

The Living Church

The State Historical Society

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Another, the Lion of St. Mark's.

Another, the candlestick of the tabernacle, representing the "Seven Lamps of Architecture."

Another, the wild rose, robin, squirrel, and kingfisher, symbolizing his love for natural history.

Another, Sesame and Lilies. On the front of the cross, the globe, symbolizing "The Sun of Righteousness."

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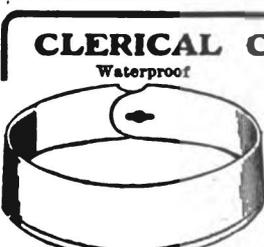
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The following communication appeared in
an English Colonial Church paper:

To the Editor of *The Church Chronicle*:
DEAR SIR:—I had occasion recently to con-
sult the Baptismal Registers of a certain parish
in this diocese for the purpose of ascertaining
the dates of Baptism of five confirmation candi-
dates. In one case only was the entry in all
points correct. In each of the others serious
mistakes had been made. In the entry of the
Christian names. Thus "Winifred Stanley" ap-
peared as "Winstanley," "Ruth Dawson" as
"Ruth Dossan," "Alexander" as "Alexandria,"
and "Staveley" as "Stanely." Since then I have
found two other serious errors in the same regis-
ters. From the writing the entries would seem
to be made by the same clerk and are signed by
different officiating clergy. A fairly wide experi-
ence of parochial registers both in this diocese
and in England leads me to think that all of us
who have charge of registers would do well to
bear constantly in mind the great need of pains-
taking accuracy in order to avoid what may, and
probably will, cause in the future grave incon-
veniences to persons the particulars of whose
Baptism, etc., have been entered incorrectly. I
venture to think that it is worthy of the con-
sideration of Theological Tutors and Bishop's
Examining Chaplains whether it would not be
advisable to make "the law as it specially affects
the clergy" a subject of teaching and examining
in preparation for Deacon's Orders.
I am, etc.,
CLERICUS.

The above is reproduced for three reasons:
1st, to show that the English clergy are just
about as careless as many of our own. 2nd,
to call attention to the suggestion that candi-
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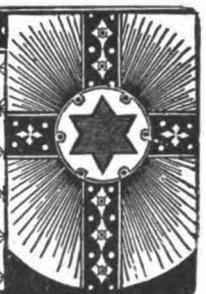
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VOL. XXXVI. MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 10, 1906.

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EDITORIALS AND COMMENTS

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

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	
"In the Name of the Father, and of the Son, and of the Holy Ghost"—Bishop Nicholson: an Appreciation—Mr. Cox to be Presented for Trial.	39
GLASTONBURY ABBEY FOR SALE. London Letter. John G. Hall	43
CRAPSEY APPEAL STILL UNDER CONSIDERATION. New York Letter	45
BURIAL OF BISHOP NICHOLSON. [Illustrated]	46
INCIDENTS IN THE LIFE OF BISHOP NICHOLSON. L. H. M.	47
A DELAYED MESSAGE. Marie J. Bois	49
THE BEARING OF ALIEN LABOR UPON THE FUTURE OF THE CHURCH IN NEW ENGLAND. Rev. D. L. Sanford	49
THE GENEVA CENTENNIAL. [Illustrated]	50
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	52
CORRESPONDENCE:	
Some of the Excellences of the New "English Hymnal" (John S. Littell)—Catholic Unity and the Nicene Creed (Arthur J. B. Mellish, A.B.)—Did the Bishop of Michigan Mean It? (Rev. C. C. Kemp)—The Daily Eucharist in Theological Seminaries (Wells J. Carter)—On What Authority May Hymns Be Used? (James R. Sharp, J. G. Jacobs, Henry Barker)—The American Church in Paris, France (I. van Winkle)—Loose Language by the Clergy (Edw. S. Doan)—Three Hundred Years of American Church History (Ernest Vincent Shayler)—Philippine Contributions to San Francisco (Charles H. Brent)—Says Bishop Brewer Denied the Objective Presence in the Holy Eucharist (C. Herbert Shutt, Stuart B. Purves.)	57
THE VALUE OF PRAYER. Charles H. Richards	58
PERSONAL MENTION, ETC.	60
THE CHURCH AT WORK. [Illustrated]	60

"IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."

MANY are the words, measureless in depth and import, which are largely shorn of both through the very frequency of their use.

The words above offer a fitting instance of this truth. Constantly on the lips of the Church, and from the first ages familiar to her children as perhaps the earliest formula of the Faith, such is their familiarity, that while used comprehendingly and reverently, rarely do we pause adequately to consider their full weight, or the singularly impressive circumstances lending peculiar significance to their first utterance.

Continually had Jesus Christ made clear and strong reference to "The Father" in His promulgation of divine truth. Repeatedly had He revealed "The Son" in a Personality vested with power and majesty, but dimly manifest in the lowly Form known among men. Fully and distinctly had He declared the coming and the mission of "The Holy Ghost." But never, in clearly defined declaration, had He revealed the *Essence* of the Holy Trinity, the Oneness in Three, the triune Personality in the *One* great "Name."

This was the revelation reserved for the supreme hour when He was to resume, for all eternity, His place in that triune Sovereignty; when, His earthly mission accomplished and fulfilled, He was to confer upon the representatives ordained to perpetuate and extend the kingdom established, their great commission. Then it was that for time and eternity the WORD Incarnate unveiled the mystery veiled through all the ages, and with it sealed, as with a royal signet, the command thus issued.

What dignity and authority it lends to the sovereign commission! With what radiance and power does it imbue the wondrous sacrament herein vested with validity and efficacy. And proclaimed thus by Him who gives them utterance, how do those words flash a vivid, illumining interpretation of the memorable manifestation which had glorified and sealed His own Baptism; when from the blue vault of heaven, the Presence of the FATHER was declared in the mighty Voice resounding; the SON manifest in the flesh, visible, incarnate; the HOLY GHOST for the moment visible, in the dove-like form descending from above.

Comprehended, hitherto, only as a feature of the imperfect Jewish ritual—like all else a shadow only of better things to come—truly was the sacrament of Baptism thus vitalized and endowed with Life embodied henceforth in Him who was, Himself, Life and Truth eternal. Truly was it as though in the new creation and birth thus prepared for man, the Three in One made glorious exercise of that same unity of power and counsel which, in Creation's dawn, had decreed: "Let us make man in our image."

How notably impressive, moreover, the unequivocal declaration of Himself in the revelation thus made. Standing yet upon earth, clothed, still, in the garb of man's humility; yet unhesitatingly does He assert the place in the divine Godhead which has been His through all eternity, and fearlessly sends forth His ambassadors, bidding them go, extend through all the earth His Kingdom, and make disciples of all men, conferring on each and all that priceless seal and gift of Baptism, "In the Name of the FATHER, and of the SON, and of the HOLY GHOST."
L. L. R.

TRUTH is the foundation of all knowledge, and the cement of all societies.—John Dryden.

OUR ACTS make or mar us; we are the children of our own deeds.—Hugo.

BISHOP NICHOLSON: AN APPRECIATION.

ONE test of greatness which may be applied to any man, is his ability to rise beyond his natural environment. Dr. Nash's proposition that mankind is ninety-five per cent. environment and only five per cent. personality, is not an inadequate view of the human race in general; but "ah," said a listener to his statement, "but it's the five per cent. that counts!"

The five per cent. of personality in the character of Bishop Nicholson was certainly more conspicuous than the ninety-five per cent. of environment. One wonders whether, in his case, the mathematical equation had not been reversed. Born into a rigidly Evangelical family, trained in "the most straitest sect of our religion" as St. Paul expressed the earlier limitations from which he had emancipated himself, educated with the theology of the Virginia Seminary as that was expressed a generation ago, he became a—perhaps it may not be an exaggeration to say *the*—Catholic leader in the American Church. Born a Southerner and trained in the prejudices and the viewpoint of traditional, states-rights Democracy, he became an ardent Republican. Born an aristocrat, he became conspicuous for his essentially democratic characteristics. Moving among the most "exclusive" circles of Baltimore and Philadelphia—two perhaps of the most self-centered cities of this continent—until middle age had begun to fade into ripeness, he became a Westerner in all his heart. "I never go East," he once said after his return to Milwaukee, "without coming back more thoroughly Western than when I went away, and being proud of it." The fact is, being Southern, Eastern, and Western, he was at the end none of them, but broadly American.

When all this has been written of a man, it is superfluous to call him great. He had made the five per cent. of his personality dominate the ninety-five per cent. of his environment; and that accomplishment, rather than any of the successes of his life, is the essence of his greatness.

We have said that Bishop Nicholson began life an Evangelical. We might also say he ended it as one. He used to say that he never had had to unlearn what he was taught in his home or by his Alexandria professors. The Virginia Seminary had no more loyal son than he, nor one who gave more reverent respect to the faculty of his day. He never had the foolish idea that some seem to hold, that Catholicism in the Church is an attribute that excludes men of the Virginia school. But notwithstanding the full credit which he jealously gave to the school of his earlier traditions, he saw that their theology was incomplete. His nature compelled him to build upon it. Bishop Grafton is quoted as saying that it was Bishop Forbes' masterly work on the Thirty-Nine Articles that brought Bishop Nicholson into the fuller conceptions of the Church and the Catholic Faith that characterized his maturer years; but it was the essential fact that Evangelicalism *in the Church* requires a platform broader than that of Protestant negation, that made it inevitable that he must find a surer foundation.

But his innate Evangelicalism cropped out constantly to the very close of his ministry. His most impregnable stronghold was his firm mastery (so far as that is humanly possible) of the Incarnation and of the Resurrection. Those were the themes upon which his sermons were most frequently constructed, his meditations most often directed. But when he preached on the Atonement, which not infrequently he did, it was with both the warmth and the limitation with which that doctrine was preached by the fervent Evangelicals of the past generation. High sacramentarian though he was, the intimate sequence of cause and effect between the Atonement and the sacraments never seemed to have become associated in his train of thought. He never seemed to preach that Baptism was the inevitable corollary of the Atonement, just because of the necessity that there must be a personal point of contact between Him who atoned for our sins and us who need the benefits of His atoning blood. He preached the necessity of the Atonement and he preached the necessity of Baptism, but somehow they never merged into one theme. And so one who listened constantly to his preaching during many years would say that probably the Atonement never took quite its proper place in the Catholic system of theology to the Bishop, as it would if he had not learned of it as a thing somewhat isolated from the Incarnation and the sacramental system.

And so the evolution of the Bishop's theology was never quite forgotten. He retained to the last, too, that sweet directness, that personal conviction of sin and of the necessity for

redemption, that overwhelming sense of the dependence of the sinner upon the Saviour, that the eighteenth century Evangelicals of England had bequeathed to their spiritual descendants. His religion was the essence of his life. It was the mainspring which directed all his actions. It developed in him a sympathy with his fellow-men such as few, even among the ranks of the priesthood, possess. He was idolized by his younger clergy in the mission field, because each one felt that the Bishop had a very particular sympathy with *him* and a very particular interest in *his* work. The problems, the questions that arose in each little mission, were to the Bishop as though they were the immediate issues which he must have in mind. And so the Bishop became inevitably the one missionary of his diocese, and all the priests under him in the field, his vicars. Only because he had the sympathy, the tirelessness, the activity, the intellectual strength and indomitable will power to be at once the motive-power of everything in his diocese, could he become what he was. And this very characteristic was at one and the same time his greatest strength and his greatest weakness. His strength, because in the feeblest mission in the diocese the Bishop was, and the people knew that he was, behind the priest in all that he did, and was himself the pastor, for whom the missionary was only the vicar. His weakness, because after all, a man, even with the exceptional gifts of Bishop Nicholson, cannot personally do everything that must needs be done in so large a diocese as his. On the one hand, it gave him a body of clergy numerically almost double that of the average diocese of similar strength, because his clergy clung to their canonical association with him even, in many cases, long after they were at such work in other dioceses as did not require transfer; on the other, it failed to develop the personal sense of responsibility in others, and it brought the Bishop to premature old age and to an untimely death.

Perhaps in no diocese in this Church are the missionary stipends so small as they have been in the diocese of Milwaukee under Bishop Nicholson. He was sometimes criticized for his policy of putting so many men in the field where the missionary income of the diocese was inadequate to pay them living salaries. But, strange as it may seem, it was the Bishop's tender heart that led him into this policy. Bishop Nicholson was the refuge for priests in trouble, from all parts of the land. Did one who had been unsympathetically treated elsewhere beg of him a place and a work, the Bishop always had a place somewhere that he could send him, on the merest excuse for a salary, until the priest could himself find a way to do better. It is sad that so many cases should continually have been presenting themselves to him. Do Bishops realize all that is involved in that solemn charge to them at the moment of consecration, "Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not"? It was the key to Bishop Nicholson's episcopate, and it was partly the explanation of the large number of missionaries always on the diocesan roll, when the diocesan income did not justify the employment of half the number.

He was himself a puritan of ideals that are called old-fashioned. He hated drinking, he despised smoking; he could not understand how a priest could ever cultivate a habit that might repel some; he never entered a theatre in his life, though he was perfectly willing that his family and others should do so, and he was probably the spiritual guide of more members of the theatrical profession than any other priest in the Church unless it be the rector of one parish in New York which has for many years been their recognized home. Yet, hating not only sin but also that worldliness that so terribly detracts from the influence of any priest, he was so ready to give another chance to any who had fallen from the highest ideals, that he has probably saved to the priesthood and to useful lives for Christ and for humanity, more who, discouraged and not always blameless, had made mistakes or fallen into sin, than has any other Bishop. "Oh, yes," he sometimes said to the few who were trusted with his intimacy, "I shall be bitten on some of them; but—" and here a strange, far-away look would come to his eyes and an unusual brightness would come over his countenance—"some of them will be saved." There was a time when it had been charged that men were appointed to the mission field by the Bishop as partisans of his own school of Churchmanship or to gain votes in the diocesan council. And all the time those who knew what was behind appointments knew that the Bishop's first question to a stranger who applied for clerical work was, "Do you drink?" and that the second was, "Do you smoke?" And that a stammering affirmative to either of these questions only led to sweet, sympathetic counsel on the Bishop's

part, and not necessarily to rejection. We recall an instance not many years ago in which a priest had been accepted for missionary work; who afterward, being somewhat troubled because no questions had been asked as to his Churchmanship, and conscientiously fearing that the Bishop might have offered him work under false impressions, wrote the Bishop that he felt he ought to say that he had always worn a black stole and that at his age it would be difficult for him to change. The Bishop tenderly responded, expressing the hope that his dear friend would not permit himself to be troubled by such a difficulty, and adding that if only he could spread a little true religion among the people of A——, he need never anticipate any questions from his Bishop about his stole. The incident only came out when, a few years later, the Bishop learned that a set of colored stoles had been supplied to that priest, on his own application, by a guild in the diocese, and the Bishop laughingly told the story. It was the Bishop's indomitable five per cent. of personality, and the influence of the ninety-five per cent. of diocesan environment, that made his clergy almost a unit in the support of any policy which the Bishop desired to inaugurate. He once received an application for work from a notoriously individualistic priest, who was afterward deposed from the ministry after serving for months as pastor of a Unitarian church in the West. Bishop Nicholson replied in a most kindly letter, offering him the choice of several rural posts where there was room for hard work on the usual inadequate salary which alone the Bishop could offer. To the Bishop it was one more priest whom he might save to the Church. "I am not afraid of those men," he said with tenderness, "if only they will promise me to be personally loyal and never to do anything underhanded behind my back." The priest courteously declined the offer. To his own astonishment, and without the remotest compulsion from his Bishop, he would probably have been an active Catholic Churchman and missionary to-day if he had accepted; and he never would have known how or when or why he changed. Another instance recalled by the foregoing is that of an eccentric priest who, travelling about in the interest of "unsectarian" religion, and having an appointment to speak in several Western towns, one of them being in Wisconsin, was inhibited in one diocese, upon which Bishop Nicholson wrote him a very sympathetic note, welcoming him into his own diocese and saying that he would try to arrange with the local rector that any unpleasantness might be avoided; which he did, with the result that the priest conducted his service in the parish church, in a thoroughly orderly manner, and that he never ceased to look to Bishop Nicholson for guidance and help. And so the catalogue of incidents might be prolonged.

The bitterest things which Bishop Nicholson could say—and at times he was very bitter in his denunciations—were against worldly priests. None others seemed to be beyond the reach of his sympathy. It was difficult for him to come into touch with those he so esteemed, and it is quite likely that his hatred of the class made him sometimes unjust to individuals whom he felt to be of it. He was ready to pardon any sin, the result of sudden temptation; but a priest's every-day life upon a level of worldliness was to him a thing that nothing could condone.

He had been, while resident in Philadelphia, rector of a wealthy and aristocratic parish, and himself theologically in a decided minority in a Low Church diocese. As such he had found it perfectly practicable to have the highest spiritual ideals without losing contact with his people, and to be perfectly loyal to his Bishop and his diocese, though of another school of Churchmanship. He was the intimate friend of Bishop Stevens and afterwards of Bishop Whitaker. His parish always did its utmost for all diocesan purposes, paying unquestioningly every obligation for diocesan expenses and missionary purposes, though the partisan line in missionary appointments was, in the days of Bishop Nicholson's Philadelphia rectorship, far more rigorously drawn than it ever was in Wisconsin. He was always among the foremost in raising money for any extra-parochial purpose. It is not strange, therefore, that the Bishop, coming to Wisconsin, and finding that a like personal loyalty and like parochial support of the diocese were not forthcoming from those who occupied the corresponding position here to his own in Philadelphia, was disappointed. That disappointment very likely reacted on the subsequent history of the diocese, and perhaps made it more difficult for sores to be healed which, for the most part, were old sores when Bishop Nicholson's administration began. Gradually, very slowly, they ceased to fester, so that before the Bishop's death the diocese had become—what for more than a

quarter century before it had not been—a united diocese; and men saw that, differing in Churchmanship and in details of administrative policy, it was possible for Churchmen to live together, work together, and respect each other. Happily, all friction of that nature within the diocese is long since past.

Bishop Nicholson did not cease growing when he became Bishop, as little men do. His mind changed in many respects when he came fully in touch with Western conditions. In no wise is that more noticeable than in his changed attitude toward such a subject as the Name of the Church. As a Philadelphia priest, he viewed the matter rather as an abstract proposition, dealing with etymology rather than with life; the same attitude of mind which leads otherwise sensible Churchmen still to content themselves with a *laissez-faire* attitude. He recognized abstractly that "Protestant Episcopal" was an undignified, unworthy appellation for a national Church that could only hope to live and to grow in proportion as it was positive and constructive rather than negative and destructive. Yet the cultured people to whom he had ministered in Baltimore and in Philadelphia had not missed attending church nor failed to receive the sacraments because of the name, and the movement toward change, which was indigenous to the West and had not largely extended beyond it, was not to him a matter of large importance. It was on a par with questions of grammar or spelling reform. That it was a part of the Christian Unity movement he did not then comprehend. Indeed he had not originally been very sympathetic with the movement which led to the Chicago Declaration of the House of Bishops in 1886 and which afterward was known as the Chicago-Lambeth platform, though he came in later years to be an enthusiastic believer in it.

A few years in the West served altogether to change his point of view. He began to see that in place of growth through individual conversions to the Church, the time might be ripe for large constructive movements among Christian people in the mass. He learned what was the unrest among Protestant Christians and among Roman Catholics, both of whom were, on an enormous scale, dissatisfied with present conditions and were blindly seeking for, they knew not what. His duties and that keenly sympathetic nature to which we have already alluded, brought him largely into contact with religious leaders outside the Church. He grew to comprehend their point of view. He saw that, man after man, among all religious bodies alike, Protestant and Roman Catholic, the Protestant Episcopal Church was the Protestant Episcopal Church, and nothing more; eminently respectable, a little too cultured for rude lumber towns, a little too English to be adaptable to that most difficult and most extensive class, the first native generation from European immigrants. As he travelled about, he was recognized and honored as the Bishop of the Protestant Episcopalian people, ready to confirm the children of the few English settlers, and to advise whether funds could be raised for a new coat of paint to be put upon the modest, squatty wooden church.

It was inevitable that with a mind such as his, Bishop Nicholson should have revolted against this conception, which is perfectly satisfactory to the easy-going, well paid Eastern dominie. Had all the poetry of missions, all the fervor which led him to relinquish a life of ease in a cultured city parish, faded into this? And so his whole conception of the possibilities of this American Church came before him for review. He saw that the reason that, in the popular mind, the Church is and can be only the most respectable of imported sects, is that its name, its sole point of contact with the world, hides from the world all that might have led them to it. He saw that a narrow name fosters a narrow spirit, and that a narrow spirit insists upon a narrow name; that the Protestant Episcopal name fosters the Protestant Episcopal spirit, and the Protestant Episcopal spirit insists upon the Protestant Episcopal name. In short, he saw that the Church would never be among men more than it claimed to be; that it could only in fact be more if it claimed to be more; that it could not possibly claim to be more until it was ready to be more. He saw for the first time the fallacy embraced within the current idea that it is "important what the Church is, but not important what it shall be called." He saw that any amount of *being* would be totally unperceived by the great world outside that was so rapidly lapsing into irreligion in the general disintegration of Christendom, unless the Church arrested their attention by *claiming* to be something more. In short, he saw, as he had not seen earlier, that it was possible for the "American Catholic" Church to be a force in Christendom that the "Protestant Episcopal" Church could never become. And so he threw himself into the Name reform movement, simply as a phase of missions. It was that,

or continue to work under the present conditions, with almost no influence upon the Christian world at large. In his optimistic way he had believed that the Church had passed too far away from its old-time divisions into antagonistic parties to permit this question to be treated as a partisan one. He was not himself the author of the Milwaukee Memorial, but he was profoundly in sympathy with it. The failure of the movement disappointed him. He looked backward and saw that the unity movement of 1886 had failed because this Church had refused to reform itself, in inviting others to reform. Like Muhlenberg fifty years before, he saw that Christian unity and the American Catholic name were inseparably bound together. And the final stroke in making a Western Churchman out of a Virginia graduate and a Philadelphia rector, was the vote of Eastern diocese after Eastern diocese that the reform was "inexpedient at this time." He felt that the East had deliberately thrown away the leadership which culture and Churchly traditions had fitted it for. Henceforth and finally, he was of the West, Western. More truly, he threw away all sectionalism, and became, more than ever before, an American Catholic. The name came to him to be a thing to be loved, and one inseparably associated with the growth of the Church. He saw that only by resting content with the present two per cent. per annum growth in our communicant list, was it possible to rest content with the position of the Church in the world. For one, he was unwilling thus to rest.

And so we might proceed, almost indefinitely. Bishop Nicholson was not a great preacher, and he realized it. He invariably declined the numerous preaching invitations that were sent him from all parts of the country, accepting only such invitations from his old parish in Philadelphia. At the time of his election to the episcopate he refused a publisher's request to be given a number of sermons to be gathered into book form, with the tender of a good-sized check in advance. "I know my sermons would not read well," he said in explanation; "whatever influence they have is what I give them in delivery." And it was true. But he was a very effective preacher, notwithstanding that he was not an effective writer. He was exceptionally clear in argument; logical, thoughtful, frequently original in concepts and illustrations. He repeated himself frequently. He had telling phrases that often recurred in his sermons. He clung tenaciously to traditional interpretations of the Bible, and did not conceal his profound distrust of "the critics," against whom he often inveighed in his sermons, and who, in his judgment, were undermining the faith by mistaken hypotheses; yet he was gentle and patient with any "critics" who, in tangible form, came within his purview. He believed that there would be ultimate good accomplished by the study which passes as higher criticism, and that the current phase of that criticism is a passing wave which will recede as it has advanced upon the Church. He was himself a constant and reverent student of the scriptures. He never hesitated in the positive avowal of the Catholic Faith and drew largely from Old Testament stories to enforce his lessons and illuminate his arguments. He was not afraid of undue literalness of interpretation, though his spirituality lent to every paragraph a luminous mysticism which made it far more than a mere record of a shadowy past.

Such are some of the characteristics of one who has done much to impress his own mind upon the Church, and who is mourned over a larger area of territory, probably, than has been almost any of our other Bishops who have passed away. Yet the mourning is subdued rather than acute. The real bereavement occurred when, a year and a half ago, he was suddenly removed by illness from his active life. Of the contemplative life into which his own was so suddenly transformed, no man can write. He was learning the lesson, which he never had learned, of a life spent in passivity. What changes that new life left in his character or his attributes none will ever know, except as we all know by inference that he was being drawn steadily into a higher, holier life than even the life of service which had been his. The cares of the diocese which had been concentrated upon him dropped slowly on to other shoulders. The perspective of a militant soldier of the cross merged by degrees into that of a contemplative saint. Always a man of prayer, he ceased to be a man of action. The world, with all that pertained to it, even the Church in its endless turmoil and the frictions that attend its progress, became more and more shadowy. They faded as the western sky fades when the sun sinks below the horizon. And as they faded, so did his life fade. It went down below the line where earth and sky meet, into that other world into which the human soul sinks when the fire of its vitality has burned out; and a beautiful afterglow of rays of chastened

light marks the place where it sunk, and men remark how beautiful is the sunset of that soul.

WHAT another ecclesiastical trial should be required before sentence has been pronounced upon Dr. Crapsey, is most deplorable. The Rev. Mr. Cox, against whom an information has been lodged with the Standing Committee of the diocese of Southern Ohio, can hardly be said to justify a great measure of sympathy. His open letter addressed to his Bishop was, at his own request, printed in THE LIVING CHURCH last July, and upon his expression of a desire to receive counsel not only from his Bishop but also from the Church at large, was made the subject for editorial consideration at some length. In his letter, Mr. Cox declared that he does not believe Jesus Christ to be "Very God," and says that he can only term Him Son of God "in a poetical sense." He declares plainly that he does not "believe in the Virgin Birth or in the bodily resurrection of Jesus Christ," or in "the Atonement as it is manifestly set forth in the Prayer Book," or in "the doctrine of Original Sin as set forth in the Baptismal Office." Notwithstanding these variations in his belief from what he frankly acknowledges to be the faith of the Church and what consequently he had sworn to teach, he expressed a desire to "live and die a minister of the Protestant Episcopal Church," and asked: "May I do so? This question," he continued, "is asked of you" (his Bishop) "and of the whole Church." "If one who thinks as I do may remain in the Church," he said, "then it follows that there must come certain changes in the Prayer Book which shall be permissive in their character, looking to the elimination of those doctrines which at present are an offense to conscientious men."

We tried to treat Mr. Cox's questions in a sympathetic manner. We assumed that he was honestly desirous of assistance in an intellectual difficulty. Our advice to him was to withdraw from the ministry, not to add schism to his heresy, but to remain in lay communion with the Church which he claimed to love, and to study meanwhile the Church's grounds upon which her doctrines are taught.

We have every reason to believe that his Bishop also made every effort to make it unnecessary to proceed to the last resort of an ecclesiastical trial, which can have only one end. It is enough to say that Mr. Cox has refused to be guided by the advice which he voluntarily sought, and has stated through the daily papers of Cincinnati that he would remain in the Church's ministry until he is forced out. More than three months have been allowed to pass in the hope that he would not persist in this course, and nothing now remains but for the Church in Southern Ohio to determine whether it stands for Christianity or for Coxianity. It cannot possibly stand for both. Mr. Cox is right in saying that if the latter is to prevail, the Prayer Book must be amended.

Happily, we have no doubt of the result; but yet we are disheartened at the moral blindness, the ethical torpor which seems to have come over some of our clergy. May God have mercy upon these, who take vows upon their lips and live as though those vows were of no effect!

WITH reference to our editorial in last week's issue on the subject of "Riches and the Church," a correspondent from Philadelphia writes that the diocese of Pennsylvania has for many years paid the expenses of its deputies in General Convention, clerical and lay, and that such expenses are liberally estimated, so that poor men can and do serve in that capacity.

It is a pleasure to us to know that such is the case. Perhaps no lay deputation in the Convention uniformly carries such weight as does that from Pennsylvania, in which each of the four members is invariably an exception to the statement we made, that General Convention too largely represents the "Church at rest" instead of the Church at work.

Perhaps if other dioceses would follow this Pennsylvania precedent, we should have Houses of Deputies that would more truly represent the working energy of the Church.

TO A SINCERE Christian, that craft and cunning which passes for wisdom in the world, appears to be not only unlawful but unnecessary. He has no need of the little reserves, evasions, and disguises, by which designing men endeavor (though often in vain) to conceal their proper characters, and to escape deserved contempt. He is what he seems to be, and therefore is not afraid of being found out. He walks by the light of the wisdom that is from above, and leans upon the arm of Almighty power; therefore he walks at liberty; trusting in the Lord, whom he serves with his spirit in the Gospel of His Son.—Rev. John Newton.

GLASTONBURY ABBEY FOR SALE

"Guardian" Hopes it will Not Pass Into Hands of Foreigners

ENGLISH DIOCESAN CONFERENCE HELD

Notable Celebration at Ely Cathedral

SELBY ABBEY DAMAGED BY FIRE

The Living Church News Bureau (London, October 25, 1906)

THE *Guardian*, after announcing that the ruins of Glastonbury Abbey will shortly be for sale (see this correspondence of last week), goes on to say:

"It would be extremely regrettable if these thrice-famous ruins were allowed to pass either into foreign hands or into the possession of some owner who would fail to realize his responsibilities. Glastonbury is inseparably connected with the legends of the Sangreal and the Holy Thorn. There in Arthur's Avalon stood from early British days down to the Reformation a Christian church, and there as in a national Pantheon, were continuously buried kings and heroes innumerable, until the day when its last abbot was judicially murdered at the bidding of King Henry VIII. and the great monastery broken up. Now that Tintern has become a national possession, a precedent has been set which can hardly be ignored. What remains of Glastonbury Abbey may lack the scenic attractions of the ancient foundation among the hills by the Wye, but there is certainly no monastic building in England which can vie with it in architectural splendor or august association."

October is essentially the month of annual diocesan conferences, and many of them have already been held; while in the diocese of Oxford, in addition to the Conference, there has been held an episcopal visitation, and one also in the Manchester diocese. The Bishops, in addressing their conferences, in a number of instances, referred to the report of the Royal Commission on alleged disorders in the Church or to the Letters of Business issued to Convocation in accordance with the recommendation of the commission; and the Bishop of Oxford devoted the whole of his charge to the consideration of the report. The Bishop of Gloucester (Dr. Gibson), who, together with the Primate and the Bishop of Oxford, was one of the Royal Commissioners, referring to the Letters of Business, said:

"I know how much there is that may be said against this course, and I do not underestimate the gravity of the position created. A tremendous responsibility is thrown upon Churchmen. The revision of the rubrics and the amendment of the law relating to the conduct of divine service, is a task on which no one could enter with a light heart. Those to whom it is entrusted will need to combine a deep reverence for the past and regard for the continuity of the Church's history, with an intimate knowledge of the real needs of the present and an almost prophetic insight into the future. It is easy to anticipate difficulties beforehand—to point out the danger of an outburst of passion and party spirit, and of the accentuation of the divisions between Churchmen. It is easy to dwell on the risk of an *impasse*, owing to the possible action of Parliament hereafter against the constitutionally-expressed decision and desire of the Church. Such a situation may of course arise, and, if it does, we believe that the Church will be divinely guided to meet it. But in a case like this nothing whatever is to be gained by anticipating the danger and magnifying it in advance. And to shrink from the task because of its difficulties and dangers would betray a lack of faith in the claim of the English Church to be a living branch of the Catholic Church of Christ. The power of adaptation to environment is a necessary mark of a living organism, and the Church of England cannot justify her claim to live without it. We believe her to be a living Church, and therefore we have no right to doubt that the Holy Spirit will be present with us in our deliberations, and that, in answer to the prayers of Churchmen, His sevenfold gifts—the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of God's holy fear—will be granted to guide the Church aright, as they have guided her through many an earlier crisis. Believing this, let us go forward in humble confidence that the hand of God will be upon us, and take up the work to which we are called."

The Bishop of Newcastle (Dr. Lloyd) was very thankful for the recommendation of the commission that the questions raised should be referred to Convocation:

"To attempt to enforce legislation on the Church without the Church's consent and coöperation would surely end, as it had ended before, in disaster and failure. Convocation, he knew, was not entirely representative of the Church, though he doubted if they would obtain, by a better system of election, a body of men more capable than the present, or one which would better represent all the component elements of the Church of England."

The Bishop of Lincoln (Dr. King) said that the impressions

made upon his mind by the report was one of thankfulness to Almighty God, and of sincere gratitude to the members of the commission, for their "remarkable fairness [*sic*] and self-restraint." In determining the significance of alleged variations from the letter of the law in matters of Church doctrine, it seemed to him that two lines of thought should be considered: (1) The *animus* and intention of the clergy; (2) the probable effect upon the people. The first consideration in all but a few cases would be settled by the hearty loyalty of the English clergy. The second consideration, though more difficult, should be ruled by charity and edification. In that way they might approach to real unity, if not uniformity.

The Bishop of Wakefield (Dr. Eden) although favorably disposed towards revision of some of the rubrics, thought that the remedies proposed by the commission would "put, not only the faith, but the temper of Churchmen, severely to the test."

In this conference, as also in the Lincoln one, there followed a general discussion on the subject, some of the speakers being against the adoption of anything like the "Romish method" of coercion. The Bishop of Hereford, unlike the other Bishops here mentioned, cursed rather than blessed the report. It was not Protestant and Erastian enough to suit his lordship. For the members of the Bristol diocesan conference there was provided something in the nature of a thunderbolt in the address of their president. The Bishop of Bristol (Dr. Browne) therein declared war against the new *English Hymnal*; with all respect to his lordship, such a mad thing to do. The Bishop made a frontal attack on the book, and prohibited its use in the services of the Church in his diocese, on the ground that it contains the *Ora Pro Nobis*. He said that to himself, and, he knew, to many others, there had been a good deal of anxiety about the extent to which fervor of poetic expression in hymns relating to doctrine had been showing itself. In his judgment, the recent issue of "a book called *The English Hymnal*" had made it necessary for him to speak in public of his anxiety. After a disparaging remark concerning the poetic character of many parts of the book, the Bishop proceeded to say that his objection to it was that "it is a direct attempt to introduce into the services of the Church of England, under cover of hymns, requests addressed to saints for their prayers on our behalf." As examples, his lordship quoted from the Annunciation Hymn 213 (*Ave Maris Stella*, c. 9th cent. Translated by Mr. Athelstan Riley):

"Hail, O Star that pointest
Towards the port of Heaven."

Again, from Hymn 218, among the lines of which are—

"All who need our prayers to-day,
For the faithful gone before us,
May the holy Virgin pray."

Also the address to a martyr in Hymns 180, 184, 185. And from 195, to be used on a patronal festival:

"O saint of God, beloved,
And placed on his right hand,
Thy prayers be like a rampart
As against the foe we stand."

It appeared to the Bishop to be practically quite useless to prohibit the use of certain parts of the book, while allowing the book itself to be used in the public service of the Church. And he was now clear that his only course was to prohibit, as he did then and there, the use of *The English Hymnal* in the public services of the Church in his diocese. "With the 'warning' before our eyes, concluded the Bishop, "of the 'results of tendencies,' in view of the post-Tridentine teaching of the Church of Rome concerning 'Invocation of the Blessed Virgin Mary,' I cannot reconcile it to my conscience or to my historical sense, to do less than prohibit a book which would impress upon the Church of England tendencies so dangerous to our access to the one only Mediator between God and man."

The Bishop of Bristol seems here to be begging the question in issue; and to be condemning what the Catholic Church of England has never condemned. The true Catholic belief and practice concerning the invocation of saints, which cannot, in the very nature of the case, be repugnant to the true position and genius of the English Church, has no necessary connection whatsoever with what is called, in Article XXII., the "Romish doctrine" concerning invocation of saints. The abuse of a thing is no sound argument for its disuse. The Bishop's position is not that of Hooker the Churchman, but that of Cartwright, the Puritan. In condemning the *Ora Pro Nobis*, the Bishop is in reality condemning the *practice* of the great Christian verity of the Communion of Saints. To be consistent, then,

his lordship should not stop with the prohibition of the use of *The English Hymnal* in the churches of his diocese, but should also prohibit the use of the Apostles' Creed.

Under the heading of "The Prohibited Hymn Book. Views of a Compiler," the *Pall Mall Gazette* publishes the report of an interview a special representative of that evening newspaper has had with the Rev. Percy Dearmer, vicar of the Church of St. Mary the Virgin, Primrose Hill, and one of the editorial committee of the *English Hymnal*, regarding the matter. "There is nothing in the book except of the most moderate kind," said Rev. Mr. Dearmer to his interviewer. The Bishop, he continued, objects apparently to hymns to which he is not accustomed: "There are plenty of hymns to saints, such as 'Shall we not love thee, Mother dear,' to be found in many hymn books, but these the Bishop knows; he objects to one or two which he does not know." It is exactly what happened, the vicar went on to say, when the *Ancient and Modern* hymn book was first published:

"In fact, these attempts to suppress by force, freedom of opinion in the Church of England has been going on for fifty years. We are quite used to it. Moreover, it always fails, because, I suppose, we are Englishmen."

With regard to the selection of hymns in churches, Mr. Dearmer remarked it had always been the practice to leave it to the discretion of the parochial incumbents—a practice that had always worked well. "If," he added, "the Bishop of Bristol tries now to adopt a new method, it is reactionary; it is like going back to the days of the Inquisition."

In conclusion, he said if other Bishops take the same line, the whole Catholic movement will fight against it, and what will happen is that the clergy will decline to be guided by the Bishops: "They will say, 'We cannot allow a Bishop to take the position of a Pope.'"

Your correspondent has also had the privilege of an "interview" with the Rev. Mr. Dearmer on the Bishop of Bristol's militant attitude towards the *English Hymnal*, and what he said was somewhat on the same lines as reported above. I may add, however, that he rather forcibly described this episcopal fulmination as the outcome of a disease that seems periodically to seize members of the English episcopate—"the disease of blundering." In the course of our conversation, Rev. Mr. Dearmer inquired after the welfare of THE LIVING CHURCH, which, he said, he saw occasionally, adding—that, "of course, it is well known." In the parish of which he is vicar—one of the important Catholic centers in northwest London—a mission is being preached this week by the Rev. John Wakeford of Liverpool, as part of a general evangelistic effort which is being made throughout Hampstead.

The Bishop of Oxford began his recent second visitation of the diocese at Christ Church Cathedral, Oxford, and continued it at various other central points in the diocese. Much that the Bishop said, in the course of his charge on the report of the Royal Commission, was of unexceptionable character; but it is to be deeply regretted that his lordship expressed a similar view to that of his brother of Bristol regarding the ancient Catholic practice of asking the faithful departed to pray for us. The *Church Times* deals in a leading article with the attitude of the Bishops of Oxford and Bristol towards the invocation of saints. After pointing out that prayer for the faithful departed and the request for their prayers are but "two aspects of one relation," and thus practices which must stand or fall together, the leader-writer goes on to say:

"The spirit that is working in the Church of England imperatively demands the recognition of the Communion of Saints, as recognized in other regions of the Catholic Church. One part of the doctrine and its concomitant practice [i.e., praying for the faithful departed] we know to be thoroughly established. The Dean of Canterbury, no eager witness, testifies to this, and, like a wise man, wishes for public acknowledgement of the fact. Against the other part he stiffened himself, and others with him. The difference cannot be maintained. Neither can the distinction between private and public use be safely upheld."

The eighth centenary of Ely Cathedral and the translation of St. Etheldreda, Abbess of Ely, who founded the first church in the Isle of Ely, were commemorated last week at Ely. The first service commemorating these events was a sung Eucharist in the Cathedral church on Sunday week, when the preacher was the Bishop of the diocese. On Wednesday, St. Etheldreda's day, there was a sung Eucharist at 11:30, the Bishop of the diocese being the celebrant. The Archbishop of Canterbury was present, attended by his chaplains. At 3 o'clock the special commemoration service took place. The procession formed at the west door of the church, in accordance with ancient custom

at this Cathedral. The choirs present, in addition to that of the Cathedral, were those of the colleges of King's, St. John's, and Trinity, Cambridge. The choirs, Dean and Canons and the Bishop and Archbishop, before proceeding into the choir, went round the ambulatory by the tombs of the benefactors of the Cathedral, singing the hymn "For all the saints." The tombs had been, according to custom, decorated with laurels and flowers by many of the inhabitants of Ely. The preacher at this service was the Archbishop of Canterbury. "What would we not give," he said, "to have back the shrine of St. Etheldreda?" At the conclusion of the sermon the Dean read the Commemoration of Benefactors; a long list of those who in all ages had helped forward the work of the Church in Ely, including St. Etheldreda, St. Edward the Confessor, and Bishop Lancelot Andrewes. Subsequently the clergy took their places before the High Altar and the *Te Deum* was sung as a special act of praise.

The new Dean of Ely, by Crown appointment, is the Rev. A. F. Kirkpatrick, D.D., master of Selwyn College, Cambridge, and Lady Margaret Professor in Cambridge University. Dr. Kirkpatrick, who was born in 1849, graduated at Trinity College, Cambridge, and at the age of thirty-three was elected to the Regius Professorship of Hebrew in Cambridge University, which carried with it a residential canonry at Ely. Since 1898 he has been master of Selwyn College, in succession to the late Bishop Selwyn; and in 1903 he was transferred from the chair of Hebrew to the Lady Margaret Professorship, thereby vacating his place in the Chapter, to which he now returns as head. He has devoted himself to Old Testament studies, and by his books shows himself to be something of a neologian critic.

Selby Abbey, the church of the Benedictine monastery founded by William the Conqueror, and one of the chief architectural glories of Yorkshire, indeed, of all England, was almost entirely destroyed by fire last Friday night. The flames broke out shortly after midnight in the Laytham chapel, where at a cost of £1,400, a five-manual organ had just been erected. The builder was at work upon the organ up to eleven o'clock on Friday night. In an incredibly short time (says one newspaper correspondent) the roof was entirely involved, and the flames spread rapidly to the main roof of the choir, an exquisite oak structure, which finally collapsed. Much valuable stained glass, some of fifteenth century date, was destroyed, but the fine decorated east window, one of the three famous "Jesse" windows of the country, was saved. The intense heat had a serious effect on the choir pillars, most of which are split, the interior of the central tower was burnt out, and the peal of eight bells were either melted or fell through the floor. A "manhole" in the belfry communicated the flames to the roof of the Norman nave, and by five o'clock Saturday morning little remained of the building but the main walls. The Archbishop of York has inspected the ruins of the Abbey, and Mr. Scott, the architect, has made a survey of them. He reports that the main walls and Norman and early English columns are in a sound condition, but that the decorated choir and north transept have suffered terribly. The Rev. B. Hensworth of Monkfryston Hall has placed his quarries at the full disposal of the committee for any stone required for the restoration. The quarries are of great repute for building stone, and it is supposed that much of the original material of Selby Abbey was obtained from them. The interior of the church was restored in 1872-3 by Sir Gilbert Scott, and again later on, at a cost of £10,000. At a low estimate, from £40,000 to £50,000 will now be required for the restoration fund. The new organ was totally destroyed.

J. G. HALL.

THE ETERNAL WORLD.

O beautiful eternal world,
My soul absorbs thy wondrous light,
As one by one the friends I know
Pass onward through thy portals bright.
I dream of glad unclouded days,
Of rapturous flights to worlds afar,
And visions of the Lord of Life,
In realms where all His angels are.

O wonderful eternal world,
Already in thy peace I dwell;
The petty things of earth depart,
And angels whisper, "All is well."
My faith enlarges with the years,
New visions come to cheer my way,
And brighter grows the pilgrim path
That leads to everlasting day.

BESSIE BLAND.

CRAPSEY APPEAL STILL UNDER CONSIDERATION

Court of Review Again Defers Judgment CHURCH NEWS OF NEW YORK IN DETAIL

The Living Church News Bureau,
New York, November 5, 1906

THE Court of Review has again postponed its decision on the Crapsey trial for two more weeks. The session on the 2nd inst. was held at the Diocesan House, New York City, in secret. It was stated beforehand by the President of the Court that nothing would be given out for publication until after the judgment had been forwarded to the Bishop of Western New York.

The October meeting of the New York Church Club was held on the 31st in the new rooms on Madison Avenue and 56th Street. There was a large attendance, including several former Presidents of the Club. The presence of these gentlemen: Mr. Miller, Mr. Cole, Mr. Bispham, and other trustees and active members, gave this meeting the character of a warm greeting on the first appearance of the new President, Dean Van Amringe.

The Dean in his inaugural address earnestly pleaded with the members not to leave too much of the work of the Club to committees, but to assume their own individual responsibilities, and thus quicken the energy of the organization. He felt that a membership of 400 was far too small for a Church Club in New York City. The speech was received most enthusiastically.

In a report of the Committee on Church News in the secular press, it was strongly recommended that some action be taken in the matter looking towards the employment of an ecclesiastical reporter, and a resolution was passed to this effect to be transmitted by the secretary to the diocesan authorities.

The subject of the evening was "Diocesan Representation in the General Convention," and was introduced by Mr. Macculloch Miller, who strongly advocated the Provincial System, with an Archbishop. A very strong and interesting speech was made by Mr. Francis Lynde Stetson, who has been a delegate to the General Convention for six consecutive times. He paid a high tribute to the work of the Committee on Canons and asserted that in his judgment the digest as now printed was a monument of profound learning and careful research. In his opinion the General Convention has become too unwieldy, and not perfectly representative. The Club ordered Mr. Stetson's paper to be printed and to be sent to other Church Clubs, and resolved that efforts be made to memorialize the diocesan convention on this very important subject.

The New York Catholic Club held its October meeting on the 30th with a large attendance of members. After the usual lunch, a most useful paper was read by Archdeacon Bryan of Long Island on "Historic and Literary Problems of the Bible." An interesting discussion followed.

The Men's Club of the Church of St. Mary the Virgin, New York City, held its weekly meeting on Tuesday evening and listened to a most charming illustrated address upon "The Province of Quebec," by the Rev. J. Cornell, chaplain of the Tombs prison.

The Rev. G. M. Christian, D.D., rector of St. Mary the Virgin's, gave the missionary address to the students at the General Theological Seminary last Tuesday. The address was very much to the point and stirred up a good deal of enthusiasm.

During the past week the 140th anniversary of the opening of St. Paul's Chapel of Trinity parish has been continued by special services and sermons.

The Rev. William Wilkinson, the missionary, came back to New York for All Saints' day, in order to hold a special service for his "Wall Street congregation." At the close, Mr. Wilkinson was presented with a very handsome gold watch, together with a set of resolutions expressing the great appreciation of the valuable help that his preaching has been. The testimonial was subscribed for and the resolutions signed by some of the most influential men in the financial world. The work of Mr. Wilkinson has been made possible by the efforts of the Rev. Dr. Huntington, rector of Grace Church.

A new side altar and chapel have been added on the south side of Calvary Church, 21st Street and 4th Avenue. A detailed account will be forthcoming in the next communication, but it may be recorded at once, *pour encourager les autres*, that two eucharistic lights are in position on the altar.

The archdeaconry of Brooklyn, of which the Rev. J. Russell Townsend is the head, held its fall meeting in the new parish house of St. Thomas', Brooklyn, on Tuesday, the 30th ult., at 4 P. M. After the business was transacted, the meeting adjourned for supper. In the evening a service was held in St. Thomas' Church and a sermon preached by the Rev. Dr. van Allen of Boston. It was a clear and most forceful enunciation of the truth of the Incarnation and the Catholic Creeds, and the preacher left no doubt in the minds of his hearers as to the plain duty of those who recite the Creeds in the chancel and deny them in the pulpit. After service, the procession, in which were many clergy, was re-formed and went back to the parish house. This new building is very completely equipped, and was commenced by and very largely aided financially by the Rev. J. Townsend Russell, the former rector.

At Evening Prayer on the eve of All Saints' day, the Rt. Rev. Richard Henry Nelson, D.D., Bishop Coadjutor of Albany, preached the annual matriculation sermon at the General Theological Seminary, from the text Ephesians iv. 15: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." The preacher emphasized St. Paul's teaching that life in mystical union in Christ, the Gospel of the Incarnation, is the consummation of God's fore-ordained intention for the world and for mankind. The Incarnation is necessary to the full development of every man. This is "the truth," the burden of the message, which the modern prophet must preach. He must preach not as an apologist, but because of the faith which is in him, which impels him to speak "in love" to his fellow-men. Then Bishop Nelson applied the speaking of "truth in love" to parochial work, to scholarly research, and to discussion; leading his hearers to the highest conception of love as found in the Communion of Saints united to the Father in Christ.

On All Saints' day, in accordance with the usual custom, the annual matriculation service for new students was held, at 8:30 A. M., in the memorial chapel of the Good Shepherd. The service consisted of Matins, with special prayers and the Bidding Prayer for the founders and benefactors; and the Holy Communion, the Very Rev. the Dean of the Seminary being the celebrant. In his address to the students, Dean Robbins emphasized the necessary relation between the intellectual and the devotional life, the one supplementing and enriching the other.

AD ECCLESIAM ANGLICANAM.

Empire of our heart and nation
Upon thy queenly head,
There broods the living Spirit
Whom Christ Himself has shed;
No more the dark dissensions,
The day of doubt is done;
When dangers gather round thee,
Thy children stand as one.

Empire of our heart and nation,
Forgive the shameful past,
The worldly hearts that chilled thee,
The chains that bound thee fast;
Behold from the horizon,
The clouds have rolled away,
And now, with clearer vision,
Men own thy gracious sway.

Empire of our heart and nation,
So bright thine annals shine,
The ages hold no triumphs
More wonderful than thine;
Thou didst in old times cradle
Our rude and warlike race,
Thy sons are kings of honor,
Thy daughters queens of grace.

Empire of our heart and nation,
The new dawn rises fair,
And broader paths of glory
Are opening everywhere;
Beyond the ocean's thunders,
As in the golden days,
Thy creeds give faith her utterance
Thy voice her prayer and praise.

Empire of our heart and nation,
God's wings are o'er thee spread,
And loyal sons are ready
For thee their blood to shed;
No more the dark dissensions,
The day of doubt is done,
And round thee in the battle
Thy children stand as one.

Quebec.

FREDERICK GEORGE SCOTT.

BURIAL OF BISHOP NICHOLSON.

ON the eve of All Saints' day, the body of the late Bishop of Milwaukee was reverently laid in the earth, in the consecrated ground of the historic cemetery of the Church at Nashotah, where lie the bodies of Kemper, Breck, Cole, Adams, and others who have helped to make history for the Church in Wisconsin.

The burial service, the requiem Eucharist, and the office of the Absolution of the Dead, were said at All Saints' Cathedral on the morning of Wednesday, October 31st. The body had been reverently carried from the episcopal residence to the Cathedral on the evening of the preceding day. It was vested

out undue profusion. The Bishop's throne was draped in mourning, as was the entrance to the Cathedral. There was no attempt at ostentation. The music, largely plainsong, was rigorously simple. It was a quiet yet a thoroughly dignified office. The crucifer, with attendant acolytes, the lay members of the Standing Committee, the Cathedral trustees, and the vested clergy entered from the vesting rooms, as Beethoven's funeral march resounded from the organ. Many more would have been glad to be there, but family reasons had led to the selection of so early a burial day that none could come from any considerable distance, and the early hour in the morning made it inconvenient for those who would have arrived on morning trains. The Bishops, all of whom were vested in sombre



FUNERAL OF BISHOP NICHOLSON—REMOVING THE CASKET FROM THE CATHEDRAL, MILWAUKEE.
(PHOTOGRAPH BY COURTESY OF THE MILWAUKEE SENTINEL.)

in a violet chasuble and other eucharistic vestments of a priest, with mitre on the head to designate his episcopal rank.

Between rows of lighted candles it reposed in the choir before the altar. There were quiet prayers after the casket had been put in its place, nor were the silent intercessions of some who watched, stayed until the night was far spent.

A succession of early Eucharists began the day of the funeral. The celebrants were the Rev. Edward Hawkes, Rev. Harry Wilson, the Bishop Coadjutor of Fond du Lac, Rev. H. B. St. George, and Rev. C. B. B. Wright, Ph.D.

Not many had the opportunity to view the body as it lay in state; those who did, saw the emaciated remains of a man prematurely old and sadly wasted so that he would hardly have been recognized; but the impress of his indomitable will remained, and in his vestments he looked to be, as he was in life, the true shepherd of his flock, who had ever been to them "a shepherd, not a wolf." That phrase from the episcopal commission was one that was frequently on the Bishop's lips.

The burial service was at nine o'clock. The casket had been closed, and covered with a purple pall upon which rested the Bishop's pastoral staff and his jewelled mitre. There were floral tributes tastefully arranged about the chancel, but with-

out undue profusion. The Bishop's throne was draped in mourning, as was the entrance to the Cathedral. There was no attempt at ostentation. The music, largely plainsong, was rigorously simple. It was a quiet yet a thoroughly dignified office. The crucifer, with attendant acolytes, the lay members of the Standing Committee, the Cathedral trustees, and the vested clergy entered from the vesting rooms, as Beethoven's funeral march resounded from the organ. Many more would have been glad to be there, but family reasons had led to the selection of so early a burial day that none could come from any considerable distance, and the early hour in the morning made it inconvenient for those who would have arrived on morning trains. The Bishops, all of whom were vested in sombre

ropes and white mitres, were the Bishop of Fond du Lac, Dr. Grafton, and his Coadjutor, Dr. Weller, the Bishop of Chicago, Dr. Anderson, and Bishop Webb, the successor of the deceased prelate. The honorary pall-bearers, selected from among the senior clergy of the diocese, were the Ven. E. P. Wright, D.D., the Rev. Arthur Piper, D.D., Rev. James Slidell, Rev. C. L. Mallory, Rev. March Chase, and Rev. C. N. Moller. The active pall-bearers were the clerical members of the Standing Committee, the Rev. H. D. Robinson, D.D., Rev. William Austin Smith, Rev. G. S. Sinclair, and Rev. H. B. St. George, together with the Rev. Messrs. P. H. Linley, S. T. Smythe, D.D., George F. Burroughs, and A. A. Ewing. Canon Wright was master of ceremonies and chaplain to Bishop Webb.

The Bishop of Chicago read the sentences, the psalms were chanted in plainsong, the lesson was read by the Bishop of Fond du Lac. Then followed the Introit, after which Bishop Webb, vested in a black chasuble, began the requiem celebration. It was plain in music and in ceremonial, but very reverent. The *Dies Irae* was sung as the gradual hymn, and other hymns sung were "Praise to the Holiest in the Height" and "And now, O Father, Mindful of the Love," both of them favorites of the deceased Bishop. An office of the Absolution of the Dead was

the conclusion of the services after the celebration had been completed. This also was taken by Bishop Webb.

The body was taken to Nashotah for interment. The private car of Mr. E. F. Potter, general superintendent of the Wisconsin Central railroad, was kindly placed at the disposal of the mourners for the purpose. Some seventy-five of the clergy and laity accompanied the family, Bishops Webb and Weller being with them. From train to cemetery, at Nashotah, the party proceeded in carriages, the chapel bell tolling as they reached the grounds, and the students, in cassocks, preceded them to the grave. There were completed the rites of the Church by which the bodies of king, bishop, and pauper are laid to their final rest. Bishop Webb and Canon Wright officiated. Incense was used at the blessing of the grave which preceded the committal, and as a hymn was sung while the body was lowered into the grave.

WHAT IS SAID OF HIM.

It is, of course, impossible to refer to all, or to nearly all, of the many tributes to the late Bishop that have come from all parts of the country, and from outside as well as within the Church. The breadth of his sympathy, the depth of his influence, is seen by the diverse sources of these tributes. From some of them we cannot refrain from quoting. Thus the Bishop of Fond du Lac was quoted in the *Fond du Lac (Wis.) Reporter* as saying:

"Bishop Nicholson's passing will be a great loss to the Church. It is one that I can not help but feel. I had known him since he was a boy. He once recalled the incident of laying my hand upon his head and after blessing him I prophesied that he would be much to the Church.

"All of Bishop Nicholson's surroundings up to the time he prepared for holy orders at the Theological Seminary at Alexandria, Va., were those belonging to the Evangelical or Low Church. He told me that when he first saw a boy choir enter a church vested, he felt inclined to arise and leave the church, so strong were his anti-ritual proclivities. According to Bishop Nicholson, the thing that caused him to change his views was the study of Bishop Forbes' book on the Thirty-Nine Articles. He had wanted to see what the other side would say for itself, and he had been fully instructed at the Low Church seminary in that system. He was recommended to read Bishop Forbes' book, which also contained a learned preface by a prominent Churchman. The study of this book changed his whole life and thought and he became a convinced High Churchman."

In an exceedingly thoughtful character sketch of the Bishop, written by a member of the staff of the *Evening Wisconsin*, he is thus described:

"His character was a compound of highly-contrasted traits. A Churchman of the most advanced Catholic type, yet strongly Evangelical in early training, personal piety, and preaching; ritualistic, yet caring little for ritual in itself; an ecclesiastical politician, molding men to his iron will and building up in the diocese a strong organization, yet oft times trusting men blindly; a keen, shrewd man of business, far-seeing and practical, yet full of a rosy optimism concerning men and things; a stern exacter of the last farthing due the Church, yet a generous giver to the needy who called upon him; surrounded by almost impenetrable reserves, cold, and often unapproachable, yet warm in his affections and full of tenderest sympathy and compassion for all suffering of soul or body; intolerant of opposition, yet showing a fine respect for the opinions of others, Bishop Nicholson's character was one of many sides and unexpected contradictions. And with it all a strong, compelling magnetism, an inexplicable personal charm, which drew men to him in friendship and love, notwithstanding the barriers which even those nearest him did not penetrate. It is said that there was no man, save one or two among his college chums, who in late years called the Bishop by his first name or who was so called by him.

"Bishop Nicholson's Churchmanship, in theory and practice, was of the advanced Catholic type. He stood for the advanced position in doctrine and worship. He believed that the whole of the Catholic heritage of the old Church of England, even before the Reformation, belonged to the Church to-day."

Not less interesting is the reference in the same article to the Bishop "as a preacher":

"Not even his most ardent admirer would claim for Bishop Nicholson that he was a great preacher, but he was a most effective one. He did not despise repetition—indeed, there be those who have kept count during his sermons of the number of times he used the same phrase. But it was thus that he hammered home his telling truths. The Bishop's sermons were convincing from his own absolute faith in and conviction of the truth of what he preached, and they were often the unconscious revelation of the man himself. Evangelical in trend, his sermons were no less Evangelical in delivery. He was a born exhorter. He had some striking and unusual texts, from which he deduced strong sermons. 'Ephraim was a cake half baked,' 'Where the carcass is, there will the eagles be gathered together,' are examples taken at random. He spoke much

in imagery, and occasionally mixed his metaphors, as when he told of the great draught of fishes, when the fishermen drew their nets and separated the good from the bad, 'putting the sheep on one side and the goats on the other.'

"He never preached anything less than absolute faith in all of the Bible. From cover to cover he believed its every word to be inspired by God Himself. 'Higher Criticism' he regarded as purely the work of the devil, in an attempt to destroy the souls of men."

One who had been very close to Bishop Nicholson both in his Philadelphia ministry and also in Milwaukee, the Rev. Frank A. Sanborn, writes of him:

"In Philadelphia more particularly his relations with his curates were ideal. He gave each of us a definite field of work, and a certain number of families were committed to our pastoral care, and he never in any way interfered in our work, but was always most kind and appreciative. He also gave each of us a fair amount of preaching to do, and encouraged us to visit the well-to-do families and to secure their personal interest in the poorer members. His personal relations with us were loving and fraternal. It has always distressed me to have his financial and business ability so much emphasized. It was deserved; but one who knew him intimately saw such a depth of personal piety and tender pastoral relations that it would only cause regret that his chief virtues were overshadowed in popular opinion by his business qualities. It is hard to think that we shall never again have the firm clasp of his hand, and the searching look of his kindly eyes; but our grief is softened by the remembrance that after his long suffering he is at rest, and has entered into the more immediate presence of the Lord whom he served."

The Rev. R. W. Clark, D.D., Fifth Department Secretary for the Board of Missions, writes:

"I want to write to somebody and I know of no one to whom I can write more fittingly than to you, of my grief at the loss of your good Bishop. From the first day I knew him I learned to love him. He had many difficult tasks to encounter in connection with the work lodged in his hands for the Church. Whatever he attempted was done from a profound sense of duty and allegiance to the Head of the Church. Although it was but seldom I had the privilege of being with him, I feel that in his death, I have lost a friend."

The following correction in the brief sketch of Bishop Nicholson's life printed last week, is made by the Rev. Wm. B. Bodine, D.D.:

In your sketch of the life of Bishop Nicholson there is a slight mistake which, in the interest of accuracy, I venture to correct.

You say: "Later he entered Dartmouth College, where, coming under the influence of the Rev. James Haughton, he turned his thoughts toward the ministry."

I first knew Isaac Nicholson in the fall of 1864, when I had just been ordained deacon, and was beginning work as assistant minister of Emmanuel Church, Baltimore. Mr. Nicholson was one of the Sunday School teachers, and a splendid fellow, then as afterwards. A few years ago he told me, what I had forgotten, that I was the first person to whom he mentioned his thoughts about entering the ministry. He also told me what I said to him in reply. His choice was immediately made. Soon afterwards he resumed his studies under the direction of the Rev. Dr. Dalrymple. The latter was a fighting Low Churchman and wanted to keep Mr. Nicholson in what he himself thought to be the true way. Dr. Dalrymple told me at the time that the choice of a college for his pupil was under consideration, that one of the three superior small New England colleges would be chosen; Amherst, Dartmouth, or Williams. Dartmouth was selected. That it was a Congregational rather than a "High Church" college was in its favor. It was largely through Dr. Dalrymple's influence that Mr. Nicholson became a student of the Theological Seminary near Alexandria, Virginia. The student to whom he was strongly attached must keep in the "Evangelical" party ways.

We all know the result.

Most truly yours,

WM. B. BODINE.

INCIDENTS IN THE LIFE OF BISHOP NICHOLSON.

A GREAT many stories have been told of Bishop Nicholson, and some of them have been much changed from the facts by frequent repetition. I have heard from his own lips just what did occur on the various occasions noted, and it seems that now is the proper time to repeat them.

THE SICK NEGRO WOMAN.

The first to tell, although not the first in order, was the very pathetic story of the dying negro woman, which has had such great publicity. He related the incident to me but the second day after, and as I wrote it down at the time, I repeat it now.

The Bishop took a train on the La Crosse division of the C., M. & St. P. R. R. at midnight, to return to Milwaukee. He entered one of the forward day coaches, and passed back

through the train towards the sleeping car. Nearly all were lolling over in their seats, trying to rest or sleep. As he passed through he noticed a colored woman alone in a seat, and after passing her something about her appearance caused him to turn back. Approaching her, he said: "What is the matter, auntie? Are you sick?" Instantly she started up, saying: "You are a Southern man?" "Yes," the Bishop said, "I am." Then her story was told. She was in the last stages of consumption, coming from the state of Washington, and on her way to her mother in Virginia. She had a through ticket, and was alone with her little child. The Bishop called the conductor and told him of her serious condition, which he however had discovered, and was anxious about. A kind-hearted woman in the adjoining seat had taken the baby and was caring for it. The Bishop sat by the colored woman and encouraged her. She seemed to know she was dying, and she readily gave all the information she could. She held the Bishop's hand tight, as though she feared he would go from her, but he promised to stay with her, and to notify her husband, whose address she gave. She said she was baptized and belonged to a Methodist congregation. She had hemorrhages from her lungs and fast grew weaker. The Bishop repeated portions of the Psalms, and once she signified her knowledge of what he was saying. He put his arm about her, and fixed her so she rested comfortably on his shoulder. He knew the end was very near, and as he said the commendatory prayer she coughed once more, the blood staining the Bishop's coat. As he ended the prayer and made the sign of the cross, her soul left her body.

The conductor had already telegraphed to Portage to have a doctor ready to take the train and go on to Milwaukee, but her death came before Portage was reached. Her body was removed and the Bishop saw that it was placed in proper hands, and a colored woman summoned to care for the child. The rector of the parish was also notified, and every attention was shown to the poor woman's body that love even could dictate.

A few days later I was on a train, sitting with the Bishop, on our way to Nashotah. The conductor came along, one of the oldest on the road, and seeing the Bishop, he grasped his hand and exclaimed: "I heard all about it, Bishop. I told 'em it was just like you!"

REBUKING A BULLY.

Another incident shows another phase of the Bishop's manliness. He was walking one evening, just at dusk, along the one business street of a small town in his diocese, and a group of men were standing in front of a saloon. One of them seemed to be a bully over the others, and was swearing fearful oaths. As the Bishop passed, the ruffian emitted even worse foulness than he had before, apparently recognizing that some kind of a minister was passing. The Bishop stopped instantly, and, turning to the man, said: "I am a Bishop of the Church, and I don't allow anyone to use such language in my presence. If you do it again, I'll knock you down."

The Bishop was a large, powerful man, and the brute evidently didn't care to encounter him, and he quailed at once, and stammered an apology. The Bishop talked with them all for a few moments, but heard no more blasphemy.

ANOTHER INCIDENT WITH A NEGRO.

In the prison hospital that he often visited at the East, he found an aged negro who was quite sick, with no prospect of recovery. The Bishop (this incident, however, was before he was made Bishop, but was rector of St. Mark's, Philadelphia) visited him for several weeks, and the man made a penitent confession, and was baptized. As the man drew nearer to his end, the Bishop told the attending physician that in case the man failed rapidly, to send for him. He was summoned one day, and carried with him the Blessed Sacrament to give to the dying man. He found him perfectly conscious and able for the brief service. After it was over, the Bishop bent over the man to speak to him, when the negro, with wonderful vitality, threw up his arms and placed them around the priest's neck, and pulled him down and kissed him. The effort was too great a strain, for he sank back on his pillow and passed from life.

The Bishop called the doctor and said: "Have this man's body cared for, and I will bury him to-morrow."

The doctor smiled knowingly, and remarked that it would not be necessary. Such cases were sent to the medical hospitals for dissection. The Bishop, with fury in his eyes, said: "Doctor, that man belongs to me. Don't you dare lay your hands on him, for I will knock you down if you do."

Thus the Bishop showed his muscular Christianity, as he did later in the incident before related. The doctor turned

away, and the Bishop buried the body in St. Mark's churchyard with the burial service of the Prayer Book, and later erected a modest cross to mark the grave.

THE CRYING CHILD.

This incident has been re-told in connection with the Bishop's death, but it may well be briefly repeated. Preaching in a country church to a small congregation, a child annoyed everyone by frequently crying. The Bishop remembered that he had some small candies in his pocket which he carried for the relief of his own throat. Walking quietly down the aisle, and talking at the same time, he placed one of the drops in the baby's mouth, and gave more to the mother for use, and whispered quietly, "don't go out." The baby made no further disturbance, and a grateful mother thanked the Bishop. She had come a long distance, and could only come by bringing her child.

CANDLES ON AN ALTAR.

The Bishop was thought by many to be a very great "ritualist" in the sense in which Protestants understand the word. Many in the diocese were frightened by bug-a-boo stories of how he was going to crowd "ritual down their throats." The fact is, the Bishop never made the suggestion of a change in any parish from its accustomed habits; but when a new rector came and the Bishop feared that he might imprudently push ritual, he invariably cautioned him to make no changes hurriedly. The Bishop liked to have eucharistic lights on the altar, but he never mentioned the subject to any parish unaccustomed to them.

At one of the small missions a pair of candlesticks had been given as a memorial. The missionary used them a few times, and, because of complaints, took them off. Other missionaries came, as the changes were frequent, and some would use them while others would not. Finally one came who wanted to use them, but was afraid of the big man in the congregation. Just before time for service the missionary said: "Bishop, there are the candlesticks that were given this mission. Shall I use them?" The Bishop asked some questions, and learned how they had been bandied back and forth. He said: "Light the candles." The priest lighted them, and the Bishop took the two candlesticks in his hands and walked into the chancel and placed them upon the altar. The church was full of people, because of the Bishop's visitation. Returning to the robing room, he said to the astonished priest: "I have put the candles on the altar. They must stay there and not be removed again. If anyone complains, tell him I ordered them placed there, and to come to me with his complaints."

The missionary feared a scene after the Bishop should leave; but not a word came from any person, and the candles were regularly used. The Bishop, in telling the incident, said: "I never would force them upon an unwilling congregation; but if once placed upon the altar, they must remain."

LIGHT FROM ABOVE.

One incident will show the Bishop's alertness. At the Missionary Council in Louisville, he read a paper severely criticising certain conditions in the Church. He stood upon the stage of the hall in which the meetings were held, and as the light was not very good he kept drawing towards an electric side light in order to see better. His difficulty becoming noticeable, the janitor turned on the light from a group of incandescent lamps in the ceiling. The Bishop said in an aside—"That's better." The Bishop presiding at the meeting had shown by his manner that he did not approve Bishop Nicholson's paper, and said in an undertone, "You seem to need light." Bishop Nicholson did not understand what was said, and moving nearer, he said, "What?"

"I only remarked," said the chairman, "that you seemed to need light." "Yes, I do," was the quick reply, "and always from above," pointing his hand and raising his eyes upward. The remark brought applause, and he was not further interrupted.

It was the "Light from above" that he was always seeking, and we pray that that light may now shine upon him in its full effulgence in the Paradise of God. L. H. M.

EVIL is with us all day long, in our hearts; around us all day long, in our society. If we hate evil, we must love God, even as if we dread and dislike the darkness, we must welcome and long for the light.—*Goulburn*.

LET us stop the progress of sin in our soul at the first stage, for the further it goes the faster it will increase.—*Fuller*.

A DELAYED MESSAGE.

By MARIE J. BOIS.

FOUR years ago standing, or rather sitting, for standing was still too difficult and too painful a feat for me to do very often or very long, sitting then on the deck of the ship which was bringing me back to America; facing an utterly unknown future, re-entering life weak and crippled, with five dollars in my purse and over a thousand dollars debt contracted during my long sickness, I kept repeating to myself, as the ship slowly pulled out to sea; "Fear not, believe only." These reassuring words were my one comfort, my one hope. The previous months had been spent by me in machines, learning to stand and to walk; and in spiritual life as well as in the daily exertions of a weakened body, the same lesson had to be learnt, and was learnt, though with many a bitter tear.

As the unmistakable order of departure came, as He closed behind me the door of the dear Eagle's Nest (as we call the castle of my friends, in which I found a sweet shelter for a little while) and clearly pointed out the way of return to America, I had to obey; but, who shall tell the doubts and fears which, at times, assailed me, before the seemingly hopeless situation! On deck of that ship with a crushing sense of my utter helplessness, I lifted my heart to Him, and asked for a special message; for a word of help and of comfort. Taking then my Bible, I opened it at random, and here is the message, such as it stood before my dimmed eyes: "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Surely no comment is needed. Simple and clear was the command. Why then, did I not obey at once?

Because the messenger had first to be taught how to deliver the message.

Was I to tell the world how much I had suffered? Poor world! it has cares and sufferings enough of its own without being saddened by another tale of woe. Had I then attempted to tell the story, the darkness of these terrible days would have clung to my words, they would not have cheered, helped nor comforted any one. The justice of God, the fear of Him, would have been the predominant note of my message, there would have been but little of His love—but now?—Read on and you will know.

There on board of that very ship was the woman who was to be God's own messenger of love to me, the "God-given friend," who sent by Him, gave me, what I never had known, a mother's, a sister's love; whose sweet sympathy, ever ready and tactful help, brought me in deep contrition to His feet, ashamed of having doubted His love, since He had taught me what Christian love means.

There on board of that ship, I took my first draught of that wonderful cup of love, with which He strengthens and refreshes the weary pilgrim. Many and deep are the draughts which have since been granted to me, but how can I express the sweetness of that first discovery of His love? How can I tell the beauty of that wonderful experience? To one who had always been alone in the world, what depths and heights have been revealed in that word, "Friend." How natural then that the sacred friendship, the wonderful sense of being cared for, of being loved, should bring me nearer to my God and teach me something of His own love.

How often, later on, have my friend's letters sent me to Him with tears of joy and of deep gratitude, for sweet was her loving care of me, and faithfully did she provide for her, who could not then, provide for herself.

With this, I will close, although it is but part of my message; with this lesson so patiently taught by Him, to the sinner, who proudly had boasted of her independence. After having brought her low, yes, to the very depths of humiliation, He taught her the sweetness of utter dependence upon Him; the sweetness of a thankful love.

Although a human messenger, the message of love reached me. Tell me, dear unknown friend who reads this, was it ever given to you to be a messenger of His love? Have you no message to deliver for Him?

Look up, ask Him to open your eyes, for there is work to be done at your very door, yea, in your own house. Truly you will wonder how easily closed hearts open, when a loving messenger knocks with a message from the King.

THE BEARING OF ALIEN LABOR UPON THE FUTURE OF THE CHURCH IN NEW ENGLAND.

By THE REV. D. L. SANFORD,

Rector of Immanuel Church, Bellows Falls, Vt.

SOME weeks ago the writer saw an advertisement in a Church paper from a clergyman who, after ten years of labor in an Eastern manufacturing town, was obliged to leave on account of the depletion by removal of the English-speaking population. It is a startling story! Yet there are many towns in New England where the "census" shows an *increase* of population, and the churches find the financial conditions harder than they were twenty years ago. There are many New England parishes of our own communion which mourn the removal of the best young men, year after year, while the population of the town is the same or larger.

In Vermont this change is going on—and much more rapidly during the last three or four years.

For instance: taking the *male* communicants in twelve of the larger Vermont towns in 1898, 1902, and 1905, we find that the twelve parishes therein contain a total of 836 male communicants in 1898, 899 in 1902, and 841 in 1905.

Seven of the twelve show a net gain in male communicants since 1898; but *only three* have gained in the number of male communicants since 1902.

Yet these parishes I have selected because they are not only among the largest in the state, but have also been remarkably free from disquieting changes of rectorship, to which cause we are apt to ascribe the weakness of many of our cures. If we were to go more into particulars with regard to the downward pull of emigration, which thus more than counterbalances all the efforts of our clergy to build up their congregations, and were to allow ourselves personal reflections upon the character of the men we have lost and the difficulty of filling their places in parochial work, it would be too disheartening.

There is a spirit of unrest and uncertainty among the people who come in to take the place of the old Church families, even when they are of Church preferences, which seems fatal to their assuming any responsibility, or taking a keen personal interest in the activities of the parish. They say: "I cannot tell how long I may stay, only until I can do better." So they behave as guests of a night, and are rather critics of our hospitality than co-workers in our labors. There are some splendid exceptions—men who, accepting the lot of pilgrims and strangers as inevitable, go everywhere like "those who were scattered abroad at the persecution which arose about Stephen," preaching the Word; men who come into the parish with a recommendation from the place of their last sojourn, and take hold with a will while they stay. But the great mass of our floating population, in drifting, become a spiritual driftwood.

There is much said to-day about the decrease of religion among men. Personally I believe I have more men in proportion who are communicants than was the case fifteen years ago; but I have *fewer men*—especially young business men. There is no doubt that one great cause of the unrest which we have noted and decrease of eligible young men in our congregations is the *substitution of alien labor for the native-born in our manufacturing towns*, often at prices below that required by the American mechanic.

The character of much of the recent immigration is such as to render their assimilation more and more difficult. While western Europe and Canada furnished the bulk of the immigration, there were points of contact which made missionary endeavor feasible. We understood the strangers' point of view. They had the same religious history; the same political history; the same blood in their veins. The second generation were Americans. But eastern Europe and Asia are now to be dealt with. Here are Poles, Hungarians, Russians, Greeks, Armenians, Syrians, Arabs, Egyptians, and many minor tribes—in groups too small to warrant local work in their own languages; yet each group a foreign colony, isolated and inaccessible—raw material extremely difficult to work.

Recently the writer saw a gang of boys on the street, stoning an unpopular comrade. Stopping to interfere, he noted the faces of the juvenile mob. Every one was as true to its Eastern type as his grandfather had been. They answered me in English; but they had no religious words in their vocabulary. Nor have their parents. School, market, and shop have furnished all the English they know.

The Roman Church, with its Latin Mass, is more or less

—rather less—home-like to those who were adherents of the papacy in their old homes. But the services of English-speaking Churches have no significance to them whatever, nor can we explain them as yet.

A few Hungarians, Poles, and Greeks may resort to the "Protestant priest" for baptisms, marriages, and funerals; but at every step the "Protestant priest" is conscious that he is not understood in speech or action.

The writer once had eight or ten Greeks, who were regular at services, and some of them friendly visitors at the rectory. He took a weekly paper in Modern Greek, reading it for topics of conversation, and lending it to the lodging-houses. These men, however, were educated Greeks of the upper classes, trained in Athens or Mt. Athos, and some in European schools. At the same time there were some 200 of their countrymen in town who could not be reached even through the efforts of the more intelligent few.

Now there are scarcely any here.

One incident of their brief stay, however, was illuminating. During my absence from home, a Greek was stabbed, in a brawl with an Italian, and sent for me to anoint him. Naturally the child who went to the door did not comprehend the message; and the messenger, a Greek-speaking Arab, who sometimes acted as interpreter, returned with the impression that the Church had no consolation to offer to a sick Greek. This impression undid the efforts of two years. On my return I tried to find the man; but he was in hiding because the Italian's case was also serious, and I sought in vain.

This is one of many cases in my experience where the preservation of unction in connection with the visitation of the sick would have been a bond of sympathy between the Church and the alien. When shall we regain it?

It is much to be desired also that the Church should disseminate among the clergy plain, practical hints as to dealing with these races of Eastern origin: "How to approach the Greek"; "How to approach the Armenian," etc., translations (paralleled with the originals in the case of the Greek at least) of Occasional Offices used among them at home. It would be a great gain if the authorities of the Eastern Church could be persuaded to coöperate with the American Church in saving their people from godlessness. It would be a great step in advance if we had some itinerant missionaries to these aliens, who could hold missions for them in their own tongues—using our parish churches—and could explain to them before leaving, how they might intelligently participate in our worship. Such missionaries could discover who were fit for Communion, and find some bright man to be their representative in approaching the local rector as need required. I am not aware that the Church has ever taken a step toward solving this grave problem which threatens her life.

Meanwhile the Church in New England is confronted with a grave situation. How can she, with diminished resources, hold her ground until the slow process of naturalization has brought the second or third generation of these alien immigrants within speaking distance?

There is a civic side of the question which time does not allow of my dealing with at length, *e.g.*, we boast of the power of our American institutions to assimilate the heterogeneous masses which come to our shores. But it is not the Constitution upon paper, but the principles of Anglo-Saxon civilization in the hearts of our people which has this power to leaven. If the old stock is driven out too rapidly, our boast will soon be made void. What do our manufacturers themselves—Protestant Christians—feel about this rapid expatriation of their own race—their own fellow Church-members? Alas! increasingly non-resident, they do not care; or, they are small manufacturers competing with trusts, and feel helpless to keep up the wage scale to the standard required by the American mechanic; or, other concerns having introduced the alien help, they say wages do not play much part in the matter for there is no reserve of English-speaking laborers to hire. Meanwhile the public schools in every village are awakening an ambition in the children of our mechanics which drives them inevitably to seek better conditions than can be found at home. Of forty recent marriages in a typical Vermont parish, *e.g.*, only nine meant a new home established in that village. Special trains of many cars are daily carrying thousands of the best people of our Northern states into the Canadian northwest as homesteaders, and New England, especially, is poorer religiously and politically.

I have written to start discussion. But there is one practical

[Continued on Page 53.]

THE GENEVA CENTENNIAL.

THE venerable parish of Trinity, Geneva, N. Y. (Rev. C. Morton Sills, D.D., rector), which, though in comparatively a small place, has been among the foremost in New York state and has given more eminent men to the Church than has almost any other, celebrated its centennial from Sunday, October 28th, to All Saints' day, both inclusive, culminating in the consecration of a magnificent altar and reared in Caen stone. The latter is a memorial by the people of the parish, rich and poor, to the late Rt. Rev. Arthur Cleveland Coxe, D.D., D.C.L., Bishop of Western New York.

On Sunday, the Feast of SS. Simon and Jude, there were five services held, the first celebration of the Holy Communion being at 8 o'clock, followed by Morning Prayer, and a second celebration at 10:30, at which hour the rector preached an historical sermon, which was listened to with the most interested attention of a congregation that completely filled the edifice. The sermon brought out many facts of general interest, beyond the confines of the parish. Trinity Church in its hundred years of existence has had but ten rectors and three of them, Drs. Hobart, Bissell, and Perry afterwards became Bishops. The parish was the first to be formed in the present diocese, and the sixth in the original diocese of Western New York. The first diocesan council was held here and the Rev. Wm. Heathcote DeLancey elected Bishop and consecrated in Trinity Church, as was also Bishop Coxe, whose funeral was held from this church and whose mortal remains lie within the shadow of its walls.

The organ first used was the gift of Trinity Church, New York, and was presented to that parish by Queen Anne. Trinity gave it to Trinity Church, Utica, and subsequently to Trinity, Geneva. When the present instrument was installed, the old organ was given to St. John's Church, Clyde. It is said to be the oldest pipe-organ in the United States.

The parish records are most complete and have been preserved ever since the minutes of the vestry noting the meeting held for organization, August 18th, 1806, thus furnishing material for an historical sermon replete with interest but far beyond the limits of our space.

At 3:30 P. M. there was a reunion of the Sunday School—former and present pupils, teachers and officers—choral service following at 4 o'clock, and at 7:30 special Evensong, when the music was rendered by the united choirs of the parish; Trinity choir of men and boys, St. Cecilia's choir of young women, and St. Philip's choir, which renders the music for the colored congregation, a not inconsiderable portion of the parish. At this service the sermon was preached by the Rev. Pelham Williams, D.D., of Greenbush, Mass. Other clergymen present and assisting at this service were the Rev. Drs. Hayes, Stewardson, Leighton, Hubbs, and Bernard Schultè, the latter a former curate of the parish.

On Monday, the Holy Communion was celebrated at 7:30 A. M., and at 3 P. M. a meeting was held in the parish hall, when papers were read reviewing the work of various parochial activities since their inception.

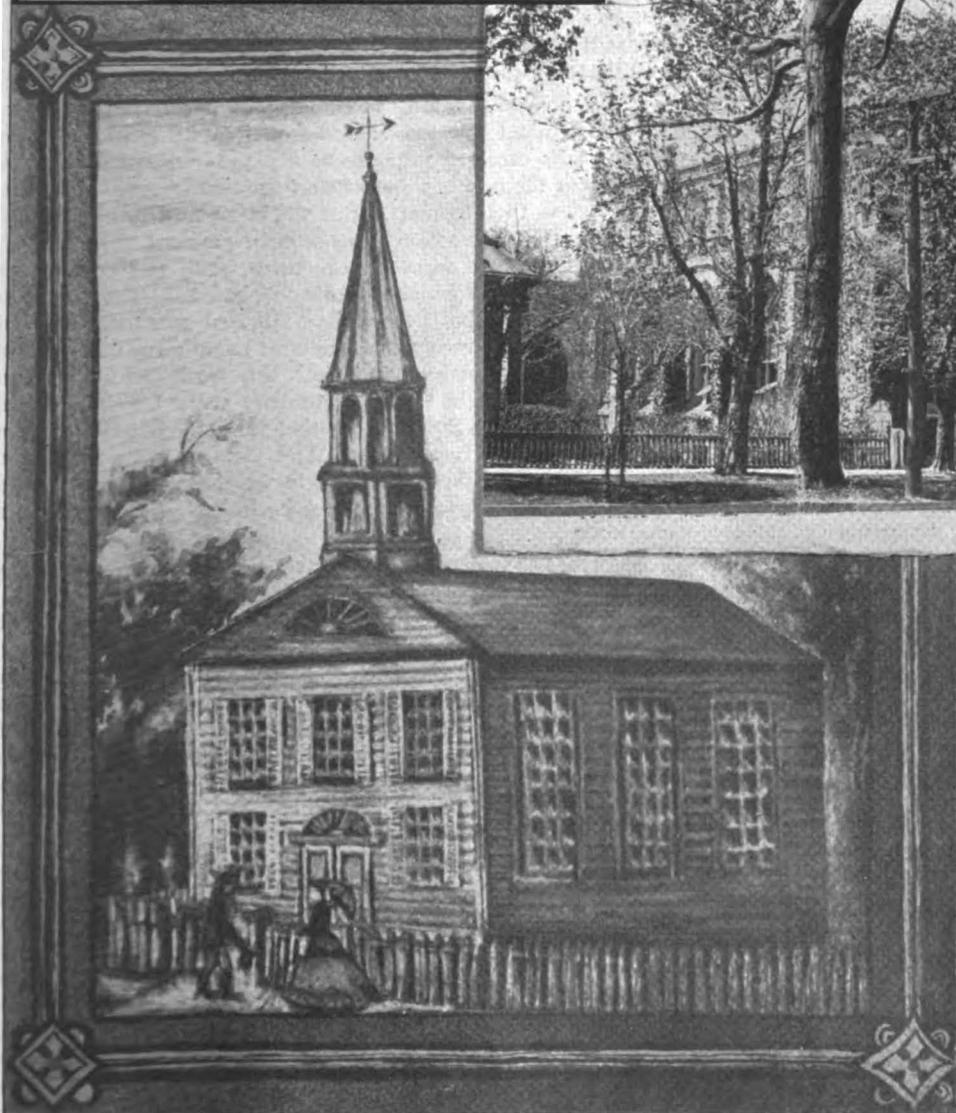
Mrs. Philip N. Nicholas, President of the Diocesan Branch of the Woman's Auxiliary, read the first paper, on "Woman's Work for Missions." Starting with the question, "How did Trinity parish come to be so staunch a supporter of Missions?" she answered it by considering the character of the workers all through a long succession of years, the instruction and training they imparted, the influence they exerted, the example they set, the foundations they laid, and the plans they carried out. The first recorded gift to missions was in 1816 and the amount was \$29. The Woman's Auxiliary was established in the parish by that name under Dr. Perry's rectorship in 1872. In the past twenty-five years the offerings in Trinity parish for missions, diocesan and general, average \$710 per annum. In addition to this, \$1,000 has been given this year to the United Offering under the will of Miss Julia Pope. Mrs. Nicholas also pleaded for a memorial to the Rev. Davenport Phelps, first missionary in Western New York, there being none in existence.

Following Mrs. Nicholas, Miss Mary Webster read a paper on "The Work of the Junior Auxiliary"; Miss Jennie Ver Planck read one on "The Babies' or Little Helpers' Branch"; after which Mrs. Nicholas read a letter from Miss Mary Hawley, now living in Minneapolis, giving a history of "The Box," a very unique feature of this parish and the source of much revenue for missions. Mrs. A. T. Stark presented the subject of "The United Offering," and Miss Elizabeth Cammann read a paper on "The Sewing School."

"St. Philip's (the colored) Mission" was the subject of a paper read by Miss Virginia Hopkins. When the ancestors of the Rose and Nicholas families came to Geneva from Virginia, they brought their Negro servants with them and gave them their freedom. One or more of these and descendants from them have always been members of the parish. "The Ruth Ver Planck Guild" was treated by Mrs. A. deB. Lovett; "The Music of the Parish," by Mrs. Theodore Sill; "The Chancel Guild," "The Boys' Club," and "St. Martha's Guild," in turn, by Miss A. Dennison; "Trinity Guild," by Miss Mary Sills; the closing paper, by Mrs. W. H. Partridge, was on "St. Cecilia's Choir."

At 7:45, Evensong was sung, the sermon being preached by the Rt. Rev. Charles T. Olmsted, D.D., D.C.L., Bishop of Central New York, from I. Cor. xii. 25. After conveying a message of congratula-

tion from his diocese, the Bishop went on to speak of paternalism, individualism, and fraternalism, outlining the characteristic of each. He showed that the last mentioned was the true basis on which the Church was founded and that it was working more and more toward its ideal basis of a brotherhood in Christ Jesus. Individualism had been carried to excess and become selfishness, and while a certain amount of paternalism was desirable, too much of it



TRINITY CHURCH, GENEVA, N. Y.
PRESENT EDIFICE, INTERIOR AND
EXTERIOR.

begat a lack of confidence and responsibility. The following clergy were in the chancel in addition to those mentioned as being present on Sunday: The Rev. Messrs. F. W. Burge, A. J. Graham, T. B. Berry, F. P. Harrington, and Robt. E. Dennison of Roxborough, Pa. On Tuesday morning the Holy Communion was celebrated at 7:30. The session at 3 P. M. in the guild house was devoted to a history of the Sunday School, in papers read by Miss Pauline Palmer, Miss Cammann, Miss Mary Young, and Miss Gertrude Robinson, and brief remarks were made on the same subject by Mrs. Gaylord, the Rev. Dr. Schultè, and the Rev. R. E. Dennison, who in his boyhood was a pupil in the Sunday School. Each member of the School was then pre-

REV. C. MORTON SILLS, D.D., RECTOR OF TRINITY CHURCH, GENEVA, N. Y.
THE FIRST EDIFICE OF TRINITY CHURCH, GENEVA, N. Y. [From a pencil drawing.]

sented with a centennial badge bearing the dates 1806-1906, and a picture of the church.

Choral Evensong was at 7:45, followed by brief addresses by some of the visiting clergy. The Rev. Dr. C. W. Hayes gave some reminiscences of early incidents in connection with the parish, and paid high tribute to Bishops DeLancey, Bissell, Perry, and Coxe. The Rev. Dr. J. B. Hubbs, rector of St. Peter's, Geneva, brought the congratulations of his parish. The Rev. Dr. Stewardson, President of Hobart College, spoke on the close connection between the college and the parish. The Rev. R. E. Dennison recalled the time when as a child of eight years, Bishop DeLancey took him upon his knee and asked him if he did not want to become a clergyman. That seed soon took root. As a member of the Free and Open Church Association he congratulated his childhood's Church home on its free pews. The Rev. Dr. L. C. Washburn bore testimony to the active interest of the parish in the work of diocesan missions and characterized Trinity Church as a real shrine full of inspiration for the future.

On Wednesday evening, Bishop and Mrs. Walker being present, a reception of the parishioners and friends of the parish was held in the parish house and was largely attended by the townspeople of Geneva.

An interesting feature of the centennial celebration was an exhibit consisting of oil paintings and photographs of persons whose lives were closely linked with the early history of the parish; service books, church furniture, and furnishings, etc.

The final services were held on All Saints' day. The first celebration of the Holy Communion at 7:30 A. M. was followed by Morning Prayer, and a second celebration at 10:30, at which the Bishop of the diocese, the Rt. Rev. W. D. Walker, D.D., was celebrant and preacher. Immediately before Morning Prayer there was a brief service consecrating the new altar and reredos, adapted for the occasion by the Bishop from the service for the Consecration of a Church. The Bishop preached. Speaking as one who as a deacon assisted Bishop Coxe, whom that Bishop presented for priest's order and at whose own consecration to the episcopate Bishop Coxe had preached and acted as a co-consecrator, Bishop Walker set forth these characteristics as marking Bishop Coxe: (1) Singleness of aim in life, thought, and ministry. (2) Personal sanctity as evidenced in life's crises, (3) He was a man who had a faith and clung to it, and that faith was *The Faith*, the faith unadulterated and undimmed, the Catholic Faith of Apostolic days. (4) Who, as he, had as fiery a zeal in behalf of Church extension, and who, like him, pleaded with strong speech for Christian unity? Who, more than he, when the Church's heart needed rousing to its obligation as a missionary force, stirred the general conscience by winning words and unanswerable logic? In those days—my boyhood days—he stood in the Councils of the Church and thrilled all with his glowing appeals for the missionary cause. His was the heart that conceived the hymn, "Saviour, sprinkle many nations," and his the pen that wrote our "Prayer for Missions."

Bishop Walker, in closing, said he hoped the day was not far distant when there should be reared over that grave a fitting chantry of wrought stone harmonizing with the church's architecture, incorporated with it. It is not a work for the parish alone, it is a diocesan duty. So would the great prelate's shrine in its beauty and its strength speak of the consecrated life that was lived in and gave example of sanctified dedication to his beloved diocese, our own dear Western New York.

The altar itself is a memorial to a parishioner deceased, and is erected by her son and daughter.

THE SPOILED CHILD.

In "The Autobiography of An Only Child," in the November *Everybody's*, the anonymous writer sums up her case in the following fashion:

"In spite of better judgment, I fear every one of us who are only children in his heart likes having his own way, having his own things to himself, having, in short, a monopoly of his parents. And that is because we are, most of us, spoiled, as is the common report about us. 'He is a sweet-tempered child,' they say, 'but spoiled'; meaning that he is imperious, selfish, self-willed; meaning, in fact, that he has not had normal and necessary opposition. Indulgent parents are quite capable of spoiling thus half a dozen, but it seems safe to say that the child's chances of remaining unspoiled, in spite of his parents, increase with the number of his brothers and sisters, because his parents' attention cannot be centered on him, and the conditions thus become more nearly normal.

"Conversely, it is almost impossible for an only child to remain unspoiled, however wise his parents, merely because the conditions of his life cannot be normal. Inevitably, he is over-emphasized; inevitably, his wishes too often control; he is not forced to make a sufficient number of adjustments to others, and so misses his full efficiency. This, and not his loneliness, is the deeper reason for regarding the only child's Christmas and his solitary playroom as pathetic. From out of my own experience, I have pity for the only child, pity for the parents to whom a second child is denied. But to the parents, who for any selfish reason refuse their child a companion, it seems to me the scriptural rule might well apply. 'From him that hath not, shall be taken away even that which he hath.'"

IF IT IS our duty never to do wrong at all, it is also our duty never to repay wrong with wrong.—*Plato*.

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 READING OF THE WORD OF GOD.

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Catechism: XXIV. Benefits. Text: St. Luke xi. 28.

Scripture: Neh. viii. 1-18.

THE events recorded in this lesson follow immediately after the completion of the wall under the leadership of Nehemiah, as related in the last lesson. The walls of the city were in repair. But twice before, within a hundred years, had the walls been builded. The city needed something more than strong walls to make it secure. Nehemiah's restoration was significant, and more lasting than former ones, because he recognized this fact and set himself to provide that something more. Having completed the material work necessary to the restoration of the city, he provided that religious instruction which the course of former events had demonstrated to be essential to the preservation of the holy city. The lesson here gives an opportunity to bring up for discussion the question as to the essentials of true success. The need of something more than physical and material security applies to individuals as well as to cities. This may be brought out by showing that the purpose of life is only accomplished according to God's plans when it results in making a satisfactory character for a man with which to live the eternal life. Sometimes what the world deems success may be the cause of failure when measured according to this standard. A man who is only rich, or only healthy, or only happy, has failed. He must add something else. The cultivation of the spiritual cannot be ignored without bringing disaster sooner or later. God's child, to prove himself such, must still seek first the kingdom of God and His righteousness or all that he gains will be but loss.

From a casual reading of the chapter it might be supposed that the demand for the extended course of Bible study of which it tells came in response to a popular demand. It may even be that the people thought that the reading was done only in response to their request. But the mind and hand of Nehemiah planning the whole may be seen in the fact that the platform and the pulpit were already there when the crowd gathered (vv. 4, 5). Nehemiah's leadership had held the people together while they rebuilt the walls. His real greatness is shown by the fact that he recognized the need of spiritual instruction to reinforce and make permanent the work which he had already done. And he shows a humility truly Christian when he acknowledges the fact that another is better fitted than himself to impart that instruction. And Ezra shows a like spirit when he is ready to devote himself to the making permanent of a work undertaken by another after he himself had assayed the same work.

It was but thirteen years after his "reformation" that Nehemiah, with subsequent failure, found the city in such a good condition. There was nothing of envy or jealousy in either of these heroes of the olden time. And the reason is to be found in the fact that both were eager for the salvation of the holy city and its people. That was so large a work that there was glory enough for all. Another reason lies in the fact that they were looking to God for their reward. To be jealous of the success of another is an admission of unbelief, as Jesus pointed out when He said: "How can ye believe, who receive honor one from another, and seek not the honor that cometh from God only" (St. John v. 44).

It was the "New Year's Day" of the Jews that saw the assembly mentioned in verse 1. This was kept as the "Feast of Trumpets." It will add interest to the lesson to make something of this fact. For this beginning of the civil year was kept in a noisy manner which must have rivalled our own celebration of Independence Day. When the morning sacrifice was offered on this day (the September new moon), the priest blew a long blast on a golden trumpet. This was a summons to renewed faithfulness. At the conclusion of the service the sound was taken up all over the city and land. Anyone who could

secure a horn blew the echo of the call of the priest. As the blasts resounded this day the people gathered in the public square between the Temple and the water-gate. As they heard the word of God read, from morning until noon, many forgotten requirements of the Law rose up to accuse them. The feeling which first arose in their breasts was the feeling of dismay at their long neglect of these things. Their weeping threatened to turn the day of feasting into one of mourning—for when the Jews “wept” the noise would doubtless have rivalled that of the trumpets. The leaders then pointed out the saner and the better way—not to weep idly over past neglect, but to rejoice that the opportunity was now given them to amend their ways. It is well to be sorry for sins of omission as well as of commission, but the test of the sincerity of the sorrow lies in whether or not it leads to a change in the future. That seems to have been the point made by the leaders who urged the people to rejoice in the opportunities implied by the feast of the “New Year.” And the advice given them as to the manner of keeping the day of feasting might well be remembered by us when we celebrate our “Thanksgiving Day.” The people were sent to eat the fat and drink the sweet and make great mirth, even as we do on our feast days, but they were also to send portions to those for whom nothing was prepared. The rejoicing which does not remember those in need is not Jewish—nor Christian.

It would seem (v. 18) that the reading continued daily for full three weeks—until the end of the Feast of Tabernacles. During this time there was a great fast and a great festival appointed to be observed by the law which they heard read. Let the pupils find out from Leviticus xxiii. 23-44 what these were. We are told that as a result of the reading the Feast of Tabernacles was kept more exactly than since the days of Joshua. Nothing is said of the Day of Atonement, because that had doubtless always been kept. The Feast of Tabernacles may have been observed, but in an unsatisfactory manner, and the feast had probably lost its significance. Some of our days of rejoicing are in danger of meeting a like fate. When the civil authority sets apart a day for people to assemble in their respective places of worship to return thanks to God for the blessings of the year, and declares that business shall be laid aside *for that purpose*, and the people for the most part celebrate the day but fail to do the one thing for which the day is set apart, they are like the Jews who kept the feast of Tabernacles but were ignorant of its meaning.

An opportunity is given by the lesson to speak some words to encourage children in the reading and hearing of the word of God. The Bible brings us the inspired story of how God has revealed Himself to us. The importance of its study cannot be over-emphasized. But it should also be heard and read by those duly appointed to read and to cause to understand the meaning and sense of that which is read. Regular attendance at the services of the Church, where they hear so much of the Bible read during the course of the year, is no small factor in giving children a good working knowledge of the use of good English. Such knowledge, absorbed unconsciously, is worth much, altogether aside from the spiritual training attained at the same time.

THE BEARING OF ALIEN LABOR UPON THE FUTURE OF THE CHURCH IN NEW ENGLAND.

[Continued from Page 50.]

duty to impress in conclusion. We *must* increase parochial endowments. It is a more crying duty even than the missionary apportionment—certainly than extraordinary thank offerings from our hard pressed people in this section of the Church. For the time may come soon when a moderate endowment will be to too many a New England parish the only guarantee of the continuance of services under a resident clergyman. No one with faith in the Church and her divine Master fears the *ultimate* outcome. But humanly speaking, the Church here must be prepared to hold the fort against strong odds for many years. And that fort ought to be provisioned for a siege.

A CERTAIN English layman once made a complaint to the Bishop of his diocese about the ritualistic practices of the clergymen of the parish. In making his indictment, he reserved the worst till last: “And would you believe it, my lord? Mr. ——— kisses his stole!” Whether the Bishop approved of the piece of ritual or not, history does not relate; but his sense of humor came to his rescue at the moment. “Well, Mr. ———, you will be the first to admit that’s a good deal better than if he stole a kiss.”—*Christian Register*.

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.

SOME OF THE EXCELLENCES OF THE NEW “ENGLISH HYMNAL.”

To the Editor of *The Living Church*:

MOST of your readers doubtless feel with me bound by law, loyalty and expediency to use the American authorized hymnal. But are we above borrowing ideas from the experts across the water? A few more publications like this “English Hymnal” will precipitate a new enlargement of our own book.

The “English Hymnal” is in one respect more American than ours. It brings us additional verses by Bryant, Bishop Coxe, Samuel Longfellow, Lowell, Whittier, and others. Americans generally will be in sympathy with the judgment which admits verses by Tennyson, Gladstone, and Kipling. These groups do not, however, seem to have had entire justice in the assignment of tunes.

Sometimes our tunes are felt to be too high for the people. The English Hymnal presents some results along a line of improvement.

There is a group of Welsh, German, and French melodies which are worth the price of the book.

In the English Hymnal No. 268 I find our No. 19; “God that Madest Earth and Heaven,” set to a sweet and simple Welsh melody. That this tune was used as a concert piece by a famous singer, and afterwards set in various keys and widely sold for the use of all kinds of voices, does not interfere with its value. It will come to most of our people without prior associations. Any way, the associations are excellent.

We have in this country so many churches named for St. Paul the Apostle that it may be well to note, now that St. Paul’s day is coming near, that there is a really noble old Welsh melody given as No. 207 for our hymn 150, “We sing the Glorious Conquest Before Damascus’ Gate.”

This being All Saints’ time of the year, I am trying our No. 179 “Hark the Sound of Holy Voices” to English Hymnal tune 253. For procession this seems full of movement and dignity. It has made a very favorable impression. For other seasons, the same tune fits finely to our No. 465. Some other German tunes are Bach’s adaptations, for Whittier’s “All Things are Thine,” No. 173; and for “Let our Choir New Anthems Raise, Wake the Morn with Gladness,” No. 187. There is a fine missionary hymn, “Spread, O Spread, the Mighty Word, Spread the Kingdom of the Lord.” See also “O Most Merciful,” No. 323. All mentioned in this paragraph are tunes of German descent.

Another class with a peculiar character giving dignity suitable for the worship of God in the sanctuary, are 159, 175; (interchangeable for “The Eternal Gifts of Christ the King”), 176, “Let the Round World with Songs Rejoice”; 188, “He Whose Confession God of Old Accepted”; 208, “All Prophets Hail Thee.”

Instances of ancient Irish melodies appear in 212, a translation of *St. Patrick’s Breastplate*. This translation was made, most appropriately, by Mrs. Alexander, wife of the prelate who visited this country as the Bishop of Derry, and now Archbishop of Armagh. I wish I might hear this hymn sung by some congregation of good Christian men, but fear I shall wait a long while for the opportunity. Our No. 412, “The King of Love My Shepherd Is,” is given as No. 490, also set to an old Irish melody. The Rev. Dr. Regester has in use at St. Paul’s, Buffalo, a still better Irish tune for these words. As a processional after Communion it is most effective. Several choirs and congregations are grateful to Dr. Regester for this discovery. It is called “The Moreen.”

“I Heard the Voice of Jesus Say” is set to a fine old English tune. So is Whittier’s “O Lord and Master of Us All.”

For Eucharistic hymns, let readers look at 322 by Mr. Gladstone. This whole poem was printed ten years ago in *McClure’s Magazine*, copyrighted. I have never seen it entire in any Church paper. It is most valuable. One cannot help hoping that some day this hymn may be officially authorized and popular in our churches, as also these: 323, “O Most Merciful”;

356, "Jesus, Son of Mary," when the burial rites include a Eucharist; 208, "Father, See Thy Children," which, however, needs a better tune.

Our present book is a splendid advance over the book authorized and in use fifteen years ago. By this time almost everyone feels grateful for the new opportunities of praise, and the entire enrichment of our services. Perhaps there are treasures just coming out of the mine which we can lay hold of, possess, and transfer to others, in such a way that the Churchmen of fifteen years hence will be grateful to us. I see that the edition of the "English Hymnal" has reached 127,000. Let us hope that some of these have reached the rectors, parish houses, and homes of American Churchmen.

JOHN S. LITTELL.

CATHOLIC UNITY AND THE NICENE CREED.

To the Editor of The Living Church:

IN the past, nations living much to themselves developed and maintained different methods of life and thought, each independent of and but little influenced by the other. Now however the daily events of the whole world are recorded in the newspapers lying on one's breakfast-table; and steam and electricity are rapidly welding into a homogeneous whole the heterogeneous races of mankind.

As in other matters, so in the Church. Great national Churches have arisen, have flourished and are flourishing, Catholic in their essential history, but differentiated from each other by their national environment during the long years of their isolated history. Now they reach out their hands to each other and cry for unity, nay further, their followers gather together from the ends of the earth and settle in this Great New land, ready to submit to that portion of Christ's Church having jurisdiction therein, if but that Church holds the Creed they were taught—the Creed that was promulgated by the United Church before the great rent between the East and the West. We of the Anglican and American Communion have the Creeds:—yet of the three Creeds, "The Apostles'" "The Athanasian" and "The Nicene," the "Nicene" alone has the sanction of the Great Councils. The tremendous importance of this statement of the fundamental truths of the Christian Faith is therefore evident, and the East is right when it says that the Creed as formulated and confirmed by the General Councils of the United Church represents true Catholic Doctrine and that any addition to it by a portion of the Church cannot be regarded as authoritative. It is this Creed then that we have in common with the East that should be at the very basis of our union, but alas! we have not the Creed in its original wording, but have added thereto the disastrous *Filioque* clause. And so on the very threshold of unity we are met with this obstacle, and can we expect an Eastern to fully credit our claim to catholicity when we have altered the foundation statement of the Belief of the Undivided Church? The answer is both no and yes. No, if the Eastern inquirer is an ordinary person content to take a belief as taught him and refusing to accept an altered Creed. Yes, if the inquirer be a man of learning, for, to him we can demonstrate that by the *Filioque* clause we do not change the meaning of the Creed or rather that we do not *intend* to change its meaning, and that the Church does not thereby mean to teach a double procession of the Holy Ghost. Yet what a poor position this leaves us in. We cannot bring ourselves to change the words we have used so many hundreds of years in our Western Church, yet it is our manifest duty to remove this grave cause of disunion between the East and ourselves. We all admit the difficulty but how hard it has been to hit on a remedy. Bearing in mind the basic fact that we do not intend to change the meaning of the original Creed, I propose as a fair and honorable solution that the Church give the original Creed in the original Greek language in the Prayer Book in this manner:

After the Communion Office add this note:

"And it is to be noted that the Nicene Creed herein set forth (in the 'vulgar tongue') is to be in nowise interpreted differently from the Creed as confirmed by the General Council of Chalcedon in the year 451 and which was in these words." (Here set forth the whole Creed in the original Greek.)

If this solution were adopted what a splendid position we would hold. No more apologies would be required; illiterate and learned, Eastern and Western could, with conscious assurance, submit to the Church that held inviolate the very Creed given to it by the General Councils of the Undivided Church, and we could hold out the hand of true brotherhood to Russian

or Greek, Armenian, Copt or Abyssian—to all those Eastern Churches, many of which have held aloft the Cross of Christ through long centuries of persecution and whose adherents are, even to-day, dying the deaths of martyrs for the faith they have been taught to express in the unaltered words of the grand old Nicene Creed.

ARTHUR J. B. MELLISH, A.B. (Harvard).
Charlottetown, Prince Edward Island.

DID THE BISHOP OF MICHIGAN MEAN IT?

To the Editor of The Living Church:

IT would seem that Bishop Williams has been subjected to a great deal of unnecessary public criticism in connection with his recent address on "The Bible and the Word of God." The main front of offence is, apparently, the statement "The Bible is the word of God—with such a proposition I desire to take direct issue." But it is perfectly clear from the whole tenor of the discourse—and as befitting the occasion—that what the Bishop had in mind was the "unthinkable dogma" of verbal inspiration as that dogma is interpreted by popular orthodoxy.

Now almost without exception the Bishop's critics admit that they themselves do not believe that the Bible is the Word of God in that sense—as becometh Catholic orthodoxy. Then why all this virulent attack?

If you could find space for the enclosed editorial note from our diocesan paper, it would tend to allay much needless alarm:

"Our Bishop is an independent thinker and a strong speaker. When he has reached a conviction, and that is opposed to a common view, he speaks with outspoken energy, and expects people to be attentive, to understand him, and to report him accurately to others. In an address before several hundred young men gathered by the Y. M. C. A. at the Central Methodist church, Detroit, on a recent Sunday afternoon, he expressed himself as dissenting from the common view that the Bible, a composite book of many authors and of varying styles in writing was everywhere equally the Word of God; the Word of God may be by seekers and attentive and honest students be found in the book, as a kernel is found within the shell of a nut; but not every utterance in the Bible is a word of God. We must study it with discrimination, and if honestly and earnestly studied, it will always reward our labor. The common declaration that everywhere there is equal inspiration, and that everywhere the scripture writers were equally inerrant and infallible was, to the Bishop's mind, a fruitful source of infidelity. Quotations, isolated from the context, and printed in large type in daily papers exaggerated the Bishop's position, and represented an address which could call out only the best and most devout thought of earnest listeners to be radical and destructive to faith.

"The entire sermon has been since printed, and those who will read it will find that our Bishop is not an inconsiderate iconoclast, but an honest seeker after God and believer in His revelation made in Christ and recorded in Holy Scripture."

Clinton, Mich.

REV. C. C. KEMP.

[With every desire to be both just and courteous to the Bishop of Michigan, we feel that one who can be described as "an independent thinker and a strong speaker," and who "speaks with outspoken energy and expects people to understand him," must be allowed to be his own interpreter of what he means to say. No doubt if he had intended to confine the statement of his belief to the conservative position outlined by our correspondent, he would have found a way to express himself that would not have committed himself to something altogether different. He must be interpreted by what he said, and not by what his friends hope he meant to say. Yet if his words, when printed in cold type, were more extreme than the thoughts which he meant to convey, or if they were intended to bear some other interpretation than we, and readers in general, have given to them, it must be a very simple matter for the Bishop to say so, and thus vindicate his own good faith in signing the constitutional declaration prior to his elevation to the episcopate, and remove from the Church a grievous sense of scandal. Until such time as he does so, we fear we shall be unable to accept assurances from others as to what the Bishop meant to say—and did not.—EDITOR L. C.]

THE DAILY EUCHARIST IN THEOLOGICAL SEMINARIES.

To the Editor of The Living Church:

THE statement in your issue of October 27th, that the theological seminary of the Church of which we are members, the General Theological Seminary of New York is I believe the institution, is to be congratulated on the introduction of a daily celebration of the Holy Communion, strikes me, as a layman, as being both absurd and strange. Why should a seminary be congratulated on doing that which it should have done from its

earliest existence? If it has not been having a daily celebration the fact is strange to say the least.

Is a daily celebration of the only service which comes to us directly from the Lord Jesus so unusual a thing in the institutions formed to emphasize His teachings and to practise His injunctions, as to call for congratulations?

I thought all of our theological seminaries had a daily celebration of the Lord's Service. Beautiful and desirable as are morning and evening prayer, these offices can never take precedence over the only service instituted by the Lord and which He commanded us to observe perpetually until His coming again.

If this one service of divine command is systematically neglected by our theological institutions what sort of spiritual guides are these institutions going to send forth? May not a great deal of the scandals which have become so frequent of late of Bishops and priests setting forth doctrines contrary to the Bible and Prayer Book be traced to insufficient spiritual training at our theological institutions?

It seems to me, as a layman, so peculiar to congratulate a theological seminary for doing that which is so eminently theological, and so strange that so theological a custom should be heralded as a wonderful event. The most natural supposition would be that every theological seminary provided those in training to be the spiritual guides of coming generations with daily opportunities of receiving grace and strength from daily celebrations of the Holy Communion.

Daily Morning and Evening Prayer cannot take the place of the Daily Holy Communion.

The only "Gospel Service" it strikes me is the "Gospel Service" and that is the "Holy Communion." Surely those preparing to preach the Gospel need the Gospel Service and they need it daily.

Can you not, Mr. Editor, publish a list of our theological institutions with the information which shall enable us to learn in how many of these theological seminaries those preparing for Holy Orders are given daily opportunities of "Doing This" as the Lord commanded by daily celebrations of the Lord's Service? The Prayer Book term is "perpetual," "command us to continue a perpetual," but I suppose "daily" would come as near perpetual as we are able to realize.

WELLS J. CARTER.

[The first of our theological seminaries to establish a daily Eucharist was the Western Theological Seminary at Chicago; Nashotah soon followed her precedent. After a good many years the General Seminary has now done so. So far as we know, they are the only ones who have made such provision.—EDITOR L. C.]

ON WHAT AUTHORITY MAY HYMNS BE USED?

To the Editor of *The Living Church*:

HYMNS set forth and allowed by the authority of this Church . . . may be sung." (Prayer Book, page viii.)

"The Hymns which are set forth by authority . . . are allowed to be sung." (Canon "Of Church Music" quoted in the Hymnal).

"It was voted by both houses of the General Convention . . . that the final report of the Commission on the Hymnal . . . be set forth and authorized as the Hymnal of this Church." (Fly-leaf of the Hymnal).

Can there be any question that "The Hymnal" contains the only hymns we may use, except such as the Bishop, in the exercise of the *ius liturgicum*, may allow for special occasions?

Italics in the quotations cited are, of course, mine.
Nashville, October 30th, 1906. JAMES R. SHARP.

To the Editor of *The Living Church*:

A LETTER under the caption "On what Authority May Hymns be Used?" in the current number of THE LIVING CHURCH moves me to write as follows:

The writer of the letter I refer to seems to be of the opinion that the canons of our Church forbid the use of any hymn not contained in the American Church Hymnal. Why not refer him to your note, on page 1032 in your issue of October 20th, in response to a letter on the same subject? The fact is that any hymnal published for use in the services of the Church may be used, and a considerable number of parishes in this Church do use *Hymns Ancient and Modern*, considering it a much more Catholic and Churchly collection of hymns than the American Church Hymnal.

But it is with the last statement in your correspondent's

letter that I am chiefly concerned. He says, "The American Church Hymnal has drawn from all (others) the cream of their contents, and, therefore, possesses the best for every occasion." To one who knows even a little of Catholic hymnology this is far from the truth. The A. C. H. contains but precious few of the office hymns, sequences, etc., of the ancient liturgies, and these hymns are acknowledged by all (who are broad enough to see that there is anything good outside the P. E. Church) to set forth, in their scriptural simplicity and sober, solemn dignity and stateliness, the best and truest and deepest Christian experience of more than a thousand years. Why these hymns should have been excluded from the A. C. H. is a matter passing comprehension.

I could fill a column or more of your space in giving a list of the hymns thus left out of this hymnal that possesses "the cream for all occasions," but it is needless; all of us who are familiar with the Breviary and the Ancient Missal's liturgical riches—and with *Hymns Ancient and Modern*, the new edition of the same, and *The English Hymnal* (a new publication of which much has been said in your columns from time to time of late, and which is, in my opinion, the most Churchly, comprehensive, and Catholic of all the hymn-books yet set forth for use in Anglican churches), all of us, I say, realize with pain, wherein our A. C. H. fails as a manual of Christian song.

Indeed, so far does the A. C. H. come from possessing the best for all occasions that it would be more correct to say it does not possess the best for any occasion. A few exceptions there are to such a statement, and for these, Catholics should be devoutly thankful; but even in these, or some of them, the A. C. H. has garbled and changed the sense and meaning of the hymns, e.g., the last verse of hymn 36 is made a prayer for those who are singing it, instead of a supplication for the departed. This hymn is not an Advent hymn, but the "sequence" at a Mass for the Dead, when used correctly. Hymn 73 is directed to be used in Septuagesima, etc., when it ought not to be used after the Saturday before Septuagesima Sunday. The "farewell to Alleluia" is properly sung on that Saturday, and *Alleluia* is not sung again till after Easter. And these are but two out of many instances that could be cited.

So it is earnestly to be deplored that the A. C. H. is not more Catholic, and to be desired that ere long it can be completely revised, and its deficiencies supplied; that it shall be so Churchly and Catholic that no parish in all the land will have any reason to use any other hymn-book in preference to the one General Convention shall set forth. And until such time let us all be glad and rejoice that the motion to make this A. C. H. the exclusive and only hymnal that can lawfully be used in this Church failed of enactment.

J. G. JACOBS.

Wollaston, Mass.

To the Editor of *The Living Church*:

IN "Answers to Correspondents," in your issue of October 6th, you say: "Other collections of Hymns than the Hymnal are lawful if 'set forth by authority'—the rector's authority being commonly deemed sufficient."

In your note to the letter of the Rev. Dr. Craik, in your issue of October 20th, you refer to "*The present declaration* relating to the use of hymns in the General Convention of 1886." Both these references appear to be to the former canon now repealed, No. 257, Title 1.

If this canon were still in force, I should hold (as I have always held) that it must be interpreted by the Prayer Book words (p. viii., see below).

Now, however, the matter is governed by Canon 45, which only mentions and allows "Hymns or anthems from those authorized by the rubric."

We find what these are from the following direction in the earlier pages of the Prayer Book (p. viii.):

"HYMNS AND ANTHEMS.

"Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons." (See also page 238: "Some proper hymns from the Selection.")

The words, "set forth and allowed by the authority of this Church," can only refer to the Hymnal authorized from time to time, which is at present the Hymnal adopted, set forth, and authorized by the General Convention of 1892.

HENRY BARKER.

Rosendale, Ulster Co., N. Y., October 31, 1906.

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

THE AMERICAN CHURCH IN PARIS, FRANCE.

To the Editor of *The Living Church*:

THE following item appeared in a recent issue of THE LIVING CHURCH:

"The Bishop Coadjutor of Springfield has been spending a month in England and France, and contributes a very interesting letter to the *Springfield Churchman*. One incident he tells of his visit to St. Luke's Mission of the American Church in Paris. There was a deacon in charge. He says: 'The deacon, American, who is only temporarily there, was most kind in offers of assistance. A graduate of Columbia University, he did not know where the diocese of Springfield is. When I told him it was in Illinois he asked if it included Chicago, and then, who is Bishop of Chicago? He added apologetically, "I think we in New York and the East know more about the cities of Europe than we do about the Middle West."' And the Bishop adds, 'Most absolutely true.'"

I must ask the privilege of a few words. The article was my first information that the Bishop Coadjutor of Springfield had visited my church. I was most glad to know it. The impression is given that St. Luke's was in the charge of a deacon simply. A priest also was taking duty during my brief holiday, and the full routine of services was going on as always and without interruption during the year. A deacon might not be fully posted as to our many dioceses, and his "we" was rather comprehensive in reference to the clergy of the East at home. The Eastern clergy have done too much for the upbuilding of the Church in the West to be ignorant in any great degree of the present aspect of the dioceses that lie west of them. This deacon also had devoted himself to special studies—Semitics. To get the best, he did not go to a Church seminary. Had he been compelled to go to one, and had the best been found there, he might have known more about the dioceses of the American Church.

As to the clergy who are regularly engaged in work over here, it is quite probable that their knowledge of the Church in America is far ahead of that of the majority of the clergy at home. Of necessity they are meeting Church people from all over our country and their interest and knowledge are proportionately extensive.

But there is another point to be considered. There is only one Paris. How many clergy come here and ignore their own Church! Of course a number find their way to beautiful and stately Holy Trinity—rarely do they look for St. Luke's. There are young men and young women living within a mile of St. Luke's, hundreds of them, from all over our land. They are students—young, in a foreign land, in the midst of the dangers and difficulties of a great city—and how many of them bring letters from their home clergy? I have been working here nearly ten years, and I have not received ten letters commending these young people at a critical point of their lives to our spiritual care and help. Two letters from his rector have come within a few days in reference to a young man who has been here for four years, asking for our spiritual help just as he is shut up in an asylum for desperate cases of alcoholism. One naturally asks, Why wait until such a crisis before making this young man known to us? Our work is especially adapted to the needs of our student community—it is right in its very heart and center, a church always open is in their midst, all its blessings and privileges are offered and urged, and I can thankfully say, largely used. But so far as one can judge from experience, our young people leave home and do not receive one word of suggestion in reference to the provision made here for their spiritual needs, and rarely do they bring with them a word of commendation to those who minister to these needs.

Paris, France, October 22, 1906. I. VAN WINKLE.

LOOSE LANGUAGE BY THE CLERGY.

To the Editor of *The Living Church*:

IT is amazing to me to hear so much loose talk among the clergy of our Church about such matters as the Incarnation, the Virgin Birth, and the Apostolic Succession. I am by no means a pessimist, nor do I fear the outcome of such loose talk other than it must affect those who indulge in it, and now and then a soul who might have come to a larger faith, but who has been robbed of it by a clergyman airing his doubts instead of proclaiming the faith.

During our recent convocation, held in our own parish church, the discussion of what constitutes the Catholic Faith, brought out the following statements from one of our brethren of the clergy:

"For my part, I can distinguish the fact of the Incarnation from the Virgin Birth, although I hold to the latter." And again: "I cannot see the philosophical necessity of the Virgin Birth."

And yet, previous to this last statement, the "philosophical necessity" had been clearly stated as follows: "A sheep generates a sheep; a wolf, a wolf; a horse, a horse; a man, a man. But the God-Man could have been generated only as He was, viz., by the special operation of the Holy Ghost upon the Virgin Mary."

I was pleased to hear one of our most faithful women state, after this session, when these depressing statements had been made, that she could not be a Christian, if she lost her faith in the Virgin Birth.

Now as to loose talk on Apostolic Succession. Last Lent I conducted a mission in my own parish, and after the meeting, given over largely to instruction on Apostolic Succession and Confirmation, I learned that a woman who had taken great interest in the mission stated that she did not think Confirmation necessary and quoted the loose views of a clergyman of a neighboring town, as to her doubts of the truthfulness of Apostolic Succession.

Now, I say, I am amazed at this kind of talk that comes from some of our clergy. It is dead wrong, and should in some way be rebuked by those in authority, yea, and by fellow clergymen and laity as well. Such clergymen should be put into the hardest mission fields, where they will be obliged to proclaim the faith with no uncertain sound, if they expect to win in the battle against sin and unbelief. They should be taken out of parishes that pay them "fat salaries," for proclaiming "broad, which means thin, theology." This seems radical, but nevertheless these "pharisees in religion" to-day need some such a rebuke as the Master gave them long ago. They are, inadvertently, ignorantly, willfully, or smartly vitiating and hindering the expansion and progress of true religion.

When will we all learn the truth that was recently expressed by a defender of the Church's faith, viz., "The Church is not broad enough nor weak enough to contain in her faith both truth and falsehood"? Men may be excellent in all kinds of ways, they may be broad in philanthropy, earnest in service, active about many things that are good, but if they are clergymen, they do a great deal of harm both to themselves and souls about them, if they fall short in proclaiming the full Catholic Faith as this Church of ours has it and proclaims it in all her standards.

Yours sincerely,

Port Clinton, Ohio,
November 2, 1906.

Edw. S. DOAN,
Rector of *St. Thomas*'.

THREE HUNDRED YEARS OF AMERICAN CHURCH HISTORY.

To the Editor of *The Living Church*:

WITHIN sixty days we shall have reached the year 1907, which the American Church proposes to hold as a year of fitting commemoration of the past 300 years of her life, and all that it means. She proposes to realize a vast amount as a thank offering from the men within her fold, and to utilize it for a forward movement in her missionary fields. All of which is well, and I pray may be fittingly and magnificently accomplished.

Yet I am old-fashioned enough to believe that what the Church is going to do and to be in the future, is of vastly greater and more vital importance than what she has done in the past, be it ever so much or so little. 'Tis better to be of noble character than merely to have the blue blood of famed ancestors coursing through our veins; 'tis better to be a great son than to have a great father.

The American Church as a whole, has never fully realized her mission, e.g., to win the United States for Christ, and make it a veritable kingdom of God on earth. She has usually been afraid of enthusiasm, and has continually fettered many of her energies by icy conservatism, and an adoration of precedent and expediency. She has (as a whole) usually seemed desirous to be a narrow, little body of respectable Episcopalians rather than a Catholic (all-embracing) Church of Christ, with a heart as deeply filled with love for the common people, as was the heart of her Founder. In your editorial of to-day, you say well that the majestic sermon of Bishop Gore "cannot be complaisantly dismissed by the American Church."

Deep down in my heart I believe that the Holy Spirit calls upon the ambassadors of Christ to go out into the streets and:

lanes of the city, into the highways and byways, and compel men to come in; and while I feel that a few faithful priests, and laymen, and lay women, are doing it, and have been doing it for a decade or more, the Church as a whole has done and is doing nothing worth speaking of in compliance with this commission.

Something along this line would be the most fitting way to celebrate 1907. It would positively "increase and multiply upon us God's mercies"; and kindle the fire of Pentecost in the hearts of many of our people, Bishops, priests, deacons, and laymen; and, please God, inaugurate a crusade equal to the great Methodist movement, which the Church lost through her own formality and cold-heartedness.

The fields are white unto the harvest. It is now the psychological moment. Many things have recently transpired and been publicly printed to dissipate the growing tendency towards the Church. One Bishop is reported as saying that the Bible is not the Word of God. Another as offering a public prayer in which the Blessed Lord's Name was not heard. One priest has been found guilty of denying the faith of the Church in all the ages regarding the divinity of our Lord. Another has tauntingly flung a letter at his Bishop and the public, making the same practical allegations; and both these priests are still in the sacred ministry.

We may celebrate 300 years with joy and allow these menaces to stand, and we may still be apathetic concerning the byways and hedges proposition, but we will do well to remember that for just such things as these, the candlestick of the Church of northern Africa was removed, even in the spot where the canon of Holy Scripture was set forth by God the Holy Ghost.

Last week I attended the opening services of a parochial mission being held in Sterling, Illinois, by Dr. F. E. J. Lloyd, and found erected in the public square a raised platform, surmounted by an electric cross. I had the privilege of addressing the large throng of people gathered about it, speaking of the love of God for every man, and, as the rector, the missionary, and myself led the way to the parish church, hundreds of that throng followed into their Father's house.

This result inspired the thought that out of our great clergy list at least seventy could be found, able and willing to go "two and two before His face into every city and place where He might come," preaching to the poor, to the men on the street, the blessed news of God's great kingdom on earth, of God's great love, and great provision for all the children of men.

Can anyone doubt the blessed wisdom of such a real crusade for God? Can anyone doubt the marvellous, yea, the miraculous results? Can anyone for a moment conceive of a better way of thanking God for 300 years of the work of the Church here, whose blessings seem (even though many of us have been unfaithful) to have been so wonderfully great?

I pray most earnestly that the Spirit of God may guide us in this matter, and lead us into the doing as well as the believing of all truth.

ERNEST VINCENT SHAYLER,

Oak Park, Chicago. Rector Grace Church.

PHILIPPINE CONTRIBUTIONS TO SAN FRANCISCO.

To the Editor of The Living Church:

I AM commissioned by my fellow-missionaries to request donors of "specials" for work in the Philippine Islands, during the period of one year from the date of the appearance of this letter, to allow five per cent. to be deducted from the amounts contributed, and credited to the diocese of California. Unless it is stated to the contrary in connection with such "specials," we shall take for granted that we are at liberty to offer this small though heartfelt token of fellow-feeling to our brethren in San Francisco.

CHARLES H. BRENT.

Manila, Sept. 27, 1906. Bishop of the Philippine Islands.

SAYS BISHOP BREWER DENIED THE OBJECTIVE PRESENCE IN THE HOLY EUCHARIST.

To the Editor of the Living Church:

THE Rev. Edward Welles Burleson challenges one statement in the Minneapolis Missionary Conference report, and says he is quoting from notes. As a reader of that report and one who took MANY NOTES for another paper, I wish to confirm your correspondent's report and to say that it was perfectly accurate. Mr. Burleson quotes only half the text, which is often misleading. The Bishop's statement, as I have it, was: "I believe as firmly as anyone, and with all my heart, in the Real Presence,

but I do not believe in the objective presence, because," etc., etc., "and therefore I deprecate acts of bowing, genuflections, and prostrations." I quite agree with you, Mr. Editor, that it was not the proper occasion for such discussion.

Mr. Burleson says he makes the correction, "lest it cause uneasiness or harm." I regret to say that considerable uneasiness has been felt and not a little harm has been done, notwithstanding his apology. I fear Mr. Burleson was not conscious of the "uneasiness" expressed during the sermon in the faces of about two-thirds of the delegates present, and did not hear the remarks afterwards, or he would not have attempted to bolster up what was certainly an unfortunate reference in an enthusiastic and earnest sermon.

Yours,

St. Paul, Minn.

C. HERBERT SHUTT.

To the Editor of the Living Church:

YOUR correspondent, Mr. Burleson, in the current number of THE LIVING CHURCH, is correct when he says Bishop Brewer said he believed in the Real Presence, but is entirely mistaken when he affirms Bishop Brewer did not deny the objective Presence. As the Bishop preached without notes (save a short introduction), it is not possible, perhaps, to quote verbatim, though the following words were said by the Bishop, as nearly as I remember, and I am corroborated by others: "I do not believe in the objective presence of our Lord in the Holy Communion. To me it is unscriptural and unreasonable."

You are eminently correct in deprecating the introduction of all such subjects at missionary conferences.

Yours sincerely,

Minneapolis, November 3, 1906.

STUART B. PURVES.

THE VALUE OF PRAYER.

DR. THEODORE BULKELEY HYSLOP, an eminent brain-specialist in England, has given interesting testimony on this point in a recent address before the British Medical Association. He says: "As an alienist, and one whose whole life has been concerned with the sufferings of the human mind, I would state that of all the hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be but the habit of nightly communion, not as a mendicant, nor repeating of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a great whole. Such a habit does more to clean the spirit, and strengthen the soul to overcome mere incidental emotionalism, than any other therapeutic agency known to me."

Edward Payson said, when a student: "Since I began to beg God's blessing on my studies, I have done more in a week than in a whole year before." Martin Luther confessed his constant dependence upon it in the midst of his arduous toils, saying, "I have so much to do that I cannot get on without three hours a day of praying." Sir Matthew Hale, the eminent jurist, found that it steadied and strengthened him for his legal tasks, saying, "If I omit praying, and reading God's Word, in the morning, nothing goes well all day."

If it be said that these were men of cloistered quiet, we have similar testimony from men of action. General Henry Havelock was wont to rise at four o'clock in the morning, if his army was to march at six o'clock, rather than miss his "morning watch" with God. Each morning in General Charles George Gordon's army, the white handkerchief spread on the ground before his closed tent-flaps told the soldiers that their commander was spending an hour in the council chamber of the Heavenly King. It was in full recognition of the fact that new stimulus and strength are brought to the praying soul that Archbishop Trench wrote:

"We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves the wrong,

Or others,—that we are not always strong;

That we are ever overborne with care;

That we should ever weak or heartless be,

Anxious, or troubled, when with us is prayer,

And joy, and strength, and courage, are with Thee!"

We should, of course, beware of making exaggerated or unscriptural claims for prayer. Prayer is not dictation to God, and He nowhere promises that He will grant every petition in the exact way we ask. It would be disastrous if human ignorance and finite folly could prescribe to Infinite wisdom and love a precise method of action. No greater misfortune could befall us than to have certain requests of ours literally granted. But we should not suppose that God fails to hear and answer us when we do not receive just what we craved. If our prayer be genuine, and divine mercy withholds the fancied boon we sought, God will answer us by giving us some better blessing. Bishop Hall was right when he said: "Good prayers never come creeping home. I am sure I shall receive either what I ask, or what I should ask."—From "The Pearl of Prayers," by Charles H. Richards, in *Bibliotheca Sacra*.

Church Calendar.



- Nov. 1—Thursday. All Saints' Day.
 " 4—Twenty-first Sunday after Trinity.
 " 11—Twenty-second Sunday after Trinity.
 " 18—Twenty-third Sunday after Trinity.
 " 25—Sunday next before Advent.
 " 30—Friday. St. Andrew, Apostle. Fast.

CALENDAR OF COMING EVENTS.

- Nov. 12-13—Central Convocation of the Archdeaconry of Kansas City, Calvary Church, Sedalla, Mo.
 " 14—Conv., New York in Synod Hall, Cathedral Heights; New Hampshire; Michigan; Quincy, Trinity Church, Rock Island, Ill.
 " 18-20—Laymen's Forward Movement, Conference at Cincinnati, Ohio.
 " 20-22—2d Annual Conference of the Eighth Miss. Dept., Little Rock, Ark.

Personal Mention.

THE Rev. H. T. ADAMS has resigned the church at McCloud, Calif., and after December 1st his address will be Dunsmuir, Calif.

THE Rev. AMBROSE H. BEAVIN was instituted into the rectorship of Grace Church, Pittsburgh, Pa., November 3d, by the Bishop of the diocese.

THE Rev. ALFORD A. BUTLER, D.D., has gone to Tryon, N. C., for the winter, and requests mail to be so addressed.

ALL mail matter for the Secretary of the Convention of the diocese of Georgia, should be addressed, until further notice, to the Ven. HARRY CASSIL, assistant secretary, Hawkinsville, Ga.

THE Rev. FREDERICK A. COLEMAN, priest in charge of St. Agnes' Church, Little Fall, and St. Paul's Church, Butler, N. J., has declined a call to become an assistant at St. Ann's-on-the-Heights, Brooklyn, L. I.

THE Rev. STUART CROCKETT has commenced his ministry at Holyrood Church, New York City.

THE Rev. SYDNEY CROSS, curate of all Angels' Church, New York City, has accepted a call to the rectorship of St. Paul's Church, Westfield, N. J., to succeed the Rev. W. O. Jarvis.

THE Rev. CHARLES W. DOUGLAS has been delivering a course of three very interesting lectures at Grafton Hall, Fond du Lac, Wis., on the Wagnerian operas.

THE Rev. L. S. FERGUSON was instituted as rector of the Church of the Messiah, St. Paul, Minn., on October 28th, by Bishop Edsall.

THE Rev. C. K. GILBERT of Newdorp, N. Y., has accepted a call to Grace Church, Millbrook, N. Y.

THE Rev. ARTHUR PERRY GREENLEAF has become rector of St. Paul's Church, Wallingford, Conn., and the Rev. J. E. Wildman has become rector *emeritus*.

THE Rev. THOMAS LLOYD has resigned the Church of the Holy Innocents, Leechburgh, and All Saints' mission of Vandergrift, Pa., and been appointed priest in charge of St. John's Church at Dunbar, and Grace Church, Manellin, Pa.

THE Rev. A. R. PARKER has assumed charge of St. John's parish, Lakeside, Duluth, Minn.

THE Rev. HERMAN F. PARSHALL, for nearly twelve years rector of St. John's Church, St. Cloud, Minn., has been appointed by Bishop Morrison to be Archdeacon and superintendent of Indian missions in the district of Duluth, and will enter upon his new duties in December.

THE address of the Rev. R. H. Prosser is now Innis, La., as the postoffice at Williamsport, La., has been discontinued.

THE Rev. R. S. READ has become assistant to the Rev. Dr. Ryan, rector of St. Paul's Church, Duluth, Minn.

THE Rev. JAMES B. SNOWBALL has been placed in charge of St. Mary's Church, Houston, Texas, and should be addressed accordingly.

THE Rev. ALMON C. STENDEL has accepted a call to Trinity Church, Logansport, Ind.

THE Rev. WILLIAM B. THORN has resigned the rectorship of St. Paul's Church, Marinette, Wis., and accepted work at Mt. Carmel, Ill., and will enter upon his new duties November 15th.

THE address of the Rev. Dr. F. C. H. WENDEL is changed from Center Moriches, L. I., to Yaphank, L. I., N. Y.

THE Rev. HOWARD BELL ZIEGLER has resigned the curacy of St. James' Church, Hartford, Conn., and will return to his own diocese of Michigan.

ORDINATIONS.

DEACONS.

GEORGIA.—On All Saints' day, in St. Philip's Cathedral, Atlanta, the Rt. Rev. C. K. Nelson, D.D., Bishop of the diocese, ordained to the diaconate Mr. HARRY D. PHILLIPS. The Very Rev. C. T. A. Plise presented the candidate and the Rev. C. B. Wilmer preached the sermon. Mr. Phillips will work in the missions on the West Point Railroad.

INDIANAPOLIS.—On Sunday, November 4th, in Grace Pro-Cathedral, Indianapolis, the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of the diocese, ordained to the diaconate, Mr. JAMES WILLIAM COMFORT, formerly a Congregational minister, and Mr. EDWARD CLARKE BRADLEY. Mr. Comfort is in charge of Trinity mission, Greensburg, and Mr. Bradley will have charge of Holy Innocents' Church, Indianapolis.

MINNESOTA.—On Sunday, October 28th, in Gethsemane Church, Minneapolis, the Rt. Rev. Samuel C. Edsall, D.D., Bishop of the diocese, ordained to the diaconate, Mr. FRED HARDING STEVENS. Bishop Graves of Laramie made the address to the candidate and Bishop Edsall preached the sermon.

PRIESTS.

DELAWARE.—On the 31st ult., the eve of All Saints' day, by the Bishop of Delaware, in the Chapel of the Good Shepherd, Bishopstead, the Rev. HERMAN SHAFFER was advanced to the priesthood. The sermon was preached by the Rev. Henry Olmstead, vicar of Old Swedes' Church, Wilmington, and the candidate was presented by Professor Montgomery, of the Philadelphia Divinity School. Mr. Shaffer becomes rector of St. James' Church, Stanton, and St. James' Church, Newport.

GEORGIA.—On All Saints' day, in St. Philip's Cathedral, Atlanta, the Rt. Rev. C. K. Nelson, D.D., Bishop of the diocese, advanced to the priesthood, the Rev. C. A. LANGSTON. The Rev. C. B. Wilmer presented the candidate and preached the sermon. Mr. Langston will continue in charge of the missions at Inman Park, Decatur and Kirkwood.

KANSAS.—On Sunday, October 28th, in Grace Cathedral, Topeka, the Rt. Rev. Frank R. Millspaugh, D.D., Bishop of the diocese, advanced to the priesthood the Rev. ERNEST RUDD ALLMAN and the Rev. DAVID CURRAN. The candidates were presented by the Very Rev. J. P. deB. Kaye, Dean of the Cathedral, and the sermon was preached by the Ven. J. E. H. Leeds, Archdeacon of Kansas. The Rev. Mr. Allman is priest in charge of St. Paul's, Manhattan, St. Luke's Wamego, and the mission of St. George. The Rev. Mr. Curran is priest in charge of St. John's, Hiawatha, St. Paul's, Maryville, and the mission at Seneca.

DIED.

DICKERSON.—At "Wave Crest," Far Rockaway, L. I., Thursday morning, October 4, 1906, Mrs. CAROLINE DICKERSON, widow of E. N. Dickerson, Esq., of New York City.

In perfect peace, in the confidence of a certain faith, in the communion of the Catholic Church, this true and noble child of God, enriched and sanctified by unselfish service and by patient submission, has entered into her rest.

Many hearts will be lonely here without her generous friendship, her unflinching thoughtfulness, her sweet and gracious sympathy, but they will thank the Father more and more as the years go on for the blessing of her example and the victory of her faith. She rests from her labors and her works do follow her.

The world is better because she lived in it. Her life was hid with Christ in God.

THOMAS F. GAILOR.

SANDERS.—At Lakeside Hospital, Cleveland, Ohio, October 30th, at 10 o'clock in the morning, Mrs. AGNES FLORENCE SANDERS, daughter of the Rev. and Mrs. Austin W. Mann.

STODDARD.—At his home, 174 So. Goodman Street, on the morning of October 22d, Rev. JAMES STODDARD, in the 65th year of his age.

MEMORIALS.

RESOLUTIONS ON THE DEATH OF THE BISHOP OF MILWAUKEE.

At a regular meeting of the New York Catholic Club, held in New York on Tuesday, October 30, 1906, the following minute and resolutions were unanimously adopted:

Resolved, That the Catholic Club of New York records upon its minutes, with deep sorrow, the death of the Right Reverend Isaac Lea Nicholson, D.D., Bishop of Milwaukee, and, for many years president of the Clerical Union for the Maintenance and Defence of Catholic Principles, which occurred in Milwaukee on Monday, October 29, 1906, after a long period of illness and debility. As rector of St. Mark's, Philadelphia, Dr. Nicholson, for many years preached unflinchingly the Catholic faith, and made a strong and open stand for the rightfulness of non-communicating attendance at the Holy Communion; and it was under his rectorship that eucharistic lights and vestments were first used at St. Mark's. Full of love for God's children everywhere, Dr. Nicholson was filled with missionary zeal, and the pulpit of St. Mark's Church was frequently filled by Missionary Bishops, and missionaries from remote places. Resigning from St. Mark's upon his election to the episcopate, Dr. Nicholson, as Bishop of Milwaukee, was rarely seen outside of his diocese, but he was widely known as a loving and diligent *pastor parvorum*. He was pastor of his city as well as pastor of his diocese; a true shepherd to the flock of Christ committed to his care, holding up the weak, healing the sick, binding up the broken, restoring the outcast, seeking the lost. His life of love and service, and latterly of suffering, made all the more real, to many a wayfarer, the life of the Good Shepherd who gave His life for His sheep. He lived and believed the whole Catholic religion.

Resolved, That this minute be published in the Church papers, and that a copy of the same be sent to his son, Mr. Isaac Lea Nicholson, Jr.

Resolved, That a solemn requiem Mass be arranged for, under the auspices of this Club.

Attest: C. P. A. BURNETT,

Secretary.

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.

WANTED.

POSITIONS OFFERED.

CLERGYMEN are much needed for mission and parish work among the white people of South Dakota. Address: BISHOP HARE, Sioux Falls, S. D.

WANTED—An associate in mission work. Priest or Deacon. *Unmarried*, musical, Catholic. A University graduate preferred. Address, with particulars of former work: ASSOCIATE, care LIVING CHURCH.

POSITIONS WANTED.

LADY desires invitations to address, at home, from patrons' visiting lists. Proficient, accurate, prompt. Address X, P. O. Box 672, New York.

WANTED—Position of organist and choir-master by Churchman; experienced concert organist and director. Excellent references. Boy choir preferred. Address: ORGANIST, THE LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

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

ORGAN 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.

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

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

UNLEAVENED BREAD.

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

FOR SALE.

ORGAN FOR SALE AT A BARGAIN. A good Organ, two manuals and pedal, 22 stops, in good order. Rev. W. E. TOLL, rector Christ Church, Waukegan, Ill.

ERBEN ORGAN FOR SALE.

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

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.

CHOIR EXCHANGE.

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

CHURCH EMBROIDERY.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address, SISTER THERESA.

TRAVEL.

CLERGYMEN AND OTHERS, able to secure patronage for the best low-cost European tours, can learn of a most liberal proposition. Box 14, Watertown, Mass.

NOTICE.

The Field is the World.
In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

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

Full particulars 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.

IF YOU KNEW THE BEAUTIFUL WORK BEING DONE.

Scarcely a day goes by that we do not receive from some Bishop, or friend, an application for pension for some brave soldier of the Cross, infirm, disabled, superannuated, or for some patient, self-sacrificing widow and her helpless little ones. And this pension and relief is granted quickly, cheerfully, and as generously as the Church by her gifts permit.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy, and all their friends in all dioceses can appeal with all assurance of help.

Other societies and funds require either years of residence or payments or dues, or a certain age reached, etc., all of which forfeit the eligibility of the vast majority when need comes. This is why the General Fund has 450 beneficiaries and other organizations but a score or more, and why sixty out of the eighty dioceses are merged with the General Fund.

If every week, every Churchman could have put into his hands the grateful correspondence, and the records of constant and helpful grants made day by day, and for life, he would realize that the General Clergy Relief Fund is one of the best and freest and most blessed Christian agencies for doing Christ's work in the Church.

This is to remind all who read, of the worthy object and the great need.

Send for "The Field Agent" and circulars.

GENERAL CLERGY RELIEF FUND,
The Church House, Philadelphia, Pa.

ALFRED J. P. MCCLURE, Assistant Treasurer.

APPEALS.

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

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

ASSISTANCE REQUIRED.

A clergyman of the diocese of Indianapolis, who made great financial sacrifices for the sake of the ministry and has labored zealously for thirty years in difficult fields, having completely broken down in health, is ordered to stop all work and seek a different climate. He is without resources for himself and family. Who will help? Full particulars from the BISHOP OF INDIANAPOLIS, 1549 Central Avenue, Indianapolis.

SUNDAY SCHOOL LESSONS.

The Joint Diocesan Series of Sunday School Lessons, from Advent to Whitsunday, will be on the Bible Characters of the New Testament. These lessons are used each week in THE YOUNG CHURCHMAN, and the Teachers' Helps appear weekly in THE LIVING CHURCH, both written by the Rev. Elmer E. Lofstrom.

The primary lessons which will appear in THE SHEPHERD'S ARMS, will be "Stories from the Life of Christ."

All Sunday Schools desiring to use the Joint Diocesan Series, will find the lessons in both THE YOUNG CHURCHMAN and THE SHEPHERD'S ARMS very desirable weekly lessons, and altogether the most attractive setting that can be arranged. Sample copies of both papers sent on application. The Young Churchman Co. are the publishers.

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.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Essays in Pastoral Medicine. By Austin O'Malley, M.D., Ph.D., LL.D., Pathologist and Ophthalmologist to St. Agnes' Hospital, Philadelphia, and James J. Walsh, M.D., Ph.D., LL.D., Adjunct Professor of Medicine at the New York Polyclinic School for Graduates in Medicine; Professor of Nervous Diseases and of the History of Medicine, Fordham University, New York. Price, \$2.50 net.

T. Y. CROWELL & CO. New York.

Beastly Rhymes. By Burges Johnson, with Pictures to Correspond, by E. Warde Blaisdell. Price, \$1.00.

LOTHROP, LEE & SHEPARD CO. Boston.

Brave Heart Series. *Polly of the Pines.* A Patriot Girl of the Carolinas. By Adele E. Thompson, author of *Betty Seidon, Patriot, Brave Heart Elizabeth, A Lassie of the Isles*, etc. Illustrated by Henry Roth. Price, \$1.25.

Ester Ried's Namesake. By Pansy, author of *Ester Reid, Doris Farrand's Vocation, David Ransom's Watch*, etc. Illustrated by Ernest Fosbery. Price, \$1.50.

Trail and Trading Post; or, The Young Hunters of the Ohio. By Edward Stratemeyer, author of *With Washington in the West, American Boys' Life of William McKinley*, etc. Illustrated by J. W. Kennedy. Price, \$1.25.

When I was a Girl in Italy. By Marletta Ambrosi. Illustrated. Price, 75 cts.

Two Little Friends in Norway. By Margaret Sidney, author of *Five Little Peppers and How They Grew, Five Little Peppers Midway, Five Little Peppers Grown Up*, etc. Illustrated by Hermann Heyer. Price, \$1.50.

FUNK & WAGNALLS CO. New York.

Under Pontius Pilate. Being a Part of the Correspondence between Calus Claudius Proculus in Judea and Lucius Domitius Ahenobarbus at Athens in the years 28 and 29 A.D. Translated and edited by William Schuyler. Price, \$1.50.

LAIRD & LEE. Chicago.

English Spelling Simplified. As Recommended by President Roosevelt, Andrew Carnegie, Mark Twain, Brander Matthews, and Other Distinguished Men. A History of the Reformed Spelling Movement to date, including the 300 words adopted for immediate use in the Government Departments, together with 3,000 amended spellings, rules, and other valuable information. Special Frontispiece.

LITTLE, BROWN & CO. Boston.

Pardner of Blossom Range. By Frances Charles, author of *In the Country God Forgot, The Awakening of the Duchess*, etc. Price, \$1.50.

In Treaty with Honor. A Romance of Old Quebec. By Mary Catherine Crowley, author of *A Daughter of New France, The Heroine of the Strait, Love Thrives in War*, etc. Illustrated from Drawings by Clyde O. DeLand. Price, \$1.50.

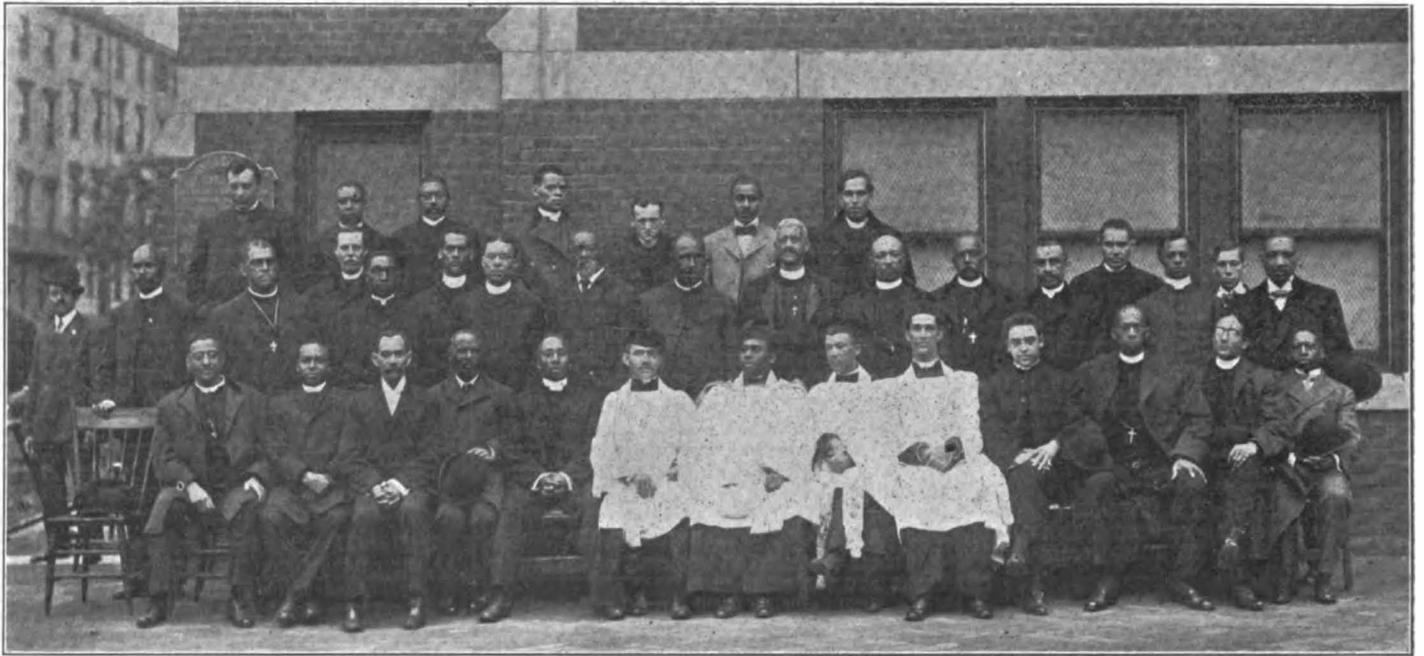
PAMPHLETS.

Pathways to the Fields of Art. A Handbook to Six Lectures by Daniel A. Huebsch, Ph.D. Part One: Syllabus of the Six Lectures. Part Two: Masterpieces of Art, Annotated. Part Three: List of Books on Art. (Published by the author, Montclair, N. J.)

The Ohio Widows and Orphans Society. The Society for the Relief of the Widows and Children of Deceased Clergymen of the Protestant Episcopal Church in the State of Ohio. The Sixth Annual Report. 1905-1906.

Twenty-third Annual Conference of the International Missionary Union. Held in Clifton Springs, New York, June 6-12, 1906.

THE CHURCH AT WORK



CLERGY PRESENT AT THE CONFERENCE OF CHURCH WORKERS AMONG THE NEGRO RACE, HELD IN ST. JAMES' CHURCH, BALTIMORE. (SEE LIVING CHURCH, OCTOBER 27TH.)

CHICAGO CONFERENCE ON THE BIBLE AS THE WORD OF GOD.

THERE WAS held in Chicago during the first three days of last week a "conference of the Chicago Branch of the American Bible League." It was a gathering of Biblical students whose sole point of contact was their agreement that the Bible "is indeed the Word of God." In their preliminary circular they asked the support of all Christian men and women who agree to that principle. There were brought together a considerable number of scholars and students, and the programme included consideration of many topics connected with the general subject. Among the vice-chairmen was Prof. F. J. Hall of the Western Theological Seminary, who also read the first paper on the programme, which will appear in a later issue of *THE LIVING CHURCH*, his subject being "The Pre-Suppositions of Old Testament Criticism." On the second day, the chairman was the Rev. Z. B. Phillips, D.D., rector of Trinity Church, Chicago.

A blustering snow storm broke upon the city about an hour before the hour of the opening session, in spite of which there was a good attendance. After prayers offered by the presiding officer, Professor Hall's paper was read, and appeared to be accepted as a very sane presentation of the preliminary problem. He was succeeded by William Phillips Hall, president of the American Bible League, who spoke on "Our Faith in God's Word." His theme was that destructive criticism is by no means a new thing, and that destructive critics were certainly not among those who are doing the most for the extension of Christianity.

Dr. Burrell of New York held that the critical position practically depends upon the theory of the kenosis of Christ, which latter was not tenable. He maintained that critics must "face the problem and pursue their argument to its logical end. To say 'I believe in Christ' and then proceed to resolve His Christhood into thin air is a self-stultifying process. It is like saying, 'I believe in water, but refuse to drink it.'"

There was a paper by the Rev. George Frederick Wright, D.D., LL.D., Professor of Harmony between Science and Religion in

Oberlin Theological Seminary, on the subject "Scientific Confirmations of Old Testament History." Dr. Wright is a ripe scholar, a Congregational minister, professor for many years, and an author of a considerable number of books on subjects connected with theology, geology, archaeology, and geography, in all of which he is equally at home. His paper will shortly be printed in *THE LIVING CHURCH*.

Speaking of the credibility of miracles, Rev. Prof. Benj. L. Hobson, D.D., McCormick Theological Seminary, measured them by the Incarnation which, he said, is itself the supreme test of the occurrence of the miraculous.

One of the most important of the papers was that by Prof. Albert T. Clay, Ph.D., of the University of Pennsylvania on "Abraham in the Light of the Monuments," which was illustrated with 75 magic lantern views. Prof. Clay is an expert in Assyriology. His consideration took for its subject the fourteenth chapter of Genesis, which relates the story of the invasion of four eastern kings against the five of Palestine. This chapter has been a storm centre in Biblical criticism for years, and has been declared a post-exilic forgery, while Abraham has been relegated to the region of myth and legend. "Monumental evidence," said Prof. Clay, "has lately been discovered which shows that the position of these critics rests upon a basis created by their superstitions and theories. The truth is that wherever any light has been thrown upon the subject through excavations, their hypotheses have been found wanting, what remains of their conjectures resting upon purely speculative grounds."

Prof. Franklin Johnson of the University of Chicago, in his address Wednesday morning upon "A Census of the Early Biblical Populations," considered the period from the dawn of history to the exodus of the Israelites from Egypt, finding that the populations were small when at their highest stages and very small at their inferior stages. These findings he used in demonstrating, by the law of increase in population, the length of the period between the deluge and the exodus.

What we have cited are only representative incidents of the three days' conferences.

The point of view was frequently at variance with that of Churchmen and there was occasionally a degree of prejudice manifested against all criticism that is unjustifiable. On the whole, however, the utterances were sane, scholarly, and sensible, and the conference did undoubtedly show beyond question the utter folly of assuming that modern scholarship is unanimous in sustaining the position of the higher critics.

COWLEY CHURCH IN SOUTH AFRICA CONSECRATED.

THE RECENT dedication of their new church by the Cowley fathers in their South African mission is of much interest to many in this city, says the *Philadelphia Evening Bulletin*. For many years the Cowley fathers had charge of St. Clement's Church in this city, and they are still frequent visitors to their friends here. The new church in South Africa has been placed under the invocation of St. Cuthbert, the saint of Lindisfarne. The church is simple and severe. At the west end there is a special place for the heathen. They depart after the sermon, and are not allowed to assist at the Mass. The service of consecration began at 7 o'clock in the morning, having been preceded by a Low Mass in the old church. Seven or eight hundred Christians came from the out stations of the parish, each headed by their preacher in surplice and a banner bearing the name of the station. After the various parts of the building had been consecrated, the Bishop began the Mass. The whole ceremony took about three hours.

RECEPTION TO BISHOP SCADDING.

ON THE evening of October 26th, the people of Portland attended a reception given at the Portland Hotel in honor of Bishop and Mrs. Scadding. The reception was arranged for the purpose of giving the people an opportunity of meeting the new Bishop. The guests were, therefore, not confined to Churchmen. The mayor of Portland welcomed the guests of honor, and Bishop Scadding replied in a pleasing manner. The *Portland Daily Journal* said of the Bishop:

"He expressed pleasure in having the op-

portunity of meeting so many Portlanders who were not of his own Church, and said that he would place himself on the side of good citizenship with the end in view of raising the standard of life, both public and private, in the state and city. In conclusion, Bishop Scadding dropped into a lighter vein and said:

"I was an American citizen before I was a clergyman and long before I was a Bishop, and I recognize those claims on me to the full. I desire to be counted in, and to exercise all the influence I have on the side of good government and purity of civic life, in the city which is my home. I intend to be known as soon as possible as 'Made in Oregon,' even if for that I have to be made over."

"In the course of his remarks, Bishop Scadding spoke of the churches in the small cities of the state and promised to watch out for their needs as solicitously as he would those of the larger and wealthier churches in the larger cities. He announced that he would soon visit these churches for the purpose of meeting the members."

MISSION TO BE HELD IN NEW ORLEANS.

ARRANGEMENTS are being made by the Brotherhood of St. Andrew connected with St. Anna's Church, New Orleans (Rev. E. W. Hunter, rector), for the holding of a mission, beginning January 13, 1907, and lasting to January 20th, inclusive. It will be conducted by the Rev. H. Parrish, O.S.B. (Benedictine Order). Father Parrish has conducted similar missions in the largest churches in the East, West, and elsewhere, but this will be his first visit as far south as New Orleans.

MEMORIAL GIFTS.

THE Wilson (N. C.) *Daily Times* says: "The Rev. Mr. Cheatham announced at the evening service yesterday, that the congregation had procured out of the recent Lenten offering, together with a Sunday School offering, a pair of handsome brass eucharistic candlesticks, with seven-branched candelabra to match, for the use and glory of the house of God, and they would be laid on the altar for the first time for examination at the conclusion of the service. They are presented as loving memorials of our friends. Mr. Thomas C. Davis, senior warden for fifty years, and Mr. Joseph B. Stickney, lay reader for sixty-two years. These memorials add greatly to the beauty of the chancel, and are to be used in the new church."

ARCHDEACON OVER THE INDIAN WORK IN DULUTH.

THE REV. H. F. PARSHALL, for twelve years rector of St. John's Church, St. Cloud, Minn., has been appointed by the Bishop of Duluth to the office of Archdeacon over the Indian work, with headquarters at Cass Lake. He will superintend the work on the Leech Lake, Red Lake, Cass Lake, and White Earth Reservations, and will also have complete supervision of the work on the Great Northern R. E., from Cass Lake to Crookston and from Cass Lake to Wadena. The entire length of the Minnesota & International R. R. and along the Soo R. R., north of Detroit, Minn. He will occupy a new \$4,000 residence being built by the parish at Cass Lake. Father Parshall is the oldest in residence of all the clergy of the district.

THE BISHOP OF ALASKA IN TACOMA.

BISHOP ROWE gave a Sunday to the churches of Tacoma, Washington, on his way to Sitka from Nome, recently, preaching at St. Luke's Church in the morning and at Trinity in the evening. A six months' visi-

tation of the northern and interior portions of Alaska terminated at Nome. In order to reach his home at Sitka it was necessary that he take a steamer to Puget Sound and there re-embark, thus travelling an extra several thousand miles or else wait until the coming of snow should make possible the trip by snow-shoe and dogs, overland. His choice of the power plan, which saves him much time, brought him for a few days to Seattle and Tacoma; but such an alternative gives something of an idea of the extent of his field and the meaning of episcopal visitations in Alaska. After visits to easily accessible points, comparatively, upon his return. Bishop Rowe will start about the first of the year to go through the southeastern portion of his jurisdiction, which will be done afoot and alone, and will keep him engaged until next September.

At the solicitation of the Church people of Tacoma, Bishop Rowe returned to that city on the following Wednesday, and, at the residence of Mrs. J. M. Miller, Jr., addressed as large a company of women as the rooms would contain. He spoke to some extent of his own personal experiences, but dwelt especially upon the labors of Archdeacon Stuck and his other heroic co-laborers, giving incidents often of thrilling interest. He also paid a most appreciative tribute to the self-denying and cheerful toil of the women who are connected with his several hospitals.

CONVOCATION OF THE SOUTHERN DEANERY OF CHICAGO.

THE 68TH CONVOCATION of the Southern Deanery of the diocese of Chicago was held in Christ Church, Joliet, October 23d and 24th. Among the interesting papers and discussions was an account of the pilgrimage of some 300 of the delegates to the General Convention of 1898 to Jamestown, given by the rector of the Joliet parish, Dr. T. W. MacLean. Plans for the Men's Thank Offering for 1907 were explained and cooperation promised. On Wednesday a delightful lunch was served to the clergy at the rectory.

The Convocation closed with three addresses, Wednesday evening, on the following subjects: "How the Church Can Help the Laboring Man," "How the Laboring Man Can Help the Church," and "How the Church May Grow in the Rural Districts." The next meeting will be held in Kankakee, in January.

SAD AFFLICTION TO THE BISHOP OF WEST TEXAS.

MISS ROBERTA JOHNSTON, eldest daughter of the Bishop of the diocese of West Texas, died at Mobile, Alabama (the family's former home), on October 26th. The sad news was most unexpected, and as it was quickly circulated throughout the diocese, produced everywhere the impression of a real loss to the Church people of West Texas. Since the death of her mother, twenty-five years ago, Miss Johnston had taken her place as helpmeet to her father, presiding over his household, caring for the younger children, and assisting in the work of the Church. For nearly twenty years past she has been mistress of the episcopal residence, and a leader in all branches of woman's work, both in the Church and in the general life of the city of San Antonio.

The president of the Standing Committee, Dr. Hutcheson, together with the clergy of San Antonio, at once took order for a memorial service to be held in St. Mark's, on Sunday, the 28th. In this service all the congregations of the city joined. The clergy throughout the diocese were also notified by telegram, and similar services were held at the same time in the churches of West Texas generally.

The saddest part of all is the fact that Bishop Johnston is absent in the Philippines, and cannot reach home for many weeks. Be-

sides her father and his sister, Miss Johnston is survived by two brothers and two sisters: the Rev. Mercer G. Johnston, rector of the pro-Cathedral in Manila, P. I.; Mrs. John Mitchell of Mobile, Ala. (at whose home she passed away); Mrs. Geo. B. Taliaferro, and Mr. Fred J. Johnston, both of San Antonio.

VIGOROUS RESOLUTIONS OF THE SPRINGFIELD CLERICUS.

A MINUTE has been adopted by the members of the Springfield (Ill.) Clericus, speaking in terms of vigorous condemnation of a Bishop who declares that the Bible is not the Word of God after having obtained his episcopate by asserting a contrary belief. The resolutions affirm the indignation felt by the members of the Clericus at such teaching and affirm that the Bible is "the written Word of God. Else there is no Word of God, no revelation from God, no connection between God and man, no hope, no faith, no love."

THE LEGALITY OF BISHOP CARMICHAEL'S ELECTION CONTESTED.

A PROTEST has been entered, on technical grounds, by the Rev. Edmund Wood and the Rev. Arthur French, as priests of the Church of St. John the Evangelist, against the succession of the Rt. Rev. James Carmichael as Bishop of the diocese of Montreal until his election is made legal.

The ground of the protest is that Dr. Carmichael was not legally elected with the right of succession, irregular procedure by Synod being the point at issue.

The Rev. Mr. Wood and the Rev. Mr. French have written to Bishop Carmichael, stating that they will be unable to give him canonical obedience until he is legally elected. They assure the Bishop that the objection has absolutely no personality, but is made on purely technical grounds. They simply desire that his election shall be made legal for the right of succession.

When Dr. Carmichael was chosen Bishop Coadjutor of Montreal the constitution of the Synod only provided for the election of a Bishop when the see was vacant, and as this was not the case, another form had to be followed. A new canon, empowering the Synod to elect a Coadjutor Bishop, with the right of succession, was then adopted.

The objection to this is that a canon cannot be introduced and acted upon at one Synod, but it must be passed at one Synod and confirmed at another.

On the other hand the Synod authorities have set forth grounds that the election with the right of succession was legal.

THE CHURCH ENDOWMENT SOCIETY.

THE REGULAR meeting of this Society was held on Monday, October 22, 1906, in the city of New Orleans. There was a full quorum present, and reports from various committees were read. Much satisfaction was expressed at the excellent work already accomplished by the Society and its bright prospects for the future. At the election of officers and board of trustees, the following were placed in nomination and elected: Patron, the Rt. Rev. Geo. F. Seymour, D.D., LL.D., D.C.L., of Springfield; President, the Rt. Rev. W. F. Adams, D.D., D.C.L., of Easton; Vice-Presidents, the Bishops of Pittsburgh, Colorado, Southern Florida, and Chicago; Honorary Vice-Presidents, all the Bishops of the American Church; Secretary-General, the Rev. E. W. Hunter of New Orleans; Treasurer, Mr. Thos. E. Baird of Philadelphia. Board of Trustees: the above mentioned officers, with the Very Rev. H. B. Bryan of Garden City, Hon. Levi P. Morton of New York, Col. E. A. Stevens of Hoboken, Mr. Albert Baldwin of New Orleans, Mr. E. Worthington of Cin-

cinnati, Mr. P. Meigs of Santa Barbara, Mr. D. S. Clark of Mariana.

The Rev. E. W. Hunter, secretary-general, was reelected the general manager of the Society.

NEW DEAN OF ONTARIO INSTALLED.

ON THE morning of All Saints' day, the new Dean of Ontario and rector of St. George's Cathedral, Kingston, the Rev. Canon Farthing, was inducted by Bishop Mills. The order of service used followed the old English form. The reredos which has been erected in the chancel to the memory of the late Archbishop Lewis and of Dean Smith, was consecrated at the same service. The oak pillars and entrance to the Cathedral, given as a memorial to the late Chancellor Walkem, were also dedicated.

THE CHURCH IN TORONTO.

SOME BEAUTIFUL gifts have recently been sent to the Church of St. John the Evangelist, Toronto, amongst which is a beautiful altar cross with two pair of vases and a set of nine lights over the altar. These gifts have come, towards the refurnishing of the chancel from former members of the parish, in many cases now living far away.

The work of Church extension is being given much attention in Toronto. Several proposed new missions were discussed at the last meeting of the committee and some large contributions received.

ONE OF WISCONSIN'S OLD PARISHES.

ST. MARK'S CHURCH, Waupaca, Wis., in the diocese of Fond du Lac (the Rev. George Hirst, rector), is now passing through the fiftieth year of its history. The first services in Waupaca were held by Bishop Kemper, on March 3, 1856. A church was built soon after, a great deal of the work of building being done by the Rev. M. F. Sorenson, who was then in charge. This church lasted until it was destroyed by fire in 1904. A substantial new church was soon built to take its place under the leadership of the present rector. The parish has now a debt of \$1,750. The people have resolved to clear off the debt by St. Mark's day 1908, which will be the fiftieth anniversary of the organization of the parish. At a parish social, Mr. E. L. Browne began the work of clearing off the debt by subscribing \$200.

In the fifty years of the parish history there have been eleven rectors.

SUCCESSFUL MISSION IN SANDUSKY, OHIO.

ON THE feast of SS. Simon and Jude (Twentieth Sunday after Trinity), October 28th, the Rev. Wemyss Smith, rector of St. Paul's Church, Norwalk, Conn., completed a most helpful ten days' parochial mission in Calvary Church, Sandusky, Ohio (Rev. Chas. F. Walker, rector). Previous to the mission, under the direction of the rector, a parish census was made by the chapters of the Daughters of the King and the Brotherhood of St. Andrew, and through this means much valuable information was obtained, which was of immediate value to the missionary, and will be of continued service to the parish workers. Within the parish limits there is a population of about 5,000 souls, and no other religious edifice of any character whatever. The mission services began on the evening of Wednesday, October 17th, and thereafter services were held daily. At 7 A. M. the Holy Eucharist was celebrated and special prayer and intercessions offered. At 4 P. M. there were instructions on the subject, "The Kingdom of God," at which the mission presented most fully and uncompromisingly the teachings of the Catholic Church. At 7:30 P. M. the evening mission

services were held, the full vested choir being present. These services consisted of "The Story of the Cross" (Hymn 106), sung kneeling, the alternate verses being taken by the priest and the people. Following this, several collects were said, and then the mission sermon by the Rev. Mr. Smith was preached. As in the afternoon addresses, he covered during the series all the doctrines and practices of the Church.

FALL CONFERENCE OF THE S. S. INSTITUTE OF THE SANDUSKY (OHIO) CONVOCATION.

THE FALL conference of the Sunday School Institute of the Sandusky Convocation was held in connection with the fall meeting of that Convocation, at St. Thomas' Church, Port Clinton, Ohio, Monday, October 29th. Fourteen Sunday Schools were represented at the conference. After reports were made by the officers of the Institute and the representatives of the various schools of the Convocation, the following addresses were made: "How to Get Boys and Girls to Study their Sunday School Lesson," by the Rev. Louis E. Daniels, rector of Calvary Church, Toledo; "What the Sunday School Missionary Expects to Do," by the Rev. Alsop Leffingwell of Toledo, recently appointed general missionary for the Toledo and Sandusky Convocations, with special oversight of the Sunday Schools; "Music in the Sunday School," by the Rev. James H. Young, rector of Trinity Church, Tiffin; "The Adaptation of the Graded School System to the Small School," by the Rev. Mr. Daniels, he taking the place of a speaker who was unable to be present. In order to widen the field of the Institute it was decided to change the name of the organization from "The Sunday School Institute of Sandusky and Vicinity" to "The Sunday School Institute of the Sandusky Convocation." The next meeting of the Institute will be held in Sandusky in February. The officers of the Institute are: The Rev. A. N. Slayton, Sandusky, president; Mr. John T. Mack, Sandusky, vice-president; the Rev. F. McIlwain, Huron, treasurer, and the Rev. C. F. Walker, Sandusky, secretary.

THE INDIANS ARE RELIGIOUS.

BISHOP REEVE, who at present has charge both of the diocese of Mackenzie River and of Athabasca, was the preacher in St. George's Church, Montreal, on Sunday morning, October 29th. The good Bishop has spent thirty-seven years among the Indians in the mission fields of the far North. Speaking of the Indians in his diocese, he said they were earnest church-goers and they know the meaning and privilege of family prayer. In spite of the privations which they endure—and their lot might fairly be called one of chronic starvation—the hour of worship always found them ready.

AN ENTHUSIASTIC WOMAN'S AUXILIARY MEETING IN CHICAGO.

AT THE Church of the Epiphany, Chicago, for the seventh time was the Woman's Auxiliary of the diocese entertained. This was the twenty-second semi-annual, and was held Thursday, October 26th. It was a very satisfactory meeting, the day was favorable, the attendance good, the response to calls for gifts generous, the addresses impressive and enlightening.

At the request of Bishop Anderson, who was obliged to be present at the Conference of Bishops of the Fifth Department, Bishop Coadjutor McCormick of Western Michigan presided. After the opening service addresses were made by Bishop Coadjutor Weller of Fond du Lac and Bishop Coadjutor McCormick of Western Michigan. Bishop Weller said that while there are objections to missions there are no arguments against them.

He presented vividly the conditions that prevail in the Fifth Department, that district lying between the Ohio and Mississippi rivers and the three great lakes. Bishop McCormick emphasized what Bishop Weller had said as to general conditions and then made a special appeal to Chicago Church people who frequent the diocese of Western Michigan during the summer months, especially asking aid from them for the maintenance of clergymen and Church services at certain points.

The surprise of the afternoon came when Mrs. Hopkins introduced Mrs. Annie C. Farthing, who is home for a visit from Alaska. The pleasure is to come later when Mrs. Farthing will meet members of the Auxiliary to tell them of that heroic Alaska work.

The special offering was a generous one and was for the San Francisco and Sacramento branches, given as an expression of sympathy on the part of the Chicago branch. The undesignated offering was divided between Bishop Weller and Bishop McCormick with the expression of hope on the part of Mrs. Hopkins that direct response may be made to some of the most pressing needs.

The meeting closed at four o'clock, Bishop Weller giving the blessing.

A CONDITIONAL GIFT.

THE CHICAGO HOMES for Boys, a diocesan institute caring for one hundred homeless boys has been given \$15,000 by Mr. F. A. Hardy, provided \$25,000 be raised by June next. The Rev. L. B. Hastings is in charge of the work.

S. S. CONVENTION IN NEW HAVEN.

A CONVENTION of Church Sunday School workers, under the auspices of the Sunday School Commission and Sunday School Auxiliary of the diocese of Connecticut, was held at St. Paul's Church parish house, New Haven, Tuesday, October 23d. The Bishop of the diocese presided, the attendance was large, and much interest was shown.

At the morning session a devotional service was conducted by the Bishop, who made the introductory address. The other speakers were the Rev. Carlton P. Mills, secretary of the Massachusetts Commission, whose subject was, "The Work of Sunday School Commissions," and by the Rev. Llewellyn N. Coley, rector of the Church of the Nativity, Philadelphia, on "The Sunday School and the Church."

In the afternoon there was a business session, and a conference was held with addresses, and discussion, of "the Parish Sunday School." There was also a question box.

At the evening session, there was a mass meeting, with addresses. This was conducted by the Connecticut Sunday School Auxiliary. Archdeacon Raftery spoke on "What the Auxiliary has done in Middlesex Archdeaconry"; Mr. Burton Mansfield on "The Sunday School Auxiliary as an aid of the Board of Missions"; the Rev. John N. Lewis, Jr., of Waterbury, on "How to teach Missions in the Sunday School." The Bishop of Olympia spoke on "The Forward Movement."

The gathering was a most profitable one.

PAN ANGLICAN CONGRESS OF 1908.

THE COMMITTEE are able to report increasing interest in all parts of the world in this scheme. Suggestions are arriving from many dioceses in answer to a request for advice in regard to the subjects to be debated at the congress. In January next those subjects will be finally settled. Steps are also being taken to issue short monographs at once on the most important subjects with a bibliography. These will be published by the S. P. C. K. The main idea is to educate the delegates to the congress as fully as possible before they come to the congress. In regard to the expenses of the

congress, including hospitality, it has been resolved to approach every diocese in the provinces of Canterbury and York for a guarantee of not less than £250, the contributions to such fund ultimately to be drawn upon *pro rata* for defraying the amount of the expenses not met by sales of tickets and literature or from subscriptions. It was felt that the dioceses of the mother Church would welcome the opportunity of offering hospitality to Churchmen and women from all parts of the world on this unique occasion. All delegates coming from beyond the United Kingdom are to be offered hospitality but not their travelling expenses. It has also been decided to appoint a whole-time secretary for the organization of the congress from January 1st, 1907.

THE FIFTH MISSIONARY DEPARTMENT.

THE ADVANCE programme of the fourth Conference of the "Laymen's Forward Movement" in the Fifth Missionary Department, to be held in Cincinnati, Ohio, November 18th, 19th, and 20th, is as follows:

SUNDAY, November 18th.—Morning and evening, missionary services in all local churches.

MONDAY, November 19th.—Morning, meeting of the Governing committee. Noon, luncheon by local committee to Governing committee and speakers. Afternoon, first business session of Conference; addresses and discussion. Evening, banquet by the Episcopal Church Club of Cincinnati.

TUESDAY, November 20th.—Early celebration. Morning, business session of Conference. Noon, ladies' luncheon to delegates. Afternoon, business session of Conference. Evening, mass missionary meeting.

MR. COX TO BE PRESENTED FOR TRIAL.

THE OPEN LETTER of the Rev. George C. Cox to the Bishop of Southern Ohio, which was printed in the columns of THE LIVING CHURCH last summer, and in which he denied the Deity of our Lord and several other statements in the Creed, yet expressed a desire to remain in the ministry of the Church, will be remembered by many. In that letter, Mr. Cox asked advice from his Bishop and from the Church at large as to what was proper for one in his position to do. As time has gone on, Mr. Cox has explicitly declared that he would remain in the ministry of the Church notwithstanding his views, unless he should be forced out of it. Thus far it has been impossible to shake his determination notwithstanding the urgent efforts of many of his friends to make force unnecessary.

An information has been presented to the Standing Committee of the diocese of Southern Ohio under the canons of that diocese, by the Rev. Samuel G. Welles, rector of St. Luke's Church, Cincinnati, and is now pending before that body. It is said that no doubt formal presentation will be made and that an ecclesiastical trial will ensue.

Mr. Cox recently presented his resignation of his parish, and the vestry unanimously refused to accept it, and it was afterward withdrawn.

According to the Southern Ohio canons, any Churchman may file an information relating to an offense on the part of any clergyman in the diocese. The Standing Committee thereupon investigates, and if in its judgment the facts warrant it, proceeds to make presentment of the defendant for trial. In the event of such a presentment being made, the Bishop selects the names of nine clergymen of the diocese, from which the defendant strikes out four and the remaining five constitute the court. After hearing the case, they bring in their verdict. If they find the defendant guilty, they suggest the punishment, which the Bishop may then

pronounce, or which he may mitigate. Either party may apply for a new trial, which the Bishop may grant if he deems best. Both sides are permitted to employ advocates, who, however, must either be clergymen of the diocese or lay communicants of some parish within the diocese. This latter provision would seem to exclude the appearance as counsel of outside attorneys, such as pleaded the case for Dr. Crapsey in his trial.

Mr. Cox is a graduate of Kenyon College and spent short terms respectively at Lane Theological Seminary, a Presbyterian institution in Cincinnati, at the General Theological Seminary, and at Union Theological Seminary (Presbyterian). He was ordained deacon by Bishop Penick, acting for the Bishop of New York, in 1888, and priest by Bishop Potter in 1890. He entered upon his present cure in 1903.

Mr. Welles, the relator in the present proceedings, is the only surviving son of the third Bishop of Milwaukee.

LAYMEN'S CONFERENCE AT SAGINAW.

THE LAYMEN'S Forward Movement Conference at Saginaw, Michigan, October 28-30, was the fourth in a series of Conferences of the Fifth Department. On Sunday addresses were made by the Bishop of Michigan in the churches of Saginaw, and also by the Rev. C. W. Hicks of Marquette. The Rev. Dr. Clark spoke at Flint and Mr. J. B. Howarth of Detroit at Bay City.

At the dinner on Monday evening, the chairman was the Hon. L. T. Durand, who made a most forceful address. Among the speakers were Bishop McCormick of Western Michigan, and Prof. G. W. Patterson of the State University at Ann Arbor. At the opening service on Tuesday, the sermon was preached by the Rev. Dr. Powers of Flint, upon the "Element of Sacrifice as fundamental in the work of the Church and especially in the extension of the Kingdom." Mr. David B. Lyman of Chicago, president of the Governing Committee of the Laymen's Forward Movement, presided at the afternoon session, and spoke upon "Our Responsibility to Territorial Acquisitions." Mr. John W. Wood of New York, gave a full account of Church Extension in other lands. The Rev. Dr. Powers spoke upon Cuba, Brazil, and Mexico. Mr. E. W. Gibson, presented the subject of the Apportionment.

In the evening there was a general meeting and the church was well filled. The paper which was read by Mr. Theodore H. Eaton of Detroit, upon the Missionary Thank Offering is to be printed in accordance with a resolution of the meeting. The Rev. C. L. Arnold of Detroit, spoke in the place of ex-Mayor Maybury, the senior warden of his parish, upon "The Laymen's Forward Movement." The closing address by Bishop Williams of Michigan was a thrilling description of a rapidly growing and triumphant Kingdom.

It is being clearly shown by these conferences in the Middle West that there is a work to be done by the laymen of the Church which may be just as distinctive as that which is done by the Woman's Auxiliary. The enlistment and support of men, in these important cities, has been proven to be worthy of the effort and the generous surrender of time of laymen, ready to impart the knowledge they have and inspire others with interest. At Saginaw there was a response which was genuine and emphatic to the appeal from laymen to laymen. Neither the appeal nor the response to the appeal can be forgotten. The services to those gentlemen who went to Saginaw to make their contributions of knowledge and interest, have met with grateful recognition on the part of the people in that city, and especially from the rector of St. John's parish, the Rev. Emil Montanus, and Mr. F. Bruce Smith, the secretary of the committee of arrangements.

MR. HOUGHTELING CONVALESCENT

THE ILLNESS of Mr. James L. Houghteling of Chicago, who is travelling in Europe, has been the subject of very serious anxiety to his friends and to Churchmen familiar with his work in the Church, and particularly in the Brotherhood of St. Andrew. It is a pleasure to learn that specialists in Germany to whom he was hurriedly sent for consultation, say that he is not in so serious a condition as had been feared, and that with proper care he will soon be restored to health.

STETSON MEMORIAL CHAPEL.

THE BLESSING of the altar of the Memorial Chapel, the gift to Trinity Church, Plattsburgh, N. Y., from Mr. Francis Lynde Stetson, in memory of his mother, Helen Haskell Stetson, occurred Sunday evening, October 28th.

The new chapel is in the basement of the church. Simplicity was the keynote of the plan, and the effect is very striking. The floor is of birch, with wainscoting of Georgia pine, and the walls are of a bluish gray tint and the ceiling of steel. The furniture is of ash and severely plain in style.

The altar is made of ash and red birch. The mensa is the marble slab of the original church altar erected in 1830. The cross surmounting the altar is made of the brass fittings of the old furnace, and in its back is imbedded a cent of the date 1830, which was found under the floor, apparently dropped by some child in the Sunday School years ago. The hangings of the altar are of crimson French velours, the entire effect being dignified and harmonious.

Besides the chapel Mr. Stetson has had fitted up the choir room, the vestry room, and the Sunday School library room, all three being finished to match the chapel. The organ in the chapel is the gift of Hon. J. H. Booth, and a new modern steam heating apparatus has been installed by the parish, thus putting the entire church in the best possible condition.

TWENTY-FIFTH ANNIVERSARY OF ST. STEPHEN'S, LYNN, MASS.

NOVEMBER 2nd was an important day in the history of St. Stephen's Church at Lynn, which edifice was the gift of Hon. Enoch R. Mudge of Swampscott. The occasion was the 25th anniversary of the consecration of the church and there was a large congregation present to welcome some of the former rectors, among them Bishop Van Buren of Porto Rico and the Rev. Dr. Louis De Cormis, now of Cambridge. In the morning there was a special Communion service with Bishop Van Buren as the celebrant assisted by the present rector, the Rev. Ernest J. Dennen.

The anniversary service began at 7:30 P. M. Within the chancel rail sat the Rev. Dr. De Cormis, the Rev. Franklin Knight of New Haven, Conn., the Rev. Edward Tillotson of the Church of the Holy Name, Swampscott, the Rev. Arthur W. Moulton of Grace Church, Lawrence, and the Rev. William I. Morse of the Church of the Incarnation, Lynn. An interesting historical sermon was preached by the Rev. Dr. De Cormis.

PROPOSED MEMORIAL FROM THE ARCHBISHOP OF CANTERBURY.

IT IS expected that before the next Ascension day, the Washington Cathedral will receive a most interesting and valuable gift from the Archbishop of Canterbury. This is an ambon, or pulpit made of stones removed from Canterbury Cathedral during the work now being carried on, and is being sculptured under the direction of Wm. D. Caroe, Esq., architect in charge of that Cathedral. It is given by the Archbishop in memory of his predecessor Stephen Langton, and it will il-

lustrate the history of the English Bible. The following description has been printed: The ambon is ten feet in height, and nine in length; on its front are three bas-reliefs, with four statuettes between them. As the Bible is God's Charter of civil and religious liberty, the central bas-relief represents Archbishop Stephen Langton leading the Barons, and handing the *Magna Charta* to King John for his signature, under the oaks of Runnymede, June 15th, 1215.

The left-hand bas-relief represents the Venerable Bede dictating the last chapter of the Anglo-Saxon Gospel of St. John, on his death bed, A. D. 735. The right-hand bas-relief represents the martyrdom of William Tyndale, author of the first printed English Bible, 1525.

The four statuettes represent those who, at different epochs, were prominently identified with the history of the English Bible, viz: Alfred the Great, who set forth the Ten Commandments and the Lord's Prayer in the vulgar tongue (A. D. 871); the Rev. John Wyclif, vicar of Lutterworth, who issued his English Bible, A. D. 1383; Lancelot Andrewes, Bishop of Winchester, the most prominent of the translators of the King James, or "Authorized Version," A. D. 1611; and Westcott, Bishop of Durham, who was equally a leader in the company which set forth the "Revised Version," A. D. 1881-1885.

Above the bas-relief and statuettes, is sculptured a frieze of the principal books, which constitute an age-long chain (A. D. 725-1885) in the evolution of the English Bible. The Anglo-Saxon Gospels, 721; Wyclif's Bible; Tyndale's Bible; Bishop Coverdale's; Archbishop Cranmer's; The Geneva Bible; The Bishop's Bible; The "Authorized Version"; The "Revised Version" 1885.

The ambon will be placed in the Little Sanctuary, which is now being enlarged with the Jerusalem Altar, and the Cathedra of stones from Glastonbury.

MEMORIAL WINDOWS.

AN INTERESTING feature of the service held in St. Paul's Church, Albany, N. Y., on All Saints' day was the unveiling and dedication of two memorial windows.

One was dedicated "To the glory of God and in loving memory of Matthew Henry Robertson, 1838-1903. Erected by his widow, Elizabeth Clute Robertson." A touching incident connected with the erection of this memorial is that Mrs. Robertson died soon after she gave the order for the window and so the gift of love and devotion was never seen by the donor.

The other window was dedicated "In loving memory of the Rev. George Hewson Wilson, 1870-1900." The Rev. Mr. Wilson was brought up in St. Paul's parish, was baptized and confirmed in, and entered the ministry from this church. He was the son of Mr. and Mrs. George P. Wilson, who are the donors of the window.

MATRICULATION AT CAMBRIDGE THEOLOGICAL SCHOOL.

THE EPISCOPAL THEOLOGICAL SCHOOL at Cambridge held its fortieth annual matriculation service at St. John's Memorial Chapel on the afternoon of October 31st. The new men were addressed by the Rev. Anson Phelps Stokes, Jr., secretary of Yale University. After the exercises dinner was served in the refectory of the school. The Rev. George Hodges, dean, presided, and the speakers were Bishop Lawrence, the Rev. Peter H. Steenstra of the faculty, Mr. William V. Kellen, one of the prominent laymen of the diocese and a trustee of the school; Douglass Atwill from the senior class, and Sydney Sweet of the middle class.

MEETING IN BOSTON IN THE INTERESTS OF THE DIOCESE OF SPRINGFIELD.

THERE WAS an interesting meeting of the Boston Ten Times Ten Club in the parish rooms of Trinity Church Monday afternoon, November 5th. It was in the nature of a missionary rally in the interests of the work being done by Bishop Osborne in the Springfield (Ill.) diocese. Those who took part were Bishop Lawrence, Bishop Osborne (who spoke most interestingly of what is being done in his field), the Rev. Dr. van Allen of the Church of the Advent, and the Rev. Dr. Addison of All Saints' Church, Brookline. The Rev. Glenn Tilly Morse of Cambridge presided. Following the meeting there was an informal reception tendered Bishop Osborne. The results of last winter's work toward which many interested friends contributed included \$1200 in cash, barrels of clothing, boxes of books, games and supplies and many church vestments. The officers of the Ten Times Ten Club are these: Chairman and Treasurer, the Rev. Glenn Tilly Morse; Vice-Chairman, Miss Pauline Ingraham; Secretary, Miss Clara M. Jordan; Executive Committee, Ralph Adams Cram, Mrs. Edward C. Robinson, Miss Elizabeth M. Hoppin, Mrs. Henry Sturgis Bush, Miss Augusta P. Eaton, S. R. F. Very, and Miss Bertha Perry.

THE BISHOP OF DELAWARE CONDUCTS A MISSION.

THE RT. REV. LEIGHTON COLEMAN, D.D., LL.D., Bishop of Delaware, conducted a mission in St. Stephen's Church, Goldsboro, N. C., from October 21-28th. During these eight days of spiritual refreshment twenty-nine sermons or addresses were delivered, and thirty services held. The attendance at the services was marked by an increased number, and a steady growth in interest.

The Holy Communion was celebrated every day with a suggestive meditation each time. The Litany was said on several days with meditation on Prayer, Repentance, and Consecration.

The children were gathered every afternoon to hear unique and helpful addresses.

THE NATIONAL CATHEDRAL, WASHINGTON.

ANOTHER important step has been taken by the Chapter of the Cathedral of St. Peter and St. Paul in the choice of the architects, to whom is committed the preparation of a design for the Washington Cathedral. As stated recently in THE LIVING CHURCH, it was decided last spring that the architecture should be Gothic; and that instead of a competition of designs, the man should be chosen, before the plan. Accordingly, during the summer, the Chapter has examined many designs of Gothic churches actually built by various architects in America, and in England, and after most careful consideration, Messrs. Henry Vaughan of Boston, and George F. Bodley, R.A., of England, have been selected to prepare a design.

Messrs Bodley and Vaughan will visit Washington at an early day, and study the Cathedral site in all its aspects. Their aim will be to adapt the building to the natural features of the close and to reach the spirit of the old Gothic builders, with such adaptations as modern needs may require.

FOUNDERS' DAY AT HOWE SCHOOL.

FITTING memorials of important events in the history of any institution of permanent value are important factors in its continuity and success. Howe School, Lima, Indiana has, through many vicissitudes and without ample endowments, won its way to established success, and attained a position as a school of sound learning and definite Christian teaching, which justifies its friends in regarding it

as worthy of such historic monuments. The school with its high ideals, both intellectual and spiritual, owes its existence to the devout faith, the wise foresight and the generous benefactions of Mr. John B. Howe and his wife, Frances M. Howe, and James Blake Howe, a brother.

"*Si Monumentum requiris circumspecte.*" This school is itself their Monument. During the past summer the beautiful St. James chapel, for the erection of which provision was made by the will of Mr. James B. Howe, has been enlarged by the length of one bay beneath which has been constructed a beautiful chapel crypt with proper appointments for a daily Eucharist. Beneath the pavement have been laid the bodies of these founders and benefactors of the school. The feast of All Saints' has been selected as the most fitting day of all the year for commemorating the lives and labors, the virtues and benefactions of these devout servants of God. The first of these days of commemoration, to recur annually, was celebrated this year. At 7 A. M. the Bishop of the diocese pronounced a solemn benediction upon the crypt and altar, with prayers for the founders, and concluded with a celebration of the Holy Eucharist. At 10:30 A. M. there was a Solemn High Celebration, sung with full appointments, the celebrant being the Rev. the rector of the school. The Bishop was the preacher, and a memorial and biographical address was read by Dr. Clarence J. Blake of Boston, a distinguished member of the Howe family, one of the school's trustees, and himself a generous benefactor of the institution. At the close of the service a beautiful luncheon was served to the faculty students and a large company of visiting friends. The post-prandial report consisted of bright addresses, glowing with loyal enthusiasm, by Dr. Blake: Mr. Charles Field, for the students; Mr. Myron W. Hickey, a graduate of the class of 1902, for the Alumni; Mr. C. T. Gilhams, County Superintendent of Public Schools; the Rev. Charles A. Brandt, the first student in the school; an historical sketch by the rector and a few closing words by the Bishop. It is proposed to make the altar in the crypt a memorial to Bishop Knickerbacker, under whose episcopate the school was founded. It is confidently hoped that this annual commemoration will contribute to the further enrichment of the institution by its commitment irrevocably to all the high culture and consecrated service which possessed its founders in its inception.

WORK AMONG CHINESE IN OREGON.

SATURDAY NIGHT, October 27th, at St. Mark's Chinese Mission, Portland, Oregon, three natives of China were confirmed. It was Bishop Scadding's first confirmation in his diocese. Five Chinese converts have been admitted to the Brotherhood of St. Andrew. The Portland mission is the only one on the American Continent which has a Chinese Chapter of the Brotherhood.

THE SITUATION IN SAN FRANCISCO.

AFTER detailing the great work going on in the rebuilding of San Francisco, Archdeacon Emery writes, at the suggestion of the Bishop of the diocese, as follows:

"In the face of all this, what is the answer to the question why the board should help? One of our leading bankers said to me yesterday, we are not poor, but we lost all our surplus of fifty years in about as many hours. Our rich men are still rich in a sense, but their income has ceased upon what they own, they must raise the money to build, to start their business anew, to get their possessions back into an income producing condition. They must stand behind the great corporations, the banks, the commercial enterprises, with which they have been identified; they must look after the institutions that

have been crippled, and pay out of proportion for city and state, but as they are contented for the time being to transact business in a shanty, they are not in the mood to help in rebuilding the fine churches that were destroyed.

"And a great merchant, as he is also a great and foremost citizen, said to me: 'The fire was the rich man's loss; the poor man's harvest. Not only have the merchants lost from 20 per cent. of all their capital, but the old lines of business are broken into. The new comer has an equal chance with the man who has been here fifty years; there is keen competition, and keen anxiety as to what the future holds in store. Men are dealing in what are considered the necessities of every day life, they cannot indulge in luxuries. And so he said: 90 per cent. of your Church members are carrying their heavy burdens manfully, but cannot help you now replace your churches; while 90 per cent. of your Roman brethren are earning more than they ever did before in their lives and so can give more toward repairing the losses that their Church sustained. I may add that neither of these gentlemen belong to our communion.

"We Churchmen out here have brave hearts, and are led by a brave leader. We can worship and do worship in the temporary structures, that have been put up, even as our forebears did in little buildings first erected in 1849, 1850, and 1851; but the great work that lies before the Church on this coast must be put back a generation, unless the wise plan suggested by the board receives the hearty support of the Church at large. In the words of the minute adopted by the board on June 12th, 1906: 'As the rebuilding of commercial San Francisco is an enterprise in which the whole country is interested, so the rebuilding of the Church in California is an undertaking in which the Church throughout the country is concerned. For the welfare of the Church on the Atlantic Coast, no less than for the welfare of the Church on the Pacific Coast, it would be unwise and uneconomic to allow the Church of California to struggle through a long period of years in its endeavor to re-establish itself.'

"With our parishes and institutions rehabilitated, our congregations can take up the work of the Church, and carry it along on the same lines as before the disaster, to the glory of God and the upbuilding of His Kingdom."

PROGRAMME OF THE 2d ANNUAL CONFERENCE, EIGHTH MISSIONARY DEPARTMENT.

THE CONFERENCE for the southwestern dioceses will be held at Little Rock, with programme as below:

GENERAL THEME:—"The Church and World-wide Evangelization."

TUESDAY, November 20.—Address of welcome, the Bishop of Arkansas. (1) "The American Episcopal Church and Its Place in the Life of the Nation," the Bishop of Texas; (2) "The American Episcopal Church and Its Present and Future Work for the Nation," the Bishop of Tennessee.

WEDNESDAY, November 21.—Fifteen minute addresses on the following subjects, to be followed by general discussion: (1) "The Minister's Essential Relation," the Rev. H. E. Bowers, LL.D., Galveston, Texas; (2) "The Latent Resources of Laymen," Hon. D. H. Cantrell, Little Rock, Ark.; (3) "The Effective Use of Missionary Literature," Archdeacon C. C. Kramer, New Iberia, La; (4) "The Vital Relation of Intercessory Prayer," the Bishop of Oklahoma.

3:30 P. M.—The first afternoon session. Ten minute addresses by all the Bishops present, outlining the condition and work of the Church within their respective dioceses.

7:30 P. M.—Missionary service. (1) "The Methods, Purpose, and Ideals of the Board of Missions," Mr. John W. Wood, Church Mis-

sion House; (2) "The Bible, Its Use and Power," Mr. Clayton S. Cooper, secretary of the Student Bible Study Department of the Y. M. C. A. for the United States and Canada.

THURSDAY, November 22.—General Subject: "How Can the Board of Missions Best Serve the Interests of the Church Within the Department; and How Can the Church Within the Department Coöperate Most Effectively with the Board of Missions?" (1) "In Church Extension," the Rev. C. L. Arnold, M.A., Detroit, Mich.; (2) "In Enlisting the Coöperation of the Clergy and Laity," the Rev. E. A. Temple, Waco, Texas; (3) "In Training the Young," the Bishop of Missouri; (4) "In Securing Interest in the Missionary Thank Offering," the Rev. H. R. Hulse, New York; (5) "In Furthering the Laymen's Forward Movement," the Rev. Rufus W. Clark, D.D., Detroit, Mich. Five twelve minute addresses, followed by general discussion.

3:30 P. M.—The second afternoon session. General Subject: "The Outlook." (1) "Some Missionary Needs and Opportunities at Home," the Rev. Loaring Clark, St. Louis; (2) "Some Missionary Need and Opportunities Abroad," the Rev. Benj. L. Ancell, Soochow, China. Two twenty minute addresses, followed by general discussion.

7:30 P. M.—Final meeting, Trinity Cathedral. General Subject: "The Purpose of the Missionary Campaign." (1) "The Origin and Genius of Christian Missions," the Rev. Robert W. Barnwell, Petersburg, Va.; (2) "The Gift and Its Return in Missionary Endeavor," the Rev. R. W. Patton, Dept. Sec., Atlanta, Ga. Two twenty-five minute addresses, followed by brief farewell address from the Bishop of the diocese.

RECTORY DEDICATED.

THE NEW rectory for Grace Church, Columbus, Neb., was dedicated by the Bishop Coadjutor of the diocese on October 30th. A number of the clergy of the diocese took part in the festal occasion.

In honor of the visiting clergy, and to give further opportunity for rejoicing over the completion of the new rectory, a banquet was served under the auspices of the men's club of the parish. About 200 guests were present. Dr. C. D. Evans, president of the Men's Club, extended welcome to the guests and presided as toastmaster. The following was the programme: "Religion and Fraternity," Very Rev. Dean Beecher of Omaha; "The Pleasant Side of a Bishop's Life," Rt. Rev. Arthur L. Williams; "The Joys of a Schoolmaster," Prof. E. B. Sherman; "Young America," Mr. C. N. McElfresh; "The Club Man," Mr. Carl Kramer; "My Host," Rev. James Wise, South Omaha; "The Ladies," Mr. Edgar Howard; "Columbus," Rev. Dr. Westcott.

At ten o'clock the company adjourned to the rectory, where the doctor and Mrs. Westcott informally received, and their guests remained until the midnight hour.

CHURCH DEFENSE IN CINCINNATI

THERE HAS been arranged for delivery in Cincinnati a series of addresses on the fundamentals of the Christian faith, designed to reassure any who may have been harmed by unfortunate utterances from any source. These addresses will be delivered at St. Paul's Cathedral House on one Monday night in each month. The first of them was on the evening of October 29th, when the Rev. J. D. Herron, rector of All Saints' Church, Portsmouth, Ohio, spoke on "The Divinity of Our Lord," and much enthusiasm was aroused. Other speakers and subjects will be as follows: "The Holy Trinity," by the Rev. R. R. Graham; "Incarnation of Our Lord," by the Bishop of Southern Ohio; "Miracles," by the Very Rev. Paul Matthews; "The Atonement," by the Rev. E. J. Evans;

"Resurrection of Our Lord," by the Rev. L. E. Johnston; "Humanity of Our Lord," by the Rev. R. G. Noland; and "Temptation of Our Lord," by the Rev. C. E. Byrer.

SACRIFICE WAS IN VAIN.

THE CLEVELAND (Ohio) *Plaindealer*, of October 31st, says: "The delicate operation of transfusing blood from the veins of a healthy person to those of a patient weakened by illness failed yesterday in the case of Mrs. Agnes Sanders, wife of C. W. Sanders, telegraph editor of the *Cleveland Press*. Mrs. Sanders died at 10 A. M. at Lakeside Hospital. Mrs. Sanders' condition for some weeks past had been very low and her physicians predicted that she could not pass the crisis and live. It was hoped as a last resort that transfusion of blood into her veins might save her life. Her husband cheerfully offered himself for the test.

"The operation was performed in the early morning. Mr. Sanders was not able to leave the hospital until 4 o'clock in the afternoon.

"The deceased was a daughter of the Rev. A. W. Mann. She had a wide circle of friends and her death is mourned deeply. Her child survives her."

SOCIETY ESTABLISHED FOR OLD TESTAMENT RESEARCH.

ON MONDAY evening, October 20th, at Grace parish house, Chicago, was organized The Oriental Society of the Western Theological Seminary. The purpose of the organization is to aid in Old Testament research work in connection with the Department of Old Testament in the seminary, by lectures, publications, the establishment and maintenance of a proper library and museum, and the endowment of the Chair of Old Testament and of fellowships in the department. Three meetings a year will be held. The officers elected were: The Rev. Z. B. T. Phillips, president; the Rev. Herman Page, D.D., vice-president; the Rev. Erle H. Merriman, secretary; the Rev. W. O. Waters, treasurer; the Rev. O. A. Toffteen, Ph.D., curator; the Rev. A. B. Whitcombe, Rev. F. DuMoulin, LL.D., and Rev. W. B. Hamilton, directors.

Dr. Toffteen delivered a most profound and original lecture on "The Chronology of the Patriarchal Period," and for an hour and a half held the keenest interest of his hearers as he developed the problems bearing on the age and historical character of the patriarchs. Dr. Toffteen is a master of Assyrian cuneiform and of the cognate Semitic dialects, and also of Egyptian hieroglyphics and his vast knowledge, drawn from the original sources, was brought to bear in a most convincing and powerful manner upon the difficulties which have led German critics to dismiss Abraham, Isaac, and Jacob from the stage of genuine history. It is not too much to say that Dr. Toffteen was able to vindicate the historicity of the patriarchal narratives in the most profound and scholarly fashion.

The Bishop of Chicago is a member of the Society, and heartily supports its work. The next meeting will be held in February.

CHOIR FESTIVAL IN WORCESTER.

ALL SAINTS' CHURCH, Worcester, Mass., was the scene on All Saints' day of a choir festival that attracted widespread interest and gave a triumphal note to the celebration of the day. The associated choirs which took part in the service were those of St. Matthew's, St. John's, St. Mark's, and All Saints' Churches, numbering in the aggregate about 125 voices. The service was a choral celebration of the Holy Communion to Tours in C, with Pearce's "The souls of the Righteous are in the hand of God" as the offertory anthem. There was also a choral Evensong at 7:30, at which the sermon was preached by the Rev. Lyman P. Powell, rector of St. John's, Northampton.

ILLNESS OF ARCHDEACON APPLEBY.

WE LEARN with regret that Archdeacon Appleby of Duluth is very ill, and has been in a critical condition for several weeks. His physicians give hope, however, of his ultimate recovery, with great care and rest. It will be some time before he can attend to correspondence.

ALBANY.

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

Diocesan Notes.

ST. AGNES' SCHOOL, Albany, reopened its 36th year with very largely increased numbers both in the boarding and day school.

THE archdeaconry of Susquehanna had a good meeting on the 23d and 24th ult. at Christ Church, Walton (the Rev. Gilbert Pember, rector).

MONDAY EVENING, October 30th, the quarterly meeting of the Churchmen's League of Troy was held at St. John's Church, at which all the parishes of the city were represented. The officers elected were: President, A. J. Goldthwait; Vice-president, Smith H. Riker; Secretary, E. S. Tabor; Treasurer, James F. Upham.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Mrs. Wetmore Continues the School.

CHRIST SCHOOL, Arden, N. C. under the direction of Mrs. T. C. Wetmore, wife of its late rector, the Rev. T. C. Wetmore, continues to do the work it did under its founder. The School is full, and Mrs. Wetmore is carrying it on with great success. The School is almost wholly dependant upon subscriptions of Church people, and deserves their sympathy and gifts.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Miss Patterson Goes to Los Angeles—New Mission at Lodi—Meeting of the Daughters of the King.

THE DIOCESE of California has met with a serious loss in the removal of Miss Mary L. Paterson to the diocese of Los Angeles.

After doing missionary work in Japan for a number of years, ill health compelled Miss Paterson to give up her cherished work and return to the States. Coming to San Francisco, her missionary spirit soon realized that here was a field for her labors. And out of her own resources she started a mission for Japanese boys, many of whom she has led into the light of the Gospel.

As an instance of their regard for her as their "Mother in God," she tells of several of them coming across the Bay, the first night of the awful fire and walking the long distance to her house, to aid her in any way she needed. The fact that the fire did not reach her house does not detract from the brave, and thoughtful act of her dear boys. Miss Paterson hopes to assist Bishop Johnson in the same line of work in his diocese.

A NEW MISSION has been organized in Lodi, which will be known by the name of St. John's Mission. The Rev. D. O. Kelley of the Cathedral staff has been holding services in Lodi for some time past, with the active interest of the Couper family in the development of the work. Mr. Hobart Couper is to give a lot for a church and steps towards building will soon be taken. About twenty ladies form a Guild, and are working bravely toward the desired house of worship.

THE ANNUAL meeting of the California Branch of the Daughters of the King was held in Christ Church, Alameda, on October 27th. Notwithstanding the fact that some

chapters have been scattered far and wide, there was a goodly number present to unite in the celebration of the Holy Eucharist, which was held at 10:30 A. M.

The annual election of officers and other routine business was disposed of in time to give Deaconess Drant an opportunity to tell of her work among the Chinese.

When the Chinatown of San Francisco was destroyed by the fire following the earthquake of April 18th the homeless frightened Orientals fled from the city, a large number going to Oakland.

Deaconess Drant soon followed them, and established a larger *True Sunshine* work than she had been able to carry on in San Francisco. In their extremity of poverty and homelessness, these Chinese are turning to her for relief and guidance, and a rare opportunity is thus given to the Church to reach the hearts of this heathen people.

CHICAGO.

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

Junior Auxiliary—Items of Interest.

A MEETING of the workers and helpers of the Junior Auxiliary was held in the church club rooms, 510 Masonic Temple, on Thursday morning, October 12th, with Mrs. Duncambe, the president, in the chair. An interesting paper on Work in Anvik, Alabama, was read by Mrs. Hall of Momence, and the Rev. E. C. Merriman gave an instructive talk on the use of maps in Missionary Study. Mrs. Duncambe told of methods for making the work of the Juniors more interesting and helpful. It was decided to have the missionary exhibits in connection with the Sectional meetings, in the spring, and that each branch be asked to put aside articles for this exhibit. The next Helpers Meeting will be held on November 22nd, at 10:30 o'clock, at the Church club rooms.

UPON the return of the rector of Grace Church, Oak Park (Rev. E. V. Shayler) from his vacation abroad, the Sunday School was reorganized. An educational series of lessons, of which the rector is the author, was put into use—endeavoring to improve the graded system (New York) in use for three years. An orchestra is being formed to assist in the hymn singing of the school.

THE parish of Christ Church, Winnetka (Rev. H. G. Moore, rector), observed the first anniversary of the consecration of the new Hoyt Memorial Church on All Saints' day. There were services at 7:00, 8:30, and 9:00 A. M., and a choral Evensong at 8 P. M., when the sermon was preached by the Rev. Wm. O. Waters, rector of Grace Church, Chicago.

MRS. S. B. BLUNT, wife of the rector of the Church of the Redeemer, Chicago, with two of her children has been ill with diphtheria, but all are now recovering.

THE South Side Sunday School Institute held an interesting conference and meeting at Trinity Church, Chicago, on Tuesday, October 30th. Three topics were assigned for the conference: I., "For Primary Workers," led by Mr. F. D. Hoag; II., "For Officers—Superintendents, Secretaries, Treasurers, Librarians, etc.," led by Mr. A. L. Cram, Jr.; III., "Difficulties and Remedies," led by Mr. H. L. Taylor.

Evensong was said at 5:30 P. M. and a business meeting held at 7:45. The evening topic was "The Sunday School a Missionary Agency," divided into three sections: I., "In the Parish," Mr. Louis Wallace; II., "In the Diocese," Rev. Frank DuMoulin, LL.D.; III., "The Study of Missions," Rev. E. J. Randall.

THE annual meeting of the Church Club of Chicago was held in the club rooms on the evening of November 1st. The election of officers for the ensuing year was the principal matter of interest. It resulted as follows:

President, Mr. A. W. Strong; Vice-President, Mr. John A. Bunnell; Secretary, Mr. Chas. W. Folds; Treasurer, Mr. E. H. Buehler; Directors (in addition to above), Messrs. E. P. Bailey, Isham Randolph, A. H. Granger, R. C. Hall, W. J. Bryson, C. Barber, W. F. McHarg, Murdock McLeod.

AN IMPORTANT conference of the Bishops of the sixteen dioceses and districts of the Fifth Missionary Department was held at the Western Theological Seminary, by invitation of Bishop Anderson, on October 23-25. Every diocese was represented.

THE REV. A. V. GORRELL is serving as *locum tenens* in the Church of the Mediator, Morgan Park. About the 27th inst. the vestry will pay the thousand dollars due on grounds purchased and centrally located—large enough on which to erect a parish house, rectory, and new church edifice, when the present beautiful church becomes too small for the congregation's present needs. There is no encumbrance on the Church property.

AN EVENT of interest to St. Mark's parish, Chicago, was the completion of twenty-five years' faithful service by Sexton John Denton, on Sunday, November 4th. The occasion was marked by the presentation of a solid gold watch to Mr. Denton, by the rector, the Rev. Wm. White Wilson, on behalf of the vestry, congregation, and former parishioners. Accompanying the gift were also a testimonial signed by the rector and wardens, and a chest of silver, the latter a present to Mrs. Denton.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Memorials at St. Andrew's, Manitou.

ST. ANDREW'S CHURCH, Manitou (Rev. B. W. Bonell, rector), has received some beautiful memorials and other gifts. On October 26th the marble steps for the altar were blessed by the rector. These steps were given in memory of Edw. E. Nichols, Sr., and were blessed on the first anniversary of his death. One of the last things Mr. Nichols did before his death was to give a marble altar in memory of his wife. His children have now given the steps. The altar and steps are of pure white Vermont marble. It is the only marble altar in the diocese of Colorado. It is seven feet in length.

On the Feast of All Saints' a marble credence was blessed by the rector. The credence is also of pure white Vermont marble and is in memory of the Rev. Matthew A. Bailey, for many years a priest in the diocese of New York. It is the gift of his widow and children, of whom Mrs. Bonell is the eldest daughter. At the same service a handsome fair linen cloth, a credence cover, and an alb were blessed. These are gifts from a friend in England.

CONNECTICUT.

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

News from the Diocese.

MISS EMMA AUSTIN PARDEE died recently at New Haven. Miss Pardee was the sister of the Rev. Charles L. Pardee, rector of St. Andrew's, Orange, N. J., and formerly of this diocese.

ST. PETER'S, Plymouth (the Rev. John D. Gilliland, rector) receives a legacy of two hundred dollars, from the estate of the late Miss Mary Bishop, long a devout communicant of the parish.

THE REV. E. CAMPION ACHESON, rector of the Church of the Holy Trinity, Middletown, was nominated as a candidate for the legislature, by the Republicans. After due consideration, Mr. Acheson declined the honor on account of his parochial duties. The decision was the result of adherence to the ancient rule, "Do nothing without the

Bishop." President Luther of Trinity College was a candidate for the state senate at the recent election.

TRINITY parish, Portland (the Rev. Oliver H. Raftery, rector), maintains the chapel of St. John the Baptist, at a distance from the parish church. A new Guild Hall has lately been erected. It was formerly opened by the rector, assisted by the Rev. Prof. Philip M. Rhineland, of the Berkeley Divinity School.

MR. CHARLES H. GOODWIN died recently at Waterbury. Mr. Goodwin was long connected with Trinity parish, serving as a member of the vestry.

DULUTH.

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

New Chapel for St. Paul's, Breckenridge—To Build at Moorhead—Memorial Window.

A CHAPEL 25 x 140 is being built for St. Paul's mission, Breckenridge, the money having been raised to erect it, this past month.

THE VESTRY of St. John's, Moorhead, have decided to build a rectory costing \$3,500, in the near future.

TRINITY CHURCH, International Falls, has received a window, the gift of the vestry of St. John's. This will add to the beauty of the building, which was erected last year. Candle sticks, vases, cross, retable, credence table, altar rail, have all been added the last two months to the church fabric. The church is to be painted at once.

A MISSION has been opened at Procter just outside of Duluth.

LOTS worth \$1,000, have been given St. John's Church, Moorhead, by W. H. Dary, a member of the parish. This gives the parish one quarter block of valuable church property.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Work in the Diocese.

THE REV. GEO. P. BEAVER celebrated his fiftieth anniversary as rector of St. Paul's Church, St. John's parish, Caroline County, on SS. Simon and Jude's day.

GEORGIA.

C. K. NELSON, D.D., Bishop.

B. S. A. Chapter Organized.

AFTER evening service on Sunday, October 28th, a chapter of the Brotherhood of St. Andrew was organized at the Church of the Incarnation, Atlanta (Rev. J. J. P. Perry, rector), with ten members. On Monday evening a meeting of all interested in the work of the Brotherhood in the city was held in the same church, with the Very Rev. Dean Pise in the chair. Besides the Incarnation, there were representatives from the parishes of the Cathedral, St. Luke's, and All Saints. The Rev. Z. Farland gave some very practical advice concerning Brotherhood work and the best means of keeping up interest in the Chapter meetings. After some discussion, the meeting adjourned with the determination to push the work of the Brotherhood in Atlanta.

HARRISBURG.

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

The Woman's Auxiliary.

AT THE second annual meeting of the Woman's Auxiliary of the diocese the following officers were elected:

President, Mrs. John B. Bansom of Lancaster; Vice-president, Mrs. Geo. D. Ramsay of Harrisburg; Treasurer, Mrs. E. E. Marshall of Newport; Secretary, Mrs. Levi B. Alricks of Harrisburg; Organizing Secretary for archdeaconry of Harrisburg, Mrs. Jere S. Black of York (Rural Felicity); Organizing Secretary for archdeaconry of Williamsport, Mrs. Edward P. Almy of Williamsport; Director of Junior Auxiliary,

Mrs. Geo. D. Ramsay of Harrisburg; Director of Babies' Branch, Mrs. Robt. Gibson of Williamsport; Correspondent of Church Periodical Club, Mrs. Robert A. Lamberton of Harrisburg.

IOWA.

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

News Items of Interest.

THE REV. HOMER WORTHINGTON STARR, rector of St. Paul's Church, Council Bluffs, a member of the Sunday School Commission of the diocese of Iowa, whose Sunday School is a model in many respects, has just concluded a series of lectures and addresses in the eastern part of the diocese. He came at the solicitation of a number of the clergy, and visited and addressed the Sunday School teachers and congregations of St. John's Church, Dubuque; St. John's Church, Clinton; Grace Church, Lyons; Christ Church, Waterloo; St. James' Church, Independence; and St. Mark's Church, Oelwein. His logical, earnest, and thoughtful addresses have done much to arouse renewed interest in Sunday School work in the parishes visited.

ON THE NIGHT of October 12th, the rectory of Trinity Church, Davenport, was visited by fire, the damage was slight, about \$175, and the loss was fully covered by insurance.

THE REV. F. R. STARR, late of the diocese of Dallas, but more recently residing with his son, the Rev. H. W. Starr of Council Bluffs, has suffered a second stroke of paralysis and lies in a critical condition at the home of his daughter in Waco, Texas. Owing to his weakened condition Mr. Starr is not expected to recover.

KANSAS CITY.

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

Work in the Diocese.

THE FALL meeting of the Southern Convocation was held in Carthage during the last three days of October. The programme seems to have been framed with the two-fold purpose of arousing an interest in missions and the deepening of the spiritual life both of the clergy and the laity. And in both these respects it was successful.

THERE ARE at present only nine parishes and mission circuits vacant in the diocese. This is less than for some time in the past.

ON A RECENT visit of the Bishop and the Archdeacon to Webb City, the Churchmen decided to purchase a lot with a view to the erection of a church. Hitherto the mission has worshipped in a little frame chapel which stands on a leased lot in an out-of-the-way place. Webb City is a growing town of about 15,000 population, which is the commercial center for 30,000 people within a radius of ten miles, all connected by inter-urban street-car lines. A resident minister will soon be necessary for this promising mission. For some years the Sunday School and some other activities have been kept up almost entirely through the undaunted faithfulness of two Churchmen, man and wife.

CHRIST CHURCH parish, St. Joseph, is being more than ever carefully organized this fall for systematic and aggressive work under the rector, the Rev. Edward Henry Eckel. A new mission, St. Luke's, has been organized in South St. Joseph, a large and growing part of the city, where the stock-yards are situated. This mission will be under the Rev. Arthur W. Farnum as curate-in-charge. Deaconess Jane F. George, of Newton, Mass., has recently come to the parish after some years' successful work in Duluth and the New York City Mission, and has entered energetically upon her labors. Deaconess Hyde will arrive in a few days as a volunteer worker. The various guilds and the graded

Sunday School have started up with renewed vigor, and the prospects for an effective winter's work are unusually bright.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Archdeaconry Meeting.

THE FALL meeting of the Archdeaconries of Brooklyn was held at St. Thomas' parish house, October 30th. It was one of the largest meetings in the history of Brooklyn. The Bishop of the diocese, presiding, used for the first time the Prayer of the Diocese. The Archdeacon of Brooklyn, J. Townsend Russell, then read his report. The archdeaconry meeting was followed in the evening by a service, at which the Rev. W. H. van Allen, S.T.D., rector of the Church of the Advent, Boston, preached the sermon.

After the service the choir, vestry, clergy, delegates, and congregation formed a procession and marched into the parish house, where the Bishop held the dedicatory service, which was followed by a reception.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Local Assembly B. S. A.—Vespers for the Dead—New Church at Alexandria.

THE LOCAL ASSEMBLY, Brotherhood of St. Andrew, have decided to observe St. Andrew's day by a united Evensong at St. Anna's Church, New Orleans (Rev. E. W. Hunter, rector). At this service addresses will be delivered by the Bishop of the diocese and by Mr. H. S. Dixon, President of the Local Assembly. The day will also be observed by a reception of the Holy Communion at St. George's Church in the early morning.

SOLEMN Vespers for the Dead were held at St. John's Church, New Orleans, on the vigil of All Saints.

THE CONTRACT for a new church in Alexandria, to be known as Christ Church, has been let and the building is expected to be ready for occupancy this month.

MARYLAND.

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

All Saints' Services.

ALL SAINTS' DAY was a day of rejoicing at St. David's Church, Roland Park, Baltimore, upon the part of the congregation, because they were able to have the first service in the crypt chapel. Work on the building of the church is progressing rapidly, and it is expected that in a few weeks it will be completed. A number of gifts and memo-

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rials have already been presented and there is little doubt that many others will follow as soon as the building is finished.

ST. BARNABAS' CHURCH, Baltimore, has been sold to the Very Rev. Thos. B. Donovan, superior of St. Joseph's Society for colored missions and will be used by a colored congregation. Possession will be given on May 1st, 1907. The church will be conducted by the St. Joseph's Society, which has control of all the colored Roman churches in Baltimore.

MASSACHUSETTS.

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

Interesting Items.

BISHOP OSBORNE of the Springfield (Ill.) diocese should find his visit East very successful, so far as raising a good sum of money is concerned, for in the first place he has very many dear friends here who always have been devoted to him as Father Osborne, when he was head of the American branch of the S. S. J. E. Then again he has the gift of appealingly presenting his needs—the needs of his diocese, where but one person in every 349, in the southern half of Illinois, are communicants of the Church. Sunday morning, November 4th, he preached at the Church of the Advent; at 2:45 he took part in the consecration of the parish house at St. Margaret's Church, Brighton; an hour or so later he preached at All Saints' Church in Brookline, and in the evening he occupied his old pulpit at St. John the Evangelist's. It is safe to say Bishop Osborne has inspired hundreds of Churchmen and women with new and profitable ideas as to the needs of mission fields in general and his own in particular.

THE REV. DR. HENRY S. NASH, professor of the Episcopal Theological School, began his course of lectures on the afternoon of November 2nd, at St. Paul's Church, Boston, and there was a goodly number of persons present. The subject of the course is "The Church During the First Century and the Roman Empire."

AN INTERESTING service was held at St. Margaret's Church, Brighton, on the afternoon of Sunday, November 4th, when Bishop Osborne of the Springfield (Ill.) diocese consecrated the parish house, which is a memorial to Muriel Prime, daughter of the beloved rector of the parish, the Rev. Augustus Prime. Assisting in the service was the Rev. W. G. Read, at one time curate at this parish, and others. The consecration followed Evensong, which was sung early in the afternoon. The Rev. Mr. Prime has been quite ill for the past fortnight.

ON CONDITION that at least twenty-five men wished to take it, a course of lectures on Old Testament History and Interpretation was arranged for at Harvard University, to be conducted by Dean Hodges of the Episcopal Theological School. It is gratifying to learn that more than that number have enrolled themselves and the first lecture was given Tuesday, November 6th, in Phillips Brooks House.

MILWAUKEE.

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

New Lecturn for St. Mark's, Milwaukee—The Clericus.

A HANDSOME eagle lectern of brass has been placed in St. Mark's Church, Milwaukee (the Rev. A. L. Bumpus, vicar), as the gift of interested parishioners. The collection of funds for the purchase was largely the work of Miss Rachel Fox.

THE CLERICUS enjoyed its monthly session on Monday of the present week, and listened to a paper by the Rev. Prof. Easton of Nashotah on the subject of "The Census

of Quirinius." Bishop Webb presented a plan for the immediate erection of an apsidal chancel for All Saints' Cathedral as a memorial of Bishop Nicholson, and with five windows in memory, respectively, of each of the past Bishops of the diocese. He hopes that the plan may be carried into execution at an early day, by inviting contributions from friends of Bishop Nicholson within and without the diocese.

Officers of the Clericus were elected as follows: President, Rev. William Austin Smith, rector of St. Paul's; Vice-President, Rev. Prof. H. E. W. Fosbroke of Nashotah; Secretary-Treasurer, Rev. Arthur Goodger of South Milwaukee; Executive Committee, Rev. H. D. Robinson, D.D., of Racine, Rev. John White of Delavan, and Rev. C. A. Capwell of Racine.

MINNESOTA.

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

News from the Diocese.

THE BISHOP recently visited the mission stations at Olivia, Brownton, and Glencoe (Rev. I. Houlgate, priest-in-charge). The missionary, who is badly crippled with rheumatism, has won the increasing respect of his Bishop and parishioners by putting a new leaded glass window in the gable, which had been broken for years, the mission being too poor to hire a man from the city to replace it.

THE REV. JAMES W. SMITH, priest-in-charge of St. John's Church, Linden Hills, Minneapolis, has been appointed by the Bishop, in addition to his present charge, vicar of Grace Church in the same city. Mr. Smith will give Grace Church an evening service, Mr. Davis, a student at Faribault, giving them a morning service.

THE TWIN CITY RAPID TRANSIT RAILWAY is considering the extension of its line at Excelsior Lake, Minnetonka, which might mean the condemning of the lot on which the church stands. Should such be the case, the company has agreed to duplicate the present church on a suitable lot.

AT AN INFORMAL meeting this week the Bishop met representatives from the vestries of Christ Church, St. Paul's Church, and the

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ITS SECRET.
THE DREAD ALTERNATE.
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Church of the Good Shepherd, St. Paul. The subject of combining the three churches into a merger was discussed; the united churches to be the Cathedral for the future diocese of St. Paul. A committee was appointed to report later. There is no immediate prospect for the merger, or for a diocese of St. Paul.

MISSOURI.

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

Diocesan Notes.

AT THE last meeting of the St. Louis Clericus, which was held at the Holy Cross Mission, the Very Rev. Carroll M. Davis gave an outline of the proceedings at the Sixth District Missionary Conference at Minneapolis; Canon Anderson gave an address on the Brotherhood Convention at Memphis, while the Rev. Wm. Cochran, city missionary, spoke of the needs of the institutional work in St. Louis.

THE FOURTH annual reunion of men and boys who have been members of Christ Church Cathedral choir during the past nineteen years, was held during the past week. Special choral services were held on Sunday, and the annual business meeting and dinner were held on Wednesday in the Schuyler Memorial House.

AT THE meeting of the Church Club on Tuesday, October 30th, the "Men's Thank Offering" was discussed with much enthusiasm. The Rt. Rev. D. S. Tuttle, D.D., LL.D., was the guest of honor, the meeting being presided over by Professor Marshall Snow, the president of the Club. The Rev. Wm. Elmer (rector of St. Philip's), chairman of the committee for the Men's Thank Offering for the diocese, announced that considerable progress had been made in securing pledges for this laudable object.

A MEMORIAL SERVICE was held at Grace Church on Sunday last, that day being the Sunday nearest to All Saints' day. The Rev. B. E. Reed, rector, reviewed the history of the parish, which dates back to 1844. The Rev. Dr. Ingraham is the rector *emeritus* of this church, and notwithstanding his great age is enjoying good health.

AT THE quarterly meeting of the Woman's Auxiliary, it was announced that more than a thousand dollars had been raised in the diocese for the "Bishop Tuttle Memorial House," at Boise.

NEWARK.

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

News Items.

THE REV. HENRY WILLMANN began his work at Ridgesfield Park, November 1st. He will at once take in hand the plans for the new church building.

THE BISHOP plans to keep the third anniversary of his consecration on Monday, November 19th—the day after the real anniversary—in the House of Prayer, Newark. The service of Holy Communion will be at 10 o'clock, and an address on "The Work of the Clergy as Pastors" will follow. This subject and others of diocesan interest will make the subject of the conference in the parish house in the afternoon.

IT IS ANNOUNCED that by the will of Mr. Francis M. Tichenor, St. Barnabas' Hospital, Newark, will receive about \$15,000, to be added to the Endowment Fund. By the saving of legacies the trustees are endeavoring to increase the Endowment Fund so that the anxiety concerning the support of the hospital may be lessened.

THE WOMAN'S AUXILIARY meets on Wednesday, November 14th, in the Church of the Holy Communion, South Orange.

NEW JERSEY.

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

Meeting of the Convocation—Parish House Opened—Improvements at St. Simeon's, Wildwood.

THE UPPER CONVOCATION of the diocese of New Jersey, at its meeting in Christ Church, New Brunswick, on October 30th, decided hereafter to dispense with sermons, in order to hasten the progress of the convocation business. There was an unusually large attendance of the clergy at the convocation sessions and encouraging reports were received of missionary work in all parts of the district.

ON ALL SAINTS' DAY the new parish house of St. Stephen's Church, Netherwood, was opened by the Bishop of the diocese with a service of benediction. The house contains rooms for Sunday School and guild work, as well as apartments for the rector, the Rev. A. S. Peck. Among other things there is a well-equipped printing office.

CONTRACTS have been given out for finishing the interior of the Church of St. Simeon-by-the-Sea, Wildwood (the Rev. Samuel ward, rector). The church was formerly a summer chapel, open only three months in the year. It has now been made an all-the-year-round parish and is self-sustaining. The improvements already made have cost \$2,000, and those now in progress will cost \$3,000 more, all of which, except a few hundred dollars, has been raised.

PENNSYLVANIA.

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

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Patronal Feast to be Celebrated—Southern Convocation—Improvements at Christ Church, Upper Merion—Deaconesses Graduate.

THE PATRONAL FEAST of St. Clement's Church (the Rev. Charles H. Hutchinson, rector), will begin with First Vespers on Thursday, November 22nd. On St. Clement's day at the Solemn Mass the preacher will be the Rev. Edward M. Jeffreys, rector of old

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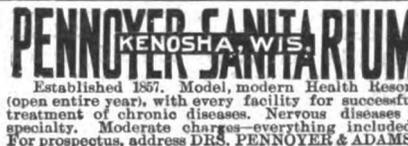
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It is safe to say that no other books published have done more for the spread of Catholic teaching, than those above named. The reading and study season is at hand. See that one or more of these books are on your table.

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St. Peter's Church, Philadelphia. On Sunday within the octave the preacher will be the Rev. William McGarvey, D.D., rector of St. Elisabeth's Church, Philadelphia. At Evensong there will be the usual procession of the Sodality of St. Clement, and the expected preacher is the Rev. George Martin Christian, D.D., rector of the Church of St. Mary-the-Virgin, New York. The Bishop of the Diocese has licensed for use in St. Clement's Church, during the octave of the anniversary, the Collect: "O God, who makest us to rejoice in the yearly solemnity of the blessed Clement, Thy martyr and bishop, favorably grant that we who keep his festival may likewise imitate his fortitude in suffering; through Jesus Christ our Lord. Amen." The Epistle is Phil. iii. 17-iv. 4. The Gospel is St. Matthew xxiv. 42-48. On November 16th, at eleven o'clock, a Solemn Requiem will be sung for the repose of the soul of George Herbert Moffett, priest, sometime rector of St. Clement's Church.

AT A MEETING of the Southern Convocation held in the Church of St. Luke-Epiphany (the Rev. David McConnell Steele, rector), special action was taken for the strengthening of the missionary work in the convocation. It is becoming of great importance that some wise solution of the parochial problem which especially affects All Saints' Church, Moyamensing, should be made. At present the church is self-supporting, but the influx of a foreign element has caused all but a very few of the communicants to remove from the vicinity. The opinion of the members of the convocation seemed to be that All Saints' unite with what is now called Holy Communion Chapel of the Church of the Holy Apostles, and change the name to All Saints' Chapel, and that the present building used by All Saints' congregation be turned over to the Church of the Crucifixion, for colored persons, and that the building occupied by the colored people at Eighth and Bainbridge Streets be used as a settlement house or mission for Italians.

THE ARRANGEMENTS for the annual meeting on St. Andrew's day of the Philadelphia Local Assembly of the Brotherhood of St. Andrew have been completed. The Senior Department will meet in St. Matthias' Church (the Rev. C. Rowland Hill, rector). Evening Prayer at 5 P.M., when it is expected that the Rev. Nathaniel Seymour Thomas, rector of the Church of the Holy Apostles, will be the preacher.

THE REV. DAVID MCCONNELL STEELE, rector of the Church of St. Luke-Epiphany, Philadelphia, is ill in the Pennsylvania Hospital.

AT CHRIST CHURCH, Upper Merion (the Rev. Charles W. Stocking, D.D., rector), a new porch has recently been added to the venerable structure, the interior made much more Churchly, and a vested choir introduced.

ON ALL SAINTS' DAY, in Calvary Church, Germantown, two graduates of the Church Training and Deaconess' House, of Philadelphia, were set apart as deaconesses by Bishop Whitaker. The rector of Calvary Church, who is also the warden of the School, presented the candidates. In the chancel, were also the Rev. Dr. Robinson of the Philadelphia Divinity School, chaplain of the Church Training and Deaconess' House, and the Rev. T. J. Garland, the Bishop's Secretary, both of whom are members of the School faculty.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

S. S. Institute Lectures — Missions Study Class—All Saints' Day Celebrated.

A COURSE of five lectures for teachers has been arranged under the auspices of

the Sunday School Institute of the diocese, one to be delivered each month, at four churches that serve as convenient centres for groups of parishes and missions, namely, St. Peter's Church, Pittsburgh; Christ Church, Allegheny; St. Stephen's Church, Wilkinsburg; and St. Stephen's Church, McKeesport. The lectures and lecturers are "Palestine" with stereopticon illustrations, the Rev. D. L. Ferris, of Calvary Church, Pittsburgh; "The Preparation of the World for Christianity," the Rev. Dr. McLure, Oakmont; "The Mission of John the Baptist and the Early Training of Our Lord," the Rev. J. R. Wightman, of the Church of the Redeemer, Pittsburgh; "The Ministry of Our Lord," the Rev. E. M. Paddock, Allegheny; and "The Last Days of Our Lord—from the Great Confession," by the Rev. Dr. Ward, of St. Peter's, Pittsburgh. The first lecture of the course was given on the evening of All Saints' day, at St. Stephen's Church, Wilkinsburg, by the Rev. Dr. McLure, and was attended by a large gathering of teachers and others interested in Sunday School work.

THE MISSIONS' STUDY CLASS under the direction of the Pittsburgh Branch of the Woman's Auxiliary, has arranged for a series of four meetings on the second Thursday afternoons of November, January, March, and May, in the parish house of St. Peter's and Trinity Churches, Pittsburgh, and Christ Church, Allegheny. The subject for the entire course is "Japan," divided into "Japan as It Was," "Mission Forces at Work," "Glimpses of Our Own Society's Work," and "Japan, as It Is and Is to Be."

ALL SAINTS' DAY was celebrated at the St. Mary Memorial, Pittsburgh, by two celebrations of the Holy Communion in the morning, and choral Evensong at 7:45 P.M., followed by the reading of the semi-annual reports of the various parish organizations and a parish social. The day was made especially memorable by the presentation of two windows for the sanctuary, thank-offerings from the Altar Guild and the Servers' Guild, respectively. The window presented by the Altar Guild was "The Annunciation," and that from the Servers, "Our Lord giving the Holy Communion to St. John." On the Sunday morning following, these windows were dedicated by the Right Rev. the Bishop of the diocese.

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THOS. F. GAILOR, D.D., Bishop.
Cornerstone Laid.

THE CORNER-STONE of Christ Church, Chattanooga (Rev. W. C. Robertson, rector), was laid by the Bishop of the diocese on the 28th ult. There were a number of the diocesan clergy present. The combined choirs of Christ Church and St. Paul's, furnished the music.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

MUCH REGRET is felt by the congregation of St. John's Church, North Sydney, at the departure of the rector, the Rev. A. P. Stratford, who has resigned his position in order to accept that of assistant at the Church of St. James the Apostle, Montreal, where he takes up his work, December 1st.—A SUBJECT at the October Conference of the archdeaconry of Cape Breton, was the "Extension of the Episcopate," and the need for a division of the diocese of Nova Scotia was brought up, and one plan suggested was that the Bishop of the new diocese should be allowed to be also rector of a parish, as there are at present no funds for the endowment of a new see.

Diocese of Montreal.

AT THE monthly meeting of the diocesan board of the W. A., November 1st, a good deal of business was transacted by the principal of the Diocesan Theological College, whom he considers eligible for the bursary to be given by the Montreal W. A. This new pledge was undertaken at the last annual meeting.

The Magazines

BLACKWOOD'S *Edinburgh Magazine* for October contains the continuation of Neil Munro's "The Daft Days," an article about Constantinople, and the usual variety of reading matter; but no other story except the serial.

THAT VERY excellent quarterly missionary magazine published by the S. P. G., *The East and The West*, in its issue for October, contains some serious considerations of missionary problems, one of them contributed by our American Bishop of Shanghai, Bishop Graves, on "Chinese Christianity and Chinese National Character." Bishop Graves considers the form that Chinese Christianity will probably take. He speaks of the Chinese people as eminently practical, formal, and social, and believes that these three elements will chiefly characterize the Christianity which will receive the impress of Chinese character. On the spiritual side he declares them to be very lacking, and he believes, too, that Chinese theology is "not likely to be broadly based intellectually nor thought out logically, and is likely to lack almost wholly the mystical element."

Perhaps the most important paper in the issue is that entitled "Baron Kaneko's Verdict on Occidental Christianity," by W. Elliot Griffis, D.D. Kaneko is pronounced a very careful observer of the civilization and Christianity of America, and his verdict in returning to Japan, that "in religion and morals she (Japan) has nothing to learn from the West," is carefully analyzed and some reasons for his judgment are cited.

These two papers, with a paper on "Church and State in China," by Archdeacon Moule, are the most important articles in this review, but there are a number of other papers by experts in various fields. [Published by the Society

for the Propagation of the Gospel in Foreign Parts, 19 Delahay St., Westminster, S. W., London.]

THE *Youth's Companion* has won many laurels, but it is plain from its annual announcement that instead of living on them, its ambition is to make them grow. Certainly its eighty-first year promises brilliant achievement, judging by its list of distinguished contributors, among whom (to mention only a few) are: Gov. Joseph W. Folk of Missouri, James Bryce, the eminent British statesman, Henry S. Pritchett, president of the Carnegie Foundation, Woodrow Wilson, president of Princeton University, Dr. L. Clark Seelye, president of Smith College, Justin McCarthy, Hannis Taylor, the diplomatist, Capt. A. T. Mahan, Rider Haggard, Herbert Putnam, librarian of Congress, Egerton Castle, Mary E. Wilkins Freeman, "Ian Maclaren," F. T. Bullen, Dr. H. W. Wiley, Lillian Nordica, Col. T. W. Higginson, Edward Everett Hale, Helen Keller, Hamlin Garland, Jack London, Norman Duncan, and C. G. D. Roberts.

FROM the Dundee *Evening Post*:

WEDDING CAKE, 30s. (Cancelled).
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A very attractive offer, doubtless (says the *Westminster Gazette*), but it would need a very sturdy bride to embark on the sea of matrimony with a cancelled wedding cake. Perhaps the idea is that some bachelor would like to buy it at 40 per cent. discount, just to see how it tastes to get married.

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SAINT KATHARINE'S, Davenport, Iowa

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

This praise of goodness is explained by his very name, Barnabas, the Son of Consolation, which was given him, as it appears, to mark his character of kindness, gentleness, considerateness, warmth of heart, compassion and munificence. His acts answer to this account of him. The first we hear of him is his selling some land which was his, and giving the proceeds to the apostles, to distribute to his poorer brethren. The next notice of him sets before us a second deed of kindness, of as amiable, though of a more private character (Acts ix. 26-27). Next, he is mentioned in the text and still with commendation of the same kind. How had he shown that he was a good man? By going on a mission of love to the first converts of Antioch. . . . On the other hand, on two occasions, his conduct is scarcely becoming an apostle. . . . Both are cases of indulgence towards the faults of others, yet in a different way; the one, an over-easiness in a matter of doctrine, the other in a matter of conduct. Now I fear we lack altogether, what he lacked in certain occurrences, firmness, manliness, godly severity. . . . Our kindness, instead of being directed and braced by principle, too often becomes languid and unmeaning, is exerted on improper objects. . . . We are over-tender in dealing with sin and sinners. We are deficient in jealous custody of the revealed truths which Christ has left us.—J. H. Newman.

THE CHARACTER OF CHRISTIAN REBUKE.

There are three things which we remark in this truthfulness of John. The first is its straightforwardness, the second is its unconsciousness, and the last its unselfishness. The straightforwardness is remarkable in this circumstance, that there is no indirect coming to the point. At once, without circumlocution, the true man speaks, "It is not lawful for thee to have her." There are some men whom God has gifted with a rare simplicity of heart, which makes them utterly incapable of pursuing the subtle excuses which can be made for evil. There is in John no morbid sympathy for the offender. He does not say, "It is best to do otherwise; it is unprofitable for your own happiness to live in this way." He says plainly, "It is wrong for you to do this evil." Earnest men in this world have no time for subtleties and casuistry. Sin is detestable, horrible, in God's sight, and when once it has been made clear that it is not lawful, a Christian has nothing to do with toleration of it. . . . in the next place there was unconsciousness in John's rebuke. He was utterly ignorant that he was doing a fine thing. There was no sidelong glance, as in a mirror, of admiration for himself. He was not feeling, This is brave. . . . There was, lastly, something exceedingly unselfish in John's truthfulness. . . . It was the earnest loving nature of the man which made him say sharp things.—F. W. Robertson.

NECESSITY OF THOUGHT BEFORE PRAYER.

"Before thou prayest," says the wise man, "prepare thyself." Let the mind as much as may be, be solemnized, calmed, toned down, by taking in the thought of the presence of God, and the sublime idea of coming to Him. . . . Lift up the mind gradually, and by stages, to some apprehension, however dim and unworthy, of the majesty the might, the wisdom, the holiness, the love of God; and when, to use the Psalmist's expression, "the fire kindles, then speak with our tongue." The ready excuse for not complying with

this advice, which springs to every lip, is, "Time; the sort of prayer you describe asks time; and my occupations drive me into a corner for time." To which the answer is twofold: first, that time might probably be gained by a very little of that self-discipline, which surely no man should grudge to bestow on the work of his salvation. Let conscience answer whether despite all this pressure of occupation, time is not continually made for engagements of an agreeable nature? And if made for them, why not for more serious engagements? Secondly; that as in other things, so in prayer—a little done well is vastly better than more done superficially. Let it be remembered, too, that both the precept and the model which our Lord has given us, rather discountenance long prayer. We are expressly counselled by Him against using vain repetitions, and thinking that we shall be heard for our much speaking.—E. M. Goulburn.

THE PLEASURE which affects the human mind with the most lively and transporting touches, is the sense that we act in the eye of infinite wisdom, power, and goodness that will crown our virtuous endeavor here with happiness hereafter; large as our desires, and lasting as our immortal souls.—Tillotson.

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