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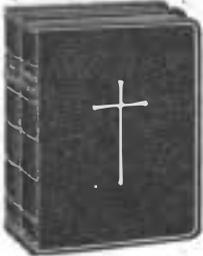
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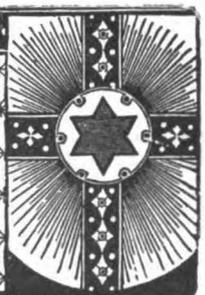
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The Living Church



VOL. XXXVI. MILWAUKEE, NEW YORK, AND CHICAGO. —NOVEMBER 17, 1906.

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EDITORIALS AND COMMENTS

The Living Church

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

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	75
The Fragments that Remain—Shall We Allow a Prohibitive Tax to Be Put Upon American Culture?—Golden Opportunities—Cities and Towns where the Church is not Represented—Anglican Ordinations, Theology of Rome and of Canterbury in a Nutshell—English Spelling Simplified.	
ANSWERS TO CORRESPONDENTS	78
"CHICAGO PORK BUTCHERS" NOT WANTED. London Letter. John G. Hall	78
DAINGERFIELD'S "THE MAGNIFICAT" DESCRIBED. New York Letter	81
LOED! HOLD ME IN THY HAND. (Potery.)	82
SAMUEL SEABURY. Chauncey B. Brewster, D.D.	83
SCIENTIFIC CONFIRMATIONS OF OLD TESTAMENT HISTORY. Rev. George Frederick Wright, D.D., LL.D.	85
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom. LIGHT AT EVENTIDE. (Poetry.)	88
CORRESPONDENCE:	89
The Sermon of the Bishop of Montana (F. S. Morehouse)—France and the Separation Act (H. P. Scratchley)—The Bishop of Michigan and the Rev. Mr. Cox (Cyrus Townsend Brady)—A Correction (Heman F. Parshall)—Prayers Desired (Julia C. Emery)—A Spanish Hymnal (James H. Van Buren).	
BISHOP NICHOLSON'S MINISTRY IN PHILADELPHIA. Rev. A. G. Mortimer	90
HOLIDAY BOOKS FOR YOUNG PEOPLE. Mary B. Hibbard	91
THE SPIRITUAL POWER OF THE AUXILIARY. Mrs. T. W. Randall	93
THE EASTERN CHURCH. Jerusalem Correspondent	93
PERSONAL MENTION, ETC.	94
THE CHURCH AT WORK. [Illustrated]	96
MUSIC. G. Edward Stubbs	106

THE FRAGMENTS THAT REMAIN.

IT is the old, old story of the Church's Year. We have passed through the seasons of the Incarnation and the six months of the Trinity season, and now, in these latter days, it only remains for us to "gather up the fragments that remain that nothing be lost."

Nature suggests it. Vegetation is stripped. Growth is checked. Inertia has succeeded to the activity of vegetable life. But before the snowflakes have gathered over the waste of the summer's vesture there is a season of pause. Nature has entered into her intermediate state. The farmer has gathered up the fragments that remain that nothing be lost.

The fragments; our life is a life of fragmentary work. At best we accomplish but a fragment of what we might do. There is a world thirsting for our sympathy and we extend it to a few. There are bodies starving, souls in anguish, brothers and sisters in affliction, and we remember and help a few of them. There are loved ones and many whose lives have touched ours and there are our forefathers, in the waiting world just outside our vision, and we have prayed for just a few of them. There are souls with heavy depths of darkness about them on the earth and we have sought to save only a few. These are some of the fragments in our fragmentary lives.

But there are yet some fragments that remain to us.

There is an unmeasured fragment of our life. We may gather it up for God or we may waste it.

There is a fragment of service that we may perform or we may leave undone.

There is a fragment—such a wretched fragment—of that capacity for loving with which God endowed us when He made us in His own image. We may give it to Him and find whom we love, or we may lose it.

The fragments that we have thrown away are gone. The fragments that we have used for Christ are stored up as everlasting blessings for us. The fragments that remain; shall these be gathered up, or shall they be lost?

THE FOURTH COMMANDMENT.

There are some who say that the fourth Commandment is obsolete. It can never grow obsolete until man's need for redeeming his time, for dignifying his labor, for showing kindness to others, especially those dependent on him, for hallowing his recreations and delighting in rest, and for seeking to be perfect even as his Father in heaven is perfect, have also grown obsolete. Call the Sabbath by whatever title you will: Sabbath, Sunday, First Day, Seventh Day, Lord's Day; observe it on the seventh day of the week or the first, but no change of either name or day can change the profound and immutable necessity of its glad and free observance for the development of the best and highest manhood of man. What is man? In many ways man is closely akin to the lower animals; but the attributes which most conspicuously distinguish him from them are his moral and spiritual talents. It is these which generically constitute manhood. It is these, and not his physical powers and instincts, which make him man. And it was for the sake of these that the Sabbath was ordained. The Sabbath was made for man, that through its instrumentality and by its means, man might make himself more of a man, more of a moral and spiritual being, more like to God through the exercise of imitating Him. The Pharisees, by their shallow literalisms, by their absurd austerities, by their superstitious traditions, had robbed the Jewish Church of God's great gift of the Sabbath; Christ by the sweet reasonableness of His temple-worship, by His deeds of blessed mercy, by His vindication of innocent recreation, rescued the Sabbath from the deadly grip of the Pharisees and gave it back to man purified, emancipated, glorified, thus proving Himself Lord of the Sabbath, and incidentally One with the Lord God who first gave to man the Sabbath Commandment.—*The Bishop of Carlisle.*

SHALL WE ALLOW A PROHIBITIVE TAX TO BE PUT UPON AMERICAN CULTURE?

WE ask the indulgence of readers for the discussion in this issue of a subject different from those ordinarily treated in these columns, but of the greatest importance to them and to us.

We refer to the avowed intention of the American Post Office department to seek new legislation whereby all printed matter shall be charged at the uniform rate of four cents a pound; thus multiplying fourfold the present rate on newspaper and periodical postage, technically referred to as "second class." As showing how important it is to us that this change should not be made, we may remark at the outset that it would probably compel all the religious press to make very much smaller and therefore less efficient papers at an advance upon their present subscription price, or else to charge the burdensome postage to the subscriber in addition to the cost of his subscription. In the case of *THE LIVING CHURCH*, the postage on a single subscription at the proposed rate would be about 60 cents a year. Of course if this were really a just and business-like apportionment of the cost of administering the expense of the government, we should have no right to complain. We believe, however, that we can show that it is quite the contrary.

Prior to the year 1874, postage on all newspapers sent through the mail was paid by subscribers on delivery. In that year a new act of congress secured to publishers of periodicals the right which has been the charter of the American press; the right to mail their publications from their own offices at a low bulk rate of postage, thus delivering to subscribers free of expense for delivery. The rate then established was two cents a pound, which was reduced a few years later to one cent. In Canada, the rate is even less. It is free within forty miles, one-fourth of a cent per pound for territory within a radius of 300 miles, and one-half cent throughout all the remaining portions of Canada and for delivery in any part of the United States, from the North Pole to the southern borders of Texas and Porto Rico; where there are supplements, maps, or samples, a maximum of one cent a pound—the present American minimum.

In order to appreciate how the mailing department of a modern newspaper office—and for convenience we include all periodical publications in that term—is managed, we may explain the methods whereby more than eighty thousand papers weekly are prepared for the mail in the office of *The Young Churchman Company*. Where, as in the case of *The Young Churchman*, the papers are mailed principally in large packages, being those for distribution in Sunday Schools, the counting is the first stage of preparation. *THE LIVING CHURCH* is delivered throughout the day of publication from the bindery department to the mailing rooms, where for two days rows of girls, each armed with printed addresses of subscribers, hurriedly affix those addresses on the papers, by means of a mailing machine, and attach the label containing the post office address to the wrapper. Except for post offices to which only one copy is mailed, the individual addresses are on the individual papers only, and the name of the post office alone is placed upon the wrapper. All for a single post office are enclosed together in bulk packages or single bags. These packages are placed in large mail bags furnished by the government, and in the publication office, are marked on the bags for their destination, according to states, postal routes, and single post offices. Thus several bags will be marked for New York City, others for New York State, and so through the entire list. These bags, delivered at the post office by the wagon load, are weighed, in bulk, and the publishers are charged with the postage at the rate of one cent a pound. No stamps are affixed, payment being made to postal collectors in cash. The amount paid by *The Young Churchman Company* in such bulk postage exceeds \$3,200 a year. If the rate should be quadrupled as proposed, it would be about \$13,000—an amount greater than the entire profits—and this altogether in addition to the cost of stamps for letters and other classes of outgoing mail. Neither does it include postage on books.

These mail bags are not opened at the local postoffice, but are sent out as original packages, to be opened and distributed at or near their destination, in mail cars or receiving post-offices. The government therefore saves all the expense of collection, sorting, stamping, and distribution into mail bags which are large factors in the expense of handling other classes of the mail.

TWO REASONS are given by advocates of the proposed change

in rate. One is that there is annually a considerable deficit in postal receipts. The other is that this low rate accorded publishers is alleged to constitute a "subsidy" to a single class of people.

As to the first of these reasons—the postal deficit—it should be remembered that the government is not a commercial institution designed to make money. Neither do the public schools pay a direct profit. Neither executive nor judicial departments directly pay their expenses. The postoffice department is administered for the good of the whole people. The rapid extension of rural free deliveries has enormously increased the expense of such administration, and is a large factor in producing the deficit. The cost exceeds \$25,000,000 a year and is rapidly growing. From a revenue point of view those deliveries are a huge failure; but are they to be discontinued therefore? Is not the postal service to be esteemed a public service and not a revenue producing device?

There are four serious reasons apart from this why the postoffice department is not self-sustaining. These are, first, that the mail of all the government departments, an enormous amount, is carried "free," whereas each department should be charged with the expense of its own postage, as in any commercial business; the post office department is to-day charged with it all. Second, a large but unascertained amount is carried "free" with the frank of members of Congress. It is said that these two items alone would make a difference of more than \$22,000,000 in postal receipts. Third, by a very strange favoritism of our laws, no postage at all is charged on papers mailed at rural post offices within the same county in which they are published. Millions of pounds of country weeklies with only local circulation are thereby distributed annually through all the smaller post offices without producing a cent of revenue. This certainly is "class legislation," but the "reformers" do not propose to remedy it. Fourth, the amounts paid to the railroads for the transportation of mail are out of all proportion to other freight tariffs and far more than are reasonable. If the government would redress these four great wrongs, the post office department would pay an enormous profit, and many improvements in postal service could be made. But, reforms of the first abuse would be opposed by all government bureaus; of the second, by all members of Congress; of the third, by the country weekly papers, who would combine to defeat for reelection any congressman who favored the abolition of "county free" matter; and the fourth—a reform in the face of railroad opposition and one that would remove huge government subsidies to railroads—no "reformer" has been big enough seriously to attempt. And so, because here are four great forces that are stronger than the American people in Congress assembled, the post office department must be allowed to show an annual deficit. But if we must submit to this wrong, let us at least not impute it to others than those who cause it.

WE COME THEN to the second question, being whether, apart from considerations of the production of revenue, the fourfold increase of postage upon all second-class matter is intrinsically right.

In the first place, we deny that the present low rate is, in any sense, a subsidy to publishers. Before the passage of the act of 1874, the subscriber personally paid the postage to the government; the publisher did not even handle the money. Under the present law the publisher assumes an expense that fell wholly upon the consumer before. The \$3,200 which *The Young Churchman Company* is paying annually for second-class postage is just that much more than it would have paid prior to the passage of the act of 1874, when it paid nothing, and postage was collected from subscribers on delivery. It would seem, therefore, as though if any subsidy were involved in this present act, it is a subsidy paid by the publisher to the government for the sake of the subscriber. The latter is the only direct beneficiary.

But of course it is not maintained that publishers are guided by philanthropic motives alone. Even in the production of a religious paper where, under the conditions of to-day, any considerable financial profit cannot be looked for, it is essential that receipts should at least equal expenditures. The question which the publishers must face is this: Will our subscribers continue to subscribe when they must pay this heavy rate of postage, amounting generally to about twenty-five per cent. of the subscription price? For if the proposed law is enacted, pay it they must, either in increased subscription (if the amount is collected by the government from the publisher) or in direct

payment at the post office (as prior to the act of 1874). Will subscribers to THE LIVING CHURCH be willing to pay 60 cents a year for postage on their paper? Will Sunday Schools continue to distribute *The Young Churchman* and *The Shepherd's Arms*, and pay a heavy postal tax on the heavy packages, many of them weighing several pounds each, that are delivered to them weekly? It is perfectly certain that the publishers cannot pay it at the present subscription rates.

If these questions are answered in the negative on any considerable scale, as we fear they must be, the religious press will of necessity drop out of existence, or will survive only in the form of small, undignified sheets, of light weight in bulk and of lighter weight in intellectual power, since they must necessarily be made "cheap" in order to offset in part the burdensome tax that will be placed upon them, and in order that the bulk weight may be as light as possible. We shall then have the triumphant spectacle of a prohibitive tax on intelligence made by a mighty government of a people that claim to be fit to govern themselves; and all of it in order that government bureaus, members of Congress, small political papers, and great railroad corporations may continue to receive privileges for which, in the first three instances, they make no return at all to the government, and in the fourth, a very insufficient return. The government will have been successful in "weeding out" an enormous mass of second-class publications. The only survivals will be the few enormously circulated magazines which, by reason of their valuable advertising patronage at high rates, can pay the tax and still pay profits to their owners; story magazines but none of serious articles; large daily papers delivered by carrier and small country weeklies delivered free in their own counties by a beneficent government that favors its politicians and taxes its scholars out of existence. We shall have built up a huge magazine trust, in which only those circulating by hundreds of thousands, making possible great revenue from advertising at a very high rate, will survive. We shall have seen the passing of the religious journal, the agricultural weekly, the technical and trades papers, all the really literary and educational periodicals that have been so large a factor in increasing culture among a people living apart from centers of learning. Some of these may indeed remove to Canada and, driven out of their own land, continue an existence to which Canadian postal laws are even now much more favorable than are those of the United States. In the latter, the statistics of serious periodicals will then compare unfavorably with those of Russia and of China. Oh how proud we shall be in that day of our beloved land of materialistic forces! But whether in that golden day the post office department will pay a profit to the American people in spite of carrying on its back the bureaus, the congressmen, the country editor-politicians, and the railroads, will depend upon some factors which the eminent statisticians of the post office department have not taken into consideration. Ask the woman who killed the goose that laid the golden egg!

Does it pay for the government to carry the periodical literature of the country at a rate less undoubtedly than the average cost of mail matter per ton?

Well—

Does it pay the state to carry on its public schools, each of which the Jeremiahs of the land can easily show to be a drain on the resources of our people, and to involve a heavy loss on the ledgers of the state?

Does it pay to do anything, in a materialistic age, from which we cannot add to our hordes of the almighty dollar?

A LITTLE booklet has just been published in the interests of the Men's Missionary Thank Offering of 1907, entitled *Golden Opportunities*, and is obtainable from the Rev. H. R. Hulse, General Secretary, 101 Lawrence Street, New York. The Central Committee has made inquiries of a number of Bishops, missionary and diocesan, in regard to what amounts of money they could use to advantage within their various fields, and the result is stated in this publication. The returns include only estimates of eight foreign, three colonial, and twelve domestic Missionary Bishops, and the Bishops of six dioceses, yet the total amount of their estimates amounts to about one and three-quarter million dollars. Of course these estimates are not such as would in any event be allowed without revision and they vary greatly between the fields. They are to be construed, not as in any sense intended allotments of money that may be received, but merely as the estimates submitted by individual

Bishops in the field. From modest sums of a few thousand dollars, the smallest sum being that of the Bishop of Fond du Lac, who asks only for \$5,800 with which he desires to erect one church and three rectories, to amounts in the hundreds of thousands submitted by several of the Bishops, the variation is great. No doubt the maximum amount could easily be used to advantage in most of the instances, yet there is little doubt that distribution of the amount that may be received will be on quite another basis from the estimates submitted by the Bishops.

These do, however, show roughly what is needed in the field beyond the mere requirements for sustenance of present work which alone the regular appropriations of the Board of Missions can meet. It is a marvellous opportunity that is presented to expand our work. To what extent the opportunity will be seized depends upon the success of the Men's Thank Offering movement.

At any rate it is very sincerely to be hoped that diocesan representatives of this movement will do their utmost to reach the largest number of laymen of each diocese with their appeals that can be accomplished. It would be a grand outcome of the movement if a really creditable offering representative of the wealth of Churchmen might be presented. This can only be made up by the large and small offerings given by all the laity according as God has blessed them.

Shall we do it?

IN a paper read before the Asheville missionary conference and subsequently published in the *Southern Churchman*, Archdeacon Williams of Washington, D. C., gave the result of a comparison made between the census list of 1900 and the places shown by our Church almanacs to be the seats of parishes or missions of the Church, with the result that he finds the Church to be altogether unrepresented in the following places in the United States:

- 1 city of 21,000 inhabitants.
- 1 city of 13,000 inhabitants.
- 2 towns of over 11,000 and less than 12,000.
- 5 towns of over 10,000 and less than 11,000.
- 1 town of over 9,000 and less than 10,000.
- 2 towns of over 8,000 and less than 9,000.
- 9 towns of over 7,000 and less than 8,000.
- 17 towns of over 6,000 and less than 7,000.
- 33 towns of over 5,000 and less than 6,000.
- 57 towns of over 4,000 and less than 5,000.
- 121 towns of over 3,000 and less than 4,000.
- 392 towns of over 2,000 and less than 3,000.
- 1,400 towns of over 1,000 and less than 2,000.
- 2,538 towns of over 500 and less than 1,000.

This, he says, gives an aggregate of 4,759 towns, containing a population of between 4,500,000 and 7,500,000, the extreme range of figures, in which the Church has no official status. Nor are these places as a rule in the newer parts of the country, says Archdeacon Williams. "In fact," he adds, "my observation led me to the conclusion that there was more effort being made in the new fields to reach scattered people than in the older ones. One of the oldest dioceses in the Church, and one of the richest, has 102 places of over 500 population where no Church services are held."

Surely this is a condition which cannot be viewed with complacency. And the question that occurs to us is: are diocesan authorities making any effort to overcome it?

We have more than once pointed out the futility of assuming that missionary districts are missionary territory in any sense different from that in which many of the dioceses are. Because the Church has discriminated between the two in such wise as to place a premium upon the field which declines to assume the support of its Bishop instead of upon the diocese that assumes such support, we have been led into such irregularities as result in the statistics which, to his own surprise, Dr. Williams has produced. It is a policy against which we have protested for many years.

But it is beyond doubt our duty to change these conditions as rapidly as we can.

A LITTLE book entitled *Anglican Ordinations, Theology of Rome and of Canterbury in a Nutshell*, from the pen of the Rev. H. C. Semple, S.J., has recently been published by Benziger Brothers. It is, in small compass, an excellent statement of the Roman case against Anglican orders. The author expresses a desire to treat the subject "without having missed his lesson of manners taught by Pope Leo XIII. in his Bull and by the Archbishops of Canterbury and York in their reply,"

and it is a pleasure to say that in this desire he is successful. One could not ask for greater courtesy; but one could easily ask for greater justice.

The case, with its answer, may be stated in a nutshell. Anglican orders are pronounced invalid because the Edwardine form did not mention the order of the ministry to which an applicant was being ordained; and because the intention of the Church of England in the sixteenth century to create real priests and Bishops is denied. The answer to both these is of the simplest nature. The order at any ordination was explicitly and repeatedly shown throughout each service, and since a deacon advanced to higher orders could only be advanced to the priesthood, and a priest advanced to higher orders only to the episcopate, there is not the remotest reason for assuming that Almighty God is so closely akin in His attributes to a pettifogging lawyer of the most obstructive order, as to refuse the grace of Holy Orders on such a technicality. The variation in other ways between Catholic ordinals are much greater than that between the English and the Roman. As to the other objection, it can be construed as valid only by the current Roman plan adopted by the Pope and other Roman controversialists, of totally ignoring the preface to the ordinal which distinctly states the intention of the Anglican Church "to continue" the same ancient orders that "from the Apostles' time" there have been "in Christ's Church."

If Roman controversialists would kindly recognize these two limitations to their arguments, they would come nearer the real issue, although they might perhaps not be able to show the case quite so plainly as bearing out the papal contention.

WE have received from Laird & Lee, publishers, Chicago, a little book entitled *English Spelling Simplified*. This contains a history of the Reformed Spelling Movement, including the three hundred words adopted for use in the United States printing office, and a large number of those recommended by the spelling reformers. For ourselves we are not impressed with the value of the movement. It would perhaps be a simple matter to sit in one's study and draw up the plans and specifications for a new language that would be absolutely scientific, and to write a book showing in every respect how much better the new language was than any of those now in existence. The fact would remain that it was a mechanical language not in use by any people. The same is to be said of the mode of spelling desired by these reformers and set forth in this book. It may be scientific, but it is exceedingly offensive to the eye, and we hope the English language at least will not come to such a sad end. In saying this we need hardly add that there is a greater or less evolution of the language toward simplicity that may be commendable, yet even in this we should much prefer that the English and American people be brought closer together in their use of language instead of being driven farther apart, as by the use of these reformed rules.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—Cremation is contrary to the practice of the Church, and many think it, under ordinary circumstances, repugnant to the feeling of reverence for the body which we ought to have; but it violates no Church teaching or doctrine, and is not forbidden by the Church.

D.—There can be no question that the main service of the Lord's Day should be the Holy Communion, since it is the only service that is directly of the Lord's appointment.

M. N. M.—(1) The lines are not familiar to us.—(2) The reference is almost certainly to David. If it were a more obscure allusion it would doubtless have been explained in the author's annotated edition of *In Memoriam*, lately published.—(3) Poetic license is quite discoverable in the stanza, which it would be difficult to square with strict rules of grammar, but we think the subject must certainly be *head*.

ALL GLADNESS has something to do with our efficiency; for it is the prerogative of man that his force comes from his mind, and not from his body. The old song about a sad heart tiring in a mile, is as true in regard to the Gospel, and the works of Christian people, as in any other case. If we have hearts full of light, and souls at rest in Christ, and the wealth and blessedness of a tranquil gladness lying there, and filling our being, work will be easy, endurance will be easy, sorrow will be bearable, trials will not be so very hard; and above all temptations we shall be lifted and set upon a rock. If the soul is full, and full of joy, what side will be exposed to the assault of any temptation?—*Maclaren*.

WE ARE what God sees us to be, and that only. If I am criminal, man's approbation will not make me innocent; and if innocent, man's condemnation will not make me criminal.—*Guyon*.

"CHICAGO PORK-BUTCHERS" NOT WANTED

Fears That Glastonbury Abbey Will Fall Into Their Hands

BENEDICTINE MONKS IN THEIR NEW HOME

Bishop of Oxford Prosecutes for Reservation

THE WEEK'S ECCLESIASTICAL NEWS OF ENGLAND

The Living Church News Bureau
London, October 31, 1906

A CORRESPONDENT of both the *Guardian* and *Church Times* writes that the future of Glastonbury Abbey, the ruins of which are now in the market, ought to be a matter of immediate concern to all English Churchmen:

"The story of Glastonbury takes us back to the earliest days of the English Church. It was at Glastonbury that the Bishops attending the Lambeth Conference of 1897 met, when they were moved to make an assertion of the continuity of the English Church with the Church of the first centuries, in face of the recent pronouncement from Rome that English orders were invalid and that the English Church was no Church. It would be a shame to English Churchmen if, before the meeting of the next Lambeth Conference, Glastonbury were to pass into the possession of Roman Catholics. But if the English Church is not to lose a unique opportunity, it will be necessary to take immediate action. It is understood that an offer has already been made for the property by a wealthy Roman Catholic layman. If the Bishop of Bath and Wells were at once to place himself at the head of a movement for securing the ruins of Glastonbury for the English Church, it can hardly be doubted that there would be a ready response to any appeal for the purchase money."

Are we content, asks the *Church Times*, to resign Glastonbury without a struggle into alien hands? Its leader-writer continues:

"Much would be forgiven to the ecclesiastical commissioners and to the governors of Queen Anne's Bounty if they would secure this unique possession for its rightful owners, the English Church. Failing that, and if—which should not be—funds cannot be raised from Churchmen for the purpose, Glastonbury should be acquired by the Crown, as Tintern has been. But the place is already in the market, and steps must be taken promptly, if at all. Our readers will remember that on the occasion of the last Pan-Anglican Conference in 1897 its members made a solemn procession to the sacred ruins of Glastonbury Abbey. If a similar proposal is made by a visiting member next year, it seems too probable that he may find the pilgrimage no longer possible—because the crass apathy of English Churchmen has allowed this holy place to pass into the possession of the Italian mission—or of a Chicago pork butcher."

Apropos of the imminent danger of the main portion of the Glastonbury Abbey estate falling into the hands of English Romanists, one naturally recalls to mind that a similar danger once threatened to involve another site of famous monastic ruins. When a portion of the St. Augustine's Abbey estate at Canterbury was for sale some years ago, a strenuous effort was made to secure the property in the interests of the Romanist Dissenting body—but happily it was defeated by the action of certain zealous members of the Catholic Church of England, who outbid their opponents. It is to be most earnestly hoped that Glastonbury will now be likewise rescued, and preserved for all time to the mother Church of its ancient founders and benefactors.

The rector of Kirby Underdale (the Rev. W. R. Shepherd) writes thus in the *Yorkshire Herald* of October 19th, of the departure of Dom Aelred Carlyle and his brother monks from Painsorpe for Caldey Island, on St. Etheldreda's day:

"The Community of Benedictine Monks of the Church of England, that has been resident at Painsorpe, in the parish of Kirby Underdale, for the last four and a half years, left on Wednesday last for its new home, Caldey Island, near Tenby, in South Wales, that has recently been purchased for it. On Sunday evening, the abbot preached in the parish church to a crowded congregation, many from the adjoining villages coming to hear his farewell words. He urged them earnestly to endeavor after a Christian life, in obedience to the 'still small voice' of the Holy Spirit.

"After a short service in the church on Wednesday afternoon, and the benediction of the rector, the Brothers drove through the village to Stamford Bridge station, en route for York, and thence for Tenby, travelling all night, so as to arrive early on Thursday morning, when a steamer would convey them to Caldey Island, three miles distant. The parishioners, with Viscount and Viscountess

Halifax, who are now at Garrowby, assembled to say 'Good-bye,' and there were few dry eyes when the carriages passed out of sight."

Probably never since the epochal seventh century, when the great Archbishop Theodore undertook and carried out the work of organizing the Church of England, has there been such a general redistribution of ecclesiastical territory in the country—such a subdivision of old dioceses and creation of new ones—as in the reign of the late Queen and of the present sovereign. We have lately seen something about the commencement of the scheme for the formation of new sees for the eastern counties of Essex and Suffolk; and now within the past fortnight definite proposals have been made for the rearrangement of the northern diocese of York and of the midland dioceses of Hereford and Lichfield. The Archbishop of York has revived the scheme, which fell flat a decade ago, for carving a new bishopric out of his see in South Yorkshire, with Sheffield for its centre; while the other proposal, announced by the Bishop of Hereford, provides for the division of the dioceses of Hereford and Lichfield by the establishment of a bishopric for the county of Shropshire, with Shrewsbury as the see city.

The Royal Commission on the Church in Wales has begun its sittings at Westminster; and since the taking of evidence began, members of the press have been allowed to be present. At one of the sittings, a witness (on behalf of Protestant Dissent) was asked if he were acquainted with one of the members of this commission, Archdeacon Evans, who is vicar of Carmarthen. The witness replied: "No; I only know him by sight." Lord Hugh Cecil, one of the commissioners, then remarked: "I should myself, like many other Churchmen, think it wrong to attend either a Roman Catholic or a [Protestant] Non-conformist place of worship, so the absence of Churchmen from your chapels does not necessarily imply social narrowness." The witness admitted that was quite so. According to the Parliamentary correspondent of the *Pall Mall Gazette*, up to the present the "Anti-Disestablishers" are exceedingly well satisfied with the evidence adduced on behalf of the Church, which has gone to prove that even on Protestant Dissenting showing the English Church in Wales commands the allegiance of a far greater proportion of the population than English people generally deem to be the case.

A correspondent of the *Standard* writes that Mr. Lloyd-George and those who with him rely upon the Royal Commission under Lord Justice Vaughan Williams to make out an unanswerable case for the disestablishment and disendowment of the Church in Wales, are already doomed to disappointment. In the current Welsh quarterly review, the *Geninen*—edited by a Protestant Dissenting preacher—appears a vigorous article, proving that the Church is rapidly "re-possessing Wales." The writer is Mr. Eilir Evans of the editorial staff of the Cardiff daily *Western Mail*, a man admirably qualified by intimate personal knowledge of the conditions of the Church in Wales to deal with the subject.

The Society of the Sacred Mission, Kelham (of which the Rev. Father Kelly is the founder and director) has been holding this month its annual festival and meetings. A sermon was preached at the festival by the Lord Bishop of Lincoln, who warmly extolled the Religious Life. The meetings were held in London at the Church House. The Bishop of Southwell, who presided in the afternoon, referred to Father Kelly's work at Kelham as "one of those great experiments which the Church of England left to individual men." There was need for such men who would strike out a bold line and determinedly face a great problem. And it was a great problem—"that of getting an adequate supply of men for the ministry of the Church." The men, he maintained, could be found; but it was of the utmost necessity that they should have a full and proper training for the holy office to which they were to be called. He could speak very favorably of the men who received their training at Kelham. He had ordained four of them. He found that they were turned out with one great idea—namely, to work for God. Father Kelly said that at the present time there were eighty in the house, sixty preparing for ordination. The Bishop of Birmingham presided over the evening meeting; and expressed his sympathy with the work in which Father Kelly was engaged. The mission was one which sought, and in an effective way, to do in these days what monastic schools, and subsequently the colleges at Oxford and Cambridge did in former times—namely, "lay open the path for holy orders to those who were not in a position to provide for themselves the cost of an expensive education." It was Father Kelly who set the example in this direction. Men trained at Kelham knew how to think and how to acquire truth. "In these days," said the Bishop, "newspapers

and some other publications were trying to obliterate the distinction between printed matter and truth." The college at Kelham was helping to "restore the faculty for discovering what was true, and was exercising a real discipline over character and mind." Father Kelly followed with an address. Mr. C. F. G. Masterman, M.P., the well-known journalist, and Mr. H. W. Hill, secretary of the E. C. U., also spoke.

Mr. Athelstan Riley, who was one of the lay compilers of *The English Hymnal*, has addressed a letter to the Bishop of Bristol concerning his lordship's remarks on that book at his diocesan Conference, and has sent a copy of this letter to the newspapers, in which he had seen a report of the Conference. He says he will not permit his lordship to accuse him publicly of heresy; and he, therefore, writes with some plainness. As regards one of the hymns to which the Bishop took exception—that in honor of Christ's Virgin Mother, by the Rev. V. S. S. Coles of the Pusey House, no ingenuity can place it, says Mr. Riley, in contrast with No. 207, *Hymns Ancient and Modern*, New Edition; or No. 440, Old Edition. "You did not venture," he continues, "to quote the adjoining hymn by Mr. Keble, or that by Bishop Ken, in honor of the Blessed Virgin." In conclusion, Mr. Riley says:

"My Lord Bishop, your dread of the advancement of the Roman Church in England is well known. Against that advancement both of us have contended in our different spheres, and even in some slight measure together, as members of the committee of the Church Historical Society. I am firmly persuaded that the Church of England has nothing to fear in her contest with Roman pretensions, so long as she is true to her appeal to antiquity and generous to her children. But if her Bishops trifle with the fundamental principles of Anglicanism, and at the same time tyrannize over their clergy and laity, trying to force them into narrow grooves instead of allowing them the most generous liberty consistent with the Christian Creeds, then the end is not far off. Nothing can save the Church from rupture, and a Church broken and in the dust means the triumph of the papacy."

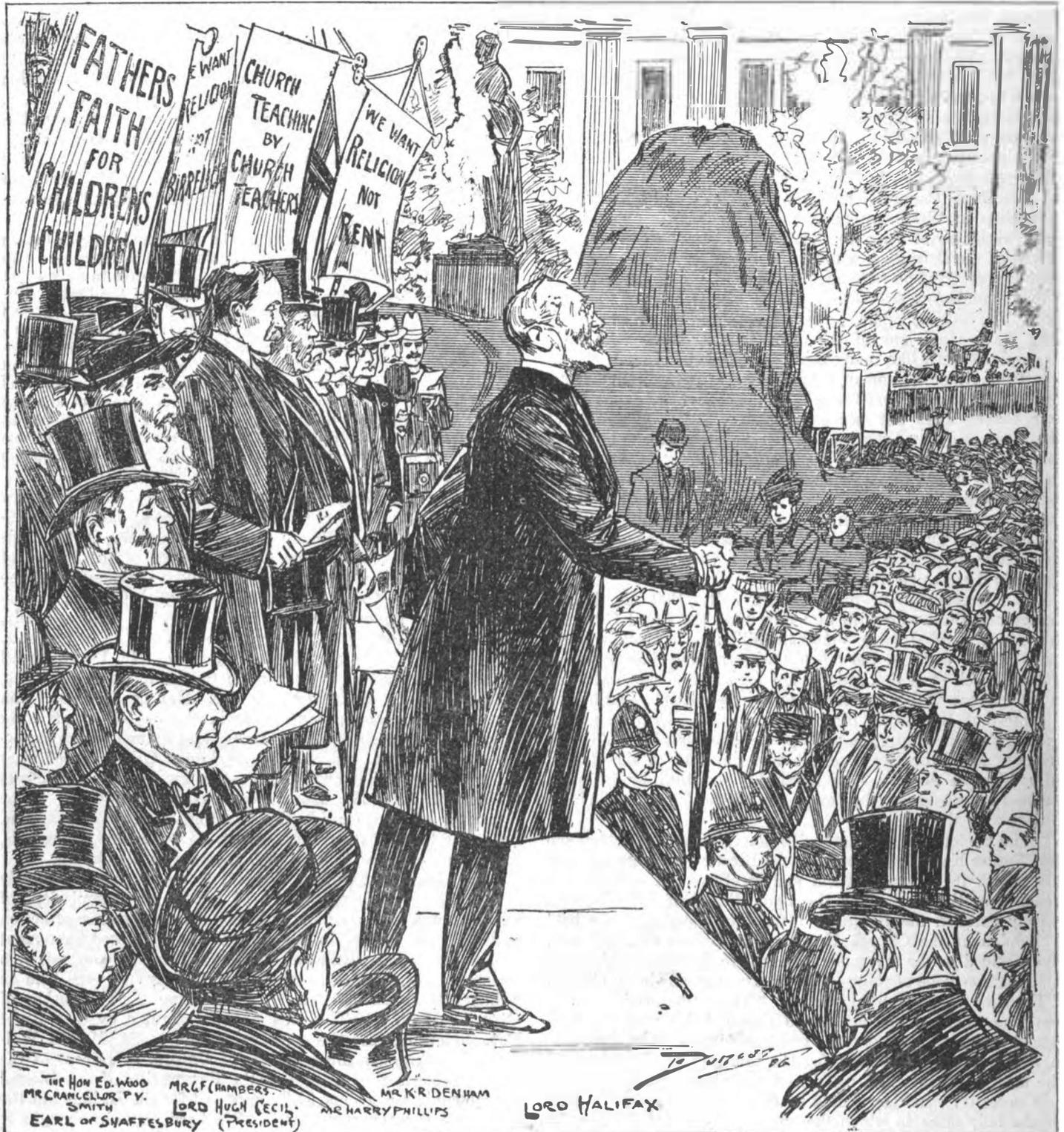
The Rev. A. W. Hutton, rector of St. Mary's-le-Bow ("Bow Church") Cheapside, and the Rev. T. A. Lacey, one of the clerical compilers of *The English Hymnal*, both agree, in their letters to the *Times* newspaper, that the action of the Bishop of Bristol in regard to that book raises, besides the question of the orthodoxy of the *Ora Pro Nobis* in the English Church, a question of more importance than appears at first sight—namely, that of the authority and discretion committed to incumbents. Hymns appear to be in this respect, argues Mr. Lacey, on all fours with sermons. In both alike the incumbent may teach, in both alike he is liable to censure. But he does not think that a Bishop can arbitrarily forbid the use of a particular hymn (or of a hymn book containing that hymn) or sermon because he does not hold with its teaching. Otherwise, of what value is the carefully ordered procedure for considering charges of heresy? Rev. Mr. Lacey's opinion carries weight, as he is a man of very considerable learning in ecclesiastical law. I am glad to see that the rector of St. Mary's-le-Bow, Cheapside, has already adopted *The English Hymnal* in his church.

The Bishop of Oxford, I regret to record, has, apparently in compliance with the behest of the Royal Commission, of which he was a member, entered upon a fateful course of action—that of prosecution for Reservation of the Blessed Sacrament in his diocese. A sitting of Sir Lewis Dibdin's court—it is a misnomer to call it the spiritual Court of Arches—was held on Friday last at Westminster, for the hearing of "The Bishop of Oxford v. Henly." This was a suit instituted by that Right Rev. prelate against the perpetual curate of St. Mary's, Wolverton, Buckinghamshire, diocese of Oxford, in respect of the alleged ecclesiastical offense of the Reservation of the Blessed Sacrament. Mr. Talbot, K.C., appeared for the Bishop, but the defendant was not represented. Sir Lewis Dibdin thought it necessary that the defendant should know of what ecclesiastical offense he was accused of, and the way it was put; it was not enough to say vaguely that he had contravened the Thirty-Nine Articles. After some argument between the court and the promoter's counsel, the case was adjourned to admit of amended pleadings being submitted.

The demonstration last Saturday afternoon in Trafalgar Square, organized by the English Church Union and the Church Schools Emergency League, against the Government's "Education" Bill, was a great and magnificent one. The police estimate of the number present was between 10,000 and 12,000; and the demonstration was a widely representative one of London Churchmen. Although many clergy were present, the speakers were exclusively laymen. The whole square looked quite gay with banners and placards. The revellers were three proces-

sions: from Holborn, the East End, and Westminster, the two former being accompanied by bands of music, and that from Holborn headed by the Rev. R. A. J. Suckling, vicar of St. Alban's the Martyr. Two large banners of the cross of St. George were carried in the processions, those and the other banners and bannerettes being afterwards ranged round the crowd in the square. Among the inscriptions on the smaller banners were: "The Catholic Faith, Whole and Undeiled"; "We Want Religion; not Birrelligion"; "No Religion of the State; but the Religion of Our Lord Jesus Christ"; "We Hold the Faith to

of Lord Halifax), Mr. Athelstan Riley, and Mr. H. W. Hill, secretary of the E. C. U., who was the chief promoter of the demonstration. A resolution, repudiating the Birrell Bill, was put at the sound of a bugle at the close of the speaking, and carried by the crowd amidst tremendous enthusiasm. The closing hymn was "The Church's One Foundation." It was, I believe, Lord Halifax's son's first appearance before a mass meeting, and he acquitted himself splendidly. One noteworthy feature of the occasion was the reception accorded to Lord Halifax; it was nothing short of an ovation. Lord Hugh Cecil was



THE EDUCATION BILL DEMONSTRATION IN TRAFALGAR SQUARE, LONDON.
LORD HALIFAX DESTROYS HIS UMBRELLA IN HIS ATTEMPT TO DESTROY THE BILL. (From the London Graphic.)

Hand it On"; "Thou Shalt Not Steal." Before the speaking began, the crowd in the square joined from time to time in singing hymns—amongst others, "Faith of our fathers"—led by cornets. The speaking took place from two sides of the vast plinth of the Nelson Column, and it was preceded by the singing of the hymn "O God, our help in ages past." Lord Hugh Cecil presided on the north side of the plinth—facing the Gordon monument and the National Gallery—and Chancellor Smith on the east side—facing the Strand. Among the speakers, besides the two Churchmen presiding, were the Earl of Shaftesbury, Lord Halifax, the Hon. Edward Wood (only son

also a hero with the crowd. The proceedings lasted just an hour.

The House of Lords went in committee *pro forma* on the Government's "Education" Bill last Thursday night, when there was a preliminary debate, in which the Primate took a leading part. The committee stage of the bill was the first order in the Lords yesterday, and (to quote from the *Daily Chronicle*) "the night's debate ended with a deadly blow at Clause 1." An amendment, moved by Lord Heneage, to the effect that no school should be recognized as a public elementary school "unless some

DAINGERFIELD'S "THE MAGNIFICAT" DESCRIBED

Notable Picture Placed in the Lady Chapel of St. Mary the Virgin's, New York

TRANSEPT CHAPEL ARRANGED AT CALVARY CHURCH

Large Bequests for the Church from Henry P. Martin

OTHER CHURCH NEWS OF NEW YORK

*The Living Church News Bureau
New York, November 13, 1906*

MR. DAINGERFIELD'S picture of the *Magnificat* is now in its place on the (technically speaking) south wall of the Lady Chapel at the Church of St. Mary-the-Virgin, West 46th Street. It will be remembered that nearly two years ago the representation of The Epiphany, by Mr. Daingerfield, which was described at the time in these columns, was placed on the north wall of the chapel.

Two figures symbolic of "The Resurrection" and "The Incarnation" were also placed on the east wall on either side of the beautiful memorial window, and now this splendid painting of the Blessed Virgin singing the *Magnificat* nearly completes the decorative scheme, placing it on a level with the very finest works of ecclesiastical art. There will eventually be placed in the space over the "Calvary" on the western wall a painting of "The Church Triumphant."

This painting of "The Magnificat" is unique. There is a Botticelli of the same title in Italy, but it is a conventional picture of the Virgin and Child, the Virgin holding a book and pen; and the picture derives its title from the appearance of the *Magnificat* in the book.

The incident here depicted is that of the visit of the Blessed Virgin to her cousin Elisabeth, when after the salutation of the latter, St. Mary begins her great hymn.

The figure of the Virgin occupies the center. The Dove hovers over her and the halo shines around her head. The lovely young face expresses rapture and awe. Her robes are blue and white. At her side is St. Elisabeth, listening with wonder, and turning towards her husband Zacharias, who stands in an attitude of praise. St. Joseph in a red robe stands by with a look of reverent attention. Behind this group on the same level are the three Archangels. St. Michael is in full armor, and as a knight, wears the colors, blue and white, of His Lady. St. Gabriel is recognized by his lilies.

ing for the Good Shepherd who was to come. The angels on the extreme left with the lilies, are also symbolic of the Incarnation. Turning back again past the central figure, to the right, we see an upraised Cross marking the division between the actual personages who took part in the greatest event of



DETAIL FROM "THE MAGNIFICAT." (DAINGERFIELD.)

the world's history, and the future generations who, St. Mary said, "shall call me blessed."

The Apostolic College is represented by St. Peter and St. Paul, with St. James and St. John immediately behind. The face of St. James, one of the brethren of the Lord, is made to have a family likeness to the traditional features of the Lord. St. John wears a blue vestment and carries a pastoral staff.

Beneath the Apostolic group sits St. Luke writing the Acts of Apostles as the scribe and historian of St. Paul, and with the idea possibly implied of his being also an artist. St. Ambrose stands next in cope and mitre, it is interesting to remark in this stately figure the striking and presumably intentional likeness to the late Bishop Starkey of Newark, the significance of which will be understood when it is remembered that it was Bishop Starkey who dedicated the altar and the Lady chapel of St. Mary's. Behind St. Ambrose is St. Sebastian in full armor, and not as he is so generally represented, with the arrows in his body, because as a matter of fact he did *not* die of the arrow wounds. He bears these arrows, however, as his knightly symbol. Then come, further to the right, St. George with laurel crown and banner, St. Cecilia with her harp, and St. Catherine with her wheel. The last figure but one is a likeness of the artist himself and the last of all is a likeness of a near friend of the artist. The child figure stands for all those children who have learnt to call the Mother of their Lord "Blessed." On the steps at the corners are two children, one with a wind and the other with a stringed instrument, suggesting music as the normal accompaniment of the canticle in the Catholic Church. Over the group to the right, hovers the Archangel Uriel, bearing the

palm of Martyrdom for those who are to win it.

In all this great composition the artist has so grouped his figures, of which there are twenty-eight, and has so utilized his perspective and spaces, that instead of having the effect of making the chapel look smaller as is sometimes the case, it enhances



DETAIL FROM "THE MAGNIFICAT." (DAINGERFIELD.)

All these seven figures stand under a roofed porch, suggestive of the entrance to a new dispensation. In the distance to the left of the dark-foliaged trees, which symbolize the darker ages before the Incarnation, is seen a flock of sheep, but without any shepherd, the thought being that of the world wait-

its dignity and seems to make it larger. The whole work is really wonderfully conceived and executed, and in every detail the religious minded student can find something spiritually suggestive as well as artistically satisfying.

The Chapel of the Holy Cross in the south transept of Calvary Church, 21st and 4th Avenue, is now in use. It is separated from the main church by a screen of open Gothic arches, erected on a low wall and surmounted by a cornice. The entrance is by an arch of larger size, supported by strong buttresses, which terminate in short spires. The arch is crowned with a foliated cross. The altar from Calvary Chapel has been brought to this chapel and a reredos corresponding in design to the screen, has been erected. It contains the picture of the Christ. This chapel and its decorations are in memory of Helen Romeyn Zabriskie, a little parishioner of Calvary, who died January 9th, 1905.

The name of the chapel, Holy Cross, is peculiarly appropriate in "Calvary" Church, and also in its relation to this little girl whose name was Helen, recalling, as it does, St. Helena, who discovered the true Cross. The chapel was designed by Mr. William Welles Bosworth, and the work was executed by Charles Grimmer & Co.

The Church of the Beloved Disciple, East 89th Street and Madison Avenue, has been keeping its anniversary and dedication festival. The corner-stone was laid on All Saints' day, 1870, and the church was consecrated November 6th, 1873. As the *Parish Magazine* says:



"THE MAGNIFICAT."
PAINTING BY DAINGERFIELD, AT LADY CHAPEL OF CHURCH OF ST. MARY THE VIRGIN, NEW YORK.

"Again we reverently recall the love and the devoted service which Miss Caroline Talman gave to this parish, until she fell asleep. Doubtless she cares for it and prays for it still. To her, under God, it owes its existence and its material prosperity. She it was who built the Church and the choir hall and the rectory, and to a great extent the parish house. And she it was who from time to time gave large offerings toward the endowment of the parish. Surely we should ever cherish her memory with gratitude. And we should show our gratitude by joining earnestly in the worship and work of this dear Church of the Beloved Disciple."

The following is a copy of part of the will referring to Henry P. Martin's legacies to the Church:

"To the American Church Building Fund Commission of the Protestant Episcopal Church of the United States of America—Fifty Thousand Dollars.

"To the Domestic and Foreign Missionary Society of the P. E. Church in the U. S. A.—One Hundred Thousand Dollars, in trust, to be securely invested by said Society and the income of said sum to be paid annually as follows, to wit: Two hundred dollars to be paid by said Society annually to each of the Missionary Bishops of said Church and to their successors serving and officiating as such Bishops in foreign lands, including Alaska and Porto Rico, and the residue and remainder of said annual income, if any there be, to be paid annually to each of the Missionary Bishops of said Church and to their successors serving and officiating in the United States of America, share and share alike. These annual payments to be in addition to the stipend allowed to said Bishops by the said Society."

"To the Domestic and Foreign Missionary Society of the P. E. Church in U. S. A.—Twenty Thousand Dollars, in trust, to be

securely invested by said Society and the income of said sum to be used for Church work among colored people in the U. S. A."

The Church Club held its annual reception on the afternoon of the 10th, in the new rooms which were crowded with guests.

The sympathy of New York Churchmen goes out to their brethren of the diocese of Milwaukee in their sorrow for the loss of their chief pastor and friend, Bishop Nicholson, and many prayers are being offered for him and for them.

"CHICAGO PORK-BUTCHERS" NOT WANTED.

[Continued from Page 80.]

portion of the school hours every day was set apart for the purposes of religious instruction," was carried in a division by a majority of 200. The majority in favor of the amendment included the whole of the opposition, the Archbishop of Canterbury, and about twenty Bishops.

Since writing the above about Glastonbury Abbey, I notice that Mr. Harcourt, the First Commissioner of Public Works, writes, in answer to a question, that his attention has been called to the proposed sale of Glastonbury Abbey ruins; that the matter is receiving his careful attention, the acting Inspector of Ancient Monuments having visited the place on his behalf during the last few days. This looks as if the famous monastic remains were going to become a national possession.

J. G. HALL.

LORD! HOLD ME IN THY HAND.

When, through life's swiftly ebbing day
I pause, 'mid strife and sorrows, too;
When, in the tempter's ranks I stray,
And learn the evil that men do;
Be Thou my swift defense and shield,
When in each course of wrong I stand;
Strengthen—that Thy child may not yield:
Lord! Hold me in Thy Hand!

As in the day, so in the night,
When wrong would woo and thereby win,
Be Thou my champion in the fight,
Scattering the votaries of sin.
Thou, who didst bid the tempest cease
And quiet reigned, at Thy command,
To such as I, grant me Thy peace!
Lord! Hold me in Thy Hand!

Oh, wondrous touch, and healing grasp!
Surpassing all the joys of earth;
The kindest friend, the truest clasp,
Thy almoner of Truth, from birth;
Here, be my monitor benign;
There, welcome me across the strand;
In all and all, oh, make me Thine!
Lord! Hold me in Thy Hand!

HARRY T. DODSWORTH.

DEPEND upon this truth, that every man is the worse looked upon, and the less trusted, for being thought to have no religion; in spite of all the pompous and specious epithets he may assume.—*Chesterfield*.

SAMUEL SEABURY

A Sermon Delivered Before the Convention of the Diocese of New York, November 14, 1906

BY CHAUNCEY B. BREWSTER, D.D.

Bishop of Connecticut

"And the city lieth foursquare, and the length thereof is as great as the breadth" (Revelation xxi. 16).

REVEREND brethren of the clergy and brethren of the laity of the diocese of New York, I bring greetings from the eldest of our sees to the greatest. The graciously insistent invitation to stand here has been by me appreciated especially as evidence of relations between the two dioceses far different from those which prevailed six score years ago, between the accomplished and courtly first Bishop of New York and the first Bishop of Connecticut. Now the fifth Bishop of Connecticut is invited to preach here expressly because this convention is assembled on the anniversary of the consecration of Seabury.

I may, I trust, be pardoned if, yielding to the natural suggestion, I begin by referring to the early days of the Church in Connecticut. It is a story doubtless familiar in its somewhat dramatic features. The loan, by a layman, of a Prayer Book, two centuries ago, to a youth afterward a tutor, indeed for awhile himself the whole faculty of Yale College: a little later the group of scholars, under the shadow of Yale, studying the doctrine and polity of the Church of England: the consequent avowal on the part of Samuel Johnson, the former tutor, now a promising divine, Timothy Cutler, rector of the college, another instructor, and also three other intelligent and thoughtful Congregational ministers, of doubts regarding the validity of Presbyterian ordination: the debate in 1722, held in the college library, before the Governor as Moderator, between Cutler with his friends and the champions of the Standing Order: the embarking for England, before the year was ended, of Cutler, Johnson, and Brown, to receive holy orders: the shaking of New England by this conversion to Episcopacy which included the head and chief instructors and friends of the college. "I suppose," wrote President Woolsey, a century and a half later, "that greater alarm would scarcely be awakened now, if the Theological Faculty of Yale were to declare for the Church of Rome."

Then, from time to time, one after another honored Congregational pastor gave up all and sailed to England for ordination. In a half century, forty-three Connecticut men had gone across the ocean, one in seven of them dying in that long and then perilous quest for holy orders. Of those forty-three every man was a college graduate. Thus the Connecticut clergy of those days illustrated a type that was distinctly characteristic. They were men of learning. They were men of courage. As a rule, they had come into the Church because of deep conviction and at no little sacrifice. They were men of personal dignity and character. They understood their people, for they were almost to a man natives of the soil. It is no wonder that they were followed by a like-minded laity. Indeed their impress may be traced even unto this day.

Among the Connecticut pastors who early conformed to the Church and received her orders was Samuel Seabury. His second son, bearing the same name, was born at North Groton in Connecticut, was graduated at Yale and also studied at Edinburgh, was ordained in 1753 and ministered on Long Island and at West Chester. Amid the rising tide of political discontent he stood steadfast for the Crown. He was the knight in encounter with whom the youthful Alexander Hamilton won his spurs. The future statesman, then only nineteen years of age, replied to anonymous pamphlets which had attracted wide attention. Of those pamphlets Seabury was the author. In consequence he was seized, carried to New Haven, and there kept a prisoner for a month. The American Loyalists set themselves against the onward movement of their time, and have taken their place among the adherents of lost causes. At this distance, however, from the passions of that time, it is possible to judge them fairly, and to appreciate the reasons and also the quality of their loyalty. Indeed it is impossible not to admire the temper that could not be intimidated; for example, the man who was fired at in a Connecticut pulpit, and who, when the bullet lodged in the sounding-board over his head, paused only to say: "Fear not them which kill the body, but are not able to kill the soul," and continued his sermon. Seabury in particular, by the learned author of *The Life and Epoch*

of *Alexander Hamilton*,* is thus described: "Simple, grand, conciliatory, uncompromising man."

In 1783, at the close of the War of the Revolution, ten of the fourteen clergy of Connecticut had assembled, very quietly, in the picturesque village of Woodbury, on the 25th day of March. On that festival of the Incarnation they were taking counsel for the Body of Christ which might be described as the extension of the Incarnation. Recognizing that the primary practical need was of the episcopate, which for so many years American Churchmen had been seeking from the Mother Church, earnestly but in vain, these men proceeded to an election to the office of a Bishop in the Church of God. In view of the retrospect and the outlook, that little company in the lonely Connecticut parsonage showed a prompt energy and a high courage which merit this characterization of them by the recent British historian of the Revolution: "Men as noble as ever manned a forlorn hope, or went down to ruin for a sacred idea."†

As a result of that election, Samuel Seabury arrived in London in July 1783, with testimonials addressed to the Archbishops of Canterbury and York. Those dignitaries, however, seemed to see only obstacles to the consecration and to be powerless through a certain political paralysis. After more than a year of weary waiting, Seabury resolved upon a step which, as an alternative, had been included in his original instructions from the Connecticut clergy.

It is unnecessary to do more than remind you of the romantic history of the Nonjurors, the Bishops and clergy who, after the Revolution of 1688, refused to swear allegiance to the new sovereigns. In consequence, upon the Scottish Episcopal Church had descended the heavy hand of the Government. Having been subjected to the severe provisions of penal acts which in Seabury's time were unrepealed, minished and brought low, still that Scottish Church was not extinct, but stood like the bush that burned with fire and yet was not consumed. That God's providential design, in the preservation through the fire, of this small and despised branch of the Vine, included the transplanting to the vast vineyard of the West of a shoot which, when it had taken root, should fill the land—who can doubt, in view of the fact that in 1788, four years after the consecration of Seabury, on the death of the last Pretender to the throne, the Scottish Church resumed allegiance to the British Crown, and has since been regaining prosperity? At this time, however, it had been reduced to its lowest depression. It had four Bishops and forty-two other clergy.

Regarding that Scottish Church may be noted two things. First, like the Church in Connecticut, it also represented earnest convictions and large sacrifices on their behalf. Like the Connecticut Churchmen, these Scotchmen, moreover, had been driven to regard the Church and its episcopal order, not at all on the temporal, but on the spiritual and diviner side. Hidden streams of Catholic thought and tradition there flowed as in subterranean channels. Secondly, there were none of the perplexities besetting an established Church. The peculiar history of that well-nigh proscribed communion had given it a unique independence of the State. The clergy of the Episcopal Church of Scotland, in the words of that one of them whose name is most closely associated with Seabury's, had "ventured for long time to shew more regard to the acts of the apostles than to the acts of the British Parliament."‡ Its Bishops, owning no obligation to the Government, felt themselves free to do what, but for such disconnection from the State, seemed then impossible to be done.

It was to this Church, in an eminent degree at once Catholic and free, that Seabury at last applied for consecration, and not in vain. In that university town whither have been this autumn turned the eyes of the academic world, in no stately minster but in an upper room—suggestive to a believer in the Apostolic Church—a large upper room, furnished as a chapel, in Bishop Skinner's house, at Aberdeen, on November 14th, the Twenty-

* By Chief Justice Shea. p. 307.

† Trevelyan—*The American Revolution*—Part II., Vol. II. 327.

‡ Bishop Skinner—Sermon at Bishop Seabury's Consecration. Aberdeen. p. 15, note.

second Sunday after Trinity, Bishops Kilgour, Petrie, and Skinner publicly consecrated Samuel Seabury to be the "first apostle of the new world."

An address of the Connecticut clergy, expressing thanks to those venerable fathers contained these words: "And wherever the American Episcopal Church shall be mentioned in the world, may this good deed which they have done for us be spoken of for a memorial of them." Let me remind you of the opinion explicitly declared, both in Massachusetts and in England, by contemporaries who were cognizant of the facts on both sides of the Atlantic, that the reception of the Scotch Episcopacy by Seabury alone secured for Doctors White and Provoost the English succession at a later date. One priceless result of the consecration at Aberdeen was the richest contribution to our Prayer Book, the Oblation and Invocation in the Communion Office, which the American Church received from Scotland through Seabury.

It is evident how it came to pass that Connecticut Churchmanship stood for the ancient order and Catholic principles, and for "the length thereof," firm against modern expedients that had actually been proposed, and contending for historic continuity with the apostolic line. Much was owing to this day's connection with "the Catholic remainder of the ancient Church of Scotland."* Already, however, as we have noted, there had been in Connecticut something distinctively characteristic. It might be described as the application to Church truth and order of the New England conscience. That is proverbially rigid, perhaps even to an uncomfortable degree. Connecticut Churchmanship might be considered somewhat stiff, inflexible, and unadaptable. Nor was it, in Seabury's day, of the most patriotically American type. It bore the reproach of Toryism.

It is true, Bishop Seabury took all pains to recognize the authority of the Governor of the State and dedicated a sermon to President Washington. Still, he had been an ardent Loyalist. At best, High Churchman that he was, he could expect little sympathy from the first Bishop of New York, a prelate of the Hanoverian type. But it was especially on account of his political associations that he was obnoxious to Provoost, who was in every fibre a Whig.

In New York the situation was very different from that in Connecticut. Here Churchmen had largely been identified with the patriot cause, with the achievement of independence, with the idea of the American nation. This identification and sympathy with American national life, the Church in New York has always manifested. Here the Church has not been slow to adapt herself to the conditions and needs of American life. Of none of the successors of the first Bishop of New York could it be said that he loved his ease. Bishop Hobart, in labors abundant, began a new era for this Church. The tradition here has been continued, until the day of the present diocesan and his coadjutor. In this presence it were not becoming to speak of one who has preëminently illustrated the office of Bishop in an American metropolitan see while, as himself a citizen of no mean city, he has by deed as well as by word illuminated the duties of citizenship. Here in New York has been the beginning of developments transcending the limits of a petty and selfish parochialism. Here one after another great parish has ceased to be a Sunday club, and is daily ministering to varying conditions of men. Here, crowning these heights, beside hospital and university, shall stand a true Cathedral, the Bishop's church, because a house of prayer for all the people the chief pastor is called to shepherd.

Thus, while to Connecticut was assigned an honorable part in the laying of foundations, New York has been potential in building thereupon. In the one diocese, the American Church may be said first to have come to the realization of herself: in the other to have awakened to her work and mission. The diverse elements revealing themselves in our ecclesiastical history ought to be fused into some large unity which shall be potent in our national life. So may it be with the contributions thereto of these two historic dioceses. The conservatism has been of value. We need also the expansion and development. A genuine conservatism is bound to manifest some advance. In the Pharisaism our Lord condemned there is impressive illustration of a conservatism that has ceased to manifest the vital principle of adjustment to environment, of growth, and become a petrified ecclesiasticism. There is warning there for all time. It is possible for a Church to make more of its laws than its life; possible, in a dead conservatism, to rest in privileges with

no quick convictions of responsibility therefor to God and on behalf of fellow-men.

The approach of the anniversary which completes three centuries of this Church on these shores brings a challenge and a question: What this historic Church ought to mean in the national life of America to-day.

I. Amidst its movement and change she stands for the principle of authority, truly interpreted and applied, the authority of a divine revelation, and of the testimony thereto in Catholic consent, the common consciousness of the company of all faithful people in the centuries since Christ. True to her lineage, she stands for the continuity of something which is above and beyond the shifting speculations, opinions, and moods of men, because it is not of this world. The Catholic and Apostolic Church, she stands for truth which is not for a passing day but endureth from generation to generation.

II. The length and the breadth of the city of God are equal. For the Church length and breadth belong together. Commensurate with length of lineage is breadth of mission. A Catholic and Apostolic descent involves a Catholic and Apostolic mission, with sympathies, purposes, and efforts widening as each age brings its own needs.

There is one evident need in American life to-day. It is the need of something that shall bring differing and opposing elements of society closer together, and bind them, not by any external and mechanical adjustments but by spiritual bonds, into a genuine unity. Pressing problems of our national life demand something more than a paternalism of mere authority, demand an advance, not aside into a discredited individualism, but forward into more and more of a fraternalism which shall bind man to man and so class to class.

This urgent need is the Church's opportunity. She in her essential constitution transcends all distinctions of class, caste, race, or color. Her great sacraments are signs and seals of brotherhood, of birth into one family and household, of fellowship at one Father's table. In a land where are mingled strange elements as in a seething cauldron, and diverse, even antipathetic races must live side by side, hers ought to be the courageous, loving, hopeful faith that shall refuse to despair of, or put a bar against, or a ban upon, any class or race. Standing for men as men, for the sake of the man Christ Jesus, in her ought to be a fulfilment of the poet's description of our country:

"She of the open soul and open door,
With room about her hearth for all mankind."

What narrower thing, as regards men, should a Catholic Church be?

How is the Church fulfilling this mission? There is reason to doubt whether the majority of her members are even aware of such a mission. It is undeniable that the Church of Him who died for all is not by any means reaching all. It will hardly be questioned that the Church of Him who worked at the carpenter's trade ought to come nearer than it does to the multitude who work with their hands to-day. Still, as when He trod this earth, should the poor have the gospel preached to them, and preached to them unmistakably as brothers of the rich. This is necessary not only to save souls but to save society. The Church of Christ, it is true, is for men, not as rich or poor, but as men whether rich or poor. Her clergy ought to take good care not even to seem to be retained in the interests of any particular, privileged class. With her mission to all sorts and conditions of men, it may well be a matter of earnest thought why certain sorts of men and conditions of life are often not receiving her ministrations as largely as certain other sorts and conditions.

Of means and methods it is not for me here to speak. It would, however, seem evident that the Church at large needs more vision, to see the demand and the opportunity; needs in many quarters a renewed spirit; needs a widening and deepening of purpose; needs, with all her culture and aesthetic taste, a more robust energy of effort; needs a larger measure of the enthusiasm of humanity.

Only let it be an enthusiasm which shall prompt to service. You do not help men with their burdens, grievous to be borne, when you only talk and scheme, "and ye yourselves touch not the burdens with one of your fingers." Our Lord, when He would help the leper, put forth His hand and touched him. Those sacred hands were placed in blessing upon little children, upon the blind, the dumb, the dead, and at last outspread over His disciples, as He was parted from them. That laying on of hands His Church has lovingly retained, made it the outward sign and means of her Apostolic succession, committed it to her over-

[Continued on Page 87.]

* "Concordate" at Aberdeen, November 15th, 1784.

SCIENTIFIC CONFIRMATIONS OF OLD TESTAMENT HISTORY.

A LECTURE DELIVERED BEFORE THE AMERICAN BIBLE LEAGUE
IN CHICAGO.

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AMONG the stories of the Old Testament which most frequently are received with incredulity is that of Nebuchadnezzar's malady, during which he retired from the world and dwelt with the beasts, feeding upon 'grass' and suffering his personal appearance to become uncouth and disgusting; but modern investigations reveal that such conduct was by no means uncommon in cases of the form of insanity known as melancholia. This is a disease which preëminently loves a shining mark. Nebuchadnezzar was such, being a man of immense intellectual power and of marked religious devotion. Under the intoxicating influence of his great successes he became a megalomaniac. He even exalted himself against the Most High and openly expressed the conviction that all this greatness and glory had been won by the strength of his own right arm. "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?" It is now well known that the plunge of great minds into the debasing depths of melancholia is most likely to be taken suddenly from such a height of self-exaltation. Restoration to sanity is also now known to be much more likely in the case of melancholia than in any other form of mental derangement. Indeed, all the phenomena given in the biblical account of Nebuchadnezzar's malady are so in accordance with the conclusions of modern psychological investigations that they cannot be regarded as fictitious or legendary. The account in Daniel is a simple, unadorned report of facts.

In the report of the destruction of Sennacherib's army we have another remarkable series of undesigned coincidences in the agreement of the story with the physical conditions involved. The catastrophe occurred while the army was on the borders of the Mediterranean sea, during the siege of Lachish and Libnah. It was in the vicinity of the Serbonian bog, which in all ages has been noted as breeding pestilence destructive of pilgrims and armies. A plague raged in that region more than once during Justinian's time, and infected the armies of the crusaders and of Napoleon. It is in the same region that the Philistine epidemic, in connection with the movement of the ark, ran such a curious career in the time of Samuel. Respecting this, it is significant that the Philistines were repeatedly smitten with emerods in the secret parts and that one remedy proposed by the Philistines was to make "images of your mice that mar the land"; while in the account of the disaster to Sennacherib's army, Herodotus states that "field-mice poured in upon the Assyrian army" and played an important part in bringing about the tragedy that followed. In these incidental allusions, physicians of the present day find indubitable evidence that the tragedies were due to the bubonic plague, which rats play so important a part in spreading. In the recent Chinese epidemic, 24,000 of these animals were collected and buried at one gate alone. It is now generally recognized that they are the chief means of spreading the disease, which effects its results in a brief period. Here, again, it is profitable to call attention to the undesigned character of the coincidences and the unlikelihood that a fictitious narrative would so evidently conform to the conditions implied.

We next note more fully the conformity of the biblical account of Israel in Egypt and of the exodus to the physical conditions involved in the history. Passing over the subject of the general accuracy of the historical setting, we direct attention to the account of the seven years of plenty followed by seven years of famine, and notice how remarkably recent investigations have removed the improbabilities which were formerly supposed to collect about the narrative. Since the sources of the Nile were discovered we have learned that central Africa incloses an immense, shallow, saucer-like basin, in which the water periodically accumulates during the rainy season, to be slowly let down through a constricted outlet at the season in which the water is needed for the fertilization of Egypt. The great Lake Victoria alone has an area of 40,000 square miles, which is a thousand times larger than the reservoir formed by the recent dam built at Assouan. A slight obstruction to the outlet of this lake, diminishing the supply of water to Egypt, would produce the most serious consequences.

Now it has been discovered that accumulations of vegetable matter, technically known as sudd, do occasionally obstruct the outlet for a series of years, producing during that time a diminution in the rise of the Nile until the water cuts for itself a new channel, when there would be for a series of years a superabundance, to be followed very likely by another period of scant supply. The English Government is now spending large sums of money to remove these obstructions. The sudd accumulates to such an extent that even elephants can cross the river upon it without danger. One block of this sudd is reported by Mr. Wilcox, the English engineer having charge of its removal, as twenty-five miles long, and another as fifty-three miles long. In view of these interesting facts the succession of events described in connection with the history of Joseph is seen to be easily credible, the only point of difficulty being that connected with the revelation which was given to Joseph beforehand. But that is not a matter of scientific inquiry.

Again, the account of the crossing of the Red Sea by the children of Israel is one that seems at first sight extremely improbable; but, in light of what we now know, there is nothing in the account which it is difficult for a scientific man to believe, except that which pertains to the fact of God's communicating to Moses the events of the future, and this, as we have said, is a subject for philosophical and religious consideration, and not for physical science. The description given by the sacred writer involves physical conditions which are ample for the effect, and is so straightforward and simple as to preclude all suspicion of fictitious or legendary accretions.

It is now rendered altogether probable that 3,000 years ago the land levels around the Mediterranean Sea were lower than now. Fresh oyster shells such as now live in the Red Sea, abound at moderate elevations above the sea, indicating that in recent times the land has been slowly rising. This being the case, it is very easy to believe that at the time of the exodus the Gulf of Suez extended up to the Bitter lakes, terminating temporarily at Ismailia, which occupies the site of the ancient Etham. In this event, a shallow, narrow strait, about twelve miles long, would connect Suez with the large Bitter lake, having a depth of water, we may suppose of five or six feet.

A single day's march of the children of Israel from Etham would bring them into the vicinity of this narrow body of water separating the desert of Egypt from that of the Sinaitic peninsula. That there must have been some such body of water is indicated by the gleeful assertion of Pharaoh when, learning of their southward march, to the effect that they were entangled in the wilderness—"the wilderness hath shut them in."

Back of the children of Israel were the mountains of Jebel Attaka and Jebel Geneffeh; around them was a broad plain, protected by a narrow pass in their rear between Jebel Geneffeh and the Bitter lakes, while before them was a narrow, shallow strait between Suez and the Bitter lakes. According to the Bible account, the opening of the water was caused by a strong east wind. This is repeated in the prose account, while the poetic account in the song of Moses refers us to the agency as "the blast of God's nostrils," and the returning water which overwhelmed the Egyptians is said to have been occasioned by the fact that the "Lord did blow with his wind." This repeated reference to the secondary agencies through which the deliverance to Israel and the catastrophe to Egypt were accomplished cannot be the product of the human imagination of those early days. But, on the other hand, to us who have learned in these later days the power of the wind to affect water levels, the results are perfectly credible. The United States commissioner to whom was assigned the duty of recording the levels of Lake Erie, reports repeated instances in which a southwest wind lowers the level of water at Toledo, on the west end of Lake Erie, from five to seven and one-half feet, while it raises the level at Buffalo, on the opposite end of the lake, an equal amount. Upon the shifting of the wind the process is reversed, so that the water levels at these two points are affected, in extreme cases, to the amount of fifteen feet. The agency adduced by the sacred writer to secure the results connected with the exodus is ample and most natural. Recently I have been twice over this ground, and have been increasingly impressed with the naturalness of the descriptions of the sacred writer and with the fact that nothing is laid to the action of natural causes in connection with the exodus which is extravagant or out of place. Such conformity to the conditions would be impossible in a fictitious narrative.

The passage of the Jordan by the children of Israel under

the lead of Joshua, is another story whose *a priori* improbability is removed by careful study of the physical conditions connected with it. The account is very simple and straightforward. We are told merely that at a certain signal the waters were pounded back above them to the city of Adam, near Zarethan, and that those going down toward the Dead Sea were completely cut off. The phenomena which this account describes are exactly those which would follow if a landslide sufficient temporarily to dam the Jordan should occur a short distance above the crossing place. This would cut off the water flowing down to the Dead Sea, and leave a dry bed until the water had accumulated so as to overflow the barrier above, when it would rapidly wear its way and return to its ordinary course. A conspicuous case similar to this occurred at the Cascades on the Columbia River in Oregon, a century or two ago. Only that here the landslide permanently closed the channel, since it turned the water over a rocky mass, which has so far resisted erosion. A comparison of the two locations shows that the conditions on the Jordan are just such as would favor an event of this kind. The Jordan river occupies a narrow gorge, or ghor, as it is called, which it has eroded in recent sedimentary deposits of soft material. These banks rise from 50 to 100 feet above the present river, and the flood plain is only a few hundred feet wide. This sedimentary deposit covers the whole plain between the mountains of Moab and those of Judea, which is about fifteen miles wide. Three thousand years ago the ghor must have been much narrower than it is now, and its width varies much in different places. It is by no means improbable that such an obstruction as indicated in the biblical account should have occurred, but it is extremely improbable that so simple, straightforward, and natural an account of the event should have been written, except by an eye-witness. It has every mark of a genuine account, and no marks of legendary additions.

In the account of the destruction of Sodom and Gomorrah we have another seemingly improbable story, which, upon cross-examination, bears every mark of being an original report of an eye-witness who has given an unadorned statement of what he saw. The story is too true to the physical conditions to be fictitious or legendary. We are simply told by the narrator that Jehovah rained upon Sodom and Gomorrah brimstone and fire out of heaven, while Abraham from the hills about Hebron looked down in the early morning towards Sodom and Gomorrah and toward all the land of the plain, and lo! the smoke of the land went up as the smoke of a furnace. It is all a simple, straightforward statement of phenomena such as we are now familiar with in burning reservoirs of gas and oil. In the Russian oil fields at Baku, fountains of oil are occasionally struck in which the compressed gas has so much force that it expels the fiery liquid hundreds of feet into the air, and pours out from a single orifice 100,000 barrels of oil a day. The conflagrations attending these outbursts of oil are terrific, and repeat in almost every particular the scenes described in the destruction of the cities of the plain. Now, geological investigations have shown that these cities are in an old, played-out gas and oil district, of which the bitumen, washed up from the shores of the Dead Sea, is an incidental product. Moreover, the whole depression of the Jordan and of the Dead Sea marks a geological "fault," where changes of level have frequently occurred, giving rise to earthquakes, such as that which recently devastated San Francisco. In such conditions it is the simplest thing in the world for the Creator to produce such a catastrophe as that described in the Bible. The only point in respect to which a scientific man need feel any incredulity is that of the coincidence between the physical catastrophe and the pivotal point in human history. But, as already said, opinions upon that point will be determined not by his scientific, but his philosophical and religious convictions.

In close connection with the two preceding accounts is that of the falling of the walls of Jericho, where similar causes may readily be supposed to be involved in the result. The Bible does not say that the blowing of the ram's horn made the walls fall but simply prophesies that at a certain stage of the procession the walls will fall. And at that stage they fell. With the thrilling events connected with the recent destruction of San Francisco in mind, we naturally connect the catastrophe at Jericho with an earthquake. The earth movement at San Francisco along the fissure which underlies the region is reported by the committee of geologists appointed to collect the facts to have been ten feet in a vertical direction, and twenty feet in a horizontal. This would give the circular motion which resulted in the throwing down of all loosely built stone and brick

walls. A friend writing of the destruction says that the bricks of his chimney were scattered around the yard like grain from the hands of a sower.

The Biblical story of the flood is another instance in which what have seemed overwhelming improbabilities, have been largely removed by recent geological investigations. Here, too, it is to be noticed that the Biblical account is limited to a very plain statement of facts, and is in this respect in great contrast to the account which is found upon the cuneiform tablets. Noah is said to have been warned 120 years before the event, and when the flood came its duration was something over a year. Whereas, according to the cuneiform tablets, it was only two weeks. Moreover, the cause of the flood is, according to the biblical account, not so much the forty days' rain, as the breaking up of the fountains of the great deep, which is a very accurate description of what the geologists would term a subsidence of the land, allowing the oceanic waters to come in upon it. It is to be noticed, also, that the dimensions of the ark (562 feet long, 93 feet wide, and 56 feet deep) are the correct proportions for a ship of that size. The dimensions of the Great Eastern, built in 1858, were 692 feet long, 83 feet broad, and 58 feet deep. The cuneiform tablets represent the structure as a cube 262 feet in each dimension; whereas Berossus makes it 3,000 feet long, and 1,200 feet broad, and Origen extended its length twenty-five miles and its breadth to three-fourths of a mile. Whence comes this sobriety of the biblical statement, except it be from the fact that it is an original document written by an eye-witness? In respect to the extent of the flood, suffice it here to say that it would seem in accordance with correct principles of interpretation to limit its destruction to the accomplishment of the purpose for which it was brought upon the world. As clearly stated, that purpose was to destroy the human race and allow a chosen people to begin a new career with the advantages of past experience, and of freedom from contamination with the corruption which a sinful race had developed all around it. In justification of such a providential proceeding, we have only to point to the ever active laws of nature, which blight the prospects of the wicked and cause them to perish through their own corruption.

Considering the flood, therefore, as an extensive catastrophe, to which man was then limited in Western and Central Asia, geology has recently brought to light a startling array of facts rendering it easily credible to scientific minds. The most recent geological epoch, variously designated as quaternary, post-tertiary, pleistocene, and glacial, is acknowledged on all hands to have been one of extremely abnormal conditions, producing world wide changes of a most startling character.

Up to the close of the tertiary period all the continental areas in the world were passing through a period of elevation. The Pyrenees, the Alps, the Caucasus, the Hindu Kush, the Himalaya, and the Tian Shan mountains on the Eastern continent, with all their vast outlying plains, and the Andes and the Rocky mountains, with all the northern part of the Western continent, had arisen out of the sea to elevations of from 10,000 to 15,000 feet. This period of land elevation culminated in the glacial epoch, in which the water evaporated from the ocean was deposited in snow to such an extent over the northern part of America and of Europe as to produce accumulations of ice to an almost unimaginable extent. The area covered by glacial ice amounted to 4,000,000 square miles in North America, and in Europe to 2,000,000. In the recent great work by Professors Chamberlin and Salisbury it is affirmed that there was a movement of ice from the center of accumulation in North America near Hudson Bay to Carbondale, in southern Illinois, a distance of 1,500 to 1,600 miles. The depth of this ice is known to have been more than one mile, since it has left its mark upon the top of Mount Washington, which is more than 6,000 feet high. Greenland is at the present time enveloped in ice to an equal and even greater depth. It is by no means improbable that the ice was accumulated over the larger part of this glaciated area to a depth of two or three miles.

The water thus locked up in this glacial ice had all been abstracted from the ocean, and was sufficient in amount to lower the whole ocean level 250 feet, on the supposition that the ice was a mile deep, 500 feet if it were two miles deep, and 750 feet if it were three miles deep.

This shifting of weight from one part of the earth's crust to another represents a force of enormous significance. On the supposition that the ice of the glacial epoch was only a mile thick, the weight would be 24,000,000,000,000,000 tons. It is not surprising, therefore, that, with the ocean beds relieved

of this amount of pressure, and the application of it to a limited area of the Northern hemisphere, there should be great disturbances of land level, and such we know to have been the case. There was a depression of land levels in the northern part of North America from 2,000 or 3,000 feet above sea level to 1,000 feet below, and at Montreal of 600 feet below. A similar amount of depression took place over the Scandinavian Peninsula. These statements are admitted by all. Since the melting of the ice and the return of the water to the sea, the land has only partially assumed its former level.

As Darwin and Wallace were among the first to perceive, the disturbances of the glacial period were accompanied by a widespread and extensive destruction of animal species. Before the glacial epoch horses, camels, elephants, llamas, tapirs, and gigantic edentata abounded in North America. Hippopotami swarmed on the plains of Sicily, and individuals wandered as far north as Yorkshire, England. Gigantic species of lion, tiger, leopard, hyena, bear, and elk, now extinct, roamed through the forests of all Western Europe, and herds of gigantic mammoths wandered over the tundra of Northern Siberia, and the large islands now far distant from the coast. A brisk trade in ivory is still kept up from the tusks of these animals. But in connection with the changes of the glacial epoch these all became extinct.

So recent was this great geological event that its changes were witnessed by members of the human race. The remains of man in connection with the bones of the extinct animals mentioned, have been found in the ancient caves and glacial gravels of Europe and America beneath the raised beaches of Scandinavia and Lake Ontario, and buried in the loess of Russia and the Missouri Valley. He would be a bold dogmatist who would, in the light of this evidence, affirm that man by natural means survived these changes and the floods which accompanied them.

Nor were these events extremely remote when reckoned in terms of ordinary chronology. It probably is not more than 10,000 years since the glacial ice in North America lingered over the St. Lawrence and Mohawk valleys, and turned the whole drainage of that region into the Mississippi through the depression occupied by the celebrated Chicago drainage canal. It is not an extreme supposition that paleolithic man in America and Europe was contemporary with the high civilization unearthed by modern explorers in Egypt and Babylonia.

Time, however, forbids entering further into the details of this subject. It would require a volume adequately to set forth the accumulated facts which have recently come to light in support of these propositions. The story of the flood is no longer any more strange than is that of the glacial epoch in which all are compelled to believe, while the forces brought to light in explanation of that period are so enormous and far-reaching as to render the episode of Noah's deluge credible on ordinary historical evidence. The story in the Bible reads like the log-book of a sea captain which has been only slightly expanded for moral purposes by the sacred historian.

In conclusion, it is proper to call attention more particularly to the scope of the argument to be drawn from the facts which have been presented. Its validity is not weakened by the fact that only a small portion of the history of the Bible has been brought under review. Indeed, the most of its history is necessarily such as cannot be directly substantiated by outside evidence. It must stand upon the strength of our general confidence in the witnesses. But what we have done goes far in establishing confidence both in the witnesses and in the integrity of those who have transmitted the testimony to us. The historical instances which we have brought under review were so fitted into peculiar and little understood physical conditions that any attempt to expand the simple record of the phenomena would have involved the writers' conceptions of an inexplicable network of physical causes and effects which would have led to extravagant and grotesque representations. The freedom of the sacred record from such extravagance and grotesqueness in the instances examined, where the liability to such error was at its maximum, certainly goes far to establish their credibility in other matters, where corroborative testimony is not attainable. The competence of a witness wherever his statements can be verified is the best guarantee we can have of its competence when it leads us into unknown fields. Those who reject the testimony of the sacred writers certainly do so in the face of evidence that is ordinarily accepted as conclusive in the common affairs of life.

[EDITOR'S NOTE.—The subjects treated in this paper are ex-

panded and considered at greater length by the same author in his forthcoming book, *Scientific Confirmations of Old Testament History*, now in press.—EDITOR L. C.]

SAMUEL SEABURY.

[Continued from Page 84.]

seers as a duty which keeps them literally in touch with the flock they shepherd; and not only the clergy at ordination, but every member of the Church at Confirmation, receives the laying on of hands, dedicating him to personal ministrations, not aloof from but in touch with his brother men, not merely to give his money but to put forth his hand, not condescendingly to patronize but to come in close contact with, not only to teach but to touch, them he would help. By such brotherly service men shall be won to the Church, being drawn "with cords of a man."

The Church, moreover, has a prophetic mission, to stand as God's prophets stood of old, and in these days bear witness to a living God of righteousness. Conspicuous in the development of society during the last half century has been the growth of associations and combinations. Some of these have been with the express design of realizing human brotherhood. Of others that could not be said. With some good, evil also has been wrought. The corporation is practically a new kind of individuality. Therefore not only has the Church to deal with individual persons; but also corporate Christianity cannot ignore the conduct and character of corporate bodies of men. Still she has to bear witness against flagrant wrong and on behalf of righteousness. She has to show how men may share in responsibility for corporate action, to bring as it were an X-ray to penetrate the tissue of the soulless corporation, and, finding men's consciences, to reveal personal responsibility for dishonest dealing and exactness and lawlessness, for wrongs like child-labor, and the unscrupulous crushing of opponents. It is only a new phase of the old problem of sin confronting the Church, when men are confederate in a covenant that makes against righteousness. Standing for the majestic authority of divine law over all human affairs, hers it is to be indeed "a bulwark for the cause of men." Hers it is to win men, more and more, to that royal law which means the coming of the Kingdom of God. Hers it is, amidst the clash of colliding interests and the clamor of charlatans, to illustrate, in increasing measure, that Christian democracy which belongs to the best ideals of Catholicity.

If we are far away from ideals, so much the more ought we to pray not only for pardon but also for help to better achievement by the grace of our Lord Jesus Christ. May He open our eyes and enlarge our hearts! May we who here to-day come into His sacramental presence, stand with Him and see as He sees what His Church in this world of men is for! May we have that wide and luminous view of a Church, not for the few and favored, but for the many sons of men; a Church largely realizing the brotherhood of men to men, because the Republic of God the Father of all; the divine commonwealth, Catholic and free, the city which is the mother of us all.

HEAVEN, therefore, is a sphere of existence which has its commencement upon earth. It is not properly a future state about which we can know nothing until we get there. It is a state beginning at our Baptism by incorporation into Christ, and needs to be continually kept in vital energy by our reaching out to lay hold upon the hope of development which is set before us that so we may grow to "the measure of the stature of Christ." We must be exercising those powers which are to constitute our joy when we shall be summoned for "the prize of our high calling in Christ Jesus." The joy of our Lord is the joy which He takes in reciprocating the Father's love. Our joy must be in the same manner directed towards Himself and in Him to the Father. There is no other source of joy available to His members.—*Rev. R. M. Benson.*

AMONG instances of "mad spelling" the *Daily News* quotes the tale of the Right Reverend Bishop who preached at such length that a curious Churchman wrote:

There once was a certain Rt. Rev.,
Whose sermons had such a brt. clew.,
But he pitched it so strong
And preached for so long
That everyone feared they mt. nev.,

and that of the unfortunate aristocrat of whom it was said:

There once was a person named Cholmondeley
Whom the weather affected most rolmondeley;
For more than a week,
Unable to speak,
He could only gesticulate dolmondeley

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.

THE SERMON OF THE BISHOP OF MONTANA.

To the Editor of *The Living Church*:

FROM time to time, I read, with supreme disgust, the carping criticism which appears in the columns of your most valuable paper. As soon as a man makes a public utterance, the test which is applied to his speech or sermon seems to be: "What did he deny?"

There were many of us at the Missionary Conference in Minneapolis who drank in the inspiring addresses and went away determined to profit by what we had heard. We heard poor, weak, frail men testify to the faith that was in them. We took exception to some things, of course. That is to be expected. We are fallible and cannot understand all of the faith, much less define it. The speakers were fallible and naturally were hindered in speaking of the things of God.

The point under discussion is Bishop Brewer's sermon at the opening of the Conference. The whole controversy, so far, has hinged not on what the Bishop meant, but upon his choice of language. Nothing has been said of the context in which his statement occurred. As I remember it, he was simply trying to show that in the Church there is room for slight differences of opinion in regard to definitions concerning certain things which the Church teaches. As far as I can see, he had no intention of "discussing details of Eucharistic ceremonial." All that was said, on the subject of the Eucharist, was, *in passing*, so to speak.

I did not notice the "uneasiness" which was observed by Mr. Shutt on the faces of about two-thirds of the delegates present. (I must have been among the other third.)

In the ignorance of my simple soul, let me ask: What has the Bishop done?

All of your correspondents are agreed that the Bishop said that he believed in the Real Presence in the Eucharist. Can anyone go further? The Catechism which we teach our children says: "The inward part or thing signified in the Lord's Supper is the Body and Blood of Christ which are spiritually taken and received by the faithful in the Lord's Supper." The XXVIII. Article says: "The Body of Christ is given, taken and eaten, in the supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is faith."

Further, "the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Is it not possible that different men may use the word "objective" in slightly different senses?

Again I ask: What has the Bishop done?

Rugby, N. D., Yours in the faith,
November 10, 1906. F. S. MOREHOUSE.

[Unless the Bishop of Montana shall himself desire to make a statement, the discussion of this subject is now at an end.—EDITOR L. C.]

FRANCE AND THE SEPARATION ACT.

To the Editor of *The Living Church*:

HERE is one statement in the article, "Losses and Gains to Religion in the French Separation Act," in this week's *LIVING CHURCH*, which conveys a very erroneous impression; a statement which is denied by the French Government to-day and has ever been denied by the Governments of France. It is this: "According to the Concordat, or agreement of 1801, signed by Napoleon and Pope Pius VII., the French Government has paid to the Roman Catholic clergy their salaries, both as compensation for the Church property confiscated by the French Revolution," etc. This is not true. It is distinctly stated in the Convention or Concordat of 1801 that "His Holiness for the good of peace and happy restoration of the Catholic religion, declares that neither He nor His successors shall trouble in any manner those who have acquired the alienated Church property."

(*Sanctitas Sua pro pacis bona felici que religionis restitu-*

tione, declarat eos qui bona Ecclesiae alienata acquisiverint, molestrain nullam habituros neque a se, neque a romanis pontificibus successoribus suis.) Art. 14 states: "The Government will assure a reasonable salary to the Bishops and parish priests whose dioceses and cures shall be included in the new limits."

These two articles are all that is said on the subject in the Concordat itself. It must be remembered that this concordat did not become the law of France until it was made so by the Organic Articles of 1802, and it is these that are repealed by the Separation Law of 1905. In this there is not one word said as to why the clergy were given a salary by the State. Napoleon regarded them as a kind of moral police, necessary for the well-being of the people governed by him. Moreover, he desired peace, and this he bought by this Concordat. We must not forget that Jew rabbis, together with two kinds of Protestant ministers, are as much State paid as the Catholic clergy, and no property was taken from them by the French Government on November 4th, 1789.

Napoleon, at St. Helena, said: "With Catholicism, I gained much more surely all my great results. Besides, Catholicism saves me the Pope, and with my influence and my forces in Italy, I did not despair sooner or later, by one means or another, of ending by having the direction of this Pope, and after that what an influence, what a lever of opinion on the rest of the world!" This was Napoleon's purpose in the Concordat, which can more fully be seen in M. Henri Welschinger's book, *Le Pope et l'Empereur*.

The Roman Church in France to-day is fighting a losing fight, because Rome has never brought itself to recognize the stability of the third Republic. It is not only the Dreyfus case that displayed the ultramontane animosity towards the Government, but early the Boulanger affair, and more completely yet, Leo Taxil with his fictitious Diana Vaughan and her disclosures about Free Masonry.

The whole question is one on which it is hard for an American to say what is right and what is wrong. One thing, however, stands clear and distinct: any connection between Church and State is in the course of time to breed disaster to the Church on the material side. Truly can the devout Catholic who is a Frenchman as well, say: "The fathers have eaten sour grapes, and the children's teeth are set on edge."

There are two small books on this subject which will repay reading: *Disestablishment in France*, by Paul Sabatier, New York, Charles Scribner's Sons, and *The Church in France*, by J. E. C. Bodley, London, Archibald Constable & Co. Mr. Bodley writes more sympathetically to the French Church than does M. Sabatier or Mr. Dell, who furnishes an introduction to M. Sabatier's work.

H. P. SCRATCHLEY.

Bloomfield, N. J., November 3, 1906.

THE BISHOP OF MICHIGAN AND THE REV. MR. COX.

To the Editor of *The Living Church*:

WHAT his clergy should loyally stand by a diocesan, and that the relation between them should be reciprocal, no one will deny; as no one will deny that the same condition should obtain in the case of rector and parish, priest and people. But there are times when loyalty to a man, or men, ceases to be a virtue, and honor does not require anyone to support a heretic, a perjurer, a slanderer, a blasphemer, or even an official who is sadly and grievously in error. Stephen Decatur's famous motto was, "Our country, may she always be right; but right or wrong, our country." The ethics of this proposition are indefensible. He should have said something like this: "Our country, may she always be right; but if wrong, let us make her right."

We have heard from Mr. Kemp in the last issue of *THE LIVING CHURCH*, and, if he quoted correctly, we have heard from the Michigan diocesan paper on the aberration of their Bishop. It is quite true that the main purport of the Bishop's address was an attack upon the dogma of verbal inerrancy, upon the theory of plenary inspiration. But what right had the Bishop to read into the statement that the Bible is the Word of God the theory of plenary verbal inspiration? Is this an evidence of strong, correct, careful thinking? It may be independent, but is it anything else? Then having set up this man of straw, this "strong speaker," if not thinker, proceeded to demolish it, not a very difficult task surely; and in the process he did actually and truly deny in set terms that to which he had formally assented under solemn oath eight months before as a condition precedent to his consecration to his present office! The address

appears to have been written and was therefore presumably deliberate. Now I should like to put three questions to the Bishop of Michigan, and his defenders:

Where does he find authority for identifying the statement that the Holy Scriptures of the Old and New Testaments—that is, the Bible—are the Word of God, with the theory of verbal or plenary inspiration? And:

What light has he received in the eight months that have elapsed since he took oath to the first statement to enable him in set terms to deny it? And:

How does he expect anyone to see in the denial of a fact, which involves the breaking of an oath, anything except the denial or the apparent perjury, because in that denial he has overthrown, or tried to, that which is not germane to the fact and a belief which is not insisted upon in the oath?

The diocese of Michigan, if it is represented by Mr. Kemp and the editor of the diocesan paper, evidently proposes to do nothing in this grave crisis. It remains to be seen whether the House of Bishops will be equally supine or indifferent.

And now a word of Mr. Cox which, so far as I know, no one has said: Why did Mr. Cox lay the burden of decision in his case upon his Bishop? He knew his own views, he knew the declarations of his Church; why did he not come out like a man and, realizing their incompatibility, decide upon his course, either of withdrawal or contest without forcing another to that action he should have taken instantly as a man of honor himself? I think there has been entirely too much kindness in dealing with a man who, by his own public action, deliberately chooses to stand in the coward's shoes.

And what is wanted in the Church to-day apparently is a high and rigid standard of ecclesiastical honor, especially with regard to oaths and promises. CYRUS TOWNSEND BRADY.

Toledo, Ohio, November 8, 1906.

A CORRECTION.

To the Editor of The Living Church:

WILL you permit me to correct one statement of your correspondent from the district of Duluth in your issue of November 10th? In writing of me, he says that I am "the oldest in residence of all the clergy of the district." I am not entitled to such distinction. The Rev. Dr. Albert W. Ryan antedates me by more than a year; Archdeacon Appleby has given much longer service to the district; and several of our Indian clergy had ministered for many years before I was ordained. You will oblige me greatly by making this correction.

Very sincerely yours,
HEMAN F. PARSHALL.

PRAYERS DESIRED.

To the Editor of The Living Church:

WE have received from the secretary of the California Branch of the Woman's Auxiliary the accompanying request. Will you kindly print it in the next issue of THE LIVING CHURCH, that it may in this way reach the members of the Woman's Auxiliary who are numbered among your readers?

TELEGRAM.

"The California Branch asks the prayers of the Auxiliary during November, in behalf of the Church in California, for its spiritual quickening, and for blessing on the Board of Missions and its commission from California."

Very truly yours,
JULIA C. EMERY, *Secretary.*

A SPANISH HYMNAL.

To the Editor of The Living Church:

THROUGH the generous gift of a Churchman in Philadelphia, I am now in a position to supply to our Spanish-speaking missions in the new possessions, a long-felt need. With the assistance of my wife, who is an accomplished musician, I have prepared and am about to publish and authorize, a Spanish Provisional Hymnal with notes, and an edition with the words alone. The work contains two hundred hymns set to the tunes commonly used in our American parishes, together with all the canticles, in Spanish, according to the latest translation of the Prayer Book, pointed and set to appropriate music for chanting. The hymns are arranged in the order of the Christian Year, after the manner of the American Church Hymnal. They have been carefully selected from all the sources open to us. They are not a translation of our Hymnal,

it being nearly impossible to make such translation, although it has been my endeavor to secure counterparts of the hymns of our American Hymnal so far as possible, and in every case to have doctrinal conformity to the standard of the Church.

I am in hopes of having the work ready by January, 1907, and to have it supplied by the publishers to any who require it, at the cost of manufacture. It may be obtained of the John C. Winston Company, 1006 Arch Street, Philadelphia, Pa., at 20 cents a copy for the musical edition, and ten cents a copy for the edition with words alone.

The entire cost of publication, electrotype plates, etc., has been generously contributed, as I have said, and the work is freely given in the hope that it will promote the Church and her worship among our Spanish-speaking people everywhere.

JAMES H. VAN BUREN,
Missionary Bishop.

BISHOP NICHOLSON'S MINISTRY IN PHILADELPHIA.

IN 1883 Dr. Nicholson was elected Bishop of Indiana, but declined the election on the ground that he had so recently begun his work at St. Mark's that he did not feel justified in leaving it. The following year he raised a considerable sum of money in St. Mark's parish to purchase a house adjoining the church (which is now the Clergy House, 1627 Locust Street). At that time it was transformed into a guild house and connected with the parish building, in which he also made great improvements, adding to it a guild chapel.

In the fall of 1884, on the feast of St. Michael and All Angels, he commenced the daily celebration in St. Mark's Church. This year, therefore, marked a great advance both in the spiritual and temporal life of the parish. In 1886, with the help of Miss Charlotte K. Belt, St. Mark's Home for Aged Women was started temporarily at 1931 Garrett Street. Three years later the house at 1428 Lombard street was purchased and the home moved there and placed in charge of the Sisters of St. Margaret. The introduction of Sisters into the work of the parish was another great epoch in its life. St. Mark's Home has been moved, and now occupies 1917-1919 Lombard Street, and the Sisters have grown largely in numbers, working not only in the Home but the missions of St. Michael's for white people and of St. Mary's for colored people.

In 1886, when it became necessary to elect a Bishop Coadjutor of Pennsylvania and party feeling ran high in regard to the choice of the Bishop, the rector of St. Mark's, aided by one of his laymen, Mr. George M. Conarroe, succeeded in bringing together the Evangelical and High Church schools of the diocese, and was instrumental in their united choice of our present revered diocesan. This was probably the most important act of Dr. Nicholson's rectorship at St. Mark's, for, humanly speaking, from it flowed the blessings which have attended the administration of the diocese by Bishop Whitaker. Dr. Phillips Brooks had been elected and declined. To those who, like the writer, can remember the diocese of Pennsylvania before this time, torn by factions, suffering from intense and bitter party spirit, and dominated by cliques, the peaceful change which commenced with Bishop Whitaker's rule, and which has continued and grown ever since, is little short of marvellous, and to some extent at least is the fruit of Bishop Nicholson's tact and wisdom.

In 1891 Dr. Nicholson was elected Bishop of Milwaukee, and was consecrated in St. Mark's Church to the episcopate. During his rectorship the lights, wafer bread, linen vestments, and a daily celebration of the Holy Eucharist were introduced into the parish, and his work made it possible for the present rector to carry to their full perfection the services in St. Mark's.

Bishop Nicholson when he went to Milwaukee left many very warm friends in Philadelphia, whom he visited from time to time as the claims of his work allowed. He kept in touch with his old parish always, by the kindness of Bishop Whitaker consecrating the Lady Chapel, and frequently celebrating at St. Mark's the anniversary of his own consecration to the episcopate on St. Simon and St. Jude's day. Many of those friends have gone before him, but those who remain mourn deeply the loss of one whom they loved and revered.—REV. A. G. MORTIMER, D.D., in *Church Standard.*

THE TWO knowledges of God and of thyself are the highway to thy salvation; *that* breeds in thee a filial love; *this* a filial fear. The ignorance of thyself is the beginning of all sin, and the ignorance of God is the perfection of all evil.—*Quarles.*

HOLIDAY BOOKS FOR YOUNG PEOPLE.

BY MARY B. HIBBARD.

THE merest glance at the season's literature will serve to reveal the fact that authors, in collaboration with publishers, have made ample provision for the entertainment as well as for the profit of youthful readers. Moreover, a more careful examination shows that it has not been forgotten that nothing pleases boys and girls better than to meet an old friend in a new book. The majority of "juveniles," therefore, belong to one of the many popular series of stories, although each book of each series is quite complete in itself. For example, there is—

With Mask and Mitt (1), which is the fourth volume of the admirable "Phillips-Exeter" series. In this book, clever Phil Poole is seen as a dignified senior, and also as captain of the school nine. The hero of the story, however, is a new boy, whose name is Robert Owen. Mr. Dudley is second to none in his handling of the subject of school athletics—which is his principal theme—but he interpolates much of a humorous and otherwise entertaining character into each one of his stories.

Another excellent chronicle of boarding school life is *Dave Porter in the South Seas* (2). Among the many engaging heroes of Edward Stratemeyer none stands higher as an all-round good fellow than does Dave Porter. The closing chapters of the story detail many of the boy's adventures on the other side of the world while following a clue through which he hopes to solve the mystery of his parentage.

Martha James' sympathetic insight into boy nature has endowed her young hero, *Jimmie Suter* (3), with qualities which never fail to cause their possessor to become popular among his fellows. How Jimmie's kindness to an old man was rewarded by the opportunity to establish Pigeon Camp, makes a thoroughly satisfactory story.

The Camp on Letter K (4) comprises the first volume of a new series for boys, which promises to be of more than ordinary value. The author is a well-known journalist of Maine, and his descriptions of rural life in New England bear the stamp of personal observation. District school and farm life, hunting, athletics, each has its place in the book; but its chief event is the remarkable capture of two smugglers in the deserted camp on Letter K.

W. O. Stoddard's gift for incorporating historical information into rarely entertaining romances for young people never has been evinced more pleasingly than in his "Revolutionary Series." The second volume of this series, entitled *Two Cadets with Washington* (5), relates the experiences of Dan Monroe during the siege of Boston, each one of which further illustrates the boy's bravery and patriotism. The fact that Dan is an historical character greatly adds to his interest as a manly hero. The other cadet is James Monroe, afterward to be known as the fifth President of the United States.

Another writer who never fails to secure a large circle of readers is Everett T. Tomlinson. With *Four Boys in the Yellowstone* (6) this author begins a series which bids fair to be of unusual profit, as in its course he proposes to interest young people in their own country through the medium of intelligent travel. Judging from this initial volume of the series, Mr. Tomlinson will find no difficulty in fulfilling his plan, for it contains what no boy would hesitate to call "a rattling good story."

In these days when children undoubtedly are more interested than ever before in their little cousins beyond the seas, such a book as Sakae Shioya's *When I was a Boy in Japan* (7) will be quite certain to attract their attention. Here is the really true story of a boy's life in "The Flowery Kingdom" as told by that same little boy when grown up.

Girls, both big and little, seem to be somewhat slighted in the feast of good things prepared for young readers, which does not mean that their books do not equal those of their brothers in merit, but simply that there are not quite so many of them. However, girls have a few staunch friends among authors, for instance, Miss Nina Rhoades. Miss Rhoades' "Brick House Books" are certainly delightful, and *Little Miss Rosamond* (8), the latest to appear of all her small heroines, will meet with a deservedly cordial welcome.

Beulah Marie Dix dedicates her delightfully told romance of *Merrylips* (9) "to every little girl who has wished for an hour to be a little boy." Merrylips' real name was Sybil Venner, and she lived long ago in the days when Cavaliers and Puritans were struggling for supremacy in England. How the fortunes of war brought to the child her long desired opportunity to live as a boy, and how she arrived at the conclusion that, after all, it was much more enjoyable for a little maid to be a little maid—is the story.

Marigold (10) is another lovable little heroine, one who may be remembered as Mary Murray in an earlier book by Edith Francis Foster. Now the child has been adopted into the Merington family, and with her new "twin sister," and her new big boy cousin, she spends a memorable summer at the seashore.

Small boys as well as small girls will greatly enjoy living in the dream-world with *Peaseblossom and Mustardseed* (11). To be sure, Peaseblossom seemed to live in one dingy room, and Mustardseed was her dear friend Tom, from the Charity School next door, but in reality their home was in the delightful land of "Make Believe," which is peopled by fairies and kings and queens.

Then there is Abbie Farwell Brown's *Brothers and Sisters* (12), in which many a child will delight to renew acquaintances with

Kenneth and his sister Rose, little people whom they have learned to love in the children's pages of *The Churchman* and other periodicals.

Also a lively chronicle of twelve-year-old *Nelson the Adventurer* (13), which details the efforts of the hero and his younger brothers, Benbow and Blake, to live up to their illustrious names. The "Admirals All" thought it necessary to be so reckless of life and limb that their long-suffering tutor considered his position anything but a sinecure.

Olive Thorne Miller's wholesome stories are always favorites, and *Kristy's Rainy Day Picnic* (14) falls not one whit below the other "Kristy" books in its happy method of entertaining small girls. Should the title of the book seem somewhat *malapropos* to any little reader, let her study the definition of the word "picnic" as given in the dictionary.

In *Harding of St. Timothy's* (15), Arthur Stanwood Pier once more paints a realistic picture of life in a large boarding school for boys. He tells a story, too, which is quite worth while, in the course of which is demonstrated that secret societies do not, as a rule, tend to support the best interests of the school community. The book does not neglect to place due importance upon athletics.

Pelham and His Friend Tim (16) chronicles many thrilling events, although its scene is laid in an ordinarily prosaic manufacturing town. A strike at the mill, some narrow escapes from injury or worse, and a mystery concerning Tim's parentage, all go to the making of a capital story.

Donald Barton and the Doings of the Ajax Club (17) is another spirited yet thoroughly wholesome book, which will find favor both with boys and with their parents. Yes, and with girls, also, for Donald's brave little sister Barbara renders such important service to the Ajax Club that she is unanimously voted its only girl member.

A big sister of seventeen and four younger brothers of varying ages are the principal personages in the thoroughly satisfactory story of *Roberta and Her Brothers* (18). Roberta had gained much independence of character in the course of the long years through which she had faithfully endeavored to fill her mother's place in the family, and this independence, combined with an innate originality, makes her altogether fascinating as a heroine. An exciting game of baseball, in which one of the brothers crowns himself with glory, is one of the events in this unusually readable book.

Anna Chapin Ray's *Janet: Her Winter in Quebec* (19) will be received with much pleasure as the successor to the first volume of the "Sidney Series." The author enters into the lives of her young people with that abundant sympathy which endows each character with delightful individuality, the result being exceptionally pleasing chronicles of everyday doings. Despite its title, the story is one to interest older boys quite as much as girls.

Elinor's College Career (20) will appeal to girls solely, unless their brothers are curious to learn how college life for women differs in its details from that for men. Each of the four girls whose career is followed in the book possesses a distinct personality, which is not by any means destroyed as a consequence of four years' sojourn at a large college, presumably Vassar.

The Dear Old Home (21) is a thoroughly good story for little readers of ten or twelve. Of course it was very sad for Serena and Dicky to think of being separated from their parents for months and months, but it was a great consolation to know that they were to spend the time of their absence in the old Pennsylvania homestead. The realization was all that the children had anticipated, and they especially enjoyed the companionship of the quaint little Amish girl and that of her brothers, Pharaoh and Isaac, who were taught to consider the rules of grammar as so much "worldly wisdom."

Old Home Day at Hazeltown (22) tells how another little girl about Serena's age was happy in the expectation of living in her grandmother's home. But that doesn't come till the end of the book, and after Roxy and her grandmother have run away to Hazeltown on "Old Home Day." The story is well told.

Boy Blue and His Friends (23) is an attractive book of stories for the youngest of readers, the scheme of which is to elaborate upon some classical nursery rhymes by giving the characters new roles. The tales are told in prose.

Katharine Pyle's literary and artistic gifts have been pleasingly combined in her bright little story of *Nancy Rutledge* (24). Nancy is a child such as any little girl of seven or eight would enjoy having for a friend, and that is exactly what Rachel thought, the little girl from over the way.

Although boys do not care to have much to do with cats, as a rule, still they are advised to read the story of *The Flight of Puss Pandora* (25), in order to learn what consequences one of her escapades brought in its train. Pandora's career was inextricably entangled with the lives of several people, some of whom were boys and girls. Caroline Fuller has written an entertaining chronicle and has illustrated it pleasingly with drawings from photographs.

In *Eastern Wonderlands* (26) young people will discover much of entertainment as well as of information as they accompany Alice, Fred, and Charlotte in their delightful tour of the world. The author writes very pleasingly and quite within the comprehension of the youngest reader.

A valuable little work for young classical students is entitled *Long Ago in Greece* (27), and is sub-titled as *A Book of Golden*

Hours With the Old Story Tellers. Here will be found twenty of the old legends, shortened and retold in a charmingly simple manner. The original atmosphere of the tales has been retained to a remarkable degree.

On similar lines is *Tales from Herodotus* (28), a small volume which will admirably serve to supplement text books upon Grecian history. An introduction comprising in itself a brief but comprehensive account of ancient Greece, adds value to the work.

Madalen G. Edgar has ably edited several of Scott's "Tales of a Grandfather," and has called her book *Stories from Scottish History* (29). The book is similarly bound with the "Herodotus," also with

Stories From Dickens (30). These stories are told for the most part in Dickens' own incomparable language, and should admirably serve their purpose of encouraging young people to read them again in their original setting.

James Otis certainly knows how to engage the interest of young readers, and *Joey at the Fair* (31) is not the least entertaining of his good stories. The boy's plan to exhibit a remarkable calf at the County Fair is carried to a happy conclusion through the aid of his little sister, in spite of the base plotting of a disagreeable cousin.

The Tenting of the Tillicums (32) is a first-class story of camp life, with its scene laid on the shores of Puget Sound in the days when Tacoma was but a village. The Tillicums—meaning friends in Chinook—are four manly boys, who meet with many exciting adventures in the course of their outing. The Puget Sound country is well described.

Harriet T. Comstock has never written a more charming story than that of *Meg and the Others* (33), children who belonged to the days of long ago when grandmamma was young. One of the "others" was Boy, so it will be quite worth while for boys of to-day to read the little book. A surprise at the end adds to its interest.

To read Grace Greenwood's little volume of *Stories from Famous Ballads* (34) is truly a delight. Lofty sentiment pervades the ballads which she has chosen to elaborate in prose, and no girl can fail of being the better for making this sentiment her own.

The Rainy Day Railroad War (35) is an exceedingly lively tale, which has been written in the author's most entertaining manner. Its hero is a plucky young engineer who succeeds in constructing a short railway through the wilderness, in spite of determined opposition from lumbermen in the vicinity. It may be well to explain that it is a "rainy day" road for the reason that its projectors promised that no trains should run in a time of drought.

In *The Silver Maple: A Story of Upper Canada* (36), Marian Keith presents a fine picture of life among the sturdy Scotch and Irish settlers of the Northwest, one which has seldom been surpassed in realism. Little "Scotty's" home with the MacDonalds, his early experiences at the district school, and the development of his character as he grows out of his boyhood, will not fail to interest readers of all ages.

Pinkey Perkins is a hero after every boy's own heart, as he is full of resources, ready for any mischief which is not tinged with meanness, and, above all, because he is possessed of an innate generosity and a love of fair play. *The Further Adventures of Pinkey Perkins* (37) is not so much a connected story as it is a series of stories, in each one of which Pinkey evidences his desirability as an exhilarating companion. The fact that these stories are said to be, in the main, reminiscences of the author's own boyhood, lends them unusual interest.

Boys will not fail to be attracted to *The Crimson Sweater* (38), for the reason that upon its cover is pictured a youth running with a football under his arm. This youth is Roy Porter, and the story of his experiences during his first year at boarding school is of far more than ordinary interest. While enjoying the author's account of many exciting athletic contests with the pupils of a neighboring institution, young readers will not fail to learn that it is true manliness alone which pays in the school world. There is a jolly girl in the book, too—"Harry" Emery, the daughter of the headmaster of Ferry Hill.

Of far more value, however, than even the best book of fiction is Helen Nicolay's *The Boys' Life of Lincoln* (39). The author enjoyed rare opportunities for collecting biographical material concerning her eminent hero, and her finished work possesses the double charm of authenticity and literary excellence.

With *Queen Silver Bell* (40), Mrs. Burnett begins a series of engaging fairy stories. In the first of the little volumes the fairy queen assists a tiny maiden in her laudable desire to hatch some deserted rook eggs. The twenty colored illustrations of the book are not the least of its attractions.

The story of wee Marjorie, *The Incubator Baby* (41), is in reality a clever satire, addressed to those who believe in isolating an infant within a high barrier of rules and systems. How Marjorie managed to bribe her several guardians so as to arrange matters in accordance with her own ideas, may convey a wholesome lesson to parents. As for little people, they will simply enjoy the book as a story.

LOTHROP, LEE & SHEPARD CO. BOSTON.

- (1) *With Mask and Mitt.* Fourth vol. "Phillips-Exeter Series." By A. T. Dudley. Illus. by Chas. Copeland. Price, \$1.25.
- (2) *Dave Porter in the South Seas.* Second vol. "Dave Porter Series." By Edward Stratemeyer. Illus. by Brewster Hazelton. Price, \$1.50.

- (3) *Jimmie Suter.* First vol. "Pigeon Camp Series." By Martha James. Illus. by G. W. Picknell. Price, 1.25.
- (4) *The Camp on Letter K.* First vol. "Raymond Benson Series." By Clarence E. Burlleigh. Illus. by L. J. Bridgman. Price, \$1.50.
- (5) *Two Cadets with Washington.* Second vol. "Revolutionary Series." By O. W. Stoddard. Illus. by J. W. Kennedy. Price, \$1.25.
- (6) *Four Boys in the Yellowstone: How They Went and What They Did.* First vol., "Our Own Land Series." By Everett T. Tomlinson. Illus. by H. C. Edwards. Price, \$1.50.
- (7) *When I Was a Boy in Japan.* Second vol. "Children in Other Lands Series." By Sakae Shioya. Illus. from photographs. Price, 75 cents.
- (8) *Little Miss Rosamond.* By Nina Rhoades. Illus. by Bertha G. Davidson. Price, \$1.00.

THE MACMILLAN CO. NEW YORK.

- (9) *Merrylips.* By Beulah Marie Dix. Illus. by Frank T. Merrill. Price, \$1.50.
 - (10) *Marigold.* By Edith Francis Foster. Illus. by author. Price, \$1.25.
 - (11) *Peaseblossom and Mustardseed.* By Grace Squires. Illus. by Diantha W. Horne. Price, \$1.00.
- HOUGHTON, MIFFLIN & CO. BOSTON.
- (12) *Brothers and Sisters.* By Abble Farwell Brown. Illus. by Ethel C. Brown. Price, \$1.00.
 - (13) *Nelson the Adventurer.* By Nora Archibald Smith. Price, \$1.00.
 - (14) *Kristy's Rainy Day Picnic.* By Olive Thorne Miller. Illus. by Ethel N. Farnsworth. Price, \$1.25.
 - (15) *Harding of St. Timothy's.* Arthur Stanwood Pier. Illus. Price, \$1.50.

LITTLE, BROWN & CO. BOSTON.

- (16) *Pelham and His Friend Tim.* By Allen French. Illus. by Ch. Grunwald. Price, \$1.50.
- (17) *Donald Barton and the Doings of the Ajax Club.* By Amos R. Wells. Illus. by Josephine Bruce. Price, \$1.50.
- (18) *Roberta and her Brothers.* By Alice Ward Bailey. Illus. by Harriet Roosevelt Richards. Price, \$1.50.
- (19) *Janet: Her Winter in Quebec.* By Anna Chapin Ray. Illus. by Alice Barber Stephens. Price, \$1.50.
- (20) *Elinor's College Career.* By Julia A. Schwartz. Illus. by Ellen Wetherold Ahrens. Price, \$1.50.
- (21) *The Dear Old Home.* By Sara E. Ambler. Illus. by Thos. McIlvalne. Price, \$1.50.
- (22) *Old Home Day at Hazeltown.* By A. G. Plympton. Illus. by Clara E. Atwood. Price, \$1.25.
- (23) *Boy Blue and His Friends.* By Etta Austin Blaisdell and Mary Frances Blaisdell. Price, 75 cents.
- (24) *Nancy Rutledge.* By Katharine Pyle. Illus. by author. Price, \$1.25.
- (25) *The Flight of Puss Pandora.* By Caroline Fuller. Illus. by drawings after photographs by author. Price, \$1.50.
- (26) *In Eastern Wonderlands.* By Charlotte Chaffee Gibson. Illus. by photographs. Price, \$1.50.
- (27) *Long Ago in Greece: A Book of Golden Hours with the Old Story Tellers.* By Edmund J. Carpenter. Price, \$1.50.

THOMAS Y. CROWELL & CO. NEW YORK.

- (28) *Tales from Herodotus.* By H. I. Havell. "Children's Favorite Classics." Illus. Price, 60 cents.
- (29) *Stories from Scottish History.* By Magdalen G. Edgar. Illus. "Children's Favorite Classics." Price, 60 cents.
- (30) *Stories from Dickens.* By J. Walker McSpadden, author of "Synopsis of Dickens' Novels." "Children's Favorite Classics." Illus. Price, 60 cents.
- (31) *Joey at the Fair.* By James Otis. "Twentieth Century Juveniles." Illus. by Frank T. Merrill. Price, 75 cents.
- (32) *The Tenting of the Tillicums.* By Herbert Bashford. "Twentieth Century Juveniles." Illus. by Chas. Copeland. Price, 75 cents.
- (33) *Meg and the Others.* By Harriet T. Comstock. "Twentieth Century Juveniles." Illus. by M. P. O'Malley. Price, 75 cents.

GINN & CO. NEW YORK.

- (34) *Stories from Famous Ballads.* By Grace Greenwood. Edited by Caroline Burnite. Illus. by Edmund H. Garrett. Price, 50 cents.

A. S. BARNES & CO. NEW YORK.

- (35) *The Rainy Day Railroad War.* By Holman F. Day. Illus. Price, \$1.00.

FLEMING H. REVELL CO. CHICAGO.

- (36) *The Silver Maple: A Story of Upper Canada.* By Marian Keith. Price, \$1.50.

THE CENTURY CO. NEW YORK.

- (37) *The Further Adventures of Pinkey Perkins.* By Capt. Harold Hammond. Illus. by George Varlan. Price, \$1.50.
- (38) *The Crimson Sweater.* By Ralph Henry Barber. Illus. by C. M. Relyea. Price, \$1.50.
- (39) *The Boys' Life of Lincoln.* By Helen Nicolay. Illus. by Jay Hamblidge and Others. Price, \$1.50.
- (40) *Queen Silver Bell.* By Frances Hodgson Burnett. Illus. Price, 60 cents.

FUNK & WAGNALLS CO. NEW YORK.

- (41) *The Incubator Baby.* By Ellis Parker Butler. Illus. Price, 75 cents.

THERE is one wish ruling over all mankind; and it is a wish which is never, in any single instance, granted. Each man wishes to be his own master. It is a boy's beatific vision, and it remains the grown-up man's ruling passion to the last. But the fact is, life is a service; the only question is, "Whom will we serve?"—*Faber.*

THE EASTERN CHURCH.

(FROM OUR JERUSALEM CORRESPONDENT.)

THE Bishop of Gibraltar paid an official visit to the Œumenical Patriarch of Constantinople on September 20th, accompanied by three of his clergy. The Bishop conveyed to the Patriarch the fraternal greetings of the Archbishop of Canterbury, and assured him of the respect and sympathy of the Anglican clergy for the head of the Orthodox Greek Church. His Holiness extended a most cordial welcome to Dr. Collins, and requested him to transmit his sincere thanks to the Archbishop of Canterbury. The Bishop and clergy accompanying him, they attended vespers in the Patriarchal church, Phanar.

The Metropolitan of Scio and the Grand Vicar of the Patriarchate returned the episcopal visit at Phanar on the following morning.

On Sunday, September 23d, the Bishop held his first ordination at the Crimean Memorial Church, Pera. It happened also to be the first Anglican ordination service that had taken place in Constantinople. It is interesting to note that before the ordination the Bishop of Gibraltar wrote a formal letter to the Patriarch (Joachim III.) informing him, as an act of ecclesiastical courtesy, that it was his intention to hold an ordination in Christ Church, Pera, for which kindly intimation his Holiness thanked the Bishop, and announced that he would be represented at the ceremony.

The candidate was Mr. C. H. Hughes, who for many years has been lay reader and superintendent of the Sailors' Home, first in Trieste, and latterly in Fiume.

Five clergy belonging to the diocese of Gibraltar, and a large congregation, were present. The Orthodox Greek Church was represented by an archdeacon, and the Armenian Church by one of the Galata clergy. The Bishop was vested in cope and mitre, and preached the sermon. Mr. Hughes returned on the following morning to Fiume, as a licensed deacon, with authority to preach.

THE SPIRITUAL POWER OF THE AUXILIARY.

A Paper Read before the Woman's Auxiliary of the Diocese of Kansas.

By MRS. T. W. RANDALL OF NEWTON.

IT has been said that the twentieth century is a century of Missions. We can readily believe it, for the evidences are ever before our eyes and in our ears. When we see the great army of mission workers; their motto, "The world for Christ"; when we know of our leading colleges organizing classes for the study of missions, supporting schools and workers in the field; and then when we read of the great conventions assembled regularly to plan for greater efforts along these same lines, we may well ask, What is the cause, the inspiration, for such a movement in such a materialistic age? We can only believe that it is the Spirit of God working in the hearts of men. Woman has ever been the help-meet for man. She is quick to see the need and fertile in resources to assist it. From these conditions and her sympathy with a struggling Board in limitless fields, came the organization of the Woman's Auxiliary. Rich only in loving devotion to, and belief in the promises of the Saviour, it has grown wonderfully, and for thirty-five years has been the loyal handmaid of the American Church. Who can estimate the power represented by the united praying, working, and giving of a million consecrated women? We are told that the Woman's Auxiliary gave to the Board \$121,000 last year, and that at the Boston Triennial their thank offering was \$150,000. Statistics are the milestones by which our material eyes measure our advance; but our spiritual eyes take careful account of the praying and the working.

In the mission field at home or abroad, woman always stands by the side of man—not before him nor behind him—but at his right hand. Whether she goes as wife, sister, or daughter, her record for loyalty, devotion, and courage equals his; and as often has she won the crown of martyrdom.

I believe that the rapid spread of the Gospel in oriental countries is largely due to the consecrated labors of faithful women sent there by the Woman's Auxiliary. As teachers they win the children. As nurses they reach the parents. And as Bible women they reach the hearts of those secluded families and convince them that they have souls.

Nearly twenty-five years ago the Kansas Branch of the Woman's Auxiliary was organized. For nearly a quarter of a

century it has kept the faith, and been steadfast in good works. Its motto, "Know and you shall pray, Know and you shall feel, Know and you shall work," holds the sum of all missionary effort. Knowledge brings sympathy and together they bring work. The curse of the Churches, the Sunday Schools, and of God's work everywhere, is indifference. What is indifference? One half self, the other half sin. Its remedy is Knowledge regarding that for which the individual cares so little. This is the wall against which so many devoted workers are hurled and sometimes killed, spiritually. The man or woman who does not believe in missions knows very little about them. The man or woman who does not believe in supporting foreign missions, because "home missions need it all," generally gives nothing for the support of any good cause. Such a man is worth very little to the Church anywhere. What you know about you will be interested in, and work for. The rector who does not want a branch of the Woman's Auxiliary in his parish because he wants the money all at home, or who evades his duty to work the advancement of the Church at large, misses more than he knows. An active Auxiliary would be his most valuable assistant. We once had a rector who did not believe in missions, but we did not oppose him, we never failed in loyalty to him, but we began at once to pray for him, and we continued to do so till we prayed him over to the cause of missions, and he became an earnest missionary worker. The guild works with him for parish needs, the Auxiliary needs both in and out of the parish. They need never clash, as their duties and work are along different lines, and the faithful few will be the reliable workers in both. As an illustration, take the Mary Beatty Branch of Newton, which is now in the thirteenth year of its existence. Organized with eighteen members, six of whom are working with us to-day, with never more than twenty, nor less than twelve, we have sent over \$150 to the Board of Missions, more than \$225 to diocesan missions, besides helping pay the apportionment and other missionary dues. We have also sent a half-dozen boxes to schools and hospitals. We have never failed to meet on the first Wednesday of each month unless a legal holiday postponed the meeting until the next Wednesday. We have never failed to have a reading or discussion of some missionary subject. We have never defaulted a pledge nor refused a request from our rector. This is a small record of a small parish which has not a single wealthy member. It is just the kind of parish that might consider itself unable to afford a branch of the Woman's Auxiliary. We do not reason in that way. How was the Church planted in Kansas? By missionary effort, as we all know. Who paid the salaries of her first Bishops and priests? The Board of Missions. How are many of the scattered faithful in our diocese to-day enabled to enjoy the Church services, with more or less regularity? By an appropriation from the Board and from the diocesan mission fund, whose shrinkage our good Bishop sees with dismay. Can we be Kansas Churchmen and be indifferent to the work of missions? No; let us have a missionary rector in every parish and mission, and at his right hand an active branch of the Woman's Auxiliary to help the good work along. Then we shall know that we have done our best to carry out the plans of the great Leader whose labors were ever for the good of His people, and in the consciousness of our duty well done we shall find happiness and peace.

IN ALL battles, if you await the issue, each fighter has prospered according to his right. His right and his might, at the close of the account, were one and the same. He has fought, and in exact proportion to all his right, he has prevailed. His very death is no victory over him. He dies, indeed, but his work lives, very truly lives. Fight on, thou brave, true heart, and falter not, through dark fortune and through bright. The cause thou fightest for, so far as it is true, no further, yet precisely so far, is very sure victory. The falsehood of it will be conquered, will be abolished, as it ought to be; but the truth of it is part of nature's own laws, cooperates with the world's eternal tendencies, and cannot be conquered.—*Carlyle*.

THE NOBLEST workers of our world bequeath us nothing so great as the image of ourselves. It is with Christ-like minds, as it was with Christ Himself. His divine work was not in the task that He did, but in the image which He left . . . and enabled Him to leave a Presence upon the earth, sufficient to soothe the sorrows, inspire the conscience, and deepen the earnestness, of succeeding ages. And so it is with the least of His disciples, whose mind is truly tinged with the hues of the same heavenly spirit.—*Martineau*.

IN AUGHT that tries the heart, how few withstand the proof?—*Byron*.

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. 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 address of the Rev. JAMES A. BAYNTON is Belding, Mich.

THE Rev. BENJAMIN BEAN, late of St. Joseph's Island, Ontario, Can., has accepted work in Nebraska. Mr. Bean will remain in Omaha for the next two months, assisting the Bishop Coadjutor in giving service to the vacant parishes in the city, also at Falls City and Fremont.

THE address of the Rev. CHARLES C. BUBB is "The Rutland," 1839 E. 20th Street, Cleveland, Ohio.

THE Rev. J. LEWIS P. CLARKE, lately curate at St. John's Church, Youngstown, Ohio, has accepted the appointment as curate of Trinity Cathedral, Cleveland, and entered upon his duties last week. His address is Cathedral House, Cleveland.

THE address of the Rev. F. B. CROZIER is changed from 61 Church Street, New York City, to 43 W. 17th Street, New York.

THE Rev. CHARLES K. DRAKE has been appointed to the charge of St. Peter's mission, Lyndonville, Vt.

THE Rev. EDWARD H. EARLE has accepted charge of the Church of the Redemption, Baltimore, Md., and entered on his duties November 3d. His address is 1513 Webster Street, Baltimore.

THE Rev. F. O. GRANNISS has resigned the rectorship of the pro-Cathedral, Indianapolis, Ind., and the first of December will assume charge of the churches at Wheaton and Glen Ellyn, Ill.

THE Rev. NORTON T. HOUSER, rector of St. John's Church, East Mauch Chunk, Pa., has declined a call to St. Paul's Church, Montrose, Pa.

THE Rev. JOHN LEACHER of Jackson, Minn., has accepted a call to the rectorship of St. John's Church, Janesville, Minn.

THE Rev. R. L. MCCREADY, rector of St. Mark's Church, Louisville, Ky., has declined a call to the rectorship of St. John's Church, Knoxville, Tenn.

THE Rev. DANIEL G. MACKINNON, rector of St. Mark's Church, Kansas City, Mo., has returned from Europe, and his present address is 510 Olive Street, Kansas City. Mr. MacKinnon has been preaching a series of sermons on Missions, for the S. P. G., through England.

THE Rev. C. WALTER MACWILLIAMS, who lately resigned the charge of St. Peter's Church, Sheridan, Wyo., assumed charge of St. Mark's Mission, Big Timber, Mont., November 1st, which is now his address.

THE Rev. WILLIAM DOANE MANROSS has accepted work at Martha's Vineyard, Mass. He will have charge of Grace Church, Vineyard Haven, and St. Andrew's Church, Edgartown. His postoffice address will be Vineyard Haven, Mass.

THE address of the Rev. SAMUEL G. PORTER is changed from Gainesville, Tex., to Trinity Rectory, Marshall, Tex.

THE address of Archdeacon GEORGE STANLEY ROBINSON is Archdeacon's House, Oldtown, Maine.

THE Rev. L. A. S. R. ROSE has accepted a curacy at the Church of St. John the Evangelist, Boston, Mass. His address is 33 Bowdoin Street, Boston.

THE Rev. ROBERT SCOTT has taken up work under Bishop Weed of Florida, and his address is Marianna, Fla.

THE Rev. CHARLES T. STOUT has resigned the rectorship of Grace Church, Traverse City, Mich., and accepted the rectorship of St. Paul's Church, Key West, Fla., and will enter upon his new work the First Sunday in Advent.

THE Rev. A. H. S. WINSOR has been appointed to the charge of St. Mark's mission, Springfield, Vt.

ORDINATIONS.

PRIESTS.

DELAWARE.—On Wednesday, October 31st, in the Chapel of the Good Shepherd, Wilmington, the Rt. Rev. Leighton Coleman, D.D., Bishop of the diocese, advanced to the priesthood the Rev. HERMAN SHAFFER. Mr. Shaffer is the newly elected rector of St. James' Church, Stanton, with the missions of St. James', Newport, and St. Barnabas', Marshallton.

DIED.

CANNON.—At Overlake, Burlington, Vermont, on November 3d (after completing his 91st birthday on All Saints'), Col. LE GRAND CANNON.

CROZIER.—Entered into rest, November 7, 1906, at the home of her brother, Rev. F. B. Crozier, EMILY, younger daughter of Thomas Crozier, late of St. John, N. B., Canada.

"A sister loving and beloved."

DOBBIN.—At Valle Crucis, North Carolina, on the 31st day of October, 1906, within seven days of the fourth anniversary of her birth, and after a short but painful illness, little ANNIE EDNA, the lovely child of Hugh Alexander and Emma Miller DOBBIN.

"Suffer little children to come unto Me!"

HYLAND.—Entered into life eternal at Seattle, Washington, at 6 P. M., Thursday, October 18, 1906, MARY A. HYLAND, wife of the Rev. P. Edward Hyland, curate of St. Mark's Church, Seattle.

"Life's race well run,
 Life's work well done,
 Life's crown well won,
 Now comes rest."

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.

ORGANIST-CHOIRMASTER of exceptional ability and experience, desires change. Fine accompanist and solo player, excellent choir trainer, disciplinarian. Highly recommended; first-class testimonials. Address: "ORGANIST," New Holland Hotel, Atlantic City, N. J.

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.

FOR CHRISTMAS.

BEAUTIFUL LEAVES OF GALAX FROM "THE LAND OF THE SKY."

Thanking his former patrons for their aid, the undersigned offers galax leaves for sale at prices named below, the proceeds to help this missionary in his work among the people of the mountains of North Carolina:

500 leaves, by mail, postpaid.....\$1.00
 1,000 leaves, by express, not prepaid..... 1.00

The green leaves, this season, are scarce, the red more plentiful, and can be supplied any time after December 1st.

Address: WILLIAM R. SAVAGE,
 Blowing Rock, Watauga County, N. C.

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.

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

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.

UNLEAVENED BREAD.

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

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

CHOIR EXCHANGE.

POSITIONS SECURED for Organists and Singers. Write THE JOHN E. WEBSTER CO., Choir Exchange, 136 Fifth Ave., New York.

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.

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 appropriations of THE BOARD OF MISSIONS are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

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

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

Full particulars from

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

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.

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.

HOUGHTON, MIFFLIN & CO. Boston.

Memoir and Letters of Frederic Dan Huntington, First Bishop of Central New York. By Arria S. Huntington. Price, \$2.00.

The Hebrew Literature of Wisdom in the Light of To-day. A Synthesis. By John Franklin Genung. Price, \$2.00.

The Complete Dramatic and Poetic Works of William Shakespeare. Edited from the Text of the Early Quartos and the First Folio by William Allan Neilson. Price, \$3.00.

The Golden Days of the Renaissance in Rome. From the Pontificate of Julius II. to that of Paul III. By Rodolfo Lanclani, author of *Ancient Rome in the Light of Recent Discoveries, Pagan and Christian Rome*, etc. Profusely illustrated. Price, \$5.00.

PAUL ELDER & CO. New York.

The Altogether New Cynic's Calendar of Revised Wisdom for 1907. By Ethel Watts-Mumford Grant. Oliver Herford, Addison Mizner.

One Hundred and One Mexican Dishes. Compiled by May E. Southworth.

FLEMING H. REVELL CO. Chicago.

All About the Bible. Its Origin—Its Language—Its Translation—Its Canon—Its Symbols—Its Inspiration—Its Alleged Errors and Contradictions—Its Plan—Its Science—Its Rivals. By Sidney Collett, author of *The King's Declaration—A Protest and a Warning*. Price, \$1.00.

The Universality of Jesus. Rev. G. A. Johnston Ross, M.A., St. Columba's Church, Cambridge, England. Price, 75 cts.

Edinburgh Sermons. Listening to God. By Hugh Black, Professor of Practical Theology, Union Theological Seminary, New York. Price, \$1.25.

The Doctor. A Tale of the Rockies. By Ralph Connor, author of *The Sky Pilot*, *Black Rock*, *The Man from Glengarry*, etc. Price, \$1.50.

AMERICAN TRACT SOCIETY.

The Teaching of Jesus Concerning the Future Life. By Willis Judson Beecher, D.D. Price, 75 cts.

ANGEL GUARDIAN PRESS. Boston.

Voices from Erin. By Denis A. McCarthy, Associate-Editor *Sacred Heart Review*, author of *A Round of Rimes*. Price, \$1.00.

J. B. LIPPINCOTT CO. Philadelphia.

Jack Haydon's Quest. By John Finnemore. Containing Eight full-page Illustrations in Color from Drawings by J. Jellicoe.

Gabrielle, Transgressor. By Harris Dickson, author of *The Ravanelas*. With Frontispiece by Walter H. Everett.

Paul. By E. F. Benson, author of *The Chaloners*, *The Image in the Sand*, *The Angel of Pain*.

The Romance of Animal Arts and Crafts. Being an Interesting Account of the Spinning, Weaving, Sewing, Manufacture of Paper and Pottery, Aeronautics, Ralt-Building, Road-Making, and Various Other Industries of Wild Life. By H. Couplin, D.Sc., and John Lea, B.A. (Camb.). With 27 Illustrations. Price, \$1.50 net.

The Hill-Top Girl. By L. T. Meade, author of *Dumps*, *Wilful Cousin Kate*, *A Bevy of Girls*, etc. With Ten Illustrations by Lewis Baumer.

Verbeck's Book of Bears. Some of the Lines were thought out by Hanna Rion, Others by Hayden Carruth, the Worst ones by Frank Verbeck, the Best ones by the Bear Himself.

Eating to Live. With Some Advice to the Gouty, the Rheumatic, and the Diabetic. A Book for Everybody. By John Janvier

Black, M.D., Member of the College of Physicians of Philadelphia; Member of the Delaware State Medical Society; author of *Forty Years in the Medical Profession*, etc.

RIVINGTONS. London.

Christ and Our Ideals. The Message of the Fourth Gospel to Our Day. Being the Substance of Four Lectures Delivered to the St. Paul's Lecture Society during Lent 1905. By Lonesdale Kagg, B.D., (Oxon.), Prebendary of Buckden in Lincoln Cathedral, English Chaplain at Venice, Sometime Warden of the Bishop's Hostel, Lincoln. Price, 3 shillings.

L. C. PAGE & CO. Boston.

The Little Colonel: Maid of Honor. By Annie Fellows Johnston, author of *The Little Colonel Series*, *Big Brother*, *Ole Mammy's Torment*, etc. Illustrated by Etheldred B. Barry. Price, \$1.50.

Our Little Dutch Cousin. By Blanche McManus, author of *Our Little English Cousins*, *Our Little French Cousins*, etc. Illustrated by the author. Price, 60 cts.

The Heart that Knows. By Charles G. D. Roberts, author of *The Kindred of the Wild*, *The Heart of the Ancient Wood*, etc.

Roses of St. Elizabeth Series. Gabriel and the Hour Book. By Avaleen Stein. Illustrated in Colors by Adelaide Eberhart. Price, \$1.00.

Cosy Corner Series. Mildred's Inheritance. Just Her Way. Ann's Own Way. By Annie Fellows Johnston, author of *The Little Colonel Series*, *Big Brother*, etc. Illustrated by Diantha W. Horne.

Cities of Northern Italy. By Grant Allen and George C. Williamson. In Two Volumes. Vol. I., *Milan*. Illustrated. Vol. II., *Verona, Padua, Bologna, and Ravenna*. Illustrated.

THE DECKER PUBLISHING CO. New York.

Old Cronnak. By Joseph Haldane. Price, \$1.50.

CHARLES SCRIBNER'S SONS. New York.

The Friendly Year. Chosen and Arranged from the Works of Henry Van Dyke. By George Sidney Webster, D.D., Pastor of the Church of the Covenant, New York. Price, \$1.25.

Outlines for the Study of Biblical History and Literature. By Frank Knight Sanders, Ph.D., D.D. Sometime Dean of the Theological Faculty and Professor of Biblical History and Archaeology, Yale University, and Henry Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University. With Maps and Charts. Price, \$1.25.

BOOKLETS.

THE PILGRIM PRESS. Boston.

Biblical Dramas, Arranged by Harris G. Hale and Newton M. Hall. *Nehemiah the Builder*, *The Story of David and Jonathan*, and *The Story of Solomon*.

G. P. PUTNAM'S SONS. New York.

(Through A. C. McClurg & C., Chicago.)
Reminiscences of Bishops and Archbishops. By Henry Codman Potter, Bishop of New York. Illustrated.

MOFFAT, YARD & CO. New York.

Our Constitution—Why and How It Was Made—Who Made It, and What It Is. By Edward Waterman Townsend. Price, \$1.50.

DANA ESTES & CO. Boston.

From Low to High Gear. By Edward S. Ellis, A.M., author of *Lucky Ned*, *Our Jim*, *Patriot and Tory*, etc. Illustrated by J. W. Kennedy.

PAMPHLETS.

Forty-Fourth Annual Report of the Directors of the General Theological Library, Together with those of the Treasurer, Librarian, Committees, and Necrologist; Also its History, Constitution, and By-Laws, With a List of the Members, etc. Presented at the Annual Meeting of the Corporation in Boston, May 14, 1906.

THE CHURCH AT WORK

CONSECRATION OF ST. PAUL'S MEMORIAL CHAPEL, LAWRENCEVILLE, VA.

WEDNESDAY and Thursday, October 31st and November 1st, were real red-letter days in the history of St. Paul's School. The occasion was the visit of the "Institute Party," and the events incident to their coming—the consecration of St. Paul's Memorial Chapel and the fall session of the Farmers' Conference. The "Institute Party" arrived on the morning of the 31st at Cochran on the S. A. L. R. R. in their special car, which was sidetracked at this station; from thence they were brought to the school in carriages, ar-



ST. PAUL'S MEMORIAL CHAPEL,
LAWRENCEVILLE, VA.

iving here about 10:30 A. M. The party immediately dispersed themselves about the grounds and buildings, visiting and inspecting until 1:30 P. M., when a tasty and appetizing luncheon, prepared by the Domestic Science class, was served in the Long Island Domestic Science building. The banquet hall of the building was tastefully and appropriately decorated with festoons of the school's colors—orange and black. The service was good and the guests expressed themselves as delighted with the culinary efforts of the class. There was no speech-making at the luncheon; this was reserved for the regular exercises in Maurice Hall at 2:30 P. M.

Promptly at this hour the guests, visitors, and students assembled in the spacious auditorium of Maurice Hall, for the welcoming exercises. The class yell was given by the students with a vim. Hymn 374, "Guide me, O Thou Great Jehovah," was rendered by the entire audience. Bishop Coadjutor Tucker delivered the invocation. The excellent Jubilee Club of the school rendered one of their favorite selections.

The principal, after a complimentary reference to the ability of his distinguished visitors, to entertain them said he felt like the student in one of Spurgeon's theological classes, who, when it came to his lot to select a text for a sermon, as was the custom of the class, took Zacchæus. Ascending the stand, he said: "Zacchæus was a short man, so am I; Zacchæus was up a tree, so am I; Zacchæus made haste and came down, so will I." After making his visitors welcome he said in part that he appreciated their presence because he felt that they came not in a spirit of hostile criticism, but with a helpful, friendly feeling of encouragement to those who had borne the heat and burden of eighteen years of struggle and trials incident to building up such a work with the scanty and often entirely inadequate resources at hand, and said there had been times in the history of the work when the founder's strength and his heart, too, well-nigh failed him, but through it all, God had raised up friends, who made it possible for the work to be brought to its present

proportions. He cited that the starting of it on July 2nd, 1888, with the purchase of \$1,000 worth of property without a dollar in hand to pay on it, or a penny in sight to maintain, was the genesis of an undertaking which, through the providence of God and the generosity of friends, North, South, East, and West, many of whom have gone to their everlasting reward, has grown and increased both in size and usefulness, until to-day, instead of the single small building, three teachers, and a little over two dozen scholars, it has 27 buildings large and small, 40 teachers and instructors, over 500 students, and 1,700 acres of land; over 200 graduates from the literary and academic departments, over 200 trade graduates, and 2,000 under-graduates who are teachers, preachers, lawyers, merchants, domestics, farmers, etc.

He referred with pride to the fact that in all the eighteen years of the school's existence, not a single student had ever been arrested for crime of any kind, and expressed his special pleasure at the liberality of the Southern white friends, but said owing to the heavy demands made upon them for the education of their own children that they welcomed Northern aid. As proof of this he referred to the cutting of the country school term to four months and the pay of the teachers from \$20 to \$16. He declared that the well-thinking classes of colored people were deeply grateful to the white people of the Commonwealth for what they had done for them and by way of showing their gratitude, they were, through the Farmers' Conference, taxing themselves voluntarily to lengthen the school term at least two months.

After referring to his long years of work and the extremely friendly relations existing between the school and the white people of the community, he said he took very great pleasure in presenting to the audience a staunch friend of the work in every stage of its development, and one who had shown himself an untiring friend and an earnest advocate of Negro education, in the person of Dr. Randolph, Bishop of Southern Virginia, president of the Board of Trustees of the institution, who would deliver the address of welcome to the friends.

As the good Bishop arose to make reply

he was greeted with an outburst of applause and the waving of class flags by the students. He began his remarks by acknowledging the complimentary references of Archdeacon Russell and commending him for the excellence of his work and its genuine and substantial benefit in the way of elevating, refining, educating, and Christianizing his race. He pointed out that the future of the Negro race depended largely upon their education and their readiness to adapt themselves to the needs and exigencies of the various communities in which their lot might be cast in this great republic of ours. He laid special stress upon the fact that education and religion was the pedestal upon which the future recognition of the Negro race and also the graduates of St. Paul's would be built. He took his seat amidst loud applause, after welcoming in warm terms his "brethren" from the North, as he styled the visitors.

The Bishop now introduced the next speaker, the able and eloquent commonwealth's attorney for Brunswick, Hon. E. P. Buford.

Mr. Buford eulogized Archdeacon Russell for his efficient work in connection with building up the school and upon the manifest and perceptible effect the school has had upon the labor and moral of the Negro race. Mr. Buford closed his remarks by saying, in no uncertain tone, that the school was worthy of the most liberal assistance that could be given to it by everybody.

Bishop Coadjutor Greer, president of the American Church Institute for Negroes, the organization of the Church to look after the Church's schools at Lawrenceville, Raleigh, and Petersburg, was next introduced. Relative to the Negro problem—the speaker declared that elimination was not the remedy, but education of the right kind. Elaborating upon this, he showed that as the force of education made itself felt upon the Negro, a pronounced improvement was the result, and, with education becoming general, each successive generation would be an improvement upon the preceding one, and that this process of evolution would continue until the present benighted condition of the Negro would be a thing of the past and that eventually rising to a sense of his own responsi-



PROCESSION ENTERING ST. PAUL'S MEMORIAL CHAPEL, LAWRENCEVILLE, VA.

bility, he would learn to take care of himself and cease to be a burden upon the charity of his white neighbors.

Mr. Geo. Foster Peabody was next introduced. After expressing his pleasure at meeting such a gathering, he emphasized the value of such schools as St. Paul's. He said in part that the chain of Negro educational institutions, beginning at Hampton and extending through the South, with important industrial schools—Tuskegee, Raleigh, and Lawrenceville—were as many rocks upon which the welfare of the Negro race would be built. The industrial schools, he declared, were kindling a spark in the hearts of the Negro people that would burst into a flame and sweep the continent wherever a Negro might be, and the effect of Negro education and the consequent uplifting of it would be felt for all time in the solution of the perplexing Negro problem.

Mr. Silas McBee, the distinguished architect and editor of *The Churchman* was next introduced. He confined his remarks mostly to the architecture of the chapel, which, he said, was a very creditable construction and was a valuable example of the training designed to be given the Negro. He laid stress upon the fact that the chapel was built entirely by student labor, and practically all of the material manufactured by them on the spot. He declared that religion and education were conjoint elements in adjusting the future of the Negro and that the influence of these elements would make the Negro, and the Negro once made, would solve his future himself.

Excellent papers upon the work, influence, and accomplishments of the school and its effect upon the Negro race were read by the Rev. C. L. Somers, Mrs. C. E. Smith, and the Rev. J. L. Taylor, graduates of the school.

At 8 p. m. the meeting opened with address by the Rev. H. L. Derby, a local member of the board of trustees, followed by the Hon. R. Turnbull, clerk of the County Court for quite a quarter of a century. Mr. Turnbull prefaced his remarks by saying how long he had known the principal and his sterling qualities of heart and mind and the extremely friendly relations existing between the people of the town and the school.

The Rev. N. P. Boyd, rector of St. Philip's Church, Brooklyn, N. Y., one of the largest and most influential parishes in the diocese of Long Island, and a graduate of the school, delivered a helpful and instructive address upon the work he had built up and the conditions and circumstances of the work in his city. He also presented the apologies of the Bishop of Long Island and the Archdeacon of Brooklyn for their inability to be present.

Bishop Lines of Newark followed with an address that was wise and witty, but without full of meat and truth. Notwithstanding his funny anecdotes, the Bishop showed that he could be intensely practical as well. He agreed with the other speakers as to their view on education, and impressed upon his hearers that the Negro should be given the fullest and widest opportunity to work out his own salvation with the assistance and counsel of the more fortunate race.

Captain A. T. Mahan, U. S. N., retired, was called for, but being out of the hall at the time, Bishop Cheshire of North Carolina spoke. The Bishop's remarks were helpful and encouraging and his views broad and liberal.

Dr. Friessell, principal of Hampton Institute and a member of the State Board of Education, spoke for a few moments. He began by complimenting the school and its work. He declared that of all the graduates Hampton had produced that none were doing more effectual work for their race, God, and humanity than Booker T. Washington and James S. Russell, and that Hampton had no more highly honored sons than they. He regretted Mr. Washington's inability to be present. He grew enthusiastic over the plan

of industrial, academic, and theological instruction as represented by the American Church Institute in St. Paul, St. Augustine, Raleigh, and Bishop Payne, Petersburg. He showed that Hampton, Tuskegee, St. Paul, Raleigh, and the Normal School at Petersburg had been more successful in educating Negro youth than any other Negro institutions of learning, and the fact that they were singled out as the really important institutions of learning was conclusive evidence of the correctness of this combination of academic and industrial education. The music was rendered by the Jubilee Club. The voice culture of this body of well-trained musicians elicited the most favorable comment from all present.

November 1st at 11 a. m., the consecration of St. Paul's Memorial Chapel took place. The consecration sermon was preached by the Rev. Prescott Evarts, rector of Christ Church, Cambridge, Mass. After the sermon an offering was taken up for the organ fund. At the Communion service only the clergy and immediate friends of the Delafield family partook, as the party had to leave almost immediately for the train over the S. A. L. The following prominent members of the party made no addresses: The Rev. Messrs. A. B. Hunter, Raleigh, N. C.; E. M. Parrott, Lake George, N. Y.; Prescott Evarts, Cambridge, Mass.; S. H. Bishop, New York; Captain Mahan, New York; Mrs. L. S. Dashiell, Richmond, Va.

The chapel is erected as a memorial of Katharine Van Rennsalaer Delafield, by donations from friends and the congregation of St. Paul's School.

FARMERS' CONFERENCE.

At 2 p. m. the St. Paul Farmers' Conference had its fall session. This had been called with especial reference to the visit of the "Institute Party." Unfortunately the members of the party had to leave before the session in order to make connections. The conference was called to order by the president, the Rev. James S. Russell. The questions asked related to morals, schools, buying homes, and improving the farms, morals, religion, starting bank account, improvement of home, and home comforts and relation between the races.

The consensus of replies showed decided improvements along these lines. It was shown that in order to meet the conditions created by cutting down the school term to a uniform term of four months and the pay to \$16, \$18, and \$20 per month, the people throughout the county had voted to voluntarily tax themselves in order to extend the school term to a minimum of two months. Another gratifying feature was the decrease of crime, and the increased purchases of lands and homes and also the fact that relations between the races were good, the whites showing themselves in the main helpful, sympathetic, and ready to aid the Negroes in their efforts to improve their conditions.

The Conference adjourned to meet in July 1907. It was largely attended.

BISHOP NICHOLSON'S WILL.

THE WILL of the late Bishop of Milwaukee, filed last week, leaves his entire property with small exceptions to his son, Isaac Lea Nicholson, during his lifetime. After the death of Mr. Nicholson, \$13,000 is to be paid to All Saints' Cathedral, of which the income on \$5,000 is to be used for the maintenance of the Cathedral services; that on another \$5,000 for improvements on the Cathedral property; and that on \$3,000 for improvements and repairs on the episcopal residence. The only other public bequest is conditional on the death of his son without issue, in which case the entire property except for provision for his widow is at Mr. Nicholson's death to be divided into five parts for the benefit respectively of the diocese of Milwau-

kec, All Saints' Cathedral, Nashotah House, Racine College, and Kemper Hall. The estimated value of the estate is about \$100,000.

The Bishop's library, after his son has selected such volumes as he may wish to retain and after each of the Cathedral clergy has been permitted to select a small number of books as a token of the Bishop's esteem and remembrance, is bequeathed to Nashotah House.

DEDICATION FESTIVAL AT ST. PAUL'S, BROOKLYN.

THE DEDICATION festival of St. Paul's, Brooklyn, was held on All Saints' day. The octave of special services commenced with solemn Evensong on the eve of All Saints', at which the Rev. W. H. van Allen, D.D., of



REV. W. E. L. WARD.

Boston, preached the sermon. There was a large congregation. The sermons at the solemn High Celebration of the Holy Eucharist on Sunday, the 4th, and at Evensong, were preached by the Rev. Canon Bryan of the Cathedral of the Incarnation, Garden City. Most encouraging progress is being made at St. Paul's under the vigorous rectorship of the Rev. W. E. L. Ward. The parish stands for definite Catholic teaching and practice. Last Easter the parish was declared free from debt.

A LONG RECTORSHIP TERMINATED.

THE REV. ASA DALTON, D.D., for forty-three years rector of St. Stephen's Church, Portland, Maine, has resigned on account of infirmity, and his resignation has been accepted by the wardens and vestry with "tender regret." Say the latter, in their accepting the resignation: "We urge you to accept the office of rector emeritus, tendered you. Affectionately wishing you a serene old age, reaching far into the years to come, we remain," etc. To quote the *Portland Press*: "For the city at large Dr. Dalton's influence has been powerful for all movements for intellectual and moral culture. For several years his free lectures upon the great classics of the world constituted an annual winter feast that stimulated the movement among women for the regular study of the literary clubs that finally resulted in the Woman's Literary Union." Dr. Dalton will be succeeded in the rectorship of St. Stephen's by the Rev. H. F. Kloman, who for a year or more, has had practical charge of the parish as associate rector, and has been doing a most excellent and promising work. The rectorate thus ended is the longest in the history of the diocese.

DEATH OF COL. CANNON.

ON NOVEMBER 3rd, there died at Burlington, Vermont, Col. De Grand B. Cannon, who had completed, on All Saints' day, his 91st birthday. His death removes hence one of the foremost and ablest laymen of the diocese, and of the Church at large. He had filled many offices of trust and responsibility in the parish at Burlington, and in the diocese, and was a large-hearted and most liberal benefactor of the Church. A devoted Churchman of wide experience, prominent in the State also, of keen moral sense, of strictest integrity, his loss is very severely felt on all sides as well as by his own family. He was a well-known and able officer in the Civil War under Gen. Wool. The funeral was held in St. Paul's Church, the rector, and three other clergy attending, and the burial was at Troy, N. Y., Bishop Hall officiating. The vestry

at Wildwood Park, in order to reach his own cottage, by the side of the lake. Only when it was too late, he discovered that a wire had been strung across the entrance. He was unable to stop the cycle, and he encountered the wire with sufficient force to break his eyeglasses. This resulted in the cutting, by the glass, of the pupil of one eye. It is to be hoped that no permanent injury may follow.

ENTHRONEMENT OF THE BISHOP OF MONTREAL.

THE ENTHRONEMENT of the Rt. Rev. James Carmichael as Bishop of Montreal took place on November 4th, the Twenty-first Sunday after Trinity, in the afternoon. The senior Bishop of the ecclesiastical province, the Rt. Rev. Dr. Sweatman of Toronto, authorized the Ven. Archdeacon Norton, as rector of

the congregation rose and sang the doxology and at its conclusion the organist played the joy bells of the celestial organ. Evensong was then read, the Ven. Archdeacon Davidson reading the Psalms, Canon Ellegood the first lesson, and Ven. Archdeacon Ker the second lesson. After the benediction an address to the Bishop was read by the rector and suitably replied to. An address was also read from the Dean and Chapter, to which the Bishop replied.

The recessional, "Our blest Redeemer ere He breathed," was then sung and the ceremony of enthronement was over.

The Rev. Agathodorus, pastor of the Greek Church, occupied a seat in the chancel during the service, and the Cathedral was crowded, many of the congregation having waited for a long time to secure seats before the service commenced.



THE REV. FRANK DUMOULIN AND SEVEN CANDIDATES FOR HOLY ORDERS.

of St. Paul's Church passed resolutions of respect and loving regard, voicing the sentiments of hosts of friends and admirers. At the funeral, city flags were at half-mast, and business places closed.

EIGHT CANDIDATES FOR ORDERS IN ONE PARISH.

PROBABLY not another parish in this country can show such a record as is given above. The reference is to St. Peter's Church, Chicago, and the accompanying illustration shows the rector, the Rev. Frank Du Moulin, LL.D., and seven of these candidates. The eighth was away from the city when the photograph was taken.

Their names are: John D. McLaughlan, Walter R. McCowatt, C. L. W. Reese, Fred S. Fleming, Gordon Moffatt, Stewart Hoyt, Burdett Lansdowne. The eighth who was absent is Mr. William A. Pearson. All of them are candidates at the present time, and all are said to be men quite above the average in efficiency.

A SINGULAR ACCIDENT.

THE REV. JOHN W. WALKER, rector of St. Philip's Church, Putnam, Conn., met with a serious accident recently. He was riding on a moter-cycle, and attempted to enter the gate,

Christ Church Cathedral, and of Montreal, to conduct the ceremony. The Bishop, accompanied by his chaplains and a number of the clergy, walked from the chapter house to the main entrance of the Cathedral. The Dean and Chapter, the choir, the church wardens and rector having taken up their positions, in accordance with the formality, the Bishop knocked at the door and asked the Archdeacon and rector of Montreal to enthrone him. Being admitted, Bishop and clergy proceeded to the chancel, the hymn sung being "Pour out Thy Spirit from on high," as the processional. Arrived at the chancel, the Bishop, acting chancellor, chaplains, Dean and Chapter, rector and choir, took their places facing the congregation, the remainder of the procession forming a double line down the centre aisle. The Bishop handed the act of consecration and the mandate of enthronement to the acting chancellor, who read the same aloud. The oaths of supremacy and allegiance, and of submission to the canons of Synod having been previously taken, the Bishop, in a firm, clear voice, gave to the acting chancellor the required solemn promise to defend the rights and privileges of the Cathedral.

In virtue of the mandate, the rector of Montreal then proceeded to enthrone, install, and induct the Bishop into the actual possession of the see, by taking him by the right hand and leading him to the throne. Then

MEMORIALS AT ST. JOHN'S, OLYMPIA.

THE CHORAL celebration of the Holy Eucharist at the consecration of the altar in memory of Rio Newton Howard at St. John's Church, Olympia, Wash., on All Saints' day, continued the tradition for reverent service and fine music for which the parish is renowned. The altar and reredos of quarter-sawn oak are very handsome and fit harmoniously with the other furniture of the church, making it one of the finest equipped buildings in the diocese.

They were inscribed to the "Glory of God, and in loving memory of Rio Newton Howard," and are a fitting memorial of her life and work.

Two handsome candlesticks were also blessed in memory of Mrs. Howard and of Bolton Waller O'Grady de Courcy. A beautiful linen altar cloth was given by the former rector. The choir sang very feelingly Tozer's mass in F, under the able direction of Mr. Derbyshire, and Miss de Courcy's playing gave tone and temperament to the service.

The rector's guild deserves every praise for the able manner in which they have begun and completed the loving memorial to the founder of the guild, by which to the eye, at least, "she being dead, yet speaketh." The rector, the Rev. Geo. Taylor Griffith, spoke felicitously of the communion of saints and the joy of remembering the faithful departed

in prayer and loving memorials. Archdeacon C. Y. Grimes was the celebrant and blessed the memorials before the celebration of the Holy Eucharist.

VACANCY FILLED IN SOUTHERN OHIO.

A VACANCY created in the Standing Committee of the diocese of Southern Ohio by the removal from the diocese of the Rev. J. W. Atwood, was filled last week by the election of the Rev. John Hewitt of Columbus. At the meeting of the Standing Committee at which this vacancy was filled, the information filed by the Rev. Samuel G. Welles against the Rev. George C. Cox was received, and consideration was postponed that it might be considered by a full meeting of the Standing Committee.

ALTAR AT GENEVA.

THE ACCOMPANYING illustration shows the new altar and reredos erected at Trinity Church, Geneva, N. Y., as mentioned in last

prior to that time. The wisdom and efficiency of the Society's methods of benefiting the old clergy has been abundantly attested by experience.

The officers elected were the Bishop of Long Island, president; Hon. J. Van Vechten Olcott, secretary; Mr. Elihu Chauncey, treasurer; and the Rev. Dr. Henry Anstice, financial secretary. The office of the Society is in the Church Missions House, New York.

CHICAGO WOMAN'S AUXILIARY NOTES.

IN THE Church Club Rooms, from eleven o'clock until twelve, on Thursday, November 8th, at the regular monthly meeting were gathered many members of the Chicago branch.

Visitors from outside the diocese consisted of a member from Western New York, of Deaconess White from Oklahoma City, and of the Bishop of Duluth. Bishop Morrison previous to reading the noonday prayers, made a short address. He told of the truly strenu-

ous life of the Church in Duluth, of great encouragements, of some delays and then of the great need of more churches all through that great missionary district.

Deaconess White made a plea for aid in church extension in Oklahoma City where she is associated with the Rev. Mr. Davidson, who was at one time on the Cathedral Missionary Staff in Chicago.

Until the thirteenth semi-annual meeting in October 1897 "quarterly days for prayer" had been the custom in the Chicago branch but at that time there was substituted an "Annual Day of Prayer for Missions." For seven years this day was observed by holding services on the invitation of the rector, at one of the city churches. Last year it was decided to have the services at the Church Club Rooms as a more central place, and to have it take the form of a Quiet Hour. This proved so grateful to the members that this year the same plan is to be followed. Dr. Stone of St. James' will conduct this year's

Quiet Hour, Wednesday morning, November 28th.

For the second time the list of topics for intercessory prayer, prepared by Mrs. John Henry Hopkins, diocesan president, will be provided for those present. This list was distributed at the time of the semi-annual meeting and Mrs. Hopkins asked that whenever possible members of the Chicago branch will at their own homes if not churches make it a point at the time of the Quiet Hour to ask for these same blessings. These topics are:

"That it may please Thee—
"To follow with Thy blessing the journey of Dr. Lloyd around the world, that our interest in Foreign Missions may be quickened thereby.

"To send to the Sisters of St. Mary, working at the Mission House adjoining the Cathedral, the material help they so greatly need.
"To vouchsafe a sense of Thy nearness to the other faithful women, supported by the Chicago Branch, to Deaconess Clare and Deaconess Elizabeth in our own city and to Miss Annie Farthing in distant Alaska.



ALTAR AND REREDOS IN TRINITY CHURCH, GENEVA, N. Y.

week's issue. They are of Caen stone. The altar is a memorial to the late Mr. and Mrs. A. M. Patterson, erected by two sons and a daughter; and the reredos a memorial to the late Bishop Coxe. The large statues on either side are the Archangels Michael and Gabriel. The memorial is a very handsome one.

CLERGYMEN'S RETIRING FUND SOCIETY.

THE Clergymen's Retiring Fund Society held its annual meeting last Friday at the Church Missions House, New York, the Bishop of Long Island in the chair. From the reports of the treasurer and the financial secretary now amount to \$250,000, and \$15,940.53 is waiting division among the annuitants.

The present number of members is 785 including 50 Bishops, and every annuitant during the last four years had received back more than he had contributed to the fund, in addition to what he had received

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"To give courage and an abiding faith to the women of the California and Sacramento Branches.

"To strengthen the hands of the Bishop of Oregon, as he goes to his new work in the far west.

"To cheer with Thy Presence the missionary and his wife, now working amid obstacles in Akita, Japan."

For eight years the Chicago branch has been interested in the unique educational work at Beaufort, Casterel Co., in the diocese of East Carolina. A sketch of St. Paul's parish school, as the result of the devoted interest of a few persons, especially of Mrs. Nannie P. Geffroy, was given by the vice-president of the Chicago diocesan branch. A letter sent by Mrs. Emery was read by Mrs. Hopkins. It was written by Mrs. Geffroy and set forth the present state of the school, one of great encouragement but of equally great requirements.

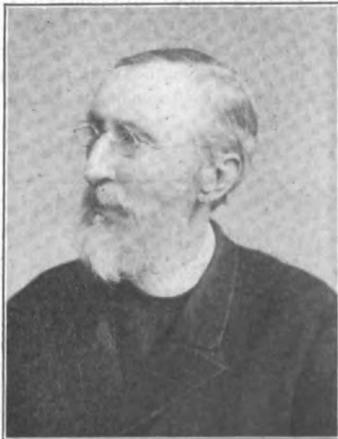
The offering of the day was given for the work at Beaufort.

DEATH OF THE REV. DR. WILSON OF FARIBAULT.

ON SUNDAY, November 11th, at the Oakes Home, Denver, Colo., in the 74th year of his age and in the 40th year of his ministry in the Church, the Rev. Ephraim Stuart Wilson, D.D. (Hobart), emeritus professor of Hebrew and Old Testament Exegesis in Seabury Divinity School (1877), entered life eternal.

After his graduation from Centre College, Danville, Ky., he was ordained to the ministry of the Presbyterian Church, in which he was moderator and examining chaplain.

Coming under the influence of Bishop Cox, he was drawn to the priesthood of the Church, in which he served faithfully until illness in June 1905 compelled him to give



REV. E. S. WILSON, D.D.

up active work. His early ministry was spent in Rochester, Brockport, and Corning, all in the diocese of Western New York.

During the thirty years of his connection with Seabury, Dr. Wilson stood for definite truth and consistently taught the faith as this Church hath received the same, without apology or reservation. His greatest power lay in his personal contact with students, confirming them in the faith, encouraging them in doubt and perplexity and preventing them, when ill considered zeal would carry them beyond the bonds of loyal adherence to their *alma mater*.

Dr. Wilson was a man of deep learning and wide sympathies. He never permitted the atmosphere of the school room to narrow his views of life, and, like his Master, he was full of compassion for those who sinned through weakness or ignorance, but full of indignation against any form of disloyalty or self-righteousness.

Many a priest to-day is a more loyal son of the Church and has a broader and more charitable view of life because of Dr. Wilson's influence at the critical time in their education when they came under his care, and many an old student of Seabury will remember to his dying day the quiet, kindly counsels and the generous hospitality and assistance which Dr. Wilson was ever ready to extend.

During the past few months Dr. Wilson suffered much, but he greatly appreciated the tender ministrations with which he was surrounded in "The Home" at Denver.

May the good Jesus extend to him the same mercy which he ever extended in His Name!

FOR PRECENTOR AND CHORISTER.

A UNIQUE social event marked the conclusion of the festival service at All Saints' Cathedral, Albany, on All Saints' night, when the clergy, chapter, and choir of the Cathedral repaired to the guild house for the purpose of doing honor to the Rev. Canon Fulcher, for 27 years precentor of the Cathedral, and John Z. Sheridan, who has completed 35 years' service as chorister in the

choir. On behalf of those present the Bishop presented to Canon Fulcher a handsome picture of the interior of the Cathedral, and to Mr. Sheridan a beautiful loving cup, suitably inscribed. Thanks were returned in fitting form and supper was served, the whole forming a happy conclusion to the patronal feast of the Cathedral.

M. T. O. CAMPAIGN OPENED IN THE DIOCESE OF NEWARK.

THE Church of the Holy Innocents, Hoboken, N. J., was filled for the union missionary service, which had been arranged as a means of awakening interest, especially among the men of the churches in the special thank offering which is to be made throughout the country to commemorate the 300th anniversary of the establishment of the Church in America. The three churches of Hoboken: St. Paul's, Trinity, and Holy Innocents, with others from Hudson City, Union Hill, and West Hoboken, united in holding the services.

The speakers of the evening were: The Rt. Rev. Edwin S. Lines, D.D., Bishop of the diocese of Newark; Rev. E. A. White, rector of Christ Church, Bloomfield, N. J., and Rev. H. R. Hulse of New York City.

Mr. White, the first speaker, explained how the thank offering was to be handled, by parochial and diocesan committees, the two working under the direction of a central committee, which latter should receive all moneys through the others in time to present it to the Church at the triennial convention of the national Church. The convention will meet next year because of anniversary at Richmond, Va., and arrangements will be made to have the delegates taken in a body to Jamestown, where the first Episcopal church was established.

Bishop Lines took occasion to thank the rector of the Church of the Holy Innocents, Rev. G. E. Magill, for giving the diocesan committee for the thank offering the chance of meeting in the church, saying that it was the first opportunity the committee had been given of presenting the matter to the Church people. Similar meetings will, however, be arranged from time to time this winter in other parishes of the diocese, so that all may get a concise idea of the object of the thank offering.

THE ALBANY DIOCESAN ASSEMBLY OF THE B. S. A.

THE annual meeting of the Diocesan Assembly of the Brotherhood of St. Andrew met in the parish house of St. George's Church, Schenectady, N. Y., on the afternoon and evening of the 8th, the president, Dr. Canady, presiding. At four o'clock, after prayers by the chaplain, the Rev. J. N. Marvin, the business was transacted, elections coming first in order. The following officers were elected: President, Dr. J. W. Canaday, Albany; Vice-presidents, Dr. J. C. Willson, Canton, N. Y., Dr. Geo. W. Burtwell, Lansingburg, the Rev. Gilbert Pemble, Walton, N. Y., the Rev. George L. Richardson, Glens Falls, N. Y.; Treasurer, Mr. J. B. Crane, Schenectady, N. Y.; Secretary, James P. Eaton, Albany, N. Y.; Chaplain, the Rev. J. N. Marvin, Albany, N. Y. Mr. L. H. Riker, counsel member, becomes with the other officers a member of the executive committee.

The first conference was on "Boy's Work." Mr. Riker presiding; Mr. G. Frank Shelby, from the general office giving the instruction.

This was unusually interesting. At the close of this conference the clergy, led by the rector, the Rev. Dr. Taylor, escorted the men to the Mohawk Club where supper was served. Bishop Nelson of Albany was with us.

In the evening Mr. J. B. Crane gave a very interesting account of the General Council meeting held at Memphis. Mr. Crane is not only an able electrician, but is an enthusiastic Brotherhood man.

At eight o'clock there was a gathering of

men filling St. George's Church. After a short service conducted by the chaplain, the rector in well chosen words, showing his life and interest in men, welcomed the Brotherhood to the parish. He then introduced Mr. Adams, corresponding secretary from the general office of the Brotherhood, who gave a detailed description of the work done in his office. Mr. G. Frank Shelby followed with a stirring address upon the work of the Brotherhood, both senior and junior chapters. Mr. Shelby is the eastern travelling secretary for the Brotherhood. He is doing a successful work in the East and it is greatly hoped that we may have him soon for a tour in the diocese of Albany. Bishop Nelson made a closing address which took the form of "Man's Moral Duty in Purifying Civil Life." It was a most interesting discourse and carried this large body of men to the greatest enthusiasm. St. George's Church under Dr. Taylor is meeting with wonderful success. Enthusiastic men are filling every corner of the church vying with each other in doing good work under the leadership of Dr. Taylor.

STANDING COMMITTEE OF PITTSBURGH.

AT A MEETING of the Standing Committee held at the church rooms, on November 9th, the Rev. George F. Rosenmuller, rector of St. Stephen's Church, McKeesport, was chosen to fill the vacancy in the Committee caused by the death in the early summer, of the Rev. Robert John Coster, D.D., for many years its president. The Rev. Amos Bannister was elected to that office after having served the Committee as secretary for eight years, during all of which time he was never absent from a meeting.

GREAT MEETING AT PHILADELPHIA IN BEHALF OF THE MEN'S THANK OFFERING.

FOR a second time in a very few years one had an outward and visible sign of the manhood of the Church in all its apparent strength. The first event was when the Archbishop of Canterbury came to visit the Church in America and attended the Nineteenth Annual Convention of the Brotherhood of St. Andrew in 1904. It was in the Academy of Music, Philadelphia, that the men of the Church greeted the Archbishop and the many voices united in prayer and praise at that time made even the passer-by pause and ask what it all meant, this sound of many voices. After months of preparation the local committee of the M. T. O. brought about a second event which impressed itself on the minds of all present as one witnessed before him on the stage the vested male singers of the choirs of the city and from parquet to dome the vast Academy of Music filled with males. The one flaw in the inspiring scene was the failure to appreciate the importance and influence of vestments on those who ought to have worn them, as ministers even more than the choristers. The Bishops and priests who looked like business men in attire would not then have been criticised and the whole scene would have been greatly enhanced. There is more respect for a vestment than the ordinary Churchman realizes.

The combined choirs did magnificently and the whole arrangements were almost perfect and one was lifted, as one rarely is, out of himself when men unite in thanksgiving to Almighty God in such great numbers as filled the Academy of Music on Thursday evening, November 8th, 1906. The speakers held the attention of the men and presented a plea for the Thank Offering in 1907 in a masterful way. The Bishop Coadjutor of New York was the least appreciated, perhaps, because he did not once "appeal to the gallery," as the manner of some is, but presented the "values" of the movement in the Ameri-

can Church in a logical and forceful manner. Mr. George Wharton Pepper, Esq., made a telling address on the "one movement in the Church in which all men ought to have a part." The Bishop of Chicago captivated his hearers by his robustness of faith in God and in the American Church and in a telling way asked the men in so far as the missionary work was concerned to "bend to the oars."

One of the incidents at the time of the meeting was the announcement of the special issue of a new book by the Rev. George Hodges, D.D., dean of the Theological Seminary at Cambridge, Massachusetts: *Three Hundred Years of the Episcopal Church in America*. It is in no sense a profound history but a pleasing portrayal of some of the conditions which concerned the Church from 1607 to 1907. It will appeal especially to busy men. Of the Catholic side of the issues which have been debated in the Church Dr. Hodges has written: "When the war was over, and men were able to think of other things, the attention of the Church was taken for a time by the old strife of parties. This now took the form of a discussion as to the essential meaning of the Sacraments The debate engaged the energies of the Church till the General Convention of 1874. It was ably led for the High Churchmen, by James DeKoven, whose saintly life gave weight to his arguments. It was formally decided by a canon on ritual, adverse to the ritualists. The debates, however, had so established the principle of ritual liberty that the decision made little difference in practice. Afterwards, in 1903, when the canons were revised, these prohibitions had no friends." A portrait of Dr. DeKoven and Dr. Phillips Brooks with some earlier Bishops make the book one greatly to be desired. It is published for the Missionary Thank Offering Committee.

WOMAN'S AUXILIARY OF MICHIGAN CITY.

THE EIGHT annual convention of the Woman's Auxiliary of the diocese of Michigan City was held in Trinity parish house, Fort Wayne, Ind., November 6th, Mrs. J. H. White in the chair. Mrs. J. H. Hopkins of Chicago delivered an address on the "Finances of the Auxiliary." The secretary's annual report showed less work accomplished than previously, owing in part to vacant rectories in several parishes. The meeting was well attended and much interest aroused to carry the work into every parish and mission of the diocese. Officers for the coming year are: President, Mrs. John H. White, Michigan City; Vice-president, Mrs. E. C. Howe, Laporte; Recording Secretary, Mrs. Irving Tood. Lina; Corresponding Secretary, Mrs. George P. Torrence, Marion; Treasurer, Mrs. Albert Cook, Michigan City. President of Junior Auxiliary, Miss Clara Edgerton, Fort Wayne; Secretary of the United Offering, Miss Margaret Magee, Logansport.

MICHIGAN CITY ANNUAL COUNCIL.

THE ANNUAL COUNCIL of the diocese was held at the Cathedral on the 7th inst. with the usual services. The Rev. Z. B. T. Phillips, rector of Trinity Church, Chicago, was the preacher. The Bishop in his address noted the slackness and indifference in many parishes of the support of diocesan missions. He referred to the Men's Thank Offering and the importance of it. Reference in no uncertain words was also made to the belief of this Church in the Virgin Birth of Christ, the Inspiration of the Scriptures and loyalty to the Church. He also strongly advocated the provincial system.

At the business meeting the sum of \$200 was added to the Bishop's salary for traveling expenses, and it was resolved to raise \$2,000 for diocesan missions for the coming

year. The election for the Standing Committee resulted as follows: The Rev. J. H. McKenzie, president; Rev. F. M. Banfil, secretary; Rev. E. W. Averill, Rev. W. S. Howard, and the Rev. Geo. B. Torrence. Treasurer of the diocese, Mr. Walter Vail of Michigan City; Secretary, Rev. John A. Linn of Mishawaka. Clerical deputies to General Convention: The Rev. J. H. McKenzie, Rev. E. W. Averill, Rev. W. S. Howard, and Geo. P. Torrence. Lay deputies: Messrs. J. A. Seybold, S. D. Hanna, M. V. Starr and W. B. Conkey. Supplementary delegates: The Rev. H. R. Neely, Very Rev. F. E. Aitkins, Rev. J. A. Linn and Rev. F. M. Banfil. Lay, Norman Rogers and F. R. Fowler.

THE WOMAN'S AUXILIARY IN WASHINGTON.

THE OPENING service of the Woman's Auxiliary of the diocese, for the work of the coming season, took place in St. John's Church on Tuesday, November 6th. There was a large attendance of members of the Auxiliary, who, after the opening service adjourned to the parish hall, where they had the pleasure of welcoming Miss Emery, the General Secretary, who spoke of several subjects specially connected with the work of the Auxiliary, and of the journey of the Rev. Dr. Lloyd around the world, explaining its object, and the benefits expected from his visits to the various mission stations, and asking the prayers of those present for a blessing on this undertaking, and for protection, and a safe return for those making the long journey. Miss Emery was on her way to Richmond, to confer with the Virginia Auxiliary officers in regard to the triennial meeting next October, arrangements for which are already in hand. An address was also given by Archdeacon Hughson, of the missionary district of Asheville, in which he spoke particularly of the work among the mountaineers of North Carolina. He said that last Trinity Sunday was the 200th anniversary of the first service of the Holy Communion held in North Carolina; and that for nearly all those years the mountain people had been neglected. Only for about five years have the mission stations among them been established, and on Trinity Sunday he held the first service of any kind in a place only seven miles from his residence; and the people are ready and glad to welcome the ministrations of the Church. There are now eighty mountain stations, and about forty workers.

ANNIVERSARY AT ASTORIA, L. I.

THE FORTIETH ANNIVERSARY of the Church of the Redeemer, Astoria, L. I., was kept last week with special services and sermons by the Rev. J. Newton Perkins and Rev. R. L. Paddock, as also by the Bishop of the diocese, the Rev. Canon Bryan, the Rev. G. W. Davenport, and the Rev. Dr. Battershall of Albany.

The congregation was very large, and the music under the charge of Mr. C. A. Seibert exceptionally good.

THE ALBANY AND TROY CLERICUS.

THE Albany and Troy Clericus met on the afternoon of November 5th, in the rectory of Trinity Church, Watervliet, N. Y., the Rev. J. E. Bold, rector. A large number of members were present. This being the annual meeting elections were first in order. The Rev. Geo. A. Holbrook of Troy was elected president and the Rev. J. E. Bold, vice-president. The Rev. B. F. Trego of Green Island was elected secretary and treasurer. Instead of an essay, the Rev. Drs. Enos and Nickerson gave most interesting talks on their summer travels abroad. The December meeting will be held in the Holy Cross Rectory, Troy, N. Y.

THE LAYMEN'S FORWARD MOVEMENT IN CINCINNATI.

THE Fifth Missionary Department, which comprises all the dioceses in the states of Michigan, Wisconsin, Illinois, Indiana, and Ohio, will have its Fourth Missionary Conference in Cincinnati, November 18-20th. The programme in detail is as follows:

MONDAY, NOVEMBER 19TH.

Meeting of the Governing Board; Diocesan Committee's Luncheon to the Governing Board, the Bishops and other invited Preachers and Speakers. C. W. Short, Esq., Host.

The Church Club Banquet at the Grand Hotel, to the Bishops, the Governing Board, all speakers and delegates, the diocesan clergy and other invited guests.

Addresses at the Banquet:—(1) "The Middle West, Its Missionary History, Needs, and Opportunities," the Bishop of Michigan City. (2) "The Laymen's Forward Movement—What It Is," E. P. Bailey, Esq., Chicago. (3) "The Apportionment—Its Moral Obligations," E. W. Gibson, Esq., Detroit. (4) "The Missionary Thank Offering of 1907—Its Claims," the Rev. H. R. Hulse.

TUESDAY, NOVEMBER 20TH.

Address of Welcome by Bishop Vincent. The President's Address, D. B. Lyman, Esq., Chicago.

10:30 A. M.—Topic, "The Missionary Education of the Layman (In the Family, the Sunday School, the Pulpit, the Press)." Opening address by E. Morgan Wood, Esq., Dayton, Ohio.

11:30 A. M.—Topic, "What Laymen Can do for Missions—by Reading, Praying, Giving, Serving." Opening address by John A. Gallaher, Esq., of Marietta, Ohio.

10:30 A. M.—Topic, "The Missionary Thank Offering of 1907." Opening address by the Rev. Holmes Whitmore, rector of Christ Church, Dayton, Ohio.

2:15 P. M.—Annual Election.

2:30 P. M.—Topic, "The Fifth Missionary Department"—(1) "It's Purpose" (Education, Stimulation, Coöperation). Address, Rev. R. W. Clark, D.D., Department Secretary.

3:00 P. M.—(2) "It's More Complete Organization." Address, D. B. Lyman, Esq.

3:30 P. M.—(3) "It's Relations to the Board of Missions." (a) Mutual Obligations. (b) A Department Secretary. (c) A Local Auxiliary. Address, the Bishop of Chicago.

7:45 P. M.—Missionary Mass Meeting at Christ Church. Topics—(1) "The Board of Missions and Its Work." Address, Mr. John W. Wood. (2) "The Missionary Motive." The Bishop of Chicago. (3) "The Layman's Idea of Missions." Address, by Hon. Wm. C. Maybury, of Detroit, or C. A. Lightner, Esq., of Detroit. (4) "The Missionary Thank Offering of 1907—It's National Aspects." Address, Rev. F. H. Nelson, rector of Christ Church, Cincinnati, Ohio.

WOMAN'S AUXILIARY IN MASSACHUSETTS.

THE twenty-ninth anniversary of the Massachusetts branch of the Woman's Auxiliary to the Board of Missions was celebrated at Trinity Church all day on November 7th. The first session was a service of Holy Communion in the church, with Bishop Lawrence as the preacher. His subject, of course, was "Missions."

The Bishop called attention to the fact that we always want to keep in mind the supreme motive of mission work. The main question is not one of finances or methods, but of the spiritual life. It is the motive which must be the essential purpose behind all effort. In the family the primal motive is love; and the basal motive of Christian life is grateful love to the master and to God who sent His only begotten Son to us. This must be the foundation of all mission work.

This is commonplace, no doubt, but there is variety enough in other things and here we wish to touch that which is simpler.

The Bishop cited the anointing of Christ by Mary, and said that the Church reckons only the love we have for the master when we give all we have in grateful service to Him. We recognize the glad obligation of full service, and in the Communion we present our souls and bodies as a holy, reasonable, and acceptable sacrifice to Him. Do we give our money in a thoughtful way, he asked. Do we give with a sense of proportion? Are we considerate enough whether we have a certain talent and can give to the Church our best service? Should we not have a stronger grasp on our faith and show the young that it is not founded on emotion? Are we conscious of the fact that we should stand by our faith?

In our mission work there should be a consecrated spirit. Even when the boxes are packed there should be no light, frivolous talk; at the meetings there should be no gossip, no spirit of envy, for such are not a part of the missionary consecration. It is a scandal of the Church that those who assume to do the work, who contribute to its funds, whose lives if not evil are not completely truthful nor of that holy temper which is acceptable to God. The Church is only alive when its spirit is alive.

The Bishop spoke of the beauty and sweetness of many humble Christians and reminded his hearers that the humblest sacrifice is never lost, and if missions are to do any work it will only be by the sweet spirit of consecration that leads others to appreciate the beauty of the Christian service and love for the Master.

At the Celebration the Bishop was assisted by the Rev. Dr. Mann of Trinity and the Rev. Hugh L. Bursleson of New York.

The business session opened in the chapel at 11 o'clock. Bishop Lawrence again spoke to the delegates, deprecating the fact that the meetings had not increased with the growth of the diocese. He referred to the Thank Offering of the men of the diocese which is to be presented at the Triennial Convention at Richmond next year. He said that the money question was not the first consideration, but the fact that the laymen would be reminded of the missions and that their names would be on the roll of the Church.

The Bishop then introduced the newly elected president, Mrs. Francis L. Lowell, formerly chairman of the foreign committee, who gave a brief address of welcome. Miss Morgan, the secretary, called the roll, showing that 64 parishes were represented, and she was followed by Miss Richmond, a missionary from China, who gave a graphic account of the work being done in the Orient. The delegates then adjourned for luncheon, after which they again assembled in the church parlors, where a reception was held in honor of Dr. Sweet of Tokio and Miss Richmond, following which there was a missionary service.

MEETING OF THE COUNCIL OF THE CLERICAL UNION.

THERE was a good-sized congregation present at the Church of the Advent on the morning of Wednesday, November 7th, when a requiem celebration was said for the repose of the soul of Bishop Isaac Lea Nicholson of the diocese of Milwaukee. The occasion also was the semi-annual meeting of the Council of the Clerical Union for the Maintenance and Defence of Catholic Principles, of which organization the late Bishop was president. The Rev. Dr. van Allen of the Advent was the celebrant and he was assisted by the Rev. S. H. Boyer of the Advent as sub-deacon. The Rev. William B. Stoskopf was master of ceremonies. The musical part of the service

was furnished by a choir of priests who occupied the stalls in the sanctuary. Among those thus taking part were the Rev. W. F. Cheney of the Church of the Good Shepherd, Dedham; the Rev. Dr. Robert Ritchie, of Philadelphia, the Rev. G. Herbert Patterson of Roxbury, the Rev. Glenn Tilly Morse of St. James' Church, Cambridge, the Rev. E. M. Gushee of St. Philip's Church, Cambridge, the Rev. Charles Mockridge of St. John's Church, Roxbury, the Rev. A. B. Papineau of Maynard, the Rev. Fr. Field, the Rev. Fr. Powell, and the Rev. Fr. Tovey, all of the Society of St. John the Evangelist.

The preacher of the occasion was the Rev. Dr. Arthur Ritchie of St. Ignatius' Church, New York. His subject was "Faith in the Faith," and he found his text in Colossians—"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature under heaven."

Dr. Ritchie made a strong plea for a practical belief in the supernatural and he also emphasized the value of prayer as a means of restoring the sick. Said the preacher in part:

"It is frequently suggested that those of us holding belief in Catholic doctrine and practice, instead of belonging to the Anglican Church should cast our lot with the Roman Communion; but our answer to that is that we are not free agents in the matter. We cannot repudiate our Baptism, our Confirmation, or our holy orders, for these are the gifts of the Holy Ghost. God has made us members of the Catholic Church for a specific purpose, and while we earnestly desire the union of all Christendom along with others, we cannot believe more nor less than is contained in Catholic doctrine. Having thus settled on our avocation, there comes the happier task of glorifying that avocation. God's blessed gospel is the hope of the world, and that gospel finds its worthiest interpretation through the Catholic Church, which cherishes its everlasting belief in the supernatural. Through the medium of the Church the Gospel can uplift man into union with God; it is a perpetuation of heaven within us."

In conclusion, Dr. Ritchie referred to what some may call the slow growth of the Catholic movement within the Church. The development, he pointed out, may seem to be slow, but like a great Cathedral it is being reared stone upon stone, each set in the superstructure firmly and to last. The work is being well done, though the growth may mean but the salvation of one soul at a time. A high tribute was paid to Bishop Nicholson, whom he referred to as a stout defender of Catholic principles, and who was a splendid exemplification of the might and power of the Church's sacraments.

Following the celebration there was a business session of the Council in the Sunday School room, after which the Rev. Dr. van Allen entertained the visiting clergy at luncheon at the University Club.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Diocesan Notes.

THE REV. JAMES BENTON WERNER, rector of Grace Church, Norwalk, is bereaved in the recent death of his mother, who died suddenly at Gilbertsville, Penn. Mr. Werner's father died about two years ago.

AT ST. JAMES' CHURCH, Winsted, Conn., a problem forty years old as to location was practically settled at All Saints' when two lots with rentable buildings and valued at about \$12,000.00, situated on Main Street, and the best available place in the borough, were taken from the market for the parish. The building fund has increased about \$1,500.00 this year.

EASTON.

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

A Successful Mission.

A VERY successful ten day mission was concluded on the 4th inst., at Christ Church, Denton (the Rev. J. Gibson Gantt, rector). The Rev. Dr. W. M. Jefferis was the missionary.

KANSAS CITY.

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

New Organ at St. Marks.

DURING the month of October a beautiful organ was placed in St. Mark's, Kansas City, the gift of Mrs. H. C. Wood.

KENTUCKY.

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

Improvements at Grace Church, Louisville.

GRACE CHURCH, Louisville (the Rev. L. E. Johnston, rector), was reopened on All Saints' day, after being closed for several weeks during which the congregation worshipped in the chapel.

The sacristy, choir, and sanctuary have been refitted, new carpets laid, all the wood work done over and the walls frescoed, and a beautiful sanctuary lamp hung, with its light ever burning before the altar of God. Grace Church has now one of the most beautiful, and the most perfectly appointed chancels in the diocese.

IOWA.

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

Meeting of the Waverly Deanery.

THE FALL meeting of the Waverly Deanery took place on the 7th and 8th insts. at St. John's Church, Mason City. The sermon was preached by the Rev. Thos. Cassady, of Delwin. On Wednesday the topic for discussion was "What I Consider a Good Sermon." Arrangements were made for annual missionary sermons in every parish and mission. A meeting of the Woman's Auxiliary was held in the afternoon, and addresses made by Miss Susanna Weare, president of the diocesan branch, Dean Sage, and the Rev. C. H. Bohm. The session closed in the evening with an address by the Rev. Geo. W. Hinkle of Waterloo on "A Churchman's Duty to Himself, His Parish and the World"; and by the Rev. W. Fee Whitney of Charles City on "Impressions of the Recent Minneapolis Conference."

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Of what use to give 25 ounces of baking powder for 25 cents if 8 of those ounces are alum?

STUDY THE LABEL

MAINE.

ROBT. CODMAN, D.D., Bishop.

St. Andrew's, Newcastle, Purchases Land.

A LOT of land adjoining that on which St. Andrew's Church, Newcastle, stands, has been purchased for the parish, and on it, in the near future, it is hoped, will be erected a suitable rectory. The lot in question faces the parish house on one side, and on the other commands a beautiful view of the Damascotta River.

MASSACHUSETTS.

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

Preparing for the Advent Mission—Other Notes.

A NEW head of St. Margaret's Sisterhood in the person of Sister Caroline, was elected by the order recently.

ACTIVE preparations are being made for the mission and conferences which Bishop Weller of Fond du Lac is to conduct in Boston during the first weeks of the Advent season. When the Bishop was here during the Lenten season preaching a fruitful mission at the Church of the Advent, it was the desire of many leading Churchmen and women that he should come again soon, and it was arranged that a similar mission should be preached here this Advent at St. Stephen's Church, in Florence Street. Accordingly the Rev. Ellis Bishop and his assistant clergy, as well as the lay folk of the parish, have been hard at work perfecting the details of the mission. A central committee has been appointed, upon whom will rest all the immediate responsibility of carrying out the general plan of work. There also are a number of sub-committees which will have to do with certain departments of the work. Assisting Bishop Weller will be the Rev. Fr. Sill, O.H.C., who has been especially successful with young people. The opening service will be on Saturday evening, December 4th. On the following day (Sunday) Fr. Sill will deliver an address at 9:30 A.M., and at 11 o'clock and 7:30 P.M., Bishop Weller will speak. This same schedule will be repeated on the following Sunday. There will be daily celebrations at 6, 7, and 9:30 A.M. Each day Fr. Sill will address a children's service at 4:30 P.M., and Bishop Weller will preach each evening at 8 o'clock.

But this is not the full extent of Bishop Weller's local ministrations, for he has been invited also to conduct a conference at St. Paul's Church, Tremont Street (an admirably convenient location for such a work) each afternoon, beginning December 15th. The invitation extended to the Bishop for this conference is signed by a number of ladies whose names represent the most exclusive social circles.

THE CHAPTER of the Brotherhood of St. Andrew connected with St. Stephen's Church, Boston, will hold its annual service on the evening of St. Andrew's day, November 30th, at 8 P.M. The preacher will be Bishop Weller.

ON MONDAY, November 12th, at the Diocesan House, the Clerical Association listened to an admirable analysis by the Rev. Dr. Mann of Trinity Church of a book entitled *What is Religion?* lately put out by Dr. Pritchett, president of the Massachusetts Institute of Technology, and which is attracting considerable attention. On Tuesday, December 2nd, at the Twentieth Century Club, the clergy will listen to an address by Bishop Weller; and on December 17th, at the Diocesan House, the Rev. Thatcher R. Kimball will speak to them on "The Church's Duty to the Laboring Man."

A VERY successful parochial mission is in progress at St. Mark's Church, Dorchester, which is being conducted by the Rev. William L. Devries of St. Mark's Church, Washington,

D. C. His topic is "Christian Privileges and Duties."

THE Free Church Association held its annual meeting at the Diocesan House on Monday, November 5th, and elected the former officers. The Rev. Dr. William Copley Winslow, secretary, read his annual report, which showed a growth in free sittings and a proportional decrease in rented or assigned sittings.

MINNESOTA.

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

Tenth Anniversary of the Rev. C. L. Slattery's Rectorship—Meeting of Lay Readers.

THE VESTRY of the church in Faribault marked the tenth anniversary of the rectorship of the Rev. C. L. Slattery by an informal reception in the guild house on October 29th. A large number of the parishioners called to offer their congratulations to the dean who is most highly and deservedly esteemed.

THE ANNUAL meeting of the Lay Readers' League of the diocese was held at the episcopal residence on Thursday the 8th inst. Col. Eddy was re-elected president; E. H. Holbrook, treasurer; and Robert Cogswell, secretary. The Bishop and Mrs. Edsall entertained all the members present at dinner.

MISSOURI.

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

Various Notes of Interest.

THE Southern Convocation held its fall meeting at Fredericktown, November 5-8th. The Rev. L. F. Potter, dean of the Convocation, preached at the opening service, and also conducted the "Quiet Hour" later. Papers were read and discussion followed. The Bishop of the diocese was the preacher at the closing service.

THE REV. R. A. HOLLAND, S.T.D., rector of St. George's, gave an address on "Denominational and Inter-denominational Outlook from the Episcopal Standpoint," before the weekly assembly of St. Louis Congregational ministers on Monday last.

TUESDAY, November 6th, was observed at Christ Church Cathedral as a day of Intercession from 7 A.M. to 7 P.M. A chart dividing the day into hours and quarter hours was arranged, so that all who promised to take a definite time could do so.

THE REV. EDMUND DUCKWORTH, vice-president of the Clericus, gave an interesting review of Fogazzaro's *The Saint*, at the last meeting of this assembly.

A POST-CONVENTION meeting of the Assembly of the Brotherhood of St. Andrew was held at the Schuyler Memorial House on Thursday last. A large number of the Memphis delegates were present and made three-minute reports.

NEBRASKA.

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

Mission at North Platte—Harvest Home at Auburn.

THE REV. R. R. DIGGS, district missionary of the North Platte, held a mission for ten days, commencing November 2nd at Trinity Church, Monroe. Father Diggs is a forceful preacher and a logical teacher of the faith, and his explanations and exhortations were received by large and appreciative congregations.

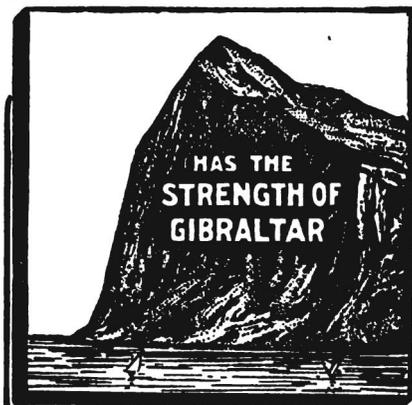
AT THE Church of the Ascension, Auburn (in charge of the general missionary) the annual harvest festival was held on November 4th. After the morning service the members of the congregation decided to furnish a room in the new Clarkson Hospital in memory of Mr. William Gaede, a faithful

member of the mission, who entered rest during the past month.

THE DIOCESAN BRANCH of the Woman's Auxiliary held its quarterly meeting in Plattsmouth on November 7th. A number of delegates were in attendance from the parishes in Omaha and South Omaha, Nebraska City, Ashland, Blair, and Lincoln. At 9 A.M. there was a celebration of the Holy Communion, which was followed by a business session.

The balance of the morning was taken up with papers read by Mrs. James Wise of South Omaha and Mrs. John Williams of Omaha, followed by reports from a number of the clergy of the neighborhood.

Mrs. Chitwood Hamilton, the diocesan president, made a report of the Missionary Conference in Minneapolis, and especially of the meetings with the Woman's Auxiliary. The last address was made by the General Missionary, who gave some aspects of the diocesan missions. He also appealed for more hearty support for the *Crozier*, *The Spirit of Missions*, *THE LIVING CHURCH*, and other



"Something missing?"

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Church papers. The Auxiliary accepted the invitation of the parish branch of St. Mary's, Nebraska City, and will hold the next quarterly in that place.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
B. S. A. Meeting.

UNDER the auspices of the Brotherhood of St. Andrew a series of afternoon meetings for men has been arranged at Grace Church, Elizabeth (the Rev. H. H. Sleeper, Ph.D., rector). The meetings are held in the Edward Clark Club House, and the attendance thus far has been excellent. Mr. Hubert Carlton, the general secretary of the Brotherhood, was the speaker at the opening meeting. Other speakers, some of them men of prominence, are on the programme for the future, and every date has been filled till after Christmas. Grace Church Chapter is the oldest organization in the parish and has long been an active force in the parochial life. A large Junior Chapter has also been organized lately.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Meeting of the Cleveland Clericus—Memorial Cross Presented—Church Educational Society—Grace Church Rector's Reception.

THE CLEVELAND CLERICUS held its November meeting at the Church of the Good Shepherd (the Rev. George I. Foster, rector), on the 5th inst. An unusually interesting and instructive paper was read by the rector of the parish upon "The Uses and Abuses of Church Music." Mr. Foster is an authority in musical matters and handled his subject skillfully, giving some sound advice regarding the management and scope of Church choirs. The women of the parish hospitably entertained the clergy at luncheon.

MR. AND MRS. WILLIAM LOWE RICE recently presented St. Alban's parish, Euclid Heights, with a beautiful brass altar cross in memory of the formers' parents. The cross is one of Gorham's best designs and is richly etched. This parish has lately purchased a valuable property near the church for a rectory.

THE CHURCH Education Society of Cleveland has arranged an autumn course of lectures based upon the Rev. Dr. Fulton's "Ten Epochs of Church History." The lectures are being delivered by local clergymen and are proving very profitable to the Church and Sunday School workers of the city who for the most part make up the audience.

THE REV. CHARLES CHURCH BUBB, M.A., became rector of Grace Church, Cleveland, last month in succession to the late Rev. E. W. Worthington. The parish lately tendered him a very enthusiastic reception to which the congregation turned out *en masse*. Many of the city clergy were present to wish the new rector God speed. The parish house was tastefully decorated for the occasion with autumn leaves brightened by "Old Glory." The women of the parish served refreshments.

PENNSYLVANIA.

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

News from the Diocese.

THE EXECUTIVE COMMITTEE of the Christian Social Union has made the following programme for the winter: November 11, "The Relation of Labor to the Church," in the Church of the Holy Trinity; preacher, the Bishop Coadjutor of the diocese of Pennsylvania. December 16th, "Our Lord's Attitude to Social Problems," in St. Clement's Church; preacher, the Bishop of Delaware. January 13th, "What Law Should be the Ultimate Authority in Social Practice?" in the Church

of the Saviour; preacher, the Rev. Nathaniel Seymour Thomas. February 10th, "The Social Teachings of the Lord's Prayer," in the Church of the Holy Apostles; preacher, the Dean of the Philadelphia Divinity School. March 10th, "The Kingdom of God," in St. Simeon's Church; preacher, the Rev. C. S. Hutchinson.

THE THIRD YEAR of the class for intending teachers will begin the winter term at the Church of the Holy Apostles on Friday evening, November 16th. The leader will be Mr. George C. Thomas. The text will be Bishop Leonard's *Church History*. As introductory to the course the members of the class are expected to read Lane's *Illustrated Notes on Church History*, published by the S. P. C. K.

THE REV. ROBERT RITCHIE, D.D., rector of the Church of St. James-the-Less, read a paper before the Clerical Union on Monday, November 12th, on "I Do Believe the Holy Scriptures to Be the Word of God."

THE CHURCH OF THE SAVIOUR, West Philadelphia (the Rev. William B. Bodine, D.D., rector), will observe the semi-centennial of its foundation during the week. St. David's Church, Manayunk (the Rev. F. A. D. Launt, rector), will soon observe its seventy-fifth anniversary. It was admitted into union with the diocese in 1833 and the late Bishop of Oregon was among its rectors.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Annual Meeting of the B. S. A.—Mission's Study Class Meet.

THE ANNUAL meeting of the Pittsburgh Assembly of the Brotherhood of St. Andrew took place on Thursday, October 25th, at St. Peter's parish house, Pittsburgh. Before the presentation of reports addresses were de-

"GOOD STUFF"

A Confirmed Coffee Drinker Takes to Postum.

A housewife was recently surprised when cook served Postum instead of coffee. She says:

"For the last five or six years I have been troubled with nervousness, indigestion, and heart trouble. I couldn't get any benefit from the doctor's medicine, so finally he ordered me to stop drinking coffee, which I did.

"I drank hot water while taking the doctor's medicine, with some improvement, then went back to coffee with the same old trouble as before.

"A new servant girl told me about Postum—said her folks used it and liked it in place of coffee. We got a package but I told her I did not believe my husband would like it, as he was a great coffee drinker.

"To my surprise he called for a third cup, said it was "good stuff" and wanted to know what it was. We have used Postum ever since and both feel better than we have in years.

"My husband used to have bad spells with his stomach and would be sick three or four days, during which time he could not eat or drink anything. But since he gave up coffee and took to Postum, he has had no more trouble, and we now fully believe it was all caused by coffee.

"I have not had any return of my former troubles since drinking Postum, and feel better and can do more work than in the last ten years. We tell everyone about it—some say they tried it and did not like it. I tell them it makes all the difference as to how it's made. It should be made according to directions—then it is delicious."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There a reason."

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Milk is the chief article of food in the sick-room and hospital. Every physician and nurse should know the source of supply before ordering in any form. It is not enough to know that it comes as "country milk" Borden's Eagle Brand Condensed Milk, the original and leading brand since 1857.—Integrity and experience behind every can.



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Begin Early to Practise the Carols.

We have been making Christmas Services for a number of years and many thousands of them have been used. The Service is full choral, arranged entirely from the Prayer Book.

Each Service has four carols arranged in easy tunes for children. We have six different Services—i.e., the carols differ each from the other, but the Service is the same. It is only a matter of choice of carols as to which one to use.

Each Service bears a distinct number, and so order by number and not by date. The numbers are 62, 64, 72, 76, 80, and 84—the latter a new one this year. Price, \$1.00 per hundred, postpaid. Sample copies sent free on application. Address

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MILWAUKEE, WIS.

livered on the subject of the Memphis Convention, by Messrs. Hubert Carleton and H. D. W. English, and the Rev. Dr. H. A. Flint, Archdeacon of Pittsburgh.

From the report we glean the following items: There were four regular quarterly meetings of the Assembly held, and five special ones, in various parishes in Pittsburgh and its suburbs. The Lenten noon-day services were under the auspices of the Assembly. Three new Chapters were organized during the year, one Chapter revived; and there was a net gain in membership of fourteen. Out of the thirty-four Brotherhood men referred to the Assembly by National officers and other Assemblies, twenty-four were located, all but four of whom are now connected with parishes; ten could not be found on account of insufficient address.

Officers elected were: President, Mr. W. A. Cornelius, McKeesport; Vice-president, Mr. James Partington, Emmanuel, Allegheny; Secretary, Mr. T. M. Hopke, McKeesport; Assistant Secretary, R. W. Williams, Wilmerding; Treasurer, Mr. Henry Tomer, St. Peter's Pittsburgh; Chaplain, the Rev. E. H. Young, Christ Church, Allegheny.

THE FIRST meeting for the season of the Missions Study Class took place in St. Peter's parish house, on Thursday afternoon, November 8th. The subject for the meeting was "Japan as It Is," and there were two papers read, one on the Ancient Heathen Religions of Japan, by Mrs. D. G. Stewart, of Calvary parish; and the other on the Moral Condition resulting from these Religions, by Miss R. E. Edsall, of St. Peter's. Two young ladies, daughters of a missionary in Japan, dressed in Japanese costume, sang some hymns in Japanese.

THE CLERICAL UNION held its monthly meeting on November 12th, at St. Peter's parish house, when a paper on "The Inspiration of the Old Testament" was read by the Rev. Dr. McLure, of Oakmont.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Notes of Interest.

REV. F. F. REESE, D.D., rector of Christ Church, Nashville, has been called to St. Paul's Church, Augusta, Ga.

DR. J. R. WINCHESTER of Calvary Church, Memphis, has been called as Dean of St. Matthew's Cathedral, Dallas, Tex., but it is not thought that he will accept.

SISTER ANNE CHRISTINE will become Mother Superior of the Southern province of the Sisterhood of St. Mary at a special service which will be held at the chapel of St. Mary's School, Memphis, in the near future.

REV. R. W. RHAMES, general missionary of the diocese, has begun a mission at the Church of the Good Shepherd, Memphis, which is to last ten days. The church being without a rector, Mr. E. C. McAllister, a travelling secretary of the Brotherhood of St. Andrew, worked up interest in this mission.

THE Convocation of West Tennessee will meet at St. Luke's Church, Jackson (the Rev. Chas. Lee, rector), the first week in December. Representatives of every organization of the Church are expected to be present.

VERMONT.

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

Matters of Local Interest.

BISHOP HALL lectures on Friday mornings, to the students of the University at Burlington, on the Epistle of St. James.

PROF. STETSON, of the University of Vermont, conducts a Bible class for the students and others, on Sunday mornings, at St. Paul's Church, the topic for study being the Acts of the Apostles.

THE Episcopal chapel at Rock Point has received a new stained-glass window, from the clergy of the diocese in memory of the Bishop's consecration over twelve years since. The design is the Baptism of the Lord. A portrait of Bishop Hopkins has been given to Bishop Hall, by the Blodgett family of Forestdale. A new catalogue (supplementary) of the Bishop's library has been issued. It has now over 5,500 volumes, besides pamphlets. Tablets gives the names of the chief contributors thereto.

CANADA.

News from the Dioceses.

Diocese of Fredericton.

It is stated that the Rev. Canon Richardson, Bishop Coadjutor-elect, will be consecrated in Montreal, November 30th, by Bishop Sweatman, of Toronto.

Diocese of Toronto.

BISHOP SWEATMAN, together with the Rev. Canon Welch and the Rev. W. H. Vance, have been appointed an advisory committee to assist the Canadian representative of the Church Army in his work. About 1,000 immigrants arrived in Canada this year under the auspices of the Army.—HOLY TRINITY Church's 59th anniversary was celebrated October 28th.—BISHOP STRINGER, of Selkirk, was present at the induction of the Rev. W. H. Vance as rector of the Church of the Ascension, Toronto. The Ven. Archdeacon Sweeny, of Sincoc, performed the induction service.

ST. LUKE'S CHURCH, Camden East, has been entirely freed from debt and will be consecrated by Bishop Mills next June. There was a large attendance at the consecration of the new church on the Kideau river, at Beckett's Landing by Bishop Mills.

Diocese of Selkirk.

BISHOP STRINGER expects to sail for a visit to England about the middle of November.

Diocese of Huron.

BISHOP WILLIAMS finished his visitation of the deaneries of Kent and Essex in the end of October. Holy Trinity Church, Chat-

IT'S THE FOOD

The True Way to Correct Nervous Troubles.

Nervous troubles are more often caused by improper food and indigestion than most people imagine. Even doctors sometimes overlook this fact. A man says:

"Until two years ago waffles and butter with meat and gravy were the main features of my breakfast. Finally dyspepsia came on and I found myself in a bad condition, worse in the morning than any other time. I would have a full, sick feeling in my stomach, with pains in my heart, sides, and head.

"At times I would have no appetite for days, then I would feel ravenous, never satisfied when I did eat and so nervous I felt like shrieking at the top of my voice. I lost flesh badly and hardly knew which way to turn until one day I bought a box of Grape-Nuts food to see if I could eat that. I tried it without telling the doctor, and liked it fine; made me feel as if I had something to eat that was satisfying and still I didn't have that heaviness that I had felt after eating any other food.

"I hadn't drank any coffee then in five weeks. I kept on with the Grape-Nuts and in a month and a half I had gained 15 pounds, didn't feel badly after eating and my nervousness was all gone. It's a pleasure to be well again."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. There's a reason.

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BOOKS FOR CHURCHMEN

The following named books are for Churchmen to read and to lend or present to others to read who might not otherwise learn of them:

Reasons for Being a Churchman. Addressed to English-speaking Christians of Every Name. New and thoroughly revised edition. By the Rev. Arthur W. Little, D.D. Price, \$1.25 net; Postage 12 cts.

Catholic Principles, as Illustrated in the Doctrine, History, and Organization of the American Church. By the Rev. Frank N. Westcott. Price, cloth, \$1.25 net; postage 12 cts.; paper, 40 cts. net, postage 7 cts.

The Heart of Catholicity. By the Rev. Frank N. Westcott. Price, \$1.00 net; postage 10 cts.

Come Home. An Appeal on Behalf of Reunion. By the late Archdeacon Lantry of Toronto. Price, \$1.25 net; postage 12 cts.

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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ham, has had two confirmations in the year. The branch of St. Andrew's Brotherhood, in connection with Huron College, is doing good work.

Diocese of Nova Scotia.

IT IS hoped that the complete rest from pastoral work which is being taken by the Ven. Archdeacon Kaulbach, may be effectual in removing the serious throat trouble from which he has been suffering.—AT MORNING service, recently, in the Church of St. Nicholas, Hammond, there was placed upon the collecting plate the sum of \$410, in \$5 notes. The donor was a man of 90 years, who wished to make this offering for the Church's needs; he had worked at cooping all his life, and is still well and strong.

Diocese of Fredericton.

IT HAS been decided to bestow the decree of D.D. upon the Rev. Canon Richardson, Bishop Coadjutor-elect, by the Convocation of King's College, Windsor. The degree will be conferred next June at the annual Encaenia.—A FINE oak reredos, from an unknown donor, has been presented to St. Jude's Church, St. John West, in memory of the Rev. H. M. Spike, M. A.

Diocese of Calgary.

THE FIRST ordination to be held in the parish of St. Benedict, High River, took place October 21st, when Bishop Pinkham ordained to the diaconate Mr. E. B. Spurr.

Music

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

At the recent commemoration services of the 140th anniversary of the opening of St. Paul's chapel, Trinity parish, New York, the singing of the congregation was a distinct feature. We refer more particularly to the noon-tide service on Tuesday, October 30th, when the entire musical programme was sung by the people, with the exception of a single anthem.

The hymns were: "O God, our help in ages past," "Rejoice, ye pure in heart," "Come, Holy Ghost, our souls inspire," "O Mother dear, Jerusalem," "Love divine, all love excelling," "Hark! the sound of holy voices," and "Our fathers' God, to Thee."

After the third hymn, the *Magnificat* was sung to the setting by Bunnett, in F. A large congregation was in attendance, and it is safe to say that there has never been better congregational singing in New York. The *Magnificat* was specially well rendered, and the singing of this canticle went far to prove the ability of a congregation to sing anthem settings as well as hymns.

Stainer's anthem, "The Lord our God be with us," was performed by the choir of the chapel, and that was the only piece of music sung without the assistance of the people.

The success of these noon-tide hymn-singing services at St. Paul's seems to be positively assured for all time to come. Situated, as the chapel is, on Broadway and Fulton Street, in the very heart of the downtown district, a peculiar opportunity is presented for holding services of the kind. There is never a scarcity of people, and even in the hot weather of July and August, people come in encouraging numbers. It is not an uncommon thing for three or four hundred persons to attend the Tuesday noon-tide service.

The regular choir of the chapel only sing at this service on rare occasions, say twice a year, and the responsibility falls entirely upon the people. This accounts in a great measure for their hearty coöperation. The organist (Mr. Edmund Jacques) conducts from the steps of the chancel, and there is an assistant to play the organ.

Music copies of everything that is to be sung are given to the people, and this also

accounts partly for the success that has marked this movement.

Although there are few churches where there are such unusual opportunities for week-day congregational services of song, nevertheless what has been accomplished at St. Paul's furnishes striking proof that where the training of the people is taken up in a thorough and regular manner, astonishing progress can be secured.

The great trouble in most of our churches is that no systematized effort is made to bring about the desired result, consequently the "result" does not materialize.

Good congregational singing means persistent and well ordered work in the right direction. It is the price that must be paid for it, and it is well worth extra trouble and expense.

At a meeting of the New York Churchmen's Association, on October 15th, the Rev. Dr. Canedy of New Rochelle spoke very strongly against the prevailing methods of voice training in the public schools. He maintained that there was very little headway made in the various schools in this country toward scientific voice culture, and that the large number of poor choirs was a direct consequence.

There is much truth in what Dr. Canedy said, although it is the business of a thoroughly trained choir-master to overcome the vocal defects of choristers, no matter what school they come from. His work will, of course, be all the harder with ill-trained material, but a skilful man will eradicate bad vocal habits which may seem at first hopelessly fixed. This question of voice-training in schools is giving trouble in nearly every civilized country, and we are very far from a solution of it. In England there is as perfect a system as we have here, although from the following clipping it would seem that a great deal of interest is being taken in the matter on the other side:

"Mr. James Bates, the founder of the London School of Choristers, announced recently that he would give at the London Polytechnic an invitation lecture to school teachers on the training of children's voices. As responses came from nearly 5,000 teachers, it was found necessary to transfer the venue to the Queen's Hall, which, on July 21st, was nearly filled by an attentive and appreciative audience, mainly of the female sex. It speaks volumes for the interest the scholastic profession takes in this section of their work, that they were willing in such numbers to hear what Mr. Bates had to say. The lecture, which was attractively illustrated at every stage by the admirable performances of 100 boys, trained in Mr. Bates' school, was thoroughly educational. What to do and what not to do was made abundantly clear. Ways to get children to place tone and to shape the mouth for the various vowels, the proper manner of breathing, the method of attaining easy production, sweet, tuneful tone and of gaining flexibility, were all aptly shown. The larger number of persons interested in this branch of education will be glad to know that an instruction book by Mr. Bates, dealing with the whole matter in detail, will be issued shortly in Novello's Primer series.

(Continued on page 107.)

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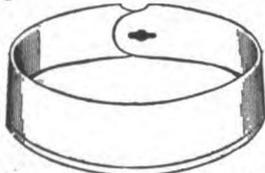
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MUSIC.

(Continued from page 106.)

The chair was taken by Dr. Somervell, and there were on the platform many well-known musical educationists."

One of our chief difficulties consists in getting the school authorities to admit that there is anything wrong with the usual musical system. The public schools devote their attention entirely to the theory and practise of sight-reading, and voice culture is left to shift for itself.

In a well-trained choir, a directly opposite course is pursued. Voice culture is first and foremost, and everything is made to give way to it.

The practical difficulty in securing competent voice trainers in the schools will be readily seen from the serious trouble experienced in getting competent choirmasters, even when school authorities are brought to see the need of skillful training, there remains the dearth of properly qualified teachers.

A school teacher is not required to pass any examination in the art of voice-training; he, or she is examined only on theoretical work connected with sight-singing and the general management of classes of children. More than this, it is doubtful whether the school "examiners" in most of our schools are competent to decide whether a teacher is qualified to train voices or not.

Three things are needed—recognition of the want, competent examiners, and equally competent voice-trainers.

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The Magazines

HOPKINSON SMITH, although most associated with Venice in the public mind, has several times visited Constantinople, and he will contribute to the Christmas Scribner a mysterious romance called "The Veiled Lady of Stamboul."

It is doubtful whether any achievement of Mrs. Wiggins' heroine, "Rebecca," equals the one narrated in the Christmas Scribner, which reveals Rebecca's fertile resources in rescuing the flag from ignominy.

THE frontispiece of the Christmas Century will be a reproduction in color of Mr. Sigismund de Ivanowski's portrait of Maude Adams as Peter Pan. Mr. de Ivanowski's studies for this portrait were made in the Catskills last summer, Miss Adams posing out of doors; and the finished painting was submitted to her at her cottage at Onteora Park. A pretty story is told of her enthusiasm at her first view over the coloring and sympathetic treatment of the portrait, which is rated by all who have seen it as altogether a charming conception of the character. There will be other pages in color in the Christmas Century; a winsome figure by Anna Whelan Betts, "The Belle of the Christmas Ball"; Horatio Walker's picture of a roadside shrine entitled "Ave Maria," and J. S. Leyendecker's illustration of William Vaughn Moody's powerful poem, "The Death of Eve," in which the artist portrays the aged Eve and Cain catching sight of Eden.

THE second series of "Reminiscences of Carl Schurz"—which begins in McClure's Magazine for November—forms the strongest recent contribution to the history of the Civil War. It is a most remarkable story of that great national tragedy. For it is not only novel, it is unique. Mr. Schurz—fresh from the battles of liberty in Europe—brought to America an experience and an understanding of our conditions which no American could have. His eye fell immediately on the strange sight of human slavery surviving in the one great republic in the world. And, with the unerring instinct for righteousness in public affairs which always characterized

him, he enlisted immediately in the movement which culminated in the great war.

Mr. Schurz's experience during the war period, was probably not duplicated. He was an orator in the Anti-slavery cause; he was in the intimate counsel of the Lincoln administration. He was a European minister and a general during the progress of the war. It is very doubtful if any American had such a variety of active service. The strong and vital grasp on the history of that time which this gave him is shown by its treatment in these memoirs.

THE VARIOUS SPHERES OF BEING IN HEAVEN.

By our Lord's ascension into heaven, we mean His disappearance into the spiritual realm which pervades the material. And that realm, as He has Himself assured us, consists of various spheres of being. The common notion about heaven, I suppose, is that it is one vast place in which the whole human race together with the angels, shall be assembled after the general judgment, and there live for ever in ceaseless adoration. Very different is the view which our Lord gives us of heaven. He describes it as a world of many abodes. "In My Father's house are many dwelling-places; if it were not so I would have told you." In other words, it is natural to expect that there should be different dwelling places, different spheres of being, different plans of existence in the spiritual world; so natural indeed is it that, were it otherwise, our Lord would have made a special revelation on the subject; . . . our own instincts confirm our Lord's declaration. . . . Human beings are pouring daily into the spiritual world at the rate of sixty a minute. This vast multitude pass out of this life in every stage of moral development or degeneration, and it stands to reason that they are not all equally fitted for the same abode in the world of spirits. Even those, who make the best of their opportunities here do not necessarily inhabit the same abode in the next world. The faithful servant who increased his Lord's money tenfold received "authority over ten cities"; while he whose pound gained five more was made ruler "over five cities." Each received the full measure of his ability to enjoy.—*Malcolm MacColl.*

THE *Young Churchman* has heard of an earnest priest, who is discouraged, and longing for a change of work. His complaint is that his people care only for mammon. Most of his parishioners are rich, some of them are very wealthy. They only expect him to preach twice on Sunday, and during the week to enjoy carriage drives, dinners, and suppers. The vestry take care of the choir, and of the Sunday School. In fact, the people are just as "good" as can be, and the rector has an easy time of it. But, poor man, he is concerned about the souls of his people, but they don't care to have him bear any such trouble. They are getting along nicely in the world, and is not that enough? It is said the rector longs to get back to a working parish. Well, dear friend, you can. It is very easy to do that. Just continue to preach the Gospel to that people, observe the feasts and fasts of the Church, stay away from Friday parties, and pretty soon you will be called *bigoted* and *old-fashioned*. The vestry will soon be slow in paying your salary, and you will then have to go. You will have done your duty, and your reward will be "laid up" for you; and you will have sowed good seed, that the Master will bring to fruition in His own way and time. You may be heart-sick, but how was it with the blessed Jesus?

Preach the Gospel to mammon worshippers, and you will have no difficulty in getting away.

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* *Hints on Building a Church.* By Henry Parr Maskell. Price, \$1.50. By mail \$1.65. Published by The Young Churchman Co., Milwaukee.

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