen of Lima, maintained as in the old parish church. In the chapel services the rector is assisted by the Rev. Irving Todd, the principal of the Lower School for small boys. The choir is trained by a special director, who gives all his attention to this work. Religious instruction

John, and took up his work there in August of that year. Since coming to the diocese Canon Richardson has been prominently identified with reform and philanthropic work, and has given much valuable assistance to such societies as have for their object the alleviation of distress, and the uplifting of the poor. He has been very successful in his Church work and since he became rector of Trinity there have been large accessions to the membership and the parish has flourished in every way.

Canon Richardson married while in Winnipeg the daughter of Archdeacon Fortin, of that city. They have two children.

THE APPORTIONMENT—WHO MAKE IT AND WHO PAY IT.

ADDRESSING the annual meeting of the diocesan Woman's Auxiliary at Bellows Falls, October 3, the Bishop of Vermont pointed out that of all the dioceses represented by the 15 elected Bishops, 15 elected presbyters, and 15 elected laymen who make up the Board of Missions, only three (Pennsylvania, Rhode Island, and West Virginia) were among the 19 dioceses which had paid their apportionment in full.

It is a comparatively easy matter for Bishops of large dioceses and rectors of large city parishes to place apportionments on the whole Church, and even to raise them on small dioceses (like Vermont) which have paid in full; while their own dioceses fail—sometimes conspicuously—to raise the amount asked for, and which the Board has considered to be fair. "We," said Bishop Hall, "recognize our duty, but we recognize theirs also."

Vermont and Missouri are the only dioceses among the 19 paying their full apportionment, which receive no grant from the General Board. Vermont never has received any. It has preserved a part of its endowment from colonial days, in the Land Grants, which yields about \$3,000 a year.

DR. REED TO AID FOREIGN MISSIONS.

ON THE occasion of the retirement last month of the Rev. Dr. J. Sanders Reed from the rectorship of Trinity Church, Watertown, N. Y., to devote himself, after a pastorate there of thirteen years, to literary and other work, the congregation, having failed to induce him to alter his decision by the presentation of a petition containing the names of nearly all the communicants of the parish, presented him with a purse running away up into the thousands, while the vestry made generous provision for him for life and for his family after him.

All letters for him addressed to Watertown will be duly forwarded.

Dr. Reed, we understand, is open to any engagement to present, at his own cost, the cause of Foreign Missions.

CORNERSTONE LAID.

THE corner-stone of the church given by Mrs. Clarence H. Mackay to Trinity parish of Roslyn, L. I., was laid October 4th. The church will be one of the handsomest on Long Island.

One thousand persons gathered at the site of the new building to hear Archdeacon Bryan of Garden City deliver an address and to see him lay the corner-stone.

"This is the third corner-stone to be laid during seventy-one years," he said. "The first was laid in 1835, the second on July 11, 1865, and the third to-day.

"Mrs. Mackay's beautiful unselfishness in giving so generously to the public is to be commended. I take this occasion to thank her in the name of the Bishop and of the rector, the wardens, the vestrymen, and of the members of the parish for this church, given in memory of her mother, Mrs. Ellen Travers Duer."

BISHOP DARLINGTON'S BENEDICTION.

THE following was the Benediction pronounced by Bishop Darlington, at the dedication of the State Capitol of Pennsylvania:

"May Jehovah, the Heavenly Father, and Creator of all men, grant His blessing upon this structure now dedicated to the use of the commonwealth of Pennsylvania. May all who enact or execute the law remember the words of Holy Scripture, 'The powers that be are ordained of God,' and that the representatives of the people must be men of godly life and purpose. As the founders of this Colony called it 'A Holy Experiment,' may it continue 'Holy' forever. Bless our colleges, our public and private schools, our churches, societies, and charities, bless soldier and citizen, black and white, stranger and native born. May the toleration of varying beliefs, which was the first principle of our past, be also the motto of the future, and as this State was perhaps more favored than any other in furthering the Revolutionary cause, so may she ever be ready in the years to come to offer herself and her sons a sacri-

be published in two styles: one will have a neat cloth binding and will be sold at 25 cents a copy; the other will be bound in blue cloth, full gold, full gilt edges, and will be sold at 50 cents. The book will contain about 160 pages and twelve illustrations.

In putting out this book it is the purpose of the Central Committee to start an educational campaign which will materially assist the primary object of the M. T. O. movement, i.e., influencing men to feel a renewed sense of interest and responsibility for the Church.

District Committees should take steps to see that the clergy of their diocese or district are supplied with a copy of this book, so that they may determine at the earliest possible moment, whether they can place a large order among the men of their congregation.

Mr. George Wharton Pepper, 1438 Land Title Building, Philadelphia, has this matter in hand and orders sent to him will receive prompt acknowledgment. Books ordered should be paid for in advance. The price is so low that this rule must be maintained.

The Central Committee reports that 1,000 copies of the history were sold the first week, orders coming from all parts of the country.



THE LAYING OF THE CORNER-STONE OF THE PRO-CATHEDRAL, DULUTH, ON ST. MICHAEL AND ALL ANGELS' DAY.

fee for the good of the Nation, of which she is a part. God bless the workers in our mines, the lumbermen of our forests and our mountain sides, the farmers of our broad valleys, the merchants, factory workers, and laborers of our cities—and make all strong for public honesty and honor. Called rightly the 'Keystone State,' may she ever value that truth and uprightness which is the keystone of religion and all virtue.

"The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious unto us. The Lord lift up His countenance upon us and give us peace both now and evermore. Amen."

BOOK IN THE INTEREST OF THE MISSIONARY THANK OFFERING.

THE CENTRAL COMMITTEE of the Missionary Thank Offering on October 1st sent out letters to the Bishops, Church and diocesan papers and to the individual members of the various district committees, stating that the pocket edition Church history written by Dean George Hodges of the Cambridge Divinity School and donated by him to the use of the M. T. O. movement, would soon be ready for distribution.

Orders were solicited. The history is to

DEAN USSHER TO LECTURE ON MISSIONS.

THE VERY REV. SYDNEY N. USSHER, Dean of St. Mark's Cathedral, Grand Rapids, Mich., has gone East to lecture and preach on Missions, under the auspices of the Board of Missions. Dean Ussher has just returned from a three years' tour of the world, in which time he has been a close student of Missions. His first lecture was at Newburyport, Mass., on the 10th of October. He was to address the Churchman's Club on the 11th inst., at Providence, R. I.; the Woman's Auxiliary, at Rye, N. Y., October 14th, and the Clerical Association at Boston, October 15th, returning to Grand Rapids St. Luke's day, the 18th inst.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Correction.

IN LAST WEEK'S issue it was stated that the Rev. S. B. McGlohon was rector of Christ Church, Tuscaloosa. This was an error, as the Rev. E. A. Penick is the rector, and Mr. McGlohon is rector of the Holy Comforter, Gadsden.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Diocesan Paper.

WITH THE early autumn will appear the first issue of *The Alaskan Churchman*. This paper is to be published at St. Matthew's mission, once a month. Bishop Rowe is anxious that the paper have a wide circulation throughout the States, and therefore, because of the great distance and uncertainty of our mails we are making this previous announcement.

The first number—either October or November—will contain a history of the founding of St. Matthew's Hospital, written especially for us by Deaconess Carter. There will be many other interesting features, among them being news in general of the Alaskan missions. The subscription is one dollar a year, and as there will be but a limited number printed, it is desired that those who wish the earlier issues will write at once.

Address all communications to the *Alaskan Churchman*, Fairbanks, Alaska.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Church Burned—Purchase of Property—Bishop Keator at St. Mark's, Evanston.

THE Church of the Holy Comforter, Kenilworth, was seriously damaged by fire early on Monday morning, October 1st. The structure being of stone, the fire was confined to the interior, which was practically entirely destroyed. The first originated from a defective flue leading from a fireplace in the rector's study—and had been smoldering for hours before it broke out at 3 o'clock. The rector, the Rev. E. G. Williams, lost his entire library, but it, together with the loss on the church, was fully covered by insurance.

BISHOP ANDERSON has purchased from St. Mary's Home for Children, the property adjoining the Cathedral and which was formerly occupied by the Home before its removal to its present location on Jackson Boulevard. The lot is 50 x 150, and it is planned to tear the present building down and ultimately erect a new one for Cathedral purposes.

THE MEN'S CLUBS in the various parishes are beginning to hold their opening meetings and dinners. At St. Mark's, Evanston, a "Harvest Home Dinner" was held on October 4th, with the Rev. Dr. John Henry Hopkins and Mr. S. E. Kiser as speakers; and at St. Paul's, Kenwood, October 9th, Mr. Richard Henry Little, war correspondent of the *Chicago Tribune*, delivered an illustrated lecture on "The Making of a Great Newspaper."

BISHOP KEATOR of Olympia preached at St. Mark's Church, Evanston, Sunday morning, October 7th.

ON THURSDAY, October 4th, in the Church Club rooms, Chicago, was held the first regular noonday meeting for 1906-1907 of the Chicago branch of the Woman's Auxiliary. Mrs. J. H. Hopkins presided, and there were present 67 members from 27 branches. Perhaps the atmosphere from the conference of the clergy of the diocese, then in session at the Cathedral, overflowed to the Auxiliary meeting, for whatever was presented was received with a sympathetic understanding. This was true when Mrs. Hopkins, in giving her words of greeting, spoke of the pleasures of the summer past and of the work in which we are now ready to engage. It was also true of the reception of the paper of the day, by Mrs. W. B. Folds of St. Paul's, Kenwood. The subject of this admirable paper was, "Church Work in Minnesota." Mrs. Folds has recently come to Chicago from Minnesota and so was able to give that valuable touch of personal interest. Of all the points spoken of aside from the history, the most notable were the work of Bishop Whipple among the

Indians, that work of many years and varied phases, but from which he never wavered; the bobbin-lace work and ten resulting lace schools as instituted by Miss Carter, and of which interested women never tire of hearing; of the Breck Mission and Farm School at Wilder which is important as a centre of influence upon the surrounding community; lastly, of the great work among the Swedish people, what it has been in the past and what is contemplated for the future. When Mrs. Hopkins presented the urgent, immediate needs of several objects, the members present were deeply impressed. Outside of the diocese, is the call upon our sympathy from the San Francisco and Sacramento branches. Inside the diocese, the Sisters of St. Mary of the Mission House at the Cathedral and the Chicago homes for boys are in need of our prayers and of our gifts. Since the annual meeting in May, two sectional meetings have been held—at Elmhurst on June 14th and at Harvard on September 27th. Mrs. Hopkins announced the semi-annual meeting would be held on Tuesday, October 25th, at the Church of the Epiphany. The speakers are to be Bishop Weller and possibly another Bishop. Bishop Anderson will preside. At this meeting, Mrs. Hopkins has arranged to have programmes distributed at the door, on which will be printed a list of objects for which intercessory prayer may be engaged in, previous and during the meeting.

The offering was for the General Board of Missions.

No clergyman being present, Mrs. Hopkins read the prayers at noon-day.

CONNECTICUT.

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

News from the Diocese.

AT TRINITY CHURCH, Torrington (the Rev. J. Chauncey Linsley, rector), four stained-glass windows are to be placed in the church. These are to represent "Our Lord's Agony in the Garden," the "Crucifixion," the "Resurrection," and the "Ascension." They will be erected in memory of Mrs. Eliza S. Coe, widow of the Hon. Lyman W. Coe, being the gift of her son and her two daughters.

THE CENTENNIAL of Christ Church, Bethlehem, already announced as occurring in the month of October, will be observed on the 14-16th. On the morning of the Eighteenth Sunday after Trinity, there will be given a historical sketch of the parish by the Rev. Sidney H. Dixon, M.A., minister-in-charge. On Monday evening, the Bishop of the diocese will be present and preach the sermon. On Tuesday morning there will be service, with sermon by the Rev. Samuel Hart, D.D. The regular meeting of the archdeaconry of Litchfield will be held in connection with the centennial.

AT CHRIST CHURCH, Middletown (South Farms), the rector, the Rev. George Blodgett Gilbert, officiated for the first time after vacation, on the Sixteenth Sunday after Trinity. He was granted a prolonged leave of absence, owing to impaired health, from overwork. A baptismal ewer, for which Mr. Gilbert had expressed a desire, was procured during his absence, and was in place as a surprise, upon his return. The ewer is of an original design, being of an urn-shape, and bearing a heavy cross on the front and a smaller cross on the lid. On one side is engraved from the baptismal service: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen." On the reverse side: "Baptismal ewer, presented by friends of rector, the Rev. George Blodgett Gilbert, 1906." The ewer is silver-plated and gold-lined.

MR. R. K. POOLEY, who has long rendered excellent service in the music of the Church, at Norwalk and elsewhere in the diocese, has removed to Pittsburgh, Kansas.

Mr. Pooley was, for a considerable time,

choirmaster at St. Paul's, Norwalk. Of recent years his work has been confined to Grace Church. He is now to carry out a long-cherished purpose of entering the ministry, and has lately become a candidate for Holy Orders. The choir of Grace Church, in appreciation of his character and services, presented him with a well-filled purse, at the close of the final rehearsal with them. The presentation was made by the rector, the Rev. James Benton Werner.

Mr. Pooley's many friends bid him God-speed, assured of his vocation for the new career which awaits him.

CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.

Affairs on the Island.

SOMETIMES the missionary in Cuba is obliged to make a long journey in order to minister to the needs of the people. For instance, the Rev. C. B. Colmore, priest in charge of Holy Trinity chapel, Havana, in order to officiate at a marriage, was obliged to make a trip to Wanzanillo, in the eastern part of the land. Going by train to Santiago, and thence by boat, the entire distance travelled was nearly 1,500 miles. While in Wanzanillo he also administered the Sacrament of Holy Baptism to three children.

The people there like others all over the land, are making an earnest request for the services of the Church.

The political conditions in Cuba are becoming settled again. The people are giving an enthusiastic welcome to the American intervention, and it is confidently believed that a permanent peace is now assured.

Cuba is the nearest and most accessible of all our foreign missions. It is a ward, politically and spiritually, of the United States: the language is, of all foreign tongues, the most easily mastered. Its climatic conditions are not especially trying to foreigners, and the interest in the Church on the part of the natives, is profound. The field is indeed white for the harvest.

Archdeacon Steel will remain during October, in Philadelphia, for the purpose of raising funds for this work, and will be glad of any opportunities to address congregations and guilds. His address will be Ardmore, Pa.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Memorial Reredos—Annual Lawn Fete.

ON THE Sixteenth Sunday after Trinity (September 30th) in St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector), the congregation viewed for the first time the new triptych installed within the previous week as a memorial to the late senior warden, Edward Tatnall Warner. The new reredos covers the entire wall behind the altar, and is from the designs of Henry Vaughan, of Boston, and was carved by Messrs. Irving and Casson. The material is quartered oak, and the carving inferior to none in point of taste. At the base is the text, "Andrew first findeth his brother Simon." The panels above are having paintings executed to relieve their vacancy as follows: For the large central panel, Our Lord with St. Peter and St. Andrew on either side, the four side panels will illustrate the graces and powers of heaven directing St. Andrew in the search of his brother Simon.

The triptych is the genesis of a series of architectural improvements with regard to the chancel and choir space that will thoroughly effect the evolution of the interior of St. Andrew's into a perfectly ecclesiastical fabric.

THE ANNUAL lawn fete for the benefit of the Day Nursery and Hospital for Babies, at Wilmington, was given at Bishopstead, Wednesday afternoon and evening, September 26th. The entire diocese is usually represented at these happy and profitable events,

and Bishop Coleman, himself, always affectionately interested in his clergy and people, is an attraction not inferior to the delights of the table and fancy articles on sale. The net returns are not yet fully ascertained, but the patronage was very satisfactory.

THE CLERICAL BROTHERHOOD held its first autumn meeting on Monday, October 1st, at Bishopstead. Besides the Bishop there were present the Rev. Messrs. Hall, Kirkus, Wells, Heisley, Howard, Olmsted, Hamilton, Phelps, and Albert E. Clay, who read an interesting paper on "Sunday Observance from Its Social and Religious Aspects."

FOND DU LAC.

CLIAS. C. GRAPTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Girls' School Reopened.

GRAPTON HALL, Fond du Lac, opened the fall term with a full school, and the best boarding attendance in its history.

IOWA.

T. N. MORRISON, D.D., Bishop.

Notes from the Diocese.

THE Cedar Rapids deanery is announced to meet at Ames, November 19th to 21st.

THE Sioux City deanery will meet at Estherville, November 5th to 7th.

MR. CHARLES EUGENE JONES, son of Mr. C. D. Jones of Independence, who is pursuing his studies at Berkeley Theological School, has just been honored by the election to the presidency of the Bishop Williams' Chapter of the Church Students' Missionary Association.

THE FELLOWSHIP CLUB of St. John's Church, Dubuque (the Rev. John C. Sage, rector), has issued invitations to its fourth annual dinner, on the evening of October 16th. The speakers announced are the Presiding Bishop, the Rt. Rev. Dr. Tuttle, Bishop of Missouri, and the Rev. Dr. J. Everist Cathell, rector of St. Paul's Church, Des Moines.

KANSAS CITY.

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

Deaconess at Christ Church, St. Joseph.

MISS JANE F. GEORGE of Newton, Mass., a deaconess of the Church, has accepted an appointment to the clerical staff of Christ Church parish in St. Joseph. Deaconess George is a graduate of the New York training school and has had several years' experience in parish work. After serving as secretary to the Rev. W. R. Huntington, D.D., of Grace Church and in the mission work of that parish and of the city mission, she became an assistant to the Rev. A. W. Ryan, D.C.L., of Duluth, Minn. She comes to St. Joseph with the highest commendations for efficiency and success.

KENTUCKY.

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

Meeting of Clericus.

THE LOUISVILLE Clericus met October 1st, in Grace parish house, where an excellent paper was read by Dean Craik on "The Teaching of the American Church in regard to Confession and Absolution." Seventeen of the clergy were present, including Messrs Bamford and McCracken of the diocese of Indianapolis, and the Rev. H. C. Mazyck of South Carolina. A very full discussion of the paper, in which all took part, revealed a remarkable unanimity of opinion upon a subject upon which it might be supposed that wide differences existed. This is generally the case when the clergy meet for a friendly interchange of views upon disputed topics; hence the great value of such meetings in promoting harmony in a diocese. The consideration of the paper was suspended for an hour and a half to partake of luncheon

in the rectory, with Archdeacon Benton as host, the rectory having been placed at his disposal for this purpose by the kind courtesy of Father and Mrs. Johnston. By invitation of the Rev. W. C. McCracken the November meeting will be held in St. Paul's rectory, New Albany, when the Rev. J. K. Mason, D.D., will read a paper on "Priesthood." These monthly papers and luncheons have proved most enjoyable and profitable.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Meeting of the Kennebec Archdeaconry.

THE AUTUMNAL MEETING of the archdeaconry of Kennebec was held with St. Mark's parish, Augusta, the Rev. George F. Degen, rector, on September 25th. The business sessions were held in the parlors of the Unitarian society, the Archdeacon, the Ven. H. P. Seymour, as usual, presiding. The Rev. R. F. Sloggett, of Saco, was reelected secretary and treasurer. At the morning session a message of remembrance and felicitation was ordered to be sent to the Bishop, who is travelling in Europe. Reports from the various missions were received, and all showed that the missionary work of the archdeaconry was being prosecuted with vigor and success. At the afternoon session the advisability of recommending the establishment of a mission at Pittsfield was discussed, and papers on the Sunday School Institute, recently formed, were read by the Rev. E. A. Evans of Bath and Mr. E. H. Wass of Augusta. The subject of "A Diocesan Paper and What It Should Be" was ably handled by the Rev. W. F. Livingston of Hallowell, who considered it from the clergyman's point of view, and Mr. G. H. Foss of Auburn, who considered it from a layman's point of view. There was a public service in St. Mark's Church in the evening, and missionary addresses were delivered. The February meeting of the archdeaconry will be held with Christ Church parish, Gardiner. There was an excellent attendance of the clergy, and about every parish and mission in the archdeaconry was represented. The diocesan branch of the Woman's Auxiliary convened for its quarterly meeting at Augusta on the same day, with the president, Mrs. Charles T. Ogden, in the chair. Both the morning and afternoon sessions were full of interest.

THE REV. E. H. NEWBEGIN, rector of St. John's Church, Bangor, and wife, have both been ill for several weeks at the Maine General Hospital, Portland, with typhoid fever. They came down with the disease while spending the season at Cushing's Island.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Death of a Layman.

MR. W. H. NELSON, late warden of St. Alban's Church, Manistique, died at Knowlton Hospital, Milwaukee, Wis., on the 4th inst., where he had come for treatment. He was a man of high character, and very prominent in business circles in the iron region. The Rev. Frederick Edwards, rector of St. James' Church, Milwaukee, attended the funeral. He leaves one daughter.

MASSACHUSETTS.

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

Tower Dedicated—St. Paul's, Boston, Reopened—Plans for Noonday Lenten Services.

THE TOWER of St. Stephen's Church at Cohasset was dedicated on September 30th with appropriate exercises in charge of Bishop Lawrence. This act marked the completion of the church edifice, including the parish house, and they all now are free from debt. The entrance of the procession into the church, followed by the prayer of dedication by the Bishop just as they entered

the vestibule, made an impressive picture. The dedication sermon by the Bishop, also, was full of deep significance. Taking part in the service was the rector, the Rev. Howard K. Bartow. The tower is 100 feet high and can be seen a long way out to sea.

A little history of St. Stephen's may be interesting at this time. The society was organized in 1893 in a hall. The congregation included many of the wealthy summer residents. Six years later sufficient money had been raised to lay the corner-stone of the edifice, with Bishop Lawrence officiating. The rector at that time was the Rev. Charles Ferguson, who is now at Kansas City, Mo. Gradually the edifice arose under the constant enthusiasm of the parishioners, until now, as above stated, the whole is completed and free from debt. The church is of old English architecture, and built of granite. The edifice, which occupies a commanding position upon a high rock, cost \$60,000 and the tower \$10,000 additional. Adjoining the church is the well-appointed rectory and the entire plant has cost the society in the neighborhood of \$100,000. The two other rectors who served the parish up to the time the present incumbent came were the Rev. James B. Thomas, now at New Haven, Conn., and the Rev. Milo H. Gates, who resigned in 1904 to accept the rectorship of the Church of the Intercession.

ST. PAUL'S CHURCH, Boston, was opened for the fall and winter season on Sunday, October 7th, under somewhat new conditions. Bishop Thomas A. Jaggar now is in full control, and assisting him is the Rev. Frank Poole Johnson, who formerly was at New Orleans, but in the spring and through the Lenten season temporarily was in charge of St. Michael's at Marblehead. At St. Paul's Mr. Johnson succeeds the Rev. Sherrard Billings, who returns to his former position of instructor at Groton School. According to present plans, Bishop Jaggar will preach each Sunday morning and on the special Church days. Mr. Johnson will preach Sunday afternoons and will be at the office in the church daily except Mondays. The daily noon service, which was such a feature of the parochial life of the parish last season, will be continued. The service will begin at 12:10, there will be music by a male quartette selected from the regular choir of the church and a brief address, never to exceed five minutes. Bishop Jaggar will take charge on Mondays and Wednesdays, and the

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Rev. Mr. Johnson and other local clergy on the remaining days.

AN IMPORTANT FEATURE of the winter, and one which is expected to prove immensely popular, is the course of Bible lectures to be delivered by Professor Henry S. Nash of the Episcopal Theological School at Cambridge, whose reputation as a scholar and preacher should command him the most serious attention.

THE NOONDAY Lenten services are to be on a somewhat different plan this year. Instead of having some local preacher occupy the pulpit on the same day each week throughout the penitential season as formerly, it is Bishop Jaggar's idea to have one preacher take charge for an entire week. In this way a definite thought or idea can be continued to a more fruitful end than by the other rather spasmodic method. The theme and purpose of the preacher, too, will not be intermittently interrupted by those of other preachers. In this way a preacher can command the entire attention of the congregation for six successive days. Representatives of all schools of thought will be given a hearing, and among those whom Bishop Jaggar hopes to get here are Bishop Thomas F. Gailor of Tennessee, Bishop Davis Sessums of Louisiana, Bishop Frederick Courtney of New York, who formerly was rector of St. Paul's; Dean Hodges of the Episcopal Theological School, and Dean Robbins of the General Theological Seminary.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
WM. WALTER WEBB, D.D., Bp. Coadj.

Woman's Auxiliary at Oconomowoc—Chancel Rail Blessed.

A CHANCEL RAIL, made of oak with brass standards and a brass gate, has been placed in St. Luke's Church, Racine. It is erected as a memorial of Mrs. Johnson, a former communicant of the parish, by her daughter, Miss Jeannette. The service of blessing it was pronounced on the 7th inst. by the rector, the Rev. Walter G. Blossom.

THROUGH the courtesy of Mr. and Mrs. Chas. B. Draper, a missionary tea by the Woman's Auxiliary of Zion Church, Oconomowoc, was given at Draper Hall, and the use of the spacious rooms was greatly appreciated by the women as it enabled them to open the Auxiliary year with a grand missionary meeting, and thus record another most successful one of the Oconomowoc branch, making their third notable meeting held in three years. Everything conspired to make the occasion a happy one. There were nearly one hundred present, and a most interesting programme rendered. The rector of the parish was missed, having left for his vacation, and it was fortunate for all that Bishop Coadjutor Webb could be present for the opening service, and preside at the meeting. Mrs. G. C. Murphy of Milwaukee, read a very helpful paper on "The Relation of the Junior Branch of the Auxiliary to the Woman's Branch," full of pertinent thoughts for the young and the duty of their parents and educators. Bishop Webb also made an address. There were 15 persons present from Delafield, including the Rev. E. C. Healey, rector of the parish.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Meeting of Clericus.

THE FIRST fall meeting of the Twin City Clericus was held in All Saints' Church, Minneapolis (Rev. Geo. H. Thomas, rector), on Monday, October 1st. The paper was prepared and read by the Rev. Alfred H. Lealtad of St. Philip's Church, St. Paul, and treated of the matter of the subjects of sermons and condemning the practice of preaching on secular topics. A telegram of sympathy was sent to the Rev. E. Stuart Wilson, D.D., who

is critically ill in the Oakes Home, Denver, Colorado. The Clericus adopted resolutions of esteem and regard for the Rev. Geo. H. Thomas, who is about to leave the diocese, having accepted a call to Christ Church, Fitchburgh, Mass. The following subjects and speakers were assigned for the coming year: "Some Problems Before the General Board at the Present Time," Rev. Theodore Sedgwick; "The Preaching of the Gospel, as this Church Has Received the Same," Rev. C. E. Haupt; "The Work of Organizations Within the Church," Rev. L. R. S. Ferguson; "The Village Church in the Diocese of Minnesota, Past and Future," Rev. A. G. Pinkham; "What is Meant by the Term 'The Church' in the New Testament," Rev. Stuart B. Purves; "Changes in the Church During the Last Fifty Years," Rev. James Trimble, D.D.; "Where and How to Teach Church Doctrine," Rev. Ernest Dray. The Rev. Robert Benedict, rector of St. Andrew's, Minneapolis, was elected secretary of the Clericus for the coming year.

TWO FLOURISHING Sunday Schools have recently been started in Minneapolis, one in Bryn Mawr, under the care of the Rev. C. E. Haupt, and one in North Minneapolis, under the Rev. Robert Benedict.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Great Destruction at Scranton—Other Notes.

THE COMMITTEE on the Diocesan School have not been idle during the hot months. The subscriptions for the building fund now amounts to something over \$24,000. Work will be prosecuted with renewed vigor during the fall and winter months, and the Bishop hopes to raise the required \$100,000 before the next Council.

THE STATE has been visited by a severe and very destructive storm, which reached its zenith on September 27th. Much property was destroyed and great damage done to the lumbering and agricultural industries. Over a large section the cotton fields were white with a fully developed crop, much of which is a total loss and the balance very badly damaged. The church in Scranton was blown from its foundation, a distance of nine feet, and both church and rectory buildings were badly damaged. The blow is severe upon our small band.

THE BISHOP observed the third anniversary of his consecration on St. Michael and All Angels' day. Archdeacon Craig assisted him in his celebration in St. Andrew's Church, Jackson, and a small congregation was present to keep the day.

THE JUNIOR AUXILIARY has recently been introduced in St. John's parish, Aberdeen, where a band of zealous workers had been gathered by the late Mrs. Houghton and prepared by her for their more extended work.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Churches Renovated—Chapel for Indian Children.

THE DECORATIONS of Christ Church, Beatrice, have been completed and the church was opened for regular services on Sunday, September 30th. A complete transformation has been effected, and those who have not seen the change as it was being made, will scarcely recognize the interior. Altogether the effect is very pleasing, and the Daughters of the King have laid the whole congregation under obligations to them for this splendid work.

THE CHURCH of the Holy Trinity, Schuyler, has been thoroughly renovated. The interior has been redecorated, which adds to the beauty of the little church and also tends greatly to the greater comfort and convenience of the choir.

THE CHAPEL for the Indian children at

the Government school, Genoa, Neb., built very largely by the diocesan and Mrs. Worthington, and furnished with the belongings of the oratory at Bishopthorpe, and the chancel window, which was a gift to the Bishop from the clergy of Michigan at the time of his consecration, being transferred when the Bishop sold his residence, is being repaired and painted at the expense of Bishop Worthington. It is important that the missionary work at Genoa should be maintained. There are very few communicants of the Church in the small community, but there are many Indian children baptized and confirmed in the Church attending the Government school. The Bishop purchased three lots adjoining the school property, and on these the chapel has been erected; so that if a missionary can be sent, the children may have the services of the Church with which they are connected. The support of the missionary must depend upon those interested in our Indian work, as these children, coming from various reservations, have little if any money to give, and the people of the place have little interest in the Church or her services.

NEWARK.

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

Consecration of a Church—Diocesan Statistics—New Church Planned—Anniversaries to be Celebrated—B. S. A. Meeting.

SATURDAY, the 29th of September, was an important day for the Church folk in Millington, N. J. for on that day Bishop Lines consecrated the beautiful church, the cornerstone of which was laid just a year ago. It is a very graceful and convenient building, seating about 150 persons, but is to be enlarged, sometime, by the erection of a chancel. Dr. Shinn has been in charge of the mission since leaving Grace Church, Newton, Mass., last May, his health being greatly improved. Mr. J. E. Bothgate, the warden, read the request to consecrate, and Dr. Shinn read the sentence of consecration. Archdeacon Cameron preached the sermon. The topic was "The Church as a Witness for the Reality of Spiritual Things." At the luncheon, which followed the service, some interesting addresses were made. One by Mr. H. W. Mabie on "What Laymen Can Do Now." was especially interesting.

The building is at the junction of two roads in one of the most beautiful parts of the very beautiful district of Millington on the mountain ridge, an hour from New York City. There is no milling done now, but in old times a grist mill gave the name to this part of Barking Ridge. It is to-day a place of residences, some occupied by people for the summer only, but appreciation of the advantages, particularly the healthfulness of the region, are likely to lead an increasing number of families to stay there all the year.

THE DIOCESAN Journal shows, in the year ending May 1st, the number of baptisms to have been 2,235, confirmations 1,944, communicants 29,234, marriages 710, burials 1,278, Sunday School teachers 1,667, and scholars 16,955. The offerings were \$541,837, an increase of \$64,000 over the preceding year. This is an increase of about 5 per cent. in communicants, and about 10 per cent. in Sunday School.

ABOUT thirty-five men of Grace Church parish, Nutley, came together to consider the plans and estimates for a new church, on the evening of October 3d. The Bishop was present and made an earnest appeal to push forward the work. The plans call for an expenditure of some \$16,000 for an attractive stone church, with low walls and high roof, which will seat about three hundred people. The growth of Nutley, always the favorite resort of artists and writers, with the entire inadequacy of the old church, make the new building necessary. The peo-

ple show good courage and determination, and the prospects are very hopeful.

THE COMING SPRING will bring the 20th anniversaries of the coming of the Rev. Dr. Bennett and the Rev. Mr. Brush to their parishes in Jersey City, and a general desire has been expressed by their friends that each anniversary should be fittingly observed.

A LARGE and enthusiastic meeting in the interest of the Brotherhood of St. Andrew, in what is called the Metropolitan District—including New York, Long Island, Newark, and Westchester—was held in St. Luke's Church, Montclair, on Saturday afternoon and evening, September 29th. About 250 men were present and the spirit manifested was full of encouragement. In the afternoon the approaching convention at Memphis had special attention. After the service in the evening, at which the Bishop of the diocese made an address, a conference was held at which many persons spoke briefly. The coming of Mr. Shelby, as secretary, to work in the district, was a special subject for consideration.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

Improvements at Eltingville.

THE PARISH at Eltingville has cancelled the debt on the organ and placed two new windows in the tower of the church. Steam heat and electric lighting have been added. Dr. Blanchet, the rector, hopes to have a cloister built to connect the church and parish house, which will add needed rooms. The 42d anniversary of the parish will be celebrated on the 24th inst.

OLYMPIA.

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

Semi-Annual Meeting W. A.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the jurisdiction of Olympia was held in St. Paul's Church, Seattle (the Rev. Sidney H. Morgan, rector), on Thursday, September 27th. Fourteen parishes and missions were represented by a large number of delegates, who were most hospitably entertained both at luncheon and tea by the women of the parish. The Holy Communion was celebrated in the morning, the sermon being preached by the Rev. Dr. F. T. Webb, of St. Luke's Memorial Church, Tacoma. In the sermon a high appreciation was expressed of the place and work of the Woman's Auxiliary and especially of that in this missionary jurisdiction. The subject of the sermon was "The Essential Missionary Character of Christianity"

At the business session the interest in the reports and plans and suggestions was most pronounced. Two scholarships are maintained. Two hundred and forty-four dollars in the United Offering fund were reported. Earnest pleas were made for extensions of the Junior Auxiliary and the Baby's Branch; and a committee appointed to endeavor to secure the adoption of some Sunday during Epiphany-tide for a corporate communion of the Auxiliary throughout the whole Church. Much time was given to the discussion of the mission study class, and the recommendation carried that the President appoint an educational secretary for the jurisdiction, whose duty it will be to help and advise local classes and keep on hand supplies of literature that may be drawn upon as occasion requires.

The Seattle Branch decided to work for the hospital in Fairbanks, Alaska, and the remaining branches in the jurisdiction for Miss Taylor's Indian work in Nevada, district of Sacramento.

The Bishop was necessarily absent, having gone East to attend the consecration of Dr. Scadding, and also to present the needs of his

own field. Thus far Bishop Keator has made practically no appeal for his work outside of the jurisdiction. He has believed the work should find its support within our own borders. The emphasis he has laid upon self-support has been most healthful, and fruitful, too, in the development both of a sense of manly self-reliance and in largely increased contributions; but the demand for an extension of missionary enterprise outstrips our resources; and he is compelled to ask for help. The offerings for the day were devoted to the Bishop's work.

THE DIOCESAN SCHOOL for girls, the Annie Wright Seminary at Tacoma, opened on the 13th of September more than full. A house capable of providing for ten or more girls, adjoining the seminary, has been rented and all its space taken; and not less than thirty applications have been declined.

ST. PAUL'S, Bremerton, an important point on the Sound, where the Navy Yard is located, has accepted plans and specifications for a new church building and the work of erection has started.

PENNSYLVANIA.

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

News Items from the Diocese.

GROUND was broken for the new parish house of St. George's chapel, Port Richmond (the Rev. A. J. Arkin, priest in charge), on Tuesday, October 2d. The building will be of stone and cost \$15,000. St. George's mission was begun by Mr. Totty, a business man of Philadelphia, who was subsequently ordained a deacon, and later returned to England. The ground on which the mission was first built was far removed from the population and the new structure will be in the midst of the more settled section of Port Richmond. Mr. Arkin has also been instrumental in starting a car-barn service within the limits of St. George's parish, which has been very successful. A service being held each Sunday morning at ten, when from thirty to sixty employes of the Philadelphia Traction Company attend.

A RECEPTION was given the Rev. Azael Coates (rector of the House of Prayer,

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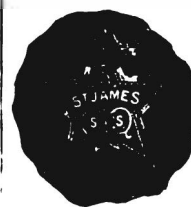


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**THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.**

Branchtown) and Mrs. Coates in the parish house on Wednesday evening, October 3d. The rectory fund of this parish is slowly being accumulated.

THE FINE new parish house of stone for St. Peter's Church, Phoenixville (the Rev. W. H. Burbank, rector), is being rapidly pushed toward completion. It will be entirely fire-proof and will cost about \$40,000. It is the intention, in the course of time, to rebuild the nave of the church to conform with the chancel and the lady chapel, and also to rebuild the rectory, and thus have one of the finest and most complete groups of buildings in the diocese.

IT HAS BEEN arranged that the annual meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew will be held in St. Matthias' Church, Philadelphia (the Rev. C. Rowland Hill, rector), on St. Andrew's day, 1906, the business meeting and the supper of the Senior Department being held in this parish. The Junior Department will meet for business and supper at St. Matthew's Church, Francisville (the Rev. J. Henning Nelms, rector). In the evening the Seniors and Juniors will come together in St. Matthias' Church for conference.

THE ANNIVERSARY of St. Andrew's mission, Barmouth, connected with St. Asaph's Church, Bala (the Rev. Harrison B. Wright, rector), will be held on the Eighteenth Sunday after Trinity. The choir of St. Asaph's Church will assist at Evensong. A series of studies in St. Mark's Gospel are being given on Wednesday evenings, and a picture of a notable painting supplied to each person present to emphasize the teaching.

A FINE set of books has been presented to Mr. Edward M. Cross, sometime in charge of the Sherwood mission, Angora, and a postulant for holy orders, by the members of the congregation. The mission has been placed in charge of the Rev. William Newman Parker, who was very recently made a deacon.

AT THE last meeting of the vestry of St. Paul's Church, Bristol (the Rev. J. Kennedy Moorhouse, rector), it was resolved to place before the congregation a plan by which a parish house may be built.

THE ANNIVERSARY of St. Barnabas' Church, Kensington (the Rev. Walter G. Haupt, rector), will take place on the feast of SS. Simon and Jude. This parish was admitted into union with the convention in 1893. The preacher at Evensong will be the Rev. Herman L. Duhring, D.D., superintendent of the City Mission. It is hoped during the year to entirely renovate the parish house, for which funds are being collected.

FOR THE first time since his accident and illness, Mr. Ewing L. Miller, treasurer of the diocese of Pennsylvania, was able to visit the Church House, on crutches. He hopes to return to the city from Cape May during the week.

THE BISHOP and the Bishop Coadjutor have both returned after several months' vacation, the Bishop having been in California, and the Bishop Coadjutor in Maine.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.
New Mission Started.

THE BISHOP has organized the Mission of the Nativity at Kinleys, transferring the name from Lewis, where the mission is defunct. The new mission numbers about 20 members.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.
St. Matthew's Mission Prospering.

ST. MATTHEW'S MISSION, in Grand Junction, Colo. (C. W. G. Lyon, priest in charge),

is now in a most satisfactory condition. At the last meeting of the vestry committee, it was unanimously decided to at once take steps to become a self-supporting parish. In order to bring this about speedily, a general church meeting was called for October 9th, in the parish church, open to all communicants, supporters, and well-wishers connected with St. Matthew's. Much interest is already being manifested in this laudable undertaking by communicants and supporters. Bishop Spalding has been informed of what Grand Junction hopes to accomplish within the next few weeks. Naturally the movement has his hearty endorsement.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.
Angel's Day at St. Michael's, N. Yakima.

THE FEAST of St. Michael and All Angels was observed with fitting and dignified services at St. Michael's, North Yakima (Rev. Maurice J. Bywater, rector). The Holy Eucharist was celebrated at 7:30, and at the 11 A. M. service the responses were sung to Gower in F, the congregation uniting with the choir to sing this most pleasing and Churchly setting. The *Te Deum* was Dudley Buck's "Festival" in E, the tenor solos being taken by Warren Erwin, one of Washington's well-known tenors. The preacher was the Rev. Ernest M. Smith, rector of Sunnyside, Washington. The offertory was the *Gloria* from Farmer's Mass in F, which was delightfully rendered by the vested choir. The church was filled to overflowing. In the evening the rector gave a brief history of the parish, which was organized under Bishop Paddock by the Rev. R. D. Nevins, D.D. (now rector of St. Peter's, Tacoma), on the feast of St. Michael and All Angels, 1885.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.
Action on Sunday Concerts.

THE CLERGY of Memphis voiced their sentiment on the subject by passing a resolution which denounced the promotion of Sunday concerts under the cover of a good object and expressed themselves as indulging in the belief that this proposed series of zoo entertainments was but the introduction of a plan which would result in more secular concerts of a different nature. The resolution passed by the clergy is as follows:

"WHEREAS, A series of Sunday night con-

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certs has been proposed to be given for the benefit of the Memphis zoo, and

"WHEREAS, Such Sunday night concerts are against the spirit of the American observance of Sunday, and such concerts, under the cover of a good object, will probably result in the introduction of a more secular use of the day, therefore be it

"Resolved, That the members of the clergy of the Episcopal Church in Memphis put themselves on record as against such practice.

"THOMAS D. WINDIATE,
"J. CRAIK MORRIS,
"H. W. WELLS,
"JAS. R. WINCHESTER,
"PETER WAGER,
"PRENTICE A. PUGH."

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Forty Years in Holy Orders.

THE REV. JOHN HEWITT, who is now completing his eleventh year as rector of St. Paul's Church, Columbus, Ohio, celebrated on September 23d his completion of forty years in Holy Orders.

On this occasion the congregation entirely filled the fine church recently erected, the regular choir of twenty-four professional singers led the music, most of it being very simple, with excellent effect, and the rector gave a review of important movements in the church within forty years which have broadened and strengthened her life and exerted a gratifying influence upon other communions about her. Mr. Hewitt was one of Bishop Whittingham's boys and received his education at St. James' College, Maryland, under the late Bishop Kerfoot. Becoming a candidate for orders at the earliest age allowable in the judgment of his Bishop, he was ordained deacon on the Fifteenth Sunday after Trinity, 1866, in St. Mark's Church, Baltimore, of which his father was then rector, and then acquired the distinction of being the tenth in a succession from father to son in the ministry of the Church. He has been instrumental in building six churches and three rectories, and has been honored by election as deputy to five general conventions.

Following a serious illness resulting from overwork, which confined him to a hospital last May, Mr. Hewitt's vestry granted him a longer vacation than usual, which he spent partly in the mountains of North Carolina amid the scenes of his childhood and early youth, and partly in camp with the Fourth Regiment, Ohio National Guard, of which he has been the chaplain for eight years. In September Mr. Hewitt resumed his parochial duties apparently fully recovered in health.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

New Font—News from the Diocese.

ST. THOMAS' CHURCH, Wharton, has received a marble baptismal font, ordered some time ago by the Sunday School, in memory of Mrs. Susan O'Neal Davis.

IN HIS "Letter" to the September number of *The Texas Churchman*, the Bishop alludes to the recent discussion in the Church press of the matter of religious education in our universities and colleges, and in connection therewith advocates the establishment in Austin (which is both the see city and the seat of the State University) of a Church Hall, in which young men may live under the auspices and control of the Church—a hall similar to that for young women already successfully in operation there. The Bishop thinks the diocese would do well to erect such a hall.

SEVERAL new substantial brick buildings are to be erected in the diocese in the near future. The congregation of Trinity Church,

Houston, has adopted plans for a fine new church, with guild room and other conveniences; the erection of a parish house is contemplated in the parish of St. Paul's, Waco; while plans for church, parish room, and rectory are being considered by the vestry of St. Philip's parish, Palestine. Approximately \$40,000 will be expended in the erection of these buildings.

VERMONT.

A. C. A. HALL, D.D., Bishop.
Diocesan Items.

ON THE first two weeks in September, Bishop Hall held his annual retreats in Bishop Hopkins' Hall. That for women numbered some fifty souls; that for the clergy, some thirty, including some from Canada and elsewhere. His subjects at both retreats were from the Epistle of St. James.

THE RETURN of the Rev. Dr. and Mrs. Bliss from their European sojourn of some three months, is anticipated with much pleasure by the members of St. Paul's parish, Burlington, and their many friends. A cordial welcome awaits them.

THE 27TH ANNUAL meeting of the Vermont Branch of the Woman's Auxiliary was held in Immanuel Church, Bellows Falls, on Tuesday and Wednesday, October 2nd and 3d. On Tuesday evening the Rev. S. H. Watkins, of St. Alban's, preached a stirring sermon on the subject, "The Harvest truly is plenteous,

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SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year began September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa. Address THE SISTER SUPERIOR.

but the laborers are few," to a large congregation.

There were two celebrations of the Holy Communion on Wednesday morning, at 7 and at 9:30 o'clock; Morning Prayer being said at 9 o'clock.

The business session opened at 10:15, the Bishop of the diocese presiding.

Fifty-nine delegates were present, from 27 parishes and missions, besides a number of the clergy and guests.

The reports from the six districts showed a decided increase in interest and in work done, the St. Alban's district alone reporting a gain over last year's work of some \$200—and a less gain in four other districts.

The treasurer reported receipts to the amount of \$1,604.84. The increased appropriations had been met, all expenses paid, as well as last year's deficit, and a balance in the treasury of \$64.81.

The corresponding secretary reported work done to the amount of \$1,726.64; and the Junior secretary reported \$292.85 for the Juniors' work.

The appropriations for the year 1906-1907 amount to \$1,125, of which \$410 is for general missions, China, and Japan. In connection with the appropriations it was stated that the diocese of Vermont had again paid its apportionment and word had been received that the apportionment had been raised \$100 for the coming year. The fact was then disclosed that while the little missionary diocese of Vermont had paid its apportionment, those large and wealthy dioceses, whose representatives comprise the Apportionment Committee, had failed to pay their apportionments.

Addresses were made by Miss A. B. Richmond of Shanghai, and Miss A. T. Wall of Japan, on their respective fields of work.

The Rev. Dr. Woodman, 26 years in Japan, gave the closing address.

The Auxiliary convention was followed by a conference on Sunday School work, on Thursday, delegates to the Auxiliary meeting remaining for the conference, which was very interesting and greatly enjoyed.

CANADA.

News from the Dioceses.

Diocese of Quebec.

WHEN WORK was resumed in the various departments at Bishop's College, Lennoxville, in September, it was found that both college and school were in a most satisfactory condition. There were 60 new pupils in the school in addition to the large number of old ones. The Rev. E. J. Bidwell will be assisted by his staff of last year with the addition of A. W. Darnell, B.A., Durham University, a former colleague of the headmaster in England.

Diocese of Montreal.

THE ANNOUNCEMENT, September 22d, that the Rev. H. P. Almon Abbott had been appointed rector of Christ Church, Hamilton, came as a surprise, as it was only a few months since he came to Montreal to be assistant to the Rev. Canon Ellegood at the Church of St. James the Apostle. Mr. Abbott will be installed in his new position, December 1st, and at the same time be advanced to the dignity of a Canon of the Cathedral. Previous to his coming to Montreal, he served two years as curate at St. Luke's Church, Halifax.

A SPECIAL meeting of the convocation of the Montreal diocesan Theological College, was held October 2nd. The Archbishop and the Bishop Coadjutor being unable to be present, the Dean of Montreal presided.

After the conferring of degrees, an address was given by the new principal of Bishop's College, Lennoxville, the Rev. H. deB. Gibbins.

At the convention of the Montreal diocesan College Association, held the same day as the meeting of convocation, the afternoon session of the first day was occupied by a

discussion on "Race Suicide." At the concluding session of the convention, October 3d, there was a paper and discussion on "The Influence of the Sunday School on Home Life." The "quiet hour" in the chapel was conducted by the Rev. Prof. Abbott-Smith.

Diocese of Ottawa.

AT THE September meeting of the Woman's Auxiliary diocesan board, a good account was given of the work done during the summer holidays. The Rev. Canon Kittson gave an address after the opening meeting.—A new Sunday School and parish hall is being discussed for St. Margaret's Church, Ottawa. A meeting was held September 19th to decide upon plans for the building.

Diocese of Qu'Appelle.

BISHOP and Mrs. Grisdale are about to leave for Europe, where they intend spending the winter. This is the first holiday the Bishop has taken in the nine years of his episcopate. During his absence, Dean Sargeant, D.D., will act as his commissary. Mrs. Grisdale has lately presented to St. Agnes' Church, Craik, a beautiful silver altar cross and silver candlesticks.

Diocese of Toronto.

THE CORNER-STONE of the new Church of St. Cyprian, Toronto, was laid by Bishop Sweatman, September 29th, in the afternoon. A great number of the clergy were present and a large congregation. Owing to the heavy rain the services were conducted in the present church, adjoining the new edifice.—THE REV. A. G. DICKER, the new rector of St. Luke's Church, Toronto, begins his work there the second Sunday in October.—THE REV. E. A. VESEY has been appointed curate to the Church of St. Mary the Virgin, Toronto.—AT THE meeting of the Chapter of the rural deanery of Northumberland and Peterborough, October 15th and 16th, the Rev. W. Burns of Hastings, will preach at Evensong on the 15th.

Diocese of Niagara.

IT IS expected that the Rev. J. W. Ten Eyck, B.A., who has been appointed rector of St. Peter's Church, Hamilton, in the place of the late Rev. Thomas Gerghagan, will be inducted, October 14th.—ST. JOHN'S CHURCH, Nelson, is to be thoroughly renovated, and it is thought that the work will be finished by the end of October.—THE first meeting of a new parish organization in All Saints' Church, Hagersville, to be called "The Parish Social Club," met October 2nd.

Diocese of Keweenaw.

BISHOP LOTHOUSE, was much pleased with the progress of the missions in the northern part of his diocese, to which his trip occupied three of the summer months.—MUCH regret is felt at the departure of Archdeacon Page, who has been rector of St. Alban's Church, Kenora, for fifteen years. He is leaving Canada to take charge of a parish in Suffolk, Eng., in the end of October.

Diocese of Huron.

A GOOD deal of business connected with the jubilee of the diocese, and the taking a church census throughout the diocese, was got through, at the September meeting of the rural deanery of Huron.—THE new rector of Waterloo, the Rev. V. M. Durnford, is a graduate of Huron College.

Diocese of Nova Scotia.

BISHOP WORRELL spent the third week in September visiting Prince Edward Island.—THE REV. C. R. HARRIS, B.A., has entered upon his duties as assistant priest at St. Peter's Cathedral, Charlottetown.

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