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# EDITORIALS AND COMMENTS

## The Living Church

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## GOD'S EARLIEST GIFT TO MAN.

**N**ATURALLY, it makes all the difference in the world whether a thing is regarded as a benefaction, or an imposition; also, if a benefaction, whether it is used for the purpose intended, or perverted to other uses.

These two principles, it may be said, govern the regard, and the use, or the disregard, and abuse, of the day of rest and worship—God's earliest gift, and benefaction to man.

For, strange as it seems, too often is forgotten the significant fact that before the institution of the Church, before the ordinance of worship, before the revelation of the written, or transmitted Word, did God proclaim the reservation of one day in seven, a sabbath of rest, a pause in life's busy whirl, and blessed it forever, sealing it as His own, yet all the more, therefore, His gift to man. For, in very truth, "the Sabbath was made for man, and not man for the Sabbath."

And this declaration, revealed by God in Jesus Christ, mankind accepts full willingly; the failure seems to be in discerning *why*, or for what purpose, was the Sabbath made for man. As a beneficent institution, sensibly affecting his physical welfare, the day of rest has not failed of recognition. As a provision for worn and weary human nature, it has not been difficult to realize its value. The real failure is the recognition, likewise, of the great fact that just as truly is it a carefully ordered provision for the spiritual and mental needs of man's complex nature; that comprehending, as only the Creator could, man's absolute need for opportunity specially appointed for the nourishment and development of the higher life, within, was this one day in seven duly ordained, and set apart, with this definite purpose, that man might turn, for a time, from mundane and temporal interests, might stand, for a time, on a higher plane, might hold closer communion with his Maker, and find opportunity for the exercise and expansion alike of soul and mind.

Viewed from this standpoint, let each soul look back, and carefully, candidly weigh the influence, direct and indirect, of this day of days on his own and the world's development, not forgetting its place and impact in the national life and history of the race representing the cradle of Christendom. Let him picture, if possible, its obliteration, present or past, and, notwithstanding all the mistakes and folly of man, perverting, full often, the spirit and intention of its observance, its measureless, inestimable value can but be recognized.

That so it yet stands, and will ever remain, the fixed Ordinance of Him who instituted it, is clearly evident; for more wonderful than the preservation of the Church or the safe keeping of the Scriptures, seems the unbroken observance of this one day in seven, consecrated primarily to the worship of God, but none the less objectively a benefaction to humanity; the undeniable fact that despite man's own blind and oft-repeated effort to efface, or ignore, its recognition, the day ordained yet reigns, and in spirit, if not in letter, dominates the week, an indestructible link connecting the present with that remote age when, having completed love's creative work for man, God sealed and crowned it with this abiding gift.

Doubtless it was to impress anew this truth on the heart of man, that the Son of God, as recorded in the Gospel for the day, full often crowned the Sabbath anew with His greatest works of love and mercy; as though afresh to set God's seal and benediction upon it, declaring it forevermore, not only "The Lord's Day," but likewise man's best and earliest earthly gift from God.

L. L. R.

AT this time, when many are returning to their homes, at the expiration of vacation visits to other lands across the sea, the thought is borne in upon us, an ocean voyage fresh in memory—How like is life to the broad expansive ocean! How like are men to the ships afloat upon it!

And the details of the simile crowd upon one another as we pace the sloping decks by day, or lie in our stateroom at night—now watching the casting off of the mighty cables which hold us prisoner to an alien shore; now gazing with mingled feelings at the receding coast-line; now eagerly scanning the broad bosom of the restless deep for the welcome sight of a wreath of smoke or a bellying sail; now watching the gambols of the sportive porpoise as he races with the mighty ship, or the spouting of a basking whale; now admiring the prismatic beauty of a floating iceberg; now contemplating with apprehension the heaping up of darkening clouds, the heightening of whistling breeze and seething waters; now rapturously gazing down into the richest and deepest of liquid purples; now drinking in with charmed vision the gorgeously painted skies at eventide; now accustoming an outraged ear to the intermittent blast of deafening foghorn; now straining it in the wakeful hours of night to count the strokes of the bell, marking the flight of time, or to catch the comforting sound of the watchman's cheery response, "All's well, all's well!" Finally, the eager lookout for the home-land, the welcoming aboard of the pilot, the sighting of the coast-line, the approach to the dock, the "good-byes," on the one hand, the greetings, on the other!

Surely, "they that go down to the sea in ships, and occupy their business in great waters, these men see the works of the Lord and His wonders in the deep!"

How great is the variety of ships! Ships of wood, ships of iron, ships of steel; ships propelled by wind, ships propelled by steam; merchant ships, pleasure ships, war ships; ships trim and gay and beautiful; ships untidy, dirty, ugly; fleet ships, slow ships; ships steady, ships unsteady; ships large, ships small.

Differing from one another as they do in many and various particulars, there are respects in which they are all alike. Equally entitled they all are to a place upon the broad and boundless sea; each and every one possesses the right and privilege of ploughing the waves in its own peculiar way; equally liable are all both to the dangers and the failures, as well as to the successes, of the mighty ocean; the elements being no respecters of persons, fog engulfs them in desolation, night enwraps them with her starry mantle, the summer breeze caresses, the hurricane harasses, them—all equally without mercy, all equally without favor.

Some ships make long, some short voyages; some make fair, some foul trips; some make straight, some crooked courses; some make eventful, others uneventful passages; some make voyages that end happily, others voyages that end in disaster.

As with ships, so with men and their voyaging through life: various are the types of men, various their lots and conditions, various their records.

In the navigation of his ship across the ocean, where for days, sometimes weeks, naught is seen but sea and sky and fog, the mariner makes use of various instruments—compass, sextant, chart, log. By the aid of the compass he steers his course; by the aid of the sextant he locates his position on the shifty waters, training it now upon the sun at noonday, now upon a star at night; by the aid of the chart he traces in zig-zag lines his progress from shore to shore; by the aid of the log he records his passage by nautical miles.

By the use of these wonderful instruments the mariner is able to steer his ship from port to port by a road which, to the layman, is invisible, unmarked by friendly finger-post or reassuring mile-stone.

So with the mariner on the ocean of life. The Holy Spirit, pointing him ever to God and Right, is his compass; the written Word, recording in terms who runs may read, the careers of men good, bad, and indifferent, pure and impure, holy and unholy, wherein the holy life of the Son of God and of Mary stands clearly defined, is his chart of the course from cradle to grave, the port of embarkation to "the haven where we would be"; Holy Church, divinely-instituted, divinely-guided, to which by day or night he may appeal for knowledge of his whereabouts, is his sextant; the dial of memory, whereon experience has traced the progress of the years, is his log.

Yet these several instruments, valuable and necessary as they are when intelligently and carefully employed, are valueless in themselves. The compass cannot steer the ship; the sex-

tant cannot determine the latitude and longitude of her position; the chart cannot define the vessel's course; the log cannot take cognizance of the figures on its dial.

From the moment the ship casts off her moorings at the outset of her voyage until the moment she comes to a standstill in the harbor at the end of it, sleepless eyes are watching, watching ever sleeplessly: watching from the bridge, where officers pace restlessly, where unceasingly the silent quartermaster revolves the steering wheel; watching from the "crow's-nest" on the foremast, where suspended 'twixt sky and sea, the seaman hangs ever alert, now signalling upon his horn the appearance of some object on the horizon he scans, now singing into the darkness of night, "All's well, all's well; lights burning brightly, all's well!"

The mariner on the ocean of life has need to watch, and, inasmuch as there are dangers, human eyes, however watchful, cannot detect, human wisdom, however alert, cannot circumvent, the mariner of life has need to pray, has need to watch and pray—sleeplessly watch and ceaselessly pray. And the Captain has so issued His orders—watch and pray lest ye enter into temptation; lest coming suddenly, danger find you sleeping; watch and pray since ye know neither the day nor the hour. The voyage through life is not as a voyage in a transatlantic steamer between New York and Queenstown, where almost to the hour the time of arrival is foreknown: it is rather like the adventurous voyage of Columbus, who knew not when he should sight the dreamed-of shore, or when his ships might strike upon a hidden rock.

When entering or leaving port, ships are always under the control of a duly licensed pilot, one who, having made a study of the peculiar conditions of the local waters, is authorized by the powers that be to act in that capacity; is captain over captain for the hour. This is because of the fact that only in certain channels, at certain conditions of tide, known only to the local mariner, may the exit or entrance be made; because treacherous currents and dangerous shallows, unknown to the ocean seaman, exist and have to be reckoned with.

So with man in his voyage through life. He is piloted out of the harbor of infancy between the shallows and among the currents which characterize the passage, by those who only are qualified for the responsible task, having knowledge of the dangers by experience. On the broad bosom of the ocean he becomes his own captain, his own helmsman; but by and by, when he has come to "the other side," he has need of another pilot to bring him into port; for darkness, the darkness of ignorance, the darkness of death, envelopes, obscures the way. Parents, dear ones, however loving, however willing, are impotent here. Only one Pilot has knowledge of the passage to this port. The trusting mariner feels His hand extended through the dark, and knows at once that all is well. The trusted Pilot takes the helm; the weather-beaten ship passes safely in.

"Then are we glad because we are at rest, and so He bringeth us into the haven where we would be."

OCTOBER and November have come to be preëminently the convention months in the American Church. The annual gathering of the Brotherhood of St. Andrew and the missionary conferences in the several "departments" of the Church are chief of these autumnal meetings.

It is easy to criticise the amount of time and money which is spent in these days in conventions. But the very universality of such gatherings is a strong indication that their value is felt to be real. Craftsmen of all sorts, groups of tradesmen, members of the learned professions, men made congenial to one another by common interests of any sort, commercial, social, or religious, are more and more learning that it is both pleasant and profitable for them to come more or less frequently into touch with each other personally.

The Church is only following this universal tendency in arranging the various conventions that are held each year. The tendency is itself justified by experience, no less in the Church than in the world. It will conduce greatly to the best interests of the Church and to the deepening of the spiritual life if these be largely attended.

For, view it as we may, each one of us needs the intellectual and spiritual stimulus which is gained by contact with other men of like interests. The Brotherhood convention and the missionary conferences find their primary value in the immediate influence which they bring to bear upon those in attendance. That influence will, it may be hoped, so take possession of the individuals that they will do what lies in them to bring

it to bear upon other Churchmen at a distance; yet it is an influence that loses much power in transmission. The real *ethos* of a convention of Churchmen cannot be imparted by telling of it or even by reading the papers there presented. It is something that is psychological first, and only secondarily intellectual.

If the men of the Church would make an effort to attend either the Brotherhood convention at Memphis (October 18-21) or the missionary conference of their own department—both if possible—they would be surprised at the additional vigor that would be imparted to their own spiritual life. There would be an awakening on their own part to larger thoughts and healthier aspirations than most of them have dreamed of.

For the virility of the Church's conventions of men has been conspicuous among their attributes, especially within late years. And the total absence of rancour and of party strife has led to a quickening of spiritual zeal, and has been a large factor in the upbuilding of a more intelligent, more active laity in the Church.

Make it a point, then, to participate in at least one of these stimulating conventions if you can; and that, whether you are a delegate or not. The visitor, in each of these non-legislative bodies, both receives and imparts quite as much stimulus as does the accredited delegate.

**WHAT** is a wise move which English Churchmen are making, as outlined in our London Letter in this issue, of forming an organization for the circulation of Churchly literature. It is a need which has been sadly felt in this country; and one that has not as yet been met on any considerable scale. The efforts which THE LIVING CHURCH made a few years since to establish such a Church Literature Propaganda did, indeed, gather together a large number of small contributions aggregating several hundred dollars; but our hopes that a great fund might be raised to extend the knowledge of the Church's doctrines and practices were not realized. The small fund was useful as far as it went; but its volume did not allow of the systematic campaign against ignorance in the Church which we had outlined.

We trust our brothers in the English Church may be more successful in their present undertaking; and we do not altogether cease to hope that some day some American Churchman of wealth will give so liberal an amount as to make possible a serious campaign on the Church's behalf. Such a campaign has during the present year been waged, at no inconsiderable expense, in behalf of the religion of exalted individualism which the Church has officially been trying to overcome. Are there none among the Catholic laity who are interested in presenting to inquirers the Church's true position?

**WE** do not know that any further comment is necessary. The Prayer Book tells the whole story.

"There will be a lawn party at the Episcopal rectory on Friday afternoon for the benefit of the guild. There will be cream and cake and other refreshments for the public and a grab bag for the children."—*Florence (S. C.) Times*.

"Other days of Fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion: All the *Fridays* in the year, except Christmas day."—*Book of Common Prayer*.

### ANSWERS TO CORRESPONDENTS.

**PROTESTANT MINISTER.**—President Roosevelt, speaking in the church at Oyster Bay, did not appear as the minister or representative of any religious body, nor did he preach or "officiate," and so neither he nor the rector of the parish who invited him violated any canon or custom of the Church.

**M. F. S.**—Extemporaneous prayers may not be interpolated into any part of any of the Church's offices, but can hardly be deemed unlawful if otherwise used: as after the sermon at Evening Prayer, when any service used is extra-liturgical.

**R. T. S.**—(1) Other collections of hymns than the Hymnal are lawful, if "set forth by authority"; the rector's authority being commonly deemed sufficient.—(2) The confession may be said by those not intending to receive.—(3) Such anthems as "The Palms" are not strictly lawful, though all but universally used.—(4) The use of the *Benedictus qui Venit* was not passed upon in the Lincoln judgment. It is commonly esteemed lawful in this country.—(5) "Hearing Mass" is a most objectionable expression. One attends the Eucharist to assist by prayer and worship, and not merely to "hear," as if it were an opera.

**GREAT MEN** are the true men, the men in whom nature has succeeded; it is the other species of men who are not what they ought to be.—*Amiel*.

### THE WANDERER.—V.

**THE** Wanderer once resolved that he would never write another book review, unless the author of the book lived across the ocean. Being umpire at a baseball game does not compare with it. The only adventure in the same class is comparing your wife's cooking with your mother's, in the presence of both those excellent ladies. There may be men with tact enough to perform that delicate feat. No doubt Mr. Roosevelt would be glad to annex them to the diplomatic corps if there are. But they are thus far unknown to fame.

But to review a friend's book, tell the truth, and not rub your friend's hair the wrong way, is more difficult still.

Friends don't want their books reviewed; and especially their friends don't; they want them praised; they want the book patted on the cover and the author patted on the back. Tell them the book is excellent, but so-and-so is not quite correct and thus-and-thus might be improved, and they will develop the art of looking the other way when next you meet them.

Why do men send books to their friends to be reviewed? They don't. They send them to be praised.

Yes, Gentle Reader, the Wanderer has occasionally reviewed a friend's book. Now he has the book where once he had the friend. And much as the Wanderer loves books, he loves friends more. No wonder the old Hebrew seer desired that his enemy would write a book; probably he had reviewed one for his friend.

All of which is the Wanderer's prelude to the conclusion of what he was saying last week about Mr. Gilbert Chesterton's *Heretics*. Mr. Gilbert Chesterton is not the Wanderer's friend. He sojourns on that deposit of alluvial soil which the American Gulf Stream waters, off the coast of France, and south of the Tweed. The Wanderer does not, therefore, tread on the callous places of Mr. Chesterton's foot if he reviews his book.

What strikes the Wanderer particularly is the cheerful courage with which Mr. Chesterton discourses about living men. Great Land's End! Does not Mr. Chesterton expect ever to meet Mr. Kipling or Mr. Bernard Shaw, or any of those others, his contemporaries, of whom he writes in such brilliant sentences? Can he walk along Pall Mall without quaking lest these gentlemen, perceiving him coming, will pass by on the other side, or hail a passing omnibus that they meet him not? Are there no friends of Mr. Kipling or of Mr. Bernard Shaw who will write to the *Times* to denounce him for his perfidy in attacking his friend?

Or, can it be—it seems treason to the Star Spangled Banner to suggest it—that the Englishman has a better developed sense of humor, a keener perception of the ethics of criticism, a greater willingness to submit his work to the combined scrutiny of mankind, than has the American?

And may it not be that this simple characteristic explains why England has produced in our own day, better writers than has America? I do not know of an American equivalent to Matthew Arnold, nor to John Ruskin, nor to Canon Liddon, nor to Dr. Pusey, nor to Mrs. Humphrey Ward, nor to Robert Browning—and those names cover a pretty broad area of letters. We have men who can almost match Mr. Kipling in the abject drivel of some of his work, but I doubt whether we have men who can rise to the literary heights of such of his writing as deserves not to be burned. And may not a part of the cause be found in the fact that the English Mr. Kipling does not resent such criticism as that which Mr. Gilbert Chesterton writes, and most of our American Kiplings would?

And since none of us likes to wound our friends, we produce no Gilbert Chestertons in America. Perhaps it is because we have no Gilbert Chestertons that we have no Kiplings, Matthew Arnolds, Ruskins, Liddons, Puseys, Wards, or Brownings.

Thank heaven! some philistine may exclaim; but the Wanderer declines to assent. It is not pleasant to feel that the greatest nation of readers—or the nation of greatest readers—on earth must also be the nation of greatest borrowing and least original work of first importance. We are content to produce second-class literature, even while we are the greatest readers, perhaps the most appreciative readers, of first-class literature.

But would an American Gilbert Chesterton be popular? Especially in the Church?

**GREAT THOUGHTS** go best with common duties. Whatever therefore may be your office, regard it as a fragment in an immeasurable ministry of love.—*Brooke Foss Westcott*.

## ENGLISH CHURCH PROPAGANDA

Society Formed for the Circulation of  
Churchly Literature

## DR. STUBBS AND THE TRURO BISHOPRIC

## Death of a Useful Priest

The Living Church News Bureau  
London, September 18, 1906

WHAT is likely to prove a very useful Church society, and one which was much needed, has recently been formed under the name of the "Catholic Literature Association." The circular describing the objects and work of the Association is now ready, and can be had on application to the Hon. Secretary, the Rev. A. H. Baverstock, Hinton Martel Rectory, Wimborne, Dorset. The objects of the Association are: (1) The organizing of an effective literary propaganda in defence of the Faith; (2) the production of suitable literature for the purpose; (3) the distribution of such literature among the uninformed. The Association consists of members and associates. Members pay one guinea annually, and are entitled to all publications of the Association and such other literature as the committee think well to circulate. Associates pay two shillings and sixpence annually, and are entitled to minor publications. The temporary committee consist of, in addition to the Hon. Secretary mentioned above, the Rev. H. N. Thompson (Hon. Treasurer), Haven Street Vicarage, Isle of Wight, and the Rev. C. L. Marson, of Hambridge, Taunton, Somerset. Rev. Mr. Thompson is the author of the excellent and well-known *St. Bartholomew's Tracts*, which he began to write and publish (and hence their title) when he was an assistant curate at St. Bartholomew's, Brighton. A meeting is to be held later on in London to consider the permanent organization of the Association.

In carrying out the first object of the Catholic Literature Association—organization of a literary propaganda in defence of the Faith—the committee will aim at putting in the hands of members and associates the most effective tracts that are published by various firms. Messrs. Mowbray (Oxford and London) and Knott (London) have promised to send to the secretary specimen copies of anything they publish which is likely to be serviceable, and to consider applications from him for larger quantities of any of their publications at special terms. In the work of providing suitable literature on any subject as the need arises, the committee desire to secure the co-operation of the most capable writers on subjects connected with Catholic faith and practice. As regards the distribution of suitable literature among those who are uninformed on religious matters, the committee will look for the co-operation of members and associates, particularly those who belong to the laity:

"They will receive from time to time copies of tracts which the Association is circulating. These copies they are asked to lend others who may learn from them. Experience shows that a tract lent with the understanding that it is to be returned after it has been read is more likely to be used than one which is given away."

The committee are prepared also to distribute literature in two other ways. Members and associates are asked, if they find anyone in need of instruction on any point, to communicate with the secretary, that he may send literature bearing on the subject direct to the person requiring instruction or to the writer. The committee will also consider applications for grants of literature for wholesale distribution in parish magazines, or at church doors, or in other ways. Among those who have expressed their sympathy with the work of the Association or offered their active co-operation are Lord Halifax, Athelstan Riley, Esq., Rev. Percy Dearmer, Rev. Leighton Pullan, Rev. the Abbot of Caldey, Rev. R. A. J. Suckling, and Rev. the Hon. James Adderley. The Association numbers at present some fifty members and associates, and the committee anticipates a rapid increase.

In reply to a correspondent who had addressed some inquiries to the Dean of Ely (the Crown nominee to the Truro Bishopric) concerning his attitude on certain political and ecclesiastical questions of the day, the Dean writes:

"When I tell you that in the seven days that have elapsed since the public announcement of my appointment to the Bishopric of Truro, my son states that I have received and answered 303 letters and 46 telegrams, you will understand that I am not in the humor to answer your questions at length, or indeed, to say more than 'Yes,' 'Yes,' and 'No!' The newspapers have already, I gather from my

Cornish correspondents, invented a good deal of fancy biography for me, and imaginary Churchmanship, and revolutionary Socialism, and extravagant politics, and most obscurantist theology, and many other things, including the most libellous of portraits.

"Is it unnatural for the victim to retort: I have written during the last twenty years at least some half-a-dozen books, in which I have tried to state my opinions about most of these things as clearly as I am able? For the present, and until 'new occasions teach new duties,' I can only repeat what I have elsewhere published."

The following from the Liverpool *Daily Post's* London correspondence tends to bear out what was previously patent on the surface concerning the statement made by the *Times* newspaper *in re* the nomination of the Dean of Ely as Bishop of Truro:

"When the Dean of Ely was appointed to the Bishopric of Truro it was stated that the Prime Minister's purpose in selecting Dr. Stubbs was to secure a more effective instrument 'for keeping the clergy in a state of obedience to the Act of Uniformity' than is to be found in the present Bench of Bishops. I am assured on excellent authority that, in offering the Bishopric to Dr. Stubbs, Sir Henry Campbell-Bannerman made no such condition. The Dean, in fact, goes to Truro as unfettered as any existing member of the Episcopal Bench, and in every way unhampered by conditions."

The king has ordered a *Congé d'Elire* to pass the Great Seal of the United Kingdom empowering the Chapter of the Cathedral church of Truro to elect a Bishop of that see; and his Majesty has also been pleased to "recommend" to the said Chapter the Dean of Ely, to be by them elected Bishop of Truro. It may be well to point out, in passing, that these forms in connection with the sovereign's constitutional right of intervention in the making of Bishops are not, as some tyros in English Church history are wont to assert, mere survivals of Tudor ecclesiastical tyranny, but are distinctly of pre-Reformation and Mediæval origin; they date back, I believe, *verbatim et litteratim* as far as the time of the Angevin kings to the reign of John.

There has occurred during the past week the decease of a distinguished and most highly esteemed London priest—the Rev. Sir Borradaile Savory, rector of the famous old Church of St. Bartholomew the Great, West Smithfield, who was in his 51st year. He was the only child of the late Sir William B. Savory, F.R.S., president of the Royal College of Surgeons, and graduated from Trinity College, Cambridge, in 1879. He was ordained priest in 1881, and after serving as assistant curate at St. George's, Hanover Square, seven years, he became the parish priest of St. Bartholomew the Great in the city. Here (says the *Times's* obituarist) he was brought into close connection, to his great satisfaction, with the hospital (St. Bartholomew's) which his father had served with much distinction:

"He became a governor and was frequent in his visits to the wards. In 1890 he was made a chaplain of the Order of St. John of Jerusalem, and had also been chaplain of the Volunteer Medical Staff Corps since 1896, taking an active part in the work attaching to either office. Some ten years ago he was initiated into Free Masonry, and was rapidly promoted in the craft, becoming provincial grand chaplain of Bucks in 1898, and grand chaplain of English Free Masons in 1901. In recent years he had frequently officiated at the consecration of London lodges."

But his chief claim to remembrance (as the writer rightly goes on to say) is in connection with the splendid Norman Church of St. Bartholomew the Great in East Central London:

"Following up the efforts of former rectors, he proceeded with the restoration of the fabric and with the recovery of outlying parts which had lapsed through neglect to other uses. With the enthusiastic assistance of his churchwarden, Mr. Webb, and with the advice of Sir Aston Webb, R.A., Sir Borradaile Savory, who succeeded to the title in 1895, made Rahere's Priory Church into one of the most striking ecclesiastical features of London. The North and South transepts were opened out; the Lady Chapel and the crypt beneath were restored. Since Queen Elizabeth's time the schools had been accommodated in the north triforium, but Sir Borradaile was instrumental in erecting buildings on an adjoining site at a cost of £5,000 and so freeing the triforium. The latest instalment of the work, the rebuilding of part of the cloisters, was consecrated by the Bishop of London only a few months ago [in December last]."

St. Bartholomew's the Great, West Smithfield, stands out with a deeper interest still (writes a correspondent of the *Church Times*) as a centre of parish activities and spiritual power amongst the very poor. Of the late rector, he continues:

"They loved him. His cheery, kind presence was a spiritual tonic to them. The children especially were devoted to him. It was an education to go about his parish with him, and to see how he was greeted by everyone, of every rank, and every age."

J. G. HALL.

## ROMANS HOLD MARIAN CONGRESS

## Correspondent of The Living Church Gives His Impressions

The Living Church News Bureau  
Paris, Sept. 15, 1906

EINSIEDELN.

**N**ESTLED away amongst the hills to the south of the Lake of Zurich, at the end of a winding valley, leading up from the lake itself—a *cul de sac*—lies the little village of Einsiedeln. It is the terminus of a branch railway, and the centre of a busy object of pilgrimage during six months of the year, from the end of April to the end of November. Its attraction is the Abbey, built on the site of the hermitage where St. Meinad, in the ninth century sought out a place of solitude for himself amongst the thickest forest trees and established his cell on the spot, or very near it. A holy man and generous, according to his means, his reputation soon spread. Hildegard, abbess of a convent in Zurich, presented to him a sacred image of the B. V. M., which became the great attraction of the monastery. Miracles were attributed to St. Meinad, and by degrees others joined themselves to him and formed the nucleus of a Brotherhood. His hospitality, however, was abused, and he was attacked and slain by two good-for-nothings, who believed that he had concealed treasures buried in his humble cell. The assassins were disappointed; for they found nothing but his crucifix and his beads, with some vessels for the celebration of Mass, on which they could lay their sacrilegious hands. The story runs that they were discovered through the instrumentality of two ravens which the hermit had tamed and fed. The birds dogged their steps, followed them to Zurich, and, coming upon them in a wine-shop, attacked and screamed over them till the attention of people was aroused. In the end the murderers confessed their crime, and were duly executed. Later on, the followers of the saint gathered themselves together and re-formed themselves into a small body of hermits, in the place where St. Meinad had lived, among the dense pine forest, carrying out the rules that he had laid down for them to observe. The secular powers encouraged the community, pilgrimages were made to the spot, and cures effected, so that in course of years Einsiedeln became as favorite a resort for the devout in Switzerland as were the shrines of Loretto in Italy, St. Iago da Compostella in Spain, St. Mriazell in Styria, eclipsed, perhaps, only in these later days by Lourdes. The Benedictines then built an Abbey on the spot. To it the figure of the B. V. M. was transferred and placed in a little chapel, within the larger church, on the site of the hermit's cell. This was included in the church of the monastery, just as the chapel of St. Francois d'Assisi is included in the Church of Sta. Maria degli Angeli, in the plain, in front of the town of Assisi. The legend relates that when the Bishop of Constance was about to consecrate the church, in 948 A. D., heavenly voices announced to him at midnight, that the Saviour Himself, surrounded by His angels, had already performed the ceremony. A bull of Pope Leo VII. confirmed the miracle. The monastery has been several times destroyed and rebuilt, the present edifice being of comparatively modern date.

Such is the brief history of the Abbey of Einsiedeln. That which has brought this pilgrim centre into special notice at present, is that the Pope selected it as the point of gathering of the Marian Congress of 1906.

About eight years ago—in order to enhance respect to the B. V. M.—it was determined that such congresses should be held every two years, and should be international. This has been carried out. Bishops and men of known worth were invited to attend, preachers were selected for sermons in the most generally spoken European tongues, and everything was done to render the gathering attractive.

This was already the fifth congress that had met, and some ten nationalities were represented—Germans, Swiss, French, English, Spaniards, Italians, Poles (Uniats), Austrians, etc.

On Friday, August 17th, the inauguration took place, with secular as well as devotional demonstrations and manifestations. With my son, I arrived on Saturday, and, through the kind offices of M. Benziger, obtained rooms immediately opposite the Abbey and immediately facing the central square or place. Unaccustomed as we are in Paris to the sound of church bells (since the massacre of St. Bartholomew), the constant summons to office was a pleasure to listen to, as indicating the object for which all had come. It must be remembered that, like Æneas' outlook from his bark in the Mediterranean, when his eye could meet *nil nisi pontus et aer*, the absorbing centre and the cyno-

sure of all eyes is the Abbey and nothing but the Abbey. In ordinary tourist centers, the Cathedral or church of the place is only one amongst the other attractions of the town. At Einsiedeln its monastery and chapel are everything.

At 4 A. M., the first Mass takes place; at 9 P. M., the last office for the public is held. From one end to the other the church is almost always packed, during the whole day. Our congress was really only one factor amongst the many pilgrimages that were taking place. Every train—especially on Sunday—brought hundreds of worshippers to the village: from Alsace, from the Cantons, and from the regions near. These, marshalled at the station in two divided lines of men and women, passed continually up the steep street and deployed in the place in front of the monastery. Generally they were singing, and most usually a Litany to the B. V. M., and more often than not, to the well-known setting of the *Ave Sanctissima*, which we in the North know best under the title of the "Sicilian Mariner's Hymn." We heard it in the church, by bands of Alsacian pilgrims; we heard it in the congress and conference rooms, and always with the same effect.

To return to our more immediate subject:

The work of the congress and the treatment of the subjects was divided between conferences and sermons, with special Masses and devotional exercises. The subject, as a whole, "The 'Cult' of the B. V. M.," was treated "historically," "practically," and "devotionally." Very carefully had the *catena* of this manner of treatment been prepared.

On the Saturday evening, a powerful sermon by the Bishop of St. Clair (Chur), in French, was preached in the church as an introduction to the proceedings. The orator, with a powerful voice and ready command of words, eulogized the motive of the gathering and drove home his subject with emphatic unction.

It was immediately after the Pope's last encyclical—*Gravissimo*—had been made public. As was natural, very considerable stress was laid upon the fact of the trials in store for France, and the necessity of devotion to the B. V. M. to ask her intercessions in the present distress. On Sunday morning, the pontifical Mass was most imposing and impressive. Prelates without number, high Church dignitaries in multitude, and a crowded assistance in the choir left nothing to be desired in the matter of ecclesiastical solemnity. The robing of the Bishop in public, who was celebrant, with all its ordered details, gave a special "mark" to the function, which fitly struck the chord for all that was to succeed. It only could be fitly seen by those who were near the chancel gates, but was all quite in order.

It reminded me of the same ceremonial that I witnessed at the Lavra at St. Petersburg, some years ago, when the Metropolitan of the capital of Russia was celebrant, on the occasion of the consecration of a Bishop of the Russian Church. Only there the celebrant was robed in the centre of the church in the nave, on a raised dais, before all the people, and then he approached the chancel, and not before. This was more instructive.

The attention of the people and the reverent behavior were very marked features at the congress throughout. Crowded as the church was at times, there was never any unseemly pushing or struggle for forward places. On the contrary, all seemed ready to make room for any late comer. There was no appearance of anyone to keep order. It never seemed necessary for a moment. By far the most striking preachment of the occasion was a sermon by Abbè Courbè from Paris, a well-known preacher. On Sunday evening, he held his congregation wrapt for more than an hour by his magnificent flow of language and the careful handling of his subject. That subject was "The Relation of the Heart of the B. V. M. and the Heart of Our Lord." With every word in the right place, a clear diction, and a carrying voice—with a built-up argument in which it would be difficult to find a crevice—the Abbè worked out his points, one by one, and seemed to carry his audience with him.

On Sunday evening, and on the last evening of the meeting, there was a display of fireworks on the place, which were by no means unworthy of the occasion, though some might be disposed to consider them out of keeping with the original motive of the gathering. I can only say that all was in the best of taste, and the order in the streets and on the place was as seemly as it had been in the church.

The next meeting of the congress is announced to take place at Lourdes, in two years' time, and the following gathering two years later again, at Sarragossa.

GEORGE WASHINGTON.

## CONSECRATION OF THE BISHOP OF OREGON

### A Downpour of Rain Marred the Day's Service

**A**N unusually heavy rain did not prevent a large attendance upon the consecration of the Rev. Dr. Charles Scadding as Bishop of Oregon, in Emmanuel Church, La Grange, Ill., on St. Michael and All Angels' day. A special train of five cars, to accommodate visitors from Chicago and elsewhere, left Chicago at 9:30 A. M., and the church and part of the adjoining chapel was filled when the procession entered at 10:45 o'clock. An out-of-door procession from the parish house, where the Bishops and clergy vested, had been planned, but had to be abandoned on account of the weather. Three crucifers were in the procession, heading respectively the choir, the visiting clergy from the dioceses of Chicago and Oregon, and the Bishops. The ministers of the consecration were as follows:

Presiding Bishop and consecrator, the Bishop of Missouri; Co-consecrators, the Bishops of New York and Ohio; Preacher, the Bishop of Chicago; Presentors, the Bishops of Springfield and Pittsburgh; Attending presbyters, the Rev. Frank Du Moulin, LL.D., Chicago, and the Rev. Philip K. Hammond of Oregon; Deputy Registrar, the Rev. Wm. B. Hamilton; Masters of ceremonies, the Rev. P. C. Wolcott, D.D., and the Rev. Luther Pardee.

The co-consecrators and the preacher were the only living Bishops under whom Bishop Scadding had served.

The Bishops present, in addition to those already mentioned, were: Minnesota, Michigan City, Quincy, Olympia, Arkansas, Coadjutor of Springfield, and Coadjutor of Western Michigan.

At the Eucharist, the Presiding Bishop was celebrant, Bishop Leonard, epistoler, and Bishop Potter, gospeller. Only a few of the Bishops and the visiting clergy from the diocese of Oregon received, Bishop Edsall assisting with the chalice. Bishop Whitehead beautifully intoned the Litany, and the whole service was dignified and simple throughout, and was conducted without a hitch. The offering was designated for the mission work in the diocese of Oregon. At the consecration, Bishops Anderson, Seymour, Keator, and Whitehead joined with the appointed consecrators in the laying on of hands.

After the delivery of the Bible to the new Bishop, as prescribed by the Prayer Book, Bishop Tuttle placed the episcopal ring on the right hand of Bishop Scadding and invested him with a pectoral cross.

#### BISHOP ANDERSON'S SERMON.

"And Jacob went on his way, and the angels of God met him.

"And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim" (Genesis xxxii. 1, 2).

"Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies" (Solomon's Song vi. 13).

On these texts from the Old Testament, Bishop Anderson preached a strong and appropriate sermon. He commenced by defining the purpose of the service, and stated that the passages of Scripture which he had selected for his texts, covered both the teaching of the day and service. The texts being somewhat obscure, the Bishop proceeded to give an exegesis, and define their deep meaning. He would emphasize three things: the many-sidedness of Christian Truth, *Comprehensiveness*; the Certainty of Christian Experience, *Positiveness*; and the Supernaturalness of Christian Religion, *Supernaturalness*.

Outlining the story of that portion of Jacob's life which forms the context of the first text, the Bishop spoke of the mysterious stranger with whom Jacob wrestled, his loneliness, and his vision. Supernatural visions are granted to but few, but there is sure to come to all of us times when we appreciate the greatness of God and the littleness of man. These are lofty visions, but Jacob's was a supernatural one. What he saw had the appearance of war in heaven, the company of two armies, "Mahanaim." It was not war, but the heavenly choir of angels drawn up as armies to do battle and work for God, and also for the harmonious worship of heaven.

In application, the preacher stated that there was a prophecy and a picture in the Song of Solomon. It prophesied Christ's love for His Bride, "The Church." It pictured the Church as it has been and as it is to-day in its interior side. Outwardly there is warfare in the Church to-day. Controversies over the Incarnate God, between the sovereignty of God and the free-will of man; and the somewhat silly warfare, as Dr. Anderson expressed it, between the High Church and Low Church parties. Underneath these controversies there was unity, and the differences, though apparently warfare, served but to emphasize the many-sidedness of Christian truth.

Taking the historical aspect of the Church, we find absolute oneness in the Holy Catholic Church, notwithstanding that outwardly it is divided into Roman, Greek, and Anglican. There seemed to be an increasing tendency toward coöperation and a lessening of the attitude of hostility on the part of our own Church, and the Bishop welcomed it, not that he was afraid of controversy, but because he had never known a man to be converted by being knocked down. When I was consecrated Bishop, said Dr. Anderson, I chose the word *Pax* to be engraved on my ring. We have wasted valuable time in warfare, let us have peace and more singing and dancing before the Lord.

*Secondly.* The Christian Religion is Positive, but many-sided—there is a false and a true liberalism. Truth cannot include its opposite. The false liberalism of the present day could only be termed an intellectual imbecility, a vagueness that was not comprehensive.

*Lastly.* The Bishop treated of Supernaturalness. Jacob saw God and the angels. To-day, some people would deny the existence of angels. By what process of deduction or induction they could prove the non-existence of angels, the preacher said he was at a loss to say. Our Lord said there were angels, and He knew more about it than anyone else. It was not difficult to believe in angels when we observed the various gradations in animal life, from the tiniest insect up to man. Why not a higher gradation from man to God? We are to-day living too close to earth, grovelling in materialism. Could we but live closer to God, realize our nearness to Him when we gather about the altar and join with angels and arch-angels in the heavenly

worship before the throne, it would not be difficult to appreciate supernatural things, and God's ways would seem natural.

All these things are applicable to a Bishop. He must remember the many sides of men. He must be positive, a guardian and defender of the Faith. Heresy should never pass a Bishop's lips. The Bishop's office is not a human convenience, but a divine necessity.

Turning to Dr. Scadding, Bishop Anderson said: "You will meet all kinds of men. Be thankful if they are loyal to the Faith. None take in the whole Catholic Faith. Be firm in administration, rule your diocese. Rule it like a father, not a tyrant. You have a vast work before you and will need all your gifts and graces. May God bless you, my dear brother, and St. Michael and his angels defend you."

Following the service a luncheon was served in the parish house for the Bishops, clergy, and visiting laymen, with brief speeches by Bishops Tuttle, Anderson, and Potter, and the Rev. Dr. Morrison of Oregon.

Bishop Scadding's first episcopal act, by permission of the Bishop of Chicago, was to confirm a class on Sunday evening following, in his old parish church.

"I WILL LIFT UP mine eyes unto the hills." The vision of God unseals the lips of man. Herein lies strength for conflict with the common enemy of the praying world known as wandering thoughts. If the eye is fixed on God, thought may roam where it will without irreverence, for every thought is then converted into prayer. Some have found it a useful thing when their minds have wandered off from devotion, and been snared by some good, but irrelevant consideration, not to cast away the offending thought as the eyes are again lifted to the Divine Face, but to take it captive, carry it into the presence of God, and weave it into a prayer before putting it aside and resuming the original topic. This is to lead captivity captive.—*Bishop Brent.*



INTERIOR, EMMANUEL CHURCH, LA GRANGE.

*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

**THE RETURN FROM BABYLON, AND THE REBUILDING OF THE TEMPLE.**

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism: XIV., How Many Sacraments? Text: Psalm cxxvi. 3.  
Scripture: Ezra i. 1-6 and iii. 1-13.

FOR more than a month we have been studying about Daniel. He was still living, and very probably had a share in the events which led to the return of the remnant who now went from Babylon to Jerusalem. If Daniel was not at the Persian court, then there must have been some other strong personality there who had influence with Cyrus. The results attained argue the presence of such a person. The sacred record tells us that Daniel was that man (Dan. i. 21). Those who deny the historicity of the story of Daniel, must invent a personality to take his place.

There are two allusions at the very beginning of the Scripture lesson which call for explanation. It is said that the decree of Cyrus was issued "that the word of the Lord by the mouth of Jeremiah might be fulfilled." Jeremiah clearly foretold the end of the captivity and the return to the holy city, and he definitely fixed the time. The prophecies referred to are evidently Jere. xxv. 12, xxix. 10, xxxiii. 7, 13. Again, Cyrus is quoted as saying that the Lord God of heaven had charged him to build Him a house at Jerusalem. Have we any record of such a charge? We find it in the book of the prophet Isaiah (xliv. 21 to xlv. 13). Although Isaiah lived nearly two hundred years before this time, he not only foretold the desolation of Jerusalem and the return thereto of the chosen people, but he even named Cyrus as the man who would be the instrument used by the Lord God to rebuild Jerusalem and the Temple. The fact that the name of Cyrus is given in this passage is one of the reasons why some scholars give a late date to the Book of Isaiah. But they seem to misread the passage, or else to take all meaning out of it. A careful reading will show that God there offers, as proof of His supremacy, the fact that He can name, so long before, the man whom He will use to bring back His people. Great emphasis is laid upon the fact that Cyrus has been called by his name. Now if this was written after the days of Cyrus, there would surely be nothing remarkable in the fact that he had been called by name, nor would there be any reason in offering that fact as a proof that the Lord is a supreme God. The wording of the decree, as given in our lesson, clearly implies that the prophecy had been shown to Cyrus. That he further acknowledges the Lord God as the One who has given him the kingdoms of the earth, would seem to bear out our supposition that some influential person like Daniel had showed him this ancient prophecy.

These prophecies had given two definite indications as to the time of the return. Jeremiah had said that it would be after seventy years of exile. Isaiah had said that it would be brought about by one "Cyrus." It was now about sixty-eight years since the first captives had been taken to Babylon, and a man named Cyrus had come to the throne of Persia. Devout men among them must have noted these promises, and have looked for their fulfilment. Yet the method of that fulfilment must have surprised them. They doubtless understood by the promised return that they would have become strong enough to force their way back. God kept His promise, but in an unexpected way. The great king issued a decree, not only granting them permission to return, but giving them much material aid. He also gave them the sacred vessels belonging to the Temple to take back with them. There is independent evidence also that Cyrus pursued such a policy toward his subject peoples. A small clay cylinder has been found which represents him as saying: "I assembled all those nations, and I caused them to go back to their countries." It is safe to say that there would appear nothing miraculous about the fulfilment of these prophecies. While it was unexpected, natural causes worked together to bring it about. Fulfilled prophecies, like answered prayers, are definite proofs of the supremacy of God. He causes both the prophecy and its fulfilment.

At first glance we are surprised that there are so few who were willing to return to Jerusalem. Zerubbabel and Joshua led back a company of about 50,000; yet there were only 200 Levites (Ezra ii. 40) willing to go. But seventy years would bring up a new generation, many of whom would have little knowledge of the Temple and its worship. Although the Jews were exiles in Babylon, their lot was not a hard one. They had acquired property there, and a long, hard journey lay between them and Jerusalem. And after their arrival there, much work would be required to restore things. These causes would work together to sift out the unworthy, and to select the truest. Those who went were men of ideals. They were men who were willing to give up a material present for the sake of their religion. That they had a clear perception of the relative value of things is shown by the fact that they instituted the daily sacrifices even before laying the foundation of the Temple. They undertook the rebuilding of the Temple, but they understood that the reality was of more importance than the symbol. They had learned the lesson of the exile. They knew that neither buildings nor idols had any power beside the Lord God of the nation. It is a significant fact that the exile taught the Jews the folly of idolatry, and they did not again go astray after false gods.

Upon their arrival in Judea they seem to have scattered for a time to provide homes to live in. They came together at the Temple site at the time of the September new moon, and at the appointed time they kept the feast of Tabernacles. The service held at the time of the laying of the foundation of the Temple must have been an impressive one. Yet this band of tried and true men found many discouragements and difficulties in the way to be overcome before the actual work was done. The Samaritans wished to help them, and, when their help was refused, hindered them as much as they could. Other causes conspired to delay the work so that little was done for sixteen years. Then the work was again taken up with vigor and the Temple was completed in 516 B. C., which was just seventy years after its destruction by Nebuchadnezzar's army.

The story of the return, whatever other lessons it may bring, should surely give us courage for working with God. His plans cannot fail.

**ST. FAITH, VIRGIN AND MARTYR.**

OCTOBER 6.

Crown of virgins, King or martyrs,  
Hear the praise to Thee we send,  
Thou art our eternal Shepherd,  
Thou our everlasting Friend;  
In Thy love which never falleth  
All the saints have found repose,  
Thou dost lead them to the fountains  
Whence the living water flows.

With glad hearts we now remember  
Blessed Faith, Thy virgin true,  
Who in all her words and actions  
Strived Thy holy will to do;  
Willingly her life she offered,  
Gladly yielding all to Thee,  
Passing from a death of anguish  
Evermore Thy face to see.

By her faith and love encouraged,  
Thither may we onward press  
In the way that leads to glory  
Through the valley of distress;  
In the strength of Thee, our Captain,  
Make us victors in the strife  
That we may, at Thine appearing,  
Gain the crown of endless life.

Thou who reignest with the Father,  
Throned in splendor evermore,  
Whom with God the Holy Spirit  
All created things adore;  
O receive the praise and homage  
Which with all Thy saints we bring  
Unto Thee our dear Redeemer  
And our ever-glorious King.

WILLIAM EDGAR ENMAN.

ACCORDING to the Government census, Milwaukee is one of the most thickly populated cities in the country. Of the twenty-three largest cities in point of population, only three have smaller areas than Milwaukee. Of the largest cities, Baltimore is the only one which exceeds it in density. The area per 1,000 population in Milwaukee is 45.6 acres; Baltimore, 38.1 acres; Jersey City, 47.6 acres; St. Paul, 206.2 acres; Detroit, 50.4 acres; Chicago, 65 acres; New York, 56.3 acres; San Francisco, 217.7 acres; and New Orleans, 417.7 acres.—*Selected.*

## 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.

### POINTING OF THE CANTICLES.

To the Editor of *The Living Church*:

ONE is surely warranted in feeling somewhat mortified and chagrined when, after an attempt to instruct the Sunday School as to the meaning and value of the "Certificate" printed at the beginning of the Church's Prayer Book and Hymnal; after dwelling on the care the Church exercises to see that her children are enabled to join together in common worship, by even keeping a standard Prayer Book and a standard Hymnal, to which every edition published must conform, he turns with his listeners, whom he desires to grow up intelligent Church people, to the Canticles printed at the end of the Hymnal, only to find endless confusion as to what is the authorized pointing.

I have before me, as I write, four books, and this is the result of my examination of them. At the end of the Hymnal without music published by Henry Frowde, New York, and another by E. and J. B. Young, New York, the Thanksgiving Day Cantic has the word "is" accented in the latter part of the first verse. Hutchins' Hymnal, and a copy of Nelson's have the word "thing." In the second verse Hutchins' and Nelson's are alike, but the other two differ from them, and from each other.

If one is standing before the whole school, attempting to point out "the beauties of the system," with a copy of Young's in his hand, while the organist has Hutchins' book, and the children have some of each of the others, it grows interesting about this time.

When we reach verse 7 we are again in trouble, for Hutchins' and Nelson's are alike, while the others agree on something different.

Giving this up as a bad job, we turn over to the Burial Chant, not to bury our confusion, but, perhaps, because nothing less sombre will quiet the merriment of the youngsters at our expense, as they have grown eager to meet with more "breaks." In the third verse Hutchins stands alone in accenting the word "tell," while the others all agree upon "cannot."

In verse 9 Hutchins accents the word "may," Young the pronoun "I," while the other two decline to commit themselves at all. In the fourth verse of the second chant Hutchins accents the word "sight," while the rest give the preference to "are." Moreover, the trio differ again from Hutchins in the division of the word "yesterday."

I have not had time to discover if there are other differences, but I think enough has been said to show that we are very far from having any uniform authorized pointing, however much it may be "certified."

Yours truly,  
E. DRAY.

### THE QUESTION OF NEGRO BISHOPS.

To the Editor of *The Living Church*:

IN more ways than one we are deeply interested in "The Question of Afro-American Bishops" in the American Church. The subject is one of large range of thought and connected therewith many complexities, and as such we are forced to take the democratic view of it; so as we go from the starting point, the sociological conditions underlying our national development to the finishing point, the type of American Christianity to escape judiciously and non-compromisingly but, not in opposition to the principles of ecclesiastical polity and Christian ethics, the complexities of American race issues which are exhibited at every point toward Afro-Americans and to look upon them complacently. Every phase of our subject will be thoroughly discussed next month in "The Conference of Church Workers among the Negroes," in the American Church: from several quarters we have been unjustly criticised on the account of our position relative to this very important subject. However, in the face of the censure we pray that the members of the Conference will manifest evidences of wisdom, discretion, and common sense: remember the whole Church, while not

present by any official representative, is looking on and recording your actions. Let nothing be said, no action taken, that will propagate bitter feelings and yet not discuss compromisingly the subject, to the point of humiliation of ten millions of people of your own flesh and blood, or make it appear that there is a spirit within the Church against the elevation of Afro-American priests to the Bishopric or that the Church only wants the best of the Afro-Americans to become communicants thereof. Such impressions have been made which have had much to do with the slow growth of the Church among the Afro-Americans. Remember the American Church is not a Church for the high or low, rich or poor, ignorant or educated, or a special race, or the select of that race, but for the *peoples*, which idea of the Church exhibits her Catholicity.

The question, Has the time come for Afro-American Bishops in the American Church? Is not a question of time, unless we mean, Has the Afro-American priest the intellectual, moral, and executive ability for Bishop's Orders? The answer is, Yes! The real question is, since no one questions the intellectual, moral, and executive qualification of the Afro-American priest, can the Church realize her hopes in her work among this people without Bishops of their own race? The answer is, No!

We must confess the social, religious and civic conditions are such that the Church work among the Afro-Americans can never amount to much under the present system. We do not attribute this necessarily to race prejudice. God forbid! But to inherent race pride which will ever keep the races locally the world over apart for some time in Church and society.

The Afro-American work should be separated autonomously, which can be done without any violations of the canons of the Church Catholic, and it must be done. The sooner the better. The separation will not destroy the unity of purpose in the development of the American Church among all the American races, but add strength and give her greater vitality.

While we have the greatest confidence in the Commission on the Memorial of the Church Workers Among Afro-Americans, appointed at the last General Convention, we believe the whole question should be left solely to the House of Bishops and the Board of Missions, or to the Commission made up of them. The committee appointed in the diocese of Pennsylvania at its last diocesan convention to learn the mind of Afro-American laymen of the Church on the subject of race Bishops—this action is one way of finding out some facts relative to laymen's minds as to the need and the desire of and for Afro-American Bishops—but many of these laymen, and priests, for that matter, on account of the lack of actual experience, will consider the question locally, even then will not be acquainted with all the conditions of that special locality. The Pennsylvania method only makes the matter more complex. Let the House of Bishops and the Board of Missions, who have knowledge of the ecclesiastical and social conditions of this country and the strong love of racial consanguinity, after full discussion of the question, present a memorial to the General Convention, their solution of the problem in a proposed canon for Bishops to be consecrated to meet the racial conditions in the American Church.

Afro-American priests must be consecrated for Afro-Americans. This is conceded by all self-respecting and Catholic-minded Churchmen, but whether they should be Missionary Bishops, subject only to the General Convention, or Suffragans, subject to the Archbishop (Presiding Bishop) or the Diocesan, is the question. This settled, and the whole matter is at an end.

Churchmen of both races are a unit for this extent of separation, but differ as to how it is to be brought about. This new condition must come, not sooner or later, but *now* (soon).

We, with others, are praying that the Richmond General Convention will elect some Afro-American priests as Bishops for work among their people. Let them be men of practical sense, well educated, of moral worth, broad experience, executive ability; men who thoroughly understand the social, religious, and civic conditions of this country and the relationship of the races thereof. With such men at the head of the Afro-American work, the Church will be as proud of them and the success of the autonomous relationship of the Church among Afro-Americans, as she is of the Rt. Rev. Samuel David Ferguson, D.D., LL.D., of the missionary district of Cape Palmas and Parts Adjacent, West Africa, and the Rt. Rev. James Theodore Holly, D.D., LL.D., of the Church in Haiti; and, moreover, it will be the greatest possible blow to Protestantism among black Americans. They will endeavor to heal the black side of Protestantism, while the whites will try to heal the white side—each working together in brotherly love and sympathy on broad

and Catholic bases for the lengthening and strengthening of the great work of our divine Lord among all the peoples, making the Church each day in reality "The American Catholic Church."

Race Bishops should not be especially for the South, which means the white South, on account of its peculiar prejudice does not want Afro-Americans in the Church, which is no more true of it than it is of the white North, East, and West.

The causes advocated for Afro-American Bishops, with missionary jurisdictions, apply to all parts of this country more or less. If we need Afro-American Bishops in the South, we need them in the North, East, and West, for the conditions which gave rise to the question of Afro-American Bishops are the same from one end of the country to the other.

May we say to that number of the Afro-American clergy who say, "Missionary Bishops with special missionary jurisdictions or nothing," that you are wrong? Such a spirit exhibits selfishness. All must agree, however, the idea of Missionary Bishops with missionary districts is the most feasible, Catholic, and in keeping with the conditions which made it possible for the consecration of Bishops Ferguson for Africa and Holly for Haiti.

We must accept what the Church in her wise judgment considers for the best interest of all concerned. If the Church says "Missionary Bishops with special missionary districts," we say Amen; if she says, "No Missionary Bishops with special missionary jurisdiction, but Suffragans," we say Amen; if she says, "Bishops and districts of no kind," we say Amen; and as children of the Catholic Church we must be ever faithful and obedient, contending, however, for the one thing needful, yet governing ourselves according to the decision of the Church our Mother, and, with prayer, look to the future.

The recent actions of a few Afro-American annex convocations in opposition to the proposed canon for Missionary Bishops with missionary jurisdictions, are the strongest evidences for such a canon. We predict beneficial results from the deliberations of "The Conference of Colored Workers," which will convene in St. James' Church (the Rev. George F. Bragg, Jr., D.D., rector), Baltimore, Md.

E. THOMAS DEMBY,  
St. Peter's Rectory, Key West, U. S. A.,  
St. Matthew Evangelist's day, Sept. 21, 1906.

## SACRAMENT.

To the Editor of The Living Church:

A FEW weeks ago you kindly allowed me to give a brief history of the word *μυστήριον* ("mystery"). May I ask a like indulgence for *sacramentum*, which was so often employed as its Latin equivalent? The enquiry is really a matter of very deep interest and importance, for a knowledge of its history will go far to make us realize that at least one of the questions on which different schools of thought in our Church are divided is somewhat ephemeral. May I also preface my examination by saying that nothing is further from my mind than the wish to be dogmatic; if any of the following statements appear to savour of this fault, I trust my brethren will accept my assurance that it is only so because the limits of a letter necessarily preclude anything more than a bare statement of what appears to be its history. It is only offered as a small stimulus to further enquiry on the part of others.

The classical use of the term must first be considered, for without a knowledge of this it will be impossible to understand its significance when taken over by the Christian Church. Etymologically, and as originally employed by Latin writers, it signified "anything set apart as sacred: anything consecrated or dedicated." It was also in use as a technical legal and military term, denoting in the former the sum of money deposited *in sacro* by each party in a lawsuit, and afterwards designating the lawsuit itself. In the latter, which is equally important from the point of view of its future Christian history, it denoted "a military oath of obedience," whether taken by a recruit on his probationary enlistment, by the regular soldier to his commander, or at a later time by subjects at large to the Emperor himself, in acknowledgment of his supreme authority. In this last instance it constituted what might be described as "the oath of loyalty." A further link with its early Christian use begins with Horace (c. 20 B. C.), from whose time onwards *sacramentum* also signified any solemn oath or engagement. Thus in the home of its birth it was employed both in a passive sense, "that which is dedicated," as in the case of the preliminary deposit in the lawsuit, and actively, "that which dedi-

cates," as that by which the soldier bound himself to his commander, or any person pledged himself to fulfil a solemn engagement. These two elements must carefully be kept in mind if we would understand its early significance in the Church; for those who first applied it to things Christian were not the Greek-speaking members of the Apostolic or sub-Apostolic age, to whom so purely a Latin word would be unknown, but converted citizens of the Roman Empire, to whom the term in each of its classical senses would be entirely familiar, and who consequently in their Christian writings employed it indifferently in both. That is, it was not until Latins were converted that the term came into the Church.

It was Tertullian, the converted Roman advocate, and the Old Latin Bible, of which by some he has been conjectured to be the translator, who first started the word on its Christian course. To the above elements in its signification must now be added a third, namely, that it came to be conceived as the equivalent of the *μυστήριον* ("mystery") of the Greek Testament. In addition to its eight occurrences in the Vulgate, which I have already given in my former letter, it is found nine times in the earlier Latin New Testament, viz., St. Matt. xiii. 11, St. Luke viii. 10, Rom. xvi. 25, I. Cor. ii. 7 ("But we speak the wisdom of God *in sacramento*"), xiii. 2 ("Though I know all *sacramenta*"), xiv. 2 ("in spirit he speaketh *sacramenta*"), Eph. vi. 19, Rev. x. 7, xvii. 5, in all of which places the Vulgate reads *mysterium*.

Throughout this period—in fact more or less to the time of Peter Lombard (died 1164)—*sacramentum* was used not merely to designate religious rites, doctrines, and facts, but was applied to almost any word or action which conveyed or symbolized a religious meaning. I can give only a few illustrations, for which I wish to acknowledge my indebtedness to the respective articles of Dr. Plummer and Mr. Scudamore on this subject. In Tertullian it is very frequent, and is used with various shades of meaning. At one time it denotes the Christian's allegiance to God: at another it is a synonym for religion itself. He styles the rite, of which the Christians were not infrequently accused, wherein a child was killed and eaten, *sacramentum infanticidii*. Again he calls various Christian doctrines, together with Baptism and the Eucharist, *sacramenta*, the Old Testament types of which were *figurarum sacramenta*. St. Cyprian exhibits the same wide use of the term as his "master." The Passover is a *sacramentum*; the Lord's Prayer contains many and great *sacramenta*; the Spirit in Baptism is a *sacramentum* and so is the water. In St. Augustine, Baptism, the Eucharist, Unction, the Imposition of Hands, are *sacramenta*, and so are the Lord's Prayer, the Creed, and the Sign of the Cross. He asks, quoting the Old Latin of I. Cor. xiii. 2, "Who knoweth all the *sacramenta* of God?" St. Leo (died 461) uses the word of the Incarnation, the Passion, the Resurrection, the Festival of Christmas, and the Scriptures. Rabanus Maurus expressly describes Baptism, Unction, the Body, the Blood of Christ as *four* (not three) *sacramenta*. St. Isidore of Seville (died 636) styles the Holy Trinity a *sacramentum*, and even refers to pious opinions as *mysteriorum sacramenta*. Hugh of St. Victor (died 1141) mentions between twenty and thirty *sacramenta*, such as Baptism, the Eucharist, the ritual use of holy water, ashes, palm branches, bells, candles, etc.; the sign of the cross, bowing, etc.; as well as the recitation of *Dominus vobiscum*, *alleluia*, etc. St. Peter Damiani, Cardinal Bishop of Ostia (died 1072), "the second Augustine," says, "there are twelve *sacramenta* in the Church, which the piety of the one Faith preserves." But one might go on almost indefinitely. Sufficient illustrations, I think, have been given from representative writers to show in how extraordinarily wide a sense the term was used for eleven hundred years. It will be noted how it answers in different passages to each of its classical significations, as well as to its use in the Latin versions of the New Testament.

But the term was also employed in a stricter sense, taking its rise perhaps from St. Augustine's definition as "a sign of a holy thing," and his statement that the Christian *sacramenta* were very few. Baptism and the Eucharist were regarded, from this point of view, as preëminently *sacramenta*, and there was commonly—or at least somewhat frequently—placed by their side, as of almost equal rank, the *sacramentum* of unction. This number three, which I think is found in various writers, was naturally attractive from a symbolic point of view, though it must be remembered that other authors in the middle ages, such as St. Peter Damiani, who enumerates twelve, and Hugh of St. Victor, who mentions nearly thirty, found other reasons for the *sacramenta* being limited to quite different numbers.

The first statement that the sacraments were seven and seven only, was made in the twelfth century by Peter Lombard (died 1164), though I think the number is found a few years earlier in Gregory of Bergamo. I ought to point out here that it was not until *after* the time of Peter Lombard (*cf.* Addis and Arnold, p. 731) that the name "sacramentals" was applied to rites which have some outward resemblance to what were then defined to be sacraments. As we have seen for eleven hundred years one and the same term was applied indifferently to all.

What I wish to point out, and it is a fact very capable of verification by anyone who will take the trouble to examine the writings of the earlier schoolmen or the Fathers, is that now for the first time in Christian history, it is affirmed by a single writer that the sacraments are seven, and seven only. This new departure, the importance of which Peter Lombard could hardly have realized, most profoundly affected the teaching not only of the Latin, but of the Oriental Churches as well. For nearly five hundred years this work was the recognized theological text-book in every university and monastery throughout the West; and in what estimation it was held may be realized when we recall that in England alone one hundred and sixty commentaries were written on it, and that "the very greatest of the Continental schoolmen, such as St. Thomas Aquinas, St. Bonaventura, and B. Albert the Great, besides countless other divines of less renown, chose to put on record their theological teaching by commenting in writing on the master of the sentences, as Peter Lombard was called" (Father Puller, *Unction*, p. 254 f.). This teaching of Peter Lombard, which for the reason given above was spread far and wide throughout the West, was for the Latin Church definitely accepted as *de fide* in 1547, by the Council of Trent; to deny that there are seven and only seven sacraments can only be done in that Communion under pain of anathema (Sess. vii, *De Sacr.* c. 1).

In the East, throughout its history until a hundred years after the death of Peter Lombard, there was the same vagueness as to the number of the sacraments which for more than eleven centuries had prevailed in the West. An exception—perhaps the only exception—would be Theodore of the Studium (died 826), who enumerated six *μυστήρια*: namely, Baptism, the Eucharist, the Consecration of the Christ, Ordination, the Monastic habit, and the Rites which have to do with those who have died holily. I must refer my readers for fuller information as to the infiltration of Western teaching into the Greek Church to Father Puller, *The Anointing of the Sick in Scripture and Tradition* (p. 258 ff.),—to which I am indebted in some of this last section—merely saying that the East, which up to this time had no fixed tradition on the matter, seems to have learnt the septenary number of the sacraments from the Latins who came thither in consequence of the Crusades; and that, even when Oriental theologians had thus settled on this number, it was a long time ere they were agreed as to what ordinances went to make up the seven. I believe there are not many (and it would be a hopeless task to attempt to make it clear to a certain few), who—to quote the Bishop of Gibraltar's words—"have taken off their colored glasses, and no longer seek for a *deus ex machina* at every step"—those, that is, who have impartially studied the history of the whole matter—who will not agree with Father Puller when he says (*op. cit.*, p. 264), "The whole doctrine is derived, not from the Apostles, but from the Master of the Sentences. We must thank God for having guided the Church of England to remove from her catechetical teaching all traces of a theory resting on such a precarious foundation." With those who find the Latin teaching in our 25th Article of Religion I am afraid it is not possible to carry on a profitable discussion.

Besides being unscriptural, opposed to the consentient voice of the Church for eleven hundred years, and not taught by one considerable branch of the Catholic Church, the septenary classification is both arbitrary and illogical. The choice really lies not between two and seven, but between two and a vast number. If our definition of "sacrament" include in it that it must be instituted by Christ, it can apply only to two, Baptism and the Eucharist. (I am afraid it would be unprofitable to discuss the scholastic theory of "mediate" and "immediate" institution. If the former were granted, besides making it impossible to stop at seven sacraments, it would include every doctrine and practice widely held in the Middle Ages, some of which most notoriously rest on rather less than a slender foundation). And if to the institution of Christ be added that a sacrament is "an outward and visible sign of an inward and visible grace," does not this carry us far beyond the five commonly called sacra-

ments"? I think perhaps the case of marriage will illustrate what I mean. Christ did not institute this. "No," it is replied, "but He elevated and purified it, and for the first time since its original institution made it indissoluble; and His Apostle pointed out that it was a type of the Lord's own union with the Church." I think practically all Christians would grant this, and would further acknowledge that when a man and woman are united in *Holy* Matrimony they are given divine grace to assist them in their peculiar trials and difficulties. But did not the Lord also purify and consecrate the unmarried life? In olden times it was a reproach to be unmarried. Jephthah's daughter "bemoaning her virginity" is a true picture of the way in which it was regarded by the Jewish Church. But our Lord reversed all this. He taught that there was a vocation for some to live the single life "for the kingdom of heaven's sake" (St. Matt. xix. 12), and He attached as high a blessing to such an estate as to the married life. And I am sure that those who are single will bear me out when I say that it requires at least as much grace to live holily and purely in the unmarried as in the married state. Why then, should one be regarded as a sacrament and not the other? (We know why. It was principally or very largely, due to the erroneous inferences drawn from the Vulgate translation of Eph. v. 32, with which I have already dealt.) Neither was instituted by Christ, but both were alike elevated and purified by Him. And so we might go almost through the list. Logically then—I hope I have already shown its truth historically—there is no choice between the two sacraments on the one hand, both having the "form" and "matter" attached to them by Christ Himself, or on the other, a vast number of other Christian rites and ceremonies. Does not sincere prayer, for instance, convey grace? Why then, if we are to extend the term, has it not a right to be called a sacrament, as the Fathers so often did call it? Does not any work of mercy, done for love of our Lord, bring grace to the soul? Are not they as truly "sacraments" as the Apostolic rite of Unction, which was originally intended to heal the body? Through the inaccurate Latin text of St. James v. 15, which led men to suppose it was an *extreme* Unction, and so unconsciously to divert it from its ancient purpose, the Anglican Communion, to its own great loss, does no longer officially recognize it. How much it were to be wished that she would restore, in its ancient and pristine simplicity, this most scriptural and Apostolic rite!

I am afraid there are many questions I have necessarily left untouched. But I have endeavored to show that the whole matter of the septenary number of the sacraments is really one of nomenclature, and that the arbitrary limitation to seven is without warrant either in history or logic. It is not that I am depreciating the value of any of the five ordinances. "A rose by any other name would smell as sweet." The Low Churchman, who certainly does not apply the term "sacrament" to marriage, for instance, may nevertheless hold quite as high a view of it as his Catholic brother. If we could only forget names a little more (*i.e.*, not insist quite so much on terminology which has come to constitute a Shibboleth), and pierce through to the ideas beneath names, we should probably find, not merely that we understood each other better, but that, in some respects at least, we are by no means so far apart as we had formerly supposed. "Men look at facts from different sides, and often fancy they differ in opinion when they are really trying, and trying vainly, to express the same thought."

STUART L. TYSON.

80 Woodstock Road, Oxford, England.

### WHY WE DO NOT RETAIN THE BAPTIZED.

To the Editor of *The Living Church*:

**Y**OUR editorial on "Why Do We Not Retain the Baptized?" recalls to mind the rhapsodies of a clergyman who had but recently received holy orders, having come from another body of Christians.

Glowing with ardor and delight over the order and system and beauty, the Church's national, diocesan, and parochial system, they were dwelt upon elaborately, to prove its perfect arrangement, as the one Church, that it is a true shepherd of the flock in her charge. None of her children were lost sight of, once they were baptized, because of the registering system. It was impossible to lose track of a member, if Bishop, priest, and sponsors did not grossly neglect their duty, for every stray member could easily be traced.

It ran like this:

The baptized child's name is registered, with the names

of the sponsors and the parents; also the priest's signature who performed the sacrament. Suppose some calamity deprived the child of parental care, and it was thrown upon the care of a charitable institution, or guardians outside of Church influence, and lost sight of for a time, perhaps adopted by some family in a remote part of the country—how shall we find the stray one? Easily. Take an extreme case: there is no certificate of the baptism in the family's possession, but the parish priest in the community where the child is, learns that the child's parents were Episcopalians, also that he was baptized, but does not know even the time or the place. The boy is called "Billy," the adopted parents inform the priest that "Billy's" real name is William Joseph Brown; they explain that they leave the Brown off, because that was his own parents' name, and they wish him to bear the name of his adopted parents, which happens to be White, and do not wish their name to take on color, otherwise they would have registered him at school, William Joseph Brown White; but now the boys and neighbors all call him "Billy," and it seems to fit him perfectly. We fought it off as long as we could, but the majority rules in this country, and we call him "Billy," too, most of the time. The priest, with this data, hunts for the record of the boy's baptism. He does not know the diocese. He tells the Presiding Bishop. The Presiding Bishop notifies every Bishop in the country to find out if William Joseph Brown was baptized in any of their parishes. Each Bishop sets every priest in his diocese to search their registers for the record. Of course, the record is found. (It would have spoiled an interesting supposition, not to have found it.)

More to the point is the use of the register to find the stray boy and give him the blessings of Church surroundings. The record is for the boy, not the boy for the making of a good record; and the baptismal records, have done much in finding the children of the Church, that they might come into possession of ancestral inheritances, that otherwise would have been lost to them.

More practical use of the Church Register, accompanied with fidelity on the part of sponsors and priests, would do much to retain the baptized in the fold *where* they were baptized.

Not long ago a priest in one of our Western congregations, shocked the sponsors, by calling their attention to the number of the baptized children who were twelve years and over, but had not been presented for Confirmation, charging their sponsors with neglect of duty in the matter as well as the parents and Church communicants of the parish. It created much indignation on the part of the sponsors in not a few instances, and revealed the fact that many of the sponsors had not even known the responsibility they assumed. It was only regarded as an honor or compliment to them personally, on the part of the parents, as for instance, like that of groom or bridesmaid, to a marriage couple. It resulted in good, for most of the sponsors had found a God-child to attend the Confirmation class, and an unusual number for the small congregation were presented for Confirmation on the visitation of the Bishop.

My dear Editor, this practical subject is what weighs on the hearts of all lovers of the Church, and a condensed leaflet of the points in your editorial for distribution in the churches at this time, when our own baptized children of proper age for Confirmation should be formed into classes for instruction, would be helpful to the Church in general, and especially so to priests, sponsors, and the faithful Sunday School teachers, who are so noble a part of the Confirmation propaganda in our congregations.

Faithfully and cordially yours,

756 Forest Ave., New York City. A. A. ROBERTSON.

### SOUND WORDS FROM AN OLD BOOK.

To the Editor of *The Living Church*:

**A** BOOK, which is now very rare, was published in London in 1655 by John Boys, prebendary of Ely, under the direction of Bishop Lancelot Andrewes, who had intended to do the work himself but was prevented by his labors in other necessary lines. It was a "collation of the Vulgate Translation of the New Testament, with those of Beza and other moderns, in the Four Gospels and the Acts, in which the author's object is to show that the Vulgate reading is preferred to all the later ones." There is little or no doubt but that Archbishop Sancroft, who was then a comparatively young man, was the writer of the preface to this volume, from which I venture to send you the following quotations. They seem to me very apt in our present

complications and have a tone not unlike some of your own editorials. They might have been written yesterday and clearly illustrate the truth that history is always more or less repeating itself:

"Observe, reader, with me, and lament over, as you observe, the character of an age verging to decrepitude, and of a world hastening to destruction. Nowadays, no reformation is acceptable, except when the foundations being entirely rooted up, everything rises new. To such a degree do we now breathe, and sigh over (*spiramus suspiramusque*) all things new; new lights, a new England, a new world, a new and fifth monarchy, a new and *fifth gospel*, if it so please God." "Hear, reader, but in a whisper, lest the people overhear: the worst of all methods of reformation, although the newest, is to destroy for the purpose of building; which plan those who have hitherto followed, have produced for us an exchange, not like that of Homer, of gold for brass; but like that of Horace, of round for square; that is, of things unstable and perishing for firm and durable, for, whereas it is the character of old things to be firm, like a cube or four-cornered figure; so most new things bear resemblance to a sphere, which is moved by the slightest touch, as standing on a point only, and having no basis."

Pensacola, Fla.

PERCIVAL H. WHALEY.

### HOLY UNCTION.

To the Editor of *The Living Church*:

**P**ERMIT me to thank you for the emphatic commendation you accorded the plea of one of your correspondents, recently for the restoration of the apostolic rite of unction. There are objections filed against it that it is "papistical," because Rome has made a fifth sacrament of it and has, through the Council of Trent, anathematized everybody who does not recognize it as a *sacramentum exeuntium* (a term used only since the twelfth century); that, like feet-washing and the kiss of peace, unction should not be considered of perpetual obligation; that what would be appropriate in Oriental lands is not always appropriate for the Western Hemisphere; that there is always danger of ministering to superstitious tendencies by anointing with oil, as a thousand years ago people took the oil out of the church lamps, under the impression that it had some magical power in healing the sick. There are other objections, but they are of no formidable character. Some people think that our office of the Visitation of the Sick embodies all that is implied in the mandate found in St. James v. The mandate is, however, in the Word of God. In St. Mark vi. 13, the Lord Himself sends forth the apostles to anoint the sick, not as a *viaticum* to shrive them of their sins before entering into the other world, but to heal them. Rome, in her extreme unction office, makes healing a bare possibility. She says the subject "*sometimes* obtains the restoration of his bodily health, if the same shall further the salvation of his soul." The apostolic declaration is that, "the prayer of faith *shall* save the sick." The office, as found in the first Prayer Book of Edward VI., fully recognized the agency of faith, and submission to God's will as a concomitant of faith. In the act of anointing, the priest said: "Our Heavenly Father vouchsafe for His great mercy, if it be His blessed will, to restore to thee thy bodily health." Coincidentally even if the sick one has committed sins, they will be forgiven him.

Dr. Farrar assigns as the reason why the office of unction was dropped from the Prayer Book of 1552, that "oil is not especially valuable in our climate as a means of healing in all diseases." The oil, however, is only the symbol of the effect of the prayer of faith through which all God's promised gifts are given, as He sees is best for us. It is unfortunate that many of the clergy hesitate not to say that while it may be admitted that unction was practised two hundred years after Christ, with the concomitant of healing, the miraculous gift ceased and the rite was laid aside. When was the rite laid aside? It appears to have been observed through the ages. It has been corrupted and misunderstood in the Latin Church. The Greek Church seems to maintain the apostolic usage in its *Euchelaion* and makes the object the recovery of the sick, "by the grace of Christ."

In the Articles of Religion established by the American Church, the 25th refers to "extreme unction" as one of those "commonly called sacraments" which "have grown partly of the corrupt following of the apostles." It is true. Extreme Unction is not apostolic usage. Unction, as set forth in St. Mark vi. and St. James v., is thoroughly apostolic, and, as set forth in the first Prayer Book of King Edward VI., and rejected in the revision of 1552, is thoroughly apostolic, and should be restored by the American Church to its place in the

liturgy. The day of miracles has not passed away any more than the day of God's grace and mercy has passed away. Every wicked, scoffing individual converted and transformed by God's grace is a miracle of divine power.

There are people walking the earth to-day who have been raised from death-beds by the prayer of faith and the anointing with oil, representing the grace of the Holy Spirit. The late Dr. J. J. Faude, rector of Gethsemane Church, was a devout believer in the apostolic practice. He used the office as set forth in the first Prayer Book of King Edward VI. most reverently and tenderly. I personally know of cases of wonderful recovery under his ministration, when physicians had given up all hope of saving the subject. Clergymen who sneer at the Scriptures as myths and smile at our creeds as "fetiches," have a habit of rejecting the supernatural promptly, and they will take no part in promoting a revival of faith in the glorious promises of Almighty God. God's own people, however, are directly interested in a great and active revival of faith in His word and promises. The American Church will take a mighty step forward when clergy and laity take God at His word and live up to the full measure of the power of faith in the gift of healing by faith in His Name.

GEO. C. COCHRAN.

Minneapolis, Sept. 25, 1906.

### THE MINISTRY RECRUITED.

To the Editor of The Living Church:

**T**HE shortage in the ranks of the clergy, in the supply of new material, becomes more serious as the years come and go. The work is under-managed, not only in foreign fields, but in the now prosperous South and the ever growing West. I would call attention to some simple expedients, and at least feasible experiments that may possibly remedy existing conditions.

1. There is the plain command of the Chief Shepherd (St. Matt. ix. 37, 38). Have we faith enough in the promise to obey the order? Seeing her sore need to-day, the Church might well take our Lord at His word and test its value.

2. Family Prayer is also a training school of the prophets. The awful lack of a distinct religious atmosphere in the home also acts as a deterrent factor in this problem. The maturing lad is thus robbed of the favorable influences that might draw his thoughts—perhaps his heart towards the sacred ministry.

3. The Ember seasons bring the whole matter to the attention of Church people. Is emphasis put upon their due observance. Do the clergy remind their flocks at such times of their responsibility for the increase of the ministry?

4. In Sunday School classes and Junior Brotherhood meetings, much wise and telling work might be done throughout the year in keeping the subject before the minds of devout and promising youths.

5. Perhaps the most fruitful field, and one most overlooked for recruiting the ranks of candidates for holy orders is that of boys' schools, colleges, and universities. In some way it should be the business of the Church to systematically and officially present the claims of the ministry to the thousands gathered every year at the centers of education, and yet a graduate of one of the largest of American universities recently astonished the writer by the almost incredible statement that during his four years' course, he had never heard the matter once whispered: "Look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business." Such was the primitive fashion, the apostolic injunction. We might do well in our perplexity to keep close to precedents and methods that served the early Church so admirably.

JOHN S. MOODY.

Hickory, N. C.

### BISHOP JOHNSON, AND CHRISTIAN SCIENCE.

To the Editor of The Living Church:

**I**DO not at all regret that the old question has been again brought up for the consideration of the clergy and laity of the Church as to whether the promise, or assurance of Christ "holds good" as it did in the first age of the Church:

"These signs shall follow (accompany them that believe. . . . They shall lay their hands on the sick, and they shall recover."

And that of St. James:

"Is any sick among you? Let him call for the elders of the Church: and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save

the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

This "anointing him with oil," as I understand it, must be distinguished from "extreme unction" as held by the Roman Catholic Church—the latter being administered in view of almost certain immediate death; the former with the view of saving from immediate death, and restoration to normal health.

The question is, Ought this thing of healing the sick by laying on of hands, anointing with oil, and prayer, be expected in the Church of this century, wherever the Church exists?

It seems that the so-called Christian Science has been the means of directing interested attention to this question by its undisputed success in healing the sick; by doing what some claim ought to be done under the auspices of the historic Church, but which she has abandoned, and so taken up by Romanists, Christian Scientists, or to whatever sect or professional demagogues may pander to the credulity of men and women.

Just now we are concerned only with Christian Science and its curing of the sick, as an essential factor of "religion." How is it, and why is it, that Christian Scientists can heal, and do heal the sick, and those of the Apostolic Church cannot—or, if they can, do not, speaking generally.

Bishop Johnson (in THE LIVING CHURCH, September 22d) believes he has discovered the secret of the healing power of the Christian Scientists—the secret, as he intimates, has been altogether forgotten by the Church, or wilfully discarded, and which she must recover and use, if she would meet her obligation to, and fulfil her mission in, the world.

I give his thoughts in the Bishop's own words:

"And yet she (Mrs. Eddy) has gotten hold of a fundamental truth, and placing emphasis upon that, she has results which cannot be questioned. To the surprise of all of those who have accepted her theory, to whom I have spoken, I have said that that one truth was a truth which the Church embodied in the books of the Bible. It is this: that God is immanent in the soul, and through union with a personal Christ, the individual soul may be in receipt of every grace and gift that it is possible for Almighty God to bestow."

So far as it goes, this is an endorsement of the doctrinal teaching, or, rather, what the Bishop misapprehends as the "fundamental truth" of Mrs. Eddy's book. This has caused me a good deal of surprise; for the very "fundamental truth" which the Bishop believed he had "discovered" in Mrs. Eddy's book, is the very thing which the author denied, repudiated, and carefully excluded from her theory and her book—she denies the existence of a proper, personal—or individual—soul. While, as the Bishop says, this may be found "in the books of the Bible," yet it cannot be found in the "Text-Book" of Christian Science. On the contrary, she teaches:

"The term *souls*, or *spirits*, is as improper as the term *gods*. Soul, or Spirit, signifies Deity, and nothing else. There are no finite souls or spirits" (*Science and Health*, p. 466).

To her, therefore, and to her theory, there is no intelligent entity, which, in theological terminology, is properly called "soul," and therefore, the sense in which the Bishop uses the term "immanent," is a misapplication of it.

As nearly as we can get at the devious doctrine of Mrs. Eddy on this point, it seems to be this: God, as a Soul in man, is the only soul the human being has; He is the substitute for the human soul. To be sure, in many parts of her erratic book, one can easily discover many direct or indirect contradictions to negative claim, but to which she is stoically indifferent.

In the terms of Eddyism, soul (small "s" always, when using the term in reference to man) is an "emanation" from Soul (God) like the subbeam from the sun; and this "emanation" has been with God from all eternity—co-existent with God, and without which (to use Mrs. Eddy's words) "God would be a Nonentity." In the theory of Christian Science, the existence of man is necessary to the existence of God!

At other times, the thoughts of this strangely infatuated woman attempts another explanation, and then the human "soul" becomes a "reflection" of God, as when one looks in a mirror, he "sees himself"; so, the so-called human being, looking at God, sees himself "reflected," and this reflection, is his "soul." I do not feel myself called on to explain how this can be, or how it cannot be, but only to put in this form the teaching of Christian Science, and to show how wide of the mark one is, when he attributes the success of Eddyism in curing the sick, to the immanence of God in the human soul as an entity—for, as I have said, Christian Science repudiates this.

If Mrs. Eddy teaches the immanence of God at all, it is after the fashion of pantheism—that God is inherently, essen-

tially, in everything in earth and sky, not only, but that God is everything, and all things combine to constitute the essential divine Personality whom we reverently call God. Hence, Mrs. Eddy: "God is *all* in *all*: *all* is *God*."

In thus delivering herself, she warns us against the wicked suggestion of "mortal mind" (whatever that may be), that this "All" that constitutes God, there is anything physical, or material; for she "condemns with the vehemence of a saintly soul," the error that anything material exists in the universe. On the contrary, as she teaches, all things going to make up the universe, are essentially spiritual.

We feel that there is a painful absurdity about all this—so painful that we are inclined to treat it with "silent contempt"; but when it is made the basis of giving credit to Christian Science for its success in curing the sick, it were well to know that the "fundamental truth" which the Bishop believed he had discovered in Eddyism, is not there.

Concord, N. C.

J. C. DAVIS.

### ROMAN CATHOLIC EXPLANATIONS.

To the Editor of *The Living Church*:

**I**N your issue of September 8th, in an article entitled "The Immaculate Conception," Mr. E. L. Cromwell contends that the Blessed Virgin could not have reasonably spoken those memorable words of the *Magnificat*, "My spirit hath rejoiced in God my Saviour," had she been conceived immaculate.

Anticipating an answer to this from the Sisters of the Atonement or other Anglican supporters of the belief, I held my peace, but seeing that no one replied, permit me, though a Roman Catholic, a friend of Anglo-Catholicism, to answer Mr. Cromwell.

The Blessed Virgin Mary, a Jewish maiden, of course unbaptized, worshipping the Unity of God, addressed "God" as her Saviour, and as the Atonement had not yet been fulfilled, it is to me, at least, evident from those very words that she must herself have been conscious of her immaculate conception, *i. e.*, "saved" from Original Sin, no doubt, through the merits of the "Blessed Fruit of her womb" (*in utero*) Jesus Christ, by His future work of redemption, using the expression "saved" as one would who contemplates but is prevented from travelling on a certain train which meets disaster. It was unquestionably the passive conception, by which Roman Catholics understand the infusion of a human soul into a body; the active conception being the natural generation of the body.

The angel Gabriel called her "full" of grace. If she was in original sin, being unbaptized, how could she possess sanctifying grace—and if I am not misinformed, Anglicans believe the angel to have referred to that?

The Anglican Communion celebrates St. John's day (the Nativity of St. John), where other saints' days are the anniversaries of their deaths, because he was born (but not conceived) without sin. Does Mr. Cromwell contend that God gave more grace to St. John, than to the Blessed Mother of our divine Redeemer?

In the earliest years of the Church there were no Creeds, and before the doctrines enunciated in the three Creeds they were not universally accepted, but after the definition, those not accepting them were looked upon as heretical. In a like manner was the doctrine of the Immaculate Conception promulgated.

Also kindly permit me to say a few words in regard to the next article, published the same day, on the same page, entitled "Save Money in Baptism," wherein Mr. Neville advocates the sending of Anglican missionaries to the R. C. diocese of St. John the Baptist in Mexico because the Bishop is accused of demanding certain sums for baptisms; the sin of simony.

Accordingly, in a political sense, Mr. Neville would advocate the sending of practical politicians from other countries to certain states in the union, where political corruption runs rampant, to spread the seeds of discontent against constituted authority. Create a rebellion, as it were. Politicians, belonging to parties having no definitely settled platform, differing among themselves on matters of the gravest importance. Thus, by stamping out one evil, inflict others more grave.

If the Bishop of San Juan Baptiste actually did charge for baptisms, the Roman Church has means to correct such evils, by bringing the necessary proof before the proper authorities. After due trial, if found guilty, such a Bishop would receive ecclesiastical censure and punishment, because all means of grace are free to every man in Roman Catholic Christendom.

Sometimes, indeed, it does not seem so to the casual ob-

server, but that is usually due to causes foreign from Roman Catholic belief and doctrine.

Anglicans and Protestants usually give a donation to their clergy at marriages, *et cetera*. Indeed I dare say the Rev. gentlemen have a right to expect it. Yet Catholic Anglicans hold Matrimony to be a sacrament, true, not equal with Baptism and the Holy Communion, but a sacrament nevertheless. Is that simony? Do they, when doing so, pay for the grace bestowed thereby? Certainly not.

In all charity and for the cause of unity among Catholic Christians, I remain

Respectfully and sincerely yours,

Philadelphia, September 20, 1906.

F. J. Voss.

### THANKS TO JUDGE BENET.

To the Editor of *The Living Church*:

**P**ERMIT me to thank Mr. W. C. Benet for his kind reference to my "Historical Notes on the Church in Scotland," and also for his correction of my mistake as to the Churchmanship of Dr. William Lindsay Alexander. I may say, however, that if I have been mistaken in thinking that Alexander was a Presbyterian—and I do not dispute Mr. Benet's accuracy on the point—it was a natural mistake to make, for the leading articles in the *Encyclopædia Britannica* are supposed to have been written by sympathetic experts, and the long article on "Calvin" was written by the Rev. W. Lindsay Alexander, D.D., LL.D.

Chedoke, Diocese of Niagara.

JOHN FLETCHER.

### A WINTER EVENING IN GUANTANAMO, CUBA.

**I**T was in the middle of January, when the snow lay thick and heavy on the fields of our northern lands, and the rivers were covered with ice. The air was balmy and clear, the roses were blooming, and the great plumes of the royal palm trees waved gently in the soft breezes from the sea. The sun was setting in a bank of crimson clouds. Lights were kindling in the houses and beginning to sparkle amongst the dark green foliage of the plaza trees and shrubs. The evening of the Lord's Day had come, and the beauty and fashion of the little city paced to and fro along the cemented pavements of the plaza. Out of tune, and with ragged time, the three little bells of the Roman church, in the midst of the throngs, jangled their call to vespers. Through the open doors might be seen the rows of leaning candles, burning before the various shrines; at the eastern end an organ with two or three cotta-clad chorister boys, beside an altar blazing with vesper lights.

An aged priest began the service in a droning monotone. A few women and girls, with heads covered with veils or handkerchiefs were entering with apparent reverence. A handful of men and boys sauntered after, to remain standing in the aisles near the door. No voices were heard in the service save those of the priest and the chorister boys. The priest droned on, and the shrill, harsh voices made reply. The sun disappeared, and the lights gleamed more brightly. The throngs without passed and re-passed, pausing now and then to glance for a moment upon the dim-lit interior, and then to continue their gay promenade. In and out among the crowds ran the playing children. And the priest droned on.

Four singers from an opera troupe were sitting on a nearby balcony overlooking the scene. Presently a superb soprano voice rose, gradually, above the murmur of voices and the shuffle of feet. Full, rich, sonorous, like the swelling tones of some great organ, it filled the air and woke resounding echoes. And the old priest droned on. Alto, tenor, bass, joining in richest harmony, the music of "Faust" flowed like the tides of a mighty river over all the scene. Arrested, fascinated, the gay promenaders turned their eager faces from the plaza and the church to the balcony. A thousand people thronged the street, with their backs to the droning priest and the respondent chorister boys. Higher, fuller, richer, were the entrancing strains, and denser grew the crowds. The crimson of the west faded into gray and died into the evening twilight. One by one the great stars kindled their silver lamps. Low on the horizon swung the Southern Cross, gradually disappearing. In silence the worshippers stole from the church and joined the throng, as one by one the candles expired in malodorous vapors. Triumphant rose the operatic strain, glorying in its conquest over the great multitude, as the night grew on apace.

In the deepening shadows stood the church, dark and deserted, and the Archdeacon walked slowly home, thinking.

## Church Calendar.



- 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. 9—Consecration of St. Ann's Church, Amsterdam, N. Y., by the Bishop of Albany. Preacher, the Bishop Coadjutor of Albany.  
 " 9-10—Meeting of the Archdeaconry of Albany in Kinderhook, N. Y.  
 " 9-10—Meeting of the Archdeaconry of Harrisburg in St. John's Church, Carlisle, Pa.  
 " 16-19—22d 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.  
 " 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. ROBERT JAMES BELT, secretary to Bishop Seymour, has been transferred from Springfield, Ill., to Belleville and Chester. After October 4th his address will be Care Episcopal Rectory, Belleville, Ill.

THE address of the Rev. C. T. DENROCHE is changed from R. F. D. 2, Chestertown, Md., to Chesapeake City, Cecil county, Md.

THE Rev. CHARLES M. GRAY of St. Petersburg, Fla., has entirely recovered from his recent illness, and will resume his work Sunday, September 30th.

THE Rev. L. D. HOPKINS has been obliged, on account of ill health, to resign the rectorship of St. John's Church, Omaha, Neb., and will refrain from active work for at least a year.

THE Rev. DAVID C. HUNTINGTON has accepted a call to the rectorship of St. Paul's Church, Richmond, Ind., and assumed charge of the parish, September 23d.

THE Rev. GEORGE W. HURLBERT, rector of St. Matthew's Church, Buffalo, N. Y., has accepted an appointment under Bishop Wells, as city missionary in Spokane, Wash., and will enter upon his duties November 1st.

THE Bishop of Ohio has called the Rev. A. LEFFINGWELL to become general missionary, with especial field of duty in the western portion of the diocese. Mr. Leffingwell is to begin work the later part of October, Toledo being his headquarters.

THE address of the Rev. HENRY A. METCALF, until December 20th, will be, care The American Express Co., 27 Via Vittoria, Naples, Italy.

THE Rev. OSCAR F. MOORE, JR., has resigned St. Peter's Church, Jamaica Plain, Mass., on account of ill health.

THE Rev. ROBERT J. MORGAN, who has been on a vacation during the summer months, has returned to Philadelphia, where he has entered upon scholastic work among the Greeks of that city. Until further notice, his address will be 1016 Bainbridge Street, Philadelphia.

THE address of the Rev. ROBERT MORRIS KEMP is changed to "The Hassard," Madison Avenue, corner 32d Street, New York City.

CHAPLAIN CHARLES C. PIERCE, D.D., of the Corps of Engineers, received orders to accompany the troops to Cuba on Sunday, just before the Open-Air service on the Cathedral site in Washington, and left Washington Barracks with the Engineer Battalion at eight o'clock the following morning. The family of Dr. Pierce will remain at Washington Barracks, and mail addressed to that station will be forwarded to him, or it may be sent to Army Headquarters, Havana.

THE Rev. GEORGE C. RAFTER, curate of St. John's Church, Dunkirk, N. Y., entered upon the rectorship of St. Mary's Church, Salamanca, N. Y., with charge of St. Peter's mission, Little Valley, October 1st.

THE Rev. GEORGE STOCKWELL, late of South Dakota, has just entered upon the charge of St. Mark's, Creighton, Neb., together with St. John's, Niobrara.

THE address of the Rev. R. C. TALBOT is changed from South Omaha, Neb., to Newport, Neb.

THE Rev. MARCUS ALDEN TOLMAN is serving as *locum tenens* at Trinity Church, Asbury Park, N. J., during the vacation of the rector.

THE Rev. R. P. WILLIAMS, Iowa Falls, Iowa, has resigned and accepted a call to St. Paul's Church, Denver, Colo.

### ORDINATIONS.

#### DEACONS.

DULUTH.—On Wednesday, September 26th, at St. Alban's Church, the Bishop of the diocese, the Rt. Rev. James Dow Morrison, D.D., ordained to the diaconate, Mr. CHARLES O. WRIGHT. The Rev. H. F. Parshall preached the sermon. The Bishop was the celebrant at the Communion service, assisted by the Rev. F. M. Gariand. The Rev. H. F. Parshall presented the candidate.

#### DIED.

GOULD.—On September 26, 1906, at her home, Black Banks, on St. Simon's Island, Georgia, in her 78th year, DEBORAH ABBOTT, widow of Horace Bunch GOULD.

HAYES.—At Geneva, N. Y., September 30, 1906, MARY FRANCES, eldest daughter of the Rev. Dr. Charles W. and the late FRANCES E. HAYES, aged 51 years.

STRONG.—Entered into rest at Speonk, Long Island, September 26th, 1906, LAURA COSTER STRONG, wife of John Ruggles Strong, and daughter of the late Alonzo Cushman, and Laura Barretto Stewart.

R. I. P.

### 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 WANTED.

**A**N 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.

**O**RGANIST-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.

**Y**OUNG LADY, teacher of Singing, Piano, Harmony, etc., desires position in ladies' college or seminary. Has studied above subjects under Professor Christopher Thorston, Winona, Minn., to whom reference may be made. High references from present public school position. Address: "VOCALISTE," LIVING CHURCH, Milwaukee.

**B**Y A CHURCHWOMAN of good birth and education, a position as companion to elderly person, or invalid; or as housekeeper in a family of grown-up children. Competent to take complete charge of household. Best of references furnished by clergymen. Address: Box 99, Port Hope, Canada.

**R**ECTOR will be open for engagement, December 1st. Desires to correspond with vestry in East or Middle West with view to a call. Experienced and aggressive worker; sound Churchman. Highest references and testimonials furnished as to ability both as pastor and preacher. Address: "PRESBYTER," care LIVING CHURCH.

#### POSITIONS OFFERED.

**A**SSISTANT WANTED. Fine opportunity for Priest who is unmarried and sound in Churchmanship. Ability to train choir indispensable. Address: Rev. ALFRED BRITAIN, Batavia, N. Y.

### FOR SALE.

**F**OR SALE CHEAP, at St. John's Church, a two-manual organ and pedals; bellows new. Also a reed organ. Enquire at 289 Hanover Street, Milwaukee, Wis.

### VERMIN POWDER.

**H**OUSEWIFE.—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.

### UNLEAVENED BREAD.

**T**HE 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. PEKSKILL, NEW YORK.

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

**C**OMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

### ERBEN ORGAN FOR SALE.

**T**HE 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.

## TRAINING SCHOOL FOR NURSES.

**T**HE 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.

## PARISH AND CHURCH.

**I**NDIANAPOLIS VESTMENT BAG—\$2.50. Best at any price. 1518 Park Avenue, Indianapolis.

**O**RGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

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

**O**RGANS.—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.

**S**PECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STRUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity parish, N. Y.

## APPEALS.

## ST. STEPHEN'S PARISH, PEORIA, ILL.

Father Jeffords and his work in Saint Stephen's Parish, Peoria, Illinois, in the midst of 45,000 laboring people, endorsed by Peoria's most eminent, distinguished, and illustrious citizens.

We the undersigned, having been acquainted with the Rev. Father Sydney G. Jeffords for many years, and being familiar with what he has accomplished in the city of Peoria, heartily approve and endorse his efforts to carry on and complete the work in which he is now engaged. He is laboring in a field rich in promise, but limited in money, and has already proven what an earnest and persevering priest can accomplish in such a field among the poorer classes of our citizens.

In other parts of our city, he has by his efforts built two stone Churches, one stone Rectory, and the rest of the three contemplated brick buildings in his present Parish, the Parish Hall; thus demonstrating his business ability, as well as his energy and perseverance. Our citizens have liberally contributed for the purchase of grounds and the erection of the said building in the Parish where he is now laboring and heartily endorse his efforts to secure outside assistance for the completion of his work.

N. E. Worthington, Judge of the Circuit Court, 10th Cir., Illinois; Leslie D. Puterbaugh, Justice Appellate Court, Third Dist. of Ill.; M. M. Bassett, Probate Judge; W. I. Slemmons, County Judge; Robert Scholes, States Attorney; John M. Niehaus, Master in Chancery; W. H. Moore, City Attorney; Lucas I. Butts, County Clerk; L. Ph. Wolf, Editor *Peoria Sonne*; John Dalley, Member Illinois General Assembly 18th Dist.; Chas. H. May, Mgr. *Herald-Transcript*; P. G. Rennick, Collector Internal Revenue, Fifth District, Ill.; Karl Wolf, Editor *Peoria Volksfreund*; Walter S. Bush, Editor *Peoria Weekly Gazette*, Official Paper Illinois Trades and Labor; M. S. Cremer, Editor *Daily Demokrat*; John S. Stevens, Attorney-at-Law; T. N. Green, Circuit Judge 10th Jud. Ct., Ill.; A. B. Tolson, Mayor of Peoria; E. F. Baldwin, Editor *Peoria Star*; C. U. Stone, County Superintendent of Schools; Henry W. Lynch, Postmaster City of Peoria, Ill.; C. E. Chandler, Member of the Standing Committee of the Diocese of Quincy, Peoria, Ill.; Charles S. Levi, D.D., Rabbi Anshah Emeth Congregation; Frederick B. Bess, Pastor of St. Paul's Lutheran Church; Ira D. Buck, President

Illinois National Bank of Peoria; John Faville, Pastor First Congregational Church, Peoria; Joseph V. Graff, M. C. 16th Congressional Dist.

Subscriptions for this important Church work are earnestly solicited, will be gratefully acknowledged, and may be sent to Home Savings and State Bank, Peoria, Illinois; Illinois National Bank, Peoria, Illinois; or the Rector, Rev. Father Sydney G. Jeffords, 705 Howett Street, Peoria, Illinois.

## 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.

## NOTICE.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

## THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

\$850,000 are needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Mission can be had from

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.

## BOOKS RECEIVED.

LITTLE, BROWN & CO. Boston.

*Pelham and His Friend Tim*. By Allen French, author of *The Story of Rolf and the Viking's Bow*, *The Reform of Shaun*, etc. Illustrated by Ch. Grunwald. Price, \$1.50.

*Roberta and Her Brothers*. By Alice Ward Ward Bailey. Illustrated by Harriet Roosevelt Richards. Price, \$1.50.

*Long Ago in Greece*. A Book of Golden Hours with the Old Story-Tellers. By Edmund J. Carpenter, Litt.D., author of *A Woman of Shalmut*, etc. Illustrated. Price, \$1.50.

*In Eastern Wonderlands*. By Charlotte Chaffee Gibson. Illustrated from Photographs. Price, \$1.50.

*Blackie*. His Friends and His Enemies. A Book of Old Fables in New Dresses. By Midge A. Bigham. Illustrated by Clara E. Atwood. Price, \$1.50.

*Plantime*. By Clara Murray, author of *The Wide-Awake Primer*. Price, 50 cts.

THE BAKER & TAYLOR CO. New York.

*Katrina*. A Story by Roy Rolfe Gilson, author of *In the Morning Glow*, *Miss Primrose*, etc. Price, \$1.50.

THE NEALE PUBLISHING CO. Washington.

*Roger of Fairfield*. By Virginia Carter Castleman. Illustrated.

THOS. NELSON & SONS. New York.

George Elliot's Works. Vol. II. *The Mill on the Floss*.

LOTHROP, LEE & SHEPARD CO. Boston.

*Five Little Peppers and How They Grew*. By Margaret Sidney. Illustrated in colors by Hermann Heyer. Holiday Edition. Price, \$2.00.

*With Mask and Mitt*. By Albertus T. Dudley, author of *Following the Ball*, *Making the Nine*, etc. Illustrated by Charles Copeland. Price, \$1.25.

*Four Boys in the Yellowstone*. How They Went and What They Did. By Everett T. Tomlinson, author of *The Boy Soldiers of 1812*, *The Boys with Old Hickory*, *Tecumseh's Young Braves*, etc. Illustrated by H. C. Edwards. Price, \$1.50.

*Little Miss Rosamond*. By Nina Rhoades, author of *The Little Girl Next Door*, *Only*

*Dollie*, etc. Illustrated by Bertha G. Davidson. Price, \$1.00.

*Jimmie Suter and the Boys of Pigeon Camp*. By Martha James, author of *My Friend Jim*, *Tom Winstone*, *Wide Awake*, etc. Illustrated by George W. Picknell. Price, \$1.25.

*Two Cadets with Washington*. By O. W. Stoddard, author of *Guert Ten Eyck*, *The Noank's Log*, etc. Price, \$1.25.

*Darc Porter in the South Seas*, or *The Strange Cruise of the Stormy Petrel*. By Edward Stratemeyer, author of *Under Togo for Japan*, *Under the Mikado's Flag*, etc. Illustrated by L. B. Hazelton. Price, \$1.25.

*When I was a Boy in Japan*. By Sakae Shioya. Illustrated from Photographs. Price, 75 cts.

Raymond Benson Series. *The Camp on Letter K of Two Live Boys in Northern Maine*. By C. B. Burrell. Illustrated by L. J. Hildgman. Price, \$1.50.

FUNK & WAGNALLS CO. New York.

*A New Appraisal of Christian Science*. By Joseph Dunn Burrell. Price, 50 cts. net.

A. S. BARNES & CO. New York.

*The Rainy Day Railroad War*. By Holman F. Day, author of *Squire Plum*, *Up in Maine*, etc. Price, \$1.00.

DANA ESTES & CO. Boston.

*Peasblossom and Mustardsced*. By Grace Squires, author of *Little Mildred Secret*, etc. Illustrated by Diantha W. Horne.

GINN & CO. Boston.

*Stories from Famous Ballads*. By Grace Greenwood. Edited by Caroline Burnell, director of Children's Work, Cleveland Public Library. With Illustrations by Edmund H. Garrett.

*Brier-Patch Philosophy*. By "Peter Rabbit." Interpreted by William J. Long. Illustrated by Charles Copeland.

THOMAS WHITTAKER. New York.

*Briefs for Our Times*. By Morgan M. Sheedy, rector of St. John's Church, Altoona, Pa., author of *Christian Unity*, *Social Problems*, etc. Price, \$1.00 net.

*Historic Bibles in America*. By Rev. John Wright, D.D., LL.D., author of *Early Bibles of America*, *Early Prayer Books of America*, etc. Price, \$1.75 net.

HOUGHTON, MIFFLIN & CO. Boston.

*Harding of St. Timothy's*. By Arthur Stanwood Pier, author of *Boys of St. Timothy's*, *The Ancient Grudge*, etc. Price, \$1.50.

*Brothers and Sisters*. By Abbie Farwell Brown. Illustrated by Ethel C. Brown. Price, \$1.00.

*Montlivet*. By Alice Prescott Smith. Price, \$1.50.

*The Diverting History of John Gilpin*. Showing how he went further than he intended and came safe home again. Embellished with woodcuts drawn and engraved by Robert Seaver. Price, 75 cts.

*Snow-Bound*. A Winter Idyl by John Greenleaf Whittier. With twenty full-page illustrations. Drawings by Howard Pyle, John J. Enneking, and Edmund H. Garrett. Decorations by Adrian J. Jorio. Price, \$2.50.

LONGMANS, GREEN & CO. New York.

*A Short History of the Oxford Movement*. By Sir Samuel Hall, M.A., formerly Vice-Chancellor of the County Palatine of Lancaster.

THOMAS Y. CROWELL & CO. New York.

*Great Riches*. By Charles W. Elliot, LL.D., President of Harvard University. Price, cloth 75 cts.; leather \$1.50.

*A Heart Garden*. By J. R. Miller, author of *Silent Times*, *Making the Most of Life*, etc. Price, 65 cts. net.

*The Beauty of Kindness*. By J. R. Miller, D.D., author of *Making the Most of Life*, etc. With Illustrations by Harold Copping. Price, 50 cts. net.

*The Open Secret of Nazareth*. Ten Letters written by Bartholomaeus, whose eyes were opened, to Thomas, a Seeker after Truth. By Bradley Gilman. Price, \$1.00 net.

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

R. F. FENNO & CO. New York.

*The Court of Pilate*. A Story of Jerusalem in the Days of Christ. By Roe R. Hobbs. Illustrations by S. D. Franco. Price, \$1.50.

# THE CHURCH AT WORK

## ORDER TAKEN FOR THE CONSECRATION OF BISHOP-ELECT TUCKER.

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Beverley Dandridge Tucker, D.D., Bishop Coadjutor-elect of the diocese of Southern Virginia, as follows:

Place—St. Paul's Church, Elizabeth River parish, Norfolk, Virginia.

Time—Wednesday, October 3, 1906.

Consecrators—The Bishop of Southern Virginia (presiding), the Bishop of West Virginia, the Bishop of Virginia.

Presenters—The Bishop of North Carolina, the Bishop of Washington.

Preacher—The Bishop of West Virginia.  
Attending Presbyters—The Rev. Dallas Tucker, the Rev. Luke M. White.

## ST. JOHN'S CHURCH, PALMERTON, PENN.

NESTLING among the blue hills of Carbon county, Pa., about twelve miles from Mauch Chunk, in a charming valley, is the little village of Palmerton, which has grown up

so as to present a smooth surface, the color of which is pink and purple varying to blue and yellow, laid with diagonal jointing, the whole crowned with a roof of red tiles, presenting a most pleasing and unique effect of color. The style is of the early English Gothic, and resembles—except in point of age—the small parish churches which form so potent a charm in the landscape of England. In form the church is un-aisled, with a choir and sanctuary of proportions unusually ample for the size of the nave or body of the structure. A square tower stands on the south side, and from this same side farther east is a chapel, to be used for the Sunday School or minor services, and which can be thrown open to the church, being separated from the choir by a glass screen. The principal entrance is through a porch at the southwest corner, but a second entrance is through the tower, which also gives access to the chapel. The tower also contains the sacristy, while the organ chamber is formed by a projection from the north wall of the choir. On the interior the roof is of timber,

Several persons who are interested in the church, have already offered the following gifts as memorials: A fine pipe organ, being built by the Estey Co., the large west window, the Communion service, the altar ornaments, consisting of cross, candlesticks, and vases, and a set of elaborately embroidered altar vestments. The church is to be consecrated on October 11th.

## LAYMAN'S CONFERENCE.

A CONFERENCE is to be held, under the auspices of the Laymen's Forward Movement, in St. John's Church, Saginaw, Mich., October 28th to 30th. The conference will be similar to the conferences held in Detroit, Milwaukee, and Chicago. Addresses will be made on Sunday, October 28th, in the principal parishes of the city of Saginaw and vicinity. On Monday there will be a reception in the afternoon, and a dinner in the evening.

The subject of the conference on Tuesday, will be "The Missions of the Church," taking up first those of the United States and its dependencies, and then Church extension in other lands. At the afternoon session, there will be a discussion of "Methods, New and Old," and the call for more men and women to fill the field. At the public missionary meeting in the evening, the Missionary Thank Offering will be discussed, and the Laymen's Forward Movement.

The conference will be led by Mr. David B. Lyman of Chicago, chairman of the board of managers of the Laymen's Forward Movement. Mr. F. Bruce Smith of Saginaw is the secretary of the local committee, and extends an invitation to the clergy and laymen of the Church in Michigan and elsewhere to be present.

## PRESENTATION OF EPISCOPAL RING TO THE BISHOP-ELECT OF OREGON.

ABOUT one hundred and twenty-five priests were at the luncheon given on Monday, September 24th, at the clergy house of the Cathedral of SS. Peter and Paul, Chicago, when the Rev. Charles Scadding, Bishop-elect of Oregon, was presented with a very handsome episcopal ring, the gift of the clergy of the diocese of Chicago.

After luncheon, Bishop Anderson, the toastmaster, made a brief and most felicitous introductory address, in which he referred to the peculiarly intimate and pleasant relations that had always existed between himself and his former college friend, the Bishop-elect. He was followed by the Rev. Frank Du Moulin, LL.D., rector of St. Peter's Church, Chicago, who responded to the toast "The Canadian Invasion." Dr. Du Moulin referred with pride to the effective work of Toronto men in the episcopate, reminding his hearers that Oregon was following Chicago and Alaska and the Philippines in securing for Bishop an alumnus of the great Canadian University. He also made an eloquent appeal for American-born clergy for the American Church.

The Rev. Arthur Wilde Little, D.D., LL.D., rector of St. Mark's, Evanston, spoke on "Chicago's Contribution to the Episcopate." He gave a most interesting historical sketch of the Chicago priests elevated to the episcopate, from Bishop Whipple of Minnesota, consecrated in 1859, to Bishop Fawcett of Quincy, consecrated in 1904. In closing, he referred to Dr. Scadding's robust manliness, and pictured him in his strenuous work in the distant West, "where rolls the Oregon, and hear no sound have his own



ST. JOHN'S CHURCH, PALMERTON, PA.

around the extensive works of the New Jersey Zinc Co. The population comprises about 2,500 souls—the greater portion of whom are employed in the offices, shops, and furnaces of the company—and is composed of all sorts and conditions of mankind, from the native born American to the foreigners from Latin and Slav countries.

To care for the spiritual wants of such an aggregation of people, a prominent officer of the company has erected a church edifice to the glory of God and in memory of a devoted wife. The Church is in the parish of Mauch Chunk, and will be under the direction of its rector and of the Bishop of the Diocese. The edifice stands in a position to be seen from all points, on a gentle slope facing a park which has been recently laid out and planted most charmingly by the company, and has a background of trees with hills beyond. A more ideal setting for a rural place of worship could hardly be found. It is built entirely of stones taken from the nearby woods, the varying sizes being split

the trusses being of graceful Gothic curves, the whole, stained in dark shades of brown; the choir and sanctuary being separated from the nave by a stone wall with a dignified arch. The lighting is from a triple window over the altar, a larger window of same form at the west end, and single pointed windows in side walls.

The choir and sanctuary are finished with a high wainscot, a carved rearedos being behind the altar, and a canopied credence is sunk in the wall at the south side. The altar is of a beautiful piece of English oak, plain, except for an emblematical carving in centre of front, but having a *mensa* of pure white marble. The altar rail, choir stalls, lectern, priests' chairs, as well as the pews, were all especially designed for this church and are of fumed American quartered oak. At the rear a screen of oak and plate glass extends across the nave, forming a vestibule with a pair of doors in the centre. The seating capacity is 160, while the chapel has additional space for 50 more.

dashings." To appreciate the exquisite aptness of this quotation, one must have heard the remarks leading up to it.

"Chicago's Regrets" at losing Dr. Scadding were fitly expressed by the Rev. J. H. Edwards, rector of the Church of Our Saviour, who spoke of the vacancies created in the work of the diocese by the loss in Dr. Scadding of a most effective president of the diocesan Sunday School Commission, a noted lecturer on Church History, and the missionary work of the Church, a successful pastor of one of our most flourishing churches, and one of the most popular priests of the diocese.

The Very Rev. Wm. E. Toll, Dean of the Northeastern Deanery, followed with a response to the toast "Chicago's Loss, Oregon's Gain," in which he emphasized the gain of Oregon. In glowing terms he prophesied the success under God of the new Bishop, and with great tenderness ended his speech with a hearty "God bless you, my dear brother."

On behalf of the assembled clergy, the Rev. P. C. Wolcott, D.D., rector of Trinity Church, Highland Park, then presented to Bishop-elect Scadding the episcopal ring.

It is of pure gold, beautifully carved by an expert artist. The setting is an amethyst of large size and fine color, the amethyst being chosen because its rich purple is suggestive of the episcopal dignity, and because it is, as the word *ἀμέθυστος* signifies, the symbol of temperance and sobriety. About the table which supports the setting are carved in gold, palm branches, symbolic of the victory of faith. Upon one side is the cross, illumined with rays to indicate that from the cross we receive light. Upon the opposite side are crossed croziers, symbols of the Bishop's pastoral authority, and the orb surmounted by the cross, the missionary symbol (*Stat crux dum volvitur orbis*). The amethyst is cut in the form of the vesica, the emblem that has replaced the earlier figure of the fish in Christian symbolism, and the same idea is further carried out by the interlocked scales set upon the under surface of the ring.

Upon the seal is engraved the mitre, the episcopal helmet of salvation, cleft, like the tongues of fire which descended upon the apostles.

Under the mitre are the shepherd's crook, the staff, and the two keys, while the words, Diocese of Oregon, and the initials C. S. are cut about the edge of the seal.

The Rev. Philip K. Hammond, rector of St. Paul's Church, Oregon City, Oregon, was then presented, and he spoke enthusiastically of the bright outlook for Oregon under the leadership of her new diocesan. On behalf of the diocesan commission, a Bible and Prayer Book handsomely bound together was presented by the Rev. A. B. Whitcombe, secretary of the commission.

#### BISHOP MONTGOMERY'S VISIT TO MONTREAL.

MUCH interest was shown in the visit of Bishop Montgomery to Montreal and Trinity Church was packed to the doors on the evening of September 20th to hear the good Bishop speak. Bishop Carmichael was present and a very large number of the diocesan clergy. The sight was a fine one as the procession came into the church, preceded by the choir singing the processional hymn. Bishop Montgomery in the first part of his address sketched the tour which he has just finished in the Canadian Northwest. He said the point in greatest need of assistance was North Saskatchewan. Archdeacon Lloyd, of that district has a great work to perform. Owing to railroad development, eighty new stations are to be opened next summer, and in May, 1907, it was expected that Archdeacon Lloyd would return from a visit to England accompanied by 40 young men prepared to take charge of new stations.

The Bishop remarked in summing up the results of his tour, that he saw in Canada a magnificent future. His eyes had been opened by his visit to this country, and he should go home and place before the Church with all the force that God would give him, the requirements and needs of the Anglican people of this great Dominion.

The Bishop then proceeded to outline the great scheme of the Church of England for a Pan-Anglican Congress, to take place in London in 1908, previous to the Lambeth Conference, and to be attended by delegates from every diocese throughout the Anglican world. His explanation of the scheme, he said, constituted the message of the Church of England to her independent daughter in Canada.

Bishop Carmichael, in a brief address, referred to the visit of Bishop Montgomery as a messenger from the Mother Church. In the course of his remarks he said, that while he was not authorized to talk of statistics, he could not allow the opportunity to pass without saying that in older Canada, the Mother Church had spent something over seven million dollars, in her assistance towards spreading the Anglican Communion.

The service was a shortened form of evensong, and the choir rendered a fine program of sacred music. The prayers were sung by the Rev. W. Bushell of St. Matthias' Church and the lesson was read by Dean Evans.

#### CONFERENCE OF THE SIXTH MISSIONARY DEPARTMENT.

October 16th to 21st, 1906, inclusive.

MINNEAPOLIS AND ST. PAUL.

AS CHAIRMAN of the Committee on Transportation, I beg to announce, through your valuable columns, to all who are interested, that ALL the railroads in the district, have quoted a rate of one and one-third fare for the round trip, on the Certificate plan, for the Conference of the *Sixth Missionary Department*, to be held in Minneapolis, October 16th to 21st inclusive.

Tickets going to Minneapolis, may be purchased October 11th to 18th inclusive and are good returning home as late as October 24th. When purchasing your tickets to Minneapolis, require the agent to give you a certificate for the same. Then certificates presented to the undersigned, at Gethsemane Parish House, before noon October 19th, and countersigned by the Joint Agent, will secure your return ticket at one-third fare.

Faithfully and cordially,

ANDREW D. STOWE,

Chairman and Secretary.

#### NEW PARISH HOUSE OPENED.

THE NEW parish house of Christ Church, Oil City (the Rev. John Dows Hills, rector), was formally opened by the Bishop of the diocese on Tuesday evening, September 25th. The occasion was a veritable "house-warming" by a happy parochial family. The brief devotions, in which the rector and choir assisted the Bishop, were followed by a reception in which several hundred joined. The building is not only an adequate and beautiful home for the various parish activities, but also represents a fine piece of financing. The cost was \$15,788.75, and there is absolutely no indebtedness of any kind. This was insisted upon by the rector from his first presentation of the project until the last five hundred dollars were raised a few days before the opening.

The parish house from plans by Duhring, Okie & Ziegler, of Philadelphia, stands between the church and the Carnegie library, and is of Gothic architecture, 114 by 40 feet. Opening at the front into a spacious vestibule flanked by Brotherhood rooms and lavatories, entrance is made into the assembly room with floor space 38 by 56 feet, with stage, side-rooms, and gallery, the ceiling of open timbers being 34 feet in the clear.

Back of this the house is of three stories. Large and completely equipped kitchens are on the ground floor. Across the entire rear, and separated entirely from the rest of the house, are apartments for the sexton and his family, consisting of five rooms and a bath. Broad halls and stairway lead upwards. From the landing there is entrance into the remodelled and fully-furnished sacristy. A fine choir room leads by broad corridors into the church. Two large rooms are provided for the parochial societies. The building is finished in Georgia pine, is rough-plastered throughout, and is lighted with gas and electricity. Adequate quarters are thus provided for the work of a very active parish. Christ Church, with 440 actual communicants, is fourth in size in the diocese of Pittsburgh, supports and carries on three missions, and has reached a high degree of usefulness during the three and a half years' rectorship of the Rev. John Dows Hills.

#### A HAPPY COMMEMORATION.

ON THE Fifteenth Sunday after Trinity, special services were held at Christ Church, Greenville, S. C., to commemorate the 20th anniversary of the ordination to the priesthood of the Rev. A. R. Mitchell, rector of the parish, and the Rev. E. A. Cornish, city missionary and rector of St. John's Chapel, Charleston, both of whom were ordained in Christ Church, in 1886, by the Rt. Rev. W. B. W. Howe, D.D., then Bishop of the diocese. Immediately after his ordination, Mr. Mitchell was sent by Bishop Howe to take charge of the Mission Church of the Good Shepherd in Columbia and he worked there faithfully for more than 14 years (during which time he began St. Timothy's mission in memory of Bishop Howe) before he was called to Christ Church. In the six years he has been in Greenville, Mr. Mitchell has established two missions—St. Andrew's and St. James'—both of which are prospering under the charge of the Rev. W. B. Sams. The services were conducted by Bishop Capers and Revs. A. E. Cornish; K. G. Finlay; W. B. Sams, and A. R. Mitchell. At evening service, the rector presented a class for Confirmation. The offerings at both services were given for a new rectory at Clemson, Mr. Finlay's charge, and for Mr. Cornish's city mission work in Charleston.

#### THRILLING EXPERIENCE OF THE BISHOP OF MARYLAND.

THE BISHOP of Maryland and Mrs. Paret returned to Baltimore last Monday evening after a thrilling escape from a watery grave. The Bishop and Mrs. Paret had been the guests of Dr. and Mrs. Hodgdon, of near Millstone, St. Mary's county, and on Saturday afternoon the doctor took his guests and family to visit Mr. and Mrs. James D. Lee, whose home is about three miles up the Patuxent river.

Dr. Hodgdon owns a small motor boat which will only take two passengers, but, having a powerful engine, when he wishes to carry more he attaches a larger boat and tows it behind. On this occasion there were six in the rear boat. The trip up the river was made without incident. But having just started on the return, a cloud with a meaning significant to all men familiar with the water appeared in the western sky. Dr. Hodgdon said nothing to his passengers about it, but put on all the power he could in an effort to get home before the squall came.

Mr. G. Frank Dent of Town Point, about one mile below the home of Mr. Lee, noticed the party from his porch, and, deciding that they could not escape the storm as there was no place along the shore where a landing could be effected without endangering the lives of all on board, he at once started to his pier and started the engine to work in

his large launch and followed in the wake of the little boat.

The storm struck the little craft just off Thomas Point, one of the most dangerous places in the river for small boats. A strong southwest wind was blowing and the boat trailing behind the motor was being tossed about with great force when Mr. Dent arrived. He succeeded in throwing a line and finally pulled alongside of the party. All the passengers were taken aboard just as the wind and rain broke forth in a hurricane. A moment later the tow-line snapped like a cord. The canopy covering was swept away and the boat was adrift at the mercy of the gale. The party was made comfortable by Mr. Dent, whose boat has a house covering, and he hurried them to the pier at Dr. Hodgdon's home, where they were safely landed.

The Bishop did not seem to fully appreciate the danger that beset the party, and even when he arrived in Baltimore, said that he did not know that he was at any time in danger.

Those familiar, however, with that part of the river, declare that had it not been for the timely arrival of Mr. Dent, the entire party would have been drowned.

The following day (Sunday) was the Bishop's birthday. This he celebrated quietly at the home of Dr. Hodgdon, having attended service in St. Peter's Church on Solomon's Island, in the forenoon, and confirmed six.

#### B. S. A. EXCURSION TO SEWANEE.

IMMEDIATELY following the Brotherhood convention at Memphis, there will be an excursion to the University of the South at Sewanee, in the mountains of Tennessee. The excursion rate will be \$8.75. Mr. E. C. McAllister, travelling secretary of the Brotherhood, writes of Sewanee:

"The University of the South is the correct name, but ask a man or boy who hails from that institution, 'What is your school or college?' and he will answer, promptly, 'Sewanee.' That word is Indian for 'Mother Mountain,' prophetic name, for on that height appears a University unique in character and location, backed by a 'prep school' which, also, will stand comparison with the best.

"'Air like wine,' said the early settlers of New England, and this phrase sticks in my mind as I think of that 'Mother Mountain.' Drives and glorious walks and views in all directions. Mothers, sisters, sweethearts (for I was fortunate enough to see all these during my midsummer stay), I shall not write of these enticing subjects, nor of the noble buildings, nor of dress parades, nor of hungry boys storming the tables when mess-call has sounded. No. I will just put down one thing that is impressed on the vision at every turn—Sewanee is rich in men. From the days of vision to these of steady realization, Sewanee commands service that money cannot buy.

"If the end of education be to form men, and if, as some hold, the character of the educator is his best asset, Sewanee is rich in equipment and has well won that confidence and increasing influence which is daily honoring those who founded and named 'The University of the South.'"

#### WOMAN'S AUXILIARY.

A SECTIONAL meeting of the Woman's Auxiliary, composed of delegates from certain parishes in the dioceses of Chicago and Milwaukee, convened at Christ Church, Harvard, Ill. (Rev. Frank E. Brandt, priest in charge), on Thursday, September 27th. At 10:35 the Holy Eucharist was celebrated by the priest in charge, the Rev. John Henry Hopkins, D.D., rector of Epiphany Church, reading the Epistle, and the Rev. Hubert C. Boissier, rector of Trinity Church, Janesville, Wis., reading the Gospel. The Rev. Wm. B.

Hamilton, rector of Calvary Church, Chicago, was the preacher, his subject being "Missions." Luncheon was served by the ladies of St. Mary's branch, Harvard, at noon, and at 1 o'clock a missionary meeting was held in the church, with Mrs. J. H. Hopkins of Chicago, president of the Woman's Auxiliary of the diocese of Chicago, in charge. In the course of the afternoon, missionary addresses were made by Mrs. Hopkins, the Rev. Mr. Boissier, and Dr. Hopkins, Mrs. Brush of Elmhurst, and Mrs. Worthington of Oak Park. A "question box" was a very interesting feature of the session. Generous offerings for missions were made at both the morning and afternoon meetings. The day was ideal and the good people of Christ Church proved to be most hospitable hosts. Between sixty and seventy delegates were present, the largest visiting delegation being that of the Church of the Holy Communion, Lake Geneva, Wis., numbering fourteen delegates. The Holy Eucharist was chorally rendered by the choir of Christ Church.

#### CHRIST CHURCH, MOBILE, IN RUINS.

THE *Mobile Register* of the 28th ult. gives a detailed account of the great storm, and thus mentions the damage to Christ Church:

"The high tower and steeple of Christ Church, corner of St. Emmanuel and Church Streets, offered a fair mark for the wind. There was no shelter for it, as it was the highest object in that part of town. An eye-witness says that the wind seized it, seemed to lift it and give it a twist, and then it crashed through the roof of the building, carrying with it roof timbers, ceiling, side galleries, and piling up in a mass of wreckage, leaving the walls standing but nothing else intact save the choir loft and the recess chancel. A portion of the roof seems to have protected the choir loft, and it is hoped that the famous organ is not injured.

"Christ Church is a historic building, familiar to Mobilians for several generations. It is associated with the lives of many of the best known citizens. Its interior was refashioned a number of years ago, and richly decorated, and was reputed one of the handsomest in the South. The walls remain standing, and represent a considerable value in the reconstruction that will now have to be undertaken. The amount of damage is estimated at about \$40,000."

#### LEGACIES TO MISSIONS, ETC.

THE FOLLOWING legacies were left by the will of Henry I. Barbey, who died in Geneva, Switzerland, July 9th last:

To St. Luke's Hospital and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, for domestic missionary purposes, \$25,000 each is given; to the American Episcopal Church at Geneva, Switzerland, \$20,000, with a request that the Society maintain "its purity and simplicity and refrain from rites or practices known as ritualistic or High Church."

To the Society of New York Hospital \$20,000 is given, and \$10,000 each to the American Bible Society, Home for Incurables, and St. Luke's Hospital for Indigent Christian Females.

#### NOT FOUNDED ON FACT.

A CHICAGO dispatch to secular papers relates an account of a most remarkable "function" said to have been "performed" at "St. James' Episcopal Church" in that city, in the course of which "a little child was formally dedicated to the cause of organized labor," and addresses were delivered by a number of settlement and social workers. The item has no foundation in fact so far as St. James' Church is concerned, and the place of the performance is evidently mis-stated.

#### BISHOP WILLIAMS' CHAPTER.

THE Missionary Society of the Berkeley Divinity School, which is the Bishop Williams Chapter of the Church Students' Missionary Association, held its first meeting for the new year. Officers were elected as follows: President, Carlos Eugene Jones, of Iowa; Vice-President, Samuel McKibbin, of Newark; Secretary, Charles Jarvis Harriman, of Connecticut; Treasurer, Harry Huet, of North Dakota. The committee on correspondence with the alumni consists of the president from the senior class, William Blair Roberts from the middlers, and Leonard Enos Todd from the juniors. The treasurer of last year reported about \$60 contributed towards the support of the Rev. D. Trumbull Huntington in China. At the meeting of next week the Rev. Edward H. Fitzgerald, who was ordained last summer and has devoted himself to work in the foreign field, will speak on "The Missionary Call," and later in the fall the Rev. W. Stanley Emery will give an account of special work in New Hampshire, and the Rev. S. Harrington Littell will speak on the condition and needs of the China mission. At the meetings when there are no special speakers some line of study will be taken up.

Last year, as the report of the secretary shows, the society held 29 meetings, at eight of which special addresses were made; at the other meetings, student members contributed papers on eight topics in regard to China and 13 topics in regard to Africa.

The common room, in which the meetings are held, has upon its walls portraits of eighteen of the Berkeley Bishops, several photographs of the House of Bishops at different times, maps, diagrams, etc., illustrating the Church's work and her leaders. A well-filled case contains curiosities and mementos from the missionary field, publications in strange languages, Egyptian *ushabti*, and other matters of interest.

#### CHICAGO CHURCH CLUB DINNER.

ON SATURDAY evening, September 29th, a dinner was given by the Church Club of Chicago, at the Auditorium, in honor of Bishop Scadding and the visiting Bishops. About one hundred and fifty sat at the tables, including Bishops Tuttle, Seymour, Potter, Whitehead, Brown, Edsall, Keator, Anderson, and Scadding.

President MacLeod presided and after dinner presented Bishop Anderson as toastmaster. The Diocesan arose amidst tremendous applause, which showed how dearly he is held in the esteem of the laymen and clergy of his diocese.

Bishop Anderson holds one opinion in which no one agrees. He always considers it necessary to apologize at Club dinners for having anything to say. No one else thinks so.

Referring to the event of the day, Bishop Anderson called attention to the fact that in seven years seven priests of the diocese of Chicago had been elevated to the episcopate, and whenever such priests had been consecrated he always felt a sense of security—for the House of Bishops.

Introducing Presiding Bishop Tuttle, he spoke of the courteous treatment he had always received from him, and wished he might have more power and a less cumbersome title.

Bishop Tuttle's toast was the "House of Bishops," and he began by suggesting that the Chicago priests to be made Bishops be limited to the sacred number of 7. He spoke of the unique aspect of the House of Bishops, it being unparalleled in any other branch of the Catholic Church. Its exclusiveness in meeting behind closed doors came as a natural process of evolution from the first days when it consisted of but three Bishops. It was a seeming but not real exclusiveness. All Bishops had the same rights in its assemblies; it was a very democratic body. "The Bishops are one." In closing he affection-

ately welcomed the Bishop of Oregon to the House.

Bishop Keator, responding to his toast, "The Church on the Pacific Coast," spoke of the great work awaiting Bishop Scadding in his diocese. He was glad to have him to work by his side and knew he would not shrink from the hard problems before him.

Bishop Seymour was very witty and entertaining in his remarks. His topic was "The Church in the Middle West." However, he did not confine himself to it, but gave reminiscences of his work in various parts of the country.

Bishop Whitehead's toast was "The Missionary Work of the Church in the United States," and Bishop Potter's "The Church on the Atlantic Coast," but as the evening was well advanced these gentlemen did not speak at great length.

Bishop Scadding was asked to respond to "The Diocese of Oregon," but after gracefully acknowledging the tributes paid to him, asked that a priest of his diocese, Dr. Morrison, be permitted to speak to his toast, as he himself had yet to know the diocese of Oregon. Dr. Morrison's remarks closed the evening.

#### NASHOTAH.

ST. MICHAEL AND ALL ANGELS' DAY was the opening day at Nashotah Theological Seminary. The Bishop Coadjutor of Milwaukee and the Bishop, and the Bishop Coadjutor of Fond du Lac were present. The sermon was preached by the new Dean, the Rev. J. G. H. Barry, D.D. Professor Fay was celebrant. There were thirty-nine men enrolled, and several more to come, so that the House will be filled to its full capacity.

Nashotah opens with the brightest prospects in its history, and the friends who have helped its support in the past, must not forget its greater needs now as its faculty has been enlarged and list of students increased.

#### THIRTY-NINE YEARS AS SENIOR WARDEN.

THE Houston (Texas) *Post* gives the following account of a surprise party to the senior warden of Christ Church, Houston:

"Mr. R. M. Elgin was 81 years old yesterday, and his fellow-members of Christ Church remembered the fact in a pleasant surprise party which they arranged and carried to a successful consummation last evening.

"Eight members of the vestry—every member of the body who was in the city at the time—met at the rectory and, accompanied by the minister, went in a body to Mr. Elgin's home, 1404 Texas Avenue. Every one of the eight bore some small gift for the man in whose honor they were celebrating, and when they arrived at the house they produced from a mysterious package and set upon the table a mammoth cake, on which eighty-one candles stood upright.

"The visit took Mr. Elgin and every member of his family wholly by surprise, and for a moment he was overcome by the situation. Mr. Sears made a touching speech, in which he referred to Mr. Elgin's long service of thirty-nine years as senior warden of Christ Church, to his tireless and unremitting labors in the service of the Church in Houston and the diocese of Texas, and to the tender ties which bound him inseparably to the vestry and every member of Christ parish. Hardly a dry eye could be found in the small group of men who formed the audience of this speech, and Mr. Elgin was visibly touched. A pleasant evening was spent by all present, and the vestrymen departed wishing their senior warden many happy returns of the day."

#### ALABAMA.

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

##### New Parish House.

WORK has commenced on the new parish house and rectory for Christ Church (the Rev. S. B. McGlohon, rector), Tuscaloosa. The new building will adjoin the church on the south.

#### ALBANY.

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

##### Archdeaconry Meeting.

THE 78TH MEETING of the Archdeaconry of Albany will be held in St. Paul's Church, Kinderhook, on Tuesday, October 9th, and Wednesday, October 10th.

#### ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

##### Cornerstone Laid.

THE CORNERSTONE of St. Margaret's church, which is being erected in Braddock's to the city of Little Rock, was laid on the afternoon of September 22nd. The stone was laid by Archdeacon W. K. Lloyd. Addresses were delivered by Dean P. J. Robotom of Trinity Cathedral, and the Rev. G. Gordon Smeade, rector of Christ Church. The Rev. John Judaschke, secretary to Bishop Brown, and the Rev. C. H. Kues, rector of Hot Springs, participated in the services. The music was furnished by a vested choir composed of members of the choirs of Trinity Cathedral, Christ Church, and St. Paul's Church. St. Margaret's Church will be built of rough granite and will be two stories in height. Only the nave will be built at present, and the chancel and transepts will be erected later. The basement will be used as a gymnasium for the male members of the congregation. The new church will be in charge of the Rev. G. S. Richards, who is rector of St. Paul's Church.

#### CENTRAL NEW YORK.

CHAS. T. OLMISTED, D.D., Bishop.

##### Dinner to Men of St. John's, Oneida.

THE REV. W. R. MCKIM, rector of St. John's, Oneida, gave a dinner to the men of his congregation in the Guild Hall, on the 25th ult. About one hundred men were present, and the dinner was served by a committee of ladies from the parish workers. The rector chose that way so as to become better acquainted, and to have an informal social time. Speeches were made, and a general good time resulted.

#### CHICAGO.

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

##### Opening of Waterman Hall—Work on St. Luke's, Evanston—Other Notes of Interest.

WATERMAN HALL, the diocesan school for girls, entered upon its eighteenth year, on September 20th with practically a full attendance, as only four vacancies remained and indications warranted the belief they would soon be filled.

THE REV. A. B. WHITCOMBE on invitation of the rector went to the Church of the Redeemer, Elgin, Ill., last week, and gave an instruction on "Graded Sunday School Work" graded the Sunday School.

THE WALLS of the new St. Luke's Church, Evanston, are going up steadily, and probably within two weeks the stone work will be completed. If nothing arises to delay construction it is expected that the congregation will worship in the new structure by November.

THE REV. GEORGE CRAIG STEWART, rector of St. Luke's Church, has been asked by the Bishop to read a paper on "Division of a Priest's Time," at a conference of the clergy of the diocese, who meet early in October.

AT A RECENT meeting of St. Michael and All Angels' Church, Berwyn (the Rev. Chas. E. Taylor, priest in charge), it was voted to

install a steam plant to heat both the church and rectory. The patronal feast of the parish is being marked by a week's observance of services and meetings every day, beginning with the feast of St. Michael and All Angels.

THE REV. THEO. B. FOSTER has accepted the call to Emmanuel Church, La Grange, as succeeding Bishop Scadding, and will assume work immediately.

THREE new windows were placed in St. Peter's Church, Chicago, on St. Michael's day, the subjects treated being Hofmann's pictures of the Annunciation, Blessing Little Children, and Christ in the Home at Bethany. The Annunciation window is erected "In memory of Caroline Floretta Edsall, 1827-1894, and Mary Louise Harmon, 1832-1898." Christ Blessing Little Children is erected "To the glory of God and in loving memory of Charles Carrol Gregory, 1897-1904," and the third window is inscribed "In memory of Stephen G. and Martha D. Clarke." All three windows were made at the studio of Spaulding & Co., and are excellent examples of workmanship. It is expected that the complete series planned by Dr. Du Moulin will be completed in the near future.

A BEAUTIFUL Processional Cross has just been completed for St. Andrew's Church, Chicago, and is now in use. It is substantially constructed of polished brass, set with garnets and other jewels contributed by the parishioners. It was designed and made by Spaulding & Co.

THE NORTHERN DEANERY of the diocese will meet at Christ Church, Harvard, on the 15th and 16th of October.

MR. J. H. SMALE, a lay-reader and student at the Western Theological Seminary, has been placed in charge of the missions at New Lenox and Manhattan.

AT A MEETING of the Board of Missions, held last week, it was voted to create the office of Archdeacon or General Missionary for the Southern Deanery. This portion of the diocese consists of twelve counties important for mission work. The salary attached to the office was fixed at \$1,500 and expenses. The appointment has not as yet been made.

SEVERAL of the Bishops present in the diocese for Bishop Scadding's consecration remained over Sunday. Bishop Potter preached at La Grange in the morning; Bishop Edsall at St. Peter's, morning; Bishop Keator at St. Peter's, evening; Bishop Whitehead at the Epiphany in the morning; and at St. Bartholomew's Bishop Anderson was present and instituted the Rev. W. S. Trowbridge, rector.

BISHOP and Mrs. Scadding were tendered a reception in the parish house at La Grange on Monday evening. They will be in the diocese of Oregon next Sunday.

THE REV. J. M. ERICSSON, rector of St. Luke's Church, Dixon, has tendered his resignation to take effect at once. The illness of Mrs. Ericsson obliges her to live in the East, and Mr. Ericsson deems it his duty to be with her. Mr. Ericsson came to Dixon five years ago, and in that period the parish has flourished and is now in a prosperous condition.

#### CONNECTICUT.

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

##### Interesting Notes from the Diocese.

A SET of chancel hangings for the Trinity Season have been given to Grace Church, Norwalk, in memory of the late Mrs. Thomas. They are the gift of the sisters of Mrs. Thomas, and are of great beauty. There is also a burse and chalice veil in harmony with the design. They were set apart at the early Eucharist on the Fourteenth Sunday after

Trinity, by the rector, the Rev. James Benton Werner.

THE REV. GEORGE A. ROBSON, has resigned the rectorship of St. George's Bridgeport, and will enter upon that of St. Paul's, Lansing, Michigan, on or before All Saints' day. Mr. Robson is the first rector of the new parish in the west end of Bridgeport, and has served for seven years. He has labored with faithfulness, and great diligence, in the face of many difficulties, and has succeeded in the erection of the crypt for the future church. The new St. George's is located in a quarter of the city where progress may be reasonably expected. His departure from the Archdeaconry of Fairfield and from the diocese, will be greatly regretted.

CHRIST CHURCH, Bethlehem, is to celebrate, in October, the one hundredth anniversary of the organization of the parish. This is to be in connection with the meeting at Bethlehem of the Archdeaconry of Litchfield. The minister in charge is the Rev. Sidney Dixon, who served most acceptably as lay reader for a considerable time before his admission to the diaconate.

ST. ANDREW'S, Marble Dale, loses one of its oldest and most faithful communicants in the recent death of Mrs. Susan, widow of David Cole. Her age was 78 years. Mr. Cole was for a long period a zealous officer of the parish.

IT IS a remarkable coincidence that in the final day of the summer, within a radius of about one hundred miles, the Burial Office of the Church should be rendered for no less than four of her priesthood. At Bethany and at Branford, Conn., for the Rev. Lewis F. Morris; at North Pelham, N. Y., for the Rev. Cornelius W. Bolton; at Brooklyn, N. Y., for the Rev. C. Ellis Stevens, LL.D., D.C.L.; at New Brighton, Staten Island, N. Y., for the Rev. George D. Johnson, D.D.

#### DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Deanery Meeting—Legacy to St. Luke's, Brown's Valley.

THE SEMI-ANNUAL meeting of the Mississippi Valley Deanery of the missionary district of Duluth was held at St. Alban's Church, Staples, Minn., on the 25th ult. The preacher was the Rev. Henry J. Purdue. Mr. Charles O. Wright, who has been lay reader at this mission, was ordained to the diaconate. A conference of the clergy was held, at which papers were read on "The Loyalty to the Prayer Book" by the Rev. T. C. Hudson, and "Reverence in Church" by the Rev. J. R. Alten. Mr. Wright, the newly ordained deacon, will have charge of the mission. His theological training was received at Cobb Divinity School. He served for four years as a Baptist preacher. During his preparation for the ministry he supported himself and family as a teacher in the State Reform School at St. Cloud. The inmates of this institution presented him with a beautiful violet stole on the eve of his ordination. The parishioners of Grace Church, Sauk Rapids, also presented him with a white stole.

RECENTLY, by the death of Mr. Carter, one time junior warden of St. Luke's Church in Brown's Valley, that parish has received two lots adjacent to the church property.

#### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Gifts to Departing Rector.

THE REV. D. C. HUNTINGTON, the new rector of St. Paul's Church, Richmond, before leaving his old home in Syracuse, N. Y., was tendered a farewell reception by his old parishioners of All Saints' and St. Thomas'. He was at that time presented with a gold watch and chain, and the Daughters of St. Andrew of St. Andrew's Church gave him a

gold ring. Other gifts were a suit case from the G. F. S. of All Saints' Church, and \$35 in money from other parishioners.

#### IOWA.

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

Delegates to Minneapolis—A New Altar—Parish Improvements—Diocesan Statistics.

THE DELEGATES selected to attend the Missionary Conference of the Sixth District, to be held at Minneapolis October 18th to 21st, from Iowa, are the Rev. Messrs J. E. Cathell, D.D., Homer Worthington Starr, Allen Judd, William T. Jackson, Ph.D., William Pence James; and Messrs. J. H. Miller, C. D. Jones, W. F. Milligan, Hetherington L. S. Pannmel.

THERE has just been placed in the Church of the Saviour at Clermont (the Rev. John Caldwell, rector), a beautiful antique altar. It is the gift of the Sunday School of Trinity Church at Middleton, Conn., the Rev. E. C. Atcheson, rector, and was received through Mrs. William Larrabee, Jr., who was a former pupil of that Sunday School.

THE CHURCH building in Marengo has been newly shingled.

ST. PAUL'S, Grinnell, has laid a cement walk and paid for it.

ON HIS return from a month's outing at Lake Okoboji, the rector of St. Paul's, Sioux City, the Rev. E. H. Gaynor was agreeably surprised to find that the Woman's Guild and Daughters of the King had, during his absence, succeeded in vesting the 15 members of the choir. St. Agnes' Guild has recently presented the church with brass eucharistic candlesticks and three-branch candelabra; and Mrs. Check C. Moore presented a beautiful set of altar linen and a violet altar cloth, together with appropriate frontals for lectern and pulpit.

THE REV. HARVEY W. PERKINS for twelve years rector of Christ Church, Burlington, has resigned to accept a call to Chestnut Hills, Mass.

THE REV. W. P. WILLIAMS, priest in charge of Iowa Falls, has resigned his charge and accepted the rectorship of St. Paul's Church, Denver. The rectorship of Mr. Williams at Iowa Falls for the last two years has been highly successful and he leaves the diocese with the regrets of his parishioners and friends in general.

THE MARRIAGE is announced of Miss Ella Louise Morrison, daughter of the Bishop of the diocese, and Mr. Zay Blanchard Curtis of Little Rock, Arkansas. The ceremony took place at Grace Cathedral, Davenport, Wednesday evening, September 19th, and was performed by Bishop Morrison, assisted by the bride's brother, the Rev. Cameron S. Morrison. The best wishes of many friends throughout the diocese are extended to the happy couple, who will reside in Little Rock, Arkansas.

THE REV. DR. S. R. J. HOYT, secretary of the diocese, has issued and mailed to the delegates of the convention the journal for the year. The statistics show progress and study in every direction. The following is the summary: Bishop 1, Priests canonically resident 69, Lay readers licensed 18, Parishes in union with convention 47, Organized missions 31, Unorganized missions 20, Licensed Chapel 1, Number of families 4,251, Number of souls 16,054, Baptisms, infants 527, Adults 229, Total (13 not designated) 756, Confirmations 597, communicants last reported 7,930, Present number 8,153, Marriages 279, Burials 406, Public services, Sundays 4,196, Other days 3,066, Holy Communion, public 2,817, Private 202, Sunday Schools, Teachers and officers 496, Pupils 3,316, Total offerings and disbursements \$168,271.88.

#### KENTUCKY.

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

Sunday School Committee Meeting.

VACATION SEASON is ended; the clergy and most of the laity have returned from their summer outing refreshed and invigorated, and have entered upon their work with renewed energy. The Bishop has just returned from a visit to a number of missions in the western part of the diocese, and is now looking for two missionary priests to set over some of those stations.

THE SUNDAY SCHOOL Committee of the Laymen's League of Louisville held a meeting of Sunday School workers on the evening of September 26th in St. Andrew's Chapel, when in spite of the very rainy night the large attendance gave evidence of the interest in the work on the part of Louisville Churchmen. Addresses were made by the Rev. C. P. Sparling, Mrs. J. P. Love, and Bishop Woodcock. It is proposed to hold quarterly meetings of a similar nature. Four new Sunday Schools are to be started this fall in different sections of the city. The Bishop announced the corporate Communion with the intention for Sunday Schools at the Cathedral at 7:30 A.M., October 14th, and urged a general attendance. The date was changed from that recommended for general observance, because the Bishop is to be in attendance on the Convention of the B. S. A. in Memphis, where he is to make an address on Sunday, October 21st.

ON THE evening of September 25th, the deaf of New Albany and Jeffersonville joined those of Louisville in a service at Christ Church Cathedral. The Rev. Mr. Mann held his first service there thirty years ago, when the Rev. James Craik, D.D., was rector.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Official—Retreat for Women.

AT THE last meeting of the Standing Committee of Long Island and also of the Committee of the estate belonging to the diocese, the Rev. Arthur B. Kinsolving, D.D., on account of his prospective removal to Baltimore, resigned as a member and as secretary, and the Rev. Townsend G. Jackson, D.D., was elected secretary in his stead. Address, Flatbush, N. Y.

FOLLOWING is the programme of a day's retreat for Churchwomen under the auspices of the Girls' Friendly Society and the Woman's Auxiliary of the diocese of Long Island, to be held on Tuesday, October 16, 1906, in St. Mary's Church, Classon and Willoughby Avenues, Brooklyn, the Rev. William Harman van Allen, S.T.D., rector of the Church of the Advent, Boston, conductor: 8:30 A.M., Holy Communion; 9:00 A.M., breakfast in the parish house; 10:00 A.M., Morning Prayer; 10:30 A.M., first meditation; 12:00 M., instruction; 1:00 P.M., luncheon; 2:30 P.M., second meditation; 3:30 P.M., third meditation, followed by Evening Prayer. Silence will be observed during all the intermissions. The conductor may be seen in the sacristy by any who desire interviews with him. Requests for intercessions should be sent to him before the Meditations.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

New School Opened.

A NEW school for boys has been incorporated under the title "The Church School for Boys, Mount Calvary Church, Baltimore City." The incorporators and first trustees are the Rev. Robert H. Paine, the Rev. W. A. McClenthen, Dr. Joseph S. Ames, Dr. Frank T. Blake, and T. McKean Meiese. While not a parochial school, this new school is a part of the work of Mt. Calvary Church and is under the general supervision of the rector, the Rev. Robert Hitchcock Paine. The Rev. W. A. McClenthen will be the headmaster

and an assistant at Mount Calvary Church. The school will be opened October 8th, in the house, 810 Park Avenue, formerly used by the Misses Hall as a day school for girls, which is being refitted. The purpose of the school is to provide for the education and maintenance of boys of good family who had gentle nurture in childhood, but who, for various reasons, are deprived of the opportunities of a good education.

#### MARQUETTE.

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

#### Return of the Bishop—New Church at Munising.

THE BISHOP of the diocese, accompanied by his wife and daughter, returned last week from a trip of something over three months' duration through continental Europe. Cecil, son of the Bishop, who was graduated last year from the State University at Ann Arbor, after taking a classical course of four years, has matriculated at the University of Freiburg, Germany, and will take a degree at that seat of learning within the next two or three years. It is understood that he is preparing for a professorship in some American college.

THE CONTRACT has been let for the building of a church at Munising. The Rev. F. H. Hallock, rector of the parish, hopes to see the building ready this fall, so that services can be held during the coming winter, and during the spring and summer the building will be completed. The church will be a small but attractive appearing edifice, cruciform in shape. Several fine memorial windows have been promised by members of the parish.

#### MASSACHUSETTS.

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

#### Annual Meeting of St. Paul's Society, of Harvard—Corner Stone laid for St. Luke's, Chelsea—Rector Installed—Personal.

THE REV. CHARLES NOYES TYNDELL, lately of Cape Vincent, N. Y., was formally installed as rector of St. John's Church, Gloucester, Sunday morning, September 16th. Bishop Lawrence performed the office of installation and also preached the sermon. There was special music for the occasion, and the service was attended by a church full of people. The Rev. Mr. Tyndell is a graduate of the Virginia Theological School, and is an active and enthusiastic worker in every department of parochial activity.

ST. MICHAEL'S CHURCH, Marblehead, which has been without a rector since the resignation of the Rev. Henry L. Foote early in the spring, has invited the Rev. Walter M. Partridge of Exeter, N. H., to the rectorship.

THE REV. HENRY A. METCALF, one of the staff of clergy at the Church of the Advent, Boston, is sailing for Palermo, Italy, on October 3d, for a three months' vacation, of which he is greatly in need, as he has faithfully ministered at the Advent during the summer, during the time the other clergy were away on their vacations. Mr. Metcalf has recently finished editing an edition of *Theocritus*, in three volumes, for the Boston Bibliophile Society.

THE ANNUAL RECEPTION of St. Paul's Society of Harvard University, given to the entering students at this great educational institution, was held on the evening of September 27th in Cambridge. The new men were cordially welcomed by N. B. Groton, the president of St. Paul's Society, and addresses were made by the Rev. Dr. Alexander Mann of Trinity Church, Boston; the Rev. Dr. van Allen of the Church of the Advent; the Rev. William Greenough Thayer, headmaster of St. Mark's School; and Professor Joseph H. Beale of the Harvard Law School.

THE REV. OSCAR FITZLAND MOORE, JR., has

resigned the rectorship of St. Peter's Church, Jamaica Plain, the resignation to take effect on October 15th. Mr. Moore has been in poor health for some time, and has had a leave of absence from the parish for the last four months. During the summer the services have been taken by the Rev. L. Walter Lott, a former rector.

THE CORNER-STONE of the new St. Luke's Church, Chelsea, was laid on the afternoon of September 29th, with fitting ceremonies. Bishop Lawrence was present and when the stone was placed in position he blessed it. The exercises were in accordance with the prescribed rubrics for such occasions. Assisting the Bishop was the rector of St. Luke's, the Rev. Edmund Booth Young, who is doing a splendid work in Chelsea. The Bishop extended his hearty congratulations to the parish. The congregational singing by the four hundred or more persons present was one of the impressive features of the occasion. Among the clergy present were the Rev. Dr. van Allen of the Church of the Advent, the Rev. Augustus Prime of St. Margaret's, Brighton, the Rev. E. M. Gushee of Cambridge, the Rev. W. D. Roberts of East Boston, the Rev. F. A. Foxcroft of Revere, and the Rev. Arthur H. Barrington of Everett. Work will be pushed along as rapidly as possible on the edifice, in the hope that it will be ready for occupancy next March. It will have a seating capacity of 325. A picture of the new St. Luke's was given in THE LIVING CHURCH some months ago.

AT THE morning service at St. John's Church, Jamaica Plain, on September 30th, the rector, the Rev. Sumner U. Shearman, preached a sermon on the subject: "The Will of the Late George W. Harris; Its Religious Significance for the Community." Mention was made a fortnight ago of the generosity of Mr. Harris, who made cash bequests to every denomination in the district, including St. John's and St. Peter's parishes.

THE MANY FRIENDS of Archdeacon Samuel G. Babcock will be glad to learn that he is rapidly regaining his health after his being laid up with typhoid fever, which he contracted the middle of the summer. At the suggestion of the Bishop he will take a long vacation and it probably will be the first of the new year before he actively resumes his duties.

THE REV. ARTHUR KETCHUM, vicar of St. Mary's, East Boston, has returned from a trip to Europe and already has actively plunged into the work of this little parish, which, though small as compared with city parishes is yet a perfect bee hive of parochial activity. The parish had been eagerly awaiting his home-coming, for no priest in the whole diocese is more beloved by his people, and especially by the sailor classes, for his ministrations on the water front makes an especial appeal to them. At the reception which had been planned for Mr. Ketchum there was a large gathering. The Rev. Mr. Crocker, who was the vicar a few years ago, the Rev. A. E. George of Walpole, and the Rev. W. D. Roberts were there to help, and the evening was a memorable one both to Mr. Ketchum and his dear people. Mention, too, should be made of Miss Pennock, who formerly did Deaconess' work at St. Mary's and who now is studying at St. Faith's Deaconess' School in New York. She had come to Boston, her home city, for a short vacation, and the reception accorded her by her old friends at St. Mary's was almost as hearty a one as that extended to Mr. Ketchum. The Rev. Mr. Crocker, in the course of his remarks, made special mention of the good work Miss Pennock is doing in New York. An especially pleasant feature of the occasion was the presentation to Mr. Ketchum of a beautiful mission chair with a tall magazine rack to go with it, and Mr. Crocker presented them to

the vicar with the obvious suggestion that his staying place should be St. Mary's. He also was presented with a purse. The parish recently leased a neighboring building for its enlarged work and it has been named St. Elizabeth's House.

#### MICHIGAN.

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

#### Southern Convocation.

THE SOUTHERN CONVOCATION (Dean Chaner) held its autumn session in St. Peter's Church, Tecumseh, on Thursday, September 27th. The presence of the Bishop of the diocese added greatly to the interest of the meeting. Dr. Sayres, general missionary of the diocese, preached at the morning celebration. Two papers were read at the afternoon session: "Making Two Ends Meet," by the Rev. Chas. O'Meara, rector of Trinity Church, Monroe; and "The Responsibility of the Messenger to the Message and Mission of Jesus," by the Rev. Wm. Gardam, rector of St. Luke's, Ypsilanti. The Bishop preached a most powerful missionary sermon in the evening, which will doubtless give a great impulse to the missionary zeal of the parish.

#### MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

#### Howe School Opened—Diocesan Notes.

HOWE SCHOOL opened this week for the next academic year with the largest attendance in its history, every vacancy being filled, with a large waiting list of boys for the first vacancy that occurs. Valuable additions have been made to the faculty by the election of a new principal, Mr. F. M. Townsend, A.M., and Mr. C. N. Wyant, ex-regent of the Kenyon Military Academy. These gentlemen bring to the school many years of valuable experience. During the summer the beautiful school chapel has been enlarged, in memory of the Howe family, founders of the school, by the addition of a chancel and a crypt. By the will of Mrs. Howe, a number of endowed scholarships become available this year. Dr. Blake, one of the trustees, has generously provided for the completion of Blake Hall by the addition of a library and a museum.

THE BISHOP has held services nearly all summer at Lake Wawasee, where he has passed the summer with his family, and has preached to congregations averaging over 200, each Sunday. He has purchased a large plot of ground, desirably located on the lake, and will erect both a permanent home and a church thereon. No services of any kind have heretofore been held at Lake Wawasee, though several thousand people summer there every year, and the Bishop considers it a fine opening for the Church. He will remain for some time yet, and may make this his headquarters for himself and family during the winter. Syracuse, Indiana, R. F. D. No. 2, is his address.

THE REV. CHARLES S. CHAMPLIN from Yantic, Conn., began work as rector of Elkhart, Ind., September 1st. St. John's parish, Elkhart, is well equipped in every way, with a fine edifice and rectory and a large field for usefulness.

ST. PAUL'S CHURCH, Laporte, has called the Rev. Arthur E. Gorter of Kewanee, Ill., and hopes soon, after a vacancy of a year, to resume active Church life once more.

THE PARISH at Bristol becomes vacant, October 1st, by the resignation of its rector, the Rev. Clarence E. Brant.

ST. PAUL'S CHURCH, Hammond, is about to enlarge both its church and rectory, at a cost of \$3,000. This parish, in the face of many difficulties by removals, is advancing in financial and numerical strength under

the devoted leadership of its pastor, the Rev. Charles A. Smith.

UNDER the care of Dean Aitkins, who has just closed his first year at the Cathedral, this parish is assuming its old-time prosperity and effectiveness.

THE REV. WALTER LOCKTON leaves Logansport, October 1st, for work in Cincinnati, Ohio, after nine years of most faithful and harmonious labors and with universal regret on the part of the parishioners of Trinity parish. The Rev. Edward L. Roland of Cairo, Ill., formerly rector at Laporte, Ind., has been called to Logansport, and will probably accept this inviting field to begin work at once.

THE COUNCIL of the diocese will be held this year the first week in November, at Trinity Church, Ft. Wayne. While many changes are taking place in the clerical staff of the diocese, yet the prospects for effective work were never better.

#### MILWAUKEE.

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

#### Opening of the Schools.

THE GRAMMAR SCHOOL of Racine College opened on the 27th ult. with an enrollment of 162 pupils, the largest in its history. Dr. Robinson said to a reporter of the *Racine News*: "The efforts of our teachers are not so much to add learning to the boy, but to inspire and cultivate in him the love of learning. Our whole aim is to encourage every good impulse, every generous and manly motive. We don't spend much time worrying about eradicating the bad. With a wholesome, normal boy under proper environments the good should develop so rapidly and quickly that the other side will be given no opportunity for development. When the boys leave Racine college they are prepared to enter any university, no matter what the scholarship requirements for admission may be. We have turned out some Rhodes scholarship winners."

A new feature in the school work this year will be a brass band of 100 pieces, which will be under the direction of George W. Burke, a competent bandmaster. The boys have a campus of over eighty-eight acres, and the school is distinctive for its gymnastics, baseball, football, tennis, and other sports.

KEMPER HALL, the school for Girls under charge of the Sisters of St. Mary, reopened with every room full.

ST. JOHN'S MILITARY ACADEMY at Delafield, occupied their new buildings, which are models of convenience and comfort, with all sanitary and other details of the latest and best. A very large number of students were on hand.

#### MISSOURI.

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

#### Notes from the Diocese.

"TEACHING AND APOSTASY" was the subject introduced by the Rev. Charles Blaisdell at the last meeting of the Clericus.

THE WORK of the Rev. Benjamin T. Remerer, hospital missionary, in the various city institutions in St. Louis, is growing apace and accomplishing much good. At the jail, where a service is held once a week, the interest of the prisoners is awakened and a large proportion attend the service and join in the prayers and singing of hymns, with evident enjoyment.

On Monday last an affecting scene was witnessed, when John King, a 19-year-old negro, under sentence of death, was admitted to the Church by the sacrament of Baptism. Following this service an electric lantern was used to throw upon a screen scenes in the life of our Lord and to illustrate various hymns. Members of the Brotherhood of St.

Andrew help the Rev. Mr. Remerer in this branch of his important work.

SOME of the fittings in the interior of the new church of the Advent, now nearing completion, were destroyed by fire last week.

#### NEBRASKA.

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

#### Personals—Bishop Home from Summer Vacation—Lot Purchased at Madison.

THE REV. P. G. DAVIDSON, rector of St. Matthias', Omaha, has resigned the rectorship of the parish and accepted work in Greenville, Miss.

THE REV. T. J. COLLAR, late of Oskaloosa, Kansas, has come into the diocese, and for the present will serve the vacant parishes and missions in Omaha and vicinity.

GRACE CHURCH, Hartington, under the direction of the Rev. W. W. Barnes, has been undergoing a complete renovation during the past summer. The chancel has been enlarged and a rood screen added, making the interior much more Churchly in appearance. The church has been repapered and painted and stained glass placed in the windows. A choir room and guild room has been made in the basement, and has been connected with the church proper by new stairs through the tower, which has been raised another story.

BISHOP and Mrs. Williams have returned from their summer cottage on St. John's Island, Ontario. During the summer the episcopal residence has been in the hands of a committee on repairs, the exterior has been completely renovated, and when painted will present a handsome appearance. Next month the interior will be in the hands of the decorator, and when completed, the diocese may well be proud of the Bishop's house.

THE MISSION of St. Matthew, Madison, under the care of the Rev. R. R. Diggs, district missionary of the North Platte, has lately purchased a lot on the main street, just beyond the limits of the business section of the town. Already plans are being made for the erection of a church building, and it is hoped that in the spring work will be begun.

#### NEWARK.

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

#### Diocesan Notes.

THE DIOCESE has met a great loss in the death of Mr. Edwin A. S. Lewis of Hoboken, a member of the Standing Committee, and warden of Trinity parish. He died at the end of the summer, at the age of 36 years. It would be hard to name a young man in the diocese in whom greater hopes were centered than in him. He had gained a place of large influence in the Church, and in his profession, and in public life. He was the counsel of diocesan officers and boards many times, and his services were always gladly given. His death is felt as a personal loss by all of his associates in the work of the diocese.

PLANS and contracts have been made for the enlargement of St. Peter's Church, Essex Falls, and services have been established by the rector, the Rev. Mr. Merington, at Caldwell.

THE INSTITUTION of the Rev. Henry H. Hadley as rector of St. Paul's, Newark, is appointed for September 30th; and of the Rev. Elliot White as rector of Grace Church, Newark, for October 14th. Archdeacon Cameron preaches at the last named service.

THE REV. CHAS. E. JACKSON, curate of the Church of the Epiphany, New York City, takes charge of Christ Church, Newark, from October 1st.

THE CONSECRATION of All Saints' Church, Millington (Rev. Dr. Shinn, minister in

charge), is appointed for September 30th, with Archdeacon Cameron as the preacher.

THE REV. HENRY P. SCRATCHLEY has taken charge of the services at Ascension chapel, Bloomfield.

A LOT has been purchased for the mission at Bergenfield, and it is hoped that a chapel may shortly be built upon it.

THE REV. EUGENE M. CURTIS entered upon his duties as curate in Calvary Church, Summit, September 15th.

THE REV. JOHN C. FAIR, on August 1st took charge of the missions north of Hackensack, at Oradell, Westwood, Hillsdale, and Montvale. He will be assisted by lay readers in his field, which is filled with growing villages.

NEW WORK has been begun by the Rev. R. F. Kellemen in the northeastern side of Passaic, with the hearty approval of the mother church of St. John's. The chapel at Garfield is well advanced and will be soon occupied. The outlook for the Church in Passaic is greatly improved with the establishment, last year, of the St. Stephen's mission, Delawanna, and the enlargement of St. Peter's, Clifton.

#### NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.  
EDWARD M. PARKER, D.D., Bp. Coadj.

#### Rector Emeritus, St. Luke's, Brockport.

THE REV. JOHN S. LITTELL, for the past seven years rector of St. Luke's, Brooklyn, N. Y., began his duties as rector of St. James' parish, Keene, September 15th. The church is to be open during the day, and there will be daily service at 8:30 A.M. The Rev. E. A. Renouf, the founder and first rector of the parish, has been invited to accept the title of rector *emeritus*, which he has done.

#### NEW JERSEY.

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

#### Notes from the Diocese.

THE VACANCY in the Standing Committee, due to the removal from the diocese of the Rev. Elliott White to accept the rectorship of Grace Church, Newark, has been filled by the election of the Rev. H. M. P. Pearse, rector of Christ Church, South Amboy.

PLANS have been accepted for a neat little church building to be erected at Pleasantville at a cost of \$3,500. The church will be of cement blocks, and, as a machine has been purchased for the manufacture of these blocks, the men of the parish will be able to do much of the work of construction themselves.

DURING the absence in Europe of the Rev. Hamilton Schuyler, rector of Trinity Church, Trenton, the people of the congregation have been preparing a surprise for him in the redecorating and furnishing of the vestry room of the church. New cases for vestments and altar hangings, new furniture and beautiful etchings and pictures for the walls have made the room a handsome improvement to the church property.

AT VAILSBURG, in the northern part of the state, a site has been secured for a church building for the mission which was opened a year ago. Plans will soon be prepared and a comfortable church erected. At Garfield, near Passaic, the people of the mission in charge of the Rev. Leonard Stryker are also to build a church.

#### PENNSYLVANIA.

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

#### Notes of Interest.

THE PRESIDENT of the executive committee of the Philadelphia Local Assembly, B. S. A., has selected as the nominating  
(Continued on page 979.)

# THRIFT

By Orison Swett Marden

I KNOW a man in New York who is carrying an advertising sign-board on his back to-day who was once a wholesale merchant in New York. He did not come to his present condition through dissipation, but through the vicissitudes of business. Conditions which he could not control put him completely out of business, wiped out his profits, and trying to recoup himself, with no available capital, he became bankrupt, lost his courage and his grip, and was never able to get a start again.

In nearly all our great business houses we see working as clerks, bookkeepers, superintendents, floor-walkers, or heads of departments men of fine ability who were once in business for themselves, but who lost everything through reverses, and were obliged to start again just as they did when they were young men.

There are multitudes of such cases where prosperous houses have gone down—sometimes in a single year—by the complete reversal of business conditions, by the competition of great combinations they were unable to cope with. A change in the tide of business will also often ruin a business location.

Even if there are no worse losses, it is so easy to form entangling obligations. Thousands of even the finest young men thus cramp their ability and keep themselves back for years.

**BANKING TOO MUCH ON ABILITY, HEALTH, LONG LIFE, ETC.**

The fact is that most young men take too great chances upon their lives, their health, and their ability to earn or to make money.

Some of the brightest and best young men I have ever known, shrewd, clean-cut, college-educated, worked like heroes for a quarter of a century without getting anywhere. Some of them have become involved in debt by conditions over which they have no control; others have had serious illness in their families; accidents, emergencies of all sorts have arisen which have modified their whole life plans, and they are to-day financially no better off than when they left college.

No one is bright enough, or shrewd enough, or able enough, or far-sighted enough to provide against all possible adverse conditions. Conditions of prosperity in business are so precarious and dependent upon so many fortuitous circumstances that it is never safe to leave a family entirely dependent upon them. It is wise, therefore, to have something that is practically certain, so that, come what may, at least the family's well-being will not suffer.

There ought to be some foundation stone that commercial floods, panics, and disasters cannot wash away.

The shrewd, far-sighted business man provides for possible business reverses, and usually puts away in government bonds, in life-insurance, or in some other reliable investment money enough to take care of those dependent upon him, or to enable him to start again in case of financial disaster. I believe that every young man should religiously resolve at the very outset of his career to lay aside a certain amount of his income regularly, until he has placed those dependent upon him absolutely beyond want, never al-

lowing himself to be tempted to use this fund for any other purpose.

**INDUCING THE HABIT OF SAVING**

Anything which will encourage the habit of saving in this extravagant age is a blessing. The temptations on every hand are so alluring that it is very difficult for a young man of ordinary self-control to resist them and to save his money.

Thousands of young men who are receiving good salaries—some of them very large—never think of laying up a dollar. They never see anything in their salaries but "a good time," and they never develop the habit

of spending in all sorts of ways. This is one reason why I often recommend life-insurance to young people as a means of saving. It has been of untold value as an object-lesson of the tremendous possibilities in acquiring the saving habit.

I believe that life-insurance is doing more to induce the habit of saving than almost anything else. When a young man on a salary or a definite income takes out an insurance policy he has a definite aim. He has made up his mind positively to save so much money every year from his income to pay his premium. Then it is easier for him to say "No" to the hundred-and-one alluring temptations to spend his money for this and that. He can say "No" then with emphasis, because he knows he must keep up his insurance.

The snap ought to be in the horse, but if it is not, we must put it in with the whip. Most people do not have iron enough in their blood to make them do the thing that is best for them.

**POWER IN DEFINITE PURPOSE**

I have known of young men who did not seem to have any special ambition, who always took things easily, who had no apparent system or order in their lives, to be entirely revolutionized by taking out an insurance policy.

**THRIFT AS A LIFE-PRESERVER.**

"I have often been asked," says Sir Thomas Lipton, "to define the true secret of success. It is thrift in all its phases, and especially thrift as applied to saving. Saving is the first great principle of all success. It creates independence, it gives a young man standing, fills him with vigor, it stimulates him with the proper energy; in fact, it brings to him the best part of any success—happiness and contentment."

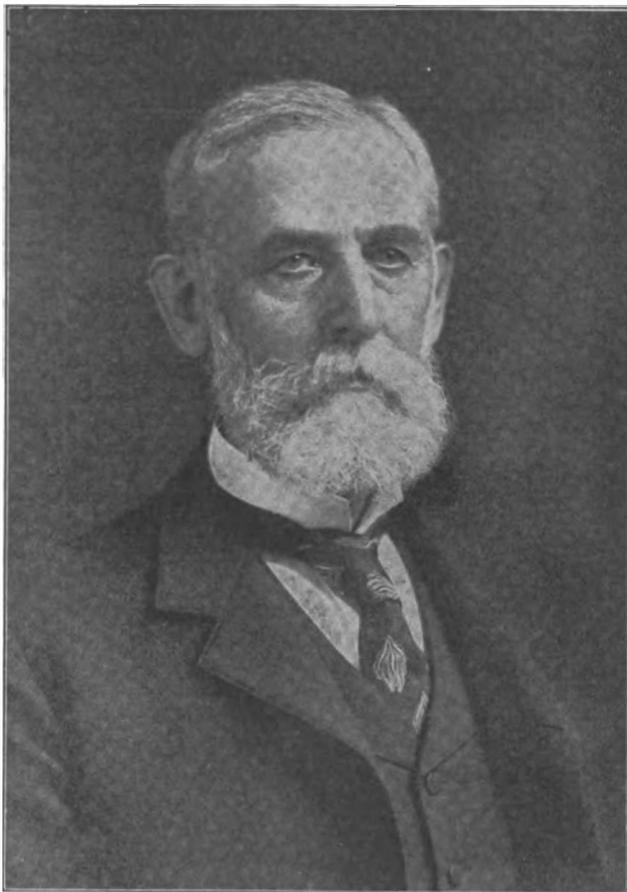
Thrift is not only one of the foundation stones of a fortune, but also one of character. The habit of thrift improves the quality of the character.

The saving of money usually means the saving of a man. It means cutting off indulgences or avoiding vicious habits. It often means health in the place of dissipation. It means a clear instead of a cloudy and muddy brain.

The moment a young man begins to save systematically, he becomes a larger man. He takes broader views of life. He begins to have a better opinion of himself. Trust takes the place of doubt. He may have thought before that he might succeed, but his savings are the actual demonstration that he has not only the ability to earn, but also to keep his money, and it takes greater wisdom to hold on to money than to make it.

An insurance policy has often changed the habits of an entire family from thriftlessness and spendthrift tendencies to thrift and order. The very fact that a certain amount must be saved from the income every week, or every month, or every year, has often developed the faculty of prudence and economy of the entire household. Everybody is cautioned to be careful because the premium must be paid. And oftentimes it is the first sign of a program or order system in the home.

The consciousness of a sacred obligation to make payments on that which means pro-



UNITED STATES SENATOR JOHN F. DRYDEN  
President The Prudential Insurance Company of America.

of saving. You ask them how they are doing, and they will say: "Oh, just getting along," "Just making a living," "Just holding my own."

Just making a bare living is not getting on. The little difference between what you earn and what you spend is power. It often measures the distance between success and failure.

In many minds the economy faculties are not developed, or are so weak that they are no match for the passion of spending for pleasure.

I am a great believer in the efficiency of savings-banks as character builders; but life-insurance has some greater advantages, especially in furnishing that imperious "must," that spur of necessity so important as a motive to most people.

People can put money into savings-banks when they get it, provided some stronger desire does not overcome the inclination; but they feel that they *must* pay their insurance premium.

Then again, money obtainable just by signing the name is so easily withdrawn for

tection for those dear to you often shuts out a great deal of foolishness, and cuts out a lot of temptation to spend money for self-gratification and to cater to one's weak tendencies.

The life-insurance policy has thus proved to be a character insurance as well, an insurance against silly expenditures, an insurance against one's own vicious, weak tendencies, a real protection against one's self, one's only real enemy.

#### PROTECTING OURSELVES AGAINST OUR OWN WEAKNESSES

He is a shrewd and level-headed youth who, at the very outset of his career, makes an inventory of his qualities and capabilities and carefully guards his weak point. He is a wise man who learns to eliminate his great weaknesses. Many a man comes to grief because he never learned to do this.

Men of mediocre ability often succeed much better than geniuses because they guard their weak points better. They guard against possible disaster from their own defects, just as a person with some physical defect, by watchful care, often keeps in better health than naturally stronger people who are constantly prodigal of their strength.

If you have the reputation or the consciousness of being slipshod and unbusiness-like, eliminate as much as possible these traits which prejudice others, especially sound business men, against you. Do not go on letting your little weaknesses ruin or seriously impair all your good qualities.

I know of nothing which will cover up more blemishes, put out of sight more business weaknesses, cover up more surely the lack of foresight and thrift than a good life-insurance policy. It has proven a friend to thousands who have not been friends to themselves. It has shielded thousands of families who would have been homeless without it; it has sent to college multitudes of boys and girls who but for it would not have gone; it has started thousands of young men in business who, but for it, either would not have started at all, or would have been delayed for years. It has lifted the mortgage from thousands of homes. "Primarily devised," says Senator Dryden, President of The Prudential Insurance Company of America, "for the support of widows and orphans, life-insurance practice has been developed so as to include the secure investment of surplus earnings in conjunction with the insurance of a sum payable at death."

#### LACK OF BUSINESS SAGACITY

The very consciousness that you have performed a great and sacred duty to those you love by protecting them against even your own weaknesses and inclinations will be a great stimulus and give you great satisfaction and will make you a larger and better man.

I know men who were induced to take out

life-insurance policies, and who have managed to accumulate considerable property in this way, and have gained the respect of everybody who knows them, because the possession of a good life-insurance policy indicates good business qualities.

A great many men who know they have ability in their specialties know also, from sad experience, that their business judgment is not always good, or to be relied upon. Their investments do not turn out well. Many vocations never develop the practical faculties.

I have known splendid clergymen and large-hearted professors to draw their last dollar out of the bank, to mortgage their homes even, and invest their little all in some wildcat scheme because of the story of some smooth, oily promoter, thus hazarding, and often wrecking, all their future prospects just because of this weakness of which they were conscious, but against which they neglected to protect themselves.

#### EVEN BUSINESS MEN GULLIBLE

But it is not alone men out of business life that have this susceptibility to being gulled.

There are some business men who seem unable to resist any temptations held out to double or treble their money in some sort of speculation.

The desire to make money quickly is a weakness even of the strongest minds. A man will listen to a scheme to make quickly a great deal of money out of very little when he cannot be approached for anything else.

Many good people have worked hard all their lives and reached middle age without a home and without any prospects of ever getting one, with no money laid up for sickness or emergency, or for their declining years, just because they took too great a risk with their little savings, which have gone into holes in the ground, into worthless oil wells and mines, useless patents and all sorts of devices and schemes, thus vainly squandering money which would have given them comfortable homes and well-earned leisure for their old age had they put it into something which was sure.

Life-insurance is a splendid way for them to provide against their weaknesses—defective judgment, or lack of business ability. By it they can protect themselves and those dependent upon them by putting aside a definite amount from their salaries or income where it will be absolutely safe, no matter what may happen.

Life-insurance policies would have saved many of the men mentioned above from disaster, for they would have enabled them to get on their feet again by loans or by the proceeds of cashed-in policies accumulated during the time of their prosperity.

Life-insurance taken at an early age is an untold blessing to the man who fails late in

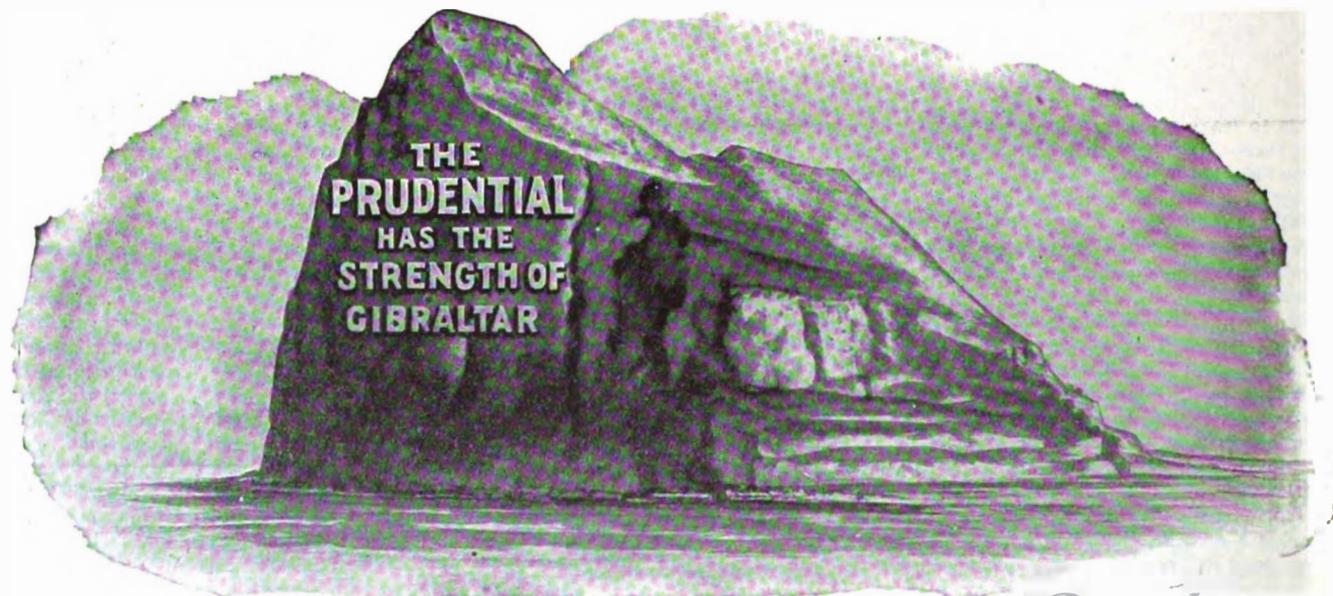
life, when the fires of his ambition have begun to cool down, when his staying power has begun to wane, when he has no longer his former courage or strength to face the hardships of life all over again.

I knew a young man who took out a twenty-year endowment policy; he was poor, and had to make great sacrifices to meet his payments for many years; but he managed to keep them up. He finally became rich, but lost everything in the world except this policy, and this enabled him to start again after he had reached an age when it would have been practically impossible for him to have gotten on his feet but for this policy. Forcing himself to meet these payments when he was poor, when it was a real sacrifice to do so, saved him from poverty in his old age.

The policies of Life-Insurance issued by The Prudential Insurance Company of America, of Newark, N. J., of which United States Senator John F. Dryden is the founder, President and leading spirit, are especially designed and adapted to just the purposes of saving for young men to which this article has been directed. Founded upon the bed-rock principles of sound finance and conducted with an eye to the true and enduring interests of its policy-holders, no young man will make any mistake in associating his insurance experience with this great company. The various forms of policies which this company issues provide a young man not only with an opportunity of saving his money, with liberal returns as well, but enable him at the same time to protect his family or business interests or to provide a fund which may be used for the maintenance or education of his children.

As The Prudential has paid over nine hundred thousand claims, in most instances to families where the insurance policy was the only asset at death, the enormous amount of good done by The Prudential can be appreciated.

One of the most comprehensive definitions of Life-Insurance ever given comes from Senator Dryden, who says: "Life-Insurance is a wonderful business; a business with a noble history; a business with a lofty aim; a business with a magnificent purpose; a business with splendid results." The reader should be impressed with the every-day necessity for Life-Insurance and the importance of immediate action on the part of those who are not insured. The Prudential is desirous of entering into correspondence with any person interested in Life-Insurance, but no effort will be made to get a policy-holder at present insured in another company to drop his policy in favor of The Prudential. The Prudential wishes to show the uninsured how they can help themselves and their families through Life-Insurance in The Prudential.



**PENNSYLVANIA.**

(Continued from page 976.)

committee to name the officers and members of the executive committee, to be elected on S. Andrew's day, 1906, at the time of the annual meeting, the following members: Mr. John E. Baird, chairman, Nativity chapter; Mr. Frank O. Zesinger, St. Matthew's chapter; Mr. H. F. McIntyre, Holy Apostles' chapter; Mr. C. C. Heisler, Church of the Saviour chapter; Mr. Charles W. Comfort, All Saints' chapter, Norristown, Pa.; Mr. Samuel Porcher, St. Martin's-in-the-Fields chapter; Mr. William H. WorriLOW, St. Paul's chapter, Chester, Pa.

AN EVENT of some importance took place at the chapel of the Holy Communion, connected with the Church of the Holy Apostles (the Rev. Nathanael Seymour Thomas, rector). Twenty years ago, as an act of thanksgiving to Almighty God for the restoration to health of a son of Mr. George C. Thomas, this chapel was built. The anniversary was observed on Wednesday, evening, September 26th, first by a service in the chapel, and then by a meeting in the parish house, where addresses were made and refreshments served. In all these years and up to the present year the Rev. William F. Ayer was priest in charge. He is now chaplain of the Episcopal Hospital. The present number of communicants is 391 and the receipts from all sources during the convention year were \$8,287.54. There is an endowment fund of \$30,000.

ABOUT thirty men connected with the Philadelphia Local Assembly of the Brotherhood of St. Andrew have signified their intention of attending the Memphis convention. The majority will join the Washington delegation and go over the Southern Railway.

THE REV. GEORGE GILBERT MATCHETT, deacon in charge of St. Ambrose mission, has resigned. During the year that Mr. Matchett has had charge, this mission has grown in numbers and the Sunday School has now a membership of 365, which taxes the capacity of the chapel which has just been built. Many other helpful agencies were also begun. Mr. Matchett was made a deacon at the time when the present Bishop of Colorado was rector of St. Asaph's, Bala. A remarkably successful mission was begun at Barmouth, called St. Andrew's mission, about fifteen years ago, by a chapter of the Brotherhood of St. Andrew connected with St. Asaph's, composed of three men. One of the members became a Bishop, another a priest, and another a deacon. A farewell service was held at St. Ambrose mission on Sunday evening, September 30th.

ON THE Fifteenth Sunday after Trinity, at Evensong, in the Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector), the nineteenth anniversary of the connection of Mr. Frank Heaton Longshore, organist and choirmaster, was noted. During all these years the music of this parish has been rendered by a vested male volunteer choir. Reference to this event was made by the rector in his sermon on "Praise," as well as to the fact that Mr. Harry O. Jones, Jr., sometime connected with St. Martin's College and long a communicant of the Church of the Good Shepherd, was about to leave for Nashotah Seminary to become a postulant for holy orders.

SEVERAL of our parishes are arranging for courses of lectures during the winter, under the auspices of the University Extension. At the Church of the Holy Apostles, Philadelphia; at St. Andrew's Church, Philadelphia, and at St. George's Chapel, Port Richmond, so soon as the parish house is built.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

Autumn Meeting of the Northern Convocation—Dr. Lloyd's Missions—Guild of St. Barnabas for Nurses—B. S. A. Meeting.

THE NORTHERN CONVOCATION met in Christ Church, Oil City (Rev. John Dows Hills, rector), on Wednesday, September 26th. The Bishop, the Archdeacon, and twenty of the clergy were in attendance. At 9:30 A. M., the Bishop celebrated the Holy Communion, assisted by the Archdeacon and the rector. The morning session was given to the following topics: Exegesis, The word "Apostolos," the Rev. Angelo A. Benton, D.D., rector of the Church of Our Father, Foxburg; speaker, the Rev. Frank De Frees Miller, D.C.L., rector of St. Mark's Church, Erie. Paper, "The Will, and Its Place in Religion," the Rev. Arthur R. Taylor, rector of Trinity Memorial Church, Warren.

The afternoon session was given to the following topics, each in turn being discussed by all present: Book review, *The History of the Higher Criticism* (Nash), the Rev. James M. Robertson, rector of Emmanuel Church, Emporium.

There was a splendid missionary meeting in the church in the evening. Addresses were made by Bishop Whitehead, the Rev. A. R. Kieffer, D.D., of Bradford, and the Rev. C. M. Conant of Waterford.

THE REV. DR. F. E. J. LLOYD began his

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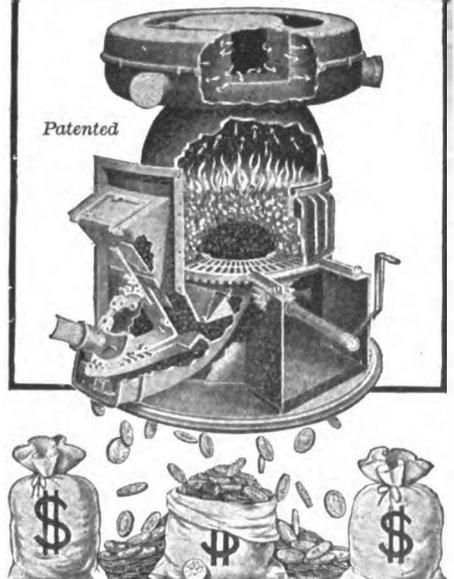
We might grow eloquent ourselves in telling of this modern furnace-marvel, with all the fire on top, which gets as much heat out of the cheapest coal as high-grade anthracite will yield in an Overfeed. We prefer, however, to speak through the enthusiastic and voluntary testimony of those who know and want others to know the exclusive saving, lasting worth of the Underfeed.

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season's work as missionary by preaching four sermons at All Saints', Vandergrift, and at Holy Innocents', Leechburgh. They have naturally helped the Christian people of the beautiful Kiskiminitas valley.

ON SUNDAY evening, September 23d, at St. Peter's Church, Pittsburgh, a special service was held under the auspices of the local branch of the Guild of St. Barnabas for Nurses, when the sermon was preached by the Rev. Dr. Lloyd of Uniontown. On Monday evening, in the chapel of Trinity Church, the branch held its first meeting for the season of 1906-7, when the Guild service was read by the chaplain, the Rev. E. M. Paddock, and an address made by the Rt. Rev. Cortlandt Whitehead, S.T.D., grand chaplain of the society. A business meeting followed in the parish house, when delegates were elected for the meeting of the Council of the Guild, which takes place on October 10th and 11th, at Orange, N. J.

ON THURSDAY evening, September 27th, the Pittsburgh Assembly of the Brotherhood

of St. Andrew, together with the Junior Brotherhood, held a pre-Convention meeting in St. Stephen's Church, McKeesport. The principal speaker on this occasion was Mr. George H. Randall, one of the travelling secretaries of the Brotherhood. Special cars provided free transportation for all Brotherhood men and boys from the downtown districts of Pittsburgh, and there was a gratifying attendance.

#### RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

#### Death of a Prominent Layman — B. S. A. Local Council.

ONE OF THE oldest members of St. John's parish in Providence, passed away on Friday, 21st inst. Mr. Lewis Jenkins Chase, son of an old-time grocer, Mr. John B. Chase, whom he succeeded in business, was born in this city in 1825. Mr. Chase was held in very high esteem in the community, a fact which was attested to by the presence of many prominent citizens of Providence and members of St. John's Church at the funeral ser-

VICES, which were held in the church on Monday, 24th inst., at 11:30 A. M. Among those present were the former rector, now rector *emeritus*.

THE PROVIDENCE Local Council, B. S. A., held its annual meeting at St. Stephen's parish house on Monday evening, 24th inst. His Excellency Governor Utter was present and addressed the Assembly, one strong point he wished to impress being that a man should not get tired and withdraw his personal influence from the support of any organization, or resign his membership in any body religious or political, because things are not as they should be, but stay and do his duty in the effort to improve whatever is wrong instead of allowing the procession to move on, selfishly declining to interfere. A change of title having been suggested at the last meeting of the Council, the question was brought up and discussed, resulting in the adoption of a resolution that the Providence Local Assembly be hereafter known as the Rhode Island Assembly. Professor A. H. Blanchard of St. Stephen's chapter was



## WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

Syrup of Figs has also met with the approval of physicians generally, because they know it is wholesome, simple and gentle in its action. We inform all reputable physicians as to the medicinal principles of Syrup of Figs, obtained, by an original method, from certain plants known to them to act most beneficially and presented in an agreeable syrup in which the wholesome Californian blue figs are used to promote the pleasant taste; therefore it is not a secret remedy and hence we are free to refer to all well informed physicians, who do not approve of patent medicines and never favor indiscriminate self-medication.

Please to remember and teach your children also that the genuine Syrup of Figs always has the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package and that it is for sale in bottles of one size only. If any dealer offers any other than the regular Fifty cent size, or having printed thereon the name of any other company, do not accept it. If you fail to get the genuine you will not get its beneficial effects. Every family should always have a bottle on hand, as it is equally beneficial for the parents and the children, whenever a laxative remedy is required.

unanimously elected president, and the other officers were re-elected.

**SALT LAKE.**

FRANKLIN S. SPALDING, Miss. Bp.

**Dinner to Bishop Spalding.**

THE VESTRY of St. Mark's Church, Durango, Colo., gave a dinner in honor of Bishop Spalding, on the evening of St. Matthew's day, at the Strater Hotel. Covers were laid for twenty-five men, and the following toasts were responded to: "The Church and Public Order," by the Hon. C. E. McConnell, mayor of Durango; "The Church and Education," by Mr. E. E. Smiley, superintendent of Public Schools; "The Church and Wealth," by Mr. B. W. Ritter; "The Church and Labor," by Mr. W. A. Reese, city attorney; "The Church in the West," by Bishop Spalding. The rector, the Rev. W. W. Fleetwood, was toastmaster. Bishop Spalding's address was listened to with much interest. He made a strong plea for the development of those sturdy qualities which characterized the pioneers of New England, Pennsylvania, and the Western Reserve, and urged upon the men of the new West the need of laying those same solid foundations upon which the future welfare of our Western country must depend. The men of the parish have decided to form a men's club, and meetings will be held during the fall and winter months.

**SOUTHERN OHIO.**

BOYD VINCENT, D.D., Bishop.

**Deafmute Service—New Rectory and Parish House—Legacy to the Diocese—Rev. John Hewitt's Fortieth Anniversary.**

ASCENSION PARISH, Middletown (Rev. E. J. Evans, rector), has purchased a lot on which are two houses. The rector is now living in one as the rectory, and the other is to be fitted up for a parish house.

THE WILL of Mrs. Sarah Foos, late of Springfield and New York, leaves \$2,000 to the Church of the Heavenly Rest, Springfield, and \$3,500 for the Bishop of the diocese, for Church purposes. If her children and grandchildren die without issue, the Heavenly Rest Church is to receive \$10,000 additional, and \$1,000 is to go to the City Hospital of Springfield.

THE REV. JOHN HEWITT, rector of St. Paul's Church, Columbus, celebrated, on the Fifteenth Sunday after Trinity, the 40th anniversary of his ministry.

A SERVICE for the deaf mutes of Dayton was held at Christ Church on Saturday evening, September 22d. On Sunday, at 11 A. M. and 3 P. M., the Rev. A. W. Mann officiated at St. Mark's mission, in the new chapel of St. Paul's Cathedral, Cincinnati. In the evening, at 7:30 o'clock, a "combined service" was held at St. Paul's Church, Newport, diocese of Lexington, with a number of the Cincinnati and Covington mutes attending.

**TEXAS.**

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

**B. S. A. Meeting—Mission at Port Arthur.**

MR. GEO. D. ROBINSON, an active business man of St. Louis, being in Houston on business, spent Sunday, September 23d, in visiting the several parishes in the interest of St. Andrew's Brotherhood. His visit was heartily welcomed by the local Brotherhood men.

A MISSION has been organized at Port Arthur, under the Rev. Mr. McKenzie. At present the congregation have the use of the Congregational place of worship, but it is proposed to build a church at an early day.

**VIRGINIA.**

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

**Work on Christ Church, Richmond—New Organ for Christ Church, Winchester.**

WORK on the enlargement of Christ Church, Richmond, has begun. The chancel end has been torn out and a temporary par-

tion put up, so as to enable the congregation to use the nave for services during the rebuilding. The seating capacity will be increased by 100 sittings. The choir will be made much larger than the old one, and a new pipe organ will be erected. The present church was built in 1889 and the first rector in the new church was the Rev. J. B. Funsten, now Bishop of Boise.

ONE OF THE finest and largest pipe organs in the valley is now being placed in Christ Church, Winchester, of which the Rev. William D. Smith is rector. Experts from Hagerstown, Md., are doing the work. The new organ will occupy the entire northwest corner of the big sanctuary and the vested choir will have seats around it.

Christ Church contains the tomb of Lord Fairfax, who at one time owned all the Northern Neck as far west as the Ohio river, and some of the many hundred pipes of the great organ run under the sanctuary floor almost directly over his last resting place.

The tomb of the distinguished Baron of Cameron is directly under the altar of the church, which he attended while in Winchester and which he endowed. The Fairfax coat of arms is graven in marble in the vestibule of Christ Church.

**WASHINGTON.**

H. Y. SATTERLEE, D.D., LL.D., Bishop.

**B. S. A. Local Assembly—A Special Service.**

THE SEPTEMBER meeting of the Local Assembly of the Brotherhood of St. Andrew was held in St. Stephen's Church, Mt. Pleasant (the Rev. Dr. George F. Dudley, rector), and was of much interest. An address was delivered by Mr. Warren Randolph Yeakel of Philadelphia; and the Rev. Charles C. Pierce, D.D., chaplain U. S. A., spoke on "National Conventions." The Brotherhood chapter of Trinity parish is making arrangements for a mission, to be conducted under its auspices, in the early part of December next; and as a preliminary, is taking a religious census of the parish.

A SPECIAL and very interesting service was held on Sunday evening, September 23d, at one of the missions established in St. Alban's parish. St. David's Hall is the centre of work in a country district on the Conduit road, remote from Church privileges.

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The building was given by a friend, and the services and Sunday School are in charge of the Rev. J. M. Hillyar. This special service was for the benediction of a sweet-toned bell, the gift of a member of St. Alban's as a thank offering for recovery from severe illness. The organist and vested choir of the parish church kindly gave their services, and the sermon was by the rector, the Rev. G. C. Bratenahl, the subject being "The Message of the Bell."

**WEST VIRGINIA.**

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAYATT, Bp. Coadj.

**Death of Mrs. Springer—Marriage of a Priest—Consecration of a Church.**

WEST VIRGINIA'S Lenten Offering was \$840.15, from 36 Sunday Schools.

THE SENIOR Ladies' Aid Society of St. Ann's Church, New Martinsville, has lost in Mrs. Ann Davis Springer one of its oldest members. Organized about a quarter of a century ago, this society has always been of greatest help in creating and continuing interest in the work of the Church in New Martinsville, and Mrs. Springer was one of the society's most loyal and devoted members. She was born in 1830 at North Bend, Tyler county, West Virginia, and on her marriage to the late Z. S. Springer, a member of one of the pioneer families of West Virginia, she took up her residence there in 1853. She was a true and intelligent Christian woman, loving the Church and its services beyond all else. The end came unexpectedly, and on June 19th she fell asleep. The end was indeed peace.

AT THE Church of the Transfiguration, Blue Ridge Summit, Pa., on the evening of August 16th, occurred the marriage of the Rev. Paca Kennedy, rector of Grace Church, Ravenswood, and Grace Church, St. Mary's, W. Va., and Miss Enie Paine, daughter of Dr. and Mrs. J. F. Y. Paine of Galveston, Texas.

FAIRVIEW chapel, located on the road leading from Bunker Hill to Middleway, about three miles east of the former place, which has recently been built through the efforts of the Rev. A. J. Willis, rector of Grace Church at Middleway, and the citizens of that community, was consecrated on the 23d ult. There was a large congregation present, composed of persons from the neighborhood and quite a considerable delegation from Martinsburg, Middleway, and around Bunker Hill, which taxed the seating capacity of the church to the utmost.

THE REV. EDMUND P. DANBRIDGE, who was ordained deacon at the Virginia Theological Seminary last month, will officiate at "Fairview" for the present, after which other arrangements will be made.

**WESTERN NEW YORK.**

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

Interesting Items from the Diocese.

DR. GEO. M. HOWE, for six years an instructor at Cornell University, has accepted a call to the chair of modern languages at Hobart College.

THE ANNUAL MEETING of the Western New York branch of the Woman's Auxiliary was held in St. Peter's Church, Niagara Falls, Wednesday and Thursday, September 26th and 27th. After Morning Prayer on Wednesday there was a business session of the Juniors and of the Babies' Branch. The Rev. Everett P. Smith of Missouri, Educational Secretary of the Board, gave an instruction on Intelligent Work and answered questions. A gradual growth in missions study was reported. The Juniors reported Box Work amounting to \$862, all pledges to the Board paid, as well as the apportionment, and progress in every department. Two new parish branches have been formed. Papers were read showing how the Junior and Babies'

Branches might be brought closer together. The Babies' Branch has paid all its pledges and has more than met its apportionment. Its work amounts to nearly \$500. In the afternoon the Rev. E. P. Smith met the diocesan officers and addressed them on Mission Study.

In the evening the usual missionary meeting was held in the church, the rector, the Rev. P. W. Mosher, introducing the speakers, the Rev. John M. Gilbert of Buffalo, the Rev. Canon Forneret of Hamilton, Ont., and the Rev. Secretary Smith. On Thursday morning the Holy Eucharist was celebrated at 9:30 o'clock and the United Offering, amounting to \$1,380.76, presented. Three additional parishes have joined in the United Offering this year, and the sum total in the hands of the Treasurer of this fund is \$2,080.88.

Over 200 delegates were present at the sessions, representing 38 parishes and missions. Canon Forneret presented a greeting from the Woman's Auxiliary of the diocese of Niagara, and a message of good-will was sent in return.

The reports from the diocesan officers showed an excellent condition of affairs. The Box Work of the year amounts to \$7,513.21. The treasurer's receipts are \$2,083, an increase of \$130 over last year's, and all pledges are paid. The new *Spirit of Missions* Department is now well organized, 41 parish secretaries have been appointed to increase the circulation and already 140 new subscribers have been added to the list.

The plan adopted at the last meeting, dividing the diocese into six districts, each under a secretary appointed by the president, was reported on favorably. One or more missionary meetings are to be held in each district during the year for the group of parishes in that district, with the idea of interesting in the work the smaller and more remote parishes and missions.

HOBART COLLEGE is reported having 140 students this year, there being 60 in the freshman class. The DeLancey School for Girls, Geneva, has nearly double last year's number of pupils.

THE PARISH HOUSE of Trinity Church, Lancaster (Rev. Geo. M. Irish, rector), was opened with an informal reception on the evening of September 14th. A number of the clergy and laity from Buffalo were present.

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## Music

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

The rumored reorganization of the Sistine Chapel choir will prove of interest to all who are engaged in the training of male voices. From time immemorial the choristers of the Vatican have held the enviable distinction of being the most efficient and highly trained body of singers in the Roman Church, and judging from their vocal condition in 1905, when the writer enjoyed the privilege of hearing them, the reputation of the past is likely to cling to them for an indefinite period.

The average sanctuary choir, even in the larger and more important of the Roman Cathedrals, is lamentably deficient in purity of vocal delivery, and in all that pertains to artistic and devotional singing.

In Rouen Cathedral, and in other places of equal prominence, the singing of the choir boys is not far short of execrable. It seems singular that the Sistine choir has not, by force of example, elevated the musical standard in all the Roman Cathedrals and large churches, not only in Italy, but throughout Europe.

Hereafter the responsibility falling upon the boy trebles will be somewhat increased, for the Abbe Perosi will in future employ thirty boys for the sprano and alto parts, and ten men—two first tenors, three second tenors, two first basses, and three second basses.

The unaccompanied singing of the great Palestrina masterpieces by this famous choir should prove an inspiration to all the choral forces under the Papal rule. What can be done in Rome can be accomplished elsewhere, even at St. Patrick's Cathedral, New York, where the choir is worse than that at Rouen!

There are so many difficulties besetting the Roman choirs at present (especially in this country), that one hardly knows how to enumerate them. The first and greatest effort has been the elimination of nearly all the four-part Mass music and the substitution of unison. As time goes on, we shall see a slow but steady reaction from this. The *Motu Proprio* by no means excludes vocal harmony. But when it went into effect it found choirmasters and choirs totally unprepared to take advantage of its catholicity. Untrained boys were still further untrained by "plain" unison: the upper octave of their voices, through disuse, became practically non-existent. The inevitable result followed. There is not a male choir in the Roman Church in the United States to-day capable of rendering unaccompanied music artistically. The rule heretofore has been to impose silence on the boys forming the sanctuary choir in all four-part work, rearranging such music for first and second tenors, and first and second basses. Under such a system progress becomes simply impossible. This is not a matter affecting merely the music of the Latin Church, but one that has a distinct and important bearing upon the general training of boys' voices in all choirs.

We shall never hear the Roman choristers in this country approach, even remotely, the excellence of the Westminster Cathedral (Roman) choir, London, or the Sistine Chapel choir, until the soprano voices are trained scientifically, and on traditional and artistic principles. An encouraging sign is that the Roman authorities are publishing books and periodicals on the subject of music and choir-training. They frankly admit that the culture of the boy voice has been seriously neglected, and it is but fair to acknowledge that steps are being taken in some quarters toward improvement in vocal timbre through the adoption of authorized compositions, employing the full compass of the voice with perfect blending of the registers.

In connection with this, we may add that in a vast number of our own choirs there is room for improvement in voice culture. It is not by any means the case that we are free to criticise the singers of the Roman Church without recognizing our own deficiencies. Nor are such shortcomings confined to this country. Only a short while ago the following appeared in one of the prominent musical journals of England:

"The organist of St. Paul's Cathedral is not quite satisfied with the present state of vocal music in the Church of England. He allows that, taken as a whole, the Cathedrals maintain a very high standard; but, below the Cathedrals and those churches where a professional choir is maintained, the condition of things musical is far from being satisfactory. The voices are of poor quality because they are so badly produced, and they are often shockingly out of tune. In such cases, as a rule, far too much is attempted; and the lesson of the situation is as much applicable to the Nonconformist churches as to the Church of England. It is infinitely better to be content with doing a simple service well, devoting a large share of time and work to teaching the choir the ordinary rudiments of music, and above all to the proper training of the voices. Dr. Martin of course recognizes the fact that in most cases the organist's playing is a good deal in advance of his knowledge of choir training; but he very properly insists on choirmasters taking lessons in voice production, and he even ventures the suggestion that we should have special schools for choirmasters."

In view of the fact that male choirs are constantly increasing in numbers, not only in our own, and in the Roman churches, but also in sectarian places of worship, Dr. Martin's advice has a special significance.

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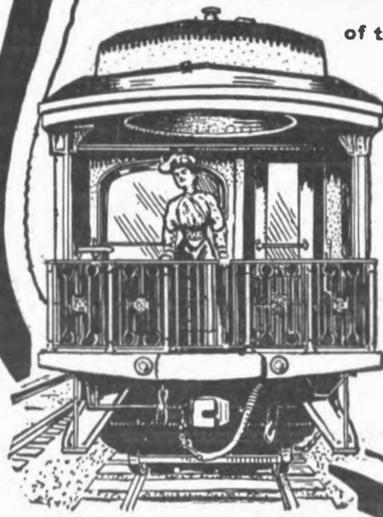
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