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CAUSE AND EFFECT IN THE SPIRITUAL LIFE.

TIMELY and beautiful, truly, is the prayer which the Church prepares for her children on the Twenty-first Sunday after Trinity: "Grant to Thy faithful people pardon and peace," and grace to serve with "a quiet mind." Timely, doubtless, the supplication has ever been, in the restlessness of human hearts; but doubly so in this busy, breathless age, with its unresting hurry, its anxious worry, and its nervous friction, wearing alike on soul and body.

It is in the stress and storm of such an age that like soft bells remotely, yet clearly chiming, fall words of old, in sweet accord with the prayer thus breathed: "In quietness and in confidence shall be your strength," for "the work of righteousness is peace, and the effect of righteousness is quietness and assurance forever."

The simple, straightforward declaration thus asserting the natural effect of a great principle, suggests an equally straightforward reflection: Would we not do well sometimes to subject the spiritual life to something of the same practical tests which obtain in the physical world, to apply to its claims certain of the recognized laws demanded by all things commanding man's better reason? Among these, surely, there is none which presents itself so readily or so forcibly as the ever fundamental law of "cause and effect."

And could we ask a more reasonable, more natural manifestation of this law in force, than the very result claimed and recognized by this servant of God of old: "The work of righteousness is peace, and the effect of righteousness is quietness and assurance forever"? What more reasonable outcome of a cause within, the very principle of which is to bring the soul into closer touch and tone with the very Source of all peace, the very Fount of all strength and power? What more natural than that the soul claiming this Source as the well-spring of its life and being, should dwell in an atmosphere calm, trustful, and fearless—the reasonable "effect" of the forces at work?

Surely, then, this is a test of no small import which should be brought to bear upon the spiritual life of to-day, and the answer duly weighed. To what extent may its effects be recognized in visible peace of mind, confidence, and hope assured, as characteristics of those professing its power?

True it is that in every community there are lives and faces which meet us in the very maelstrom of the world's rush and whirl so full of this "joy and peace in believing," that every passer-by feels its calming, strengthening reflex. But is it not their very rarity which makes them noteworthy and notable? And alas, to the great body of Christians in general, one of the most active schisms of the day presents a serious self-inquiry: Had the visible effect of a life in Christ as demonstrated by believers in any wise corresponded to the claims professed, there would have been no room and occasion for the organization of the sect calling itself the "Science" or Christianity through its very claims to this practical working of its principles, a faith the very "effect" of which is, necessarily, a mind at rest, a trust immovable, a love so perfect as to "cast out fear," a confidence so assured that doubt and despondency are denial and therefore sin; to whose decalogue is added as a loving command, "Let not your heart be troubled."

If as sound and logical in all other articles of the faith, would not the world justly pronounce these Christians as best meeting the test proposed? Then let us each in the light of the reflections inevitable, look we! into the "effects" visible in

his own life, and ask with renewed fervor that having sought and received the inestimable gift of "pardon and peace," it may be given us in all joy and confidence to "serve with a quiet mind."
L. L. R.

THE sense of personal loss to THE LIVING CHURCH and its editor in the death of Bishop Nicholson must, for the time, overshadow any effort to portray his true place in the American Church or in the illustrious company of its apostles. Bishop Nicholson was consecrated in 1891. His episcopate was only one year old when the present editor, in gathering together some rather sketchy biographical papers for publication in book form with the title *Some American Churchmen*, felt able to dedicate them to his Bishop with these words: "To the Rt. Rev. Isaac Lea Nicholson, S.T.D., Bishop of Milwaukee, who in his own person combines a goodly number of those elements which make up a staunch, able, and true Leader among American Churchmen, this book is respectfully dedicated by the Author."

Those words, written largely by anticipation, have received the vindication of time. His leadership has been among his foremost characteristics, in an age when too many Bishops have been content to be followers at a safe distance. He was positive and definite in all his convictions. In his diocese his best work was as a missionary leader; in the Church at large, as a spiritual guide. In the former capacity he had an intimate knowledge of the detail of conditions in each of the many missions of the diocese such as few Bishops possess, and his fatherly guidance of the missionaries, particularly where they were young and inexperienced, made him in fact and not merely in name, the foremost missionary among them. With grossly inadequate means supplied by the diocese for the purpose, he probably covered ground more scientifically and strategically than has been accomplished in almost any other diocese. And as a spiritual guide, with an influence far beyond the limits of his diocese, his assistance was constantly sought by people in every walk of life.

But the personal relationship is that which looms most largely at the present moment. Until the beginning of his last illness some eighteen months ago, Bishop Nicholson was almost a daily visitor, when in the city, at the office of THE LIVING CHURCH. He had the rare gift of ability to advise without seeming to dictate. Ready always to assist with his ripe thought in the determination of problems, he never even seemed to wish that his thought and his view must necessarily be accepted as the editorial position. There never was the smallest attempt to press his own views. And so he was an adviser such as few can be. To talk with him of issues in the Church upon which, quite frequently, it was the editor's duty to express an opinion, was of the greatest assistance in formulating one's own thought, whether or not it coincided in every respect with his own. He was so widely in touch with other men throughout the Church that his judgment of probable values in any movement was invariably keen. He was too wise not to be thoroughly alive to the importance of the circulation of Churchly literature, and his interest in that form of propaganda, and particularly in THE LIVING CHURCH, was intense. He could advise because of his keen intellectual sympathy with an editor's position, because of his appreciation of the rightful position of the Church press as a guide in formulating the thought of Churchmen, and because of his own sterling common sense; a characteristic which seemed to overshadow all his other attributes, natural or acquired. That one cannot easily recover from the loss of such a guide goes without saying; and into the sweeter intimacies of personal love for him and from him, it is not necessary to lead others, even in writing of our sense of bereavement.

The blow which Bishop Nicholson received in the death of his wife was one from which he never recovered. His work seemed to be to him less a pleasure than a duty after that. He was impatient for the day when it might all be over. He hoped to die literally "in the harness"; and his year and a half of enforced inactivity has probably been the most difficult part of his life.

His hour of happiness has now come, and he rests, after a life of more continuous activity than it is given to most men to lead. God grant him light and increasing growth in grace, as the vistas of unending life bring him nearer and nearer to the fountain of eternal Love.

RICHES AND THE CHURCH.

IT was a sermon that started the Oxford Movement; it is quite possible that a sermon recently preached may start another and equally important movement.

Our reference is to the sermon at the opening of the English Church Congress, preached by the Bishop of Birmingham, Dr. Gore, a synopsis of which was printed in our London Letter last week. Bishop Gore's text was: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven" (St. Mark x. 23-26). After acknowledging the many gains in the condition of the Church of England within the past generation or two, Bishop Gore said:

"And yet—and yet—it all hangs fire. 'We have been with child, we have been in pain, we have, as it were, brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.' 'Surely I have labored in vain and spent my strength for naught!' Such a feeling is in the mind of very many of us as we take stock of the powerlessness of the Church, in spite of even splendid exceptions in this or that parish, to produce any broad, corporate effect, to make any effective spiritual appeal by its own proper influence in England to-day. We are not in touch with the mass of the laboring people. Is not this because we are the Church of the rich rather than of the poor—of capital rather than of labor? By this I mean that in the strata of society the Church works from above rather than from below. The opinions and the prejudices that are associated with its administration as a whole are the opinions and the prejudices of the higher and higher middle classes rather than of the wage earners. . . . It is, I believe, the chief test of the vitality of a Church of Christ in any country that it should represent the poor, the wage-earners, those who live by manual labor; that it should be a community in which the laborers hold the prerogative position. There is our great failure. In the older feudal constitution of things in the country, or in the older industrial period in the towns, when the masters lived surrounded by their hands, it might have been supposed possible for a Church specially identified with the point of view of the then governing classes still to be the Church of the whole community. But the state of things has passed away. Capital and labor are names now for great class interests and organizations representing men and money, and the Church finds itself in fact, and on the whole, moving in the grooves which are precisely those from which Christ warned us off; it finds itself expressing the point of view which is precisely not that which Christ chose for His Church. Let us judge by the officers of the Church. The incomes of the Bishops range us, and are meant to range us, in our manner of life, with the wealthier classes, the squires or magnates of the country, the great merchants of the towns, with whom all our education has accustomed us to associate and to feel. Our incumbents and clergy, with their wives and families, have their natural friends among the gentry or professional classes. It is quite rare to find an artisan or his wife really at home among the clergy. At every point we find ourselves depending upon the support of the capitalist. Our whole system of Church charity expresses a bounty administered out of benevolent feeling, by a wealth which makes no apology for enjoying itself, to a poverty which it makes no pretence to share. Our Church meetings for counsel only rarely, even in parishes, much more rarely in rural deaneries, never in Houses of Laymen or Church Congresses, discover or express the point of view of the artisan, except by an exceptional effort, made for a particular occasion. Committees of Church ladies for all sorts of purposes acquiesce in an attitude of patronage toward the wife of the artisan, even more markedly than committees of Church laymen. The arrangements of the great majority of our churches in the country and town, in spite of the quite unmistakable language of St. James, and, I must add, in startling contrast to the churches of Roman Catholic Europe in almost all parts—give a marked preference to the well-off."

This is the condition, as stated by Bishop Gore. He makes several suggestions which, in his judgment, would be helpful in ameliorating it.

One is that the Church of England must "deliberately and of set purpose . . . get rid of the administration of poor relief," turning it over to the State, so that "none may think they can either merit it or lose it by attendance or failure to attend at the services of the Church." Another is to give more heed to the artisans already connected with the Church, giving them a real share in the management of Church affairs. In order to accomplish such a change, "we must act on the basis of a true sacerdotalism." The clergy must be freed from "serving tables" and be occupied in their spiritual work. "Once more, we must dissociate the clergy from being identified with the wealthier classes." "It would be an immense improvement if the Bishop received a very much smaller personal salary, with allowances for official expenses, and with a fund for diocesan objects put at his disposal, of which he should give public account." There must be easier access to holy orders to "promising young men of every class."

The Bishop acknowledged that "these things are difficult."

"But the beginnings are in prayer and penitence and right desire, and in giving the first place in our minds and counsels to the matters that are really of first importance."

OF COURSE very much of the address is not directly applicable to the Church in America. Conditions here are less extreme than in England. As we have no country "squires," so the Church in our rural communities is much less closely associated with a single social class. Poor relief is not vested in the Church, her charities being confined generally to specific cases within the personal knowledge of the rector. Our Bishops do not receive formidable salaries, there are sufficient opportunities for men to enter the ministry without a university education, and, in fact, our ministry has been drawn quite considerably from the "masses" of the people.

And yet we cannot complacently dismiss Bishop Gore's arraignment of conditions as peculiar to his own country. We have in this American Church, ill defined though it be, a large amount of that "point of view which is precisely not that which Christ chose for His Church." We have artisans on our vestries; but rich men are far more likely to be chosen. There are artisans in our diocesan conventions; but they are few compared with the number of employers. When we come to the lay membership of General Convention, the wealthy classes, the lawyers, the men whose names are associated with the upper classes of society, are found almost exclusively.

This is a real evil, and the injustice toward the artisan class is the least part of it. It hurts the Church more than it hurts the artisan. The lay representation in General Convention has ceased to be, if it ever was, representative of the best thought, or the working energy of the Church. We have before this drawn attention to the fact that the laity of the Church appear to far better advantage in the conventions of the Brotherhood of St. Andrew than they do in General Convention. We had rather trust the former bodies to express the mind of the Church than the latter. Their judgment is better, their spirituality more in evidence, their willingness to move out of established grooves much greater. In comparing the two bodies, one feels instinctively that the one represents the Church at work and the other the Church at rest, but not in Paradise. One feels that somehow there is something wrong when almost no member of General Convention is found in the Brotherhood convention, and almost no member of the Brotherhood convention in General Convention. And thinking of Bishop Gore's text, the camel certainly does not retain his handicap over the rich man entering into General Convention that he has over the same person entering the kingdom of heaven. The camel would find it difficult to pass through the needle's eye with ease equal to that with which the rich man gets into General Convention. From which consideration it seems to follow that General Convention is not altogether a fair representation of the kingdom of heaven.

There is, however, a partial explanation of this, so far as our American ecclesiastical conventions, diocesan and general, are concerned, entirely apart from any consideration of special affiliations of the Church with a single class of society. That is, that the expense of attending such conventions must, for the most part, fall upon the individual deputies. In the case of General Convention, that expense, both in time and in money, is considerably beyond what can easily be met by men working upon weekly wages or small salaries. General Convention cannot truly represent the working energy of the Church so long as the lay deputies must pay their own expenses. It is inevitable that in most dioceses the predominant question in the choice of deputies must hinge upon who will go rather than upon who is best qualified to go. And this makes it inevitable that only men of some considerable means and who have command over their time will be chosen. Thus the men of the artisan class and the like become practically ineligible, through no fault either of their own or of the Church. The only cure for this lies in the payment of the expenses of deputies. If this were undertaken by the dioceses severally, the burdens would be very unequal, and in bulk as well as in proportion would fall heaviest upon those least able to pay. Thus it must generally be more expensive for deputies from Oregon to attend General Convention than for deputies from New York, though the latter and its adjoining dioceses would be much better able to pay. Practically, the only way to change the condition is for all deputies, clerical and lay, to have their entire expenses, both of travelling and of board in the convention city, paid from a central fund, provided by proportionate assessment upon the several dioceses,

as other expenses of General Convention are paid; and this would involve so large an expense as to be practically prohibitive.

But the wealthier dioceses could at least pay the expenses of their own deputies, and make it possible for men who represent the energy of the Church instead of the exceptional wealth of some of its members to serve. And those dioceses would be better served. Is it altogether certain, for instance, that the spirituality and energy of the laity of the great eastern dioceses are better represented by a few great trust magnates who are customarily sent to General Convention, and who represent, as Bishop Gore says, "the point of view which is precisely not that which Christ chose for His Church," than it would be by some of the men whom those dioceses send to Brotherhood conventions? It would of course be invidious to discuss individual names, and the evil is by no means confined to the East, though its most glaring examples are from that section. And it is quite true that by no process of selection would one wish to exclude certain wealthy lay deputies from the wealthy dioceses who are powers for good in many directions in General Convention. But after making due allowance for these invaluable men, if the wealthy dioceses would appropriate a reasonable sum for the expenses of their deputies, paying it to all of them alike regardless of their financial condition, and leaving those who felt able to do so to return the amount to the diocese voluntarily, they would make it possible for men of limited means but of Churchly energy to take part in the legislation of the Church. So these dioceses might, by reconsidering their customary choice of deputies and by appropriating funds for their expenses, help to make General Convention more truly representative of the *Churchliness* of the Church.

In diocesan conventions and in parochial vestries we cannot escape from the fact that the money power is a large factor. It takes money to "run" a diocese and a parish, and it seems impossible, upon our present spiritual level, to obtain the necessary means, in most cases, without according an influence to the man of means beyond what he would have without his money. And certainly the possession of wealth does not disqualify him from serving upon the Church's boards, and is frequently (not always) an evidence of ability, education, and culture on his part which especially fit him for such service. Yet Church electors could with great wisdom make choice of men who represent more truly what we have termed the energy and the spirituality of the Church, if they would apply the gospel perspective more largely.

It is that perspective which to-day we lack in estimating the value of things, of men, and of measures in the Church, quite as truly, though perhaps less in degree, in America as in England. And here, as there, after really admitting the existence of the evil, "the beginnings" of its cure "are in prayer and in penitence and right desire, and in giving the first place in our minds and counsels to the matters that are really of first importance"—as said the Bishop of Birmingham in his memorable address.

THE committee on Resolutions appointed by the Divorce Congress in Washington last February, has completed its work and published a "Proposed Uniform Statute relating to Annulment of Marriage and Divorce," for presentation to the same congress to assemble in Philadelphia on the 13th inst. The following is a summary of the bill:

The act is divided into three chapters. The first consists of jurisdictional provisions, the second procedure, and the third general provisions. It provides in substance as follows:

Annulment of the marriage contract, as distinguished from divorce, will be made for the following causes: Impotency, consanguinity, existing former marriage, fraud, force or coercion, insanity where unknown to the other party, and illegal age.

Divorce shall be of two kinds—absolute, or divorce *a vinculo matrimonii*, and divorce from bed and board or divorce *a mensa et thoro*. Under the first classification the grounds shall be adultery, bigamy, conviction and sentence for crime followed by two years' continual imprisonment; extreme cruelty, wilful desertion, and habitual drunkenness for two years. The same causes will prevail in the second class with the additional cause of hopeless insanity of the husband.

No divorce shall be granted if it appears to the satisfaction of the court that the suit has been brought by collusion or that the plaintiff has procured or connived at the offense charged, or has condoned it, or has been guilty of adultery not condoned. Jurisdiction is confined to the state in which the cause of action existed or arose, or to the state in which there has been *bona fide* residence for

two years and the cause of action alleged was recognized in the jurisdiction in which the act was committed.

Secret or star-chamber sessions for hearing divorce cases before masters or other representatives of the courts are done away with. All hearings and trials shall be had before the court and shall be public. In uncontested cases, an attorney for the defense may be assigned by the court.

A decree dissolving the marriage tie so completely as to permit the re-marriage of either party not to become operative until the lapse of a year after hearing or trial unless the court otherwise orders.

Solicitation of a divorce case by advertisement, circular, or otherwise is prohibited, and for such an offense a fine of not more than \$1,000 and imprisonment of not more than one year is prescribed.

We need hardly say that the bill is one vastly better than the laws of most of our states. Perhaps its best feature is its discrimination between decrees of annulment of a marriage contract as having been void *ab initio*, and a decree of divorce. This discrimination has always been made in canon law, and is and has been recognized in all the legislation of the American Church, in which causes arising before marriage have always been treated as justifying a "divorce," simply because the State, confounding annulment of a marriage with divorce after marriage, has used one term to describe them both.

Of the seven causes for the annulment of the marriage contract as distinguished from divorce, in this bill, all but one (insanity) are regarded by canon law as *impedimenta dirimentia* to marriage, and so as sufficient cause to set aside a marriage contract as null and void from the beginning. To this list might also be added the canonical cause of error, *i. e.*, where marriage is contracted by a mistake as to the identity of one of the parties; though perhaps that cause is so infrequent in this day that it was considered negligible. Insanity, on the other hand, though existing before marriage, might better be treated by the State as a cause for divorce (if it must be considered at all), than as a cause for the annulment of marriage.

The distinction between absolute divorce and "legal separation" is no less important, though, except in the case of "hopeless insanity of the husband" (where acquired after marriage, leaving unsuspected insanity only at the time of entering into the marriage contract as a cause for annulment), the bill seems to permit the court, presumably on application of the plaintiff, to choose in each case between the two. This is less satisfactory, we feel, than might be hoped for, even though we recognize that we cannot expect a model law, and must consider the bill only from the point of view of what can probably be obtained from state legislatures. Sentence for crime followed by two years' continual imprisonment, and habitual drunkenness for two years, may indeed be, from a civic point of view, sufficient causes to justify permission for a legal separation, but they are certainly insufficient to justify an absolute divorce.

The requirement that a year must elapse between a decree of absolute divorce and re-marriage, as already the law in Wisconsin, Illinois, and California, is most salutary; though it is to be said that the permission in the Wisconsin law to circuit judges to grant dispensations within the year has been considerably abused, and need hardly be carried into the present bill, according to which such dispensation may be given only by the court that granted the decree. Excellent also is the refusal to grant divorce where there is collusion or where the plaintiff is guilty of crime against the marriage contract. This prohibition would cure what is perhaps the most prevalent abuse of the divorce laws.

On the whole, the bill is very satisfactory. The attitude of the Church, it must be remembered, is not one of seeking to compel the State to enforce her own high ideal of the absolute indissolubility of the marriage bond. That inherent indissolubility becomes of force only when marriage is itself sacramental; that is to say, when it is contracted by baptized persons and solemnized by the Church as Holy Matrimony. The Church can never concur in any lowering of the standard for *her own children*; yet she recognizes that the State cannot discriminate between civil marriage and Holy Matrimony, and she does not ask the State to enforce penalties upon the children of the Church for disobedience to the Church's law. In an age and country where the State legislates for Christians and non-Christians alike, it is probably inevitable that the Christian ideal of sacramental and indissoluble marriage ties cannot, by reason of the "hardness of men's hearts," be made of coercive

requirement, although the law of the state of South Carolina is a conspicuous exception to the rule.

If it should be possible to secure agreement among the states upon the bill proposed, saving the right of any state to make its laws still more strict, a long step would be taken toward the cure of the open sore in American society.

IN tracing causes for our failure last week to receive expected reports from the Brotherhood convention, we find that several pieces of mail from Memphis addressed to THE LIVING CHURCH were in some way lost. Perhaps an entire mail bag or more between the two cities may have miscarried. Our correspondent's reports, after that printed last week, are lost, together with a group photograph taken at the convention, which was promptly mailed to us for reproduction. If any communications from other sources were addressed to us by parties at the convention, we ask that they will kindly communicate with us concerning them.

One of our staff, the Rev. E. H. J. Andrews, of the diocese of Texas, has sent us his impressions of the convention, which he had the happy privilege of attending, and his general view of the important gathering will be found in this issue. We regret that our usual daily record should not be forthcoming.

ON another page will be found a paper from Mr. Erving Winslow entitled "Justice to the Philippines," which is of large moment, in the interest of just treatment by the American nation of their wards in the Philippine Islands. It is probably not too much to say, with Mr. Winslow, that the tariff law which prohibits free trade between the United States and the Philippines is "unjust." The efforts of the Administration, thus far futile, to remove it, are too well known to require recapitulation.

But however that may be, the surtax of one hundred per cent. upon the inferior cotton goods known as "splits" is a direct wrong to them so outrageous, that Bishop Brent well says of the islanders: "If the inhabitants of this archipelago had the spirit of the American colonist of 1776 they would rise in revolt and cast every shred of American cotton into Manila Bay." To double to the natives the price of the most necessary article imported into the islands, is simply to exploit them in the interest of ourselves, or, more properly, of a few American cotton manufacturers. It seems incredible that such a bill could have escaped the vigilant eyes of friends of the Filipinos in the Administration; but escape it did, and the only redress left now is the repeal of the act at the next session of Congress. We earnestly hope that repeal may be promptly accomplished.

ANSWERS TO CORRESPONDENTS.

CHAPLAIN.—Perhaps Novello, Ewer & Co., music publishers, New York, could supply the music.

F. M.—There is a custom in some churches of inclining the processional cross forward, but we know of no good reason or authority for it.

EBER.—(1) Confession is entirely voluntary.—(2) A server may join in the hymns when he is not otherwise engaged, but should sing softly.—(3) Certainly.

C. C.—The Church does not purport to effect physical cures miraculously, nor to substitute the ancient sacramental rite of unction for the *materia medica*. The sacrament is a form of coöperation with the physician, in which, if there be faith on the part of the patient, the spiritual and psychical influence effected is a real factor in allowing nature, by the laws of nature's God, to effect restoration to health, if such be the will of God, and to effect the forgiveness of sins, which is always His will.

THERE is nothing the Holy Spirit of God cannot do for us; He is the Spirit of strength and power, of heroism and courage. There is boundless help and strength ready for us if we but seek it.

The Holy Spirit of "Fortitude" will inspire you with courage to press on, bracing your will, and leading you from strength to strength. He comes to cheer the soul on to battle, and to lead it back to the struggle after failure and defeat. He gives Fortitude to the will.

And it is not only here that the work of perfecting the soul is to be carried on; you have a long life before you! You are beginning here your endless life. And the Holy Spirit will have charge of you *all through your life*.

"He dwelleth with you, and shall be in you." His help is ever at hand. He is ever ready to heal that which is wounded, and to bind up that which is broken. Great things are to be expected from the indwelling of God the Holy Spirit.—*Bishop of Grahamstown.*

CONCLUSION OF ENGLISH CHURCH CONGRESS

Report of the Royal Commission is Discussed

ANGLICAN AND EASTERN CHURCHES BROUGHT MORE CLOSELY INTO TOUCH

The Living Church News Bureau (London, October 16, 1906)

I WILL resume my report of the proceedings of the Barrow Church Congress. The very full programme on the second day (Wednesday, October 3d) provided, in addition to "The Church in Its Relation to the State" and "The Educational Policy of the Church," with eight readers and speakers, the following subjects, being discussed under different aspects by no fewer than thirteen readers and speakers: "The Church and Art," "The Church and Politics," "The Church and the People," and "The Church and Parental Responsibility."

The first subject under the subdivision of "The Place and Limitations of Music in Public Worship" was introduced by the Rev. W. G. Pennyman, vicar of Bishopthorpe and chaplain to the Archbishop of York, who thought we were assailed in the English Church by a "wave of professionalism" on the part of organists. I think many will agree with him that, in so far as the musical rendering of a service is concerned, a first-class accompanist is more necessary than a first-class organist. He also made an effective point when he said he would rather hear the Psalms and Responses well sung than "five hundred anthems." In a Cathedral and small country church alike, the quality and not the quantity of the music should be the ideal. The first and last condition of Church music is that it must be religious.

Mr. Sydney H. Nicholson, M.A., Mus.Bac., one of Sir Walter Parratt's most promising pupils, and now acting organist of Carlisle Cathedral, followed with a thoughtful and practical paper. He also held that good music does not necessarily mean elaborate music. The best hymn tunes were the old Psalm tunes and chorales. (Here lovers of plainsong would differ from him.) The two chief requirements for good Church music would seem to be "strength in the case of jubilant music and refinement in the case of prayerful or penitential music." For "boisterous vulgarity or weak sentimentality" there is no room. There should be better singing on the part of both choir and congregation. The following tendencies militate against this: First, "we attempt too much"; secondly, "we do not take enough trouble." In respect of the conflicting claims of choir and congregation, there should be mutual forbearance. He put in a word on behalf of the much maligned choir boy. For many reasons he most strongly advocated the employment of boys in choirs.

The other subdivision of the main subject, "Symbolism in the Decoration of Churches," was treated illuminatively, and on similar lines, by the Rev. Arnold Pinchard, vicar of St. Jude's, Birmingham, and Mr. Francis Burgess, F.S.A. Scot. Both readers were justly severe on the curse of commercialism and professionalism in respect of Church architecture and Church art in these days. The symbolism of the Catholic Church, said Rev. Mr. Pinchard, was devised and elaborated by men "whose first idea was not personal success, or professional popularity or praise, but just the glory of God and the edification of Christian men. Least of all did they think of or care for money-making in connection with their work of love." And Mr. Burgess said:

"So long as the clergy insist upon employing commercial firms to fill their churches with modern caricatures of ancient designs, and go on ignoring the living work of living men, so long will there be a great gulf between the artists and the Church—between art and religion. And religion will be the sufferer."

Sir Edward R. Russell, editor of the *Liverpool Daily Post*, the Rev. T. A. Lacey, who is something of a journalist as well as being a distinguished Catholic Churchman, Mr. Miles MacInnes, J.P., and formerly an M.P., and Mr. Charles R. Buxton, editor of the *Independent Review*, had their say respectively as to what the attitude of the Church towards the nation, the press, and elections ought to be. Sir Edward Russell showed himself, as on previous occasions, a thoroughgoing and hardened

Erastian. Rev. Mr. Lacey's paper on "The Church and the Press" was eminently thoughtful, stimulating, and brilliant.

The task of the Church is to direct the press, "both for the public good and, in due subordination, for the reasonable defence of the lower interests of the Church." There are two legitimate methods of influencing journalists: "The one is to convince journalists that in public controversy the Church is not an altogether negligible quantity, or a society of altogether unreasonable persons. The other is simplicity itself. It is to convert misguided journalists to a right view of things." The Church will direct the press in proportion as Churchmen become journalists; but they must be good journalists: "Persuade a young man of parts and character, whose devotion to the Church is sincere, but whose vocation to the sacred ministry is doubtful, that he will probably do better work as a journalist than as a priest, and you will have done something to direct the press. Journalism is a great profession. Claim your share of it."

Mr. MacInnes, for one, although not wishing the clergy to avoid saying how they would vote at the polls, did not desire to see Bishops in Parliament or clergy outside, taking "an active interest in politics." It should be the duty of the laity to make themselves acquainted with facts bearing on Church questions, and take care that those facts be put fairly before the electors. Mr. Buxton held that the popular theory that the clergy should have nothing to do with politics, has never commended itself to the best minds of the Church. Churchmen of "progressive politics" did not wish all Churchmen to be Radicals or Socialists. What they complained of was that the leaders of the Church "quietly assume that every Churchman is necessarily a Conservative." They would plead for toleration.

"The Church and the People: (a) Socialism; (b) The Unemployed" was discussed by the Dean of Ely (Bishop-elect of Truro), Mr. T. Summerbell, M.P., and Mr. George Lansbury, a well-known labor leader, and one of the new members of the Canterbury House of Laymen. Mr. Lansbury's remedies for unemployment were State control and labor colonies in England. The Rev. Conrad Noel (of the staff of clergy under the Rev. Percy Dearmer at St. Mary the Virgin's, Primrose Hill, London), who began the general discussion, denied that the Dean of Ely's paper set forth true Socialism. He denounced usury as "a damnable heresy brought in by the great Protestant Reformation."

At the other meeting on Wednesday, when the subject for consideration was "The Church and Parental Responsibility," Miss Ravenhill, Lecturer on Hygiene under the L. C. C. Education Department and the L. U. Extension Board, read a paper on that subject; Mrs. Bagot, Lady of Grace of St. John of Jerusalem, Royal Red Cross and South African Medal, one on "Temperance"; and the Archdeacon of Liverpool and the headmaster of Bradfield College dealt with "Impurity."

If Wednesday was a busy day, Thursday fairly beat the record for congress week; besides four sessions of the congress, there were meetings respectively for men, women, young men, and lads, the reception by the mayor of Barrow and his lady, a press dinner, etc. In connection with the general subject of Foreign Missions, Canon Robinson, editorial secretary of the S. P. G., and the Bishop of Madras, late superior of the Oxford Mission to Calcutta, read papers on "The Future of Christianity in India"; Dr. Weitbrecht, examining chaplain to the Bishop of Lahore, one on "Mohammedanism in the Light of the Recent Conference in Cairo"; while the Bishop of St. Albans and Bishop Ingham, secretary of the C. M. S., spoke of the "Pan-Anglican Congress of 1908."

On the subject of "The Training of the Clergy: (a) In Liberal Culture; (b) In Reading and Preaching, and (c) In Pastoral Work," the appointed readers and speakers were Dr. Gee, master of University College, Durham, Canon Henson (whose paper on "Liberal Culture," in his absence was read by Canon Beeching), Mr. W. D. Crewdson, J.P., and the Bishop of Knaresborough. Dr. Gee urged there is a growing danger, in view of the steadily diminishing proportion of graduate candidates for ordination in England, of neglecting liberal culture in the training of the clergy. Mr. Crewdson, who is a member of the York House of Laymen and himself reads the lessons in church, gave the clergy some useful hints about reading the lessons and preaching. "The pulpit," he said, "is the last place where we want Cowper-Temple religion."

The debate on "The Church and the Ritual Commission" drew a huge audience, the debaters being Lord Halifax, the Dean of Canterbury, and Canon Beeching. The interest centered chiefly on the duel, so to speak, between the leaders respectively of the Catholic and Protestant parties. Lord Halifax read the first paper, on "The Salient Features of the Re-

port," the object of which was to discriminate between those features which afforded ground for satisfaction and those which did not. He drew attention to the discrepancy—or rather contradiction—between the words and actions of the commission. Although the commissioners admitted again and again that they were precluded, by the terms of their reference, from the consideration of points of doctrine, yet a great portion of the report was entirely founded upon doctrinal considerations. The objections to the appointment of the commission appeared indeed at every page of the report:

"What more humiliating position can be conceived than that occupied by the Bishops on the Commission, and of the Bishops who were examined before it? For Bishops who claim apostolic authority to be examined by such a Commission . . . does not seem a proceeding calculated to exalt the episcopal office in the eyes of the world, or to promote the dignity of the successor of St. Augustine, or to enhance the reverence we should all desire to see paid to the *'alterius orbis Papa.'*" (The Archbishop of Canterbury was among those present on the platform.)

Objections may be taken, his lordship continued, to statements in the report, and to the recommendations based thereupon in reference to the doctrine of prayer for the faithful departed and to the Holy Eucharist—"misleading in themselves, injurious to the Church of England, and unjust in their application to those to whom they refer." As to "the principles and teaching of the Reformation," to which, in the opinion of the commission, it behooves us all to adhere, Lord Halifax made his own and endorsed the following statement, taken from an admirable pamphlet on the report and the recommendations of the commission, entitled *Faith and Freedom*, by an Oxford layman, just published by Messrs. Longmans:

"For the plain Catholic teaching in the Book of Common Prayer I am thankful; for the glory of its language and the odor of its spirit I praise God; but, as against that teaching, and as trying to spoil that odor, I must place 'the principles of the English Reformation.' At least, if I read aright, the history of that terrible time when Henry broke the Church, and Edward Calvinized the Church, and Mary would have made it the vassal of Spain, and Elizabeth the creature of her whims, the principles of the Reformation are things to be repented of with tears and in ashes."

The Dean of Canterbury, who followed in a paper on the same aspect of the subject, said that few will now question that, so far as one part of their influence was concerned, "the leaders of the Oxford Movement were substantially in the right, and that they rendered invaluable service to the Church by bringing its observances throughout the country into general agreement with the standard of the Prayer Book." But there was another principle at work in that movement "which has led to very different results." That other principle was thus described in the pastoral letter of the Bishops issued in 1851:

"It is this—that the Church of England is the ancient Catholic Church settled in this land before the Reformation, and was then reformed only by casting away of certain strictly defined corruptions, therefore whatever form or use existed in the Church before its Reformation may now be freely introduced and observed, unless there can be alleged against it the distinct letter of some formal prohibition." Here, said the Dean, is the "cardinal principle" which is involved in the practices which the Commissioners condemn or discountenance, "and the ultimate question at issue in the present controversies in the Church is whether that principle is to be admitted." The Dean proceeded to contend that there exists, as the Commissioners also held, a "traditional type of English worship," which is not merely in distinction to that of the Church of Rome, "but in repulsion to it." In conclusion, he deprecated the proposed attempt on the part of the Bishops to "unsettle" the Prayer Book.

Canon Beeching, in his paper on the "Limits of Ritual in the Church of England," advised the *permissive* use of the first English Liturgy, 1549, the Burial Office in the Prayer Book of that year, and the Mass vestments.

Among the speakers in the general discussion were the Rev. T. A. Lacey, Prebendary Webb-Peploe, and Canon MacColl. The Rev. Mr. Lacey, whose speech was marked by both pithiness and piquancy, submitted with confidence that the true cause of the disorders which prevail in the English Church is the transference of the government of the Church from the Bishops into the hands of lawyers. He admitted that lawyers were extremely useful in their place; "but their place was not the sanctuary." His own conclusion in reading the report and recommendations of the commission was a pessimistic one, but not altogether so; "for I say the best remedy for disorders is patience and episcopality."

Prebendary Webb-Peploe appealed to Lord Halifax and his friends to forego many things, so that there should be unity

and progress in the English Church, "and others, as Protestants, would try to conform to what was needed." If Catholics would "come down," Protestants would try "to rise up to proper conformity."

Canon MacColl desired to know what the "principles of the Reformation" were understood to be. He had been a careful student of the history of the Reformation; "and when I come to examine the principles of the Reformation by the traditional worship of the Church of England, I find myself in a fog." Let us live and let live. The First Prayer Book of Edward VI. "bears a stronger mark of the principles of the Reformation than any book we have had since." The principles of the Reformation about ceremonial are, he added, in the Ornaments Rubric.

The remaining subject on Thursday was "The Church and Reform." The Bishop of St. Albans and Viscount Cross read papers on "The Increase of the Episcopate"; the Right Hon. J. G. Talbot, M.P., and Sir F. S. Powell, M.P., dealt with "The Retirement of the Clergy"; and Chancellor Smith discussed "The Union and Exchange of Benefices."

On Friday, the closing day of the Church Congress, the "Devotional Meeting" was the only provision in the programme. Papers on "The Joys of Religion" were contributed by the Bishops of Ely, Burnley, and Durham, and the Dean of Carlisle. The total attendance at the congress was 2,113; thus in that respect at least, the Barrow congress was not so successful a Church Congress as some previous ones.

One of the most unique and inspiring services and meetings that I have ever had the privilege to attend, were those held in London on Wednesday last (October 10th) under the auspices and on behalf of the newly founded Anglican and Eastern Orthodox Churches Union. All those who were present at the inaugural service and general meeting, clergy and lay persons alike, and the attendance was surprisingly large at both, seemed to be in the heartiest sympathy with this remarkable and what seems to be most promising movement. The Holy Liturgy was celebrated (on behalf of the Union) in the Church of St. John the Evangelist, Red Lion Square, at 11 A. M., in the presence, in addition to the congregation which filled the Church in nearly every part, of the Archimandrite Teknopoulos (representing the Patriarch of Constantinople), the Archimandrites of Antwerp and Cardiff, who occupied places within the sanctuary, and some twenty English priests vested in surplice, a few of whom were also in hood and scarf. It was described in the service paper as a "Votive High Mass of the Holy Spirit," and was celebrated with full Catholic ceremonial according to the Sarum use. The celebrant was the Rev. H. J. Fynes-Clinton (general secretary of the Union), and the assistant sacred ministers were also from Lewisham, S.E. The music was from the *Ordinary of the Mass*, published by the Plainsong and Mediæval Music Society, the notation employed being that, of course, of the Solesmes Method, and was led by two chanters, in red copes, and the singing boys, in full surplices, from All Saints' Orphanage, Lewisham. The preacher was the Rev. H. A. King of the Church of St. Mary the Virgin, Primrose Hill. The solemn offering of the Holy Sacrifice was preceded by the singing in solemn procession of the litany, followed by prayer for Catholic unity, with stations at the chancel steps and before the altar. The procession was led by a verger, in gown, and carrying his silver-tipped rod; following him was a clerk, in red tunic, bearing a processional crucifix; the taperers and thurifer each in apparelled alb and amice; the master of ceremonies, in a red cope; then the celebrant and assistant sacred ministers, in their respective vestments; the chanters and choir, preceded by a cross-bearer; and the vicar of St. John's, Red Lion Square, in a red cope. There were also banners in the procession. I should not omit to add that on the chancel screen, on each side of the entrance gates, there was placed a small icon, representing respectively our divine Saviour and our Blessed Lady St. Mary and the Infant Jesus.

The general meeting of the A. and E. O. C. U. was held in the evening at Holborn Town Hall, Right Rev. Dr. Collins, Bishop of the English chaplaincies in western and southern Europe, presiding. Among those on the platform, besides the three Archimandrites, was the Archpriest of the Russian Embassy at London. Bishop Collins, in an interesting and moving speech, said the object of the Union was not to "force a programme upon the two Churches," nor to "trim" as regards to what each held to be the truth; but to "keep the Voice alive in our hearts that has been the Church's from the beginning." If

[Continued on Page 11.]

ANGLICAN DEACON ORDAINED IN CONSTANTINOPLE

The Bishop of Gibraltar First Consulted the
Orthodox Patriarch

FRICITION BETWEEN THE SPANISH BISHOP AND THE GOVERNMENT

The Living Church News Bureau (Paris, October 15, 1906)

THE Bishop of Gibraltar has been paying a visit to Constantinople. This visit has been marked by a fresh departure, viz., by the ordination of a deacon. The previous Bishop, Dr. Sandford, would never ordain. He had his reasons, based more or less, as I have understood, on the question of jurisdiction. Bishop Collins seems to have cut the Gordian knot in his own way.

Before his arrival, the Bishop had written to the Patriarch, intimating his intention of ordaining a deacon at Christ Church, Constantinople (the Crimean Memorial Church), and asking, as a matter of ecclesiastical courtesy, for his Holiness' approbation and good-will, since the church stands within the limits of his Holiness' jurisdiction as Archbishop of New Rome. Referring to this, the Patriarch said that the Bishop's letter had been read in the Holy Synod that morning, and had been received with great satisfaction; that, of course, by the canons, the Bishop had the fullest right to ordain in any Anglican church subject to him without consulting anybody, and that they the more appreciated the ecclesiastical courtesy and the personal friendship expressed by his letter; and he added that he hoped to send a representative to be present at the ordination.

At this point the bells began to ring for *Hesperion* (vespers), it being the eve of the Nativity of the Blessed Virgin, according to the Greek kalendar, and the Bishop, with his chaplains, proceeded to the service in the Patriarchal church, afterwards taking a hearty farewell of his Holiness.

The Bishop seems to have been active in visiting the authorities of both the Greek Orthodox, and Armenian Churches. He paid a visit to the Armenian Patriarch in Constantinople, his Beatitude Ormanian IV., who has charge of all the Armenians in the Turkish dominions. He and the Bishop are on very friendly terms, and they discussed together many points bearing upon the historical and theological position of the Armenian Church.

SPAIN.

There have been difficulties in Spain. The Government, under the auspices of M. Romanones, has put out a project regarding the "Congregations," which the Church has not passed over in silence. The Bishop of Tuy, followed by the Bishop of Valance, remonstrated very strongly. So strong did the Government consider the utterance of the Bishop of Tuy to be, that there was a question raised of attacking him for "treason." The Bishop sent in a kind of explanation of his letter, which amounted to saying that he did not wish to hurt anybody's feelings, but that he felt bound to defend the Church. This was considered by M. Romanones as satisfactory, and the affair appeared to be set at rest; but feeling has run very high in Spain on the subject. The Vatican does not consider the project of the minister to have ever been intended to be serious, but to have been meant as an indication of his anti-clerical proclivities, and as *reclame* to gain favor with his party.

GEORGE WASHINGTON.

A QUERY FROM THE WEST.

Will those of our readers who have been trying to persuade themselves that they are already doing enough, or perhaps too much, for the Church in the West kindly favor us with an answer to the following question taken from a letter written by an Eastern Canadian girl at present in Alberta. She says, "It seems very strange to me that every little place that pops into existence in this country is supplied with almost every denominational edifice except one of our own. Why do they not start in with a town and grow with it instead of waiting until they have lost their best opportunity? There are wonderful fields of work for men in earnest—for men who go into the work full of energy and enthusiasm—and this country creates enthusiasm." Yes my dear readers, we who are trying to carry on the work recognize our limitations, and are fully conscious of the golden opportunities that are being lost. Will each one of you in your prayers to Almighty God, ask that the means both in men and in money be forthcoming? If you will, I am quite sure that we shall see a wonderful change. "More things are wrought by prayer than this world dreams of."—*New Era*.

LOSSES AND GAINS TO RELIGION IN THE FRENCH SEPARATION ACT.

ITS DISADVANTAGES.

ROMAN Catholics constitute nominally nineteen-twentieths of the French population. According to the Concordat, or agreement of 1801, signed by Napoleon and Pope Pius VII., the French Government has paid to the Roman Catholic clergy their salaries, both as compensation for the Church property confiscated by the French Revolution and in return for the right to approve and nominate clergy for preferment. Napoleon believed that the State would thus always have the upper hand. Upon his fall, however, the Church's influence steadily increased, until, after the establishment of the Third Republic in 1871, resentment arose because of the efforts of certain clericals to restore the monarchy to France, so as to regain the Church's greater influence under that form of government. Gambetta's phrase, *Le clericalisme, voilà l'ennemi*, became a proverb. Finally the Dreyfus case showed how thoroughly a few monastic orders had undermined the loyalty of some educational establishments to the Republic, and through them had actually begun to affect the army. Premier Waldeck-Rousseau's bill, passed in 1901, providing that all associations, monastic or otherwise, must be registered by the civil government resulted in the expulsion from France of numerous recalcitrants. There was also dissatisfaction with certain reactionary prelates. Arbitrary action on the part of the Vatican led to the closing of the French embassy there, and as the Church maintained an uncompromising attitude, the French Government nearly a year ago, entirely ignoring the other party to the contract, abolished the historic Concordat itself. The Government's summary nullification of a time-honored contract deeply offended many Roman Catholics, and caused a first and permanent objection to the law thereupon passed, which practically separates Church and State in France. Existing Church property may be continued to be used as such only on condition that after December 11th, 1906, it shall be administered by *associations cultuelles*, or associations for worship, which are to be composed in communities of less than a thousand inhabitants of at least seven persons, in communities of from one thousand to twenty thousand inhabitants of at least fifteen persons, and in communities of over twenty thousand inhabitants of at least twenty-five persons. The law does not recognize the right of bishops to administer the property of their dioceses in trust, in fee simple, in a corporation or in trusteeship with laymen. This apparent incompatibility with former discipline in France, where the Bishop has remained somewhat of a lord temporal as well as spiritual, forms the second objection of Roman Catholics to the new measure. A third lies in the actual despoiling of the Church. Unless *associations cultuelles* are formed, the Church loses the use of its houses of worship, without exception even of buildings for charitable and educational purposes. If the "associations" are formed, they may receive the hundred million dollars' worth of Church property not confiscated by the French Revolution; they may have free use of all churches, provided the buildings are kept in repair; they may receive subscriptions, fees, rents, and endowments. A fourth objection to the law is found in the provision that these "associations" are drastically limited in the acquirement of property and in its administration.

ITS ADVANTAGES.

Now what are the advantages in the separation law to Roman Catholics in France? First and chiefly, it liberates the Church from an unholy alliance with the State in the matter of preferments. French priests and Bishops are, in general, worthy of entire respect, religiously and socially. The best among them and in the Roman Catholic laity were as mortified to be subservient to an increasingly irreligious government as were the best French statesmen at the sight of a large part of the State's resources placed at the service of the Vatican, and thus diverted to a use hardly above suspicion in the minds of a majority of Frenchmen, who recall certain intolerable political interferences by the Roman Curia. While the State gradually withdraws financial support from the clergy, it has instantly and fortunately withdrawn all influence in ecclesiastical appointments. Even the lost wealth may ultimately be more than regained by the Church under these more self-respecting conditions, for the Roman Catholic Church in France should now become for the first time in her history a practically unalloyed spiritual force. While the State's loss of the power to approve and to nominate may possibly be used by the Church to make every new French

ecclesiastic a political reactionary, we believe that the welcome freedom of action will be employed by the Bishops and the Pope to increase the number, not of the Church's militant knights, but for her spiritual saints. Such freedom ought to double the influence of the real Church party in the French Parliament, and ought to increase in yet larger measure that of the priests outside. Finally, since the law's passage, there has come about a liberty in episcopal gatherings in France unheard of for over a century. Though every one must be impressed by the subtle force of the relations and traditions characterizing the history of the Holy See and "the eldest daughter of the Church," as expressed throughout the whole French social and religious fabric, both Church and State in France would have been stronger, we think, if they had been separated. If this be true of the past, it certainly will be true of the future.—*The Outlook*.

THE OLD CATHOLIC CHURCH IN PARIS.

BY GRACE C. D. FAVRE.

IN the populous quarter of La Glacière, in Paris, between the smiling Place d'Italie, and La Bievre, stands a church, ignored even by most Parisians. Particularly interesting, however, to us American Catholics is this Gallican Church of St. Denis. Situated on the Boulevard Auguste-Blanqui, Number 96, it is simple in architecture and bears upon its façade the laconic inscription: "To the Glory of St. Denis." A small garden surrounds this poor monument, which inside presents the aspect of a village church. On the altar are wax-lights, vases of artificial flowers, and the tabernacle containing the Holy Ciborium; in the nave, wooden confessionals, a pulpit severely plain, and benches for the faithful. Along the walls are the Way of the Cross, a few paintings of inferior quality; and at the door an alms-box to defray the expenses of the services.

The doctrine is most Catholic—not at all Roman. The faithful hear Mass, in French, with the old Parisian chant, every Wednesday, Friday, and Sunday morning. They confess and communicate. They do not recognize the Pope as head of the Church, and they reject as absurd the dogma of his infallibility. They are under the jurisdiction of the Archbishop of Utrecht; are self-supporting, and have never asked or received any aid from the State. Therefore, the present "Separation" agitation does not in the least affect them, except in the measure that great good may ultimately follow in its wake.

The administration of parochial affairs is in the hands of a few persons whom the faithful elect, without distinction of sex. The faithful in assembly elect the *curé*, the approbation and confirmation of whom rests entirely with the Archbishop of Utrecht. There is at present no French Gallican Bishop.

The present *curé*, M. l'Abbé Volet, was born in France, about thirty-five years ago. He is a man of conviction, sincerity, and great energy, a reader and a thinker. He has lately compiled a short catechism of his faith. He was ordained priest at Berne, Switzerland, by the Old Catholic Bishop. His sole aim is the spiritual and bodily welfare of the souls committed to his charge; and the restoration of healthful traditions, and veritable evangelical doctrines. All is given freely. There is no fee for marriages, baptisms, or funerals. All men are equal before God, despite earthly social conditions, and as in the first blessed ages of the Church, all are considered as part of the same family, obedient to the will of the Most High.

The Gallican church is very poor, and at present M. l'Abbé Volet constitutes the whole clergy. Other zealous young men have indeed studied at the Seminary at Amersfoort, in Holland, and been ordained, but thus far the lack of funds has prevented their taking an active part in this movement.

The future, however, from a religious standpoint, is full of hope and possibility. Rome did not foresee that in spite of, and against her, a Church truly Catholic would arise from the old dead ashes of superstition and papal arrogance. Ultramontanism will be fought, not by free thought, but in the name of the Gospel.

A national clergy will be created. The horizons opened are new, and all unfettered and independent spirits have confidence in their cause, and faith in the future.

It is NOT when we have just committed an evil deed that it torments us, it is when we remember it long afterwards, because we cannot efface it from our minds.—*Rousseau*.

MANY PHASES OF CHURCH WORK IN NEW YORK

Priory Farm Taken Over by Bishop Greer as "Hope Farm"

"TIMES" ON THE CRAPSEY CASE

The Living Church News Bureau
New York, October 29, 1906

THE annual service for the Actors' Church Alliance was held on Sunday evening, the 21st inst. The sermon was preached by the Rev. G. A. Carstensen, rector of Christ Church, Riverdale. The Alliance always gathers in this way at the commencement of its season's work. A reception was held at St. Chrysostom's parish house on Thursday afternoon, which was well attended both by "The Profession" and the clergy.

The work of the Brothers of Nazareth at Priory Farm, Verbank, terminated this week by the sale of the property to Bishop Greer, who is to use it as a Church Protectory for boys and girls who have been committed in the city courts for a first offence. Brother Gilbert and the trustees of Priory Farm have long felt that they would be unable to keep up their work owing to the great difficulty of raising sufficient funds. The Church is to be congratulated that this fine property is to be retained in her keeping, and is to serve so useful a purpose. It will henceforth be called Hope Farm.

Owing to the continued illness of the Rev. P. A. H. Brown, arrangements have been made by Trinity parish for his absence from his cure at St. John's Chapel, Varick Street. Meanwhile the prayers of the faithful are asked for his recovery and the prolongation of his usefulness and service to the cause of Catholic Churchmanship.

Bishop Greer left on Sunday evening with other trustees to make a visitation of the colored institutions under the care



CHANCEL—ST. CORNELIUS' CHAPEL, GOVERNOR'S ISLAND.

of the American Church including the Bishop Payne Divinity School, St. Paul's Normal College, and St. Augustine's School, Raleigh.

The Bishop of Long Island, assisted by the Ven. Archdeacons Bryan and Russell, on Sunday last dedicated the Church of St. Augustine, Brooklyn, the only church for Afro-Americans in the diocese of Long Island, the Rev. George F. Miller, rector. The old church on St. Edward's Street, formerly belonging to Trinity Church, Brooklyn, has been rebuilt and remodelled and the work has been generously helped along by leading laymen of the diocese, including Mr. G. F. Peabody, Mr. A. A. Low, and Mr. Wilhelmus Mynderse, and the people themselves have worked faithfully for this long hoped for result.

The annual retreat at St. Mary's, Brooklyn, this year under the auspices of the G. F. S., was attended by the largest number of Churchwomen ever recorded. The Rev. W. H. van Allen, D.D., was conductor. The subjects of the three meditations were Hannah, Judith, and St. Mary, respectively.

Trinity Church, Mt. Vernon, has this week been celebrating its jubilee. On Sunday last the new rector, the Rev. W. H. Owen, formerly of St. Thomas', New York City, was instituted by Archdeacon Nelson, acting for the Bishop of the diocese. The sermon in the evening was preached by the Ven. Archdeacon F. B. Van Kleeck, D.D.

On Monday evening the Men's Club gave a banquet, at

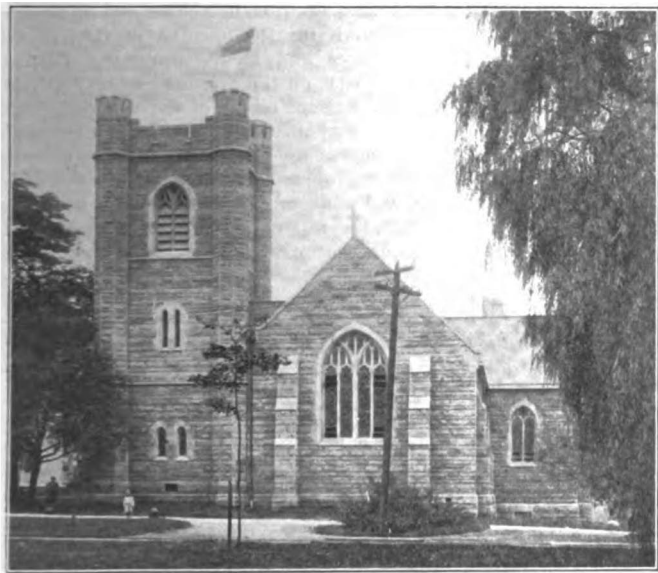
which the Mayor of Mt. Vernon, Dr. J. H. Canfield, and other prominent laymen, made addresses.

A service was held for the late Mrs. Jefferson Davis at the Hotel Majestic before the remains were taken to Richmond for the regular funeral office at St. Paul's. The service in New York was conducted by the Rev. Dr. Henry Lubeck, the Rev. Nathan A. Seagle, and the Rev. Dr. George S. Baker. A memorial service was also held in the Church of Zion and St. Timothy, at which were present members of the Southern Society and other organizations.

St. Paul's Chapel, the oldest church structure on Manhattan Island, and well known as a chapel of Trinity parish, celebrated its 140th anniversary last Sunday. The *Evening Post* of the day preceding gave some two columns to the interesting history of the chapel, quoting from the *New York Gazette* of May 14th, 1764, a notice of the laying of the cornerstone on that date. The church bears a marked resemblance to the Church of St. Martin's-in-the-Field, in London, after which it was evidently modelled. The anniversary is dated from October 30th, 1766, when the edifice was dedicated by the Rev. Dr. Samuel Auchmuty, "rector of Trinity Church and chaplain to the Right Hon. William, Earl of Stirling." At that time the Hudson flowed almost at the church's doorstep, for Greenwich Street was on top of the bank and from the porch a magnificent view could be had of the Jersey shore and the blue curtain of the Palisades.

The steeple was built in 1794, and the organ, brought from England in 1803 and enlarged in 1864, is still in use. Glass chandeliers were installed in 1802, and in 1856 were altered for gas fixtures; there are also traces in the north and south walls of side doors, but these must have been filled in many years ago. On the clock there is an inscription which reads "John Thwaites, Clerkenwall, London, 1798." So it will be seen that even the furnishings enjoy a hale old age. The association of St. Paul's with the early history of the American nation is frequently brought to light in civic anniversaries.

Recalling the consecration of St. Cornelius' chapel, Governor's Island, of which this letter last week gave particulars,



ST. CORNELIUS' CHAPEL, GOVERNOR'S ISLAND.

it is interesting to present pictures at the present time taken by Mr. A. F. Halpin, and to quote the prayer for the Army, which is used at the chapel and which reads as follows:

"O Almighty Lord God, who didst choose Thy servant Cornelius the Centurion, a devout man, and one that feared God with all his house, to be the first fruits of the Gospel among the Gentiles, and an example to those who should follow him in the profession of arms, we humbly implore Thy blessing upon those who serve in the Army of the United States. Make them to have a love of order and good discipline: may they have the victory over all their enemies, and by Thy divine assistance preserve peace and tranquility in our land. Do Thou comfort and help the sick and show Thy pity upon all prisoners and captives. [*Look with the eyes of Thy mercy upon the wounded, and have in Thy holy keeping the souls of those who have fallen in battle.]

"More especially we pray for St. Cornelius' Chapel and all Benefactors of the same, and this Station in which we dwell. Send a blessing upon the officers and other soldiers and all under authority: and grant that in the true Faith of Thy Holy Name we may man-

* In time of war.

fully fight under Christ's banner against sin, the world and the Devil, and continue His faithful soldiers and servants unto our lives' end: All which we ask in the name and for the sake of the great Captain of our salvation, Thy Son our Saviour Jesus Christ. Amen."

Some very sane comments on the Crapsey appeal have been made in the columns of the secular press. Thus the *Times* of October 21st criticises the arguments of Edward M. Shepard for his client, Dr. Crapsey, saying:

"It cannot be too strongly insisted that this is not, as Mr. Shepard insists upon making it, a question of the accuracy or reasonableness of his client's opinion. It is a question of good order and ecclesiastical discipline. It is also a question of good faith. If Dr. Crapsey's individual views upon the Resurrection and the immaculate conception were at variance with the views which he had subscribed, and if the promulgation of his views seemed to him more important than his priesthood, nothing was simpler than for him to regain his liberty by surrendering his priesthood. In that event he would have been as free as his counsel to 'take the stump' against the immaculate conception and the Resurrection. But as a priest of the Protestant Episcopal Church he has clearly deprived himself of that freedom.

"These obvious considerations it is the more needful to restate because the Protestant Episcopal Church is as far as possible from being a heresy-hunting body. Doubtless it has its due proportion of busybodies, but they are much discounted. So long as a clergyman makes a decent pretense of conformity to its doctrine and discipline he is in no danger of being disturbed. In fact, he is seldom arraigned before an ecclesiastical tribunal until he has courted and challenged the arraignment. This, it seems, Mr. Shepard's client has persistently done until it became imperative for the Church, as a matter of corporate self-respect, to call him to account. And, moreover, one has only a limited patience with a man and only a qualified respect for him who insists on his 'right' to assail its doctrines from within when there is nothing whatever but the material and social comforts and satisfactions of his ministerial position to prevent him from resigning its ministry and assailing them from without."

Of course Churchmen in reading these criticisms will remember that the term "immaculate conception" which has so frequently been used in the secular papers, is not a correct term, and that the writers mean thereby the virgin conception and birth of our Blessed Lord, with no human father.

CONCLUSION OF ENGLISH CHURCH CONGRESS.

[Continued from Page 8.]

we will take our place in the "ranks of God's prophets," then we will see God's work "being done in His own way." Archimandrite Teknopoulos followed with a written address in English on similar lines. We as members of two Holy Churches ought to be glad, he said, we were there together on that occasion. The Union will not be "a school of narrow ideas," but one of "broad theological liberality." The Archimandrite of Cardiff also read an address in full sympathy with the Union. The Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, who was also one of the speakers, made an earnest personal appeal to the chairman and to Mr. Athelstan Riley, who was present in the audience, to join with him, as members of the Eastern Church Association, in using their influence to bring about a fusion between that association and the A. and E. O. C. U. A paper had been prepared for the meeting by a young Greek deacon from Jerusalem who is studying at Oxford, and present on the platform, and this was read by the general secretary. An interesting feature of the meeting was some Greek singing — by the Archimandrites and other Greeks on the platform. Bishop Collins was elected the English president of the Union, and some distinguished Greek prelate, whose name is not yet designated, is to be his colleague in the joint presidency. Archimandrite Teknopoulos and the Rev. R. A. J. Suckling were elected vice-presidents, and the Rev. H. J. Fyne-Clinton, general secretary.

The *Guardian* understands that the famous ruins of Glastonbury Abbey will shortly be for sale. It is informed, indeed, that an offer of purchase has already been received from the United States and refused. I will reproduce what the *Guardian* further says, in my next letter.

The press of the country is officially informed that the Government has decided to appeal to the House of Lords in its judicial capacity, *i.e.*, to the Law Peers, in the matter now commonly known as the West Riding Judgment. In that judgment, the majority of the Court of Appeal held that the local education authorities are under no obligation by the Education Act of 1902 to pay for religious instruction in denominational schools out of the rates.

J. G. HALL.

ALL SOULS.

Remember those, dear Lord, we pray,
Who from our sight have passed away,
That they may find sweet rest in Thee
With spirits of the blest made free.

Let Thy bright rays upon them shine,
Lead them, O Holy One Divine,
Where those celestial fountains rise
Amid the fields of Paradise.

If aught of sin doth yet remain
May Thy pure love efface its stain,
And grant them everlasting peace
And may their love and joy increase.

May we, dear Lord, when life is o'er,
With all our loved ones gone before,
Sweet glimpses of Thy presence gain
Till perfect bliss we shall attain.

Then with all holy souls may we
The Beatific Vision see,
And while eternal ages run
Extol the Blessed Three in One.

WILLIAM EDGAR ENMAN.

ALL SOULS' NIGHT.

The stars glow strangely in a heaven that's bare,
And all the vessels' lights shine through a haze,
The frozen breath of autumn's later days;
But, thrilling down the tense-strung atmosphere,
I feel a sense of multitudinous prayer
From thronging spirits who have left Earth's ways,
And reached of Life a more developed phase;
Who breathe a purer Paradisal air.
And I, on earth, lift up my heart with those,
I echo as a feeble antiphon
My fellow-citizens' yearning orison,
"Haste, Lord, release our bodies from the tomb;"
And hear our Sovereign's promise at the close,
"Lo, I come quickly,"—Even so, Lord, come.

ROBERT GEAR MACDONALD.

DEATH OF BISHOP NICHOLSON.

BISHOP NICHOLSON died at the episcopal residence in Milwaukee on Monday afternoon, October 29th, at ten minutes after four. The members of his family and Canon Wright of the Cathedral were with him at the time. Bishop Webb, his Coadjutor and successor, arrived immediately after.

His death had been almost hourly expected for the past three weeks. Indeed during the year and a half of his illness, it had continually been anticipated that the end must be very close, and only his great vitality made it possible for him to survive so far beyond what had been anticipated. His death was from heart disease. The fifteenth anniversary of the Bishop's consecration to the episcopate occurred on the day preceding, being Sunday, and a special collect was offered in memory of it and in recognition of his impending death, at the high celebration at the Cathedral.

SKETCH OF HIS LIFE.

The Right Reverend Isaac Lea Nicholson, D.D., late Bishop of Milwaukee, was born in Baltimore, January 18th, 1844. His early education was received at St. Timothy's Hall, Catonsville, Maryland, at that time a Church school of high grade, taught by the late Rev. Dr. Van Bokkelen, of Buffalo. His health becoming impaired, he did not at once enter college, but spent seven years in commercial life in Baltimore in his father's banking house, finally becoming a member of the firm. Later, he entered Dartmouth College where, coming under the influence of the Rev. James Haughton, he turned his thoughts toward the ministry, as did his fellow students, afterward brother Bishops, Ethelbert Talbot and Abiel Leonard. Graduating at Dartmouth in 1869, he entered the Virginia Theological Seminary, whence he was graduated in 1871. He was ordered deacon by Bishop Whittingham in 1871 at Grace Church, Baltimore, and advanced to the priesthood in St. Paul's Church, Baltimore, in 1872, by Bishop Pinkney. His diaconate was spent at Hanover, New Hampshire, as assistant to the Rev. James Haughton. Later, he became assistant to the Rev. Dr. Hodges at St. Paul's, Baltimore, and then succeeded to the rectorship of the Ascension, Westminster, Maryland, in 1875. In December 1879 he became rector of St. Mark's Church, Philadelphia, where he remained until his elevation to the episcopate. In 1883 he declined an election to the episcopate of Indiana. Received the degree of S.T.D. from Nashotah in 1890. Dr. Nicholson had for several years before his election to the episcopate been a trustee of Nashotah, and had been elected president on the death of Dr. Cole, but declined. He was an elected member of

the Missionary Council from the time of its formation in 1886 till as Bishop he became an *ex-officio* member.

He was consecrated Bishop of Milwaukee in his parish church, St. Mark's, Philadelphia, October 28th, 1891, the Bishop of Chicago acting as consecrator, and the Bishop of Fond du Lac preaching the sermon. His first service in his diocese was his formal enthronement in the Cathedral on November 10th.

Bishop Nicholson's work in the diocese has been blessed with large results, and few dioceses can show an equal proportionate growth in a like number of years. The communicant list reported in 1891 was 6,623, and in 1905, 15,700. Contributions through Church auspices within the diocese have increased nearly threefold within the same period. His best work was as a missionary. He remained ever in touch with the feeblest missions of the diocese, and with true statesmanlike foresight planned for the Church to occupy strategical positions in city and country. Few western dioceses have so few number of towns of any considerable population in which the Church is not in some way represented. As a spiritual guide, he has had few equals and probably not a dozen priests of the Church have had as large a number of extra-parochial calls upon them for spiritual assistance. It was his deeply sympathetic nature that made this possible. He was also an admirable administrator and business man, and at the time of the panic of 1893, when he had only begun to become familiar with the diocese and its work, he saved by marvellous skill a considerable part of the diocesan endowment that had almost disappeared.

The improvement in the material fabric of the Cathedral during his administration, and the building of the episcopal residence, have been among his signal accomplishments in the see city.

His active work may be said to have ended, for the most part, with his sudden illness at the Nashotah commencement in May 1905, after which he never was able to resume visitations. Since that time he has, however, been able to perform a few occasional acts, notably the consecration of his Coadjutor, the Rev. William Walter Webb, D.D., who succeeds him, in February last.

Bishop Nicholson is survived by one son, who, with his wife, resided with him at the episcopal residence.

[See portrait, page 19.]

GIRLS' FRIENDLY SOCIETY CONVENTION.

CINCINNATI, October 27th.

IT was an enthusiastic gathering of women, young and old, that came together at Christ Church for the opening service of the annual convention of associates and members of the Central Council of the Girls' Friendly Society, on the evening of the 23d inst. The preacher was the Rev. F. H. Nelson, rector of the parish. Next morning the members made their corporate communion at St. Paul's Cathedral and listened to an address by the Bishop of the diocese.

At 10:30 the business session opened at Christ Church parish house. The opening prayers and address of welcome were given by the rector of the parish. After the roll call, the reports of the different committees and those of the president and secretary were presented. The secretary's report showed the encouraging record of 550 branches in operation in 62 dioceses, with a total membership of 30,245.

The election of officers followed. Miss Mary Benson, who has been the president for the past year, declined reelection, to the regret of the members, and Miss Mary Neilson of Philadelphia was elected president. Eight vice-presidents were chosen, representing the eight different districts into which the Society is divided. The faithful secretary and treasurer of the Society, Miss Eve Alexander of Baltimore was unanimously reelected by a rising vote. The election of the various committees then followed.

On Thursday evening, an illustrated lecture on the G. F. S. A. was given at the parish house of Christ Church, and this was followed by an enthusiastic members' conference. Friday morning closed the business proceedings of the convention. The afternoon was spent in meetings of branch secretaries and literature associates at Christ Church, and a conference of associates at the Church of the Advent. The closing service of the convention was held at Christ Church on Friday evening, when Bishop Gailor of Tennessee was the preacher. The service of Holy Communion, on Saturday morning, at Christ Church, ended the successful annual convention of the G. F. S. A.

IT IS NOT "The Lord is *partly* my portion," nor "The Lord is *in* my portion," but He Himself makes up the sum total of my soul's inheritance. Within the circumference of that circle lies all that we possess or desire.—*Spurgeon*.

I BELIEVE that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light.—*A. L. Newton*.

GOD is equally present in the streets and in the houses, in the fields and in every other place, be it sacred or profane or noble or vile.—*Segneri*.

THE BROTHERHOOD CONVENTION.

MISGIVINGS as to the wisdom of removing the seat of the Brotherhood of St. Andrew Convention from the great centers of population to a city south of the Mason and Dixon line, were found by those who made the journey to Memphis, Tenn., to be wholly without foundation. Though, as one of the speakers pointed out, the success of a convention can only be gauged by the work of the year ensuing, yet it can safely be said that, in the opinion of all attending, the convention just closed was one of the best-planned, best executed, and most inspiring held in the history of the Brotherhood.

Those responsible for the preparation of the city for the holding of the convention deserve the greatest credit for the careful forethought which characterized their work, and those responsible for the execution of the carefully planned details are equally worthy of commendation. Nothing was lacking that was calculated to add to the comfort and convenience of the delegates. Calvary parish house made ideal headquarters. Centrally located, replete with committee and conference rooms, convenient cloak and toilet rooms, temporary branch post, telegraph and cablegraph offices, it was throughout the convention the centre of an animated throng. The ushering, whether at the convention hall—a commodious building within three blocks of the parish house; at the various churches, or at the theatre at which the mass meetings were held, left nothing to be desired. The way the crowds at Grace Church, on the occasion of the annual corporate Communion, and at Calvary Church, on the occasion of the corporate Communion preparation service, were handled was little short of wonderful. The Transportation committee, in securing a rate approximately of one fare for the round trip, surpassed all previous successes in this connection, and won the gratitude of all. Nor was the question of refreshment left unconsidered—two restaurants, located near the scenes of action, at which excellent meals were obtainable at nominal charges, being managed and personally operated by the ladies of the local churches, who waited on their patrons with despatch and graciousness. While the laymen were—necessarily on account of their number—required to bear the expense of their entertainment, the homes of the people were thrown open to the visiting clergymen with true Southern hospitality. Social features, such as receptions and at homes, very properly found no place in the convention programme, but post-convention excursions, including a day at the University of the South, Sewanee, a trip on the Mississippi in one of the famous Lee Line steamers, and a sojourn on a typical Southern plantation—the latter extended by Major Lamar Fontaine, a veteran of three wars—were enjoyed by such of the delegates as could take advantage of them.

Looking back over the convention, now an event of the past, we recall some of the things that most deeply impressed us. Chief among these was the downright earnestness, the religious fervor, and the fearless outspokenness which characterized the Brotherhood speakers. Men of affairs, physically strong, mentally sane, many of them there at great personal sacrifice of time and money, it was inspiring to hear and see them unhesitatingly but with all humility, publicly testifying of Christ and Him crucified; delivering addresses on subjects so close to the heart of the spiritual life as prayer and consecration; strong, active, able business men, not ashamed to reveal themselves as closely identified with spiritual things, not ashamed to acknowledge themselves praying men, Bible-reading men, believers in sacramental grace. What a magnificent comment it furnished on the criticism of the man of the world that religion is all very well for women and children, but is beneath the consideration of men!

Another inspiring thing was the unanimity and vim with which the hymns, led by a cornet and accompanied by a piano, were sung; and the repetition of the Collect for St. Andrew's day—said always in concert. The voices of eight hundred men and boys thus mingled produced an effect profoundly impressive.

The most inspiring thing of all undoubtedly was the annual Corporate Communion, held in Grace Church at 7 o'clock on Saturday morning. The handsome new building was filled to its utmost capacity, eight hundred and fifty men and boys dedicating themselves in the Sacrament of the Body and Blood of Christ to the life of Prayer and Service the Brotherhood of St. Andrew so splendidly emphasizes. One of the strong features of the Brotherhood is surely the emphasis it places upon the necessity of a sacramental identification with the life of the Blessed Master. Again and again during the Convention by one speaker and another was it urged that successful Brother-

hood work depended on a frequent reception of the Holy Food of the Altar Sacrament. The failure of chapters was attributed in the majority of cases, if not in every instance, to the ignoring of the value of Chapter Corporate Communion, while the success of flourishing chapters was declared to be due in large measure to a well maintained monthly Corporate Communion.

The Preparation Service held in Calvary Church the preceding night was scarcely less inspiring. Conducted by the youthful rector of St. Luke's Church, Evanston, Ill., it was characterized by a spiritual earnestness that appealed to the hearts of all. Whether uniting their voices in the singing of the grand old hymns, or in the recitation of the grand old creed, or, on bended knees, repeating after the young priest some simple acts of Faith or Hope or Love, the vast body of people numbering upwards of a thousand, responded as one intensely sincere man. Truly we felt that it was good to be there.

There were a number of juniors in attendance at the Convention and a number of conferences were arranged in their interest. We are, however, far from convinced of the wisdom of setting boys up to address their elders on spiritual topics. The papers and addresses for which these young men were responsible showed that they had been thoughtfully prepared, and they were earnestly delivered, but we scent a danger in the practice—a danger of our young friends becoming self-conceited and puffed-up with spiritual pride—a real menace to Christian humility so valuable a component of true Brotherhood character. The opportunity given them of standing up in a conference exclusively of their fellows, and narrating experiences and stating problems, and soliciting opinions as to methods of work and advice in the settlement of knotty points was, on the other hand, valuable, and calculated to produce good results. The boys are doing a live work and there is a live work for them to do. They deserve encouragement, but while they are boys let us safeguard their immature minds lest we ruin a man in the making.

The Convention is now a thing of the past; the delegates have scattered and returned severally to their homes. May the influence of both act and react upon the Brotherhood and the Church at large, till every Christian man throughout the world, is daily praying for the spread of Christ's Kingdom among men and continuously working with patience and unflagging zeal for the successful accomplishment of that end.

E. H. J. ANDREWS.

THE COUNCIL REPORT.

In the Council report, Memphis members were highly complimented on the manner in which the Convention has been handled. The total number of Chapters in existence, up to date, is 1,229. The members number 12,540. There are 51 colleges and schools with which the Brotherhood is communicating for the prospective establishment of Chapters. Brotherhood representatives during the past year have travelled 200,000 miles in the interests of the organization.

It was stated that the next convention of the St. Andrew's Brotherhood will be held in Washington, D. C., and that it will probably be the largest and the most important ever conducted.

The following points were particularly emphasized in the report: The establishment of a follow-up system and the appointment of a secretary for this work, by which young men leaving home for college or work life could be located and helped in their new fields without being lost to the Church. The work of the Junior Department has been more successful this year than ever before. Four great needs were stressed in the report as most imperative: More exact fulfilment of the rules of prayer and of service; the deepening of the spiritual life; more exact attention to details in business; and continued improvement in the work of each separate Chapter.

LET A MAN make it his object in life, to bring to God all the honor that he can; to show that he remembers Him and regards Him and reverences Him, even when it is not likely to be noticed, even when it is inconvenient to himself, even when there might be many excuses found for postponing, omitting or forgetting it; let a man live thus, and God who is thus honored by him will in turn honor him. He will cause men to see that a life of remembering God is, on the whole, in the long run, a happy life and a successful life and an honored life.—*Dr. Vaughan.*

AS THE LARK that soars the highest builds her nest the lowest; the nightingale that sings so sweetly, sings in the shade when all things rest; the branches that are most laden with ripe fruit bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water,—so the holiest Christians are the humblest.—*Mason.*

JUSTICE TO THE PHILIPPINES.

BY ERVING WINSLOW.

IT will be remembered that last summer an article appeared in *The Outlook*, entitled "Tyranny or Democracy, Which?" by Charles H. Brent, a citizen of the United States (Bishop of the Philippine Islands, Protestant Episcopal Church). A certain cotton fabric called "splits" is the staple article of clothing for millions of the poorer people in the Philippines. The manufacturers of American cotton textiles, finding that English and Spanish manufacturers, in spite of the present unjust tariff, were getting a certain proportion of the Philippine trade, caused Congress to pass an act last February to place a surtax of 100 per cent. on "splits"! There was no discussion of this act and it was rushed into operation with such precipitateness that local merchants who had placed large orders for "splits" in Europe were unable to countermand them before it became law. Dr. Brent declared that this successful effort to thrust by force a fragment of the surplus of American manufactures on the poorer Filipinos after having tried to get control of the market by unfair means deserved the reprobation of every honest American citizen. Indeed he went farther and said: "If the inhabitants of this archipelago had the spirit of the American colonist of 1776 they would rise in revolt and cast every shred of American cotton into Manila Bay."

Mr. Herbert Welsh, the self-sacrificing and enthusiastic advocate of the cause of the Indians and many other righteous causes, was so stirred by the force of Bishop Brent's presentation of the case that he took occasion to discuss the matter fully in a Sunday address delivered to a small congregation to which, in the absence of an ordained clergyman, he has ministered for many years past at Sunapee, N. H., his summer home. The result was the preparation of a petition to Congress to ask for the repeal of this infamous enactment, and the petition has been circulated widely, especially among members of the Church to which Mr. Welsh belongs and has received a great number of signatures. It would be well if your readers would assist in the effort to have the Filipinos relieved from this burdensome tax by taking similar action either collectively or by letter to their representative in Congress. Beside the first and most obvious good, by the relief of the helpless wards of a nation from a cruel and unjust tax on one of the necessities of life, there may be a less direct and no less beneficial result in awakening the mind and conscience of our Christian people to that anomalous political state into which they have allowed the Filipinos to drift, and may lead to the application of some radical remedy for a condition which is sure to be prolific of so much trouble in the future. I append the replies received in answer to Mr. Welsh's application from some of our Bishops.

RT. REV. LEWIS W. BURTON, D.D., BISHOP OF LEXINGTON.

"It certainly wins my sympathy and moves me to indignation. I am ready to do my part to right the wrong. You may sign my name to such a petition as that of the 'Wawbeek' Congregation. I have handed the matter you sent me, including your letter, to the associate editor of our diocesan Church paper—a small one—with the request that he make a condensed statement of the case for his columns, and appeal for justice in the righting of these wrongs."

RT. REV. W. C. DOANE, D.D., LL.D., BISHOP OF ALBANY.

"I shall be more than glad to add my name to the list of those who have signed the request to amend the "Splits" bill, and if it is wise I shall be glad to write to one or two of the Senators and our Representatives in Congress and urge their influence to prevent this gross injustice."

RT. REV. RICHARD H. NELSON, D.D., BISHOP COADJUTOR OF ALBANY.

"I have read with interest Bishop Brent's article on the amendment of the Philippine tariff laws, and on my return to Albany I will confer with Bishop Doane as to the course which it is best for me to pursue in urging the removal of an injustice."

RT. REV. BOYD VINCENT, D.D., BISHOP OF SOUTHERN OHIO.

"I have little faith in trying to bring direct pressure, by means of petition, to bear upon the members of Congress. But we can create a public sentiment which will express itself at the polls; then we shall reach them effectively. I enclose you herewith a copy of a letter which I have just written the Cincinnati *Enquirer*, which circulates more widely than any other sheet through the entire Middle West."

RT. REV. JOHN SCARBOROUGH, D.D., BISHOP OF NEW JERSEY.

"The world owes you a very large debt of gratitude for your unselfish interest in behalf of the wronged and down-trodden everywhere. The instance to which you call attention in your letter, just received, is a most glaring wrong to the poor Philippines—which I trust you will be able to see righted. Please add my name to the petition."

RT. REV. GEORGE F. SEYMOUR, D.D., BISHOP OF SPRINGFIELD.

"I am in cordial sympathy with your appeal, based upon Bishop

Brent's statement; and I hereby authorize you to append my name to the petition, and if you feel inclined, to send a copy of this note enclosing Bishop Brent's statement and your own most satisfactory paper to everyone of my clergy, with request that they procure signatures to the petition with my hearty approval and forward the same to your address at their own convenience before the opening of the next session of Congress."

RT. REV. HENRY C. POTTER, D.D., BISHOP OF NEW YORK.

"I have already written a strong article to *The Churchman* on the subject to which your letter and Bishop Brent's communication to *The Outlook* allude, to which I beg to refer you."

RT. REV. ROBERT STRANGE, D.D., BISHOP OF EAST CAROLINA.

"I have read your letter and enclosed circulars, and am much impressed by them. I want to help Bishop Brent. As I have been Bishop for a very short time, I will consult some of my clergy and laity; and I will do the best I can."

RT. REV. S. C. EDSALL, D.D., BISHOP OF MINNESOTA.

"As I am in most hearty favor of doing justice to the Philippines, as advocated by the President and Secretary Taft, I shall be glad to do all I can to further the matter."

RT. REV. ELLISON CAPERS, D.D., BISHOP OF SOUTH CAROLINA.

"I have received your interesting letter with the enclosed article from *The Outlook* from the pen of Bishop Brent. It seems to me to be a clear statement of the case and awakens my sympathy and approval. I fully agree with you and will do what I can in the premises. Use my name as you see fit."

RT. REV. DANIEL S. TUTTLE, D.D., BISHOP OF MISSOURI.

"I have yours of the 15th enclosing copy of Bishop Brent's vigorous article on the injustice of the 'surtax' upon the Filipinos, and of your petition touching the same. Thank you. In November I shall take pleasure in addressing an earnest letter to our member of Congress, Bartolph, and our Senator, Warner, in advance of the repeal of the law."

RT. REV. ETHELBERT TALBOT, D.D., BISHOP OF CENTRAL PENNSYLVANIA.

"I read Bishop Brent's letter when it came out in *The Outlook* and beg to say that I am heartily in favor of the repeal of the 'Splits' bill enacted February 25, 1906."

RT. REV. CHARLES E. WOODCOCK, D.D., BISHOP OF KENTUCKY.

"I am in full sympathy and hearty accord with your plan for the relief of the Filipino from an unjust tax. You may count me on your side in your attempt to secure an abolition of this tax."

RT. REV. FRANK R. MILLSPAUGH, D.D., BISHOP OF KANSAS.

"I have written strongly to Senator Long, who was all right."

RT. REV. GEO. W. PETERKIN, D.D., BISHOP OF WEST VIRGINIA.

"I am in full sympathy with the object you have in view and can be thus quoted. . . . I should be glad to distribute any number of copies of Bishop Brent's article that you may send, and with a word of commendation of its spirit and interest."

RT. REV. F. K. BROOKE, D.D., BISHOP OF OKLAHOMA.

"My sympathy is wholly with that protest. Unfortunately in these territories we have no representatives with votes in Congress. I wish we had. If I feel that I can interest any one in either branch of Congress I shall do so, most certainly."

RT. REV. FREDERICK BURGESS, D.D., BISHOP OF LONG ISLAND.

"I am in hearty sympathy with your two objects, and you are welcome to use my name as one of the signatures in your protest."

RT. REV. LEIGHTON COLEMAN, D.D., BISHOP OF DELAWARE.

"I thank you for your interesting letter and enclosure, and am heartily in sympathy with you in the cause which you represent."

RT. REV. THOMAS F. GAILOR, D.D., BISHOP OF TENNESSEE.

"I beg to say that so far as I can understand the situation, I heartily agree with you and the other distinguished citizens who have protested against that portion of the present law, and I shall so inform my representative in Congress."

RT. REV. WM. M. BROWN, D.D., BISHOP OF ARKANSAS.

"I am entirely in sympathy with your undertaking, and feel under personal obligations to you because of it. You can count upon my cooperation in any way that it can be given."

RT. REV. C. P. ANDERSON, D.D., BISHOP OF CHICAGO.

"I am profoundly interested in the Filipino matter of which you write me. I shall do anything in my power and regret that I can do so little."

RT. REV. CHAUNCEY B. BREWSTER, D.D., BISHOP OF CONNECTICUT.

"Bishop Brent's article I had read in *The Outlook*. With your feeling regarding the matter I am in hearty agreement. I realize that it is not sufficient to burn with indignation and do nothing. You may count upon my name, and append it to your petition if you see fit. To-morrow I expect to meet a number of the leading clergy of the diocese, and will confer with them regarding the matter."

RT. REV. ALEXANDER MACKAY-SMITH, D.D., BISHOP COADJUTOR OF PENNSYLVANIA.

"I am with you in every fibre."

RT. REV. C. K. NELSON, D.D., BISHOP OF GEORGIA,

Has signed the petition.

THE BUILDING OF A HOME.

FROM A PAPER READ BEFORE THE WISCONSIN FEDERATION OF
WOMAN'S CLUBS.

BY THE REV. FREDERICK EDWARDS,
Rector of St. James' Church, Milwaukee.

IT seems to me that neither the hotel nor the boarding house properly fulfils the conditions of the home. There may be some whose health, family, extreme age, or circumstances justify them in living in this manner. There are exceptions to every rule. But, for the rule, I do not think that life under such circumstances makes a home, especially where there are children; and the woman, who for leisure or pleasure abandons a home to live in this manner not only fails to do her duty as a wife and a mother, but also lays herself open to grave temptations to become idle, extravagant, peevish, and selfish, complaining in body, morbid in mind, and false in her outlook upon life. Men with nothing to do who idle about clubs, hotels, and boarding houses, deteriorate in the same manner in health and character, but it too often happens that a man still continues to devote himself to business while his wife consents to live in this idle, luxurious, and abnormal manner.

Neither, again, do I consider flat dwellings can fulfil the ideal of a home. There are many factors in our modern life which lead or compel people to go into apartments. The price of land, the extravagant rise of rents, proximity to work, the servant problem, ease in housekeeping, the pocketbook, all may lead to this mode of life. There are some for whom it is justified.

Still, I maintain, it is not the ideal of a home, and it should not be entered, especially when there are children, if it can be avoided. The crowding of many families under one roof; the meeting of many people on the stairs; the simultaneous conduct of many domestic operations which cannot be totally concealed from the neighbors; the discordant mixture of many phases of human experience, such as music and dancing in the room above, weeping and death in the room below, all these violate the idea of a home. Noise, confusion, violent contrasts, warfares, these we have in the world; the home is for peace, quiet, order, simplicity of physical and psychical environment; for those of one heart and one mind.

Then, again, the life within the apartment is not ideal, the juxtaposition of living rooms and sleeping rooms, the lack of privacy, the intermingling of all the domestic operations from washing the dishes in the kitchen to playing the piano, the darkness of some of the rooms and the openness of them all make flat life undesirable and not to be considered save as a last resort. The cooking should be separated from the piano playing, the sleeping room should not intrude upon the dinner party; the nursery should not be conducted around the centre table when company calls; the child should have a place to study; the victim of a headache a place to rest, the soul a place to think without being perpetually invaded and stormed by the front door bell, the back door bell, the cook, the telephone, the children, and the caller.

Moreover, I think it is a good thing for every boy and girl to have a decent room, something bigger than a bed and a chair; a room big enough for a table and a bookcase and a couch; a room big enough to achieve a personality; a room with flowing muslin curtains, sunshine, moonlight, bird songs, a view that will live in the soul in after years like a window looking into heaven.

Oh, no, necessity may compel it, but wherever a woman has any choice in the matter she ought to think well before she yields to her husband's blandishments about there being no furnace to take care of, no snow to shovel, and no yard to mow. It may be good for him to do them all. She ought to resist the beguilements of the evil one, the temptations of the gas stove, the lighter housekeeping, the leisure for matinees, the having everything under her hands, when it means lifting the children from the grass and the flowers, penning them into overheated, small, dark rooms, abolishing pets and privacy and crowding all the operations of a household into one more or less open floor.

A home is a house and a yard. The yard has grass and trees and flower beds, a tool-shed and a gate. A house has a cellar, a living room, a dining room, a kitchen and a big pantry; up a flight of stairs there are bedrooms, quiet, and cool, and white, and above them somewhere is an attic, a place of mystery, apples, and nuts, where things are stored and discoveries made on rainy days.

There are duties in this home—duties to the soil, to domes-

tic order; tasks for each to perform; labor evident in its immediate relation to domestic happiness. There is privacy for the soul's own work and life; a happy spacious meeting ground around the family lamp; chance for domestic life to blossom into its many varied and delightful phases. It may mean more car fares, more snow, more ashes, more trouble. But all the solid achievements of life mean years of striving and devotion and surely when a woman dedicates her life to the creation of the most beautiful thing on earth, the crowning achievement of civilization, a home, she is not going to sacrifice it all lightly and all her children's true childhood for the sake of saving the trouble of climbing stairs and being able to go out afternoons.

Much as bridge, golf, calling, lectures, department store forays, try-ons, and foregathering with her kind may mean to a woman, and greatly as she may need a certain amount of these stimulants, I think she pays a heavy price when for them she sacrifices her home.

Man and woman ought not to embrace matrimony only to repudiate after a brief experiment the cares and responsibilities of home making. It is the failure of the home which is largely responsible for divorce. Were people willing to assume its labors they would not have so much leisure to discover incompatibilities and to run around and find other affinities; in its common burdens they would learn to work together and in its mutual sacrifices discover fresh grounds for honor and new ties of love.

THE "INTER-OCEAN" ON THE CRAPSEY APPEAL.

ARGUMENTS for Algernon S. Crapsey of Rochester on his appeal against the verdict convicting him of heresy and excluding him, until due repentance, from the pulpit of the Episcopal Church were begun on Friday before the proper Church court in New York.

The arguments in his behalf seem, from the dispatches, to be mainly on the line taken by a female admirer of Mr. Crapsey in a radical review published in Boston. She writes:

All who know the Rev. Algernon S. Crapsey are unanimous in their judgment of him as a singularly devoted minister of religion, high minded philanthropist, public spirited citizen, and, withal, a man gifted with immense powers of imagination and creative thought.

Those who know Mr. Crapsey best, and who really think out conclusions from their knowledge, will undoubtedly say that, while these statements are separately and collectively true as far as they go, they do not go far enough to be the whole truth. Yet from them and other statements as incomplete is drawn the conclusion that it is a manifest absurdity and an outrageous injustice that such a man should be "threatened with professional ruin and excommunication from the church because of his theological convictions and honesty in proclaiming them."

It may be noted in passing that this conclusion contains one false statement and the suggestion of another. Mr. Crapsey has never been threatened with "excommunication." He was not sentenced to be cut off from Christian fellowship, but merely to exclusion from a Christian pulpit. As for that sentence involving his "professional ruin," it is obvious that his trial enhances the market value of his talents with those who desire that kind of talents, and they are many.

However, the chief argument for Mr. Crapsey is, in brief, that he is a good man, and that therefore he must be right, and his opponents, since they are no better men than he, must be wrong.

If the "good man" argument were sufficient it could easily be demonstrated that the Secession cause was right and the Union cause was wrong. Were not Jefferson Davis and Robert E. Lee models of the domestic virtues? Were any of those who thwarted their purposes superior to them in this respect, and were not many of them inferior? Behold, then, was not Secession right?

How easily are we misled by half-truths and mere names of things! "Heresy!" The word is spoken, and we think of that folly of the past which sought to compel men to think alike by corporal punishments. Because that image from the past fills the mind's eye we lose sight of the offence itself in pity for the victim of ancient folly.

Heresy to-day in all civilized Christian nations is simply treachery to the religious institution to which the heretic's loyalty is due and without whose existence he would have no

post of authority, no position in which to play the heretic. And here was the real offense of Algernon S. Crapsey.

From the post which his Church gave him, and without which his words on the special subjects of which he spoke would have had no weight of authority, he sought to undermine the foundations of that Church and to destroy its historical reason of existence.

He was a disloyal priest. The world was open to him in which to air his conceptions of Christian doctrine, but he persisted in airing them in the one place in which it was a shocking disloyalty to do so.

That was his offense, and there is no questioning or condoning it.—*Chicago Inter-Ocean.*

ASHEVILLE MISSIONARY CONFERENCE.

ASHEVILLE, N. C., October 25.

IT was an enthusiastic city that received the Bishops and delegates of the Third Missionary Department for the second annual Conference of the Department, October 23-25. The weather was ideal, addresses were always to the point, early celebrations were well attended, and services throughout were full of deep spirituality. Bishop Horner received the congratulations of his guests on the success of the elaborate preparations that had been made, while on the other hand, Asheville was grateful to the clergy and laity of the Department for their manifold services.

The Third Department includes the dioceses within the states of Maryland, Virginia, West Virginia, North Carolina, Kentucky, and Tennessee. Most of the Bishops were present, though the absence of the Bishop of Tennessee, who had a place upon the programme, was a cause of regret.

There were more than one hundred choristers and clergy in line when the procession entered the church. BISHOP HORNER, in a graceful speech, welcomed the Conference to Asheville in the name of both the Church and of the city. The BISHOP OF WEST VIRGINIA spoke on "Missions, the Measure of Christian Vitality." "The only return," he said, "which a man can make for the gift of the Christian religion which has been given him is to give it in turn to his fellow man. Religion is social, it is not primarily individual. The Greek word which means individualism is the root of the English word Idiot. The man who is selfish in his religion is wrong in his conception of Christianity and is therefore foolish or 'Idiotic.' The missionary spirit is the evidence of the true Christian life and there is no true energetic life unless this appears. Christianity may exist apart from missionary activity, but this existence is to true life what sickness is to health, not death but leading unto death."

BISHOP GIBSON of Virginia followed along the line laid out by Bishop Peterkin and developed the thought of Mission the Measure of Christian Vitality in the parish. A parish is an aggregation of individuals and has itself an individual life made up of this aggregate.

The REV. DR. W. M. CLARK, editor of *The Southern Churchman*, made a forceful address, which aroused enthusiasm; as also did Mr. JOHN W. WOOD from the Missions House in New York.

The second day was quite as successful as the first. The Conference was held at the Y. M. C. A. building. After the devotional opening, an address was given by the REV. HIRAM R. HULSE on the Men's Thank Offering. The BISHOP OF LEXINGTON presented the subject of "Opportunity and Necessity of Work Among the Mountaineers." He told of the shiftlessness and crime among the mountaineers of eastern Kentucky. Following his address, the REV. S. S. MOORE, D.D., of West Virginia, and the REV. W. S. CLAIBORNE of Sewanee, Tenn., gave incidents showing the pressing need for greater work among those people, whom Mr. Claiborne pronounced "diamonds in the rough," and said that their only crime was their ignorance.

The VERY REV. W. T. CAPERS, Dean of Lexington, opened a discussion of "The Third Department and the Board of Missions." The subject was continued on the sub-topic "Their Latent Resources," by the REV. W. C. ROBERTSON of Chattanooga, and on other sub-topics by Mr. JOHN W. WOOD and the REV. R. W. HOGUE, Wilmington, N. C.

The church was crowded in the evening when, after the entrance of a procession similar to that at the opening service, there was discussed the general subject of "Foreign Fields of Missionary Work." The first speaker was the REV. R. P. WILLIAMS, D.D., who talked of the work which lies before the Church in the United States. The present population of the country is so heterogeneous that it is difficult to state what an American is. But this country has been able to assimilate in past years the vast numbers which have been passed into it from the eastern hemisphere. It has done this besides dealing with the Indian and the Negro. But the time is coming when, unless some strenuous effort is made by Christian people toward Christianizing the masses which pour in upon us every year our country will be overwhelmed. During the past year 1,100,000 immigrants entered the country, 700,000 of whom were unskilled laborers and in large measure ignorant. These facts make an appeal to our sense of self-preservation as well as to our humanity and our Christianity.

The REV. B. L. ANCELL spoke in regard to work in China.

BISHOP PENICK told of work among Africans in their native land. He called the Africans the great riddle of civilization. No one understands them or can give a solution of the problem of the future of that race in our own land. They are the infant race among the world's races and must be treated as such. From Africa comes an appeal for what we have to give, the religion which at one time can lift them from their present helpless condition. The work already done in Central Africa has shown such marvellous results that some estimate may be made of how widely Christianity could influence the millions of Africa.

The concluding address was a very able summary of the Church mission work in Mexico and Brazil by the REV. J. K. MASON, D.D. The work is as yet very small in these great fields, yet the results have exceeded expectations in comparison with the money spent and the number of laborers in the field.

The climax of the conference was the mass meeting at the Auditorium, at which more than one thousand people were present. There was a choir of one hundred voices, accompanied by two pianos, and well trained. The Bishop of North Carolina presided. Mr. George Gordon King of the Board of Missions spoke on "The Encouragement to the Church of Missions of To-day." Mr. King showed that the present progress and interest aroused in missions was the greatest possible encouragement and incentive for the future. Dr. Wiggins, vice-chancellor of the University of the South, read a most scholarly address on "The Protestant Episcopal Church in Relation to National Life." The Bishop of East Carolina spoke on "The Protestant Episcopal Church's Methods and Propagation." The Church, he said, grows naturally, as a tree grows or as man grows, naturally and proportionately in all directions. He discussed the claims of the Church as Truth, Order, Liberty, and Love. The benediction was pronounced by the Bishop of West Virginia.

During the morning of this closing day there was hardly standing room to be obtained in the Auditorium. The Rev. Robert C. Coupland of Baltimore addressed the assemblage on "Moral Obligation to Meet the Apportionment." In the course of his discourse he attributed lynching rather to ignorance than to lawlessness, saying that the educated ones who refused to contribute to mission work of enlightenment were the really lawless.

The Rev. Frederick F. Reese of Nashville said that the ideal way to give to a Church was not as a moral obligation but from a truly generous spirit.

Chief among the social features was the reception tendered on the second afternoon to the delegates and their ladies by members of Trinity and All Souls' Churches. The wives of the senior wardens, with Mrs. Horner, Mrs. Swope, and Mrs. Whitaker, wives respectively of the Bishop and the two rectors, received the guests, and the visiting Bishops and delegates with their ladies were handsomely entertained. Dr. Swope also entertained the Bishops at luncheon on one day; there was an afternoon drive over the Biltmore estate, followed by tea tendered the Bishops and guests of Bishop Horner by Mr. and Mrs. Vanderbilt at Biltmore House; while a dinner to the Bishops in the evening, given by Bishop and Mrs. Horner, was only a part of the overflowing hospitality extended by this host and hostess.

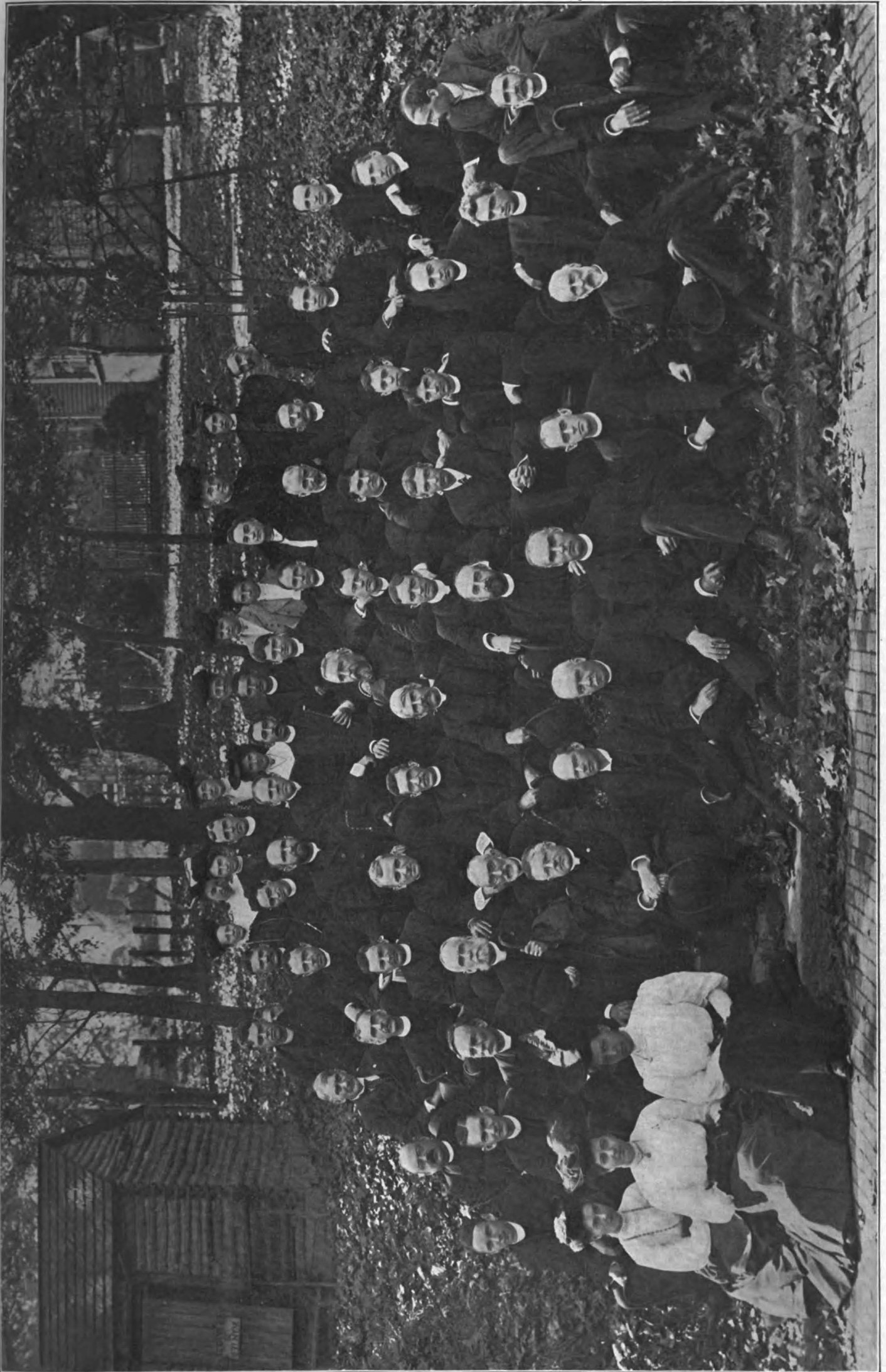
LEONARDO DA VINCI.

Long since, a painter—so the legend runs—
When he had finished with his matchless skill
His dream of the Last Supper, called his friends,
The lords and gentlemen of old Milan,
And showed the picture. Then to please, by praise,
The painter's vanity, one marvelled that
The figured cloth which on the board was spread
Was like the finest damask. Quick as thought,
The painter seized his brush, and with a stroke,
Ruthless but firm, erased the tracery;
And said: "But on one part, and only one,
Of all my picture would I fix the gaze
Of the beholder—on His face alone."

I have the picture: by a master hand
'Twas graven from the painting, long it hung
Upon the wall, and often carelessly
I looked at it and wondered at the skill
With which it had been wrought. When once a child,
By chance beholding it, stood silently
As in a holy presence, as entranced
By thought beyond his utterance. Then a smile,
Like that which rested on St. Catharine's face
When she beheld the vision of the King,
Lightened his features, and he murmured: "Christ."

O, wondrous painter, who with matchless art
Could speak thus clearly to a child's pure soul—
Could you have seen his face—have heard his voice—
Thrice had you blessed the ruthless stroke that blurred
The tracery, though wrought with toilsome care:
For, on the face of Him who sat at meat
With His disciples, in the upper room,
Rested, in love and deep-souled reverence,
Childhood's all-wondering eyes—on Him alone.

CHARLES C. ROLLIT.



A GROUP OF BISHOPS, CLERGY, AND LAITY IN ATTENDANCE AT THE ASHEVILLE CONFERENCE.

MINNEAPOLIS CHURCH CONSECRATED.



GETHSEMANE Church, Minneapolis, the largest and the fourth oldest parish organization in the state and diocese of Minnesota, commenced its Jubilee celebration on Sunday, October 14th, and continued until Sunday, October 28th. On the 14th there was a celebration of the Holy Communion at the usual hour, 8 A. M. This Sunday was called Historic Sunday, and at the 10:30

service the sermon was preached by the Rt. Rev. A. R. Graves, Bishop of Laramie, who was elevated to the episcopate while he was the rector of Gethsemane. The sermon partook largely of the nature of a review of the history of the parish from the time of its birth



REV. IRVING P. JOHNSON.

under the Rev. Dr. Knickerbacker, afterward Bishop of Indiana, to the present time.

The evening sermon was preached by the Rev. Paul Faude, assistant at St. Peter's, Chicago, and a son of the late lamented rector of Gethsemane, the Rev. John Jacob Faude, D.D. Addresses were also made by Bishop Graves on "Church Debts," by W. D.



MEMORIAL TO JOHN A. THOMPSON.



RUSSELL MEMORIAL.

Lawrence, M.D., on "Cancelling of the Mortgage"; and by Colonel Geo. Eddy on "Cui Boni."

Sunday, October 21st, was Consecration Sunday, and in spite of a pouring rain, the church was crowded to the doors. It being also the Sunday during the session of the Sixth District Missionary Conference, there were a large number of clergymen in the congregation and about 20 in the procession. The Bishop of Minnesota, Rt. Rev.

Samuel C. Edsall, D.D., was the celebrant; the Bishop of Laramie, Rt. Rev. A. R. Graves, the consecrator; and the Bishop Coadjutor of Nebraska, Rt. Rev. A. L. Williams, the preacher. Bishop Williams preached a very strong sermon, taking as his text, Hebrews vi. 1, 2, and emphasized the necessity of the Church standing by these first principles.

In the evening a rousing missionary service was held and a ser-



MEMORIAL TO THE REV. DR. FAUDE.

mon preached by the Rt. Rev. Chas. S. Olmsted, D.D., Bishop of Colorado.

In connection with the Jubilee on the social side there were a number of functions, the first being a large reception given to the Bishop and Mrs. Graves by Dr. and Mrs. Lawrence. About 800 persons availed themselves of the hospitality and generosity of Dr. and Mrs. Lawrence in their spacious and elegant home and testified by their presence, their appreciation of the kindness of Dr. and Mrs. Lawrence in opening their handsome home to the friends and parishioners of Gethsemane.

On Monday evening, the 22nd, Gethsemane parish entertained the men of the parish, the Bishops, and visiting clergymen, at a dinner, in the parish house. Among the good things prepared was the following programme of speeches, in everyone of which the Rev. Irving Peake Johnson, the rector, was spoken of in the highest terms, and as being the equal of all or any of his illustrious predecessors. Mr. Johnson was toastmaster, and the speakers and their subjects were as follows: Rt. Rev. A. R. Graves, "Our Founder"; Rt. Rev. S. C. Edsall, "Our Mother"; Rev. S. B. Purves, "Our Sisters"; Rev. George H. Thomas, "Our Daughters"; Mr. L. O. Merriam, "The Vestry"; Mr. W. R. Sweat, "The Choir"; Mr. W. H. Ritchie, "The Jubilee Committee"; Mr. James A. Peterson, "Our Future." Dr. Lawrence also made a speech, as did also the Rev. A. McG. Beede.

During the evening, in the way of the next material improvement, and entirely without soliciting, \$1,100 was pledged towards a rectory fund.

On Thursday evening there was a large informal parish reception in the parish house.

A SUGGESTION.

If, in proportion to the amount of grumbling done during the bad weather, each grumbler would now raise his or her voice, in thanksgiving for the beautiful sunshine granted unto us, what a glorious anthem would roll over the land and ascend to our heavenly Father. It is appalling how unthankful we Christians can be!

HE WHO FOLLOWS Christ, follows one from whom light streams upon the road we are to go—an illuminated man—laying bare its hidden pitfalls—discovering its stumbling-stones—showing all its turnings and windings, and enabling us to walk safely, surely, and cheerfully on our way.—*Goshen*.

Helps on the
Sunday School Lessons
 JOINT DIOCESAN SERIES
Summer—Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.
 BY THE REV. ELMER E. LOFSTROM

NEHEMIAH REBUILDS JERUSALEM.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Catechism: XXI., XXII., and XXIII. Lord's Supper. Outward Part, Inward Grace. Text: Neh. 4:6. Scripture: Neh. 4:1-20.

THIS lesson complements the last. Nehemiah had prayed for an opportunity. The opportunity was given him. From our last lesson we learned of the first steps taken by him after his arrival at Jerusalem. When he had learned what was to be done, he called upon leaders and people to join with him in doing the work which needed to be done. He was a leader who could inspire confidence. In urging the people to action, he says, "Let us build the wall." He was ready to work himself. He inspired courage and confidence by his own faith. He puts his chief ground of hope upon the fact that God will surely prosper the work. He puts it to all as a work of God, and makes them realize that because it is God's work it has a dignity which makes it a privilege for the most honorable among them to claim a share in it. As a result we learn, from the catalogue of workers given in chapter iii., that the high priest himself and the priests with him, labored with their hands and rebuilt the sheep-gate. So well were all impressed with the dignity of the work that the rulers and nobles worked side by side with other workers (v. 14), and the nobles of Tekoa were reproached because they would not soil their hands in the work (iii. 5). An opportunity is given by this lesson to impress upon pupils the privilege of sharing in God's work. There is no work which we do for Him which is not worthy of being done in the best possible way. Sweeping the church, blowing the organ, or anything which would help the Church may be made an expression of praise to God. The quiet faithfulness of regular attendance at church and Sunday School helps to build up the walls of the Temple of God, and those who so help will have their names written in a roll of honor even better than that recorded by Nehemiah.

It is a fact worthy of emphasis that the people who rebuilt the walls of Jerusalem were the very ones who had permitted them to go to ruin. Nehemiah came almost alone from Babylon. He had with him a Persian guard, but no Jews are mentioned. He was the instrument used by the Lord God to work a great change in the *minds* of the people. Nehemiah brought

no treasure with him, so far as we know. The only thing he asked of the king was a few trees out of the royal forests, which might be cut into beams for the gates. But because the people *had a mind to work*, the city was transformed. It points us to the greatest need of the Church. We do not need more people, nor more money and resources. What we need is that the people we have shall have a mind to work for Christ and His Church. When we see how much is being accomplished by the few who are faithfully trying to do all that they can, we begin to realize what would be the result if we could all be inspired to work together as these Jews of old time worked. We have a Leader. He calls us to the same work of building up the walls of the city and Temple of God. Let us bring to Him, not only the prayerful spirit of Nehemiah, but the mind to work which will make us help to answer our own prayers.

Because the people all rallied to the work under the leadership of Nehemiah, all difficulties did not at once vanish away.

There was no time during the course of the work when the workers were free from the opposition of those who would have hindered the work. The lesson appointed recites the various kinds of obstacles that were overcome in the course of the work. There were open enemies. Sanballat and Tobiah, Arabians, Ammonites, and Ashdodites made no secret of their displeasure at the progress of the work. They used the weapons of sarcasm and ridicule, of secret plotting and of open attacks; but the dauntless spirit of Nehemiah was more than a match for them. In every difficulty he prayed to God for help, and at the same time took such methods as his common sense dictated to help God answer his prayers. And there was opposition to be overcome from those who did not count themselves as enemies. The men of Judah (v. 10) became so discouraged at sight of the great piles of rubbish to be cleared away that they began to feel that it was an impossible task. The obstacles of one kind or another continued until the very last day of the work, so that as long as the work was unfinished there was no opportunity for the workers to

put off their clothes, save for washing (v. 23). They were ready at all times to meet the enemy. The same enemies and opposition are still to be overcome in work for God. Open enemies sneer, they plot and scheme to bring to naught our work. Other workers become discouraged and tell of their despair. But the outcome is not uncertain if we will but rally to the support of our Leader.

The lesson also teaches the value of coöperation and perseverance. Nehemiah divided the work into sections. There was no one who did not have some part of the work to do. Nehemiah himself was as active as anyone else in the doing of the actual work (v. 23). Nobles and rulers and people worked side by side, and as a result, the great undertaking, which seemed impossible, was completed in less than two months'

[Continued on page 34.]



THE RT. REV. ISAAC LEA NICHOLSON, D.D.,
 LATE BISHOP OF MILWAUKEE.
 [See Page 12.]

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.

HYMNS AND ANTHEMS.

To the Editor of *The Living Church*:

IF, in the matter of hymns and anthems to be sung in Church, "The rector's authority is commonly deemed sufficient," a color of sanction is given to some of the music which some of our clergy think it wise to introduce and some of the Bishops sanction. I have often wondered, however, how it happens that the *Benedictus Qui Venit* is ruled out and weak and sentimental ditties are admitted; why, for example, should "The Palms" be allowed and the *Ave Maria* excluded? Not that I would bracket the *Benedictus* with these, or use the *Ave Maria* under any circumstances. I wish to ask the editor, however, whether the present rubric excludes hymns in use by authority in the Mother Church which are not found in our own Hymnal?

FRANCIS R. BATEMAN.

St. Peter's Rectory, Helena, Mont., Oct. 20.

[We have already expressed the opinion that it does not. Those who maintain that the use of the *Benedictus Qui Venit* is unlawful, base their opinion on a belief that no interpolation can lawfully be made in the liturgy, there being no direct authority for singing anything at the point where the *Benedictus* is used. The issue there is, accordingly, quite different from that of what hymns may lawfully be used at the points where hymns are specially authorized by rubric. There would be no question as to the legality of the *Ave Maria* if it were confined to the words of Holy Scripture and were used as an anthem; if otherwise extended or otherwise used, several questions would arise, and we doubt whether its use in the Prayer Book offices could be justified. Of course it is true, too, that when anything is left to the discretion of the priest, his discretion may be unwisely exercised, and in any church it would be most wise, in our judgment, to restrict the use of hymns to those in the Hymnal except where some particular reason seems to justify an exception.—EDITOR L. C.]

THE SACRAMENT OF UNCTION.

To the Editor of *The Living Church*:

THE subject of "faith healing" and of Christian Science, so-called, is thrusting itself upon the attention of Churchmen at this present time, and naturally many are perplexed. If unction had proved of value during the Middle Ages for the healing of the sick, what reason can be alleged for the cessation of this practice? The service would seem to have been omitted from the Prayer Book by mere inadvertence or else excised from its pages as a useless incumbrance. In either case, the practical man draws the inference that those who then used it did not place a high value upon it out of their own experience. We may answer that in the modern Roman and in the Tudor English Church only Extreme Unction was administered, that is, only to those who were known to be dying, and so its healing influence upon those who were not sick unto death did not then come under the observation of English priests. Then again, the practical man objects that if Holy Unction be the same sacrament as St. James mentions, how do you account for the number of cases in which it fails in the Greek Church, which has always retained it in its proper use?

It seems therefore necessary to inquire into the conditions of the successful use of this sacrament. We shall at once look for faith. Now some blame the clergy for their lack of faith, seeing that they do not use this sacrament. But the efficacy of a sacrament does not depend upon the faith of the minister. It depends upon the spiritual condition of the recipient. A Communion received by any of the faithful at a Mass celebrated by the apostate Talleyrand, Bishop of Autun, would convey the same spiritual blessing and produce the same fruits for the soul as if Pope Gregory the First had been the celebrant. So if a priest administered Holy Unction to the sick, its efficacy would not depend upon the faith or dubiousness of the priest, but upon the spiritual condition of the sick person. The cause of failure lies in the spiritual incapacity of the sick person. It is therefore idle to accuse the priest of lack of faith. St. James joins together remission of sins and bodily healing as the result of this sacrament. Therefore the sick person should be thor-

oughly and truly penitent, and bring forth fruits meet for repentance if he is to look for the physical healing that should accompany this sacrament, and that means of course that sacramental penance must be administered in order that the ground of the heart may be fully prepared for the seed sown in this sacrament of Unction.

I do not propose to enter into a discussion of the relations of the two sacraments of Penance and Holy Unction, nor to answer the question whether the priest should pronounce an absolution following upon the penitent's confession before anointing him, which I will leave to expert theologians. But I think that considerations of this kind must be taken into account in any discussion about the conditions that lead to healing of the body by means of the grace of this sacrament, which is my only excuse, Sir, for craving your indulgence.

R. BARRINGTON NEVITT.

St. Catharines, Diocese of Niagara, Oct. 23, 1906.

EARLY MISSIONARY WORK IN THE FARTHER WEST.

To the Editor of *The Living Church*:

I KNOW not who wrote the article in your issue of October 13th, on the very interesting and valuable Reminiscences of Bishop Tuttle, in praise of which too much cannot be said. There are one or two statements in the article, however, which somewhat astonish me. It is stated that "Bishop Kemper had done missionary work in Nebraska, Colorado, and Nevada." So far as Colorado is concerned, I was greatly surprised. I went to Colorado as rector of St. John's parish at Denver in 1862, and never before heard that Bishop Kemper had ever been in any portion of the territory. Indeed, there was no settlement in any part of what now comprises Colorado until 1859, when the comical cry, "Pike's Peak or Bust," drew thousands to the country.

The parish at Denver was not formed till many months after this. The Rev. John H. Keeler of Virginia, with whom I was well acquainted, was the first Episcopal clergyman on the ground, and it was through his labors that the parish of St. John's was organized, of which he became the first pastor. Soon after he was appointed chaplain in the army, resigned the parish, and I was elected in August 1862 as his successor. Five years before Bishops Randall or Clarkson were consecrated, but many months after the parish of St. John's was organized and the church edifice secured, Bishop Joseph C. Talbot visited Colorado and did heroic work for the Church in the various settlements and mining camps of the country. Bishop Talbot came again in the summer of 1863, driving seven hundred miles across the plains in his own carriage, camping on the bare ground and, as he told me, "fighting mosquitos all night." At any rate I will never forget how unctious and odorless he was with the oil of pennyroyal on his first arrival. On this trip, Bishop Talbot not only visited the settlements of Colorado, he went to New Mexico, and, so far as I am aware, he is the first Episcopal Bishop or clergyman who had visited that territory.

The work—hard and fatiguing work—that Bishop Talbot so laboriously and continuously did in that vast jurisdiction of the "Northwest," embracing what is now Nebraska, Colorado, New Mexico, etc., or, as the then Presiding Bishop Brownell was pleased to say, the "Bishop of all outdoors," can never be fully told or its value estimated. He was a man above all others calculated to win the hearts and confidence of the early settlers of the West. He literally became all things to all men that he might win souls to Christ. His motto was that of the great apostle when he said: "I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved."

Bishop Talbot laid the foundation sure and solid upon which Clarkson and Randall and others afterwards so successfully have built. The older Churchmen of the far West yet remember him and speak of him in most loving affection. But Bishop Talbot was only one, as was Bishop Kemper before him, of those grand and good men who did such noble, self-sacrificing work in the middle and far West, and of whom the Church may be most justly proud.

If the writer of the article of October 13th would be kind enough to give his authority for the work of Bishop Kemper in Nebraska, Colorado, and Nevada it would certainly be a most

valuable historic item. I doubt not that many others, like myself, had never before heard of it. H. B. HITCHINGS.

[The sentence which our correspondent criticises is this: "Even before their (Bishops Clarkson, Vail, and Randall) coming, Bishop Joseph C. Talbot, and before him, Bishop Kemper, had done missionary work in Nebraska, Colorado, and even Nevada." The sentence is probably incorrect in its reference to Bishop Kemper, who seems to have touched his most western limit in his visit to Fort Leavenworth, Kansas, in 1837 (White's *An Apostle of the Western Church*, p. 89), though Bishop Tuttle mentions that Nebraska was technically within Kemper's jurisdiction (*Reminiscences*, p. 23), and is also authority for the statement that Bishop Talbot travelled in each of the states mentioned (p. 24). The inclusion of Bishop Kemper's name in that sentence was therefore an error.—EDITOR L. C.]

DR. HALL'S DOGMATIC THEOLOGY.

To the Editor of *The Living Church*:

MAY I use a brief space in your columns to say that I have thus far received 432 subscriptions for Volume I. of my proposed series of ten volumes in Dogmatic Theology?

I require 68 more, and have not heard from many from whom I hoped to hear. Perhaps my Prospectus was overlooked, or perhaps time has slipped by more quickly than has been realized.

By way of reply to numerous inquiries, permit me to add that Volume I. treats of preliminary definitions, the natural and the supernatural, faith and reason, and the several guiding principles of theological study—such as presuppositions, Catholic balance as opposed to liberalism and other types of narrowness, Anglicanism, and practical and spiritual methods. The closing chapter will give a survey of the history of Dogmatic Theology. I am

Chicago, October 26, 1906.

Yours truly,

FRANCIS J. HALL.

THE "AMERICAN" BOARD.

To the Editor of *The Living Church*:

PROPOS of the splendid and inspiring missionary meeting of the Congregational body at the recent Haystack Centennial, I have been much impressed with the fact that that body, one hundred years ago, when starting the *first* missionary society in this country, though only one of the many Christian bodies in the country, did not apparently hesitate to take and preëempt the name "American," calling it "The American Board"! How then can our Church, the *first* established in this country, any longer so timidly shrink from declaring itself, and continue to hesitate to take the title of "The American Church," which it preëminently is, or at least to substitute "American" for "Protestant" in the present legal title, at the General Convention a year hence, and become "The American Episcopal Church"? Cannot patriotism triumph over Protestantism, at the 300th anniversary at Jamestown, and Christian Unity make a great stride forward?

Dorchester, Boston, Mass.,

Yours sincerely,

October 24, 1906. HENRY MARTYN SAVILLE.

HOLY UNCTION.

To the Editor of *The Living Church*:

AS the one who introduced the resolution in the convocation of Santa Barbara relative to the restoration of Holy Unction, I wish to thank you for your editorial comment on the subject.

I am more concerned as to the restoration of that rite than in the manner in which it is to be done. But a few weeks ago I used, in your columns, almost your own words, viz., "The way to restore the use of the sacrament is simply to restore it"; also saying that I thought it perfectly lawful for any priest to do so. But I recognize the fact that that condition has existed in the Anglican Church for several centuries, and yet the use of the rite remains in abeyance, except in isolated instances, and my conviction is that it will so remain until the Church takes some action that will formally sanction, if not require its use.

Granting that any priest may lawfully use the rite, yet, in order to do that, he must compose or compile an office therefor, or use some existing office (and I know of none better or so good as that in the "Irvingite" Prayer Book). Moreover, he must consecrate the oil himself in some, perhaps in most, cases, or else (which would be unfortunate) obtain it from some other

Bishop if his own was not disposed to consecrate it for him. But would not all this be individualism and sporadic action?

It seems to me that what is desired at this particular time is for the Church, as such, to take some action that will give the weight of her authority and sanction to the use of the rite, and that will cause it to be held in higher esteem, and its use to be more frequently desired or willingly permitted by her members.

Of course the General Convention, nor any other convention or council, so far as I know, has never "repealed" the permission "given by our Lord and applied by His apostle, St. James," for the use of Unction. But the fact is, that its use, as a healing rite, has been foregone in the Western Church.

Bishop Chr. Wordsworth (on St. James v. 14) considering that Unction was not specially designed for the "bestowal of spiritual grace to the soul, and to its everlasting salvation," said it was therefore "mutable, and may be omitted or foregone by the Christian Church, according to the wisdom and discretion with which God has endued her."

The object of the resolution adopted by our convocation was to agitate for some action of the Church at large—as represented in General Convention—which will result in a "revival," as you express it, of the use of Holy Unction. Perhaps your suggestion, that the General Convention (by joint resolution?) shall "affirm the right to the use of the ancient sacramental rite of Holy Unction," and to "affirm the right of any Bishop to authorize" an office for his own diocese, will be the best solution of the matter.

I am exceedingly grateful to you for pointing out the fact, which I am sure must be largely overlooked, that at consecration a Bishop is charged to "heal the sick." This seems to me to be an unquestionable *command* to administer, or cause to be administered, the *charismata*, for which he *must provide the consecrated oil*.

M. M. MOORE.

Santa Barbara, October 23, 1906.

DID NOT DENY THE REAL PRESENCE.

To the Editor of *The Living Church*:

IHAVE just read the Minneapolis Missionary Conference report in your current issue and beg to challenge one point lest it cause uneasiness or harm. Bishop Brewer is quoted as saying in his sermon in St. Mark's that he "did not believe in the objective presence of our Lord in the Holy Communion." Bishop Brewer did not say that. What he said was that he fully believed in the Real Presence but deprecated acts of bowing, genuflecting, and prostration at the Eucharist. I am quoting from notes taken at the time.

EDWARD WELLES BURLESON.

Jamestown, N. D., October 26, 1906.

[We very gladly give place to this correction, and are pleased to know that the Bishop of Montana did not make the unfortunate remark attributed to him. We cannot, however, feel that a Department missionary conference presents a suitable occasion for the discussion of details of eucharistic ceremonial, and we trust that the precedent set in the sermon under criticism will not be followed by others. The usefulness of such conferences will speedily be terminated if greater tact be not employed by appointed speakers.—EDITOR L. C.]

PASTORAL CARE OF THE SICK.

To the Editor of *The Living Church*:

THE conditions bewailed by the Rev. W. M. Purce are discouraging indeed, but I suppose they are quite usual under similar circumstances. Parish life in the average seems intended for the physically well. Services, meetings, guilds, all those multitudinous activities that mark the successful parish are outlets for the energy of the healthy. The sick are on the retired list. Their portion is a "sick call," a hurried word or two, perhaps a prayer if requested. Not that the parish priest as a rule is disposed to evade the Prayer Book offices, but in most cases he must needs be *invited* to "have Communion." Your correspondent's letter indicates that such invitations are, to say the least, of rare occurrence.

One sympathises with the doctor and daughter-in-law who refused access to a dying man, where the fatigue of a long visit was considered harmful.

I may misapprehend the precise situation with respect to your correspondent. It would seem though that his people were

[Continued on Page 23.]

"THE MOTHER OF JESUS."

BY THE REV. W. F. BRAND, D.D.

WHAT does a Christian owe to the Mother of our Lord? Her brief history found in the Holy Gospels will enable us to give the answer.

We read that "the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

Of Mary's earlier days nothing is anywhere said. We are left to conjecture, but we can hardly go amiss in what we suppose. What we know of her in her early womanhood plainly enough indicates what she was in her childhood, and in her girlhood. Men do not gather grapes of thorns, or figs of thistles.

When Gabriel came into the presence of Mary, how was she engaged? The scene is a favorite one with artists, and very generally the maiden is represented as engaged in prayer. It is a natural supposition; for it is when we are engaged in prayer or praise, or in communion with God, that our Heavenly Father speaks to us. We are told nothing of the angel's emotion, but it is not amiss to imagine that he who stood high in the courts of heaven, stood reverently before her to whom he was sent—the honored of God. His salutation was in these words: "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women."

Such a salutation, under such startling circumstances, excited the fear of the maiden. This fear, Gabriel immediately dispels, repeating that she has found favor with God; and announced the wondrous fact that she should become a mother, and that He that should be born of her should be called the "Son of the Highest."

Then said Mary: "How shall this be?" This answer, in terms, is almost the same as that given by Zacharias when the same angel had declared to him that God would give to him that his wife Elisabeth should bear a son who should be the highly favored of God. The priest listens to the experience of life rather than to a divine promise, and asks: "Whereby shall I know this, for I am an old man, and my wife well stricken in years?"

Not thus with Mary. She merely asks how will God effect what is so contrary to His ordering in nature. Her words are: "How shall this be, seeing I know not a man?"* And the angel answered and said unto her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible."

And Mary said: "Behold the handmaid of the Lord; be it unto me according to thy word."

How much of the character of the maiden we learn from this answer! What simple faith; what utter trust and confidence in God must have filled her being!

In her hymn, after that, the unborn babe had evinced his joy in the presence of that Saviour whom thirty years after he should declare to be the Lamb of God, slain from the foundation of the world; after that Elisabeth, in the spirit of prophecy, had, on the salutation of Mary, exclaimed: "Whence is this to me that the Mother of my Lord should come to me?" It was after this that Mary, in the *Magnificat*, says: "Henceforth all generations shall call me blessed," that is, happy (*μακαριοῦσι με*) in what God had done for her. But it was before this that the archangel had called her blessed (*εὐδογημένη*) among women, because she had found favor with God!

God chooses meet instruments to effect His purposes, as is indicated in the case of Abraham, and of David, and of John Baptist. Mary, to whom Gabriel is now sent, was a lowly maiden, espoused to a man in humble life, although a descendant of David the king; may we not readily believe that from her infancy there was effected in her all that we ask in behalf of every infant brought to Holy Baptism? Mary grew up in the nurture and admonition of the Lord, was pious, and, as

* To one who pretends to accept the Gospel as revelation, this answer makes impossible the supposition that the fruit of Mary's womb was the result of natural generation. Some who recite the Apostles' Creed as the profession of their faith, and yet teach that Joseph was the Father of Jesus, declare of our Lord that He was virgin born, meaning only a rhetorical equivalent of free from sin; but the words of the Creed are, "who was conceived by the Holy Ghost, born of the Virgin Mary."

touching the law, blameless. Her demeanor before, and her answers to the messenger of God, show that she was ready to believe, prompt to obey and to accept God's will; knowing the danger that lay before her, yet confidently trusting in God's love and His purpose to protect.

By the law of Moses, a woman found in the condition in which God placed His willing servant Mary, incurred the penalty of death, and shame worse than death. From this the kind heart of her espoused husband saved her; for "Joseph, being a just man, and not willing to make her a public example, was minded to put her away privily."

Furthermore, God gave to the believing man a revelation; for "while he thought of these things, the angel of the Lord appeared unto him in a dream, saying: Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost."

But this exposure to the danger of shame and death which Mary escaped is not all that is implied by the words "Be it unto me according to thy word." What was the life of this woman, blessed among women? We read that at the ordering of the heathen governor of her country, she went up with Joseph to Bethlehem to be taxed, and here, she finding no other shelter, the King of kings was born in the stable of a common caravansary, and cradled with the beasts of the stall.

Eight days afterwards, as though needing to be brought into the favor of God, He was submitted to the rite of circumcision.

A short while after, she took Him up to the Temple, that she might offer the sacrifice which implied that giving birth to the Saviour of men involved defilement.

Then, to save the life of the Prince of Life, the Holy Family fled into the land of bondage, where they remained until they heard of the death of those who sought the young child's life.

On their return, for supposed greater security, they dwelt in a city of which it was said: "Can any good thing come out of Nazareth?"

Here, until the priestly age of thirty, her son grew up subject to His foster father and His mother; and then, in their common lowly estate, earning His daily bread by the sweat of His brow.

Where is there in all this anything that answers to what might have been expected from the salutation of Gabriel?

Then comes a grief other than that dependent upon a lowly life. Her son leaves her to enter upon the life of which doubtless she had had an intimation—we know not whether leaving her a widow. It is evident that there was a severance of what had before so tenderly existed. There are in Scripture two instances in which the meeting of Mother and Son are mentioned. At one time Jesus is told: "Thy mother and Thy brethren stand without desiring to speak to Thee." He rejects the claim, and says: "Who is My mother? and who are My brethren?"

The other incident is at the beginning of His ministerial life, when at the marriage feast, she, confident in His divine power, ventures to suggest the exercise of it. His answer is not the rudeness which our English version implies, but in Hebrew phrase declares there is nothing common between thee and me; and He adds: "My hour is not yet come." When did that hour come? It came when the desolate mother stood at the foot of the cross, looking up at her tortured Son who was the Son of God.

We know that our Lord, all His life long, had ever before Him the prospect of crucifixion. Did she not all the while suffer with Him? Did she have before her this same future?

There is a beautiful picture, representing the youthful Jesus at work in the carpenter's shop. The evening sun strikes upon His body and casts upon the floor a shadow of a cross, on which the mother's eyes are fixed. Long before that the prophetic announcement had been made to her: "A sword shall pierce through thy own soul also."

It may not be said that all this was before the mind of the virgin when she said, "Be it unto me according to thy word," but all this was involved, and this is a measure of her claim on us.

After the Crucifixion, we are told (Acts i. 14) that the apostles, together with Mary the Mother of Jesus, and with the women, continued with one accord in prayer and supplication. It is remarkable that nowhere else in the writings of the apostles does the name of Mary appear.

Veneration for Mary increased, perhaps, rapidly. I cannot say when her name first appears in acts of devotion.

The Invocation of Saints may be considered the instinctive

accompaniment of the doctrine of the Communion of Saints; and—*Ora pro nobis*—is certainly in itself harmless, as much as are the words addressed to the living brethren, Pray for us. If such an invocation may well be addressed to any of the body of just men made perfect, much rather may she be thus invoked whose claims on our love and reverence we now consider. There is another token of such reverence, which in itself is innocent, and may be wholesome; the "Hail Mary," a combination of the words of the angel Gabriel, and those of the mother of John the Baptist. But alas! any verity may be perverted, as is the trust in the love of God, and the acknowledgment of His all wisdom and power. "Pray for us" has led to prayers which trench on the prerogative of Almighty God. No invocation of the Blessed Mother has the warrant of apostolic teaching, nor, so far as I know, of the sub-apostolic Church, however much she may have been honored.

In the year 431, at the Council of Ephesus, the title *Theotokos* was attributed to Mary, and is therefore to be accepted by us; but no English word is an exact equivalent of *Theotokos*. This is rendered in Latin, *Mater Dei*; in English, Mother of God. Now, mother implies source of origin, and "Mother of God" is, therefore, rejected by those ignorant of what was meant by the Ephesine Council, which did not intend to assert anything with regard to the mother, but was a protest against the Nestorian heresy. It declares that He who was born of Mary, and borne by Mary, was from the moment of His conception the God-Man; that in her womb God took upon Him the nature of man. Yet it cannot be doubted that by some, to the mother of the Son of Man is assigned a mother's power over Him who is her Lord and Saviour, as well as ours; and in many places Christian worship is thus perverted. Of these perversions we need not now speak.

There is a term common with some religionists—"co-redemptrix." Without explanation, we naturally shrink from the use of this term to a human being, however blessed by God. Needing redemption, Mary could not redeem mankind; but yet we owe to her, Him who effected our redemption. The Redeemer of man perforce must be man; and He who was both Son of God and the Son of man, received His human nature in the womb of Mary. The birth of Jesus, the Saviour of man, was due to the consent of the will of Mary to the will of God. No constraint was put upon her will.

Let us consider now what is the esteem due to one blessed by God above all womankind; what by the grace of God she was whom of all womankind God chose to be the source from whom should be taken the human nature to be conjoined with the divine.

To one so beautified by holiness, what loving admiration must be rendered!

Consider what Mary was to her divine Son; and what to her, He was. Her arms received the new-born Babe, Son of the Highest; and from her breast, He drew life as an Infant. It was she who cared for Him through all His tender years; she who stood by the Cross, the sword meanwhile piercing her own bosom; and it was for her that Jesus gave His last earthly thought.

What may we now say is due by a Christian to the Blessed Virgin-Mother of our Blessed Lord? What of honor, love, grateful homage? The answer will depend much upon the imagination and affection of each individual. Surely the utmost that is not thought to trench upon what is due to God our all in all.

Let us not fear to do what is right, through fear of doing what is wrong.

CREDO.

By C. M.

MCGOGGIN'S creed wasn't much of a creed. It only proved that men had no souls, and there was no God, and no hereafter, and you must worry along somehow for the good of humanity."

Kipling's description of the tiresome clubman who was for dosing with his infidel opinions all who were civil enough to seem to listen to him, no doubt recalls to many of his readers, wearying experiences of their own; and the latter will bear witness that the female agnostic is very much more trying than those of the other sex, if for no other reason than that of her unquestioning credulity as to matters not so well proven. It is when a female doubter begins to talk of what she does believe that listening masculinity grins, and femininity loses its temper.

When, after stating views quite opposed to the teachings

of the church she attends on fine Sundays, this woman who, as she expresses it, "thinks for herself," drops into gossip and is positive as to the truth of scandalous and improbable stories learned from an itinerant "kitchen-lady" now in her employ, her hearers must needs be of the opinion that her faith has taken the wrong direction.

Believe in the inspiration of all Scripture?—The ideal!

Believe that Mrs. A—— had to lock her daughter in her bedroom to keep her from eloping with the dancing master? Yes, she is compelled to believe that story, shameful as it is. Why, Mrs. A——'s housemaid is sister to the speaker's cook, and, like the latter, is a very intelligent woman. Neither of them would tell a lie about anything of *that* kind, though perhaps the cook may not be so trustworthy when she recommends a butcher.

Believe that the whole human race is descended from "the gardener Adam and his wife"? No; of course she believes nothing of the kind, and no man living could convince her of anything so repugnant to reason. Nevertheless, she is quite ready to believe that that pretty Miss B—— has negro blood in her veins. Yes, the young lady's features are undoubtedly Caucasian, in spite of her dark complexion; but Miss C—— said, in the hearing of a housemaid who visits the speaker's cook, that the B——s came from nobody knows where, and try to account for their dark complexions by claiming to be Creoles, though Mr. B——'s old mother has all of the ways of colored folks.

It is true that, some time ago, Miss C—— was said to be setting her cap for an inconstant swain who is now Miss B——'s cavalier servente; but, of course, no woman who had been as intimate with the B——s as Miss C—— has been, would say that unless she had good reason for making the assertion.

The Communion of Saints! That ought to be left out of the Creed, the speaker thinks. It is a very pretty sentiment, but a sentiment is one thing and a fact is quite another. In the speaker's opinion, the poet is nearer the truth who says:

"Death quite unfellows us;

Sets awful odds between the live and dead,

And makes us part as those at Babel did,

Through sudden ignorance of a common tongue."

Yes, she admits that she accompanied her cousin only last week to a *seance*, and undoubtedly she heard and saw things then that could not be explained away. It seemed positively blasphemous in her cousin's husband to speak of the medium as "a clever humbug." Oh, surely it must be false, that story of her having given someone a message from a friend in the spirit land, it being learned afterwards that that friend was still very much alive, the report of his death having proved to be premature!

And so it goes! Believing too little and too much! With honest unbelief one may have patience; with belief gone crazy, patience would seem to be no longer a virtue.

PASTORAL CARE OF THE SICK.

[Continued from Page 21.]

not at fault. Instruction in the Catholic religion would perhaps be a simpler remedy than the somewhat vague generalization of converting the people "to a living faith in God." Why will not the clergy learn to teach the people plain and practical truths that they can grasp? It is quite likely that the people in your correspondent's care would resent the imputation that they were not possessed of "a living faith in God."

If by the daily offering of the Holy Sacrifice, they had seen their priest's dependence on the Bread of Life; if, in health, attendance at Mass had been inculcated in them as their prime duty each week; if they had been taught to believe in God's Presence in the Blessed Sacrament; and if above all, the Sacrament had been reserved so that the sick might with the same regularity as their stronger brethren be partakers of this Holy Communion"; if, I say, these had been the keynotes of your correspondent's instruction during his ministry, he would perhaps have had more than two requests for the Blessed Sacrament.

At all events it is well worth trying. A sermon or two hardly "counts in the news of the battle." Especially if one has before him the glowering spectre of a senior warden, ready to pounce upon "Romanizing tendencies." Simply put the Catholic faith before the people in teaching and in actual practice. Leave the rest to God. A simple programme.

One rarely hears of a priest, carrying the Blessed Sacrament to a sick-room, being refused admission.

Redlands, Cal., Oct. 25, 1906.

HENRY B. ELY.

LITERARY

A Struggle for Life; Higher Criticism Criticized. By the Rev. John Langtry, M.A., D.C.L. Author's Edition. Toronto, 29 Richmond Street, West.

In the first sentence of his preface the author of this volume frankly declares that his attitude "towards the Higher Criticism is not one of hesitancy or conciliation, but one of avowed and unhesitating hostility." Towards the "new German theory about the Bible" he felt from the first an "innate repugnance." As the new opinions, however, made such rapid headway, he was constrained some four years ago to devote himself almost entirely to the study of the questions raised. The results he gives us in the pages which follow. Unfortunately, the author's intense bias too frequently impairs his judgment, prevents him at times from understanding his opponents, and leads him to conclusions as extravagant as any he condemns. He is not at pains to give a formal or an accurate definition of Higher Criticism, but contents himself with saying that the term is "popularly used to shelter all opinions at variance with the orthodox tradition." He refuses resolutely to see any material difference between the conservative, moderate, or orthodox critic, and the advanced, radical, and destructive one. All are in the same camp, and all, apparently, are to be judged and condemned for the statements of extreme members. And yet we think that according to the definitions of the term Higher Criticism, as given in the dictionaries, and by most authors on the subject, Dr. Pusey, Prof. Sayce, and others whom the author quotes with approval, are as truly Higher Critics as their most heretical opponents. Few again, we are sure, would agree to the somewhat hysterical cry: "If the critics can establish their position as to the origin and character of the Scriptures, if they can give reasons for their conclusions, which carry conviction with them, then all is gone. We cannot, by any effort of our own wills, think of a book of such an origin and such a character as being in any sense the Word of God." Nor will many to-day, on this side of the water at least, be frightened by shaking the bugaboo of the French Revolution, which the author considers to have been the direct result of the infidel doctrine, synonymous in his mind with the higher criticism of that age.

In spite of these and similar blemishes, the author scores a few telling hits. He makes some decidedly refreshing remarks on the attitude of calm superiority and the arrogance of extreme men, and shows how unwarranted these are by the postulates with which they set out. He points out how often in the course of their arguments acknowledged assumptions are gradually metamorphosed into firmly established facts. He disposes of the claim that Destructive Criticism is the result of modern science and scientific methods, by pointing out that the main positions of the extreme school were taken some hundred and fifty years ago, before modern science came in. He shows how this sort of criticism rests back on the old deistic philosophy, which the modern advocates assume to be indisputable truth.

The book shows wide reading on the part of the author. It abounds with quotations on both sides. Professor Sayce and Professor Green are largely drawn upon for arguments. But not alone are archæology and linguistic study depended on; natural science, geology, and anthropology are enlisted to hammer the adversaries. Unfortunately here, too, the subjects handled are not always understood. We note in particular how the arguments advanced against natural selection and the survival of the fittest betray as decided misconception of the matter discussed.

The book will give pleasure to a small circle of those who are already of the author's way of thinking, yet some, even here, will regret its tone. It is not at all likely to convince the undecided. The "Higher Critics" attacked by it will probably lay it aside without reading it to the finish.

ELLIOT WHITE.

The Open Secret of Nazareth. By Bradley Gilman. New York: T. Y. Crowell & Co. Price, \$1.00 net.

Mechanical art and skill in the printing, illustrating, and binding of this book have done all that was needed to give us a beautiful production. The contents however are disappointing. They consist of ten letters written from Palestine conveying the impressions formed as to the life and purpose of our Blessed Lord. The writer's visit to Jerusalem was disappointing as it must be to all earnest Christians with its wranglings and schisms at the churches and holy places. He then went to Nazareth and Mount Tabor and most of the matter of the book was written in these two places. He might have found in the Church's Creed, Sacraments and teaching and in the study of the Early Fathers of the Church the open Secret he discovered in Nazareth, plus that in which he seems to be somewhat hazy, the personality of Christ as God and Man. A thoughtful study of our Blessed Lord's discourses in St. John's Gospel cannot fail to convince the disciple that willingness to do God's will is of the essence of his message. This is what the author discovered as the open secret. The book is delightfully written and only disappointing

because at the beginning the reader imagines he is going to learn much that was previously unknown to him. Yet the book will be of value to many who have little time for careful study of the New Testament.

Historic Bibles in America. By Rev. John Wright, D.D., LL.D. New York: Thomas Whittaker. Price, \$1.75 net.

Dr. Wright has so long filled the post of an authority on the text of the Standard Bible that anything from his pen on the subject will be accepted with thanks, by all interested in the fascinating study of old texts.

The mass of learning and research in this compilation deserves every recognition. The carefulness exhibited in gathering the materials is characteristic of all Dr. Wright's work. We are sure therefore that the book will not only have a large sale, but will take its place as an authority for future reference. It is astonishing to find how many MSS. as well as old Bibles are owned in America. Added to an account of these is a list of Bibles celebrated as belonging to many of the leading statesmen and others of the Nation, used by them in taking the oath of office, on the battle field and in private life. To the question "Were the men who founded and made our nation, Christians?" the answer is given in the affirmative by the generous use they made of the Bible as the guide of their lives. The illustrations are many and particularly interesting and the workmanship on the book adds considerably to its attractiveness. For twelve years Dr. Wright has labored on this book and its value attests the patience and skill of the masterhand.

Briefs for Our Times. By Rev. Morgan M. Sheedy. New York: Thomas Whittaker. Price, \$1.00 net.

These briefs are sermons on texts that deal with questions of importance in the application of Christian ethics to modern conditions. The writer is conversant with these questions and seems to pride himself on his open handed arrangement of all who are in any degree guilty of the faults of the age or of laxity in denouncing them. Every parish priest whose experience brings him in contact with large numbers of people of various social standing, understands well the failings and shortcomings, but he also recognizes the difficulties attendant on their correction. This is just where the writer of these sermons fails to be of much use. He gives no remedies that are practical, he suggests no lines of action and contents himself with a semi-diagnosis of the disease without a suggestion of the proper kind of treatment.

The Pilgrim's Staff. Poems Divine and Moral, selected and arranged by Fitz Roy Carrington. New York: Duffield & Co. Price, 75 cts. net.

The author most beautifully expresses in the preface his reasons for compiling this little volume: "This, then, has been my aim—to gather from the verse of three and a half centuries a handful of poems, beautiful in thoughts of spiritual import, which should reflect, as well as might be in a space so limited, all moods, from the self-abasement of utter unworthiness, to the courage born of a firm faith in the divinity of man, which can face, unafraid, the Great Unknown."

So well has this been done, that one would scarce dare say, "my favorite has been left out." Then one admires, because he finds that Churchmen are the world's great poets and hymn writers to a very large extent.

MOST RECENT of the volumes of adaptation of the Bible for children is *The Bible for Young People*, Arranged from the King James Version. Five hundred pages, 4to. Twenty-four Illustrations from the Old Masters. Price, \$1.50. New York: The Century Co. The work appears to be well done and the Bible story is given largely in the language of the King James version, but arranged in modern style in short chapters. For its purpose it appears to be satisfactory, though at the same time it presupposes use by children of an age such that they ought to learn to use the Bible itself, rather than any condensation of it. No doubt, however, there are many families in which it will prove useful.

IN A HANDSOME volume of nearly 200 pages is given the history of St. Stephen's parish in the city of New York, 1805-1905, which is published as a centennial offering and from the press of Edwin S. Gorham, New York. The volume is replete with anecdotes and historical incidents of interest and importance, and is of interest, therefore, not only in connection with the parish itself, but with the history of the American Church. It is well illustrated.

A SERIES of short biblical dramas is published by the Pilgrim Press, Boston, in inexpensive form. The respective stories of Joseph, Jacob, and Moses are told in three such dramas just issued. The form is that of the mystery plays of the Middle Ages, in which a "narrator" reads the recitative, and the scriptural characters take their appropriate parts. Whether enough action can be communicated to such dramas as to interest modern audiences, whether of children or of adults, can better be solved by making the experiment.

THE REV. DR. A. G. MORTIMER of Philadelphia has just published, through Thomas Whittaker, *One Hundred Miniature Sermons on the Epistles and Gospels for the Ecclesiastical Year.*

Church Calendar.



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

CALENDAR OF COMING EVENTS.

Nov. 6-8—2d Annual Conference Fourth Miss. Department, Columbia, S. C.
 " 18-20—Laymen's Forward Movement, Conference at Cincinnati, Ohio.

Personal Mention.

After November 1st, the address of the Rev. B. W. ATWELL, D.D., will be changed from Burlington, Vt., to 140 Jewett Street, Newton, Mass.

The Rev. W. J. W. BEDFORD-JONES has resigned his charge at Marshall, Mich., and accepted a call to Emmanuel Church, Petoskey, Mich.

The Rev. C. A. CORBITT, priest in charge of St. George's Church, Le Mars, Iowa, has resigned to accept the curacy of St. John's Church, Dubuque, Iowa.

The Rev. J. HOMER DEIS has resigned St. Luke's Church, Cedar Falls, Iowa, and accepted a curacy in Washington, D. C.

The Rev. A. H. DERBY has accepted the charge of All Saints' mission, Leonia, N. J.

The Rev. GEORGE F. DUDLEY, rector of St. Stephen's parish, Washington, D. C., has received a call to the rectorship of Grace parish, Hadfield, N. J., and has the same under consideration. His present address is 1324 Monroe St., N. W., Washington.

The Rev. ALFRED R. HILL, curate of the Cathedral, Faribault, Minn., has been called to the rectorship of All Saints' Church, Minneapolis, and will assume charge in December.

The address of the Rev. J. H. JUDASCHKE has been changed from Jonesboro, Ark., to 120 1/2 Main Street, Little Rock, Ark.

The Rev. CHARLES MALTAS, vicar of the Church of the Holy Cross, Dundas, Minn., has been obliged, on account of his wife's health, to resign, and will take up work in the South.

The Rev. C. S. MOOK of Lakota, N. D., has accepted the rectorship of Redwood Falls and Sleepy Eye, Minnesota. Residence after November 1st, Redwood Falls, Minn.

The Rev. ELMER N. SCHMUCK of New Ulm, Minn., has resigned his parish and accepted the charge of St. Paul's, Owatonna, Minn.

The address of the Rev. E. BAYARD SMITH is Tolkewitzer Strasse, Dresden, Blasewitz, Germany.

The Rev. E. BOUDINOT STOCKTON has resigned charge of the missions of the Good Shepherd, Santa Clara, and Our Merciful Saviour, St. Regis Falls, N. Y., to become vicar of St. Alban's House, Albany, N. Y. His address, after November 1st, will be 82-84 Watervliet Street, Albany.

The Rev. C. W. TWING has resigned the charge of the parish at Haledon, N. J., to accept the parish at Riverside, N. J.

The Rev. LYMAN WHEATON has become rector of St. James', Ridgefield, N. J., with the purpose of prosecuting the work so well begun by the Rev. Mr. Gould at Fairview.

DIED.

MARTIN.—Entered into life eternal, at Charleston, S. C., on the early morning of October 22, 1906, MARY J. WHITE, daughter of the late Sims White, Esq., and widow of the Rev. William D. MARTIN.

"The victory of life is won.
 Alleluia!"

HORNER.—Entered into eternal life at Ripon, Wis., on St. Luke's day, October 18, 1906, ANNA BALLOU, wife of Gustavus F. HORNER, aged 61 years.

Requiem Mass was sung at St. Peter's Church, Ripon, on Saturday, October 20th. Interment following.

Requiescat in pace!

SWAN.—Entered into rest October 27, 1906, at the home of her daughter, Mrs. O. A. Perry, in Rome, N. Y., MARY JOHNSON, wife of the late Charles SWAN of Council Bluffs, Iowa. Interment at Ithaca, N. Y.

"Father, in Thy gracious keeping
 Leave me now Thy servant sleeping."

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NOTICE.

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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.

GARTAN PARISH, COLUMBA'S BIRTHPLACE.

Gartan Parish, Columba's birthplace—see LIVING CHURCH, September 1st—sadly needs help. Remembering what we owe it, will not some generous Churchman assist it? Appeal endorsed by Archbishop of Armagh and Bishop of Derry and Raphoe.

Remit direct to Very Rev. Wm. F. GARSTIN, Glendocen Rectory, Letterkenny, Donegal, Ireland.

Full particulars from Rev. J. FLETCHER, Chedoke, Ontario, Canada.

FROM THE FLORIDA KEYS.

The terrible hurricane which devastated the east coast of Florida, October 17th, wrecked our church at Little River. The few "faithful women," the mainstay in every mission, had but just completed and paid for it. Now, some of them have lost their own homes, and are rendered helpless by losses to come to our rescue. By authority from the Bishop, I appeal for immediate help, financially. May all who read this rise to a sense of duty in this emergency and send me aid.

(Rev.) G. BERNARD CLARKE.

Buena Vista, Fla.

SUNDAY SCHOOL LESSONS.

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

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

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

INFORMATION AND PURCHASING BUREAU.

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

BOOKS RECEIVED.

FLEMING H. REVELL CO. Chicago.

The Spirit World. By Joseph Hamilton, author of *Our Own and Other Worlds, The Starry Hosts.* Introduction by Rev. W. H. Withrow, D.D. Price, \$1.50 net.

The Gist of the Lesson. A Concise Exposition of the International Sunday School Lessons for the Year 1907. By R. A. Torrey, author of *How to Bring Men to Christ, What the Bible Teaches,* etc. Price, 25 cts.

LONGMANS, GREEN & CO. New York.

Handbooks for the Clergy. Edited by Arthur W. Robinson, D.D., Vicar of Allhallows, Barking by the Tower. *Preparation for Confirmation.* By Rev. J. P. Maud, M.A., Vicar of St. Mary Redcliffe, Bristol. Price, 90 cts.

THE CENTURY CO. New York.

The Lady of the Decoration. By Frances Little. Price, \$1.00.

THOMAS Y. CROWELL & CO. New York.

The Ingersoll Lecture, 1906. The Hope of Immortality, Our Reasons for It. By Charles Fletcher Dole, author of *The Coming People, Theology of Civilization,* etc. Price, 75 cts.

HOUGHTON, MIFFLIN & CO. Boston.

Marching Against the Iroquois. By Everett T. Tomlinson, author of *The Red Chief, The Boys of Old Monmouth,* etc., etc. Price, \$1.00.

My Pilgrimage to the Wise Men of the East. By Moncure Daniel Conway. Price, \$3.00.

Progress in the Household. By Lucy Maynard Salmon. Price, \$1.10.

The Opened Shutters. A Novel by Clara Louise Burnham. With Frontispiece by Harrison Fisher. Price, \$1.50.

GINN & COMPANY. Boston.

Physical Education. By Dudley A. Sargent, A.M., M.D., S.D., Director of the Hemenway Gymnasium, Harvard University. Price, \$1.50.

W. A. WILDE COMPANY. Boston.

Select Notes. A Commentary on the International Lessons for 1907. The Beginning of Mankind. The Beginning of God's Chosen People. The Beginnings of the Hebrew Nation. Genesis to Samuel. The Text in the Authorized and Revised Versions, according to Holman's system. The Basis for all Grades of Teaching. Explanations of the Text. Inductive Studies of the Lessons. Light from Many Sources, etc., etc. By Rev. F. N. Peloubet, D.D., and Prof. Amos R. Wells, M.A. Thirty-third Annual Volume. Price, \$1.25.

THOMAS WHITTAKER. New York.

The King and His Kingdom and Other Sermons. Last Words in a West End Church. By the Very Rev. C. J. Ridgeway, D.D., Dean of Carlisle. Price, \$1.40 net.

The Soul's Escape; or Perfect Freedom. By the author of *The Sanctus Bell, Seek Me Early,* etc., etc. With a Preface by the Rev. Jesse Brett, Warden to the Community of All Saints. Price, \$1.40 net.

PAMPHLETS.

The Anglo-Catholic Reformation. The Annual Address to the Church Club of the Diocese of Long Island, March 27, 1905. By the Rev. Geo. McClellan Flske, D.D., Rector of St. Stephen's Church, Providence, R. I. The Grafton Press, New York.

The Protestant Episcopal Theological Seminary in Virginia. Catalogue. Session 1905-1906.

THE CHURCH AT WORK

DR. HART'S HISTORICAL SERMON.

AT THE centennial celebration of Christ Church, Bethlehem, Conn., as noted last week, the Rev. Dr. Hart delivered an historical sermon, from which we quote:

"Next year will bring us to the bi-centennial of the diocese of Connecticut; for it was in 1707 that its first parish, that in Stratford, was organized. And we are nearly three centuries from the first planting of the Church of England on these shores; for in 1607 the services of that Church were begun at Jamestown in Virginia and at Pemaquid in Maine. The beginning of services here in 1806, and the organization of the parish in 1807, mark the passage of a single century, and divide evenly the history of the diocese. Dr. Daniel Burhans, the founder, had been ordained by Bishop Seabury in 1793 and had succeeded at Newtown, Mr. Philo Perry, also ordained by Bishop Seabury, and Mr. John Beach, ordained in England in 1732, and born in 1700. The names and the dates suggest the remarkable beginnings of the Church in Connecticut, and its history both before and after the Revolution. In 1706, Bishop Jarvis was in the tenth year of his episcopate; the Episcopal Church was regaining in the state the place which she had held in the colony. She was led by strong men; among those who attended the conventions at Cheshire and Newtown in 1806, were of the clergy, Mr. Burhans, Dr. Richard Mansfield (72 years rector at Derby), Dr. William Smith, and Tillotson Bronson; and with them were laymen well known in the life of the state. She was making plans for dividing the whole state into cures for her clergy; she was strong and of good

courage. The real turning-point in the history of the Episcopal Church in this country was in 1811; the turning-point in Connecticut was in 1819, when Bishop Brownell was consecrated; and the foundation of this parish was a step towards it, a witness to corporate vitality and life.

"We cannot but admire the courage and strength of both conviction and of action shown by those who in this place made declaration of their belief in the necessity of the episcopal form of Church government and established a parish in the town, where for over fifty years Dr. Joseph Bellamy had lived and preached and taught, and where at this time his successor, Dr. Azel Bachus, was in the full exercise of his powers. But they were reaching back to the faith and the organization of earlier years, with a recognition of their place in the Church of all time. No history of even a small town or parish is uninteresting or unimportant, in this commonwealth or diocese; this parish is important as a unit in the diocesan body, and it has a special value in itself. It is not for the preacher at this time to point the moral by special exhortation; but we may well learn, among other lessons, the appreciation of special duties and the recognition of present responsibilities."

CORNERSTONE OF PARISH HOUSE LAID.

ON WEDNESDAY, the 24th ult., the Rt. Rev. Dr. Brown, Bishop of Arkansas, laid the cornerstone for a parish building for Grace Church, Galion, Ohio (Rev. W. J. Hawthorne, rector). Bishop Brown was formerly rector of the parish, and makes Galion his

summer home, and so it was a great pleasure for the parishioners to have him present, and acting by invitation of the Bishop of Ohio. The weather was inclement, but a large attendance gathered, the Rev. J. J. Dimon, rector of Grace Church, Mansfield, being among the visitors and assisting in the services.

It is most gratifying to note that this parish building, which will be added to the west end of the present church building, and measuring 25x62 feet, at a cost of more than \$2,100, takes the place of an anticipated basement room, in the church, to cost \$400. Of the amount required to meet the cost of the building, about \$1,500 was raised by the special effort of the rector.

OLD ST. JOHN'S SUNDAY SCHOOL'S NINETY-SECOND ANNIVERSARY.

THE 92ND ANNIVERSARY and Harvest Home festival of old St. John's Sunday School, Philadelphia, was celebrated last Sunday (SS. Simon and Jude's day). This is the oldest Sunday School connected with any Church organization of any kind in the United States. Its beginning really dates from 1906, when as a First Day School it was organized in Commissioners' Hall on Third below Green Street. It has had continuous existence since then, making it a century-old. But it was not till 1814 that any Church dared incorporate a Sunday School into its regular work. In those days the institution was regarded as an infraction on Sunday observance. It was considered sacrilegious to teach anything in a school on the Sabbath. Where the Blue Laws were in

force. the early Sunday Schools were broken up and the teachers roughly handled. The first to adopt the institution into the Church's regular activities was Bishop White, at old St. John's.

This school is in a most flourishing condition, though in the midst of a foreign population. Its last report showed 29 officers and teachers and a total enrollment of 432. While it has an endowment, it is more than self-supporting. It helps support the Church services and sends out each year hundreds of dollars to the mission fields, at home and abroad.

DESTRUCTION IN SOUTHERN FLORIDA.

THE VIOLENT hurricane which passed over the east coast of Florida, causing great loss of property and lives at Miami and the Keys, wrecked the church at Little River and many of the homes of members of the mission. It was the most destructive hurricane ever known in that vicinity. One Key was submerged under six feet of water, and 150 people perished by drowning.

SUNDAY SCHOOL CONFERENCE OF THE DIOCESE OF CENTRAL PENNSYLVANIA.

IN LINE with the general movement throughout the Church, a permanent commission on Sunday School Work was appointed by the Bishop at the last convention. To discover existing conditions in the diocese, and to suggest possible improvements, the commission decided that a preliminary conference of interested workers throughout the diocese would be helpful. Such a gathering met in the pro-Cathedral at South Bethlehem, Saturday, October 20th. There were 31 Sunday Schools represented, and these from every section of the diocese. This means that the practical lessons emphasized at the conferences, will be taken back and put in application at the important centers of Church life. Again, no one present at the opening service could have failed to appreciate the importance and significance of the stress laid upon Sunday School work by the way in which the conference was opened. It began with a solemn Eucharist, at which the Bishop was the celebrant, the parish clergy assisting him; and the full vested choir being present in the chancel to render a dignified and beautiful service.

The conference assembled in the guild hall of the parish house, under the presidency of the Bishop. After the opening devotions, the leader of the conference was introduced in the person of the Rev. Wm. Walter Smith, M.D., secretary of the Federation of Sunday School Organizations. Dr. Smith occupied a considerable portion of the afternoon in an interesting and able talk upon the "New Idea" in Sunday School work. This was followed by the answering of several questions asked on the part of the visitors.

At the close of the conference proper, the commission of the diocese met and organized as follows: President, the Rev. Stewart U. Mitman, Ph.D.; Vice-President, the Rev. Howard W. Diller; Secretary, the Rev. Robert E. Roe; Treasurer, Mr. Wm. H. Sayre. The other members of the commission are: Mr. Leonard Peckitt, Mr. Thos. P. Merritt, Mr. H. H. Stoeck, the Rev. P. M. Kerridge, and F. C. Johnson, M.D.

STATISTICS OF THE DIOCESE OF NEWARK.

THE DIOCESE OF NEWARK keeps the sixth place in nearly all statistics among all the dioceses of the country. The diocesan Journal shows an increase of 1,400 communicants—about 5 per cent. over last year—making the present number 29,234. The Sunday Schools showed a gain of about 10 per cent.,

with the number of teachers now about 1,700, and scholars numbering 17,000. There were 2,235 baptisms, with 1,944 persons confirmed. The number of the clergy is reported as 124, with nine postulants and nine candidates for the priesthood. Thirty-four lay readers were licensed. The offerings were \$542,000. There are 123 parishes and missions in the diocese.

THE ORIGIN AND DEVELOPMENT OF THE CHURCH IN THE UNITED STATES.

IN ST. MARK'S PARISH, Toledo, Ohio (Rev. L. E. Daniels, rector), a series of papers are to be given under the auspices of the Woman's Auxiliary. The programme is an exceedingly interesting one, and we print it in full as a possible suggestion to others.

PROGRAMME.

OCTOBER 24th, 1906.—Introductory Paper, Rev. L. E. Daniels, subject, "Influence of Foreign Societies Upon the Beginnings of the American Church." Current Events, Mrs. W. A. Hodge. Music, refreshments, social hour. Hostesses, Mrs. W. H. Scott, Mrs. G. H. Sneider, Mrs. J. L. Stratton.

NOVEMBER 14th.—Paper, Mrs. J. P. Thompson, subject, "The Church on the Pacific Coast." Current Events, Mrs. Harry Crane. Music, refreshments, social hour, Hostesses, Mrs. A. H. Hunker, Mrs. G. W. Thomas, Mrs. A. J. Snell.

DECEMBER 12th.—Paper, Mrs. J. P. Singleton, subject, "The Church in Virginia and Colonial Days." Current Events, Mrs. C. W. Knowlton. Music, refreshments, social hour. Hostesses, Mrs. McDonald, Mrs. Farwell, Mrs. Seubert.

JANUARY 16th, 1907.—Paper, Mrs. W. Harley Porter, subject, "The Church and the Revolution." Current Events, Mrs. W. F. Sewall. Music, refreshments, social hour. Hostesses, Mrs. Mitchell, Mrs. Geer, Mrs. Pratt.

FEBRUARY 13th.—Paper, Mrs. M. Wolverton, subject, "The Church in Connecticut and the Establishment of Episcopacy in America." Current Events, Mrs. Yingling. Music, refreshments, social hour. Hostesses, Mrs. Hoehler, Mrs. Kendrick, Mrs. Hitchcock.

MARCH 13th.—Paper, Mrs. R. J. Mefford, subject, "The Church in the Great Northwest." Current Events, Mrs. C. H. Shields. Music, refreshments, social hour. Hostesses, Mrs. Baumgardner, Mrs. Cameron, Mrs. Bellman.

APRIL 10th.—Paper, Mrs. D. E. Thomas, subject, "The Church in Ohio." Current Events, Mrs. J. W. Weldon. Music, refreshments, social hour. Hostesses, Mrs. Tonson, Mrs. Strong, Mrs. Birkmayr.

MAY 8th.—General Review, Rev. L. P. McDonald, D.D. Current Events, Mrs. Louis Bartlett. Music, refreshments, social hour. Hostesses, Mrs. Daly, Mrs. Peterson, Mrs. Parsons.

MORTGAGE DEBT PAID.

THE PEOPLE of Grace Church, Buffalo, N. Y. (Rev. J. C. Ward, rector)—the old parish of Black Rock, organized in 1824—have been celebrating the extinction of their mortgage indebtedness. The old part of the present church edifice was built in 1859 and consecrated the year following by Bishop De Lancey. The latest of several enlargements was made in 1894, when part of the expense was met by a mortgage of \$5,000, which sum had gradually been reduced by the parishioners to \$2,000. A gift of this amount recently made by Mrs. Amelia B. Gwynn, a communicant of the parish, has entirely freed the parish from debt. At a special service of thanksgiving, on Sunday, October 21st, the Bishop of the diocese

preached, reviewing the history of the parish and indicating what should be the future developments of its life and work. At a gathering of the parishioners in the guild house, Tuesday evening, October 23d, addresses were made by the Bishop and by other guests, including the Rev. Louis B. Van Dyck, D.D., rector from 1871 to 1893, and the Rev. Chas. A. Ricksecker, rector from 1894 to 1902. A letter of greeting was read from the Rev. H. Gaylor Wood, rector from 1859 to 1863, who built the original church and with his own hands made the beautiful black walnut altar and other chancel furniture still in use. One of the wardens, Captain Marcus M. Drake, read a financial statement, in which it was shown that the parish has raised, since 1894, about \$14,000 for repairs and improvements besides paying all current expenses and contributing its apportionment for diocesan and general missions. At the close of the evening, the mortgage bond was burned, the people singing the Doxology.

MINNESOTA MEETING OF THE WOMAN'S AUXILIARY.

THE 24TH ANNUAL meeting of the Woman's Auxiliary of Minnesota was held in Christ Church, St. Paul, Wednesday, October 17th. Reports from diocesan officers showed a steady progress in all branches of the work. The returns from the red mite-boxes were reported \$1,076.94. At the afternoon session, the old officers were reelected, and Miss Julia C. Emery conducted an interesting conference, at which the following diocesan officers gave brief suggestions on ways of interesting women in missions: Miss Ware of Iowa, Mrs. Turner of Kansas City, Mrs. Graves of Laramie, Mrs. Hamilton of Nebraska, Mrs. Patterson of Montana, Mrs. Mann of North Dakota, Miss Peabody of South Dakota, and Mrs. Potter of Missouri. Mrs. Flaherty of Montana gave a very interesting account of the distribution of books and periodicals, received from the Church Periodical Club, among the ranchers and cowboys. On Friday morning, Miss Emery conducted a conference, and on the evening of the same day, a conference was held for the Juniors.

WORK AMONG CHEYENNE INDIANS.

THE BISHOP OF OKLAHOMA made a recent visitation to St. Luke's mission, at Whirlwind (Rev. D. A. Sanford, missionary), giving services on two evenings. He confirmed three adult Cheyenne Indians.

The Indian people are taking much interest in the mission day school. Twenty-five Indian children are now in attendance, besides a few white children. The Bishop was much pleased with the progress of the school, as seen in the regular attendance of the school children, in their neat and cleanly appearance, in their good singing, and in their progress in school studies.

Inasmuch as Indian parents, to a large extent, are providing for their own children, it gives them an incentive to work, which incentive is lacking where all is provided for the children, as in many other schools. The work of the school is also bearing fruit among older Indians, as seen in the increasing number of baptisms and confirmations.

A SUCCESSFUL MISSION.

THE 26TH YEAR of the rectorship of the Rev. William E. Toll, in Christ Church, Waukegan, Ill., was inaugurated by a seven days' parish mission, conducted by the Ven. Archdeacon Webber. In very plain and forceful language, enlivened by apt illustration and convincing argument, the missionary presented to the people the faith once for all delivered to the saints, as set forth in the Apostles' and Nicene Creeds, emphasizing

particularly the Incarnation of the Son of God and the Resurrection of Jesus Christ from the dead.

The impression left upon the parish at the close of the mission is, that the things of the Kingdom of God are all worthy of, and should have first place in a Christian believer's life; and that imitation of Christ to the extent of compelling all men to take knowledge of us that we are living in companionship with Jesus, is above all else worth striving for, and, if need be, dying for. The services were attended with increasing interest and numbers till the mission ended.

THREE HUNDREDTH MEETING OF THE EASTERN CONVOCATION.

THE EASTERN CONVOCATION—called, until the Archdeaconry system was established, the Eastern Missionary Convocation of Massachusetts—held its 300th meeting in Trinity Church, Concord, on the 11th of October. The occasion was unusual, not only in the anniversary commemorated, but in the attendance of the Bishop and about 75 of the clergy, and in the extraordinarily interesting and able historical address by the Rev. Dr. Edward Abbott, rector *emeritus* of St. James' Church, Cambridge. The discourse will be published, at the request and expense of the Convocation. After the morning services—Eucharistic—the clergy and some laymen went in barges to the residence of the Rev. Dr. Hutchins, where they were his guests at luncheon and for the afternoon.

HOLY UNCTION IN THE DIOCESE OF FOND DU LAC.

THE REPORT has become current in the newspapers that the sacrament of Holy Unction is being revived in order to protect the Church from the inroads of various kinds of faith healers. The Bishop of Fond du Lac was interviewed on this subject by a representative of the Fond du Lac *Bulletin*, who referred to the recent editorial in THE LIVING CHURCH on the same subject. The Bishop said:

"THE LIVING CHURCH states that there is no need of asking General Convention to prepare an office for the unction of the sick, because it was already within the power of the Bishops to consecrate the oil and the clergy to use it.

"This has been a custom in the diocese of Fond du Lac under Bishop Brown and the present Bishop, who have consecrated the oils yearly on Maundy Thursday. This is not uncommon in other dioceses. The practice of anointing the sick with consecrated oil for bodily recovery and as a preparation for death is not infrequent.

"Its revival, however, is not due to the rise of faith healing systems or Christian Science, so much as a recognition of its authorization in Holy Scripture. It differs from other ministrations in that Scripture requires the agency of a priest and the prerequisite on the participant of confession.

"It is probably that because it came to be administered mostly *in articulo mortis*, or the hour of death, and its healing efficacy as stated in the Scriptures was largely overlooked, that it fell in the Anglican communion into much disuse. It is now, however, quite considerably being revived."

ST. ANN'S, AMSTERDAM, CONSECRATED.

SUNDAY, OCTOBER 21st, was a red-letter day in the history of St. Ann's parish, Amsterdam, N. Y., in the diocese of Albany. It marked the consecration of the beautiful and picturesque church structure on Division Street. The event was notable because it meant that, after long years of patient effort and loving sacrifice on the part of members of St. Ann's congregation—supplemented

by the munificence of Hon. Stephen Sanford—the church property was finally free of debt.

The occasion was naturally one of rejoicing, and through the impressive and beautiful consecration services of yesterday there rang the note of triumph and gratitude. The appreciative words of the venerable Bishop of the diocese, William Crowell Doane, toward the close of the services; the thoughtful, stimulating and finished sermon of the Rev. Dr. Battershall, and the presence of the Rev. David Sprague, a beloved former rector of the parish, attested the importance of the event to members of St. Ann's and to the diocese of Albany. It was particularly an occasion for the Rev. Edward T. Carroll to feel that his persistent and devoted labors to free St. Ann's of the financial burden under which it long had rested had been blest.

CATHOLIC CLUB OF THE DIOCESE OF LOS ANGELES.

ON TUESDAY evening, October 23d, at the Broadway Hotel, Los Angeles, pursuant to call, eighteen men, cleric and lay, met for the purpose of organizing a Catholic Club. Beside the eighteen in attendance, there are twelve others who have signified their intention to belong. A large majority of the laymen are wardens and vestrymen of parishes.

The objects of such a Club are well understood, namely, the closer affiliation of Catholics and the advancement of the Catholic Religion.

After adopting a constitution, the following officers were elected: President, the Rev. R. H. Gushee, Ontario; Vice-President, Mr. Henry B. Ely, Redlands; Secretary and Treasurer, Mr. H. B. Lee, Los Angeles.

The Club has taken under its auspices as its organ for instruction of the laity, *The Crusader*, under the editorship of the Rev. J. A. M. Richey, San Diego, having associated with him, Father Gushee and Henry B. Ely. The paper will be enlarged and its scope will be genial. News will not be a chief feature.

EPISCOPALIAN CLUB OF BOSTON ENTERTAINS.

THE SPECIAL address at the first of the season's dinners by the Episcopalian Club held at the Hotel Brunswick was by Bishop Knight of Cuba who gave an account of the recent insurrection in the Island. The theme of his remarks was "Present Conditions in Cuba." He said that he believed that a majority of the people in that island republic if assured that individual liberty was to be guaranteed would declare themselves in favor of American control and American rule in whatever form the American Government should see fit to exercise it. He did not regard the uprising in Cuba at all seriously. The natives who worked on the plantations who were called out by the insurgent leaders regarded the whole thing as something of a holiday, he said, where they would be fed free of cost to themselves and would have a pleasant ride over the country on borrowed or purchased steeds. He was confident that they never expected to fight. He affirmed that the newspaper accounts of fighting were untrue. The only menace was that the revolutionists intended to take Havana because the government had stored there in the treasury between \$12,000,000 and \$20,000,000 in cash which they gleefully anticipated appropriating to their own uses. Undoubtedly they would have taken Havana on the very night planned had not the United States marines landed. The reports of the destruction of property, he said, were much exaggerated, and in some cases the insurgents went so far as to place guards over American property in the island to make sure it was not molested.

The Bishop sketched the official acts of

President Palma and the Cuban congress and then proceeded to tell what the Platt amendment had done for Cuba. Among other things it had been responsible for the investment of \$300,000,000 in the island by the United States, England, and Canada. "Now," continued the Bishop, "will those people ever be able to carry on a government themselves? The faith of Americans has been shaken. But apparently the government believes they will. There is a third element, the respectable, property-owning, intelligent element of Cuba, which was not drawn into the turmoil up to the time of intervention. Before the United States government holds another election in Cuba this element will be heard from. Until these people grasp the idea of liberty, as the Anglo-Saxons do, there must be constant unrest."

Bishop Lawrence in his address said that after returning from his trip to England he had come to the conclusion that this country had settled aright the question as to whether religion should be taught in the public schools. Let us sustain our public schools the best way we can, he affirmed, but do not bring into them the subject of religion.

Bishop Parker of New Hampshire touched upon the opportunities for Church work among the summer residents of the mountain resorts of the Granite State. Bishop Vinton of Western Massachusetts also spoke, and President John H. Storer presided and introduced the speakers.

BISHOP WALKER AND DR. INGE ENTERTAINED.

THE BUFFALO CLERICUS entertained at luncheon Oct. 24th, at the University Club, the Bishop of the diocese and his guest, the Rev. Wm. R. Inge, D.D., vicar of All Saints', Ennismore Gardens, London. About forty of the clergy of the Buffalo and neighboring parishes were present. The Rev. Cameron J. Davis, president of the clericus, on behalf of the clergy welcomed the Bishop home from his European trip. The Bishop in returning thanks gave some impressions regarding the Old Catholic Movement on the Continent and of the present condition of the Church in Ireland and then spoke of the indications of marked progress of the Church in the city and archdeaconry of Buffalo.

Dr. Inge, at the request of the Bishop and clergy, spoke at length on some of the conditions with which the Church of England has to contend. (1) The difficulty arising from the laymen not knowing how to give, since they erroneously suppose the Church to be sufficiently endowed, whereas the income from tithes, etc., has fallen off 50 per cent. and the average stipend is totally inadequate to support the clergy; (2) the great preponderance of Protestantism; (3) the comprehensiveness of the Church (and the speaker hoped she always would be comprehensive) which prevented concentration of energy, and hence the Church's efforts were dissipated in different lines. In the evening of the following day the Bishop and Mrs. Walker held a reception at the See House in honor of Dr. and Mrs. Inge, to which the clergy and their wives of Buffalo and neighboring parishes were invited.

MISS STUART AT WINCHESTER.

THE FRIENDS of Miss Sallie Stuart of Alexandria, Va., are legion, and all will be glad to know that she is as active as ever in missionary work, as noted in the following item from the Winchester (Va.) *Item*:

"The members and friends of Christ Church will have an opportunity this week of listening to a highly interesting address on missions in Alaska and the Far West by Miss Sallie Stuart of Alexandria, who is secretary of the diocesan Woman's Auxiliary. Miss Stuart has just returned from an extended trip to Alaska and the Pacific coast,

and having had a great deal of experience in the work, she is in a position to present the facts in an interesting manner."

THE CARE OF SUNDAY SCHOOLS.

THE REV. H. W. STARR of Council Bluffs, Iowa, preaching in St. John's, Dubuque, on Sunday Schools, is reported in the local papers as saying:

"Even now, said Mr. Starr, some of the clergy are not so interested in the work of the Sunday School as they should be. From the clergy he passed to parish workers, the vestry, women's guilds, etc. He deplored the fact that in the average, and even typical Episcopal church the members of the vestry are generally absolutely ignorant and careless of the work of the Sunday School, and if asked to help in providing the Sunday School with the text books, the apparatus, and general paraphernalia absolutely demanded by modern pedagogical science, they are apt to throw up their hands and wonder that the nickels and pennies brought weekly by the children are not sufficient to purchase the things absolutely necessary if the school is to approach even in slight degree the standard of the modern scientific school. Sometimes, said the preacher, vestrymen are also members of the board of education, and with equanimity appropriate large sums for the improvement of the public schools, but yet are in a state of almost total ignorance regarding the school on which the future of the parish itself depends."

AN INNOVATION IN SOUTHERN VIRGINIA.

ON THE Nineteenth Sunday after Trinity, a vested choir sang the services at St. James' Church, Boydton, diocese of Southern Virginia. The innovation is thus described by a press despatch:

"The choir in their vestments of white filed into the body of the church and marched down the centre aisle, singing all the way as they marched into their pews at the right side of the chancel. The scene was a pretty one, and was beheld by quite a large congregation. Nothing of the kind had ever been seen in this community before.

"The interior of the church has been recently remodelled and is very attractive. St. James' Church originally stood some five miles northwest of this place in the country, and was built in the life-time of the late Bishop Ravenscroft, who resided near the church. The old church was sold to the Methodists, who now occupy it, retaining the name of St. James' Church. A new brick edifice was then built here some time between 1830 and 1840, which is now occupied by the Episcopalians. The new rector, Rev. E. R. Carter, is a zealous as well as an eloquent preacher, and is infusing new life in his church members."

TOWER AND CHIMES FOR CALVARY CHURCH, PITTSBURGH.

A MASSIVE TOWER is in course of construction for the new Calvary Church, Pittsburgh, as the gift of Mr. Henry C. Frick, in the name of his daughter. Mr. Frick has also ordered from the Meneely Bell Co., of Troy, N. Y., a magnificent chime of bells to go in the tower when completed. The order makes no restriction as to expense, and the bells are to be of the finest made.

METHODIST MINISTERS CONFIRMED.

MR. B. E. CHAPMAN, formerly a Methodist minister at the Watson Memorial Church (M. E.) at Coweta, I. T., has come to the Church for Confirmation, and will work in St. James' parish, St. Louis, Mo., under the Rev. E. Duckworth, while preparing for orders.

MR. HOWARD E. GANSTER, for two years pastor of the Franklin Park Methodist Church, and a recent convert to the Church, has been assigned by Bishop Anderson as lay-helper in St. Luke's Church, Evanston, by whose rector, the Rev. Geo. Craig Stewart, he was presented for Confirmation. Mr. Ganster will study at the Western Theological Seminary mornings during the period required by canon before he can be ordained, and the balance of the time he will devote to parochial work. He is a graduate of Northwestern University and of the Garrett Biblical Institute.

SOUTHWEST CONVOCATION, KANSAS

THE FALL meeting of the Southwest Convocation of the diocese of Kansas was held in St. Matthew's Church, Newton, on the 24th and 25th of October. On account of the Missionary Conference in Minneapolis, the attendance the first day was not large, but the services were attractive and the addresses helpful to all present. The Rev. E. A. Sherrod of Arkansas City spoke with great earnestness on "The Spiritual Life, Its Genesis in Relation to the Sacrament of Baptism, Its Development in Relation to Confirmation, Its Triumphs Over Sin and Self, and Its Rewards in the Fulfilment of Man's Highest Destiny."

The other speaker for the evening was the Rev. F. C. Armstrong of Sedan. He dwelt on the opportunities, failures, and successes of the Christian life.

The second day opened with the Holy Eucharist at 10 o'clock, Bishop Millspaugh officiating. The sermon on "The Mission of the Church to the American People," was delivered by the Ven. J. E. H. Leeds, who has just entered upon his duties as Archdeacon of the diocese.

At the business session which followed, the Rev. E. A. Sherrod of Arkansas City was appointed rural dean to fill the vacancy caused by the removal of the Rev. R. H. Talbot to Topeka, and the rector of St. Matthew's Church, Newton, was elected secretary.

After the luncheon which was served by the ladies of the parish and enjoyed by all present, an enthusiastic and interesting meeting of the Woman's Auxiliary was held. The appointed speakers were Mrs. Millspaugh, the diocesan president, Archdeacon Leeds, and the Bishop. In the absence of Mrs. Edgar Wright, the diocesan secretary, Mrs. T. W. Randall of Newton read a paper on "The Spiritual Power of the Auxiliary."

In the evening there was a grand missionary rally, with stirring addresses by the Rev. Mr. Sherrod, the Archdeacon, and the Bishop.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.
Church Consecrated.

THE CHURCH OF OUR SAVIOUR, West Blocton, was recently consecrated by the Bishop of the diocese, assisted by the rector, the Rev. Thos. J. Beard. The sermon was by the Bishop.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.
St. Luke's, Cambridge, Parish Festival.

ST. LUKE'S CHURCH, Cambridge (the Rev. C. B. Perry, D.D., rector), celebrated its parish festival and Harvest Home on St. Luke's day and the Sunday within its octave (the Nineteenth Sunday after Trinity). On the latter day the rector was assisted by the diocesan missionary, the Rev. J. N. Marvin, who was celebrant at the mid-day service and the rector who had celebrated Holy Communion at an earlier hour preached, reviewing the year's work. The sanctuary was tastefully decorated with corn and grapes, other products of the harvest being grouped upon the steps while vases of roses

and tall white lilies adorned the altar, amid the many lights. A complete set of cloth of gold altar cloth and other frontals were used. The offering for the increase of the endowment fund amounted to about \$400. At the time of the offering a warden's staff was blessed by the rector and presented to the senior warden, Mr. Henry C. Day, with a brief address on his more than thirty years of devoted service as vestryman and warden of the church. The staff which is of polished oak, surmounted by a cross on a globe of burnished brass was copied from one in use at the parish church at Annapolis Royal, Nova Scotia, from a design furnished by the rector Rev. Mr. Howe. It will mark the new warden's stall, placed at the west door and occupied for the first time at this feast. A parochial mission to be conducted by the Rev. Edward Schlueter, of All Saints' Cathedral, official canon missionary of the diocese, was announced.

CHICAGO.

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

Patronal Feasts Celebrated—Personal.

THE REV. FRANK DU MOULIN, LL.D., of St. Peter's Church, Chicago, delivered the annual convocation sermon at his *alma mater*, Trinity College, Toronto, on Sunday, October 21st.

ST. JOSEPH'S MISSION, West Pullman, and All Saints' Church, Pullman, have been keeping their patronal festivals, the former on Michaelmas and the latter, of course, on All Saints' day. The priest-in-charge, the Rev. O. W. Gromoll, is considering a call to St. Barnabas' Church, Buffalo.

CONNECTICUT.

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

Death of a Prominent Layman—New Boys' School—Rectory Debt Paid.

MR. FREDERICK S. STEVENS died at Bridgeport, on October 17th, after a prolonged illness. Mr. Stevens was a vestryman of Christ Church, and held in high esteem. This parish within the past few months has been bereaved of its priest, the Rev. John Brown, and no less than five of the members of the vestry.

AT KENT, a pleasant town in the valley of the Housatonic, a boys' school has been established this autumn. A reception was recently given by the people of the town. An address was delivered by the Rev. Frederick H. Sill, O.H.C., setting forth the aims and purposes of the school. The Ven. John F. Plumb, archdeacon of Litchfield, was also one of the speakers. It is stated that the school will be incorporated, with a council of seven members, and a board of trustees of equal number. The Rev. Father Sill is acting as secretary of the committee on organization.

THE RECTOR of St. Stephen's, Ridgefield, the Rev. John H. Chapman, announced to the people, on the Eighteenth Sunday after Trinity, that the indebtedness long resting upon the rectory had been cancelled. This was incurred in former years by the necessity of securing valuable property adjoining the church. During the incumbency of the Rev. Foster Ely, D.D., now rector *emeritus*, it was reduced by three-fourths, or \$4,500. The remainder has now been contributed, and the parish is free from the burden.

EASTON.

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

Death of Rev. Dr. Spencer—Meeting of Convocation.

THE REV. C. S. SPENCER, D.D., rector of Christ Church, Kent Island, Md., died on the morning of October 19th, at his residence in Stevensville. Dr. Spencer was at one time

rector of St. Margaret's, Westminster Co., near Annapolis.

THE MIDDLE Convocation and the Sunday School Institute met in Christ Church, Denton, Md., October 23-25th. There was a goodly attendance of clergy and eight services and two celebrations of the Holy Eucharist were held. The Men's Thank Offering and other topics of interest were discussed.

THE REV. DR. JEFFERIES has been holding a mission in Christ Church, Denton.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Personals.

THE REV. FATHER PARRISH, O.S.B., began an eight days' mission in the Church of the Ascension, Merrill (the Rev. F. W. Barker, vicar), on Sunday, October 28th, the feast of SS. Simon and Jude.

THE FRIENDS of the Rev. Floyd Keeler, vicar of St. Barnabas' mission, Tomahawk, will sympathize with him in the loss of his wife, who died on October 22nd.

THE REV. CHARLES W. DOUGLAS, who is doing a much needed work in the restoration of the Holy Chant, is directing the singing at the Convent of the Holy Nativity, at Fond du Lac, in addition to similar work at Nashotah and at St. Mary's Convent in Kenosha.

GEORGIA.

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

Long Rectorship Terminated.

DR. CHAUNCEY C. WILLIAMS has resigned St. Paul's Church, Augusta, Georgia, terminating a rectorship of nearly 29 years. The vestry refused to accept the resignation and asked that Dr. Williams reconsider the matter. Through their committee, and in conference with Dr. Williams, they made several suggestions, viz., to give him an assistant, to grant him a long leave of absence for a year or more, or to make him honorary rector, to come back at all times, when he might be able. But Dr. Williams did not feel that any of these plans were practicable or wise, and at his urgent request the vestry acted upon his resignation. He expects to go to Mobile, Ala., on the 1st of December.

INDIANAPOLIS.

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

Return of the Bishop—Meeting of the S. S. Commission.

BISHOP FRANCIS returned to the city from his visit in England on Friday, October 19th, and celebrated at the early Eucharist and preached at the later service at the Pro-Cathedral on the Nineteenth Sunday after Trinity.

ON MONDAY night, October 22nd, was held at St. David's Church, a meeting in the interest of Sunday School work under the auspices of the S. S. Commission of the diocese. The Bishop and all the city clergy were in attendance. The Rev. C. S. Lewis of Lafayette, chairman of the Diocesan Commission, gave an interesting and illuminating address on the use of the Graded Course of lessons of which he is the author, and which has been generally adopted through the diocese. There was a good representation of the teachers of the various city schools besides others interested in the work. The enthusiasm aroused resulted in the teachers present pledging themselves to attend a regular class for the study of the lessons of the course. This class, which is to include the teachers of all the schools, is to meet in the parish house of Christ Church on the second Tuesday in each month. The instructors will be the rectors of St. Paul's and Christ Churches. This is a decided forward step in local Sunday School work, and a new life and success ought to be the issue.

MASSACHUSETTS.

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

Notes from the Diocese.

BISHOP LAWRENCE of this diocese has issued an appeal to all the parishes and missions within his jurisdiction, recommending that Sunday, November 25th, be set aside as a day for special offerings for the upbuilding of the religious and charitable institutions of California. In this circular letter, which has been read from all the pulpits, the Bishop states that in order to rebuild their churches and institutions it is clear that they must have much help from the outside. The total net loss to the Church beyond insurance was over half a million dollars. With more stringent building laws and other changes, much more than that sum will be needed to place the Church in a position where she can do good work in the coming years.

THE REV. PERCY S. GRANT, rector of the Church of the Ascension, New York City, was called to Brooklyn lately by the sudden death of his father, Stephen M. Grant, a prominent merchant of Boston. At the funeral the officiating clergymen were the Rev. Dr. Reginald H. Howe of the Church of Our Saviour, Longwood, and the Rev. William E. Dowty of St. Paul's Church, Malden.

EMMANUEL CHURCH, Somerville (the Rev. N. K. Bishop, rector), has been considerably improved during the past few months and now gives more visible evidences of material prosperity. The interior has been retinted a sage green, with ceiling of yellow and dado of red and gold. Handsome windows of cathedral glass have been installed. The chancel has been somewhat rearranged and a new gold cross now surmounts the steeple. The outside of the edifice also has been painted.

THE REV. DR. EDWARD ABBOTT, rector *emeritus* of St. James' Church, Cambridge, accompanied by his wife, sailed a few days ago for England on the steamer *Minnetonka*. It is their purpose to remain away until April. Dr. Abbott has just completed a history of St. James' parish covering the time from the beginning of the parish up to the close of his active rectorship.

THE REV. DR. VAN ALLEN, rector of the Church of the Advent, has been honored with the presidency of the newly-formed Bible Club, which starts out with a membership of some sixty, embracing Episcopalians, Baptists, Congregationalists, Methodists, Presbyterians, and others. The organization purposes holding monthly luncheons and perhaps to have public lectures, designed to meet the views of the Scriptures as held by radical higher critics. A Baptist clergyman is secretary. Those who join are expected to subscribe to two statements: The Holy Scriptures of the Old and New Testaments are the Written Word of God; and the Lord Jesus Christ is the Incarnate Word of God, our Divine Lord and Saviour.

A PAROCHIAL mission is to be held in St. Mark's Church, Dorchester (Rev. H. M. Saville, rector), on November 11-18th. It will be conducted by the Rev. Wm. L. Devries, Ph.D., rector of St. Mark's, Washington.

MINNESOTA.

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

Meeting of Sunday School Institute.

ON THE afternoon of October 17th, the annual meeting of the Sunday School Institute was held. A motion was made and carried, to the effect that in order to attempt to interest the laymen more in the Institute, it would be advisable to try having a layman fill the office of president. Consequently, in accordance with this suggestion, at the election of officers the result was as follows:

Hon. President, Rt. Rev. S. C. Edsall, D.D.; President, Mr. George Gibson, Minneapolis; Secretary, Rev. Elmer E. Lofstrom, Wabasha; Treasurer, Mr. Jesse Chase, Minneapolis.

MISSOURI.

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

Work on New Parish House—Other Notes.

WORK has been commenced upon the new parish house of the Church of the Holy Communion (the Rev. Charles J. Blaisdell, rector). It is expected that it will be ready for use early in the spring, when the rector and members of this large and important Church, expect, by its aid, to be able to greatly extend their work in the densely inhabited neighborhood surrounding the church.

THE REV. CLAUDE E. REMICK, of Christ Church Cathedral, read a paper on "Christian Science" at the last meeting of the Clericus. The Rev. Otho Brant dealt, at the previous meeting, with "The Transient and the Permanent."

THE REV. H. A. STOWELL, rector of Frederickstown, is making arrangements to entertain the Southern Convocation of the diocese in his parish. An excellent programme has been arranged in which the Bishop of the diocese and the Dean of the Convocation (Rev. L. F. Potter, rector of Grace Church, Kirkwood) will take part.

THE QUARTERLY MEETING of the Woman's Auxiliary was held on Friday at St. Peter's Church (Rev. D. C. Garrett, rector). The Bishop officiated at the celebration of the Holy Communion, this service being followed by a business meeting in the William Short Memorial House, after which the members adjourned for luncheon and a social hour.

NEBRASKA.

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

New Rector at Schuyler—Improvements in Rural Parishes.

THE REV. T. J. COLLAR, late of Oskaloosa, Kansas, has accepted a call to the rectorship of Holy Trinity, Schuyler. Father Collar will continue to assist the Bishop Coadjutor in keeping up services in the vacant parishes in Omaha until December 1st, and will not enter upon his new work until that time.

THE RECTORY of St. Peter's, Neligh, has been completely renovated during the past month, the work being done largely by the hands of the priest in charge. The house has been raised a foot higher, the hall en-

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larged, a hardwood floor put in, and a new porch with Colonial pillars has been erected.

THE NAVE of the church at Fairbury has been newly carpeted and a chapel organ installed.

NEW JERSEY.

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

A SECTIONAL Conference of the Brotherhood of St. Andrew, held in Christ Church, Trenton, October 23rd, discussed plans for the enlargement of the work in South Jersey. Reports showed a strong increase in numbers and in aggressive work by the chapters and in planning for the new work a splendid zeal was shown. The Conference on the whole proved the most helpful of the year. There were some eighty representatives present from chapters in Trenton, Princeton, Camden, Bristol, Lambertville, Stockton, Burlington, Riverside, Florence, Mount Holly, Bordentown, and other near by places. Addresses were made by the Bishop, who was present throughout the Conference, by the Rev. E. J. Knight, the rector of the parish, the Rev. R. W. Trenbath, and Messrs. Grumbrecht, Hutchinson, Bradley, O'Neill, Leach, and Sweeny of the Brotherhood.

NEW YORK.

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

Chimes for Zion Church, Wappinger's Falls.

ZION CHURCH, Wappinger's Falls (Rev. W. H. Pott, rector), is to have a chime of eleven bells, made by the Meneely Bell Co. of Troy. The bells are a memorial gift from Mr. Geo. S. Bowdoin.

PENNSYLVANIA.

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

Diocesan Notes.

EVERY EFFORT is being made to bring out the men of the Church at the time of the mass meeting, at the Academy of Music, on Thursday evening, November 8th, to promote the object of the Missionary Thankoffering in the diocese of Pennsylvania. The Bishop of the diocese will preside and the speakers will be the Bishop of Chicago, the Bishop Coadjutor of New York, and George Wharton Pepper, Esq., of St. Mark's Church, Philadelphia. The vested choirs of the diocese, under the direction of Mr. Ralph Kinder, choirmaster of the Church of the Holy Trinity, Philadelphia, have been invited and will occupy the stage.

THE ANNUAL reunion service of the four chapters of the B. S. A. in the Twenty-first Ward of Philadelphia was held on the feast of SS. Simon and Jude, at St. Alban's Church, Roxboro (the Rev. Charles S. Lyons, rector). There was a corporate Communion at eight and a special service at 7:30 P. M. Besides St. Alban's, the three other parishes in this group are St. Timothy's Roxboro (the Rev. R. E. Dennison, rector), St. David's, Manayunk (the Rev. F. A. D. Launt, rector), and St. Stephen's, Wissahickon (the Rev. S. M. Holden, rector).

ON THE FEAST of SS. Simon and Jude the dedication festival of St. Jude's Church (the Rev. Charles Logan, rector) was observed. The Rev. John D. Skilton was the preacher at the morning service and the Rev. Henry Martyn Medary, rector of the Church of the Advocate, was the preacher in the evening. The offering was for the endowment fund.

THE MEN'S CLUB of the Church of the Nativity gave a reception to Mr. John E. Baird and Miss Baird on Thursday evening, October 25th. Mr. Baird and his sister have just returned from a sojourn in Europe.

THE FALL meeting of the Norristown Sectional Conference of the B. S. A. will be held on Thursday, November 1st, at Christ Church, Upper Merion (the Rev. Charles W. Stocking, D.D., rector). Business session at 4:30 P. M., conference at 5 P. M. "Impressions of the Convention at Memphis." Opener, the Rev. W. Herbert Burk, rector of All Saints' Church, Norristown. Supper at 6 P. M. Evensong at 7:30 P. M., with sermon by the Rev. Harrison B. Wright, rector of St. Asaph's Church, Bala, Pa.

THE BISHOP COADJUTOR of the diocese of Pennsylvania will lay the corner-stone of St. George's parish house (the Rev. A. J. Arkin, priest in charge) on Saturday afternoon, at 4 P. M.

THE THIRTY-FIRST anniversary of St. Barnabas' Church (the Rev. Walter G. Haupt, rector) was observed on the feast of SS. Simon and Jude. The rector was the preacher in the morning. Dr. Lionel Street, Kyoto, Japan, addressed the schools in the afternoon, and at Evensong the sermon was delivered by the Rev. Herman L. Duhring, D.D., dean of the Southern Convocation and superintendent of the City Mission.

THE BISHOP COADJUTOR of the diocese consecrated the addition made to the Church of Our Saviour, Jenkintown (the Rev. Roberts Coles, rector) on the feast of SS. Simon and Jude. The Rev. Floyd W. Tomkins, S.T.D., rector of the Church of the Holy Trinity, completed a ten days' mission at Evensong on the same day.

THE REV. CARL E. GRAMMER, rector of St. Stephen's Church, Philadelphia, has begun a series of addresses on "The Wisdom Literature of the Old Testament," at Evensong.

THE SOUL of Miss Ella Warwick, the eldest daughter of a former mayor of Philadelphia, entered into rest on Thursday, October 25th. Miss Warwick was a communicant of St. Matthias' Church and had taught a class in the Sunday School of that parish for many years.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

S. S. Institute—Southern Convocation Meets.

THE SUNDAY SCHOOL Institute of the diocese held its first session for the season of 1906-7, on Monday evening, October 22nd, at St. Peter's parish house, Pittsburgh. A constitution was adopted, and the following officers elected for the year: President, the

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Rev. F. M. Paddock, Allegheny; Vice-President, the Rev. D. L. Ferris, Pittsburgh.; Secretary, the Rev. E. H. Young, Allegheny; and Treasurer, Mrs. Allen, Pittsburgh. Announcement was given of the course of Institute Lectures for the season. Addresses were made by the Rev. G. W. Robinson and Miss Alice B. Hamlin, the subject of the latter's being "The Complete Sunday School and the Teachers' Training for it."

THE FORTY-SEVENTH meeting of the Southern Convocation, at Trinity Church, Washington, on Thursday and Friday, October 25th and 26th, was one of the most enjoyable and successful ever held. On Thursday, there was Evening Prayer, with addresses on "The Men's Missionary Thank-Offering," by the Rev. Joseph Speers, secretary of the Diocesan Committee on that subject; and the Bishop of the diocese. On the morning of Friday, Bishop Whitehead celebrated the Holy Communion, and confirmed one candidate. At the business meeting a committee was appointed to make arrangements for the next meeting, consisting of the Rev. Messrs. Paddock, Young, and the Rev. Dr. Vance, which will take place in January, at St. Andrew's Church, Pittsburgh. The first paper of the morning was read by the Rev. Dr. Vance, on "Some Molochs of To-day," those principally dwelt upon being "Child Labor" and "Juvenile Crime." Speakers on the same topics were the Rev. Dr. Bragdon of Homestead, and the Rev. Mr. Alexander of Pittsburgh. At noon, the Rev. Dr. Ward of Pittsburgh read a paper on "Human Personality," and the speakers on the subject were the Rev. Mr. Paddock of Allegheny, and the Rev. Dr. Snowdon, editor of the *Presbyterian Banner*, who was a visitor to the Convocation. An excellent luncheon was served at half past one o'clock, by the ladies of the congregation, and following that came a paper on "The Problem of the Men and Boys of the Parish," by the Rev. G. F. Rosenmuller of McKeesport; appointed speakers, the Rev. R. N. Mead of Pittsburgh, and the Rev. Dr. Flint, chaplain of the Laymen's Missionary League; and volunteer speakers, the Rev. Dr. Reilly of New Castle, and Messrs. E. D. Irvine of Wellsburg, West Virginia, and Alexander of Pittsburgh. The last paper on the programme was one on "Interpretation," by the Rev. J. G. Robinson of Pittsburgh. During the session an appeal was made in behalf of the Shepherd's Fold, by the Rev. Mr. Alexander; and the Rev. Mr. Rosenmuller told of a mining town called Ellsworth, where he is most anxious, as well as the inhabitants of the place, to have a mission of the Church established. The Rev. Mr. Conners, Presiding Elder of the Methodist Episcopal Church for that section of country, being present, also made a brief address. Visitors present at the Convocation were the Rev. Dr. Reilly of the Northern Convocation, and the Rev. Messrs. Brittingham, Howard, and Irvine, of the diocese of West Virginia. Other members of the Convocation present whose names do not appear as speakers, were the Rev. L. F. Cole, archdeacon of the diocese; the Rev. Dr. White; and the Rev. Messrs. Cady, Donaghay, Danner, Barber, Rambo, Wightam, and Schulz.

RHODE ISLAND.

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

Diocesan Notes.

A WELL attended service of Intercession for Sunday School's was held in St. John's Church, Providence, on Monday evening, October 22nd, under the auspices of the committee on Christian Education. The Rev. Alford A. Butler, D.D., delivered the address.

On the same evening, and under the same auspices, a meeting was held at Christ Church, Lonsdale. On the 18th a similar meeting was held in Newport.

THE CONVOCATION of Providence held its forty-fourth regular meeting in St. Ansgarius' Church. Reports from mission stations were generally very favorable. Resolutions of sympathy were passed with the Rt. Rev. Bishop on the death of his sister, and with the Rev. F. B. Cole, in his illness, also with the Rev. Wm. Worthington in the double misfortune of his own and his wife's illness. The secretary was requested also to convey the sympathy of the Convocation to the family of Mr. James Smith, a delegate to the Convocation from Trinity Church, Pawtucket, who passed away very recently. A minute was also recorded on the death of Judge Stephen A. Cooke.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Elections to General Convention.

AT THE recent annual convocation of the district, the Rev. Geo. E. Swan and Hon. A. B. Lardner were elected delegates to the next General Convention; and the Rev. A. L. Burselson and Mr. W. W. Lyman, alternates.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

Activities at the Cathedral.

AMONG the recent activities of All Saints' Cathedral, Spokane (the Very Rev. Alfred Lockwood, dean), are (1) a fine Pilcher pipe organ, purchased at a cost of \$5,500, and placed in the Cathedral as a loving memorial of the work and life of Robert Perine, late dean of the Cathedral; (2) a commodious and well-appointed house for the dean, located in the best residence part of the city, at a cost of \$6,500; (3) the opening of a mission for colored people with Sunday School; and Evensong every Sunday and the celebration of the Holy Eucharist once a month, all held in the Cathedral and conducted by Dean Lockwood; (4) the organization of a Men's Club, now numbering more than 100 members, all interested in municipal and civic problems, reaching out for, and earnestly striving for the moral uplifting and redemption of the city; (5) success in a general effort for better attendance at the evening service, which has been attained by great interest being taken by the communicants of the parish in the music of the church, which is thoroughly enjoyed by the congregation which now fills the church.

THE BISHOP has placed the Rev. Evert W. Cooper in charge of St. Agnes' Church, Spokane.

THE REV. FREEMAN DAUGHTERS has commenced a regular Sunday morning service at Sand Point, Idaho (District of Spokane), and a Sunday evening service monthly at Bonners Ferry. Sand Point is growing rapidly and with its three railroads gives promise of great success.

TEXAS.

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

Cornerstone Laid.

THE BISHOP OF TEXAS officiated, October 19th, at the laying of the cornerstone of the parish house located on the grounds of St. Paul's Church, Waco. The building is to be a two-story structure of stone. Services were conducted by the Rev. E. A. Temple, rector of the parish.

VERMONT.

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

Reception to Dr. Bliss.

ON OCTOBER 15TH, a reception was given by St. Paul's parish to the Rev. Dr. and Mrs. Bliss, at the parish house, Burlington, on their safe return from their European trip of over three months. Its hearty welcome

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was as heartily reciprocated by the rector and wife. On October 25th, he gave, before the Men's Club of the parish, an informal lecture (without notes) on his favorable impressions of England, its Cathedrals and churches, its roads and scenery, and the antiquity, stability, and finish of its many monuments and institutions. He made special mention of the large and beneficial work of the English Church, and especially that of its many rural and city parishes. While he praised England for its many good works as already done, he yet was loyal to his own native land—the United States—to which he gladly returned—in remembrance of its immense present and future possibilities. The Club voted him unanimous thanks for his instruction and beautiful lecture. The rector had also visited Switzerland, and Italy, and other places, to which time would now permit him only to refer very briefly.

THE RETURN of the autumnal season shows the usual reviving of parochial life and activity. The good work of the several societies and organizations of St. Paul's parish, is very evident, of which the Girls' Friendly Society, with its two hundred members, in active or preparatory membership, deserves special mention. The rector has begun a course of lectures on prominent characters in St. John's Gospel. They are to be held on Wednesday evenings.

WESTERN NEW YORK.

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

Meeting of the Woman's Auxiliary.

FOLLOWING the plan recently adopted by the diocesan branch of the Woman's Auxiliary of dividing the diocese into districts, the Geneva district, representing parishes in the vicinity of Geneva, met in St. Mark's Church, Newark (Rev. G. R. Brush, rector), Wednesday, October 17th. About seventy-five women were present, Mrs. F. P. Harrington of Canandaigua presiding, assisted by the president, Mrs. I. N. Nicholas. The meeting was preceded by the service of Holy Communion, at which the rector was celebrant. Addresses were made by the Rev. E. S. Towson of Palmyra and the Rev. W. N. Webbe of Lyons, and by Mrs. C. A. Van der Beek of Rochester. Mrs. Abbey Snell Budnell, formerly a missionary in India, gave a most interesting account of "The Life of a Hindu Woman in India." These district meetings are proving successful as "campaigns of education" in missions.

CANADA.

News of the Dioceses.

Diocese of Huron.

IT WAS arranged that Sunday, October 28th, should be observed throughout the parishes of the diocese as Jubilee Sunday, to celebrate the inauguration of Huron when divided off from the diocese of Toronto. On October 2nd, 1857, the diocese of Huron was separated by letters patent, issued by Queen Victoria, and the late Bishop Cronyn was the first Bishop appointed. He was consecrated by the Archbishop of Canterbury on October 29th, 1857, so that this year will be the fiftieth anniversary of the consecration. There have been four Bishops in the half century. Bishop Cronyn was succeeded by Bishop Hellmuth, and on his resignation, the late Bishop Baldwin was appointed. On his death, Bishop Williams, the present occupant of the see, was elected.

Diocese of Nova Scotia.

THERE passed away at his home in Halifax, October 19th, a well-known priest in the diocese, the Rev. Klement Richardson. He was a distinguished graduate of Trinity College, Dublin, and one of the finest classical scholars in the Province. He was at one

time stationed at a parish in the diocese of Montreal. He went from there to Prince Edward Island and afterwards to Nova Scotia. He was 76, and leaves a widow and family.—A BEAUTIFUL memorial window has been placed in the Church of St. John Evangelist, Sackville, over the altar, with the inscription, "In Memory of William Ellis, Priest. Aged 68 years. Entered into rest, September 19th, 1900."

Diocese of Fredericton.

AN ADDRESS and purse, containing a handsome sum, was presented by the congregation of St. Paul's Church, St. John, to their rector, the Rev. A. G. H. Dicker, on the occasion of his departure to take a charge in Toronto. Much regret was expressed at his loss.

Diocese of Rupert's Land.

ON THANKSGIVING DAY, October 18th, Archbishop Matheson was married to Miss Alice Talbot of Winnipeg. The wedding was a very quiet one and the ceremony was performed by the Ven. Archdeacon Fortin of Winnipeg.

Diocese of Ontario.

THE MIXED CHOIR of St. James', Kingston, is now vested in cassocks and surplices, with mortar-boards.—THE congregation of St. Luke's Church, Camden East, hope to complete the payment of the debt on the fabric, shortly, so that the church may be consecrated by Bishop Mills in the spring.

Diocese of Montreal.

THE DEDICATION SERVICES in the Church of St. John the Evangelist, Montreal, October 21st, were very impressive and the music most beautiful. The Rev. Canon Shreve of St. Peter's Church, Sherbrooke, preached.—

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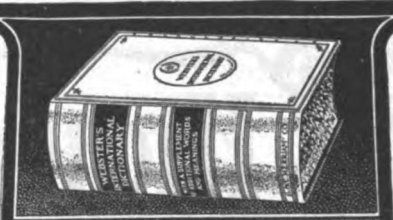
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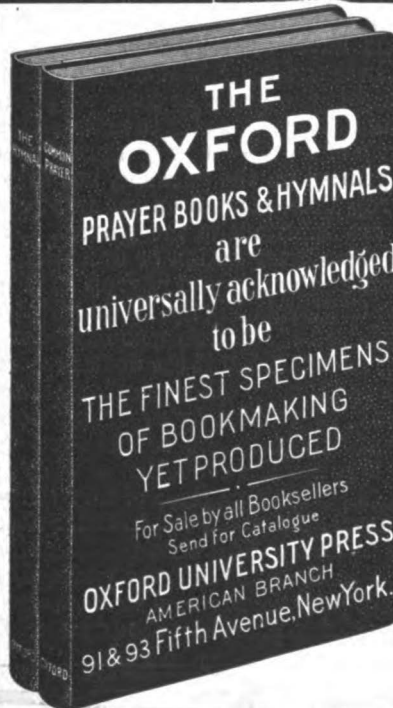
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THE enthronement of the Rt. Rev. J. Carmichael, Bishop of Montreal, will take place on All Saints' day.—THE APPEALS for the General Missionary Society, which were to have been made in all the city churches in Montreal, were postponed until Sunday, October 28th, on account of the death of Archbishop Bond. The sum for which the diocese of Montreal is assessed is \$13,000, and the greater part of it must come from the city.—ST. LUKE'S CHURCH, the oldest church edifice in Montreal except Christ Church Cathedral, which was entirely renovated to celebrate its jubilee, made a great effort to pay off the last of the indebtedness for the improvements, during the last week of October.

NEHEMIAH REBUILDS JERUSALEM.

[Continued from page 19.]

time. One reason that the humble are the greatest in the kingdom of God (St. Mark

xviii. 4) is that they are willing to do that part of the work which is given them to do. And when to humility is added perseverance there is little danger of failing. There are few boys and girls in Christian lands who do not begin to serve Christ and to enter upon the way of salvation. They drop out of the way because of a lack of perseverance. It is hard to realize the great importance of being faithful every day. The habit of staying away from church or Sunday School grows stronger and stronger as it is indulged, until it undoes all that has been done. In the wall-building it was not the first day nor the second that tested the sincerity and courage of the workers. Nor were the forty-ninth, fiftieth, fifty-first, and fifty-second days the hard ones. But those ordinary days in between, when it was neither at the beginning nor the end of the work, and when it seemed as if they were at work on an interminable pile of rubbish, were the ones which called for true faithfulness.

EVERYTHING becomes possible to those who love. The commands of the Lord are no longer grievous, for the soul that loves is gifted by that love with fresh energies; it discovers in itself unsuspected possibilities, and is supplied with ever-flowing currents of new vigor. We shall be enabled to do so much if only we love. We live by loving, and the more we love the more we live; and therefore, when life feels dull and the spirits are low, turn and love God, love your neighbor, and you will be healed of your wound. Love Christ, the dear Master; look at His face, listen to His words, and love will waken, and you will do all things through Christ who strengthened you.—Henry Scott Holland.

THE MEASURE of greatness in the Kingdom of Heaven is the measure of service.—Thompson.

HIGH CLASS DRUGGISTS AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York. [Address all Communications to St. Agnes' Chapel, 21 West 91st St., New York.]

The recent celebration of the Twenty-fifth Anniversary of the Organist (Mr. James P. Dod) and choir of the Church of the Transfiguration, was the fifth important jubilee of its kind held in New York within the past few years. The other four anniversaries were those of Dr. George William Warren, organist of St. Thomas' Church, Dr. Arthur H. Messiter, organist of Trinity Church, Dr. Walter B. Gilbert, organist of Trinity Chapel, and Mr. George F. LeJeune, organist of St. John's Chapel.

The occasion was a particularly memorable one because it included several other parish anniversaries, the most important of which was the Twenty-fifth Anniversary of the daily Eucharist.

We quote the following from the New Music Review:

"The authorities of the church made ample preparations for the event. Not only were there special services held in the church on Sunday October 7th, but an elaborate dinner was tendered Mr. Dod at the Hotel Manhattan on the evening of Tuesday, October 9th. Among the speakers were the Very Rev. Wilford L. Robbins, the Rev. William T. Manning, S.T.D., assistant rector of Trinity Parish, the Rev. Dr. Houghton, Dr. G. Edward Stubbs, Mr. Whitney and others. A beautiful loving cup was given to Mr. Dod, and a flower pot of flowers, containing also fifteen hundred gold dollars. The dining room was elaborately decorated with flags, and the Princeton colors, in honor of Mr. Dod's college. Seldom has an organist received such a magnificent tribute of affection and esteem from his friends and co-workers, and seldom has a man deserved as much."

On the evening of October 11th there was a service and organ recital held in the church. Of this the *Churchman* spoke as follows:

"On Thursday evening there was an organ recital at the church at which many of Mr. Dod's friends played. Mr. E. M. Bowman played Bach's "Toccat and Fugue" in D minor, and Mr. Felix Lamond, Smart's "Overture." Other numbers were Fink's "Second Sonata," Mr. S. D. Chapin; Dubois' "Toccat" in G, Mr. C. B. Clarke; Mendelsshon's "Fifth Sonata," Mr. W. R. Hedden; and three pieces of Lemaigre, a Pastorale in G by Whitney and an Intermezzo by Ford, played by Mr. S. B. Whitney, of Boston. Mr. Whitney's performance was highly appreciated, and many of his friends remained to congratulate him. The choir of the church was augmented by several of the choristers of St. Agnes' chapel, Dr. G. Edward Stubbs, organist, and they sang three numbers very artistically. Mr. L. K. LeJeune played Bach's "Fugue in E flat" as a postlude."

In reply to inquiries regarding the position of City Organist at Carnegie Hall, Pittsburgh, we may state that nothing further has been done in the final selection of an organist since the post was offered to, and declined by, William Middleschulte.

The present plan is to engage different players to give recitals, with a view toward another selection. Who the man will be, no one can tell. There are many difficulties in choosing one who can successfully follow such eminent players as Mr. Frederick Archer, and Mr. Edwin Lemare. The post is an important one, and the salary is so liberal, there will undoubtedly be a vast number of applicants.

The Pittsburgh recitals are generally given in pairs—one on a Saturday evening, and another on the afternoon of the Sunday follow-

ing. The Sunday programme is not a repetition of what is played on Saturday.

During July, August, and September the organ is closed. In addition to playing at the recitals the organist is required to give a certain number of lectures throughout the season, from October to June inclusive.

These lectures are, however, not numerous, and there is plenty of opportunity for outside work if the incumbent desires to undertake other duties. Mr. Archer was organist of one of our churches during his engagement at Carnegie Hall, and the next appointee will in all probability be urged to accept a church position.

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By far the most interesting organ recital to be heard this season in New York will be that given by Camille Saint-Saens. Only one recital has been announced, and it is safe to predict that a large percentage of those wishing to hear this distinguished genius will be unable to secure admission tickets.

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Public curiosity has been heightened in no small degree by the astonishing tales of his "disappearing habit." It has been the custom of Saint-Saens to occasionally drop out of existence and to vanish as completely and as suddenly as a ghost. It is well known that he has appeared as conductor of his own works, and as pianist, in every important capital in Europe, and that for some unexplained reason he has always declined to come to America. But it is definitely asserted by the knowing ones that he has been in New York City before, in one of his "disappearing" fits, and that he is a stranger to America only as a public performer.

Organists will rush to hear him, on account of his remarkable record as organist of the Madeleine in Paris, from 1858 to 1877. His first New York appearance will be with the New York Symphony Orchestra, in Carnegie Hall, November 3d and 4th. He will also conduct his famous work, "Samson and Delilah," at the Metropolitan Opera House.

Some excitement has been caused in musical circles by the action of the Bishop of the Roman diocese of Newark in forbidding the use of the hymn "Nearer, my God, to Thee," and also the hymn "Lead, kindly Light."

The Bishop has declared the former to be "purely sentimental." In our own Church, whatever may be thought of the hymn itself, the tune to which it is generally sung (the one by Mason, taken from "Oft in the stilly night") should be suppressed.

At the memorial service held in England in honor of President McKinley, the use of this tune was the subject of unfavorable comment.

A BIBLE ATLAS.

The New York Sunday School Commission has prepared and published through The Young Churchman Company, "An Atlas of Bible and Missionary Maps." (15 cents, ten for \$1.) There are sixty-two maps, covering quite fully the places and times of immediate interest in Sunday School work. A welcome addition to the customary maps of Bible lands and Pauline journeys are eleven, intended to serve as helps for an outline teaching of Church history. They show the gradual progress from the first century to the present day; the Teutonic settlement in Britain and the Heptarchy, the dioceses in England and after the formation of the new sees under Henry VIII., the United States in 1860, and the domestic missions of the Church in 1905. *The size is convenient and the book ought to prove widely useful.—The Churchman.*

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help to the clergy and Sunday School workers. It is based on the lectures and experience of Dr. Butler in the Seabury Divinity School, where he was also Professor of Religious Pedagogy, and elsewhere, and those who attended the first Summer School at Sewanee will have in recorded form much of the valuable suggestion he gave there. His work on the nature is a revelation to many; and his chapters on organization and administration are particularly helpful to those who have the responsibility of Sunday Schools. His words on worship for children connected with the Sunday School are most

sensible and might well be adopted by many, especially his practical hints about keeping the main form of morning or evening prayer, though shortening the psalter and lessons, and varying the service by using the Commandments and *Kyries* (the Ante-Communion service is specially suited for a short service for children), not forgetting sometimes to sing the *Gloria in Excelsis*. This plan of Morning Prayer, Litany, and Ante-Communion for children's services after Sunday School, a different one being used every Sunday, has been found, by some reciters, very profitable.—*Diocese of Tennessee.*

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"The Peck-Williamson Underfeed Furnace is more than satisfactory. I heated 13 rooms last Winter with your largest size furnace at a cost of \$42, and we had CLEAN, PURE, STEADY heat all Winter. I believe it is the most physiological system of heat yet devised for PURE AIR AND HEAT in our cold climate. I am glad to recommend it to my friends."

The illustration shows furnace without casing, cut out to show how coal is forced up under fire. Our Underfeed booklet illustrates and describes it fully. Let us send it to you, with facsimile letters from many satisfied users. Heating plans and services of our Engineering Department are yours—FREE. Write to-day, giving name of local dealer with whom you prefer to deal.

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