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The Living Church



VOL. XXXVI. MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 1, 1906. NO. 5

EDITORIALS AND COMMENTS

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IT SEEMS to me that true faithfulness to grace is best proved by steadily facing one's actual duties.—Fénelon.

THE ARMOR OF LIGHT.

HOW beautifully on the silence of Nature's deepest slumber breaks the clear cadence of the Advent call. Like the clarion notes of the silver trumpet of old, greeting from the temple courts the first faint flush of day; or like the voice of the warrior true proclaiming from his watch-tower on high the coming of the dawn, rings out the glad cry:

"The night is far spent; the day is at hand!"

And lo, as the shadows tremble and stir, we catch afar the gleam of banners unfurled to the wakening breeze, and the shining armament of a mighty host—the glorious Hosts of Light!

How silently it comes, this mighty Force. Steadily advancing, yet noiseless in approach; no din of battle, no clash of arms, no clamor shrill of protest, no vaunting boast nor challenge—onward, ever onward, a shining phalanx, while before it sway, then yield, the powers of darkness, and behold, victory is won.

This is the gleaming armament in which the sons of God are bidden to array themselves anew; this the victory they are called to share:

"Let us put on the armor of light," is the martial cry, "and let us cast off the works of darkness!" And again comes the vision and gleam of a mighty host, responding to the call; a host which no man can number, clad in the armor, the panoply of Light, steadily advancing into the very strongholds of darkness and death, while before them flee the shadows of the night. No clash of steel, no voice of combat proclaiming warfare; yet, like the powers of Light, invincible, to victory assured.

How beautiful the symbol allying thus in one the mightiest Force of the Universe and God's conquering Host on earth. How strong and uplifting the analogy! Not what it *does* wins Light its victory; but what it *is*. Nature's great I AM shedding afar the invincible force of *Being*, calm, steadfast, pure, unchanging; though earth clouds obscure its radiance, unfalteringly it lives, unceasingly it gives, glorying ever in the life immortal. It can not fade, nor fail—for *God is Light*.

How glorious then, in truth, is this cry of the dawn to the children of men: "Let us put on the armor of Light, and let us cast off the works of darkness!" Can it do other than stir the soul, awaken the conscience, and animate the heart to new and braver warfare?

Singularly auspicious, moreover, is the timely summons. Looking afar, already we discern the shining gates preparing backward to swing as the Orb of Day turns in its course to retrace its gleaming pathway and gladden earth with the promise of lengthening days and golden hours. So, too, do eager hearts expectant discern afar the Sun of Righteousness returning on His way, and once again make ready to retrace the shining cycle through which is followed His earthly journey.

So it is that they who follow in His train are called to go forth to meet Him, true "Light of the World," wearing His armor, rejoicing in His might, strong to the conflict which can not fail, to the victory wrought in peace, led 'neath the stainless banner of "The Prince of Peace."

L. L. R.

WE SET UP for reformers, declaim at the wickedness of the age, and are all for suppressing and punishing it by vigorous laws; and yet are unwilling that any check or restraint should be put upon our own freedoms. This shows how far we are from observing that great rule of equity, the loving our neighbor as ourselves; and from meting to others the same measure which we are content should be measured to us again.—Thomas à Kempis.

"It may be admitted that every clergyman is bound in his public teaching to yield to the paramount claim of conscience. But the Church as the guardian of the Christian faith as it has received and declared it, cannot, without betraying its trust, when called upon to act, permit doctrines which it holds essential and fundamental to be impugned by those who minister at her altars, however pure their motives or sincere their convictions."—From the unanimous Judgment of the Court of Review in the case against Dr. Crapsey.

THE CRAPSEY JUDGMENT, AND AFTER.

THE case against Dr. Crapsey is concluded. In a judgment that, we believe, will be recognized as cast in a legal paper of the first importance, the ecclesiastical Court of Review of the Second Judicial Department holds that the trial conducted in the diocese of Western New York was properly and fairly conducted, and that the judgment of the trial court should be affirmed. Estopped by the canon from hearing or determining any appeal on doctrinal grounds, and rightly holding that it could not take cognizance of any considerations of policy or expediency, the court of review confines its judgment to the technical questions raised by the eminent counsel for the appellant, Mr. Shepard, and rules against him on each of those points. Their judgment will be found in full on another page. It is very complimentary to the Church advocate, Mr. John Lord O'Brian, that in each of the issues certified to the court of review his view is held to be the correct one; but, and much more important, it also vindicates the fairness, the liberality, the courtesy toward the accused that have throughout characterized every move made by the diocesan authorities of Western New York in pursuit of their unpleasant duty.

In our judgment, no ground is left for criticism of the trial court or of the absolute fairness with which the trial was conducted. It is unfortunate that the general canons admit of no appeal on questions of doctrine. The fact that the General Convention of 1904, in reorganizing the judicial system of the Church, was obliged to adjourn before completing its work, left us in this anomalous condition. An ultimate court of appeal on doctrinal issues is contemplated in the revised canons, but until it is finally created, the courts of review are forbidden to take cognizance of such issues. It is very much to be hoped that the canons establishing such courts may be adopted at the next General Convention. That they will be is hardly open to doubt.

The question now arises as to what is to follow this judgment. The suspension of Dr. Crapsey must of course be the primary result; but is that all? That there are many others in the ministry whose position is substantially identical with his has been consistently maintained by the defence throughout the trial. At Batavia it was notorious that there were a considerable number of such clergymen whose sympathies were with the respondent. Counsel for the latter summoned a number of them to the witness stand with the avowed purpose of showing that they, and many others, held the same "views" with which Dr. Crapsey was charged. Very wisely the court refused, on the objection of counsel for the Church, to permit these to testify to the fact that Dr. Crapsey's position was tenable in the Church. Of that the court itself and not any witness was charged with the determination. As stated in the judgment of the court of review: "The source from which the judgment of the Diocesan Court was to proceed was the conclusions of the Court as to the understanding of the Church and as to the teaching of the appellant, not the conclusion of the witness as to that understanding and teaching." It is fortunate for these witnesses that the prosecution intervened, since they could hardly have come from the stand after examination and cross examination without incriminating themselves, if, in fact, the defense correctly understood their position. And it is certain that they have at least given grounds for the suspicion that the defense was not mistaken. It may not be amiss to say that clergymen thus summoned by the defense for that purpose were the Rev. Professor J. A. Leighton of Hobart College, Rev. W. L. Hoopes of Cambridge, Mass., Rev. A. W. Stein of Fitchburg, Mass., Rev. J. W. Suter of Winchester, Mass., Rev. Edwin S. Hoffman of Hornellsville, N. Y., Rev. George C. Cox of Cincinnati, Rev. Dr. J. P. Peters of New York, Rev. J. Howard Melish of Brooklyn, Rev. Dr. Charles H. Babcock of New York, Rev. Frank H.

Nelson of Cincinnati, and Rev. Dr. Elwood Worcester of Boston. In dismissing the last of these gentlemen, Mr. Perkins, of counsel for the defense, observed: "We might, if the Court please, continue this list very much longer, but we will here waive the further calling of witnesses upon this question." In an interview for a daily paper; Dr. Crapsey had previously declared that all the signers of the reissued English Declaration circulated in this country last winter were taking his part, and his counsel, Mr. Shepard, suggested the same thing in his argument before the court of review. Our own view is that they were mistaken, and that many of the signers of that declaration were simply trapped by an apparently innocent device without intending to be used for such a purpose; but it is difficult to discern a sufficient motive which should have impelled them to succumb to such "harmless" representations. The Rev. Mr. Hoopes, one of those called to the stand in Mr. Crapsey's defense, was the active agent in circulating that paper.

Is it the duty of the Church, then, to put these and like-minded clergymen, or any of them, upon trial for a like heresy to that of Dr. Crapsey? Much of the future history of the Church will depend upon the answer to be given to this question.

We suppose it will be commonly agreed that where a clergyman has not definitely avowed heretical teaching, no official inquiry should be made. "Heresy hunting" is not a popular pastime, and we doubt whether anybody would desire seriously to engage in it, even where there appeared to be a probability that it might be discovered for the seeking. Most of us are glad not to discover it.

But undoubtedly Dr. Crapsey is not the only one who has openly taught such heresy. It has been commonly reported that in sermons preached during and before this trial, several others had avowed a like position to his. There has, moreover, been a great deal of very loose talk in Church Congresses and elsewhere that would be very difficult to harmonize with the ordination vows and the postulates of the creeds. Two clergymen, the Rev. Dr. Elwood Worcester and his assistant at Emmanuel Church, Boston, the Rev. Samuel McComb, acted as "theological counsel" to Dr. Crapsey and conveyed the belief very generally that their own theological position accorded closely with his. One, the Rev. Mr. Cox, has gone considerably beyond Dr. Crapsey in the definite repudiation of vital portions of the Church's faith. What is our duty with respect to such preachers, speakers, writers, and advocates?

At the risk of seeming illogical, our own judgment is that proceedings against any of them should be taken only after the very greatest provocation. There may be some such instances as, probably, that of Mr. Cox, where the discrepancy between his avowed position and the doctrine of the Church is so glaring that it would be suicidal for the Church to ignore it. Persuasion, argument, godly counsel failing in such a case, no option seems to remain but to "tell it to the Church," and leave the Church to act upon it. In any such glaring, notorious cases it is inevitable that the Church must proceed against the offenders.

But that the Church should proceed against all who have spoken loosely or foolishly would not, in our judgment, be for her best interests. Heresy in the Church is somewhat akin to treason in the State. Treason is always unlawful and is, legally, always actionable; yet in practice treasonable utterances are repeatedly ignored in governments representing the highest civilization. Yet in extreme instances treason is and must be a matter of judicial inquiry and traitors must at times be severely punished. Similarly, language capable of inciting to violence is always actionable, yet in practice it is very commonly overlooked. But when it produces really serious consequences it has rightly brought men to the scaffold, as in the just conviction and execution of the Chicago anarchists some years ago.

Some such considerations may, in our judgment, now be permitted to govern in connection with other heretics within the Church's ministry. We cannot take the ground that none others shall be brought to justice. It must depend very largely upon themselves whether such action shall seem to be necessary. Yet we have no desire to enter upon a system of wholesale prosecution. For ourselves, the right and power of the Church to compel her clergy to fulfil their ordination vows or be degraded from the ministry having again been vindicated, we are ready to condone every heretical utterance of clergymen now in good standing in the Church *up to the present time*—except in the case of the formal, exact, unequivocal repudiation of the Christ-

ian faith by Mr. Cox, which stands alone and which can hardly be passed over. With this one exception we are willing to let bygones be bygones, and to assume that clergymen who have been false to their vows have sinned not knowing what they were doing. Yet in pursuing this policy, should it seem good to the Church to do so, it must be understood that henceforth there is to be loyalty of utterance on the part of those who have erred; and that should such loyalty be lacking, and should grounds for future proceedings arise, no one is to be bound (as indeed they could not be) not to allege matters prior to this *modus vivendi*, together with any new charges that the future may suggest. We need hardly say that in submitting this suggestion we speak only for ourselves and do not pretend to be able to bind anybody to adhere to it.

BUT THERE ARE three other matters germane to this consideration which we feel impelled to present.

I. First, for Bishops advisedly to ordain men whose theological position is such that it would of necessity be condemned if brought formally to the cognizance of an ecclesiastical court, or whose moral bias is such that they cannot be depended upon to fulfil their pre-ordination declaration and their ordination vows, is a wrong to the Church, an invasion of her peace and dignity, and an injury to the person ordained, which nothing can condone. On any conceivable grounds it is indefensible. In the case of Dr. Crapsey it is notorious that he was once an orthodox Churchman of the most advanced school of theology; but with most of these others named no such reputation has been gained. We do not forget that it is very difficult for Bishops to discover the intellectual processes of candidates with whom they come but little into contact; but there are instances when it would seem possible to discover such aberrations as make a man unfit to serve as a teacher of the Church's position. We cannot forbear a reference in this connection to the Rev. Mr. McComb, one of the recognized theological counsel for Dr. Crapsey. But five brief months had elapsed at the time of the Batavia trial since he had himself been ordained to the diaconate, having formerly been, we understand, a minister in another Christian body. The grace of the priesthood had not yet been conferred upon him. It was on November 20th, 1905, that the Bishop of Massachusetts ordered him to the diaconate. Yet no one has been more outspoken in Dr. Crapsey's defense than he, and—we trust we may be corrected if we are in error—he has certainly conveyed the impression that his position accords with that of the condemned priest. Might it not have been possible for his Bishop to save both the Church and the gentleman himself from holy orders which can only have been conferred and received under a misapprehension? Will the reverend deacon who has been indefatigable in informing the Church whose communion he had honored with his allegiance only for a few months, be advanced by his Bishop to the priesthood? Must we deliberately produce more Crapseys, to be defendants in future ecclesiastical trials?

II. Greater care should, we believe, be taken in the appointment of examining chaplains, and no man whose loyalty to the faith of the Church and to his own vows can reasonably be

questioned, ought under any circumstances to receive such an appointment. There are chaplains in certain dioceses that could be named who are themselves under grave suspicion on these grounds, and who have only their own alleged utterances to blame for such suspicion. How can it be right to appoint men as examiners who would themselves be condemned if brought into a proper ecclesiastical court? Nor can it be out of the way to suggest to all examining chaplains that greater care be exercised in order to assure themselves of the satisfactory standing in faith and morals of those whom they examine. It would not be amiss for instructors in moral theology to lay special stress on the obligation to fulfil oaths and promises voluntarily assumed, and on the duty of clergymen who, after assuming any vows, afterward find the obligations thus incurred irksome

to them. And examining chaplains should religiously enquire of the candidates who appear before them what is their understanding on such points. This low view of the sacredness of an oath, this playing with perjury, of which we have had such shocking examples in recent years, is, in our judgment, the crime of the age, the besetting sin of some who have taken the vows of the priesthood upon them; is there not reason to fear that it may even be the unpardonable sin against the Holy Ghost? The Church cannot rebuke men of the world for perjury, such as is so frequently committed on the witness stand and by officers of great corporations who wish to cover up the deeds of their organizations, unless she first rebukes and punishes her own ministers for like offenses. Let it be understood that men whose utterances have placed them under suspicion, must be excluded from appointment as examiners and from judicial positions. One of the clergymen who took the witness stand on behalf of Dr. Crapsey is a member of the court of review for the fifth department, who will be called upon to act as a judge in the event of appeal from any judgment that may be rendered in the case of Mr. Cox.

III. And then we urgently implore those who may now be in the ministry without thoroughly accepting all the articles of the Christian faith as summed up in the creeds, interpreted as they are historically interpreted in the Church, carefully to reconsider their position. Let them read what the Church's theologians have written on these subjects in defense

of the Church's faith. Let them come to the study with what Mr. James has called the *will to believe*; or, if that be impossible, at least without the will to deny. Let them give to those who affirm the Church's faith the credit for not being imbeciles, and weigh carefully the reasons which impel them to uphold that faith. Earnestly do we beseech such of the clergy to reconsider their whole position, and to remain silent on questions upon which they are doubtful pending final determination in their own minds. If, ultimately, they find themselves unable to teach as the Church teaches, then do we counsel them voluntarily to withdraw from the ministry and seek deposition. Thus only can they be respected by other men; thus only, we believe, can they retain their own self-respect. We do not wish to see any such widespread withdrawal from the Church as Mr. Shepard graphically threatened as imminent in the event of the condemnation

MEMORIAL TO BISHOP NICHOLSON.

IT is inevitable that there should be large numbers of Churchmen throughout the country who desire that the memory of the late Bishop Nicholson should be perpetuated in a suitable memorial. His successor, the Right Reverend William Walter Webb, D.D., has determined that the memorial shall take the form of an apsidal chancel for All Saints' Cathedral, Milwaukee, of which Bishop Nicholson was Dean during the greater part of the time in which he was also Bishop of Milwaukee.

The erection of this chancel will be in accordance with Bishop Nicholson's own plans. There will be in it five memorial windows, to be placed in memory respectively of the five departed Bishops of the see—Kemper, Armitage, Welles, Knight, and Nicholson. Ground is already reserved for the purpose, which has long been contemplated as an improvement of the future. The addition of a choir organ is a part of the plan of the memorial and, if the fund should be sufficient, the payment of the small debt (\$3,000) upon the episcopal residence, which was built by Bishop Nicholson and the permanent repairs upon which are provided for by his will.

Bishop Webb's Letter inviting subscriptions to this Memorial, is as follows:

"To the Friends of Bishop Nicholson:

"Knowing that those whom Bishop Nicholson ministered to spiritually, whom he had ordained or confirmed, or who were his friends, would wish that some permanent monument should be erected to his memory, it is proposed to build an apsidal sanctuary to All Saints' Cathedral, Milwaukee, and to make some other necessary changes in the choir.

"During the Bishop's illness he frequently spoke of his desire to accomplish this work, for it had been very close to his heart. He suggested that there be five windows, four of which should be in

of Dr. Crapsey. We have no expectation of seeing it. We believe the threat of it was unworthy of him, and it was inevitable that it would be totally useless as an appeal to the fears of members of the dignified courts of first resort and of review. Despite the apostasy of some of their leaders, we believe the rank and file even of the Broad Church party will, in the last resort, cling to the Church and not desert her. We believe that in that party there are an abundance of men whose ideals of the sanctity of oaths are untarnished, and who will neither abandon the Church nor, remaining, be untrue to her. But better a thousand times that they should all depart, than that they should remain in dishonor; better for them, better for the Church.

There was a time when our Blessed Lord saw the multitudes departing from Him because He had uttered some hard sayings and they would not receive them. What became of the multitude who withdrew? We have no knowledge. We are not told that He ever called them back. He certainly did not change His teaching one iota to retain them. But perhaps He is saying now to those in the Church who may be under the influence of teachers who have taught falsely concerning the Faith which they have sworn to uphold:

"Will ye also go away?"

God grant that they may receive grace to reply with St. Peter:

"Lord, to whom shall we go? Thou hast the words of eternal life."

MANY comments were made in the press relative to the treatment of that wretched Syrian leper in West Virginia who, driven from place to place as an outcast, finally solved the problem which our Christian civilization had failed to solve, by dying.

But do we realize that on a large scale we are repeating man's inhumanity to man similarly upon sufferers from tuberculosis?

The advance that has been made in the treatment of that dread disease is, indeed, a long step forward; but a by-product of that advance is that to-day sufferers from tuberculosis are outcasts in a Christian land, with no one ready or willing to permit them to remain near them.

Most of us have known pathetic instances of the treatment of these poor outcasts by society. We remember one not many years ago where a poor widow, having nursed a tubercular husband until he was laid in the grave, and, wasted with the care and the exposure, herself succumbing to the disease, was refused shelter by her husband's relatives, and was only given shelter and a home at last with a noble Christian family who opened their doors to her, nursed her until she died—and suffered no ill effects for their charity. Another case known to us is that of a family resident in a northern city who sold their home and went to the South in the hope of staying the dread disease, which had seized upon first one and then another daughter. The one daughter died in the South and the other begged to be taken home that she might spend her last days with her old friends. Returning to the city of their former abiding place, they found no boarding house that would take them in, no landlord who would rent his house to them. In despair they finally found temporary refuge with Christian Scientists who

alone were fearless of the disease and ready to assume the risk of infection. Is it strange that the patient was led to adopt that faith?

It is right that we should protect our people by isolation of tubercular cases, sad as the necessity for such isolation must be. But the first step in such isolation must be due provision of proper places in which tubercular patients may be isolated. The sort of isolation that consists of turning the patient out from everywhere and opening no door into which he may enter is a measure of inhumanity of which only Christian nations could be capable, and of which heathens would be ashamed. Moreover, it is not isolation but diffusion of the disease. What will our God say to us when He inquires of our treatment of these, His afflicted people?

memory of the first four Bishops of Milwaukee. The fifth can be put in as a special memorial to Bishop Nicholson.

"It is desired that this addition be erected by the gifts of as many persons as possible, no matter how small the gifts may be, and it is proposed to keep a book of remembrance containing the names of the donors, but not the amount of the gift, in the diocesan archives.

"The proposed memorial will cost about \$7,000. Should it be possible to raise a larger sum—about \$10,000—the work which Bishop Armitage began and which has been so courageously carried on by the succeeding Bishops of Milwaukee, could now be finally completed as a lasting memorial of the fifth Bishop.

"Donations may be sent to me or to Canon C. B. B. Wright, Ph.D., 284 Martin Street, Milwaukee. Very faithfully yours,

"WILLIAM WALTER WEBB,
"Bishop of Milwaukee."

The present edifice of All Saints' Cathedral was originally a Congregational place of worship, purchased by Bishop Armitage shortly before his death in 1873, as a step in the working out of the See System which had been assigned to him by Bishop Kemper as a part of his work as Assistant Bishop. There was a heavy debt which was gradually reduced and finally paid off during the episcopate of Bishop Welles. The building has been remodelled from time to time until it has become a thoroughly Churchly edifice. The extensive guild hall was erected under Bishop Knight, and the episcopal residence and Armitage House, the presbytery, during Bishop Nicholson's administration. The Cathedral has therefore been intimately associated with the episcopate of each of the departed Bishops of Milwaukee—formerly Wisconsin. The property occupies a full block front and a half block depth in the heart of the best residence portion of the city, is valued at fully \$150,000, and is entirely free of debt except for \$3,000 on the episcopal residence. The proposed improvements will crown the fabric, and perpetuate the memory of one whose relation to the Cathedral was very intimate.

That friends of Bishop Nicholson throughout

Where are the men with colossal fortunes—men, some of them, honestly desirous of using those fortunes for the good of their fellow men—that they allow this huge blot to remain upon our civilization, this appalling blank to exist in our chain of charities? Medical experts have repeatedly shown how cottage colonies and cottage isolation could be sanitary and safe and greatly increase the probability of cure, amidst pleasing surroundings; and nobody arises to build such cottages. Even municipalities dally with the subject, and a site for a cottage colony can hardly be secured by reason of the protests of neighboring property owners or residents.

What does this mean? Has Christianity ceased to be the religion that built the world's hospitals, that sent priests and sisters and nurses into slums and pest-houses and leper settlements? Has the decline of faith carried with it a decline of hope and charity as well? Is there no longer a Christian public sentiment—nay, even a spirit of bare pagan philanthropy—left?

Men and brethren, what shall we do about this? We need not here recapitulate the appalling figures that show the extent of the "white plague" in America. Everybody knows, in a way, what is the condition. Experts have repeatedly told us what is its cure. *And we do nothing.*

If the Church could take the initiative in providing proper cottage homes, amidst healthful surroundings, for such cases, what a benefit it would be to mankind! And unless the Church has lost the vigor that

was breathed into her by Him who at one and the same time founded the Kingdom of God on earth and healed the sick, she will do it.

The Church in these latter days has erred in her care of the sick. She still admonishes her Bishops "Heal the sick" in her commission to them, but she gives them neither the sacramental oil nor the physical means of cure or of alleviation with which to carry her behests into effect.

Will the Church provide the means for this newest exercise of her charity?

Or, having the opportunity, will she—fail?

God has other candlesticks which He can erect and light with the flame of the Holy Spirit, if men blow out the lights which He has set among them.

"I was sick and ye—"

What did we do?

A POWER for good is *Charities and the Commons*, a weekly magazine that ought to be better known and that is in the lead in social and philanthropic movements. One realizes both how much there is to be done and also—what perhaps is commonly even less realized—how much is being done by workers in our cities, when he comes regularly into contact with the story of their work as told each week in these pages.

We have for many years felt it one of the saddest features of the many saddening blots upon our civilization, that we permit our prisons to be schools of crime and of idleness rather than uplifting agencies. Mr. Samuel J. Barrows, President of the International Prison Congress, writes in the issue of that magazine for November 3d on the subject, "How to Reduce our Prison Population." He wisely shows that the first thing is to "stop making criminals." He appreciates the awful enormity of treating child-offenders as though they were hardened criminals, saying that at the present time there are in the Tennessee state prison three (white) boys of from twelve to fourteen years serving terms for stealing, one of them having been sentenced at the age of twelve, to nine years' imprisonment. Sentenced to a life of criminality would better express it. Happily, juvenile courts and the probation system have largely mitigated this frightful abuse in many parts of this country. In the last eight years, 57,700 adults convicted of crime are said to have been released on probation in Massachusetts alone.

We sadly need the information that is supplied weekly by *Charities and the Commons*. Some may wish to know that it is published by the Charity Organization Society at 105 East 22nd Street, New York, at \$2.00 a year.

THE OUTLOOK of last week contains a letter from the Rev. Randolph H. McKim, D.D., president of our own House of Deputies, entitled "Honesty in the Ministry," in which he asks that journal to reconcile with a high sense of honor its position with respect to ministers of any Christian body teaching contrary to the doctrine they have sworn to uphold. He asks seven specific questions, to six of which the reply of *The Outlook* is simply that they have already been "sufficiently answered" in that journal. The seventh question is as follows:

"7. Would a President of the United States, who received his great office on condition of taking the oath to obey the Constitution, be justified in retaining that office if he should become convinced that the Constitution was 'a covenant with death and an agreement with hell'? And would *The Outlook* justify a President who should both teach and hold such an

abominable doctrine, on the ground that the supreme obligation of conscience could not be 'qualified or modified' by his solemn oath of office?"

To this question *The Outlook* replies:

"Our answer to that is that, as the President's oath to support the Constitution does not prevent him from teaching the people that the Constitution ought to be changed, so the pledge of the priest to minister the doctrine and sacraments of the Church does not prevent him from teaching the Church that the doctrine and sacraments should be changed.—THE EDITORS."

This answer is certainly clever, and it as certainly embodies a fallacy easily pointed out. The President's oath is to do one thing; the clergyman's oath is to do another. The latter cannot fulfil his oath by simply doing in the realm of theology what the President does in the realm of statecraft. The President does not promise to "minister the doctrine" contained in

the Constitution, but merely to "support" it or fulfil its requirements. The clergyman promises not only a similar obedience to that of the President, but also to "minister the doctrine," as the President does not. As the President is bound to fulfil his promise according to the interpretation put upon it by the courts, so is the clergyman according to the interpretation of the Church. The constitution of the United States is a human document which is subject to amendment; the doctrine of the Church is given by divine revelation and is unchangeable. This is the doctrine of the Church, and though it may not accord with the view of *The Outlook*, it will hardly be denied that the Church holds it.

Dr. McKim is right in showing that as the President is bound to fulfil his promise, so the clergyman

is bound to fulfil his; and *The Outlook* is wholly illogical in assuming that because it is not contrary to the President's oath for him to teach political doctrine contrary to that of the constitution, ergo, it is not contrary to the clergyman's oath for him to teach theological doctrine contrary to that of the Church. It all depends upon whether, within their respective realms, they have both promised to do the same thing; and reference to the two promises shows that they have not.

IN his Convention address, Bishop Doane expressed the hope that the Church would not permit its marriage canon to remain in the anomalous condition in which it now stands through another General Convention, and our own hope is the same. Bishop Doane well says that if the marriage of persons divorced for any cause whatever is legitimate at all, it ought to



ALL SAINTS' CATHEDRAL, MILWAUKEE.

be made easy and not difficult. According to our present canon, marriage of divorced persons in a single contingency is not absolutely forbidden, but is made very difficult. We quite agree with him that the better way is to prohibit the clergy from remarrying any persons divorced for any cause arising after marriage, leaving as the Bishop says, any who insist upon remarriage for any cause to obtain it from the State, which has no scruples against rending asunder those whom God hath joined together, nor against joining others whom God has kept separate.

RIVALRY between parishes as to which can show the best record in number of candidates for the ministry is a somewhat unaccustomed form of contest even in these days of newspaper contests, and we are quite ready to urge them on.

Quite recently we printed a group picture of the rector of St. Peter's, Chicago, Dr. Du Moulin, with seven of his eight candidates for orders ranged about him. The spectacle stimulated the rector of St. Simeon's, the Bishop Stevens Memorial Church, Philadelphia, the Rev. Edgar Cope, to show thus tangibly the splendid record of that parish, and the group picture of six clergymen already ordained and seven candidates and postulants from the parish, appears in this issue. Like the Chicago picture, it shows a striking group of men.

Yet the Chicago parish maintains the record. Six men are already, we understand, in holy orders from St. Peter's, the same number as from St. Simeon's, while to the credit of the former is one more candidate at the present time than in the latter. Perhaps Mr. Cope can induce some other young man to join the number and catch up with Dr. Du Moulin's parish.

One expects Chicago to pack more pork than does Philadelphia, but would hardly suppose she would have eclipsed her in a parochial output of candidates for holy orders, as well. The geographies rightly say of the Middle West that its products are diversified.

Is any other American parish in the race? It is a curious fact that both these record parishes are of recent foundation, neither of them being as yet a quarter of a century old.

WE quote two sentences from the news item entitled "Laymen's League of Louisville Banquet," printed on another page:

"A Missionary Mass Meeting . . . was held in the Cathedral . . . Being a week-day night the attendance was not large." "The next night at the Galt House the second annual dinner of the League was given with one hundred and fifty men present."

Was not the "next night" also "a week-day night"?
Poor human nature!

ANSWERS TO CORRESPONDENTS.

MRS. W.—(1) The prayer of St. Chrysostom is unique in that there is no direct mention of the mediatorship of our Lord, but we know of no especial reason for it.—(2) It is quite legitimate to offer prayer to each one of the three Persons of the Blessed Trinity, as in the opening petitions of the Litany.

MUCH NEWS OF INTEREST FROM LONDON.

A Lawyer on the Royal Commission Report.

ENGLISH HYMNAL AGAIN DISCUSSED.

The Living Church News Bureau,
London, St. Brittas, Ep., 1906

A SINGULARLY interesting and sensible paper on the Report of the Royal Commission on Alleged Ecclesiastical at the annual provincial meeting of the Law Society, held at Manchester early in October, a full report of which appeared in the *Law Times*. Mr. Fullagar first gave an admirably lucid *résumé* of the whole of the voluminous evidence adduced before the commission, and then stated his own conclusions upon the report and its recommendations.

He began his paper thus-wise: "A clerical correspondent to the Manchester *Guardian* some weeks ago commenced an article on the recent decision in the West Riding case as follows: 'What extraordinary results always happen when the lawyers are called in to deal with religious affairs.' My own inclination has ever been to agree entirely with this opinion, and after a perusal of the evidence upon which the Church Discipline Commission has founded its report, and to which I propose briefly to call your attention, I can only express the strongest hope that in any attempted solution of difficulties the Church and the Law will keep well apart from each other."

The only legal remedy he could advise was an absolute "*stet processus*"! Before submitting his conclusions upon the report and its recommendations, Mr. Fullagar briefly referred to the articles thereon which appeared in the *Nineteenth Century* for August last—namely, those by Lady Wimborne, from the Protestant-Evangelical side, Dr. Hensley Henson, from the Protestant-Latitudinarian side, and Sir George Arthur, from the Catholic side. With Sir George Arthur's opinion he was bound to say that he entirely agreed. Although himself a Moderate, yet in the best and highest interests of the Church, and looking at the position and circumstances from a "broad and liberal" standpoint, he could only see in any attempt to enforce a rigid uniformity in ceremonial by legal procedure "certain failure and disaster." There was, he thought, a good deal of sound sense put by Laurence Oliphant into the mouth of the old American nurse, who, speaking of Revelation and the teaching

of the Church as the guide of truth, said:

"If one set of people as is guided by 'em puts another set of people as is guided by 'em into prison because they can't agree what way they point, seems to me they're mighty onsartin guides!"

Under all the circumstances to be taken into consideration, Mr. Fullagar questioned whether the proposed revision of the rubrics, or any other of the recommendations of the commission, were likely to be productive of good and peace to the Church. The self-adjustment plan suggested by the Bishop of St. Albans, admirable in the ideal, "cannot be a success unless all parties are practically agreed upon its proper lines and basis." As things are, and from the standpoint of a member of the Moderate party, "I can only strenuously raise my voice against any attempts, whether by application to Parliament, Letters of Business, or otherwise, to take any steps upon the report."

the country will desire to assist in this Memorial, is evident from the enclosed letter from the Rev. Paul Rogers Fish, now of the diocese of New York, who was ordained by Bishop Nicholson:

"To the Editor of *The Living Church*:

"The death of Bishop Nicholson has brought sadness to a great number throughout the Church; but there must be to others, like myself, a special sense of loss and separation in the snapping of the spiritual relationship of father and son in the great chain of Apostolic Succession. The Bishop's spiritual sons in the priesthood are many, and I doubt not that if Bishop Webb were to set on foot a plan by which opportunity would be given to those ordained by Bishop Nicholson to contribute to some memorial fund, all of us would count it a privilege to take our part. Probably there is some particular object, dear to the late prelate's heart, which could be benefited in this way.

"Faithfully yours,

"PAUL ROGERS FISH.

"Holy Spirit Rectory, Kingston, N. Y.
"All Saints', 1906."

This is the Memorial; and it was, indeed, an object "dear to the late prelate's heart." Will his many friends assist in raising the necessary funds? Will those of the clergy who were ordained by Bishop Nicholson make some small thank offering? Will those whom he confirmed make some gift? Will all Churchmen in the diocese of Milwaukee send offerings? Will his former parishioners in Philadelphia and elsewhere join themselves with his flock in the diocese of Milwaukee to perpetuate his memory? Will members and friends of the Clerical Union for the Defense and Maintenance of Catholic Principles, of which Bishop Nicholson was President during his entire episcopate, assist? Will those many persons scattered throughout the land who looked to Bishop Nicholson for spiritual guidance, help? Will all who desire that so noble an episcopate should be adequately commemorated in stone, send their gifts, and send either the gift or the subscription quickly, so that the work may be gauged by the extent of the fund?

Should any find it more convenient to remit through THE LIVING CHURCH, Milwaukee, Wis., their contributions will be gratefully acknowledged and transmitted.

At the autumn session of the Church Conference of the Rural Deanery of St. Pancras (London), Mr. R. W. Burnie moved a resolution to the effect that in the opinion of the Conference, any action by Convocation based upon the report of the Royal Commission presided over by Lord St. Aldwyn, would probably prove disastrous. The resolution was carried in a full meeting, with four dissentients only.

The annual meeting of the Church Guilds' Union, which has now been in existence for thirty-three years, was held on October 23d at the chapter house of St. Saviour's Cathedral, Southwark. The chairman (Brother Marshall of the Guild of St. Alban the Martyr) called upon the Rev Percy Dearmer, who was down to speak upon the Royal Commission; for himself it was a *Terra incognita*, and he would be glad to know something of it. The vicar of St. Mary-the-Virgin's, Primrose Hill, said the chairman's *Terra incognita* was a dreary country. He pointed out that the report of the commission was too optimistic. It was not true that the majority of the clergy were doing their work well. "Sins of omission are condoned on every page of the report. Sins of commissions of any sort are to be punished. This strikes at the very existence of the Church's life. If we study the Gospel we shall find our Lord marks our sins of omission for special condemnation, not so the commission. Herein they differ from the New Testament." He further joined issue with the Royal Commission and its report as regards what really is the barrier between the Churches of England and Rome. "The gulf that separates us from Rome is not," he said, "Transubstantiation, but the Court of Rome." The English Church stands for freedom, and this freedom is not contrary to Catholicism; but it is now threatened by the Royal Commission *more Romano*:

"We have had the day of Hildebrand, Innocent III., Boniface VIII., and the spirit of those times can come again. The downward path was easy, as history showed, when once the episcopacy was looked upon as an autocracy. They saw the results of it to-day evident; they saw the attempt to suppress freedom, to prohibit books. People imagined, as Mr. Chesterton had pointed out, 'that in England the battle for liberty had been finally won, but there never was a greater mistake.' It seems that Mr. Chesterton was right, and that things could still be done in England which we had been thinking had passed away with the Middle Ages."

Here, alluding to the intolerant and intolerable attitude of the Right Rev. Prelate who first stirred up the present controversy concerning the *English Hymnal*, Rev. Mr. Dearmer said:

"Just when there was a general desire for peace and amendment on all sides, there came an utterance from the Bishop of Bristol calculated to fill reasonable men with despair. If men by any evil chance should follow in his steps, they would have to face a state of war and chaos in the Church. For here was one of the fundamental liberties of the Church of England openly attacked. The hands were indeed the hands of Bristol, but the voice was the voice of Rome. It was but a comparatively small step from such a conception to Hildebrand, from Hildebrand to Innocent III., thence down to Boniface VIII." We should do well, he continued, to beware in this matter: "There is a secret autocracy which is more dangerous than a public autocracy. It will depend upon the Bishops this autumn; we don't want the growth of this spirit." One thing, he thought, we ought to be thankful for in the report:

"The report admits the Ornaments Rubric means what it says. The danger is that now they admit this they want to alter it. This must be prevented at the present time."

Canterbury Convocation meets for the dispatch of business to-day at the Church House, Westminster, the subject of chief importance being the Letters of Business issued by the Crown in connection with the report of the Royal Commission. A special meeting of the Northern Convocation will be held at York on Thursday of next week, to deal with the same subject.

It is now definitely settled that the next Church Congress will be held at Great Yarmouth (Norfolk), the Bishop of Norwich having given the requisite official invitation and consented to act as president.

From the Michaelmas ordination lists recently published in the *Guardian*, it appears that 135 deacons were ordained, as compared with 146 last year. This number is the lowest since 1899, when it was also 135, the intermediate years having shown some increase at this Ember season. The priests were 82, about an average number. The decrease in the dioceses of London and York alone amounted to 19, the chief increases being in St. David's and Southwell, in which latter no deacons were ordained at Michaelmas last year. Again, as at the last three ordina-

tions, there was a remarkable decrease in respect to graduates.

The most notable discussion of the past week in the House of Lords upon the Government's "Education" Bill has been in relation to an amendment moved by Lord Balfour of Burleigh (a Scottish peer), giving 20 parents in Council (or State) schools the right to demand denominational teaching. This, in effect, meant not only the repeal of the Cowper-Temple Clause, but also an absolute reversal of its principle—namely, Undenominationalism. The amendment afforded the Lords a grand opportunity to provide a statesman-like solution of the education question, and the only possible one; but it was thrown away in consequence of a revolt among members of the opposition led by the Duke of Devonshire and Lord St. Aldwyn (whom we have become well acquainted with as chairman of the Royal Commission). Among those who supported Lord Balfour of Burleigh's proposal were Lord Lansdowne (the opposition leader), Lord Goschen, and, among the Spiritual Peers, the Bishop of St. Albans, while the Duke of Devonshire had ranged on his side, besides Lord St. Aldwyn, the Earl of Jersey and the Bishop of Hereford. Ultimately the amendment was withdrawn. A more limited application of its principle was afterwards adopted, on an amendment moved by the Bishop of Hereford. This was to the effect that in any rural parish having only one public elementary school, where the parents of "a reasonable number of children attending the school" required ordinary facilities for special religious instruction, such facilities should be afforded by the local authority. On the motion of the Bishop of Birmingham, it was agreed to insert words to the effect that the special religious instruction should be given "for not less than a clear half hour each morning." This was followed by an amendment moved by the Bishop of Oxford, on behalf of Lord Balfour of Burleigh, for the omission of the provision that the special religious instruction should be given on not more than two mornings a week. The amendment was carried in a division by a majority of 92. It was agreed, on an amendment moved by the Bishop of Hereford, that where extended facilities were afforded the local authority shall (instead of "may" in the given clause) permit the teachers employed in the schools to give the religious instruction desired, if they were willing to do so, but not at the expense of the authority. The Lords last Thursday struck out Clause 7, which provided that a child attending a public elementary school should not be under any obligation to attend at the school house except during the time allotted in the time-table exclusively to secular instruction. Yesterday the Lords passed an amendment, moved by Lord Llandaff, to compel parents to send their children to school during the time devoted to religious instruction, unless the children received such instruction elsewhere. An amendment was also carried, removing the restriction (under Clause 8 of the Bill) on the teachers giving denominational instruction in Cowper-Temple schools.

Eleven hundred representatives of the various Protestant sects in England and Wales met in London last week and protested in vigorous terms against amendments of the Bill which had already been carried, and against any further mutilation of the precious measure by "the haughty Bishops and the insolent Peers," as one speaker described the Lord's. Mr. Clifford spoke, as usual, in King Cambyses' vein.

At a meeting of the Standing Committee of the National Society, held on Wednesday, it was unanimously resolved, on the motion of Lord Hugh Cecil:

"That the Standing Committee of the National Society deeply regrets the withdrawal of Lord Balfour of Burleigh's amendment to Clause 3 of the Education Bill, which it regards as a serious failure to give equal justice to all religious denominations, and desires to put upon record its opinion that Churchmen can never consent to any settlement of the education question which does not provide, so far as may be practicable, that in all schools every child whose parents desire it shall be instructed in the parents' faith."

The vicar of St. John's, Glastonbury, in a letter to the *Church Times*, proposes that the Glastonbury ruins be bought for the Church, and the Abbey house used as "another St. Augustine's, Canterbury," for the training of men for the mission field.

J. G. HALL.

YOU should be prepared to find yourself despised, disliked, run down by others, and self-condemned, it may be, in order to give yourself wholly to God's will and pleasure.—*Fénelon*.

IT IS ONLY when a man has reached the happy age of wisdom that he is capable of just judgment in regard either to his own actions or to those of others.—*Schopenhauer*.

NEW YORK CHURCH CLUB DISCUSSES MISSIONS.

Bishops and Others Tell what is Being Done.

CONFERENCE OF LAYMEN INTERESTED IN THE SEABURY SOCIETY.

OTHER CHURCH NEWS OF NEW YORK.

*The Living Church News Bureau
New York, November 26, 1906*

CHE Church Club of New York changed its meeting to the 21st from the 28th, on account of Thanksgiving day being the 29th. The subject of the evening was "Missions." The first speaker was Bishop Van Buren of Porto Rico, who stated that now the American flag was flying over the island every objection to our being there was removed, and that proof of the wisdom of the undertaking was abundantly forthcoming in its success. The Bishop spoke amusingly of the difficulties of learning the language accurately, and also of the unwisdom of calling the church building, fine though it be, a "Cathedral," located as it is, right opposite the grand old building of the Roman Catholics. "It would look," said the Bishop, "too much like 'me, too.'"

Bishop Griswold of Salina made a fine address and gave a splendid account of his work in western Kansas. He spoke also of his new Bishop's church, which is nearing completion, and laid stress on the importance of the domestic missionary field, especially in this growing part of the West. Foreign missions have, of course, their attractions in the romance of the work, but it will be the part of wisdom to set out to build up, step by step, the Church in its domestic missionary fields.

Mr. Knapp, the layman who took Dr. Driggs' place in Alaska, also gave the club a most interesting account of how missionary work is done in that region. He spoke particularly of the difficulty of making the New Testament illustrations and language understood amongst a people who had no conception of the joy of life in warm sunlight all the year round, with its accompanying ideas of lovely birds and trees and flowers, they being familiar only with such things as snow, ice, reindeer, etc.

Mr. George Zabriskie, in a very graceful speech, thanked the speakers for bringing encouragement from the firing line.

Action is being taken vigorously upon the resolution passed at the diocesan convention as to the Sunday opening of theatres.

The resolution was moved by the Rev. Canon Peters, D.D., and seconded by the Rev. Mr. Chew, and is as follows:

"Resolved, That this Convention request his Honor, the Mayor of New York, to cause immediate steps to be taken by the proper authorities for the suppression of such theatrical and other performances on Sunday as are, in violation of the law; and trusts the Actors' Church Alliance will continue its efforts in this direction, and hopes the clerical members of this Convention, in concert with the Brooklyn Ministerial Association will refer to this subject in their pulpits next Sunday."

The resolution was carried by the unanimous vote of the convention.

As a result, the mayor ordered the commissioner of police to act last Sunday, and many theatres with so-called Sunday concerts were shut up. Mr. Charles Frohman and Mr. Al Hayman, the prominent managers, have both come out strongly against Sunday opening. Conditions in Brooklyn have been disgraceful.

A great step in the direction of organizing the lay work in the Church has been taken by the meeting together in this city of a large number of representative men from a number of places, to take counsel as to the best means of making every layman's work in the Church tell. The clergy present were the Archdeacons of New York, Brooklyn, Queens and Nassau, and Pittsburgh, the Rev. Dr. Grosvenor, and the Rev. E. P. Smith. The conference decided to issue, for the present, a list of suggestions as to what laymen can do. This list may be obtained from the Seabury Society.

The Bishop Coadjutor laid the corner-stone of St. Simeon's Church in the Bronx, on Sunday the 18th. The site is in a splendid situation, and was given by Messrs. Astor and Morris, well-known laymen. A large and dignified group of buildings is planned, including a fine church, handsome rectory, and well-equipped parish house. When all completed it will have cost about \$80,000. This work was begun seven years ago, in a carriage house, where services are still held. The Rev. R. J. Walker is rector.

The annual meeting of the New York branches of the G. F. S. was held in New York on the 17th. Forty-five branches

were represented. The president reported in this diocese 53 branches, 324 working associates, 2,096 members, 675 probationers, and 701 candidates; 24 foreign members were commended to this diocesan G. F. S., and 10 placed in branches during the year, while great numbers had been met on their arrival at this port and taken care of. The importance of the system of commendation and transference was emphasized, and also the need of a lodging house for girls out of employment. A committee reported favorably as to the Vacation House at Huntington, L. I., where a chapel has recently been added, and which was full all summer long. The former officers were re-elected. At the conference, papers were read on "The G. F. S. in its Threefold Relation of Branch, Diocesan, and General Organization," by Miss Dimmick of St. Thomas' branch, Miss Whipple, diocesan president of Massachusetts, and by Miss Benson, president of the G. F. S. in America.

On Sunday, the 18th, the new church of All Souls was consecrated by the Bishop of the diocese. The rector, the Rev. G. S. Pratt, was at the same time instituted. This work is the result of the union of the parish of the Archangel, the new church building of which was burnt down some time ago, with the defunct parish of All Souls on Madison Avenue and 66th Street. The church itself is now a part of the group of institutional buildings built in amongst this apartment-house district, on St. Nicholas Avenue. In his sermon, Bishop Potter observed that this was the first occasion in his experience of the coincidence of a church consecration with the institution of its rector. The church is cruciform, with a clerestory.

The Rt. Rev. S. M. Griswold, D.D., Bishop of Salina, addressed the regular monthly meeting of the Missionary Society at the General Theological Seminary, on Tuesday evening, November 20th. The meeting was held under the auspices of the Mission Study Class, on "The West." Its leader, Mr. White, sketched briefly the work of the class and then introduced the speaker. Bishop Griswold touched on the needs of the Church in the West as a whole, and then described in detail the conditions in his own district. He showed that the Church has a real mission to the people of central and western Kansas, and that the growth of the work demands the services of more men.

Special addresses before the students have recently been made by the Bishop of California and the Bishop Coadjutor of Springfield.

"AD ECCLESIAM ANGLICANAM."*

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

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

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

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

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

Quebec.

FREDERICK GEORGE SCOTT.

* Reprinted on account of errors in first printing.

Judgment of the Court of Review Against Dr. Crapsey

Full Text of the Decision

COURT OF REVIEW—SECOND JUDICIAL DEPARTMENT.

IN THE MATTER OF THE APPEAL

OF

REV. ALGERNON S. CRAPSEY, S.T.D.

THE appeal of the Rev. Algernon S. Crapsey, S.T.D., to the Court of Review of the Second Judicial Department of the Protestant Episcopal Church in the United States of America from the decision of the Ecclesiastical Court of the diocese of Western New York, rendered May 9th, 1906, adjudging him guilty of certain canonical offenses as set forth in said decision, came on to be heard by said court at the Diocesan House in Lafayette Place, in the City of New York, on the 4th day of September, A. D. 1906, at 2 o'clock P. M. of that day. All the members of the court were present, viz., Rt. Rev. John Scarborough, D.D., president, Rev. William R. Huntington, D.D., Rev. Alfred B. Baker, D.D., Rev. John Robert Moses, Charles Andrews, Frederic Adams, James Parker.

The appellant appeared in person and by his counsel Hon. James Breck Perkins and Edward M. Shepard, Esq.; the respondent, the diocese of Western New York, appeared by members of the Standing Committee thereof and by John Lord O'Brian, Esq., Church Advocate. The hearing was continued on October 19th and 20th, 1906, at the same place. The argument of counsel having been heard the case was, on the day last mentioned, submitted to the court for decision. The court having taken the matter under advisement, and impressed with a profound sense of its responsibility in discharging the serious duty cast upon it, met from time to time to consider the appeal. After full consideration of the questions presented it has determined, with the unanimous concurrence of its members, that the judgment of the trial court should be affirmed, and it hereby affirms the same. In compliance with the Canon of the General Convention which requires that the decision of a Court of Review shall be in writing, signed by the members uniting therein, and that it "shall distinctly specify the grounds of the decision" the court states the grounds of its decision as follows, viz:

First.—The Ecclesiastical Court of the diocese of Western New York had jurisdiction to try the accused for the offenses charged in the presentment. The several dioceses have exclusive power to provide modes and institute tribunals for the trial of presbyters for canonical offenses. Article IX. of the Constitution of the Church declares that "Presbyters and Deacons shall be tried by a court instituted by a convention of the Diocese or by the Ecclesiastical authority of the Missionary District in which they are Canonically resident." The canons of the diocese of Western New York (Tit. 3 Canon 1) declare "There shall be an Ecclesiastical Court of the Diocese having jurisdiction to try a priest or deacon thereof for any offense for which a canon of a General Convention provides that a minister of this Church (not being a Bishop) shall be liable for presentment and trial." The teaching publicly and advisedly of doctrine contrary to that held by the Church, or the doing of an act by a presbyter involving a violation of his ordination vows, are enumerated among the canonical offenses specified in Canon 23 of the General Convention. The fact that no court has been as yet constituted having at this time power to review the decision of a Diocesan Court on questions of faith or doctrine does not affect the power of a court of the diocese to try a presbyter charged with teaching false doctrine. It cannot decline to entertain jurisdiction of the case in which its jurisdiction has been regularly invoked on the ground of expediency or policy. It is bound to proceed to administer the law of the church or of the diocese as the court shall find it to be. The omission of the General Convention to complete the judicial system of the church by establishing an Ultimate Court of Appeal having jurisdiction of questions of doctrine did not take away, nor in any manner abridge the power of Diocesan Courts over the subject. Their original and undoubted jurisdiction remains complete and unimpaired. Canon 29 enacted in 1904 which creates Courts of Review contains a variety of provisions based upon an assumption that an ultimate Court of Appeal having jurisdiction of questions of doctrine would be established. But these provisions are inoperative and will continue so to be until the contemplated court shall be created. The claim that the trial court should have declined to proceed in the trial of the case to await the action of some future General Convention would, if it had been allowed, have postponed the trial indefinitely, for it is impossible to forecast, at what time if ever, the General Convention will exercise the permissive power conferred by Article IX. of the Constitution. The existing situation leaves a presbyter who has been accused and convicted in a Diocesan Court of teaching false doctrine in the same position in which presbyters have always been, viz: without any opportunity to have the decision reversed by an appellate tribunal for error in respect of doctrine. This may be regretted but this consideration neither takes away nor modifies the duties cast upon a trial court, except as it may serve as an admonition for considerate and cautious procedure.

Second.—The Trial Court was legally organized in conformity

with the canons and ordinances of the diocese of Western New York. The canons provide that the Ecclesiastical Court of the diocese shall be composed of five presbyters elected by the Diocesan Council from a list of ten presbyters chosen and nominated to the Council by the Standing Committee. Five presbyters were so elected at the annual session of the Council May 17th, 1905. In case of the resignation of any member of the court the vacancy is to be filled until the next session of the Council "By an appointment to be made by the Standing Committee upon the nomination of the Bishop." An accused person who is to be put upon trial may challenge preemptorily two of the members of the Court and the places of the persons so excluded are to be filled by an appointment by the Standing Committee on the nomination of the Bishop as provided in case of resignation, and the accused may still further challenge one substitute appointed in the place of a person excluded by a previous challenge. Before the presentment was made one of the elected members resigned and another person was appointed to fill the vacancy. The Court as finally constituted consisted of two members elected by the Council; one member appointed to fill a vacancy created by a resignation; and two members substituted in place of persons excluded by challenge of the accused. The fact that a majority of the members of the Court as finally constituted was composed of persons not elected by the Council is immaterial provided the result was occasioned by the exercise of the right of challenge, or by the filling of vacancies created by resignation. It ought to be assumed, and it is undoubtedly true, that the accused exercised the right of challenge fairly and for adequate reasons, but at the same time the fact that a majority of the Court were not persons elected as such was primarily due to the exercise of the right of challenge and not to the act of the Bishop or of the Standing Committee. It is insisted by the eminent counsel for the accused that the members of the Court were selected by the Standing Committee who were the accusers in the case and that to permit a prosecutor to select the judges to try the presentment was a violation of an elementary principle of justice. The Court is of the opinion that the claim proceeds upon a false premise. The Standing Committee did not select the two permanent members of the Court. In performance of their duty under the canon and before the prosecution was instituted they nominated ten presbyters to the Council held in May, 1905, from which the Council selected five members to constitute the Ecclesiastical Court. Nor did the Standing Committee in any just or reasonable sense select the persons to fill the vacancies created by resignations or challenge. The real right of selection was in the Bishop. The duty of the Standing Committee in approving the nominations of the Bishop was an appointment by the Standing Committee in form only. The Standing Committee had no power to designate any member of the Court. It could approve or reject nominations made by the Bishop and this was the extent of its power. The Bishop who made the nominations was neither accuser nor prosecutor in the case. In pursuance of his canonical duty he passed upon the sufficiency of the presentment and in nominating members of the Court to fill vacancies he performed a duty expressly enjoined upon him. He was not disqualified to make such nominations although he may have entertained an opinion adverse to the accused on the questions in controversy. In the opinion of the Court no substantial right of the accused nor any principle of justice was violated in the Constitution of the trial court.

Third.—This Court cannot review the decision of the trial court adjudging that the statements of the accused were in conflict with the doctrine of the Church and constituted a breach of his ordination vows. Canon 29 gives to a presbyter convicted of a canonical offense by a Diocesan Court the right to appeal to the Court of Review of the Department in which the trial was had in all cases. But if the appeal is from a decision involving a question of doctrine a Court of Review, until an Ultimate Court of Appeal shall have been created, has no power or jurisdiction to decide a question or doctrine or to reverse or affirm the decision of the trial court upon that question. This limitation of the jurisdiction and power of a Court of Review is found in the express provision of Canon 29, "That until after the establishment of an Ultimate Court of Appeal as permitted by Article IX of the Constitution no Court of Review shall determine any question of doctrine, faith or worship." But on such appeal to a Court of Review it is open to the accused to present for review any alleged errors in the Constitution of the trial court, the proceedings on the trial, the admission or rejection of evidence, or, in short, any question appearing in the record and raised on a trial and specified in the notice of appeal, the determination of which does not involve the decision of a question of doctrine. It is urged in behalf of the appellant that since the judgment of the Diocesan Court is the determination of a question of doctrine this Court of review cannot determine it without itself determining questions of doctrine and so going beyond its jurisdiction. It may be thought, but perhaps does not logically follow, that by a parity of reasoning it appears that this court cannot reverse the judgment. Having thus power neither

to affirm or reverse the court would be at a standstill and would dismiss the appeal for want of ability to do anything. In that case the judgment of the Diocesan Court would stand. Attention to what it is that an appellate court does in reversing the judgment of another tribunal will dispel any apparent difficulty. The act of the court below is presumed to be legal. This presumption stands until it is overthrown by demonstration of error. The question that confronts any appellate court is this; what error is there in the record we have power to correct? When jurisdiction fails the court cannot find error because it cannot look for it. Where jurisdiction exists it carries with it the power of review. This court may, therefore, proceed to examine and determine the questions of which it may take cognizance. The finding of the court that the accused in making statements charges and admitted to have been made by him, violated and broke certain declarations made by him at the time of his ordination involved the finding of what was the doctrine of the church on the subjects to which the declarations related. The Constitution in force when the accused was ordained declared: "Nor shall any person be ordained until he shall subscribe the following declaration: 'I do believe the Holy Scriptures of the Old and New Testament to be the word of God and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrine and worship of the Protestant Episcopal Church in the United States.'" And on his ordination he answered affirmatively the question: "Will you then give your faithful diligence always so to minister the doctrine, and sacraments and the discipline of Christ as the Lord hath commanded and as this Church hath received the same according to the commandments of God, so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?" It is claimed that other promises and declarations made by him in the ordination service in some way qualify the declaration and promise above quoted, and that if by diligent and devout study of the Holy Scriptures a priest should come to hold conscientious convictions as to what is the doctrine of Christ as revealed in the Scriptures it is within his liberty, and the liberty of the church to teach and declare it, although it does not conform to the natural sense of the language of the Creed. This court is of opinion that this claim is so essentially connected with the definition of doctrine that it is excluded from its consideration by the language of Canon 29.

Fourth.—The court is of the opinion that Charge 1 in the presentment, charging the holding and teaching by the accused, publicly and advisedly, doctrines contrary to those held by this Church was not, as is claimed by counsel, solely a charge of such teaching by the "delivery of the sermons" mentioned in the presentment. The charge fairly construed charges two distinct acts as violations of the canon relating to false teaching; first, the delivery of the sermons; and, second, their publication in the year 1905. This contention is only important by reason of the fact that the conviction under Charge 1 was based exclusively on the "publication of the sermons" and it is claimed that although the same statements were contained in the book as in the sermons nevertheless, as the conviction must be of the specific act charged, and as the charge is based on the delivery of the sermons and not on the publication of the book, the conviction should be reversed. The introductory allegation in the presentment, states, among other things, that during the year 1904 and 1905 the accused delivered a series of sermons "which he thereafter caused to be published in book form," etc. and that said book "was published, sold, and circulated with the permission, consent, and authorization of the said presbyter." In the specification under the charge it is alleged that the accused did "openly, advisedly, publicly and privately utter, avow, declare, and teach doctrine contrary to those held and received by the Protestant Episcopal Church in the United States of America by the delivery of the sermons thereafter published in said book" etc. The answer of the accused and the court of the trial indicate that both the accused and his counsel at the time understood that the publication of the book was an offense charged in the presentment. On the trial the statements in the book were relied upon to support the charge. There was a controversy between counsel whether the book as a whole should be admitted in evidence, or, if not, whether the whole of any sermon in the book which contained the passages set forth in the presentment was admissible. But no suggestion was made that the publication of the book was not an act covered by the charge. The point that the charge does not allege the publication of the book as an offense is not, we think, well taken.

Fifth.—The application made to the court by the counsel for the accused on April 17th, 1906, for an adjournment of the hearing until June following for the convenience of counsel was addressed to the discretion of the trial court. An adjournment was granted until the 27th of April, on which day the trial proceeded. There was an interval of more than six weeks between the issuing of the citation and the day originally appointed for the hearing, and of more than seven weeks between the citation and the day of the actual commencement of the trial. The counsel for the accused were both present and participated in the trial. This court cannot review the discretion of the trial court, at least, in the absence of evidence that the discretion was abused, and we find no evidence warranting that conclusion. On the adjourned day, viz: April 27th, 1906, the counsel for the accused made an application for a further adjournment of

the trial until after May 15th, 1906, when the convention of the diocese of Western New York was to meet, and for the reason, as stated in the notice of appeal; "Which Convention would choose a Standing Committee in lieu of the Standing Committee which had made the said presentment, and the members of the court in lieu of the members then sitting in said court so that the court would not consist of members appointed by the prosecution, except and unless the said Convention should so decide." The court was asked in substance to adjourn the court to a day beyond its own life and to suspend the exercise of the functions with which it was invested by the existing law of the diocese to await contingent and problematical action of a future convention which might be favorable to the accused. We think this motion was properly denied.

Sixth.—The credibility of witnesses was a matter for the consideration of the trial court. The evidence of the witness whose credibility it questioned on this appeal was taken in support of specification 2 of charge 1 in the presentment relating to alleged statements made by the accused in a sermon delivered by him about December 31st, 1905. No evidence was offered by the accused contradicting the evidence of the witness as to the statements to which he testified. Those statements were substantially a reiteration of some of the statements in the printed sermons. The witness on his cross-examination exhibited evidence of ill-temper and his relations to the accused might subject him to the imputation of prejudice. The counsel for the prosecution after the evidence of the witness was closed, suggested that a witness would be called to corroborate his testimony. The counsel for the accused thereupon stated they would give no evidence on the subject, and the counsel for the prosecution replied, "I think very likely we shall not call him then," and there was no further reference to the subject. The court based the finding on the evidence of the witness in question and there was no error in so doing.

Seventh.—A portion of the fifth ground of appeal reads as follows:

"That the said court erred in refusing to receive evidence offered in my behalf to show that according to the doctrine of this Church, and also separately according to the common practice and understanding of its clergy and of the Church, the statements made by me and complained of in the said presentment were within my liberty, duty and right to make."

This ground of appeal brings up for review the refusal of the Diocesan Court to permit the five following questions to be answered. For convenience of reference they are numbered

One.—In your opinion is there anything in the statements contained in the specifications which is contrary to the doctrine of Christ as the Lord hath commanded and as this Church hath received the same?

Two.—According to the understanding and practice of the Protestant Episcopal Church are the passages from the sermons and book of Dr. Crapsey within the doctrine and faith as the same have been received by such Church?

Three.—According to the understanding and practice of the Protestant Episcopal Church are the passages last referred to within the doctrine and faith as the same are held by such Church?

Four.—According to the understanding and practice of the Protestant Episcopal Church is a presbyter at liberty to preach the things said or written by Dr. Crapsey as proved on this trial if he be convinced that they are taught by the Holy Scriptures?

Five.—Is he at liberty—is a presbyter at liberty to preach the things written and said by Dr. Crapsey if he believes that they are within the meaning properly construed of the Apostles' Creed and the Nicene Creed?

These questions were addressed to a number of witnesses, each a clergyman of the Protestant Episcopal Church, three of whom then held or had held a Professorial Chair. It is to be assumed that their learning and experience qualified them to answer competent questions as to Church matters. Question One was put to the first witness called on behalf of the appellant. An objection was made and after full argument was sustained. The court speaking by its assessor thus assigned the ground of its ruling: "In my judgment this witness was asked to substitute his opinion for the judgment of the court. He is not called upon to give expert evidence according to the common identification of that term. The court went on to declare that this, evidence according to a settled rule of the law of evidence, is inadmissible. One of the learned counsel for the appellant then said: "I now propose to ask certain additional questions. I will say frankly to my friend on the other side that the reasons stated by the court will cover the other questions I shall ask; but I desire to ask them that the rulings may appear on the record and I shall make no argument. If any of them in the opinion of the court and its Assessors present any question which would lead them to modify the opinion already expressed they may say so." The other questions were then asked of the same witness and met with objections. The objections were sustained without further discussion. Ten other witnesses were sworn in behalf of the appellant and it was stipulated that it should be regarded that the same questions were put to each witness and the same objections and rulings were made as in the case of the first witness. Exceptions were duly taken to each ruling.

Question one is plainly illegal. It asks for the opinion of the witness as to a matter that it was the function of the Diocesan Court

to decide, and it is not within the exception as to expert testimony. An ordinance enacted as a part of the Ecclesiastical Law of the diocese of Western New York enacts that the trial of a minister of that diocese shall be conducted according to the principles of the Common Law as administered in that State and that the law of that State as to the admission of evidence shall govern the court except as otherwise provided. It may be affirmed that such a question has not been held to be sustainable in the State of New York by a court proceeding according to the course of the Common Law and enforcing the established rules of evidence. Question five read as it stands is evidently governed by the same rule as is applicable to question one and requires no further attention. It is possible, however, that question five, by reason of its close connection with question four, is to be regarded as elliptical, and that the words "according to the understanding and practice of the Protestant Episcopal Church" should precede the words "is he at liberty?" If it be read in this way it belongs to the same class with questions two, three, and four which it resembles in phraseology and is to be considered with them. It will be found on an examination of these questions that they are within the rule that condemned question one. The witnesses were not asked by these questions to lay before the court the facts with which their learning and experience had made them acquainted. They were not asked to point out the formal and official standards of the Church. They were not asked to say whether these standards have an established and authoritative interpretation and to tell what it is if there be such an interpretation. They were not asked to say whether apart from the formal and official standard there is a doctrinal understanding and practice that is available as a test of teaching, and to tell what it is if there be such an understanding and practice. Each question assumes, without proof, that there is such an understanding and practice, or such an interpretation, understanding, and practice, and then asks the witness whether the teachings of the appellant accord therewith. To answer this question was the function of the Diocesan Court, not the right of a witness. Moreover the questions call upon a witness to construe the teaching of the appellant. This also was the function of the court. The portion of the fifth ground of appeal above quoted does not accurately state the position of the Diocesan Court. That court did not refuse to allow the appellant to show that according to the doctrine of the Church, and also and separately according to the common practice and understanding of the clergy and of the Church teaching of the appellant was permissible. What the Diocesan Court did was merely to overrule certain questions that called on each witness to assume the attitude of a judge. The source from which the judgment of the Diocesan Court was to proceed was the conclusions of the Court as to the understanding of the Church and as to the teaching of the appellant, not the conclusion of the witness as to that understanding and teaching. In short, questions one, two, three, four, and five were illegal and are illegal for the same reason.

The doctrines of the Church are set forth in the authorized standards and formularies which the Church has adopted as the expression of its faith and doctrine, and first among such standards are the Apostles' and Nicene Creeds. Some of the questions seem to assume that sincerity of belief is the test by which a presbyter is to be judged in teaching doctrine not in conformity with the doctrine of the Church. But the assertion by a clergyman of the Church of a liberty beyond the bounds of some grave obligation must be supported by something beside rectitude of purpose. It may be admitted that every clergyman is bound in his public teaching to yield to the paramount claim of conscience. But the Church as the guardian of the Christian faith as it has received and declared it, cannot, without betraying its trust, when called upon to act, permit doctrines which it holds essential and fundamental to be impugned by those who minister at her altars, however pure their motives or sincere their convictions. This court is prohibited by canon from determining whether the utterances of the accused were or were not inconsistent with the doctrine of the Church. It simply decides that the evidence which was rejected was incompetent upon the issues involved. The claim that it was admissible as bearing upon the sentence which the trial court should recommend was not suggested on the trial, and it would be manifestly improper to reverse the judgment upon a subordinate ground now mentioned for the first time, and which, by the course of the trial, was naturally regarded as withdrawn from the attention of the court.

Eighth.—In order to constitute the offense of holding or teaching false doctrine under canon 23 it is essential that it be charged in the presentment proved on the trial and found by the court that the false doctrine was held and taught by the accused "publicly or privately and advisedly." An inadvertent or casual statement made by the accused without deliberation will not sustain the charge under this specification in the canon. It is claimed that the decision of the trial court contains no finding that the statements of the accused were made "publicly or privately and advisedly," and further, that the court intentionally omitted to sustain the allegations of this fact made in the presentment. The presentment charges that the statements of the accused were so made. The court in its decision does not expressly find that such statements were made "publicly and advisedly." The decision, however, contains findings from which this inference is unavoidable. The second finding is: "That during

the year 1905 said Algernon S. Crapsey, referred to in this decision as the respondent, caused to be published in book form under the title *Religion and Politics*, a series of sermons heretofore delivered by him in his official capacity as a rector of St. Andrew's Church and said book was published and caused to be sold and circulated by said respondent." The decision then quotes the passages in the book upon which Charge 1, Specification 1, in the presentment is based. The finding of the court that the accused delivered the sermons contained in the book and thereafter caused them to be published in book form and to be circulated, carries with it an irresistible inference that the statements were "publicly and advisedly," that is to say, deliberately made, and this inference supplies the place of and is equivalent to an express finding that the statements were made "publicly and advisedly." The court also found that in the sermon of December 1905, the accused employed in substance the language imputed to him in Specification 3, Charge 1, which is a substantial repetition of the statements found to have been made in the book *Religion and Politics*. It is claimed by the counsel for the accused that the inference to which reference has been made cannot be indulged in support of the decision of the trial court, for the reason that the court, in its decision, found the accused guilty only "to the extent" stated therein; and that among the specific findings of the court there is no finding that the statements in the book were "publicly and advisedly" made. The court is of opinion that the claim of the counsel for the accused proceeds upon a misapprehension of the meaning and purpose of the qualifying words in the decision above quoted. The court in its decision, before delivering its judgment upon the statements admitted to have been made by the accused, recites the allegations in the presentment as to the import and meaning of their language and as to the intention of the accused. These allegations may be summarized as asserting that the accused by such statements intended to express the "Presbyter's disbelief in and to impugn and deny"; (1) the Divinity of our Lord; (2) His conception by the Holy Ghost; (3) His Virgin birth; (4) His resurrection; (5) the Doctrine of the Trinity. The court did not find these charges to their full extent. It found in respect to the first and fifth of these specifications that the accused impugned, but did not find that he denied the doctrines therein specified. It found that as to specifications two, three, and four the accused both impugned and denied the doctrines stated. The same is true with respect to the charges in the specification relating to the sermon of December, 1905. The court also failed to find one of the specifications in Charge 2 relating to the violation by the accused of his ordination vows. The situation explains the purpose of the insertion in the decision immediately preceding the affirmative findings of guilt of the words "to the extent now here stated." It is not a reasonable supposition that the court intended to exclude a finding that the statements provided were made "publicly and advisedly" which was an irresistible inference from the facts actually found as to the circumstances under which the statements were made and published.

Ninth.—Section 18 of the ordinances of the diocese of Western New York provides that the trial court, in case they shall find an accused person guilty of the charge contained in the presentment, shall make a decision in writing, signed by them, stating (among other things) the "Sentence which in their opinion ought to be pronounced." The ordinances further provide that the Bishop upon receiving the judgment record of the court shall, after due examination and deliberation, "pronounce such Canonical sentence as he shall deem just not exceeding in severity that specified in the opinion of the court." The trial court in its decision stated as follows: "In accordance with Section 18 of the ordinances of the Ecclesiastical Court of this Diocese we state that in our opinion sentence should be pronounced as follows: That the respondent be suspended from exercising the functions of a Minister of this Church until such a time as he shall satisfy the ecclesiastical authority of the Diocese that his belief and teaching conform to the doctrine of the Apostles' Creed and the Nicene Creed as this Church has received the same." It is claimed that if the sentence recommended should be imposed the accused would be required, before he could be relieved from the sentence of suspension, to satisfy the Bishop not only of his doctrinal soundness in respect to the articles of the Creed to which the presentment related, and which the decision of the court found he had denied or impugned, but in addition his doctrinal soundness as to the other articles of the Creed not involved in the presentment, trial, or judgment. If this construction which the counsel for the appellant places upon the recommendation of the court be the true one, and the Bishop should be guided by it in imposing sentence, it might very well be said that the penalty imposed would exceed the just limits of a judicial sentence which should correspond with and respond only to the offence of which the accused was charged and of which he was convicted. But in the opinion of the court this broad construction of the language of the court is not required. It is reasonable to construe the proposal of sentence as limiting the satisfaction to the particular doctrines denied and impugned. The accused was not charged with or convicted of denying or impugning the Creeds as a whole, but with denying and impugning certain doctrine in the Creeds. This is the extent of nonconformity alleged against him. It seems natural to suppose that the Diocesan Court in using the words "conform to the doctrine of the Apostles' and

Nicene Creeds as this Church has received the same," had in mind the only doctrines that had been the subject of inquiry. The court should not unnecessarily impute to the judgment of another tribunal an irrational meaning, but, according to an established rule of construction should interpret it with regard to the subject matter. The application of this rule is favorable to the accused and should for that reason be applied in construing the language employed. But the objection made omits to take into consideration the fact that the recommendation of the court as to the sentence is only advisory except as a prescription of a maximum punishment. The court performed the precise duty imposed upon it by the Canon, viz., that it should state in its decision "the sentence which in their judgment ought to be pronounced." Assuming that the sentence proposed contained an improper form or measure of punishment in the respect mentioned, the appellant was not injured thereby and has no ground of complaint because the recommendation bound no one excepting in a direction favorable to the accused. The Bishop, when he should come to impose sentence, would not only be free to disregard any improper element in the proposed sentence, but in the discharge of his episcopal duty would be bound to do so. It would be open to him in imposing sentence to substitute admonition in place of suspension, and to make the termination of the suspension to depend upon the acknowledgment by the accused of his errors as found by the decision of the court and promising conformity to the doctrines of the Church in the matters to which the decision related. The court in framing its recommendation, having performed its duty under the Canon, its error, if any, bound no one. It was not a ground of appeal, because the correction of the error was the province and duty of the Bishop in pronouncing sentence. Another suggestion arises out of the provision in Canon 39 that after an affirmation of a conviction of a presbyter by a Court of Review, and the remission of the record, "the Bishop of the jurisdiction in which the trial was had shall determine and pronounce sentence of admonition, suspension, or deposition." The provision of the Canon of the diocese of Western New York limiting the discretion of a Bishop in pronouncing sentence antedated the Canon of the General Convention. The General Convention is supreme as to all matters within its jurisdiction, and Canons enacted within the scope of its legislative powers are the supreme law of the Church. The court deems it necessary to decide whether the provision in Canon 29 supercedes the Diocesan Canon limiting the powers of a Bishop in pronouncing sentence in cases in which a Court of Review has acquired jurisdiction by the appeal of an accused presbyter from a conviction by a Diocesan Court. But it is a sufficient answer to the objection now considered that the matter of the form of the sentence is not reviewable in this court by reason of its advisory character and is not an adjudication in any proper sense upon which error is assignable. Article IX. of the Constitution of the Church declares that "a sentence of suspension shall specify on what terms and conditions and at what time the suspension shall cease." In the opinion of the court this provision does not make it necessary that in all cases a specific date shall be named in the sentence when the suspension shall cease. The specification of time may be satisfied by a measurable and terminable condition within a period of duration, upon the performance of which, the suspension will end. In such case the time is specified within the meaning of the Constitutional provision, when it may be fixed by the act of the accused complying with the conditions imposed.

Tenth.—The appeal made to the court by the counsel for the accused to reverse the decision of the trial court on the ground that sound policy and the best interests of the Church would be promoted thereby, assumes the existence of a power which this court does not possess. The primary function of a Court of Review when its jurisdiction has been properly invoked is to examine the record of a trial court to ascertain whether any material error of which it can take cognizance was committed on the trial. No power is conferred upon the court to determine the policy of the Church on questions of discipline. The policy of the Church in respect to prosecutions for false teaching belongs to the domain of legislation. And the power to declare the policy of the Church upon this subject resides in its legislative body. It is not for an appellate court to pass judgment upon the propriety or expediency of legislation, but to declare the law of the Church as it finds it to be. With the consequences which may result from maintaining the law of the Church it has no right to concern itself. The court has been referred to the provision in Canon 29, authorizing the Court of Review to reverse a judgment and to grant a new trial "if in its opinion justice shall require it." This grant of power is frequently found in laws creating or regulating the power of civil courts. It enables a court to remedy any injustice which appears in the conduct of the trial, and to relieve a party who, for any reason, ought in justice to be permitted to have the case re-heard. But the power has never been extended, so far as we know, and cannot in reason be extended, so as to authorize a court to dispense with the law on the ground that in its opinion the law is impolitic or unjust. It would be usurpation for the court to reverse the decision of the trial court on the ground that prosecutions for heresy are injurious to the Church and ought not to be encouraged.

It is directed that the foregoing decision and judgment, together with minutes of the proceedings of the court, certified by the presi-

dent and clerk thereof, and constituting the record of this court, be annexed to the record of the trial court on which the appeal was heard, and that said records be remitted to the Bishop of the Diocese of Western New York.

Done at the Diocesan House in the City of New York this 16th day of November, A. D. 1906.

In Witness Whereof the members of this Court of Review have hereunto signed their names on the day and year last stated.

JOHN SCARBOROUGH, *President.*
WM. R. HUNTINGTON,
ALFRED B. BAKER,
JOHN ALBERT MOSES,

CHARLES ANDREWS,
FREDERIC ADAMS,
JAMES PARKER.

THE SHREWSBURY BISHOPRIC.

THE Church of England must be congratulated on the selection of Shrewsbury for one of the new bishoprics about to be created, for there are few towns or countries in England which have so many points of historic interest as Shrewsbury and Shropshire. It has had a stirring history from the earliest times. Within a few miles of the modern city are the ruins of the Roman town Uriconium, now known as Uroxeter. In the old church at Uroxeter the font is formed out of the base of an old Roman pillar.

Shrewsbury Castle dates from Norman times, and it was there that David, the last Welsh prince of Wales, was imprisoned and executed. Shrewsbury has frequently been honored with kingly visits. Edward III. came there to hunt in the Shropshire forests; Richard II. held his great parliament at Shrewsbury; Edward IV. founded the council of the Marches of Wales at Ludlow, and frequently met the council in Shrewsbury Castle; the old house on Wyle cop is still to be seen where Henry VII. resided for some weeks, and where in 1642 Charles I. spent three weeks when he was at the head of his army. As a borough sending members to parliament it dates as far back as 1298, and Benjamin Disraeli first presented himself as a parliamentary candidate to the people of Shrewsbury in the year 1832, but was defeated.

Ecclesiastically considered, the diocese of Shrewsbury, which will embrace the whole of the county of Shropshire, will include some of the finest old churches in Great Britain, especially Ludlow church, which is a cathedral in itself, but which must of course give way to the claims of Shrewsbury. Unfortunately the old parish church of St. Chad, which is said to have been founded by King Offa, the last and greatest name in Mercian history, was destroyed by the falling of the tower in the year 1788, and instead of repairing the old church the parishioners rebuilt on another site, and pulled down all the old structure except the south chancel aisle, which still stands. On the north side of the churchyard is the old Saxon crypt, recently excavated. St. Chad's was formerly a collegiate church, with a dean and chapter, but it has a formidable rival for the Bishop's seat in the old Abbey church.

The old Abbey belonged to the Benedictines, and its abbot had a seat in Parliament among the mitred abbots and Bishops. At its dissolution in 1540, it stood thirty-fourth in wealth of the 608 abbeys of England and Wales. Much of the old building still stands, and this ancient abbey church has a strong claim for the Bishop's chair.

Shropshire is celebrated for many eminent men: Rowland Hill of penny postage fame; his namesake, Rowland Hill, the eccentric and popular preacher; Viscount Hill who, next to Wellington, was the most popular and able soldier of his time; Lord Clive, the founder of the British Empire in India; Richard Baxter, "the chief of English Protestant school-men"; the unfortunate but brave Admiral Benbow; Lord Herbert of Cheshire, the religious philosopher, and his brother George Herbert, the sweet singer of the English Church. Herbert Spencer (biographical dictionaries notwithstanding) claimed to be a "proud Salopian" and a monument is erected to his memory in the grounds of Shrewsbury school. This school was founded by Edward VI. in 1551, and has taken a very prominent place among the educational institutions of England. Among its "boys" it is proud to number Stanley Weyman, the popular English novelist, who was born at Ludlow.

Charming in its environments, undisturbed by the turmoil of active industry, unpolluted by the smoke of factories, inhabited by retired and refined people who seek quietness and educational facilities for their children, and situated in the midst of the most captivating historic antiquities and the most beautiful scenery of old England, this town of Shrewsbury seems to possess all the requirements for the dignified seat of an English Bishop in modern times.

T. P. H.

LARGE CONVENTION IN ALBANY.

Synopsis of the Bishop's Address.

ON Tuesday morning, November 20th, the clerical and lay delegates of the diocese of Albany assembled for the annual Convention in All Saints' Cathedral. After the usual services, the Bishop read his address.

After luncheon the clergy reassembled in Graduates' Hall. After roll call, which proved this to have been the largest Convention ever held in the diocese of Albany, the routine of the Convention was carried out rapidly. At three o'clock the Bishop Coadjutor read his address. It was a report of missionary work and of practical thought relating to missionary work in the diocese and other things of importance in line with Christian civilization of to-day. The Convention adjourned at 5 o'clock to attend Evensong in the Cathedral, at the close of which the Bishop and clergy reassembled to listen to missionary reports.

The Rev. J. N. Marvin, diocesan missionary, read his report, and also his report as secretary of the Board of Missions. Colonel Wm. G. Rice read his report as treasurer of the Board of Missions, and the Rev. Dr. Riley read a report upon the other reports.

These reports were interesting in showing the advance made in the missionary work of the diocese under the Bishop and the Bishop Coadjutor. Three thousand dollars more than formerly has been expended during the past year in extending the missionary work, and twice that sum is called for to advance the work during the coming year. The diocesan missionary has organized the work among the invalids in the Adirondacks and Catskills, and it is expected that special missionaries will be appointed for this work at no late date. The work of the Convention on Wednesday was principally in the election of the Standing Committee, delegates to General Convention, and to enact amendments to the canons. Canon XIV. was amended in order to advance the missionary work throughout the diocese. Clinton county was taken from the archdeaconry of Troy and added to the archdeaconry of Ogdensburg. This will greatly aid the working out of the Bishop Coadjutor's scheme for advancing the missionary work of the diocese. The Standing Committee elected is the same as last year, with the exception of Mr. John A. Dix, who was elected to fill the vacancy caused by the death of Mr. Charles Pruyn.

The delegates to General Convention elected were: Clerical—the Rev. Dr. Battershall, Albany, the Rev. Dr. Carey, Saratoga, the Rev. Dr. Enos, Troy, and the Rev. Mr. Grabau, Plattsburgh; Lay—Mr. G. P. Keeey, Cooperstown, Mr. Henry Griffing, Warrensburgh, Mr. Arthur Moir, Saranac Lake, and Mr. Robert C. Pruyn, Albany.

The Board of Missions met at the close of the Convention and relected its officers: The Rev. J. N. Marvin, Albany, secretary; Mr. Wm. G. Rice, treasurer; and the Rev. J. N. Marvin, assistant treasurer.

The Bishop and Bishop Coadjutor outlined the work for the year, asking for larger appropriations for the first six months, all of which was granted, and the missionaries were reappointed to their various stations. The work of the diocese has increased during the past year. The increase in the population of the cities and villages within the diocese, and a large number of invalids coming into the mountains, have made it necessary to establish missions and to do individual missionary work everywhere. No rector or missionary is lagging behind, but have caught the spirit of the Bishop and Bishop Coadjutor and are working to their utmost limits.

THE BISHOP'S ADDRESS.

UNIFORM DIVORCE LAWS.

Treating of the movement to secure uniform divorce laws in connection with the congress on that subject, Bishop Doane said:

"The opening address of Governor Pennypacker set the tone and indicated the temper of the Congress, and the Governor of Pennsylvania has won high place in the esteem and credit of thoughtful men and women for the energy which initiated, the courage which inaugurated, and the high purpose which inspired the Congress. I am tempted to quote a few sentences from his opening address.

"It is impossible," he said, "to over-estimate the importance of the topic you have come together to discuss, because it involves questions which concern individual happiness and lie at the foundation of our state and national institutions. The home, which is so essential a factor in the development of our national life, is the outcome of the relation of man and woman." And then, after speaking of the sacredness of the matrimonial bond as Tacitus describes it from the beginning of the Christian era, as having endured through all the centuries which have elapsed since Tacitus made his observations, he went on to say, "and now in this advanced age in our own country it is threatened with destruction." The Governor quoted a recent writer as declaring that "at the time of the census of 1900 there were 198,914 divorced persons living in the United States, nearly 70,000 divorces granted in 1903, and the proportion of divorces to marriages increasing with alarming rapidity. More divorces granted annually in the United States than in any other country in the world except Japan, whose people we have been in the habit of regarding as heathen. When we reflect that this road leads to Tophet, that the grist which is ground by the mills of the gods is exceedingly fine, and that the laws of nature are inexorable, we may well regard such

degeneracy in morals and such loss of that fibre which gives character to a nation with the gravest apprehension. If you can do something to limit and check a storm which promises ere long to be a flood, you may be well content."

"It was a satisfaction for us to feel that the calling of this Congress on Uniform Divorce Laws was really traceable, through the Governor of Pennsylvania and the President of the United States, to the representations made to the President by members of the Inter-Church Conference in January, 1905. The resolutions which it adopted related naturally and most wisely to methods of procedure rather than to the question of causes, and the final form which the action took is to be embodied in a proposed statute which is to be presented at a meeting in Philadelphia in November, at which I greatly hope to be present, and which I hope to be able to report to this Convention. Whatever result is to be attained in dealing with this most important question depends upon three things. In the first place, what legislative action can be secured to correct the methods of procedure. In the next place, what pressure can be brought to bear by people who really control and govern what is called society. And in the next place, by the positive and definite outspokenness of the Churches. And I am increasingly hopeful and anxious that this Church shall take the lead in a strong and definite position as to our relation at any rate to the question of the re-marriage of any divorced persons. I know that this matter has been debated for many years, and that some people have a way of thinking that they are tired of the subject and weary of the debate. Meanwhile the subject presses. I believe there is no need of any further debate upon the exegesis of the passage in the Gospel according to St. Matthew. The time for that discussion has passed, but the fact remains that it is still debated and debatable, and that the drift of modern scholarship is more and more against its authenticity. There are still certain people who are very positive that the exception is the expression of our Lord's will, and there are a certain number also (of which I confess I am one) who are very clear that our Lord neither made nor meant to make any exception, but that His will is absolute, that no re-marriage can be allowed to any person put away. And the mere fact of the uncertainty seems to me the great argument for the Church to decline the responsibility of any canonical exegesis or authentication of the passage.

Until six years ago our canons quietly treated as possible the re-marriage of the so-called innocent party to a divorce, with much confusion in the details of its language. Three years ago the Church made it difficult. But this is really not dealing, it seems to me, either frankly or fairly with the demand for relief.

"Weary of the discussion and content to feel that the new canon makes remarriage more difficult, there is a tendency and temptation to let the sleeping dog lie, but the trouble is that this dog is not asleep. I cannot believe that the Church ought to be content with a canon that really expresses nobody's honest convictions. It casts a slur and a shadow upon a marriage which some people think distinctly permitted by our Lord, and it forces the hand, to a degree, of those of us who think otherwise. If it is right, it ought not to be hedged in with difficulties. If it is wrong, it ought to be impossible. Let us wash our hands of the whole business. Let the State which separates, unite. And without elaborations of detail or definitions of discipline, let us simply forbid the clergy to give the Church's benediction to any such marriage."

RECONCILIATION, REASSURANCE, AND RESTORATION.

Bishop Doane said that he had during the year written papers on the subjects of Reconciliations and Reassurance, and now wished to add a third R on the subject of Restoration in regard to certain existing conditions, the causes which have led up, or rather down, to them, and a suggestion for their cure. "The existing conditions," he said, "are of unsettlement, uncertainty, and unrest. The preacher of righteousness has need to urge his message upon the consciences of men in their civic, their commercial, and their social relations, to condemn venality and vice in politics without preaching partisan political sermons; to denounce dishonesty in business and faithlessness to trust without vilifying and vituperating individuals; and to proclaim fearlessly the sins of society, without branding class or persons, whether they be gambling or licentiousness or luxuriousness or worldliness or profanity or drunkenness, or the light-holding and easy-loosing of the marriage bond; and as part and parcel of our teaching, publicly and from house to house, to press home the neglected duties which lie at the root of so much wrong—the observance of the Lord's Day for rest and worship, the building up of homes on Christian foundations with their family worship and blessed food, the training of children by teaching and example in our most holy religion, the recognition of stewardship for every kind of talent, the obligation of the blood relationship of brotherhood in the common universal Sonship of God."

"And first of all, and most important, I count the restoration of the Bible to its holy place of trustful reverence and constant reading. . . . The Bible is largely an unread and unknown book to children and to people of middle age. The misuse and the misunderstanding of criticism is responsible for this in no slight degree. I am content to be relegated to the back seat of a not up-to-date parson, if what I say is misquoted and misunderstood. When criticism is rightly used and rightly understood, it tends only to strengthen the authority and to enhance our amazed reverence for the Holy

Scriptures. Only a collection of books preserved by the Spirit of God which is in them could have withstood the attacks and assaults to which, through all the centuries, they have been exposed. . . . But search for treasure needs to be done in the spirit of an expectation to find it, else it would weary soon of its effort and in faint-hearted disappointment give up the search before the treasure is found, and then declare that there is no treasure there. . . . It is an inconceivable impossibility that there should be contradictions found between the old Bible and the older creeds, under whose clear, consentient, fundamental truths Christianity has won its victories over the world. Deeper and richer meanings will unfold themselves as new sidelights are thrown upon the Scriptures and the Creeds, or as the Holy Ghost reveals more and more their wealth of revelation to the reverent student's eye. But to find some new interpretation which flatly contradicts a plain historic statement of a fact, is to find a false interpretation which contradicts itself. I am quite sure that we are bound, in season and out of season, to maintain against the recrudescence of old denials, or the new crudeness of unattested and undigested discoveries, the absolute authority and authenticity of the books of the Holy Scriptures as a whole, and the absolute assurance and certainty of the facts that are stated in the Catholic creeds. . . .

THE INCARNATION.

"It has pleased God, in the Scriptures and in the Creeds, to explain the mystery of the Incarnation, to explain it in a way that condescends to our partial and feeble power of comprehension. All other attempts to account for the double nature in the single personality of the God-man fail, either on the divine or on the human side. All the so-called interpretations which flatly contradict the scriptural and credal explanations by the suggestion of a human generation of the manhood, into which as substitute for or supplement of the human soul, the Divine Spirit entered to deify one man, rob the whole human race of any touch with God. Just the one man stands alone, apart, upon an inaccessible, unapproachable height of individual isolation. But the Child that was 'conceived by the Holy Ghost and born of the Virgin Mary,' the ever virgin, betrothed but never wedded to a man, solves the mystery and satisfies the longings of humanity. This is incarnation. This is the Word made flesh. This is 'the taking of manhood into God.' This makes the life of Jesus Christ, from His conception to His Resurrection, one harmonious, consistent, intelligible whole. . . . Just what His Resurrection Body was is not explained. Just what the bodies of the risen are it has not defined. Just how and in what time Almighty God created the heavens and the earth the creeds do not care to say. Just how the Holy Ghost spake by the prophets we are not told. Just what the place of departed spirits is, to which our Lord's human soul descended, or where or what the heaven is into which He ascended is left, not tied down to the meaning of these words in any particular age of the Church, but only as declaring the fact of our Lord's preaching to the spirits in prison when His human soul went where all human souls are waiting for the Resurrection, or as asserting our Lord's return to resume His shared sovereignty with the Father. This one fact the Incarnation, as revealed in the disputed but not disproved Gospels, and, set forth in the creeds, stands out from every other statement in an atmosphere of its own. . . .

PASTORAL DUTIES.

Again, he pleaded for "a restoration of the pulpit to its old place of teaching," and for the "restoration of the old pastoral office in its various duties and its untold delights." He had "a feeling that the cumbersomeness of much serving in details of administration overshadows and overlays the personality of the pastoral service. The missed man or woman from church on Sunday, hunted up on Monday, will be in church the Sunday after. And somehow we have got to reach the young men."

As to Sunday Schools, he misses "the unapproachable and incomparable value of the Catechism, learned, recited, and explained. There is no such compendium of truth in the wide world. It may need supplementing with text-books and graded lessons, but when they supplant instead of supplementing it, there is a distinct loss in the training of a Christian child. . . . Let us restore the Catechism as the text and the catechising as the development of the text, and there will be more Timothys in the Church and in the world, 'full of unfeigned faith,' 'learned' in and 'assured of the things which are able to make them wise unto salvation through faith in Jesus Christ.'"

QUINCY DIOCESAN SYNOD.

It was a quiet and not a noteworthy session of the Synod that came together this year. It began with an evening conference on the subject of Parochial Missions, and the note of spiritual and practical work was that which was most to be discerned throughout the deliberations.

Dean Rede preached the sermon at the opening Eucharist, the Rev. W. H. Moore celebrating. The business sessions were held in a room in the public library building, and its advantage over a consecrated church for the purpose of business deliberations was generally spoken of. Bishop Fawcett spoke of the growth of the Church from the consecration of Bishop Seabury, and as a notable means of

building up an intelligent laity he commended the more general reading of the Church papers. In this connection, he said: "That our people may know of the heart-inspiring things that are happening, of the good work being done; that they may be ashamed, because of a larger knowledge, of parochialism or diocesanism, let them be urged from our pulpits to read our Church papers. The editors are not always inspired. They know it. But whatever occasional slip in the editorial column, or in the selection of news items, yet these papers are telling from week to week of the great movements going on in the Church at home and abroad. It will help our people to know of these things."

There was little business to be transacted other than the election of officers. Mr. Hubert Carleton of the Brotherhood of St. Andrew was cordially welcomed and delivered a notable address on the subject, "What Does it Mean to be a Christian?"

Deputies to General Convention were elected as follows: The Rev. C. W. Leffingwell, D.D., Rev. W. H. Moore, Rev. Francis M. Wilson, Rev. H. A. Percival, D.D., and Messrs. H. A. Williamson, E. J. Parker, and Thomas A. Brown of Quincy; and Mr. C. E. Chandler of Peoria. These deputies were also ordered to represent the diocese in the Provincial Synod of Illinois.

THE LAYMEN'S CONFERENCE AT CINCINNATI.

Of the four Conferences that have been held since the Laymen's Forward Movement was started in the Fifth Department, no meeting has exceeded in interest the one held in Cincinnati, November 18th to 20th. The success of the meeting was largely due to the efforts of the Bishop of the diocese and the skill of the local secretary, Mr. J. W. Sparrow. Thirty-three sermons and addresses were delivered in Cincinnati and vicinity on the Sunday preceding the Conference. On Monday there was a meeting of the Governing Board, the men representing the twelve dioceses of the department. A luncheon was served at the Queen City Club, under the direction of Mr. C. W. Short, chairman of the committee of Arrangements. Responses were made to toasts given by the laymen of the Conference and others who were present. Reinforcements among the Bishops and the clergy gave strength and efficiency to the meetings which preceded and followed the Conference.

The toastmaster at the dinner, which was served at the Grand Hotel on Monday evening, was Mr. John A. Church, who presided with dignity and grace. Over three hundred were present, and the speeches were characterized by a spirit of enthusiasm and cheer.

The Rt. Rev. JOHN HAZEN WHITE, D.D., Bishop of Michigan City, spoke on the subject of "The Middle West: Its Missionary History, Needs, and Opportunities." He gave a short history of the missionary work of the Middle West. Among its needs, he said, was that of a greater effort to reach the large number of persons that lived in this vast territory, and to do that, ample funds are necessary. This work should be pushed by the building of churches and hospitals. The laymen could do this work. They could furnish the organizations and agencies through which the work could be done. Let them put as much zeal into the work as they do in their business, and it will be a grand success.

Mr. E. P. BAILEY of Chicago gave a history of the development of the Laymen's Forward Movement, and what it had already accomplished, more especially in connection with the meetings at Detroit, Milwaukee, and Chicago. The address was prepared with great care, and the nine points for efficiency in missionary work mentioned by him will long be remembered. They were:

1. To reach the ear and attention of the skeptical layman who does not believe in Foreign and Domestic Missions, and convince him of his error.
2. To convert the layman by inspiring missionary services.
3. To persuade the layman to carry on, and assist in carrying on, the missionary work.
4. To show the layman that the success of Foreign Missions is essential to the foreign policy of the Government.
5. To teach the layman the story of missionary work, so that it will broaden his vision to see beyond his parish limits.
6. To teach the need of the missionary spirit to vitalize his own life.
7. To arouse the layman to enthusiasm in missions so that he will give freely, and look upon it as a privilege, not an obligation.
8. To encourage timid clergymen to present to their congregations the claims of Foreign and Domestic Missions.
9. To convince timid wardens and the clergy that parish support will be commensurate with mission support.

Mr. E. W. GIBSON of Detroit spoke on "The Apportionment: Its Moral Obligation." He took up the financial side of the matter, and urged his hearers to contribute more liberally in the future than they had done in the past. He showed their responsibility in the matter and compared their lack of interest in missions to their enthusiasm in their daily business.

"The Missionary Thank Offering of 1907: Its Claims," was the subject assigned the Rev. H. R. HULSE, the general secretary.

The Rev. C. L. ANCELL of Soochow, China, being present, was asked to tell of his work. He spoke of the religious awakening in China, and called attention to the receptive mood of that kingdom as

regards Western methods and religion, and referred to the present as the crucial time to further the introduction of Christianity there. He said that if the mission work was to be continued in the far East, it must be on a larger scale than had been done up to this time.

Mr. E. W. GIBSON of Detroit, the first secretary of the organization, was assigned a subject which involved study and discrimination. It was upon the apportionment and its moral obligations. Whatever he said was hung upon the word "responsibility." The repeated applause which was given indicated that his words did not fail to produce conviction, and was an evidence of the fact that the Church, so far as it was represented in this conference, was in accord with the method which had been adopted for securing at least a portion of the means necessary for carrying on the work of the extension of the Church. It was a speech that appealed to the sober judgment of loyal Churchmen.

Mr. DAVID B. LYMAN, chairman of the Governing Board, presided at the meeting on Tuesday. Replying to an address of welcome from BISHOP VINCENT, he made clear the missionary obligation from the broadest and highest standpoint. During the session he took occasion from time to time to refer to these obligations as they rested upon the Fifth Department. The importance of the further and more complete organization of the department was enforced by him. The addresses of those who followed were in confirmation of the opinions he expressed. This was notably the case in what was said by his own Bishop.

Mr. E. MORGAN WOOD of Dayton spoke upon the missionary education of the layman. He referred to the Laymen's Forward Movement as a movement, not a mere agitation. It had to do not merely with a diocese or a nation, but it was for the conquest of the world. "God Bless Our Home" was a commendable motto from a domestic or parochial point of view. In Church work there is a view which commands a wider horizon. It is that of "God Bless our Brethren throughout the World." He spoke of the Sunday School, the family, and the press. He gave a most effective comparison between the Churchman's love of his Church and the patriot's love of country, citing incidents from the Civil War in illustration.

The next address was given by Mr. JOHN A. GALLAHER of Marietta, Ohio. He spoke upon what a layman can do for Missions; where reading and praying were attended to, other things of importance followed, such as giving, serving, sending, and going. He would draw a line in the Church between the faithful and the faithless; those who serve God and those who profess His name and serve Baal. There were seven thousand men in Israel who had not bowed the knee to Baal, but in service, Elijah was left alone. What is wanted to-day is more men to back up Elijah.

Mr. G. C. WILSON of Cincinnati read a paper which had been prepared by Judge Granger of Zanesville, who could not be present. Hardly a name could be mentioned in the Church in Southern Ohio which commands more respect than the name of the writer of the paper. It gave a careful description of Church extension in other lands and the particulars of its success.

The Rev. HOLMES WHITMORE of Dayton spoke on the Thankoffering movement, after which Mr. JOHN W. WOOD of New York, dealing with the question box, answered inquiries upon the utility of foreign work, what was being done with our money, and the success of men sent to distant lands.

At 12:30 P. M. the Churchwomen of Cincinnati gave a luncheon in the Sunday School rooms of St. Paul's Cathedral.

At the afternoon session, the Rev. R. W. CLARK, D.D., department secretary, spoke on "The Fifth Missionary Department—Its Purpose: Education, Stimulation, Coöperation." He spoke of the undertaking of missionary work in different sections. He said in the western portions of the country they are ahead of us fifty years in regard to missionary information. We have a new party in the Church. It is composed of Churchmen who believe in the Church as being the best instrument for carrying on the work of the Kingdom of God in the parish, in the diocese, in the country, and throughout the world.

Mr. D. B. LYMAN spoke on the subject, "The Fifth Missionary Department: Its More Complete Organization." He said that there has been a growing feeling that we were developing numerically and territorially. The country is too extensive and too populous to reach all parts successfully by one central board. We are tending to the point where all the departments are working harmoniously and effectively.

BISHOP ANDERSON spoke on the subject, "The Fifth Missionary Department: Its Relations to the Board of Missions." He said: "Our obligation to the Board of Missions is an undubitable truth. As Christians we cannot debate the question of missions. Our duty is to support the Board of Missions. The unity of the Board must be rigidly maintained, and also its supremacy must be maintained. The essential thing in missionary work is a missionary spirit. I think our missionary organization is inadequate. We are away behind the times. We have the same missionary machinery we had in the early ages of the Church in this country. Suppose a business man tried to carry on a large business in the same way. Suppose we governed our country with only one central body. What we need is departmental auxiliary boards of missions. I would carry out the idea into the diocese and into the parish. The General Board is not large enough to reach all around the world. The departmental board should not only elect its own secretary but he should

be a member of the General Board. Better for the Church to go ahead even if she does make some slight mistakes. Give the forward movement wings and help it, and it will make for the progress of the Church."

The missionary mass meeting was held in the evening at Christ Church. Owing to the inclemency of the weather, the attendance, though large, was not what it would have been had better weather prevailed. Mr. JOHN W. WOOD spoke on the subject, "The Board of Missions and Its Work."

BISHOP ANDERSON spoke on "The Missionary Motive," which, he said, comprises gratitude, stewardship, and patriotism. Mr. JOHN A. GALLAHER of Marietta, Ohio, was called unexpectedly to take the place of another speaker, and was assigned the subject, "The Layman's Idea of Missions."

The Conference at Cincinnati was an added confirmation of the fact that there is a field for the coöperation of the laymen of the Church, especially in the cities between the Ohio and the Great Lakes. There is a desire for a better acquaintance among them, and it is shown that there are those who stand ready to tell what is being done by their representatives in the hard places of our own and other lands. As not far from forty men have up to this time taken part in these conferences, it is evident that there are those who are ready to speak upon these subjects in which they are interested. The statement was made that as soon as a department conference of Bishops, clergy, and laymen is introduced into the Fifth Department, in conformity with other departments, the Laymen's Conference will still have its proper work to do. Being now well upon its feet, the distinctive and unique character provided for by its organization, can be carried out with increased effectiveness and value.

The annual election resulted as follows: Chairman of the Board, D. B. Lyman, La Grange, Ill.; C. W. Short, Vice-Chairman, and W. R. Stirling, Secretary and Treasurer; Governing Officers for three years, C. W. Short, George Holmes, Thomas Walbridge, David B. Lyman, Edwin Gibson; for two years, N. W. Sallade, Fred J. Schultheis, G. K. Bartholomew, W. J. Stuart, E. P. Bailey; one year, Harry Hoyt, John Talbot, C. C. Carroll, W. R. Stirling, and C. A. Lightner.

CRITIC AND CONVERT.

One of the clerical speakers at the Laymen's Conference at Cincinnati was Dean Ussher of Grand Rapids. He referred to a plan now on foot, of a newspaper syndicate sending out a correspondent for a tour of the world, who from an impartial view might report upon the work that is being done by the missionary. It is a fact well known that few tourists penetrate to the points where work is being actually done, and if they do, seldom remain long enough to learn very much about it. Mr. Ellis has been charged with this duty, and his reports are now being published, among other papers, in the New York *Sunday Tribune*.

From what was said by Dean Ussher, it was apparent that he had himself gone over the same ground. He had travelled independently, and, with little knowledge when he started, he performed the office of inspector. He has been doing just what the agent of the New York *Tribune* is doing. The question naturally comes to one's mind, why the Church may not have the benefit of the information possessed by one of its own members. In this particular we are a year ahead of this press movement, and it would be interesting to note how this movement parallels with that of one of our own travellers.

After a recital at the conference of what he had seen in Turkey, India, and China, Dean Ussher confessed he went out a critic and returned a convert.

THE CONVENTION OF THE DIOCESE OF NEW HAMPSHIRE.

THE 105th annual Convention of the diocese of New Hampshire was held in Concord, St. Paul's parish, Tuesday, November 20th, and was opened at 4 P. M., with Evensong. Routine business occupied the afternoon.

In the evening, the Convention, as a board of missions, listened to reports of the board of managers, the Woman's Auxiliary, and the committee on house to house canvass. This was followed by an inspiring address on the Church's work in China and the regeneration of China, from the lips of the Rev. S. H. Littell of Hankow.

Wednesday morning, the Convention attended a corporate Communion, at which the Bishop celebrated, assisted by the Bishop Coadjutor and Rev. Dr. Waterman and Rev. H. E. Hovey.

Reports of Treasurers of various funds showed the finances of the diocese to be in a healthy condition, with surpluses in the receipts for the salaries of the Bishop and Bishop Coadjutor, and with a permanent fund for the support of the episcopate of over \$40,000.

St. Mary's School rejoices in a new gymnasium and in being free from an \$11,000 mortgage which has long hindered its work. For both these blessings full credit must be given to the unflinching friend of the school, Miss Susan G. Perkins. Holderness, the diocesan school for boys, is full and in a most satisfactory condition.

Elections of importance were: Standing Committee—Rev. D. C. Roberts, D.D., Rev. Lucius Waterman, D.D., Rev. T. J. Drumm, Hon. H. A. Brown, Hon. Robt. J. Peaslee, and Edward C. Niles. Deputies to General Convention—Clerical: Rev. D. C. Roberts, D.D., Rev.

Lucius Waterman, D.D., Rev. W. Stanley Emery, Rev. Wm. Porter Niles; Lay: Hon. F. W. Rollins, Hon. Josiah Carpenter, Edward C. Niles, and Harry H. Dudley. The Board of Managers of Diocesan Missions—Rev. G. W. Lay, Rev. J. C. Flanders, Rev. W. S. Emery; Stephen N. Bourne, Isaac N. Boucher, and H. H. Dudley.

The Bishop Coadjutor, in his address, devoted some time to the consideration of work in the summer resorts, both among the guests and the employees, and showed the great value of such work and the marked appreciation it receives. He referred to the growth by purchase of land or erection of building, or both in Derry, Groveton, Lincoln, Franklin, and Bretton Woods. He made special plea for more opportunities of meeting together for the clergy for moral and spiritual profits; he urged a larger and more effective use of the Ember days by the clergy as days of mutual intercession.

THE BISHOP'S ADDRESS.

After treating of diocesan matters, Bishop Niles entered upon a consideration of "one matter, painful to speak of, but grave in its importance," on which he felt it his duty to speak, being "the grief and the scandal and the hurt that have come from the alleged teachings of a presbyter of this Church, and from sympathy with him publicly expressed." He declared that it was no part of his desire to narrow the terms of communion with the Church, or to require "a complete system of Theology or of Philosophy put upon the clergy." He was "not one who takes it for a reproach, if ours is 'the roomiest Church in Christendom.'" but there were limits beyond which such latitude should not reasonably be extended. Beyond those limits "are the Virgin Birth of our Saviour Christ, and His literal Rising from the grave." He treated at some length of these two subjects, vindicating the historic teaching of the Church upon them, urging that all thoughts of our own resurrection follow from a true belief in the resurrection of our Lord. "We, the identical persons," he said, "shall rise, having, to carry on St. Paul's illustration, as much identity with our present body as the new growth of grain has with their kernel that was sown. Wherein bodily identity consists, throughout, I am not able to say, nor need I. A man as careful and conservative as the late Bishop Hobart of New York, wrote down his opinion of this: That attempts to define what changes may or may not take place in the elements which make up the body of our resurrection, is a vain and idle speculation. With the late Dr. Virchow of Berlin, second, I suppose, as one skilled in physiology, to no man upon earth, I may take refuge, when (as quoted and translated in England) he confessed, regarding the questions of bodily identity, and the bridging of the gulf that separates, or connects, body and spirit, I know just as much as I knew when an infant of fourteen months.

"Such limitations to our ignorance, however, do not excuse the explaining away that which we do know." He expressed grief over the state of "any brother in Christ's holy ministry whose faith is gone. Can such a man, unless persuaded of his own infallibility, be content to go on sowing unbelief?" "Offense against the faith takes with it," he says, "offense against morality," and showed how the latter is of necessity involved in the former if a priest persist in teaching the reverse of what he must "know full well that this Church has received."

He said that in order to assure himself as to the sufficiency in the faith of those who apply to him for ordination, he was accustomed to ask of each candidate the following questions:

"I. Do you believe the Scriptures of the Old Testament, in types and in verbal predictions, to record a preparation of the coming Messiah?"

"II. Do you believe the Son of God, by the operation of the Holy Ghost, to have taken to Himself, in the womb of the Virgin Mary, a complete human nature, so that He was without a father after the flesh?"

"III. Do you believe that Jesus of Nazareth came forth from the grave, in such literal sort as to leave the sepulchre empty, and that after many manifestations of Himself, He was received up in the sight of men?"

"I do not suppose," he said, "that anything we can do will altogether outwit Satan, and meet all his wiles. But carefulness on every Bishop's part may make the Church's sorrows fewer, and our Saviour's grief less, and the number of clergymen who have dropped from their holy calling, to be not many. Meantime, let him that thinketh he standeth, take heed lest he fall!"

SOME AMERICANS were travelling in Switzerland and they went to buy tickets for the coach ride up the mountain side; and being an American, the man of course got first-class tickets (laughter); but he noticed that others got second-class and third-class and they all got into the wagon with him (laughter). He said to the driver: "What advantage is there in having first-class tickets when the holders of second-class and third-class tickets are right here?" He said: "Wait a while and we will see." So by and by they came to a steep hill. The driver said: "First-class passengers will keep their seats" (laughter); "second-class passengers will get out and walk; and third-class passengers will get out and shove" (laughter and applause).

With all humility and love and with no desire to say anything against my dear Mother the Church, I think one of our cardinal heresies is that we have too many first-class passengers (applause and laughter).—*Bishop Anderson.*

SECOND ANNUAL CONFERENCE OF THE EIGHTH MISSIONARY DEPARTMENT.

An Enthusiastic Meeting at Little Rock.

THE Eighth Missionary Department, although in size and in numbers of communicants the smallest of all the departments, held its second annual session in the city of Little Rock, Ark., from November 20th to the 22nd inclusive, and as far as enthusiasm and attendance is concerned, it was perhaps one of the most successful Conferences ever held in any department.

On the Sunday preceding the Conference, November 18th, special missionary services were held in Christ Church and Trinity Cathedral. The Bishop of Missouri, presided at the services in Christ Church, assisted by the Bishop of Arkansas, while the Bishop of Louisiana was preacher.

At Trinity Cathedral the Bishop of Texas preached in the morning, and at night was held a great missionary rally. Special music was furnished by the combined vested choirs of all the churches in the city, and there were more than 120 in the procession, although the weather was very inclement the attendance was better than anticipated by anyone. Bishops Tuttle, Sessums, and Brown were the speakers. In the afternoon, a meeting for men was held in the Y. M. C. A. Auditorium, addressed by the Bishop of Texas, Dean Robottom, and the Rev. J. H. Judaschke, the local secretary of the Conference. A children's missionary rally took place at 3:30 p. m., in Christ Church, the Bishops of Missouri and Louisiana being the speakers. A special service was held at 5 p. m., in St. Philip's Church, addressed by the Bishops of Missouri and Texas.

On Monday, November 19th, the visiting Bishops and delegates attended a meeting of the Arkansas Theological Chautauqua School, which held its sessions in St. Paul's Parish Hall. Addresses and lectures were made by the Presiding, Bishop, the Rev. C. L. Arnold of Detroit, Michigan, and Dean McPherson.

The majority of the delegates arrived on Monday night and Tuesday morning, at which time more than forty had registered. On Tuesday, at 10 a. m., the first public meeting was held at the Board of Trade. Mr. George W. Rogers, president of the Board, welcomed the visitors on behalf of the business men of Little Rock, of whom a very large number were in attendance. This meeting was followed by another one at the Business Men's League, where the Hon. W. F. Lenon, Mayor of Little Rock, extended the freedom of the city, and Mr. S. W. Reyburn greeted the delegates. Appropriate responses were made by the Bishops present. On account of the stormy and rainy weather, the proposed street car ride had to be abandoned, and the luncheon which was to be served at the Country Club was given in the well-appointed home of the Quapaw Club. Covers were laid for eighty guests and the affair was a most enjoyable one. Mr. J. F. Loughborough acted as toastmaster. The toasts were as follows: "Our Country," Bishop Tuttle of Missouri; "The New South," Bishop Sessums of Louisiana; "The University of the South," Bishop Gailor of Tennessee, and, "The Episcopal Church in the South," Bishop Brown of Arkansas.

The opening service of the Conference was held on Tuesday evening, in Christ Church. After an address of welcome by the Bishop of Arkansas, the Bishop of Texas spoke on "The American Episcopal Church and Its Place in the Life of the Nation."

The Bishop of Tennessee was next introduced, and delivered a splendid address on "The Church and Its Present and Future Work for the Nation."

Wednesday morning, 9 o'clock, found more than sixty delegates at the celebration of the Holy Communion, and at 10 o'clock the Bishop of Arkansas opened the regular Conference meeting with prayer. Owing to the illness of the Rev. R. W. Patton, the Rev. J. H. Judaschke was elected secretary *pro tem*. The general subject discussed was, "The Success of the Missionary Campaign Depending upon the Strength and Loyalty of the Home Base." The Rev. H. E. Bowers, D.D., of Grace Church, Galveston, Texas, spoke on "The Minister's Essential Relations," and the Hon. D. H. Cantrell of Little Rock, Ark., on "The Latent Resources of Laymen." Archdeacon C. C. Kramer of New Iberia, La., on "The Effective Use of Missionary Literature," and the Bishop of Oklahoma on "The Vital Relation of Intercessory Prayer." These addresses were followed by a general discussion, led by the Bishop of Missouri.

At the afternoon service, addresses were made by all the Bishops present, outlining the conditions of the work of the Church in their respective dioceses, and reports were also made by Archdeacon Lloyd of Arkansas, Archdeacon Kramer of Louisiana, the Rev. Dr. Powers of Brownwood, Texas, and the Rev. Mr. Wickens of Dallas, Texas. This session was the best attended day session of the whole Conference.

At the evening service, the Rev. Hiram R. Hulse of New York made an earnest plea for the Missionary Thank Offering; and the department secretary, the Rev. R. W. Patton, although in ill health, spoke forcibly on "The Gift and Return of Missionary Effort."

On Thursday morning the Conference assembled at 9:30 o'clock and discussed the subject, "How Can the Board of Missions Best Serve the Interests of the Church in the Department, and How Can the Church in the Department Coöperate Most Effectively with the Board of Missions?" The Rev. C. L. Arnold took the subdivision, "In Church Extension"; the Rev. E. A. Temple of Waco, Texas, "In

Enlisting the Coöperation of the Clergy and Laity"; the Bishop of Missouri, "In Training the Young"; the Rev. H. R. Hulse, "In Securing Interest in the Missionary Thank Offering"; Mr. John W. Wood, "In Furthering the Laymen's Forward Movement." These addresses produced quite an animated and instructive discussion.

At the afternoon session the general subject was "The Outlook." Addresses were made by the Rev. Loaring Clark of St. Louis, Mo., on "Some Missionary Needs and Opportunities at Home," and by the Rev. Benj. L. Ancell of Soochow, China, on "Some Missionary Needs and Opportunities Abroad." Mr. Ancell spoke of his seven years of missionary work in China, and in graphic language told of the wonderful city of Soochow and its great awakening to the needs of spiritual life.

The Conference closed with a great union missionary rally, held in Trinity Cathedral, and this occasion was one of the greatest of its kind ever held in Little Rock. The Cathedral was packed to its doors, every available seat being occupied, while many had to stand. A vested choir of over 100 voices led the long procession of clergy and Bishops. Bishop Brown presided and paid a rare tribute to the Primate of the Church, Bishop Tuttle, who was introduced to give a parting injunction and to add his blessing upon the work just closed. The venerable Churchman spoke feelingly. He declared that the Conference had been a most gratifying one, and, although the department was the weakest in point of numbers of all the eight, yet it had carried out its work with an enthusiasm that foretold of a splendid future. He said: "It is these heart-to-heart meetings we have in which we come to know each other's hopes and aspirations that count for good in the great movement towards higher and better things. We meet like ships upon the sea, and greet each other with 'All's well,' 'All hail,' and then pass on swiftly and silently to our life duties beyond the present movement and try to stand ready to push on and fight hard for the work of the Church; and as time flies (and how swift is its flight), let us go home to our work while the day lasts, for the night cometh when no man may work. And, God help us, that we may be able to say, like the great apostle of old, when we come to the end of life: 'I have fought a good fight, I have finished my course, I have kept the faith'; and may there also be laid up for us a crown of righteousness as for those others who have kept inviolate the faith once delivered to the saints. Amen."

Bishop Tuttle was followed by Mr. John W. Wood, corresponding secretary of the Board of Missions, New York, who discussed at length the methods, purposes, and ideals of the Board of Missions.

Following Mr. Wood came the Bishop of Louisiana, who delivered, beyond question, one of the most brilliant addresses given during the course of the Conference. His subject was, "The Origin and Genius of Christian Missions."

Bishop Brown closed the service with a word of heartfelt thanks and farewell, and dismissed the Conference with collects and benediction.

The next meeting of the Conference will be held at Houston, Texas, in the Epiphany season of 1908. The selection of the exact date was left to a committee of five and the Bishop of the diocese. No session will be held in 1907, on account of the meeting of General Convention.

Much credit for the success of the Conference is due to the untiring efforts of the Bishop of Arkansas, who was greatly assisted by the laymen of Little Rock, headed by the executive committee, of which Mr. H. K. Cockran was the chairman.

The programme in all its details was compiled by the department secretary, the Rev. R. W. Patton, who was assisted by the Rev. J. H. Judaschke, the local corresponding secretary.

All the delegates were royally entertained at the homes of Little Rock Churchmen and Churchwomen, and no efforts were spared to make their stay in the "City of Roses" an enjoyable one from every point of view.

The days of the Conference will be long remembered by the more than sixty delegates who were present and the numerous visitors who attended all the sessions of the Conference in such large numbers. The blessings of this Conference will be felt for a long time to come in all the dioceses of the Eighth Department, and our humble thanks and praise go up to the Almighty for the manifold blessings which He bestowed upon us all through this Conference.

I DO NOT WISH to say anything derogatory to any department of missionary work; and yet I believe that the hardest, the most unheroic, the most unromantic and the most ill paid and the most unappreciated missionary work of the Episcopal Church is within the boundaries of the United States of America. I believe that our own domestic missionary missions and our own domestic missionary clergy, scattered over the towns and prairies of the far West are the unsung heroes of the Episcopal Church. Oh, I wish that one result of this missionary thank offering movement—one result, I say—would be the equipping and the endowing of some of that staggering work between the Mississippi river and the Pacific Ocean.—*Bishop Anderson.*

WHEN you have conceived and promised friendship, impress its duties on your heart. They are many! they are nothing less than making yourself worthy of your friend all your lifetime.—*Pellico.*

ADVENT.

"Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, and the day is at hand."

"Watch therefore: for ye know not what hour your Lord doth come."

Not in the gloom of midnight!
Not on a darkened way!
A star is in the East land
Foretelling endless day.

O weaver at thy tolling!
O cramped and narrow soul,
Look up! The dawn is breaking,
The shadows backward roll.

Joy to the meek and lowly!
The Word and flesh are one,
And ransomed are all peoples
Through God's most holy Son.

Awake, my soul, with singing!
Let all the earth arise,
And praise the Lord of Heaven,
Revealed to mortal eyes!

No more to grope in blindness!
No longer feel our way!
Rejoice and sing with gladness,
For night is turned to day.

Then watch ye for The Coming!
See that your hearts are "fair"!
Make for thy Lord a welcome,
That He may enter there!

R. C. ERSKINE.

THE LATE PROFESSOR WILSON.

BY THE REV. HARRY HOWE BOGERT.

I HAVE but just learned, with deep sorrow, of the death of the Rev. Ephraim Stuart Wilson, D.D., sometime professor of Hebrew Exegesis in the Seabury Divinity School, Faribault, Minn., and I feel compelled to add my mite of appreciation for his life of deep piety, extensive learning, and steadfast loyalty to the most Holy Catholic Faith "as this Church hath received the same."

Dr. Wilson was a man who never pushed his opinions in the face of others, whether they were students or clergymen; but in his meek and quiet, yet intensely loyal way, made himself felt, and felt deeply. He may truly be said to have been "the old warrior for the Catholic Faith" at Seabury. I shall never forget to my dying day, the impression a remark of his made on me one day in class. Speaking of the duties of a priest in the Holy Eucharist, Dr. Wilson said in his quaint, yet earnest way, lifting up his forefinger and swaying his hand impressively back and forth: "It is the duty of every priest to wear a hole in the carpet in front of his altar."

But it was in a nearer relationship than that of professor and student, that I learned to know and love this dear priest. For a year I was his next-door neighbor, and during one summer was his private pupil, and his many confidential talks to me concerning his conversion from Presbyterianism to the Catholic Church have left a deep impression upon my memory. He is the man referred to in Dr. Little's *Reasons for Being a Churchman*, in Chapter XII., as he told me himself.

I loved Dr. Wilson with more than a passing emotion, and when my daughter Elsie was baptized in the oratory of the Seabury Divinity School, he gladly stood her sponsor, and it was my privilege to present him afterwards with a silver cross, which he wore, I believe, to his dying day.

I have before me a letter of his which I wish to quote in part. It was written in answer to a letter of sympathy I wrote him after the death of his devoted wife, and is dated November 10th, 1905. He says: "I am greatly indebted to you and Mrs. Bogert, for your great kindness at this time. As you say, there is no comfort equal to that which the Catholic Faith brings. Death cannot really separate us; we are all united in our Blessed Lord and Saviour Jesus Christ, whether living in this world or with the great company of the redeemed in Paradise.

"I have a distinct remembrance of both you and Mrs. Bogert and of our living side by side in Faribault. I am pleased to know that your faith has not wavered or changed."

To-morrow (D.V.) his name shall be added to those for whose souls I will pray that they may rest in peace, at the Requiem Mass I hope to celebrate. God grant that perpetual light may shine upon him.

Point Pleasant, N. J., November 23, 1906.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

ST. JOHN THE BAPTIST: HIS EARLY LIFE.

(*Bible Sunday.*)

FOR THE SECOND SUNDAY IN ADVENT.

Catechism: III. Vows. Text: II. St. Timothy iii. 15.
Scripture: St. Luke i. 59-80.

CHE first New Testament character to whom we were introduced was the mother of our Lord. We shall now spend two weeks with St. John the Baptist, whose mission it was to prepare the way for the work of the Christ.

The story of the annunciation of his birth which was made to Zacharias will serve as an interesting introduction to the study of his early life. That announcement was in itself a promise of a great work to await the child. The angel foretold that, as God measures men, St. John would be a great man. This was confirmed by the estimate of his work given by the Lord Jesus (St. Matt. xi. 11). The angel said he was to be a Nazarite, drinking neither wine nor strong drink, and dedicated to the Lord from his birth. This was an indication of the lonely life lived in the desert while he was preparing for his work. The angel said to Zacharias that the gift of the son which was to be born to him and Elisabeth came in answer to his prayer. As Zacharias did not believe it possible that a son could be born to them, even after the announcement of the angel, he could hardly have been praying for a son. As the coming of the forerunner was the first step in the actual realization of the Messiah's coming, it is safe to infer that he had been praying for God to visit His people and send the long-hoped-for Messiah. Like so many of our prayers, its answer came in an unexpected way, and the man who prayed was given a share in the answering of the prayer.

When the child was eight days old, his parents prepared to bring him into the Church of God, which at that time was the Jewish Church. Instead of Baptism, the initiatory rite was Circumcision. It was usual to have an invited company of relations and friends present at the parents' home, where the rite was to be performed. A prayer of blessing was recited before the performance of the rite. After its accomplishment a grace was said in which the name was given to the child. In this case, the dumbness of the father prevented him from speaking this grace. The company present in preparing to do it discussed the name to be given. They proposed to call him after his father. His mother informed them that he was to be called John. When they made signs to his father how he would have him called, he wrote with the pointed stylus upon the wax slate, "His name is John." It was the name given by the angel. It was the final act of obedience on his part which unsealed his dumb lips.

It will be necessary to explain the cause of his dumbness, which was the judgment visited upon him for his doubt and at the same time the sign for which he asked. For six long months an unusual silence had reigned in the home of the aged couple in the hill country of Judea. Then three months more followed during which the presence of the Blessed Virgin Mary helped to brighten their home life. Although the home was silent, it was not the silence of gloom. During those months the venerable priest must have pondered the significance of the angelic announcement and its approaching fulfilment. When the anticipated event had become an accomplished fact, and the seal of silence had fallen at last from his lips, the long thoughts of his heart burst forth into the inspired song which we know so well from the place given it in our service of Morning Prayer.

In studying this hymn of praise, which is called the *Benedictus* from the first word in the Latin version, it may be pointed out that it falls naturally into two parts. Part one (68-75) refers to the Saviour and His blessed work. Part two (76-79) refers to St. John and his place as prophet and forerunner. Although pupils should be familiar with the words of the hymn, it will be an interesting exercise to study it by

stanzas, explaining the phrases in the light of the occasion of its first deliverance.

Of the early life of St. John we are told but little. Yet that little (St. Luke i. 66, 80, and, by inference, from 15-17) marks him as an unusual child, boy, and young man. He probably lived at home and was instructed in the essentials of the faith of his forefathers until he was made a "son of the Law," corresponding to Confirmation. Doubtless his aged parents died at about that time, and the boy lived a lonely life of meditation, away from the haunts of men in the wild wooded country known as the wilderness of Judea. Here he lived a self-reliant life, learning to live on such coarse fare as the wilderness afforded. Being a Nazarite from his childhood, his main study was the Bible, then consisting of the Old Testament alone. Unlike other students of the time, he was not taught the interpretations of the traditional teachers. In this way he learned to listen to the voice of God. His conscience was not blunted by familiarity with the sins of society. His judgment of right and wrong became unerring. By obeying the promptings of the Holy Spirit, he learned to hear that Holy Voice. Before he began his work, he had heard a call to his own peculiar mission. That call revealed to him that a Greater One than himself was coming and he was told how he should know Him when he met Him (St. John i. 30-33).

From His life we learn the value of keeping an unblunted sense of right and wrong. As we become familiar with the ways of the world it is not always easy to realize the sinfulness of ways which are commonly condoned. Prosperity brings added temptations, and our own age has developed new sins. The course of events in the financial world recently proves the need of teaching plainly the value of common honesty. Children must learn to test conduct by the standard of right and wrong. They must ask not "Is it lawful?" nor, "Do others do it?" but, "Is it right?"

We also learn the value of the thoughtful study of the Bible. St. John's study was not a mechanical reading of the Word. He may have had few of the rolls to read in the desert, depending instead upon the passages he had learned during his boyhood instruction. But he pondered the meaning of what he knew and read, until he had a truer knowledge of the meaning of God's Word than the sages had. Teach the children the collect for the day, and try to inspire them with the true spirit to bring to the reading and heeding of God's revealed Word.

THERE IS AN OLD mythological saying which Emerson relates, that the gods at the outset divided man into men, that he might be more helpful to himself, as the hand is divided into fingers the better to accomplish its end. It is myth but it is truth. The individual man standing apart and by himself is not a whole man, is not a man complete in his influence, in usefulness in his life. His manhood is not complete; he is only a part of a man, a fragment or a piece, whose completeness is to be found not in what he as an individual is, or thinks, or feels, or does in his own little separate and partial human segment, but only in connection with some whole human sphere, some common corporate movement, some common corporate life whose common corporate influence he is made to feel. What is it that makes the individual citizen a citizen complete, a patriotic citizen, a citizen of the state, of what he enjoys as an individual in the way of privilege of saving the state? Not his own individual consciousness of his own life, however large and possible and prosperous that life; but only as he is made to feel the corporate life of the nation, its conflicts, its hardships, its struggles, its victories in the past, its brightness in the present, its promise for the future—the corporate life of the nation and the fair and high ideals for which the nations stand beating in his heart—is he made, does he become, a citizen complete, patriotic citizen, a citizen of the state.

So it is with the parish standing apart and by itself, conscious only of itself, living, moving, dwelling in its own parochial bounds, engrossed with its own parochial domesticities, its own parochial housekeeping or housecleaning; a parish such as that is not a parish complete, is not a Church parish completed into a church; it is only a congregation with a Church service. It is not integrated, incorporated into the Church, into the Church's body, into the Church's life, and cannot do, and does not, as a separate parish finger, as a separate parish digit, its most effective work; a parishioner such as that is not a parishioner complete, completed into a Churchman, into the Church's body, into the Church's life, into the Church's being.—*Bishop Greer.*

MAKE it a point of conscience to be at church whenever you can. Do not easily let an excuse be your master. Do not be content with one service a Sunday, when you can just as easily go twice. It looks like giving to God as little of your time as you possibly can, while the whole day is His and He expects you to spend it in His Way, and not in your own.—*Selected.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

DR. HALL'S "DOGMATIC THEOLOGY."

To the Editor of *The Living Church*:

IN August the Editor of *THE LIVING CHURCH* called attention (in the highest terms) to a publication in contemplation by Dr. Hall, ten volumes on "Dogmatic Theology," at payments of \$1.60 a month for ten months.

As I understand it, it is proposed to issue a series, embracing within itself a thoroughly exhaustive treatise, by a priest of the American Church of the highest standing, upon a subject of the most vital importance to the Church at large. He is recognized as being especially fitted to write such a work.

Every layman knows (in his inmost heart) that he has heard many statements from the pulpit, which he knew were not in accord with The Belief as he had always held it. These remarks are especially applicable when listening to the sermons of the so-called "Broad" or "Liberal" school.

The urgent necessity for the publication of this work is of equal importance to the laity as well as to the clergy.

This work will doubtless represent the choicest result of Dr. Hall's life, and it seems to me it ought to appeal to every layman (of even moderate income) that they should assist in some way, so that it might make it possible to have it published.

"Definite doctrine and a clear understanding of the truth, are of the utmost value in promoting a Christian life. What we do and are, greatly depends on what we believe. Our life is the fruit of our faith."

If we are to have the faith correctly taught, it is absolutely essential that our teachers should first absorb *pure* "Dogmatic Theology."

It does not follow that because a layman subscribes to this work, that he must necessarily place it or keep it in his own library, for there are many theological seminaries, public libraries, and vestry rooms where it would do untold good.

Good, honest, Anglican Churchmanship can be greatly helped by *your* subscribing for one set. Send your name to the Rev. F. J. Hall, D.D., 654 Park Avenue, Chicago.

Pittsburgh, November 19, 1906. HENRY L. RINGWALT.

THE BISHOP TUTTLE CHURCH HOUSE.

To the Editor of *The Living Church*:

WILL you kindly announce that I have about \$7,000 in cash and pledges for The Bishop Tuttle Church House, the building plans for which are being drawn. It will probably cost \$15,000, and will be built of stone, including a large assembly room to be used for Sunday School purposes, also other rooms, all of which will be used and are much needed. No memorial could be more practical or more immediately needed for the upbuilding of the Church in the far West.

I want to have the building finished by May 1st, 1907, the Bishop's 40th anniversary, at which time he has promised to come to Boise. I trust all the clergy and other friends will help me by contributions, without which I cannot erect the building as it ought to be for such a cause and person.

J. B. FUNSTEN.

GLASTONBURY ABBEY.

To the Editor of *The Living Church*:

I HAVE been reading with considerable anxiety various items concerning the proposed sale of the ruins of Glastonbury Abbey, and I have seen in your "London Letter" the suggestion that the Bishop of Bath and Wells might be able to raise enough money by subscriptions to save these venerable ruins from the Romanists or other less worthy purchasers. Will you not urge the Bishop to do this, and also undertake to raise subscriptions in this country to be added to his? I for one shall be glad to contribute all I can, and a friend of mine has written me that she will also. There must be many others. Certainly we American Catholics have almost, if not quite, as much interest in Glastonbury Abbey as those in England have.

I have not overlooked the fact that there is a possibility

that the abbey may be bought by the English government; but this is only a possibility, and I think that we should not count on it—only to find, perhaps, when it is too late, that the government will do nothing.

Very sincerely yours,

HAROLD DUNSTAN CLUM.

1306 Jacob Street, Wheeling, W. Va.

November 17, 1906.

"THE MOTHER OF JESUS."

To the Editor of *The Living Church*:

I AGREE thoroughly with Dr. Brand when he says that the verse of the *Magnificat*, "Henceforth all generations shall call me blessed," means that our Lord's mother was to be styled "happy in what God had done for her." But when he goes on to say, "But it was before this that the archangel had called her blessed (εὐλογημένη) among women, because she had found favor with God," I venture to think there is required a certain modification in his words. It is true that the phrase "blessed among women" is attributed to the archangel by some ancient MSS. and versions. But on the other hand it is omitted by the two greatest manuscripts which we possess: the *Codex Vaticanus* and *Codex Sinaiticus*, both belonging to the fourth century, and whose combined testimony it is very difficult to break. The eighth century *Codex Regius Parisinus*, which was copied from some great MS. (alas! now lost) of the same type as the *Codex Vaticanus*, also omits it, as do the very early Egyptian and Armenian versions. There is not much doubt that the phrase was interpolated—at an early date, without question, but still interpolated—from the salutation of Elisabeth in verse 42, and that therefore it did not form part of the archangel's words in verse 28.

The matter would be somewhat unimportant were it not for the doctrinal inferences which from time to time have been drawn from the phrase as occurring in verse 28. Mary had found favor with God, not for any merit of her own, but because the Lord was with her. The *plena gratia* of the *Vulgate* is a dangerous translation unless we remember the original. St. Paul in Eph. i. 6 applies the same verb to all Christians. I say this last with no reference at all to Dr. Brand's interesting article, but with regard to some letters which appeared in *THE LIVING CHURCH* not long ago.

The study of the *Vulgate* is not only fascinating: from a number of points of view it is most profitable, and at times absolutely necessary. But we shall make small advance in our biblical knowledge unless we check St. Jerome's translation by the original. Who, for instance, unless he looked up the Greek, would imagine on reading *plena gratia* in St. Luke i. 28, and *gratificavit* in Eph. i. 6, that the Greek verb was the same in both passages? Or who unacquainted with the original could know, when he found in the Lord's Prayer in St. Luke, the petition *Panem nostrum quotidianum da nobis hodie* (Give us this day our daily bread), and in St. Matthew, *Panem nostrum supersubstantialem da nobis hodie* (Give us this day our super-substantial bread), that the Greek word in both Gospels is identical, and that therefore the meaning of εἰσιούσιον in St. Matthew is identical with the meaning of εἰσιούσιον in St. Luke? More or less similar instances might be multiplied almost indefinitely. When we remember that by the Middle Ages men in the West had to a large extent forgotten their Greek, and had come to think of the *Vulgate* as practically equivalent to the original, it will be seen at once what erroneous inferences were capable of being drawn, and I am afraid we must confess have been drawn by different writers, even from the two sets of passages given above. We can never understand the Bible by any purely *ex post facto* process. If a translation of any given passage is wrong, all inferences resting merely on that translation are wrong also. The number of times that successive writers repeat the error cannot invalidate the fact that in the last instance the theory rests upon an inaccuracy.

Of course there is another class, in which the Latin tongue simply had no exact equivalent of the Greek. Take ἀγάπη (love), for instance. If any of your readers will take the pains to look out the 117 occurrences of this word in the New Testament, and then see how Jerome has dealt with it, I think he will be surprised. What Anglican or Roman conceives of St. Paul as being in the same degree the apostle of love as St. John? Yet the former used the term 75 times, more often, that is, than all other New Testament writers put together, while it is found in St. John only 30 times. It is entirely due to Jerome that we have an erroneous idea about the word. It is obvious that he

did not know how to translate it. A good *Vulgate* concordance (say Dutripon, *Bibliorum Sacrorum Concordantiae*, which, I have no doubt, the Young Churchman Co. could supply) would reveal the fact that in eighteen instances Jerome rendered it by *dilectio* (esteem), and 93 by *charitas* (dearness), thereby not only creating the idea that there were two terms in the original, but in both cases almost entirely missing the sublime conception of the apostolic writers. The influence of his rendering, both in the English versions of the Bible and on Western theology in general, need hardly be pointed out.

STUART L. TYSON.

80 Woodstock Road, Oxford, England.

SECULAR OPINIONS ON THE CRAPSEY AFFIRMATION.

[From *Inter-Ocean*, Chicago.]

CRAPSEY GOES OUT AND THE CHURCH GOES ON.

THE highest judicial authority of the Protestant Episcopal Church has decided that the Rev. Algernon S. Crapsey of Rochester, N. Y., must either recant his errors and bring forth fruits showing his repentance of them, or be excluded from service at its altars.

No other decision was to have been expected. Self-preservation permitted no other. None other was possible. Such must be the judgment of all Christian laymen who look at the Church as it is, see what makes it what it is, and judge of Mr. Crapsey's conduct by the everyday standards of loyalty in human relations.

The Protestant Episcopal Church stands for certain beliefs. They have come down, it holds, from the days of the Apostles. By reason of these beliefs, it holds, it is a Christian Church. They are among the historical evidences of its descent from the Founder of Christianity. Without them, it holds, it would not be a Christian Church, but something else.

Mr. Crapsey denied and attacked these beliefs. At the very altar of the Church he sought to remove what the Church held to be the foundation stones of that altar. His excuse was that he—~~he~~—did not believe what the Church believed—that he preached nothing but the truth as he—~~he~~—saw it, and that if this was not the truth as the Church saw it, so much the worse for the Church!

The whole world was open to Mr. Crapsey in which to expound his views of religious truth. This is a free country, in which every man is free, within the limits of public order, to hold and practice any faith that pleases him. But Mr. Crapsey would not take the orderly liberty that was his with none to say him nay. He must needs claim a disorderly license. He must needs attack from within the foundations of the institution by which he was fed and without which his words would have no weight.

The Rev. Algernon S. Crapsey seemed to think, to borrow an illustration from every day life, that without him and his—his—truth the Protestant Episcopal Church would have to go out of business. When a man raises an issue of that kind between himself and an institution which has stood the shock of centuries, because those who compose that institution believe it stands for truth, there can be but one result. The man goes out of business in the institution and the institution goes on.

To observing Christian laymen—and to all thoughtful men whether Christian or not—the offense of the Rev. Algernon S. Crapsey was above and beyond any question of the correctness of his conceptions of religious truth. It was his wilful and flagrant disloyalty where loyalty was his first obligation.

He might be right or wrong—whether he was or not was immaterial to the question of loyalty. If he was right it was in the wrong place, and if he was wrong he was doubly wrong because whether right or wrong he was disloyal.

Therefore he goes out of the institution whose trust he abused and sought to betray to its destruction.

[From the *Chicago Chronicle*.]

As to martyrdom, Dr. Crapsey has no title to it except such as belongs to a suicide. No one persecuted him, but he made war on his own Church. Nothing compelled him to remain in the Episcopal Church until he was kicked out. The door was wide open and he was at liberty at any time to seek more congenial associations. If he had done so he would have saved his honor and his dignity, even if he sank at once into obscurity and poverty, but since he insisted on clinging to the Church he was fighting until his hold was forcibly broken, he is entitled to no sympathy and has no claim whatever to a crown of martyrdom.

It is to be hoped that Dr. Crapsey's fall will prove a warning to erratic clergymen in all the Churches and will serve to make it plain that they should withdraw peaceably and at once from their Church connections as soon as they find that they are out of their element. The Crapsey method of making a sensation by biting the hand that fed him is becoming unpopular. It is dishonorable and ungentlemanly, and the public is becoming less and less inclined to honor a man for trying to get himself into the limelight by such means.

[From the *New York Evening Post*.]

The decision that Dr. Crapsey is a heretic is now confirmed by the highest authorities of the Episcopal Church. He wished to test the sense of the Church, to ascertain how much it would tolerate in latitude of doctrine. He has discovered that the Church cannot contain a man who repudiates the dogma of the Virgin Birth. Whatever clergymen of the more advanced school may think, the controlling powers hold that this tenet is one of the fundamental verities. We confess that we do not see how the Court of Review could reach any other conclusion. Until some body, such as a General Convention, entitled to speak for the Church, declares that belief in the Virgin Birth is a non-essential, the court was bound to construe the words of the Creed according to their obvious acceptation, the meaning which they have carried for centuries. If Dr. Crapsey holds that Christ was the son of human parents, his place is in some organization which admits that view. Furthermore, he should not be made the sole martyr in this cause. If he is driven from his parish, all brother clergymen who think with him are logically and morally bound to abide by the sentence passed upon him. If they really are men and spiritual leaders, they must speak out and take the consequences with him, rather than stultify themselves by silence. The easy way is to smother conviction and say nothing; but the clergyman who allows Dr. Crapsey to suffer while he himself, guilty of the same offence, escapes, knows in his soul that he is a poltroon, unfit not only for the ministry, but for association with honest men.

[From the *Louisville Times*.]

It's not an easy matter for a layman to sit in judgment on the verdict of an ecclesiastical court deposing from the ministry a clergyman held by it to be guilty of heresy, but though the sentence which brings to an end the famous trial of the Rev. Dr. Crapsey of the Episcopal Church is severe, it is difficult to see what other course could have been followed. If the teachings of the Episcopal or any other Church mean anything, they mean an adherence to a definite standard of belief. The minister who is unable to conform to that standard has every right to his individual belief, and would be false to himself were he to attempt to conceal it. But it is difficult to see how he can remain a clergyman of the Episcopal Church when he no longer subscribes to its doctrines. So far as that one Church is concerned, his continued association with it would be the source of injury rather than help.

QUOTING Bishop Potter's strong words as to the essential dishonor of those who remain in the Church's ministry and deny her doctrines, the Newark (N. J.) *Evening News* says:

"These are not only the words of professional truth and sobriety. They involve the noblesse oblige of the gentleman strict in his loyalty to honor, recoiling from any taint on that honor. If a clergyman is driven by his intellectual honesty to diverge from the cardinal doctrines of his Church, then let him doff his sacred robes and assault the imputed errors from without, not betray its sacred obligation from within. The clergyman is not an intellectual gladiator, nor a lawyer or a newspaper writer, who may defend a thesis in which he disbelieves or attack one in which he does believe for a satisfactory retainer. He is the repository and the mouthpiece of certain salient doctrines which his Church has sharply defined, and to which he himself has deliberately pledged his allegiance. On these he must stand rock fast in his teaching, whatever latitude he may give himself on those doctrines where there is a clearly implied right of individual judgement in the utterance of his personal 'creeds.'

"In this there ought not to be any debate. The Potter statement is crystalline with good sense, mental veracity, and all those obligations of integrity and honor which should belong to cleric and laymen alike. The question is not one merely what a clergyman owes to his profession and to his God. It is what an upright and high-minded man owes to himself."—*Selected*.

BISHOP TURNER, of Uganda, has been telling once more his wonderful story of missionary triumph. Fifteen years ago Uganda had 500 baptized Christians and 100 communicants. Now it has more than 60,000 Christians, of whom 15,500 are communicants. Then there was one church and no native ministry; now there are 1,700 churches and 2,000 native evangelists! These figures are astounding. Have they any parallel in Christian history? The Jesuit Missions in Japan and India may seem parallel, but their baptism was lightly administered, and there was little change of life and custom demanded by the missionaries. Could anything be more Christ-like than the following story of an unnamed woman teacher? She learned sleeping sickness had broken out in an island where there was no one to tell the story of redeeming love. Volunteering to go, she is told of the dangers, as infection meant death. "I know it," she replied, "but they know not the Lord Jesus Christ, and I know Him, and I will go to tell them about Him." She went, was blessed to many, contracted the disease, and now lies dying of the sleeping sickness! Surely this is worthy to be placed side by side with Father Damien's noble sacrifice on Leper Island, and only the mighty power of a deep devotion to a sacred mission could inspire such deeds. The saints are one in spirit no matter where they be found, and the newest Church joins hands with the saints of historic Christianity in self-sacrificing service of their Master.—*Selected*.

Church Kalendar.



Dec. 2—First Sunday in Advent.
 9—Second Sunday in Advent.
 " 16—Third Sunday in Advent.
 " 19—Wednesday. Ember Day. Fast.
 " 21—Friday. St. Thomas, Apostle. Ember Day. Fast.
 " 22—Saturday. Ember Day. Fast.
 " 23—Fourth Sunday in Advent.
 " 25—Tuesday. Christmas Day.
 " 26—Wednesday. St. Stephen, Martyr.
 " 27—Thursday. St. John, Evangelist.
 " 28—Friday. The Innocents. Fast.
 " 30—Sunday after Christmas.

Personal Mention.

THE Rev. W. E. ALLEN of the Church of the Atonement, Carnegie, Pa., has resigned to accept a position as rector of St. John's Church, Salem, N. J.

THE Rev. JOHN C. AMBLER, late of the Provinces of Iga and Ise in the missionary district of Kyoto, has accepted the rectorate of St. Paul's Church, Weston, W. Va.

THE Rev. H. H. COVINGTON of Sumter, S. C., has been called to the rectorate of St. Paul's Church, Norfolk, Va., to succeed the Rev. Beverly D. Tucker, recently consecrated Bishop Coadjutor of Southern Virginia.

THE address of the Rev. HICKMAN DENNING is now cor. Superior Ave. and 108th St., Cleveland, Ohio.

THE Rev. HERBERT J. GLOVER of Whitestone, N. Y., has been called to the rectorship of St. Luke's Church, Altoona, Pa.

THE Rev. THOMAS H. JOHNSTON, formerly at Huntington, Pa., has accepted work in Southern Florida.

THE Rev. ARTHUR WALLIS KIERULFF has been appointed missionary at Holy Innocents' Church, Leechburg, and All Saints', Vandergrift, Pa.

THE Rev. WOODFORD P. LAW has resigned his parish at South Haven, Mich., and after December 1st will be associated with the Rev. F. J. Mynard of Great Falls, Mont., in mission work. Mr. Law's address will be Great Falls, Mont.

THE address of the Rev. JOHN S. LIGHTBOURN is changed from Medina, Ohio, to Nashville, Tenn.

THE Rev. ARTHUR B. LIVERMORE has been appointed priest in charge of the Church of the Holy Innocents, Key West, Fla.

UNTIL May, 1907, the address of the Rev. Wm. F. Lutz will be 21 Boulevard Victor Hugo, Nice, France.

THE Rev. S. R. MACEWAN, lately rector of St. Martin's Church, Johnsonburg, Pa., has accepted the rectorship of St. Peter's Church, Westfield, N. Y., and entered upon his duties November 1st.

THE address of the Rev. EDWARD H. MOLONY is now 315 West North St., Lima, Ohio.

THE Rev. CHARLES T. MURPHY, JR., of Long Beach, Calif., has accepted a call to the rectorship of St. Athanasius' Church, Los Angeles. After December 1st, his address will be 408 Caster Avenue, Los Angeles.

THE Rev. J. LINDSAY PATTON, late of the Japan Mission, assumed the rectorship of St. Mark's Church, San Antonio, Texas, November 18th.

THE Rev. VINCENT O. PENLEY has resigned Trinity parish, Trinidad, Colo., and is at present supplying at Trinity Memorial Church, Denver.

THE Rev. CHARLES PICKELLS, D.D., of Langley, Va., has been appointed missionary at Osceola Mills and Houtzdale, Pa. Dr. Pickells will enter upon his duties the first Sunday in Advent.

DR. WM. C. STURGES, lay-reader of Epiphany Mission, Colorado Springs, Colo., has been appointed Dean of Forestry of Colorado College.

THE Rev. UPTON B. THOMAS, late curate of Grace Church, Baltimore, Md., is now rector of St. Ann's Church, New Martinsville, W. Va.

THE Rev. E. N. WEBBER has resigned charge of the churches at Antrim and Lawrenceville, Pa.

THE Rev. E. B. WOODRUFF, 3228 Campbell St., Kansas City, Mo., has been elected a member and Secretary of the Standing Committee of the diocese of Kansas City to fill the vacancy occasioned by the removal of the Rev. T. B. Foster from the diocese.

MARRIED.

HENDERSON-LANCE.—In Denver, Colorado, on November 14th, at the home of her sister, Mrs. J. H. Bradbury, ALICE WESTON LANCE, daughter of Mrs. Lucien C. Lance and the late Rev. L. C. Lance, to Mr. CLARENCE NELSON HENDERSON of Chicago.

DIED.

ATTWOOD.—Entered into life at Cleveland, Ohio, on Monday, November 19th, 1906, PAULINE, little daughter of the Rev. W. Rix ATTWOOD, in her eighth year.

"Of such is the Kingdom of Heaven."

HICKOX.—At Wichita, Kansas, entered into life eternal, very suddenly, on the morning of Sunday, November 11th, Mr. F. F. HICKOX, formerly of Portage, Wisconsin, but for the past month the assistant of the Rev. Dr. Fenn, in his City Mission work.

"I have fought a good fight, I have finished my course, I have kept the Faith."

JOHNSON.—Entered into eternal life, November 15th, at 20 Fifth Ave., New York City, THEODORE POLHEMUS JOHNSON, 61 years of age, beloved husband of Marie Hazard De Wolfe, of Bristol, R. I., and son of the Rev. Wm. Lupton Johnson, D.D., of Jamaica, L. I.

Endowed with a rare personality, his cordial, genial manners won for him as friends nearly all with whom he was brought in contact, either in social or business life. Ever eager to help those in trouble, to speak the kindly word that cheers, he lived the religion of Jesus Christ. His simple, child-like faith in the God of his father and in the truths his father taught, never forsook him. In early manhood he worked zealously as a member of the Brotherhood of St. George's Church, Flushing, N. Y., being a lay-reader, and for years superintending the mission at the Town Farm.

A tender, devoted husband and father, the loss of his loving presence in the home life is irreparable.

"None knew thee but to love thee,
None name thee but to praise."

Requiescat in pace!

NOBLE.—Entered into the Life Eternal at Anniston, Alabama, on Wednesday afternoon, November 14th, 1906, from paralysis, JANE STOTT, wife of James NOBLE, Sr.

The burial service was read by the Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, at Grace Church, on Thursday afternoon, the 15th. Grandsons of the deceased acted as pall-bearers.

Jane Scott was born in Staffordshire, England, December 29th, 1829, and was married to James Noble, August 4th, 1849, in Reading, Pa. *Requiescat in pace!*

RUMNEY.—At Wernersville, Pa., on November 15th, ANNIE J. RUMNEY, widow of Theodore Sill Rumney, D.D., late rector of St. Peter's Church, Germantown, Pa.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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.

WANTED.

POSITIONS OFFERED.

WANTED—An Assistant Priest or Deacon. Unmarried, musical, Catholic. Address, with references: ASSOCIATE, care LIVING CHURCH, Milwaukee.

WANTED—A Young Churchwoman as a parish visitor, and helper in guild work. Address: GUILD WORKER, LIVING CHURCH, Milwaukee.

WANTED.—A Church member in every parish to sell the CHRISTIAN YEAR KALENDAR. Price, 75 cents. Liberal commission. THE CHURCH KALENDAR CO., 1 Madison Ave., New York City.

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

POSITIONS WANTED.

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

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

PARISH AND CHURCH.

THE INDIANAPOLIS VESTMENT BAG (Price \$2.50), will be manufactured hereafter at WHEATON, ILL. Orders received at the new address will be promptly filled as heretofore.

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

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

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

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

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

BOARDING SCHOOL.

MISS LIVINGTON'S HOME SCHOOL, Main Street, Kingston, New York. Boarding pupils limited to ten. Children under twelve years. Three vacancies. References—The Right Rev. David H. Greer, Bishop Coadjutor of New York, Judge Alton B. Parker, Esopus, New York.

UNLEAVENED BREAD.

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

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

CHOIR EXCHANGE.

POSITIONS SECURED for Organists and Singers. Write THE JOHN E. WEBSTER CO., Choir Exchange, 134 Fifth Ave., New York.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the **CLERICAL REGISTRY, 136 Fifth Avenue, New York,** conducted by **The JOHN E. WEBSTER Co.** Established April, 1904.

CHURCH EMBROIDERY.

S. T. MARGARET'S SCHOOL OF EMBROIDERY, 17 Lousburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address, **SISTER THERESA.**

TRAVEL.

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

NOTICES.

\$75,000

Invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to \$1,020,872.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to the **Rev. A. S. LLOYD, D.D.,** General Secretary, 281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

IF YOU KNEW THE BEAUTIFUL WORK BEING DONE.

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

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

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

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

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

Send for "The Field Agent" and circulars.

GENERAL CLERGY RELIEF FUND, The Church House, Philadelphia, Pa. **ALFRED J. P. McCLURE, Assistant Treasurer.**

APPEALS.

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

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and

the thanks of our little flock. Remit to **W. H. PAOR, Secretary and Treasurer, Basic City, Virginia.** Reference, the Bishop of Southern Virginia.

SUNDAY SCHOOL LESSONS.

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

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

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

BOOKS RECEIVED.

HENRY ALTEMUS COMPANY, Philadelphia.

Altemus' Magic Wand Series. *Romero and Julietta.* By Tudor Jenks. With Illustrations by John R. Neill. Price, 50 cts.

Senator Sorghum's Primer of Politics; or, Helpful Hints on the Science of Not Getting the Worst of It. By Phillander Chas Johnson. Price, 50 cts.

The King's Daughters' Year Book. By Margaret Bottome, President International Order of the King's Daughters. Price, \$1.25.

J. B. LIPPINCOTT COMPANY, Philadelphia.

The Life and Genius of Nathaniel Hawthorne. By Frank Preston Stearns, author of *The Real and Ideal in Literature, Life of Tintoretto,* etc. Price, \$2.00.

Italian Days and Ways. By Anne Hollingsworth Wharton. With Illustrations. Price, \$1.50.

I Will Repay. A Romance. By the Baroness Orczy, author of *The Scarlet Pimpernel,* etc. Price, \$1.50.

Don Q. in the Sierra. By K. and Hesketh Prichard, authors of *Chronicles of Don Q.,* etc. With Illustrations by Frank X. Chamberlin. Price, \$1.50.

Voice Production in Singing and Speaking. Based on Scientific Principles. By Wesley Mills, M.A., M.D., F.R.S.C., Professor of Physiology in McGill University and Lecturer on Vocal Physiology and Hygiene in the McGill University Conservatorium of Music, Montreal, Canada. Price, \$2.00.

LOTHROP, LEE & SHEPARD CO. Boston.

Dorothy Dainty in the City. By Amy Brooks, author of *Dorothy Dainty Series, The Randy Books,* and *A Jolly Cat Tale.* With Illustrations by the Author. Price, \$1.00.

Helen Grant in College. By Amanda M. Douglas, author of *Helen Grant's Schooldays, In the King's Country, In Trust,* etc. Illustrated by Amy Brooks. Price, \$1.25.

The Randy Books. *Randy's Loyalty.* By Amy Brooks, author of *The Randy Books, Dorothy Dainty Series,* etc. With Illustrations by the Author. Price, \$1.00.

Jack Shelby. A Story of the Indiana Backwoods. By George Cary Eggleston, author of *The Bale Marked Circle X, Camp Venture,* etc. Illustrated by G. W. Picknell. Price, \$1.50.

In Praise of Leaves, and Other Verse. By Lillian Shuman Dreyfus (Lillian Gertrude Shuman). Price, \$1.00.

THE MACMILLAN COMPANY, New York.

History of the United States from the Compromise of 1850 to the Final Restoration of Home Rule to the South in 1877. By James Ford Rhodes, LL.D., Litt.D., Member of the Massachusetts Historical Society. Vol. VI., 1866-1872. Vol. VII., 1872-1877. Price, \$2.50 per volume.

Charleston, the Place and the People. By Mrs. St. Julien Ravenel, author of *Life and Letters of Eliza Pinckney, Life and Times of William Lowndes.* With Illustrations by Vernon Howe Bailey. Price, \$2.50.

HOUGHTON, MIFFLIN & COMPANY, Boston.

The Story of Pocahontas and Captain John Smith. Told and Pictured by E. Boyd Smith. Price, \$2.50 net.

LITTLE, BROWN & COMPANY, Boston.

Through the Gates of the Netherlands. By Mary E. Waller, author of *The Wood-Carver of 'Lympus, A Daughter of the Rich,* etc. With Illustrations, after Lalanne and Others, by A. Montferrand. Price, \$3.00.

THOMAS WHITTAKER, New York.

The Reinicker Lectures for 1906. *The Place and Function of the Sunday School in the Church.* By the Rt. Rev. William Paret, D.D., Bishop of Maryland. Price, 50 cts. net.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

What is Japanese Morality? By James A. B. Scherer, President of Newberry College, author of *Young Japan, Japan To-day, Four Princes,* etc. Price, 75 cts.

Knights Who Fought the Dragon. By Edwin Leslie. Price, \$1.00.

FUNK & WAGNALLS COMPANY, New York.

How to Speak in Public. By Grenville Kleiser, formerly Instructor in Elocution, Yale Divinity School, Yale University. Now Instructor in Elocution, the Jewish Theological Seminary of America and other institutions. Price, \$1.25 net.

MOFFAT, YARD & COMPANY, New York. (Through A. C. McClurg Co.)

Behind the Scenes with Wild Animals. By Ellen Velvin, F.Z.S., author of *Rataplan, a Rogue Elephant, Wild Creatures Afield,* etc. Price, \$2.00.

The Von Blumers. By Tom Masson, author of *A Corner in Women,* illustrated by Bayard Jones. Price, \$1.50.

The American Girl. As Seen and Portrayed by Howard Chandler Christy. The Christy Book for 1906. Price, \$2.50.

E. P. DUTTON & COMPANY, New York.

Santa Claus' Sweetheart. By Imogen Clark. Illustrated. Price, \$1.25.

Things Seen in Japan. By Clive Holland, author of *My Japanese Wife, A Japanese Romance,* etc. With Fifty Illustrations. Price 75 cents, net.

Tchaikovsky. By Edwin Evans. Price, \$1.25.

The House of Quiet. An Autobiography. By Arthur Christopher Benson, Fellow of Magdalene College, Cambridge. Price, \$2.00.

CLEARANCE SALE.

THE YOUNG CHURCHMAN CO. has just issued a Clearance Sale list of books for children. It gives the titles of remainders that we find it necessary to close out to make room for the constantly increasing new lines coming in. These books are sold far below cost, and are a bargain for any one looking for presents for Sunday School classes or libraries. Will send on application.

CHRISTMAS POSTAL CARDS

OLD MASTERS. Beautifully colored designs of Christmas Scenes, Madonna and Child, 5 Cards in a package, assorted designs. Christmas Greetings. Printed at Lahrbaden, for us. Per package..... .15
6 packages for75

HOLLY POSTAL CARDS. Bright Sprigs of Holly, with birds, landscapes, etc. Per dozen, assorted designs25

TUCK'S OILETTE SERIES. Holly designs, put up in packages of 6 Cards in a pack.. .15
6 packages for75

CHRISTMAS GREETING POSTALS.

Holly designs in corner, with greetings, leaving three-fourths of the space for writing. Very choice. 2 designs (2 cards) for06

N. B.—Our Holiday Catalogue is now ready, and will be sent free on application.

THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.



THE CHURCH AT WORK.



GROUP OF CLERGY AND CANDIDATES FOR ORDERS FROM ST. SIMEON'S CHURCH, PHILADELPHIA.
REV. EDGAR COPE, RECTOR, IN CENTER.

ANOTHER RECORD PARISH.

THE illustration printed recently of the rector of St. Peter's Church, Chicago, surrounded by eight candidates for orders within his parish, has brought to our attention another record-making parish, being that of St. Simeon, memorial to Bishop Stevens, Philadelphia. The portrait printed herewith shows the rector of the parish, the Rev. Edgar Cope, surrounded by six young clergymen who have entered the ministry from that parish during his administration, and seven candidates now preparing. Of the latter three are now in the seminary, one in the university, and three are preparing for college.

Mr. Cope is shown in the center of the picture. The six clergymen with him are the Rev. Thomas A. Hilton, who was ordained in 1898 and is now missionary at Wenatchee, Wash.; the Rev. A. L. Millet, B.A., Dickinson College, ordained in 1904 and now connected with the City Mission in Philadelphia; the Rev. Charles J. Tuke, B.A., Trinity College, ordained in 1904 and now missionary at Sheridan, Mont.; the Rev. George A. Hanna, ordained in 1902 and now a curate at St. Agnes' Chapel, New York City; the Rev. Amos Goddard, B.A., University of Pennsylvania, ordained in 1902, and now missionary at Ichang, China; the Rev. Lindin H. White, B.A., St. Stephen's College, ordained in 1906, assistant at the Church of the Ascension, Fall River, Mass. Each of these young men has already given a good account of himself in instilling new life into old parishes and in building churches, rectories, and other additions to the material side of his parish.

The names of the candidates for orders are not stated. Perhaps some of them will sometime be household words in Church families and beyond.

KANSAS CATHEDRAL CHURCH CLUB BANQUET.

ON THURSDAY evening, November 14th, the Cathedral Church Club of Kansas, held its second semi-annual banquet at the new Hotel Glenwood, Topeka. Dr. Chester B. Reed ruled the feast, his dominion being exercised over more than eighty laymen and about ten of the diocesan clergy. Dr. Reed first introduced the Bishop of Kansas, who spoke on the subject "Growth of the Church." The Bishop has a way of wringing a great deal of moisture out of supposedly dry statistics, and as the club listened to his impassioned address, they almost saw the Kingdom coming "with observation." We are doing these things," said the Bishop, "because we are a praying Church."

Following the Bishop, the Very Rev. J. P. deB. Kaye, dean of Grace Cathedral, Topeka, spoke on "The Men's Forward Movement." Dean Kaye has been particularly interested in the movement since its inception and his lucid explanation of the cause and his appeal for it begot an enthusiasm that augurs well for the Kansas contribution at Richmond.

Dean Hart of Denver was principal speaker of the evening, his subject being, "The Apostolic Church." He said he was about to present the matter of the Apostolic Church as he had thought it out for himself, which he proceeded to do in a convincing and sound address, though one which, to many, must have been a unique view of it. Dean Hart received the warmest congratulations at the close of the banquet.

Musical numbers by Dr. Elmer Hill, Dean Conant of Washburn School of Law, Dean Kaye, and a delightful reading in French *patois* by Mr. H. Thompson of Topeka, were greatly relished by those present. At

the next banquet in January it is hoped to have some of the Church's prominent laymen as speakers.

COMMENDS THE LIVING CHURCH.

IN HIS *Parish Leaflet* for November, the rector of Christ Church, Portsmouth, N. H., the Rev. Charles LeV. Brine, says:

"I am glad that so many of us have subscribed for THE LIVING CHURCH. It is a splendid investment. Everyone should read it and circulate it. THE LIVING CHURCH has always been staunch and true in upholding Church principles. When other Church papers have failed to uphold the right and condemn the wrong it has spoken fearlessly and convincingly. In these days when faith and order are attacked by scoffing unbelievers, we do well to support a Church paper and give it an honored place in our homes, which champions the faith of the Church, the honor and integrity of the sacred ministry and the possession by the people in peace and security of the faith of their fathers."

FROM BROTHERHOOD TO MINISTRY.

AFTER FOUR YEARS of service, Mr. E. C. McAllister, travelling secretary for the Brotherhood of St. Andrew, has resigned to prepare for the ministry.

BISHOP WEBB'S ENTHRONEMENT.

THE ENTHRONEMENT of the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, will be held at All Saints' Cathedral, Milwaukee, on Monday morning, December 3rd, at half past ten o'clock. The sermon will be preached by the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City.

ST. ANDREW'S CHURCH, SOUTH PASADENA, CAL.

THE ABOVE Church from plans by Crane, Goodhue, and Kopesen is now under process of building. The material is granite from the mountains near by, with crosses of brick and ornamental stone in the clerestory. The style of architecture is Gothic adapted to the climate and environment of Southern California. The work is under the direction of the priest in charge, the Rev. Charles H. Hibbard, D.D., who came to California because of impaired health after having held the distinguished posts of rector of St. Mary's Church, Burlington, New Jersey, and St. Peter's, Morristown, in the same state.

It is the intention to build the "first construction" now, consisting of the nave and north aisle, later the tower and chancel will follow as "the second construction," leaving the south aisle to be thrown out to finally complete the plant. In this way the church will hope to keep pace with the remarkable growth of this section of the state. Total cost \$35,000.

MEMORIAL TO MRS. JEFFERSON DAVIS.

AS IS well known the late Mrs. Jefferson Davis placed some very handsome windows in the Church of the Redeemer (the Rev. C. B. Crawford, rector), to the memory of her husband, and also to the memory of her daughter, Miss Winnie Davis. The Church is to be further enriched by a window to the memory of Mrs. Jefferson Davis, placed by the convention of the "United Daughters of the Confederacy." This action of the convention was taken at their recent meeting at Gulfport.

THE CLERICAL UNION OF PHILADELPHIA ON THE BISHOP OF MICHIGAN.

THE ORGANIZATION named below, passed at its last meeting, the following preamble and resolutions, and will be glad if the same can be published in THE LIVING CHURCH as a matter of news.

ROBERT RITCHIE, *Secretary.*

Falls of Schuylkill, Phila., 18 Nov. 1906.

"WHEREAS, The Rt. Rev. Charles D. Williams, Bishop of the diocese of Michigan, is reported by the Associated Press and THE LIVING CHURCH to have declared 'I never say the Bible is the Word of God; I say, the Bible and the Word of God:'

"Resolved, By the Philadelphia Branch of the Clerical Union for the maintenance and defence of Catholic Principles, that we dissent from and object to any attempt by the clergy to explain away or ignore the plain meaning of our Ordination Declaration that we believe the Holy Scriptures of the Old and New Testaments to be the Word of God; that we do not look in the Holy Scripture for scientific statements; but we do look for and accept as such truthful statements of doctrine and morals; and so, too, we accept the statements in regard to history and science as truthful.

"Resolved, That we regret that the Bishop of Michigan has uttered inaccurate and misleading statements, unbecoming a Catholic Bishop, and tending to decrease the comfort of God's Holy Word and the faith in the Bible as the infallible and undecivable Word of God."

WORK OF A NEW HAMPSHIRE ALTAR GUILD.

FOR THE twenty-second year under one management, the Altar Guild of Christ Church, Portsmouth, N. H., submit their annual report signed by Miss Harriet McEwen Kimball, superintendent. During the year the report shows that they have provided two corporals, two chalice veils, one surplice, a linen protector for the altar, one

alice, one pall and three pall foundations; also several stole protectors. They have also furnished material for Confirmation veils and have kept the vestments of the parish in repair. The superintendent plainly observes: "Outside the large city parishes the difficulty of obtaining skilled embroiderers is universal; and fine, plain sewing, outside of sisterhoods, is almost literally 'a lost art.' Alas for poor parishes that such is the case!" The guild also gave vesper candlesticks in honor of the tenth anniversary of the rectorship of the Rev. C. LeV. Brine, and contributed eight pieces of altar linen to a box sent to Alaska.

CHURCH CLUB FORMED IN HARRISBURG.

THE TENTH semi-annual meeting and dinner of the Church Club of Central Pennsylvania, composed of laymen of the diocese of Central Pennsylvania and Harrisburg, were held at Scranton, Pa., on the 19th ult., in St. Luke's parish house. At the meeting it was decided to divide the club and form a new one for the diocese of Harrisburg. This decision was reached with great regret, but it was believed by both Bishops and by leading laymen that it would be better for each diocese to have its own club. The officers living in the diocese of Harrisburg resigned, and Major Everett Warren, of Scranton, was elected president, and Oscar C. Foster, Esq., of Pittston, secretary and treasurer for Central Pennsylvania.

The Church Club of the diocese of Harrisburg organized by the election of Col. Charles M. Clement, of Sunbury, president; James M. Lambertson, Esq., Harrisburg, and George N. Reynolds, of Lancaster, vice-presidents for the archdeaconry of Harrisburg, and Allen P. Perley, of Williamsport, and Dr. Hugh B. Meredith, of Danville, vice-presidents for the archdeaconry of Williamsport, and Frank C. Angle, Esq., of Danville, secretary and treasurer. Bishop Talbot was elected an honorary member, Bishop Darlington being one *ex-officio*.

Over fifty members and guests sat down, grace being said by Bishop Darlington, and after dinner, the Mayor of Scranton, Hon. J. Benjamin Dimmick, acted as ruler of the feast, and addresses of welcome were made by the Rev. Rogers Israel, D.D., rector of St. Luke's Church, and Major Everett Warren. Bishop Talbot spoke of "The Work of the Church Club of Central Pennsylvania"; Major John S. Harding, of Wilkes-Barre, on "Laymen's Clubs in General, and ours in Particular"; William R. Butler, of Mauch Chunk, gave "God Speed to the Departing Daughter," while Bishop Darlington said "a Farewell to Our Brethren of the Other Diocese." The singing of the doxology and the benediction by Bishop Talbot closed the evening.

AN INCIDENT OF HISTORICAL INTEREST.

IT IS REMARKABLE to note the many occasions in which the Church and State have been, or are being, "joined together" in the functions which are recorded in the public prints. It is neither the Roman nor the Protestant bodies which are thus associated but the American Church—which has an influence on the nation out of all proportion to its numerical strength. Many of the same men who formulated the Declaration of Independence and the Constitution of the United States were Churchmen, not of the strongest sort, perhaps, because advance in those troublous times could only be along the lines of least resistance.

On Thursday, November 22, 1906, with ceremonies of great solemnity and dignity, the remains of James Wilson, signer of the Declaration of Independence and esteemed by

some as the creator of the Constitution of the United States, were brought from North Carolina and re-interred within the shadow of old Christ Church, Philadelphia. The clergy officiating at Christ Church were the Bishop Coadjutor of the diocese of Pennsylvania, the Rt. Rev. Alexander Mackay-Smith, D.D.; the secretary of the diocese, the Rev. Thos. J. Garland, the Rev. J. H. Lamb, D.D., chaplain of the Society of St. Andrew, and the Rev. R. Heber Barnes, in charge of Christ Church. After the religious service, the exercises were in charge of the Governor of Pennsylvania, who made the opening address and introduced the distinguished speakers from the city, the state, and the nation. Among these were Samuel Dickson, Esq., of the Philadelphia bar; Dr. S. Weir Mitchell, author of *Hugh Wynne*; Andrew Carnegie of New York; Judge Alton B. Parker, President of the American Bar Association; Justice White of the United States Supreme Court, and Hampton L. Carson, Esq., Attorney General of Pennsylvania. The casket was then borne to the churchyard as the choir sang Kipling's:

"Lord God of Hosts, be with us yet,
Lest we forget. Lest we forget."

The committal was read by the Bishop Coadjutor. The inscription on the tablet to be placed over the tomb is as follows:

JAMES WILSON

A Signer of the Declaration of Independence
A Maker of the Constitutional Convention of the United States
A Justice of the United States Supreme Court at its Creation

Born September 14, 1742

Died August 28, 1798

November 22, 1906, the Governor and People of Pennsylvania Removed His Remains to Christ Church, Philadelphia, and Dedicated this Tablet to His Memory.

"That the supreme power, therefore, should be vested in the people is, in my judgment, the greatest panacea of human politics."—WILSON.

BISHOP SEYMOUR ILL.

THE BISHOP OF SPRINGFIELD was seized last week with an attack of pneumonia. His physician states that in itself this attack would not be extremely dangerous, since only a small portion of the lung is involved, but complicated, as it is, with valvular disease of the heart, which the Bishop has had for the past two or three years, the case is critical. Much anxiety is naturally felt since the Bishop is now in his 78th year and has been increasingly infirm during several years past.

LATEST BULLETINS.

SPRINGFIELD, Ill., Nov. 26.—Bishop Seymour is still lying very low with pneumonia, complicated with a chronic valvular disease of the heart. His strength is holding out better than his attending physicians anticipated, and there is still some slight hope of his recovery.

SPRINGFIELD, Ill., Nov. 27.—Bishop Seymour sinking slowly; may possibly live till morning.

NEW ORGAN IN BRUTON CHURCH.

A PRESS dispatch gives an item of interest in reference to the old historical Bruton parish church:

"WILLIAMSBURG, Va., Nov. 16.—(Special.)—The new organ for Bruton Episcopal church has arrived and is being put in place. It is a handsome instrument, costing about \$4,000.

"The canopy for the governor's pew will also soon be installed, which will practically complete the work of restoration.

"The King Edward Bible and the Roosevelt Lectern will not be placed in the edifice before the formal dedication, which will be a memorable occasion."

APPOINTMENTS IN THE DIOCESE OF IOWA.

THE BISHOP of Iowa, before his departure from the country for a long absence, on account of a nervous breakdown, arranged for visitations of his diocese as follows:

Bishop White of the diocese of Michigan City, in February or March: Sunday, Davenport; Monday, Durant; Tuesday, Muscatine; Wednesday, Oskaloosa; Thursday, Washington; Friday, Fairfield; Sunday, Clinton, A. M., St. John's; P. M., Grace; Monday, Maquoketa; Tuesday, Anamosa.

Bishop Williams of the diocese of Nebraska: Sunday, Sioux City, A. M., St. Thomas; P. M., St. Paul's; Monday, Le Mars; Tuesday, Fort Dodge; Wednesday, Carroll; Thursday, Sac City; Friday, Mapleton; Sunday, A. M., Council Bluffs. The same day,

ton; March 17, Sunday, A. M., Ottumwa; —, Sunday, Davenport, Cathedral.

Bishop Webb of the diocese of Milwaukee: Sunday, A. M., Dubuque; P. M., Independence; Monday, Clermont; Tuesday, Decorah; Wednesday, Cresco; Thursday, Charles City.

Bishop Fawcett: February 10, Quinquagesima Sunday, Oelwein, A. M., ordination to the priesthood; P. M., Confirmation.

All questions in regard to matters of visitations are to be referred to the Rev. George W. Hinkle, president of the Standing Committee.

VALUABLE MEMORIALS.

CHRIST CHURCH, New Haven, Conn., is soon to receive, it is stated, some memorials of beauty and value. A new altar of marble, with reredos—of Caen stone—are to be erect-

John's, Sandy Hook; and Mr. Jones was a member of the vestry of Christ Church, Westport, and was formerly a warden of Holy Trinity. He was the secretary for many years of the State Fireman's Association.

PLEDGES OF THE W. A. OF CONNECTICUT FOR THE COMING YEAR.

THE WOMAN'S AUXILIARY of the diocese of Connecticut has made the following liberal pledges for 1906-07:

1. Domestic and Foreign Missionary Society	\$1,500
2. To Bishop Gray for the Hospital among the Seminoles, in loving remembrance of Elizabeth H. Colt..	500
3. To Bishop McKim, Japan, Training School, Sendai	200
4. To Bishop Roots, China, work under Mr. Huntington, Ichang.....	200
5. Foreign Insurance Fund	100
6. Work for the Native Church in Mexico	100
7. Work under Bishop Kinsolving, Brazil	100
8. Education of the Daughters of the Clergy	800
9. Work under Bishop Rowe, Alaska...	100
10. Building Fund, St. Peter's Hospital, Charlotte, N. C.....	200
11. Work under Bishop Scadding, Oregon.	200
12. Work under Bishop Horner, Asheville	100
13. Work under Bishop Restarick, Hawaii.	200
14. Work under Bishop Nichols, Cal.....	200
15. Church Missions Publishing Co.....	100
16. Church Periodical Club.....	50
17. Miss Caisson, Lenoir, N. C.....	200
19. Scholarship in Bp. Payne's Divinity School, Virginia	150
20. Work under Archd. Russell, Virginia.	200
21. Indian Work under Bishop Funsten, Boise	100
22. Indian Work under Bishop Brooke, Oklahoma	200
	\$5,700
Current Expense Fund.....	400
	\$6,100

REQUIEM FOR THE LATE BISHOP OF MILWAUKEE.

A REQUIEM for the repose of the soul of the late Bishop of Milwaukee, the Rt. Rev. Isaac Lea Nicholson, D.D., was sung at St. Mark's Church, Philadelphia (the Rev. A. G. Mortimer, D.D., rector), on Saturday morning, November 24, 1906. Dr. Mortimer was the celebrant, Fr. Ilsley, deacon, and Fr. Brookins, sub-deacon. The sermon was preached by the Rev. George McClellan Fiske, D.D., rector of St. Stephen's Church, Providence, R. I., once a curate at St. Mark's, during the rectorship of Dr. Nicholson and a very close friend of the Bishop for many years.

REPORT FROM DR. LLOYD.

A CABLEGRAM was received at the Church Missions House on November 23d, stating that on the previous day Dr. Lloyd and his party had arrived at Bombay. All were well and had had a pleasant passage.

DEATH OF THE REV. JOHN F. WOODS.

THE REV. JOHN F. WOODS, for many years rector of Trinity Church, Moundsville, W. Va., died at the home of his son in St. Louis, Mo., on November 21st. His body was taken to Wheeling, and the funeral took place from St. Matthew's Church on the Friday following his death. Mr. Woods was ordained to the diaconate by Bishop McVaine of Ohio in 1864, and his entire ministry was spent at Moundsville. He was the oldest priest in the diocese.



CHANCEL OF THE CHURCH OF THE SAVIOUR, WEST PHILADELPHIA, WHICH WAS FULLY DESCRIBED IN THE LIVING CHURCH FOR THE 24TH ULT. THIS IS ONE OF THE MOST BEAUTIFULLY DECORATED CHURCHES IN THIS COUNTRY.

10:30 A. M., Vail; 7:30 P. M., Denison; Har- len; Glenwood; Shenandoah.

Bishop Olmsted of the diocese of Colorado: January 27, Sunday, A. M., Cedar Rapids; P. M., Marshalltown; January 28, Monday, Ames; January 29, Tuesday, Boone; January 30, Wednesday, Newton; January 31, Thursday, Iowa City; February 1, Des Moines, St. Luke's; February 3, Sunday, Des Moines, A. M., St. Paul's; P. M., St. Mark's; February 4, Monday, Creston.

Bishop Mann of the diocese of North Dakota, latter part of April or early in May: Sunday, Waterloo, A. M., Christ; P. M., St. Mark's; Monday, Cedar Falls; Tuesday, Iowa City; Wednesday, Mason City; Thursday, Spencer; Friday, Estherville; Sunday, Emmetsburg.

Bishop Fawcett of the diocese of Quincy: March 10, Sunday, Keokuk, A. M., St. John's; P. M., Moar; March 11, Monday, Fort Madison; March 12, Tuesday, Burlington; March 13, Wednesday, Mount Pleasant; March 14, Thursday, Albia; March 15, Friday, Charl-

ed in memory of Mrs. Lucy H. Boardman, the gift of Mrs. Mary E. Ives. Three sedelia, at the side of the altar, are also in memory of Mrs. Boardman, and the gift of the parishioners, in recognition of her generosity to the parish.

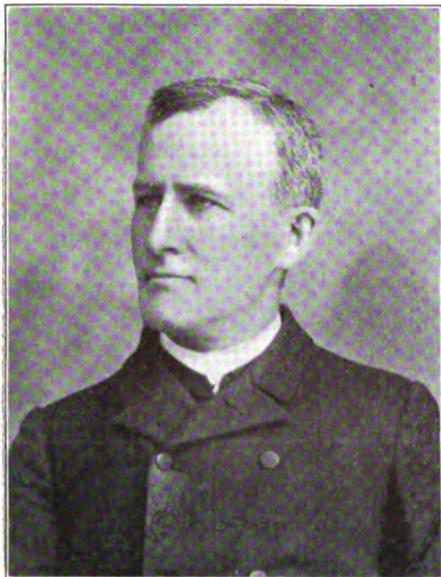
There will be also, a new pavement, for the chancel in memory of Mrs. Henry K. Morgan, of Hartford, and mother of the rector, the Rev. George Brinley Morgan, D.D. The dedication of the memorials, will be by the Bishop of Delaware, who officiated at the consecration of the church edifice.

DEATH OF THREE CONNECTICUT CHURCHMEN.

MR. ALBERT S. HILL, an old resident of Milford; Mr. Ralph N. Betts of Sandy Hook; and Mr. John S. Jones of Westport, all died within the past two weeks. Mr. Hill was for many years the senior warden of St. Andrew's, Marbledale, and died at the age of 85 years. Mr. Betts was the treasurer of St.

DEATH OF DR. GARDNER.

LAST SUNDAY, the 25th, there departed this life the soul of the Rev. Walter R. Gardner, D.D., formerly president of Nashotah House, and, at the time of his death, missionary at Algoma, Wis., in the diocese of Fond du Lac. Dr. Gardner had been in ill health several years, and for more than a year had been almost totally incapacitated. He was a graduate of Brown University, Providence, with the degree of B.A., in 1871, and that of M.A. in 1875, receiving at the beginning of his presidency of Nashotah the degree of D.D. from that institution. Ordained both as deacon and as priest in 1874 by Bishop Horatio Potter, he served for a time as rector at Amenia, N. Y., then as



WALTER R. GARDNER, D.D.

assistant at the Advent, Boston, after which he spent several years with the Cowley fathers in Oxford, in preparation for taking his vows as a member of their order. Being professed, he returned to this country and resumed his ministry as assistant at the Advent, Boston, continuing as such until 1883 when, together with the present Bishop of Fond du Lac and the Rev. O. S. Prescott, both of them members with him of the Cowley Society of St. John the Evangelist, he withdrew from the order. He then entered upon work in the diocese of Fond du Lac, being for a time general missionary and afterwards rector at Plymouth, and in 1890 became president of Nashotah. He spent seven years in that important work, after which he resumed missionary work in the diocese of Fond du Lac.

There was a Requiem Eucharist at Algoma on Tuesday, after which the body was taken to Nashotah, where it rested over night in the chapel. The burial service was appointed for Wednesday morning.

THE M. T. O. IN ALBANY.

IN THE diocesan Convention of Albany, the Rev. Dr. Battershall offered the following resolutions, which were passed unanimously:

Resolved, That the clergy and laity of the diocese of Albany hereby pledge themselves to make prompt and earnest effort in behalf of the men's memorial thank offering, and to this end each clergyman of the diocese in charge is urged to prepare a full list of all male members of his parish or congregation and appoint committees which shall present the claim of the thank offering, and secure if possible from every man and boy connected with the congregation a contribution to the offering. It is understood that contributions may be designated by the donors to specific mission objects.

Resolved, That the diocesan committee

be continued, and, at the convention of next year, make report of the presentation of the offering from the diocese of Albany at the General Convention."

RELIGIOUS SERVICES HELD IN THE DARK.

A PRESS despatch is as follows:

AUBURN, Cal., Nov. 15.—Archdeacon Webber, the eloquent missionary from the East, is conducting a mission at St. Luke's this week.

Monday evening there was a crowded church, and just as the service began, and while reading the lesson from II. Philipians the electric lights went out. The reader continued the verses from memory, and the service continued in perfect darkness.

Familiar hymns were sung, the prayers were said, creed recited, the congregation rising or kneeling and following the service. There was no confusion and no one left the church.

Just before the sermon a candle or two were lighted from lanterns. Soon lamps were brought in and placed on the altar and the service continued without a break.

Soon the electric lights came on, and the speaker made some apt comments on the fact of being brought from darkness into light, and applied the incident to an awakened Christian life.

NEW RECTORY FOR BROCKPORT, N. Y.

ST. LUKE'S, Brockport, which since the resignation of the Rev. J. S. Littell in order to accept the parish at Keene, New Hampshire, is being congratulated over the fact of its call to the Rev. W. H. G. Lewis, rector of St. Paul's Holley, having been accepted.

It speaks well for the rector-elect that his good work in a parish only a few miles distant, has been so cordially recognized by the older and stronger parish, as to move the members of the latter to call him. All the towns along the line of the Falls Branch of the New York Central seem to be growing fast, and Brockport is prospering and growing. At the same time the town of Holley is to be commiserated over the loss of its more than ordinarily faithful rector.

"You must remember," your correspondent remarked to a vestryman of St. Luke's, Brockport, "that in all your rejoicing, yet the next door parish, is at the same time grieving over the loss of their rector"; to which he replied, "Well; we would not have wanted him if they had been glad!"

DEATH OF WILHELMUS MYNDERSE.

BY THE DEATH of Mr. Wilhelmus Mynderse, at the age of 57, the diocese of Long Island has lost a valuable friend and helper. It was he who presented to the diocese the fine property at 170 Remsen Street, Brooklyn, where the Diocesan House now stands. The funeral took place on Sunday afternoon, the 18th, at Grace Church, Brooklyn, the Bishop of the diocese and the rector, Rev. Dr. Wrigley, officiating.

LAYMEN'S LEAGUE OF LOUISVILLE BANQUET.

A MISSIONARY mass meeting, under the auspices of the Laymen's League of Louisville, Ky., was held in the Cathedral, Wednesday night, November 21st, with addresses by Bishop Woodcock and the Rev. Dr. Rufus Clark, secretary of the Fifth Missionary Department.

Being a week-day night, the attendance was not large, but all present were deeply interested in Dr. Clark's helpful and instructive address.

The next night, at the Galt House, the

second annual dinner of the League was given, with 150 men present, when speeches were made by Messrs. R. J. McBride, S. T. Ballard, R. A. Robinson, and the Bishop, Mr. M. Carey Peter being the toastmaster.

The following night, the annual meeting of the League was held, when reports were made, showing much good work accomplished during the year, probably the best being the lifting of men above the narrow ruts of parochialism, and causing them to realize their privileges and responsibilities as Churchmen.

All the officers were reelected, viz.: President, H. S. Gray of the Church of the Advent; Vice-President, R. A. Robinson of St. Andrew's; Secretary, John C. Hughes of Calvary; Treasurer, Charles F. Leathers of Calvary; and the Very Rev. Dean Craik, Chaplain.

NEW PARISH HOUSE, COLORADO CITY.

THE NEW parish house at Colorado City (Rev. John Heal, rector), was formally opened and dedicated by the Rt. Rev. Chas. S. Olmsted, Thursday, November 15th. The parish house is a neat brick and frame structure, corresponding in architecture with the church, and has all the appointments of a well arranged house for parochial work.

The first meeting in the new building was the united meeting of the Woman's Auxiliary of Grace Church, Colorado Springs, the Good Shepherd, Colorado City, and St. Andrew's, Manitou. The meeting was opened by the Bishop, who also gave a most interesting talk on the status of the American Church's missionary work. This was followed by a paper by the Rev. Jno. Heal on the Church in South America.

In the evening the Bishop dedicated the building and again made an address. Other addresses were by the rector and Mr. L. C. Grafton, principal of the Public Schools.

THE ALBANY DIOCESAN BRANCH OF THE W. A.

THE 23D ANNUAL meeting of the Albany diocesan branch of the Woman's Auxiliary to the Board of Missions, began with a mission service in the Cathedral of All Saints, on the evening of November 20th, the Bishop presiding. After choral Evensong, the Rev. E. P. Smith, educational secretary of the General Board of Missions, made a strong and interesting address to a large and appreciative congregation.

The business session was held on Wednesday, in St. Peter's Church. In the enforced absence of Mrs. Samuel B. Ward, Mrs. John K. Paige of Schenectady, first vice-president, presided. There were over 200 delegates present, and some fifty delegates from the Junior Auxiliary.

Mrs. Montgomery Rochester, the treasurer, reported \$1,200 given by the Auxiliary to specific missionary projects not of diocesan character. The treasurer's general report showed a receipt of \$2,233.70 from the Woman's Auxiliaries; \$235.18 from the Junior Auxiliaries; \$4 from the Babies' Auxiliary, and \$43.19 special—in all \$2,516.07. The total disbursements was \$2,408.19.

As treasurer of the thank offering, Mrs. Rochester also reported \$872.17 received during the year, and announced the general thank offering as amounting to \$1,844.49.

Mrs. Daniel Mather, for several years past corresponding secretary, gave an unusually satisfactory report of boxes sent to missionary stations and their value. The resignation of Mrs. Mather is a great disappointment to the Bishop and the women of the diocese. Very few can appreciate the efficient work done by Mrs. Mather. Her quick responses to the innumerable calls from all parts of the diocese for all sorts of information about the work, and her great

knowledge of the general work, has been of inestimable value to the Auxiliary. The Bishop has the appointment of a successor. Mrs. Samuel B. Ward was reappointed president, Mrs. Paige, first vice-president, and Mrs. Montgomery Rochester, treasurer, and Mrs. Hobart Thompson, recording secretary.

The Rev. Dean Burlison addressed the Auxiliary on General Missions, in the afternoon. The pledges for next year were, as usual, generous. Aside from the large amount given for our own diocesan work, \$300 was voted to Bishop Griswold of Sarina, \$300 to Bishop McKim of Japan, and \$300 to Bishop Kendrick of New Mexico; \$50 to St. Paul's Hospital, Tokyo; and \$50 to St. Agnes' Hospital, Raleigh, and a special \$200 was voted for a training school at Hankow, China.

It was voted to change the date of the annual meeting from November to May. The next meeting is to be held in St. John's parish, Cohoes.

DR. CRAPSEY RESIGNS FROM THE MINISTRY.

IN PLACE of waiting for the pronouncement of sentence by his Bishop, after conviction of teaching false doctrine by the Ecclesiastical Court of Western New York and its affirmation by the Court of Review, the Rev. A. S. Crapsey, D.D., rector of St. Andrew's Church, Rochester, N. Y., has, in a somewhat lengthy letter, renounced the ministry and applied to his Bishop for deposition. He asks that such sentence be pronounced between December 3d and 6th. In his paper, Dr. Crapsey reaffirms the beliefs which have been pronounced contrary to those which he had affirmed at his ordination, and declares his intention of carrying his case to "the high court of the free, intelligent; and the enlightened conscience of the world, and if I win it there, I will win for every Church and every soul in Christendom. If I fail before that court, it will be because I am wrong in my conception of truth, and then I will be glad to fail, for my contention is not for my conception, but for the eternal truth of God."

He says he has "reason to know that there are hundreds of clergymen and thousands of laymen in the Protestant Episcopal Church who have reached the same conclusion that I have; and, sir, I beg to say to them in this letter to you, that their position in the Church is just as tenable as it ever was."

BISHOP WELLER IN BOSTON.

SAYS one of the Boston daily papers: "Among the great preachers of the Episcopal Church, Dr. Reginald Heber Weller, the Coadjutor Bishop of Fond du Lac, is pre-eminent for eloquence, sincerity, and personal magnetism. A laborious and devoted clergyman, his influence is a justification of Emerson's famous maxim. What Bishop Weller says, derives a great portion of its impressiveness from the fact that his life of service speaks still more effectively than his oratory. Much has been done of late years in great social centers like Paris and London in behalf of the 'poor rich' by offering religious instruction to those whose habits of life prevent them from church-going, in the way of 'Conferences' or familiar instructions, apart from formal services, and recommended by the sanction of persons whose influence among their fellow-citizens has recognized importance. So Lacordaire in Paris reached the ladies of the Faubourg, Father Vaughan obtains a hearing from the difficult society of Mayfair, and the Paulist Fathers from the select circles of American cities.

"After this fashion, a series of Conferences by Bishop Weller has been arranged to take place at St. Paul's Church, Tremont Street, Boston, on the afternoons of December

10, 11, 12, 13, 14, 15, at 4 o'clock, on the subject of 'The Fundamentals of the Christian Religion,' under the auspices of a group of Boston ladies whose names have more than merely local value: Mrs. William H. Aspinwall, Mrs. Francis I. Amory, Mrs. J. M. Bell, Miss Adeline A. Bigelow, Mrs. E. D. Brandegee, Mrs. Joseph Burnett, Mrs. C. K. Cobb, Mrs. Ralph Adams Cram, Mrs. Louis Curtis, Mrs. Frederic Cunningham, Mrs. Edward L. Davis, Mrs. Henry H. Fay, Mrs. John L. Gardner, Mrs. Henry S. Howe, Mrs. James F. Hunnewell, Mrs. C. H. Joy, Mrs. Francis W. Lawrence, Mrs. Joseph Grafton Minot, Mrs. George H. Monks, Mrs. Frederick S. Moseley, Mrs. Oliver W. Peabody, Mrs. Dean Pierce, Mrs. Edward Ellerton Pratt, Mrs. Josiah Quincy, Mrs. Henry L. Richardson, Miss Jane M. Stockton, Mrs. John H. Sturgis, Mrs. Robert S. Sturgis, Mrs. C. S. Tuckerman, Mrs. L. S. Tuckerman, Miss Susan H. Wainwright."

ST. STEPHEN'S, MILWAUKEE, DAMAGED BY FIRE.

ST. STEPHEN'S CHURCH, Milwaukee (the Rev. L. O. Shermer, rector), situated on Twenty-seventh Street, between Grand Avenue and Wells Street, was badly damaged by fire on the morning of the 21st ult. The cause was from a defective furnace. The rector loses all of his vestments, and the organ is seriously damaged. Owing to the great volume of smoke, the firemen had great difficulty in subduing the flames. As it was, two firemen were overcome by smoke and had to be carried out and restoratives administered.

The building was formerly owned by the Washington Avenue Methodist congregation, and was purchased for St. Stephen's by the late Bishop Nicholson. He held it in his own name till the congregation could assume the purchase. The rectory adjoining still belongs to the late Bishop's estate. There was ample insurance on the building to cover the loss, which will be between \$4,000 and \$5,000; but on the furnishings the loss above insurance will be considerable. The rectory adjoining was uninjured.

LARGE IMPROVEMENTS IN GRACE PARISH, HOPKINSVILLE, KY.

GRACE PARISH, Hopkinsville (the Rev. G. C. Abbutt, rector), is rejoicing in many improvements and additions made to its property recently.

A fine, three-thousand-dollar Estey organ has been placed in the church, and a handsome stained glass chancel window, showing a full-length figure of "The Great Teacher," has been put in as a memorial of Mrs. Virginia Latham by her son, Mr. John Latham of New York. Electric lights and a steam-heating plant have been installed; new choir stalls placed, and new carpets laid in choir and sanctuary, and retable and reredos added to the altar. The church has been painted inside and out.

But the great improvement is the parish house, given by Mrs. Emma Glass as a memorial of her daughter, the late Mrs. Emma Glass Gaither, for many years the life and inspiration and leader in all parish work. The building, which cost over \$7,000, is of brick, corresponding in style with the church, and appears as an elongated north transept with porch entrance. It is a complete parish building, and Grace parish is to be congratulated on the possession of one of the best plants in the diocese with its rectory, beautiful church and parish building, grouped together on the best site in Hopkinsville. These improvements have been made at a total cost of about \$14,000.

The Rev. Dr. J. K. Mason has just closed an eight days' mission in the parish, which was attended by large and attentive congregations.

MISSION IN JERSEY CITY.

A SUCCESSFUL MISSION was conducted last week at the Holy Cross, Jersey City, by the Rev. Father Parrish, assisted by the Rev. E. J. Cooper of Hasbrouck Heights, N. J.

AMERICAN CHURCH MISSIONARY SOCIETY.

THE ANNUAL meeting of the American Church Missionary Society is to be held in the Board room of the Church Missions House on Monday, December 3d, at 4 P. M. The business of the meeting will include the election of an executive committee for the coming year. A series of popular services and conferences on behalf of the work in which the American Church Missionary Society is particularly interested will be held in Wilmington, Delaware, December 7th. The day begins with a celebration of the Holy Communion at half-past ten. At this service the Bishop of Delaware will make an address. At three o'clock a conference session will be held, with President Schieffelin in the chair, to consider: (1) How Can the Coöperation of the supporters of the American Church Missionary Society be made more Effective for the Work in Brazil and Cuba? (2) What the Men of the Church may Do in Furtherance of the Men's Missionary Thank Offering. At five o'clock the Church people of Wilmington will give an informal reception to the members of the conference. At eight o'clock there will be a general service in St. Andrew's Church, at which Bishop Coleman will preside. Addresses are to be made upon (1) "The Progress of the Church's Mission under the Southern Cross," and (2) "How Can the Coöperation of the Supporters of the A. C. M. S. be made more Effective for the Work in This Country?"

DEATH OF REV. J. S. ELLIS.

THE REV. JAMES S. ELLIS, rector of Christ Church, Sheffield, Mass., entered eternal life on the 21st ult. Mr. Ellis was born at Delmar, Del., in 1844, and graduated from the Philadelphia Divinity School in 1871. He was ordained to both the diaconate and priesthood by Bishop Lee of Delaware. He has been rector of Christ Church since 1885. He was greatly beloved by his parishioners, and was a prominent man in the affairs of the town in which he labored.

DR. PRICE'S CREAM Baking Powder

Has a dietetic value greatly beyond the conception of any one who has not used it. It will make your food of a delicious taste, a moist and keeping quality and a digestibility not to be obtained from any other baking powder or leavening agent.

But more important than all else, Dr. Price's Baking Powder carries only healthful qualities to the food.

Avoid the alum powders
Study the label

DEATH OF REV. DR. KETTELL.

THE REV. DR. EDWARD H. KETTELL of the staff of clergy connected with St. Andrew's Church, New York City, who died at Brookline on November 20th, was buried from the chapel of Forest Hills cemetery on the 23d. The Rev. Dr. Van de Water, rector of St. Andrew's, came over from New York to perform the last rites. A male quartette sang, and among the floral tributes were several from the deceased's old parish. The body was interred in the family lot.

The Rev. Dr. Kettell came of an old Boston family. He was the son of the late John B. Kettell, an old State Street merchant. He was born here in 1840, and was educated for the priesthood at the General Theological Seminary. He received a call from the Church of Zion and St. Timothy, New York, where he was curate. Then he received a call to the rectorship of St. George's Church, Newport, R. I., where he remained for seven years, leaving there to go to Morrisania, N. Y., where he stayed until 1892. Then he was appointed rector *emeritus* of the church. Since then he has been an assistant at St. Andrew's. Last spring, Dr. Kettell went to Groton to reside with his son-in-law, who is secretary to the Rev. Dr. Endicott Peabody, headmaster of Groton School. He is survived by two daughters, one of whom is married, and a sister. His wife died several years ago.

COLORADO.

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

Memorial Lecturn.

Mrs. LEWIS and daughters have presented St. John's Cathedral, Denver, with a handsome brass eagle lecturn, in memory of the late Benjamin W. Lewis.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Archdeanery Meeting—Annual Meeting of the W. A.—Gift to St. Andrew's, Wilmington—Other Notes.

THE ARCHDEACONRY of Wilmington held its 12th annual session at Immanuel Church, New Castle (Rev. Dr. Munson, rector), on the 19th and 20th ult. The subject on the opening evening was "1607-1907." The next day the subject was "Art in the Church": considered "Practically" by Mr. Wm. D. Brinckle; "Aesthetically" by the Rev. Hubert W. Wells. The next subject was "The Church in the Country," by the Rev. Albert E. Clay, and in the "City," by the Rev. K. J. Hammond. In the evening the subject was "The Child in the Home," by the Rev. J. S. Bunting, and in the "School," by the Rev. H. B. Phelps. The Bishop of the diocese was present, and spoke on the M. T. O.

THE RECENT annual meeting of the diocesan branch of the Woman's Auxiliary held at Smyrna was, as usual, characterized by a very large and representative attendance, unity and enthusiasm, and cordial hospitality.

All the reports and prospects were encouraging. The Bishop and Archdeacon Steel made addresses, the latter as to the Church's work in Cuba. Mrs. Chas. E. McIlvaine was unanimously elected president.

A HANDSOME triptych of carved oak has been placed in the chancel of St. Andrew's Church, Wilmington, in memory of E. Tattall Warner, the late senior warden. A fine new organ has been ordered at the expense of one of the parishioners in memory of his wife.

THERE was recently held in Trinity Church, Wilmington, an united service of the congregations worshipping there and at the Old Swedes' Church, the mother church of the parish. A sermon appropriate to the occasion was preached by the Bishop.

THE ARCHDEACONRY of Wilmington held

its autumnal session on the 16th and 17th, in Immanuel parish, New Castle. Beside a celebration of the Holy Communion and a sermon on Christian Socialism, the following interesting subjects were discussed by various clergymen and laymen: "1607-1907," "Progress and Responsibility," "The Child: In the Home, the School, the Church," "Art: Practically and Aesthetically," "The Church: In the Country, in the City."

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

The N. E. Deanery Meeting—Convocation of the N. W. Deanery.

THE FALL meeting of the Northeast deanery convened at St. John's Church, Hiawatha (Rev. David Curran, rector), November 12th and 13th. On the morning of the 13th there were the usual services. The Rev. Francis S. White, Rural Dean, gave an address *ad clerum*; Mr. Mayon, vice-president of the Woman's Auxiliary of this diocese, and veteran missionary, gave an enthusiastic and inspiring address on missions. This meeting was continued, by the request of the women of the parish, the next day. Papers were read and discussed on Sunday School problems in the afternoon. The Convocation was brought to a successful close in the evening of the second day, by two rousing missionary addresses, by the Rev. H. B. Brown, on "The Colored Work of Kansas and the Responsibility of the Church at Large," and Rural Dean White, on "The Power of the Cross."

The next meeting of the Convocation will be held at Trinity Church, Atchinson, in February.

THE convocation of the Northwest Deanery of the diocese was held in St. Paul's parish, Manhattan (Rev. E. Rudd Allman, rector), on the 20th and 21st. It was a very helpful convocation, and well attended by clergy and laity. The Rev. J. H. Lee (Dean) presided.

At the Tuesday evening service, the Ven. Archdeacon Leeds was the preacher. Bishop Millsbaugh was present at the sessions on Wednesday and gave much helpful counsel. Miss Lee read a paper for Mrs. J. E. Wright on "The Woman's Auxiliary"; Rev. P. B. Peabody gave an address on "The Church Hymnal"; and Rev. A. G. Wilson on "The Relation of the Rector to his Vestry and Parish."

Delightful addresses were given on Wednesday evening by the Rev. R. N. Spencer, on "The Missionary Council at Minneapolis"; the Rev. Dr. Fenn, on "Honolulu"; and Bishop Millsbaugh on "The Growth of the Church."

A reception was given at the home of Mr. and Mrs. R. J. Brock on Tuesday evening.

IOWA.

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

Action of the Standing Committee—Cedarburg Deanery—Reports from St. Paul's, Durant—Other Notes.

THE STANDING COMMITTEE of the diocese of Iowa met in Trinity Church, Davenport, November 20th. The committee received a letter from Bishop Morrison in which, because of his approaching absence in Europe, he authorized the committee to act as the ecclesiastical authority in the diocese until the Bishop could again take active charge. After reading the letter, the Standing Committee adopted a resolution, delegating especial authority to the president, the Rev. Geo. W. Hinkle.

THE CEDAR RAPIDS deanery met in St. Mark's Church, Anamosa, November 13th and 14th. At the opening service the sermon was preached by the Dean, the Rev. G. De Witt Dowling, rector of Trinity Church, Daven-

port, who also blessed the new altar recently erected in St. Mark's. On the second day of the deanery session, an early celebration of the Holy Communion was followed by an interesting visit by the members of the deanery to the state penitentiary, located at Anamosa, of which the rector of St. Mark's Church, Rev. Felix H. Pickworth, is chaplain. The business session was occupied with a thorough discussion of the existing conditions of the mission stations within the deanery, and the Dean made an earnest appeal for an increase of missionary offerings for the extension work of the diocese. After the business session, the following papers were read and discussed: "Personality and Power," by Rev. Wilbur S. Leete of Durant; "Relation of the Church to Modern Problems," by Rev. Cameron S. Morrison of Newton. A "Sunday School Institute" was held in the afternoon, at which the following subjects were presented and discussed: "Sunday School Organization," by Rev. G. De Witt Dowling; "Methods of Increasing and Maintaining Sunday School Attendance," by Rev. John Arthur; "The Sunday School in the Small Parish or Mission," by Rev. Allen Judd of Clinton. The final service was held in the evening, when the Rev. Allen Judd reported on the missionary conference recently held in Minneapolis, and the Rev. John Arthur spoke on "The Out-Reaching Genius of Christianity." The next meeting of the deanery will be held in June 1907, and the members will be the guests of St. John's Church, Clinton.

SPLendid reports come from St. Paul's Church, Durant, of which the Rev. Wilbur S. Leete has been minister in charge since the first of last May. On Sunday morning, November 11th, more than a score of children and adults were baptized, and the sacrament is to be administered to others during the month. Durant is one of the most important missions in Iowa, and the results there within the past year have been most gratifying.

ON NOVEMBER 8th, the Board of Missions of the diocese met in Trinity Church, Davenport. The following officers were elected: Rev. John Arthur of Cedar Rapids, vice-chairman; Rev. John C. Sage of Dubuque, secretary; Mr. W. C. Harback of Des Moines, treasurer; and the Rev. G. De Witt Dowling, with Mr. Anthony Schuyler, both of Davenport, to serve with the vice-chairman as an executive committee.

WEEKLY SERVICES are to be held in St. Mark's Church, Maquoketa, by the Rev. Thos. W. Jones, D.D., until such time as a minister in charge shall be appointed.

THE DIOCESE of Iowa is in great need of several clergymen to take charge of important mission stations. The honorarium is not large in any case, but the opportunities for good work for the Church are boundless. The Rev. George W. Hinkle, Waterloo, Iowa, would be glad to correspond with volunteers for the service.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Rev. Mr. Sakakibara in New Orleans.

AN INTERESTING address was delivered in Trinity Church, New Orleans, by the Rev. Watara Sakakibara, classed by the city newspapers as "a Japanese Episcopalian minister," on November 22nd. He spoke of the great courage of the Japanese in war for Japan. Said he: "Three times the Japanese soldiers gave up in almost despair, and three times they went to the Mikado and said it was impossible.

"Japanese soldiers have been trained to perform the impossible," was his stern reply, 'and you can take Port Arthur.'

"With that command the Japs took Port

Arthur, although it had looked to be an impossible task."

Mr. Sakakibara is descended from a long line of priests of the Shinto religion. He was educated at Sewanee. On Sunday, November 25th, he gave interesting addresses at Christ Church, St. George's Church, and Trinity Church.

NEWARK.

EDWIN S. DUNES, D.D., Bishop.

Notes from the Diocese.

BISHOP LINES called the clergy of the diocese together to keep the third anniversary of his consecration, in the House of Prayer, Newark, November 19th. After the service of Holy Communion, he read a paper on "The Clergy in the Parish and in the Community." He emphasized the necessity of parochial visiting, and spoke of the organization of parish work. The relation of the clergy to public affairs was also considered. He spoke also of the ordering of the life and conduct of the clergy; of the place of the minister's wife in the parish; of the instruction of the young; of the clergyman as a good citizen, and of the special demands made upon the ministry by existing social, industrial, and political conditions. In the afternoon there was a conference in the parish house, at which time the new diocesan paper, the instruction of the young, the diocesan work, and other subjects were discussed. Including a few visitors, and a few candidates from the seminary—over one hundred persons were present.

THE BISHOP purposes to hold the Quiet Day for the women of the Auxiliary, and all other women who are disposed to come, at St. Paul's Church, Newark, on Wednesday, December 12th.

NEW JERSEY.

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

Diocesan Items.

THE PARISHES of Trenton have united in an Advent mission, to be conducted by the Rev. Floyd W. Tomkins, D.D., during the week beginning December 9th. Services are to be held two evenings each in Trinity Church, Christ Church, and St. Michael's, and other services are to be held in the various parishes of the clergy of the city. Seven parishes unite in the mission, to which Bishop Scarborough also gives his hearty approval.

THE REV. T. A. CONOVER, rector of St. Bernard's Church, Bernardsville, has been given a six weeks' vacation by his vestry and provided with a purse for a visit to England and Ireland, after a hard year's work at St. Bernard's and its four mission chapels.

AT CHRIST CHURCH, Elizabeth (the Rev. H. H. Oberly, D.D., rector), a course of lectures is given this winter, under the auspices of the St. Paul's Guild. The subjects include: "Historic Scotland," "With Longfellow in Evangeline Land," "Real Cowboy Life in the West," "The Rhine and Heidelberg," and "Egypt and the Nile." The Rev. Prof. Kinsman of the General Theological Seminary is also to give four lectures on Church History at Christ Church, later in the winter.

OHIO.

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

Notes from the Diocese.

AFTER only a few hours' illness, little Pauline Attwood passed away in Cleveland, early on Monday morning, November 19th. She was the only daughter of the Rev. W. Rix Attwood, rector of All Saints' Church, and had just entered upon her 8th year.

Mr. Attwood has been twelve years in his present parish, and ranks among the clergy of the diocese who have been longest canonically resident. The sympathy of the entire Church

community goes out to the afflicted family in its sore bereavement. The burial office was said at All Saints' Church on Wednesday by the Rev. W. H. Jones, rector of St. John's Church, and at St. Paul's Church, Bellevue, Ohio, by the Rev. Arthur Dumper. The interment took place at Bellevue.

ON ALL SAINTS' DAY, St. John's Church (Rev. Abner L. Frazer, B.A., rector), Youngstown, celebrated the completion of the fourteenth year of the present rectorate. The services of the day began with an early celebration of the Holy Eucharist, which was attended by a large number of parishioners. At the later service and celebration, according to long established custom in this parish, the names of those who had died during the year were read from the altar and appropriate prayers from the burial office were offered.

In the past fourteen years, St. John's Church has grown from a parish of 250 to one of 900 communicants and has become one of the strongest in the diocese. Since Mr. Frazer became rector he has baptized over 600 persons, and has presented almost that number for Confirmation. Mr. Frazer is Dean of the Cleveland Convocation. At the November meeting of St. John's Men's Club, the Ven. Archdeacon A. A. Abbott delivered a telling address on "The Manly Man." The subject was well thought out and strongly presented, proving an inspiration to all who heard it. Among the speakers chosen to address the club during the winter, are the Rev. Dr. Samuel N. Watson of Akron, Ohio, Mr. E. A. Hamilton of the English Church Missionary Society's staff in west China, and Bishop Talbot of Central Pennsylvania. Other speakers of reputation will be added to the list.

The Men's Thank Offering, to be presented at the General Convention at Richmond in

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"My improvement was rapid and permanent in weight as well as in physical and mental endurance. In a word, I am filled with the joy of living again, and continue the daily use of Grape-Nuts for breakfast and often for the evening meal.

"The little pamphlet, 'The Road to Wellville,' found in pkgs., is invariably saved and handed to some needy patient along with the indicated remedy." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

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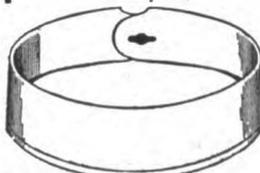
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P. C. SQUIRES, Elizabeth City, N. C.

1907, was discussed and considerable enthusiasm aroused. St. John's parish will fall in line with this splendid movement.

PENNSYLVANIA.

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

Grand Prix to St. Simeon's Church—B. S. A.

THE RECTOR of St. Simeon's Church, the Rev. Edgar Cope, has been notified that the institutional work of the parish has been awarded the Grand Prix by the International Jury of the Exposition, held during the summer at Milan, Italy. About forty pictures representing the growth, history, and institutional work of this parish were on exhibition.

THE NOMINATING committee of the Philadelphia Local Assembly B. S. A. have suggested the following officers to be elected at the annual meeting on St. Andrew's day at St. Matthias' Church, Philadelphia: Chaplain, the Rev. Simeon C. Hill, rector of Grace Church, Mount Airy; President, Edward H. Bonsall, Esq., St. Matthew's, Francisville; Vice-President, Edmund Burke McCarthy, St. Philip's Church, West Philadelphia; Treasurer, Ewing L. Miller, Church of the Holy Apostles. The other members nominated are Mahlon N. Kline, Joseph E. DeCray, Frank H. Longshore, Benjamin A. Mitchell, Jr., Alex. F. Williamson, Dr. James S. Hickey, S. Mendelson Meehan, William J. Dickson, Dr. A. Swanton Burke, George O. Thomas, Augustus W. Bomberger, William H. Worriow, George Boate, and Fred G. Werner.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

B. S. A. Assembly Meeting.

THE Northern Assembly of the Brotherhood of St. Andrew met in Christ Church parish house, Oil City, on November 8th. There were forty men and boys in attendance, representing the Chapters in Franklin, Meadville, Oil City, Sharon, and Warren. The afternoon meeting of the Juniors was in charge of Mr. Hubert Carleton, General Secretary, and Mr. W. A. Haberstro, who has charge of Junior work in Buffalo. The business session of the assembly was at five o'clock; when the following officers were elected to serve for the ensuing year: President, Mr. Wilmer I. Rehr, Oil City; Secretary, Mr. Frederick S. Bates, Oil City; Treasurer, Mr. Charles Young, Warren; Chaplain, the Rev. Raymond Harold Edwards, Meadville. Trinity Church, Erie, was chosen as the place in which to hold the annual meeting of 1907. The wives and mothers of the local Brotherhood men and boys served supper at six o'clock in the parish house dining room; and at the evening meeting the music was led by the full choir and orchestra, and addresses made by Messrs. Haberstro and Carleton. At six o'clock on the following morning, a Corporate Communion was held, the Chaplain officiating, assisted by the rector of the parish, the Rev. John Dows Hills.

THE FIFTEENTH anniversary of the Rev. A. W. Arundel, D.D., as rector of Trinity Church was made noteworthy by a dinner given in his honor by a number of the most active workers among the men's organizations connected with the parish, which took place at one of the leading hotels, on the evening of November 22nd, and was followed by addresses by Dr. Arundel and others.

SACRAMENTO.

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

Progress at Redding.

ALL SAINTS' CHURCH, Redding, Cal., has reopened with a very promising outlook. A large vested boy choir has been organized, and is to be still further enlarged as soon as more cassocks and cottas can be procured. This not only interests the boys, but also the

families of the boys, who are in this way drawn to the Church. A large and enthusiastic working organization of ladies has also been organized, and the increasing congregation makes the outlook very hopeful for the future. Necessary improvements in the building are soon to be undertaken.

SPOKANE.

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

Improvements at Wenatchee—Other Notes.

THE PARISH of St. Luke, Wenatchee, came near to losing the Rev. T. A. Hilton, who had accepted a call to Calvary Church, Ashland, diocese of Lexington, but for the prompt arrival of Bishop Wells on the scene. The Bishop called a meeting of the communicants and explained the situation to them with such success that the rector and his estimable wife saw that it was their duty to remain, especially under the improved conditions which came as the result of the Bishop's prompt and energetic action in cooperation with the members of the Church. As a result of three years' faithful work of the present rector, many have been added to the Church, a new rectory has been built where there was no house for the rector before, the church property has been vastly improved internally and externally by grading and laying of a sidewalk around the church and rectory, and on the anniversary of the parish the reports of the treasurers of the different societies were very encouraging.

MR. J. M. McNETL, sheriff of Benton county, chairman of the Bishop's building committee at Prosser, was shot by robbers, whom he succeeded in capturing. He is slowly recovering from his wounds.

THE BISHOP and the district Board of Missions have sent out a circular to each parish and mission, apportioning a certain sum from each towards domestic and foreign

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"He told me it was the direct cause of my ailments, and advised me to drink Postum. I had no faith in it, but finally tried it. The first cup was not boiled long enough and was distasteful, and I vowed I would not drink any more.

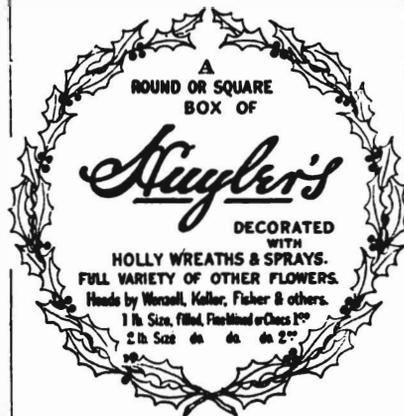
"But after a neighbor told me to cook it longer I found Postum was much superior in flavor to my coffee. I am no longer nervous, my stomach troubles have ceased, my heart action is fine, and from 105 lbs. weight when I began Postum, I now weigh 138 lbs. I give all the credit to Postum, as I did not change my other diet in any way." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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missions, aged and infirm clergy, and missions in the district of Spokane. The apportionment asked is about 40 per cent. larger than last year's, but in view of the rapid growth and local exigencies, it will be cheerfully met.

TENNESSEE.

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

B. S. A. Paid All Expenses—Personal—Progress on the Cathedral.

THE CONVENTION COMMITTEE of the Brotherhood of St. Andrew at Memphis has reported all obligations paid and a good balance to their credit. The local assembly at Memphis has arranged for a Brotherhood service on St. Andrew's day and it will be in the form of a thanksgiving service for the blessings received from the Convention.

MR. GEO. B. FAXON, member of the Standing Committee, business manager of the Diocese of Tennessee, has almost recovered his health and is attending to his many duties.

THE building of St. Mary's Cathedral, Memphis, has progressed so that it is expected that the congregation will worship there Christmas day.

VERMONT.

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

The Bishop's Visitations—Mission at Manchester Center.

THE BISHOP of the diocese recently made an extended visitation in the Lamoille district in the northern part of the state. He was accompanied by the Rev. W. T. Forsythe. There is no church in Lamoille county, but Calvary Church, Underhill, is just outside its limits. During the trip services were held in two Congregational, one Methodist, and one Baptist places of worship; also in one Fraternity hall, and one in a hall fitted up for Church services. The Holy Communion was celebrated in one hall, twice in hotel parlors, twice in private houses, and once in the basement of a Methodist church.

A TEN DAYS' mission was held in Zion Church, Manchester Center (Rev. H. D. B. O'Neill, rector), by Rev. S. H. Watkins and Rev. W. T. Forsythe. All of the usual services for such occasions were held, including the daily Eucharist.

WEST VIRGINIA.

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

The M. T. O.

THE REV. DAVID W. HOWARD, who has been appointed District Secretary for the Missionary Thank Offering, has begun to travel through the diocese delivering an illustrated lecture on "Three Hundred Years of Christianity." He expects to deliver this lecture in the principal parishes of the diocese, before the General Convention of 1907.

CANADA.

News of the Dioceses.

Diocese of Quebec.

BISHOP DUNN will give his visitation charge to St. Francis' District Association, which comprises four rural deaneries, December 12th. A large attendance of clergy is hoped for. There will be an early celebration of Holy Communion in St. Peter's Church, Sherbrooke, on the morning of the first day.—THE Bishop earnestly desires that the intercessions for Missions on St. Andrew's day, may be observed in as many of the churches of the diocese as possible by making the intercessions continuous from the early morning celebration of Holy Communion until Evensong, right through the day.—THE Rev. W. E. Wright, rector of Lennoxville, has been elected rural dean of Sherbrooke, and the new rector of St. Peter's Church, Quebec, the

Rev. E. A. W. King, has been elected rural dean of Quebec deanery.—A HANDSOME gift for the chapel of Bishop's College, Lennoxville, is a pair of candlesticks, mounted with stones, for the altar. The donor was Mr. G. Balfour of Quebec. They were dedicated by Principal Gibbins, on the eve of All Saints.—SOME contributions for the new S. P. G. house in London, England, have been received, and the Bishop earnestly asks for more.

Diocese of Fredericton.

AT THE vestry meeting of St. Paul's Church, St. John, held November 15th, the Rev. E. Hooper, rector of St. George's Church, Moncton, was unanimously elected rector of St. Paul's, which was vacant by the departure of the Rev. A. G. H. Dicker to take a church in Toronto.

Diocese of Huron.

BISHOP WILLIAMS conducted the opening services of St. Luke's Church, Broughdale, on All Saints' day. The dedication service used was similar to that in use in the diocese of Winchester, England. The opening sermon was preached by Bishop DuMoulin of Niagara.

A NEW church (Trinity) was opened at Amherstburg, November 11th.—THE new rector of St. James', Brantford, was inducted by the Ven. Archdeacon Young, November 16th.—ON THE 14th, six members of Huron College were admitted to the Brotherhood of St. Andrew, in the college chapel, by the Rev. Principal Waller.—A CONVENTION of the Anglican Young People's Society was held at Galt, November 13th. There was a celebra-

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tion of the Holy Communion in Trinity Church at 8 A. M., before the opening of the business sessions, at which Bishop Williams presided. The growth of this society has been rapid—there are now 150 branches in the three dioceses of Toronto, Huron, and Niagara.

Diocese of Toronto.

A SPECIAL meeting of the Sunday School committee of the diocesan Synod is to be called in December. At the last committee meeting this was decided on after the work of the New York Sunday School Commission had been discussed, in order that work similar to it might be taken up.—THE Ven. Archdeacon Warren has been appointed diocesan organizing secretary. In addition to his work for the Mission fund, he will have duties with regard to the stipends of the clergy.—THE third Sunday in November was appointed by the Bishop to be observed throughout the diocese as Prison Sunday. Special prayers were used on the occasion.—IT HAS been decided to enlarge and improve the Church of St. Mary Magdalene, Toronto, at a cost of about \$25,000.

AT THE November meeting of the diocesan

board of the Woman's Auxiliary, four new life members were reported. The opening of the new church at Maple Lake, in the Northwest, to which the Toronto Woman's Auxiliary gave \$400, was mentioned. The next meeting of the board, December 6th, will be held in Holy Trinity schoolhouse. A recommendation from the general board was unanimously endorsed. It was as follows: "That each parochial branch be urged to request their rector to arrange for a special Thanksgiving service on April 17th, next, for the formation of the Woman's Auxiliary, the offering at this service to be sent through the diocesan treasurer, to be added to the offering from the diocese which will be presented at the Pan-Anglican service, in St. Paul's Cathedral, in June 1908." Large congregations were present in the Church of the Redeemer, Toronto, on the occasion of the celebration of its 35th anniversary, November 3d. Bishop Dumoulin of Niagara preached at Evensong.

Diocese of Ottawa.

AT THE conference for the deanery of Perth, held at Vankleek Hill, November 4th, there was a lively discussion on a paper on

"Pastoral Visiting," by Canon Phillips. Bishop Hamilton presided.—AT A special meeting of the city clergy, held in Ottawa, the second week in November, the subject of organizing a Canadian branch of the Christian Social Union was discussed, Bishop Hamilton in the chair, and Canon Kittson was authorized to communicate with the English members of the society. He had already been corresponding with members in the United States.

THE ATTENDANCE at the services in the city churches in Ottawa, on All Saints' day, was particularly good.—A PRESENTATION was made to the Rev. Canon Low on the occasion of his departure from Trinity Church, Billing's Bridge. The Canon preached his farewell sermon, November 4th.

Diocese of Montreal.

AT A MEETING of the Archbishop Bond Memorial Fund committee, November 21st, the treasurer announced that in response to appeals, a number of subscriptions had already been received, including a few for a thousand dollars each.—THERE was a largely attended meeting of the vestry of St. George's Church, Montreal, November 21st, at which



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the resignation of Bishop Carmichael as rector of the church, was received, necessitated by the Bishop's succession to the headship of the diocese. A resolution of regret was passed at the severance of the tie between rector and congregation which lasted almost thirty years, and where previous to that he had been assistant minister. A committee was appointed to take the matter of a new rector into consideration.—BISHOP STRINGER of Selkirk, and Mrs. Stringer, were in Montreal for one day, November 22nd, on their way to England. The Bishop gave an address in the Synod hall.

THERE WAS a large attendance at the quarterly meeting of the executive committee of the diocese, held November 13th, Bishop Carmichael in the chair.—THE traveling secretary for Canada of the St. Andrew's Brotherhood, Mr. F. W. Thomas, is spending the first weeks of November in Montreal, visiting the various parishes in order to stir up interest in Brotherhood work. A junior chapter was formed, November 9th, in connection with Sabrevois College. The meeting took place in L'Eglise du Redempteur, and the rector, the Rev. E. Benoit, officiated.

Diocese of Columbia.

THE FIRST confirmation service held on the mission ship *Columbia*, was held by Bishop Perrin, recently. Great satisfaction is felt in the work done by the mission ship, and the men are enthusiastic about it. The Rev. Mr. Antle, the missionary in charge, took Bishop Perrin in it for a tour of the logging camps, after the Bishop's visit north.

Diocese of Moosonee.

BISHOP HOLMES dedicated the new church at Bisco, November 4th. The Bishop hopes to open, this winter, a boarding school for Indian children, near Chapleau. It will be conducted by a new method, a nominal charge being asked from the parents for the support of the children. Bishop Holmes believes in educating the Indians to give.

Diocese of Calgary.

MANY services have been set on foot by the special organizing missionary for the diocese, the Rev. W. White, in the towns along the line of the Canadian Northern Railway. A church house, which will be a great help in the work, has been secured at Kamsack.

THE *Edinburgh Review* for October opens with a very illuminating article on "Socialism in the House of Commons," suggested by the advent of a Labor party in Parliament. "The Origin of Landscape" is an interesting study in geology. In "Greek Art and Modern Craftsmanship" an effort is made to show how carefully the Greeks studied the habits of the human eye, and adapted their architectural creations to them. "Reforming the Church of England" is a discussion of the recent report of the Ecclesiastical Commission on Ritual from a point of view unfriendly to the Catholic movement.

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 first appearance of Dr. Karl Muck, the new conductor of the Boston Symphony Orchestra, was sufficient to crowd Carnegie Hall to its utmost capacity on the night of November 9th. The programme consisted of Beethoven's C minor symphony, Wagner's "Faust" overture, "Siegfried Idyl" and "Meistersinger" prelude.

New York has been visited within the past few years by the most eminent orchestral leaders in the world, owing to the fact that the local Philharmonic Orchestra has not had a resident conductor. Dr. Muck there-

fore represented still another addition to the already long list of celebrated strangers. With the exception of Richter there is hardly a notable in existence who has not wielded the baton at Carnegie Hall or the Metropolitan Opera House. If any city in the world ever had a surfeit of virtuoso conductors, New York is that city. And for that reason he must be a bold and capable man who can successfully run the gauntlet of the Manhattan critics. It took only a few minutes to convince the audience that the new comer was a man of extraordinary power. Dr. Muck has a very quiet, dignified bearing. His method of conducting is entirely free from exaggerated gestures and unnecessary motion. He produces his effects without apparent effort, reminding one (in this respect) of Thomas, Nikisch, and Gericke. His success was as decisive as it was inevitable, and he was recalled again and again, and applauded to the echo.

With reference to Dr. Muck's avoidance of new departures from traditional readings, one authority spoke as follows:

"It is with such music that most of the



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foreign conductors who visit us choose to invite attention to their methods and ideals. If they come to proclaim new readings they can do it in these familiar strains; if they come to testify their adherence to time-hallowed tradition, they can do it also. Dr. Muck, it would seem from last night's exposition has no desire to play the iconoclast or instigate a revolution. He made no effort to make new disclosures or find strange philosophies in familiar texts. His band was brilliant, as of yore. It struck like a thunderbolt when called upon to do so, and its euphony fell delightfully into the ear. There were moments in the symphony when it seemed as if conservatism and convention were receiving a little more than their due, but, strangely enough, this was in the very movement that evoked the warmest enthusiasm from the hearers—the second."

Another critic hailed with satisfaction the new leader's freedom from grotesque and striking gestures.

"He does nothing to furnish the public eye with pictures. His business is with the orchestra and the music. He is anything but a *poseur*. This is comforting. His predecessor was also retiring, and a fear that there might be a disagreeable change in this matter was removed last night.

"These facts are recorded in deference to the readiness of many music lovers to formulate their verdicts on conductors by what they see quite as much as by what they hear. Those who rely too largely on sight will get an impression that Dr. Muck is not what is somewhat indefinitely described as a temperamental conductor. But we often have somewhat too much of the temperament which exploits itself in wild wavings of the arms and contortions of the body. Let us be thankful that we have a new conductor who does not divert consideration from the music to himself.

"In so far as the impression of a first concert may be trusted we are likely to find that Dr. Muck will not in the deeper qualities of conducting lead us away from the composition to the sensational interpretation. While there were certain personal idiosyncrasies in the reading of Beethoven's fifth symphony there was nothing disturbing. Everything was sane and well regulated. Everything showed reverence for the master and a sincere desire to present his noble work chastely and honestly. It was a straightforward, vigorous, yet polished performance that Dr. Muck conducted. There was much care of boldness in the attack of the final. We have all heard more tragedy in the first movement and more mystery in the scherzo, but the unflinching beauty of style and the exquisite balance, transparency and richness of tone of the Boston organization were in full evidence."

The "Meistersinger" prelude however called forth the greatest enthusiasm. In vigor and in volume of sound it was marvelously effective, and was probably the most thoroughly appreciated piece of the evening. In Wagnerian readings Dr. Muck is naturally at home, for he has for several seasons been the principal assistant of Frau Cosima Wagner at Bayreuth, and has had opportunities of familiarizing himself with Wagnerian traditions, of which he has taken fullest advantage.

Boston and her celebrated orchestra are to be warmly congratulated upon such an auspicious opening of a season which, as far as New York is concerned, promises to out-rival all preceding ones.

It seems to be generally conceded that the Boston orchestra is the finest in the world. Various reasons are given for its superiority. The salaries are high, and the members of the orchestra represent picked material, each player being selected for his own individual excellence.

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the instruments upon which the men play are of the highest possible grade. In other orchestras the quality of the instruments is not above reproach, and even when the players possess superior violins they do not use them in public performances, but reserve them for special use. It is said that Colonel Higginson provides the Boston orchestra with superb instruments, and whenever a player needs a better violin, viola, horn, or what not, his need is attended to.

As far as we know Dr. Muck has not made any public declaration of his opinion of the orchestra, as compared with the European organizations that have been under his baton. There are good reasons to doubt that the Boston orchestra has its equal on the continent.

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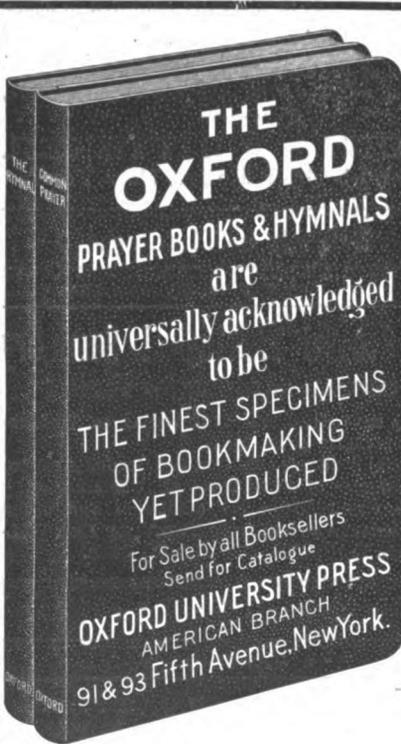
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