

The Living Church

The State Historical Society

VOL. XXXV.

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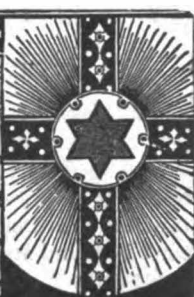
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The Living Church



VOL. XXXV.

MILWAUKEE, NEW YORK, AND CHICAGO.—AUGUST 18, 1906.

NO. 16

EDITORIALS AND COMMENTS

The Living Church

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

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MORSEHOUSE.

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ST. BARTHOLOMEW.

THE Scriptures have preserved for us the record of more than one noble life, or deed, uninscribed with the name of the hero; it has also enshrined for us honored names with but scant, if any record of the history rendering them memorable. Either circumstance offers much that is rich in interest and inspiration to the vast majority of the servants of God, and suggests one of the lessons associated with the day sacred to the memory of St. Bartholomew, since it supplies an instance of a life wholly unknown, in detail, personality, or career; yet a name carefully preserved, and for centuries duly commemorated. The silence enfolding it is in itself eloquent.

That St. Bartholomew was one of the band of apostles, is our only definite or authoritative knowledge concerning him. That he was so chosen for qualities of mind and character befitting that high calling, we may safely infer; that he met its obligations faithfully, and to the end, it is but just to conclude. Also, it is a pleasing and quite plausible theory which tradition offers recognizing in this apostle and the name recorded the lovable, gentle Nathanael, that "Israelite without guile" brought to the Master by Philip, and one of the earliest to discern and declare Him "the Son of God." If this be indeed he, enrolled later as Bartholomew, it is not difficult to supply the close though apparently silent bond uniting him to the One thus acknowledged, and faithfully followed. Nevertheless, accepting all this, we must admit that regarding his labors, his aims, or the ends achieved, St. Bartholomew remains, to us, unknown, unlisted on earth's record of the great, the heroic, or successful. Yet how clearly evident that in God's great Book his name is written large, and with intent that it shall be remembered on earth as it is in heaven.

What unending encouragement here to the vast host of "privates" making up the file and rank of the great army of Christ. The positive assurance is thus given that all needless it is that the soldier's work be chronicled or heralded in order to win due recognition and eternal remembrance of the great Commander; the answering conviction revealing a great, unnumbered legion, pursuing, day by day, the weary march, the brave fight, all unrecognized by the world yet both name and history inscribed in enduring characters, in God's Book of Worthies.

As one stands reviewing some noted field of battle, how frequent the enthusiastic recall of historic plan and detail: just here stood this or that great general; at this point, or that, the brave commander stood. Yes, truly, here stood the heroes, on this prominence, or that, winning fame and renown, while there in the valley, on the plain below, fought the great host who bled and died, upholding the banner, and winning the day. Countless names and lives laid down in the dust, and buried there, unknown and unsung of men; yet in the history of the great cause, and in the heart of the leader, how enduring their place and work.

It is interesting to reflect how largely heaven's library will consist of biography, hymnology, psalmody, and grand epics embodying life's truest poetry, will there have place. But the bulk of its vast array of volumes will be the carefully recorded story of lives beautiful, steadfast, heroic, revealing and embalming names of which the world was not worthy—names for evermore inscribed on that mystic "white stone" given only to them who have fought—in silence and obscurity, it may be—but seen and loved of Him through whom they have striven, and "overcome."
L. L. R.

INTERPRETATIONS OR DENIALS.

WE observed last week that so large a number of communications had been received in regard to the Cox letter printed in THE LIVING CHURCH, and that their general agreement was so pronounced, that it would be necessary to discontinue the printing of them. An exception to that general agreement is found in a letter which, since we wish to reply to it, as the author evidently desired, we are incorporating herewith instead of printing in the usual Correspondence columns. The letter follows:

To the Editor of The Living Church:

The complacency of your editorials and of the letters of your correspondents in the issue of July 28th, apropos of Mr. Cox's letter, adds a little humor to a serious discussion. Not one seemed to appreciate that the "Catholic minded" no less than the "Broad minded" are involved in the difficulty upon which he seeks light. Neither you nor your correspondents appear to have considered this sentence from Mr. Cox's third paragraph: "The teaching in most of our pulpits to-day, however true and uplifting, is far from being the teaching set forth in the Prayer Book in its original meaning. The interpretation of the Creeds is *not* the interpretation of the days of the Reformation, of the days of the Council of Nicea."

Not a single Bishop or layman can be found in the Church to-day who is not guilty of heresy when judged by that standard.

Take our last Sunday's service as an illustration. In the Psalter the hatred of enemies, which Jesus condemned, had its most vitriolic expression. What did we do? Some read into those words interpretations which their author never dreamed of, and others substituted a selection of psalms in their place. The Church's permission to omit or substitute, is what Mr. Cox evidently would like to see extended to other parts of the services, *e.g.*, the proper prefaces, which are so out of accord with the collects and the Prayer Book as a whole.

What right have the "Catholic minded" to say to those who advocate the extension of this principle which they themselves all use, that they should apply for deposition?

The framers of the Prayer Book meant that our First Lesson last Sunday should be read as sober history. How many of us who listened in the pews so interpreted the Egyptian plague and Jehovah's hardening of Pharaoh's heart? Thanks to the work of modern students of the Bible, we are not troubled by an account which says that God made a man sin and then punished him for it. But in so accepting the Lesson we have departed far from the intention of the men of the Reformation who made it part of the lectionary. Are we therefore to ask for deposition or seek repentance and forgiveness? This is a question before both the "Catholic minded" and "Broad minded."

When we came to the Creed, the Church called it the "Apostles' Creed," although we know that not a line of it ever came from the pen of an apostle. Presumably, the men of the eighth century who added to the original Creed "He descended into hell," meant what they said. But in 1789 the Church "considered" that they meant "He went into the place of departed spirits." Did they mean anything of the sort? The Church saw fit to interpret the meaning with the aid of altogether different words. Since the Church has done this once, why should she not do it again?

The difficulty which Mr. Cox has so clearly stated, involves the intellectual integrity of every thinking member of the Church, High, Low, or Broad. It is a difficulty which is inherent in any liturgical form of worship. Are we to continue to recite words into which we are compelled, whether we will or not, to read interpretations which contradict both the original meaning of those who wrote them or incorporated them into our Prayer Book, and their present dictionary meaning? The logic of your editorials and correspondence, if followed, would drive all the "Catholic minded" into the Roman, and the "Broad minded" into the Unitarian Church, leaving the Episcopal Church to those who are either inconsistent or who understand the law of historical growth.

JOHN HOWARD MELISH.

July 31, 1906.

It is obvious that our correspondent misunderstands our words written in reply to Mr. Cox. It is quite possible that others also misunderstood. Let us, therefore, attempt to be more clear.

IT IS QUITE TRUE that the words of Bible and Creed convey somewhat different meanings to our minds to-day, from that which they originally conveyed to those who first used them. This, no doubt, is a part of the leading into all truth, the gradual unfolding of truth, which was promised by our Lord to be the office of the Holy Spirit in the Church. It is due to the fact that the meditations of nineteen centuries have not been fruitless in deepening the perception of spiritual truths to Churchmen.

But, note, this unfolding has never taken, never can take, the form of reversing the truth as it has hitherto been set forth.

To do so would convict the Holy Spirit of speaking falsely. The unfolding must invariably be also the confirming of the truth. The faith of the Church has always been a right faith, if it has been the faith revealed of God. And if it has not been thus revealed, it is not Christian faith at all, but human speculation. The difference between the Christian faith and a human system of philosophy is not necessarily that the one is more correct than the other, for human philosophy may be, in its sphere, absolutely accurate. The difference is that the one rests on the revelation of God, and the other on human induction.

Now human philosophy necessarily takes the postulates of the Christian Faith as the foundation for hypotheses of its own. It is impossible that so fruitful a field for speculation should remain untilled. The mysteries of the faith have been the themes for the ripest thought of philosophers. And since it is obvious that there must be a how and a why to every action, it is the dream of philosophers to discover them. We may express this otherwise. Philosophy seeks to supply adverbs to the Creed, where the Church affirms in the form of nouns, verbs, and adjectives. The changeable element in interpretation must, therefore, be confined to the adverbs, supplied by philosophers, and unconsciously read into the Creed in the course of centuries.

But this changing appreciation of the how and the why has undoubtedly changed our apprehension of the meaning of the Creed. Let no one suppose that Catholic Churchmen maintain that the phrase "He ascended into heaven," for instance, ties them to the theories of space and astronomy that were current when the words were penned. This, the how and the why, is the element that may and does change when systems of philosophy change. The change is not in the Faith but in philosophy.

No doubt it is true that postulates of the Creed convey different mental impressions as time goes on and knowledge increases. We prove that by our own advancing apprehension of truth. "I believe in God" means more and more to us as we grow older. All that is implied in the Fatherhood of God has almost come as a new revelation to late generations. We have received new conceptions of the meaning of "Maker of heaven and earth." The manner in which the Holy Ghost "spoke by the Prophets" is quite differently interpreted to-day from what it was sometime held to mean. And so with many other postulates. These are the precedents which have misled our correspondent. All the legitimate but changed interpretations which he cites are of this nature. In the *philosophy* that surrounds the Creeds, no doubt his statement is true: "The interpretation of the Creeds is not the interpretation of the Reformation" (we have not cited Reformation interpretations as remarkably accurate), "of the days of the Council of Nicea."

But this is totally different from *denying* that which is affirmed in the Creeds. We may gradually learn more and more of what the Fatherhood of God implies, but the Fatherhood itself must remain intact. We cannot learn that God is not the Father Almighty. We may receive new ideas of the resurrection of our own bodies, but their true resurrection may not be denied in the unfolding, the confirming of the truth. The Church may safely leave a very wide latitude of private interpretation in realms in which no formal interpretation is required; but denial of a fact is in no sense an interpretation of it. The Church cannot tolerate that her commissioned teachers should deny what she affirms. Common sense, etymology, and ecclesiastical courts alike agree that there is a very easily discovered line between *interpretation* of a fact and *denial* of a fact. It passes our comprehension that our present correspondent should not see the obvious fact that he has confused the two.

But as this confusion of terms is by no means uncommon, let us take an illustration.

In the sentence, The Bird is Red, our affirmation demands the accurate identification of the subject, and the realization of the color affirmed. Now there are many interpretations of *red*. It is legitimate to hold that "The Bird" is dark red or light red; that it was born red or has been painted; that the redness characterizes every part of it or only its feathers. These varying constructions of a simple sentence are all legitimate as interpretation. Affirming from the start that The Bird is Red, we may gradually apprehend more and more accurately *how* red the bird is, *where* it is red, and *why* it is red. Thus there would be a gradual unfolding of the truth.

But the moment one affirms that The Bird is blue, or that

that which is red is not a Bird but a hippopotamus, that moment the proposition is denied; it is no longer interpreted.

Similarly one may *interpret* the postulates of the Creed in such wise that the mental impression conveyed by them is not universally identical; one may gradually discover fuller meanings in them; but if he denies the accuracy of the proposition under the guise of interpreting it, he robs the Faith of its credibility, the Holy Spirit of His Truth.

The Church permits interpretations; she cannot permit denials of her faith.

THE CONCLUDING PARAGRAPH in Mr. Melish's letter shows a curious intellectual phenomenon, part of which arises from the confusion of terms to which we have already drawn attention. If one succeeds in discriminating between *interpretation* and *denial*, he will see that it is not true that "The difficulty which Mr. Cox has so clearly stated involves the intellectual integrity of every thinking member of the Church, High, Low, or Broad." "Every thinking member of the Church" ought certainly to be able to see the fallacy within this sentence and, indeed, the fallacy underlying Mr. Melish's letter as a whole. We should hope that his question—"Are we to continue to recite words into which we are compelled . . . to read interpretations which contradict both the original meaning of those who wrote them or incorporated them into our Prayer Book, and their present dictionary meaning?"—might be answered by a decided negative. "We" will not so continue if "we" are both reasoning and honorable men, nor yet if the disciplinary machinery of the Church should in every such case be called into play.

But "the logic of our editorials" would not at all "drive all the 'Catholic minded' into the Roman" Church. If it would drive all the "Broad minded" into the Unitarian Church," it can be only because it is illogical for them to be out of it, and we can hardly be criticised for being logical.

But if the "Episcopal Church" stands for the truth as God has revealed it and the Catholic Church of the ages has affirmed it, as it claims to stand, it is certainly not true that our logic would leave it "to those who are either inconsistent or who understand the law of historical growth."

Though just who are referred to by the latter expression, or what harm it would do if these should be undisturbed as members of the "Episcopal Church," we fail to discover.

THE number of appeals which we receive for the publications of The Young Churchman Company for missionary purposes is constantly increasing, and these are frequently from remote portions of the globe, where isolated workers feel the need of Churchly literature, partly for their own comfort and to prevent their intellectual stagnation, and partly for the educational stimulus thus afforded to others. The publishers are very willing to do their part in making a limited number of free grants, but, being without any fund for the purpose, they are unable to do so on a large scale.

The following is a request for THE LIVING CHURCH from the English Mission in Portuguese East Africa:

Would any of your readers be good enough to forward me their copy of THE LIVING CHURCH, when finished with, if they have no further use for it. Papers of all kinds are most appreciated upon a lonely station like this, and THE LIVING CHURCH would be greatly valued.

If you would make this request known through your columns, I should feel very grateful. Thanking you in anticipation, I am,
Yours very faithfully,

(Mr.) A. S. HOLLAND.

The English Mission *Inharrime*,
via Inhambane, Portuguese E. Africa, May 30, 1906.

THE death of Major Fairbanks removes from the Church Militant one of her noblest characters. He was one of the best laymen that ever sat in General Convention, for he was always on duty from the opening session to the very close. The last Convention held in Boston, was an exception, however, as he left a few days before the close, as the strain of constant attendance was too great for his strength. After the Convention of 1901, in San Francisco, he was taken seriously ill on his return trip, compelling a stop at Los Angeles, when great anxiety was then felt as to his condition. He rallied, however, and returned to his home in Florida. It was Major Fairbanks' custom to spend each summer at Sewanee, and it was here he

lay down to rest. It was a fitting place for him to die, for no spot on earth was more beloved by him. The last of the original trustees of the University of the South, he lived to see the institution grow and thrive, and to become a power for the Church in her educational capacity, not only for the South but for the whole country.

Major Fairbanks was a Catholic Churchman of the heroic type. The legislation in his own diocese shows the impress of his character. In General Convention he was always listened to with the greatest respect, and no part of the legislation on the Prayer Book, the Constitutions and the Canons, escaped his attention. A loving genial nature, his friends were legion. The infirmities of age have pressed upon him of late years, but his clear intellect was undimmed, and he passed away with but a few days of confinement to his bed.

A faithful Churchman, a noble citizen, a trusted official, a friend dearly beloved, he has gone to his reward. Grant him, O Lord, eternal rest, and may light perpetual shine upon him.

FROM down in Mexico comes an encouraging note of steadfastness to principle that is worth recording, particularly in these days of laxity. We quote from the *Church in Mexico* the diocesan paper of our Bishop of Mexico:

"Unable to forget the training she had when a little girl and the exemplary habits of her young womanhood, Mrs. J. L. Bothwell, who is to appear as a professional opera singer Wednesday night at the Arbeu, has refused to sing on Sundays. This is stipulated in the terms of her contract. At every other performance of the Geisha she will appear in the character of Molly and doubtless there will be no gayer impersonation than that which she will give. But on Sunday the role of Molly will be sung by an understudy.

"With the exception of Mrs. Bothwell the company which has been formed for the production in Spanish of opera, every member is either Spanish or Mexican."

In another item in the paper, we notice Mrs. Bothwell's name as a member of the choir of Christ Church, City of Mexico.

JESUS' OBSERVATION OF NATURE.

"Jesus increased in wisdom" through intercourse with Nature. His eyes were continually open to the glories of Nature round Him, and His mind was peculiarly sensitive to the truths that nature taught. The wholesome air of the hills and fields of Galilee breathes ever in His utterance. Nor shall we wonder at it when we recall the fact that most of the life of Jesus was passed amid scenes of beauty. Nazareth itself, no doubt, was a mean enough place—a cluster of flat-roofed dwellings, steep streets, and crooked crossways, huddled together in an amphitheatre of chalky hills. Yet spreading all round were lands of such rich fertility that an old-time traveller likened them to Paradise. Here were green gardens and luxuriant cornfields. Here was abundance of olives and fig-trees and vines. Here, too, were streams, and variegated flowers, and herbs of sweet perfume. Above and behind the town there rose a hill, which Jesus in His youth must many a time have climbed. And from its summit one might gaze on a magnificent panorama of plain and vine-clad valley, of mountain-peaks and river gorge, and the blue of a distant sea. For thirty years it was the prospect of our Lord. Upon that hill, swept by refreshing breezes—the grass beneath, the azure heights above—the Saviour felt His soul expand in sympathy with Nature, in which He saw reflected—oh, so clearly—the loving-kindness of His Father's heart. You, brethren, who are familiar with the discourses and parables must often, surely, have been struck with admiration at our Lord's keen observation of the external world. How closely He watched the common processes of Nature! How well He understood them! How vivid was His interest in the things He saw! Not even the smallest of earth's sights and sounds escaped Him. He marked the brilliance of the red anemones, the green blade breaking through the sun-dried soil, the bush that springs up from the tiny mustard-seed, the bearded darnel growing amid the wheat. He knew what happens to the handfuls which the sower casts—some among the stones, and some among the brambles, and some on good ground, there to bring forth a hundredfold. He noted, too, the habits of birds and animals—how the hen spreads her wings over her young; how the lamb strays away and is lost; how the sparrow, uncared for by man, yet lives and multiplies. He was aware of the peasant's signs of the weather, and remarked that the ploughman ought not to lift up his eyes from his task. A hundred instances, which must occur to all of you, prove incontestably how near and how dear was this natural world to the soul of the Christ. Nothing in Nature, not the least of its phenomena, was foreign or uninteresting to this Son of Man.

WOULD that we might live more nearly as we pray.—*Bishop Whitehead.*

THE NEW ENGLISH HYMNAL

Our London Correspondent Reviews It

THE BENEDICTINE COMMUNITY HAS A NOTABLE GIFT.

The Living Church News Bureau
London, July 21, 1906

THE Music Edition of the new *English Hymnal*, with accompanying hymns, has now been published by Mr. Henry Frowde. The music of this hymnal is divided into two main sections: the Plainsong melodies, and the comparatively modern music. In the Preface the musical editor, Dr. H. Vaughan Williams, who deals only with the modern music, states that the music is intended to be essentially congregational in character, and this end has been kept in view both in the choice of tunes and in the manner of setting them out.

"Fine melody rather than the exploitation of a trained choir has been the criterion of selection: the pitch of each tune has been kept as low as is consistent with the character of the melody." Where there is congregational singing it is important that familiar melodies should be employed, or at least those which have stood the test of time. And yet the task of providing congregations with familiar tunes is difficult; for, unfortunately, "many of the tunes of the present day which have become familiar and, probably merely from association, popular with congregations, are quite unsuitable to their purpose. More often than not they are positively harmful to those who sing and hear them."

The committee believe that many parish priests and organists are now realizing their responsibility in this matter, and will welcome "a tune book in which enervating tunes are reduced to a *minimum*." The committee have done their best to select the most suitable tune for each hymn. To make the possibilities of selection wider, numerous cross-references have been given, whilst a short appendix is added of alternative tunes to certain hymns for the use of those who do not agree with the choice of the musical editor. As to the manner of performance, (a) the pitch of all the tunes has been fixed as low as possible for the sake—not of the choir—but of mixed congregations. Except in the case of tunes with an extended compass the highest note is not above D or E flat. (b) Every hymn is so arranged that it can be sung in unison accompanied by the organ. It is suggested that at least the first verse of most hymns should be sung in unison as well as all the Doxologies. In any case the congregation must *always* sing the melody, and the *melody only*. In these circumstances a feature has been made of J. S. Bach's magnificent harmonizations of German Chorale tunes. (c) There are churches (among others, the Fathers' church at Cowley St. John) in which the experiment has been successfully tried of making choir and people sing some hymns antiphonally. (d) Metronome marks are added to each hymn, which, the editor believes, indicate the proper speed in a fairly large building with a congregation of average size. Some of the hymns are marked to be sung "in free rhythm." (e) Expression marks have been altogether omitted. The organist is left to his own judgment as to the "general dynamics" of each verse, and can convey his idea to the congregation by his registering. (f) In notation both minims and crotchets have been employed, the former for the slower and more solemn hymns and the latter for those of a brighter nature. Amongst the sources drawn upon, which are mainly new to English Church music, are, Welsh hymn-melodies; the English traditional carol and other melodies; French ecclesiastical melodies (chiefly those of Rouen and Angers); and tunes from the German Catholic song-books.

Mr. W. J. Birkbeck is responsible for the ancient Plainsong contained in the *English Hymnal*, which is discussed by him in the Preface separately. He states that the Plainsong melodies have, as far as possible, been taken from English sources, as seemed only natural and right in the case of an English hymnal:

"Those for the Office Hymns are, without exception, taken from the MS. versions of the Sarum Antiphoner. Those in Part X. [Processional] are taken from the Sarum *Processionale*, as is also the music of No. 737 [Good Friday Reproaches]. The Easter Gradual and Alleluia, 738, which takes the place of an Office Hymn at Evensong on Easter Day and the five following evenings, is taken from the Sarum Antiphoner: but inasmuch as the Versicles in the ancient books changed each day, and it was impossible to find space for them all, it was thought best to give those from the Gradual and Alleluia of Easter Day from the Sarum *Graduale*, the words of which obviously formed the first of the whole series throughout the week. Of other Plainsong melodies contained in the book, 10, 22, and 130 [Advent, Christmas, and Easter-tide Sequences] are taken from the Sarum *Graduale*, 155 and 351 [the Golden Sequence at Whitsuntide and the *Requiem* Sequence] from the Gradual edited by the

Benedictines of Solesmes and printed at Tournay in 1883, and 317 [Sequence, *Lauda Sion Salva Form*, sung at Holy Communion] from the Ghent *Graduale*."

The other melodies are taken from various more or less ancient sources, mostly French. The Plainsong notation employed is similar to that which was revived by the Benedictines at Solesmes (now in exile at Appuldurcombe Park, Isle of Wight) about a quarter of a century ago, and corresponds with that in use in the thirteenth and fourteenth centuries. In conclusion, Mr. Birkbeck expresses his obligations to Mr. W. Phillips, Mus. Bac., organist of St. Barnabas', Pimlico, for having harmonized (for the organist and choir) nearly half of the Plainsong melodies, and also to Sir Walter Parratt for his constant help and advice throughout the whole undertaking. The *English Hymnal* will, it can hardly be doubted, become more and more generally recognized as by far the most notable hymn-book, and fulfilling best the standard of an ideal Catholic song-book for congregational use, that has appeared in the English language.

In the House of Lords, on Thursday, the Archbishop of Canterbury called attention to the published returns on the subject of Regulations for Religious Instruction in Council (or State) schools, and the discussion thereupon initiated by the Primate was what the *Times*, in a leading article, calls "a very instructive prelude" to the debate that takes place on the Birrell Bill in the Upper House this week. About nine weeks ago the Whitehall authorities assented to the Primate's request for a return to show what was the religious teaching given in Council schools throughout England and Wales, and these Blue books are the result. The point of the Primate's speech was that, although Undenominationalism under the Cowper-Temple Clause looked fairly well on paper, the actual teaching given was quite a different thing. Examining the returns, he showed that of 300 educational areas only about one-third provided for inspection of religious teaching, while in other cases no arrangements were made at all—in fact, in many cases religious teaching was largely shelved. In view of the fact that the House of Lords would in a few days be invited by the government to assent to a proposal which took the form of transferring to local educational authorities the control of religious instruction now exercised by trustees or managers of Church and other non-provided schools, these official returns were, in his opinion, most valuable and significant. Among others who joined in the discussion were the Bishops of St. Asaph and Southwark, Lord Halifax, Lord Stanley of Adderley, and the Earl of Crewe, the two last speakers advocating Cowper-Templeism.

Two chapels attached to Religious Houses have recently been dedicated, both on the same day, by the Bishops of the dioceses in which they are respectively situated. One, dedicated by the Bishop of St. Albans, is a temporary chapel which, largely through a private benefaction, the Sisters of the All Saints' Community, formerly of Margaret Street, W., have been able to erect in connection with their new convent at Colney Park, near St. Albans. The other, dedicated by the Bishop of London, is the permanent chapel, the gift of an anonymous donor, which the Cowley St. John Fathers now possess in connection with their new London house in Westminster.

Again for the second (or third) time there has occurred a deadlock in the situation as regards the selection of a Bishop to succeed the deceased Dr. Chinnery-Haldane in the see of Argyll and the Isles. At a meeting of the electors of the diocese for the purpose of electing a Bishop, held under the presidency of the Dean of Argyll and the Isles (the Very Rev. Charles P. Smith) at Oban about a fortnight ago, the Dean, whose name alone was presented to the electors, had a majority of eight in the clerical chamber, but was in a minority of one in the lay chamber. It was ultimately decided by a majority to allow the appointment to lapse to the Episcopal Synod.

The *Church Times* contains the following important item of intelligence:

"Owing to the generous gift of a layman, the Benedictine Community, temporarily established at Painsthorpe, has just completed negotiations for the purchase of Caldey Island, and in due course the Abbot and the brethren will move from their present quarters and take possession of the island as their permanent home. We hope to be in a position shortly to give further particulars of this great development in the life of a community which has patiently waited for the opportunity of proving what an English Benedictine monastery may do for the religious life of the country. These further particulars will interest readers who are willing to help, materially and otherwise, in so important a work."

J. G. HALL.

THE VATICAN AND SEPARATION

Our European Correspondent Compiles Opinions

NOTES ECCLESIASTICAL FROM GERMANY.

The Living Church News Bureau,
Paris, August 1, 1906

THE VATICAN AND SEPARATION.

FROM Rome the correspondents seem to write in this strain. Two sets of opinions pass current at the present moment in the Sacred College. The first represents, what is improperly called the party of acceptance, and it resolves itself into the following combination: To ignore the law and to re-constitute the ancient edifices, according to the principles of canon law. It will then be for the Government to decide whether these new *Fabriques* fulfil the conditions required in order to be assimilated with the *associations cultuelles*. This combination finds most favor with the French Bishops, and it has a good many partisans in the Sacred Congregation.

The other opinion, on the contrary, is distinctly favorable to an open resistance. Instead of building new churches, which the Government might *a la rigueur* convert into cultural associations, Catholics are invited to place themselves on the solid ground of the law of the Associations of 1901, and to found parochial associations, which, under no circumstances the Government would be able to touch. This opinion, which is equivalent to a declared resistance, is held by the Pope, Cardinal Merry del Val, and Cardinal Vives and by Cardinal Oreglia. This seems to be the state of thought in Rome itself, at any rate at present.

The last news *in re* the probable decision that may be taken at the Vatican (Milan July 29th), may, if true, be considered important. It is said that Mgr. Richard has received a document from the Pope, supposed to be "definite."

At Rome, apropos of the discussion which followed on the reading of the report of Mgr. Gaspari, *these* are said to have been the expressions of opinion by well-known Cardinals:

Mgr. Merry del Val—that the Holy See cannot accept the law of "Separation."

Mgr. Sarrati—that it would be a dangerous policy to embark into resistance; and that on the other side, in refusing the law there might afterwards come a cause for regret.

Mgr. Vanutelli—that the law had no existence, as far as the Vatican was concerned, since the Holy See had not been consulted. The Church had therefore to conduct itself "as in a time of persecution."

Both Vincent and Seraphim Vanutelli supported this opinion.

Mgr. Steinhuber, a Jesuit Cardinal, pronounced distinctly against the law, insisting upon the question of "the Bishops."

Cardinal Mathieu declared in favor of a "loyal effort" to work with the law as it stands.

Cardinal Rampolla—probably the ablest man amongst them all—who at first declined to give an opinion, when pressed a second time to make an utterance, answered by a line of Virgil—for all reply: "Why wishest thou that I should break my guarded silence?"

It is since asserted that a proposition of Cardinal Merry del Val—relative to resistance—has been adopted by twelve votes against four.

GERMANY.

At Aix la Chapelle it is announced that on the 16th of this last month, in the chamber of the monastery where it reclined, there was opened the sarcophagus of Charlemagne! It may be asked, perhaps, Are we not in the presence of an act of sacrilege?

However, this took place. There were present the chapter of the Cathedral, the director of the Art Museum of Berlin, the *burgomeister* of the town, a painter, a photographer, etc., etc. A declaration was read to the effect that this operation was taking place—*first* of all as an act of homage to the Memory of the Great King; *next*, in obedience to an expressed wish of the present Emperor! It had the authorization of the Cardinal Archbishop Fischer.

The sarcophagus was then opened, and after that, the coffin. There were duly found the three documents which had been severally deposited therein, in 1481, 1483, and in 1861. The remains of Charlemagne were intact, and were enveloped in two sets of grave clothes. These were removed, and an attempt was made to photograph them. This was not successful, on account of the unfavorable conditions of light. It was decided to

send them to Berlin! The two "pieces" in question are of Eastern origin, and probably Turkish. One of them is supposed to date back to the tenth century, the other to the twelfth; one of them is thought to have been sent to Frederick Barbarossa by a Sultan. These two "pieces" will be returned to Aix la Chapelle after they have been duly studied at Berlin.

The notice concludes: "Is it not an occasion to repeat, once for all, 'Charlemagne, pardon'?"

Many of us will think that it is indeed quite time to do so. In the East, many of us know how much jealousy and rivalry come to the front when any occasion for the election of a Patriarch or Bishop arises. In some late incidents we have had several salient examples before our eyes.

The Porte having agreed to the portfolio sent from the Holy Synod at Damascus, declaring that all the Bishops within the Orthodox Patriarchate of Antioch are eligible for the vacant throne, the Bishops have elected his Beatitude Gregorius Haddad, Metropolitan of Tripoli, Syria. He was born in the Lebanon, at the village of Ebayeh, on July 1st, 1859. Here he received an elementary education in the American School. His industry and steady conduct attracted the admiration of the late Metropolitan of Beirût, who placed him in his Clerical Seminary. He then became the Metropolitan's private secretary. In 1877 he became a monk and in 1897 was ordained deacon. After the decease of Sophronius, Metropolitan of Tripoli, having been made priest, he was elected Bishop of the vacant see. During his episcopate he reorganized an important public school in the Lebanon. The new Patriarch is well versed in Arabic, mathematics, and law. He speaks Greek fluently, and Russ and Turkish fairly well. As he is patriotic, it is hoped that during his reign the Orthodox Community in Damascus will live in peace.

The Anglican Bishop at Jerusalem, at the meeting of the Jerusalem and East Mission Fund, recently held at the Church House, Westminster, speaks hopefully of the prospects in Egypt and the Soudan. I cannot do better than quote his words. At the annual meeting of the Jerusalem and the East Mission Fund, recently held at the Church House, with the Bishop of Salisbury in the chair, the following statement by Bishop Blyth was read to those assembled:

"I have been, during my visitation of this spring, through a great part of that large portion of the bishopric which is included in Egypt and the Soudan, which I hope one day will have its own Bishop, and Bishop's Fund. It is most exhilarating to see what possibilities there are to such a commission as ours, in the reviving East. We talk of the "unchanging East," and so it is, in many points; for we cannot Westernize the East. But there are scarcely any portions of the world which have so manifestly received the divine inspiration to stand on their feet and live again, as have Egypt and the Soudan. And this must be for purposes of His Will, both spiritually and politically."

The Campanile at Venice is gone—our Winchester Cathedral, by all accounts, appears to be in a very critical state; and now comes unpleasant news from Rome. It is much to be hoped that the rumors of the dangerous condition of the Vatican are ill-founded. The present group of buildings dates back to the papacy of Innocent III., in the late thirteenth century, and did not become the official residence of the Popes until "the return from captivity," a century later. Pope Nicholas V., in the middle of the fifteenth century, conceived the idea of making of it the most magnificent palace in the world, and thenceforward it has been improved by successive Popes until it has grown to be the biggest palace in the world, with perhaps a thousand rooms—the eleven thousand of popular belief are as fabulous as the eleven thousand virgins of Cologne. Any serious accident to the Vatican would be an artistic and historical disaster of the first magnitude. Beside it, the collapse of the Campanile of Venice would seem unimportant.

The Sistine Chapel, it may be remembered, caused no little anxiety some few years ago. GEORGE WASHINGTON.

AS FAR as human frailty will permit, each little trifling piece of duty which presents itself to us in daily life, if it be only a compliance with some form of social courtesy, should receive a consecration, by setting God—His will, word, and Providence—before us in it, and by lifting up our hearts to Him in ejaculatory prayer, while we are engaged in it. The idea must be thoroughly worked into the mind, and woven into the texture of our spiritual life, that the minutest duties which God prescribes to us in the order of His Providence—a casual visit, a letter of sympathy, an obligation of courtesy, are not by any means too humble to be made means of spiritual advancement, if only the thing be done "as to the Lord and not to men."—*Eduard Meyrick Goulburn.*

COLUMBIA UNIVERSITY WITHOUT A CHAPLAIN

The Rev. A. W. Stein Declines on Account of Ill Health MOVEMENTS OF THE BOARD MISSIONARIES.

The Living Church News Bureau /
New York, August 13, 1906

THE Rev. Alexis W. Stein, who was last spring elected Chaplain of Columbia University to succeed the Rev. Dr. George R. Van de Water, resigned; has been obliged to decline the appointment because of ill health which makes it necessary for him to forego active work. He had fully intended to assume the chaplaincy this fall, and had resigned the rectorate of Christ Church, Fitchburg, Mass. It is understood that he will rest for some time.

This declination of Mr. Stein will make necessary some changes in the plans for the opening of the new St. Paul's Chapel at the University. The opening had been planned to occur sometime about September 26th, which is the opening of the college year, and already some of the details of the ceremony had been decided upon. It is now said that plans will be held in abeyance until the return of President Nicholas Murray Butler from Europe, and that there may be no formal opening of the new chapel until the trustees have met and elected a new chaplain.

The chapel building is practically completed, except for its interior fittings, and makes a very notable addition to the group of University buildings. It was constructed from plans by



NEW CHAPEL AT COLUMBIA UNIVERSITY.

Messrs. Howell and Stokes, architects, and stand just to the west of the Library Building which was given several years ago by the Hon. Seth Low, former president of the University. The chapel is the gift of an unknown donor and its cost is likewise a secret. The architectural style is a modified French renaissance and Byzantine, and the exterior material is red and black brick, with limestone trimmings. The main entrance faces the west and is in a massive, recessed porch, over which is the inscription: *Pro Ecclesia Dei*.

Interior dimensions of the chapel are 135 feet from entrance to apse, and 82 feet across the transepts. The chancel is deep and will have stalls accommodating 120 and it is planned to have the college chapel services here. The nave, transepts, and crossing will seat about 850, and with a few sittings in the galleries the whole building will accommodate about 1,000. A large organ is now being installed and will be divided, half on each side of the chancel. The chancel fittings, not yet placed, are to be very beautiful. The stalls, pulpit, and altar rail are to be of Italian walnut, the elaborate carving on which has been done in Italy. The altar will be of the same material, also

elaborately carved, and has also some inlaid decoration. The chancel window is by John La Farge and is in three sections. The subject is St. Paul preaching to the Athenians on Mars Hill.

A feature of the interior of the chapel, as it is of the exterior, is the great dome which surmounts the crossing. It rises about 100 feet above the chapel floor and the interior is beautified by Gustavino tiling, and a number of small windows, each of which is a memorial to some Colonial graduate of the college, and has for subject the coat of arms of the family represented. Around the dome, inside is a triforium gallery, principally for decorative purposes. The interior walls of the chapel are of buff Roman brick, with terra cotta trimmings. The floor is marble mosaic. The permanent transept windows are not yet to be placed, but they are to be memorials respectively of the Rev. Dr. Samuel Johnson, the first president of King's College, which institution became Columbia College after the War of the Revolution, and President Barnard, who died but a few years ago.

Because the new and returning missionaries are so widely scattered this year, the Board of Missions has decided to have no farewell service for them, as has been the custom for several past years. A number of Church missionaries have just started or are about to start for their fields of work. Among them are Miss Phæbe Girault, a new missionary, who went last month to Ketchikan, Alaska; Miss Emily H. Bance, who also goes to Alaska; Deaconess Evelyn Wile returns to Honolulu, of which she is a native, and takes up the work of the Church there after three years' training in this country. Miss Lilas Crummer is to return on September 7th to her work in China. The Rev. George Bambach, another new missionary, started the last of July for Hankow. The Rev. A. M. Sherman started August 14th to return to his work, taking a bride with him. Messrs. Robert A. Kemp and Pierson Bannister go as teachers to Boone College, Wuchang. Deaconess Edith Hart and Miss Gertrude Stewart also started on August 14th, going to Hankow. The Rev. and Mrs. C. F. Sweet started August 1st, returning to their work at Tokyo. To the same district went the Rev. and Mrs. W. F. Madeley on August 14th, and to it goes Miss Clara J. Neely on September 2nd, and the Rev. J. A. Wellbourn on September 14th. Miss Serena Bell Lanning, a daughter of the veteran missionary, Dr. Lanning, goes to Kyoto after a special course in the New York Deaconess House. The Rev. and Mrs. J. G. Meem have just returned to Southern Brazil; and Miss Sarah H. McGee goes September 1st to Cuba.

A new work for boys has recently been started in this city by Miss M. L. Proudfoot, a well-known Churchwoman, and a house has been secured for it on West 27th Street. The plan is to provide for boys who come to the city to work, a home where they may be cared for, where Christian influences will surround them, and where their board will be within their very limited means. The boys among whom the founder of the home proposes to work are to be those who have no friends or natural protectors in the city, and who come from rural districts. They must be well recommended to secure admission. The boys will be aided to find work, they will be directed to evening schools, and provided with the necessities of life until their earnings are sufficient to make them self-supporting. From his salary each boy must pay something into the household fund. He may keep enough of his wages to cover his expenses and to provide for incidentals. As his wages increase he must pay more to the house and when he earns sufficient to care for himself he must find another home, making room for a boy less fortunate.

A BISHOP AMONG THE INDIANS.

"I was speaking to the young men—the men that I had confirmed—about regular attendance at the church. After I came out, the chief said to me, 'I am glad, my lord, that you spoke to the young men about regularity of attendance at church. The fact is that there have been some white men working at a big ditch,' he said—it was a canal—and they did not come to church on Sundays, and our young men think that it is manly to follow the example of the white men.' I said, 'Well, what did you do?' He said, 'I remonstrated.' The word in Indian is exactly our word 'remonstrated.' 'I remonstrated with one of the white men, and he gave me an excuse.' Then, Indian-like, he looked up to the sky. I said, 'What did you say to him?' 'That is where I got him,' he said. 'The excuse that he gave was that he had not any good clothes to come to church in. I told him that I had read the big Book from this cover to that cover, and that I only found one verse about clothes and going to church, and the verse was "Rend your hearts, and not your garments." I thought that was a splendid answer, coming from a pure Indian.'—From a speech by the Archbishop of Rupert's Land.

ARCHDEACON DENISON ON THE FAITH.*

WESTMINSTER, 1st March, 1860.

YOUR letter makes me anxious. It describes a state of mind very common amongst us, and which we owe in great measure to the rushing in of the *Septem contra Christum* into places where angels fear to tread. The angels, says the apostle, "desire to look into"—he does not say "look into."

You say, "The faith of the educated, if it has any real existence, must be of a wholly different character from the faith of the poor—the uneducated."

I beg leave to deny this position altogether. "Faith is the substance of things hoped for, the evidence of things not seen." The most highly educated man, the man of the greatest natural and improved intelligence, cannot have a higher hope than the most uneducated man, nor can he see into the "secret things" of God one point further than the other.

The use and application of intellect, and the culture of it in those and by those to whom it has been given, and who will have to account for the gift and for the use of it, is simply that of confirming themselves and others in the implicit acceptance of what has been revealed. In each and every case—when the issue is not this, but doubt and confusion of mind—it is at once absolutely certain that the use and application is wrong, viz., that the man applying it has fallen beneath the power of man's chief temptation—the pride of reason.

This is often done unconsciously. Satan is full of wiles. It has always been so from the first, when he deceived our first parents with a lie, appealing to their pride of reason—not to "the lust of the flesh" or to "lust of the eye," but to "pride of life."

* * * * *

Do you ask, How am I to know what has been revealed? My answer is, You must, no less than the poorest and most uneducated, take the Bible implicitly as containing it. This is belief in its "inspiration." Do you ask again, How am I to know what that is which the Bible contains? The answer is again, You must receive implicitly in like manner what the Church delivers—the universal, the Catholic Church.

The Church has delivered the Creeds, the Sacraments, the Apostolic Order—nay the very Canon of Scripture itself—and she has given us the expression of her belief thus delivered in the Liturgies.

Does the pride of reason rebel against this implicit acceptance? I know it does. Intellect and the power of using and applying it are great and precious gifts, but they have, as all gifts have, their special trial; they bring it with them as by a law of God's Providence.

It must be met and overcome, under grace, like all other trials. The fall of our first parents under it is a type of man's *worst* fall ever since. I say his "worst" because though sensuality and covetousness do indeed destroy the soul, if not repented of and forsaken, they do not so directly destroy the very principle of faith and trust in the soul as the pride of reason does, where it is allowed to range at large amongst God's hidden things.

I say, then, whensoever the exercise of intellectual power is making a man doubt, he is near to falling—he is using his power not as God wills, and for the ends which God has given it for.

You speak of its being a hard, if not an impossible, thing to injure or unsettle "real faith." I do not think that this is so; all experience shows the contrary. Directly that freedom of enquiry, as it is called, has succeeded in planting the germ of doubt in the soul, the *real faith* of the soul has disappeared.

"Real faith" enables a man to take up the Bible, not as these men would have you do, as you would take up any other book, but as a book wholly different from any other book, and to say: "Here is my *law*." Real faith, again, enables a man to look to the Church and say: "Here is my *interpreter*." Where there is doubt either as to the law or as to the interpretation of it, there is no real faith.

Wherefore, my counsel is—have nothing to do with a teacher, or teachers, whose own faith is so unsettled a thing that they can write one year sentences about the Atonement which in the next edition they expunge. Let this be sufficient, as it ought to be, to make you wholly distrust any such teachers. "If the blind lead the blind shall they not both fall into the

* The above letter was written 46 years ago, but bears so well upon present-day troubles that we reproduce it. It was sent us by an esteemed correspondent who says: "That it seems to apply to some persons in 1906, as well as to some in 1860."—EDITOR L. C.

ditch?" Alas! how many are, they say, "seeking truth" who never find it, because they seek after it not in the way and within the limits which God has marked out.

All this, you see, comes from a mind which looks at the whole case from a point far removed from that point from which you appear to look at it. I cannot conceal my anxiety—it would be little like my love for you if I did, upon reading your letter.

The mercy of God does not call men to this state of doubt and hesitation—to what is dignified by a name which does not properly belong to it—a "search after truth" from the morning until the evening of life. God calls men to "peace"; peace of mind and doubt as to the foundations of that peace cannot co-exist. To be assured of this is a legitimate exercise of our much-abused reason; for reason should teach us to confine ourselves within the limits which it is compelled to recognize as marked out for it.

* * * * *

Let me say that men whose gift it is to have time and inclination to study theology would do well to study it in the books of greater men than our modern sciolists, who are merely reproducing, after a poor fashion, what has many times been produced before, and which, having been so produced, has been tried in the balances and found wanting as wholly incapable of giving peace to the soul.

ON THE WRONG SIDE.

SOME day a psychologist will write on the subtle pleasure of being on the wrong side. For most people it does not exist, but for a certain few it has a real charm. The joy I mean is not that of being consciously in the wrong—which would delight no one—but of belonging nominally to one side while nine-tenths of one's sympathies are with the other. From time to time you see examples in Parliamentary life. A man sits on the Conservative side, but hardly ever does he speak without 'going for' his own party. At last he takes the step which everyone expected long before and crosses to the Liberal benches. But behold! Hardly has he established himself there before he begins to make strongly Conservative speeches. The same phenomenon can be seen in the domain of religion. There are Nonconformists whose whole sympathies, apparently, are with the Church. They would be infinitely happier, their friends think, within her ranks than they are in their own communion. Yet they do not change. Conversely, there are Churchmen who to all intents are Nonconformists. They take every opportunity of siding with the latter, they reject some of the fundamental doctrines of the Church; they would feel as much at home in a chapel as in a church they must feel discontented. Yet they continue to call themselves Churchmen. It is no sordid reason of office or social *status* which impels people to be on the wrong side. No, there is some mysterious attraction about it—perhaps the love of having a grievance, perhaps the feeling of being bold and independent. Professor James might have written an interesting chapter on the subject.—*The Treasury* (London).

LAID THE GHOST.

A young curate was asked by his hostess how he slept. He said he had passed a very good night. On the last morning his hostess said:

"Mr. ———, you perhaps noticed how very particular we were in our inquiries every morning as to how you had slept, but the truth is that the room you occupied is said to be haunted, and we were anxious to know if you had seen the ghost."

"The ghost," repeated the curate, thoughtfully. "Oh, yes, I do remember the first night I was here some fellow came and stood by my bedside."

"Oh!" said the company, with great interest, "and what did you do?"

"I said, 'Please, will you give me a subscription for my Sunday School?' He instantly disappeared, and I never saw him again." —*Ram's Horn*.

OUR CHRISTIANITY is apt to be of a very "dutiful" kind. We mean to do our duty, we attend church and go to our communions. But our hearts are full of the difficulties, the hardships, the obstacles which the situation presents, and we go on our way sadly, down-hearted, and despondent. We need to learn that true Christianity is inseparable from deep joy: and the secret of that joy lies in a continual looking away from all else—away from sin and its ways, and from the manifold hindrances to the good we would do—up to God, His love, His purpose, His will. In proportion as we do look up to Him we shall rejoice, and in proportion as we rejoice in the Lord will our religion have tone and power and attractiveness.—*Bishop Gore*.

HISTORICAL NOTES ON THE CHURCH IN SCOTLAND—II.

BY THE REV. JOHN FLETCHER,

Rector of Barton and Glanford, Diocese of Niagara.

SS. PALLADIUS, SERF AND TERNAN.

HERE are three names which are commonly associated together in the legendary accounts of the ecclesiastical history of Scotland—St. Palladius, St. Serf, and St. Ternan. John of Fordun, a writer in the latter part of the fourteenth century (about A. D. 1385) states that Pope Celestine ordained St. Palladius in the year A. D. 429 or 430 and sent him "as first Bishop to the Scots believing in Christ." Fordun understood this to mean a mission to Scotland but he lived at a time when the word "Scoti" or "Scots" had lost its original meaning and so he fell into a serious error. "His words are substantially a quotation from the *Chronica* of Prosper of Aquitaine (a contemporary of Palladius), who has, under the year 431, the words, "Palladius is ordained by Pope Celestine, and sent as first Bishop to the Scots believing in Christ." It is now, I suppose, universally admitted that at the date of Prosper's writing, and, indeed, for several centuries after, the word *Scotia* meant "Ireland," and *Scoti* "Irishmen." But by the time of Fordun the words had changed their meaning, and hence his error, which has since been again and again repeated" (Dowden).

As Dr. Skene well says, "There were, of course, no Scots in Scotland at that time." The mission of Palladius was in fact to Ireland.

The Presbyterian historian, Dr. William Lindsay Alexander, writing of the *Introduction of the Gospel into Ireland*, says: "We know that as early as the year 430, Christians existed in that country in sufficient numbers to attract the attention of Caelestinus, the Roman Pontiff, who in that year despatched Palladius, a deacon of the Church of Rome, on a mission to 'the Scots who believe in Christ,' in order, as the Anglo-Saxon Chronicle tells us, 'to confirm their faith.'" Dr. Skene argues ably that Palladius was martyred in Ireland and never labored in the north of Scotland at all, but Bishop Dowden, after weighing all the evidence, declares himself "disposed to think that we are not entitled to reject with entire confidence the hitherto prevailing belief that a missionary named Palladius labored for the spread of Christianity in Scotland." If we accept the tradition as true it is another proof of the early Church of Scotland being episcopal in form of government, for, according to the tradition, Palladius was consecrated a Bishop by Celestine, and he in turn consecrated his companions, St. Ternan and St. Serf, as Bishops. The names of Palladius and Ternan were chiefly associated with the North and Northeast of Scotland, that of St. Serf, or as he is popularly called, "Sair," is connected with Fife and the valley of the Forth. The fame of these three heroes of the Cross left an indelible impression upon the neighborhoods which were regarded as the scenes of their labors, and, indeed, throughout all Scotland, and yet their missionary labors do not seem to have been so successful, or their work so permanent, or their fame so celebrated as those of Ninian, the Apostle to the Southern Picts, and first great missionary to Scotland, or of Kentigern, the Apostle of Strathclyde, much less of St. Columba, who is by common consent called the Apostle of Scotland.

I will now digress to consider two very important matters. I was pleased to read in *THE LIVING CHURCH* that some of the Scottish saints are to be represented among the statues of the British saints to be placed in the Chapel of the British Rite in the New York Cathedral—the Westminster Abbey of America. The statue of St. Columba will very properly be the most prominent of the five on the exterior of the chapel. It will be placed in the centre, and the statues of the patron saints of England, Ireland, Scotland, and Wales—St. George, St. Patrick, St. Andrew, and St. David—will occupy places below it. On the pillars of the entrance to the chapel are to be 20 representative figures of saints illustrating Church History, and of these, not one is more deserving of a place than the Scottish saint "Aidan, the gentlest, simplest, most sympathetic, most loving, most devoted of missionaries—the rock whence we were hewn—the evangelist to whom before all others the English-speaking peoples owe, not this or that benefit, but owe their very selves" (Lightfoot). All the other names chosen are unexceptionable, and I should be sorry to see any of them displaced, but I should like to see room found somewhere for the statues of Ninian and Kentigern; and as the Church in the United States received the Episcopate through both the Scottish and the English branches of the Church, it seems to me that this great historical fact should be commemorated and

emphasized by statues of the consecrators of Bishops Seabury, White, and Provoost being placed in the Cathedral. It is also desirable that female saints, as for example, St. Hilda or St. Etheldreda of England; St. Margaret of Scotland; St. Bridget of Ireland, and St. Nonna of Wales, be given their due share of representation in the Cathedral.

Another matter deserves consideration. There is an agitation in the Canadian Church for an enlargement and enrichment of the Prayer Book to suit her special needs. Should this be carried into effect a splendid opportunity will be afforded to add to the list of black-letter saints in her calendar, the names of some or all of the following saints: Ignatius, Polycarp, Linus, Pothinus, Patrick, Columba, Ninian, Kentigern, Aidan, Cuthbert, Osmund, Anselm, Dubricius, Cadoc, Teilo, and also such a due representation of female saints as may be deemed advisable.

OLD CATHOLIC CHURCH NOTES.

CONSECRATION OF BISHOP DEMMEL.

BISHOP DEMMEL was consecrated at Bonn on Thursday last, the 26th of July, in the presence of a large congregation. Bishop-elect Van Thiel of Haarlem was to have been elevated to the episcopate at the same time, but arrangements were altered and I understand he is to be consecrated at Amsterdam on St. Augustine's day, the 28th of August. The Archbishop of Utrecht, Msgr. Gul, had come to Bonn to perform the sacred rites, and there were also Bishops Herzog of Berne and Spit of Deventer to act as consecrators. Old Catholics were very pleased to notice in the procession of robed clergy, the Rev. A. R. Thorold Winckley, M.A., British Chaplain at Aix-la-Chapelle, the Church of England being thus represented officially. The Rev. G. H. Weber, British Chaplain at Godesberg, was in the congregation. Canon Van Santen and Lic. Moog were deacon and sub-deacon respectively, whilst the Rev. Prof. Dr. Mülhaupt acted as master of ceremonies. In fact, the management of the consecration service was not a very easy thing, as it followed closely the full ritual of the *Pontificale Romanum*. The Archbishop celebrated in Latin, but the consecration service itself was said in the vernacular, with only two exceptions of which I shall make mention later on. After the whole procession had reached the choir, the Archbishop in chasuble and mitre seated himself in front of the high altar, facing the people, the deacon and sub-deacon standing on either side, Bishop Demmel meanwhile being led to one of the side altars by the assistant Bishops, and there assuming his cope. The three Bishops then returned to the high altar, and Bishop Herzog, addressing the Archbishop, began the service with the words: "Most Rev. Father: Our Holy Mother, the Catholic Church, demands that you elevate this priest here present to the dignity of the Episcopal Office." The document of election having been read by the Bishops notary, the Archbishop put the questions as they are in the *Pontificale Romanum*, only omitting those bearing on the jurisdictional primacy of the Bishop of Rome. This was done in Latin. The consecrator then began Mass at the high altar, Bishop Demmel being led back to the side altar again, and both of them said Mass jointly up to the Epistle, when the Bishops again passed up to the high altar. After the Gospel, Bishop Herzog came forward to deliver an address from the chancel steps.

If anybody should ask us, he said, how we could justify the act we are about to perform, we should answer with St. Paul: "The Holy Ghost hath made you Bishops, to lead the Church of Christ." What the first congregation had performed in Jerusalem, has remained Catholic law and order to the present day. Conscious of what is their bounden duty, the Old Catholics have proceeded to an election, the legitimacy of which is beyond all doubt. The right has been transmitted to us by the Church of Utrecht, in conformity with Catholic belief and practice, preserved by the Episcopate of the Church Catholic through all the darkness of the times. We have reluctantly been compelled to separate from many of our brethren, with whom to remain has been our ardent desire. We leave it to the Lord to judge us and others. Bishop Herzog, in conclusion, addressed some deeply-moving words to the new Bishop.

The Litany was then recited, and when the special petitions for the Bishop-elect were said, the Archbishop rose to his feet, in his left hand holding the pastoral staff and stretching out his right hand over Bishop Demmel, made the sign of the cross over him six times, the same being done by the other prelates.

The Litany being ended, all rose, with the exception of Bishop Demmel, who had the book of the Gospels placed on his neck by the Archbishop.

The most solemn part of the service now began, the actual laying-on-of-hands by all the Bishops present, they saying in Latin: *Accipe spiritum sanctum*, the Archbishop alone continuing in German: "Receive the Holy Ghost." After the *Veni Creator* had been recited, the Archbishop anointed the new Bishop, first his head and then the palms of his hands. Staff, ring, and gospel book were thereupon handed to him by Msgr. Gul, after which he received the kiss of peace from all the Bishops.

The newly-consecrated Bishop having said Mass up to the offer-

tory at his own altar, he came back to the high altar and here celebrated in common with the Archbishop. Just after the first prayer before Communion, the Bishops gave each other the kiss of peace. After the Communion, the Archbishop blessed the new mitre of Bishop Demmel and put it on his head, and Bishop Demmel, having taken the pastoral staff, intoned the *Te Deum* at the foot of the altar, all the Bishops and clergy being grouped in front of it. Bishop Demmel then ascending the steps, turned towards the people and gave his first episcopal blessing.

No one present could have been otherwise than deeply moved at the service, which, although quite a ritualistic one, had no fuss about it, and was performed in a most reverent way throughout.

The Archbishop presided at the luncheon which followed, when the Bishops, clergy, and a number of representative laymen were present. The table was beautifully decorated with violet flowers, a very kind symbolism. Bishop Demmel first rose to propose the health of the Archbishop of Utrecht and to thank him for having come there to consecrate the new Bishop for German Old Catholics. The Archbishop, in reply, wished that Bishop Demmel might prove to be a true successor of the Apostles. The next speaker was Bishop Herzog. He said that at the time when the Church of Utrecht came into life, one could still believe that Ultramontanism in the Church was but a school of thought, to be overcome some day or other. But to-day the situation was a clearer one, as Ultramontanism had since been formulated into a dogma. He went on to speak of the Catholic Reformers (the so-called *Reformkatholiken*) and thought they were very near us, but he expressed a conviction that it would be quite impossible for them to remain where they are, in the Roman Church. He said they must become our brethren. Bishop Spit reminded his hearers of the wonderful unity that exists between the different National Churches and hoped for the further continuance of it. Canon Van Santen and the Rev. A. R. Thorold Winckley also addressed the gathering, the latter, after having presented to the new Bishop his best wishes for a long and happy episcopate, laying stress upon the Church of England. It was a Catholic Church and not a Protestant sect, as some on the Continent seemed still to suppose, and her claim was the same as that of the Old Catholic Church, namely, the claim for true and pure Catholicity. He was indeed glad for the Old Catholic Community at Aix-la-Chapelle to use his little church for their services.

Aachen, Germany, 28th July, 1906. CARL BOLLMANN.

UNANSWERED QUESTIONS.

Of questions in this world of care,
Some never will be answered here:
Why clouds obscure the day new born?
Why shadows drape life's rosiest morn?

Why roads are rough for tender feet?
And thorns spring up 'mid blossoms sweet?
Why crosses stand 'neath sunny skies?
And darkness mocks the light that dies?

Why youth be "reaped" instead of age?
Life's volume closed at earliest page?
Why we must mourn the vacant chair
Of those whom we the least can spare?

But though such may unanswered be,
Let Faith uncloud our eyes to see
That He, who cares for birds and flowers,
Is planning still these lives of ours.

The glebe no useful harvest yields
Until the iron shard it feels;
Without the pruning of the knife
Scarce fruitage bears the branch of life.

Until we feel the chast'ning rod,
We miss the proffered hand of God;
With stumbling footsteps e'er we'd fare,
If it were not for cross and tear.

Till dear ones ride death's sullen wave,
We quite forget the silent grave;
We're taught no lessons by the tomb,
Until we see its mouldering womb.

No answers these! There's mystery still
In much that seems to us God's Will.
Must it be so? We reason why,
And reason fails to make reply.

•
But could the veil aside be drawn,
And on each question light might dawn:
Are we so sure they would be clear—
The answers that we wish to hear?

Then let unanswered questions be
Unanswered! Soon enough we'll see,
And know, that it was best for us—
Of many questions, some were thus.

Kearney, Neb.

JOHN A. HOWELL.

SAINT BARTHOLOMEW.

"AND HE SAITH UNTO HIM, HEREAFTER YE SHALL SEE HEAVEN
OPEN, AND THE ANGELS OF GOD ASCENDING AND DESCENDING
UPON THE SON OF MAN."—St. John 1. 51.

Under a fig-tree's spreading shade
A kneeling Hebrew said his prayer:
"Abraham's God, Thy people aid!
Suffering Slon's wrongs repair.

"The heathen have entered Thy city's gate,
They profane Thy House with unholy feet.
Hear us, Jehovah! On Thee we wait.
Haste to our aid with Thy succor meet.

"Jehovah, when Jacob prayed of old
(A desert around, and a stone for his head).
The dark of his solitude shone like gold—
A vision lighted the darkness dread.

"And behold! a ladder from earth to heaven
Told, O our God, of Thy ready aid;
Told of Thy succor—all freely given—
Whenever Thy children to Thee have prayed.

"Hear then, O God! Thy people cry.
Suppliants now, the knee we bend,
God all-resourceful! from out Thy sky
The Ladder of some new Rescue send."

Anon, by this Hebrew Phillip stood—
"Arise, and go with me, brother mine!
We have found One so gentle, so wise, so good,
His words thrill men's hearts with a hope divine."

"Gulleless and true!"—It is Jesus' word,
Under the fig-tree I heard thy plea—
Heard as thou earnestly called on God;
And I, My child, will thy Answer be—

"Marvel not, son, that I know thee well;
That I saw thee there, 'neath the fig-tree green.
God's Gift shall be greater than magic or spell;
It shall signify more than mere miracles mean.

"For didst thou not ask that a ladder might span
The space 'twixt heaven and human need?
I am that Ladder—God and man
I will bind in one by a Mighty Deed.

"Yea, the days will come when human eyes,
Lifted to God with their tales of pain,
Shall find in the God-Man's Sacrifice
That peace for which now men plead in vain.

"And angels unceasing, with feet of flame,
On the rounds of this Ladder shall dally go;
Angels of prayer in a Saviour's Name—
Angels of succor for man below."

• • • • •
And, now, it is true as Bartholomew heard.
Fulfilled is our Blessed Saviour's word;
Where sin sets a gulf between earth and heaven,
One Ladder alone unto men is given.

It spans the void between God and man;
It bridges spaces where naught else can;
Yea, the mighty Love of Jesus free,
Pledged on the Cross of Calvary.

Leaps the great vault from the earth to the sky—
Leads to the portals of heaven high;
And, ever upon its golden stairs
Go the angels of human hopes and prayers.

Encharists fervent, and heartfelt plea;
And down the Ladder to you and me
Come angels (even as Jesus said)
From the dear God's Heaven above our head.

And when our pillow, like Jacob's, is stone;
When life is a burden, and joy is gone,
If we use the Ladder, as Christ has said,
Then, blessings and mercies crown our head.

Jesus, the blest, is our Ladder divine,
On whose rounds come earthward God's blessings benign.
The Rectory, Benson, Minn. CARROLL LUND BATES.

I PERCEIVE we postpone all our joys of Christ, till He and we be in our own house above, thinking that there is nothing of it here to be sought or found, but only hope and fair promises; and that Christ will give us nothing here but tears, sadness, crosses; and that we shall never feel the smell of the flowers of that high garden of Paradise above, till we come there. Nay, but I find it possible to find young glory, and a young green Paradise of joy even here. We dream of hunger in Christ's house, while we are here, although He alloweth feasts to all the bairns within God's household.—*Samuel Rutherford*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

THE FALL OF JERUSALEM AND THE CAPTIVITY OF JUDAH.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

Catechism: Eighth and Ninth Commandments. Text: Num. xxxii. 23.
Scripture: II. Chron. xxxvi. 11-21.

AS the fall of Jerusalem marks the close of an epoch, an opportunity is presented for reviewing the past history of the nation in such a way as to give an idea of the march of events up to this time. As far as possible this should be done by questioning. The review might mention in this way the period of the Judges which followed the entrance into the land; the three kings of the united kingdom, Saul, David, and Solomon; the division of the kingdom in 937 B. C. with Jereboam as king of Israel and Rehoboam of Judah. The warnings of Elijah, Elisha, Jonah, Amos, and Hosea failed to save the northern kingdom (Israel) from destruction and Samaria, its capital, was taken by Sargon, king of Assyria, in 721 B. C. Hezekiah was king of Judah when Israel fell and he succeeded in reforming things for a time. But it only lasted during his reign. About a hundred years later, under Josiah, there was another reformation even shorter than the other. Jeremiah was the great prophet of this period, but the nation would not turn from its evil ways, and the city was finally taken and destroyed by Nebuchadnezzar, king of Babylon, in 586 B. C.

Three minutes might be well spent fixing once for all the meanings of "Assyria," "Babylon," and "Chaldea," names now recurring frequently in our lessons. The distinction between them is apt to be vague in many minds. In Mesopotamia, the region of the Tigris and Euphrates, Assyria lay to the north, Babylon farther to the southeast and between the rivers, while Chaldea was still further to the southeast, lying mostly south of the rivers and along the Persian gulf. In the period of our history, Assyria was in the ascendancy from 1110 to 605 B. C., after that date Babylon was mistress of the world for a time, and as Nabopolassar was a Chaldean, the names "Babylon" and "Chaldea" are used interchangeably.

Our lesson gives us on a large scale a study in the punishment and end of persistent sin. The story of God's dealing with the chosen people gives us an enlarged picture, easily discerned, of His methods in dealing with the sins of individuals. As a starting point, ask some questions calculated to arouse interest in the subject of sin and its punishment. Is every sin punished? How? When? Why?

Our lesson as throwing light upon these questions will have significance added to its interesting details. The fall of the Holy City did not come at once and without warning. For the long-continued sins of the kings and people there was first of all punishment sent again and again in the loving hope that they would repent and reform. Hezekiah, and then Josiah, invited reformation. But there was no sincere desire for the good. The warning of Israel's fall was unheeded. There had been nineteen kings of Israel when it fell. Zedekiah was the twentieth king of Judah. The time was ripe for one result or the other. The warnings must be taken to heart, or the final end of their sinful course must appear.

And even to this last king, more weak than wicked, but with no real fear of God nor respect for his oath, God issued warning calls to repentance. The nation had been warned unmistakably in the reigns of Jehoiakim and Jehoiachin that the threatened judgment was concrete, for at both these times Nebuchadnezzar's army had taken from Jerusalem some of her choicest sons as captives (II. Kings xxiv. 1; Dan. i 1, 2; II. Kings xxiv. 10-16; Jer. xxv. 1). Now the king and people who were to be visited with the final penalty saw Nebuchadnezzar's army besieging the city a few months before the last siege. Jer. xxxiv. and xxxvii. 5-10 tell us that the first time the army appeared the king and princes were driven, by this exhibition of the foretold penalty actually coming upon them, to a show of repentance. They "made a covenant" with God and as a pledge of their sincerity they released the slaves as though in honor of the Sabbatical year. This they did while the city was actually

invested by the army of the besiegers. The result was unexpected and startling. The Babylonian army suddenly withdrew to meet the Egyptians! That there was no hope of ever bringing these people to true repentance is then shown by the fact that instead of accepting this as a sign of God's help and favor, they returned at once to the old sinful ways. The slaves they had released were rebound. They thus demonstrated beyond the shadow of a doubt that they were hopelessly astray from the fear or love of God. This example of double dealing with God proves that the hearts of the princes were as corrupt as that of the king. He had been placed on the throne by Nebuchadnezzar and was bound to him by sacred oaths in the name of Jehovah. These he fearlessly broke (Ezek. xvii. 14-21). When neither king nor people would keep a promise made to God, He could no longer help them.

Our last lesson told how the warnings of Jeremiah were unheeded. This is again referred to in the lesson (v. 12). The king gave less heed to the warnings of God through His prophet than he did to the false promises of his nobles. Although he was not an avowed infidel, his actions are those of a man who has no trust whatever in the promises of God. This lack of faith, and the failure to repent which resulted therefrom are the causes for the hopeless condition in which they found themselves.

For the story of the taking of the city, see the parallel accounts in II. Kings xxiv. and xxv.; Jer. lii. Notice that there was almost a month between the taking of the city and its destruction (II. Kings xxv. 3, 8). It appears that the city was deliberately destroyed by order of the king. Nebuchadnezzar found that no reliance could be placed upon the promises and the solemn oaths of these people. He therefore destroyed them. In the same way, God found their promises and repentance vain and empty forms. He could not save them because they would not be saved. At last, "there was no remedy."

To return now to the study of sin and punishment which this story illustrates. Make it clear that every act of sin has an effect. It is not sin in its small beginnings that spells death and destruction. The punishment of sin is not measured out openly with balances. In many cases sin brings its punishment with it. Every sin makes an encroachment upon the opposite virtue and upon the strength of the will. What a man sows, he reaps. Purity, self-control, character, clearness of judgment, physical, mental, moral, and spiritual vigor, capacity for true happiness, something of these is lost with every act of sin. These are quite independent of the punishments of sin which we recognize as such. These punishments are also signs of God's love and care. Trouble and sorrow follow in the way of sin that we may be recalled to virtue. And when these punishments come, they must be heeded or the result will be that we will be hardened. And when we have become so hardened that we will not admit that the sin is the cause of the punishment there is no longer any hope of recovery. When the sinner has become deaf to warnings sin goes on to work its final end which is destruction. All this may be concretely illustrated from this story of the fall of Jerusalem.

OLD LETTERS.

The house was silent, and the light
Was fading from the Western glow;
I read, till tears had dimmed my sight,
Some letters, written long ago.

The voices that have passed away,
The faces that have turned to mould,
Were round me in the room to-day
And laughed and chatted as of old.

The thoughts that youth was wont to think,
The hopes now dead for evermore,
Came from the lines of faded ink
As sweet and earnest as of yore.

I laid the letters by and dreamed
The dear dead past to life again;
The present and its purpose seemed
A fading vision full of pain.

Then with a sudden shout of glee,
The children burst into the room,
Their little faces were to me
As sunrise in the cloud of gloom.

The world was full of meaning still,
For love will live though loved ones die;
I turned upon life's darkened hill
And gloried in the morning sky.

FREDRICK GEORGE SCOTT.

Correspondence

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

BISHOP SEYMOUR ON THE COX LETTER.

To the Editor of *The Living Church*:

I FEEL that it is due to myself as a Bishop in the Church of God in vindication of my position, to restate it briefly with a view to prevent any misunderstanding about this issue of lay communion for one in Holy Orders, who frankly avows that he does not believe in the Incarnation, nor the Resurrection of Jesus Christ, nor the Atonement as set forth in the Book of Common Prayer.

When a man in such a condition of unbelief or misbelief, as measured by the Creed of Christendom, according to its obvious meaning, and the interpretation of the Church Catholic in the ages all along from the beginning, comes to me and asks me what he is to do under the circumstances, as a man of honor and integrity, I answer him without one moment's hesitation, Cease to teach with the official garb of the priesthood upon you, and from the Church's pulpits, what you acknowledge is in direct conflict with her standards. To continue thus to teach is an abomination in the sight of God, who hates a lie, and it is in the highest degree discreditable to your manhood, which is built upon truth and honesty.

My advice then is, instantly to cease to preach and teach within the pale of the Church, that for which she has given you no authority to proclaim in her name, as touching her polity, faith, and order, but on the contrary, has placed you with your own consent under bonds so to preach and teach.

Then, in the second place, if your convictions, which contradict the root principles of the doctrine of the Church, as you admit, are not fixed and apparently unalterable, take time, ample time, for study, examination, meditation, and prayer for right direction in your secret chamber. Meanwhile, if your own private opinions are absolutely contradictory of the Church's dogmatic statements as regards our Blessed Lord's Person and Natures, as must be the case with those who deny the Virgin Birth of Christ, then do not add to your sin of heresy, the sins of idolatry and of placing yourself publicly before God and men as one who utters and acts and lives a lie. You cannot remain with those in public worship who believe in Christ as God, "God of God, Light of Light, Very God of very God; Begotten, not made; Being of One Substance with the Father." That is, having the same attributes as the Father, and consequently sharing with the Father in eternity of existence. You cannot remain with those, who thus believe in Christ, and worship Christ; for if you do, you commit the awful sin of idolatry; you worship a mere creature as God, and you know it, because you affirm it.

Go to those who regard Christ as you now do, a creature, and find your home, in association with them, as already you are one with them in belief. I so advise, because I love you, and would save you from the sins of idolatry and hypocrisy.

Lay communion is not the status for you, my dear brother, it would be a condition, with your present avowed convictions, of agony and torture. The Prayer Book, as it is, not as you would have it, changed, revolutionized throughout, would cry aloud from every page and leaf: "Shame upon you," and you would shudder, and seek to hide your head in humiliation, and would be unutterably miserable, as you would richly deserve to be.

Lay communion is not for you, my brother, it is for such as have not denied the Faith of the Catholic Church, but have come under political disabilities, such as the Non-juror; or have been disqualified, by personal sin, and suffer this degradation as a punishment, or such as have by the heavy hand of God been rendered unable, through disease, or age, or infirmity, to officiate any longer in the public ministrations of the Church. It is never bad counsel to advise a man to be a true man, to come out from under a mask, and to appear to be what he really is.

One respects an honest Jew, Turk, Infidel, or whatever he may be. But every honorable man loathes as old Homer did,

"one who thinks one thing in his heart, and with his lips proclaims the opposite."

May I suggest, with all respect and tenderness, that it may seem just a little self-assertive, for one man to stand up and speak out and say: "I think the Church has been wrong from the beginning. And I am raised up, I fully believe, to set her right. The martyrs, confessors, and saints of all ages, the Ecumenical Synods, the Creed of Christendom, and the Liturgies of the Church Catholic are and have been wrong from the beginning, and I bear a commission known to my own inner consciousness, in spite of my plighted word and the acceptance of me on my assurance, as a true, honorable man by the Church, I am commissioned by the God of Truth to violate my oath, break my vows, and turn my back upon my repeated promises, and proclaim myself an apostle of contradictions as regards the double-life, which I am leading, officially a *Trinitarian*, personally an *Unitarian*, and so through the Catholic Creed contradicting it at every point, as for example, when the Church says, 'the Eternal Son was made Man,' the Incarnation, I presume to say on my own personal responsibility, that is false, the true statement is as I teach, that one Jesus, the natural son of a young woman and an old man, Joseph and Mary—a mere man, was made, became God. The Church teaches *God was made Man*, NOT a man, but *MAN*. I say, that a man, an individual man, was deified, became God. I say, away with the Incarnation, and all who teach with St. John, that 'the Word was made Flesh, and dwelt among us.' Away with all such, and turn to me, and on my authority accept the deification of a man, and let him be your Saviour, in the place of the Crucified Son of God. Repudiate the teaching of our Blessed Lord Himself, and St. Peter, who together proclaim the Incarnation in its fulness (St. Matt. xvi. 13-17) our Lord asserting *His complete and perfect Humanity*, in His question, when He asks, 'Whom do men say that I, the Son of Man, am?' And St. Peter's affirming in his reply *His Divinity*, 'Thou art the Christ, the Son of the Living God.' And our Lord's sealing the proclamation of the Incarnation with the emphatic declaration, that it is the revelation of the Eternal Father: 'Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven.' Repudiate all this, and turn to me, and I will teach you the truth, 'as it is in Jesus.'"

It does seem to me slightly presuming for any man thus to stand forth and contradict the Catholic Faith, while he officially represents that Faith, and is under voluntary promise to teach and preach that Faith.

May I suggest that such men seem to be unconscious of the double fact that their importance and notoriety come from the unique position, which they choose to occupy in the community, associating themselves officially with *Trinitarians*, while they are in reality, by their own confession, *Unitarians*? Let them leave the Church, and go where they belong, and their notoriety will soon cease, and they will be forgotten.

They seem to be equally unconscious of the fact that they are apparently careless, or else absolutely oblivious of the fact that they are disturbing the peace of mind and rest of soul of thousands, nay tens of thousands of their fellow Christians on their own individual account.

These men could easily gain the end which they claim that they seek above all things, the truth, and the liberty to preach and teach it, by quietly leaving the ministry of the Church, which forbids them so to preach and teach, and finding a congenial home elsewhere, or founding, as they would say, a church of their own.

The mere sentiment, which prompts men to metaphorically weep and sob over "the dear old Church, and her sweet ways," while they are (unconsciously, let us hope) doing all in their power to sap her foundations and root up her principles, is worthless. I bid them remember, and let us all remember, that if our brethren who profess to have lost their faith in the old truths, were allowed to have their way, changing the Prayer Book and making it conform to their present beliefs, "the dear old Church" would vanish away and "her sweet ways" would become crooked and tortuous, and the "dear old home" would be forever gone, and strangers would inhabit it, with no recollection of our venerable past, and its precious memories of Creed, and canticles, and Sacraments, and prayer, and sacred seasons, all would have to be changed. All must go, the home, and its inhabitants, their ways and customs, and even their speech.

Try the experiment, and seek to accommodate our Prayer Book as it is to the new inventions of these apostles of alleged

truth, and see what a chaos our Liturgy would present. Try in detail the Creed, the *Te Deum*, the Collects, for example. We must bid good-bye to Christian art in architecture, sculpture, painting, sacred window, poetry, and rich treasures of glorious music. We must turn our backs upon the venerable past, and exchange our saints for the great heresiarchs, Arius, Apollinaris, Nestorius, and Eutyches.

The truth of God, summed up in the Creed, has not changed, nor undergone the shadow of a change. It concerns Him, "who is the same, yesterday, to-day, and forever." It is changeless. Scientific progress cannot affect it. The belief in "God the Father who hath created me, and God the Son who hath redeemed me, and in God the Holy Ghost who sanctifies me," is beyond the reach of this world's knowledge. It is God's gift to me in Revelation, and it is my duty preëminently as a Bishop in the Church of God, to hold it fast, bear witness to it, and hand it on to the future. St. Matthias was chosen, as it is explicitly stated in Holy Scripture (Acts i. 22), and we may believe that all Bishops in succession are chosen that they may be as he was, with the eleven, "*witnesses of the Resurrection.*"

I feel myself free to write as I have done on this matter, because my brother of Cincinnati has appealed not only to his own Bishop, who is amply able to deal with the case as a theologian and a Christian, but he has also appealed by deed in publishing his letter, and also by word, when he says in that published letter, "This question is asked of you (my Bishop) and of the whole Church"—of every one of us, and especially of Bishops, who are ordained to be guardians of the Faith.

One sentence in my brother's letter gives me reason to hope that he has in his excitement and distress written unguardedly, and that hence he may be led to reconsider his attitude towards the authorized teaching of the Church. He writes as follows, towards the conclusion of his letter: "If one, who thinks as I do, may remain in the Church, then it follows that there must come certain changes in the Prayer Book, which shall be permissive in their character, looking to the elimination of those doctrines, which at present are an offence to conscientious men."

Surely such changes as my brother covets could not be PERMISSIVE. No sane man would contemplate a Creed which required every one who entered the Church, to choose for himself, whether he would say I believe that God was made Man, or that a man became God. Or again, I believe in the Resurrection, or I deny the Resurrection of the Body. But I do believe in some sort of resurrection. We might as well have a scheme of arithmetic which was permissive, and allowed one to say two added to two make four, and another to affirm, that two added to two make three, and still another to declare that in his belief two added to two make five. Why, I would ask my brother, do "conscientious men" of their own free will, enter and remain within the Church, whose fundamental doctrines are an offence to them? And again, why do these "conscientious men" wish to rob other men, quite as conscientious as themselves, of their heritage, the legacy, as they believe, bequeathed to them by the nineteen centuries since the Birth of Christ?

Surely such is not my brother's wish. He has manifestly written in haste. Will he not, in mercy to himself, and charity for the Church, and I may venture to add for myself also, reconsider his position, and with the great St. Augustine, write and publish his "Retraction" and make all our hearts glad?
Springfield, Ill., August 8, 1906. GEORGE F. SEYMOUR.

THE CHURCH OF ENGLAND.

To the Editor of *The Living Church*:

THE Church in England was made the Church of England, by the statutes of Henry VIII., and has ever since been 'on a thoroughly Erastian basis.'

So writes Mr. Rowland Evans in your issue of the 4th inst. That the Church of England has suffered severely in the past by the attacks of a hostile spirit of Erastianism, both from within and without her fold, is unhappily only too true. That she is at the present moment engaged in a life and death struggle with that same rampant spirit, is evident to everyone who reads the papers. May God give her victory in the strife. We believe He most assuredly will since He has promised that the gates of hell shall not prevail against His Church and that He will be with her to the end of the world.

It is not true, however, that "The Church in England was made the Church of England by the statutes of Henry VIII." There are no statutes of Henry VIII., or of any other English

sovereign which change the Church in England into the Church of England. No such statute can be produced. The Church in England was the Church of England long before the time of Henry VIII. "The English Church," says Professor Freeman, "was finally organized between 668 and 690 by Theodore of Tarsus." From that time onward, the Church in England considered herself, and the State regarded her as being, the Church of England. The statutes which deal with Church matters, such as the Statutes of Provisors, of Mortmain, and of Praemunire, show this. For example, the Statute of Provisors, passed in the year 1351, *i.e.*, in the time of Edward III., calls her "*the Holy Church of England.*" This statute was passed more than 150 years before the reign of Henry VIII., for he ascended the throne in 1509. But we can go back to earlier testimony than that. Who does not know that Archbishop Stephen Langton and the barons of England wrung from King John, in the year 1215, the *Magna Charta*—the Great Charter of Liberties—and that, as the breach with Rome was not final till the year 1534, the *Magna Charta* preceded the Reformation by more than 300 years? Yet at the very beginning of that document we find these words: "That the *Church of England* shall be free and hold her rights entire, and her liberties inviolate." The original words are as follows: "*Quod Anglicana ecclesia libera sit, et habeat jura sua integra, et libertates suas illæsas; et libertatem electionum. quæ maxima et magis necessaria reputatur ecclesie Anglicanæ nos observabimus, et ab hereditibus nostris in perpetuum bonâ fide volumus observari.*" In these most precious words we have the Church of England (not the Church in England) twice mentioned in one sentence. Again, at the close of the document, we find a passage which, when translated is as follows: "That the *Church of England* be free, and that all men have and hold the aforesaid liberties truly and peaceably, freely and quietly, fully and wholly, in all things and in all places forever." Evidently the framers of the *Magna Charta* were not aware of the modern discovery that the Church in England was not the Church of England. It is clear then that the Church in England, before the Reformation, was the Church of England.

Again Professor Freeman says: "We must assume, because the facts of history compel us to assume, the ABSOLUTE IDENTITY of the Church of England after the Reformation with the Church of England before the Reformation."

As the popular conception of the Reformation is extremely vague, may I be permitted to add a few more quotations from the writings of Freeman and others? He says:

"In strictness of speech, the English Reformation, if by these words we understand changes in doctrine and ritual, is quite distinct from Henry's assertion of the ecclesiastical independence of England. In idea the two things stand quite separate. Practically the two form two stages in a great series of cause and effect. The system of Henry has been epigrammatically described as Popery without the Pope. And the experience of a few years showed that Popery without the Pope was a visionary scheme. But the various stages which are often confounded under the one name of 'the Reformation' must be carefully distinguished. There was not in England, as there was in some foreign countries, a particular act of a particular year which might fairly be called 'the Reformation.' In England, if the formula 'The Reformation' has any meaning at all, it means the whole period of ecclesiastical change which was spread over a time of about forty years. It was a time of constant change, of change backwards and forwards; its result was that, by the middle of the reign of Elizabeth there was an established state of things wholly different from the established state of things which there had been in the middle of the reign of Henry VIII. But in the development of the ecclesiastical constitution of England, just as in the development of her political constitution, there was no moment when an old state of things was altogether swept away, and when a wholly new state of things was set up in its place. The ecclesiastical development was far swifter, far more violent, than the political development, but the two were essentially of the same kind. Both were brought about by the gradual working of causes and their effects. As the political development of England was something wholly unlike the violent change of the French Revolution, so the ecclesiastical development of England was wholly unlike the violent change of the Reformation in the Swiss Protestant cantons."

Hardwick points out that the Reformation in England should be carefully distinguished from the sudden upheavals which resulted in the Protestant Churches on the Continent of Europe. Mr. Gladstone declared himself unable to find any trace of the pulling down of one Church and the setting up of another. The great Lord Selborne (a former Liberal Chancellor), in dealing with the Reformation Laws, wrote as follows:

"No idea could be more repugnant to the intention of Henry the Eighth and his Parliament than that of either creating a new

Church or 'reconstructing the old.' . . . "No evidence of the continuity and identity of the Reformed Church of England with the Church of Augustine, and of all the centuries after his time, could be clearer or more decisive than that afforded by those statutes, in which some pretend to find proofs to the contrary."

The assertion of Roman Catholics, that Henry VIII. founded the Church of England, is accepted as true by many Protestants. I do not think that Mr. Evans is led astray by that error. At the same time, I fear that anyone who is thus misled would read his own thoughts into Mr. Evans' words that "the Church in England was made the Church of England by the statutes of Henry VIII.," and thus be confirmed in his mistake, whereas the man conversant with the history of the Church knows—to quote the words of Dr. Cutts—that "the breach with Rome amounted to this; that before the Conquest this Church was independent of Rome; at the Conquest this Church admitted to Rome a carefully defined and jealously limited amount of authority; that Rome for awhile greatly encroached upon those limits; then gradually was driven back within them; and finally this Church and nation withdrew altogether its recognition of the authority of Rome and returned to its ancient independence and autonomy."

Chedok, Diocese of Niagara.

JOHN FLETCHER.

To the Editor of The Living Church:

MR. ROLAND EVANS has made a historical discovery so important and far-reaching that it is not surprising that you have given it wide publicity in your columns. Your correspondent has found that, as far as England is concerned, the Church was changed into the Church of England by Henrician statutes. Will your correspondent quote the metamorphic statutes (Henry VIII.) by which such a colossal change was effected; and will he, in the light of his discovery, explain how it is that no one at that time was aware of the formation of a "Church of England"; and how, on the contrary, it happens that a "Church of England" was known and acknowledged centuries before Henry VIII.?

Will he also quote Acts of Parliament (temp. Hen. VIII.), or any other Acts of Parliament before or since, by which the Church of England has been "established." Acts of such purport that, in the case of disestablishment, they would be repealed.

And by what authority the name of the Church of England is "The Establishment." It is difficult to understand why the Church of England should be so nicknamed more than any other English institution, as for instance eating fish with one's fingers, confusing aspirates, sitting down to five meals a day, or living wholly on roast beef—all of which, so I have been told, are well established British customs.

I do not think that anyone but a very foolish person would suppose any action of the British Parliament, Acts, or Commission, or anything else, to be binding in the United States. Continued, long, and somewhat angry assertions of the elementary fact that the laws of a country have no force in a foreign country, seem superfluous. "I will never, never, never, obey the laws of Turkey. I will die first," is very resolute, no doubt, but a cynic might ask, "Who asked you to obey them?" and might even whisper something about mock-heroics. But *malapropos*—in a diocesan convention the Protestant name of the American Church was under discussion. A certain eminent lawyer, the spokesman of the laity, quoted, in his speech, as authority for retaining the appellation "Protestant" in the legal title, some Acts of Parliament of the eighteenth century, which had absolutely nothing to do with this country, in which the word "Protestant" was used as descriptive of the Church of England. He argued that these Acts of Parliament were so far in force and operative in the American Church that it would be wrong, if not impossible, to change the word "Protestant" in its legal title. An English clergyman present, utterly amazed at such special pleading, explained that such Acts of Parliament had no force whatever even in England as regards the name of the Church, still less could they be of any authority whatever in a foreign country. The eminent lawyer, incensed at the break-down of his argument, publicly assailed the priest as a "person of no intelligence." He was told that any English schoolboy knew that English Acts had no force in the States, and that Acts of Parliament could not alter nor regulate the ancient name of the Church of England, still less that in America. So after all there may be some excuse for the mock-heroics. Is it not time that the attempt to exalt the American Church by slandering others, especially that of England, should

cease? May not our Lord's little sarcasm apply, "Lord, I thank Thee that I am not as other men, nor even as this Church of England"? A Church can be a Pharisee as well as a man, and, in the painful knowledge that the Crapsey case and the Cox case are not sporadic, but symptoms of a widespread drift from the Faith among us, we may well remember the parable of the mote and the beam and fall to prayer and penitence instead of self-satisfaction and slander.

JOHN W. H. FORTESCUE-COLE.

The Transfiguration of Christ, 1906, Seaford, L. I.

MR. TYSON EXPLAINS.

To the Editor of The Living Church:

IF in any way I have misunderstood Mr. Herron, and thus have drawn unwarrantable inferences from his criticisms of Dr. Kieffer's pamphlet, I sincerely apologize to him. Nothing is more to be deprecated than what he calls "the wrangling of scholarship." Indeed in real scholarship there can be no wrangling, for if a man be a genuine student, his one and only aim is the attainment of truth; and consequently if in any hypothesis he has put forth he is shown to be mistaken, he will be the very first to acknowledge it, and to thank—not his opponent, but—his corrector, for pointing it out. To do otherwise is to that extent to place himself outside the ranks of real scholars.

I did not understand Dr. Kieffer to mean by "confessedly" that every single student of the Gospels was agreed, and could prove with mathematical exactitude, that St. Mark's Gospel is the oldest of the four and the basis of St. Matthew and St. Luke, but only that, in the opinion of competent men, who have devoted their lives to the solution of what is at once one of the most fruitful and perplexing subjects of early Christian history, the second Gospel does stand in this relation to the other three. I had said that it was an hypothesis, and that it did really explain the remarkable phenomena which are observable in almost every sentence of the first three Gospels—but it can hardly as yet be described as more than this. Other hypotheses have undoubtedly in turn held the field in past years, but as new workers, who began where their predecessors stopped, and thus brought many new facts to light, appeared on the scene, the earlier and more tentative hypotheses became gradually displaced. In other words, the process has been exactly like that of any other scientific enquiry. Mistakes there have been, are, and will be made, in the course of every such process; it is only thus that the truth ultimately emerges.

Now weapons have been forged in recent years against our holy religion of which our fathers never dreamed, and against such the old defences are sometimes insufficient. The Christian teacher, if he will turn their force, is bound to arm himself with more modern weapons. What is to be deprecated is the imputation against such of evil or unworthy motives, on the part of those who perhaps do not altogether realize that the character of the warfare has altered. *Ecclesia locuta est* was once a sufficient antidote to doubt, and it is enough for the simple and devout believer to-day. But it is not enough for an increasing number of perhaps equally devout people, whom education and general environment have brought into touch with modern destructive criticism, and who are able only too well to appreciate its fatal force. To such it is of no assistance to bring forward the teaching of the Church—that must come afterwards—it is the historical truth of those early Christian documents that contain the portraiture of our Lord, and that in recent times have been so subtly and skilfully impugned, about which they wish to be reassured. Now one great factor in establishing their historical truth is the solution of their mutual relation, for by it can be explained what appear so often to the honest, and not merely to the cavilling man, to be divergencies and discrepancies. And in regard to the Synoptic Problem, which we are now more particularly discussing, there is at present a somewhat remarkable argument, among men of the most varying schools, as to the two-document hypothesis which in my last letter I endeavored (most baldly) to outline, for as I say, it is adequate to account for the phenomena. It is undoubtedly being verified, one might almost say, every day, but it can never attain to that kind of certainty which is found in the realm of pure mathematics. It is sufficient in this, as in any other similar question, that the degree of probability be so high as to approximate to certainty. We have only to recall many daily incidents of our lives to realize how universally we act, even where profound issues are at stake, on this principle.

It is impossible, in a letter of any reasonable length, to

show why "St. Luke reveals a date not earlier than A. D. 75," for it really involves examining a vast mass of detailed evidence. I must be content with suggesting one or two lines of thought, which can be followed up at leisure. But I ought to say that the thought contained in Mr. Herron's final quotation is really not, with most Christian scholars, a factor in determining its date. There is no question as to an evangelist's ability to record one of our Lord's prophecies, whether before the event, as in the case of St. Mark, or after, as in St. Luke. Personally, I regret the imputation contained in the words. I must also point out that Acts xxviii. 30 does not really help us to fix the Gospel's date. It only tells us that St. Luke closed his second treatise with the period of St. Paul's first Roman imprisonment, which ended about A. D. 61, or some three years before the apostle's death. That Acts was written *after* A. D. 61 is obvious, for the verbs in this verse are in the past tense, and describe a scene that when St. Luke wrote had become history. But *how long* after this period it was written, the verse gives not the slightest indication. That must be sought elsewhere. There is no hint whatever in these words that Acts "was written while St. Paul was yet alive," and that therefore the Gospel, the former treatise, "was composed 'some years before his death.'" Again, the reference to I. Tim. v. 18 can tell us nothing as to the Gospel's date. The words, "The Scripture saith," are followed by an Old Testament citation (Deut. xxv. 4, compare I. Cor. ix. 9), "Thou shalt not muzzle the ox when he treadeth out the corn." To make the *second* quotation (which in any case seems properly preceded by a period) depend upon the introductory words is to do violence to St. Paul's regular and consistent practice throughout his Epistles. His frequent use of *γραφή* is *always* with reference to the Old Testament. But just assuming that St. Luke's Gospel was written at the time, and that the apostle is actually quoting from it, does Mr. Herron seriously think that a Jewish Christian in A. D. 63 could apply to a friend's treatise the tremendous title of "Scripture"? When we consider what that term meant to a Jew, and remember how long a time elapsed even in the Christian Church, ere the various New Testament books emerged from the mass of apocryphal literature and took rank alongside the Old Testament canon, we shall see, I think, how impossible it would have been for St. Paul to have used such language of his friend's work. Even the Apostolic Fathers do not quote from the Gospels as Scripture. The words seem to have been a proverb used by our Lord, and like many other of His sayings (*e.g.*, Acts xx. 35) to have come down orally. I need not remind your readers of other such traces in the New Testament.

One of the strongest reasons for placing the third Gospel not earlier than A. D. 75, and one which I am afraid will have no weight save to one who takes diligent pains to acquaint himself with the conditions of life in the first century, is that such a date allows a sufficient time for what St. Luke himself, in his prologue, tells us had happened, before he began the composition of his Gospel. He says that—not one writer, nor two, nor three, but—"many" had drawn up narratives respecting our Lord's sayings and acts. Now we know from his second treatise for how long a time the oral tradition continued: "probably until A. D. 63," as Dr. Sanday says. As the original apostles died or departed into foreign fields, there would arise the necessity of *written* documents of our Lord's life, and there would be the greater need after Jerusalem had fallen, and the Christians in consequence dispersed. Taking into account these circumstances, together with the conditions of travel and the limited means for circulating Christian writings in that time, the fact that St. Luke had seen "many" of these documents, of which St. Mark was almost, if not quite certainly one, must, I think, imply a date some time after St. Paul's death. I would also ask Mr. Herron to compare minutely in the Greek what St. Luke says of the destruction of Jerusalem with St. Mark's statements. If he does not reach the conclusion that in the latter the predicted danger seems not yet to have come, but to be near, and in the former to be past, then I am afraid this argument for A. D. 75 will not have much weight with him. I would also ask him to consider the significance of "the occasional but not yet constant use of *ὁ κύριος* to designate Jesus" in relation to the Gospel's date: the fact that three times St. Luke places St. John before his elder brother, St. James, thus reversing St. Matthew's and St. Mark's order, and suggesting a date when St. John had become the more prominent of the two: these, and a vast number of other details, which, taken separately, perhaps have no great weight, but considered in conjunction, make it, I do not say irresistible, but in the very highest degree probable, that the third Gospel

was composed after the fall of Jerusalem, and, unless St. Luke lived to be a very old man, not later than A. D. 80. And St. Matthew's Gospel, in its present form, exhibits many traces of a slightly later date; while St. John, who probably lived until the accession of Trajan, wrote the fourth Gospel not very many years before his death, as is attested alike by external and internal evidence.

STUART L. TYSON.

80 Woodstock Road, Oxford, England.

THE WORK AMONGST ITALIANS IN BROOKLYN.

To the Editor of The Living Church:

I SHALL be very thankful to you if you will publish this letter in your valuable Church paper, for information of your readers.

On January 1st of this year, the Ven. Archdeacon of Brooklyn engaged me as his missionary among the *One Hundred Thousands* of Italians in this great borough of Brooklyn.

Since then I have been able to open three missions in three different localities of this borough. One is at the Church of the Redeemer, corner of Fourth Avenue and Pacific Street; one at East New York, St. Clement's Church, and one at St. Jude's Church, Lefferts Park.

The first one is composed of a very intelligent and refined element; the second is not at present very prosperous, as I have not been able to spend much time there; but the third one is the more successful, although almost composed of the common working people.

The Brooklyn City Mission (a body formed of every denomination) started in the limits of St. Jude's parish an Italian Baptist mission since long ago, and this was so far prosperous, as it was counting over 40 members. The Italian city missionary, the Rev. S. L. Testa, put there a tent and began an evangelistic mission work since June 24th. In that time I had already organized a small band of persons and started to have services in the parish house of St. Jude's, about eleven blocks away from the Italian colony.

But, for a divine purpose, the assistant to the city missionary was discharged from his duty, and the work of the tent fell on our care for the last month of July, with the help of the city missionary.

Then the assistant Archdeacon of Brooklyn, the Rev. E. J. Burlingham, came with me to visit the work, and rented a hall at the corner of 65th Street and 14th Avenue. The hall was fixed as a nice little chapel, and on August 5th, the Eighth Sunday after Trinity, the assistant Archdeacon and the Rev. Fr. Reddish, associate rector of St. Jude's, helped me for the public opening of the little chapel. At 5 p. m. the chapel was crowded to the door by Italians and a good number of American friends of St. Jude's. The altar was brilliant with the lights of the candles, and the beauty of the large quantity of flowers brought by the Italian children. The little organ began to play the tune of the beautiful missionary hymn, "From Greenland's icy mountains," which was sung to the Master in two languages, under the same roof, when the clergy came out and went to the altar. Then the assistant Archdeacon read the prayers of benediction of the little sanctuary, from the *Priest's Prayer Book*, and it was named the Italian Chapel of the Annunciation. After this first part of the divine service was finished, the assistant Archdeacon made a few remarks in English, promising to the little and faithful band of Italian Churchmen the help of the Church in this diocese, hoping that soon we shall have a building of our own, and asking for the purpose that this first collection should be deposited in a bank as a little nest for a building fund.

Then he called the city missionary, Mr. Testa, who was sitting with the people, to say a few words, which he did, and was presented with a small gold medal as a remembrance of the Italian friends of Lefferts Park.

The Rev. Fr. Reddish also made a few very suitable remarks, asking the Italians to be faithful to the faith of St. Peter, St. Paul, and the innumerable list of Italian saints of the first centuries, and as a representative of St. Jude's parish, he welcomed Italians coming in our fold.

Then I began the Evening Prayers in Italian, after we had sung, in both languages, the other missionary hymn, "The Church's one foundation." After the absolution, the Lord's Prayer, in poetry, was sung as a solo by Mrs. Rocca. After the prayers, I made a few remarks on the social, economical, religious life of Italians, and the assistant Archdeacon closed the service, imparting the benediction. An anthem was also

sung by five girls of St. Jude's. The offering was a liberal one, considering the financial condition of the people, and was placed in the hands of the assistant Archdeacon as a first deposit for our building fund. The 516th hymn closed the service.

It is needless to say that the entire service was impressive to the people present and will be gladly remembered by all for the future.

Before I close I have to say, that an Italian Mutual Benefit Society has been founded under the name of the Annunciation, its by-laws framed and accepted, and it is showing a great vitality for the expansion of the Kingdom of God on earth.

Non nobis, Domine, non nobis, sed nomini tuo da gloriam.
360 Union Street, Brooklyn, N. Y. (Rev.) D. A. ROCCA.

WHY DOES THE CHURCH CALL IN VAIN FOR CANDIDATES FOR THE MINISTRY?

To the Editor of The Living Church:

HERE are two answers to the above question, and only two:

First, because the Bishops have not the power of selection and appointment untrammelled by vestries, standing committees, and examining chaplains. Reference is here made to that forceful sermon of the Rev. Mr. Guerry, delivered at Sewanee, Tenn., several years ago.

Secondly, because infidelity permeates the Church through what is termed Broad Churchmanship, nauseating strong men of the laity and disgusting the best element of young men.

It is not the hardness of the service, nor paucity of salary that detains men. Volunteers for the "forlorn hopes" of the world, in every possible risk in the service of the Arts, Sciences, War, Pestilence, and Famine are ever ready and willing to throng to the front.

And only this most noble cause, the propagation of the Gospel in the home fields, calls in vain for recruits.

Restore to the Bishops the powers of selection and appointment that St. Paul exercised without restraint, and purge the Church of infidelity to the faith once and for all time delivered to the saints, and the ministry would soon be crowded with strong men, the best and strongest characters taken from the laity.

J. B. MCGHEE.

Laurel Hill, Miss.

THE BROAD CHURCH PAMPHLETS.

To the Editor of The Living Church:

THE disposition of the priests who have been distributing their views recently seems to be this: The creeds are symbols. A symbol apprehends, does not comprehend, that which it represents. The creeds, therefore, apprehend truth. Truth is progressive, and it progresses in proportion, or concomitantly, with scientific discoveries and intellectual research. A creed, then, is an index which points to a certain stage of truth. In other words, the quantity of divine revelation which men may call Truth, depends upon the light which science throws upon it. Without the corroboration of science, or of research, the beliefs of early ages admit of revision, partial acceptance, or total rejection.

Is the above the correct understanding of the current disposition, if so, whence is its authority? If the light of discovery and research is to determine the deposit of Truth, are we not justified in asserting that that light is erratic and uncertain? If we are to follow a light, its chief attribute must be constancy. Science has revised, and is revising, its dogmas, and to ask men to adjust their faith by an ever-changing standard is asking more than any one would grant, even in a trivial matter. Religion is no trivial matter, and true faith determines the character of true religion. What, then, is Truth? Is it a self-contradicting progression, or a consistent progression which gradually unfolds the relation which exists between divinity and humanity? If the first be true, Truth is simply a collection of tentative theories which leave their impress upon each succeeding age. In that sense, it is eternal only as the human race is eternal, and is subject to environment; change, therefore, is inevitable. But, if the second be true, it is a collection of facts designated as a creed, made known once for all time and for all eternity. Environment, in this case, does not make, but is made. Any one who doubts this, doubts that the twentieth cen-

tury is an improvement over the first. What is responsible for this change in man's environment? It is the influence of Jesus Christ, the "same yesterday, to-day, and forever." It is the influence of the Incarnate Truth, the influence of the facts of His earthly life. Explain these away, and His potency is gone. The world will return to the state of the first century, because Truth has been taken away and speculation has mounted the throne.

Granted that the creeds are but symbols, so are the letters of Scripture. To say that one symbol is right, and another symbol is wrong, without advancing proof, is arbitrary. Granted that human experience is vast, and discoveries have revealed much, the thing to remember is that the known of to-day, in order to be accredited as true, must be consistent *in intention* with the known of yesterday; furthermore, it must be the germ of to-morrow. Who is to determine what Truth is? The Holy Spirit is to be the Arbiter and Guide. He is to the Church what the conscience is to the individual. But, the conscience is not a safe guide unless it has been trained, and the early years of youth are the formative period. The principles and facts learned in youth, if true, are indispensable afterward, and demand constant application. So, the early years of the Church's life have been the formative period, and to-day she proclaims herself custodian of several facts strengthened by experience. If the Holy Spirit has led the Church into error, the accepted teachings are false. If wrong guidance has been followed, it is evident that man must guide himself, and Whisunday becomes a hollow mockery. If the Holy Spirit be an unsafe Guide, we must remember that Jesus Christ sent Him, and the wisdom of the Great Teacher is open to question. This is simply the logical result of the modern disposition. I prefer to believe that the Holy Spirit has led the Church into her present faith, and some other spirit has led the dissenters into their error. At any rate, the Faith, without adulteration, and with only partial acceptance, has made the world what it is; in what way will the proposed changes make it any better? To leave the substance for a shadow is unwise. If Truth be eternal, it must be eternal as an active working force, not as a shelved curiosity, or an outgrown garment. The Resurrection is no better understood to-day than it was on the first Easter morning, but it is an eternal fact. So with the Virgin Birth, it is an incident in time, but its effect is eternal. The office of the Holy Spirit is to show men the application of these facts in their daily lives, and if men do not understand them, let them wait, and not try to anticipate the divine interpretation. We shall not know as we are known until we enter upon another phase of existence, and the revealed facts embodied and condensed in the creeds are sufficient to lead this generation and those which will follow after to the gates of Paradise. The Wise Men who saw the star did not look for a precedent, nor did they discuss its properties, they simply followed its light. They were indeed "wise" men. This generation may copy their example with profit to themselves and others.

GEO. G. BURBANCK.

Indianapolis, Ind., August 11, 1906.

AN OVERDRAWN PROPHECY.

To the Editor of The Living Church:

I AM not a prophet nor the son of a prophet, but I firmly believe we are on the eve of a great apostasy. No doubt this will cause many a reader to smile, and say I am hysterical. Be that as it may, the time has come when those in authority should raise their voices and proclaim, in no uncertain sound, that "this Church" stands for the old Faith. The eyes of this country will be set on our next General Convention. Will our Bishops rise to the occasion in their Pastoral? The day of Protestantism has passed, and the appalling infidelity among these wandering sheep is enough to cause thinking men to halt, and inquire into the effect of indefinite negative teaching. Moreover, the drift in the Anglican Church, of those who, with a curious sense of a lack of the ridiculous, style themselves, "Broad," is towards every early heresy known to the primitive Church. The hundreds of sympathetic letters sent by clergy and laymen to Dr. Crapsey and Mr. Cox, to say nothing of many of those well-meant epistles poured into the sanctum of the Church papers, show the way the wind blows. And now we have the intense satisfaction of seeing the secular magazines and newspapers taking up the question, and from the pen of women as well as men we are to learn Theology as this modern day thought desires it should be. Mrs. Spencer Trask, in *The Arena*, has produced an effusion which is grotesque and ancient.

The deification of a man! No longer are we to believe that the Blessed Virgin was a virgin, but "a young bride."

Oh for the voice of the Church, expressed by our Right Reverend Fathers in God, and followed by a godly discipline that will at least keep our pulpits free from the "damnable heresy."

HENRY HOWE BOGERT.

LITERARY

GERMAN CONSERVATIVE THEOLOGY.—I.

IT is not the custom of THE LIVING CHURCH to review foreign theological literature, but two works that are now in course of publication in Germany are of such very great importance as more than to warrant attention being called to them. One is the *Zahn Commentary*, which will be reviewed later. The second is the *Biblische Zeit—und Streitfragen*—a title that may perhaps be rendered into English by "Biblical Ripe and Rife Questions."

This series forms the most systematic contribution by conservative theologians in the present active movement towards the popularization of modern scientific results. For many years the standing reproach of German theological work has been its purely academic character, and, while this has had certain advantages, its drawbacks are too evident to need mention. And of recent years, especially since the now defunct "Babel-Bible" controversy, the drawbacks have at last been recognized in Germany itself, resulting in what is already an extended pamphlet literature in popular form.

The first attempt, however, to provide systematic popular treatises matured in May of 1904, when the first number of the *Religionsgeschichtliche Volksbücher* ("Popular Manuals on the History of Religion") appeared. This series, now well advanced, is under the general editorship of Licentiate Schiele of Marburg, and for the most part represents radicalism of the worst type. One number, Bousset's "Jesus," has been translated into English and is certainly the kind of production that adds to the scorn with which many Anglo-Saxons regard "German" theology.

Such a series could not go unanswered, and exactly a year later appeared the first number of the *Streitfragen*, under the editorship of Drs. Julius Boehmer and Friederich Kropatscheck. The purpose and scope of the series was stated thus: "The contributors stand with us on the ground of *revelation*. They are, with us, of the conviction that there is a wonderful history, directed by God, which has reached its culmination in Jesus Christ, our Celestial Lord. This religious conviction, however, does not blind us to historic reality nor does it serve us merely as a *critical* rule for the recognition of erroneous and one-sided representations of history as such. On the contrary, it makes the true historic work on the Bible fruitful and enriches our knowledge of the truth. In this way, as we are convinced, the essential groundlessness will become clear of that criticism of the Christianity of the Church that has been carried on in the name of the Bible." And one cause of the publication of the series is stated to be the startling assurance with which radicals say: "We have history and reality; you have an antiquated faith,"—a phrase with which we are all sadly familiar.

Thus far eighteen numbers have appeared, the titles of twenty-two more are announced, and some fifty more are promised, covering in all the entire field of modern Biblical scholarship. Dr. Boehmer, who has charge of the Old Testament numbers, is pastor at Raben, near Potsdam, is now about forty years old, and is well known in Germany as a writer of apologetic treatises and tracts. Dr. Kropatscheck, to whom the editorship of the New Testament numbers is entrusted, is some nine years Dr. Boehmer's junior, is assistant professor at Breslau, and the author of several works on mediæval and Reformation theology. The list of contributors thus far includes about seventy names, nearly all of whom are university professors or instructors, and among whom are some of the most famous scholars living. The following universities are represented: Basel, Berlin, Bern, Bonn, Breslau, Dorpat, Erlangen, Göttingen, Greifswald, Halle, Heidelberg, Kiel, Königsberg, Kopenhagen, Leipsic, Rostock, and Vienna—an encouraging list for those who are tempted to believe that "German University" scholarship is trying solely to overthrow the faith.

A detailed review of the numbers that have appeared thus far would of course be out of the question, but a few are very worth mention. Perhaps that most interesting to us at the present moment is Prof. Grützmacher's treatise on the Virgin Birth (*Die Jungfrauengeburt*). Into a pamphlet of 41 pages he has compressed practically all the elements of the problem—the text of St. Matthew, the supposed extra-Christian sources, the passages in St. Paul, the theological and practical importance of the doctrine—and yet the whole is written in an admirably simple and popular style. The little book is to be recommended without reserve, especially to those who think that the dogma is purely a dogma without any scientific proof. A companion number to this is Prof. Riegenbach's tract on the Resurrection of Christ, entirely "up-to-date," although perhaps

no better than some of our excellent English works. Dr. Beth has given us one of the best defenses of the historicity of Christ's miracles that we have (*Die Wunder Jesu*). To be especially commended are the eight pages that he devotes to a singularly clear discussion of the miracles recorded in the Fourth Gospel. The same question is handled rather more at length in Prof. Barth's "Gospel of St. John" (*Das Johannesevangelium*), together with the deeper problems of this Gospel. The position is much the same as that of Prof. Sanday's recent work and the latter is preferable. The most technical contribution to the series is Prof. Weiss' *Die Geschichtlichkeit des Markusevangeliums* ("Historicity of St. Mark"), which is too heavy for the ordinary reader. Prof. Weiss has been writing since 1852 and his position on Gospel problems is too well known to need review, but the student is to be congratulated on having so excellent a summary of his views in so condensed a form. As a defense the book is admirable, however, and should be carefully studied by those really interested.

The remaining numbers on New Testament subjects are: Baptism, by A. Seeberg; The Lord's Supper, by R. Seeberg (not very satisfactory); The Book of Acts, by Hadorn (good and modern); Prayer in St. Paul, by Juncker; Paul as Theologian, by Feine (really excellent); New Testament Text, by Nösgen (chiefly on method); New Testament Parallels to Buddhist Sources by von Hase; and The New Message in the Teaching of Jesus, by Bachmann—a reply to Bousset and Harnack.

Of the four Old Testament numbers that have appeared, the most interesting is Prof. Oettli's *Die Autorität des Alten Testaments für den Christen* ("The Authority of the Old Testament for the Christian"). It is a general introduction to the entire field and treats separately the creation stories, the historical matter, the prophecies, and the poetical and wisdom writings; all with reference to the modern movement that is attempting to reduce the Old Testament merely to one phase in the general history of religion. Prof. Oettli's premises are of course critical; but his criticism is subordinated to the following principle: "The Pharisees and Scribes were *virtuosi* in the honor of the Bible, but 'they knew not the Scriptures, nor the power of God.' And when to-day there are investigators who analyze, with most unsparing diligence and brilliant penetration, the web of the Old Testament writings into the finest threads—but, never let God's Word take hold of their heart—then these are fools. And they are running into the danger of having no part in the well of life."

The other numbers are a very devotional introduction to the Book of Job, by Prof. Köberle; a commentary on the first eleven chapters of Genesis, by Prof. Sellin (*Die Biblische Urgeschichte*—and an essay on the origin of prophecy by Prof. König (*Der ältere Prophetismus*)). This last, while very suggestive, is marred by a too controversial tone and too much self-assurance.

A refreshing characteristic of the whole series thus far, is the absence, except in König's book, of polemical acrimony. The plan is the presentation of positive theology and references are made to destructive theories only when necessary for the purposes of clearness. Such books as these should dispel the fears of modern methods that are felt—and often with reason—in so many circles, for they show that, after all is said, the faith once for all delivered has nothing to dread from facts, which, indeed, can only reinforce it in the soul of the true and devout scholar.

The series is published by Edwin Runge, of Berlin, at the very low price of Mk. 4.80 (\$1.20) per *Reihe* of twelve numbers. Single numbers cost from 40 to 80 *pf.* (10-20 cts.). The series should be in the hands of every priest or student who can read German, and it is to be hoped that translations of the most important numbers, at least, will not be long delayed. BURTON SCOTT EASTON.

RELIGIOUS.

The Gift of Tongues and Other Essays. By the Rev. Dawson Walker, M.A., D.D., Theological Tutor in the University of Durham. Edinburgh: T. & T. Clark. 1906. Imported by Chas. Scribner's Sons, New York.

In his first essay, Dr. Walker maintains that the gift of tongues had to do with Godward addresses; and did not, in the case of the Corinthians, necessarily involve the use of foreign languages, although it did in the pentecostal miracle of Acts ii.

The next essay deals with "The Legal Terminology in the Epistle to the Galatians." Discussing the theory of Halmel, that St. Paul adheres to the terms and analogies of Roman procedure, and of Ramsay, who substitutes Greek for Roman law, he agrees with Halmel in the main. He does not regard this conclusion as having any determinative bearing on the question as to whether St. Paul wrote his Epistle to Churches in North Galatia or South. The essay is somewhat complicated in its details.

The third essay treats of St. Paul's visits to Jerusalem, as recorded in the Acts and in the Epistle to the Galatians. In it he tries to prove the truth of Lightfoot's view that the same visit is described in Acts xv. 1-29 and Gal. ii. 1-10.

The fourth and concluding essay discusses the Date of St. Luke and Acts. Acknowledging suggestions from an article by Rackham in the *Journal of Theological Studies*, he argues for an early date of the Acts, not later than 63 A. D. He concludes that the third Gospel was written during St. Paul's imprisonment at Caesarea,

between 58 and 60 A. D. He is a convinced upholder of St. Luke's general accuracy as a historian.

The essays are all solid contributions to biblical scholarship.

The Authority of Christ. By David W. Forrest, D.D. Edinburgh: T. & T. Clark. 1906. Imported by Chas. Scribner's Sons, New York. Price, \$2.00.

"No one," says our author, "can discuss the question of Christ's authority without addressing himself to that Christological problem which, as Abbé Loisy says, has been '*la vie et la tourment*' of the Church.

The first chapters are devoted to this subject, and they go far to destroy the utility of the book, in spite of its containing much of value. Starting from the point of view that the Gospels assign to Christ "a place in humanity in a definite historic succession"—true but not the whole truth—he faults the Chalcedonian definition as "controlled by abstract conceptions of Godhead and Manhood," denies the scripturalness of the distinction between Christ's divine and human minds, and maintains the baneful Kenotic theory.

The true point of view requires us to start with Christ's divine Person; and to regard His human experiences and limitations as His only as touching the Manhood which He assumed. This does not reduce their reality, or nullify the Gospel evidences of their reality. But it saves us from passing over evidences equally clear in the Gospels, that He was uninterruptedly what He had been eternally, truly divine; and therefore, in His Godhead, possessed of divine power, presence, and knowledge.

He objects to this that it is *a priori*. The precise opposite is true. It is because the Church has found in the Gospels the evidences of both Godhead and Manhood concurring in one Person, that she has affirmed both side by side, without waiting to find (what she cannot) a human solution for the problems involved.

It is Dr. Forrest and his kenotic friends who lean on an *a priori* reed. It is because they hold the abstract view that the fulness of the Godhead and the reality of the Manhood cannot co-exist in the same divine Person, that they emphasize exclusively the evidence of the limitations of His Manhood at the expense of the fulness of His Godhead.

It needs to be pointed out that a *Person* took our nature. The Godhead did not take it, nor were the Godhead and Manhood merged in one in Christ. The Godhead is what it is eternally. If then Christ had it at all, while on earth, that is if He was divine as well as human. He possessed it as it is eternally, in its fulness. It remains that He also took a Manhood which was limited as such, and really underwent the experiences given in the Gospels—of growth in wisdom, etc. Theologians have sore need of the capacity to hold together opposite truths—truths too mysterious to be adequately harmonized by human reason—without sacrificing either in the interests of the other. Kenoticism, which sacrifices the Godhead, is not the remedy for docetism, which sacrifices the Manhood. The remedy for each is to maintain both branches of the mystery of the Hypostatic Union without one-sided partiality.

We dwell on this as the most serious blemish in the book, but the author's treatment of the Holy Spirit is also unsatisfactory and anti-ecclesiastical.

FRANCIS J. HALL.

The Genuineness and Authorship of the Pastoral Epistles. By Rev. J. D. James, B.D. London, New York, and Bombay: Longmans, Green & Co. 1906.

Mr. James endeavors in this essay "to set before the reader the evidence in favor of the Pauline authorship of the Pastoral Epistles." In an Introduction he points out, citing Harnack, the critical bearing of the question discussed in his essay on the view we take of the early organization of the Church; and gives a resume of recent critical opinion. Then follows one chapter on the External Evidence of Pauline authorship, and six chapters on Internal Evidence. These last chapters treat severally of Historical and Geographical Circumstances, Theological Polemics, Ecclesiastical Conditions, the Personality of the Writer, Literary Obligations, and the Style and Vocabulary.

Without being a brilliant writer, Mr. James covers his subject thoroughly, convincingly, and with a temper both fair and scholarly. No better treatise could be made use of to gain satisfactory help for a calm and full study of the question whether St. Paul wrote the Pastoral Epistles. That he did write them we believe to be established by Mr. James beyond reasonable doubt.

F. J. H.

An Enquiry into the Evidential Value of Prophecy. Being the Hulsean Prize Essay for 1904. By E. A. Edghill, M.A., with Preface by the Lord Bishop of Winchester. London and New York: The Macmillan Co., 1906. Price, \$2.00.

This is a scholarly, devout, and painstaking effort to bring the subject of the Evidential Value of Prophecy abreast of modern criticism. The author does not undertake to dogmatize as to dates and authorships, but meets the demand that prophecy shall be dealt with both in view of the circumstances and limitations of the sacred writers and speakers, and with recognition of the supernatural element, the growing manifestation of divine purpose which gives the

Old Testament as a whole an organic meaning deeper than was present in the minds of its writers.

He notes that sacred and profane history may not be treated as unrelated, and that their relation is one of "the closest inter-connection." Providence in history at large and the theocratic guidance of Israel are factors in one divine preparation for Christ. In this preparation certain laws of progress are found and a principle of parsimony in supernatural intervention, since God never stultifies or does away with natural means of advance. None the less the supernatural is there, and demonstrates its presence not only by signs and wonders (never capricious or without function in the general march of events), but also by the sharp contrast apparent between Israel's development and that of other nations.

Prophecy is not primarily predictive but the forth-telling of divine teaching, having primary reference to present circumstances, but richer in content than the present can unfold. There are indeed specific predictions, but the general tenor of prophecy—even on its predictive side—is an increasing exhibition of the divine plan and of the trend of things, as suggested by crises in Israel's history.

The prophets saw in the ideals of David and Solomon, divine purposes which must be realized. Their non-realization in the present compelled them to look into the future, and to portray an ideal kingdom of Israel, ruled over by one who would unite in himself the spiritual characteristics of David and Solomon brought to their perfection.

The evidential value of prophecy lies in its establishing the excellence of Christianity, as fulfilling what prophecy had shown to be the real purpose and goal of previous developments.

Prophecy prepared the way for (a) the teaching of Christ; (b) the office of Christ and His Church; (c) a true apprehension of Christ's Person; and (d) the events of His historical life.

With such thoughts and from such a point of view our author proceeds to "examine in detail the growth and expansion of those fundamental ideas of prophecy which may justly be regarded as evidential." He concentrates his attention on three points, "admitted to be the central thoughts of Old Testament theology—the Kingdom, the Covenant, the Church, and the corresponding figures of King, Prophet, and Priest."

We are unable to enter into his elaboration of these points in detail; but we can assure our readers that Mr. Edghill's treatise is a valuable one, and that it is likely to hold its own as one of the very best yet produced.

FRANCIS J. HALL.

MISCELLANEOUS.

Consumption, Its Relation to Man and His Civilization. By J. B. Huber, A.M., M.D. Cloth, pp. 536. Philadelphia: J. B. Lippincott & Co. Price, \$3.00 net.

Dr. Huber's book takes up the subject of tuberculosis from a wide standpoint. He has collected a mass of information from many sources and tabulated the same in such manner as to be easily understood by the laity and the profession alike. The subject just now is national rather than local and all intelligent persons are of one mind as to the treatment of the subject, namely, the exploiting of all the knowledge obtainable in the hope the society as a whole will unite in the attempt to eradicate the White Plague. The author has made the book popular with this thought in mind, and it is to be hoped that the volume may have a wide distribution that this end may be reached.

THE MAGAZINES.

BLACKWOOD'S Edinburgh Magazine for July contains the end of the story, "Count Bunker," and the beginning of a new serial, "The Daft Days," by Neil Mumo. There are two good biographical papers—one on George Buchanan and the other on Rembrandt, and the usual miscellaneous matter.

THE FIRST long story which John Fox has written since the marvellous success of "The Little Shepherd of Kingdom Come," will begin in the September *Scribner* under the title, "A Knight of the Cumberland"—one of his most successful pictures of life and character in the mountains. A Northern girl is the heroine of the story, which is both humorous and romantic. It will run through the fall numbers of the magazine.

THE COLOR WORK of the September *Century* will include "The Vendue," the first of a series by Charles D. Hubbard, picturing scenes of New England country life a generation ago. Four pages will be devoted to reproductions of Thornton Oakley's interesting sketches of life in the anthracite region; and there will be four pages in tint from drawings by Troy and Margaret Kinney, showing "Behind the Scenes" on the stage. Another notable pictorial feature of the number will be the reproduction of several paintings of the Palisades by Van Dearing Perrine, a young Western artist who spends many months of each year living and working in a deserted schoolhouse on a terrace of the Palisades.

Revue Catholique des Eglises for July has the conclusion of a paper on *Catholiques et Protestants*, by Legendre; a paper by Father Wattson, now known as Father Paul James Francis, S.A., on *Saint François d'Assise Apôtre de l'Union*; a notice of English Church difficulties, by Paul Le Clerc; and notes on the Russian Church matters.

THE MINISTER'S MUSCALLONGE.

By H. E. R.

WHEN the Reverend George Welby was graduated from the Western Seminary, where he had taken his theological course, he was fortunate in immediately receiving an appointment to a small parish in Minnesota, with further duties at several neighboring missions. He had a somewhat delicate frame, and, while he was keenly sensitive to every form of beauty, he had also a strong disposition towards melancholy, and he, as well as his friends, hoped for much from the healing properties of the constant necessary exercise in the bracing air. He had brought his bride with him to Minnesota, and she was a girl of such cheerful sanity, of such hopeful vision, and such a merry heart, that she supplied the sense of humor which was fatally lacking in him, and for sixteen years he had looked upon life and his relations to his fellow-men with a clearer and more healthy comprehension, and had borne the discouragements peculiar to his work with a sweeter philosophy and a serener trust, than he had believed possible.

When their twin daughters were fifteen years old, Mrs. Welby had an attack of pneumonia, and, after only two days of suffering, had committed her soul to her Maker, and been received into everlasting habitations, leaving her husband with a well-nigh broken heart. He had so depended on her counsel and strength, her clear common sense, and her unshaken trust in an overruling Providence, that, when she was gone, he seemed to lose the very springs of life, and the inspiration of his being. In his overwhelming grief, the temperament of his early manhood asserted itself, and he found it easy to turn from the touch of his fellows, to regard with indifference the duties with which the pleasant days had been filled, and to neglect everything that could possibly be left undone.

His daughters, well-equipped in simple home-lore by their lovely mother, took up the burden of the home and the administration of the small income, and, blessed children that they were, bore the growing burden of care, already beyond the capacity of their brave young shoulders, with willingness and zeal. Fortunately the conditions of living were easy, neighbors and friends were kind and helpful, and in addition to keeping the home sweet and comfortable, they could use their skilful fingers to such purpose that, by the help of friends, they were able to earn each week such an addition to the small income that they could provide the labor which their hands could not perform, and for which each day their father showed a greater distaste.

The rectory stood at the edge of the village, surrounded by fields of sweet clover, and Mr. Welby had for a long time successfully cared for a number of hives of bees, which each year had produced a good many pounds of marketable honey, giving him a congenial out-of-door occupation with the joy of a certain reward; but this year a disease had appeared among the bees in the state, and the Board of Health had ordered the demolition of all the hives within a certain radius, and Mr. Welby's were within the condemned area. It was one of the few things for which he still cared, and their destruction was a heavy blow.

The daughters did for him constantly all that their love and tenderness could suggest, but they could not restore to him the temper of mind that could adjust itself to changed conditions, and their own infrequent pleasures, together with the growing necessity for more work, hid from their inexperienced eyes the fact that their father was sinking into a state of apathy and indifference for which there seemed to be no adequate cause, or apparent cure. His step was slow, his head bowed upon his breast, and he frequently failed to hold the expected services at his missions, because he felt himself unable to reach them.

Just at a time when discouragement and melancholy had wrapped him as a garment, a loving and watchful parishioner—and he had many—sent him a return ticket to Prior Lake, with a note hoping that he might enjoy a day of the fishing, of which he had once been fond. After some coaxing, his daughters induced him to consent to go, and on a lovely half-clouded June morning he took an early train for the lake in which he had caught many a string of fine bass.

He enjoyed the short railway journey with its freedom from care and worry, and the beauty of the prairies with the exquisite coloring of the early summer, the delicate greens and pale yellows, with the flushes of pink and purple where the wild flowers lay thickest. The sweet, warm breezes and soft air all seemed to lift him from the level on which his soul had lain for months, and when he arrived at the lake he found himself, with unaccustomed interest, choosing a boat and a boy to row him.

His equipment was simple and unscientific: a medium spoon with three hooks, on a fifty yard line that was wound on a wooden reel. He had never owned a rod and automatic reel, and he took neither gaff or landing net, but intended to kill his fish by the primitive method of hitting them on the neck with a bit of wood after he had lifted them into the boat. Thus equipped, he took his seat and slowly paid out his line as they rowed up the lake. His sensitive soul was fully alive to the beauty about him. The undulating shore line, the moving cloud-shadows on the broad fields of young grain, the smooth, clear waters reflecting the white cloud masses, the pure air, the welcome isolation from all the things that could disturb, brought an indescribable comfort to his weary heart, and for a long time he was scarcely conscious of the moving boat, or of the undisturbed troll.

Finally he was attracted by the darkening sky and the intense stillness, and the boy, familiar with the violence of the sudden local storms, suggested that they row back to shelter, to which Mr. Welby consented.

The boat slowly turned about; but, as he wound up his long line, he seemed to have a strong and heavy pull at his hook which he decided had struck a sunken log; but before he could formulate the thought, the root had taken life, had moved, before he could think again, had hurled itself with a huge splash of water straight into the air, forty yards from the boat, and had become a giant fish struggling for freedom! Every drop of Mr. Welby's sluggish blood leaped at the sight, his unaccustomed muscles braced themselves, his will and judgment, so long dormant, waked to life, and in one second he had marshalled his poor forces to a battle, the like of which he had never dreamed.

The boat was put about again at his word, while, with every faculty tense and alive as it had never been, even in the early days of his priesthood, when he had battled with the prairie storms, he prepared to fight with the monster who had lain so long in the cold depths, waiting for the inviting hook of a discouraged minister!

The storm broke, the wind leaped from a black and portentous sky, which opened itself and loosened upon them a flood so great that the boat was filled in a moment. The quiet waters became a seething mass of foam flattened by the fury of the wind. Not a rude breath had blown upon Mr. Welby for months, nor had he lifted a finger to perform any but the most simple tasks; but now he sat, unconscious of the storm, unconscious of the frightened boy, who was bailing for his life, unconscious of his drenched clothing, his hat blown away, his feet in inches of water, while he fought a giant whose endless facility taxed his every faculty, a fish which ran up on him, and ran away from him, which plunged to the bottom of the lake and lay still, which dashed itself out of the water in its wild efforts to be free, and which pulled the boat against the power of the oars! He was filled with the surprise of the great event, and the wonder that the unheard-of thing could happen to him! His hands were lacerated and bleeding from the ever sawing line. He did not feel that he should lose the fish, whale or leviathan as it seemed, and endless as the struggle promised to be, the joy of contest was in his blood, and he felt as if he were vitalized by all the spirits of his colonial ancestors! *He would never let go the fish*, though his fingers should be cut off, and he must hold the line around his wrists, and there were moments when he felt that it was only a matter of time when this must be.

Gradually he felt that he was a little more than holding his own, that the strain was not as great, that the length of line outside was decreasing, and that the fish was not as violent or as far reaching in its wild dashes. A little longer, and it was perceptibly nearer, then, so close that they could make out something of its size, and finally, they could see its whole length, with the cruel jaws fastened together by the three well-placed hooks, and then—the task was ended!

The boat was not large enough for three, when the third was a still active muskalonge; and as the bit of wood no longer seemed a worthy instrument of execution, the only thing was for the minister still to hang on, and for the boy to steadily row to the wharf, towing the unwilling but conquered trophy.

In the long ride the minister had ample time for thought. They had been on the lake two hours, and it had seemed only a moment. The storm had passed and left all things as before, save the minister. His whole nature seemed renewed. His blood flowed faster, his heart beat more quickly, and his spirit seemed wrought upon as a miracle. His mind worked with healthy activity, and he reasoned that if he, alone, could endure

the strain of fighting so worthy and valiant a foe, could he not again take up the small battles of his daily life, reinforced by his two brave daughters? If he had, unprotected, weathered a storm which nearly swamped the small craft in which he rode, might he not endure those which sometimes overtook him upon the prairies? If he, by stratagems and patience, could meet the wiles and feints of so skilful an antagonist, would it not be possible that he could cultivate the gift of again meeting and winning the men and women whom he had avoided, and, whatever reaction to-morrow might have in store for him, was he not to-day, for one short hour, a king who could command every faculty?

That he, a poor, broken-down, dispirited wreck, had caught a muskalonge larger than he had ever seen, and larger than anyone whom he knew had ever caught, changed for him the whole face of the world. He had been awakened by a great physical shock, and he felt that nothing must be allowed to again palsy his faculties. The sting of the heavy rain had started the tingling blood, the health-giving wind had blown itself through the somber corners of his mind, and he blessed God that so great a mercy had been vouchsafed to him, and that by means of a fish He had again performed a miracle! He landed and killed his muskalonge alone, save for a few admiring small boys; then saw with joy that the scales registered a full thirty-six pounds, and that it measured six feet, a fact thought worthy of recording in the list of large fish taken from the lake.

All the journey home he was still thinking over his life and his work, and was more and more filled with a great resolve to look at them from a different point of view; from the side of his people, and not from his own.

With head erect, and with the tread of a conqueror, he walked from the station to his house, followed by two men who bore the fish upon their shoulders, its tail sweeping the ground. His daughters could scarcely believe their eyes when they saw it, but they nearly wept at the sight of their father, who seemed like one restored to life. He took all the care of the great prize, dressing it, and cutting it into large plinths, which he carried to the neighbors with his own hands.

"There never was a better fish," they said.

"There never was as good a fish," he said.

THE INTERNATIONAL POSTAL CONGRESS.

A congress of the greatest importance to the world in general has been conducting its deliberations modestly and quietly in the Italian capital. We refer to the International Postal Congress, whose conclusions have been a useful and practical contribution to internationalism. In the first place the international letter weight unit has been raised from half an ounce to an ounce, making the rate five cents (or its equivalent in the money of other countries) for the first ounce and three cents for each additional ounce. There is also to be the equivalent of an international stamp, in the form of an international postal order, for five cents, which will be exchangeable for a stamp of the same value in any country of the union—this for "return" postage. A number of proposals were made to reduce the unit from five cents to four (the British "tup-pence"), but these were defeated. Our own currency system prevents our taking much interest in this proposal, since a nickel is a much more convenient unit than four cents. The new regulations will no doubt result in a great extension of the postal business throughout the world, and will in all probability thereby increase the revenues of the post-offices in all civilized countries. The international postal exchange order marks an interesting advance in the peaceful business relations between nations. In all probability it will prove the germ of the international currency of the future.—From the "Progress of the World," in the *American Monthly Review of Reviews* for July.

TRUE FIDELITY consists in obeying God in all things, and in following the light that points out our duty, and the grace which guides us; taking as our rule of life the intention to please God in all things, and to do always not only what is acceptable to Him, but, if possible, what is *most* acceptable; not trifling with petty distinctions between sins great and small, imperfections and faults, for, though there may be such distinctions, they should have no weight with the soul that is determined to do *all* His will. To this sincere desire to do the will of God, we must add a cheerful spirit, that is not overcome when it has failed, but begins again and again to do better; hoping always to the very end to be able to do it; bearing with its own involuntary weakness, as God bears with it; waiting with patience for the moment when it shall be delivered from it; going straight on in singleness of heart, according to the strength that it can command; losing no time by looking back, nor making useless reflections upon its falls, which can only embarrass and retard its progress.—*François de la Mothe Fénelon*.

CLERICAL ERRORS.—XII.

ANY man working at the duties of a parish and meditating on them comes to see, after a time, that they group themselves into three somewhat indefinite divisions. Our Lord was Prophet, Priest, and King: and His ordained servants at the present day must be active, imperfectly but constantly, in preaching and study, in priestly and pastoral work, and in organizing and guiding. Too much emphasis thrown on any one of these lines of activity to the neglect of the others impairs a man's usefulness. As products, we have the studious and learned priest who neglects his parish; the highly religious priest who does not know very much, or have much weight in his community (the kind which recalls that bitter epigram, "There are three sexes, men, women, and priests"); and the hearty and popular parson, whose few books gather dust, and whose church is not open for service so often as it might be. Of three types—all bad—the best is probably the last; but the well-balanced man, of religion, of books, and of affairs, is a better working-tool in God's hands than any of the three.

There are certain titles popularly given to ordained men which, taken together, sum up very truly a priest's work. He is the minister, and as such should serve, first, before God at His altar; second, among the sick, the afflicted, and the dying. He is the pastor, and as such must know his flock by name and be known of them, feed the sheep, shepherd the sheep, feed the lambs. He is father, and as such should be the earthly refuge of God's afflicted children, strong in guidance and in silent and uncomplaining self-sacrifice for them. He is sometimes "elder," presbyter, and as such must walk in conservative and kindly wisdom as do the old. He is "parson," the person of the parish, he must interest himself to act as a leading citizen, and take that stand among the strong men of the community which is required of one who understands his duty as a citizen, and his duty as God's witness for the right.

He bears the title "Reverend," and as such must take heed so to walk that he can be revered, avoiding heat and clamor, and all mean and vulgar thoughts, and abstaining from those thousand little acts which are not wrong—not at all wrong in themselves—but which are incompatible with that quiet respect of which he should be worthy. He is often called "preacher," and must see to it that he grasp every chance to announce God's message publicly to the people. He is frequently spoken to as "Doctor"—that is *doctus*, learned, and must learn grimly, even if he fight for time to do it, that he may grow learned. He is sometimes addressed as *Domine*, that is as *dominus*, schoolmaster or teacher, and, as such, must grasp every chance to instruct, for, however little he knows, some others know less.

Summings-up are usually valuable—and dull. We sum up these essays briefly by tabulating the ordination oaths under which a priest is bound, omitting repetitions, and noting that the priest's oath does not release from the deacon's. The pledges are:

1. To read Scripture diligently to the people.
2. To instruct the youth in the Catechism.
3. To search out and visit the sick.
4. To search out and visit the bed-ridden.
5. To search out and visit the poor.
6. To live as an example, so far as possible.
7. To make his family an example, as far as possible.
8. To instruct the people out of the Scripture.
9. To teach nothing (as essential to salvation) not proved by Scripture.
10. To faithfully minister doctrine so as to teach the people.
11. To faithfully minister sacraments so as to teach the people.
12. To faithfully minister discipline so as to teach the people.
13. To drive away false doctrine.
14. To use public and private monitions to the well.
15. To use private monitions to the sick.
16. To be diligent in prayers.
17. To be diligent in reading Scripture (privately).
18. To be diligent in studies that help in the knowledge of Scripture.
19. To lay aside the study of the world and the flesh.
20. To maintain quietness, peace, and love among all Christians, especially in his cure.
21. To gladly obey the Bishop's commands, even when conveyed in the form of advice.

T.

LITTLE THINGS come daily, hourly, within our reach, and they are not less calculated to set forward our growth in holiness than are the greater occasions which occur but rarely.—*Grou*.

Church Calendar.



Aug. 5—Eighth Sunday after Trinity.
 " 6—Monday. Transfiguration.
 " 12—Ninth Sunday after Trinity.
 " 19—Tenth Sunday after Trinity.
 " 24—Friday. St. Bartholomew. Fast.
 " 26—Eleventh Sunday after Trinity.

Personal Mention.

THE REV. W. H. BOWERS, D.D., has resigned the rectorship of St. Paul's Church, Charleston, S. C.

THE REV. HUNTER DAVIDSON, rector of St. James' Church, Palmyra, Ohio, is spending his vacation in the mountains of West Virginia, being the guest of General W. P. Craighill, Charles Town. During his absence St. James' Church will be supplied by the Rev. Herbert D. Cone, Nutley, N. J.

THE REV. EDWARD HENRY ECKEL, rector of Christ Church parish, St. Joseph, Mo., is spending the month of August at Independence, Mo., where he is officiating on Sundays for the rector, the Rev. Wm. H. Haupt, who has gone away for a few weeks for the benefit of his health. The Rev. A. W. Farnum, curate of Christ Church, St. Joseph, is in charge of the parish during the rector's absence.

THE REV. ANDREW G. GRINNAN of St. Paul's Church, Weston, W. Va., took charge of St. Mark's Church at Berkley Springs, W. Va., on August 5th, 1906.

THE REV. JOHN HARTLEY has resigned his charge at McKinney, Texas, and accepted the rectorship of the Church of the Good Shepherd, Lake Charles, La.

THE REV. W. H. HAUPT, rector of Trinity Church, Independence, is spending the month of August on a dairy farm in Adair county, Missouri. His address is, R. F. D. No. 1, Kirksville, Mo.

THE REV. C. H. JORDAN has resigned the charge of the Church of St. John's, Berkeley, S. C., and has accepted a call to Union and Glenn Springs. Mr. Jordan will enter upon his new duties September 1st.

THE REV. EDWIN D. WEED has resigned the charge of St. John's Church, Scranton, Miss., and adjoining missions—accepted the rectorship of St. John's parish, Aberdeen, Miss., with oversight of the missionary work of the northeast.

ORDINATIONS.

DEACONS.

SOUTH CAROLINA.—On the Fifth Sunday after Trinity, in the Church of St. John in the Wilderness, Flat Rock, North Carolina, Bishop Capers ordained to the diaconate, Mr. W. WILKINSON MEMMINGER of the diocese of South Carolina. The candidate was presented by the Rev. Frederick Howden, priest in charge, and the sermon was preached by Bishop Capers. Mr. Memminger has been assigned the charge of the churches at Beaufort and Grahamville, South Carolina, and entered upon his duties August 1st.

DEGREES CONFERRED.

DOCTOR OF DIVINITY.

THE UNIVERSITY OF WASHINGTON AND LEE, Lexington, Va.—D.D. on the Rev. ROBT. K. MASSIE of the Theological Seminary of Virginia.

MARRIED.

NEEF-VERNOR.—At St. James' Church, Dexter, Mich., August 7th, by the Rev. George Vernor, MARY, daughter of the officiating priest, to WILLIAM J. NEEF of Phillips, Wis.

DIED.

BROCK.—ROBERT COLEMAN HALL, son of the late John Penn Brock, at Wynnewood, Pa., on August 8th, in his 46th year.

FAIRBANKS.—Entered into the rest of Paradise, from Sewanee, Tenn., on Friday morning, August 3d, 1906, in the 87th year of his age,

venerated and beloved by all who knew him, GEORGE RAINSFORD FAIRBANKS.

"Grant unto him, O Lord, in Thy mercy, a safe lodging, and a holy rest, and peace at the last."

MCLEWAIN.—DOROTHY DE MUTH, daughter of Rev. and Mrs. F. A. MCLEWAIN, at Sedalia, Mo., August 8th, 1906, aged 22 months.

MEYERS.—Entered into life, August 5, 1906, at the old homestead, Myersdale, Pa., BARBARA E. MEYERS, for 38 years a devout communicant of Trinity Church, Myersdale—now a member of the Church Triumphant and forever with the Lord, which is far better.

SAMS.—At Columbia, S. C., on August 2nd, 1906, Mrs. REBECCA N., relict of Rev. Barnwell B. SAMS, in the 68th year of her age.

Interment in Magnolia Cemetery, Charleston, S. C.

WETMORE.—Entered into the joy of his Lord, August 3d, 1906, of peritonitis, at the Mission Hospital, Asheville, N. C., the Rev. THOMAS COGDELL WETMORE, rector of Christ School, Arden, N. C., and of Calvary Church, Fletcher, N. C., aged 37 years.

"The joy of the Lord is my strength."

"He went about doing good."

WARNINGS.

The clergy are warned against a young man with auburn hair, professing to be a reformed criminal, and asking advice and help. He is a fraud, and ought to be taken up by the first person to whom he applies.

JOHN C. WHITE,

Rector St. Paul's Church.

East St. Louis, Ill.

The clergy of the Church are hereby warned against a man named Dick Williams, *alias* Dick Hall, who says he is a discharged convict trying to reform. He is a complete fraud, and is reported as showing a letter from me. If so, it is a forgery.

GEO. E. SWAN.

Trinity Rectory, Sacramento, Cal.

CLERICAL RETREAT.

HOLY CROSS, WEST PARK, N. Y.

We hope to have a Retreat for the clergy here, beginning on Monday evening, September 3, and ending with a corporate Communion on Friday morning, September 7th. The Bishop Coadjutor of Milwaukee, the Right Rev. W. W. Webb, D.D., has promised to conduct the Retreat. All will be welcome who can attend the Retreat in full, and who are willing to observe the rule of silence. No charge will be made or collections taken. Gifts for the Order may be placed in the alms-box in the front hall. JAMES O. S. HUNTINGTON, Superior O.H.C.

RETREAT FOR LADIES.

The Rev. Dr. Barry, Dean of Nashotah, will give a Retreat for ladies, in the Convent of the Holy Nativity, from September 4th to the 8th. Any ladies desiring to attend, will kindly notify the Reverend Mother Superior, S.H.N., as soon as possible.

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, choirmaster, 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, Wis.

ERBEN ORGAN FOR SALE.

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 283, Richmond, Va.

WANTED.

POSITIONS OFFERED.

WANTED.—An unmarried choirmaster and organist who can also teach English branches in choir school. Address: Box K, THE LIVING CHURCH, Milwaukee.

WANTED CURATE.—Young, unmarried, deacon or priest; sensible; loyal; Middle West; interesting work; living salary. "PAROCHIAL," care LIVING CHURCH, Milwaukee.

THE SOUTH DAKOTA Missionary District has immediate need of two clergymen in the mission field. Men in priest's orders preferred. Each man would be placed in charge of a mission with attractive church building, and would be asked to do missionary work at several points in an extensive and sparsely populated field. A good opportunity for earnest men to sow the seed of the Gospel of Christ in practically untilled soil. The work is genuinely missionary. A definite and sufficient salary absolutely guaranteed, and railway fare in the discharge of missionary duty. FREDERICK FOOTE JOHNSON, Assistant Bishop, South Dakota. Address, during August, Newtown, Conn.

POSITIONS WANTED.

A PRIEST, spending vacation near Chicago. A would take Sunday supply only during September. Address, Rev. JOHN C. WHITE, East St. Louis, Ill.

A CLERGYMAN'S DAUGHTER, graduate, desires a position as governess or mother's helper. Virginia or North Carolina preferred. References exchanged. Address: J., LIVING CHURCH.

PRIEST, a Catholic and Prayer Book Churchman—would like work near New York or Philadelphia. Willing to work. Moderate salary and rectory desired. Correspondence solicited. Address: W., care LIVING CHURCH.

A CLERGYMAN'S DAUGHTER, with much experience, desires to know of some place where she can do social work among white or colored people. Can play Church music, and has some knowledge of trained nursing. Highest references. Address: JEAN, care THE LIVING CHURCH.

UNLEAVENED BREAD.

THE SISTERS OF ST. MARY are prepared to furnish a pure, unleavened bread for the Holy Eucharist, round, with various designs, and square, prepared for fracture. Samples sent on application. PEESKILL, New York.

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

PARISH AND CHURCH.

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

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

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

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.

INVESTMENTS.

I DESIRE to correspond with a few Churchmen who seek safe and legitimate investment of a small amount in a corporation that is conducted on lines of Christian brotherhood and which offers positive returns of from 20 to 40 per cent. annually. REV. LA GRANGE SMITH, Tacoma, Wash.

APPEALS.

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

I heartily endorse the above as most worthy.
A. M. RANDOLPH,
Bishop of Southern Virginia.

EPHREATHA REMINDER AND APPEAL.

For thirty-three years, the undersigned has depended upon Twelfth Sunday after Trinity Offerings to meet the expenses of missionary labor among the deaf mutes of the Middle West. Now, again, appeal is made for remembrance on that day, which is September 2nd, this year.

REV. AUSTIN W. MANN,
General Missionary.
21 Wilbur Ave., S. E. Cleveland, Ohio.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

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

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

A. S. LLOYD, General Secretary.
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."

FOR SALE.

THE BISHOP WHIPPLE SCHOOL FOR Boys. Accommodations for twenty boys. Most excellent location. Desirable property for country residence. Twenty acres of land. Beautiful clear-water lake. Fine bearing orange and grape-fruit grove. Address: REV. WM. H. BATES, Sanford, Fla.

THE BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH, and the grand total acknowledged has been forwarded to Bishop Nichols: St. James' Parish, Poquetanuck, Conn. \$2.66 Previously acknowledged..... 985.47

Grand Total..... \$988.13

BOOKS RECEIVED.

DEPARTMENT OF THE INTERIOR.

Report of the Commissioner of Education, for the year ending June 30th, 1904. Volume I. and II.

THE VENDANTA SOCIETY. New York.

India and Her People. By Swami Abhedananda, author of *Self-Knowledge, How to Be a Yogi*, etc.

GEORGE WAHR. Ann Arbor.

A History of St. Andrew's Church, Ann Arbor, Michigan. By Arthur Lyon Cross, Ph.D., Assistant Professor of History in the University of Michigan.

THE NEALE PUBLISHING CO. New York.

Sundays in London with Farrar, Parker, Spurgeon, and Others. By Luther Hess Waring, M.A., Editor of *Stones Rolled Away* (Henry Drummond).

PAMPHLETS.

The Truth About Adam and Eve. A Sermon preached in Christ Church, Copperstown, on the First Sunday after Trinity, 1906, by the Rev. Ralph Birdsall, Rector.

Baccalaureate Sermon, Preached in St. John's Memorial Chapel of the Episcopal Theological School, Cambridge, Mass., on June 6th, 1906, by the Rev. Langdon C. Stewardson, LL.D., President of Hobart College.

Biblical Dramas, Arranged by Harris G. Hale and Newton M. Hall. *Moses the Liberator, The Story of Jacob, The Story of Joseph and His Brethren.* The Pilgrim Press, Boston. 1906.

The Authority of Sunday. By the Rt. Rev. O. W. Whitaker, D.D., LL.D., Bishop of Pennsylvania. From an Address to the One Hundred and Twenty-second Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, May 8th, 1906. Printed by order of the Convention.

San Francisco Through Earthquake and Fire. By Charles Keeler. Paul Elder & Company, San Francisco.

A Letter on the Anglican Church's Claims. By the Rev. Ingram N. W. Irvine, D.D., Canon of St. Nicholas' Cathedral. English Department St. Nicholas' Cathedral, Madison Avenue and 97th Street, New York.

An Earnest Plea for Church Unity. Based on the Teaching of the Church of the Seven General Councils, and especially addressed to the Laity. By Rev. Ingram N. W. Irvine, D.D. English Department St. Nicholas' Cathedral, 97th Street and Madison Avenue, New York.

THE CHURCH AT WORK

PAN ANGLICAN CONGRESS OF 1908.

OFFICE OF
THE UNITED BOARDS OF MISSIONS,
Church House, Dean's Yard,
Westminster Abbey, S. W.
30th July, 1906.

THE COMMITTEE of the Congress has drafted the subjects to be treated at the Congress, taking for its guidance the desires expressed by dioceses throughout the world. This scheme has now been forwarded to all dioceses in the Anglican Communion with the request that an opinion may be expressed upon it by Bishops, by Synods, diocesan Councils, or whatever body may be called together in the next few months. And it has been earnestly requested that such opinions may be received in London not later than December 31st, 1906, in order that they may be fully considered by the committee in London not later than February 1907. By Easter 1907 it is hoped that the final programme may have been completed. It is hoped that chairmen both for the sectional meetings of experts and for the great evening meetings in the Albert Hall may be chosen in large measure from Churchmen outside the mother country, but it is proposed to elect secretaries of the sections as soon as possible in order that there may be as much devolution of business as possible; and that each section may be made efficient without loss of time. An eight-page free leaflet has been issued and can be obtained from the S. P. C. K. by anyone, post free, on application. It gives a popular account of the Congress and is meant for wide distribution. The "Pan Anglican Pamphlet" has been revised up to May, 1906, and can be obtained from the S. P. C. K., price. 4d. A free eight-page leaflet on the Thank Offering and methods for organizing it has been written by

Bishop Montgomery, and can be obtained from the secretaries of the Congress, post free, Church House, Westminster.

DEATH OF MAJOR FAIRBANKS.

THE NOTICE of the death of Major Geo. R. Fairbanks at Sewanee on August 2nd, did not reach us in time for notice last week.



*Yours Truly
G. R. Fairbanks
past 86. years of age*

Major Fairbanks was one of the original founders of the University of the South, and has been a member of its board of trustees

up to the time of his death. He was the oldest member of the General Convention, having represented the diocese of Florida in the conventions of 1853, '56, '59. Elected in 1862. Attended Confederate General Convention in '61, '62. Elected 1865. Deputy from Tennessee '68, '71, '74, '77. Deputy from Florida '83, '86, '89, '92, '95, '98, '01, '04. He was the author of the *History of the University of the South*, which gives the very interesting details of the organizing of the institution, with its misfortunes during the Civil War, and its remarkable restoration after the close of the war.

Among the benefactors of the University of the South, the names of Bishop Quintard among the clergy, and of Major Fairbanks of the laity must always stand linked together, and honored and beloved by all familiar with its history. The name of Major Fairbanks is so intimately associated with the legislation and work of the Church that his life in civil affairs is likely to be overlooked by readers of Church papers. He was a graduate of Union College '39. He was admitted to the bar in '42 and was appointed judge for the Northern District of Florida, holding the position till '46, when he was elected State Senator. He served three years in the Confederate army, and was proud of his title of "Major." No layman will be greater missed in the councils of the Church. He was wise, conservative, and catholic.

The signature beneath the portrait here given was attached to an order dated July 23d, ordering from The Young Churchman Co., a copy of Col. Smith's *Masters of Old Age*. He added his age to show doubtless that he was still active in the affairs of the world. In less than a week later he was stricken down.

His funeral was held at St. Augustine's chapel, Sewanee, on the 3d inst., his old-time

friend, Dr. Du Bose, delivering an eulogy. May he rest in peace.

FORTY YEARS A PRIEST.

THE REV. JNO. S. MILLER, rector of the House of Prayer, Newark, N. J., celebrated the fortieth year of his ordination to the priesthood on August 12th. He was one of the "old Whittingham" boys, Bishop Whittingham ordering him deacon in 1864. He was one of Dr. Hodges' assistants at St. Paul's, Baltimore, 1869-76, the present Bishop of Milwaukee being a junior assistant at the

In the choir were the Very Rev. C. E. Craik, D.D., Dean of Christ Cathedral, Louisville, Ky.; the Rev. J. H. Edwards, Chicago; the Rev. W. Elmer, St. Louis; the Rev. R. H. Peters, Kalamazoo; the Rev. C. E. Stout, former rector of the parish and largely responsible for its existence, now of Traverse City, and the Rev. F. R. Godolphin, the present rector.

The request for consecration was read by the Hon. Clay E. Call, senior warden, and the sentence of consecration by the rector, both being laid on the altar, Bishops of the diocese taking the service. Morning

that before long the Sisters will make foundations in one or more of the other Southern dioceses. Sister Annie Christine, heretofore Sister Superior of the Orphanage in Memphis, has been appointed the first Reverend Mother Superior of the new province. Her installation will take place some time after All Saints' day.

DEATH OF REV. THOS. C. WETMORE.

Early Friday morning, August 3, 1906, the district of Asheville lost one of its most useful and beloved clergy in the death of the Rev. Thomas Cogdill Wetmore, rector of Calvary Church, Fletcher, North Carolina—a country place near Asheville—and rector also of Christ School, Arden, North Carolina. As the head of Christ School Mr. Wetmore was known far and wide.

The Rev. Thomas Cogdill Wetmore was a son of the late Rev. William Wetmore, D.D., who, for many years, was rector of St. Luke's Church, Lincolnton, North Carolina. The North Carolina Wetmores are descendants of the well-known New England family of the same name, which has furnished many good and true men to the Church and State, but none truer and better than the late head of Christ School.

Mr. Wetmore leaves surviving him his wife and two children, Susannah Robertson Wetmore and Thomas Badger Wetmore; two brothers, Lemuel and Silas Wetmore, and his wife's aunt, Mrs. Theodore B. Lyman, wife of the late Bishop Lyman.

The funeral services were held Saturday, August 4th. At 9:00 A. M. the Holy Eucharist was celebrated in the chapel at Christ School. Loving friends had converted the little sanctuary into a mass of beautiful flowers. Bishop Horner was the celebrant, assisted by the Rev. A. H. Stubbs as epistoler and the Rev. Reginald Willcox as gospeller. All of the district clergy who could be notified in time were present.

ACCIDENT TO REV. A. W. MANN.

THE REV. A. W. MANN was prevented from filling appointments at Ephphatha mission, Detroit, on Sunday, August 5th, by a collision on an electric railway, in which four lives were lost and many passengers injured. The Rev. Mr. Mann was one of those slightly hurt. He returned to his home in Cleveland as soon as possible and had the wound dressed by the family doctor. He expects to be at work again soon. The collision occurred at full speed on a curve, near Vermillion, Ohio, on Saturday afternoon, August 4th.

NEW RECTORY AT SCRANTON.

ST. JOHN'S CHURCH, Scranton, Miss. (the Rev. Edwin D. Weed, priest-in-charge), has lately completed a comfortable rectory on



ST. JOHN'S CHURCH RECTORY.

the church grounds. The earnest idea of the Bishop with the cooperation of the missionary in charge has thus been realized, though in the face of great difficulties and obstacles.



RECTORY OF THE HOUSE OF PRAYER.

HOUSE OVER 200 YEARS OLD, WASHINGTON'S HEADQUARTERS, BROAD STREET, NEWARK, N. J.

same time. Mr. Miller was advanced to the priesthood by Bishop Kerfoot of Pittsburgh, August 12th, 1866, and was rector of All Saints', Pittsburgh, 1867-69. At the close of his rectorate in Pittsburgh he returned to Baltimore, remaining there till assuming the rectorship of the House of Prayer in 1889.

It is well to do honor to a faithful priest during his life time, and not wait till death calls him away before saying a word of cheer. Father Miller's beautiful character has shone throughout his life in his pastoral work. He has, like all true sons of the Church, had to suffer martyrdom for upholding the faith of the Catholic cause, but he has remained earnest, devout and faithful, and now in his declining years sees the blessed results of the battles he helped to fight. It is to be hoped that he has yet many years before him of usefulness to the Church.

CONSECRATION OF EMMANUEL CHURCH, PETOSKEY, MICHIGAN.

THE FEAST of the Transfiguration, Monday, August 6th, was a red letter day in the history of this church. With impressive and stately services, with a large congregation and many clergy present, the church was "separated henceforth from all unhalloved, worldly, and common uses, and dedicated to the worship and service of Almighty God." The day commenced with a celebration of the Holy Communion at 6:30. At 10 A. M. the choir entered the stalls while the clergy, preceded by the crucifer, advanced to the main entrance. The procession was met and admitted by members of the vestry and went to the choir and sanctuary, repeating alternately the twenty-fourth psalm, the Bishop one verse and the clergy the next.

In the sanctuary was seated the Rt. Rev. D. S. Tuttle, D.D., Presiding Bishop of the Church in the United States, the venerable Bishop Gillespie, the oldest man in the American episcopate and Bishop of Western Michigan, and Bishop McCormick, his Coadjutor.

Prayer was read by the Rev. Messrs. Stout, Peters, and Craik, and the Holy Communion celebrated by the Bishops, only the clergy making their communions.

The sermon by Bishop Tuttle from the words, "Master, it is good for us to be here," was a magnificent one, prophetic and inspiring in its strain and with a note of pathos in view of changes anticipated in parish and diocese.

There was an undertone of sorrow through all the rejoicing felt in prayer and hymn and sermon by many who were mourning the sudden death on Sunday of the grandson of William Wert Rice, who in 1889 gave the building which was being consecrated. The family has ever had the interest of the Church at heart, and much of the furniture proclaims the fact, not alone the building, but altar and reredos, lectern, candlesticks, and font ewer are gifts of members of the family. Very fervent was the "Amen" from the congregation when the "Prayer for those in affliction" was offered.

The parish has now one more anniversary in its history to be an inspiration to still better things. Noted throughout the diocese for its loyalty and love, its self-sacrificing generosity and unceasing activity, its interest not only in local affairs but in diocesan and general Church matters, may it continue to prosper.

SISTERHOOD OF ST. MARY, SOUTHERN PROVINCE.

AT THE last general Chapter of the Sisters of St. Mary, a new province of the Community was formed, to be known as "The Southern Province." It embraces all the Southern states except Maryland and the District of Columbia. This province will have its own novitiate for the training of aspirants to the Religious Life, and in all other practical matters it will be entirely free to manage its own affairs as shall seem best to the authorities of the Community in the South. At present the houses of this province are only in the diocese of Tennessee, but it is expected

The missionary and his wife are now domiciled in their new home. The building of this rectory is in line with the policy of the diocese to strengthen and develop the Church in the new and rapidly growing region along the Gulf Coast. By means of a resident priest at Scranton all this southeastern part of the state can be efficiently cared for. Heretofore ministrations have been infrequent and spasmodic.

BOISE.

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

Church Consecrated—Other Notes.

ON SUNDAY, August 5th, the Eighth Sunday after Trinity, the Memorial Church of the Good Shepherd at Ross Fork Fort Hall, Indian Reservation, Idaho, was solemnly consecrated to the worship of Almighty God, by the Rt. Rev. James B. Funsten, Bishop of the missionary district of Boise. The church is erected as a memorial to Mrs. Tazewell Taylor, late of Norfolk, Va., by her daughter, Miss L. L. Taylor, who with Miss Funsten, sister of the Bishop, and Selden Taylor, a grandson of Mrs. Taylor, accompanied the Bishop from Boise to be present at the consecration. The church has a stone foundation with wood superstructure. Length, 50 feet, with a width of 30 feet, and is a substantial and well-finished structure, and will seat about 250 persons. The Ven. Archdeacon E. Ruffin Jones of the eastern division of the district, and the Rev. R. A. Curtin, were also present at the consecration. The Bishop's sermon was from the text, "Thy Kingdom come." A large congregation was present, including many Indians of the reservation.

THE HANDSOME residences of brick and stone at Pocatello for the Archdeacon is nearing completion and will materially add to the value of the Church property of the district, in the Gate City.

THE REV. PEMBROKE W. REED, rector of Trinity Church, Pocatello, has returned from his vacation.

THE INDIAN Church school at Ross Fork will open for the year the first week in September, with Miss Shaw in charge, assisted by Miss Camp.

BISHOP FUNSTEN will accompany the Idaho State Troops to camp at American Lakes, Washington, he having been appointed chaplain by the Governor. The several companies will leave their headquarters August 11th and will be absent about two weeks.

MISS LUCY G. HESTER, principal, and Miss E. Redway, Manager, at St. Margaret's Hall, have returned from an outing to Yellowstone Park. The school will open about September 10th with a full corps of efficient teachers.

THE ADDITION to St. Luke's Hospital is progressing and it is expected will be completed early in the fall.

THE DEAN of St. Michael's Cathedral, the Very Rev. E. S. Hinks, is away on his vacation. Before his departure, the Chapter of the Cathedral tendered him a check for \$100 for use on his trip.

CHICAGO.

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

Improvements at Trinity Church, Aurora—Personals—Work at St. Simon's Mission.

THE AFFAIRS of Trinity Church, Aurora, are prospering under the rectorship of the Rev. Franklyn Cole Sherman. The building of the new parish house has begun, contracts have been let for a new roof on the church and the installation of electric lights, and the rector's salary has been substantially increased. The parish house will be completed in December, and will cost, including the land purchased, over \$11,000.

THE REV. CHAS. HUBERT YOUNG, rector of Christ Church, Chicago, is spending August at Spring Lake, Mich. The Rev. W. O. Butler of Savannah, Ill., is supplying at Christ Church during the rector's absence.

THE REV. DR. D. S. PHILLIPS, editor of *The Diocese*, is at Bennington, Vt., for his vacation, and is officiating at St. Peter's Church, there. Dr. Phillips was rector of St. Peter's from 1862 to 1867.

GRACE CHURCH, Chicago (Rev. W. O. Waters, rector), has recently received \$1,000 by the will of the late Mrs. Edward Hartwell, for the endowment fund. Two pews have lately been endowed and designated by brass plates—one in memory of John Henry Hamline—the other being known as "Grace Choir Endowed Pew." The rector of the parish is spending his vacation in Colorado. Bishop Coadjutor Weller and Bishop-elect Scadding are among the preachers at Grace Church during the rector's absence.

THE REV. A. G. MUSSON, rector of St. Ann's Church, Chicago, is spending August at Asbury Park, N. J., taking Sunday duty at St. Mark's, Orange; Dr. De Witt and family are at their cottage in Northern Michigan; Dr. Deuel of the Church of the Atonement is in Nebraska; and the Rev. F. D. Devall of St. Andrew's, Chicago, is at his old home in Louisiana for a short vacation.

THE YEAR BOOK of St. Simon's mission, Chicago (Rev. H. B. Gwyn, priest in charge), which was recently issued, contains some interesting items of the progress of the work during the past year, the fourth of the mission's existence. Aside from the amount raised for current expenses, the sum of \$1,000 was paid on the church building debt, also interest amounting to \$386. This money was forthcoming chiefly through the efforts of the Woman's Guild. The debt on the parish house lot was reduced by \$700, and nearly \$800 was collected for the organ fund. St. Simon's has had to assume large responsibilities in the way of property, and has acquired a total frontage of 113 feet on one of the best corners in Sheridan Park, and the transept and choir have been partially erected of what will be eventually a large cruciform Gothic church, a building which will rank architecturally with the best. The plans have been prepared by Mr. John Sutcliffe. The congregation of St. Simon's is composed almost exclusively of flat-dwellers, and the problem of building up a parish amidst a constantly changing population is one requiring the hardest kind of work. During three years and a half, property to the value of \$20,800 has been acquired and \$11,300 of the amount has been paid.

A MONTHLY PAPER, in the interest of the work at the Cathedral and of the city missions, will make its advent in September. Dean Sumner has been visiting Bishop Anderson in Wisconsin.

CONNECTICUT.

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

Personal—Death of Prominent Citizens—Addition to Berkeley Library—Vacation Notes.

THE RECTORS of Trinity, Torrington, and St. James', Winsted, brothers, live this summer with their families at Highland Lake, which is between their rectories. By means of the trolley both are able to keep up their parish work.

THE CHURCH is sadly bereaved in the death, at Norwich, of Mrs. Greene, the widow of Mr. Gardiner Greene, long a warden of Christ Church. Mrs. Greene was a devoted Churchwoman, and a zealous worker, serving as the first treasurer of the Woman's Auxiliary of this diocese.

MR. EZRA SHERMAN FIELDS died recently at Waterbury, in the ninetieth year of his

age. Mr. Fields was an uncle of the Rev. John Fields Plumb, rector of St. John's Church, New Milford, and Archdeacon of Litchfield.

AT THE Berkeley Divinity School, the library has received a gift of about four hundred books from the library of the late Rev. Albin Barlow Jennings, of the class of 1864. These are, many of them, works of value. The possession of the Alumni Fund of \$10,000, which is now complete, will allow liberal purchases for the library, for the future. The venerable structure known as the "Wright House," is undergoing repairs and alterations, so that it may serve as a refectory and reading room. Some steps have been taken for the erection of a new refectory building. This will, no doubt, be eventually accomplished.

MANY of the clergy are absent on vacations, others remaining at their posts taking their holiday, if any, in small sections, or else at other seasons of the year. The services in our parishes are, however, very generally maintained. We have noted but a single church as closed for this month, after the first Sunday. This is a rural parish, just at present without a rector. The denominational places of worship now closed, seem to be quite numerous.

COLORADO.

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

Notes from the Diocese.

THE REV. ED. M. DAVIDSON has been transferred from the diocese of New York to that of Colorado, and becomes rector of St. George's parish, Leadville.

SOME greatly needed improvements have been made in the rectory at Littleton—a bathroom has been added. Under the care of the Rev. Jas. McLaughlin, St. Paul's is making a steady gain.

THE REV. GEO. W. BARNES has been transferred from the missionary district of Duluth and placed as priest in charge of All Saints', Loveland, and the flourishing missions in that vicinity. During the summer Mr. Barnes will be assisted by Mr. L. R. Smith, a student of Cambridge Divinity School.

THE REV. A. T. BROWN has resigned St. Paul's, Woodville, and entered upon duty as rector of St. Thomas', Alamosa.

THE REV. G. A. C. LEHMAN has returned from his visit to New York, and has sent out the initial number of *The Ascension Leaflet*. The Merrill estate will soon be settled. This estate will give nearly \$8,000 to the parish, which is to be used in building a new church. The Ascension will then have the best equipped church in Pueblo.

ST. JOHN'S, Denver has lost by death its oldest male communicant, Mr. Birks Cornforth. Mr. Cornforth has been a member of the parish since its formation in 1862, and for many years served on the vestry.

THE REV. CLAYTON A. CHRISTMAN, for the past six months *locum tenens* of Emmanuel, Denver, has accepted the appointment at St. Luke's, Montclair.

DELAWARE.

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

Death of Mr. William F. Drein—Personals.

AT REHOBOTH, on Monday, August 6th, there occurred very suddenly the death, from heart failure of Mr. Wm. M. Drein. Mr. Drein had been sitting on his cottage porch. As Bishop Coleman passed by and the two gentlemen exchanged greetings, dinner was announced. Mr. Drein took his place at the table, silent grace was said, and then Mr. Drein fell forward, dead. It was exactly

ten minutes from the time the Bishop had passed by. Mr. Drein was baptized in New York City, in infancy, by the Rev. Locke Jones, many years ago, and was one of the original incorporators of the summer mission of All Saints' parish at Rehoboth, of which he was trustee at his death. For years he had summered at Rehoboth. His regular residence was at Philadelphia, and his business, the manufacture of metallic life-boats, brought him to Wilmington every day. Bishop Coleman officiated at the funeral, from his late residence in Philadelphia, Friday afternoon at 1 o'clock, and conducted the interment at the Wilmington Brandywine cemetery, at Wilmington, the same afternoon.

THE REV. GEORGE VALERIE GILREATH, rector of St. Peter's Church, at Smyrna, has left his parish for the month of August, in the care of the Rev. W. H. Groff, deacon, and taken charge of the Church of St. Mary the Virgin, New York City, for the rector, the Rev. George M. Christian, D.D. Mr. Gilreath's family has accompanied him, and a trip to Boston will complete their vacation itinerary.

THE REV. MILTON SCHAFFER, deacon, is temporarily in charge of St. James' Church, Stanton, with care of St. James', Newport, and St. Barnabas', Marshallton.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

United Service.

THE UNITED services which prevail in New Orleans on Sunday nights, have been exceedingly helpful. It is expected the services will conclude next Sunday with a service at St. John's, at which the Rev. E. W. Hunter will preach. The services may, however, be continued until October. On Sunday night, August 5th, the Rev. W. S. Slack, M.A., preached a very instructive sermon at the united service which was held at St. Anna's Church. His text was, "Beware of false prophets," and in the course of his remarks he dwelt upon the "Crapsey" and "Cox" incidents, in which he adequately showed that the teachings of the above named persons were entirely contrary to the Word of God and the Book of Common Prayer. He dwelt upon ancient and modern heresies and asserted the ultimate triumph of the Catholic Faith as revealed by Jesus Christ the Lord.

THE BISHOP of the diocese is out of the city. He went to Sewanee, and from there was expected to go to New York to take the services at one of the New York churches during August.

IT HAS BEEN decided to continue the united services in the New Orleans churches through August and, if circumstances permit, also through September.

A VERY interesting circumstance took place at St. Nathanael's Church, Melville, in connection with the presentation of the first candidates for holy Confirmation, which took place a few weeks ago. After the Confirmation, two old men with their wives came forward, requesting the "laying-on-of-hands." One of the old men had never been baptized, but the four had been attending the mission services of the Rev. W. S. Slack. The old man was duly baptized and the four, after being questioned as to their readiness for Confirmation, were given the sevenfold gifts of the Holy Ghost, through the laying on of the Bishop's hands.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew, New Orleans, met Saturday evening, August 11th, and after a very enthusiastic session concluded to send a large delegation to the Memphis Convention. There are now chapters of the Brotherhood in nearly every parish in this city.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

A Correction.

THE SECRETARY of St. Catherine's School sends the following correction of an item published in these columns:

"THE LIVING CHURCH has published an item which is not correct. The item is concerning St. Catherine's Hall, which used to be located at 286-292 Washington Avenue. The school has by no means gone out of existence, but will reopen at 301 Washington Avenue. Miss Emma O. Conro takes exception to the statement that the school has not been a success of late years. Miss Conro, principal of the school, in speaking of the matter, said:

"The fact that the property of St. Catherine's Hall was heavily mortgaged and sold, had nothing to do with the school, which merely rented the property from the Deaconess Society of Long Island. Progress, development, and improvement, rather than decline, have characterized the school during recent years.

"The first class to receive diplomas was in 1880 and numbered three members. The largest graduating classes, 1891-98, 1902, numbered five each. The class of 1906, four members, therefore was above rather than below the average in numbers. And, as compared with other much larger schools, made a gratifying showing this year."

"The school reopens the 26th of September, at No. 301 Washington Avenue, Brooklyn, with unusual strength and vigor."

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Personal.

THE REV. DR. JOHN F. NICHOLS and family of Los Angeles have been enjoying a visit to Alaska and the Canadian Rockies, as the guests of relatives. They are now visiting friends in Hudson, New York, where Dr. Nichols was formerly rector.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Diocesan Notes.

IT IS expected that St. George's, Sanford (the Rev. Cuthbert Fowler, priest), will be consecrated on St. Bartholomew's day.

AT A RECENT meeting of the Sunday School Commission of the diocese, at which the Ven. H. P. Seymour, Archdeacon of Kennebec, presided, the work of the commission for the ensuing year was planned. Five divisions of the diocese were made, and local secretaries appointed. Meetings will be held in the various divisions, and it is hoped that before long the Sunday School work of the Church in Maine will be thoroughly organized. One important object in view is the formation of a Sunday School Institute. The Rev. Evan A. Evans, rector of Grace Church, Bath, is the secretary of the commission.

AN ADDITION has been made to the list of the summer chapels of the diocese, the new one being All Saints'-by-the-Sea, Southport, which was consecrated by the Bishop on the Seventh Sunday after Trinity. The chapel is of wood, and though an inexpensive one, is an attractive little edifice, and well suited to the uses of the summer worshippers at Southport and from the neighboring Squirrel Island. It was erected through the efforts of the Rev. John T. Magrath of Cambridge, Mass., and others who pass their summers at Southport or in the vicinity. Mr. Magrath has been a summer resident at Southport for more than thirty years, and when sojourning there has been accustomed to hold Sunday services. All Saints' is located near the water and very easy of access.

It cost with the furnishings, about \$1,500. There are now twenty-two summer chapels in the diocese, some of which are quite elaborate architecturally and in their appointments. They are a great boon to summer residents who carry their religion with them when they leave their homes, and also to many of the native population, who, in numerous instances, have no other near places of worship. As would be supposed, then, these chapels are doing a good deal of effective, if quiet, missionary work. By means of them many a visitor from afar has been brought under Church influences, and often, indeed, finally into full communion with the Church, while, at the same time, they have done much to familiarize native people with the Church and her ways, and in many cases not only that, but to make loyal Churchmen of them. Moreover, the summer chapel people have long been generous givers to the missionary work of the diocese, and it is pleasant to know that their contributions for this purpose are substantially growing from year to year.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
The Endless Prayer Chain Nuisance—Personals.

THE ENDLESS prayer chain which has been giving Bishop Lawrence and some of the diocesan officers any amount of annoyance, is still being heard from. Bishop Lawrence, who is constantly receiving letters relative to what is a decided hoax, has come out most emphatic in his denunciation of the scheme, referring to it as the work of some demented or mischievous person. A lady friend of the Bishop has been especially annoyed. Failure to keep the chain going, intimates the author of it, is apt to bring some dire misfortune to the delinquent. Queries concerning the letter have been received from as far as Florida, Texas, Northern and Western states, and points in Canada, while within a few days a letter was received from Paris, France. Only by the widest possible publicity can the thing be stopped. Persons receiving copies are urged to throw them in the waste-paper basket.

THE REV. C. N. TYNDELL, lately of Cape Vincent, N. Y., has begun his labors as rector of St. John's, Gloucester, and crowded congregations greeted him on Sunday, August 5th.

THE VESTRY of St. Paul's Church, Peabody, from which the Rev. W. M. Partridge recently resigned, has extended a call to the Rev. E. G. Cleveland, rector of Christ Church, Springfield, and the latter has accepted the new post. He will begin his new duties early in the fall.

THE REV. JAMES L. TRYON, rector of All Saints', Attleboro, while spending his vacation in Maine, officiates each Sunday at the little church at North Hanover, that state.

A SPECIAL committee of the Archdeaconry of Lowell, consisting of the Rev. John Mattson of the Church of the Messiah, Auburn-dale, which is a part of Newton, and Colonel Homer B. Sprague, has been appointed to prepare suitable resolutions expressive of the archdeaconry's high regard for the Rev. Dr. George W. Shinn, who lately resigned from the rectorship of Grace Church after a long term of faithful service. Dr. Shinn's relations to the archdeaconry were chiefly along the lines of missionary endeavor.

THE REV. BRIAN C. ROBERTS, rector of St. Ann's Church, Dorchester, is spending his vacation at Edgartown, Mass.; the Rev. Albert E. George of the Church of the Epiphany, Walpole, is at North Easton, Mass.; and the Rev. A. B. Shields of the Church of the Redeemer, South Boston, is spending a few weeks at Provincetown, Mass., where he is holding successful services in the Masonic Hall in that seaport town.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.
Forty-first Anniversary, Trinity Church, Alpena

THE Seventh Sunday after Trinity, the 41st anniversary of Trinity Church, Alpena (Rev. A. A. W. Hastings, rector), was celebrated. The rector gave a short history of the parish and told of the needs for the future. Mr. H. R. Morse, Sr., is the only survivor of the original twelve members who organized the parish.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.
All Saints' Church Prosperous — Deaf Mute Service.

ALL SAINTS' CHURCH (colored), 22nd Street and Washington Avenue, St. Louis, is preparing to abandon its present site, which it has occupied for 23 years, and remove to the beautiful stone edifice at the northeast corner of Garrison Avenue and Locust Street, which was until recently owned and occupied by the Unitarian Church of the Messiah. The congregation has just sold its old church property, which was purchased in 1883 for \$12,000, for the sum of \$51,250 for business purposes. The new church now purchased of the Unitarians for \$35,000, cost originally \$100,000. These purchases which have proven so advantageous for the colored people is owing to the invasion of Washington Street by business houses, and the changing population whereby the colored people are located in what was the best residence section twenty-five years ago.

All Saints' parish, the only colored Episcopal parish in the city, grew out of the little negro mission of the Good Samaritan, which was established by the Rev. James E. Thompson, a negro priest, over thirty years ago, in the former Jewish synagogue at Sixth and Cerre Streets. When the present rector, the Rev. C. M. C. Mason, took charge in 1883, the membership was only forty communicants, who had been taken in under the protection of the Rev. Father George C. Betts, the pastor of Trinity Church, then located at Eleventh Street and Washington Avenue. The present number of communicants is 250, with a membership of about 500 baptized persons.

CHURCH WORK of a permanent character among the deaf mutes of St. Louis, was begun in August, 1877, when the Rev. Austin W. Mann, but recently ordained to the diaconate, held his first service at Christ Church Cathedral, with Bishop Robertson and Dean Schuyler, both of blessed memory, present. Thereafter, until about 1895, Mr. Mann held services every sixth or seventh Sunday, the intervening Sundays being given to the missions at Chicago, St. Paul, Minneapolis, Detroit, Indianapolis, Louisville, Cincinnati, Columbus, Cleveland, Pittsburgh, and other large Mid-Western cities; week day ministrations being given to the small cities. The Rev. Mr. Cloud, now in charge of St. Thomas' mission, became a co-worker some time before his advancement to the priesthood by Bishop Tuttle, early in 1893. In course of time, Mr. Mann gave up to him the Trans-Mississippi district, which he had also worked for nearly eighteen years, in order to give all his time to the district extending eastward from that river to the Alleghenies.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.
W. A. Work at Christ Church, Portsmouth.

AT A RECENT meeting of the Christ Church, Portsmouth, branch of the Woman's Auxiliary, of which Mrs. C. LeV. Brine is president, a report was read of the work accomplished by the members during the past year. There are twenty-five active members.

The attendance at the weekly meetings has been good and the interest in the work unflagging. During the year two barrels of warm clothing were sent to Danbury, for distribution among the poor and destitute in the northern part of the state. One barrel of clothing was sent for distribution among poor colored people in Virginia, and a large box of warm clothing, medical supplies and Christmas gifts was sent to Fort Yukon, Alaska, for distribution in the work which is being carried on so nobly by Miss Lizzie J. Woods, formerly Superintendent of the Cottage Hospital in Portsmouth, and a communicant of Christ Church. This box also contained a valuable contribution of ornaments and linen for the altar of St. Stephen's chapel at Fort Yukon.

The total value of contributions of clothing, etc., and money sent by the branch during the year amounted to \$418. This is certainly an excellent record of faithful and enthusiastic work, done in the Name of the Master for the needy brethren here and in the mining camps of far off Alaska and does credit to the working force, both officers and members of this missionary society of one of our local parishes.

At the present time, the branch has much work on hand for the current year. Comfort bags, containing spreads, mufflers, mittens, etc., and Christmas gifts are being prepared for the lumbermen in the camps in the northern part of the state. At the same time, preparations are being made to send a box of warm clothing for the children in the diocesan Orphans' Home at Concord.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Improvements at Trinity, Toledo.

AFTER the services on the 12th inst., Trinity Church, Toledo, closed until the first Sunday in September, for the reason that the house of worship will be given over to the New York designers who are to install the beautiful new chancel during the month of August. For weeks past the contractors have been in possession of the parish building, and the remodelling process is making good headway, but the chances are that the changes to be made in the church interior proper will be completed long before the parish building is ready for the re-opening. The Rev. Dr. Brady, rector, has been away on his vacation since July 1st, and will be absent from the city most of the time until September 1st. The Rev. Guthrie Pitblado, assistant minister, will also be absent during this month. With Mrs. Pitblado he left for Adrian on the 12th inst. Mrs. Pitblado will remain there as the guest of friends while he will go on to Cheshire, Conn., for a two weeks' visit with his parents, after which he will return and with his wife will go North, possibly to Crystal Lake, for a two weeks' outing. During the absence of the rector and his assistant the Rev. Thomas N. Barkdull will have charge of the spiritual affairs of Trinity parish.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.
Meagre Notes from the Diocese.

THE CHOIR connected with Emmanuel Church, Kensington (the Rev. Edward G. Knight, rector) has been in camp at Atlantic City, N. J., for two weeks.

THE PHILADELPHIA Local Assembly of the Brotherhood of St. Andrew has again succeeded in raising by popular subscription \$1,000 for the promotion of its work.

WITH THE CONSENT of the Bishop of New Jersey, Mr. and Mrs. J. Frank Grant, of the House of Prayer, Branchtown, Philadelphia, perfected plans by which the people in the vicinity of Prospertown, N. J., were given

an opportunity to attend service. On the Ninth Sunday after Trinity the Rev. Azael Coates, rector of the House of Prayer, Branchtown, celebrated the Holy Communion in the schoolhouse, for the first time in that section, using the sacred vessels which Mr. Grant had presented to his home parish as a memorial of his father and mother, and supplying the needful Prayer Books and Hymnals. It is hoped that the good work will be continued as the only uplifting influence of any sort is a Sunday School which only meets in the summer time.

THE MEMBERS of the Brotherhood of St. Andrew have been in demand during July and August as the most available means by which the services in the rural regions of the diocese of Pennsylvania could be continued. Mr. William Alexander of St. Matthew's Chapter, has served at Buckingham and Centreville, Pa.; Mr. William W. Llewellyn of St. Barnabas' Chapter, at Yardley, Pa.; Mr. George Boate of St. Jude's Chapter at Wawa, Pa.; Mr. S. Mendelson Meehan, of Grace Chapter, Mount Airy, at Eden, Pa., and also at Waterford, N. J., with Mr. James M. Collins; Mr. Warren R. Yeakel, of the House of Prayer Chapter, at Barmouth, Pa.; Mr. William P. Moore, of St. Nathaniel's Chapter, at Morton, Pa. This is the first year that so great a demand has been made on our available men.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.
A Successful Fair.

A VERY SUCCESSFUL and profitable fair was held in behalf of St. Mary's Orphanage on Friday, the 3rd inst., under what might be called the auspices of Newport Society. Mr. Reginald C. Vanderbilt very kindly tendered the use of his farm at Sandy Point, near Newport. A very large gathering was present, probably over 5,000 persons. The tables and booths were superintended by well known Newport ladies, including Mrs. Reginald C. Vanderbilt, Mrs. Alfred G. Vanderbilt, Mrs. Charles F. Robinson, the Misses Irene and Mildred Shennan, Mrs. Charles M. Oelrichs, Mrs. Stuyvesant Fish, Mrs. Elisha Dyer, Jr., Mrs. Pembroke Jones. A very amusing incident was the selling at auction of three bear cubs. One of them was sold for \$130. Mrs. George Low, who is visiting Mr. Vanderbilt, bid against him at the auction, and thus was enabled to enjoy making the gift to his little daughter, for whom he himself intended to make the purchase.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.
Improvements at Christ Church, Dayton.

AT THE meeting of the vestry of Christ Church, Dayton, held recently, arrangements were completed by which the church is to be extensively improved and remodelled. The new parish house, which is now well along in the process of construction, is to be joined to the church at the east side of the building, where the old vestry room now stands. The arrangements of the interior of the church will be greatly changed. The walls of the old vestry room on the east side of the church will be torn away to give place to the organ, which, after it is moved, is to be a real choir organ. The room will be so constructed and fitted out with a sounding board as to procure the best acoustic effects possible. The font, which at present stands near the pulpit, will be moved to the entrance of the church. The pulpit will be moved to the west side of the church in a position relative to its present one. The chancel will be handsomely wainscoted, and a reeros of beautiful design will be erected. A rood screen worked in ecclesiastical figures will span the arch of the church. Hardwood floors will be installed all over the building,

which will be laid over felt to deaden the usual noise. A new steam heating plant will also be installed. The walls will all be re-decorated and fitted out with electricity. The outside of the church will all be repainted, which will greatly improve its appearance.

The corner-stone of Christ Church was laid in 1872, and it was dedicated in May, 1874, and these are the first radical changes made in it since its construction.

TENNESSEE.

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

Mission in the Diocese—Memorial Services—The Junior Auxiliary—Hoffman Hall—Personals.

THE REV. R. W. RHAMES, the general missionary for the diocese of Tennessee, has undertaken an extensive work with the clergy of the diocese, no less than the holding of ten missions of ten days each, at points in the diocese, mostly where there are no church buildings and few Church people; a number of the regular clergy have consented to conduct these missions in conjunction with the general missionary, which means twenty-five extra services and sermons in each of these neglected places, one hundred days' preparation and one hundred days of missions. It is hoped that the missionary cause and benefit to the people may be permanently effective. Some of the points where these missions are to be held are Cumberland Furnace, Union City, Trenton, Paris, Dickson, Lexington, etc.

ON SUNDAY, August 5th, a handsome memorial window was unveiled in the Church of the Good Shepherd, Memphis (Rev. Thomas D. Windiate, rector), at a memorial service, both commemorating Miss Sallie Virginia McCune, who had been a faithful communicant of the parish, a member of the choir, and a Daughter of the King, and who died September 21st, 1900. The window represented a large wooden cross, set with five jewels, suggesting the five wounds of the Saviour, and below the arms of the cross a harp and the cross of the Daughters of the King.

IN MEMPHIS much interest is being manifested among the junior members of the Woman's Auxiliary, and joint meetings are held quarterly with the different branches and papers on missions are read by the girls. The last joint meeting was held with the Sunbeam branch of the Church of the Good Shepherd, and the papers were so excellent that request was made by the president of the Tennessee senior branches, Mrs. John Shortridge, that they be read before the next joint meeting of the senior branches in Memphis. Through the summer, the special work of these junior branches has been the assisting of the general missionary to complete new mission churches erected. Mrs. C. W. Richmond is director of the Sunbeam chapter of the Church of the Good Shepherd.

THE NAME of Hoffman Hall, Nashville, under charge of Archdeacon Batty, is associated with efforts to educate colored men for service in the Church, and many of its friends were surprised to hear of the successful work of St. Mary's Industrial School for girls, being carried on in connection with the Hall, a house having been given for this work among girls by former Archdeacon Barrett. The theological department continues as usual, and both schools will reopen in the fall with larger numbers; but the girls' school having outgrown its quarters and the men of Hoffman Hall not needing so much room, the girls' school building has been found more adaptable to house the men, the regular chapel services and many classes for all being held in the Hall. The work of the theological department is lim-

ited by lack of endowment and the falling off in contributions. Hoffman Hall, however, is still fulfilling a useful function in its own sphere, which is the preparation of men of mature years, who have an earnest wish to devote themselves to the work of the ministry but have had little opportunity for acquiring the necessary education. These men are generally prepared for the permanent diaconate or for the work of lay readers, and under the new movements in the colored work of the Church it is hoped that this work may be given some endowment.

THE REV. FATHER HUNTINGTON, O.H.C., recently visited Memphis and preached to the congregation of Immanuel (colored) Church (Rev. Maximo Duty, in charge). This mission at one time having been in charge of the Rev. Father Sargent, now in the Order of the Holy Cross.

THE Summer School of Theology opened at Sewanee the first of August, with a large number in attendance, all the candidates for holy orders acting as catechists in the diocese of Arkansas, with Archdeacon Lloyd, are attending the school, with Travelling Secretary McAllister and others of the Brotherhood of St. Andrew.

AT THE last meeting of the board of trustees for Sewanee, plans were adopted for the erection of a new waterworks and sewerage system.

THE REV. JAMES R. WINCHESTER, rector of Calvary Church, Memphis, is taking his vacation in Georgia and Virginia among old friends in his former parishes. The Rev. Nevill Joyner of St. Katherine's School, Bolivar, has charge of Calvary Church in his absence.

THE REV. THOMAS D. WINDIATE, rector of the Church of the Good Shepherd, Memphis, is in the Ozark Mountains at Fayetteville, Ark. Mr. J. G. Buskie of the Virginia Theological Seminary is taking the services during his absence.

AN OLD TIMER

Has Had Experiences.

A woman who has used Postum Food Coffee since it came upon the market 8 years ago knows from experience the necessity of using Postum in place of coffee if one values health and a steady brain.

She says: "At the time Postum was first put on the market I was suffering from nervous dyspepsia and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum, and got a sample and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value, for I got well of my nervousness and dyspepsia.

"My husband had been drinking coffee all his life until it had affected his nerves terribly. I persuaded him to shift to Postum, and it was easy to get him to make the change, for the Postum is so delicious. It certainly worked wonders for him.

"We soon learned that Postum does not exhilarate or depress and does not stimulate, but steadily and honestly strengthens the nerves and the stomach. To make a long story short, our entire family have now used Postum for eight years with completely satisfying results, as shown in our fine condition of health, and we have noticed a rather unexpected improvement in brain and nerve power." Name given by Postum Co., Battle Creek, Mich.

Increased brain and nerve power always follow the use of Postum in place of coffee, sometimes in a very marked manner.

Look in pkgs. for "The Road to Wellville."

HOLY WEDLOCK

A NEW BOOK WITH THE MARRIAGE SERVICE AND CERTIFICATE

It contains:

1st. The Marriage Service from the Prayer Book rubricated, and letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

2nd. A Marriage Certificate, printed in Gold, Red, and Black.

3rd. A blank page, handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

4th. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

5th. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5 1/4 x 7 1/2 inches, gold lines around the pages. Bound in three styles of covers.

No. 1.—"Holy Wedlock," heavy parchment cover, in envelope, net 50 cents.

No. 2.—"Holy Wedlock," bound in white leatherette, title of book in gold, boxed, net 75 cents.

No. 3.—"Holy Wedlock," soft white kid, in box net \$2.00.

The Rev. Bert Foster, D.D., writes: "It is by far the most satisfactory book of the kind that has ever come to my notice; and in binding, print, paper, and general appearance in every way acceptable to Parson and Bride, and a marvel of cheapness, which to many is of importance."

Rev. Edwin S. Hoffman writes: "I want to congratulate you on your very handsome production. It by far excels anything on the market known to me."

The *Pacific Churchman* says: "This is very markedly the most Church-like of these reproductions of the Marriage Office. The clear black type is a very good imitation of the old Books of Devotion, and it is rubricated. The Certificate is blazoned in crimson and gold, but without the least suggestion of gaudiness. Any bride may be thankful to have such a memorial of her marriage."

IMPORTANT BOOKS ON THE SUNDAY SCHOOL

The Churchman's Manual of Methods

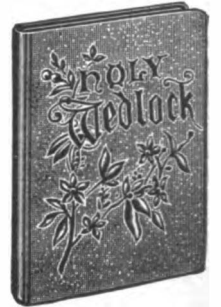
A Practical Sunday School Handbook for Clerics and Lay Workers

By the Rev. ALFORD A. BUTLER, D.D., Former Warden, and Professor of Religious Pedagogy, in Seabury Divinity School. Price, \$1.00. By mail \$1.08.

No man in the American Church is better fitted to write on the subject of the general management of the Sunday School than Dr. Butler. In this important book, he deals with the Organization and Administration as regards the General Officers and their Duties, and also of Teachers and Classes; Order and Discipline; Worship; Instruction in Every Department; Teachers' Meetings and Teacher-Training; and not the least helpful, he closes with a chapter on "Helpful Books and Appliances."

It is a book for the Rector and a book, too, for the Teacher.

THE YOUNG CHURCHMAN CO. MILWAUKEE, WIS.



VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

A Golden Wedding.

THE REV. JNO. S. HANSBROUGH, rector of St. Thomas' Church, Orange, C. H., with his wife, celebrated their golden wedding on the 4th inst., at the residence of their daughter, Mrs. Geo. E. Lee. Congratulations came from a wide circle of friends.

CANADA.

News of the Dioceses.

Diocese of Nova Scotia.

THE NEXT Sunday School examinations for teachers, for the diocese, will be held in Halifax during the Advent season.—BISHOP WORRELL has consecrated ten churches during the past year.—IT IS felt that the new Archdeaconry of Halifax, recently created by the Bishop, will be of great service in the work of the diocese. The Rev. Dr. Armitage of St. Paul's Church, Halifax, is the new Archdeacon.—THE NEW church at Cap La Ronde was almost finished and it was expected would be opened the first week in August. It is in such a poor district that ornaments and furniture are greatly needed, especially a font.—THE PLAN by which All Saints' Cottage Hospital at Springhill Mines was established has been much commended, and has been adopted in England by some of the large London hospitals. The plan was evolved by the founder of the hospital and rector of the parish, the Rev. W. C. Wilson. It is an entirely original one, and he calls it the endowed day scheme. Its popularity is proved by the comparatively short time in which Mr. Wilson has secured the endowment of 309 days, so that he only requires 56 more days to complete the final endowment.

Diocese of Quebec.

BISHOP DUNN returned, August 8th, from his tour of six or seven weeks to the far eastern portion of his big diocese, where he has been visiting the parishes and missions of the Gaspé peninsula and the Labrador coast. The Bishop confirmed about two hundred persons in the various Confirmation services which he held during his tour. About sixty of these live on the Labrador coast, the remainder on the south side of the Gulf of St. Lawrence.—THE little church, opened last summer at Little Metis, has had some improvements this year, and is very well attended. The Rev. Canon Shreve of St. Peter's Church, Sherbrooke, who was staying at Metis, preached at both services August 5th. His sermons were much appreciated by the summer visitors who fill the church.

Diocese of Montreal.

THE PARISH of Lacolle is to lose its rector, the Rev. C. Carruthers, B. A., who has accepted the rectorship of Lloydminster, diocese of Saskatchewan, the flourishing town which is the centre of the famous All British colony of 1903. Mr. Carruthers leaves for his new charge in the beginning of September.—THE Bishop Coadjutor, the Rt. Rev. Dr. Carmichael, has been very busy this summer, as Archbishop Bond, in his present state of health, has been unable to take the share of visitations in the country parishes which he has always hitherto undertaken.

Diocese of Fredericton.

THE NUMBER of communicants in Trinity Church, St. John, has increased 100 per cent. in the last seven years.—THE health of Bishop Kingdon is somewhat improved.

Need of Clergy.

IN AN appeal for candidates for the ministry, issued by the Bishops, it is stated that Rupert's Land needs 8, Algoma 13, Keewatin 2, Calgary 15, Huron 12, and Saskatchewan 24.

WEAKNESS comes from the hand of God; the absence of a gift we should like to have is often our gift, and we find that God has really made us infinitely richer by *not* giving us that which we had asked to have. Limitations to our aims, to our actions, to our powers—all these are gifts. Will it not take away the sting of suffering to turn our limitations and weakness into a gift? Will it not take away the pain of forced inaction to turn it to profit, to view it as a *gift*, not as a cross?—*Archbishop Benson.*

WE MUST keep our eyes fixed steadily upon Him. We must lose the sight of the Cross in the sight of the Crucified. That is the greatest of all gifts of sight—to see the Crucified on every cross. For when we can see and greet Him there, supreme and calm, He gives us His own supremacy and calmness. We conquer our crosses by bearing them with Him. It is through the fellowship of the Cross that He comes most closely to us.—*The Miracles of Jesus.*

WHATEVER be our distress, God's peace is everlasting. Through life and death that peace may be ours. It is ours now in so far as we realize that God is our Father, and we are His children, and we trust in Him as such; it shall be ours with daily ever-increasing comfort and support, till, through Christ Jesus, we "pass to where beyond these voices there is peace."—*Rev. A. H. Blunt.*

THE MAN who would gain freedom in temptation must be one who never turned his back—but marched breast forward.—*Bishop Brent.*

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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.]

To the Music Editor of The Living Church:

DEAR SIR:—I have so often heard the *Venite*, and other canticles, chanted by choirs in a manner which seems to me to be contrary to the rules of the *Cathedral Psalter*, I venture to consult you on the subject, and ask your opinion.

The point I wish to call attention to is the holding of the accented syllable. The rule says plainly that it is not to be held. For example, the words "Let us come before His presence," are generally sung with a marked pause upon the first syllable of the word "presence." If it is not asking too much of your time and space, will you kindly throw some light upon this matter?

HENRY CHADERTON.

Greenwood, Mass.

There is an old saying, that it is one thing to make a rule, and quite a different thing to enforce it. What our correspondent refers to is the following, taken from the *Cathedral Psalter*:

"The words, from the commencement of each verse and half-verse up to the accepted syllable, are called the Recitation.

"On reaching the accented syllable, and beginning with it, the *musio* of the chant commences, in strict time (*a tempo*), the upright strokes corresponding to the bars. The Recitation must therefore be considered as *outside* the chant, and may be of any length. The note on which the Recitation is made is called the Reciting note."

The ordinary choir, in singing a verse of the *Psalter*, breaks up the verse into four parts. They first aim at getting to the accented syllable; then, after taking breath, a distinct effort is made to get over the first bar of the chant. This is called "jumping the fence." Then another effort is made to get as far as the second accented syllable, and the fourth effort consists again in "jumping the fence."

This style of chanting is in vogue in *nineteenth* of the choirs in this country.

To test the matter, the listener only has to pay a little attention to the average singing, and he finds that each verse is actually divided into four distinct divisions.

True chanting of course is the opposite of this. It is marked by a peculiar flowing style, resembling good reading.

In order to prevent choirs from indulging in this spasmodic, jerky, acrobatic method of distorting the psalms, the compilers of the *Cathedral Psalter* adopted the rules we have given. And to make matters doubly sure, an edition of the *Psalter* was made with notes printed above the syllables. This publication, called the *Cathedral Paragraph Psalter*, is by far the best pointed *Psalter* in existence.

But there is something more needed besides a theoretical system of chanting. The writer has heard both of the publications named used in such a way that they were almost unrecognizable. The practical application of the theory is as important as the theory itself.

In Gregorian books there is exactly the same difficulty. Where the recitation ends, and the melody of the chant changes, there is a temptation to hold a single syllable as a sort of rallying point of departure for what follows.

The best chanting is only to be heard in the collegiate chapels of Oxford and Cambridge, and in the Cathedrals of England. There is a marvellous elasticity in the *Cathedral Psalter*, and in many of the other English *Psalters*, only to be arrived at by constant practice under competent instructors.

One of the most noticeable defects in American choirs is the indiscriminate breathing in singing the psalms. An ordinary verse, unless very long, requires only two breaths—one at the beginning, and one at the colon. The custom is, however, to take four breaths instead of two, and this necessarily encourages the fourfold division of the verses, as mentioned. Our correspondent is, of course, perfectly right in his criticism.

Sir George Macfarren's criticisms and opinions of Richard Wagner sound strange enough in these days when the great master absorbs the attention of the entire musical world. Writing of him, toward the end of the last century, Macfarren said: "His principles were all gathered from antecedent reformers; their application was his own. His works of art are, by himself and his supporters, professed to be neither dramas nor music, but this cannot exempt them from dramatic and musical censure. The very remarkable commotion he has made in the world of art might be compared with that excited by the rivalry of Handel and Buononcini in London, and that between Piccini and Gluck in Paris, but that these were in each instance the contention between one musician and another, whereas in the present case, it is the opposition of one writer to all the musicians in the world, save the few members of the profession who, believing in the man, his doctrine, and his power to apply it, undertake propagandism as a duty, and endeavor to make proselytes to their faith. Wagner's death has left judgment free as to his theoretical and practical merit; a few years will determine the permanence or evanescence of his productions. So many words would not here have been spent on an individual but for his notoriety throughout Europe and half of America, and for the wide-spread belief that his compositions and the imitations of the same by other writers are to supersede all music."

That Wagner has a fixed and permanent position in musical history no one will now deny. In all the most celebrated orchestras in the world his compositions have the most prominent place, and his popularity among music-loving people is steadily on the increase.

An examination of the recent lecture lists of German Universities shows the attention that is being paid to the study of Wagnerian music. In Leipzig, Professor Arthur Prufer lectures on Wagner's life and works—"Tristan and Isolde," "The Ring of the Nibelung," and "Parsifal." In Breslau, Professor Bohn is to deliver six lectures on "Lohengrin," and in Griefswald, Professor Rheinbrecht will devote almost an entire term to Wagner's compositions. In the Catholic University at Munster, Dr. Niessen proposes to discuss the Wagner music dramas, and in Jena, Dr. Dinger will lecture on Wagner's aesthetics.

Similar subjects are announced in Berlin, Heidelberg, Munich, and Rostock.

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Love is a power which we may safely lean upon; we can never exhaust it.—*Rev. G. Congreve.*

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