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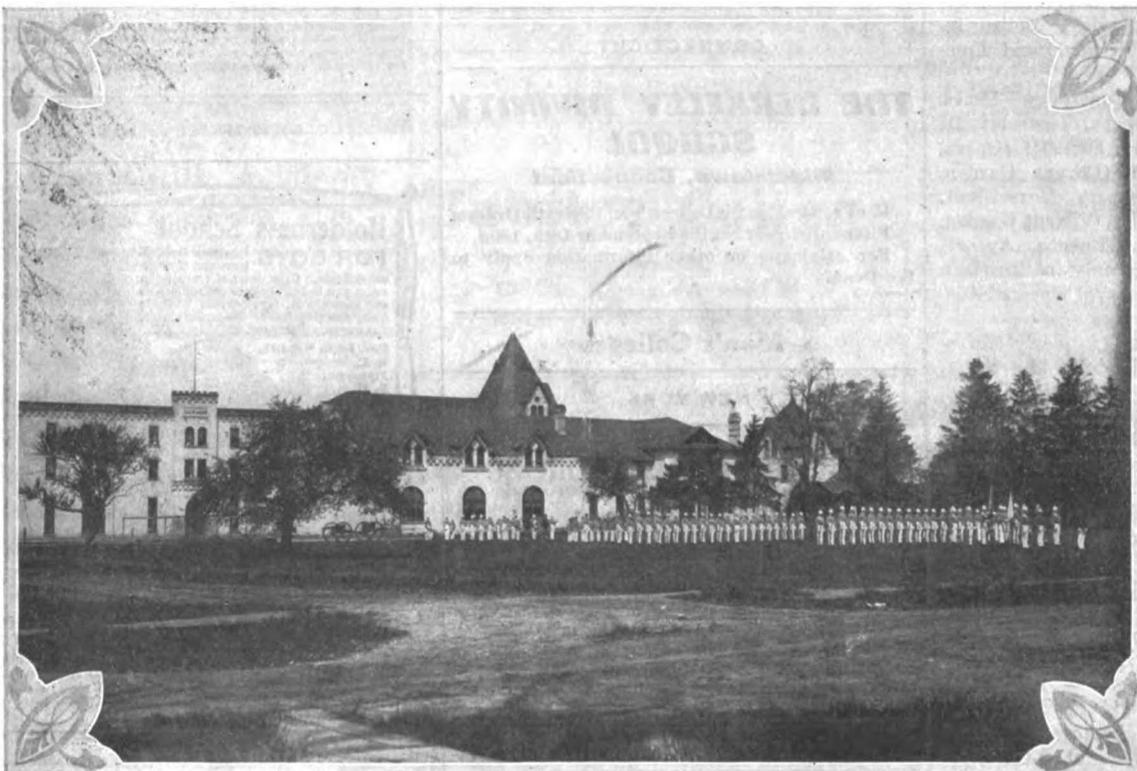
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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
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The coming musical season in New York offers so much in orchestral and operatic ventures that one is dazed and bewildered at the prospect. Four important orchestras will be in the field: the Russian Symphony, the Boston Symphony, the New York Philharmonic, and the New York Symphony. The work of the two new conductors of the Boston Symphony and the New York Philharmonic will be looked forward to with the greatest possible interest—although the Moscow leader (Safonoff) has been heard at Carnegie Hall before.

Few cities in the world can boast of four such organizations. We say "four," because the Boston men, although not actually "New Yorkers," are practically part and parcel of the New York musical season.

When we turn to the operatic outlook, words almost fail us. The New York Metropolitan Opera Company is widely known throughout Europe, and in fact the whole world, as foremost in its list of "stars." It is, and has long been the ambition of native and foreign singers of note to "appear" at the leading opera house of America, not merely for the sake of prestige, but also, and very largely, for the sake of the enormous salaries paid by Mr. Conreid and his predecessors. It has become notorious that New York will have nothing but the best, irrespective of price.

Under such exacting conditions, one opera company of world-wide fame has been considered sufficient heretofore. But, beginning on the 19th of November next, a second company, equal to the first, will inaugurate its initial season under the management of Mr. Oscar Hammerstein. The beautiful and commodious new opera house in West Thirty-fourth Street will be the home of the new organization, which bears the name of "The Manhattan Grand Opera Company." The season will last for twenty weeks, and the subscription performances will be on Monday, Wednesday, and Friday nights, and Saturday afternoons.

The following singers have been engaged: Sopranos—Mmes. Arta (Opera, Rotterdam), Mazurini (Opera, Naples), Melba, Tetrizzini (Opera, City of Mexico), and Trentini (Opera, Palermo).

Mezzo-Sopranos and Contraltos—Mmes. Bressler-Gianoli (Royal Opera, Brussels), De Cisneros (La Scala, Milan), Farnetti (Opera, Naples), Gilbert-Lejeune (Covent Garden, London), and Zaccaria (Opera, Marseilles).

Tenors—MM. Altchevsky (Covent Garden, London), Bassi (Opera, Buenos Ayres), Bonci (stellar engagements only in European capitals), and Dalmores (Royal Opera, Brussels).

Baritones—MM. Ancona (formerly Metropolitan Opera House), Mendolfi (La Scala, Milan), Renaud (Opera Nationale, Paris), and Sammarco (Royal Opera, Madrid).

Basso Buffos—MM. Giandi (Teatro Rivoli, Venice) and Gilbert (Covent Garden, London).

Bassos—MM. Brag (Royal Opera, Dresden), Muguinoz (La Scala, Milan), and Edouard de Reszke.

The repertory will consist of the following works:

Auber—"Fra Diavolo." Bellini—"Norma," "I Puritani," "La Sonnambula." Bizet—"Carmen." Donizetti—"Don Pasquale," "L'Elisir d'Amore," "La Favorita." "Lucia di Lammermoor." Flotow—"Marta." Gounod—"Faust," "Roméo et Juliette." Halévy—"La Juive." Leoncavallo—"I Pagliacci." Mascagni—"Cavalleria Rusticana." Meyerbeer—"Dinorah," "Les Huguenots." "Le Prophete." Mozart—"Don Giovanni," "Le Nozze de Figaro." Puccini—

"La Bohème," "Tosca." Rossini—"Il Barbiere di Siviglia." Thomas—"Mignon." Verdi—"Aida," "Ernani," "Il Trovatore," "La Traviata," "Rigoletto," "Un Ballo in Maschera. Wagner—"Lohengrin" (in French). Berlioz—"La Damnation de Faust." Catalani—"Loreley." Gluck—"Armide."

A few of these are new to New York, and several of the others have not been heard in any competent performance in years. The new ones are Catalani's "Loreley," Gluck's "Armide," and, in the form of an opera, Berlioz's "Damnation de Faust." And opera-goers have not for a long time heard performances in what is called "grand opera" of "Fra Diavolo," "Norma," "I Puritani," "La Juive," and "Dinorah."

THE POWER OF THE CROSS.

We cannot resist recalling one Sunday evening in December when Thackeray was walking with two friends along the Dean Road to the west of Edinburgh—one of the noblest outlets to any city. It was a lovely evening, such a sunset as one never forgets; a rich, dark bar of cloud hovered over the sun, going down behind the Highland hills, lying bathed in amethystine bloom; between this cloud and the hills there was a narrow slip of the pure ether, of a tender cowslip color, lucid, and as if it were the very body of heaven in its clearness; every object standing out as if etched upon the sky. The northwest end of Corstorphine Hill, with its trees and rocks, lay in the heart of this pure radiance; and there a wooden crane, used in the granary below, was so placed as to assume the figure of a cross; there it was, unmistakable, lifted up against the crystalline sky. All three gazed at it silently. As they gazed, Thackeray gave utterance in a tremulous, gentle, and rapid voice, to what all were feeling in the word "CALVARY"! The friends walked on in silence, and then turned to other things. All that evening he was very gentle and serious, speaking, as he seldom did, of divine things—of death, of sin, of eternity, of salvation, expressing his simple faith in God and in his Saviour.—James T. Fields.

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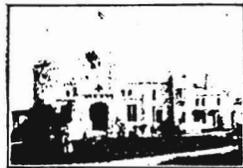
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"RAILING ACCUSATION."

TO men of deep feeling and strong conviction, an age of controversy is necessarily a time of strife. In truth it is often a call to zealous and fearless warfare, a time when all along the line in the ranks of the Church Militant passes the command: "Earnestly contend for the faith once delivered to the saints."

And, as in all seasons of warfare, it is a time when every man must be on guard; on guard, not so much against the enemy as against himself. For as is well known, conflict and combat are demoralizing, arousing as they do man's strongest passions, blinding him for a time, in the heat and the dust of the battle, to clear perceptions, deafening him full often, and hardening his heart, to the voice of strict justice, and the gentler influences of possible peace and reconciliation.

All this is scarcely less true of spiritual combat. Though men fight not with carnal weapons, though bidden to put on only the armor of God, and wield only the sword of the Spirit, striving only as they who seek not earthly gain, or glory, yet have they, too, full cause to guard well the *man within the armor*, lest he it be who strives for the mastery, and not the soldier and servant of Christ.

It is evident that this was so in the earliest records of the great campaign; it is not less so, to-day, when the heart and soul of faithful leaders are stirred by the knowledge that even as in that earlier age there are those in the Camp "who have crept in unawares, and are denying the only Lord God, and our Lord Jesus Christ."

Nevertheless, it is significant that it is this same voice, high in command, thus calling his fellow-soldiers to the forefront and bidding them earnestly to contend, from whom comes, likewise (a timely caution), a warning counselling self-control and moderation in the use of two great weapons—one of which it is declared no man dare handle recklessly; the other, more powerful than the blade of steel.

Let us weigh the warning: surely were there one adversary against whom either or both of these weapons might be directed without mercy or measure, it would be the opponent of all good, the arch-enemy of God and man. Furthermore, surely it would seem that if any warrior of truth and righteousness were privileged thus to wield these weapons of power, it would be one of the shining host celestial clothed in the armor of light unsullied.

Yet note with what fervid earnestness St. Jude reminds his brothers in arms of the guarded temperance, the strength of self-restraint exercised by one of these warriors of heaven. Michael the archangel, he declares, though engaged in dauntless, unyielding contest with the Prince of the powers of darkness, gave no vantage to his enemy through passionate, and therefore unhallowed and bitter invective. He was the warrior commissioned of the Lord God of Hosts; this, for the time being, was not his enemy, but the vaunted foe of Him he served. Therefore the battle was not his but God's; not his the call to fierce or vindictive recrimination. The cause, and the contest, were too great and holy. Therefore he dared not bring against the foe however erring, blind, or blasphemous, "railing accusation, but said: *'The Lord rebuke thee!'*"

What a suggestive record for all in these days of widely divergent interpretation of theory, dogma, and standards of duty. Strong as may be one's conviction, however firm his stand on the rockbed of truth and its revelation, however clear his perception of principle and its claims, surely in all these he can scarce demand privileges of utterance beyond that per-

mitted this warrior from the courts of heaven. On the other hand, be his enemy what he may, deluded, perverted, openly or covertly apostate, yet scarce can he equal in moral accountability the high Potentate of evil. Then let the moderation of the Archangel control and temper the spirit of warfare; with heart and soul contend indeed earnestly for the faith, upholding unflinchingly its every standpoint; but without bitterness, vituperation, or railing accusation.

Truly is the Church the custodian of the faith as once for all delivered, and her officers ordained are commissioned to protect and safeguard its bulwarks, to warfare, if need be, intrepid, unyielding.

But O the misdirected strife too often within the great Camp itself; the wasted energy and force diverted from the real issues at variance to expend itself in rash and reckless violence. Strong as must ever be, in strong and loyal hearts, sorrow, amazement, and even indignation, when truth as revealed in the Person of our Lord Jesus Christ is assailed by those sworn to uphold it; nevertheless, while shirking not the call fearlessly to meet and repel the assault, well is it to remember that it is to the Lord that the assailant, personally, must answer, and safely may we therefore leave to Him the verdict, saying only, "The Lord rebuke thee."

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

"Let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you." L. L. R.

REASONABLE SERVICE.

THERE is one thing of which we need to remind ourselves in days like these—one thing which perhaps some of us forget more often than we are ready to admit or to suspect. Our minds, no matter what the gifts or the power to use the gifts may be, our minds must be won for Christ. Our minds must be brought into captivity to the law of Christ. There must be a reasonable oblation of oneself. The winning of the mind is a struggle to the death. No one of us may plead exemption.

For the average man the struggle is to win the body. The stronger, the finer, the more perfect the body, the more severe and the longer the struggle to bring it into captivity. The better the development, the more rigorous the discipline. The aim of the discipline is not the destruction of the body, but the prevention of its self destruction. One excessive tendency is mortified, one sluggish power is driven to action, in order that temperance in all things may be attained. The rigor of the training, the apparent surrender of pleasurable liberty, is galling to the limit of endurance. But the Christian athlete is only fit when he feels himself to be the prisoner of the Lord in every muscle and sinew. And this is not asceticism for the few. Asceticism goes beyond this. It is the normal for us all.

But when we come to the mind, we are apt to feel that we have reached a part of our being which in one special sense, at least, is beyond temptation, and above the need of such discipline. We are apt to feel that here we have an instrument so fine that it only needs to be quite unfettered and it will go at its own impulse and in its own way unerringly to God. To regard it as a part of a fallen nature would seem a blasphemy, to discipline it an abuse, to mortify it, suicide. The fact that our chief activity is intellectual seems to assure us that we are living in a sphere of goodness and truth.

Whatever else this is, it is not a Christian idea. The Christian idea is that sin has wounded man's mind as it has wounded man's heart and will. There are two laws warring within the mind as in the body. It is possible to be carnally minded unto death. The mind needs to be redeemed. It is a gloriously fine thing. Its powers are marvellous. Its freedom is God-given. But it is the freedom of perfect service. And perfect service is the result of perfect discipline under God, for God and in God's way as Jesus Christ has revealed that way. There is not a brain cell which may go unredeemed. There is not a mental power which may escape discipline. The oblation of the mind with every thought and intuition and imagination and prejudice must be for the Christian an absolute oblation. The Christian athlete is never fit until he knows himself to be in mind as in body the prisoner of the Lord. The mark for which he presses is the mind of Christ, to which he would bring his own mind into captivity.

At his Baptism the waters are poured upon his head and the seal is set upon his forehead and his mind is born again. The Virtue of Faith is bestowed—the trainer of the natural

mind, demanding implicit obedience. At his Confirmation the hands are laid upon his head, and his mind receives the Gifts of Wisdom, Knowledge, Counsel, and Understanding, to arm him for his struggle with the natural mind. At his Communion the Body and Blood of Jesus Christ are placed upon his tongue. The head is the door of the Tabernacle, through which Jesus enters to possess him. At his Absolutions the hand is laid upon his head and the ointment flows thence down to the skirts of his clothing. At his Benedictions the Peace which passeth understanding, which is to keep him in the knowledge of God is bestowed upon his mind. In his prayers, be he wise or simple, he is taught to pray that he may be delivered from all false doctrine, heresy, and schism, and from contempt of God's Word.

The practice of mortifying the mind for Christ has its perils. Self-discipline of any kind has. The danger is that it may become self-centered. A purposeless discipline is mere marking time. Yet, we protest, one can escape without over much difficulty the unreasoning and unreasonable, mechanical type of religion which seems to surround the exercise. Sacramental Religion is not mechanical. It is personal. The Christian Religion is inseparable from the Person of its Founder. It brings its teaching through a personal revelation. It is God's Presence and His very Self and His essence all divine which brings it. The Word is made Flesh, and God lives in a Sign and redeems and energizes and illumines by an infusion of the Life which dwells in the Sign—the natural Body of Jesus—which works upon man and redeems his body, energizes his will and illumines his mind. One cannot help taking knowledge when this or that man has been with Jesus. The spiritual knowledge of which he has become possessed is the result of a burning personal experience. He testifies of that which he has seen and known. Personal knowledge of whatever sort can never mean less than this. It must come from a person to a person. If the heart is slow it must be stirred up, it must be pulled up, it must be made to correspond with the better heart. So must the mind be brought into captivity to the Better Mind. It is the personal knowledge which produces the living faith.

Jesus Christ does not leave the world at His Ascension. He changes the Sign which veils Him. He extends the Incarnation and dwells within a Sacramental Body. And the same Jesus does the same work in the same way. He conveys His Life by His sacramental touch—to sanctify, direct, govern, and teach. The man who has known Jesus in the Sacramental Body in 1906 knows Him as intimately as the man who knew Him in the old days in His natural Body. His knowledge is not one whit less a personal knowledge. No, Sacramental Religion is not mechanical. Now, how can there be a life like this without discipline and mortification for the mind quite as much for the heart and will? The mind must lose its life to find it. It is harder to surrender the mind to Jesus than it is to surrender the heart or the will—at least it seems so just now.

Just what does this surrender mean? It means that a man has no right to go to Jesus and say, "Here is my mind with such and such an equipment—with such and such opinions bought at such and such a price. I offer it on one condition. I must use it in my way for the object which I shall choose. I pledge diligence and integrity. But I cannot pledge integrity if I must pledge obedience." It is this "I choose," which makes a real surrender impossible. The mind must enter, as a novice, upon its discipleship with Jesus, humble, and cheerfully ready for humiliation. It must take an initial vow of poverty in its renunciation of personal opinions. Apparently unnoticed, it will stand patiently, wonderingly, eagerly waiting for each phase of its new life, gladly confident that it is speeding on to the day when it shall come to the measure of the fulness of the stature of Christ. Without dismay it must learn to say, "It is no longer I who live," in order that without boast it may say, "but Christ who liveth in me." Not one thing essential to each man's identity will have been lost. But he will have been transformed from an individual to a person—a being with a relationship.

This repression has a purpose, the best ultimate expression. If the mind be attentive (and it cannot be obedient without being attentive), it will learn what, later on, it may teach. The surrender means a novitiate of the hardest kind of work not always of its own choosing or according to its own fancy. There are times when it may not ask, "What for?" But the state of surrender is never a state of apathy. The life is too real to be slothfully credulous. We need have no fear on that score.

But then we must not waste time. "Each in our separate

star, drawing the thing as we see it." We must not draw at all until we have gained the mind of the "God of things as they are." When our picture faithfully reproduces the original which the Sacramental Body of Jesus—the Catholic Church—possesses, we may know that we have seen the thing as it is. If we discover that what we have drawn does not correspond, we must tear it up, for it is untrue, though it be done in our own blood.

The innumerable company of men who have lived with Jesus in the Sacramental Life of the Catholic Church testify to one and the same record of facts and events. They have had one and the same vision.

Has individualism ever, from the beginning, presented a phenomenon which has compared for impressiveness with this *Semper, ubique et ab omnibus*? Which road to God has proved itself the better? Is it not just possible that the religious uncertainty of to-day is due, not so much to an advance in knowledge, as it is to a lack of mental self-discipline under the law of Christ?
F. VERNON.

MANY have, no doubt, been reading Mr. Hopkinson Smith's new novel, *The Tides of Barnegat*, which was recently completed as a serial in *Scribner's* and has since been published in book form. It may not be out of place to recall that Lucy's fall was the direct outcome of an education given at a fashionable school, where exterior polish received much attention, and character very little or none.

And her subsequent fall was but the sequence of effect following cause. An education that seeks only or chiefly the gloss of charming manners cannot be expected to carry with it any force sufficient to direct life into right channels. Lucy was the victim of fashionable education. She became what her educators sought to produce—a cultured woman of the world. That they did not deliberately intend to graduate her into an adventuress, which she became, does not relieve them of responsibility. It was their duty to develop character in their pupils; and they failed to do so. They polished an exterior and left an interior devoid of balance.

At a time when many parents are sending their daughters away from home to be educated at boarding school, Lucy presents a warning. The woman will be largely what the ideals implanted at school require. The value of those ideals will be the value of the woman's life. If the ideals are but of fashionable, butterfly existence, the life cannot be expected to be more.

It is easy to see, then, that only those schools that develop character and not manners only, are fit to have the custody of our daughters.

ONE is indeed tempted at times to serious discouragement concerning matters in this American Church. Heresy is openly avowed, and heretics with difficulty, if at all, suppressed. Catholic Churchmen are content with the congregationalism of developing a single parish and cannot be aroused from their selfish apathy to do any real work in the Church at large. Everywhere we have worldliness and lack of devotion, even in the Church.

But the Church has had far lower depths than those of to-day. Church history must always be our refuge from despair.

It will be remembered that in the middle nineteenth century, Trinity Church, New York, was recognized as far in advance among our churches, and her rector, Dr. Berrian, as an advanced High Churchman. A friend has recently favored us with a circular issued by Dr. Berrian to his parishioners in 1842, which reads as follows:

"DEAR SIR:

"It has been the custom of our parish to have the Communion on the high festivals of Christmas, Easter, and Whitsunday, and four or five times a year besides.

"A desire has been expressed by some persons to have it administered monthly.

"Please to let me know which of these practices you would prefer yourself, and to furnish me with the opinion on this point of each communicant of your family respectively. The favor of an early answer is requested.

"Yours very truly,

"April 12, 1842.

"WM. BERRIAN."

To-day there is probably not a parish having a settled priest over it, within the length and breadth of our land, in which the Holy Communion is celebrated less frequently than monthly; while only in an insignificant minority is it so sel-

dom. Weekly celebrations have long since become the rule in the vast majority of our parishes.

Does not this afford ground for new encouragement?

Surely, where we are right we shall win; and time is on our side.

THE Gospel for the Tenth Sunday after Trinity suggests some thoughts that are worthy of consideration. The Jewish people had rejected the things which belonged unto their peace, notwithstanding that peace was of all things that which they most greatly needed and most greatly desired. They had long been in a state of internal disquietude. They were not even a free people. Hated Roman soldiers paraded their streets, and hated Roman officials sat in their high places to judge and govern them. They were a downtrodden, enslaved people. In the promised Messiah they looked for a second Moses, one who would place himself at their head and with a strong arm lead them forth from bondage to national freedom and peace. They longed for peace, they hoped for peace; they were on the lookout for peace. Nevertheless when those very things which belonged unto their peace became theirs for the asking, they refused them and put the Peace-bringer to death.

The unrest of Israel is the unrest of human life the wide world over. Reach unto the bottom of men's hearts and what is the need that is found to underlie all their wants? It is the need of peace; the need of freedom from anxiety and care, freedom from the persecutions of temptation, freedom from the slavery of retribution-bringing sin, freedom from the bondage of infirmity, freedom from the weakness, yet overpowering despotism of the flesh; a craving for peace—peace, the existence of which instinct, if not faith, assures—peace the very condition of unrest predicates by antitheistic reasoning. Peace is at the bottom of all human wants. "Oh"—men are crying, though they may not know they are so crying—"Oh, to be at peace, to be at peace!" Yet is it not true of the mass of the people to-day that, in turning their backs upon religious influences and deafening their ears to spiritual truths, they are putting persistently from them the very things which belong unto their peace?

From the treatment the Jewish people accorded the Son of God nineteen centuries ago, one would imagine that, instead of the Prince of Peace, He was the instrument of some dreadful scourge, the centre of some cruel, devastating force calculated to injure and destroy and bring woe into the homes of men. So, now, from the way the mass of men are treating God and His religion and His Church, His Word, His Sacraments, one might easily persuade himself that these are things which belong not unto men's peace but unto their hurt, their loss, their continuing and increasing unrest; that the Holy Bible is the Word not of God, but of the devil, to be avoided and contemned; the house of prayer some loathsome charnel house, where death and disease in frightful shapes stalk menacingly; the Sacraments and other means of grace, avenues and vehicles not of eternal life but of everlasting damnation; that the Son of God came into the world to establish not peace but anarchy and strife and suffering—a Person to drive out and be rid of.

No wonder the Son of God wept as He gazed down upon Jerusalem; no wonder the Son of God weeps now. K.

WE have from time to time at our disposal yearly subscriptions to THE LIVING CHURCH, for such missionaries who want the paper but are unable to pay for it. Any one knowing of such clergy should file their names with us, so that we may place them on the mailing list as opportunity offers.

ANSWERS TO CORRESPONDENTS.

CONSTANT READER.—The four propositions set forth as preliminary to any negotiations looking to reunion, in the Chicago-Lambeth declaration were: the Holy Scriptures, the Creeds, the Sacraments, and the Historic Episcopate.

AMERICAN CATHOLIC.—The custom of wiping the rim of the chalice after communicating a series of people, is defensible only on hygienic grounds, and should be avoided except where it seems to be necessary.

Z.—(1) The consecrated wine should certainly not be poured upon the ground. The only approach to a precedent known to us for the strange custom which you mention, is that where by some accident the amount consecrated is so far in excess of what is required that the reverent consumption ordered by the rubric seems to be impracticable, the excess has sometimes been thrown by reverent priests into a furnace or buried under (not on) the ground. But such emergencies are extremely rare.—(2) Pearson *On the Creed* is still taught as the standard authority in most of our seminaries.—(3) We are not familiar with the work, but any of the Church publishers could probably find it for you.

[Many questions for this department have accumulated during the illness of the editor-in-chief, who is still unable to give his attention to them, and asks the kind indulgence of correspondents.]

THE RETURN TO CALDEY ISLAND

Our London Correspondent Tells of the Benedictine Community

COURT OF APPEALS HANDS DOWN AN IMPORTANT DECISION

The Living Church News Bureau,
London, August 14 1906

THE Rev. Father Abbot of the Benedictine Community of Painsthorpe contributes to the current number of *Pax*, the quarterly publication of the Community, an article on "Our Return to Caldey Island." He writes:

"Quite unexpectedly, at the end of last year, the matter was proposed to me, and a sum of money offered for the purpose of securing the island. As all our readers know, we have never been able to consider Painsthorpe as anything more than a half-way house to something in the future that God would send us when we were ready for it. Much as we might have wished for Caldey, we could only think of it with a wistful memory of its entire suitability—and its price. And now, just as we were wondering how to stretch Painsthorpe a little further, Caldey becomes ours, and we are to go back there and make it our home. In another column our readers will find a description of the island, which, with its wealth of historical associations, its beautiful climate and natural surroundings, make it a place to be desired. For a thousand years and more has the island been the home of monks; first of Celtic, then of Benedictine Rule. Laid waste and desolate for 350 years, it once again becomes Benedictine. It has had no other resident clergy but Religious, and all its traditions are monastic: so that with the material possession we recover a spiritual heritage of which may God make us worthy. This opportunity is a matter of great rejoicing to us,

thorpe is situated) in reference to the return of his Community to Caldey. The northern Primate, after saying that he hopes to see Abbot Aelred when he returns from his short summer holiday, expresses his pleasure at hearing from him that he has obtained a permanent home for his Community, and assures him of his prayers for guidance in the matter. Lord Halifax (who has been one of the best friends and benefactors of this Benedictine Community) writes that he cannot but rejoice at the prospect which lies before the Community:

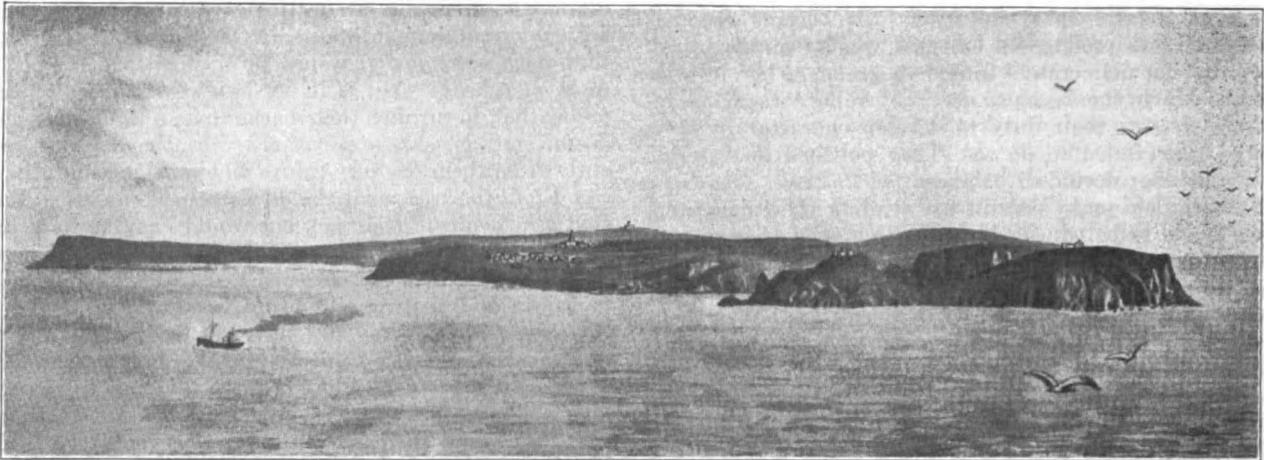
"It fills me with rejoicing that there should be such a prospect, and I thank God with all my heart who has brought it to pass that the island which for so many hundreds of years has belonged to Religious of the Benedictine Rule, should now return to its rightful possessors."

But—for all that—his lordship cannot help grieving that this obliges the monks to leave Painsthorpe.

"It has been a great happiness seeing the Community there, and I had hoped you might have taken root in our Yorkshire wolds, and that from a little seed a great tree might have grown up in the North—the land of so many and such great Benedictine Houses."

He trusts that all the friends of the Community will now rally round and give them all the help they need for their new buildings, and that he may live to see Caldey restored to more than its ancient glory, and become again a centre of spiritual strength and usefulness. Lord Halifax also entertains the hope that in the days to come "the monks of Caldey may be able to extend their borders and perhaps return to Painsthorpe and establish a Cell there in connection with the mother house." The rector of Kirby Underdale writes:

"Four and a half years spent here have made you so much a



ISLE OF CALDEY FROM THE MAINLAND.

and I feel sure that it will arouse the interest of all those who know anything of Painsthorpe."

Dom Aelred Carlyle then goes on to state that the contract for the purchase was signed on July 20th, and that they enter into possession of the island on September 29th (Michaelmas day), when the conveyance of the property will be made to a Trust, formed of professed members of their Community. In summing up, he points out: (1) Caldey Island is theirs. (2) Neither the expenses of working the island nor any future profit will affect the financial position of the Community, which will still be dependent on its own work for daily bread. (3) The secular work of the island will go on quite apart from the work of the brethren, and will in no wise interfere with their accustomed duties. (4) They propose to move to Caldey on October 17th, so as to settle before the winter. (5) They will live in the priory house till next July, when it will be occupied by the late owner (on a lease for the rest of his life time). (6) It is therefore necessary that houses should be built for the Community and their guests by the end of July, 1907. (7) They propose to build first the Gate-House of the future monastery, to accommodate thirty brethren; this house will be self-contained, so that it can eventually be used as a house of retreat or a school. (8) They must also erect a suitable guest house. (9) The cost of these two buildings, etc., will be about £7,000. (10) Donations may be either sent direct to the Rev. the Father Abbot at Painsthorpe, or paid into the account of the "Caldey Abbey Building Fund" at the London and Provincial Bank, Tenby, South Wales.

The Abbot of Painsthorpe has received letters from the Archbishop of York, Lord Halifax, and the Rev. W. R. Shepherd, rector of Kirby Underdale (the parish in which Pains-

part of the place, that the news of your leaving comes as a shock. The parishioners are, without exception, very sorry, and express their feelings unmistakably. . . . A great blank will be left in our life here, which will be very dull when you are gone; but I feel sure that the lessons you have taught us of self-repression, and devotion to higher things, will not be forgotten, and that the memory of your life among us will remain powerful for good."

The tenth series of annual lectures to the clergy, delivered this year at Cambridge during the fortnight expiring on July 28th, does not appear to have been a marked success as regards attendance. According to the *Guardian*, the number attending was less than last year at Oxford, comparatively few being present from the Colonies and from the United States.

The Bishop of Manchester has been holding his second mission on the sands at Blackpool. He was assisted by the Bishop Suffragan of Burnley and his Assistant Bishop, some twenty Canons and other clergy, and a goodly number of undergraduates from Oxford and Cambridge. The beach discourses were delivered from four stands, one of which was specially reserved for children. It was stated that the number of people who gathered round the platforms appeared to be not less this year than last; on several occasions it was noticed that more men than women were present. As to the services in the churches, the attendance at the daily offering of the Holy Eucharist showed distinct improvement.

A judgment was delivered last Thursday in the Court of Appeal, in the test case of the King v. the West Riding County Council, which has a very important bearing on the Education question; so important, indeed, is that bearing on the whole situation that alike in political, legal, and ecclesiastical circles this judicial decision has caused nothing short of a sensation.

It was generally understood, and a material part of the Birrell Bill rests upon that general supposition, that Parliament, in enacting the Balfour Education Bill of 1902, intended and attempted to impose upon the local education authorities the obligation to apply part of the rates to the maintenance of religious teaching in non-provided (or denominational) schools. But now the Court of Appeal says that there exists no such statutory obligation. The County Council of the West Riding of Yorkshire appealed from an order of the Divisional Court making absolute a rule *nisi* for a *mandamus* directing the County Council to obey an order of the Board of Education requiring them to pay certain unpaid balances of salary due to teachers in four non-provided schools (which were Church schools), and the point raised on the appeal was whether the local authority were liable to pay for denominational religious teaching in non-provided schools. The Master of the Rolls and Lord Justice Farwell, who constituted the majority of the Court of Appeal, concurred in the view that the appeal must be allowed. Lord Justice Moulton dissented. In all probability the case will go to the House of Lords and there be ultimately decided by the law peers. The irony of the situation in which the Government finds itself by this judicial decision in relation to the Birrell Bill, is thus forcibly put by the *Times* in a leading article:

"The Government have at first to decide whether they will accept the judgment of the Court of Appeal as final, or whether they will carry the case to the judicial House of Lords. If they elect the law to stand as it is laid down by the Court of Appeal, the deliberative and legislative House of Lords will really have nothing of a definite character before it. The grievance which this bill was devised to remedy does not exist, and in fact has never existed, except in the heated imaginations of Controversialists. A large part of the Bill, and the most bitterly fought part of it, becomes absolutely meaningless. . . . Suppose, on the other hand, that they do not rest satisfied with the present judgment, which so sadly knocks the bottom out of their present achievement for the session, there is no chance whatever of getting a judicial pronouncement by the final Court of Appeal in time for the carrying out of their programme for the second half of the session."

The Primate has left London for Italy.

J. G. HALL.

NOTES OF INTEREST FROM BELGIUM

Our Correspondent Sojourning in Brussels

ROME

Monument Completed of Leo XIII.

The Living Church News Bureau,
Paris, August 15, 1906

BELGIUM.

BEING in Brussels for a time, I think that a few words regarding its people and doings and religious leanings may not be entirely out of place. I believe one may safely say that small countries, as compared with larger nationalities, are "happy" countries. There are not many left, as the movement of the present day (initiated in past years by Cavour and Bismarck) is to absorb the smaller atoms into a larger mass. The little states of Italy, for instance, Tuscany, Parma, even Naples, lived happier lives sixty years ago than is the case now. Each had its little tradition, its microscopic court, its diminutive army. But each had a certain dignity of its own. Swallowed up into a larger nationality, or rather mixture of national races, that *amour propre* disappeared, never to return. The Florence of to-day would never have produced a Dante, or a Michael Angelo. So smaller states may be allowed to be happier states, and more productive of individual talent.

Belgium is a case in point. Passing through revolution and outward pressure, once a dependence of Spain, which has left even yet marks on the country of Alvas' reign of terror, Belgium has settled down into a quiet, industrious, and independent state, with a respectable army, a patriotic people—no navy, and a "Congo" state—an outlet for exuberant energy, which is not wanting under the phlegmatic exterior of a true Flammand.

But Belgium has something else. It has a religious "unity." As far as I know, there are no Belgian Protestants. Protestants in the country there are, and enough—Swiss, Dutch, English, and some French; but no Belgian representation of that persuasion, happily for them. Whether better *pratiquants*, as a mass, compared with French or Germans, I am not pre-

pared to say. But as an acknowledged national and religious factor in the nation, Protestantism, *brille par son absence*. There are Freemasons, and Freethinkers, Socialists, and no doubt a certain number of "anarchists." (Was not our own king fired at on an occasion, not so many years ago, by a young madman at a station?) But no acknowledged body of Protestants, which at all can be placed side by side with Dissenters in England, the *Reformirte Kirche* in Germany, or the *Eglise* (?) *Reformée* in France. Perhaps not a little of the country's prosperity may be owing to the absence of this bone of contention. There has not yet been found another irresponsible Archbishop of Dublin, who, like Lord Plunket, in Madrid, has undertaken the magnificent task of imposing a "Protestant" Bishop on Brussels. Hence the churches are well filled, the congregations devout (save when disturbed by English and American tourists), and the pilgrimages well followed. The Sunday day of rest is being very strictly carried out, the shops are closed, and even the poor dogs, who help the motive power of smaller commercial vehicles (this is one of the few blots in Belgian public and animal economic life) have a good holiday. I think there is a curious affinity, in Belgium, between religion and the civic power which strikes a note of sympathy, and is seen especially in their buildings. Go into whatever Belgian town you will, and the two notable buildings in the place are the Cathedral or church and the town hall. In most other countries the Church holds its own, but next to it comes, very frequently, a theatre, or a musée, or a palace. This is hardly ever the case in Belgium. Putting aside such well-known edifices as the town halls of Bruxelles, Ghent, Bruges, other and less well-known towns have the "city power" represented architecturally, as you will seldom see in provincial towns in other countries. Instance Audenarde and its town hall, a Gothic building resembling an immense stone lace-work, with wood carvings, and vast halls within; or Louvain and its Hotel de Ville, with its three stories, lofty roof, and open balustrade—a public monument as celebrated for the atrocities it has witnessed (nobles cast down from its windows to a raging populace below, caught on the spears of the assailants, and to death with all barbarity), as it is noted for the beauty of its ornamentation; or even Tournai, whose belfry and Cathedral usurp the special interest. All and each of these have a *cachet* of their own which is not often seen outside Belgium in its dual form. I cannot help thinking that this shows an indication of the people and their faith making common cause in the "doing of honor" to their various towns. Belgium is very quiet—calm—on the matter of religion, from the happy fact that all think alike, and that the so-called progress in "Higher Criticism," and "liberal" acceptance of irrefragable truths has not yet found congenial soil in the land of the Walloons and Flammands. I have enquired at several likely centers for works, articles, or current literature which discuss the religious condition of things in Belgium; or the influence that Socialism or Freemasonry might be exercising on people's minds. I have found none. "But there are Freemasons, there are Socialists, even in industrious little Belgium?" I asked. "Oh, yes," was the reply, "but they are not strong enough, and we do not think they ever will be."

"The Sunday day of rest" question is being very practically worked. Some Belgians find even too practically worked. "On Sunday last (August 5th), M. X. returned in a carriage from 'Maestricht,' in the direction of Visé, crossing the Belgian frontier. Arrived at the Douane, the regular visit was proceeded with." Was there anything to declare? "Yes; two boxes of Dutch cigars," was the reply. "Very good," was the answer, "leave them at my bureau, and you can come back for them to-morrow." M. X. protested, not unnaturally. "But surely, *monsieur*, you must understand? This is Sunday, and since the application of the law upon the *repos de Dimanche* we are forbidden to make out the claims for 'duty' on goods passing the frontier on this day."

To Scotch ears this might not seem exceedingly "funny." To a Continental mind, it appears to be out-Heroding Herod.

The quiet little town of Tournai will be awakened not merely from its Sunday rest, but from its hebdomadal rest as well during the next eight or ten days. There will be there holden the yearly Eucharistic Conference, which now meets regularly. No less a person than Cardinal Vincenzes Vannutelli—sent specially by the Pope—will preside. A great "assistance" is expected. Special trains will be run from Paris for the closing function—High Mass on Sunday, August 19th. Would that I could wait, but I have undertaken to be at Einsiedeln at about the same date. I was at Tournai yesterday (August 14th), hoping to see what preparations were being

made. But there was not much to be seen—at any rate in the town and streets. The Cathedral was passing through a decorative process more well meant than in good taste. The same was the case with St. Quentin, another well-known church in the town. It is to be hoped that the magnificent choir of the Cathedral will be left to its own quiet state and not be marred by gaudy flags. It is too beautiful to need any additions. A sumptuous Baldaquir was in process of being erected. The interior of this building, reminding of the stateliness of the Dom at Cologne, must always be an imposing feature in the church at Tournai, and the clearing away of excrescences from the outside is proceeding surely, if slowly, but there is much to be done still: first, in letting the said interior remain in its chaotic (though still effective) admixtures of styles, next to spare no mushroom growth on the outside. There is fine glass to be found in the building, but as well a great deal of modern rubbish, and atrocious coloring. It is even in worse taste than many of the French modern productions in the matter of church stained glass. The façade (west entrance) is that which would most attract those who interest themselves in ornamental stone decoration. The belfry, in its unflinching pointed Gothic, looks down somewhat pitifully upon the mixed mass of styles that the church to which it belongs has assimilated to itself under the hands of succeeding manipulators—architects.

ROME.

Dante sings:

“Ahi Costantin, di quanto mal fu matte,
Non la tua Conversion, ma quella dote,
Che da te prese il primo ricco padre!”—*Inp.* xix. 115.

“Ah, Constantine, how all unwittingly,
Has the great gift thou madest to the Church
Worked for succeeding Popes not weal but woe!”

The great gift, popularly, is considered to be the Pontifical Power granted by Constantine to the first Pope Sylvester, who was a *rich* Pope; carrying with it (in succeeding Pontiffs) the right of sepulture in St. John Lateran at Rome. The poet was accosting those Popes whom he had placed in the Inferno of his “Divine Comedy” for being avaricious, unscrupulous, and followers of Simon Magus.

The facts of to-day are in touch with the lines quoted. The sculptor Tadolini has finished the monument of Leo XIII., and it will shortly be erected in the Church of St. John Lateran.

The late Pope is represented in full pontifical robes, with the tiara, and standing in front of the *Sedia gestatoria*. His hand is stretched out to give the blessing, with the gesture of majesty, which so many may remember to have witnessed and admired. On the right is placed a statue of Religion, holding a cross and palm. On his left is a “workman” who is looking up toward the Pope.

As soon as the monument has been placed, the body will be transported from its temporary tomb in the Vatican to its final resting place. There is some sentiment on the whole procedure. He who for conscience sake would never pass outside the walls of the Vatican in *life*, in death makes but one journey without the sacred precincts—to the Lateran!

The Vatican has advised the Italian Government of this, in order to make the necessary arrangements for the transport. The Government, in order to avoid the disturbances and “inconvenience” that arose in the case of the transport of the body of Pio IX., is desirous that the ceremony should take place by day—funerals in Italy are almost always at night. The proposal is that this should be done with every mark of respect, and that the same honors should be paid as on the occasion of a sovereign’s funeral. The streets would be lined with troops.

The Vatican had proposed that all should take place at night, without any solemnity or ceremony, but quite simply.

GEORGE WASHINGTON.

tried by uncertain health; immersed in secular duties; forced to a life of almost ceaseless publicity. Here is written an assurance, a guarantee, that not at holy times and welcome intervals only, not only in the dust of death, but in the dust of life, there is prepared for you the peace of God, able to keep your hearts and thoughts in Christ Jesus. It is no dead calm, no apathy. It is the peace of God; and God is life, and light, and love. It is found in Him, it is cultivated by intercourse with Him. It is “the secret of His presence.” Amidst the circumstances of your life, which are the expression of His will, He can maintain it, He can keep you in it. Nay, it is not passive; it “shall keep” you, alive, and loving, and practical, and ready at His call.—*Handley C. G. Moule.*

THE SEABURY SOCIETY

Laymen to Gather for Conference

ST. ANN'S CHURCH, BROOKLYN

The Living Church News Bureau,
New York, August 27, 1906

LAYMEN of Boston, Springfield, New Haven, Brooklyn, Newark, and Philadelphia have promised to come to New York in November at the invitation of the Seabury Society for a one-day conference upon work that ought to be done by laymen within the Church. The Society announces its intention to try to get representatives from Buffalo, Pittsburgh, Louisville, and perhaps one or two other organizations that are doing specific work. The conference will be a small one, and is called for the two purposes of preparing a statement for publication, setting forth forms of work, and of deciding the character of lay organizations. Inquiries are many concerning the Seabury movement, wherein it differs from other movements, and who may and who may not belong to it. These inquiries come in part because there are, in most religious bodies at this time, definite movements on the part of laymen to take hold and help. The symptoms showing within the Church are the same that are appearing elsewhere. Whether it is better to have a national organization with branches, or autonomous societies with by and by a federation or national committee—this question presses for solution.

The New York Society is asked, since the Northampton Conference, whether women may belong to it, and whether clergymen may do so; also what are the annual dues. Replying, the Society states that these questions are to come before the forthcoming conference for decision, but that for its own part it holds that the Seabury movement should put the burden upon the shoulders of laymen, because laymen are in position to serve as volunteers, but that it should not be announced as a lay movement, nor yet exclude clergymen from membership, because to do either brings about more or less separation of clergy and laity, and that is not to be desired. On the other point, women may work for women, and children may perhaps give to children’s work and for children’s benefit, but men must work for the whole Church. Therefore, the Society favors throwing open all of its advantages and privileges to women. That is, it may itself take the burden of maintaining schools for the training of workers, but will always permit women to attend those schools. It may manage summer and other conferences, if the Church workers desire such conferences, but will invite women to attend and enjoy them. Finally, the Society states that it desires the fact to be known that those things which the Seabury movement seeks to do are things that are not now being done.

It is clear that the summer conference idea, so helpful in other bodies, is not less strong in the Church. Workers in the East are urging another conference at Northampton. Those in the West are asking for one in Michigan, and those in the South for one in Virginia. These requests reach the New York Society, accompanied by offers of financial assistance, and promises to attend.

There is a lively demand for normal schools. By schools is not meant land and buildings, but faculties that go from city to city, and teach workers how to teach others, classes being held on week nights, so those who labor during the day may attend them. These faculties should cover Church economics, the English Bible, Sunday School superintendence and instruction, and missions. The stipends of missionaries in an archdeaconry should be increased. The churches are appealed to in vain for more money. What shall be done? What plan will succeed? There is gross ignorance of the English Bible. College examiners tell us that. Sunday Schools are not what they ought to be. Parishes need mission study classes, but have no teachers for them. There is plenty of room for Seabury Schools.

The Church is not reaching her own young men. One New York parish has vestrymen who have eight sons between the ages of 16 and 24—three vestrymen have two each, and two others one each. Not one of the eight has been confirmed, nor has the slightest notion of being confirmed. The percentage of theological students to the number of churches in one religious body has fallen from 12 in 1892 to 6.8 in 1905, and almost as bad conditions obtain in all bodies, save only the Roman. Boys’ clubs are not producing results. The Seabury movement has a definite plan of work along this very important line.

The Church has tremendous need for men and women who

understand the economics of benevolence. Those who induce others to give, and show them how to give wisely, are benefactors in the largest and truest sense. It costs \$260,000,000 a year to maintain all of the churches in America. Legislation votes annually out of public moneys \$300,000,000 to benevolence. Individuals give, in sums above \$5,000 each, about \$125,000,000 a year to missions, education, orphanages, hospitals. But the public wealth grows by the billions, and the public's expenses for luxuries grow in proportion. The cigar bill is larger than the religion bill, and the automobiles sold last year brought more money than cigars and the cause of Christ together. The growth of benevolence is not keeping pace with the growth of wealth. A class of trained experts within the Church can increase the proportionate benevolence, can bring a due share to the Church and her missions, can help parishes to meet apportionments, and more than all can be of immense benefit, spiritually and morally, to the people of their respective communities who will be induced to realize the blessedness of helping others.

Already some progress has been made toward speakers for missionary meetings next year that may be held under Seabury auspices. One prominent clergyman of the Church has accepted the invitation of the New York Society to go to Panama by the way of Mexico, learn all about the needs of the Church under Bishop Aves and going on to the Canal zone, study how the great waterway is being made, take pictures of the methods of making it, look into conditions of the people, and returning home tell summer and other conferences all that he saw and heard. A prominent layman desires to go to Honolulu, but the Society is without funds to send him. The Rev. Dr. Lloyd will arrive home from his round-the-world trip at the end of June, and before he sailed promised to speak at the Seabury Conference next July, if one be held. Money is going to be needed to put plans of the Seabury movement into effect, and it must be secured, so the New York Society holds, without going to Bishops and clergy and adding to their burdens, or interfering in any way with the sources of their financial supply. Yet it is believed that, when the Seabury movement sets forth its aims, as it is hoped the forthcoming conference in New York in November will do, sufficient funds will come in response to make a beginning, and enable the work to grow in a natural and healthy way.

BROOKLYN.

The daily newspapers have been removing St. Ann's Church (the Rev. Dr. Reese F. Alsop, rector *emeritus*) from the Heights and placing it in various parts of the borough. One has also consented to let it remain where it is. An active member of the parish, when seen by your correspondent, said:

"St. Ann's is not preparing to remove, so far as I have heard. It intends to remain where it is. This talk of too many churches on the Heights comes up periodically. There are people enough here for three parish churches. Besides, it is to be remembered that the Heights is as much of a centre as the borough has, to which most transportation lines run direct, and therefore many people from all parts of the borough attend services here. I hear that a new rector has been selected, but that his name will not be given out yet. That does not look like removal.

"It is said we talk of going to Flatbush. The situation in that section is that there are two excellent fields there, with St. Paul's occupying one, and the new Nativity the other. We might take the latter, I suppose, if all were agreed. There is a new work in East Flatbush, St. Gabriel's. We might go there. But these are all of the locations available. Flatbush has become a great section, with a wilderness of houses. Places of worship there are too far apart in some cases, but there is not room for new ones in between, and so the situation is unfortunate. We could not solve it, I am sure, and I have heard no talk, outside of the newspapers, that we intend to try. St. Ann's has a comfortable endowment. There has been discouragement in some quarters at times, but conditions on the Heights are not getting worse. I look for them to improve, and I know that is the view taken by others here. The location is one that will not give way wholly to business. The fine homes may give way to apartments, but if they do the apartments will be expensive ones, and we shall be as well off as are lots of other parish churches, Christ Church and St. Agnes', Manhattan, for example. There are too many churches in the old part of Brooklyn. That is clear. Mistakes were made when they were established so close together. But that condition is worse in some parts than it is on the Heights. No, I think you may say that St. Ann's will stay where it is."

THE BASIS of all peace of mind, and what must be obtained before we get that peace, is a cessation of the conflict of two wills—His and ours.—*Charles G. Gordon.*

HISTORICAL NOTES ON THE CHURCH IN SCOTLAND.—IV.

BY THE REV. JOHN FLETCHER,

Rector of Barton and Glanford, Diocese of Niagara.

THE APOSTLE OF SCOTLAND.

ST. COLUMBA, the Apostle of Scotland, was born at Gartana in Donegal, Ireland, on Thursday, December 7th, A. D. 521. He was of royal lineage—both his father and his mother being descended from kings of Ireland—and the union of two lines of kings in his person contributed greatly to his influence as a missionary and as a monastic ruler. He was baptized in the Church of Temple Douglass, between Gartana and Letterkenny, and named Colum, in Latin Columba (a dove, the symbol of the Holy Ghost). To this was afterwards added Cille (or kill), which means "of the Church," or "the dove of the cells," because of his frequent attendance at public worship, or more probably because he was the founder of many churches. He is said to have founded some 300 churches in Ireland alone, of which Derry was one.

When he was old enough he entered the great school at Moville, under Bishop Finnian or Findbarr, where he studied for some time and was ordained deacon (Adamnan II. 1). He next went to Leinster and still as a deacon studied under an aged man named Gemman (Adamnan II. 25). Later he went to the great monastery of Clonard, where he studied under another St. Finnian, who seems not to have been a Bishop. By him he was sent to Etchen, Bishop of Clonfad, who ordained him a presbyter. Having founded a number of churches and monasteries in Ireland, Columba, in "the 42nd year of his age, being desirous of making a journey for Christ from Ireland into Britain, sailed forth" (Adamnan Pref. 2), and came to his Irish brethren, who had migrated from Dalriada in the north of Antrim to Argyle and the Isles, in the beginning of the sixth century. Here he landed in the year A. D. 563 and in the same year his kinsman, Conall, the reigning prince of the colony, gave him a grant of the Island of Iona. Columba, on taking possession, built a church and monastery and devoted himself for a time to the spiritual care of his brethren on the mainland. But in about two years he entered upon the special work which proved the crown and triumph of his labors, the conversion of the northern Picts, the enemies of his country and his faith.

According to Adamnan, when Columba and his companions arrived at the court of Brude, the Pictish king, they were refused admittance. The king, influenced by the Druids, opposed the missionaries at first, but soon the opposition was overcome and he was converted. This was soon followed by the conversion of his people, and the many churches in that neighborhood, dedicated in the name of Columba, bear witness to his success. He also extended his missionary labors to the Orkneys and Hebrides, besides keeping up intercourse with the Church in Ireland. At length, on the morning of Sunday, June 9th, A. D. 597—the very year that Augustine landed in Kent—Columba died. The closing scene is beautiful. He was transcribing the Psalter and coming to the verse of the 34th Psalm, where it is written: "But they who seek the Lord shall want no manner of thing that is good," "Here," he says, "at the end of the page I must cease. What follows let Baithene write." Having finished writing, he entered the church for Evensong, and this being over he returned to his cell, and sitting on his bed, he gave his last commands to the assembled monks, but only his attendant, Diormit, heard what he said. He then waited in silence till the midnight bell rang, when he rose in haste and entered the church and fell down on his knees before the altar. The rest followed more slowly, and Diormit, groping his way in the darkness, for there were no lights in the church, and crying in a lamentable voice, "Where art thou, father?" found the aged saint lying before the altar. The monks having arrived with lights, Diormit lifted up the right hand of Columba that he might bless the people. And the dying man, though he could not speak, moved his hand in token of blessing. And after his holy benediction thus expressed he immediately breathed out his spirit (Adamnan III. 23). Such was the happy death of this holy man of God. Blessed are the dead which die in the Lord . . . their works do follow them.

"CHRISTIANITY, properly understood, can have no jealousy of scientific research, nor hostility to the advancement of knowledge. Indeed, it is only in an atmosphere of cultured thought and honest-minded inquiry that Christianity can attain its full and symmetrical proportions. It is the one religion in this restless and questioning age that not only invites the fullest inquiry, but stimulates the energies of human progress."—*The Battle of Unbelief.*

INTERESTING LETTER FROM FATHER CLAPP

He Tells of His Work Among the Boys

BONTOC, P. I., Whitsuntide, 1906.

WHEN one sits down to write a letter, it is pleasant to feel the impetus of something which craves expression. That which is uppermost in my mind to-day is a sense of gratitude that, at least in some degree, our Bontoc mission seems to have the manner of its future development indicated. You may remember how much in the dark we were a year or more ago, as to how the good general influence of the mission could be transformed into a concrete one. A missionary is very human, after all, and perhaps his hardest trial is the waiting for definite results. To *catch* fish seems so much more satisfactory than merely to know that the fish are well disposed toward him and his bait.

I have written before of our little group of promising boys, the first-fruit of the combined influence of the public school and the mission during a period of nearly three years. Three of these were Ilocanos or of mixed blood, while five were of pure Igorot parentage. These boys had occupied much of our attention, and, so far as could be seen, they were all that the mission could hope for, of tangible results. It was therefore with something more than mere sadness at the parting that we saw them on Easter Monday marching down the trail on their way to Bagulo, where they were to form the nucleus of the Bishop's new "Easter School" for native boys. It seemed to leave a very wide gap in Bontoc. But God is good and works in ways and times which we know not. I have often asked for your prayers, but possibly not with full faith that the answer to them was to be partly by stirring within the hearts of other boys in Bontoc the desire to commit themselves to Christianity. At all events it was hardly less a surprise than it was gratifying that immediately upon the departure of what I may call the first "distillation" of the working of God's Holy Spirit through the mission, an equal number of others appeared as applicants for instruction and Baptism. These were not of just the same sort; we shall miss the quaint, earnest brightness of James Robert (Mackenzie), and persistency and sparkle of Hilary Pit-a-pit (Clapp), and tender-hearted Edward Charles Muket, and Henry Hudson Anamut, with his aptness and skill of hand. None of the new set are as advanced in English, none seem to have the same desire to progress in it. They are more homogeneous, and, I am inclined to think, more normal. After all, we are not here to make Americans of these people, or break down anything that is good in their present life. It is rather a good thing, I fancy, if, by this turn of events we shall be compelled to use more of the thousands of words which we have gathered into our vocabularies. It certainly does our sense of the reality of our touch with them. The new boys displayed a zeal in attendance at instruction which sometimes made us almost ashamed that we had something else to do and could not keep up a continuous session of classes. Often, an hour before the appointed time, the boys would have the chairs (and soap boxes) all arranged, the hymn books out, and eight or ten of them would be singing, lustily and with all degrees of incorrectness, "Onward, Christian Soldiers." With such zeal, it is not surprising that they soon learned the *Amami* (Our Father, the *Saken avfolotek* (I believe), and the simple catechetical outline which Hilary translated just before he went away. The date of the baptism was put down for Whitsun eve, but part of the delay was disciplinary, just to test their purpose, and they stood the test, although they were very anxious for the day to arrive. I wish a photograph—in color, a "moving picture," if possible, could have been taken of the scene. The altar was resplendent with its white hangings (we have no red ones), and the bright lights, white lilies (gathered in abundance from the mountains at this season of the year), and massed flame-tree blossoms, combined to make it speak of the fire and holiness of Pentecost. After the lesson, the Baptism at the font, the candidates being only clad with a new "string" of turkey-red. Then, during the boys' favorite hymn, 516, they all retired to another room, from which they again appeared, each in a long white baptismal robe, a red cross outlined on the left breast, and each bearing a lighted taper. Now, in order of their baptism, the sign of the Cross was made upon their foreheads and the declaration of their reception was made in the usual way, and the new Christian soldiers took their places in the congregation for the remainder of the service. It was a glad day for all of us, I am sure. The application of still other boys for baptism has been the signal, long awaited,

for the establishment of a catechumenate. On Tuesday last I inaugurated this. Two boys knelt before the altar and, after appropriate psalms and prayers, they expressed their desire to be Christians and their willingness to be faithful in trying to follow the instructions which should precede their baptism. A plain, home-made brass cross was given as a token of his admission as catechumen. In such ways, gradually strengthening the requirements and prolonging the periods of probation, we hope to build up our young converts. The Igorot language is more and more used as a medium of communication. I hope to mark, next Monday, the completion of three years since my arrival here, by putting into the dialect, Evensong entire, for daily use. Thus far our instructed converts are all boys. But signs are not wanting that some girls may before very long enter the Christian fold. Miss Waterman is now busy much of every day with improvised "classes" in sewing, and the contact is having, I feel sure, a real effect. To get the girls will mean that we are touching the most conservative factor in Igorot life. It will come with difficulty and slowly, perhaps, but come it must, I believe, by God's grace. Will you not pray about this, especially? Out of these present and prospective accessions of children of both sexes there come the solution of one difficulty and the presentation of a problem. We are very glad to have the children committed to Christianity, and it makes our hearts joyful to see their evident joy. But they are children, their parents live in physical filth, and some of their traditional customs are utterly subversive of Christian morality. If these children go on immersed in the community life by day and night, one can only expect that the influence of their Christian instruction will be enormously discounted. On the other hand, I cannot think it wise to entirely segregate our young Christians from their native surroundings, except in unusual cases. Experience with the Indians in America seems to accentuate this, and to point to the danger of violent reaction and absolute and final lapse. The only remaining alternative seems to be to make local provision for the care and maintenance of the children. I can see no other of teaching decency in morals, cleanliness of habits, regularity of devotion. A Home School in Bontoc, where we can house, feed, lodge, and (supplementary to the public school) instruct our boys and girls, seems an absolute necessity of the immediate future. Without long foresight of this on our part, and arising from their own sensing of the situation, the children are even now getting under our wing. Every night I have to thread my way to my room, through our common room, over or around the recumbent forms of our boys. They act as if their adhesion to Christianity were a coming to stay, and our own opinion is, that it will be for their good if we allow them to do so. All, or indeed much, of the future cannot be foreseen, but our aim with our young wards should be to build up for them, and dispose them toward an ideal of Christian life in homes of their own. I think the proposed Home School will be a first step toward this. One feels very much the responsibility where there is such implied confidence as is shown by our boys.

Little Christopher Ngongo grasps my hand and trots along at my side, as we go down from our upper house after supper, every night. He is tired and sleepy, but chatters cheerfully all the way. No sooner are we indoors than he proposes, with a quick little nod of his head, "Now I say the prayers." So down he goes on his knees at my side, reverently makes the holy sign "In the Name," and, sometimes stopping to look up inquiringly, to be sure his words are right, says his *Amami*, finishes with another invocation, then nestles to my side for a moment to say, "Good night, sir," and pops off to his little cot, where he is asleep in less than a minute. It would be an easy thing to spoil Christopher; but I feel sure that these little fellows are getting a sense of God's Fatherhood, of the Saviour's love, and of the companionship and guardianship of heaven's company.

As to the material concerns of the mission, there is not much to report. We are waiting for the completion of the saw-mill, which shall give us our lumber for building. There is a large amount of stone and sand drawn for the masonry of the church. Attempts at lime-burning have not resulted well as yet, but when the time comes to use it, I think there will be little difficulty. Meantime, owing to the character of the materials (the stones are boulders from the river), and the difficulty of getting work done which would stand earthquake shocks, which we feel sometimes, it seems best not to go to work on the church with any plans which have thus far been made. I think it will be wiser to build first a sort of "parish house," which will serve as a decent temporary shelter for the church services,

have an assembly room for secular use, an Igorot lodging, where visiting natives can find comfort for the night, and also accommodations for the first stage of our Home School, with rooms for a superintendent. This will be a permanent building, always useful. The sawmill is nearly ready for operation, and it will be a boon, the worth of which you, amid American conditions can hardly estimate.

Through the self-sacrificing gifts of friends of the Bishop, the mission has now a very excellent printing plant. It arrived safely and is now set up. I feel most thankful for this, for it will give us the means of putting into readable shape the translations which have gradually accumulated. Only by slow degrees can we hope that the Igorot will be used as a written language, but we believe the attempt is in the right direction as tending to give the people a sense of self-respect, to say nothing of the use which the missionaries will make of the products of the press in teaching and ministering.

Since the last bulletin, it has been brought about that the Rev. Irving Spencer, formerly stationed in Benguet, should come to Bontoc. It has been an arduous, even heroic, task for Fr. Spencer to transport his wife and child and belongings across the mountains, a seven days' hike. There are little better than stable accommodations for the family at present in Bontoc, but a suitable house will be the first product of materials from the mill. Fr. Spencer's presence and companionship will strengthen us very much, I anticipate, and we shall be able to reach out in ways heretofore impossible. Incidentally I may say, that if all goes well, with this addition to our clerical force, I shall probably be able to visit the States on furlough, leaving the Islands toward the end of the year. Mr. Mackenzie and Miss Oakes have continued to develop their useful works. Our progress with the boys is largely owing to Mr. Mackenzie's contact with them, and many of them look first to him as their lay father-in-God. The new *coapeund*, or tract of land, for mission purposes, with its present and prospective fruit possibilities and capability of improvement and adornment, occupies much of Mr. Mackenzie's time and energy. Our lower house is near the river and just opposite to Samoki. This gives Miss Oakes at the dispensary a special opportunity for contact with the people of that town, especially the girls, who often flock to her of an afternoon for initiation into the mysteries of sewing. And all day long the *losab* (piazza floor) by her door is crowded with youngsters of both towns, vastly interested and delighted with the ancient game of jack-stones. Thus, step by step, the work goes on and influence is exerted. The missionaries, now five in number besides Mrs. Spencer and dear little Molly, are all well and happy, and the outlook seems encouraging.

As to needs—I would say again, as I have said before, that the greatest ones are spiritual. If faithful prayers are offered, all that is needful will be supplied. Sometimes, however, the suggestion comes to us that it would help our friends if we should mention some special needs which might be the subject of their prayers or alms. For such we may set forth the following, which is not exhaustive:

A physician, to be shared with the Sagada work.

Maintenance for native children, at rate of about \$25 per year.

Windmill and piping, to bring water from river level to mission compound.

Coats for boys, washable material, *e.g.*, *khaki*, *poees*; four-button sack; sizes small, *e.g.*, chest measure, 24 inches to 32 inches, with other measurements proportional.

Loin-cloths ("strings") for boys; turkey-red or similar colored wash material; one-half yard wide, three and three-quarters long.

"Blankets" for girls; any thick, firm cotton stuff will do, *e.g.*, denim; one yard wide, two yards long.

Tapises, worn about the waist, by girls. Cloth similar to blankets; three-quarters yard wide, one and one-half yard long.

Handkerchiefs, large cotton.

Packages should be sent by mail, registered; never by express.

At present writing it seems assured that I shall leave the Islands the last of November, and, sailing *via* Suez, arrive in America in January. While there I shall be glad to tell about our mission work in the Philippines, and especially that among the Igorots, illustrating with lantern pictures where circumstances are favorable.

Parishes or societies wishing to arrange appointments, should correspond with Mr. J. W. Wood of the Missions House.

Very faithfully yours,

WALTER C. CLAPP.

MIRACLES AND THE VIRGIN BIRTH.

A MIRACLE is defined as "an event in the natural world, but out of its established order, and possible only by the intervention of divine power: a supernatural event."

A miracle is something contrary to the common experience and observation of men: outside of the "laws of nature."

Is then the Incarnation properly called a miracle? Is it an event in the natural world, and not also in the spiritual world; both a coming down from heaven and out from the Father, and also a coming into the world and the family of Adam?

What is the "established order" of such an event? Is there any? What experience and observation is possible to men in this case? It is unique and once for all. Appeal to experience and the laws of nature are irrelevant. We have no experience: no like cases with which to compare and test this one. This one is a law to itself. It is the Birth of a pre-existing Person, not the beginning of a new Person.

Since, however, appeal is made to experience of "natural law," let it be said that such experience teaches that from a human father and mother comes a new person. There is no exception. But our Lord Jesus Christ is not a new person. He does not begin to *be* at the time of His Birth; and His Birth is not His Generation, which is eternal. In being from the beginning, it is not for personality, or for beginning that He is born, but for assuming the nature of man; and nature, *natura*, means that which comes by birth; and birth is the office and function of motherhood. It implies fatherhood in the case of a new person, but in case of an existing person, coming from heaven into our world and our race, fatherhood is superfluous, incongruous, and impossible. It is absurd to think of a human father for the Eternally Begotten One.

To question the Virgin Birth is to question the reality of the Incarnation. The son of Joseph and Mary would be, by all experience, and by natural law, another human, fallible, mortal person. With such a person, Deity might enter into intimate association, in which case there would be a double personality, as for instance, in John the Baptist, who, though full of the Holy Ghost from his mother's womb, "was not that Light." The distinction between an inspired man and the God-Man is scriptural and fundamental.

Were incarnations as common as ordinary generations, there would be relevancy in citing experience of the uniformity of natural law; but the Incarnation is alone and once for all. The Eternal Son of God subjects Himself to human conditions. The method is His, not revealed except in the message of the angel of the Annunciation: "The Holy Ghost will come upon thee; and the power of the Most High will overshadow thee"; and not dogmatized except in the Creed: "Conceived by the Holy Ghost, born of the Virgin Mary," where is evident design to exclude a human paternity. JAMES H. KIDDER.

SPIRITUAL COMMUNION.

The Holy Communion is one of the greatest spiritual helps which the soul can know. It is our Lord's own appointed way for continuing union with Himself. It is, where it may be had, one of the necessities of salvation.

On account of these things when I am cut off from the participation in this Sacrament by some of the conditions or accidents of life, I feel it a great deprivation and sorrow. It is right that I should so feel.

But when the times of deprivation are with me, let me remember one thing. Great, wonderful, blessed as it is, the Holy Communion is after all, only a means to an end. The end, the purpose of it, is communication with—unity with—Jesus Christ.

While this unity is most blessedly and most certainly effected by means of the Holy Communion, it can be obtained, in some degree, at least, by means of what is called "Spiritual Communion." In the Holy Communion, by worthily receiving the Bread and Wine, I verily and indeed receive the Body and Blood of Christ into my body, and His abiding presence into my soul. But I can open my soul to Him in my own way, when I cannot use His way. I can meditate upon His promise to be always with the faithful. I can converse with Him, telling Him the every secret of my heart and laying before Him all my needs and the needs of the others for whom I would pray. I can carry Him with me in thought, as I go about my daily tasks, and make Him a partaker of each one of them by offering them to Him as they are done. I can speak of Him to others, bearing witness to Him as my Best Friend and Helper. So I can live in Him, and give Him the opportunity to live in me. This is spiritual communion with Him.

GOD GIVES thee a little light that thou mayest know thy duty.
—Alonzo Potter.

SOME REASONS WHY I CANNOT GIVE CHRISTIAN MARRIAGE TO THE UNBAPTIZED.

BY THE REV. FRANK ERNEST AITKINS.

"For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church" (Ephes. v. 31, 32).

THE bond between Christ and His Church is spiritual, hence that between husband and wife is, in like manner, "cemented by the grace of God."

In the Christian matrimonial union, there is also, by the power of God, a unity, which at once places this state of life wholly beyond the range of human control.

It is contracted by man. It is sealed by God. Here it ends as far as man is concerned. God alone can destroy the bond. This He does by death. It can be done in no other way.

Theologians point to three matrimonial states.

First.—"At the beginning" (St. Matt. xix. 4). In the time of man's innocency—lasting from Creation to Fall.

Second.—"Patriarchal and Jewish Dispensations" (St. Matt. xix. 8)—extending from the Fall to the coming of the Holy Ghost.

Third.—"The Christian Era" (Rom. vii. 4)—covering all the centuries since Pentecost.

These three states differ, we are told, by reason of the presence or absence of grace.

The first and third may be classed as one, and, as will readily be seen, are similar. The second is a state existing in the absence of grace (*vide*. Mortimer, *Faith and Practice*, Vol. II., Chap. I., page 2).

Now the absence or presence of grace, as I understand it, is a matter that concerns those only who are affected by it—*i.e.*, there is not a general infusion of grace into every soul living in the era of grace, or *vice versa*, *e.g.*, Samuel, although living in an age from which grace was withdrawn, was singularly favored by God, while Saul, the anointed, at the same time, was wholly untouched by any divine gift. Again, in the Presence of Christ, Judas was wholly without the touch of God's favor, while the other disciples stood quite well within it. Hence, it is not incumbent upon God to bestow or withhold grace promiscuously. In other words, He may if He so wills it, dispense grace in the era from which it is positively withdrawn, or, where not valued, or refused, withhold it in this special dispensation of grace.

This will explain the case of a person who may have lived in the Jewish dispensation and have been strangely blessed with a special gift of grace and also, in this, our Christian era, of those whose souls may be wholly untouched, unless, in like manner, God singles out for special reasons an exception here or there.

In short, *free-will* is not interfered with. Grace is given only where it is desired and prized, and then in Christ's way, not ours, that way He has declared to be through *Baptism*.

With it we know of God's grace within the soul. Without it we recognize a separation from the Israel of God (*Cp.* Circumcision).

On the question of *Baptism* all are agreed—that it raises from a state of sin into a state of grace; that it is the door into the Christian existence; that without it the soul is not quickened, the person not regenerate, the life of the spirit not connected with the Life of Christ, in short, that the *unbaptized* person is, *in no sense*, a Christian.

Baptism then, raises to a new sphere; it brings the soul into membership with the Body of Christ; it imparts to the spirit a touch of divine life, making it, in very truth a part, a member, of Christ Himself.

It separates or divorces the child from its earthly bonds, and renders it *not in name only*, but in most certain reality, "the Child of God." The material end and aim natural to the child of nature, is quickened into the satisfying knowledge that it awaits the supernatural gift of the inheritance of the Kingdom of God.

The difference between the soul before and after Baptism is so remarkable that were it possible to present both states to view, in comparison, it could not be recognized as the same soul!

Baptism, then, is not an empty form. It *does* something. It not only makes the man a Christian, but also renders his existence totally dissimilar to what it was before. It gives back to Adam the nature he possessed before the Fall—with the

one exception of a tendency to sin, the remedy for which is provided in the other means of grace.

If the nature of a man, thus baptized, is changed, it is hardly necessary to state that the nature of the *unbaptized* remains *unchanged*.

Hence the two natures are different.

The answer to Nicodemus explains sufficiently our incapacity to possess a mental grasp of this new birth resulting in a new nature—suffice it to say that it is a nature existing in the sphere of grace, which before Baptism was not the case.

Concerning marriage (so-called) between a Christian and an unbaptized person, it is pointed out by expositors that there is "no passage in the New Testament which in any way sanctions it."

I. Cor. vi. 15, *e.g.*, would seem to be conclusive.

I. Cor. vii. 14 refers to a convert after marriage.

I. Cor. vii. 39 is, by Tertullian (*ad Uxorem*, lib. 2 C. 1) and others, interpreted to mean that a Christian widow may marry only a Christian, *i.e.*, "in the Lord." In II. Cor. vi. 14 to vii. 1, it is clearly forbidden.

Maximian (A. D. 286-310) (Mortimer *ut. sup.*) executed St. Susanna and St. Juliana for refusing to disobey the Church and marry unbaptized persons.

St. Cyprian (*de Lapis*, c. 6) says: "To join with unbelievers in the bond of matrimony, is to prostitute the members of Christ to the Gentiles."

The Council of Eliberis forbids it, in its 15th and 16th canons.

The Council of Arles pronounced temporary excommunication.

St. Ambrose, St. Jerome, and St. Augustine denounce it.

The reason is obvious. There can be no unity between unlike things. Wood and iron cannot be united. Oil and water cannot be mixed.

There is a greater distinction and difference between the baptized and the unbaptized, than there is between the Caucasian and the Mongolian.

The one is spiritual, the other merely physical. The natures are rendered distinct and different.

There can be no unity between "the child of God" and a child of the world. The one is "a member of Christ," a sharer in the Divine Life. The other is an accident of nature, a sharer in the life of Adam.

If union is possible, unity is out of the question. They cannot be made one in either the first or second or third matrimonial states.

The baptized one must renounce his Baptism or the unbaptized one must receive Baptism.

This being the case, no further explanation or apology of my inability as a priest to do what in Nature cannot be done, is necessary.

The non-Christian is living in the condition of the second matrimonial state, and is to the Christian no more than is the Jew; and ordinary reasoning cannot, as far as I am concerned, so pervert conscience as to assert the possibility of unity between a Jew and a Christian.

If Christ's Sacraments mean what Christ said they do, it is quite out of the range of reason to conceive of marriage between a Jew and a Christian without doing violence to Christ's words. But it has been suggested that the priest is also a civil officer when officiating at a marriage and as such is under obligation to the State, which is not concerned with spiritual matters. Were I to present such an argument I should be aware that it was little more than a subterfuge to drop a poor cause, or to justify a past act, concerning which conscience was uneasy. When we have neither magistrate nor alderman, it will be ample time to consider so shallow an excuse.

(Note.—In the office for "Ordering of Priests" the priest is said to be the "Messenger, Watchman, and Steward of the Lord"—not of the State.)

There is nothing in the Solemnization of Matrimony to warrant the "civil officer" idea. The first rubric simply refers to licenses and is little more than a caution lest the priest when giving Christian marriage, unwittingly fail to comply with the civil law, thereby rendering himself liable to censure of fine.

Again, it has been said that the "Form of Solemnization of Matrimony" does not say that it must be refused to any unbaptized adults, as in the case with the "Order for the Burial of the Dead." Is not marriage more important than burial? But suppose I did give the Marriage Office to a Christian

woman and an unbaptized man, and the man died, the woman would naturally look to me to bury him. But the Church forbids the Burial Office. How could I explain myself to this poor woman? I will do at one time what I will not do at another. Am I not, to say the least, inconsistent?

We hear again the old time-worn argument of Omission not Prohibition. Let us not revive it. But simply say it proves too much. Exactly the same is true of the "Order for the Administration of the Lord's Supper, or Holy Communion." Few, I take it, would care to argue the case of the unbaptized being admitted to Christian Communion, and yet it would seem that he is quite as eligible to Communion as to marriage. It might be urged that before the Communion, the Creed stands as a guard to prevent those, not having received the other sacramental rites, from presenting themselves. That the Creed is the Faith and no one not of the Faith (*i.e.*, unbaptized) can truthfully repeat it. But it is well to remember that the Creed is but an enlargement of the *Gloria*, and the *Gloria* is also a part of the Marriage Office.

Again, why? For what reason? On what grounds? On what authority give a Christian rite to a non-Christian?

The man and the woman vow themselves each to the other in a Christian church, with a Christian office, before a Christian priest, and in the Presence of God. A non-Christian is not competent to take a Christian vow; just as a non-Mason is not competent to take a Masonic vow.

Therefore the (so-called) vow thus taken amounts to a matter of words only. It is not only unreal: it is absolutely null and void. And, if I am not much mistaken, I see here the germ of the whole divorce question!

If it is our wish to hush the voice of scandal or to further morality in the interest of righteousness, there is no difficulty about the marriage or union of two unbaptized persons, as long as there are civil officers. Then why degrade our high calling by ignoring the priest, and assuming the position of a common secular official?

I am told that the form of "Solemnization of Matrimony" is not necessarily Christian. I should like to urge here that if there is anything in the Christian Church which is not necessarily Christian, that it be cut out and flung to the winds, as its presence must be a most intolerable insult to that Christ whose own the Church is!

But in order to reassure ourselves, let us look at the office in the Prayer Book.

First.—By rubric, I see the rite, mystery, service, or whatever you choose to call it (names cannot alter facts), is expected to be given ordinarily in the Church—*i.e.*, a Christian Church.

Second.—In the opening address to the congregation, I note its sacramental character: it is likened unto the mystical union betwixt Christ and His Church; the miracle at Cana of Galilee is referred to; St. Paul's opinion is cited, surely this stamps what is to follow as purely Christian.

Third.—The charge to the two contracting parties warns them that they must be joined only as God's Word will allow. This brings the New Testament to bear upon it. Surely this is Christian!

Fourth.—The promise or vow each to the other calls the "unity" a "holy estate." We submit that a "holy" unity is unknown in the second matrimonial state referred to above, and must point to a post-Pentecostal period, and therefore is Christian!

Fifth.—The man distinctly weds in the Name of the Blessed Trinity. This would seem to be conclusive!

Sixth.—The "Our Father" follows. This is a Christian prayer!

Seventh.—The succeeding prayer is in the Name of Christ!

Eighth.—They are pronounced man and wife in the Name of the Holy Trinity!

Ninth.—The priest's blessing follows.

Again, the first three rubrics presuppose a rector, and a rector must be a priest. The Church would not incorporate a merely secular office in her Prayer Book, and much less designate a priest as the minister! The blessing alone would clinch this.

The First Prayer Book of Edward VI. states the officiant to be a priest, and the Communion Office following would also confirm the fact.

"From an ecclesiastical point of view (says Blunt, *Annotated P. B.*) the Office is distinctly one of benediction, which is beyond the power of the diaconate."

The Tyndal judgment, 1843, confirms this. Much more

might be said, but this will suffice to convince the most skeptical that the office is preëminently Christian! Then, too, there is something to be said for position in the Prayer Book, is there not?

The Communion, being the chief service of the Church is, of course, first and foremost. The next is Baptism, then follows our fragmentary Catechism, which (thanks to Bishop Overall) has a slight sacramental flavor. Next, Confirmation, Marriage, Burial, etc. This would seem to indicate the order in which these several rites should be received. The child should be born again, instructed, given the "laying on of hands" and then he is eligible for what follows—marriage, burial, orders, *et cetera*.

Bishop Cosin (1594-1672) proposed to print as a rubric, "impediment to marriage," and "want of Confirmation" was one of them.

Of course, Communion immediately following would presuppose Confirmation.

We cannot, therefore, see how, in the face of these simple facts, an attempt to unchristianize the Prayer Book Office of Marriage can be entertained for a moment. We are not prepared to defend the use of this office for the unconfirmed, much less the unbaptized!

Again; from another point of view, "Those whom God hath joined together, let no man put asunder."

There are priests (to their shame be it said) who usurp here the power of God; *i.e.*, they go through a mock ceremony of marriage with a person who possesses some legal document declaring that he or she is not what God made them—thereby distinctly aiding and abetting and furthering bigamy.

The theologian is yet unborn who fails to understand that divorce is not, never has been, and never can be the mind of the Church. Why not? Because in that union there is a God-made unity. Two competent souls have been sealed in a holy estate. A Spiritual Power has made of them twain, *one*. They are one flesh.

But the priest is *not forbidden* in the Form of Solemnization of Matrimony to bless the reunion of the divorced (so-called). If he uses the office for the unbaptized because he is *not forbidden* to so use it, has he not the same argument for reuniting the so-called divorcees?

The one would appear to be no more contrary to the mind of God than the other. In short, the priest who ignores the effect of baptismal grace, by failing to recognize the impossibility of uniting a pre-Pentecostal nature with a nature infused by the Holy Ghost, places himself in the same category as the priest who recognizes a legal divorce.

The one receives a soul whom God has not received, the other separates a soul whom God has not separated!

Finally, is it not impertinence for a non-Christian to expect the service of the Christian Church? Is it not presumption in the extreme to ask for the offices of a priest? And is it not the essence of temerity to place so worldly an interpretation upon a spiritual act?

Let that which is born of the flesh be flesh, and that which is born of the spirit be spirit.

"For this is a great mystery; but I speak concerning Christ and the Church."

THE WEST-CALL.

When Odin came out of the East at the head of a host,
 With the hammering hoofs of the horses he hewed him a way,
 Reaping harvest of heroes with swords till he came to the coast,
 Next the reap of the North when the Baltic lies black in its bay.
 There he slew him a space for his sons buying bidding with blood.
 Under bidding of Baldur, he builded them boats for the sea,
 Crushed the crests of the billows with keels and with oars on the flood,
 Curbed the will of the waves when the West called them faintly and free.
 On the saddles of sea-horses swept they to shimmering shores,
 Where the might of the mountains upheaves to the skirts of the sky,
 Having heart-hopes of heroes for home when they tossed in their oars
 'Neath the necks of the nesses and let their great horse-hide sails lie.
 So the Norsemen came into the North: and thereby evermore
 Have the children of Odin heart-longing for hoof-beats, and pray
 For the shimmer of swords and love mountains yet, set by a shore
 Must launch sea-horses swift—for the West ever woos them away.
 L. TUCKER.

LITTLE SELF-DENIALS, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptation—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Dean Farrar.*

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

DANIEL AND HIS NOBLE PURPOSE.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

Catechism: IX., "Chiefly Learn." Text: I. Cor. ix. 25.

Scripture: Dan. i. 1-21.

TEN years before the call of Ezekiel to be a prophet, and nineteen years before the fall of Jerusalem, Daniel was carried as a prisoner to Babylon (605 B. C.). In our lesson (v. 1) it is called the third year of Jehoiakim. In Jeremiah xxv. 1., it is called the *fourth* year of Jehoiakim. On the surface there would seem to be a slight mistake here, but instead of being a disagreement, it is an evidence of the genuineness of the two documents. At Babylon, where Daniel wrote, and where he had been educated, it was the custom not to change the date, when a king died, until the next New Year's Day. Jeremiah, at Jerusalem, used the Jewish method. Both writers refer to the same year, but name it according to these differing customs.

The event which resulted in the carrying of Daniel to Babylon was in itself a warning. The people of Judah had already been warned by the mouth of the prophet Jeremiah, but his warnings were unheeded to the end, as we already know. But when they saw that the city was not inviolable, and that God permitted even some of the sacred vessels of the Temple to be carried away by the heathen, they ought surely to have understood that God would not protect them while they were casting reproach upon His Holy Name by their faithlessness and sins.

The main interest of the lesson, however, centers around the boy Daniel and his three friends. First of all we may look at the history that followed as being, at the time of the story, God's plans for them. And we see that there was no accident in the fact that these boys of noble birth and training were carried to Babylon at this time. God was planning to let "His servant Nebuchadnezzar" take the Chosen People to Babylon. He would therefore prepare Babylon for them. The final captivity was not to begin for nearly twenty years, and in the meantime God planned to put a few men at Babylon who would be so preferred by the Government as to be in a position to look after the best interests of the exiles. When He caused the boy Daniel to be taken to Babylon, He had in mind Daniel the Prime Minister of the king of Babylon. God plans to use each one of your pupils for certain good and important ends. He is planning for some, lives of great influence. For others, the life He plans may be more sheltered, but of no less real importance to Him.

Although God had planned how to use Daniel, He could not have used him if Daniel had failed to cooperate with Him. Man holds his place at the head of the creation of God because he has been given the privilege of having a share in the actual making of his own destiny. God plans, but God and man together must carry out the plan. The perfect life is that in which the man's will agrees entirely with God's will for him. We know of but one Life which has been so lived. Yet there are many who make worthy efforts and progress. Daniel was one of these. The lesson story tells us how one test was put to him. It was at the beginning of his life in the new surroundings. We know that if he had failed in this first test that there would have been no honors coming to him later on, the story of his life would probably have not been worth the telling, and we should have no Book of Daniel in the Bible. But Daniel had no thought of the far-reaching results of his decision. The question came to him just as it comes to boys to-day. It was not labelled as a test. It was just a plain question of right and wrong, with many rich promises on the side of the wrong beckoning him on.

As we read the story, we are so familiar with the outcome that it is hard for us to realize that there was any struggle needed before Daniel made the right decision. Yet we have but to remember that he was a mere boy, and that he had been taken to the court of the emperor of the world. To disobey

the mandate of a king would require courage even to-day; but to refuse to comply with the wishes of an Oriental monarch in those days might have been to forfeit his life. Nor was the thing commanded anything especially abhorrent in itself, aside from the violation of religious scruples which it enjoined. It would be *wrong* to eat the food and drink the wine provided by the king because, having been offered to idols and being ceremonially "unclean," much of it, it was forbidden by his religion. But it might well have seemed to the boy a *very pleasant* requirement. No doubt there were also temptations to excuse compliance with the king's order. A stranger in a strange land, might he not have "bowed the knee to Rimmon" (II. Kings v. 18, 19) and be innocent still?

That Daniel dared to risk his life rather than do that which was forbidden, proves that he had the making of a great man for doing God's work. What God needs more than anything else in us, is such perfect consecration as this. In spite of all the seeming difficulties, Daniel was sure that it was the best and right thing to do to be faithful to the commandments of God. To such a spirit there would be no despair if his life had been forfeited, for he takes into account the future life as well as the present and trusts God to give His rewards in His own good time and way.

Daniel's decision, it should be observed, was independent of the concession and test made by the Melzar. Before he proposed the test, Daniel "purposed in his heart not to defile himself." He used his common sense, and he was polite and considerate of the rights and responsibilities of others, and these qualities, together with God's blessing upon him, resulted in his being able to fulfil his purpose and still retain the favor of the officers of the king. But had he failed in this way, he would doubtless still have kept his vow.

It may be well to point out that Daniel's refusal to eat and drink these things was that he might be true to his God in the matter of legal ceremonial. It was not inherently wrong to comply. The thing was forbidden not because it was wrong in itself, but it was wrong because it was forbidden. There is a "temperance" lesson here, but it does not rest upon the fact that Daniel's refusal to drink the wine proves that it is wrong in itself to drink wine. But something more is expected of men, and especially Christian men, than that they keep out of jail. Many of our actions come under this higher law. It is a question settled beyond dispute that tobacco and spirits impair the proper development of the growing boy. That his body, mind, and soul may have the chance to develop as God meant them to grow, no boy under age has a right to use them. Yet the vast majority of those who do use them began to do so as boys, because those who have refrained from using them until they have attained their majority are not willing to run the risk of enslaving themselves to these habits. Anyone who consecrates his life to the service of the Master has no right to run the risk of debasing it. There are too many living examples of the power of drink to debase even the brightest minds for anyone to pretend that it is not a real danger.

And if we owe it to ourselves to be free from such habits, how much more do we owe it to our brothers. It is of the essence of the Gospel that they that are strong help bear the burdens of the weak. Lest it cause my brother to offend, the only safe way for me is to abstain from the use of these things. Their use is undoubtedly lawful, but not expedient in the fuller interpretation of the law of Christ.

The "text" suggests another appeal for the life of self-control. Most schoolboys will know what it means for an athlete to "go into training," and why it is done. We are all Christian soldiers, and in the war upon which we have entered need to cultivate strength and hardness. If boys are willing to deny themselves for the sake of winning a game, surely we should be willing to practice whatever self-restraint is needed to inherit "the incorruptible crown" which the Lord, the righteous Judge will give us in that day. It may seem that the lesson makes its chief appeal to boys rather than to girls. Yet there is as much need of self-control and temperance in the lives of the gentler sex. How, when, and where these are called for, may be discussed in the girls' classes.

THERE ARE some who give up their prayers because they have so little feeling in their prayers—so little warmth of feeling. But who told us that feeling was to be a test of prayer? The work of prayer is a far too noble and necessary work to be laid aside for any lack of feeling. Press on, you who are dry and cold in your prayers, press on as a work and as a duty, and the Holy Spirit will, in His good time, refresh your prayers Himself.—*Arthur F. Winnington Ingram.*

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.

"BITTER" NOT "LITTLE" SARCASM.

To the Editor of *The Living Church*:

MAY I make a correction in printing my letter in a late issue? I did not write "Our Lord's little sarcasm," but "our Lord's bitter sarcasm." I would not be made to appear of the opinion that the Master trifled, even in irony.

Yours faithfully,

JOHN H. W. FORTESCUE-COLE.

KNOWLEDGE OF MISSIONS.

To the Editor of *The Living Church*:

SINCE THE LIVING CHURCH has begun to teach me many things concerning the great work done by the Church, my interest has been awakened, a deep sense of duty as to my share in that work has come over me. May I tell of one genuine discovery I made, which might help others as ignorant as I am on the subject, and yet as willing to be taught—to do something for the extension of the Kingdom? I have answered two missionary appeals made in THE LIVING CHURCH. I received from the first the most appreciative, grateful, and interesting letter in answer to my "mite." Details of the work were given to me, which made me feel that I knew nothing of missionary life, and ashamed that I had never cared beyond giving a contribution here and there. But the one thing above all which appealed to me, was the true ring of the writer's thankfulness, not merely for the small gift, but for the interest shown. Since that, I have had letters from the two daughters of the missionary, and now is the time to speak of the discovery I made.

Between the lines I read more than the writer had perhaps meant me to read; it told one of the loneliness, of the hardships of far away service; the very thankfulness of the note told its own story, and since that I have learned, to pray as I never did before for the missionaries far away. Now I am awake, and though I have to stay here, I certainly shall do all I can for missions and missionaries. My discovery then is: personal touch, personal interest, and, oh! how you will want to help! how your heart will tell you of the things you might do and send, to help those who have gone to the front. If each one of us had a special mission in view, become by letter personally acquainted with its work and its workers; becoming thus a real friend of the workers, writing to them, doing things for them, sending books or papers or some other help and token of Christian love, how much we could do to help the workers in their work for the Master.

Am I wrong? I do not think so. I for one will henceforth help in this way. Will those who, like me, have never taken any REAL interest in missions, try this way? I have no doubt it will lead us far, and, by the little I know, I can assure them that a great joy is awaiting us.

M. J. Bois.

HEALING POWERS AND THE CHURCH.

To the Editor of *The Living Church*:

A VERY important question arises in my mind from time to time, and I would like to have an opinion on the subject from your editorial pen, or from some of your able correspondents.

The atmosphere of our world seems to be full of ideas today in regard to psychological phenomena. There is no doubt whatever that certain classes of persons around us are healing the sick without the use of medicines.

We have Faith healers, Spiritists, Christian Scientists, hypnotists, mesmerists, etc., and the Roman Church has her shrines where people are cured of diseases.

Our Lord gave His apostles and seventy disciples power to cure diseases and to exercise His own peculiar power in this respect. He promised that they should in the future do greater things.

The Church, with her sacramental system and apostolic

ministry, has Christ's covenanted sphere in which to operate. Why are we doing none of these things?

A writer on *The Law of Psychic Phenomena*—Hudson—shows that Spiritism, Christian Science, Mental Healing, etc., all derive their power from hypnotic suggestion, which lies at the root of them all.

Hypnotism is recognized as a science now by the medical profession. It is a power inherent in the human being, and seems to lie in the very centre of the soul or subconscious mind, as they call it.

Now, if all this is so, and our Blessed Lord Himself, as Son of Man, apparently made use of this power in the exercise of His sacred ministry, why is it that we have nothing to do with it?

Christian Science is, beyond doubt, as a religion, a pure fake. But it has a real power in curing the sick which the people have found out, and the result is that thousands are giving up apostolic and sacramental religion to embrace the pseudo-religion of Mrs. Eddy, for the sake of its apparent spiritual power.

What are we doing? Shall we stand by and watch them drift away to the devil and selfishness, and care little provided we save our own skins?

Is it not legitimate for us to use hypnotic power? It is a human power. God created it. Why should our clergy not be instructed in it and use it?

Our great word "Faith" seems to be also the magic which belongs to hypnotism. Without faith, in his subject, the hypnotist can do nothing. Without faith or "harmonious conditions," the spiritistic medium can do nothing.

"The prayer of faith shall save the sick," said St. James. Where is the ancient custom in our Church of anointing with holy oil?

It seems to me that we are blind and are, as a Church, losing some valuable things which Christ certainly promised.

Sincerely yours,

Windsor Park, Chicago.

HUGH J. SPENCER.

[Our correspondent is right. In the sacrament of Unction the Church possesses the means of healing by faith, when in accordance with the will of God. The Church allowed the use of the sacrament to fall into abeyance, and the rise of modern cults which use a grotesque parody on her sacrament is the result. She can regain her power only by using it.—EDITOR L. C.]

QUOTATION FROM DR. PUSEY.

To the Editor of *The Living Church*:

THE following quotation from Dr. Pusey's sermon before the University of Oxford, on the Fourth Sunday after the Epiphany, 1867, may not be without interest in view of our present distressing discussions and declensions. The subject of the sermon is, "Will ye also go away?"

"The Jews believed not, because they understood not. Peter believed the words of Jesus, although he understood them not, because he believed in Jesus. This is plainly the divergence-point between belief and unbelief in a Divine revelation. Yet these Jews were consistent. They prejudged indeed wrongly the question of our Lord's authority; but they saw rightly that it must be 'all or none.' They would not receive all, and therefore they broke off with our Lord at once, and 'walked no more with Him.' They could not imagine themselves His disciples while they rejected one doctrine which He emphatically taught. They were wrong in rejecting their Redeemer and their God on 'a priori' notions. They saw rightly that they could not be half-disciples, half-believing, and half-rejecting what must be either wholly human or wholly Divine."

Pensacola, Fla.

PERCIVAL H. WHALEY.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

To the Editor of *The Living Church*:

BISHOP VAN BUREN is in urgent need of two young women, qualified as teachers of primary grades, to serve on the staff of the Porto Rican mission. One is needed at the school established about four years ago in San Juan, and the other at a newer but exceedingly successful school at Mayaguez. I will give full particulars to any who may be willing to consider these openings for effective service.

281 Fourth Ave., New York.

JOHN W. WOOD,

August 23, 1906.

Corresponding Secretary.

HEBREW IN THE SEMINARY—AND AFTERWARDS.

To the Editor of *The Living Church*:

IT seems to me that the letters urging the study of Hebrew upon candidates for holy orders, while very well put, ought rather to be addressed to our Right Reverend Fathers in God—the Bishops, for Canon 3, § I [ii] gives them the sole right and power to dispense a candidate from the knowledge of this language. The canons certainly imply that he is normally expected to know something about it, the exception being when he is dispensed “on account of his eyes,” or something else of that sort.

If our Bishops—some of them, were a little more strict about this, we would not have so many clergy who do not know “the difference between an *Aleph* and a *Beth*.”

As to Hebrew after leaving the Seminary, it is not an easy matter for the busy missionary or parish priest to keep up with such an elusive language as Hebrew usually proves to be.

I am no great Hebrew scholar, but I try to read each day, at least a few verses of God’s Word in the language through which the Holy Ghost “spake by the prophets,” and I do not find that time ill spent. True, as Fr. Salinger says, “To say ‘humbug’ is easier,” but is it as nearly in keeping with our vow “to be diligent . . . in reading the Holy Scriptures,” or does this refer only to the A. V.?

Tomahawk, Wis.
St. Bartholomew’s Day, 1906.

FLOYD KEELER.

ARE TWO SINS BETTER THAN ONE?

To the Editor of *The Living Church*:

THE LIVING CHURCH asks me this question. The answer is short and easy. No; not if the second or the lesser is not already inevitably involved in the first or the greater sin. If a priest, for instance, is guilty of adultery, it would be utterly absurd to advise him to go into lay communion, without repentance, an adulterer still in heart, but that he must not lust after a woman in his heart. The sin of schism precedes, and is inevitably involved in the greater sin of heresy, just as adultery of the heart precedes, and is inevitably involved in the greater sin of material adultery. It would be worse, of course, to add theft or murder to heresy or to counsel a heretical priest to do so than to abide in his heresy alone.

But Mr. Cox has already committed the sin of schism, when he denies the eternal divinity of his Lord, His conception by the Holy Ghost of the Virgin Mary, and His Resurrection from the dead. Only his material separation from the Communion of the Church remains to be accomplished. And that, I submit, should not be allowed to depend upon the will of the heretical priest himself. You will pardon me, sir, but you are the one that advises Mr. Cox to add sin to sin. Mr. Cox denies the Faith of the Church which he has sworn to hold and to teach, and you advise him, notwithstanding, to go into lay communion; that is, if I understand the meaning of the term, to approach the table of Him whose eternal Godhead he denies, whose faith he repudiates, to receive the very highest gift and privilege which the most faithful Christian can receive, the Body and Blood of Christ, to which the faithful only are entitled.

You say I misrepresent your position. I would not willingly do that; and if you will show me wherein I do it, I will gladly apologize, and withdraw the misrepresentation. If you simply mean that Mr. Cox should not go over formally to the Unitarians until he takes time to consider and recover from his heresy, well and good. But you tell him to go into lay communion. If that means anything, it means that you advise him to communicate at the altar, notwithstanding his absolute denial of the Catholic Faith. That counsel, sir, in my judgment, not only lies beyond the province of THE LIVING CHURCH to give, but it is in itself in utter contradiction of Catholic law. Only Mr. Cox’s Bishop, or some priest to whom he may submit himself, has the power or right to give him counsel to approach the altar, or to permit him to approach. The power of the Keys has not been committed to ecclesiastical journals.

No one knows better than I how loyal to the Faith of Christ and of God THE LIVING CHURCH with its editor, means to be, and is. But it certainly has erred in judgment, and transcended its right, when it advised Mr. Cox to go into lay communion, if by that expression it means to continue to approach the altar for Holy Communion. Heresy is put in the same category by St. Paul with adultery, fornication, drunkenness, revellings, thefts, murders, and such like. Unless we are

wiser and better inspired than St. Paul, we have no right to take it out of that category, and say that for the latter men should be cut off from the altar; but for the former not.

Omaha, August 11.

JOHN WILLIAMS.

[The discussion of this subject in these columns is now ended.—
EDITOR L. C.]

“THE CHURCH OF ENGLAND.”

To the Editor of *The Living Church*:

IN your issue of August 18th, under the above caption, the Rev. Mr. Fletcher and the Rev. Mr. Fortescue-Cole comment with some asperity on what I said in a preceding number, in writing on the Report of the Royal Commission on “Ecclesiastical Disorders.”

These gentlemen either entirely mistake or ignore the point which I endeavored to make, which was that, inasmuch as the Church of England is a State Church—that is, under the control of the civil government—no clergyman of that Church can ignore or dispute the findings of that report.

I did not suppose that anyone would deny my premises; I hardly believe that my critics really mean to do so.

In saying that the Church in England was made the Church of England by the statutes of Henry VIII., it was meant that these terms express, as it seems to me, the difference in the status of the Church before and after the Reformation. Before the Reformation there was but one undivided Church throughout Christendom, the Holy Catholic Church, which was the Church in Italy, the Church in France, the Church in England, etc. Of course it was often spoken of as the “Church of England,” but not at all in the same sense as that in which this appellation has been used since the Reformation, when the Church in England became the Church of England, using “of” in the possessive sense as meaning the Church belonging to the Kingdom of England, and dominated by the civil government of England, so subordinated to the civil government that it is popularly called the “Established Church,” and, as Dean Church says, “according to the lawyers, both Whig and Tory, it was the ‘Establishment.’”

But whether this distinction between these two appellations—turning on the prepositions “in” and “of” be sound or not, is of little consequence. The important fact which I desire to point out is, that there was a change in the status of the Church at the time of the Reformation; and this I presume no one will deny, not even your correspondents.

The Statutes of Henry VIII. to which I had reference, are the following:

25 Henry VIII., Cap. 19, which gave the king power to revise and reverse the decisions of the ecclesiastical courts, and also forbade the Church from enforcing its own canons, and annulled its power to make canons without the king’s express consent.

25 Henry VIII., Cap. 20, which gave the king power to appoint Bishops.

26 Henry VIII., Cap. 1, “by which,” says Hume, “Parliament conferred on the king the title of the Only Supreme Head on earth of the Church of England, as they had already invested him with the real power belonging to it” (Hume, Vol. III., p. 326).

31 Henry VIII., Cap. 14, which proclaimed six cardinal articles of faith, the famous “whip with six cords.”

I am inclined to think that these statutes may fairly deserve to be called “metamorphic,” to use your correspondent’s adjective; at all events since that time the Church in England has been ruled by the civil authorities.

But I did not suppose this was an “historical discovery.” The discovery is, I think, in finding someone who seems surprised to hear of it. These statutes were but the beginning of the exercise of government of the Church by the State, which has continued ever since.

The Book of Common Prayer was adopted by Act of Parliament, and the subsequent changes made in the book from time to time were all prescribed by Act of Parliament.

Blackstone tells us that the canons adopted by the Church in 1603 are not binding on the laity, because not confirmed by Parliament. He seems to think they are binding only on such clergy as considered themselves bound. (1 Black. Com., p. 83.)

Thus it is not merely “that the Church of England has suffered severely in the past by the attacks of a hostile spirit of Erastianism.” The fact is that she has been placed under the domination of the civil government, a government which may

be constituted of persons, a majority of whom are Jews, infidels, and heretics.

So much in vindication of my premises. Will either of your correspondents dispute the correctness of my conclusion in that should Parliament forbid the use of vestments altogether, such action would be valid and binding on all the clergymen of the Church of England?

Your correspondents speak as though I had brought a railing accusation against the English Church, and it is said that for us American Churchmen to express thankfulness for freedom from the galling yoke under which our English brethren groan, savors of the Pharisee. I beg to repudiate any such imputation; I was stating facts, not throwing stones.

American Churchmen, equally with Englishmen, claim their ecclesiastical inheritance from the English Church as it was before the Reformation, and the shortcomings of that Church at or after the Reformation, or at any time prior to the American Revolution, reflect as much on Americans as Englishmen. But the Church is certainly not to be faulted because of the civil legislation by which she was enslaved; and it is at least very doubtful if she could have helped herself.

Oppressed by the tyranny of the blood-thirsty bigamist who had proclaimed himself her ruler, menaced from abroad by papal anathema, which could as yet hardly be considered mere *brutum fulmen*, and assailed at home by ecclesiastical anarchists of all sorts, the Church was in sore straits; it is a marvel that she survived at all.

To-day, while the Church of England is the Church of the State, it is also the Church in England, the same ecclesiastical body as before the Reformation, a portion of the Holy Catholic Church, having ecclesiastical continuity from apostolic times. In her struggle to free herself from bondage all Americans will join in Mr. Fletcher's aspiration, "May God give her victory in the strife."

ROWLAND EVANS.

Haverford P. O., Pa., August 22, 1906.

"EASY CHURCH SUPPORT."

To the Editor of *The Living Church*:

YOUR readers it must seem that the letter entitled "Easy Church Support," appearing in last week's issue of THE LIVING CHURCH, was written by the President of St. Martin's College. Allow me to say that he is not the author of that letter, nor had it his approbation; no such system has "recently come under his observation," and certainly he does not solicit any correspondence on methods of "Easy Church Support."

Philadelphia, Pa.,

C. W. ROBINSON,

August 27, 1906.

President St. Martin's College.

INTERPRETATIONS OR DENIALS OF THE FAITH.

To the Editor of *The Living Church*:

YOUR editorial in the current issue of THE LIVING CHURCH I have read with interest. What you say of the distinction between *interpretation* and *denial* of credal statements leads me to ask if your proposition—"The Church permits interpretations"—is an unconditional one. I am thinking of the Eucharist; of the words, "This is My Body."

One says: It is (the Church's position).

Another: It becomes (is changed into).

Another: It represents.

Another: In effect It is; and so on.

The Church, as I understand it, reads nothing into these words, accepting them as they stand, without addition or subtraction. And this is not "interpretation." The "interpreter" has made all the trouble.

As regards "the resurrection of the body," it seems to me that the "interpreter"—unless he thinks nothing of the original—has not such a free foot as the English rendering seems to allow. "The resurrection of the *flesh*" gives a meaning to "body" which those who are clamoring for "spiritual interpretation" (whatever that means) must work hard to "interpret"—to explain away. So, unless we look to the "interpreter," I do not see that "we may receive (so many) new ideas of the resurrection of our own bodies," certainly not ideas which make us forget the "*carnis*."

As you say, the unfolding of truth does not mean the reversing of it. It is right to take all the light—all the new truth, if you please—which is coming to us day by day, and keep it "on the shelf"—not repudiate it—until the fuller light some day will show us that we can take it up and use it—all

that is true in it—in perfect accord with all we have as believers in the faith once for all delivered.

Why do people labor to make the old faith square with "modern" truth? It is the new that should measure up to and agree with the old. And some day it will, when this restlessness which now stirs us up shall have done its work and produced its results.

Yours truly,

Passaic, N. J., Aug. 17, 1906. LEONARD W. S. STRYKER.

[Our correspondent rightly infers that our proposition, "The Church permits interpretations," is not unconditional. "Interpretations" of the Creeds are allowable technically in the same sense as "interpretations" of the United States constitution are allowable legally. The Supreme Court has repeatedly held that the Constitution must always be interpreted in the same sense, being the sense originally intended; in that wise, "Fixedness of interpretation is of the essence of" the Constitution. On the other hand the element of development of thought is recognized as well; as in the construction of "post roads" as inclusive of railroads, and in the development of federal control over interstate commerce, in both which instances, and in many others, modern conditions and the language of the Constitution are harmonized.

Similarly with the Creeds. No doubt those who originally penned the words *resurrectio carnis* believed also that such doctrine, involved a regathering of scattered particles of the corpse; and the relation of cannibalism and of burning of the body, to the doctrine, was warmly discussed. To-day we realize that such particles of flesh not only are not of the essence of the body, but are constantly changing through life, so that every man is said to have a new "body"—i.e., in its particles—every seven years, though he has only one "body" in the sense in which the term is used in the creeds, throughout life. We realize not only that the reassemblage of particles is not essential to a *resurrectio carnis*, but that, if it were possible, a man of three score and ten years would rise with some ten distinct, fully formed bodies! By the doctrine stated in the Creeds, we understand the resurrection of that continuous organism, called *body* or *flesh* to distinguish it from *spirit*. We believe in the resurrection of the whole man. The changeable element in interpretation is not in the doctrine of the Creed, but in scientific inferences from it. But it is impossible that students should refuse to "make the old faith square with 'modern' truth," simply because all truth is a unit, and the old faith cannot be irreconcilable with truths that may from age to age be newly established. Of course, when we adopt our correspondent's phrase, "make the old faith square with 'modern truth,'" we adopt it as meaning "show that what the one does is in fact square with the other," as one truth always does with another.—EDITOR L. C.]

SCRIPTURE.

To the Editor of *The Living Church*:

IN an article in your issue of August 18th, Mr. Tyson asks, with reference to the alleged quotation by St. Paul of St. Luke's Gospel as "Scripture": "Does Mr. Herron seriously think that a Jewish Christian in A. D. 63 could apply to a friend's treatise the tremendous word 'Scripture'?"

Yet St. Peter so applies it in speaking of St. Paul's Epistles: "Our beloved brother Paul also, according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of those things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (II. St. Peter iii. 15, 16).

And in verse 2 of this same chapter, St. Peter places the commandments of himself and his brother Apostles on a par with the writings of the Old Testament: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour."

And St. Paul writes to the Corinthians: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

And St. John says: "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error" (I. St. John iv. 6).

The New Testament writers thus acknowledge each other's inspiration, as well as assert their own. How could they do otherwise? If they were men inspired of God to teach the world, how could they deliver their message any otherwise than as God's message, and not their own, whether that word were delivered orally or in writing? As St. Paul writes to the Thesalonians: "If any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed."

The Apostles therefore did apply to writings of the New

Testament the title of "Scripture," because they knew that, inspired by the Spirit of Christ, they were as much Scripture as were the writings of Moses and the Prophets.

Jonestown, Pa.

ALFRED M. ABEL.

SEA-DREAMS.

HERE is something in the aspect of the sea that fascinates the eye and casts a spell over the spirit of man. As we stand on the shore and gaze over the wide expanse of waters and watch the wild waves gathering themselves together for another rush and yet another, and dragging down the beach at our feet with their heavy shipwrecking roar, we are swayed by sundry emotions. Of these Lucretius would have us believe that the sense of our own security is predominant. "Sweet it is," wrote he, "what time the winds raise the waters on the great deep, to observe from the shore another's peril, not that it is pleasant to reflect that our neighbor is in danger, but because it is delightful to know from what evils we ourselves are secure." Augustine follows him to a certain extent in regarding the consciousness of our own safety as enhancing the thrilling effect of the sea upon our senses. "For the sea is all the more attractive," he says in his *City of God*, "when it charms the observer and doth not lift him on her foaming crests."

This feeling may be described as the pagan, being in keeping with the definition which Hobbes gave of pity. "Pity," wrote that philosopher, "is the imagination or fiction of future calamity to ourselves proceeding from the sense of another man's calamity." But Christianity has changed our hearts with a higher sentiment, changing our standpoints from the selfish to the altruistic, so that the sense of our own security soothes us less than the concern for another's safety disturbs us when the sea dashes high against the bold face of the cliff. Then we think of Him who calmed the waves for His dear ones' sake, and we thank God for that the lighthouse revolving yonder amid the gloom saves many a ship from the reefs and the rocks—

For many a hard-pressed sailor blesses God for the sight
Of the beacon glimm'ring seawards with a faithful light,
Amid the sea and the storm and the sleet and the night.

Awe enters largely into the feelings with which we regard the great waters. Confronted with the immensity and violence of Nature's forces revelling in their pride and power, the imagination is bewildered, and the heart beats wildly. But only for the moment. For, as we stand on the verge of the angry main, we are thrown back upon the depths of our inner being; we are reminded of our eternal destiny, of our immortal personality against which the terrors of space and time cannot prevail.

Thus it is that to many the waves sing another song and one of a higher strain. As their ceaseless battalions advance without pause or stay from the apparently limitless ocean, they bring back to our memories

that immortal sea
Which brought us hither.

And watching the little ones at play upon the beach, building their castles and laying their trenches in the sand, we presently fall into a reverie. They are dreams, we are in dreamland, and we see

The children sport upon the shore
And hear the mighty waters rolling evermore.

And as we look steadily upon the ever-changing colors of the deep, marking how a cat's paw spreads over her ruffled face, or how a bright shaft of light breaks her dark waves into smiles, following with our glance the ceaseless movements of its waters, now retiring and anon returning, and the ever-whitening fringe that breaks on the strand into vanishing foam and spray; we feel that such a sea of change is life, upon whose heaving bosom the tiny bark of ours is tossing with other barks, some drifting aimlessly along, and others bravely steering onwards to reach the quiet haven where they fain would be, for

We sail the sea of life—a calm one finds,
And one a tempest—and, the voyage o'er,
Death is the quiet haven of us all.

The incessant energy of the sea makes our thoughts ascend to Him who is the living Principle in the heart of the universe, "Who worketh hitherto," who is working in our hearts both to will and to work for His good pleasure, whose life imparts movement to the multitudinous and multifarious manifestations of nature, and whose love is the force that binds all

humanity to Himself. For life, as Wordsworth said, "is energy of love."

Perhaps one secret of the charm that hangs about the sea is the mystery of its depths, the attractiveness of the unknown and the infinite for the adventurous curiosity of man. What lies beneath that calm, enticing smile, behind that line of sky that bounds our view, beyond the limits of the discovered world—it is this that has allured, aye allures, man to tempt the perils of the great Unknown. Mystery is thought to foster melancholy, but it is mystery that is the salt of existence. Without mystery, life would be a dull round, a monstrous routine. For some, indeed, the salt hath lost its savor. They are not content to have sufficient light to guide them safely across the straits of time, they are "borne, darkly, fearfully, afar" in their eagerness to see "the distant scene." Doubt and dstraint, despondency, and despair lead many of this class to agnosticism and infidelity. But for others the salt of mystery gives flavor to life, sweetening its bitterness and preserving fresh and vigorous its youth by reminding them of God. And so the vastness of the lonely sea speaks to us of the Eternal, the voice of the ocean, in its deep undertones of silence, whispers to us of Him who fills great Nature's frame and the web of human life with His Presence. No woe is, then, "too deep for tears," when faith can look with the calmness of hope through death into that "silent land,"

The land of the great Departed,

when the deep without answers to the deep within, when the echoes of our home are borne to our hearts in the murmurings of the breeze, and the sonorous cadences of the universal harmony are distilled into feelings that lift us up to God.

"And the sea is no more." "Yea," answered Augustine, "when this existence, with its storms and its tumults, its changes and its mysteries shall be ended." For then shall God be all in all.—F. R. MONTGOMERY HITCHCOCK, in the *Irish Ecclesiastical Gazette*.

FIRE INSURANCE.

IN AN INTERESTING article by F. Harcourt Kitchen on "The Limits of Fire Insurance," in the August *Nineteenth Century and After*, the following is the closing paragraph:

"No criticism of insurance principles is sound which does not take into account the interests of the community as well as those of insured persons and of insurance companies. The public interest demands that fires should be prevented as far as possible, and their occurrence made inconvenient to those who suffer from them. The loss caused by every fire is a dead loss; no recovery of that loss is possible. All that insurance companies do is to spread the loss over a wide area. As the community as a whole must lose by every fire, whoever pays for it, any institutions which by their system or by their rules make fires inconvenient and enforce precautions against them are doing a great, almost inestimable, public service. And there is no doubt at all that the fire insurance offices have, by their system of indemnity and by their collective efforts—call them a 'ring,' if you please—done more to keep down fires, and to preserve property from loss, than all the efforts, for generations, of legislatures and municipalities. The consistent, even remorseless, penalising of bad risks, bad construction and equipment, and the concessions in respect of lower premiums to good risks, good construction and equipment, enforced year after year and generation after generation, have brought about in this country an immense reduction in the fire risks and improvement in building. A system free from limitations, a system which would insure anything and everything provided that people 'would pay the rates,' a system which would allow values to be fixed in advance without inquiry and would thus permit wagering in insurance—such a system could never have deserved well of the public, however much fraudulent or careless owners of property might have found it convenient. It is, indeed, by those very features which, with thoughtless people, have caused unpopularity, that the British fire offices have most surely earned the gratitude and good will of the community at large."

THE HOLY GRAIL.

Oh! Holy Grail, so wonderful!
Thy blessings sweet bestow.
From lands above send down Thy love
On sinners here below.

Oh! Holy Grail, so marvellous!
Name ever dear to me,
Thy rosy light, throughout the night
Guides pilgrims on the sea.

Oh! Holy Grail, so beautiful!
Oh! Chalice, pure and bright
Our Lord's dear Hand and His small Band
Touched Thee that holy night.

ELIZABETH ADELINE SCOVIL.

LITERARY

MISCELLANEOUS.

Old Soho Days and Other Memories. By the Mother Kate (St. Saviour's Priory, London). Oxford: Mowbray's. Milwaukee: The Young Churchman Co. Price, \$1.25 net. Postage 8 cts.

"Old Soho Days"! Say it over two or three times, and see what a fascination it will have. One wants to dive into the book at once. But what are "Soho Days"? One says, "I don't know, but they must have been charming, particularly 'old' Soho days; because, you know, one always likes *old* things if they are good, for time seems to add a flavor even as it does to wine." *Old Soho Days* is the memories of the Mother Kate told in her sweet way. She says: "Dear, dirty, narrow street, how I loved it then, and how clearly I love its memory now!"

Mother Kate was a worker in the House of Charity on Soho Square, and she jots down some "memories." One can't help just loving her. She says again: "Foremost among our memories is that of Dr. Litledale's bent figure, hurrying and shuffling along with what he called his 'two left legs,' leaning on a stick, enveloped in a cloak, and with large, brown, humorous eyes beaming through their glasses from under the brim of a high hat—and they *were* high hats in those days! In the midst of all his hurry, he stopped every now and then for a kindly word to some poor, half-starved looking woman, or to pat the head of some child who ran up with the greeting of 'Ulloa, Mr. Lickedale!'"

Then again she says, "I have seen Dr. Neale," etc. Then she sees Father Benson (God bless his soul, and he still lives), Father Macknochie, and, "I remember in 1859 seeing both Keble and Pusey." Just think of the richness of such "memories"!

One more incident must be quoted: "Over and over again when some poor, ragged body came round to the door, and we had nothing else to give her, we have shed our undergarments in the little stone hall, and walked about in our habits till some kind person discovered the deficiency and straightway supplied it. Sister Mary spared *nothing*. 'The poor *must* always come first, 'X.' (She always called me by my Christian name only.) 'I have given away all my night-dresses; have you got any left?' I confessed to having one. 'Well, give it to this poor Mrs. O'Donovan, she has nothing on but a skirt and this ragged shawl'; and Mrs. O'Donovan went out curtseying and showering down blessings, and Sister Mary and I slept in two men's shirts with stiff starched fronts, which had been sent for the poor." But it won't do to tell any more. One reads in laughter and tears. And then the pathetic side is very touching, telling sometimes of one "young in years but old in trouble," and of another, "Could we have laid him to rest in a more lovely spot than we did, that glorious harvest day?" *Old Soho Days and Other Memories*—sweet, tender, loving, and pathetic. One will read it, and turn back to read it again.

The Parson's Outlook: Studies in Clerical Life and Character. By W. G. Edwards Rees. London, New York, and Bombay: Longmans, Green & Co. 1906.

This is a delightful volume, the subtle humor of which carries the reader along gently and easily. It consists of a series of "Colloquies" and another series of "Profiles," in which the peculiarities of easily recognized types of clergy are gently and amusingly exhibited. Many an admonition lies concealed beneath the surface; but the writer shows so much appreciation of the modern parson, and touches the weak spot so kindly, that the clerical reader cannot take offence at having his pet vices thus exhibited.

The Apostolic Age in the Light of Modern Criticism. By James Hardy Ropes, Bussey Professor of New Testament Criticism and Interpretation in Harvard University. New York: Charles Scribner's Sons. 1906.

Professor Ropes accepts many so-called "results" of modern criticism which we believe not to be established, and is theologically a thorough-going Protestant. None the less he has produced a book which will be useful to those who can read with discriminating judgment. The volume cannot be considered as a safe guide for non-critical readers.

His purpose is "to outline a sketch from which a popular audience might gain a stronger sense of the human historical reality which modern critical study finds in the men and events of this stirring period of the world's history."

His point of view is speciously defined as accepting the pre-supposition "that the past can be understood, and by one rule, namely, to be thorough." The context shows that this means a refusal to do justice to the supernatural factors of the history of which he treats. All must be capable of interpretation on natural grounds, although he does not deny that some events are miraculous.

He rejects the Pauline authorship of the Pastoral Epistles, and betrays inadequate mastery of the manifoldness of St. Paul's doctrinal and spiritual teaching in some respects. Thus he supposes that the sub-apostolic emphasis on good works is contrary to St.

Paul. Had he realized what St. Paul means by the faith which justifies, he would not have made such an error.

There is however much of illuminating value in the book, which is written in flowing style, easy to read. The publishers have also done their part well.

FRANCIS J. HALL.

A NEW EDITION of General Horace Porter's *Campaigning With Grant* is in press, to be sold through the trade to meet the demand for a cheaper edition of this popular work, which, until now, has been sold only by subscription.

FICTION.

There is a thrilling scene of a racing motor in the *Watermead Affair*, by Robt. Barr. One enjoys such things in a story, but in practical life the most of people have decided that motor-car racing is too dangerous and out of place on the ordinary highways; but when a race ends in the climax of a love story, one's prejudices are easily overcome. Funk & Wagnalls Co. publish the charming little book.

THE MAGAZINES.

The Edinburgh Review for July opens with an estimate of Lord Randolph Churchill—"greatly gifted, but it was not possible for him to play the part, or leave behind him the reputation, of a great statesman." "Illuminism and the French Revolution" treats of the part of masonry and secret societies in that drama. "Memoirs of the Whig Party" throws a good deal of interesting light on British politics in the early part of the nineteenth century. "A Representative Philosopher" is a critical review of Descartes' life and philosophy. "Descartes was content to be a Carterian." This was his limitation, although he had wonderful gifts. "Rationalism and Apologetic" is largely an appreciative notice of Benn's *History of English Rationalism in the Nineteenth Century*, and itself rationalistic. "The Political Situation in Asia" is full of information. "The New Parliament and the Educational Controversy" does scant justice to the position of Churchmen.

The Quarterly Review treats of evils calling aloud for remedy in British cities and the efforts made for their cure in "The Cry of the Children." "Geoffrey of Monmouth and the Legend of Arthur" is a most interesting treatment of the legendary matter in that writer's history and its use by romancers and poets. "The Origins of the Irish Race" is a criticism of the dictum that "Ireland presents the spectacle of an arrested civilization." Volumes I-VII. of "A History of Northumberland," is issued by the Northumberland County Historical Committee, afford the basis of a valuable historical article. R. S. Rait discusses certain questions touching the career of "John Knox" in the light of recent biographies, and places him on a high pedestal of fame. "The Origin and Historical Basis of the Oxford Movement" gives a vivid account of the evil state which Tractarianism sought to cure, and summarizes its guiding principles. The ritualistic movement is treated of somewhat enigmatically. "The Government of the English Church" is a review of the *Report of the Royal Commission on Ecclesiastical Discipline*, favorable on the whole to its findings and recommendations. The concluding article on the Educational Bill is an exposure in calm temper of the futilities of that measure.

MRS. FRANCES HODGSON BURNETT's series of fairy tales now appearing in *St. Nicholas* are to be published in book form, one to a book, each little volume with a number of illustrations in color. "The Troubles of Queen Silverbell" and "How Winnie Hatched the Rooks" will be the first to be issued.

THE SEPTEMBER chapters of A. E. W. Mason's new novel in *The Century*, "Running Water," a tale whose scenes so far are set chiefly in the Alps, bring a hint to the title. Sylvia Thesiger, the girl of elusive charm and doubtful antecedents, is on her way to her first mountain ascent, and there is a chance meeting with Chayne, the fine, strong character, whose love of the Alps and Alpine climbing is his one passion.

"I shall hardly know whether I sleep or wake, with the noise of that stream rising through my window," Sylvia tells Chayne, "for so far back as I can remember I always dream of running water."

The words laid hold on Chayne's imagination and fixed her in his memories. He knew nothing of her really except just this one curious fact—she dreamed of running water. Somehow it was fitting that she should. There was a kind of resemblance: running water was in a way an image of her. She seemed in her nature to be as clear and fresh; yet she was as elusive; and when she laughed, her laugh had a music as light and free.

The fiction of the number will include also new chapters of Anne Warner's mirthful "Seeing France with Uncle John," and short stories from Edgar Jepson, Grace S. H. Tytus, Alice B. Morrison, Dorothea Deakin, and Maurice Francis Egan, who contributes another "Sexton Maginnis" tale.

CHRISTIAN AND CATHOLIC.*

Under the heading of "The Catholic Opportunity in America," there appears in *Pax*, an English publication, a review of several American books, by the Rev. P. H. Droosten, rector of Bingham. We quote the part in reference to Bishop Grafton's book, as being of special interest:

"Its appeal is more directly to the Christian public than to its expert Catholic teachers: and it is therefore so arranged as to emphasize the paramount importance of Evangelical edification in association with definite theological instruction. It is divided into three sections: 'Part I., Christian,' 'Part II., Catholic,' 'Part III., Catholic, not Roman.'

"Under the first of these headings is ranged in the space of about a hundred and twenty pages a consideration of great verities: the nature and definition of Religion; Our Lord regarded as Heaven's Ambassador; and our Lord in the Character of the Divine Teacher; the Resurrection is examined as the Great Credential; the lessons of His Temptation are thoughtfully developed; the Gift of Eternal Life, which is carefully differentiated from Immortality, is discussed; and the section closes with a chapter on Love and Service, treating of the Purificative, Illuminative, and Unitive Way, including a statement as to the Power of and Call to Service by the Holy Spirit, which leads naturally to the second section, entitled Catholic.

"It would be difficult to overestimate the beauty and eloquence of much of this earliest division of the book. The constant reference to the Gospel narrative, the steadfast reliance upon the witness of Prophecy, and the abundant recourse to the very text of the Sacred Scriptures, invest it with an almost patristic quality, and are subtly reminiscent of the tone and temper of the early Tractarian writers. At the same time it is quite modern in method and argument, and loftily persuasive in the sincerity of its conviction. Here, for example, is a passage of striking power, which, though it suffers loss in being removed from its context, reflects something of the tone of the whole. It occurs in connection with an illustration, drawn from the inadequacy of a mere copy of a work of art to reproduce the 'genius and inspiration' of the original; and continues—

"So it is with those who, apart from Sacramental Grace, strive to imitate Christ. His life is indeed inimitable. But He has not asked us to strive to copy it, as the copyist of the Gallery does the great works of art. He sends to us His Holy Spirit to enter into us, and record His own life. It is not we who are copying Him, but He who is re-moulding us. His meekness comes into us to make us meek, His patience to make us patient, His fortitude to make us enduring, His zeal to make us diligent, His unselfishness to make us care for others, His temperance to make us temperate in all things, His prayerfulness to make us continuous in prayer, His love to make us loving.

"The soul learns to rest entirely on Him, on His merits, and in His love. We come to the Great Peace. The wings of the dove carry us thither. Earthly sorrow and trial may come, but they only come freighted with love. By great bodily or spiritual afflictions Christ opens to some the inner doors of His passion. The unknown depths of Divine love reveal their awful and entrancing loveliness. If He gives them a drink out of His cup of sorrow, He holds it to their lips.' [pp. 118, 119.]

"Here, again, is a cry, which seems to perceive something of the greatness of the Opportunity—

"It is our high privilege to be living when the contest thickens' [p. 122], and a few lines later this passage: 'The Anglican Church is not to be saved by the State, or by compromises of the Faith with it. State and Church are separating everywhere. The Church can only recover her Catholic heritage by a revival of the spirit of the martyrs, the confessors, the religious. Christ and the Spirit are working, the blessed angels are, with intense interest, cooperating, the blessed saints and England's confessors are pleading for it. The appreciation of it should rouse and thrill every Catholic heart. A few thousand lives of men and women consecrated to God would ensure the Anglican Church's defence of it.' [p. 123.]

"Part II., Catholic,' is divided into chapters treating of The Rule of Faith, Sacrifice, The Christian Ministry, Anglican Orders, The Seven Mysteries, and Unity and Union. These headings sufficiently indicate the dogmatic nature of this section, the handling of which is as clear, as definite, and withal as devout as that of the earlier portion. A fine image is employed to exhibit the Episcopal Order. Speaking of those called and consecrated to it, the author says—

"The episcopate, into whose fellowship they are received, is of the nature of a permanent instrumentality. Its members change as years pass, just as the atoms of the wave sweeping to the shore change while the wave yet retains its form. So the Episcopal Order abides from age to age, a living, potential agency.' [p. 184.]

"Of the Unity of the Church, he says—

"Anglican Catholics have three duties to perform to the Church: one to the Church Militant, another to the Church Expectant, and another to the Church in glory.' [p. 250.]

"These duties are defined as, in the first case, 'to work for its extension' [p. 250], while 'Our duty to the Church Expectant is to

pray for the faithful dead.' [p. 252.] In this connection a little later is this statement concerning the faithful soul departed, and therefore delivered from temptation: 'But as it cannot, as when here, resist temptation and thereby grow in grace, it must be purified by God's disciplinary and loving remedial processes. In this it is aided by the offering of the Holy Sacrifice, and the suffrages of the faithful'; and after deploring the effect of the neglect of this practice 'which has ever been a custom of Catholic Christendom,' he adds, 'It is a defect that our liturgy so little recognizes this duty.' [p. 252.]

"Of the third duty, 'to the Church in Glory,' he writes of 'our reformers'—'They rejected the Romish Doctrine of the Invocation of Saints, but not the Catholic doctrine. And if, under the stress of the times or unfortunate continental influences, they omitted invocations from the public offices, this practice was not forbidden, and in her religious houses, and among an increasing number of the faithful it still survives.' [p. 257.]

"This section of the book closes with the words,

"Made coheirs with Christ in glory,
His celestial bliss they share;
May they now before Him bending,
Help us onward by their prayer."

"Part III., Catholic, not Roman,' owes, no doubt, its place in the volume to the cause alluded to above. It is able, vigorous, and explicit. It handles the Scriptural arguments against Papal Supremacy in a manner that may convince Roman controversialists that reasoning based on mystical, symbolical, and metaphorical interpretation of words and incidents in the History of our Lord and His Apostles, may have two keen edges besides a sharp point. But it must be confessed that, as a constructive Catholic effort, the volume might gain weight by some retrenchment here. While conceding fully to the Right Reverend Prelate, whose Catholic learning and spirit is so strikingly manifested throughout, the possession of that sanctified wisdom which can enable him to determine what is most needed for his own flock, it is impossible not to regret that the noble harmonies of such a treatise should decline upon the broken discords of the riven lute: and we rest more happily and hopefully upon the closing words—

"The all-availing power of the Holy Sacrifice is ours, and the promise of answer to prayer in His Name. May the Sacrifice of the Altar be more frequently offered for the reunion of Christendom, and the prayer of blessed Bishop Andrewes be more in use among us'—followed by the transcript of that prayer to its climax in '*Laus Deo*.'

"There are many other points in the book, of which considerations of space forbid longer examination here. The passages extracted illustrate something of the yearning for the Benedictine 'Peace,' and the consciousness of the need of the Revival of the Religious Life. But we refrain from further insistence upon its qualities, and lay the volume down, re-echoing its final words, '*Laus Deo*': and arise from the examination of it strengthened in our conviction as to the part which Catholic America may yet play in drawing on the '*tempora refrigerii a conspectu Domini*,' when '*Erit in novissimis diebus præparatum mons Domini in vertice montium, et elevabitur super colles, et fluent ad cum omnes gentes. Et ibunt populi multi, et dicent: Venite et ascendamus montem Domini, et ad Dumum Dei Jacob, et docebit nos vias suas, et ambulabimus in semitis ejus: quia de Sion exhibit lex, et verbum Domini de Ierusalem.*'"

DR. BUTLER'S MANUAL.*

"There is no man in our American Church better qualified to speak with authority upon this subject than Dr. Butler. Out of the ripe experience of thirty-five years as Sunday School teacher, superintendent, clergyman, and professor of Religious Pedagogy, he has produced a book which deals in a thorough, sane, and practical manner with one of the most important and perplexing problems of religious work.

"Nothing is more needed among us than adequate and intelligent religious instruction for our children—yet few things seem more difficult of accomplishment. In the Anglican Church the Sunday School was born, and she has always placed the greatest emphasis upon Christian nurture, yet it sometimes seems as though our present neglect or careless use of this great means of grace and growth had placed us far behind many bodies of Christians whose theory of the religious life and of the Church does not supply them with our motive for faithfulness, and whose vague and chaotic system of doctrine—if doctrine it can be called—leaves them largely destitute of the material for ordered and sound religious instruction.

It is in the hope of helping to remedy this grave defect that Dr. Butler writes, and that his book is calculated to contribute largely toward that end we feel assured. Compact in form, clear in style, thorough in treatment, moderate in cost—it ought to become what its title indicates, *The Churchman's Manual*. Every priest, teacher, and Christian parent would become wiser and better equipped by owning and studying it."—*North Dakota Sheaf*.

* *Christian and Catholic*. By the Bishop of Fond du Lac. For sale by The Young Churchman Co., Milwaukee. \$1.50 net. By mail, \$1.62.

* *The Churchman's Manual of Methods in Sunday Schools*. By Alford A. Butler, D.D. Milwaukee: The Young Churchman Co. Price, \$1.00 net. By mail, \$1.07.

Church Calendar.



Sept. 2—Twelfth Sunday after Trinity.
 " 9—Thirteenth Sunday after Trinity.
 " 16—Fourteenth Sunday after Trinity.
 " 19—Wednesday. Ember Day. Fast.
 " 21—Friday. St. Matthew, Evangelist.
 Ember Day. Fast.
 " 22—Saturday. Ember Day. Fast.
 " 23—Fifteenth Sunday after Trinity.
 " 29—Saturday. St. Michael and All Angels.
 " 30—Sixteenth Sunday after Trinity.

Personal Mention.

THE Rev. J. NEILSON BARRY of Trinity Glebe, Charlotte Hall, Md., has been appointed vicar of St. Columbo Chapel, St. Alban's parish, Washington, D. C.

THE Rev. C. H. BEAULIEU has resigned as vicar of Calvary Church, Waseca, Minn. His address until further notice will be White Earth, Minn.

ARCHDEACON ROBERT C. CASWALL announces that he has changed the name of his street from "Woodard" to "Maple" Avenue, the number remaining at 452, Lexington, Ky.

THE Rev. J. W. FOGARTY, rector of Calvary Church, Red Lodge, Mont., is spending the summer in England.

AFTER September 1st, the address of the Rev. JOSEPH W. GUNN will be Kohala, Hawaii, where he will have charge of St. Augustine's Church.

THE address of the Rev. JOHN HARTLEY is changed from McKinney, Texas, to Lake Charles, Louisiana.

THE Rev. DE ROSSET MEARES and family will move September 3d to No. 10 All Souls' Crescent, Biltmore, N. C. Mr. Meares will continue in charge only of Marion and Old Fort.

THE Rev. E. BRIGGS NASH of St. Paul's Church, Baltimore, Md., has accepted the unanimous call to the rectorship of St. James' Church, Long Branch, N. J., and will begin his new work week in September.

THE Rev. P. B. PEABODY of Sundance, Wyo., has accepted the pastorate of St. Mark's Church, Blue Rapids, Kansas, with attached missions, which will be his address after September 1st.

BAPTISM.

On the 26th of August, 1906, the Eleventh Sunday after Trinity, at the Church of St. James the Apostle, Montreal, by the rector, Rev. Canon Elkgood, D.C.L., GRACE RICHARDSON, daughter of Owsley Robert and Mabel Treacher Rowley of Montreal. Godfather, W. H. Rowley, Ottawa, Ont. Godmothers, Mrs. J. C. Farthing, Woodstock, Ont., and Miss Mary M. Richardson, Louisville, Ky.

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 aims-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.

WANTED.

POSITIONS OFFERED.

WANTED AT ONCE—Young man looking toward Holy Orders, to assist in aggressive mission work, in city of 36,000. Stipend small. Climate unsurpassed; opportunity grand. Address: REV. DR. PERCY T. FENN, Wichita, Kan.

TEACHER OF FRENCH AND OF PIANO. References. Address: PRINCIPAL All Saints' School, Sioux Falls, S. D.

DEACONESS to take charge of Day Nursery. Address: REV. LEWIS P. FRANKLIN, Newark, Ohio.

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

POSITIONS WANTED.

LADY, well connected, desires reëngagement as companion. Very good house-keeper and nurse. Well recommended. Write: "CATHOLIC," Box C., care LIVING CHURCH.

MIDDLE-AGED ENGLISHWOMAN, sister of clergyman, desires refined position of trust and confidence. Would take charge of delicate child or widower's household. Liberal remuneration. Miss REID, care of Rev. A. J. Reid, The Rectory, Campbellford, Ontario.

ORGANIST AND CHOIRMASTER of high standing, desires position. Cathedral trained, fine disciplinarian, great experience, specialist with voices. References and testimonials. Mrs. DOC., Linton 223 Summit Avenue, Buffalo, N. Y.

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. PEEKSKILL, New York.

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

PARISH AND CHURCH.

INDIANAPOLIS VESTMENT BAG—\$2.50. Best at any price. 1518 Park Avenue, Indianapolis.

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.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Oboe*, 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.

ERBEN ORGAN FOR SALE.

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

APPEALS.

EPHPRATHA 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 WESTERN CHURCH MISSION TO DEAF MUTES appeals for Twelfth Trinity offerings.

REV. JAMES H. CLOUD,
General Missionary.
 2606 Virginia Ave., St. Louis, Mo.

NOTICE.

The Field is the World.
 In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 30 Dioceses and Districts in the United States.
 \$850,000 are needed this year to meet the appropriations.

Full particulars can be had from
 A. S. LLOYD, General Secretary.
 GEORGE C. THOMAS, Treasurer.

LEGAL TITLE for use in making wills:
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BOOKLET.

The Story of Old St. Stephen's, Petersburg, Va. Bragg.

PAMPHLETS.

Christ Transcendent. A Sermon preached in St. George's Church, York Harbor, Maine, on Sunday, July 8th, 1906. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Printed by request. Boston, 1906.

Houston School, 1906-1907. Canon Hill, Spokane, Washington.

The Dynamic of Destiny. A Sermon by the Rev. Thomas Edward Green, S.T.D., General Chaplain Society of Sons of the Revolution. Published by the Society. Philadelphia.

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THE CHURCH AT WORK

A CHAPEL FOR CARBONDALE.

THE BISHOP OF SPRINGFIELD has sent out the following:

"Carbondale is a thriving city of Southern Illinois, with a population of about 5,000.

"Its importance from a Church point of view, lies in the fact that it is the seat of the Normal School of Southern Illinois, which has on an average, between six and seven hundred pupils, of both sexes, under its care. The Church owns two lots on the main street which runs by the Normal School, and through the centre of the city, most eligibly located for the double purpose of serving both the town and the school with services.

"It is proposed to erect a temporary frame chapel which will accommodate about 150, to be ultimately used as a parish house when the mission is able to erect a church. The cost of this chapel will be about \$2,000. The few Church people in Carbondale, not more than a dozen in number, have raised \$700; \$200 more has been promised, so that we need still \$1,100 to pay for the chapel. It is not often that so small a number of people show such zeal and self-denial as to raise so large a sum for the privileges of the Church.

"We have in mind beyond this, the familiarizing the young people brought together under the care of the Normal institution with the services of our Church, so that when they return to their homes in the forty counties of Southern Illinois, and a missionary comes among them, they will not be strangers to its services, but will be prepared to accord him a welcome, even though they have not become Churchmen and Churchwomen. I earnestly desire that all who feel an interest in this important work will send me, as soon as they read this, a contribution, large or small, for the erection of this chapel. The work must be finished before November of the present year, and hence we are in haste to gather in the funds so that no debt might be incurred. Contributions are to be sent to the Bishop at his home in Springfield, or to the Rev. Dr. George Harris, missionary in charge, Murphysboro, Ill. Due acknowledgment of all such contributions will be made in the columns of the *Springfield Churchman*."

DEATH OF ARCHDEACON LANGTRY.

THE VEN. JOHN LANGTRY, Archdeacon of York, and for over thirty years rector of St. Luke's Church, Toronto, died at his residence, Toronto, August 22nd. His illness, which was the result of a fall, had confined him to his bed since January. This year was the fiftieth since his ordination; he received priest's order in 1856. He is survived by his widow, four daughters, and two sons.

The Rev. Dr. Langtry was the son of the late William Langtry, of Deerfield Farm, Trafalgar Township, Ontario. He was born at Burlington, Ontario, and educated at Palermo Grammar School. He entered Trinity University, Toronto, on the day it was opened and was the first graduate of that institution who was admitted to Holy Orders. He was largely instrumental in the formation of St. Luke's parish, Toronto, of which he had charge so long, and it was through his efforts that All Saints' Church was built. He was the author of a *History of the Church in Eastern Canada and Newfoundland*, and made many contributions to the controversial literature of his day. Dr. Langtry was the first clergyman in the diocese to employ lay agency in extending mission work in the city of Toronto, carrying on no less than six services every Sunday outside his own parish.

Dr. Langtry devised a scheme, having for its object the transfer of a number of deserving mechanics and laborers to waste suburban lands and the establishing of each worker on a plot of five acres or less, thus affording productive employment at idle times, and a means of augmenting earnings when employed. He stood for many years at the head of the executive committee of his own diocese, and of the delegation to the Provincial Synod, and in 1886 and again in 1889 was



REV. JOHN LANGTRY, D.C.L.

elected Prolocutor to the Lower House. He took a leading part in the formation of the General Synod of which he was an influential member. He was a member of the College Council of Trinity University and received the degree of D.C.L. from Bishop's College, Lennoxville.

Dr. Langtry was the author of several books, the most important one being one in the interests of Church unity entitled *Come Home*. It is published in the United States by The Young Churchman Co.

MISSIONARY CONFERENCE, FOURTH DEPARTMENT.

THE CONFERENCE for the Fourth Department, which is composed of South Carolina, Georgia, Alabama, Mississippi, Florida, Cuba, and Porto Rico, is to be held in Columbia, S. C., November 6th, 7th, and 8th.

In making preparations for the Conference, the Council of the Church in South Carolina took the following action:

"The committee on welcome to the missionary Conference begs to report to this Council that it cordially endorses the sentiments expressed by the Bishop in his annual address with reference to the meeting of the missionary Conference of the Fourth Department in Columbia next November, and begs to offer the following resolutions:

"*Resolved*, That this Council, as representing the Church in South Carolina, desires, in addition to the invitation already extended, to assure to the Church in the

Fourth Department a most cordial welcome to our diocese.

"*Resolved*, That we recommend the adoption of the Bishop's suggestion that an offering be taken in every congregation in the diocese for the purpose of defraying the expenses of this missionary Conference."

Bishop Capers has appointed committees to prepare for the reception, the handling of the members of the Conference and for its work.

The executive committee, which has general charge of the Conference, is as follows: Rev. Messrs. W. P. Witsell, C. M. Niles, T. T. Walsh, and Samuel Moran, and Messrs. Geo. L. Walker, W. E. Gonzales, Chas. M. Tew, W. W. Lumpkin, and H. F. Anderson.

In a letter to the clergy and laity of his diocese, Bishop Capers says:

"The Conference to assemble in Columbia early in November is to represent the spirit and zeal of five dioceses and three missionary jurisdictions in the missionary work of the Church. Our diocese will be mainly responsible for the character of the Conference, and our desire is that it should be a worthy expression of our faith in missions and our zeal for missions."

It will be a notable gathering, one that will likely be memorable in the history of the Church in this section.

ALASKA MISSIONARY AFTER A WIFE.

THE REV. CHAS. E. RICE, missionary at Circle City, Alaska, has returned to his old home near Nashotah, Wis., for a summer vacation. On the 30th ult. he was to be married to Miss Nellie Benedict in St. Sylvanus' chapel, Nashotah, the Rev. Canon St. George to officiate. Father Rice finds the summer heat of Wisconsin very oppressive and longs for the Alaska climate, which all Alaskans think the finest in the world. Father Rice and his bride are so well known at Nashotah and vicinity that a host of good wishes go with them on their journey homeward, as they go at once to their northern home.

BISHOP BRENT ON GAMBLING.

THE FOLLOWING letter from Bishop Brent appears in the *Manila Cable News*:

"BISHOP'S HOUSE, MANILA.

"JULY 18th, 1906.

"*The Editor of the Cable-News, Manila, P. I.*

"DEAR SIR:—Thank you for drawing attention to an interpretation of my words on Sunday which never occurred to me as being possible until this morning, when I read your editorial. In the quotation criticized it was my desire to place gambling unmistakably in the category of vices, and I chose three that are frankly recognized as such for its companions, without any idea of instituting a comparison between them. My contention was that moderation can never change the character, only the degree of a vice, whether the vice under consideration be gambling, thieving, or what not. (I said nothing about the 'modern thief, etc.,' but the 'moderate thief, etc.'). The effect in every instance is to coarsen the soul of the transgressor not equally, but similarly, in all cases. James Martineau, without a peer among the ethicists of the nineteenth century, says: 'In gambling, the initial principle is vicious and vitiating.' I said no more, but endeavored to make the thought definite and concrete.

"In passing, I would say that cards, including whist and many other games in its class, afford me keen pleasure as a pastime.

I am eager for the redemption of sport, not as a theorist but as a sportsman, and I consider it as incumbent upon me to stand for the dignity of my recreations as for the dignity of my work.

"I thank you not only for your criticism, but for the tone of it, which was a help to
 "(Signed) CHARLES H. BRENT,
 "Bishop of the Philippine Islands."

MISSIONARIES SAFE.

THE FOLLOWING named missionaries of the American Church were on board the SS. *Manchuria*: The Rev. Frank W. Madeley and Mrs. Madeley, Rev. Arthur M. Sherman and Mrs. Sherman, Deaconess Edith Hart, Miss Gertrude Stewart, and Mr. George Nye Steiger.

Bishop Restarick cabled the Board of Missions (received August 21st): "All passengers safe and in good condition. Communicate contents of telegram to relatives."

THE CONSECRATION OF BISHOP-ELECT OF OREGON—PREMATURE ANNOUNCEMENT.

IT APPEARS that the announcement of the consecration of the Bishop-elect of Oregon, as given last week, was premature, as the consents were not in. The information was given on advices from Oregon of their great desire to have the consecration at the date mentioned, as the people are very anxious to have a Bishop at the earliest possible moment to attend to the much-needed work accumulated. It is to be hoped that the delay will not be long.

Twenty-seven Standing Committees have sent their returns to the President of the Standing Committee of the diocese of Oregon consenting to the election. During the summer months it is impossible for many Standing Committees to meet, but in all probability a majority will report by the second week in September, when notification will be sent to all the Bishops. As the Bishops reply promptly to such notification it is hoped that the Presiding Bishop will take order for Mr. Scadding's consecration in Emmanuel Church, La Grange, Ill., at an early date.

ARCHDEACON BATES TELLS OF THE FIRST SACRAMENT.

JIMULCO is a little town resting in a beautiful and fertile valley in the south-western part of the state of Coahuila, Mexico. Majestic mountains overshadow the town as if placed there as giant sentinels. This is a railroad station on the Mexican Central, where thousands of travellers have taken supper as they journeyed northward. Several hundred Mexicans and possibly a hundred Americans make up the population of the place.

I have visited this station from time to time during the past year. There is no church of any name in this place, not even a Roman Catholic church. When the Mexicans attend church or desire the sacraments, they must go to a neighboring town, the nearest being seven kilometers distant. On my visits I hold services in the railroad reading room. No other minister has visited this place for many years.

Yesterday, I visited Jimulco and found that appreciative hands had carefully cleaned up the railroad reading room and made all things ready for the service. In my congregation were nine members of the Episcopal Church. During this service I christened the little daughter of a communicant of the Church. This good woman for more than a year had desired this sacrament for her babe. It does not appear that a sacrament was ever before administered in this place. One of my congregation is now preparing for Confirmation. Others will soon feel prepared for the Holy Communion.

MEMORIAL WINDOW.

A PRESS despatch says:
 "GALVESTON, Texas, August 18.—Workmen are tearing away almost the entire west end of the wall of Trinity Church, preparatory to placing the George Sealy memorial window which has just been completed in New York and is now awaiting orders for shipment by water to Galveston. The window will be the largest and most beautiful south of St. Louis and the architecture will bear the stamp of the most famous artists in America.

"The main figure of the window will be 'The Saviour Blessing Little Children.' Clustered about this will be numerous designs in cathedral and art glass, making the whole a magnificent piece of art. The cost will reach \$7,000, and the window is expected to be in position within another month.

"In connection with the present work of installing the Sealy memorial window, the famous 'Old Chancel' window has been removed from the west end and is to-day being put in on the east side, where the old organ loft is. The opening which was formerly occupied by the musical instrument exactly fits the window, which is 20 feet high and 9 feet wide. This famous art production, which is being replaced by the Sealy window, has held its position in the church building for sixty years."

200th ANNIVERSARY

A PRESS DESPATCH is as follows:
 "OYSTER BAY, L. I., August 21.—President Roosevelt has consented to make an address at the celebration of the two hundredth anniversary of the Episcopal parish, in Oyster Bay, which is to take place on Saturday, September 8th, in the parish hall of Christ Church, where the President and Mrs. Roosevelt attend during their stay at the summer capital.

"The event will be one of the most important in the history of this diocese. The Bishop and clergy of the diocese, together with the former rectors of the parish, will

DUBIOUS

About What Her Husband Would Say.

A Mich. woman tried Postum Food Coffee because ordinary coffee disagreed with her and her husband. She writes:

"My husband was sick for three years with catarrh of the bladder, and palpitation of the heart, caused by coffee. Was unable to work at all and in bed part of the time.

"I had stomach trouble, was weak and fretful so I could not attend to my household—both of us using coffee all the time and not realizing it was harmful.

"One morning the grocer's wife said she believed coffee was the cause of our trouble and advised Postum. I took it home rather dubious about what my husband would say—he was fond of coffee.

"But I took coffee right off the table and we haven't used a cup of it since. You should have seen the change in us and now my husband never complains of heart palpitation any more. My stomach trouble went away in two weeks after I began Postum. My children love it and it does them good, which can't be said of coffee.

"A lady visited us who was always half sick. I told her I'd make her a cup of Postum. She said it was tasteless stuff, but she watched me make it, boiling it thoroughly for 15 minutes, and when done she said it was splendid. Long boiling brings out the flavor and food quality." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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HINTS ON BUILDING A CHURCH.

The *Southern Churchman* says:

"Whether one has any idea of building a church or not, provided he has a sense of the beautiful and is interested in Church architecture at all, he will find this book thoroughly interesting, and entertaining. And if he is not interested in Church architecture, we have seen no book that will sooner interest one in that godly subject than this. And if one has any idea of indulging in that most difficult and uncertain of all undertakings, church building, let him first get this pleasant book, and sit down and read it carefully and thoughtfully, from start to finish, and he will find that he has wisely invested both his time and his money. As this reviewer read, there rose up before his mind's eye many an anachronism, many a misplaced style of building, many a mistaken aping of the impossible, many an architectural monstrosity, which might so easily have been avoided or transmuted into a thing of beauty, if only this book had been in the hands—and minds—of the "building committee." Evidently the author has gone over the ground, architecturally, historically, ecclesiastically, and artistically, and he has made himself master of his subjects. His illustrations are aptly chosen and beautifully done, and add immensely to the artistic and historic value of the book.

"This is not a dull, technical book, full of dry details, ground plans, and projections; but a genuine book, full of matter that will prove of interest to every intelligent reader. If the author is a professional architect, he is the very first modest one this reviewer has ever come across in a somewhat extended and varied experience, and the very first one free from personal egotism and dogmatism. If he is not an architect, then he ought to be preserved and set as an example to all who write on this important and very interesting subject.

"We cordially commend this pleasing and instructive book to all who are, or want to be, interested in Church architecture. The author writes in England, and most of his illustrations are English or Continental; but he by no means neglects or fails in appreciation of American work, which proves him remarkable otherwise than as an architect.

* *Hints on Building a Church.* By Henry Parr Maskell, author of *Riverside Rambles*, etc. London: "Church Bells" Office. Milwaukee: The Young Churchman Co. Price, \$1.50. Postage 12 cts.

OFFER THYSELF as a sacrifice to God in peace and quietness of spirit. And the better to proceed in this journey, and support thyself without weariness and disquiet, dispose thy soul at every step, by widening out thy will to meet the will of God. The more thou dost widen it, the more wilt thou receive. Thy will must be disposed as follows: to will everything and to will nothing, if God wills it or wills it not.—*Lorenzo Scupoli.*

be invited to join with the congregation on this occasion.

"A simple collation and a reception in the parish house will follow the exercises.

"The rector, the Rev. Henry Homer Washburn, who has been located here for the past eighteen years, is preparing an interesting history of the church in the form of an address to be delivered at the time of the celebration.

"The present church edifice is the third built upon the site. It was erected during the rectorship of George R. Vandewater, D.D., in 1878.

"Mr. Washburn succeeded the Rev. William M. Geer, who is now vicar of old St. Paul's Chapel, corner of Vesey Street and Broadway, Manhattan.

"The committee in charge of the celebration comprise the Rev. Henry Homer Washburn, William W. Appleton, George E. Armstrong, A. Burnside Cheshire, Stanley W. Dexter, James Duthie, Thomas J. Ellison, S. V. W. Fleet, Robert W. Gibson, Jerome B. Johnson, H. H. Landon, W. H. C. Pynchon, W. Emlen Roosevelt, Howard C. Smith, E. M. Townsend, F. Delano Weekes, Thomas S. Young.

DEATH OF THE REV. FREDERICK H. MATHISON.

THE REV. FREDERICK HUNTINGTON MATHISON, rector of the Church of the Good Shepherd, Shelton, died on August 25th, from a shock, it is stated, following a surgical operation. He had been seriously ill for several months.

Mr. Mathison became connected with the mission of the Good Shepherd while a student at the Berkeley Divinity School. Ordained by the Bishop of the diocese in 1898, he continued to serve, becoming rector at the subsequent organization of the parish. The work developed under him, and he succeeded in the erection of a fine stone church, in an excellent location. He has been early called to his rest, aged only thirty-two years. He was unmarried, his mother making her home with him. Mr. Mathison bore an honored name, that of the late Bishop of Central New York, having been born within the borders of that diocese. He was a brother of the Rev. Edward T. Mathison, rector of St. Michael's Church, Brattleboro, Vt.

ACCIDENT TO A PRIEST.

THE REV. RICHARD COBDEN, rector of St. John's Church, Larchmont, N. Y., with his wife, three children, and sister-in-law, met with a serious accident last week while driving near Great Barrington, Mass. They were crossing a bridge in the town of Sheffield, when the bridge gave way, precipitating the entire party into the Housatonic river, twenty feet below. Witnesses of the accident hurried to the rescue, and only the sister-in-law, Miss Emily Morrison, was found to be seriously injured, her spine being affected. All, however, were thoroughly shaken up.

Mr. Cobden is a graduate of Columbia, class of '86.

DEATH OF A MISSIONARY SURGEON.

VERY GREAT SORROW is felt at the loss of Dr. W. A. B. Hatton, who has been surgeon on the mission boat *Columbia*, belonging to the diocese of New Westminster in Canada, ever since the work began among the lumbermen and fishermen along the coast. Dr. Hatton was drowned with eight others, through the overturning of the tug boat in which they were travelling. He was most enthusiastic in his work and it will be difficult indeed to fill his place.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Work at Zion Church.

AT ZION CHURCH, Morris (Rev. Geo. H. Sterling, rector), at Evensong on Sunday, July 29th, a class of 28 (19 adults and 9 children) were baptized by the rector. Four of these candidates were from the village of Morris, the other twenty-four being the first-fruits of a new mission which has lately been started at Butts' Corners, about six miles from Morris. Mr. H. E. Martin, who until recently has been a minister in the Baptist denomination and who is now a postulant for holy orders, has charge of this mission and is doing excellent work. This old historic parish of Zion Church is enlarging its work—the rector, assisted by the curate, Rev. T. S. Kilty, and Mr. Martin, serving West Burlington, 16½ miles distant, New Lisbon, four miles, Butts' Corners, six miles, and All Saints' Memorial chapel, three miles, beside the work done in the village at the parish church. Sunday Schools are established at all these points and are well attended. During the incumbency of the present rector, 95 adults have been baptized.

CHICAGO.

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

Addition to the Cathedral Staff—Improvements to the Church of the Redeemer—New Mission at Kankakee.

THE CLERGY STAFF of SS. Peter and Paul Cathedral has been augmented by the Rev. George W. Smith, a graduate of the General Theological Seminary. There are now five priests in residence, which enables Dean Sumner to increase the number of services in the various institutions under his care.

DURING the summer repairs have been made in the parish house of the Church of the Redeemer, Chicago, including the laying of a hardwood floor in the main guild hall.

TWO LOTS have been purchased on the south side, in the city of Kankakee, for the

GOOD NIGHT'S SLEEP

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Lying awake nights makes it hard to keep awake and do things in day time. To take "tonics and stimulants" under such circumstances is like setting the house on fire to see if you can put it out.

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A lady changed from her old way of eating, to Grape-Nuts, and says:

"For about three years I had been a great sufferer from indigestion. After trying several kinds of medicine, the doctor would ask me to drop off potatoes, then meat, and so on, but in a few days that craving, gnawing feeling would start up, and I would vomit everything I ate and drank.

"When I started on Grape-Nuts, vomiting stopped, and the bloating feeling which was so distressing disappeared entirely.

"My mother was very much bothered with diarrhea before commencing the Grape-Nuts, because her stomach was so weak she could not digest her food. Since using Grape-Nuts she is well, and says she don't think she could live without it.

"It is a great brain restorer and nerve builder, for I can sleep as sound and undisturbed after a supper of Grape-Nuts as in the old days when I could not realize what they meant by a 'bad stomach.' There is no medicine so beneficial to nerves and brain as a good night's sleep, such as you can enjoy after eating Grape-Nuts."

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A Practical Method of Teaching in the Infant Room. By the Ven. A. C. HAYBASTICK, Archdeacon of the Aroostook, Diocese of Maine. Price, 75 cts. net. Postage 5 cts.

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By the Rev. J. NEWLAND-SMITH, M.A., assistant diocesan inspector of schools for the Diocese of London. Cloth, \$1.20 net. Postage 7 cts.

Chapter heads: The Officers of the Great Catechism, Place and Plan of the Great Catechism, The General Scheme of the Catechism, The Questioning, The Introduction and the Analysis, The Gospel, Homily, and Secondary Exercises, Quarterly Festivals and Prizes, The Enrolment of Members and Keeping of Registers, The Little Catechism, The Relation of the Catechism to the Sunday School, The Organization of Sunday School in Parishes where a Catechism is deemed impractical, Discipline, The Catechism of Perseverance, Clubs and Week-Day Catechisms. Appendices: Schemes of Instruction, Books Useful to the Catechist, Illustrations: Ground Plan of a Church, Catechist's Plan, Facsimile of Blackboard Picture.

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purpose of establishing a mission in this thriving and growing section of the city. The great Illinois Eastern Hospital for the Insane is close at hand, and the mission will be of special value in ministering to the wants and needs of the inmates. While the mission is under the charge of the rector of St. Paul's Church, immediate care of the work is under the direction of the Rev. Dr. T. B. Kemp, a retired clergyman of the Church, formerly and for years the faithful General Missionary of Iowa under Bishop Lee.

THE REV. A. B. WHITCOMBE of Wilmette, has been officiating at Joliet in the absence of the rector.

COLORADO.

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

Rector for Grace Church, Colorado Springs—Parish House for the Good Shepherd, Colorado City—A Missionary Trip.

THE REV. HENRY RUTGERS REMSEN, who for the past three months has acted as *locum*

tenens at Grace Church, Colorado Springs, has accepted the call given him two weeks ago to become rector of Grace Church. Mr. Remsen will leave for the East early in September for a few weeks vacation, returning October 1st to assume duties as rector of Grace Church.

WORK has begun on the parish house of the Church of the Good Shepherd, Colorado City (Rev. Jno. Heal, rector). The parish house will be erected on the lot recently purchased by the parish in the rear of the church fronting on Jefferson Street, and will be 20 x 45 feet, with brick half story and frame above. The basement will be fitted for a gymnasium and boys' club room, the main building will be in one large room for guild meetings and other parish purposes. The Good Shepherd is one of the most progressive missions in the diocese.

THE REV. B. W. BONELL of Manitou has just made a three days' missionary trip in the mountains looking up families connected with the Church. He held an evening service

at Woodland Park, the first service of the Church ever held there. Among the thirty people present not over six had ever been present at a service of the Church.

CONNECTICUT.

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

Notes of Interest from the Diocese.

THE INTERIOR of Grace Church, New Haven, is undergoing a renovation. The improvements include new windows, redecoration, and a hardwood floor in the chancel. Under the present rectorship a new lighting system has been introduced, the roof put in order, and a new tar walk laid. The church building will be in excellent condition when the present work is completed. The rector is the Rev. George A. Alcott.

MR. MORRIS BAILEY has completed a half-century of service as a vestryman of St. Mark's, New Britain (the Rev. Harry I. Bodley, rector). Mr. Bailey had been an attendant upon a denominational place of wor-

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New York, N.Y.

The genuine Syrup of Figs is for sale by all first-class druggists. The full name of the company—California Fig Syrup Co.—is always printed on the front of every package. Price Fifty Cents per bottle.

ship, but had severed his attendance. One Sunday he was led to enter St. Mark's. It was the first time he had heard the service of the Church. He was so deeply impressed that he became a Churchman. The rector at that time was the Rev. Alexander Capron. He was succeeded by the Rev. Francis T. Russell, D.D. Dr. Russell is still an honored priest of the diocese, though no longer residing among us.

This summer he paid a visit to the parish of which he was rector fifty years ago.

THE MEETING of the Fairfield County Clerical Association was held on August 13th, at St. Paul's, Riverside (the Rev. Charles W. Boylston, rector). The president, the Rev. Louis French, read a paper, giving the history of the early years of the association. The exact date of organization cannot be determined, as no records of the very first years remain. It was probably about the year 1815. The paper was one of much interest. The members, who could remain for the afternoon, were given a sail on Long Island Sound. The Rev. Henry P. Lyman-Wheaton, D.D., of the diocese of Albany was present as a visitor.

St. Paul's has suffered a severe loss within the year, in the death of Luke A. Lockwood, LL.D., senior warden, and, who in the beginning rendered long service as lay reader.

THE REV. LOUIS FRENCH completed, on the first Sunday in August, his forty-third year as rector of St. Luke's, Darien. An anniversary sermon was delivered at that time.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Death of Dean Walk.

DR. GEORGE EDWARD WALK, Dean of St. Matthew's Cathedral, died on the 10th ult. at St. Paul's Sanitarium, where for the past week he had been suffering from an attack of acute diffuse pancreatitis. From the time Dr. Walk's malady was brought to the attention of the attending physician his condition was considered hopeless. Becoming unconscious early Friday morning, he passed away peacefully and without pain. The funeral was held on Saturday afternoon at 5 o'clock and interment made in Oakland Cemetery, the Right Rev. Alexander C. Garrett, D.D., LL.D., Bishop of the diocese, conducting the simple funeral rites of the Church at the Cathedral.

Mr. Walk came to Dallas in 1904, as successor to Dean Stuck. He leaves a widow and one son.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Sympathy for the Rev. John H. Brown.

GREAT SYMPATHY is felt for the Rev. and Mrs. John H. Brown, of Fernandina, on the death of their 16-months-old daughter, Eleanor. The child died at Saluda, N. C., and the interment was at Gainesville. The father conducted the service. The Rev. Messrs. Harris of Ocala and Craighill of Gainesville were present.

INDIANAPOLIS.

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

Changes in the Diocese.

AN UNUSUAL number of changes are taking place in the diocese. The Rev. David Crosby Huntington of Syracuse, N. Y., will enter on the rectorship of St. Paul's Church, Richmond, about September 15th, and the first of the month the Rev. Frank F. Kraft of Holy Trinity, Philadelphia, will become rector of Grace Church, Muncie. The Rev. Charles R. Hodges of Troy, Alabama, has taken charge of the mission at Washington, and the Rev. Robert B. B. Foote of Trinity Cathedral, Cleveland, will soon assume charge

LIST OF SUNDAY SCHOOL TEXT BOOKS

VOLUNTARY TESTIMONIALS

Sent to the N. Y. S. S. Commission.

ATCHISON, KANSAS.

I appreciate the work that the New York Commission has done for the Schools of the Church. We introduced the text books in our school here on the 1st of September, and in this short time the school has been completely changed as a result of the method. The children have become interested, the teachers enthusiastic, and every Sunday witnesses additions to our ranks—and all this, in a school which was before as dead as it could be, without ceasing entirely to exist. WM. REID CROSS.

CHURCH OF THE REDEEMER, ASTORIA, N. Y.

It will probably gratify you to hear the result of an Examination in our Sunday School, covering the first part of your Junior Life of Christ. There were 110 papers submitted, and of these 90 were above 70 per cent., a proportion hitherto unattained in our school. More remarkable of the whole number, 57 more than half had 90 per cent. and above; while 7 papers received and deserved 100 per cent. These scholars are boys and girls, in age from 12 to 14 years. CHARLES HENRY WEBB.

CHRIST CHURCH (CLINTON STREET), BROOKLYN, N. Y.

I wish you could see what a new stimulus our school has gotten this fall under the new methods of instruction. I want to go in for a Teachers' Training Class next, and shall hope to have your promised help of a Talk to the Teachers in the near future. GLADDING F. HOYT.

Source Method

SERIES OF THE NEW YORK SUNDAY SCHOOL COMMISSION.

The series of Lessons published by The Young Churchman Company under the auspices of the Sunday School Commission of the Diocese of New York has attained great popularity within the past few years. The Course is prepared by a special committee of that Commission, and, as stated in the official announcements of the Sunday School Commission, consists of "A Graded Series of Church Lessons, based on thorough educational and practical principles, the 'Source Method,' found so admirable in other series. These Lessons are Churchly, adapted to schools requiring from 26 to 40 Lessons per year, with Reviews and Examinations, definite work for home study, with written answer work, and special class material. Useful Memoriter Passages consisting of Hymns, Psalms, Collects, and Scripture Selections are provided. Pictures and other aids are suggested. Good Maps and Charts are supplied." The several series comprise:

The Story of the Christian Year.

To be used either as a Special Course of Half-a-Year or in Conjunction with Catechism or Prayer Book Courses. 23d thousand. 6 cts.

The Church Catechism Illustrated and Explained.

Part of the combined Course on Catechism, Christian Year, and Prayer Book, or to be used separately as a Distinct Course. 8th thousand. 12 cts.

Course on the Prayer Book.

In Press.

Old Testament Stories.

A Two-Year Course. For children from 8 to 12 years.
First Year, Part I., 35th thousand. 6 cts. Postage 14 cts. per dozen.
First Year, Part II., 25th thousand. 6 cts. Postage 15 cts. per dozen.
Second Year, Part I., 25th thousand. 10 cts. Postage 18 cts. per dozen.
Second Year, Part II., 18th thousand. 10 cts. Postage 16 cts. per dozen.

The Life of Jesus Christ Our Lord.

(Junior.)

A One-Year Course. For Children from 10 to 13 years.
Part I., 55th thousand. 10 cts. Postage 27 cts. per dozen.
Part II., 23d thousand. 10 cts. Postage 28 cts. per dozen.

The Teachings of Jesus, or Christian Ethics for Younger Children.

(Junior Grade.)

A One-Year Course. For Children from 10 to 13 years.
Part I., 28th thousand. 10 cts. Postage 30 cts. per dozen.
Part II., 15th thousand. 10 cts. Postage 29 cts. per dozen.

Stories of Early Christian Leaders.

A One-Year Course on the Apostolic Church. For an earlier age than the S. Paul Course below, i. e., for Scholars from 13 to 15 years.
Part I., 15th thousand. 10 cts. Postage 26 cts. per dozen.
Part II., 14th thousand. 10 cts. Postage 26 cts. per dozen.

History of Old Testament Times.

A One-Year Course, combining the Two-Year Course of Stories into an Historic Outline. For Scholars from 13 to 15 years.

Part I., 15th thousand. 10 cts. Postage 25 cts. per dozen.
Part II., 8th thousand. 15 cts. Postage 32 cts. per dozen.

The Life of Jesus Christ, The Messiah.

(Senior Messianic.)

A One-Year Course for Scholars from 14 years up.
Part I., 28th thousand. 10 cts. Postage 25 cts. per dozen.
Part II., 15th thousand. 10 cts. Postage 23 cts. per dozen.

The Teachings of Jesus Christ the Messiah, Concerning the Kingdom of God.

(Senior Grade.)

Two parts, comprising a one-year's course for scholars from 14-19.
Part I., 8th thousand. 10 cts.
Part II., 8th thousand. 10 cts.

S. Paul and the First Christian Missionaries.

A One-Year Course. For Scholars from 14 years up.
Part I., 20th thousand. 10 cts. Postage 24 cts. per dozen.
Part II., 18th thousand. 10 cts. Postage 22 cts. per dozen.

The History of the Christian Church.

A most interesting One-Year Course. For Scholars from 16 years up to adult age.
Part I., 3th thousand. 15 cts. Postage 30 cts. per dozen.
Part II., 3d thousand. 15 cts. Postage 34 cts. per dozen.
[Same, Parts I. and II., bound together in cloth, 50 cts. Postage 7 cts. each.]

Other series are in preparation, together with Teachers' Manuals for each of the text books.

TEACHERS' MANUALS.

Teacher's Manual for the Junior Life of Christ.

Part I., 2nd thousand. 40 cts. Postage 3 cts. each.
Part II., 3d thousand. 25 cts. Postage 3 cts. each.

Teacher's Manual for the Senior Life of Christ.

Part I., Revised Edition, 2nd thousand. 25 cts. Postage 3 cts. each.
Part II., 3d thousand. 25 cts. Postage 3 cts. each.

Teacher's Manual for The Teachings of Jesus Christ the Messiah Concerning the Kingdom of God.

(Senior Grade.)

Part I., 3d thousand. 25 cts. Postage 3 cts. each.
Part II., 3d thousand. 25 cts. Postage 3 cts. each.

Teacher's Manual for the S. Paul Course.

By the Rev. Pascal Harrower, Chairman of the S. S. Commission.
Part I., 3d thousand. 25 cts. Postage 3 cts. each.
Part II., 1st thousand. 25 cts. Postage 3 cts. each.

Teacher's Manual for the Early Christian Leaders.

Part I. 25 cts. 1st thousand.
Part II. Preparing.
(Other Teachers' Manuals in preparation.)

Question and Answer Method

In all the courses and series mentioned herein, the text books are arranged according to age, with those for youngest pupils given first.

A YEAR ON THE CHRISTIAN YEAR.

Church Teaching for the Little Ones.

By Emma Anderson Tew. 240th thousand. 3 cts. Postage 4 cts. per dozen.

The Young Churchman's Second Catechism.

By Miss L. L. Robinson. 62nd thousand. 4 cts. Postage 6 cts. per dozen.

A Catechism on the Christian Year and the Collects, including the Church Catechism.

By Miss L. L. Robinson. 22nd thousand. 12 cts. Postage 2 cts.

of Trinity, Anderson. The Rev. A. S. Wicks has been called from Pawtucket, R. I., to Christ Church, Madison, but his acceptance has not yet been announced. The contract for a new Church and rectory for St. James', Vincennes, has been let, the work to be completed by March 1st, 1907. The extensive remodelling of St. Stephen's, Terre Haute, is about finished, making a very beautiful church. None of the churches of Indianapolis have been closed during the summer, and probably none in the diocese except such as are without clergy. Eight members of the pro-Cathedral are abroad, or will be, during September. Mr. Charles E. Brooks, treasurer of the diocese, who was severely injured in a runaway accident last spring, is nearly recovered, but will not return from the Thousand Islands for business before the end of the month. The Bishop has spent two weeks in camp at Gettysburg with the Pennsylvania regiment of which he is chaplain, and has since been called to Philadelphia by the death of his boyhood friend, Colonel Brock. He will sail for Europe, August 28th, in company with Dr. Louis Howland and Meredith Nicholson, to be absent two months.

KENTUCKY.

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

Summer News Items.

THE CHURCH in Kentucky has, of course, felt the effects of the hot weather, not only some of its clergy but many of the laity have taken vacations. Nevertheless, a good deal of work has been done this summer. Only two of the Louisville churches have been closed, and all the other parishes in the diocese have maintained services every Sunday at least, though in some cases depending upon lay readers.

St. Paul's, Henderson, being without a rector, has been also without services during July and August. Some building has been done, however.

St. Mark's, Louisville, has enlarged their church by an addition which will increase the seating capacity nearly threefold, besides giving Sunday School and choir rooms. This parish, under the vigorous administration of the Rev. R. L. McCreedy, who took charge last October, is making rapid progress. Mr. McCreedy holds services also at Anchorage, at which place the congregation has purchased a lot of several acres and expects soon to build a church. The building fund now amounts to over \$1,500.

THE CHAPEL for Emmanuel Church, a mission recently established by St. Andrew's parish in the southern part of Louisville, is nearly finished. It stands upon the rear portion of a lot 150x200 feet, in a rapidly growing part of the city.

St. Stephen's, another mission of St. Andrew's, has an option on a lot 150 feet square, on the corner of Shelby and St. Catharine Streets, where it is proposed to build a new St. Stephen's Church in a much more favorable location than the one occupied at present.

GRACE CHURCH, Hopkinsville, is building a parish house which will add much to the efficiency of the work. A handsome pipe organ has been put in this summer, and the church painted inside and out.

THE REV. E. M. SKAGEN has relinquished the work at Wickliffe and Columbus, and will devote his energies to the building of an electric railway between Mayfield and Columbus.

ST. JAMES', Pewee, has for several years been embarrassed by a debt of some \$400, the unpaid balance of \$1,500 spent in repairing the damage caused by a tornado which blew down the spire of the church, some of the heavy masonry crashing through the roof and the floor beneath. For a weak congrega-

LIST OF SUNDAY SCHOOL TEXT BOOKS

Continued

Catechism of the Church Year.

By the Bishop of Pittsburgh. Intended as a drill in the use of the Bible and Prayer Book. 17th thousand. 5 cts. Postage 9 cts. per dozen.

A HALF YEAR COURSE ON THE CHURCH CATECHISM.

A Simple Analysis of the Catechism.

For Young Children. 16th thousand. 2 cts. Postage 4 cts. per dozen.

A Junior Text Book on the Church Catechism.

New edition (1906), entirely re-written and much improved. 22nd thousand. 4 cts. Postage 6 cts. per doz.

A Senior Text Book on the Church Catechism.

8th thousand. 10 cts. Postage 2 cts.

Direct Answers to Plain Questions.

Being an expansion of the Church Catechism for the use of the Clergy, Parents, and Teachers. By the Rev. Charles Scadding. 25 cts. Postage 5 cts.

The Church Catechism.

The text only, reprinted from the Prayer Book. 1 ct. Postage 2 cts. per dozen.

A HALF YEAR ON THE CHURCH, THE PRAYER BOOK, AND THE SACRAMENTS.

The Little Catechism of Holy Baptism.

By the late Rev. Dr. Elmendorf. 3 cts. Postage 4 cts. per dozen.

Catechism of Confirmation.

By the Rev. T. D. Phillips. 27th thousand. 1 ct. Postage 2 cts. per dozen.

A Plain Catechism on Confirmation.

By the Rev. W. H. Vibbert, D.D. 31st thousand. 5 cts. Postage 4 cts per dozen.

A Manual of Instruction for Confirmation Classes.

By the Rev. Wm. C. DeWitt, D.D. 15th thousand. 10 cts. Postage 10 cts. per dozen.

A Catechism on Confirmation.

Extracted from the "Church Teacher's Manual." By the Rev. M. F. Sadler. 5 cts. Postage 4 cts. per dozen.

Catechism on the Office of the Holy Communion.

Edited by a Committee of Clergy. 9th thousand. 5 cts. Postage 6 cts. per dozen.

A Catechism of Faith and Practice.

According to the Book of Common Prayer; on the Basis of the Creed, the Lord's Prayer, and the Ten Commandments. By the Rev. Phineas Duryea. 6th thousand. 10 cts. Postage 2 cts.

A Grammar of Theology.

Fifteen Instructions in Churchmanship, with Examination Questions Appended. Being an Intellectual Preparation for Holy Confirmation, and a Handbook for all Churchmen. By the Rev. F. C. Ewer, D.D. Paper, 25 cts.; postage 3 cts. Cloth, 50 cts.; postage 5 cts.

A YEAR ON THE BIBLE.

A Practical Question Book on the Bible for Juvenile Scholars.

By Miss L. L. Robinson. 32nd thousand. 6 cts. each. Postage 8 cts. per dozen.

Questions on the Life of Christ.

By Miss L. L. Robinson. 15 cts. Postage 4 cts.

Systematic Bible Study for Advanced Classes.

By Miss L. L. Robinson. 7th thousand. 20 cts. Postage 3 cts.

In connection with this course should be remembered the lessons on the Joint Diocesan Scheme as printed each week in *The Young Churchman*, with teachers' aids in *THE LIVING CHURCH*. The subject from Advent 1905 to Whitsunday 1906 is The Gracious Words of our Lord and Saviour Jesus Christ. These lessons are adapted to children who have studied the preliminary text books on the Bible and on the Church.

The Story of Jesus of Nazareth.

By Miss L. L. Robinson. Illustrated with half-tone reproductions of Hofmann's paintings. Questions follow each chapter. Net, .75; by mail, .85.

A YEAR IN CHURCH HISTORY.

English Church History for American Children.

By the Rev. R. W. Lowrie. Cloth, 25 cts. Postage 6 cts.

Catechism of Church History.

From the Day of Pentecost until the Present Day. By the Rev. C. E. Gardner, S.S.J.E. 4th edition, revised and enlarged. Cloth, 50 cts.; paper boards, 30 cts. Postage 5 cts. Supplemented by "Points in Church History."

Points in Church History.

For Schools and Colleges. Revised and enlarged edition. With prefatory note by Rev. Thos. Ritchey, D.D. Net, .75; by mail, .80.

Method of St. Sulpice

DR. OBERLY'S COURSE OF "LESSONS ON THE PRAYER BOOK CATECHISM."

This admirable series is written by the Rev. H. H. Oberly, D.D. The prefaces to the First and Second Series are contributed by the Bishop of New Jersey, and that to the Third Series by the Bishop of Springfield. The course is admirable as covering the "Chief Things which a Christian Ought to Know and Believe."

First Series. Doctrine.

Forty Lessons. 10 cts. each. Postage 19 cts. Per dozen.

Second Series. Conduct.

About 40 Lessons. 10 cts. each. Postage 19 cts. per dozen.

Third Series. Worship.

Part I.: The Lord's Prayer. 28 Lessons. 10 cts. each. Postage 14 cts. per dozen.

Part II.: The Sacraments. 22 Lessons. 10 cts. each. Postage 14 cts. per dozen.

Systematic Catechising: A Handbook.

To the foregoing Course of Text Books, with Suggestions for Catechists and Teachers. 10 cts. each. Postage 1 ct.

General Helps for Teachers

There was a time when it was difficult to obtain adequate aids for Sunday Schools. That time has long since past. Some volumes that teachers should have for their own use, in addition to those recommended for the several courses, are the following:

The Churchman's Manual of Methods.

A Practical Sunday School Handbook for Clerical and Lay Workers.

By Alford A. Butler, D.D., former Warden and Professor of Religious Pedagogy in Seabury Divinity School. Cloth, \$1.00 net. Postage 7 cts.

A Sunday School Kindergarten.

A Practical Method of Teaching in the Infant Room. By the Ven. A. C. Haverstick, Archdeacon of the Aroostook, Diocese of Maine. Price, 50 cts. net. Postage 5 cts.

Chapters, Illustrated with many diagrams, on The Room, Teachers, Order of Exercises, The Music, Drills, The Catechism, Table Work, Oral Teaching, The Church Year, Rewards of Merit, Missions of the Church, Visiting.

The Catechist's Handbook (Method of St. Sulpice).

By the Rev. J. Newland-Smith, M.A., assistant diocesan inspector of schools for the Diocese of London. Cloth, \$1.20 net. Postage 7 cts.

Chapter heads: The Officers of the Great Catechism, Place and Plan of the Great Catechism, The General Scheme of the Catechism, The Questioning, The Introduction and the Analysis, The Gospel, Homily, and Secondary Exercises, Quarterly Festivals and Prizes, The Enrolment of Members and Keeping of Registers, The Little Catechism, The Relation of the Catechism to the Sunday School, The Organization of Sunday School in Parishes where a Catechism is deemed impractical, Discipline, The Catechism of Perseverance, Clubs and Week-Day Catechisms. Appendices: Schemes of Instruction, Books Useful to the Catechist. Illustrations: Ground Plan of a Church, Catechist's Plan, Facsimile of Blackboard Picture.

tion this was a heavy loss, and it required hard work and some self-denial to reduce this debt to some \$400. Recently a good woman paid this balance, leaving the mission free from debt. To the same church has just been presented a pair of handsome candlesticks for the eucharistic lights.

MASSACHUSETTS.

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

Notes from the Diocese.

ST. CHRYSOSTOM'S CHURCH, Wollaston (Rev. A. Edwin Clattenburg, rector), had a successful lawn party Wednesday, August 15th. It was held to aid in reducing the mortgage on the church property. A trifle over \$150 was realized. A parish house is needed here, but it cannot be secured until the church is free from debt. The Woman's Guild has almost cancelled the mortgage on the rectory. It is hoped now that the whole parish will set to work to clear the debt from the church.

ARCHDEACON SAMUEL G. BABCOCK is ill with typhoid fever at his home in Cambridge.

THE REV. ALLAN WORTHINGTON COOKE, B.D., of the *Nippon Sei Kokwai*, or Japanese Catholic Church, is to be in Boston during September and will officiate at the Church of the Advent throughout the month. Father Cooke, who is a son of Commander Cooke, U. S. N., is under the jurisdiction of the Bishop of Tokyo and is spending his sabbatical year in America, most of it in graduate work at Columbia University. He is a graduate of Nashotah and a fine example of a modern mission priest.

THE REV. DR. VAN ALLEN of the Church of the Advent spent the month of August at Kennebunkport, where he had large congregations at the little St. Anne's Church, of which he is in charge. On September 3rd, Dr. van Allen will go to the mountains and later to Canada, where he has been invited to deliver an address on "Eddyism" before a large clerical assemblage. He returns to the Church of the Advent, Boston, on September 16th.

A VERY SUCCESSFUL boys' camp was held for several weeks this summer at Littleton, Mass., conducted by the Rev. Brian C. Roberts, rector of St. Ann's, Dorchester. The house which the boys occupied was of commodious size near a pond, where there was good boating and bathing. The boys were well cared for both in a culinary and athletic way by enthusiastic adults. Special attention was given to the spiritual side of the life and there was morning and evening prayer beneath the tall pines in which all took part with the utmost devotion. The experiment has proved so successful that the rector hopes to repeat it another summer on a larger scale.

THANKS to the untiring labors of the younger folks at St. Mary's Church, East Boston (the Rev. Arthur Ketchum, vicar), a new window has been installed in the church. It is another in a series representing the *Magnificat*, and has been greatly admired. Plans are under way in the little parish for an enlargement of the choir this fall and the numerous organizations are preparing for a busy season. Everyone misses Mr. Bowles, who has gone to prepare for Holy Orders. He has been a most faithful assistant to the Rev. Mr. Ketchum for several years. Another who had endeared himself to the boys of the parish especially, is Maxwell W. Rice, who among his other duties has been superintendent of the Sunday School. Having been ordained deacon, he has left St. Mary's and gone to work at St. George's, New York City.

THE REV. ROBERT WALKER of the Church of the Ascension, Cambridge, is spending August at Jackson, N. H. During his absence the church and vestry are being renovated.

THE REV. L. W. LOTT, formerly rector of St. Peter's, Jamaica Plain, and lately of New Orleans, La., is spending the summer in the North and will take charge of the services at St. Peter's during September, as the rector, the Rev. Oscar F. Moore, is not well enough to return to the parish before October 1st. During August, St. Peter's was in charge of the Rev. Dr. Smyth.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

New Rector for St. Andrew's.

ST. MATTHEW'S MISSION, one of Detroit's leading colored churches, will have a new rector, the Rev. George Bundy, now rector of St. Andrew's mission at Cincinnati, having just been appointed by Bishop Williams to succeed the Rev. J. B. Massiah.

Mr. Bundy has been in his present location for eight years, and is highly recommended by the Bishop of Southern Ohio and the Dean of St. Paul's Cathedral, Cincinnati.

MISSOURI.

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

St. Thomas' Deaf Mute Mission—Memorial Gift—Rectory at Ferguson.

THE RECORD of the Rev. Mr. Cloud's sixteen years of faithful and efficient service in St. Thomas' deaf mute mission, has won for him unqualified commendation. And this service is worthy of exceptional consideration in the fact that during this entire period he has also fulfilled the duties of principal of the St. Louis public school for deaf mutes. Also his ministrations has not been confined to this city, but he has rendered more or less of service in behalf of this unfortunate class throughout Missouri and the adjoining states. In addition he is frequently called upon to deliver addresses and sermons at deaf mute conventions and public institutions for the deaf. In the revived missionary life of the diocese, the demands of the work make it a clear obligation resting on the Church to provide Mr. Cloud with a salary that will relieve him from the exacting cares of his position as principal and enable him to give his entire time and energy to his legitimate work as pastor of this neglected people deprived of many of the avenues of obtaining a livelihood. At the present time the mission has sixty communicants. The congregation promptly paid their pledge of \$40, for diocesan missions, and also their full apportionment.

Mr. Cloud recently gave an account of the work of St. Thomas' deaf mute mission before the Emmanuel, Old Orchard, branch of the Woman's Auxiliary.

CHRIST CHURCH CATHEDRAL has received a memorial gift from members of the Kennett family in the form of a silver chalice matching a chalice and paten already given. The gift is inscribed: "In loving memory of William Covington Kennett, 1814-1889, and Julia Clapp Kennett, 1829-1902."

THE PARISH of St. Stephen's, Ferguson, is at present completing a really beautiful rectory, and the energies of the people are being exerted to pay off the debt incurred in building—which done, a parish house is contemplated. The Rev. L. B. Richards, the rector, is to be congratulated upon the happy outlook for his devoted and energetic parishioners.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Work on St. Clement's, El Paso, Texas.

THE REV. H. EASTER, rector of St. Clement's, El Paso, Texas (which is in the missionary district of New Mexico), together with Mr. S. E. Patten, architect, has been making an extended trip looking over va-

LIST OF SUNDAY SCHOOL TEXT BOOKS

Continued

Notes of Lessons on the Church Catechism.

For the use of adult classes and young teachers. By the Rev. Evan Daniel, M.A. Net, .60; by mail, .66.

Religious Knowledge Manuals.

Prepared by well-known Authors and Experienced Teachers for use of Sunday School Teachers.

Practical Work in Sunday Schools. By Charlotte M. Yonge, author of "The Heir of Bedcliffe." Net, .30; by mail, .33.

How to Teach the Old Testament. By Rev. W. Benham. Net, .30; by mail, .33.

How to Teach the New Testament. By Charlotte M. Yonge. Net, .30; by mail, .33.

How to Teach the Catechism. By Rev. E. Daniel. Net, .35; by mail, .38.

How to Teach the Prayer Book. By Rev. E. Daniel. Net, .35; by mail, .38.

The Sunday School in the Development of the American Church.

By the Rev. Oscar S. Michael, Rector of St. John's Church, Northern Liberties, Philadelphia. \$1.50 net; by mail \$1.65.

Sunday School Teaching.

The Simple Elements of Child Study and Religious Pedagogy in popular and interesting form, with advice on Sunday School Management. By the Rev. William Walter Smith, M.A., M.D., Secretary of the Sunday School Commission of the Diocese of New York. Manilla cover, 50 cts. net. Postage 5 cts.

Chronological Index of the Life of Our Lord.

Edited by James Hillhouse. (Published for the S. S. Commission of the Diocese of New York, and bound also in the several text books on the Life of Christ.) 16 pages, 8 cts. each. Postage 1 ct.

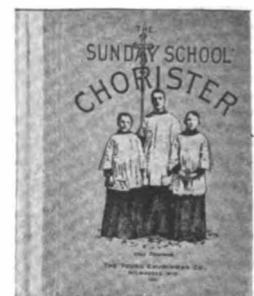
The Churchman's Ready Reference.

By the Rev. A. C. Haverstick. With Introduction by the Bishop of Delaware. Net, 1.00; by mail, 1.10.

WALL SCROLLS ON MUSLIN.

Apostles' Creed. 54 x 37 in. Net, 1.00.
The Lord's Prayer. 45 x 36 in. Net, 1.00.
The Beatitudes. 60 x 37 in. Net, 1.00.
Books of the Bible. 60 x 38 in. Net, 1.00.
The Ten Commandments. 59 x 37 in. Net, 1.00.

SERVICE BOOK.



The Sunday School Chorister.

Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music. 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to their voices."—*Church Helper*.

MAPS.

Atlas of Bible and Missionary Maps.

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rious church buildings with a view of deciding on plans for the new St. Clement's. Not finding anything that seemed better adapted to their needs than the plans already drawn by Mr. Patten, they have decided to begin work at once. The church will be built on the corner of Campbell and Montana Streets.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Toledo Items.

THE REV. E. H. MOLONEY of Lorain has accepted a call to Christ Church, Lima, and his brother, Rev. C. W. Moloney, is considering a call to Grace Church, Toledo.

ST. JOHN'S CHURCH, Toledo (Rev. V. C. Lacey, rector), has kept up in summer as large a congregation as in winter, the rector having continued all the Sunday services, taking his vacation only during week-days.

THE MISSIONS, St. Andrew's, Auburndale, and St. Luke's, Air Line Junction, are still looking for their next rector. The Rev. W. C. Hopkins, as *locum tenens*, is continuing the services. The next rector is to be an additional curate of Trinity, and have charge of the missions.

PENNSYLVANIA.

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

City Mission Work—Mr. Miller Improving—Scarcity of Priests in the City.

FOR THIRTY-SIX YEARS the work of the City Mission has gone on with ever widening circle of helpful influences, under the loving ministrations of one of the most beloved and best equipped men in our city, the Rev. Herman L. Duhring, D.D., whom one might well term the King Midas of the twentieth century. The report of the City Mission has just been issued. It notes with especial pride the use to which that unique old parish, St. Paul's Church, has been placed as the very centre of the offices and work of the City Mission, through the liberality of Mr. George C. Thomas, whose boyhood was associated with the Sunday School of this parish and where he first received the missionary impulse which has been of such vast importance to the American Church in these days. One of the least important sides of the great work at the City Mission is the fountain which gives forth filtered ice water to those who pass by and is used by thousands. Daily prayers for missions are said at noon and on every Friday throughout the year there is a service for business persons with an address, together with the usual Lenten forty days of devotion, with special preachers; so the old church has renewed her youth and in other ways is as useful as of yore. The various branches of the work of the City Mission are in good shape, while the curious fact is noted that all the six free beds endowed in the Home for Consumptives have come through the liberality of women. The expenditures and disbursements during the year amounted to nearly \$58,000. Like all that Dr. Duhring does, the report is most interesting, especially from a pictorial point of view, by means of which one can almost see the entire work in active operation. The excellent work of Mr. Frank H. Longshore, lay missionary at the Port of Philadelphia for the Church of England Emigration Society, by appointment of the Archbishop of Canterbury and the Bishop of the diocese of Pennsylvania, is also noted. Many "strangers in a strange land" have been associated with the Church in America and have been helped in many ways.

MR. EWING L. MILLER, treasurer of the diocese, who was injured in an automobile accident some time ago, and after a sojourn at the Episcopal Hospital was removed to his cottage at Cape May, had a serious re-

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lapse, but is now reported to be slowly improving. Without any compensation whatever Mr. Miller has given of his time and talents freely as the treasurer of the diocese of Pennsylvania and many associated interests, and his complete recovery is eagerly hoped for. Many prayers have been offered.

NEVER was exodus of the priests of this diocese so great as during August, 1906. All but a very few will have returned by the Twelfth Sunday after Trinity. With characteristic thoughtfulness, Dr. Duhring, superintendent of the City Mission, made known that the services of a priest could always be had by applying to old St. Paul's Church.

IT HAS been found necessary at the Galilee mission, where night services are held throughout the year, to secure a paid organist.

THE REV. HERBERT J. COOK, D.D., officiated at St. Philip's Church, West Philadelphia, during August and will continue for the first two Sundays in September.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

New Mission—B.S.A. Services.

THE CHAPEL of the Nativity, the most recently formed Cathedral mission, situated in northeastern Washington, and in charge of the Rev. Enoch M. Thompson, assistant at the pro-Cathedral Church of the Ascension, has lately been enabled to take a forward step towards its permanent establishment. A very desirable piece of ground has been secured at the corner of Massachusetts Avenue and A Street, N. E., for the erection of a church building, services having heretofore been held in rented rooms. Though the building fund of the mission, which has been accumulating for some time, was not sufficient for the entire payment on the land, a kind friend has arranged for a very low rate of interest on the rest; and, as the prospects of the work are in every way encouraging, its friends are very hopeful for the future.

THE REV. JESSE R. BICKNELL, formerly curate at the pro-Cathedral, but who has been engaged in mission work in Florida for some time past, has returned to this diocese, to the great satisfaction of his many friends. He is now in charge of St. Margaret's parish, in the absence of the rector, the Rev. Herbert Scott Smith, D.D., upon whose return Mr. Bicknell will become permanently curate of St. Andrew's (the Rev. George C. Carter, rector).

DURING the summer, members of the Brotherhood of St. Andrew have conducted Sunday services at Colonial Beach, a summer resort on the lower Potomac much frequented by the people of Washington.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Rev. Mr. Littell Resigns.

THE REV. JOHN S. LITTELL, after a rectorship of nearly seven years, has resigned the charge of St. Luke's parish, Brockport, to accept the rectorship of St. James' parish, Keene, N. H., upon the duties of which he will enter in September. During Mr. Littell's rectorship, nearly \$23,000 has been expended in improvements on the parish property in Brockport, consisting of church, rectory, parish house, and house for sexton, leaving an indebtedness of only \$1,800. In the face of removals—in some years reaching as high as ten per cent. of the active communicants—the communicant list has been raised from 103 to 165.

CANADA.

News from the Dioceses.

Diocese of Rupert's Land.

A SAD OCCURRENCE took place August 19th, by which Frank Garrioch lost his life. He was drowned while bathing at Portage La

Prairie. His father is the Rev. Alfred C. Garrioch, D.D., who has been stationed at Portage La Prairie for some years.—THE corner stones of two new churches in the mission of Birtle, were laid in July, that at Solsgirth being laid according to the ritual of the Order of Freemasons. A large part of the funds needed for both buildings has been subscribed. It is expected they will be ready for public worship in the beginning of October. The rector, the Rev. E. C. T. Pritchard, will thus have in the future five churches in his own parish.—ST. JOHN'S CHURCH, Gilbert Plains, which was opened in the end of July, has been presented with a beautiful set of Communion linen.

Diocese of Montreal.

THE RECTOR of St. John the Evangelist's Church, Montreal, has been taking his annual holiday, camping out with the church choir. The preacher at Evensong in St. John's, August 19th, was the Rev. Dr. Robinson, vicar of All Hallows, Barking, London, England, and one of the editors of the *Guardian*.

Diocese of Fredericton.

DEPUTATION work on behalf of the board of Home Missions has been done between Moncton and Campbellton, by the Rev. J. R. De Wolf Cowie of Fredericton.—BISHOP KINNON's health is much improved and he is able to drive out.

Diocese of Ottawa.

IT IS THOUGHT that a new church for the parish of Holy Trinity, Pembroke, will be shortly decided on, and be ready by next spring.—THE committee in charge of the new parish hall and Sunday School building for St. George's Church, Ottawa, expect to have it ready for use in September.

Diocese of New Westminster.

THE VEN. ARCHDEACON PENTREATH has been making a tour to inspect mission work through the Similkameen Valley, and has completed some important arrangements.

Diocese of Calgary.

THE NEW RECTOR of St. George's, Banff, the Rev. G. Bathurst Hall, from Jamaica, was inducted to his parish, August 19th.

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