

# The Living Church

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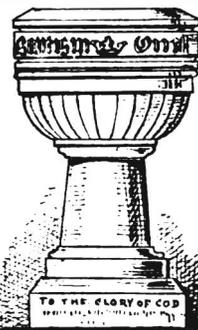
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## THANKSGIVING AS A BENEFACTOR.

DAVID, the psalmist, is the reputed author of many wise and true words; but of none truer or wiser than his unhesitating declaration that "It is a good thing to give thanks unto the Lord." Eminently good and wise advice is this, not only from the view-point of piety or a high sense of moral obligation, but on distinctly practical grounds open to ready demonstration.

Submitted to any physician of body or mind, or to any student of complex human nature, whether there be not a positive benefit in the spirit and exercise of thanksgiving, the response will be as prompt, as convincingly affirmative, and with reasons, certainly, by no means difficult of discernment. All but impossible is it that the spirit of true thankfulness can dwell far apart from that of unfeigned cheerfulness; and to whom are not familiar the benefits, mental, physical, and moral, of well regulated, habitual, cheerfulness?—benefits so clearly recognized and valued, that physicians and moralists alike count no effort ill-repaid to secure its influence on those in charge.

And what then, we may well ask, could be more rationally conducive to this end, than a clear-sighted, just appreciation of the blessings constituting or enriching that state of life unto which it has pleased God to call us, with an habitual remembrance and acknowledgement of the same? This fact admitted, evidently no argument is needed to prove the practical, definite benefit accruing to that heart which, recognizing the claims of an honest gratitude, crystallizes that claim into a hearty, fervent thanksgiving offered daily; and to whom, if not "to the Lord," the Giver of all true gifts and blessings?

On the contrary (and alas, who but must cry "*mea culpa*"?) how widespread is the tendency permitting some one trial, sorrow, misfortune, or disappointment, often but trivial, to blind the vision utterly to mercies manifold, temporal, and eternal; to lapse into a condition of mind so dark and despairing that the body necessarily droops in sympathy, and a perceptible lowering of the spiritual temperature is inevitable. Truly, it is not too much to say that a large percentage of physical ills, and a corresponding defection in moral and spiritual health are directly due to habitual or recurrent despondency.

Granted then that true thankfulness may well be claimed as the mainspring of cheerfulness, is not David abundantly wise in his conviction that it is, indeed, "a good thing to give thanks," "yea, a joyful and pleasant thing it is to be thankful"?

Thus the wisdom of the Church, with the closing days of the thrifty year, when all Nature in the glory of her Harvest Home is thanking God "for the precious things of the earth and the fulness thereof," chanting a glad *Jubilate* ere folding tired hands in well earned rest—then it is that the Church gathers her children together, at a time appointed, "or on such other day as shall be appointed by the Civil Authority," and thus with the State, lifting the glad song of Thanksgiving, calls: "O ye children of men, bless ye the Lord; praise Him and magnify Him for ever!"

Yet, short lived and of doubtful practical benefit is it, if, on this set day alone, the spirit of thankfulness rule in our hearts. Shall it not, rather, be the keynote awakening glad some chimes to ring throughout the year, day by day winging their sweetness heavenward, till, with the sweet singer of Israel, ours, too, is the glad impulse "to show forth Thy loving kindness in the morning, and Thy faithfulness every night"? L. L. R.

RIGHTEOUSNESS is everlasting, immortal, invincible.—Luther.

### A TRUE THANKSGIVING DAY.

**W**E need hardly say that thanksgiving does not consist essentially in eating and drinking. If the American people are to retain the time-honored custom of observing Thanksgiving Day, they owe it to themselves to observe it primarily by the giving of thanks.

We lay stress upon this apparently obvious proposition, because of the remarkable inanity which characterizes the Thanksgiving proclamations of the governors of many of the states. Happily, that of the President of the United States is subject to no such criticism. There breathes in it the true Christian spirit. The call to the American people to observe Thanksgiving Day by the giving of thanks is its main thought. But the governor of Texas who, some years ago, refused to issue a Thanksgiving proclamation on the ground that he had no official knowledge that God had ever done anything for Texas, was less insulting to the Almighty Ruler of the universe than are those governors who proclaim Thanksgiving and give no suggestion in their proclamations of any more exalted theme than the gathering of the people for purposes of eating and merry-making.

Thanksgiving Day is a testimony to the religious character of early American settlers, but, no less, to the same character in their descendants. Associating it as we do with the Puritans of New England who first began the observance, we are apt to forget that the day has only been a *national* festival since 1863, when President Lincoln established the precedent of issuing a proclamation to the whole American people to observe the day as one of thanksgiving. If the element of gratitude to Almighty God, resulting in public expression of that gratitude by formal thanksgiving to Him for mercies vouchsafed to this land, is not to be the underlying theme that causes us to observe the day, it becomes a supreme, national act of blasphemy. Is there not danger that in the single generation that has elapsed since the national proclamation of the day was begun, we are in danger thus of turning the day into a curse?

For Christian people at any rate there can be no two opinions as to how Thanksgiving Day should be observed. Only by giving of thanks is there a Thanksgiving. The day is primarily to be observed by returning thanks to Almighty God for His blessing upon this land and upon the American people. It is the chosen American form of the precaution, "Lest we forget." The blessings that have been showered upon this land are from Him. Have we prospered? It is because He has showered wealth upon us. Have we gained an important place in the counsels of the nations? It is because He has guided us to that honorable place. Have we been successful when we have appealed to arms? It is because of the guidance of Him who "givest not away the battle to the strong." Have we been seized with a clearer perception of the evils which threaten the well-being, if not the very being, of our nation? It is His Holy Spirit who has convicted us of sin, and His grace that has strengthened us to do battle for national and civic righteousness. Shall we not return thanks to Him in His appointed way for these blessings upon this American nation?

And similarly, right patriotism must be an incentive to prayer for our nation. We are not a prayerful people. It is difficult for us to attribute any measure of reality to the prayers for Congress, for the President and those in authority, for the Governor of the state. We seek reform of abuses at the ballot box and by means of the press; seldom by invoking the aid of Almighty God.

And yet our faith ought not to be subject to this limitation.

Let us be sincere in our observance of Thanksgiving Day. Let us go into God's House and thank Him for what He has caused this nation to be; let us beseech Him to cleanse us from our civic and national sins and to endow us with a purer patriotism. We would all be strong to resist an external foe; pray that we may be equally strong to resist our internal foes, that are greater enemies to the American people than any that have ever assaulted us from without.

"Lord, God of hosts, be with us yet;  
Lest we forget! Lest we forget!"

### THE AFFIRMATION OF THE CRAPSEY JUDGMENT.

**I**T is a serious matter that a priest of the Church should be officially condemned for teaching doctrine contrary to that affirmed by the Church which commissioned him to teach, and for violation of his ordination vows. The judgment of the diocesan court of Western New York against the Rev. A. S.

Crapsey, D.D., is now unanimously affirmed by the Court of Review, and it only remains for sentence to be pronounced.

It would ill befit the occasion to express gratification, much less joy, at the result; and yet the importance that in a great crisis the Church should vindicate the faith for which she stands must overshadow all considerations of sorrow for a mistaken priest. The Anglican Communion has been extreme among Catholic Churches in her leniency with those who do not wholly affirm her faith. In an age of intellectual unrest such leniency is commonly felt among ourselves to be wise. But the danger that leniency with men would resolve itself into apostasy of the Church has been a very real one.

There are limits beyond which leniency cannot go without at least partial apostasy, and Dr. Crapsey had very clearly exceeded those limits. There has been, in his case, no "heresy hunting." He has flaunted his individualistic teachings in the face of the Church and has challenged the Church to expel him from the ministry if she saw fit. He has fought the administration of justice inch by inch. He has been represented by the ablest counsel that the country could supply, has had the benefit of a propaganda of literature at great expense, has had the sympathy of the whole school of rationalistic thought within and without the Church, the support of one of the Church's weekly journals and of a very influential semi-religious magazine. He has had a fair trial, in which, with very inadequate and in some ways defective machinery, points have been strained to favor him; and an absolutely impartial review of that trial by a court of theologians and jurists, the intellectual equal of any in this country. Through it all the Church wins and Dr. Crapsey loses. The Church is greater than the priest who preferred his own way to the ways of the Church.

We shall revert to the subject again when we are better able to review the whole matter. But we should be decidedly remiss if we did not at once acknowledge the service which the diocese of Western New York has performed for the Church. It was a very difficult service to perform. The diocesan canons of discipline did not easily stand the test of experience, and a number of anomalous situations resulted and weak spots were shown. To cite this fact as an injustice to the respondent, as did counsel for the defense, was itself the height of injustice. To those who assisted in the prosecution of a case that was at all times distressing, to those who composed the trial court and who there fulfilled a most unpleasant duty, and to the eminent members of the court of review, we owe and tender, on behalf of the whole Church, both appreciation and gratitude.

It was THE LIVING CHURCH that first directed attention to Dr. Crapsey's unfortunate utterances. We felt then impelled to pray: May God have mercy upon his soul!

Again, in the truest reverence and sincerest sorrow for him in this, the hour of his condemnation, do we repeat the prayer.

Let there be no rejoicing over his discomfiture.

### THE BISHOP OF MICHIGAN ON "HERESY" TRIALS.

**I**T occurs to us that the week in which the first court of review in the American Church was about to hand down its first judgment, was not a tactful time in which to discuss, as does the Bishop of Michigan, in his convention address, the advisability of using "the weapons of excommunication or deposition for purely intellectual errors." It may perhaps be enough to reply that every diocese in this country, his own included, provides machinery by canon for placing on trial a clergyman accused of teaching contrary to the doctrine of this Church, which is evidently what the Bishop refers to, thus showing that his view is not a common one. Bishop Williams observes that "St. Paul did not excommunicate the Corinthians who flatly denied any resurrection." No, nor has there been any issue among ourselves as to the excommunication of anybody.

He also observes that our Lord "suffered the honest-hearted but agnostic Thomas to remain in the college of the apostles." Now if there is a man in all history who has been unjustifiably maligned, it is the apostle St. Thomas. His "agnosticism," if so strong an expression can be used at all, lasted just eight days, and was atoned for on the eighth by a deliberate, heartfelt recantation.

Does any sane man suppose that if St. Thomas had continued to deny the resurrection, our Lord would have sent him abroad to act as a witness of the resurrection and an apostle of the risen Christ? Is it reasonable to suppose that "agnosticism" on such a fundamental principle of the Christian faith could have been viewed by our Blessed Lord as a negligible

quantity in an apostle? Even if, by any distorted view of our Lord and of the Church which during those Great Forty Days He was fashioning, any one can answer this question in the affirmative, it is perfectly certain that the incident in which St. Thomas figured gives no justification for his opinion. St. Thomas had wholly recovered from the temporary eclipse of his faith before ever our Lord gave him the commission to go abroad into the world, to teach and to baptize. It is unpleasant to feel that one who is esteemed a saint and who is commemorated among the red-letter days of the Prayer Book, should be referred to by one of his successors in the apostolic ministry as "agnostic Thomas."

If any Bishops, priests, deacons, or laymen in the Church are at any time subject to temporary intellectual eclipses of their faith—as most of us at some time are—we earnestly trust that their "agnosticism" may be past in eight days from its beginning, and that each of them may then be ready to recant his heresy, exclaim, "My Lord and my God!" and atone for it as did St. Thomas by lives spent in the most difficult missionary work, and in faithfulness to their risen Lord even unto death. If, then, nineteen hundred years afterward, some calumniator arises to affix the epithet "agnostic" to their names by reason of that week of intellectual cloud, we trust that there may then be in existence some Church paper ready indignantly to repudiate the calumny upon the saint.

And to cite this instance as one which should teach the Church never, "even in extreme cases," as the Bishop of Michigan says, to apply the "weapon" of deposition "for purely intellectual errors" is singularly illogical. We all agree with the Bishop that when a brother's position becomes "historically or philosophically untenable," it is better to "say rather, 'Come, let us reason together.'" But suppose that after long reasoning the brother persists in teaching precisely the reverse of what he has sworn to teach, must the Church have no redress? And after all, the Christian faith is not altogether based upon "reason."

Certainly we need not "call him a liar and blasphemer." If this was not purely a rhetorical phrase, will the Bishop of Michigan kindly point to any serious writing or utterance of a responsible person in the Church within these past ten years in which any man whatsoever has been called a "liar" or a "blasphemer"? Does not the Bishop know that most of us are trying, oh so hard, to combine outspoken candor with perfect courtesy? Why will he intrude such epithets in his address, as though they were being bandied about among Churchmen, as in fact they are not?

There have been those who have maintained that to obtain an office by professing one belief, and then, having obtained the office, to deny that he holds the belief, constitutes the crime of perjury; but nobody has proceeded to call A, B, or C a perjurer for doing it. To his own God who abhors a lie, and to the Church, he is responsible. There have been those who have maintained that to recite the Creeds, after taking the ordination vows, and then in the sermon to deny truths affirmed in those creeds and those vows, constitutes falsehood, but nobody has called D, E, or F "liars" for doing it. There have been those who have maintained that for a priest to deny the resurrection of our Lord and then to administer consecrated bread and wine to kneeling penitents with the words "The Body of our Lord Jesus Christ which was given for you . . . take and eat," "The Blood of our Lord Jesus Christ which was shed for you . . . drink this," constitutes blasphemy, but none who have pronounced G, H, or I blasphemers for doing it. We feel that Churchmen have been singularly self-contained under great provocation from many sides.

Cannot the Bishop of Michigan distinguish between hating a crime and hating its perpetrator? Cannot he see that it is one thing to denounce a man's actions and another to apply epithets to the man? Cannot he see that it is one thing for the Church to compel her ministers, be they Bishops, priests, or deacons, to carry out their promises, precisely as men in other offices of trust are compelled to fulfil those trusts, and another thing to apply epithets to the men whom she must discipline?

The Bishop of Michigan was chosen to his high office, not as a partisan, but by a united diocese. He was confirmed in his election, not after a partisan contest, but by a united Church. Must all his utterances be so unfortunate as have been those which in the few brief months of his episcopate have directed much attention to him? He says he "cannot be too grateful for the temper and attitude of this diocese throughout the painful experience." What "painful experience"? we ask. He had mentioned none in his address, the preceding paragraphs of which had been directed to the subject of "heresy trials."

Surely, for a Bishop to discuss officially the very subject that was at the moment *sub judice* in New York, was, to put it mildly, one of those things which one would rather have left unsaid.

He says his diocese has escaped any "ripple of the storm" [what storm?] because "we have been too busy with practising our Christianity to give much heed to the controversy over academic questions." Well, if there is one man in this Church who has brought more criticism upon himself by discussing "academic questions" within these past few months than has the Bishop of Michigan, we have failed to come across him.

In eight months after his consecration he has managed to have much of the secular press of the country quoting him as having denied what most Christian people hold dear and as having uttered words which he had failed to harmonize with his pre-consecration declaration; has gotten the leading daily papers in his own city to show how untenable are his positions; has caused much distress to many and seriously undermined the faith of a few, some of them known to us; has led the Church press to question seriously how he could honorably avow his position; has had his views expressed before the Y. M. C. A. disclaimed by the president of that society in England; has had two of the most prominent clergy in his section emphatically demand judicial inquiry of his utterances; and now has criticised the steps that have been taken in two other dioceses to rid the Church of priests alleged to be unfaithful, and that at the very time when the propriety and legality of such steps were under review by a court. Surely, in view of these facts, he might have avoided that expression of superiority on the part of his diocese which we have just quoted. There are a hundred Bishops in this Church, and ninety-nine of them have managed to escape such unfortunate incidents in their year's work and utterances.

We have no desire to be unfriendly toward the Bishop of Michigan, but it is not pleasant to feel obliged to make apology for the successive public utterances of a Bishop in the Church of God; yet if he forces us to choose between a silence that seems to give consent and an explanation to the world that in those utterances he represents only himself and misrepresents the Church, we cannot feel that we would be justified in choosing the former. Happily, when ninety-nine Bishops disagree with one, we need not fear that the Church is in immediate peril of corporate apostasy; yet harm is done—the Bishop cannot realize how much—to individual souls, by careless, unguarded utterances that are unworthy of a Bishop in the Church of God.

May we not, in the most friendly manner, suggest to the Bishop of Michigan the expediency of treating, in his public utterances within the next few years, of those subjects that are more intimately connected with the frightful irreligion, the appalling indifference, the shameless criminality in high places, that are the immediate enemies to the advance of the Church in the Middle West, rather than of those subjects upon which he feels, no doubt conscientiously, that eleven obstinate jurymen are opposed to him? We had hoped that when he became Bishop he would have wise counsel to give us on social questions of which he had been reputed to be a student. All of us who think are seriously troubled by those questions; and if some of us have talked little of them, it is because we feel that we are learners and that we can say nothing thus far that will help to their solution. We hoped for the serious assistance of the Bishop of Michigan in problems which are too much for us and in which we were ready to welcome his voice; and he has given us only words of violent partisanship, in which he differs with practically all other loyal Churchmen, and upon which it was wholly unnecessary for him to reveal the individuality of his position. We do not forget that majorities are not necessarily right; but neither are minorities, even when they consist of the Bishop of Michigan.

Is it wholly impossible for us to convey to the Bishop of Michigan the knowledge of how truly we desire his help in the Church, and how sad seems to us the appalling mistake which he is making by giving place to unguarded, hasty utterances, which—we say it with all respect to him—are unworthy an intellectual thinker, and are robbing him of that influence for good which he might exert in the Church?

THE following letter from the head of a women's guild in Montreal to a clergyman in that diocese, has come into our hands, and is so tactfully expressed that it occurs to us that it may be helpful to others to reprint it.

And beyond the tactfulness of the letter is the thoughtful-

ness of the women's guild in suggesting to the wife of a clergyman their willingness to make some provision for her children. It would be in every way preferable that the incomes of the clergy should be such that it would not be necessary for outside agencies to assist in the support of their families; but it need hardly be said that this ideal condition has not been reached. Under present conditions the extension of aid in supplying the needs of the families of the clergy is a much-needed and very practical exhibition of sympathy by other Churchmen. Such sympathy is frequently extended through parochial branches of the Woman's Auxiliary and otherwise, but it may not be amiss to remind Churchwomen of the importance of this work and of the happy element of tact as a feature in performing it.

The letter follows:

MONTREAL, October 10th, 1906.

DEAR MRS. ———:

There are a few ladies in Montreal having much leisure, who are anxious to do something in the way of sewing, and so to help some clergyman's wife who has a large family, and who might find that a little help which the sewing for a number of little ones entails, would give her a little more time for the numerous other duties always awaiting a clergyman's wife.

They have asked me to write to some such clergyman's wife and to say how much pleasure it would give them to do this; and I hope you will allow me to ask you if they may lend a helping hand to you.

My reason for thinking of you is that I have heard that you have several children, and as I know, by experience, how many parish duties you must have, I thought a little help in sewing for your little ones might possibly be welcome.

One lady, the old lady who has spoken to me, will know the name of the clergyman's wife; but no one else.

If you think favorably of this, will you let me know? And also if you do allow them to do the work, will you tell me the ages of the children, boys or girls, and say frankly what would be useful for each so that their work may do some good and help you really? And I hope, Mrs. ———, that you will quite understand how it was that you came to my mind.

I think the privilege of helping someone does these ladies much good. In fact that is mainly why my old lady friend is anxious to give them plenty of work to do.

With kindest regards and hoping to hear from you very soon,  
Believe me, Yours very sincerely,

**N**O parish, of whatever type of Churchmanship it may be, can properly be called 'Catholic' unless it is active in missionary enterprise in association with other parishes."

So said Bishop Greer at the mass meeting at Carnegie Hall last week, and we thoroughly agree with him.

Orthodoxy in faith is good; fervency in worship is good; but these may but minister to colossal selfishness unless there be with them the active desire to spread among others the opportunities which we value for ourselves.

Catholicity is an attribute of the whole Church; and any, be they individuals or parishes, who hold aloof from the common body of the Church, must be construed as representatives of the spirit of individualism and in no sense exponents of the Catholicity of the Church. Rightly does Bishop Greer say of such a parish: "It might be a 'congregation with Church services,' but it could not be a living parish."

**I**T cannot be necessary for a Church paper to allude to the hideous suggestion of "trial marriages," even for the sake of condemning it. We feel tempted to ask, however, whether the progeny of such unions are to be on trial also.

#### ANSWERS TO CORRESPONDENTS.

E. V.—We suggest to you to obtain Sadler's Commentaries and study his treatment of the passages in question. Very briefly we may say that St. Mark 16: 17, 18 seems to promise physical results to belief in the apostles' doctrine that (a) may have fallen into abeyance through too meagre faith, (b) may have been fulfilled in the administration of the Church's charities; or (c) may have been intended only as temporary "signs." But whatever the signification, they cannot rightly be held to be fulfilled in Christian Scientists, because these do not "believe" the apostles' doctrine, have not generally received the apostolic baptism referred to in the preceding verse, and hence do not fulfil the conditions under which the promise was given, and cannot fulfil them unless they humbly place themselves under the direction of the apostolic Church. The passages relating to the pains of the damned are to be understood as depicting such suffering to those who finally reject salvation as would be comparable to the burning of fire under present conditions of life. It is impossible that we should fully comprehend all that is involved in the imagery, but we may be certain that it has a terrible force for those who pass out of this world in direct refusal of the grace of God.

#### THANKSGIVING.

Moment by moment we live in Thy keeping,  
For Thou art, O God, the Author of Life,  
The fount of our gladness, our solace in weeping,  
In labor our strength and our fortress in strife.

Day after day Thou goest before us,  
Lest we from the paths of righteousness stray;  
Night after night Thy presence broods o'er us,  
To lighten our darkness and drive evil away.

Season by season, on earth's living, but mute, page,—  
In rooting of germ and in springing of blade,  
In beauty of bloom and in fulness of fruitage,—  
Is blazoned Thy love for all Thou hast made.

Year after year, as, through gladness or sorrow,  
We ever fare on to the place of our rest,  
With strength for the day and hope for the morrow,  
Thy grace never-falling enlivens our breast.

Age after age, by deep wisdom of sages,  
Stern toll of the strong and high deed of the brave,  
By calm of sweet peace and fell battle's rages,  
Is wrought out Thy purpose to bless and to save.

So, when the long course of Time is completed,  
The good which Thy wise loving-kindness has willed,  
By craft or assault of ill undefeated,  
In all Thy domain shall in all be fulfilled.

Therefore, O Father, our jubilant voices  
This day in loud psalms of thanksgiving we raise,  
Our heart swells with love and our spirit rejoices  
To tell of Thy goodness and utter Thy praise.  
Brownwood, Texas. (Rev.) JNO. POWER.

#### ANGLICAN CHURCH CRUISES TO THE BIBLE LANDS.

(FROM OUR JERUSALEM CORRESPONDENT.)

**L**AST November an English Church Union pilgrimage visited Galilee and Jerusalem during one week. The weather proved delightful. Special arrangements were made for the pilgrims to be presented to the Orthodox Greek Patriarch, as well as for the clergy to celebrate the Holy Eucharist in the Chapel of Abraham, the Church of the Holy Sepulchre, Jerusalem, each morning. Seventeen priests availed themselves of this privilege.

Those who took part in this Cruise expressed the pleasure and advantage that they experienced on being able to undertake such a journey with sympathetic companions. Other religious organizations for associated travel have been formed. The Wesley Guild, the Free Church Touring Guild, and the (Roman) Catholic Travel Association, are already in the field. Several Anglican clergy of late years have availed themselves of arrangements unconnected with the Church of England, solely because there was no other convenient and inexpensive alternative.

An autumn cruise (leaving London November 6th, and returning December 7th) to Athens, the Holy Land, Egypt, and Sicily, has been arranged by the newly-formed Church of England Travel Guild, of which Mr. Vernon Taylor, 1 The Chapter House, St. Paul's Churchyard, London, is the secretary. Six English Bishops are vice-presidents, and Canon Bullock, vicar of Grimsby, has been appointed chaplain. The steam yacht *Argonaut*, on which this cruise will be carried out, is a favorite vessel on the Mediterranean. The advantage of visiting the Near East in this way, instead of going, perhaps, in five or six different steamers, can scarcely be exaggerated.

A special Palestinian arrangements circular has been compiled by Canon Dowling, and it is to be hoped that this new departure by members of the Church of England will soon be followed by (say) The Young Churchman Co., for American Church folk.

April and May are the best months for travelling through Palestine, but for those who can only visit Jerusalem, Bethlehem, and the Jordan Valley, the winter months are not so undesirable as is commonly supposed.

By far the most useful Guide Book to Palestine and Syria is the fourth edition (1906) of Baedaker's *Handbook for Travelers*, published by Charles Scribner's Sons, 153 Fifth Avenue, New York.

October 24th, 1906.

TO GIVE, and benefit one person is good; but to give and benefit many, much better—as bearing a resemblance to the benefits of God, who is the universal Benefactor.—*Dante*.

## ENGLISH ASSOCIATION FOR CATHOLIC LITERATURE.

First Publications Already Issued.

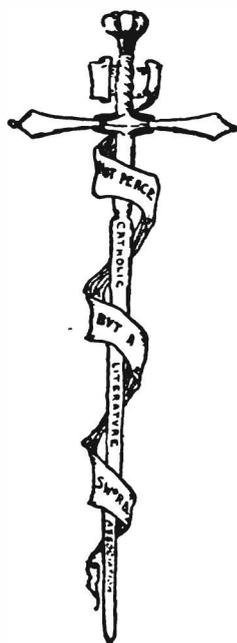
ANNUAL MEETING OF CHURCH OF ENGLAND MEN'S SOCIETY.

English Church News in Many Items.

DEATH OF J. T. MICKLETHWAITE.

The Living Church News Bureau  
London, St. Leonard, C., 1906

THE secretary of the newly founded Catholic Literature Association (the Rev. A. H. Baverstock, rector of Hinton Martel, Dorset) has issued a report showing the progress of the Association. During August and September they enrolled 45 members and 66 associates. They want to get at least 500 members and 1,000 associates in order to start an aggressive campaign on a large scale. The secretary and treasurer have been kept busy with a large correspondence from people in all parts of England, and a few outside England, welcoming the formation of the Association, and so on. Some of those who have written have been weekly wage-earners, who wish to see the Association supported by those who would find the subscription (members pay one guinea annually; associates, 2s. 6d. annually) a difficulty, and whom it is most important to reach. The committee have accordingly resolved to extend their organization in the following way: Those who wish to help the Association are invited to promote the formation of Circles. These Circles will consist of not less than twelve persons who will pay one penny a month, and receive a regular supply of literature from the Association. No other conditions are imposed beyond the small payment. The members of such Circles need not even be Church people. Each Circle will have a correspondent, who will undertake to collect the contributions from the members of the Circle, and forward them to the treasurer, and to distribute the literature which the secretary will send. The Association's publishers and printers are the Boswell Printing Company, Temple Chambers, Temple Avenue, London, E. C. During September the committee issued a card with prayers for their work, and distributed a number of leaflets sent to them by Mr. Hill, secretary of the E. C. U., on "The Ceremonial Law of the Church of England." Members and associates will shortly receive from them, together with their first tracts, a pamphlet by the Rev. Percy Dearmer, on *The Communion of Saints* (appearing first, I think, in the *Commonwealth*). A tract on "Roman Claims," by the Rev. T. A. Lacey, and the notable pamphlet by an Oxford layman, entitled *Faith and Freedom*, which is a powerful criticism of the report of the Royal Commission, are recommended very strongly by the committee to members and associates. The author of *Faith and Freedom* has supplied the Association with a number of copies at half price for free distribution. It has been suggested that the Association should supply public libraries and reading rooms with its literature. The committee do not feel able to undertake this at present; but they feel that it would be a great thing to get copies of *Faith and Freedom* into as many such public places as possible. All the Association's publications will be distinguished by the badge which is here reproduced. "The emblem of a cross-hilted sword," says the secretary, "speaks of the warfare of the religion of the Cross with unfaith in all its forms. And the words of our Saviour, which form the motto, warn us of the dangers of a false peace."



C. L. A. BADGE.

The Bishop of Oxford, as patron of the vicarage of Sonning, a lovely little village on the Upper Thames near Reading, has offered the vacant benefice to the Rev. J. H. J. Ellison, vicar of Windsor. Mr. Ellison, it will be remembered, was one of those who accompanied the Archbishop of Canterbury on his visit to Canada and the United States. Speaking of Sonning, one is reminded of a *bon mot* attributed to Bishop Blomfield of London, circa the middle of the last century, in

reference to the new stone pulpit erected in Sonning church by the Rev. Hugh Pearson, then vicar of Sonning, and a well-known adherent of the Oxford Movement. "I don't usually like a stone pulpit," said the Bishop; "I usually prefer a wooden one, something more suited to the preacher within."

In the Rev. the Hon. James Adderley's parish of Saltly, Birmingham, the mission Church of St. Luke is being built by an enthusiastic body of amateur workers, who are at present engaged on the foundations. They give their spare time and labor on Wednesdays and Saturdays, and are supervised by a builder's foreman.

The Church of England Men's Society held its annual Conference and meeting at the Church House, Westminster, on St. Crispin's day (October 25th). The day's proceedings began with a corporate Mass and Communion at St. Paul's at 8 A. M., and early in the evening a short service was held at St. Margaret's, Westminster, when the Bishop of Stepney delivered an address. The Conference was held during the morning and afternoon, the Bishop of Stepney presiding. The chaplain-general of his Majesty's Forces (Bishop Taylor Smith) attended and spoke of the good work of the society in the army. The annual meeting was held in the evening, the Bishop of Stepney again presiding. It was a great meeting; the great hall of the Church House was filled almost to overflowing with an enthusiastic body of men. After prayer and singing of the hymn, "Fight the good fight," the secretary (the Rev. E. Gordon Savile) gave an account of the progress of the society during the year. Starting with 294 branches at home and 25 abroad, the year closed with 585 at home and 43 abroad. The University Church Union at Oxford had joined with the C. E. M. S., and at King's College, London, a branch had been established. Work has also been begun in the army, branches being started by many chaplains at various places. Both societies working among sailors of the merchant service and in the Mediterranean, the Mission to Seamen, and the Gibraltar Seamen's Mission, are anxious that their members should also have the benefit of membership in the wider movement of the C. E. M. S., and negotiations to this end are proceeding. "We hope," said the secretary, "that the Pan-Anglican Congress and Conference of Bishops, which is to be held in 1908, will give a great impetus to the linking up of the work of the Church amongst men all over the world." A small booklet of "Daily Prayers for Men" has been issued, and has been largely adopted. This year, 70 per cent. of the branches responded to the request to unite in a corporate Communion, and nearly 75 per cent. of the members made use of the opportunity offered. The Bishop of Stepney, at the opening of his address, read the messages to the society which he had received from their president, the Archbishop of Canterbury, and from the Bishop of London. He said that what this Men's Society desired to do, was to offer their brethren in the English Church "a higher and more inspiring ideal of what their membership was meant to be"; they wanted the men of the English Church to look upon the Church "as not so much an institution which offered them services as comradeship." The Bishop gave some statistics of the growth of the society since it was started six years ago. In 1900, when existing societies were amalgamated by the influence of Archbishop Temple, there were 93 branches, with a membership of 465. At the present time there were 585 branches, with a membership of more than 20,000 men. The Bishop mentioned ways in which branches interested themselves in the social life of districts. In one place they had a sub-committee for checking the excessive smoking of small boys, and two of the most prominent members were two of the leading tobacconists of the town. He hoped the society would have in every place a number of men who had no axes to grind, but simply for the sake of Christ were anxious to promote the purity, temperance, sobriety, and progress of their neighbors. He concluded by repudiating the idea, as had been insinuated by some, that this society belonged to any particular party in the Church. The Bishop of Bath and Wells and two laymen also addressed the meeting.

It appears from the *Guardian* that a society has just been set on foot at Cambridge by undergraduates, called the Cambridge Church Society, the avowed object of which is to consolidate and promote the influence of the Church in the University. Its activity at present is confined to the provision of sermons in Great St. Mary's on Sunday evenings. The Bishop of Ely has recently begun the series in the presence of some 500 men. Other preachers announced are the Rev. W. Carlile, head of the Church Army, the Bishop of Winchester, and the Rev. Father Waggett, S.S.J.E. Father Waggett gave three lectures to members of Oxford University at the Pusey House last week,

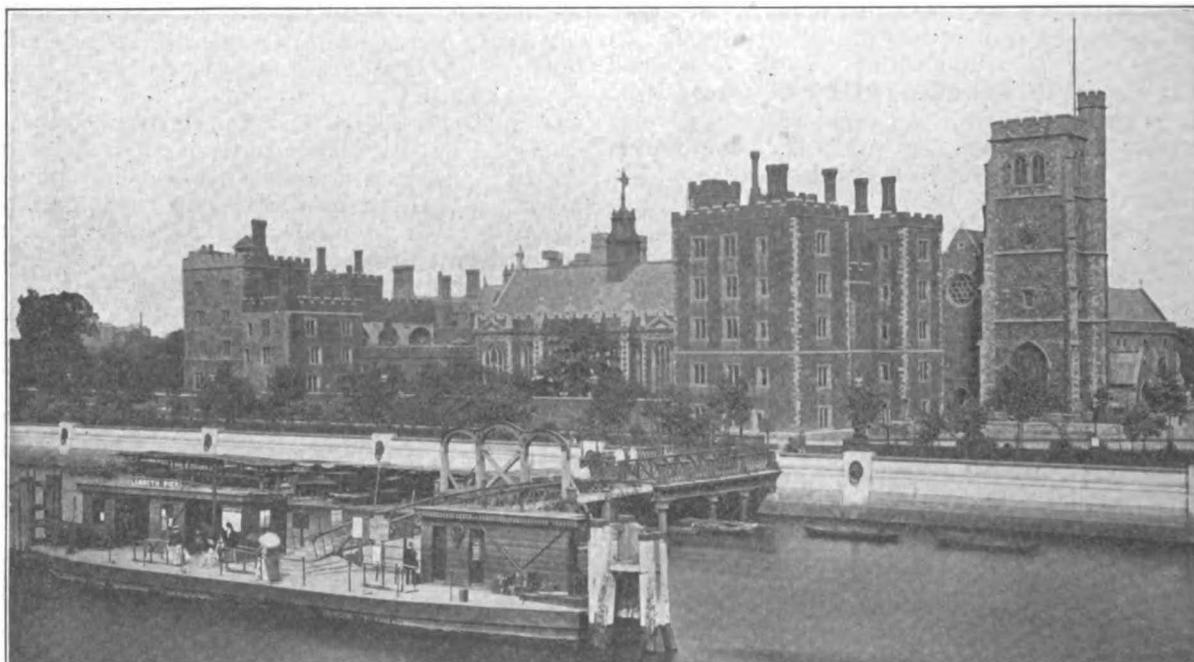
on "The Church in Its External Relations," "The Prospect of Reaction and Our Duty Therein," and "The Use of a University Career."

The Bishop of London was at Oxford a week ago last Sunday, as the guest of the Dean of Christ Church. He preached to undergraduates at St. Mary the Virgin's in the evening, and afterwards spoke at a meeting in Christ Church Hall on behalf of the Oxford Mission to Calcutta. Both the church and hall were crowded.

The Bishop of Ely has appointed to one of the two vacant honorary canonries in Ely Cathedral, the Rev. Professor Swete, Regius Professor of Divinity at Cambridge.

On All Saints' day the Archbishop of Canterbury officiated at what the *Morning Post* calls "an almost unique ceremony" at Lambeth parish church, which stands close to the palace gateway. The church and organ were reopened after cleaning and renovation; the Leigh Chapel, which has been specially decorated and furnished, was dedicated as a memorial to the late Rev. the Earl of Chichester, a former rector; and two new stained glass windows were unveiled in memory of Archbishop Moore and Antonia S. John, a lady worker in the parish. A correspondent of the *Guardian* writes: "John Moore, Archbishop of Canterbury (1783-1805), consecrated Bishops White and Provoost, the first American Bishops, at Lambeth Palace chapel. His body rests in the chancel of the parish church,

perhaps, still better known as an accomplished literary ecclesiologist, has passed from earth in the person of Mr. J. T. Micklethwaite, F.S.A., architect to Westminster Abbey, his decease occurring on Sunday week. Mr. Micklethwaite was born in 1843, and educated at King's College, London. He was articled in the office of Sir Gilbert Scott in 1862, and commenced work independently as an architect seven years later. In 1898 he was appointed "surveyor" (the quaint old term for architect) to "the Abbey," in succession to Mr. J. L. Pearson, deceased. Among his more important literary productions are *Modern Parish Churches*, 1874, and *The Ornaments of the Rubric*, the first publication of the Alcuin Club, both having long been recognized as standard works of reference. His architectural work is embodied in a number of notable new churches and in the restoration of numberless old ones. He designed the very beautiful new rood screen now partly erected in the Church of St. Mary Magdalene, Munster Square, of which he was a devout member. For the coronation ceremony of King Edward VII. he designed the copes, high altar frontal, and pall for St. Edward the Confessor's shrine. He also designed and gave, I believe, the lovely little "Calvary" that is such a striking ornament of the altar at the foot of the shrine. He had been for many years a prominent member of the Society of Antiquaries, and was one of the founders of the St. Paul's Ecclesiological Society, the Alcuin Club, and the Henry Bradshaw Society,



A VIEW OF LAMBETH PALACE AND CHAPEL FROM SUSPENSION BRIDGE.

and generous American Churchmen, in loving recognition of the connection, have given a beautiful western window to his memory." The Archbishop, Bishops, clergy, and choristers went in procession from the palace library to the western entrance of the church where a pause was made for the ceremony of unveiling the windows. Passing to the chancel, the Bishop of Southwark invited the congregation to private prayer, and the *Veni Creator Spiritus* was sung, a collect recited, and Spohr's anthem, "Blest are the departed," was rendered. After this the Archbishop, escorted to the chancel step by the Bishops of Southwark and Bath and Wells, briefly addressed the congregation. The Archbishop, attended by the same Bishops, then proceeded to the Leigh Chapel and celebrated the Holy Eucharist, the Bishop of Rhode Island preaching the sermon. In the course of the service the Archbishop dedicated the screen, altar, and other ornaments of the chapel. After the service there was luncheon in Archbishop Temple's Schools, the rector of Lambeth (Dr. Walpole) presiding.

The "restoration" of Selby Abbey (now parish) church is to begin at once. The subscriptions and promises up to the present total £6,000, so that, with the insurance of £11,000, there is the very substantial sum of £17,000 with which to start the work. A national appeal has been made on behalf of the restoration fund. Among those who have expressed their support of the appeal are the Duke of Norfolk, the Marquis of Ripon, and Lord Herries, who are Romanist Dissenters, and the Bishop of New York.

A highly gifted and Catholic-minded architect, who was,

all which his decease must come as a keen loss. Mr. Micklethwaite was essentially an ecclesiastically-minded architect and antiquary; a man of singularly independent, refined, and elevated ideas on Church architecture and all matters pertaining to ecclesiology. May he rest in peace! His funeral took place on Wednesday last at "the Abbey," which he loved so well as an architectural and historic building, his body being interred in the cloisters. The great and venerable church at Westminster is also the resting place of the bodies of three other eminent architects during the last and present centuries—Sir Charles Barry, Sir Gilbert Scott, and Mr. J. L. Pearson. The bodies of all three lie in the nave, close to the pulpit.

It begins to look as if a considerable section of the episcopate, if not the whole, are going to follow the lead of the Bishop of Bristol in attacking and condemning the new *English Hymnal*. The Bishop was soon followed by the Bishops of Winchester and Liverpool, and now the Bishop of Exeter and the Primate have taken a decided stand against the hymnal. The Bishop of Exeter has informed his clergy that he feels bound not only to refuse sanction to the use of the book in his diocese, but to decline to be present at any service where it is used. The Primate, in a message to the clergy of the diocese of Canterbury, states that after a careful examination of the *English Hymnal* he feels bound to express his strong wish that it should not be adopted in any church in his diocese. The danger of the book, he considers, "lies especially in certain of the hymns relating to Holy Communion, to the faithful departed, and most markedly to the hymns for use on saints' days." It will be

noticed that his Most Rev. Lordship is very guarded in his action. He does not formally prohibit the use of the book, but appeals to his clergy themselves not to use it. The controversy these Right Rev. Prelates have produced concerning the *English Hymnal*—so entirely gratuitously—is bound to militate against the peace of the Church.

During the past week the House of Lords has been busy in operating on the Government's precious "educational" measure, and the Radicals, especially amongst Protestant Dissenters, are simply furious about it. The Primate, who was unable under medical advice to preside, according to promise, over a great meeting of Sunday School teachers and others held at Canterbury on Friday last, wrote on the following day to Canon Holland (Canterbury Chapter), the organizer of the meeting. It was his wish, had he been there, he said, to have taken the opportunity of stating publicly what was the real effect of the amendments in the Bill which had that week been carried in the Lords. Such a statement, he thought, appeared to be urgently required in face of the "extraordinary misunderstandings or misrepresentations" which had obtained currency. His Grace continued: "The House of Lords has frankly accepted the principle of full popular control. But it has accomplished this by ensuring that every child attending an elementary school shall have an opportunity of obtaining therein 'religious instruction' of some sort, if the parent desires that he should have it. The parent who wishes his child to have no such instruction is carefully protected by the Conscience Clause. We have now protected the parent who desires his child to receive such instruction from the hardship of finding that no opportunity for it is offered in the school which the child has to attend. This is, I am persuaded, in complete accord with the wish of English people. Further, we have agreed that, unless the building is structurally unsuitable or unnecessary to the adequate provision of school places, the local authority shall not be able arbitrarily to refuse to take over an existing [denominational] school if the owners desire to transfer it. In such cases an appeal to the Board of Education will now be allowed. Further, in a rural area where there is only one school for the children of the parish we require the local authority to allow 'facilities' on every day to those parents who desire denominational teaching, whether the school in question has hitherto been a provided or a voluntary school, the cost of such teaching being borne by the denomination which requires it. This, too, I believe, corresponds with the intention of all fair-minded people. . . . We are contending for reasonable liberty as against unfair restriction." The State, the Primate says in conclusion, is not concerned to support any sectional interest great or small. But the State "needs in her citizens the best type of character, and we believe that in the forces which go to the moulding of character religion occupies the chief place."

Last night the House of Lords, in further amending the Bill out of recognition, reversed by a majority of 111, Clause 4, by making it mandatory. As now amended, the Bill compels local authorities to grant "extended facilities" for special denominational teaching when four-fifths of the parents of children attending a school demand it, by substituting the word "shall" for "may." Lord Salisbury supported the amendment in an impassioned speech. Then by a vote of 180 to 44 the amendment giving the "extended facilities" to rural as well as urban areas, was carried.

ONE THING I do believe—more surely than the evidence of the senses, for they may be imposed upon—more surely than those self-evident axioms upon which mathematical truth is built, for these axioms are only spun out of the human mind, and not external to it. I do believe that *God is true*. I do believe that whenever God makes a promise. He will assuredly fulfil it. I do believe that if you or I come under the terms of the promise, He will fulfil it to us.—*Goulburn*.

ONE GREAT inconvenience in reading the Scriptures is our own vain curiosity. We lose much of the benefit which might otherwise be gathered from them by pretending to nice disquisitions of difficult points, and laboring to bring to the standard of our own imperfect reason what we should be content to receive with the simplicity of an humble obedience, and place to the account of divine faith.—*Thomas à Kempis*.

WISDOM is useful to all people, since her aspect assists our faith, which is useful above all things to the whole human race, since faith is that by which we escape eternal death, and obtain eternal life.—*Dante*.

## MAGNIFICENT MASS MEETING IN CARNEGIE HALL, NEW YORK

### Bishop Greer Arouses Enthusiasm for the Men's Thank Offering

#### OTHER CHURCH NEWS OF THE METROPOLIS

The Living Church News Bureau  
New York, November 19, 1906

ON Wednesday evening a great meeting was held at Carnegie Hall in the interests of the Men's Thank Offering. The project was Bishop Greer's and was carried out under his auspices by the Junior Clergy Association, assisted by several energetic young laymen. A vested choir of some 400 voices with an orchestra occupied the stage, and the auditorium was filled from floor to roof with an enthusiastic audience, amongst whom a very large number of men, both young and old, were noticeable.

Bishop Greer took the chair at 8:30 P. M. With him on the platform were the Right Rev. Dr. Osborne, Bishop Coadjutor of Springfield, the Right Rev. Dr. Ethelbert Talbot, Bishop of Central Pennsylvania, the Right Rev. Dr. W. F. Nichols, Bishop of California, with the Rev. H. R. Hulse, the General Secretary of the committee acting under the resolution of the General Convention; Canon Armour of Liverpool, and many city rectors.

The opening office was said by the Bishop of California. Bishop Greer expressed the general disappointment felt at the absence of the Bishop of Chicago, who had intended to be present, and of Mr. George W. Pepper of Philadelphia, who was kept away by sickness.

The Bishop of Central Pennsylvania made one of his characteristic speeches, explaining the M. T. O. After the singing of a hymn, Mr. Hulse made an admirable speech, setting forth the fact that all our modern progress and prosperity may after all be traced to the influence of Christianity and the atmosphere which it has created. After another hymn, Dr. Canfield, librarian of Columbia University, followed with a most eloquent address on the true relation of the individual to the mass. Man will seek the largest organization that will take what he has to give out. Man is worth to himself just what he can enjoy; man is worth to others just what he can impart.

Bishop Greer then spoke, taking as his central idea the Transfiguration of our Lord and the decease (or exodus) which He should accomplish at Jerusalem, and pointing out that this movement was not *primarily* for the purpose of making a large money offering. Men must first offer themselves. But the value of this Thank Offering lay first in its unity. It is absolutely party-less. Secondly in its corporate nature. It must bring parishes together in the one great work. No parish, of whatever type of Churchmanship it may be, can properly be called "Catholic" unless it is active in missionary enterprise in association with other parishes. It might be a "congregation with Church services," but it could not be a living parish. The third value of the Thank Offering movement was its *transfiguring* power by means of which men should be taken out from their bondage by an "exodus"—the "exodus" or decease which was by Jesus Christ accomplished at Jerusalem.

It would be presumption to begin to try to describe the fervor and spiritual enthusiasm of the Bishop's words, himself transfigured by the truth of the message he was delivering. His speech and indeed the speeches of all, together with the beautiful background of white-robed choristers, and the magnificent volume of harmony at the singing of the hymns, and the closing Hallelujah Chorus, all went to inspire those who were privileged to be there with new zeal for God and His Church.

Dean Hodges' little *History of the American Church* sold freely amongst the audience. This is the Dean's contribution to the cause.

On Thanksgiving day the men of this diocese are invited to a celebration of the Holy Communion in the crypt of the Cathedral at 8 A. M. to intercede for the divine blessing on the Men's Thank Offering plans in New York.

A two-weeks' mission is being conducted by the Fathers of the Order of the Holy Cross, at Holy Cross Mission Church, Kingston (Rev. C. M. Hall, rector).

A new parish house for Trinity Church, Ossining, erected by Frederick Potter, Esq., as a memorial to his wife, Helen Ward Potter, was dedicated last Sunday by the Bishop of the diocese. Many clergy were present.

## CRAPSEY JUDGMENT AFFIRMED.

**B**UFFALO, November 19.—The Court of Review unanimously affirms judgment of the diocesan court in the case of the Church *vs.* Crapsey.

This, it is understood, concludes the litigation by means of which it has been sought to protect the Church from the teaching of the Rev. A. S. Crapsey, D.D., and leaves the Bishop of Western New York free to pronounce sentence, after giving not less than thirty days' notice. He may pronounce the sentence recommended by the diocesan court, or may mitigate it, but may not exceed it. That recommendation was: "That the respondent be suspended from exercising the functions of a minister of this Church until such time as he shall satisfy the ecclesiastical authority of the diocese that his belief and teachings conform to the doctrines of the Apostles' Creed and the Nicene Creed as this Church hath received the same." The errors for which Dr. Crapsey is condemned are his denial that our Lord Jesus Christ is God, His conception by the Holy Ghost, His Virgin Birth, His Resurrection, and the doctrine of the Trinity; and that he violated his ordination vows in such teaching.

The Court of Review which has unanimously affirmed the diocesan judgment is composed of seven men of great distinction, none of them partisans, all of them fully qualified to deal with so important a matter. They are the Rt. Rev. John Scarborough, D.D., LL.D., Bishop of New Jersey, the Rev. Wm. R. Huntington, D.D., D.C.L., LL.D., rector of Grace Church, New York, the Very Rev. J. R. Moses, Dean of the Cathedral of Long Island, the Rev. A. B. Baker, D.D., rector of Trinity Church, Princeton, N. J., Hon. Charles Andrews, LL.D., formerly chief Judge of the New York state Court of Appeals, Hon. Frederick Adams, ex-Judge, of Newark, and James Parker, Esq., an eminent jurist of New Jersey.

The following official statement of the result is given out by the Rev. H. Anstice, D.D., clerk of the court:

The Court of Review of the Second Judicial Department met September 4th, 1906, in the Diocesan House in the city of New York, all the members of the court being present. The appellant, the Rev. Dr. Crapsey, appeared in person and by his counsel, Hon. James Breck Perkins and Edward M. Shepard, Esq. The respondent was represented by members of the Standing Committee of the diocese of Western New York and by John Lord O'Brian, Church Advocate. The hearing was continued on October 19th and 20th at the same place. The arguments of counsel having been heard, the case was, on the day last mentioned, submitted to the court for decision.

"The court having taken the matter under advisement, and impressed with a profound sense of its responsibility in discharging the serious duty cast upon it, met from time to time to consider the appeal. After full consideration of the questions presented, it has determined, with the unanimous concurrence of its members, that the judgment of the trial court should be affirmed, and it hereby affirms the same."

The conferences of the court were held October 20th, November 2nd, and November 16th, and the decision finally formulated on the last named date. In compliance with the canon of the General Convention, which requires that the decision of a court of review shall be in writing, signed by the members uniting therein and that it "shall distinctly specify the grounds of the decision," the court formulated these grounds at considerable length, signed the decision in duplicate and instructed the clerk to deliver the same personally to the Bishop of Western New York and to the Rev. Dr. Crapsey.

As God is present in the universe, the Holy Spirit is present in the Scripture. God so manifests Himself in the universe, that all who seriously contemplate it find it difficult to be atheists; the Holy Spirit so testifies of Christ in Scripture, that all who seriously study it must struggle hard not to be Christians. The Bible is a wonderful creation of the Holy Spirit.—*Flint.*

LET US LIVE as though we had to live forever; let us not live as though we had to die in order to confine all our cares to this life: think of that life which is eternally reserved for us before God and for God. Therefore let us henceforth begin to live for Him, since it is for Him that we must live in eternity. Let us live for Him and love Him with all our hearts.—*Bossuet.*

THE GREATEST object in the universe is a Christian struggling with adversity; yet there is still a greater—the one who comes to relieve it!—*Goldsmith.*

## MISSIONARY CONFERENCE IN SOUTH CAROLINA.

All the Bishops of the Department Present.

STRIKING AND ENTHUSIASTIC ADDRESSES.

John W. Wood as an "Electric Storage Battery."

COLUMBIA, S. C., November 10th.

**C**HE boasted hospitality of South Carolina's Capital has never been more graciously extended or more thoroughly enjoyed and appreciated than on the occasion of the meeting of the recent Missionary Conference of the Fourth Missionary Department, November 6th to 8th, 1906.

A genuine, open-hearted Southern welcome awaited the delegates whose privilege it was to attend upon its meeting, and who came from the far off extremes of the Department territory. The Bishops of the several dioceses in the Department were present, besides representative clergymen and laymen, and the meetings were characterized from start to finish by an ever increasing enthusiasm, which was contagious and all pervading. The dominant note of the conference was one of serious purpose to search and find out our points of weakness, and the causes impeding the onward movement of the work, and to discover and at the same time apply a remedy; and if now and then a note of pessimism or of discouragement seemed to be sounded it was only because of the intense earnestness of the speaker in his endeavor to strengthen the points of weakness, and by frankly facing and acknowledging facts to suggest a remedy. But the general tone of the conference was helpful and hopeful, and distinctly uplifting and has added to the ever accumulating testimony of the wisdom of him who conceived the plan of Department Divisions, and of the judgment of the Board of Missions in establishing them, and recognizing their power and influence.

For the second time in the history of the Church in the Fourth Department it has felt the uplift and stimulant and the strengthening influence of the gathering together of the body of representative men, bent on the sole and only purpose of advising and counselling, and conferring about the ways and means for advancing and pushing forward those vast interests which concern the Kingdom of God on earth, and men have again gone back to their homes and parishes with a quickened faith and a renewed zeal and a more steadfast purpose to do the work which God has commanded and commissioned them to do.

A large congregation gathered at old Trinity Church, the mother parish of the city, at the opening service on Tuesday night, when a choir, composed of the choristers of Trinity and the Church of the Good Shepherd, leading a procession of nearly 100 clergymen, and preceded by the uplifted cross, filed up its central aisle. After a brief service, the venerable Bishop of South Carolina, beloved and revered, welcomed the conference in words of loving greeting, made more precious because of his recent illness. It need not be said that the greeting came from the depths of his warm and loving heart. He congratulated the Church on the fact of these missionary conferences, because they were tokens at a time when tokens were needed, of the presence of God in His Church, and the abiding overshadowing power of the Holy Ghost, and are also distinct tokens of progress in answer to prayer. Beside and beyond that they enable the Church to accomplish more readily the work that was so necessary, and yet which was, in a measure, left undone.

The Rev. C. B. Wilmer, D.D., rector of St. Luke's, Atlanta, was the first regularly appointed speaker, on the topic, "The American Episcopal Church, and Its Place in the Life of the Nation." In a speech, strong, pointed, spirited, and full of fervor, but with a somewhat discouragingly pungent criticism with which many of his hearers could not agree, he discussed the faith and practice of the Church, its contribution to the religious world of to-day, and its failure to accomplish at all adequately its mission. And yet, notwithstanding all that, its principles had permeated all denominations of Christians everywhere, until its distinctive tenets had been almost lost, and we have but little left to give away.

The Bishop of Georgia followed in a strong speech on "The Present and Future Work for the Nation on the Part of the American Episcopal Church." There was no mistaking the clear, clarion call, and the distinct message proclaiming the Church's mission in these United States as being distinctive and unique. He declared that the Church had a distinctive mission, otherwise it would have vacated the field entirely. It bore testimony to the love of the Scripture, the value and efficacy of prayer, to obedience to an absolute standard of right, to not alone the privilege, but the necessity of worship. The address of the Bishop of Georgia was strikingly optimistic, and encouraging, and there was in it a note of the Church Militant: "To quit you like men, stand fast; earnestly contend for the faith once delivered."

SECOND DAY'S SESSION.

Wednesday's sessions of the conference were full of deep interest. It is not possible to make a detailed report of the programme, and only features of special importance may be here mentioned.

Bishop Bratton's paper on "The Vital Relation of Intercessory Prayer" was perhaps the best paper read during the sessions of the

conference. It was delivered at the morning session. It was a most beautifully expressed, and at the same time profound exposition of his subject, and was received with marked approbation.

The conference was grateful to the Board of Missions for sending Mr. John W. Wood to its meetings. In his address on "The Development of the Latent Resources of the Laymen," he was particularly fine. Thoroughly conversant with his topic, his address was a clear, concise, pointed appeal to his brother laymen to make a contribution of all the best that was in them to the cause of missions, which was the highest cause. He said in part as follows:

"Nowhere in the country can there be found a body of laymen with greater capacity for accomplishing useful and helpful tasks than the laymen of the Episcopal Church. Once they are aroused to the real meaning of Missions, their coöperation is assured. Therefore the first latent resource that should be developed is a high and worthy conception of what missions are. They represent no petty enterprise, but the united efforts of the Christian forces to strengthen the Christian conscience, to develop Christian communities in this and other lands. Amongst other unused resources of the layman is trained business ability. From one point of view the work of Missions is a great business enterprise, involving dealings with banks and trust companies, railroad and steamship lines, and commercial concerns of almost every kind. Business system is one of the essentials of success in missionary administration. So in the home parish the business ability of the laymen should be enlisted in the endeavor to place the facts of missions before the people and to secure for the work the necessary financial support. Amongst other resources may be mentioned the layman's spirit of fair play, which would make him a champion of the missionary when the latter, as is still sometimes the case, is misrepresented by people who bring home inaccurate or untrue stories about missions picked up on the Pacific steamers, and in foreign clubs and hotels in Japan and China. His social influence can be used to bring prominent fellow-laymen into personal relations with the missionary in this country on furlough at a club or at home. And finally, there is the layman's power of prayer, which can be enlisted on behalf of Missions when he knows for what he is asked to pray."

The "Bishops' session" on the afternoon of Wednesday, gave opportunity for the conference to hear directly from the Church's leaders of the work and needs in the several dioceses. And the night session on Wednesday, held in the Church of the Good Shepherd, was one of the most interesting of the conference.

The presence at conference of the Rev. J. Lindsay Patton of Japan, and the Rev. B. L. Ancell of China, added largely to the interest and the profit of the meetings. Their addresses were straightforward, earnest, clear statements of conditions and needs in these several fields of work.

By request of the Hon. R. P. Hobson, whose notable address was one of the features of the Wednesday night's session, the following resolution was moved by the Bishop of Alabama, and adopted by the conference:

"WHEREAS, The time is ripe for the coöperation and organization of all Christian forces for united effort in the evangelization of the world: be it

*Resolved*, By this Conference of the Fourth Missionary Department that a committee, consisting of the Bishops of this Department and two members to be appointed by each Bishop, investigate and report at the next General Convention in Richmond, to the Bishops and delegates from this Department (at a special meeting called for the purpose) the basis of plans and methods for securing the said coöperation and organization of all Christian forces for the speediest and most efficient work in evangelizing the world."

Amongst the many social features, which gave evidence of the delightful hospitality of Columbia's citizens, was the reception tendered by the Chamber of Commerce to members of the conference and their friends at the State Capitol.

On Thursday evening, as the crowning work of the conference, was held a great mass meeting for Missions in the Opera House. By the courtesy of Mr. Thomas Dixon, Jr., who had engaged the Opera House for this evening, it was possible to hold the meeting at this place, and the conference, by special resolution, tendered its grateful thanks to Mr. Dixon for his consideration. It is estimated that 1,200 persons were present, and it is said that this meeting was the largest gathering ever held in the city of Columbia, or indeed in the state, in behalf of Missions. A splendid choir of 150 voices, with an orchestral accompaniment, furnished inspiring music, and the great audience gathered there sang with unmistakable fervor the old mission hymns, consecrated by years of service. The ringing voice of the department secretary, the Rev. R. W. Patton, bore an earnest message full of eloquent appeal, and an unmistakable witness to the great gift of the Church and its return in missionary endeavor. The Rev. R. W. Barnwell of Petersburg, Va., pressed home in loving and persuasive logic the power of the ever abiding spirit that compels towards missions, while, to use the words of the local press, "Mr. John W. Wood, the field secretary, gave an encouraging talk of a few minutes on the subject of the 'Church's Progress in Missions.' Mr. Wood is a regular electric storage battery, and his mind is equipped with a wonderful store of accurate and useful information." Altogether, the meeting was a most inspiring gathering.

Too much praise cannot be given to the Rev. W. P. Witsell, and

his efficient central committee on arrangements, so carefully planned and carried out for the convenience and care of the conference, and appropriate resolutions were adopted for the many hospitalities shown. There can be no doubt in the mind of anyone attending the meeting that large results for the cause of Missions will follow.

## DOES NOT BELIEVE "IN DEPOSITION FOR PURELY INTELLECTUAL ERRORS."

### The Bishop of Michigan Speaks Strongly to His Diocese.

#### MEETING OF THE DIOCESAN CONVENTION OF MICHIGAN.

DETROIT, November 15th.

**I**N the address of Bishop C. D. Williams delivered to the Convention of the diocese yesterday, he declared in outspoken terms his own belief in "the Incarnation, the Divinity, and the Deity of Jesus Christ," and also his acceptance of "the traditional view of the Virgin Birth of our Lord." At the same time he expressed himself in vigorous terms in opposition to so-called heresy trials. That portion of his address was as follows:

"Even in extreme cases I do not believe in the weapons of excommunication or deposition for purely intellectual errors. There is no trace of their use in the New Testament. If St. Paul did not excommunicate the Corinthians who flatly denied any resurrection; if our Lord suffered the honest-hearted but agnostic Thomas to remain in the college of the apostles; are we wrong, or even in danger, if we keep in the Church, or occasionally in the ministry, a sincere, earnest, reverent, and godly man who may have a different interpretation than ours of the details of doctrine or the hypotheses that underlie the essential faith?

"I believe with every fiber of my being in the Incarnation, the Divinity, and the Deity of Jesus Christ. My whole faith, hope, and life are built upon that foundation. I also accept the traditional view of the Virgin Birth of our Lord. It seems to me to be a logical and philosophical inference of the Incarnation. It seems to be demanded by the facts. It accounts to me most reasonably for the absolutely unique life, character, and personality of Jesus Christ. It seems to me also the natural and historical interpretation of the article of the Creed.

"Now, if a man, clergyman or layman, comes to me and says: 'I believe as thoroughly as you do in the Incarnation, but I interpret the article on the Virgin Birth differently from you,' what shall I say to such a man? I may think his position historically or philosophically untenable, but I do not, therefore, denounce him, call him a liar and blasphemer and hound him out of the Church. I would say rather, 'Come, let us reason together.'

"There is no occasion for such panic and hysteria. The great truth of the Incarnation, the Divinity and Deity of Jesus Christ, is not imperilled because a man questions the particular interpretation of the particular articles of the Creed. The Church's assertion of the Incarnation does not depend upon the interpretation of one article.

"It saturates the whole liturgy. To get rid of it would require the revision of the Prayer Book from cover to cover. But if a consecrated man differs on this or that metaphysical or theological interpretation of the great fundamental truth, shall we impugn his veracity or hustle him out of the Church?

"Men have never been won by arguments of either renunciation, persecution, or heresy-trials. I do not want to defend the truth. I want the truth to defend me. If Jesus is the Son of God, He will draw all men unto Him, if you give Him a chance.

"What are we doing to carry out the purpose which sent that Christ? The sodden masses of humanity surround us on every side. If we have caught that vision, we cannot stop over metaphysical questions. If the gospel be truly 'the power of God unto salvation,' let us apply it to the individual social life of to-day, and see whether it still has power to save men from doubt and despair, wrong and injustice, hatred and strife, sin and perdition. In the words of Dr. DeKoven, who was accused of heresy, 'There is only one answer to the outcry about heresy. It is work.'

"I cannot be too grateful for the temper and attitude of this diocese throughout the painful experience. Not a ripple of the storm has disturbed our quiet waters. It is not due to indifference or because we all think alike. It is due to two things. The Churchmen of Michigan are men of faith in the largest sense. We may differ in interpretations of details and doctrines, but in the real essence of the matter we all stand together. Secondly, we have been too busy with practising our Christianity to give much heed to the controversy over academic questions."

Leading up to the matter of a theological seminary in connection with the University of Michigan, Bishop Williams said: "We have few candidates for the clergy who have grown up among us, and those are trained in distant seminaries away from the supervision of

the Bishop, and come to the parishes practically untried. The remedy is a native ministry, trained as far as possible at home.

"I have long believed that the English method of combining theological training with a university course was better than the ordinary American method. The outlook of the university is broader than that of the theological seminary. We have at Ann Arbor one of the finest universities in the country. Why would it not be possible to combine the training of our candidates for the ministry with the courses of that university?"

#### SECRETARY FOR THE TWENTY-NINTH TIME.

The Rev. S. W. Frisbie was chosen secretary for the twenty-ninth time by an unanimous vote, and the treasurer and registrar were also reelected. Missionary reports showed a balance on hand of some five hundred dollars and the diocese was asked to raise for the coming year \$9,186.

Deputies to General Convention were elected as follows: Rev. Samuel S. Marquis, D.D., Rev. John McCarroll, M.D., Rev. William F. Faber, D.D., Rev. John C. H. Mockridge; Messrs. Henry P. Baldwin, J. B. Howarth, Theo. H. Eaton, and Samuel Post. Supplementary deputies: Rev. John Munday, Rev. Henry Tatlock, Rev. William Gardam, Rev. A. A. W. Hastings; Messrs. James C. Smith, C. H. Candler, A. W. Comstock and B. M. Thompson. Trustees of the diocese, Bishop Williams, Messrs. Theo. H. Eaton, C. A. Lightner, H. P. Baldwin, Wm. C. Maybury, Thos. Cranage, Samuel Post, J. N. Wright, and C. A. Campbell.

Very little business was transacted. St. Barnabas' mission, Detroit, was reinstated among the list of parishes. A pleasing incident of the convention was the presence for a short time of the Rev. Gardner N. Skinner, a retired priest of the diocese, who is within a few months of ninety years of age, and who cast his ballot twice in the interval during which he was present. Mr. Skinner was ordained to the diaconate by Bishop Smith of Kentucky, in 1846, and to the priesthood a year later by Bishop De Lancy of Western New York. During the sixty years of his ministry he has been engaged in work in New York, Pennsylvania, Kentucky, Wisconsin, and Michigan, and is the author of several published volumes.

## BISHOP POTTER ON PRIESTS WHO DENY THE FAITH

Says in Strong Language That These Should Withdraw from the Ministry

### REPORT OF THE DIOCESAN CONVENTION OF NEW YORK

NEW YORK, November 16th.

**I**T was a magnificent assembly of men that came together for the opening services of the Convention in the Crypt Chapel on Wednesday of this week, and was subsequently called to order in the Synod Hall by the Bishop. Indeed the wisdom of postponing the Convention until November was well vindicated by the exceptionally full attendance of deputies.

At the opening service Bishop Potter celebrated Holy Communion, assisted by the Bishop Coadjutor and Bishop Courtney. The sermon preached by the Bishop of Connecticut was the memorial of Bishop Seabury, printed in THE LIVING CHURCH last week, the opening day of the Convention being the anniversary of Bishop Seabury's consecration.

The usual preliminaries in the Synod Hall included the reelection of the Convention officers and the choice of Mr. R. M. Pott for treasurer of the diocese in place of Mr. Nash, who declined reelection; after which Bishop Potter introduced to the Convention Canon Armour of Liverpool Cathedral, who in a few graceful words called attention to the close ties existing between the two great cities of New York and Liverpool, ties both material and spiritual, the latter being specially remarkable at this time, when the Church in both places was engaged in the same splendid work—the building of great Cathedrals for the worship of Almighty God.

#### THE BISHOP'S ADDRESS.

The Bishop of the diocese then read part of his annual address, and in the course of it he created no small satisfaction by a clear, definite, and emphatic denunciation of juggling with Creeds. These words were received with loud applause.

After the usual record of diocesan work, he spoke of the problem of down-town churches, which, in New York as in other large centers, is so serious a one. Coming then to the subject which aroused the greatest interest, he spoke as follows:

"There is one other word which it is proper that I should say before closing this address; and as it bears upon a subject of supreme importance much in the minds of men, and in one aspect of it, to which I need not more particularly refer, preëminently in the minds of Churchmen to-day, I may not hesitate to say it.

"In the Pastoral Letter addressed, by the House of Bishops, to the General Convention of 1904, there is this sentence: 'If one finds, whatever his place or office in the Church, that he has lost his hold

upon her fundamental verities, then, in the name of common honesty, let him be silent or withdraw.' With a curious ingenuity, or obtuseness, these words have been interpreted as if they were not descriptive of two alternatives, but only of one. But a man in Holy Orders may lose his hold upon a fundamental verity, either temporarily, or permanently. In other words, he may, first of all, for a season find himself perplexed by doubts which have not passed into ultimate convictions. In such a case—and, as I happen to have been the author of the Pastoral Letter, I may venture to state that it was the case during his priesthood (as described to me by himself) of one of our most heroic, saintly, and able Bishops, now gone to his reward, which was in my mind—in such a case, one may wisely withdraw, temporarily, from the exercise of his ministry, and seek by prayer and study for the solution of his doubts.

"But if those doubts are not resolved by such a process, then, as it appears to me, the other alternative becomes imperative. Of course, there are beliefs which are, so to speak, *in suspensu*; and others, concerning which various opinions may be held, and have obtained, in all ages of the Church. But when these have been enumerated, there remain still others which are fundamental and universal. They touch the foundations of the Faith, and they are held alike throughout all Christendom. We may, if we choose, stretch that last word until it shall include societies which call themselves Christian and yet reject, *e.g.*, the doctrine of the Divinity of Christ, or that of His miraculous birth; but, with every allowance for these, the fact which I have affirmed is one, and that Faith of Christendom which is affirmed in the Apostles' and Nicene Creeds is no less one. A man in Holy Orders who does not hold it, has no place in the Ministry of this Church; and if it is his office (as he may easily believe that it is) to emancipate the Church from so gross a superstition, then he must do so from without, and not from within.

"For it is impossible, in the minds of people who hold fast to the principles of common honesty, to respect either the consistency or the integrity of one who eats the Church's bread, accepts the Church's dignities, enjoys the Church's honors, and impugns the Church's Faith. If he must assail her beliefs, then, the dictate of ordinary uprightness would plainly seem to be that he must, first of all, withdraw from a fellowship to whose fundamental beliefs he cannot candidly assent.

"Is it asked, If this be the duty of one in Holy Orders, is it any the less a layman's duty? I answer unequivocally that the two do not stand upon the same level, and are not bound by identical obligations. 'Lord, I believe; help thou mine unbelief,' cried one who came to Jesus in the face of a challenge which constrained his upright soul to that meagre confession. And Jesus did not reject him—nor may we!

"But when the question is one of consistency with one's Ordination vows, it ascends to a much higher level, and is concerned with a far more explicit obligation. And, though the discharge of that obligation may involve most costly sacrifices, I am persuaded that a supreme power of the ministry will consist in the willingness to make them! Is it said that the spirit of our times is preëminently a sordid spirit? Then believe me, men and brethren, the calling of the Church is to illustrate a heroism which can rise superior to it; and if there are those who can seek the priest's office for a piece of bread, let us at least demonstrate that there is no man who has surrendered his faith in her fundamental verities who can be guilty of the baseness of clinging to any holy office in which he is not honestly entitled to that bread.

"The whole question bids the vision of the Church of to-day to lift itself to a wider outlook. For one, I am glad and thankful to say that that outlook is full of inspiration. I do not forget that readjustment of the Faith, that loosening of the bonds of old beliefs, which must inevitably run, now and then, into the extravagances of denial, of which I have already spoken. But underneath them all, there is the deep undertone of that cry of St. Peter's, 'Lord, to whom shall we go? Thou hast the words of eternal life.' As I was writing these lines, I found myself reading a little volume entitled *A Practical Programme for Working Men* [published by Swan, Sonnenschein & Co., London; Charles Scribner's Sons, New York], published anonymously, and which I beg to commend to every member of this Convention. I do not by any means unreservedly agree with it, and there is much of it from which I must unreservedly resent. But the fine thing about this striking volume is that it leads us straight into the presence of Jesus Christ; and, in the face of those tremendous social questions, with which, more than with any other, it is the office of this age to grapple, makes Him the final Arbiter and Judge!"

#### BISHOP GREER'S ADDRESS.

After lunch, which, by the bye, was a terrible scramble, the Bishop Coadjutor made his report and address to the Convention. It was full of missionary fervor, and emphasized some of the crying needs and tremendous problems of this great metropolis calling for practical assistance in the solution of them. Special stress was laid on the difficulties created by the shifting populations. Parishes are filled with foreigners. The cry goes out that nothing can be done in this or that place because the Jews surround the Church. Are the Jews and other foreign races to be considered as outside the possi-

bility of the Church's ministrations? Such was the burden of the Bishop's earnest appeal.

#### WORK OF THE CONVENTION.

The under world of this great city is caring for the outcast and criminal. The staff is manned by men whose unknown lives of self-sacrifice and consecration may well be termed heroic.

Encouraging growth on all sides was recorded by the Missionary Society for Seamen.

The Rev. Dr. Peters moved resolutions, which were adopted, condemning the conduct of affairs in the Congo Free State as being practically a return to slavery; also a memorial to the Mayor of New York calling on him to enforce the law against opening theatres on Sunday.

Mr. George Macculloch Miller, representing the Church Club of New York, presented the Club's resolution on Mr. Stetson's paper advocating reform in representation of dioceses in the House of Deputies. After some discussion as to the character of these "instructions" to the deputies to General Convention, the resolution was carried. [This subject will be more fully treated in a later issue, with a synopsis of Mr. Stetson's paper.]

#### THURSDAY.

After Morning Prayer, the Rev. Dr. Huntington, rector of Grace Church, presented the report of the Training School for Deaconesses, which showed an increase of numbers in the School from almost every State in the Union.

The Rev. Dr. Batten, rector of St. Mark's-in-the-Bowery, moved a resolution with a view to putting into effect that portion of the Bishop Coadjutor's address which had reference to missionary effort amongst the foreign populations which are crowding into so many of the city parishes, and especially the Hebrew people. The rector of the Church of the Incarnation, Dr. Grosvenor, questioned the propriety of the Church going with a definite propaganda to the Jews, and suggested that work of such a nature should be conducted on parochial lines. The Rev. G. M. Christian, D.D., rector of St. Mary-the-Virgin's, in a strong speech asked whether it was possible for the Convention of the Christian Church, in view of St. Paul's attitude as expressed in the Epistle to the Romans, to hesitate as to whether or no it ought to go out with the Gospel of the Cross to God's ancient people. Eventually the Bishop's idea was embodied in a resolution recommending Missionary activity among the "foreign races" in this city. There was also passed a resolution recommending that treasurers of churches be placed under bond.

The results of the elections were as follows: For Standing Committee: Clerical—The Rev. Drs. Dix, Grosvenor, Harris, and Ashton (the latter in place of Dr. Applegate). Lay—Messrs. Geo. McC. Miller, H. G. Van Post, C. H. Russell, George Zabriskie.

For deputies to the General Convention: Clerical—The Rev. Drs. Dix, Grosvenor, Huntington, and J. Lewis Parks. Lay—Messrs. W. Bayard Cutting, J. P. Morgan, H. L. Morris, and Francis L. Stetson.

For Provisional Deputies to General Convention: Clerical—Rev. Messrs. P. A. H. Brown, C. B. Smith, D.D., F. B. Whitcome, and H. P. Nichols, D.D. Lay—Messrs. Theodore H. Gibbs, Everett P. Wheeler, and Andrew C. Zabriskie.

The following new parishes were admitted to the Convention: Trinity, New Dorp, S. I.; St. Alban's, High Bridge; All Saints', Mariner's Harbor; Divine Love, Montrose.

## THE INAUGURATION OF THE SOUTHERN PROVINCE OF THE COMMUNITY OF ST. MARY

### Bishop Gailor's Sermon

**T**HE Community of St. Mary, by the action of its General Chapter, which met in July of this year at the Mother House in Peekskill, N. Y., organized the existing works in the South into a Southern Province. The province was formally inaugurated and the first Mother Superior installed on the 15th of November, in the chapel of St. Mary's School, Memphis, Tenn.

On the preceding day a novice was professed. The services were felt by all who were present to be deeply impressive, marking the beginning of a forward movement, not only in the development of the community, but also of the Church in the South, for the quickening of interest in the religious life in which men and women surrender themselves without reserve to the praise and service of Christ our Master, is but a manifestation of one of the manifold activities whereby the Holy Ghost makes fruitful the life of the Head in the members of His body, which is the Church.

The Bishop of Tennessee, who is the Visitor of the houses in Tennessee, officiated and preached at the service in which the inauguration received the sanction of episcopal authority.

The order of service was as follows: The installation of Sister Anne Christine as first Mother Superior of the Province; the installation of Sister Herberta as Mistress of the Novices; the installation of Father Hughson, O.H.C., as Provincial Chaplain; the celebration of the Holy Communion; the commemoration by name of six sisters who have passed hence to their rest, including the four sisters who laid down their lives in the yellow fever epidemic of 1878; and lastly,

the singing of the *Te Deum* as an act of thanksgiving. The service was solemn, simple, and dignified. The words of the Bishop in his sermon were fraught with deep earnestness. To many who listened to him, the past came back with vivid memories; the present appeared full of tremendous import; the future opened out into blessed visions. There were present a number of clergy and other visitors. In the chancel were the Rev. William McGarvey, D.D., chaplain-general of the community; the Rev. Shirley Hughson, O.H.C.; the Very Rev. James Craik Morris, Dean of St. Mary's Cathedral; the Rev. James R. Winchester, D.D., of Calvary parish, Memphis; the Rev. Peter Wager, the Rev. Prentice A. Pugh, the Rev. Holly W. Wells, the Rev. Thomas D. Windiate, and the Rev. E. A. Bazett-Jones, who acted as celebrant.

In addition to the Southern sisters present were the Rev. Mother General of the Community, the Rev. Mother Superior of the Western Province, and several sisters from the Eastern and Western provinces. Many letters of great interest came to the sisters from clergy unable to be present, speaking earnest words of prayer, of hope, and of good wishes. One letter came from the venerable Bishop of Springfield, whose friendship and official relations with the Community date back to the very early days of its history: "Your work in Memphis rests upon the confessorship of dear sisters and holy priests; no better foundation could be beneath you. Almost the first words I spoke as a Bishop were in a memorial sermon of dear Schuyler, in Newark, N. J."

And again letters have come from Bishops or clergy in dioceses within the province, bringing words of greeting and of invitation, "Come over and help us." Gladly would the sisters respond; their reply at present must be in the words written not once but many times in the past by their foundress: "We need sisters; whenever you are ready to send for training two or three candidates, we could promise you a foundation."

The states in which the Southern Province is empowered to make foundations are Virginia, West Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Arkansas, Kansas, and Florida.

The works which the Sisterhood undertake are chiefly the training and education of the young, and the care of the sick, the needy, and the wayward. They enter a diocese only with the consent of the Bishop, and under his ecclesiastical authority; their constitution provides that the Bishop of each diocese shall be the visitor of the houses within his jurisdiction. At present the works in the South are three in number: The Church Home, Memphis, where for the present the Novitiate is to be established; St. Mary's School, Memphis, and St. Mary's-on-the-Mountain, Sewanee, Tennessee. The mission work among the mountain girls, under Sister Hughetta, is well known to the readers of the Church papers; the past history of the Memphis works is spoken of in the Bishop's sermon in vivid and striking language. It is enough to add that the new Mother Superior and the Mistress of Novices are both Southern women, who have already given many years of devoted service in their community and who are thoroughly imbued with the traditions of their order as it has developed in their section of the country. For while it is true that each sister is a member of the whole community, fashioning her life according to the rule which is the heritage of all, East and West and South; yet it is no less true that each province has its own spirit, its peculiar character, its inherited traditions.

Precious indeed are the memories of the Southern Province and inspiring its records. May they who are to carry forward the work, and they who are to be welded into its life be faithful to the spirit of the past, the spirit which is willing to suffer and to be sacrificed, which is content to follow the Master in the simplicity, the poverty, and the hiddenness of His earthly life.

#### BISHOP GAILOR'S SERMON.

"Verily, verily I say unto you, Except a corn of wheat fall to the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal" (St. John xii. 24, 25).

After an exposition of the text, the Bishop said:

"It is now nearly twenty years since I had my first conversation with a noted Churchwoman—a woman of rare intelligence and exquisite charm of manner and person, and of most exalted character, whose work for the Lord Jesus Christ and His Kingdom had won for her great distinction among thoughtful people. Although I was a priest myself and a professor in a theological seminary, I remember that it was with considerable embarrassment and diffidence that I entered her presence and ventured to talk with her. My apprehension was unnecessary, my timidity banished in a moment. I found myself in communion with one of those great souls, in whom the youngest and weakest found sympathy, encouragement, and light, and the oldest and strongest met wisdom and power. I have never forgotten—I shall never forget—that conversation. I had been speaking of my youthful enthusiasm and of the discouragements that sometimes—perhaps too often—hindered my resolution; and she said: 'I know all about it. I have tried the half-way surrender, and it is a failure. For me it is all or nothing. I build my life on that. "Except a corn of wheat fall to the ground and die—and die—it abideth alone."'

"So I take this text this morning as the most appropriate of all

possible texts to describe and to justify our venture of faith in setting apart this new province of the Sisterhood of St. Mary. For the woman of whom I have been speaking and whose life was an inspiration, not only to those who knew her and served with her, but to thousands who only knew of her and read about her—was Harriet Starr Canon—Mother Harriet—the first Superior General and the real founder of this Sisterhood.

"It was she who, on the feast of the Purification, February 2, 1865, in the city of New York, with four other devoted souls, took the vows, as the first members of a society in the American Church for the quest of a higher life of service in utter and complete consecration of body, soul, and spirit to our Lord and Saviour. Such organizations were of course already known and recognized in the Church of England, but under God, it was due to Mother Harriet and the great Bishop of New York, Horatio Potter, that the religious community life, represented by American women, became a reality in the United States. I shall not attempt any detailed story of the wonderful results, which God vouchsafed in answer to this glorious sacrifice. There were many difficulties surmounted, many sufferings endured and not a little persecution over-lived.

"In 1869, Bishop Quintard, whom the Mother had known from her girlhood, begged her to undertake some work in Memphis; but it was not until 1873 that she was able to do so. Then she sent four Sisters to take charge of the Church Orphans' Home and to open St. Mary's School; and, in spite of the fact that the yellow fever had scourged the city that summer, she herself made her first visitation in the fall. In 1878 the Sisterhood in Memphis endured its baptism of death. Sister Constance, Sister Thecla, Sister Frances, and Sister Ruth died of the yellow fever while ministering to the sick and suffering, and Sister Hughetta, Sister Helen, and Sister Clare only recovered after long and terrible illness.

"What seemed to be disaster was the spiritual new-birth of the community. I venture to say that, with the year 1878 begins the great, true life of the Sisterhood of St. Mary—sanctified by sacrifice, vindicated by its works, accepted of God—all men everywhere gladly surrendered every prejudice and rejoiced in the victory of its faith.

"The twenty-eight years since then have brought blessing, I may say, even beyond the dreams of that noble saint of God who first projected it. The mother province in the East, aggressive, confident in its activities of charity and education, securely settled and established; a new province in the West, where faith and love and wise discretion have already won the respect and confidence of men and women of every class and creed; and now a new province in the South, where our women, with all their gifts, may have the immediate opportunity to cast their crowns before His throne and dedicate themselves to His more intimate and special service. Ah! my sisters, how shall we live up to the best traditions of the old South? As Mother Harriet used to say (and she was born in the South): 'There are two kinds of Southern women, viz.: (1) the languid kind, that can do nothing; and (2) the accomplished kind that can do almost anything—everything better than anybody else.'

"As I stand here to-day and recall the history of past years, when the shadow of that awful pestilence overhung our city; when men's hearts were failing them for fear; when desolation reigned; when Sister Hughetta, encouraged and sustained by the great-hearted Mother, gathered the very fragments together, and held them, as in trust for God, persevering in faith, hoping all things, enduring all things, believing all things for His sake; it stirs my heart to the depths to feel and know that we can venture to create this new Southern Province and have confidence, through God, in its great success.

"Let us take courage from the past and believe in our future. The South gave the founder of this Sisterhood. It was the South that gave to the order its distinction of martyrdom. Let us pray that we may live up to these traditions—that it may be the South which shall furnish the highest, completest illustration and example of its missionary and therefore its most Christ-like service."

SHOW ME a man whose heart has no desire, or prayer in it, but to love God with his whole soul and spirit, and his neighbor as himself, and then you have shown me the man who knows Christ, as is known of Him; the best and wisest man in the world, in whom the first paradisiacal wisdom and goodness are come to life. Not a single precept in the Gospel but is the precept of his own heart, and the joy of that new-born heavenly love which is the life and light of his soul. In this man, all that came from the old serpent is trod under his feet; not a spark of self, of pride, of wrath, of envy, of covetousness, or worldly wisdom can have the least abode in him, because that love, which fulfilled the whole law and the prophets, that love which is God and Christ, both in angels and men, is the love that gives birth, and life, and growth to everything that is either thought or action in him.—*Lavo.*

GOD AND Nature make nothing idle; whatever He brings into being is ordained to some active purpose. For the creature is not the ultimate object of the Creator, as such, but the proper operation of the creature. Hence, not the end for the being, but the being for the end.—*Dante.*

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MISSIONS.

THE Board of Missions met at the Church Missions House on November 13th, with Bishop Doane, vice-president, in the Chair. There were sixteen Bishops present, thirteen presbyters and nine laymen.

The Chairman announced the recent deaths of the Right Rev. Dr. Isaac Lea Nicholson, Bishop of Milwaukee, and of the Right Rev. Dr. Samuel I. J. Schereschewsky, retired Bishop of China. He dwelt for some moments upon the life and wonderful work of the third Bishop of China, even during his years of infirmity, and bade the Board to prayer, using among other petitions the thanksgiving in the Burial Office for the grace and virtue declared in God's saints. The Bishop of Rhode Island read a letter from the Bishop of Tokyo giving particulars about the sudden death of Bishop Schereschewsky. He died in the morning of October 15th, at his residence in Tokyo. Bishop McKim had seen him sitting at his desk in his study—the previous evening.

The Assistant Treasurer reported the contributions towards the appropriations up to November 1st as amounting to \$35,305.92, being a decrease of \$1,972.10 from those reported November 1st, 1905, but it is still so early in the fiscal year that this fact is not significant.

The Associate Secretary read to the Board a letter from the Bishop of Minnesota setting forth the facts concerning the work in Minnesota and the efforts in the diocese in connection with the Apportionment, the Sunday School Auxiliary and their necessary contributions for diocesan missions, and other internal objects.

Letters were submitted from the Bishop of Alaska and from several of the Bishops in the United States having appropriations, also a letter from the Rev. John W. Chapman, speaking very encouragingly of the work at Anvik. There has been progress in the matter of civic order, in which he rejoices, and it is notable that in that northern climate they have themselves raised a large supply of vegetables for the winter for the use of the pupils in the school.

Under the Woman's Auxiliary United Offering the following workers were appointed: Miss Mary A. Miller as teacher at Lincoln, N. C., in the room of Miss Ida Ramsauer, resigned; Miss Rosa Canfield as missionary at White Rocks, Utah, to fill the vacancy caused by the resignation of Miss Katharine Murray and Miss Swann D. Wells as Principal of Holy Innocents' Parish School, Lenoir Co., N. C., in place of Miss Wimbourne, resigned.

The Bishop of Texas wrote relinquishing \$200 of his appropriation for work among the Negroes. The Bishops of Delaware, Southern Virginia, and Tennessee reported to the Board upon the present condition of this work in their respective dioceses, and appropriations in the same amounts as last year were continued to them. An increased appropriation of \$200 was made for the use of the Bishop of Mississippi, he finding that the amount allowed was not sufficient to cover his work.

The Rev. Mr. Snavely of Porto Rico, in a letter to the Board through the Bishop, speaks of the bright outlook for work at Caguas and Aguas Buenas. The former has a population of 5,000 and is growing rapidly and factories and other buildings are in process of erection and there are larger plantations; and at the latter, a town of 1,500 or more, they have no church. They are offered land and a contribution towards buildings. He is going to try to keep up services at this place until someone can be appointed. Speaks of other localities where the Church could well be established. They have secured an ideal piece of land at Puerta de Tierra. Has a fine opening for a school in his district and there are many children, both English and Spanish speaking, who ought to be trained. An unused item in the annual schedule was allowed for this purpose.

Miss Agnes P. Mahony resigned from the work in Honolulu, to take effect November 1st.

Letters were submitted, largely upon the details of business, from the Bishop of The Philippines. The Rev. Walter C. Clapp, on stated leave of absence, is to sail by the steamer *Gneisenau* from Manila on December 5th. He is coming *via* Europe.

Letters were received from the Bishops in China and Japan and a number of the missionaries.

The Bishop of Shanghai wrote about the conference of Bishops recently held near Kobe under the presidency of the Bishop of Tokyo. The English Church was asked to send a Bishop with a staff of clergy to Manchuria as soon as possible and resolutions were adopted advocating greater solidarity in the Anglican Communion in the East and closer intercourse between the Churches in China and Japan. There is a pressing need of teachers at St. John's College, Shanghai, by February, to fill vacancies in the staff: Mr. Yen resigning and Mr. J. H. George, Jr., having fulfilled his term of service. There has been a good deal of stress in China financially by reason of the rapid "appreciation" of silver. Therefore the money appropriated by the Board does not go so far as it did. In the case of the Ingle Memorial building at Boone College, this difference in rate has caused a deficiency of \$3,000 in the work already contracted for. The Board felt bound to cover this shortage by appropriation, but offerings additional to the \$15,000 already contributed for the purpose will be much appreciated. The Bishop says that even with this amount provided, no margin will be left for unavoidable extras. The College is full to overflowing. Enough boys were turned away this term to

fill Ingle Hall were it completed. Says they have a protege of His Excellency, Tuan Fang, who sent a telegram that a boy had left Peking and that a place must be kept for him in Boone, adding: "Such a request is practically a command." Bishop Roots had recently presided at a Students' Conference in the neighborhood of Kuling, which he trusts was the beginning of what they hope will some day be to Central China what Northfield is to New England. Thinks that it did more to widen the sympathies, warm the enthusiasm, and wipe out petty misunderstandings than any one thing that has happened among them for years. Miss M. Elizabeth Wood, who has faithfully served the Hankow Mission for seven years, having never received an appointment, was at this meeting, with the approval of the Bishop, made a regular missionary of the Board, the appointment to date from the day that she first joined the staff. She continues to be a Woman's Auxiliary United Offering worker.

On the recommendation of the Bishop of Tokyo the Rev. Allan W. Cooke, now in this country, was authorized to appeal to the Church for money towards the erection of some of the buildings—churches, schools, etc., the need of which has already been spoken of in previous reports, and Miss Mann was authorized to solicit offerings for the Hirosaki Industrial School.

A letter from Bishop Partridge says that he was starting on a sea voyage. He is to return to the United States in the spring to secure additional men and means for the work. Permission was given by the Board to the Rev. J. J. Chapman of the District of Kyoto to endeavor to raise the sum of \$3,000 to provide a residence for the clergyman at Kanazawa.

Mr. Robert S. Terry, late of Sierra Leone, at the request of the Bishop of Cape Palmas, has been appointed a missionary teacher at St. John's School, Cape Mount.

For family reasons the Rev. A. H. Backus of Chihuahua, Mexico, has been obliged to resign his appointment and has returned to his home in Brooklyn. His resignation was accepted by the Board with an expression of regret. Permission was given to the Rev. F. B. Nash to return to the United States in the interest of his field. The Bishop's appointment of the Rev. Lefferd M. A. Haughwout was formally approved and he will soon leave for the field. The Bishop of Mexico has intimated that he will be connected with the Dean Gray School. The Rev. Mr. Gordon having to resign at Puebla, etc., because the high elevation is not suited to a member of his family, the Bishop needs at least one man who can endure the long trips necessary in the middle of the night in day coaches in order to reach the stations. Other places are begging for ministrations of the clergy. Some of them are large towns.

A letter from the Bishop of Southern Brazil, Dr. Kinsolving, speaks of their anxiety to initiate missionary work in Central Brazil, which they are now able to think of, as he has ordained nine men to the diaconate and priesthood since the last General Convention. The appointment by the Bishop of the Rev. Richard Roscoe Phelps, of the diocese of North Carolina, was approved by the Board, subject to the completion of his testimonials.

The Board was addressed, with respect to their work, by Bishop Osborne of Springfield and Bishop Morrison of Duluth. The Bishop of California took occasion to thank the Church, through the Board of Missions, for the results of its efforts to relieve the distress in his diocese and also for its most helpful action even so far with regard to the rebuilding of Church property destroyed by earthquake and fire. He expressed himself as very anxious, and his people as very anxious that under the auspices of the Board a mission should be held in San Francisco at an early day. This suggestion was referred to the Standing Committee on Missionary Meetings for consideration.

The Committee on Audit reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

#### THE CROWN OF LIFE.

**DOUBT** is moral weakness. Much more, it is religious weakness. Religion is only possible when the soul lays hold upon one on whom it depends and to whom it is and feels itself to be bound by the double tie of love and submission. But when the soul's grasp of the perfect Being is weakened, loosened, if not forfeited, by doubt, then religion correspondingly dies away, and the soul sinks down from the high contemplation of that which is above it into those thick folds of material nature which awaits its fall, and which, when it has fallen, complete its degradation. Faith, believe me, is the leverage of our nature. Doubt shatters the lever. Do not let us waste compliments upon what is, after all, a disease and weakness of our mental constitution, like those savages, forsooth, who make fetish of the animals or the reptiles from whose ravages they suffer. Let us resist; let us conquer it; and if we quote those lines of the laureate, . . . which, to speak the truth, are perhaps not altogether without a touch of paradox, let us remember that his friend and hero, if he passed through the pain of doubt, yet fought his doubts and gathered strength:

"He would not make his judgment blind,  
But faced the spectres of the mind,  
And laid them. Thus he came at length  
To find a stronger faith his own."

—H. P. Liddon.

#### IS SICKNESS THE WILL OF GOD?

By MRS. EDWARD LIDDELL.

**W**HAT is sickness? Perhaps there is no better definition of it than "lack of health." And what is health? Probably we shall not be far wrong if we say that we have it in perfection only when the whole being is harmoniously developed.

Certain conditions are necessary for this development. Labor of mind and body, rest, fresh air, plain and wholesome food, are these conditions; and we do not fulfil them. We neither see nor do things in proportion. We over or under-work; we do not rest, therefore, in the true sense of the word. We seek crowded or heated rooms; we over-feed or under-feed, generally the former.

So, round us nerve-shaken, ailing beings, there has gathered a miasma almost as pestilent and farther-reaching than that of the Campagna. We talk and think of symptoms till the real becomes worse, and the imaginary becomes real. We live in what is called "a medical atmosphere," but it would be more fair to describe it as "patients' atmosphere," for no one is more baffled than the doctor by the thousand intangible ills which beset his path to-day, defying all his remedies.

As a protest against this unnatural state of things, men and women of healthier temperaments, and with some powers of observation, have risen up, offering various panaceas. Hypnotism, mental healing, auto-suggestion, drugless healing, faith-healing, "Christian Science" are in the air. All succeed at times, and all at times fail.

And in the din and clamor of their contending claims, we ask ourselves: "Can we reach the truth? What is the mind of God in this matter, on the whole range of sickness, in its multitudinous forms?"

We may safely say that health is God's will for man. Health of body, other things being equal, should accompany health of soul. The voice of joy and health, to use the familiar language of the Psalms, should be in the homes of the righteous, if not in the houses of other men. If God's image in us be distorted, maimed, diseased, and His God-like gift of will-power enfeebled, something is clearly wrong.

There can be no mistake about our Lord's attitude towards sickness. He healed the sick, "rebuked" the fever, sighed over the deaf and dumb whom He cured, and in one instance with regard to the victim of what we should call chronic disease, used the wonderfully strong expression—"This woman whom Satan hath bound." When sickness ended in death before His arrival at the home at Bethany, He wept.

And the attitude of His followers was the same. Their commission was to heal, as well as to preach and to baptize. St. James, the brother of our Lord, speaks of the healing power as in operation in his day accompanied by unction, that "lost Pleiad of the Anglican firmament," as Bishop Forbes of Brechin eloquently called it.

This to the Christian is sufficient evidence that disease is not the direct visitation of God. Christ could not work against His Father's will, nor defeat His purpose. The enemies He fought were His Father's enemies. "I and My Father are one."

Reason and experience range themselves on the same side. Numberless forms of disease trace their origin to sin, to disobedience and disorder in the region of the moral law; sometimes this transgression avenges itself on the transgressor; sometimes on the innocent offspring, generally on both. Much sickness also, as we know well, comes from breaches of God's physical law. We sow polluted water, and reap typhoid; we overcrowd and under-feed, and reap phthisis.

It is evident, then, that our Lord's teaching and example, reason and experience, all decide against sickness, as disorder, the negation of good, and not the work of the Most High.

"Therefore," says the hypnotist or the mental healer, "I suggest to the subconscious mind of the patient that he is well, and he becomes well." "Therefore," says the priest at Lourdes, or the faith-healer in the dissenting chapel, "lay aside your crutches; here you can be made whole." "Therefore," says the Christian Scientist, "you have no headache; you cannot have a cold; disease is a delusion of mortal mind." "Therefore," says the drugless healer, "you must give up medicines and rely on the Healing Spirit instead."

It would be so simple, and we should so gladly believe in one or all of them, if truth were a single thread hung from heaven, and we had hold of the end of it. But is not truth rather a garment, woven of many threads—threads which cross and re-cross each other with bewildering complexity?

I have already referred to the testimony of the New Testa-

ment, but the Old Testament, which declares in the Name of God, "I am the Lord that healeth thee," also speaks constantly of pestilence as coming from the same hand. In the second book of Samuel (xxiv. 15-16), in the Psalms, from the mouths of the prophets Jeremiah, Ezekiel, Amos, and Habakkuk, comes the same message.

Again, even in those far-away days, suffering of all kinds is sometimes spoken of as salutary. "Before I was afflicted I went astray, but now have I kept Thy word." The New Testament teems with like passages. "We must through much tribulation enter into the kingdom of God." "Tribulation worketh patience"; "We glory in tribulations"—up to the final pronouncement of the angel of St. John in the great book of the unveiling—"These are they which came out of great tribulation," spoken of the redeemed.

As it is safe to say that nine-tenths of suffering arises from sickness—that which befalls us, or those dearer to us than ourselves—this aspect cannot be overlooked.

And, again, even in Apostolic times, all sickness was not healed, though healing powers had then their chief afflatus. St. Paul himself was the victim of some painful illness—"a stake in the flesh" he calls it (II. Cor. xii. 7, R. V.). Thrice he prayed for cure, but the malady remained with him. Possibly he spoke of this when he said: "I bear branded on my body the marks of Jesus" (Gal. vi. 17, R. V.), though he may rather have meant the scars and weals left by the scourge or the Roman rods. He himself left a companion, Trophimus, ill at Miletus. Why did he not restore him to health instead? Epaphroditus, he says, was "sick unto death"—or, as we should express it, dangerously ill—and St. Paul makes no claim to having cured him, though he recovered, merely saying that "the Lord had mercy on him," as we might say when typhoid takes a favorable course, or when a friend undergoes an operation.

What shall we make of all this? Is it a patchwork, without beauty, order, or design, or something better?

Surely we may catch glimpses of the complete pattern which in the fulness of its perfection we shall only see hereafter. May we not arrive at least at this:

(a) Bodily health is the will of God, who made all things well. If the "Be ye therefore perfect" of His Son could be made to include our bodies, how well pleased He would be! Nothing that concerns the well-being of the body should be beneath our notice, if only because it is the temple of the Spirit.

(b) But may we not exaggerate its importance? Is health the highest of all aims, or can we conceive of things infinitely greater, for which *under certain circumstances* the body's health must give way? If the answer be Yes, then it is possible to use what Archbishop Benson in another connection called too "fierce an insistence" on recovery, either in thought, or in the God-ward thought which we call prayer.

"All that is higher than happiness must be purchased at the expense of happiness," says a great thinker. If the soul's health may be purchased by the body's decay, is not the jewel worth its cost?

It is a recognized law of our existence that the lesser good must at times give place to the higher. Let us take a homely illustration. Family life is in strict accordance with the will of God. Our Lord blessed marriage by His presence at the bridal feast, and family life by His visits to the homes of St. Peter and Lazarus. The home, it is a truism to say, is the foundation of the state. Reason and experience again decide that it is "very good."

But the country is threatened, war is declared, and instantly the home life must be shattered. The good father must now break with it, and be ready, not only to give up wife and child, but health and limb if need be. Why? He has had a higher call. So with St. Francis. The founding of a family is God's will, a great gain for man and for the world he lives in. But to the young man of Asissi, in the prime of health and strength, comes the higher call, the lonely life, the suffering end. Does either soldier or friar defeat God's purposes? Nay, both fulfil them, but on a higher plane.

So may not some be asked to give up the good gift of health for the higher service of the way of the Cross? That "the sick beds of the saints are the flower-beds of God" is no sickly sentiment, but a living reality demonstrated every day. "When God empties our hands," says Emerson, "it is but to fill them with other gifts."

Most beautiful was the compensation given to St. Paul when thrice he prayed for deliverance from his pain, "a messenger of Satan," and was denied. "My grace is sufficient for thee, for My power is made perfect in weakness" (R.V.), came the

tender reply. And so instant was the submission that he, as it were, rushed to meet and embrace his fate. "Most gladly, therefore, will I glory in my weakness, that the strength of Christ may spread a tabernacle over me" (see R.V.). Paul, the young and strong, was great; greater still was Paul the aged, great with the majesty of an accepted suffering, and a courage that rouses the admiration of the dullest heart.

Have we not come across just such cases in our own experience? Souls so strong that they triumph over wrecked and diseased bodies, and rise, like David's doves, with silver wings from the broken sherds of past health and happiness, the frame a captive, but the soul, unconquerable in its faith and hope, filled with a passion of love for God and man, and all things good and lovely; a standing rebuke to the skeptic who says that because there is suffering there can be no God, and that man is fatherless.

In the National Gallery of British Art there is a picture, "Love Triumphant over Death and Time." A winged figure of wondrous majesty, with face upturned, rises in the air, leaving on the ground beneath him the dead bodies of his comrades. And to some few privileged souls it would seem it is given even here to rise above death's forerunner, pain, "more than conquerors."—*The Watchword*.

### THE SUNDAY NEXT BEFORE ADVENT.

Behold, from David's line  
A faithful King shall rise,  
Endued with righteousness divine  
And judgment true and wise.

And then shall Israel  
And Judah be at peace,  
In joy and safety they shall dwell,  
For war and strife shall cease.

The Lord our Righteousness  
Shall be His sacred Name;  
All nations shall His rule confess,  
His love and power proclaim.

No more shall it be said  
The Lord still reigns above  
Who out of Egypt's bondage led  
The people of His love.

But they shall say that He  
For evermore doth reign  
Who all the exiles hath made free  
And brought them home again.

Lord Jesus, be our Guide  
While in this desert drear,  
For those who in Thy love confide  
Need never faint nor fear.

Feed us with heavenly food  
While here on earth we stay,  
As Thou didst feed the multitude  
When fainting by the way.

Our virtues multiply  
With fresh supplies of grace  
Till in our home beyond the sky  
We see Thee face to face.

WILLIAM EDGAR ENMAN.

### FAITH.

SOME HAVE no doubt read the story told by one who labored hard among the London poor, of how he asked a youth what he knew of religion, and found he had never had any instruction or been within a church. "Did he ever pray?" "Yes, night and morning." "What did he say?" "Our Father." His friend supposed that he said the Lord's Prayer, but shortly found that he knew but the two first words of it—and still he had not failed from childhood to kneel by his poor bedside and humbly say "Our Father." It was all the Faith he had; but he made that faith his own. It was a word of love and reliance, and be sure he was not disappointed of his trust.

He was working his faith into his heart surely. And how does such a dim, sad life, making the utmost of its one struggling sunbeam, testify against those who, having all the Faith before them, ever streaming in at eye and ear, flooding their minds if not their hearts with light, mingling with every custom, every meal, every task, every innocent pleasure, are doing all they can to work the Faith out of their lives. How shall such a spirit rise up in the judgment and testify against those who through wilfulness, through carelessness, frivolity, fear of others, make their Faith into a fiction?—*Archbishop Benson*.

THE SMALL creeks, bays, and little inlets, will tell as surely whether the tide is up or not, as the great ocean spread out before you and pouring its full tide upon the shore.—*Champneys*.

*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

**THE BLESSED VIRGIN MARY.**

FOR THE FIRST SUNDAY IN ADVENT.

Catechism: I. and II. The Christian Name. Text: St. Luke i. 38.  
Scripture: St. Luke i. 26-33; 46-55.

[NOTE:—Attention is called to the fact that the Joint Diocesan Commission have issued an optional course of lessons for the Primary Grades. The lessons in *The Shepherd's Arms* will follow that course. The lessons in *The Young Churchman* and the "Helps" in THE LIVING CHURCH will follow the regular course.]

**O**UR lessons for the next quarter are from the New Testament. We shall meet, one by one, some of the men and women who knew and loved the Lord Jesus during His earthly life. We shall not follow a chronological order. We shall learn of Jesus through these friends.

The first lesson of the quarter tells us about the mother of Jesus. The appointed passages of Scripture tell of the Annunciation and of her hymn of praise in the home of Elisabeth. But in a biographical course, the lesson should not be confined to the particular scene or scenes in which we happen to see the person about whom we are to learn. We shall accordingly take some notice of the other references which are made by the evangelists to the Blessed Virgin Mary.

The annunciation to Mary by the angel Gabriel was the second clear intimation that the long expected Messiah was at last to come to His people. The same angel had, six months before, appeared to the aged Zacharias with the announcement that to him and Elisabeth should be born a child who should prepare the way before the coming King. Thus was the silence of four hundred years broken. Thus was the first intimation given that the long wait of faithful and believing hearts was at last to be realized. Now the second sign that the time had come was given. Although it would seem that St. Mary knew nothing of the annunciation of the coming forerunner (St. Luke i. 36), yet the coming of the Messiah was a thought and prayer familiar to Hebrew women. Mary was of the tribe of Judah and of the house of David. It is very likely that she had thought of the possibility of her being one of the ancestors of the Messiah, although it had probably not occurred to her that she might herself be the means of bringing Him into the world.

It was to her own home that the angel came. He "came in unto her." Humble as was her home, the heavenly messenger did not despise it. We know that both she and Joseph were poor from the fact that when Jesus was presented in the Temple they brought the two young pigeons, which only the very poor, who could not afford to bring a lamb, would bring for an offering. She may have been at prayer, or she may have been at her work rendering the sacrifice of daily duty well done. Moses was shepherding, Gideon was threshing wheat, Zacharias was doing his appointed work in the Temple when God's heavenly messengers appeared to them. To do faithfully our appointed work is as much a part of our service to God as is the sacrifice of prayer and praise. But no more so: St. Peter was at prayer when the heavenly vision came to him (Acts x. 9), and St. John was in the Spirit on the Lord's day when he received the revelation (Rev. i. 10). We may think of St. Mary as at prayer or as at work, and in either be in accord with the ways of God's working.

When the angel appeared to her she was troubled, not at the fact that an angel was speaking to her, but with the emphasis of repetition (v. 29) it is declared that she was troubled at the message rather than at the messenger. This proves her to have been a young woman of such true faith that there was nothing fearful in the mere fact that she should receive a message from God. But more than once do we find her given to meditation and pondering as to the meaning and significance of that which happens. So here she is troubled at what the angel's message may involve for her.

The angel's opening words to her brings up the question of the honor which we give to the mother of our Lord. Upon these words have been based the perversions of Mariolatry. In seeking to avoid the errors of those who have gone to that extreme

we have hardly given her the honor which is her due. It should not be difficult to prove that there is no foundation for Mariolatry. The word translated "highly favored" may mean "full of grace" (*gratiae plena*) if by grace is meant *grace which she has received*; but it may not mean *grace which she has to bestow*. The same word occurs in Eph. i. 6. But in the light of the relation between the Lord Jesus and His mother lies the strongest refutation of any such doctrine as that of the Immaculate Conception. At the miracle at Cana He repudiates her right to direct Him longer (St. John ii. 4). Later at Capernaum, when He was kept so busy by the multitudes that His friends feared for His health, she came, not as a listener but as one "standing without," and "while He was yet speaking" sent in a message to interrupt Him. He not only refused to cease His work, but declared that those who show their love for Him by doing the will of His Father are His true kinsmen (St. Matt. xii. 46-50; St. Mark iii. 31). These references are worth looking up in class aside from the question now under discussion because they show that in spite of all that the Virgin Mother knew, she did not fully understand at that time the place and work of her Son. There is a single reference to her after the resurrection (Acts i. 14) which shows that she, together with His brethren who had not before believed on Him (St. John vii. 5), had then come to the fuller faith in Him.

But if we may not worship the Blessed Virgin Mary nor give her the place of the one Mediator between God and man, we may still honor her and speak of her rightly as "The Blessed Virgin Mary." We count her blessed because of the great honor and privilege that was hers. Yet Jesus says that we may all have a blessing scarce less than the honor which was given to His mother. "Whosoever shall do the will of God, the same is My brother, and My sister, and mother." Obedience which is the proof of love (St. John xiv. 21) is the title to kinship with Jesus Christ. See also St. Luke xi. 27, 28. The great practical lesson which we hear from the lips of St. Mary, then, is the value and importance of obedience. It is well illustrated by her own example as given in the lesson. It was because she so believed as to be willing to obey that it was possible for the great honor to be given to her. Had she not obeyed, she would have missed the privilege. God is eager to bless us, but He cannot do so unless we are willing to cooperate with Him. It is by learning to obey the laws which control such things as electricity and radium that we are able to use them. They have been here waiting to be used through all the ages of the world. It is only as men have learned obedience that they have been able to use the forces of nature. It is just as true of the spiritual realm. Jesus Christ reveals the way. By obedience to Him we may walk safely therein.

The song of the Virgin, which we call the *Magnificat*, from the first word of the Latin version, is also part of our lesson. It is an inspired song, breathing a sense of the privilege which was hers. It may well be memorized not only because of its use in the worship of the Church, but also because of its fitness to express the thanksgiving which should be in the hearts of all who have been partakers of the salvation which is in Christ Jesus. This part of our lesson brings before us the fitness of giving praise to God for special mercies. When we are in trouble it is natural to go to Him in prayer. But every answered prayer should call out a thanksgiving. When we ask for the prayers of the Church in time of sickness, we should also ask that the thanksgiving should be used after recovery.

**ST. ANDREW.**

Andrew!—when the Saviour said:  
"Follow Me," he quickly ran.  
Even his name denotes—"the man."\*  
Manful, he to Jesus sped!

Andrew!—and he did not wait;  
Left the nets upon the shore.  
Jesus! let us love Thee more  
Than the world's vain pomp and state.

Andrew!—he his brother sought;  
Jesus' love was all in all.  
Saviour! men round us fall;  
Let us save them, seek them out.

Andrew!—first to know the Lord;  
Andrew! first in love to serve.  
Oh, let men stretch every nerve  
To bring brother men to God!  
The Rectory, Benson, Minn. CARROLL LUND BATES.

\* Andrew's name is from the Greek word *ἀνδρῶς*, *ἀνδρός*; "man."

## THANKSGIVING DAY.

Finished is the Church's chain;  
Feast and fast have told again  
All the story, full and clear,  
Of the helpful Christian year.

Now, before we once more turn  
Where the lights of Advent burn,  
Let us bring our praises meet  
To the Heavenly Father's feet.

Just between the years we stand,  
And behold! on either hand,  
One year ends, one's soon to be—  
Bring we thanks, oh, God, to Thee!

Finished is the Church's tale—  
How God's mercy could not fall;  
How the love of God for man  
Wrought Redemption's wondrous plan.

Finished, too, the natural year;  
Nature bids us—Be of cheer!—  
Gathered in is Autumn's hoard  
In earth's garner safely stored.

Meet it is we pause and pray;  
And to Him we worship say—  
We do thank Thee, Father dear,  
For the blessings of the year—

For the harvests gathered in,  
For the store in barn and bin,  
For our country, whose good name  
Time nor tide shall not defame;

For the mighty Love that when  
Once it saw the need of men,  
Hastened, suffered, did not rest,  
Till our woes were all redressed.

Finished then the old year's chain;  
Church and Nature once again  
Both complete another year  
Of seasons bright, and seasons drear.

Let us pause 'twixt year and year,  
And with thankful spirits here  
Forge a link of praise, to hold  
Year to year, with band of gold!

The Rectory, Benson, Minn.

CARROLL LUND BATES.

## 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.

### BISHOP NICHOLSON'S VOCATION.

To the Editor of *The Living Church*:

IT is very hard to get memories of distant events exactly right, and I must ask space for a partial correction of Dr. Bodine's most interesting letter in your issue of November 10th. I have before me a copy of a long letter written by Bishop Nicholson to my predecessor as rector of St. Thomas', Hanover, the Rev. Dr. George P. Huntington. He tells most interestingly how the parish which had always depended upon Norwich University, Vermont, for its clerical services, was raised up out of its ruins (after the university was removed to another town) by the good endeavors, very remarkable endeavors, be it said, of three students of Dartmouth College—Abiel Leonard, Isaac Lea Nicholson, and Ethelbert Talbot, all afterwards priests and Bishops of this Church.

"Leonard," says Bishop Nicholson's letter, "was the only one who was then determined on the ministry. I was dreaming of it. Talbot had no thought of it then." Later he says: "It was Mr. Houghton who fixed me, and then fixed Talbot, for the ministry. Dear Leonard, the best of us all, fixed himself."

It would have been very much like good Dr. Dalrymple, I imagine, to assume too positively that when he had advised a young friend to study for the ministry, the young friend's mind must have been made up. And doubtless Dr. Bodine's memory of the young Sunday School teacher's musings on the subject is quite correct. But the choice was not "immediately made," in 1864 or 1865. The future Bishop found his vocation clearly and finally here at Hanover, in 1869.

It may be added that he found it as the result of giving himself marvellously to the service of God and men in the work

of the Kingdom, as lay-reader, and as a veritable "*Brotherhood man*" before ever the idea of an organization of such men had dawned upon the Church.

LUCIUS WATERMAN.

Hanover, N. H., November 12, 1906.

### REFORM OF NATIONAL ABUSES.

To the Editor of *The Living Church*:

I HAVE read, with mingled feelings of resentment and amused interest, your article in this issue, "Shall We Allow a Prohibitive Tax to be Put Upon American Culture?" With resentment at the great injustice and robbery of the public this proposed legislation would legalize and foster; with amused interest how one after another of various circles and classes of society cries out as they feel the lash of the extortioner in some form or other, would shift the burden upon the ever long-suffering public, and yet the issue at its root is not faced.

You mentioned the fact that there are some reasons why the Post Office Department is run at a loss, among them the "franking" by members of Congress, and the price paid to railroads for transportation of mails. I have been informed from reliable sources that the price paid by the United States for the transportation of mails to the railroads practically pays the cost of operation of all passenger traffic; that the *rent* paid for mail cars would build a new car every two years for every car rented.

Furthermore, the big dailies and magazines use the express companies almost exclusively. The express companies carry newspapers and magazines for one cent to one-half cent per pound, one-half of which they pay to the railroads. The railroads charge the government eight cents for carrying newspapers and magazines.

The express companies have been strong enough to prevent the establishment of a parcel post, and if they carry this proposed act through Congress, are also strong enough thus to effectively remove the government as a competitor in this service and can then raise their rates on newspapers and magazines to suit their greed.

Truly Mammon seems to be the god of America. Why has the Church's teaching of the unselfish life of Christ not been more effective to withstand this oppression and covert onslaught of un-Christian greed?

I suppose one would be called a Socialist to suggest that a "Trust of the People" is the only trust that will not oppress the people or will run the government for the people.

The practical application of the teachings of Christ goes to the root of present conditions. But the practical application of the teachings of Christ, *unselfishness*, is opposed to the commercial spirit which in its essence is *selfishness*.

We cannot serve God and Mammon. We have tried to serve both, but conditions will force an open stand ere long for one or the other. The "squeal" of the victims interests me, for it shows the passing of the "middle class" to the side of the "under dog" and a hastening of the day of a nation's or of mankind's final choice between Mammon with its consequent oppression and misery, and God and consequent life and freedom.

The Spirit of Christ, the Golden Rule, must, *must* conquer this monster greed, must dominate the realm of economics by a natural, healthful evolution; or, in time, uncontrolled greed will force the alternative—revolution.

Sooner or later we must chose God or Mammon. Let the Church and public awake to the practical issue.

Grand Crossing, Ill.,

Yours truly,

November 16, 1906.

GEORGE M. BABCOCK.

### BEFORE AND AFTER CONSECRATION.

To the Editor of *The Living Church*:

PLEASE place me alongside of the Rev. C. T. Brady in all that he has said about the Bishop of Michigan and the priest of Southern Ohio.

And let my voice be an echo of his: "What are the Bishops going to do about it?"

Of one thing I am very sure, that no Bishop who puts forth such interpretations of the consecration vow after his election and before his consecration, will be confirmed by the Bishops and Standing Committees of this Church.

We are certainly returning to the days of mental reservations that would make a Jesuit either red with shame or green with envy, according to his Jesuitism.

Faithfully yours,

Minneapolis, Nov. 16, 1906.

IRVING P. JOHNSON.

# LITERARY

## RELIGIOUS.

*Spiritual Studies in St. Luke's Gospel.* By the Rev. Arthur Ritchie, D.D. Milwaukee: The Young Churchman Co. 2 vols. Price, \$5.00 net.

The rector of St. Ignatius' Church, New York, has done the Catholic Church a rare service in these two generous volumes, with their 800 pages of devotional commentary. Most commentators spend themselves in trying to get at the exterior meaning of Holy Scripture. They have no space left for—many of them seem never to have had the heart to draw out—its spiritual value.

These are really "Spiritual Studies." They are worthy of the name. It is the kind of commentary that many a soul has longed for, that many a priest has wished that he could have to recommend. The devout student must be prepared for two limitations in these volumes. The author has chosen for his subject the words of our Lord recorded in the Gospel. A great deal of most interesting narrative is left untouched. Again, he writes as one imbued with the spirit of ancient Christianity. Some of his references to the Sacrament of the Altar and his many references to Sacramental Confession and Absolution would repel many Christians, especially if their ideal of a Gospel for these times is that it should be a new one. But a very devout soul of any way of thinking would, it seems to us, find much help and inspiration in these Studies, even though some intense convictions of the author were beyond the reach of the reader's sympathy.

The plan of the Studies is to begin each section with an "Exposition" in the words of others; quotations taken mainly from ancient Fathers, from Bengel and Stier among German Protestants, and from Isaac Williams, Sadler, and Plummer among Anglicans. Then follow three "Thoughts," as helps to meditation. These are in the writer's own words, and generally, one may think, out of his own heart. We give some examples of these "Thoughts," that our readers may judge of their value for themselves.

Under St. Luke vii. 40, this is the first Thought: "Very gently, yet with authority, the Master speaks: 'Simon, I have somewhat to say unto thee.' It was something personal to Simon, and it may well remind us of the constant personal expostulations of our Lord Jesus Christ with ourselves, in the deep places of our hearts. He speaks to us in many ways. . . . But there goes on in the conscience, in addition to these more external voices, a constant questioning of the Master with every one of us who is at all willing to listen. It is found in the argument we are carrying on with ourselves, as we think, concerning the right and wrong of all sorts of matters which arise in our daily life. What does He say to us? He says, 'This ought not to be done; That is your plain duty; To do such a thing would be most base and ungrateful towards Me; To pursue such a course must bring your soul down to hell. Happy the believer who hearkens to these secret sayings of the gentle Christ, and seeks earnestly to guide his steps by them; who never fails to answer with Simon, 'Master, say on.'"

Under St. Luke ix. 41, we have this:

"*Second Thought.* To the father of the child the Master says, 'Bring thy son hither.' How often is it true that we try to fight the unclean spirits which possess our higher nature without reverting to our Lord. There are the spirits of pride and of sensuality, twin devils, very hard to cast out. We bring our perverse selves to our Lord's disciples, that is, we try all manner of human suggestions, the prayers and counsels of good men, and yet we fail to conquer the evil. How then can we resort to our Lord directly?

"1. In the sacrament of Penance we are brought immediately into contact with His gracious supernatural power of pardon.

"2. In the sacrament of the Eucharist we are divinely strengthened by partaking of His Body and Blood.

"May He not cry, 'O faithless and perverse generation,' over many Christians who do not make use of the sacrament of Penance at all, and rarely use the grace of the Holy Eucharist?"

Under St. Luke x. 40-42, we have the following:

"*Exposition.* Plummer says that St. Luke perhaps inserts this exquisite story here, 'as a further answer to the question, What must one do to inherit eternal life? Mere benevolence, such as that of the Samaritan, is not enough. It must be united with and founded upon habitual communion with the divine. The enthusiasm of humanity, if divorced from the love of God, is likely to degenerate into mere serving of tables. But the narrative may be in its true chronological position.'

"*Third Thought.* Must not some choose the active life of work, while others devote themselves to the contemplative ways of much worship and prayer? Nay, that is not the choosing set before us. True vocations are of our Lord's ordering, not of our choice. We could not make a greater mistake than that. We are to choose between Him and the world, loyalty to the Master and self-will. Martha had not yet grasped that thought of personal surrender to Him; she was ready to do for Him, but not to give herself to Him.

When we have chosen Him, and given Him our hearts, He will shape our vocations according to His good pleasure. But the good part which we have made our own, the clinging to Him in reverent discipleship, we shall never be dispossessed of. 'They follow the Lamb whithersoever He goeth.'

We must add that these volumes would be a noble Christmas gift to a clergyman of the mind to use them, and that it is a thousand pities that we cannot have an edition published at \$2.00 net rather than \$5.00 net, to bring them within the reach of many instead of few.

LUCIUS WATERMAN.

*A Commentary on the New Testament.* By Bernard Weiss. New York: Funk & Wagnalls Co. Four volumes. Price, \$3.00 each.

This book needs a little explanation, for the title is misleading. Professor Weiss, popularly known as "the dean of New Testament Exegesis," is the author of three distinct works on the New Testament. In the first place, after the death of Meyer, the task of preparing the new editions of the Meyer Commentary was entrusted in part to Professor Weiss. His share in the latest editions of the work consists of all four Gospels, Romans, the Pastorals, Hebrews, and the Epistles of St. John. The discussion in these volumes is on the largest scale and includes not only the positive exegesis but the analysis of the opinions of other leading scholars on the points under discussion. In the second place, Prof. Weiss is the author of a three-volume work known as *Das Neue Testament*. This is a complete brief commentary on the entire New Testament, with the Greek text and grammatical and linguistic notes. While the Meyer volumes are intended chiefly for the specialist, this work is for the ordinary student and is a most useful production. On the books covered by his Meyer volumes, Professor Weiss simply reduced his treatment for the smaller work by omitting discussion of opposing opinions and much of the critical treatment. The other books are given a commentary that, while brief, is always scientific and of great importance, and the total result is a work that may not inaptly be styled a modern Alford.

In the third place, however, Professor Weiss carried his plan of reduction a step further, by eliminating all the steps through which his conclusions are reached and by printing the result as a continuous paraphrase. The reader for which this book is intended is not the specialist or the student, but the layman. There is no Greek text and no references to grammar. An interpretation is given and that is all. The purpose is sufficiently indicated by the dedication "To my children and grandchildren." To put it plainly, in this country we should say that the book is meant for the use of Sunday School teachers. The entire get-up of the German edition emphasizes this. The book, still called *Das Neue Testament*, is printed in Gothic type, it is bound in two pretty, light-blue buckram volumes, stamped in white, and it is sold at a total price of \$3.00.

It is this last work which has been translated. To be sure, it was worth translation. The paraphrase is the result of training that began in the University of Königsberg in the year 1844. (Professor Weiss will be eighty years of age next June). The life of the author has been devoted exclusively to New Testament work and every sentence of the book is the result of years of thought. Apart from a few (although not always unimportant) theological vagaries, the book is conservative throughout. The analysis in the Pauline Epistles will be found especially helpful. But it is *not* a commentary and the whole utility of the book is ruined by the exorbitant price. Students will have very little occasion to refer to such a work. The paraphrase gives only results, without any indication as to how the results are obtained, and while it is always important to know what Professor Weiss thinks about a passage, yet it is equally important to know on what his opinion rests. And this the book does not state and never was intended to state. It is designed for readers who are incapable of independent analysis, and who can follow only dogmatic statements. On the other hand, the layman is not helped much by a work that costs twelve dollars. The price puts the book entirely out of his reach and one must feel that the layman can spend his money to very much better advantage, especially as few laymen will be able to follow always the sometimes very attenuated thread of the author's reasoning.

The translation seems to be fairly well made, although the original is in such very easy German as to make translation a simple problem. Professor Weiss' independent text, however, and the part of the introduction referring to it, are disregarded, and in its place we are given the English Revised Version. Inasmuch as the paraphrase is based on the author's text, which differs quite frequently from the English version, the result is sometimes bewildering. Print, paper, and binding are excellent, something that, as has been said, is a very grave blemish. The book should have been published in popular form and at a popular price. In its present form it is really misleading and it may be feared that many students will buy the book under false impressions and find that they have been put to a quite purposeless expense.

It may be well to add that this book must be most carefully distinguished from the popular edition of the New Testament by J. Weiss, the son of Prof. Weiss. This latter work, which is now in course of publication, belongs to the radical school of criticism.

BURTON SCOTT EASTON.

*Saint Bernadine of Siena.* By Paul Thureau-Dangin of the French Academy. Translated by Baroness G. Von Hugel. London: J. M. Dent & Co. New York: E. P. Dutton & Co. 1906

We cannot help feeling some surprise at the sympathetic and painstaking care with which a member of the French Academy has depicted the life and labors of a mediæval monk, preacher, and saint in this interesting book. The intellectual interest of the study centers in the fact that St. Bernadine was a distinguished representative of one of the great movements that for some two centuries were leading up to the Reformation, and of that one of the influences in particular which has perhaps received the least notice from the investigators of the period of preparation. The radical movement represented by such men as Wicliff and Huss, the efforts of the conciliar reformers, such as Gusun, d'Ailly, and the fathers of Basle, and the writers of the Humanists of the Renaissance, have been abundantly exploited. But "a somewhat closer study" (as M. Thureau-Dangin remarks in the preface) "of the period would suffice to convince us of the existence of a great and powerful ascetic revival, running counter to that other literary and artistic Renaissance, forming, in truth, a counter movement of the kind which historians are too apt to ignore." Our author has, therefore, given us from "the original sources at his disposal," "a living portrait of" St. Bernadine, "a graphic picture of his time and environment," and above all an extensive study "of the secret of that preaching which was attended by such marvellous results" in his labors to restore spiritual life and morality to his time and people. If the writer of this book is a devout Romanist, he has not tried to cover the condition of the Church, nor concealed the crying need of a religious revival in the country most closely connected with the rule of the Popes. He has given an intensely interesting story of the beautiful life and heroic work of a loyal son of the Church. No doubt every reader will find in these pages much of the fascination which he has met with in Dr. Storrs' brilliant lectures on Bernard of Clairvaux, and will feel himself richly repaid by a perusal of the story of a great heart, a strong, fearless preacher of righteousness—of one who pursued peace and exemplified loving kindness, and wrought with unwavering earnestness for the glory of Jesus.

*Hebrew Life and Thought.* Being Interpretative Studies in the Literature of Israel. By Louise Seymore Houghton, author of *Telling Bible Stories, Life of the Lord Jesus*, etc., etc. Chicago: The University of Chicago Press. pp. 373. With a very full and good Index. Price, \$1.50 net.

Observe the title of this book. The authoress tells us, "These studies were written, and had been given in the form of lectures, some of them more than thirty times, before any of the now large, and daily increasing popular literature of this subject had come into being. Every repetition of the lectures implied their careful revision in whatever new light had been shed upon the subject; and now, before receiving their final form they have been subjected to a very thorough revision. They are far more the fruit of a lifetime of Bible Study than of any recent reading." The lectures do not, however, claim entire originality. The book is therefore the result of years of study along certain lines, viz., those of the school now recognized as embodying the most recent, mainly Continental, results of Bible Criticism, and apparently almost universally adopted by American Protestants. The book before us is beautifully written; most attractive in style, and artistic in arrangement. We have noticed only one or two mistakes in unimportant matters. On this very account the book needs to be read with all the more caution as to the latent impression it might leave on ordinary minds regarding the real nature of the Hebrew "literature" of which it treats. Some things said will jar on the nerves of those who are not fully prepared to abandon the old belief in the Bible as giving a divinely inspired account of Divine Revelation, recording absolute truth of fact and history.

Chapter I. has for title "The Day Book of the Most High," and has a good setting forth of the Old Testament being the history of God's ordering of the events of time; showing a process in which each step prophesies of the end, "the one far-off divine event toward which the whole creation moves." Does the author mean the "Incarnation"? We hardly think so. We are rather afraid that the impression will be left on the mind that the earlier part of the Old Testament should be studied as part of ethical religious "literature" rather than for personal interest to the reader. But this may be doing injustice to the author.

We think the author is too assertive when she says, "It is clear that to the writers of the Bible," "fact is everywhere of minor importance." Again, "imagination had a part in the writing of the books." "They are not history but epic." Again, "The sacred history becomes less full, and finally ceases altogether about the time when profane history and literature came in to supply their place "as a background."

What does this imply? Is it a true, or safe conclusion? What may we go on to gather from it? Chapter II. on "Folklore," presents us with the best the modern school can give us; it is different from what most of us have been accustomed to; and the chapter leaves us with the impression that the earlier books of the Bible have been compiled by their authors from popular stories handed down, and written up, with more or less faithfulness, but really are traditional

"folklore." We should say, however, that the author asserts the divine inspiration for the authors.

The author makes one or two rather impressive statements. "The First Commandment does not say there is no other God but Jehovah, but merely that Israel must acknowledge no other God; and the reason why is stated, because He brought Israel out of the house of bondage." On page 336 we are told, "The obedience of Israel to Jehovah was a matter of free compact, they elected Him to be their Sovereign before He gave them the Ten Commandments." Again, after citing the words of Israel, "All that Jehovah saith will we do," thus ratifying their previous free choice of God to be their ruler." And this idea of the "election" of Jehovah by Israel occurs again. Is this correct, or a really true statement of what actually happened?

In Chapter V., "Eastern Light on the Story of Elisha," great use is made of the discoveries of the monuments; it is very ably written.

Chapter VI., on "The Love Stories of Israel," is written as only a woman could write. A very beautiful and ingenious exposition of the Song of Solomon is given. It is a gem in the book.

Chapter VII., "A Parable of Divine Love," a very beautiful exposition of Hosea's prophecy.

Chapter VIII., "On Secular Faith," contains expositions of the "Wisdom Literature"; and full accounts are given of what the authoress calls "The Trilogy" of Proverbs, Job, and Ecclesiastes. She thinks the key to the Book of Job is the "search for spiritual certainty"; and this theme is well worked out.

Chapter X., "The Hebrew Utopia," deals with Isaiah's "Servant" of Israel, and the Minor Prophets after him. This is an excellent chapter.

Chapter XI., on "The Law and Modern Society," is one that ought to be read and pondered by everyone, it would throw light upon not a few of the "burning" questions of the day.

W. E. COOPER, B.D.,  
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### SOME RECENT FICTION.

A very good detective story lies within the covers of *Marcel Laignet*, a new book by Elwyn Barron (New York: Duffield & Co.).

We have also a new work by Eleanor Gates entitled *The Plow Woman*. The heroine is a relative to the Prairie Girl of whom Mrs. Gates wrote a year or two ago, and quite as strong a character is Dallas Lancaster. The atmosphere of the prairies is here and the clouds and sunshine follow as in real life. (McClure, Phillips & Co.)

A volume by Egerton R. Williams is entitled *Ridolfo, the Coming of the Dawn*. It is a fifteenth century story whose scene is laid among the feudal Barons. It is strongly dramatic, even tragic, wholly full of the elemental passions at war with each other. There is much intrigue and little regard for human life, so that the book would be called a blood-thirsty one. Its story, however, is well told. (A. C. McClurg & Co.)

In a story entitled *The Court of Pilate*, by Roe R. Hobbs, there is no attempt to introduce many characters familiar in Gospel history, yet the author gives a good picture of the vacillating nature of Pontius Pilate and the uncertainties of court life. The work is founded on the bitter hatred existing at that time between the Jews and Romans, and gives one a good idea of the uneasy life of all classes of people in Jerusalem in those days. (R. F. Fenno & Co.)

*Brier-Patch Philosophy*, by "Peter Rabbit," is addressed "to those who have found their own world to be something of a Brier-Patch." Its author is well known as a staunch friend of the lower creation, and as one who has spent much time and thought in studying the correspondence of its psychological nature with that of man. To this end the reader is urged to reason with Mr. Long concerning the probability of the existence of a comprehending mind in each dumb creature, of his possessing a dim sense of morality and even of religion, and concerning his right to share in man's immortality. Binding, paper, type, and appropriate marginal sketches, combine to make this book one of the most attractive of the holiday publications. (Ginn & Co.)

*Roger of Fairfield*, by Virginia Carter Castleman (New York and Washington: The Neale Publishing Co.), is a story of Virginia society and the Virginia Seminary in the middle of the nineteenth century. It has interest from many points of view for that reason and its touches of aristocratic Church life in old Virginia are delicate and suggestive. The author is one who is not unknown to Churchmen and whose writings have frequently appeared in THE LIVING CHURCH.

### HOLIDAY BOOKS.

IN PROVIDING inexpensive books for holiday gifts, none of the publishers are more alive to the needs and taste of the American public than the house of Messrs. Thomas Y. Crowell & Co. Each year we have the pleasure of acknowledging from their press a considerable number of series, of which each volume is most tastefully made. Perhaps the fact that most of their Christmas books come

from the Merrymount press of Mr. D. B. Updike, Boston, accounts in part for the beauty of the workmanship.

We are lately in receipt of six additions to the beautiful Chiswick Series, each of which is sold at 50 cents net. These include the following volumes: *The Beauty of Kindness*, by J. R. Miller, D.D.; *Friendship*, by Henry D. Thoreau; *Germelshausen*, translated from the German of Friedrich Gerstücker by Clara M. Lathrop; *Long-fellow Calendar*, by Anna H. Smith; *Saint Francis of Assisi*, by Oscar Kuhns; *The Man Without a Country*, by Edward Everett Hale.

Similar to these, but at 75 cents each, is a series comprising each of the following: *The World's Christmas Tree*, by Charles Edward Jefferson, author of *Doctrine and Deed*; *Great Riches*, by Charles W. Eliot, president of Harvard University; *Tannhäuser*, the Wagner drama retold in English verse by Oliver Huckel, author of *Pursifal and Lohengrin*; *Putting the Most Into Life*, by Booker T. Washington. In each of these the letter press is attractively adorned with red initials, etc.

In the series of Handy Volume Classics, also, there are the following new volumes this season: *Excursions*, Thoreau; *Fireside Travels*, Lowell; *The Maine Woods*, Thoreau; *Our Old Home*, Hawthorne; *Stories from Dickens*, McSpadden; *Stories from Scottish History*, Edgar; *Swinburne's Poems (Selections)*, Beatty; *Tales from Herodotus*, Havell; *Tales of a Wayside Inn*, Longfellow. The series embraces 177 titles in all, by such writers as Emerson, Thackeray, Ruskin, Tennyson, Swift, Carlyle, Goldsmith, Dumas, Kipling, Lamb, DeFoe, Scott, and numerous others. The type is large and clear.

More elaborate than these is a handsome new volume entitled *Famous American Songs*, by Gustav Kobbé, author of *The Loves of Great Composers*. This also is printed from special type designs at the Merrymount Press, with numerous illustrations.

Attractive, with its colored plates depicting the historic uniforms of the United States Army from Colonial days to the present time, is an oblong book entitled *Our Army for Our Boys*, a Brief Story of its Organization, Development, and Equipment from 1775 to the Present Day. Pictures by H. A. Ogden, Text by Tudor Jenks. Published by Moffat, Yard & Co., New York. The purpose as stated is to interest boys of the nation in the United States Army, and certainly the purpose will be eminently successful. The book is divided into five chapters, treating of the army during a like number of periods of our history. Not only are there full-page color plates, but also on nearly every page illustrations in line drawings. Price, \$2.00 net.

A little incident in the life of Abraham Lincoln, which many will recall to have seen in one of the magazines, is published by Charles Scribner's Sons with the title, *The Perfect Tribute*. It is a book written by Mary Raymond Shipman Andrews, and is attractively made in its present form. Price, 50 cents.

#### ADVANCED THEOLOGY AND CEREMONIAL AMONG SCOTCH PRESBYTERIANS.

TWO societies (The Church Service Society, organized in 1867, and The Scottish Church Society, organized 1892) have wielded a wide influence and have produced quite astonishing results in the established Church of Scotland. The Euchologian is widely used, and beside it, several local liturgies are in use—for example, in St. Giles' Cathedral in Edinburgh. Here the ritual is quite elaborate; the clergy are escorted to the chancel by a verger in gown and carrying a mace. The clergy wear cassock and gown. One curate reads the lessons from a fine lectern, the other reads the prayers. In a side chapel daily prayers are offered before an altar, properly vested. In the largest and wealthiest parish in the city, St. Cuthbert's, there is a very fine altar of colored marbles, a daily service is held and, on Fridays, the mediæval Litany of Dunkald is said. The ritualistic churches of the Scotch Establishment include some of the most influential parishes. In the beautiful church of St. Oswald in Edinburgh there is a fine high altar and side chapel. St. Constantine's, a Glasgow parish of five or six churches (each equipped with altar, lectern, etc.), is the richest living in Scotland, and then there is Crathie church at Balmoral, where the royal family worship, each in control of the high party. Almost all the newer churches are more or less correctly arranged, the Church year is widely observed; cassock, gown, and bands (occasionally colored stoles), and generally academic hoods, are worn by the high men among the clergy, while the black gown and bands are worn by the "low" and "broad" men. There are some churches much more extreme. At St. Margaret's, near Dundee, the font is placed by the door, a large altar is surmounted with cross and candles, and is vested with embroidered frontals. At the side is a credence table. The services are largely adapted from the "use of St. Andrew's." The weekly Eucharist is taken from the First Prayer Book of Edward VI.; at the daily service Laud's liturgy is used, and on Fridays the Litany of Dunkald. Besides this parish, there are a number of others where there is a weekly celebration of the Holy Communion. Among the extremists it is said that prayers for the dead have been taught, more or less openly, doctrinal views are united with ritual, and a decided sacerdotal tendency is represented. A Scotch minister has written to the writer that no new church is built nowadays or an old one restored without an altar

of less or more dignity being provided; often but a simple oak table, in many churches it is handsomely carved, in others vested in cloth, silk, or velvet, and yet again is of rare marbles. In this minister's church a daily service has been held for fifteen years past, and he not only has a weekly Eucharist, but early morning Communions as well. This is also the case in some other churches. In short, the movement is a real and growing one and its checks have been but temporary. The writer has in his possession a tract (of a series "by Ministers of the Church of Scotland"), which would be entirely acceptable to the highest Anglican and which teaches the use, need, and right of a weekly celebration in the churches of Scotland. Again, the writer has been informed that in some Scotch churches the procession of the Sacrament is kept up, the ministers bearing the elements around the church. This dates from the Reformation, and is said to be a survival of *Corpus Christi*. In many churches the elements are elevated. There are vested choirs in some places. As the elements are generally taken to the pews, the back of each pew is covered with a white cloth in a number of parishes. At Barnhill, for example, the communicants kneel to receive the Sacrament. They use the chalice veil, etc., in this parish, and there are candles over the font as well as on the altar.

To illustrate some results of the movement in the Scotch Church, I mention the following, which I have before me as I write: "A Short Catechism," by Robert Leighton, D.D., Archbishop of Glasgow, 1670. Published in 1894 and in use in part of the Scotch Church.

"A Common Order of Morning and Evening Prayer, from the Scottish Liturgy of King Charles the First, with a Litany adopted from the Ancient Use of the Cathedral Church of Dunkald." I note three noteworthy petitions in this litany: "By the ministry of St. Michael and the Holy Angels, guard and defend us"; "At the prayer of Thy saints, which cry from beneath the altar, hasten the glorious advent of Thy Son"; "That Thou wouldst grant to the faithful dead eternal rest, we beseech Thee to hear us."

"The Office for the Holy Communion," for the dedication of a church, November 17, A. D. 1895. This is in great part the First Prayer Book of Edward VI.'s office, and is as follows: *Introit*, General Confession (beginning with the threefold *Kyrie*), as in our present office; Absolution by the minister, *Gloria in Excelsis*, three collects, including that for All Saints, the Epistle, Hymn, the Holy Gospel, the Nicene Creed, Offertory, Offertory Prayers, including petition that they "come up before Thee with the prayers of all saints," the Thanksgiving (*Salutation, Sursum Corda*, Preface, and *Tersanctus*), including the prayer consecrating the altar and church building, the Canon (prayer for the Church as in First Prayer Book, including commemoration of the Blessed Virgin, etc., and prayer for the faithful departed), the Consecration, the Oblation, Our Father, *Pax*, Prayer of Access, *Agnus Dei*, the Communion Hymn, Post Communion Collects (including petition for fellowship with all saints and that the faithful may be aided by their unceasing prayers), the Peace and Blessing ending the service.

While the revival of Catholic teaching has gone on for a long time in the Scotch Church, it must not be assumed that the advanced position of the parish whose service books I have quoted, has been generally attained, as this parish is counted extreme, but while the condition of affairs is somewhat chaotic, the air is full of change and movement. The trend is to higher doctrine and ceremonial, and the survival of the fittest, and in the Scotch Establishment the "fittest" seem to be the High Churchmen, as they are considered there. . . . —HENRY R. LINDERMAN, in *The Churchman*.

#### THANKSGIVING.

For triumphant banners  
Flung from crimson leaves;  
For the garnered sunshine  
Of the harvest sheaves:  
For the rain-drops passing  
Into purple wine;  
For earth's gold amassing  
In the hidden mine.  
We give Thee thanks  
While praises ring  
From human ranks  
To Heaven's King.

For the gathered nations  
To sustain man's strength,  
For the peace of Nations,  
For our Country's length;  
For our joy in knowing  
Life's ennobling arts,  
For the Christ-Love growing  
In His children's hearts:  
We give Thee thanks,  
While praises ring  
From human ranks  
To Heaven's King.

—Alice Cray



## Honour the Lord with thy substance.

### THE THANKSGIVING PEACE.

BY MABEL E. HOTCHKISS.

**I**T was the morning of Thanksgiving. Without, the pale sunlight changed the cruder yellow of the corn fields to its own hue, and tinted coldly the fair halos of the distant hills. Within, a blazing hearth-fire glowing red in the sitting-room grate, seemed the richer and more cheerful in comparison.

It was a dignified old room at all times, this in which the lights mingled—austere almost—whether under white gleam or crimson, with its bare, ivory-hued walls, its high-backed furniture, and dim velvet hangings.

Yet it seemed in every way suited to its one occupant, a tall, gray-haired woman, who sat in a rocking chair at the window, looking out now and then, with unwontedly wistful eyes at the brown-leaved vine blown against the glass. How slowly, yet completely, they had yielded every vestige of color! So were lives sometimes drained of enjoyment and inspiration.

Calista Allen sighed, and dropped her thin, delicate hands into the lap of her gray silk dress—a garment which, though it was quite out of the mode, still detracted nothing from the dignity of the wearer.

Her chair was perfectly motionless, and the figure it supported bolt upright; for, being truly ambitious, she had learned to conserve her energy.

Her long fingers, seldom idle for any length of time, reached out presently and restored to its usual position the creamy lace she was knitting, then jerked with little, characteristic, abrupt movements as the shining needles flashed speedily in and out of its meshes.

Miss Allen was a worker, as the village neighbors were wont to declare, and was known for her handiwork far and wide.

She had lived at "Hilcrest" all her life, and, despite the fact that none ever spoke of her, save to make some reference to her virtue, or position in the community, she could not have mentioned in all her circle of acquaintances an actual friend.

Perhaps a certain inherent reserve was responsible for the fact, for human nature has a miserly dread of bestowing its affection where there is no palpable evidence of a return in kind.

Be that as it may, she had lived to spinsterhood a sort of human thorn—her niche in life respected, but unapproached. Her face, with its sharp, well-defined features, began to show a lurking bitterness as the years crept on. Her gray eyes, always serious, grew sombre; the thin, straight line of her lips betrayed avarice.

Children of the neighborhood passed the tall, prickly hedge which shut in "Hilcrest" with a little tremor of fear; their mothers made a point of passing hastily.

So the days passed quietly for the mistress of the place who, save for the presence of a single servant, lived in the silent house alone.

Out of the glow of the firelight, now came a sudden memory, clear and wholly unexpected. She

And with the first fruits  
of all thine increase.

counted stitches diligently in the hope that she might direct her thought into other channels; but the attempt was useless, for, perhaps, borrowing its agility from the flashing needles, her mind persisted in carrying her back five-and-twenty years into the past.

She had been a schoolgirl of fifteen then, overgrown, and forceful for her years, and among her schoolmates was one, a little, shrinking, blue-eyed girl five years her junior, who had sought to be her friend, and who had won from her strange heart something more than friendship in return, though hidden under the guise of good-natured tolerance.

Looking back, she could see the gentle eyes of Alice Barton, with her quiet voice and shrinking ways.

People had smiled at this oddly-assorted friendship, but regardless of this, it had gone on undiminished.

Motherless from her birth, and the only child of a harsh, though well meaning father, Calista had given, on her side, that ardor of which only a loveless life is capable. She shrank a little from the stirring memory, as the soft lace twirled in her hands; for the feeling that it brought was both sweet and bitter.

There had come the maturer years, when Alice had brought about the first change in their respective positions by her marriage. With the mind of a recluse for detail, Calista recalled the material of the wedding gown, the wreath on Alice's brown hair, and the tiny brooch, the gift of the groom, at her throat.

Accustomed to taking her happiness by proxy, Calista had smiled at her friend's bright looks, though she could have found it in her heart to envy Thomas Leigh, the tall, sunburned young farmer upon whom they were bestowed. Added to her pleasure in Alice's happiness, was the gratification of knowing that Thomas Leigh had established the new home in the little place adjoining "Hilcrest." The continuation of the story was vivid enough in Calista's mind, but she shrank from recounting it, even to herself.

There had been a foolish, bitter quarrel over a paltry ten acres of land which she had intended adding to "Hilcrest" after the death of her father, and which Thomas Leigh had refused to sell, Alice standing loyally by him. Then had followed an utter cessation of all friendliness, Calista deliberately shutting off the one little human avenue in her life.

The Leighs had removed to a neighboring city after a few years, leaving her to discover how little pleasure the gratification of a purely worldly desire affords, after all.

There was a rumor of late that the little house was to be occupied again—she did not know by whom, there was not much that reached her in her quiet life.

The flutter of a white curtain over the way gave evidence, now, that the rumor was true. She found herself wishing—

"May I come in?" queried an intruder in a sweet, childish voice.

A nearby door swung gently open to admit a tow-headed, blue-aproned little fellow, scarcely more than a baby in years.

"I'm visitin' to-day," he announced, laying a plump, dimpled hand confidently on her knee.

Calista experienced a queer tugging at her heart-



strings. The soft, blue eyes, the silken lashes, the curly, brown hair, and the rosebud mouth would have told her, could she have discovered in no other way, that this was Alice Leigh's baby son.

He had evidently escaped from his mother's vigilance, as the little twisted shawl and hood awry on his curls betrayed. "I'm glad we comed back," he lisped. "Won't you come an' eat Fanksgivin' dinner wif us?"

Calista gathered the child to her with a passion that made his innocent eyes widen with wonder, though his lips smiled and his head dropped confidently on her shoulder.

"I'm Tot," he explained as an afterthought. "Do you like me?"

Like him! She could not tell how joyously her heart was beating against the childish breast. The moments faded into a sweet, blurred interval. When next she looked at him he was asleep.

There was only one thing to do with him apparently, and his soft form close against her heart helped her to do it. She crossed the field with flushed cheeks, and went stright to the doorway of the little house.

It was a gentle step she remembered well that came to answer her knock. The two women studied each other with eyes newly sympathetic, and Alice, the more impetuous, was the first to speak.

"Dear Tot," she said, comprehendingly, "he must have read my heart. I wanted you to-day, Calista, though I dared not ask you. We live so humbly, and things are a bit upset yet. I think my pride has always been a barrier between us. Won't you forgive it, and stay?"

Calista drew her hand across her eyes.

"I've found out what it means to be lonely, Alice," she said in a choked voice, "and repentant, too, I believe. I'm altogether alone to-day, and it's Thanksgiving."

She hesitated, doubting that she was worthy to remain, but found herself drawn kindly into a chair. After that, the first really clear sensation that dawned upon her excited consciousness was Alice Leigh's repeated kiss.

### ST. GEORGE.

BY EUGENIA BLAIN. .

**T**WO things the founders of our country failed to provide us with—a patron saint and a national flower. The first they would have rejected as an obsolete Romish notion. They deemed it both superfluous and criminal to invoke any aid save the highest. And the stern realities of their situation made the use of a floral emblem seem peculiarly inappropriate. The imperial eagle, proudly defying the world, appeared a more fitting symbol.

Our ancestors, and their descendants equally, have been glad to think that guardian angels attend the pathway of believers. The nations of old, in claiming the protection of departed saints were only substituting the less for the greater. Mixed with superstition, it may have been. Present day enlightenment does not hesitate to pronounce it such. At least it well illustrates the beautiful simplicity of mediæval faith.

There are few pedigrees in this country that do not have their roots in British soil, and few persons who do not feel more or less of a sentimental interest in all that pertains to the mother land. It is not so many generations since our forbears dwelt under a flag on which the red cross of St. George was emblazoned and shouted for St. George and "Merrie England" on the field of battle.

A degree of uncertainty surrounds his life, owing to the fact that a Bishop of like name but of very different character lived at the same period, and in the ancient annals it has been difficult to separate the two records. But the cloud of mystery which envelopes St. George has resolved itself into a halo, and no saint has received more honor or has been more lovingly regarded. Both East and West claim him for their own and his festival is observed in all branches of the Church.

He was a militant saint, a soldier of the Roman legions. Born in Cappadocia, in the fourth century, of Christian parents, he was baptized and reared in the faith. Much of his childhood was passed in Palestine, where he inherited estates, and there he found a final resting place when his brief and glorious career came to an end. A church, erected by the Emperor Constantine, marks the place of his burial, and another was likewise dedicated to his memory in Constantinople, by the same emperor.

Being a Roman citizen of noble birth, it was natural that

he should enter the army, where he distinguished himself and obtained rapid promotion.

The fable which is always associated with his name is now understood to be merely a fanciful myth, intended to represent the warfare waged between good and evil, but during many centuries it was accepted as a narrative of actual fact. Its romantic character made it popular, and it has ever been esteemed a charming legend.

Being once upon a journey, as he approached a town, a strange and touching spectacle presented itself—a young girl, richly dressed, emerged from the gates, which were immediately closed behind her. She advanced with evident trepidation, unattended, and weeping. Moved with compassion, the young soldier eagerly begged to know the cause of her sorrow, when she informed him that the town had long suffered from the persecutions of a dragon who dwelt near. Not content with devouring hapless wayfarers, he demanded other victims; children must be furnished for his daily repasts. She was the daughter of the king, yet her turn had come to sacrifice herself to the monster's greed.

St. George, beyond measure distressed by the sad recital, at once avowed his determination to kill the dragon and so put an end to his direful sway. But this the young maiden strenuously opposed, with tears and prayers beseeching him not to linger, but to hasten on his journey, since the dragon would soon appear, and none might hope to survive an encounter with an adversary so formidable.

Undismayed by her fears, St. George instantly prepared himself for combat. Calling upon the Name of our Lord and making the sign of the cross, he charged the dragon as he drew near, and ultimately slew him, but not until he had led him vanquished and captive to the king, to whom he likewise restored the princess, alive and unharmed.

Great was the mingled joy and amazement of the townspeople when they learned of their deliverance, and looked upon their boyish defender. Forthwith they accepted the faith whereby so miraculous a victory had been achieved, and were converted and baptized.

The knights of chivalry found in St. George their great exemplar, an inspiration and stimulus to noble deeds, and it was customary to wear a small effigy of the saint conspicuously attached to the armor. Twice during the wars of the Crusades did English princes behold him in vision on the eve of battle. As in both cases they won decisive victories, their success was attributed to his interposition, and St. George was thenceforward adopted as the patron saint of England. Two hundred churches bear his name: the red rose of St. George is the national flower: the red cross of St. George adorns the flag, and in numberless ways the popular devotion has been shown.

On the Continent he is scarcely less revered. Scores of churches are dedicated to this favorite saint; he is patron of Genoa and Venice; and his image is seen on the gold coinage of many cities.

The personality of St. George and the picturesque incidents of his life have ever appealed strongly to artists. In paintings, mural decorations, stained glass, and sculpture he is constantly depicted, the conflict with the dragon being the subject most commonly chosen. But the scenes of his persecution and death are also frequently shown, as well as others suggested by the artistic imagination. He is generally represented as a knight in armor, sometimes mounted on a splendid steed and carrying a lance from which floats the white banner bearing the red cross. Everywhere he appears as a youth endowed with a fair and heavenly beauty.

It was the lofty idea which he represented as possible of achievement in ordinary life that made St. George the beloved of the nations. He was no ascetic recluse. Such have ever received their meed of praise. His pure young life was passed amid earth's direst warfare. Surrounded by the pagan enemies of the Cross, it is easy to understand that he would become a target for the most tremendous temptations that could be contrived to induce him to abjure its principles and surrender himself to the pleasures and vices of the gilded youth of Rome. But he held himself firmly immovable: no smallest stain disfigured his record. He was withal a daring champion of the faith, and a thrilling incident is related. When renewed persecution of Christians was proclaimed, he publicly defied the emperor by tearing from its place and trampling under his feet, the imperial edict.

In this, the persecution of Diocletian, St. George finally suffered martyrdom—by decapitation.

# 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.

## Personal Mention.

DURING the months of December and January, the address of the Rev. C. W. DOUGLAS will be 3 Fifth Avenue, New York City.

THE Rev. EVAN ALEXANDER EDWARDS, rector of Grace Church, Bath, Maine, has accepted a call to the Church of the Holy Trinity, Baltimore, and will assume charge, December 12th.

THE Rev. W. W. GILLISS, vicar of Epiphany chapel, Stanton Street, New York, has accepted a call to St. Thomas' Church, Dover, N. H.

THE Rev. R. GRIFFITH JONES, D.D., of Washington, Iowa, has accepted a call to the rectorship of Christ Church, Burlington, Iowa, and will assume charge the First Sunday in Advent.

THE Rev. FLOYD KEELER has resigned as vicar of St. Barnabas' Church, Tomahawk, Wis., and should be addressed until further notice R. F. D. 2, Bedford City, Va.

THE address of the Rev. ARTHUR WALLIS KIERULFF is changed from Riverside, Ill., to Leechburg, Pa.

THE Rev. CHARLES S. LEWIS has resigned St. John's Church, Lafayette, Ind., and accepted a call to St. James' Church, Woodstock, Vt., to take effect January 1st, 1907.

THE address of the Rev. EDWARD JAMES McHENRY is changed from 110 N. 50th Street, to 712 N. 48th Street, Philadelphia, Pa.

THE address of the Rev. W. H. RAMSAY is 1413 8th Avenue, East Oakland, Calif.

THE Rev. F. A. SAYLOR, formerly assistant at St. Andrew's Church, Detroit, Mich., has become assistant at Trinity Church, Chicago. His address is 2628 Indiana Avenue.

THE address of the Rev. W. W. STEEL is changed from Church House, Philadelphia, to Calzada 50, Altos, Vedado, Havana, Cuba.

THE address of the Rev. WILLIAM WYLLIE is St. Mary's, Camden Co., Ga.

### MARRIED.

WEBER-WRATTEN.—On Saturday, November 10, 1906, at Calvary Church, Utica, N. Y., MARTIN JEROME WEBER and HELEN M. WRATTEN.

### DIED.

AVERILL.—ROSA B. AVERILL, October 29th, at Champaign, Ill., aged 65; widow of Rev. M. V. Averill, rector of St. John's Church, Naperville, Ill., 1880-1888. She is survived by three children: Rev. E. W. Averill, Ft. Wayne, Ind., Mrs. E. J. Bell, Kingsville, Md., and W. A. Averill, Chicago.

"Rest eternal, grant her, O Lord, and let light perpetual shine upon her!"

HINSON.—At Farmington, New Mexico, November 6, 1906, the Rev. GEORGE HINSON, late rector of St. Andrew's Church, Roswell, N. M.

PINDAR.—Entered into rest, at St. Matthew's, Kentucky, Friday, November 16th, the Rev. CHRISTOPHER L. PINDAR, M.D., priest in charge of St. James' Church, Pewee Valley, diocese of Kentucky.

Grant unto him, O Lord, eternal rest!

### THE FOLDED KALENDAR.

THE FOLDED KALENDAR, so indispensable for Lecturn and vestry room use, printed on heavy paper, being the Kalendar pages from *The Living Church Annual*, is now ready. Price, 10 cents each; 3 copies, 25 cents postpaid. The Young Churchman Co.

### IN MEMORIAM.

THE REV. EPHRAIM STUART WILSON, S.T.D.

The faculty of Seabury Divinity School, being called together to take suitable action in regard to the death of the Rev. EPHRAIM STUART WILSON, S.T.D., for nearly thirty years a distinguished member of their body, desire to give this expression of their sincere appreciation of his eminent ability as an instructor, his profound and intimate knowledge of the Word of God, displayed in Hebrew and Greek exegesis; his devoted attachment to the principles and polity of this branch of the Holy Catholic Church; his consistent Christian character, and his unflinching courtesy and gentleness to all men. In his translation to a nearer view of divine realities we recognize our temporary loss, but for him to be present with the Lord he loved and served with notable faithfulness and exemplary patience, is far better.

A loyal priest of Holy Church, Dr. Wilson gave the best years of his service to the work of educating men for her sacred ministry. These, in the fruitage of his wise and discreet unfolding of the truth, are his epistle. If they that call many to righteousness are counted worthy of the crown of life, assuredly he who has manifolded his vocation through his disciples may with joy look forward to the harvest. Herein we rejoice with our worthy and well beloved colleague and thank God for his eminent example and service to the Church and our school of sacred learning.

### 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.

WANTED IMMEDIATELY, Student for Holy Orders for most promising mission work in the Middle West. Small salary, grand opportunity, climate unsurpassed. Address: Rev. DR. FENN, Wichita, Kansas.

WANTED—A Matron for a Home for Children in Boston. Must be a member of the Episcopal Church. Must be experienced and fully able to take charge of seventy-five children, and manage the household. Apply, giving references, to Mrs. CHARLES VAN BRUNT, Hyde Park, Mass.

WANTED—Young, unmarried clergyman, an organizer and parish worker; good prospects, mild climate, city life. Address: "WANTED," LIVING CHURCH, Milwaukee, Wis.

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.

A GENTLEWOMAN with high credentials seeks position in New York City, as visiting secretary to lady, or amanuensis and read to invalid or elderly lady. Address: X., P. O. Box 672, New York.

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.

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.

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.

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.

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.

FOR SALE—Two windows, representing St. John the Baptist and the Blessed Virgin Mary, 7 feet 7½ inches long, by 2 feet 2½ inches wide; also one circular window of the Institution, 3 feet 8¼ inches wide. Good condition. Cheap. Write to the RECTOR of St. George's Church, New Orleans, La.

### UNLEAVENED BREAD.

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

### 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.

## NOTICES.

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent

## THE BOARD OF MISSIONS

for all or a part of their stipends.

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

A. S. LLOYD, General Secretary,  
281 Fourth Avenue, New York.  
GEORGE C. THOMAS, Treasurer.

## LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

## 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.

Readers of The Living Church:

DEAR BRETHREN:—Will you not send a thank offering to assist in building a church for the laboring people?

I am giving my life for this work, and I venture to solicit your aid. Certified copies of credentials, and photographic review of 17 years of work in Peoria, furnished free on application.

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

With the hopes of your responding, I am

Yours faithfully,

SYDNEY G. JEFFORDS,

Rector of St. Stephen's Parish.

705 Howett Street,  
Peoria, Ill., November 17, 1906.

## FUNDS MOST URGENTLY NEEDED FOR ST PAUL'S SCHOOL, LAWRENCEVILLE, VA.

Archdeacon Russell pleads most earnestly with the friends of Negro Education for immediate and liberal support for St. Paul's Normal and Industrial School. We shall need, by the 15th of December, \$10,000, and at least \$5,000 of this by December 1st. Should this money not be forthcoming, it will greatly embarrass the principal and other authorities of the institution.

We shall be grateful for small or large gifts which will be promptly acknowledged by R. C. TAYLOR, JR., Treasurer, or (Rev.) JAMES S. RUSSELL, Assistant Treasurer, Box 149, Lawrenceville, Va.

## INFORMATION AND PURCHASING BUREAU.

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

## 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.

## BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

*Corpus Christi and Other Essays.* By the Rev. Robert Vaughan, Rector of Edmundbyers, author of *Stones From the Quarry*, etc. Price, \$1.25.

*Letters to a Godchild.* On the Catechism and Confirmation. By Alice Gardner, Associate and Lecturer of Newnham College, Cambridge, author of *Friends of the Olden Time*, *Theodore of Studium*, etc. Price, \$1.00.

RIVINGTONS. London.

Oxford Church Text Books. *The Apostles' Creed.* By Rev. A. E. Burn, D.D., Rector of Handsworth, and Prebendary of Lichfield, Examining Chaplain to the Bishop of Lichfield.

CHARLES SCRIBNER'S SONS. New York.

*The Coast of Bohemia.* By Thomas Nelson Page. Price, \$1.00.

*The Queen's Museum and Other Fanciful Tales.* Frank R. Stockton. With Illustrations by Frederick Richardson. Price, \$2.50.

*The Dogs of War.* Wherein the Hero-Worshiper Portrays the Hero and Incidentally Gives an Account of the Greatest Dogs' Club in the World. By Walter Emanuel. With Numerous Illustrations by Cecil Aldin. Price, \$1.25.

*Things Worth Doing and How To Do Them.* By Lina Beard and Adella B. Beard. Price, \$2.00.

*The First Forty Years of Washington Society.* Portrayed by the Family Letters of Mrs. Samuel Harrison Smith (Margaret Bayard). From the Collection of Her Grandson, J. Henley Smith. Edited by Gaillard Hunt. Illustrated. Price, \$2.50 net.

New Ideas for Out of Doors. *The Field and Forest Handy Book.* By D. C. Beard. Price, \$2.00.

THE PILGRIM PRESS. Boston.

*The Song of Our Syrian Guest.* By William Allen Knight. Frontispiece and Decorations by Harold Sichel.

A. R. MOWBRAY & CO. (Ltd.). London.

*The Holy Mount.* Meditations on the Transfiguration of our Lord as Revealing the Life of Prayer. By the Rev. Jesse Brett, L.Th.,

Chaplain of All' Saints' Hospital, Eastbourne. Price, 1/6 net.

*Dust of Gold.* Daily Devotional Thoughts for a Year. Compiled by Katharine Blyth. Price, 1/6 net.

*Peace and Goodwill.* Christmas Messages of Love. B. A. R. G.

*The Children's Creed.* Being a Simple Explanation of the Apostles' Creed. By Agatha G. Twining, author of *The Childhood of our Blessed Lord Jesus Christ.* With a Preface by the Right Rev. F. E. Ridgeway, D.D., Lord Bishop of Kensington. Price, 1/6 net.

*Children in Church of Object Lessons and Instructions for Church and School.* By the Rev. G. L. Richardson, M.A., Vicar of Holmfirth, author of *The Church Lad's Religion, The Bible in Brief.* Price, 1/6 net.

## PAPER COVER BOOKS.

The Oxford Sermon-Library. Containing Collections of Sermons by Notable Preachers. Edited by Vernon Staley, Provost of the Cathedral Church of St. Andrew, Inverness. Vol. III. *Sermons for the Minor Festivals of the Church of England.* By John Mason Neale. Price, 1/6 net.

*Just A Moment.* By the Warden of the Richard Thomas Tidwell Memorial Home for Friendless Little Girls, Chester, author of *Rosie and Hugh, Our Queen*, etc.

METHUEN & CO. London.

*The Coming of the Saints.* Imaginations and Studies in Early Church History and Tradition. By John W. Taylor. With Twenty-six Illustrations. Price, 7/6 net.

A. C. McCLURG & CO. Chicago.

*The Babies' Hymnal.* Designs by Abram Poole, Jr., selected by Marion H. P. McFadden.

J. B. LIPPINCOTT CO. Philadelphia.

*The Adventures of Jou Jou.* By Edith MacVane. With Fifteen Illustrations in Color by Frank VerBeck, and Decorations by Edward Stratton Holloway.

*A Maid in Arcady.* By Ralph Henry Barbour, author of *Kitty of the Roses, An Orchard Princess*, etc. With Illustrations by Frederick J. von Rapp.

*Be a Good Boy; Good-Bye and Other Back Home Poems.* By John L. Shroy.

## PAMPHLETS.

To the Sons and Daughters of the Church, *Songs of the Holy Eucharist.* By Robert Hanbury. A. K. Mowbray & Co. (Ltd.), London.

*Fourteen Indications* In the Book of Common Prayer that the Communion Service is Intended to be the Principal Service on "All Feasts to be Observed." By Rev. Stanhope M. Nourse, M.A., Vicar of Shute, in the Diocese of Exeter.

## FROM A SECULAR PAPER.

*Catholic Principles\** is from the pen of the Rev. Frank N. Westcott. The book contains something over 400 pages, there being 23 chapters and an appendix with a list of the books quoted in the body of the volume. It is a clear, concise, and interesting presentation of the claims of the Episcopal Church to true Catholicity, with explanations of obscure or confused points and answers to various objections. It is written in a spirit of thorough loyalty to this Church, and with a desire to correct misunderstandings of her position as between the Roman and Greek communions on the one side and the various Protestant bodies on the other. No harsh words are said of other Christian people and their creeds, and the book is an excellent one for all who desire to know in what the Episcopal Church differs from others about her, and the reasons for such differences. While it may not convince all who read, it will certainly clear up many misapprehensions and dispel many prejudices.—Waterbury (Conn.) *American*.

\* *Catholic Principles.* Published by The Young Churchman Co., Milwaukee. Price, \$1.25 net. Postage 10 cts.

# THE CHURCH AT WORK

## ARCHDEACON BATES TELLS OF WORK AT DURANGO, OLD MEXICO.

FROM Torreon to Durango we climb upward over serpentine curves and through crags and mountains that revel in colors of purple and red and gray and green. Upwards we climb for some 2,000 feet, and then enter a climate of perpetual spring. Durango is the very opposite of Torreon. The latter city is all rush, life, concentrated business energy, without natural beauty, and for the most of the year is held in the grip of a summer heat. Durango is a beautiful city, an ideal rest place, with charming parks and drives and fine residences. Many Mexican millionaires make their homes here. Some day this beautiful but sleepy old city will hear the call to awake, and will then take her place in the rush of this busy, work-a-day world.

Touching this city on the north is an iron mountain which contains 1,500,000,000

## DEATH OF THE REV. LEWIS MORRIS WILKINS.

THE REV. LEWIS MORRIS WILKINS, rector of the Church of the Good Shepherd at Cullen, N. Y., died suddenly in St. Luke's Hospital, Utica, on the 3d inst. Mr. Wilkins entered upon his charge at Cullen only about four months ago, but in that short ministration had endeared himself to the people of his parish, who now are called so unexpectedly to mourn his death.

Lewis Morris Wilkins was a lineal descendant of Lewis Morris, signer of the Declaration of Independence, his ancestor having married Julia, sister of Gouverneur Morris of Morrisania. His family settled in Nova Scotia, where Mr. Wilkins was born and where he was educated and ordained in the Anglican Church. Mr. Wilkins' last charge before coming to Cullen was at Chico, California, where he was instrumental in securing the means, and in building the exceptionally beautiful St. John's Church.

The first floor is occupied by the offices of the *Pacific Churchman* and the secretary, and that of the Archdeacon. The second floor holds a commodious room for the Bishop's use. The west end of the building is set apart for the use of the city missionary and his family. A temporary Grace Church will soon appear in the group. In the meantime a pretty, two-story house is in course of construction, as the future home of the rector of Grace Church and his family. The Cathedral is to be erected on the southwest portion of the grounds. And there is a fair prospect that the laying of the foundation may begin in the not far distant future.

## WOMAN'S AUXILIARY IN PITTSBURGH.

THE twenty-sixth annual meeting of the Pittsburgh Branch of the Woman's Auxiliary took place on Thursday, November 15th, at the St. Mary Memorial, Pittsburgh. The opening service was at ten o'clock, and con-



BEAUTIFUL DURANGO.



DURANGO'S IRON MOUNTAIN.

tons of iron ore from 60 to 70 per cent. pure. There is enough iron in this mountain to supply the needs of all Mexico for a hundred years. Very soon a railroad must push on from this city to the Pacific Ocean. Then too, another road must extend southward along a great, high plateau. Durango will then become the centre of distribution for a very large section of Mexico.

Here we have no church property or church home, but we hold services in somebody's parlor. On a recent Sunday there sat in my congregation a Mexican woman, a Roman Catholic, the daughter of one of Mexico's retired generals. She gave respectful and devout attention to the entire service. She was deeply impressed, and that afternoon she sought me out, bringing some of her jewels. These she presented to me and requested that I wear them on my stoles.

Could our great and rich Mother Church but reach out her helping hand and give some of her material jewels toward the establishment of a Church home in Durango, we should soon be in an advantageous position to do effective work. The Baptists of the United States have expended more than \$6,000 to give their native church a home in this city. The Methodists have expended quite double that sum on their church and school for the natives. The American Church has done nothing for her children in this far-off city. There are fourteen communicants in Durango and other baptized members. Others will soon move into the city, as the railroad is very materially extending and building up its local plant.

The survivors of his family are his wife, a son married and settled in Chicago, another son at Chico, Cal., and Mrs. Ferguson of Pictou, N. S.

## HARVARD MEMORIAL IN ENGLAND.

WORK is now in hand upon the Harvard Memorial Chapel of Southwark Cathedral, and it is likely that the edifice will be finished by next May. Mr. Choate, former American Ambassador to Great Britain, has not only given the window as heretofore announced, but has just offered to bear the expense of the stone groining of the chapel.

## ALL SAINTS' CHURCH, ATTLEBORO, MASS., CONSECRATED.

ON THE 4th inst., the Bishop of Massachusetts consecrated to the service of Almighty God, All Saints' Church, Attleboro (Rev. James L. Tryon, rector). The instrument of donation was presented by Mr. Edward C. Martin, and the sentence of consecration read by the rector. The parish owns a lot, upon which it is hoped to build a rectory and parish house. The total value of the property is estimated at \$9,000.

## NEW DIOCESAN HOUSE IN SAN FRANCISCO.

THE NEW diocesan house erected on the recently acquired Cathedral grounds, is now completed and occupied by the officials of the diocese. It is built on the northeast corner of the block and faces on Sacramento Street.

sisted of a celebration of the Holy Communion, by the Rt. Rev. the Bishop of the diocese, with a devotional address. The speakers for the day were the Rev. W. S. Claiborne, of Sewanee, Tenn., who told of his work among the mountain whites in that section of country; and Archdeacon Steel, of Havana, who spoke of religious and moral conditions in Cuba, and then went on to tell what the Church is doing throughout the island to remedy such conditions. Each clergyman spoke morning and afternoon.

The Auxiliary was entertained at luncheon in the Sunday School room by the ladies of the parish, and this was followed by the election of officers and general business meeting. Parishes sending delegates from outside the cities of Pittsburgh and Allegheny were Braddock, Coratopolis, Homestead, Brownsville, Kittanning, New Castle, Sewickley, Wilkinsburg, Oakmont, Crafton, etc. In spite of a most inclement day, the attendance was good, numbering upwards of one hundred. The report of the United Offering showed that up to date there had been contributed toward the Triennial Offering of 1907, \$1,444.50. Pledges were received to the extent of \$1,075.00, for the joint work of the Auxiliary, from various parishes, with several to be heard from that usually have a share in that work, so that it is hoped that the sum to be appropriated may reach the figures of last year, \$1,200. The amount pledged was appropriated to the following objects: Southern Florida, Indian Work; Brazil; Alaska; Cape Mount, Africa; Mexico; Cuba; Work among the Mountain

Whites, Tennessee; Japan, Miss Mann's Industrial School; North Carolina, Raleigh, St. Augustine's School; Arden, N. C., Work under Mrs. Wetmore; Indian Hospital, Fort Defiance, Arizona; Foreign Insurance on lives of missionaries; and Board of Missions for general distribution. An invitation was received from Christ Church, Allegheny, for the next annual meeting, and the date was set for November 7th, 1907. From the Secretary's report we learn that the total amount contributed by the Junior Auxiliary for the year was \$733.51 in cash, and \$804.81 in boxes, making a total of \$1,538.32; which with \$3,112.12 contributed in cash by the Auxiliary, and \$5,506.08 in boxes, brings the grand total in money and boxes up to \$9,152.65.

The officers elected were: Mrs. Ormsby Phillips, President; Vice-Presidents, Mrs. Cortlandt Whitehead, Mrs. C. W. Mackey, Mrs. J. H. B. Brooks, Mrs. A. W. Arundel, and Mrs. E. M. Paddock; Corresponding Secretary, Mrs. Marcellin Adams; Recording Secretary, Mrs. Daniel Duroe; Treasurer, Mrs. A. J. Wurts; Librarian Periodical Club, Mrs. J. M. Barrett; Directors of Junior Auxiliary, Mrs. Frank Steed and Miss Mary Barnett; Treasurer of United Offering, Miss J. Cuddy; Treasurer of Miss Carter's Salary, Miss Margaret Phillips; Director of Babies' Branch, Mrs. E. H. Young; Secretary of Northern Convocation, Miss Louise Bostwick; Travelling Secretary, Mrs. C. A. Cornly.

#### MEMORIAL LECTURN.

A HANDSOME brass lecturn has been placed in Holy Trinity Church, Onancock, Va. Above the cross and monogram I. H. S. is the following inscription: "In Loving Memory of Thomas W. Taylor, Jr., Born April 6th, 1855. Died August 16, 1906. 'Christ's faithful soldier and servant until his life's end.'" It was presented by the Sunday School.

#### CHURCH OF ST. JOHN THE EVANGELIST, SAN FRANCISCO.

THE CHURCH of St. John the Evangelist was practically uninjured by the earthquake, but the fire left it completely wrecked. All that remained standing were the two towers, marking the joining of chancel and nave; the rest of the church was in ruins. The rector (Rev. L. C. Sanford) set himself to gather together the scattered remnants of his



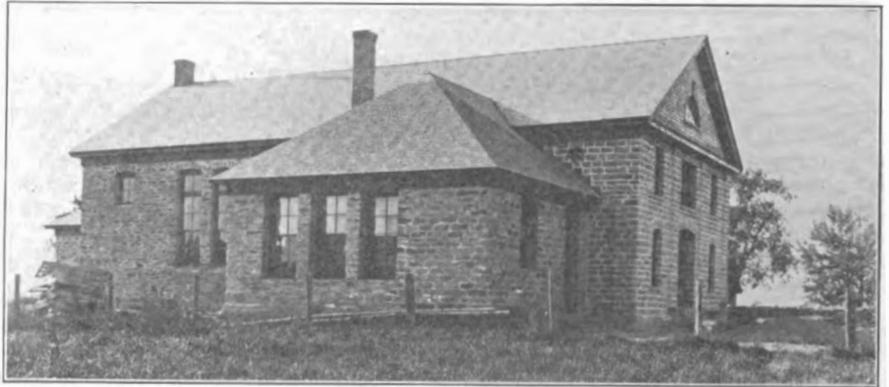
ST. JOHN THE EVANGELIST'S CHURCH, SAN FRANCISCO.

congregation. A little office was built where the rectory had stood. Services were commenced in the "Catholic Apostolic Church." Soon the craving for the old home Church became so insistent that, with the Bishop's help, a temporary church was built over the transepts of the old church and including that portion of the nave lying between the transepts. The old towers remain. The result is a quaint mixture of architectural towers and rough wooden building, the whole almost

surrounded by twisted iron and other grim mementoes of last April. The congregation has held together remarkably, and in due time a permanent building will be erected on a site more convenient to the majority of the homes of the people.

#### PARISH HOUSE ON ONEIDA INDIAN RESERVATION.

THE Bishop Grafton Parish house at Oneida, Wisconsin, was blessed on the morning of October 15th. The service was preceded by the usual altar service in the parish church, at which the Rev. H. S. Foster, rector of Grace Church, Green Bay, was the celebrant. Immediately after this service the clergy and people marched to the parish house, where the Bishop used the prayers for the benediction of the same and gave a



THE BISHOP GRAFTON PARISH HOUSE.

short address to the Indians assembled in the hall. Those in attendance from away were the Bishop of Fond du Lac, Rev. H. S. Foster, rector of Green Bay, and the Rev. Canon Rogers of Grafton Hall, Fond du Lac.

The regret that the rector was unable to participate in the service was universal, and though the opening of this beautiful parish house was an important and joyful occasion for the tribe, yet it was mingled with much sadness because of the illness and resignation of their long-time faithful missionary. He has accomplished a work that few would have undertaken, and perhaps no one else could have carried to so successful a conclusion.

A complete reorganization of this large work amongst the Indians, with a development of the enterprises that centre about the mission house, has been an herculean task; the recovery and maintenance of the old parish school, the erection of the Sisters' house, and their faithful work in developing the lace industry, the building up of a large and successful creamery business to the great advantage of the Indians, which will enable them to remain on the Reservation in the face of the close competition of their white neighbors and perpetuate their noble example of honesty and piety, the securing plans and raising funds for the erection of this magnificent parish house, have left an enduring monument to the missionary's years of faithful service.

The building is of classic design, a central façade, two stories in height, with a wing on either side one story in height, having a total frontage of 85 feet and a depth of 73 feet, with a lower portion at the rear extending back 17 feet farther. The exterior is of rock-faced limestone laid in regular coursing, gables and roof laid in shingles.

The topography of the site permitted the excavating of the rear portion, in which are fitted up a bath room 15 x 16 feet in size, with shower baths, tub, and toilet fixtures, and a band-room 18½ x 32½ feet in size. The ceilings of the basement are 9 feet high.

On the main floor are located a large vestibule, with check or store room on one side, cloak room and stair hall on the other,

an assembly hall 33x48 feet, with stage, dressing room, and pantry at rear. Through this pantry and also from the stage access is gained to a large kitchen. To the right of the assembly room in one wing is located the library reading room, about 22 feet square, with exit at side and connecting with assembly room through double doors. On the gallery floor, which extends partly over the assembly room, are located three rooms which will be used for guild and class rooms. The left wing, which was built the year previously, is used for a day mission school room.

The arrangement of kitchen, pantry, etc., is such that the assembly hall may be used as a dining room on fete days—days so dear to the heart of the Oneida Indian.

Provision for the future installation of a

main heating plant is made, the present heating being done by stoves.

The Rev. A. Parker Curtis has been appointed missionary to succeed Father Merrill, resigned. Father Curtis has accepted and is now on his way home from England.

#### DAUGHTERS OF THE KING IN CONNECTICUT.

THE Daughters of the King of the diocese, met in annual convention at Trinity Church, Portland (the Rev. O. H. Raftery, rector). About 150 delegates were in attendance. The Holy Communion was celebrated by the Bishop, who also delivered an address. The rector gave an address of welcome. The sermon was preached by the Rev. Samuel R. Colladay, of the Berkeley Divinity School; at the business session, reports were made from the several chapters, and the following officers elected: President, Miss Burt of Hartford; First Vice-President, Mrs. H. M. Conley, Waterbury; Second Vice-President, Mrs. Rice of North Haven; Recording Secretary, Miss McLean of Portland; Corresponding Secretary, Miss Fleury of New Haven; Treasurer, Mrs. Redfield of New Haven; Auditor, Mrs. Alcott of New Haven; Executive Committee, Mrs. Smith, North Haven, Mrs. Macbeth, Hartford, Mrs. Bowman, New Haven. Delegate to the General Convention of the Order, which meets in Richmond, Va., in October, 1907, Miss Burt; Alternative, Miss Fleury.

Six five-minute papers were read by the members, and also one by Mrs. Richmond, the president of the Long Island division.

At the afternoon session, the speakers were the Rev. Franklin Knight of St. Paul's Church, New Haven; the Rev. George T. Linsley of the Church of the Good Shepherd, Hartford; and the Rev. P. M. Rhineland of the Berkeley Divinity School.

Mrs. Fannie A. Peck of New Haven, the honorable vice-president of the National Council and the pioneer in the work of the order in this diocese, was present during the entire session.

**GIFT TO GRACE CHURCH, OLD SAYBROOK, CONN.**

THE visit of the Bishop to the parish of Grace Church, Old Saybrook, Conn., was marked by a gift to the parish—a check of \$1,000 from Mr. Daniel C. Spencer, senior warden of the parish, slowly recovering from severe and critical illness brought on by pneumonia. By designation of the donor this gift is to be invested by two trustees appointed by the parish at a special meeting and the income to be used to help defray the rector's salary.

The Bishop made mention of the fact, in referring to the restored window of Bishop Seabury, that it was the Twenty-second Sunday after Trinity, 122 years ago, that Bishop Seabury was consecrated first Bishop of the New World.

A class of fourteen was confirmed in presence of a large congregation, in spite of the severe storm raging.

**CHURCH PEW AT AUCTION.**

THE right and title to a pew in the middle aisle of Grace Church, Broadway and Tenth Street, New York City, sold at auction recently at the Real Estate Exchange Auction room in Vesey Street for \$3,675.

The pew, which is numbered 112, and is on the north side of the aisle, about one-third from the front, was sold by order of the New York Life Insurance and Trust Company, as executor of the estate of Frances Jones.

**SYMPATHY FOR THEIR BISHOP.**

AT A MEETING of the Waverly Deanery, recently held in St. John's Church, Mason City, the following resolution of sympathy for the Bishop of Iowa in his impaired health was adopted:

"The Waverly Deanery, in session at Mason City, November 6th and 7th, learned with great sorrow that the health of our beloved Bishop was so impaired by reason of his incessant labors as to necessitate his going abroad for a prolonged visit. It was therefore,

*Resolved*, That we assure the Bishop of our unlagging love and devotion, and that we will so endeavor to do our work that the missionary work will not suffer during his absence, and that our prayers will constantly ascend for his complete recovery and that he may return to his diocese with his former vigor of mind and body and be preserved to us for many years to come. Further, we pray that he and his faithful wife may be watched over and guarded by the Holy Spirit and protected from all dangers and be returned to their home in peace and happiness."

**LAYMEN'S MISSIONARY LEAGUE.**

THE ANNUAL meeting of the Laymen's Missionary League of the Archdeaconry of Buffalo was held in Trinity parish house, Wednesday evening, November 14th, Mr. John Lord O'Brian, president of the League, in the chair. Besides members of the League, Bishop Walker and many of the city clergy were present. The report of the superintendent, Mr. Geo. T. Ballachy, shows a total of 909 services read, of which 596 were in country parishes and missions and 313 in city institutions and parishes. Of the whole number only eleven services were missed through sickness, failure to make trains, or misunderstandings. The treasurer's report showed a balance in the general fund of \$170 and of \$1,200 in cash and notes in the building and loan fund.

Bishop Walker addressed the meeting on "The Opportunities and Limitations of Lay Readers," and urged the cultivation of a desire on the part of missions for increased

service. Addresses were also made by Archdeacon Ayres and members of the League.

The following officers were elected: Mr. H. C. Spendelow, president; Mr. Geo. T. Ballachy, superintendent; Mr. W. E. Townsend, secretary, and Mr. Geo. A. Stringer, treasurer.

**SUDDEN DEATH OF THE REV. A. R. MACDUFF.**

A VERY SAD incident was the finding of the dead body of the Rev. Alexander R. Macduff on the beach at Montecito, Calif., on the afternoon of November 7th, with indications that Mr. Macduff had been dead for several days. He is supposed to have left his home in Santa Barbara on Saturday, the 3d, and to have been stricken on that day suddenly with heart failure, which was found at the autopsy to be the cause of his death. His friends, among whom is the Rev. M. M. Moore, missing him, instituted search which resulted as stated. The funeral was held from All Saints' Church, Montecito. Mr. Macduff was a priest in English orders and a graduate of Trinity College, Dublin. After ten years in parochial work in England he went to India as chaplain to the British forces and remained there from 1880 until 1892, serving during the latter part of that period as domestic chaplain to the Bishop of Lahore. He went next to British Columbia and was engaged for a time in priestly work in that province, and spent the last ten years or more of his life quietly in the diocese of Los Angeles. Mr. Macduff was a man of keen scholarship and was a valued member of the corps of reviewers for THE LIVING CHURCH. He is survived by a brother and sister in Montreal and a son in England. His will bequeaths a small estate in Canada and in California. The Rev. M. M. Moore is executor.

**THE W. A. IN BUFFALO.**

A MEETING of the Buffalo District of the Woman's Auxiliary of the diocese was held in St. Luke's Church, Tuesday, November 13th, the secretary of the district, Mrs. W. Bowen Moore, presiding. About 125 women were present. Addresses were made by the rector of the parish, Rev. W. North, L.H.D., and Miss Starr, a former worker in the China Mission. After the meeting, the women of St. Luke's served refreshments.

**NEW DEAN FOR CLEVELAND.**

IN SUCCESSION to the present Bishop of Michigan, the next Dean of Trinity Cathedral, Cleveland, will be the Rev. Frank Du Moulin, LL.D., at present rector of St. Peter's Church, Chicago, who has accepted a call to become rector and Dean. Dr. Du Moulin is a son of the Bishop of Niagara, and a graduate of Trinity College, Toronto, with the degrees of B.A. received in 1892, and M.A. in 1894. His degree of LL.D. was conferred by St. Francis Xavier University of Nova Scotia, which at its centennial last year conferred that degree upon whom was considered the most worthy graduate of each of the Canadian universities, that for Trinity going to Dr. Du Moulin. He was ordained by the Bishop of Toronto as deacon in 1893 and priest in 1894, and was assistant at Holy Trinity Church in that city until 1896. During the next year he was assistant at Trinity Church, Chicago; from 1897 to 1899 he was rector of Emmanuel Church, Cleveland, and since the latter year has been rector of his present parish, St. Peter's, Chicago. He has declined a number of calls to important work elsewhere. Dr. Du Moulin is at present greatly in need of rest as the result of hard work, and will spend the major portion of the winter recuperating in California with his family. He will take charge of the work at Trinity Cathedral on March 1, 1907.

**M. T. O. IN ALBANY.**

A MEETING, called by the committee of the Men's Missionary Thank Offering, was held in Graduates' Hall, All Saints' Cathedral, Albany, Monday evening, November 12th, Bishop Doane presiding.

The large hall was filled with men representing the churches of Albany, Troy, and vicinity. The hymns were sung with a heartiness seldom heard. The Bishop's opening address was strong and earnest. He was obliged to announce the inability through illness, of Mr. Pepper's presence, but told of his thankfulness that the Rev. Mr. Hulse and Mr. John W. Wood had come to help us out.

The Bishop then introduced Mr. Hulse, who presented, in most interesting and stirring words, the historical reasons for the movement. Mr. Wood followed, presenting the movement from the Church Mission's point of view.

Looking about the hall filled with men, he expressed the wish that a certain editor of a missionary paper might be present to witness such a gathering, for this man had closed an article with the following: "And there were present all the members of the Episcopal Church and their husbands!"

Mr. Wood's address throughout, was inspiring, and it brought the men to the greatest height of enthusiasm. The cause has been advanced in this section by this, and the former address.

Literature on the Men's Thank Offering was placed where it could be taken away and each and every man helped himself liberally. This work in the diocese is progressing satisfactorily.

**BURIAL OF THE REV. E. STUART WILSON, D.D.**

ABOUT thirty-five of the clergy of the diocese, many of them from remote parts, came to testify by their presence their love and appreciation of his influence and to join the last services of love over the remains of the Rev. E. Stuart Wilson, D.D., late professor *emeritus* of Hebrew in Seabury Divinity School, Faribault. Early in the morning of the 15th the body was carried to the Church of the Holy Trinity (Minneapolis) from the Rectory by some of the vestrymen and at 8 a. m. there was a celebration of the Holy Communion for the family. Between this celebration and the funeral some of the clergy kept watch in prayer beside the casket. At 10:30 the Burial Office was said, the Bishop being the celebrant at the Requiem Celebration and the Rev. C. E. Haupt the epistoler, the Rev. Geo. H. Davis, D.D., the gospeller. The pall bearers were members of the faculty of Seabury and some of the graduates; Rev. Charles Poole, D.D.; Rev. F. L. McIlwaine; Rev. Wm. C. Pope; Rev. C. C. Rollit; Rev. C. E. Hixon; Rev. Geo. H. TenBroeck. After the blessing the choir sang, kneeling, "I Heard a Voice" and as the body was being carried from the church they sang, Hymn 175, "The Saints of God! Their Conflict Past." The body was laid to rest in Lakewood Cemetery, Minneapolis. An account of the death and some of the life of Dr. Wilson were given in last week's issue of THE LIVING CHURCH.

**DEATH OF REV. DR. PINDAR.**

THE REV. CHRISTOPHER L. PINDAR, M.D., priest in charge of St. James' Church, Pewee Valley, died after a very short illness, on Friday, November 16th, of congestion of the lungs, in the 64th year of his age.

Dr. Pindar was a native of Cincinnati, and was educated for and ordained to the priesthood in the Roman communion. He soon, however, sought admission into our communion, and for 37 years has ministered as a priest of the American Church. For six years he has been in charge of St. James', Pewee Valley, a suburb of Louisville, Ky.,

and won the affection of all his people by his gentle manners.

Dr. Pindar was of unusual scholarly attainments, but his modest, retiring disposition prevented his being widely known.

#### REMARKABLE MISSION.

A REMARKABLE parish mission lasting 10 days (under the direction of the Rev. F. E. J. Lloyd, D.D., of Uniontown, Pa.) has just been held in Grace Church, Sterling, Ill. (the Rev. Edwin Weary, rector). The mission began on Thursday, November 1st, and lasted until Sunday, the 11th. Some of the unique features of the mission may interest the readers of this paper. Open-air preaching every evening on a platform erected on one of the main streets. The platform was simple in design with no decoration but a simple electric cross, and a string of electric lights strung around it. On the platform the missionary was welcomed on the opening night by the mayor and members of the council, giving the missionary the keys of the city. After this function, the missionary, rector, and visiting clergy proceeded to the church followed by a large crowd of attentive hearers, and joined in the opening service. From this platform the missionary addressed hundreds each evening at 7:30 P. M., and was the means of bringing many into the Church. It was a new thing to many, to see the Episcopal Church launching out into the streets of the city and her priests preaching the old story of Christ and Him crucified. On election night the Rev. E. V. Shayler of Oak Park addressed the people of Sterling from the platform on the subject of "Good Citizenship." It was a powerful address and appreciated by the large crowd present. This idea of open air preaching should be taken up by every priest of the Church and much good will result from the same. Another unique feature of the mission was the presentation of copies of the Prayer Book to all who were not adherents of the Church. How eagerly the people stretched forth their hands to receive a copy. Each book had written on the 1st page, this inscription: "A gift from a loving mother to her scattered children." Nearly 300 copies were distributed. This means that 300 families are supplied with the Church's Ritual, and it will be a mighty factor in presenting the unknown and misrepresented truths of the Church in a true and intelligent manner.

#### THE SEABURY CLUB, HARTFORD, CONN.

THE ADVENT lectures under the management of this club will be held at Christ Church.

The schedule of dates, subjects, and speakers is as follows: December 4th, "The Church the Converter of the World," the Rev. James Sanders Reed, D.D., Watertown, N. Y.; December 11th, "The Church, the Keeper of the Faith," the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware; December 18th, "The Church, the Dispenser of Grace," the Rt. Rev. Reginald Heber Weller, D.D., Bishop Coadjutor of Fond du Lac.

#### BISHOP OF IOWA TO GO ABROAD.

BISHOP MORRISON has been suffering for several months from a nervous exhaustion brought on by his unremitting and unceasing care of the diocese by having served practically without a vacation for seven years past. There is no organic disorder of any kind, and the eminent specialists consulted, give him every encouragement that his recovery will be complete if he takes adequate rest.

Acting therefore upon the advice of his physicians he leaves for the Mediterranean, November 27th, to remain for several months. He will be accompanied by Mrs. Morrison. The clergy and laity of the diocese have urged him to this decision and have provided a

purse for the trip as a slight token of the love and affection in which he is held throughout the diocese. The diocese during his leadership has made steady advance and is now owing to his wise counsel in most excellent condition. While Bishop Morrison's many friends have been anxious as to his condition they all believe that with entire cessation from the cares of his office he will speedily be restored. In the absence of the Bishop the Standing Committee will be in charge of the affairs of the diocese. The Rev. George W. Hinkle of Waterloo is president of this body.

#### NORTHERN CONVOCATION OF KANSAS CITY.

THE FALL MEETING of the Convocation of the diocese of Kansas City (the Rev. Edward Henry Eckel, Dean), was held in Maryville, November 12th and 13th. A new rector, the Rev. B. J. Baxter, has recently taken charge of this parish after a vacancy lasting nearly four years. The town is progressive and has lately been made the seat of a new state normal school, which has already over 200 students. The prospects of town and parish are encouraging.

The public services of the Convocation were on Monday evening and the morning and evening of Tuesday. The Rev. Arthur W. Farnum, curate of Christ Church parish, St. Joseph, preached an earnest sermon at the first named service, on "The True Fulfillment of Our Baptismal Vows" Rom. viii. 16, 17), in the course of which he expressed the view that the time is coming when religious education will have to be recognized in the public schools. The Rev. Edward W. Flower of St. Joseph preached an exceptionally able and clean-cut sermon at the Eucharist on Tuesday morning, on the text, "Earnestly contend for the Faith once delivered to the Saints," referring plainly to the wavering faith of the present time. The officers of the Eucharist were: celebrant, Dean Eckel; gospeller, the Rev. II. L. A. Fick; epistoler, the Rev. B. J. Baxter; server, the Rev. A. W. Farnum.

At the business session, the Rev. Henry L. A. Fick was re-elected secretary-treasurer. The reports of the several clergy showed some discouraging conditions, but a brave spirit of pertinacity and determination on the part of the missionaries. There are more clergy at work in this deanery now than for some years. The new rector of Chillicothe, the Rev. A. M. Griffin, spoke very hopefully of his parish, and told of a neighboring hamlet of about 200 people where, although we have a church building, there are only three communicants, and it was proposed to sell the property. Mr. Griffin has recently resumed services there and has had congregations of about 50 people.

The literary part of the programme, *ad clerum*, included a paper by the Rev. B. J. Baxter, on "The Apostles' Creed as the Sufficient Statement of the Christian Faith," and an address by the Rev. H. L. A. Fick on "The Church's Obligation to Her Missionary Work." Both discourses provoked lively discussions by the other clergy.

Notwithstanding a heavy snow storm in the evening, a goodly congregation was present for the missionary meeting. The Rev. Robert B. Evatt of Brookfield spoke on the subject, "Mission and Harvest," the Rev. A. M. Griffin on "What Excuse Has the Episcopal Church for Maintaining Itself in the Small Town?" and Dean Eckel on "Doing for Missions."

#### WHAT PLACE HAVE ENTERTAINMENTS IN CHURCH WORK?

AT THE first meeting for the season of the Washington Clericus, when its members were guests of the Rev. Clement Brown, rector of the Ascension Pro-Cathedral, the subject for discussion was "What Place have Enter-

tainments in Church Work?" The Rev. George Calvert Carter of St. Anrew's Church, read an interesting paper, in which he urged that Church entertainments promote sociability, afford opportunity for those who cannot give in money to use their time and skill for the Church, and give fields of service for many who have not special gifts for the more spiritual kinds of work. If the rector were at the head of fairs and bazaars, and in close touch with them at every point, the management would be avoided, and the pastor would be given rare opportunities of knowing his people, and enabling them to know each other. In the discussion, all the clergy present favored entertainments and receptions, where no admission fee is charged, and which are designed to promote Christian fellowship. Some also were in favor of money-making entertainments for the reasons urged by Mr. Carter; but many earnestly opposed them on the grounds that real giving is the only legitimate means of Church support; that systematic and self-sacrificing offerings are an essential part of worship, and adequate for the support of our parishes, if steadfastly inculcated; and that the clergy are already too much burdened by table serving to fulfil properly their spiritual duties. On the whole the opinion seemed to prevail that the practices in question are "necessary evils" under present conditions.

#### ROMAN PRIEST CONFORMS.

THERE was a service of peculiar interest in the Bishop's private chapel, Washington, D. C., on Nov. 10th, when a Roman priest—Father Vito Natoli—was received into the communion of the American Church. Father Natoli, a Seminarist, and belonging to the Order of the Lazarist Fathers, came to this country to engage in missionary work. For some time past he has resided at the clergy house of the Church of the Good Shepherd, in preparation for the step now taken, under the direction of the rector, the Rev. C. R. Stetson; and will there continue his preparation for reception into the priesthood. There were present at the service, besides the Bishop of G. C. F. Bratenahl, Cornelius Abbott, and J. D. La Mothe, and an interested congregation.

#### TWENTY-FIFTH ANNIVERSARY OF THE FREE CHURCH ASSOCIATION.

THE Massachusetts branch of this association held its twenty-fifth anniversary meeting on November 5th, as already stated in THE LIVING CHURCH. The Rev. Dr. R. H. Howe presided. The Rev. Dr. W. C. Winslow, who was elected secretary at the organization meeting on November 7, 1881, and who has made a continuous study of the development of the free church system, particularly in his own diocese, made an extended report, in which he presented much valuable statistical matter. In 1882 more than half of the 128 churches or chapels had free sittings; and in 1884, it was estimated that 57 per cent. of the churches were free; and about two-thirds of the churches in the entire Church, or fully 66 per cent., had free sittings. In the year 1905-6, of the 182 church edifices and missions in the diocese, 139 are free, so that fully three-quarters of the "places of worship" in the diocese have free sittings. Of the 168 church edifices 128 are free. The free sittings are about two-thirds of the entire number of sittings in the diocese. And in the entire Church over four-fifths of the churches, chapels, and missions have free sittings.

Dr. Winslow remarked that the progress or development of the free church system attests its wisdom and standing, outside of any principles involved. If, during the past 31 years of the history of the Free Church Association the system had failed of support as a whole, the decrease in the number of free

churches would have been inevitable; the reports of the parent association (in Philadelphia) would have been sorry reading, statistically. Remarks were made by the Rev. Drs. Howe and Addison, and by the Rev. Messrs. Hilliard, White, and others. It was voted to renew the Sunday services on Boston Common next summer.

**THE CHURCH OF THE SAVIOUR,  
PHILADELPHIA, CONSECRATED.**

FIFTY YEARS ago no one thought that West Philadelphia would become one of the chief residential sections of the city and that twelve or more parishes should be built and become more or less successful, but such has been the case. That very few of these parishes are without debt and some of them without adequate buildings may be due to the fact



CHURCH OF THE SAVIOUR.

that most of the inhabitants are buying their own property and hence have been unable to support the Church, and so the work has not been as notable as might have been. The largest parish in communicants and contributions is the Church of the Saviour (the Rev. William B. Bodine, D.D., rector) who has published a most interesting history of the same. Before the Civil War, in 1850, the first call for a meeting was sent forth to consider the matter of starting another parish. This was held in the rectory of St. Mary's Church and as a result a vestry was elected. The name of the new parish was first the Church of the Good Shepherd but in a few days it was decided to call it the Church of the Saviour. In the earlier times, like many another unfortunate parish in Philadelphia, this mission had an "advantageous" offer and accepted it only to find out that a blunder had been made. In 1852 a small wooden structure was erected and the corner-stone laid by the Rt. Rev. Alonzo Potter, Bishop of Pennsylvania. In 1855 the location of the church was fixed at what is now Thirty-eighth and Ludlow Streets, where a building was erected at a cost of less than \$30,000. The history of the incumbents and the recorded reasons for their resignations is pathetic and one wonders at the splendid success of the Church of the Saviour which seems to have risen superior to the days of darkness which came to most of its ten priests who preceded the present rector. The first rector was the Rev. Henry W. Woods, 1856-1859, who resigned because of unfavorable criticism. The second rector was the Rev. Henry A. Wise, Jr., 1859-1861, whose sympathies were with the South and caused his resignation. The third rector was the Rev. C. A. L. Richards, D.D., 1861-1865, and the fourth the Rev. D. Otis Kellogg, 1865-

1867. The fifth was the Rev. Clement M. Butler, D.D., who had to make choice between the rectorship and the professorship of the Divinity School and chose the latter. The sixth was the Rev. Edward L. Drown, 1868-1870, who also resigned because of criticism. The seventh rector was the Rev. J. L. Eccleston, 1871-1876, who was much broken in health, but during this period was twice elected to the Bishopric, first of Iowa and then of West Virginia. The Rev. Richard N. Thomas, a brother of Mr. George C. Thomas, was in charge after the retirement of the seventh rector. The next incumbent was the Rev. William W. Farr, D.D., 1877-1882, who was compelled to resign because of ill health. The ninth rector was the Rev. William M. Meade, D.D., 1883-1886. The tenth rector was deposed. The eleventh rector is the Rev. William B. Bodine, one greatly beloved by his parishioners, who has seen one great church burned and another more magnificent erected, which was consecrated on Tuesday, November 20th, 1906, after a week of services and meetings of importance to the parish and the church in the diocese. The original church was built half a century ago; its successor in 1889. This beautiful structure was destroyed by fire on the night of April 16th, 1902. (St. Andrew's Church, Thirty-sixth and Baring Streets, was destroyed by fire some years before, strange to relate). A debt of \$20,000 had just been removed from the building which had been destroyed and the insurance was inadequate but by Palm Sunday, in 1903, the parishioners were permitted to worship in a church greatly enlarged and improved and a new rectory was soon procured, adjoining the church, with ground upon which a parish house has been erected. The chief charm of this great building is the scheme of decoration which has just been finished. This is a memorial to the late Anthony J. Drexel, once warden of the parish. The scheme of composition is, as to subject, a dome containing a choir of adoring angels surrounding a central angel holding the grail, while below the latter are thirteen angels. On the lower wall behind the altar were placed figures suggesting various types of humanity, holding lilies and turning toward the altar and upwards towards the grail in the semi-dome. Above the choir arches were placed eight six-winged heads of angels. The color scheme was based upon a main harmony of blue on gold. The blues run into greens, spots of white are used liberally in the semi-dome to lighten and lift the upper part of the entire decoration and strong patches of red on a dark blue in the gallery behind the altar serve to give a sort of color-base or pedestal to the whole composition. The chancel windows were executed by the Church Glass and Decorating Company. The latter conferred with the artist who decorated the chancel, and the glass was repeatedly plated and tempered by various experiments to bring it into harmonious relations with the painted decorations. The artist under whose direction the chancel was decorated was Edwin H. Blashfield. In the decoration of the baptistry is expressed, symbolically, the significance of the baptismal rite. The sin of the world is suggested by serpents entwined about the two spheres and beneath the feet of two angels, one holding well out of contamination a dove, a symbol of the soul, and the other a lily, a symbol of purity. Each angel receives from the Holy Spirit, represented by the conventionalized dove, immediately above the center of the window, the sevenfold gifts of grace—Wisdom, Understanding, Counsel, Strength, Knowledge, Piety, Fear—suggested by a seven-pointed star. The circle surrounding the symbol of the Holy Spirit is emblematical of the eternity and perfection of the third Person of the Blessed Trinity. At the service of the consecration the Bishop of the diocese was the consecrator and the Bishop Coadjutor of New York the preacher. At the

dinner immediately following this notable service the speakers were the Bishop Coadjutor of the diocese of Pennsylvania, the Rev. John Fulton, D.D., D.C.L., Mr. George C. Thomas and Francis A. Lewis, Esq.

**ALTAR BLESSED AT TRINITY  
CHURCH, TOLEDO.**

AT THE 7 A.M. celebration of the Holy Communion, on the 17th inst., in Trinity Church, Toledo, Ohio, the new altar and sanctuary rail, the one in memory of Horace S. Walbridge, formerly senior warden, and the other in memory of William H. Simmons, late junior warden of the parish, were used for the first time and consecrated before the service, at which Dr. Brady made a brief address.

The altar, which is perhaps one of the richest articles of church furniture and adornment in the Middle West, is made of a species of French stone, harder and more valuable than Caen stone, of a warm, rich color. It contains three exquisitely carved panels of the purest American marble, between pilasters of exquisitely veined Siena marble, set in gold and colored mosaic. The mensa is one of the rarest and most beautiful pieces of pure white marble ever quarried. The whole, in its massive simplicity, dignity, and beauty, is a credit and joy to the architect, the builders, and the parish.

The sanctuary rail is entirely in keeping. It is made of exquisitely veined marble, with beautiful inlaid gold mosaic work. The pulpit and lectern are temporarily in place, and were also used on Sunday, although they both give only indications now of what they will be when completed. On either side of the altar are two exquisite memorials in the shape of marble credence and alms basin shelves. The same combinations of materials have been used in these, with the same exquisite result.

**DINNER OF THE CHURCH CLUB OF  
DELAWARE.**

THE CHURCH CLUB of Delaware gave its thirty-eighth semi-annual dinner at the club house of the Wilmington Country Club, on Thursday evening, November 15th.

Bishop Coleman prefaced the programme

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speakers by an acknowledgement of gratitude for the success of the work of the Anti-Bribery League at the recent election throughout the state of Delaware.

The speakers of the occasion were the Rev. Dr. A. B. Kinsolving, rector of St. Paul's Church, Baltimore, Md., on "The Church's Responsibility in Connection with the Jamestown Exposition"; Rear Admiral P. F. Harrington, U.S.N., the naval representative appointed for the exposition, and a Delawarean, "Why the Jamestown Exposition Should Appeal to all Citizens of the United States"; Mr. Talcott Williams of Philadelphia, "The Three-Hundredth Milestone in the History of the American Church"; and John Brooke Leavitt, Esq., of New York, "Anniversaries and Progress." The speeches were all of excellent quality and sounded throughout of patriotism and Churchmanship. An unusually large attendance rewarded the efforts of the executive committee of the club to touch the chord of Delawarean love for Church and country.

#### MEMORIAL CHIME OF BELLS.

ST. PETER'S CHURCH, Smyrna, Del. (the Rev. G. Valerie Gilreath, rector), will be presented a Westminster set of four bells, by Mr. Morris L. Clothier of Philadelphia, as a memorial to the late Alexander G. Cummins of Smyrna, whose son, the Rev. A. G. Cummins, Jr., was a college mate of Mr. Clothier at Swarthmore.

#### ST. MARY'S CHAPEL, TOLEDO.

AT THE Church of St. John the Evangelist, Toledo, Ohio, the new St. Mary's chapel was opened on the 16th inst., without any ceremony other than the regular Evensong service and a brief address by the rector, Rev. Vincent C. Lacey. The pretty little chapel, which has been erected in the east end of the main body of the church, will be used for early morning and Evensong services.

Father Lacey delivered a brief address. The chapel has been tastefully decorated and fitted up, the walls tinted in dark red and ivory white, a decoration that will be extended into the main body of the church in the near future.

A feature of the new chapel is the six memorial windows placed in the wall dividing the chapel from the body of the church. They are of art glass, representing the Nativity of Christ, the Ascension, the Madonna, and other scenes from the life of Christ. They are memorials to Mrs. Charlotte Clapp, wife of the former rector, the Rev. Walter C. Clapp, who died shortly after leaving St. John's with her husband, for the Philippines; Mrs. Mary Parsons, mother of a former pastor; Mrs. S. S. Thorne, wife of Dr. Thorne, who was for many years president of the Ladies' Aid Society; Edward Connelly and Charles Bendall, late acolytes, and John Oliver.

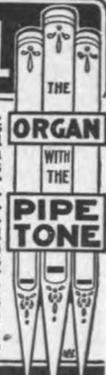
#### CONVENTION OF THE S. S. UNION OF MASSACHUSETTS.

THE second annual convention of the Sunday School Union of the diocese of Massachusetts was held in Trinity Church, Boston, on the morning of Wednesday, November 14th. There was quite a good-sized attendance of men and women engaged or interested in the instruction of the young. The sessions were opened with Holy Communion, the celebrant being Bishop Lawrence, assisted by the Rev. Sherrard Billings of Groton School. He gave a thoughtful, inspiring address on "Influence," emphasizing the point that after all it was what we ourselves really are rather than what we teach that counts with the young. He also noted that no two people can come together without some kind of an influence radiating from the one toward the other, and that it behooves us to so mould the conditions that those influences are al-



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ways good ones. He quoted Phillips Brooks as saying that preaching was like shooting in the dark, but for all that we must keep on shooting, leaving the results to the Holy Spirit. He spoke most optimistically of the trend of the times toward a deeper insight into the truths of the Holy Scripture, noting the fact that never before was there such a desire to know the Bible as in these present days.

The sessions of a more business-like character were held in the hall of the Boston Y. M. C. A. in the next block. The features of special interest were an address by the Rev. Dr. Richmond Morse Hodge of Teachers' College, Columbia University, New York, whose topic was "Methods of Self-Expression in the Sunday School"; and by the Rev. Charles Morris Addison of St. John's Church, Stamford, Conn., who spoke on "The Sunday School and Confirmation." Later came a most informing talk by the Rev. Fr. Frederick H. Sill, O.H.C., on "The Sulpician Method of Teaching."

Supper was served for the clergy and appointed delegates at 6:30, they being the guests of the Sunday Schools of Trinity, St. Paul's, and Emmanuel Churches, and the Church of the Advent. In the evening in Trinity Church the Bishop made an address on "The Christian Faith and the Nation."

The Sunday School Commission, which is a more concrete body than the Union, has instituted a series of four training classes for Sunday School teachers. Each class will hold ten meetings. Already there has been a large registration and 43 parishes are represented.

#### A GRACEFUL COMPLIMENT.

THE WOMEN of the Missouri diocesan branch of the Auxiliary presented Miss Mary W. Triplett, their secretary for the past twenty-five years, with a purse of money, asking Miss Triplett to send it to whatever object in the mission field she might choose, only making the proviso that the object chosen should bear her name. This most gracious act of creating a memorial during the life time of the one honored, is to be commended. Miss Triplett has inherited the true spirit of faithful service from her honored father, who was for many years secretary of the diocese, and a man always faithful in his Church duties. It is understood that Miss Triplett proposes to use the money in the building of a little chapel for the mountaineers of Virginia.

#### GRACE CHURCH GALVESTON, IN DISTRESS.

THE city of Galveston suffered dreadfully in the great storm of 1900. Only six years have elapsed, but the city has been rebuilt and a great sea-wall has been completed, and the city's grade raised to a level with the wall.

Grace Church, a massive stone structure, perhaps the most substantial and most beautiful Episcopal edifice in Texas, though situated in the section of the city which suffered most, was only slightly damaged by the

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storm, and therefore but little assistance was accepted at that time. The parish, however, was vitally crippled, whole families being swept away, and many of the survivors removing. The membership was reduced at least 50 per cent., but this little band determined to keep the church open, and though it has been a hard struggle, they labored patiently and persistently, with the result that a rector has been maintained, regular services continued, and all obligations met.

A serious situation that cannot be met unaided is now imminent. The church, the parish building, and the rectory must be raised at least eight feet to conform to the new grade of the city. It will cost \$10,000 to do it, and the people there cannot pay but a small part of it, after having done so much for their own property and the city. No wonder the Rev. Dr. Bowers asks for help, and he ought to have it.

**BOISE.**

JAMES B. FUNSTEN, D.D., Miss. Bp.

**The Bishop Visits Cody.**

THE BISHOP of the district made a visitation recently to Cody, Wyoming. Steps were taken for the reopening of Christ Church, the Bishop hoping to be able to send a priest to minister to the congregation. The church has been closed for some time.

**CHICAGO.**

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

**W. A. Meeting—Men's Club at Kankakee—Personal—Improvements at Roger's Park—New Mission at Garfield Blvd.**

THE THIRD of the sectional meetings of the Woman's Auxiliary of the diocese since the annual meeting in May, was held at Trinity Church, Highland Park (Rev. P. C. Walcott, D.D., rector), on the 16th inst. The sermon was by Dean Toll of Waukegan. Mrs. J. H. Hopkins, president, presided. Deaconess White of Oklahoma addressed the meeting, which was well attended and enthusiastic. The offerings were divided between Deaconess White for work in Oklahoma, and the Cathedral City Mission, Chicago.

THE MEN'S CLUB of St. Paul's Church, Kankakee (Rev. H. A. Chouinard, rector), opened its season on Monday, November 12th, with a most enthusiastic meeting. Over sixty young men were present at the dinner and listened with great interest to a splendid address on "The American Church," by the Rev. E. V. Shayler of Oak Park, who was the guest of honor. The club is now three years old and begins the new year with 25 new members, who applied for membership after the dinner.

It was a propitious opening and a successful year is prophesied.

THE REV. CHAS. H. BIXBY, rector *emeritus* of St. Paul's Church, Chicago, will spend the winter in Easton, Maryland, with his daughters. He will preach at St. Paul's on the morning of November 25th and leave for the South during the week.

ST. PAUL'S-BY-THE-LAKE, Rogers Park, is making rapid progress, in the improvements, and it is expected that the congregation will worship in the enlarged church on Thanksgiving day. A new organ is being installed and the new improvements will cost about \$10,000. Absolute harmony characterizes the work of the parish under the leadership of the Rev. Richard Rowley.

A NEW MISSION has been started on Garfield Boulevard, Chicago, a few blocks west of Washington Park, and the Bishop has appointed the Rev. Herman Page, of St. Paul's Church, as missionary-in-charge. The new work will be largely supported by the people of St. Paul's, and is in reality a parochial mission, but according to the Canon of the diocese, all missions are directly in charge

of the Bishop. Mr. Taylor, the lay-reader in charge, reports about one hundred and twenty-five Church families in this district.

**COLORADO.**

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

**St. Mark's Church, Durango, Buys Property.**

THE VESTRY of St. Mark's Church, Durango (Rev. Wm. W. Fleetwood, rector), has recently purchased the house and lot adjoining the church building on the corner of the Boulevard. This gives the parish a property 100x150 feet, in one of the best locations in the city which, with the improvements, is valued at about \$25,000. The house will be enlarged and remodelled, and will be used as a rectory.

**CONNECTICUT.**

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

**Dr. Luther Elected to the Senate—Death of Mr. L. Walter Clark—Meeting of the W. A.**

THE REV. FLAVEL S. LUTHER, Ph.D., president of Trinity College, was elected to the Senate of the state, in the First District, by a very large majority. He was the Republican candidate.

MR. L. WALTER CLARKE died at Hartford recently, after a long period of impaired health. He was a vestryman of Trinity Church, a member of the board of the Church Scholarship Society, and had rendered excellent service as one of the auditors of the diocese. He was for many years engaged in the work of insurance, filling high positions in Hartford and elsewhere, and winning the esteem of all men.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held at St. Paul's, Norwalk, on Wednesday, November 14th. The Bishop, preaching the sermon at the convention of the diocese of New York, was detained until the afternoon. The intercessory Eucharist was at 7:30 A.M., with a second celebration at 9:30. The president, Mrs. Harriet F. Girard of Middletown, made an address at the morning session. Reports and pledges were received. After the noonday session, the Bishop made the opening address. He was followed by the Rev. Dr. Harrington Little of China, Archdeacon Hughson, and Mr. John W. Wood. The at-

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tendance was large, and much interest manifested. The offerings were divided between the speakers. The report for the year indicated, as sent in money to the mission field, \$12,317.52; the number of boxes 361, valued at \$13,118.41; total, \$25,435.93. A decided increase in both money and boxes over preceding years.

**DULUTH.**

J. D. MORRISON, D.D., LL.D., Bishop.  
Diocesan Items.

AT GRACE CHURCH, Sauk Rapids, extensive improvements are to be made.

AT CHRIST CHURCH, Crookston, a guild hall is in course of building.

THE RECTORY at Virginia has been completed, hardwood floors having been provided by the Ladies' Guild.

IT IS PROPOSED by the Bishop and the Sunday School Commission to ask the various Sunday Schools for a united offering in Advent for diocesan missions, to be turned over to the priest in charge of Breckenridge for the building of the chapel there.

**EASTON.**

WM. FORBES ADAMS, D.D., D.C.L., Bishop.  
Conference at Snow Hill.

THE REV. HARRY HOWE BOGERT, rector of St. Mary's Church, Point Pleasant, N. J., gave a very eloquent series of conferences on the subject of "The Church" in this old historic church, known as All Hallows, Snow Hill, Md. All the addresses, both at the children's meetings which were held each afternoon, and the conferences proper, were full of power, and in the addresses on "The Apostolical Succession" and the "Holy Eucharist" the speaker rose to a very high plane of true eloquence. No one could doubt that God's blessing was with him. May it be on us also!

**KANSAS CITY.**

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

Mission at Lamar—Semi-annual Meeting of the W. A.

ON THE 12th and 13th, both the Central and the Northern Convocations held their quarterly meetings. Each closed with a missionary session.

ON MONDAY, November 19th, Archdeacon Schaad will begin a mission in Lamar. The preliminary work of preparation has been most conscientiously made by the priest in charge, the Rev. James Senior. Sane advertising, house to house visitation, and daily services are some of the means used to secure parochial cooperation and the attention of the people outside the Church.

THE SEMI-ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was held on Thursday, the 8th, in Grace Church, Kansas City. Bishop E. R. Atwill was celebrant at the corporate Communion and preached the sermon. At noon the Auxiliary of St. Mark's Church served luncheon in Grace Church parish house, after which parochial reports were presented, which show substantial progress and great activity in the preparation of the Christmas boxes for different missionaries.

**LOUISIANA.**

DAVIS SESSUMS, D.D., Bishop.  
Diocesan Notes.

THE BROTHERHOOD OF ST. ANDREW in the city of New Orleans has just made the following announcements: Friday, November 30th, St. Andrew's day, public Evening service at 8 P. M. in St. Anna's Church. Speakers, the Rt. Rev. D. Sessums, D.D., for the clergy, and Mr. H. S. Dixon for the laity.

Saturday, December 1st, at 8 P. M., in St. George's Church. Preparation for Corporate Communion led by Rev. J. B. Whaling, D.D.

Sunday, December 2nd, at 7:30 A. M., in

St. George's Church, Corporate Communion. Celebrant, the Bishop, the rector assisting.

Monday, December 3d, in guild room of Christ Church Cathedral, annual business meeting and election of Assembly officers for the coming year. Address by Dean Wells.

THE REV. JOHN GRAY of Hammond is so favorably regarded by the community in which he resides that his name has been prominently mentioned as one eminently qualified to occupy the highest position within the bestowal of the citizens. The people of Hammond have just presented him with a gold watch and chain as an evidence of their esteem and regard, all religious creeds uniting in the presentation.

**MARYLAND.**

WM. PARET, D.D., LL.D., Bishop.  
Items of Interest.

SERVICES have been resumed at Memorial Church, Baltimore, after nearly nine months' intermission, during which the interior of the church has been undergoing extensive repairs. The wall and arches have been restored and a transept has been added, which contains seats for one hundred persons. The parish house has been repaired and overhauled, which practically makes the interior as good as new. The rector, the Rev. Dr. Wm. M. Dame, preached at the morning service and the sermon in the evening was preached by his son, the Rev. W. Page Dame, rector of St. Bartholomew's Church, Baltimore.

ST. JOHN'S MISSION, St. Denis, formerly under the control of St. Paul's parish, Baltimore, has been placed by the new rector under the authority of the Bishop.

THE FIRST of a series of special services for students was held last Sunday night at St. Peter's Church, Baltimore, the Rev. R. F. Humphries, rector. The addresses, which are being given under the auspices of St. Peter's Chapter of the B. S. A., have been arranged for the second Sunday of each month.

ST. BARTHOLOMEW'S Church, Baltimore (the Rev. W. Page Dame, rector), is undergoing repairs and has been closed. The con-

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**KEMPER HALL, Kenosha, Wis.**

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**SAINT KATHARINE'S, Davenport, Iowa**

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gregation expects to re-occupy it on St. Thomas' day, on which day the Bishop intends to make his visitation.

THE REV. EDWARD T. HILFENSTEIN, rector of St. John's Church, Ellicott City, has been appointed by the Bishop of Maryland as examining chaplain to succeed the Rev. W. B. McPherson, who has removed to Arkansas.

AT THE banquet of the Churchman's Club of Maryland, held on November 15th at the Hotel Belvedere, Baltimore, the Rev. Dr. W. H. van Allen of Boston, made a striking address in which he scored "Christian Science," which he designated as Eddyism. Bishop Van Buren of Porto Rico was the first speaker giving an account of the progress of his work. Mr. Joseph T. Ames, president of the Club, was toastmaster.

**MASSACHUSETTS.**

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

**Notes from the Diocese.**

BUILT partly of field stone and partly of plaster, the Church of St. Andrew-by-the-Sea at Hyannisport, it is hoped, will be ready for use by next summer. It has a splendid location on the brow of a hill and commands a view for miles around. The large lot was the gift of Mrs. Whittemore of Cambridge, who also is giving the east window and building the tower.

PENDING the return of Archdeacon Babcock, who is convalescing from an attack of typhoid fever, the duties of the archdeaconry are being looked after by the Rev. Frederick B. Allen, superintendent of the City Mission.

THERE is every prospect that the Church of the Messiah in Gainsboro Street, Boston, will be dedicated before Christmas. This will be due to the untiring efforts of the Rev. John McGaw Foster, the rector, who has worked hard and long to wipe out the debt upon the parish. When he took hold of the parish about seven years ago, it was struggling under the load of a debt amounting to \$47,000. Little by little this was reduced until now only some \$1,500 remains to be raised, which is a source of congratulation both for the parishioners and for this earnest rector.

A SPLENDID work is being done by the Rev. William E. Gardner, rector of Christ Church, Quincy. Canvassing the neighboring town of Braintree, where there never has been a church, Mr. Gardner was able to gather together quite a number of families with the result that there now is the nucleus of a parish which worships in a hall in the town. Services are regularly held each Sunday and simple, practical talks as to what the Church is and what it stands for have proved very informing and are being eagerly listened to by a number of people not of the Church. The work he is doing offers the greatest amount of encouragement. At present the organization is known as the Braintree Guild of Christ Church.

A MISSION was begun at St. James' Church, Cambridge, on the evening of Sunday, November 18th, especially for men, conducted by the Rev. R. W. Plant of Gardiner, Me., who understands mission preaching well, having been more or less engaged in that kind of work during a year's residence in the West.

**MINNESOTA.**

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

**New Church Building at Delano.**

THE FOUNDATION for the new church which is to be erected by the parish of the Holy Spirit, Delano, is completed and the carpenter work will soon be commenced and the edifice rushed to completion. The building of the church has been delayed to a considerable extent on account of the scarcity of masons to put down the foundation.

**MISSOURI.**

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

**Interesting Items.**

ON MONDAY last the Rev. Edmund and Mrs. Duckworth entertained the Clericus at St. James' in honor of the 23rd anniversary of their wedding. At the morning session a paper was read by the Rev. Chas. F. Collins, rector of St. Matthew's Church, on "The Holy Ministry as God's Helper." The afternoon session took the form of a conference on the missionary needs of the diocese.

THE WORK on the rebuilding of Calvary Church, Louisiana, Mo. (Rev. James Noble, rector) is progressing rapidly. A stone foundation with cellar for furnace and fuel has been laid, concrete steps for front, sacristy doors, stone sills for all windows, new plaster on the walls, the sacristy enlarged, all woodwork painted, a new floor laid, and

the entire building veneered with brick, are amongst the improvements being made. When finished the congregation will worship in a very neat, respectable, and Churchly building.

THE BISHOP has appointed the Rev. Loaring Clark to hold services regularly at the workhouse. This will be in conjunction with the work already being carried on in city institutions by the Rev. B. T. Kemerer, hospital missionary.

**NEBRASKA.**

GEO. WORTHINGTON, D.D., LL.D., Bishop.

ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

**The Bishop in the Diocese.**

BISHOP WORTHINGTON is making his visitation to his diocese, which is expected in November, and has attended to duties not assigned to his Coadjutor. He is here particularly in the interest of the hospital which

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has been pushed vigorously by him. "Brownell Hall" will also have his attention as president of the board of trustees.

## OHIO.

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

**Memorial Volume of Mr. Worthington's Writings—Notes from Gambier—Purchase of a Lot at Lakewood.**

FRIENDS of the late Rev. Edward W. Worthington, for many years rector of Grace Church, Cleveland, will undoubtedly be glad to know that there is now in press a volume entitled *Devotional Introductions*, intended to be a memorial of him. The volume will contain, as the best and most characteristic memorial of this highly honored and dearly loved priest, the series of short devotional papers, about seventy in all, which he contributed to *THE LIVING CHURCH* in 1905-6. Into these papers he put his wisest, tenderest thoughts, the outcome of his ripest experience as a man, a Christian, and a priest. The biographical sketch was written by his cousin, the Bishop of Nebraska, and an appreciation of his character and work by the Bishop of Ohio. The book will contain a photogravure portrait, reproduced from Mr. Worthington's latest and best photograph. This work will be a distinct contribution to American devotional literature. It will be issued in ample time and will make an admirable Christmas present. The Rev. C. C. Bubb, rector of Grace Church, has charge of the subscriptions. One dollar per copy, post paid.

THE RT. REV. DR. LEONARD, Bishop of Ohio, has just completed a course of lectures to the juniors of Bexley Hall, Gambier, upon "The Acts of the Apostles." He also lectured to the seniors upon "Pastoral Theology."

KENYON COLLEGE is well filled with earnest students, who manifest an exceptionally enthusiastic spirit, and the work of the year, now well begun, promises to rank with the best in the history of the institution.

A NEW lectureship in Canon Law has been created at Bexley Hall. An eminent canonist will be invited to spend one week each year at Gambier and deliver a course of lectures to the undergraduates on this very important subject. The faculty has invited the Rev. Frederick P. Davenport, D.D., Professor of Canon Law in the Western Theological Seminary, Chicago, to be the first lecturer.

IT HAS BEEN decided to reorganize the Men's Club of Grace Church, Cleveland (Rev. C. C. Bubb, M.A., rector). A mass meeting of the male members of the parish has been called for November 22nd to carry out this plan.

THE CHURCH OF THE ASCENSION (Rev. George Frederick Williams, B.A., rector), in the suburban village of Lakewood, has just accomplished a remarkable piece of work. The parish originally owned an acre of land, exceptionally well located for Church purposes. Some months ago an adjoining property of similar extent was in danger of being acquired for the building of large terraces and apartments, which would greatly injure the church. The parish was without funds to avert this disaster by purchasing the property. The rector conceived the unique plan of organizing an "Inch by Inch Club," the conditions of membership being the purchase of one or more inches of land at five dollars per inch. The result exceeded the most sanguine expectation. A great deal of enthusiasm was developed within the parish and beyond its borders, and a friendly rivalry in securing members for this novel club resulted in obtaining half the necessary funds in a short time. The balance has since been provided for and this valuable property deeded to the parish. There are now two acres of glebe in Lakewood. At a recent confirmation at the Ascension, 46 persons received the apostolic rite.

THE FIRST RALLY for this season of the Woman's Auxiliary in Cleveland Convocation was held at Trinity Cathedral house on November 15th, with an attendance of over 200. The Bishop of Salina gave a very interesting account of the work in western Kansas, its opportunities and its needs, pointing out that the Church had doubled her strength in the past three years, and that the growth was sturdy, strong, and outreaching. At the close of the service, Bishop Griswold was tendered a reception. Refreshments were served by the Cathedral Woman's Auxiliary.

## PENNSYLVANIA.

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

Notes from the Diocese.

THE BISHOP of the diocese has given his permission to the organization of St. Alban's Church, Olney, Philadelphia, into a parish. This work was started some ten years ago, and was soon placed in charge of the Rev. Samuel Upjohn, D.D., who did much to foster and develop the Church at Olney. It is mainly due, however, to the Rev. Archibald Campbell Knowles, who has been for eight years the priest-in-charge, that this progressive little work has been built up. It has grown largely materially and spiritually and is a centre for sound Church teaching. Its membership has more than trebled and its services are remarkable for the reverence and devotion that is apparent.

THE PREACHER at St. Clement's Church on the octave of St. Clement's day, will be the Very Rev. Dean Vernon of St. Luke's Cathedral, Portland, Maine.

AFTER continuing the weekly Friday noon-day service since Lent at old St. Paul's Church, which is also used as the offices for the City Mission, the experiment of holding daily noon-day services in Advent is about to be begun with a special preacher each day. These services will begin promptly at 12:30 and close at 12:45. There will be special music and a special male choir.

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