

The State Historical Society.

The Living Church

VOL. XXXV.

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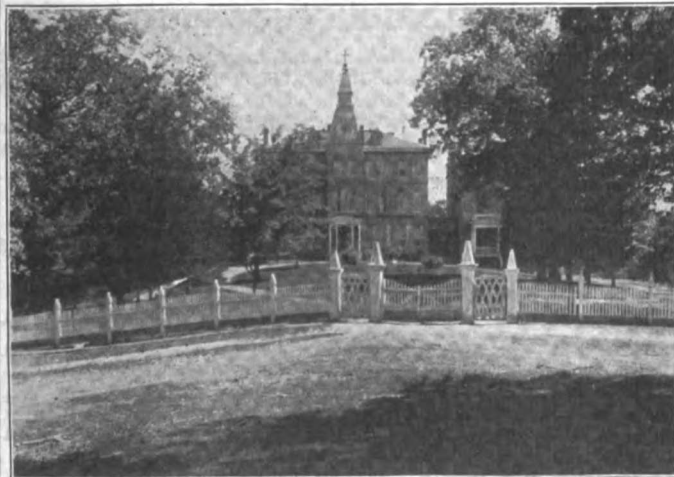
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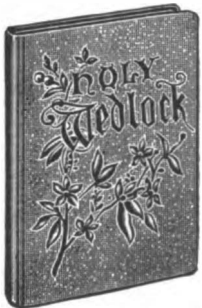
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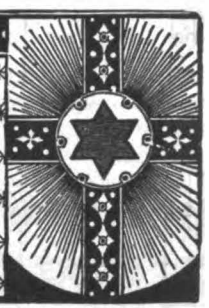
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VOL. XXXV.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 21, 1906

NO. 12

EDITORIALS AND COMMENTS

The Living Church

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

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

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OUR LORD gives the answer to a difficulty continually perplexing honest Christians—"How am I to learn to love God? I want to do my duty, but I do not feel as if I loved God." Our Lord gives the answer, "Where your treasure is, there will your heart be also." Act for God; do and say the things that He wills; direct your thoughts and intentions God-ward; and, depend upon it, in the slow process of nature, all that belongs to you—your instincts, your intelligence, your affections, your feelings—will gradually follow along the line of your action. Act for God; you are already showing love to Him and you will learn to feel it.—Bishop Gore.

A MOTHER'S PRAYER.

MOTHERS do not figure conspicuously in the Gospel record. It is as though the sweet symphony of Motherhood ringing its softened minor strains throughout the great drama, supplies that element in singular completeness, harmonious and full.

Nevertheless, there is one instance of maternal devotion which shines notably as an incident in the sublime history, a picture forcibly fixing our attention in the Gospel appointed for St. James' day. It brings before us a mother, attended by two sons, eagerly seeking the Master they have all learned to serve, and whom having duly worshipped, she approaches, making known the desire to offer a special petition.

At once comes the gracious response: "What wilt thou?"

Uttered by lips omnipotent, well may that calm, all-comprehensive inquiry awaken in each heart the stirring thought, What if that opportunity were mine? Surely each mother looking upon the little flock God-given, can scarce fail to ponder for a moment, what the answering prayer quivering first in ready response to that query, "What wilt thou?"

The mother of Zebedee's sons does not hesitate. She had sought her Lord with one desire for these she brought dominating her heart: "That they may sit, the one on Thy right hand, the other on the left, in Thy kingdom."

Aspiring, self-centered, presumptuous, even, from certain standpoints, the petition may have seemed; from the viewpoint of fellow-followers all this it evidently was; for they "were moved with indignation." Yet in the light in which it can but appeal to human hearts, in the light of mother love, mother aspiration, thus breathing its highest conception, how significant the prayer.

Under its influence, let us for but a moment weigh again the thought, Were the same opportunity offered the average mother, to-day, what the probable response arising spontaneously from heart and lip? Health, wealth, talent, earthly prosperity, and position—each and all rise quickly to mind, superseding all things else, it can but be feared, with many, for a larger number, perhaps, complete and inclusive.

Surely, then, there is something beautiful and suggestive in the yearning of the mother-soul here portrayed. Ambitious, it was; not unalloyed, perhaps, by human pride and aspiration; nevertheless, it was the kingdom of God reigning on earth in which she longed to see these the sons of her love exalted, and recognized servants and followers of Him in whom was to be fulfilled the divine will and purpose. This was her conception of the highest destiny which youth or manhood could ask, and the securing of which for those she loved well justified the sacrifice of her woman's timidity and retirement, notable features of feminine life in her age and world.

That she had asked amiss, as full often blind human love must learn, interpreting amiss the divine purpose, the response reveals. Moreover, in what striking contrast to her yearning aspiration the lot destined these two so fondly loved. Yet who shall declare that prayer denied? The bright dream of a temporal kingdom, it is true, was never realized. One of the two went early to his doom of bitter martyrdom; the other to the yet more enduring test of suffering and service prolonged. Yet each, as the Master had foretold, drank indeed of His cup, and shared His Baptism, and each, in turn, entered that Master's kingdom, there to reign with Him eternally.

That the pleading mother there found some day her prayer, like many another earth-born plea, chastened, purified, spiritualized, yet granted in fulness beyond all that she could ask or

desire, we may not question. Meanwhile, for us remains the beautiful picture of mother love, mother hope and aspiration forever interwoven with the Life divine; and once more each mother heart is asked frankly to weigh the thought: What if this day the opportunity were mine to answer for sons beloved the query, "What wilt thou?"

L. L. R.

THE ENGLISH ROYAL COMMISSION ON ECCLESIASTICAL DISORDERS.

THE report of the English Royal Commission on Ecclesiastical Discipline summarized on another page, would be misleading to American readers without a word of explanation. It must be remembered that the close relations between Church and State in England have placed the Church in an exceedingly anomalous condition. From the politician's point of view, the Church is simply the people of England in their religious aspect. He knows no other or higher law than an act of Parliament. The conception of the Church Catholic as a spiritual kingdom, self-governing, demanding spiritual allegiance from its children, inter-related in all nations and in all ages without regard to political lines of demarcation, one, whether in England, France, Italy, Russia, or America, and with each part dependent in some measure upon the whole, is entirely beyond his ken. Precisely as England's parliament legislates for England's army without the slightest thought of any relation to the law governing Russia's army, so, to him, does England's parliament legislate for England's Church. This is the mode of thought that is commonly termed Erastian; and the rise of English Churchmen to a larger, broader, more Catholic point of view with respect to the Church has been exceedingly slow. To this day, the English State deals with the Church on a thoroughly Erastian basis.

But Churchmen repudiate that point of view. They know the Church primarily as the Body of Christ. They receive her sacraments and respect her ministry, and participate in her worship, not because these have been established by act of parliament, but because they have been established by act of their Divine Lord, whom alone they recognize as Supreme Head of the Church.

Between these two conceptions, the one intensely narrow, insular, and parliamentary, the other broad and Catholic, there is of necessity friction. They cannot easily be—at least they are not generally—harmonized.

The Royal Commission has proceeded entirely on the former hypothesis. It could not easily do otherwise. It represents the Crown of England—not the Church. It has inquired into alleged disorders within the Church, not in order to inquire what Catholic, ecumenical, or other ecclesiastical sanction these might have back of them, but wholly to test them by English civil law—acts of parliament, Royal "advertisements," and the like—and determine which of them accord and which do not accord with that civil law. The decisions of the Judicial Committee of the Privy Council and of civil courts subordinate to it are its highest law.

Of course no true Churchman pretends that our acts of worship, whether in the free American Church or in the State-bound Church of England, proceed from political sanction. Who would bow the knee before the Divine Presence by reason of civil law? Who would refrain to bow because no civil law compelled it? Who would permit a political body composed largely of totally irreligious men, as is the British parliament, to limit the reverence or the acts of adoration with which he approaches the Throne of Grace?

And so it must be remembered that when the Royal Commission declares ceremony after ceremony, act after act, which are common to Churchmen, to be illegal, it means illegal *so far as British parliamentary law is concerned*. They cannot, do not pretend to, go farther. And Churchmen who do not pretend to limit their Churchmanship by such narrow, contemptible limits, do not deny the allegation. They make the counter-assertion that in worship, though they will obey their national Church in all things in which she has definitely commanded them, they will claim the liberty of Catholic Churchmen the world over, to worship according to the dictates of their own consciences, guided by the rules and customs of the whole Catholic Church, in such details as are not definitely determined for them by the national Church which they serve.

Let no one therefore, in America or in England, be misled with regard to the report of this Royal Commission. It does not speak for the Church, it makes no attempt—it could make none—to determine what acts of worship are proper and fitting

in the Church, it is wholly occupied with the question, of very little interest to Churchmen, of what variations between actual religion and parliamentary religion can be discovered in the churches using the English Book of Common Prayer. Thank God, the variations do exist; and if parliamentary religion has no definite sanction for the acts of worship which are common in the Church of England as in every other Catholic Church in Christendom, so much the worse for parliamentary religion. So far as the true Churchman is concerned, he does not base his worship on acts of parliament.

It is hardly necessary to add that as this report is not of the slightest consequence in determining what is right and what wrong in divine worship in England, it is of even less value in America. No American Churchman, thank God, be he low or high, narrow or broad, looks to politicians to direct him how to worship God.

We in America are fortunate not to be so situated that a paper such as this report of the Royal Commission can be inflicted upon us, to disturb our peace.

BIBLICAL INSPIRATION AND CRITICISM.

WE have already called the attention of our readers to the remarkable paper by the Rev. R. J. Wilbur on "The Roman Catholic Theology of Biblical Inspiration," which appeared in our issues of July 7th and 14th.

The subject of Biblical Inspiration has been given peculiarly pressing importance in our time, by reason of the problems raised by recent critical views, and by the theories of Inspiration which these views have brought to birth. The subject will not down, and it is necessary to give frequent and careful attention to it.

Certain points made in Mr. Wilbur's Theses are worthy of approval and emphasis. The first of these is his clear assertion of Biblical authority in its proper and historic sense. We have need to distinguish clearly between the Catholic doctrine of inspiration and the various theories concerning it. We ought to avoid the common confusion of thought which usually accompanies the statement, true in itself, that the Church teaches no particular theory of inspiration. Such theories have to with its *method*—the manner in which the Scriptures were produced and came to have divine authority. The Church has not committed herself to any one of these theories, although Catholic theologians are in general accord on the subject.

The point to be insisted upon is that the meaning of the term inspiration itself, as used in the phrase Biblical Inspiration, is fixed and determinate in Catholic doctrine, and ought to remain unaffected by theories concerning its method. When the Church teaches that the Scriptures are divinely inspired she means that they possess divine authority, whatever may have been the precise manner and means by which they were produced and received this authority. They are, in short, the written Word of God from one end to the other. So that their demonstrable teaching is to be accepted on that ground, whether we have been able to demonstrate its merits on other grounds or not.

We might say of many a spiritual work that it *contains* the Word of God. We might even say that, considered from the point of view of its fulness of spiritual matter, and utility for devotional reading and practical guidance of the soul, it is superior to some portions of the Scriptures, when detached from their sacred setting as part of an organic Bible. What we may not affirm, however, is that such literature has divine authority, so that the mere fact that a lesson is there contained requires us to accept it as from God. This is what we do and must say, as Catholic believers, of any indisputable teaching of the Bible. The fact that it is *there written* gives it divine authority.

We speak of course of the Bible as *rightly interpreted*. And this means, among other things, that we may not disregard the organic nature and progressive sequence of the Scriptures. It also means that we must read the earlier and fragmentary teaching of the Old Testament in the light of, and as preparatory for, the fuller teaching of the New Testament, described therein as "the Faith once for all delivered to the saints." Moreover, as this faith has been placed for propagation, and therefore for definition, in the hands of the living and spirit-guided Catholic Church, it is her dogmatic teaching that furnishes us with the fundamental teaching which the Scriptures were inspired to bear witness to in divers manners and proportions.

The essential note of Biblical Inspiration then is divine authority. This use of term inspiration is a common one.

Thus when we speak of public utterances as inspired we do not have in mind any particular process that has taken place, by reason of which we call the utterance inspired. What we mean is simply this, that by *some* means—not necessarily known or requiring to be known—the utterance referred to has an authoritative value; and may properly be referred to some one else than the speaker—usually some superior.

In such instances we accept the authoritative value of the utterance by reason of something in the manner and circumstance of its delivery, or in the nature of its content. No doubt it is just such considerations that bring many to a belief in the divine authority of the Bible; for the Scriptures exhibit many traces of their divine inspiration. But the formal and historic reason for accepting the particular Scriptures contained in the Bible as divinely inspired is the testimony of the Spirit-guided Church, which took the form of concurrent acceptance and canonization in the several portions of the Catholic Church. On this point also we heartily welcome Mr. Wilbur's language.

But a distinction should be made between the undoubted personal inspiration of many at least of the human writers of the Scriptures (an inspiration which gave an immediate divine authority to their utterances prior to and independently of their embodiment in the Sacred Canon) and the inspiration of the Scriptures, *as Scriptures*, for the permanent use and edification of the faithful. The distinction is vital for several reasons.

In the first place the original purport of the sacred writer's utterances and messages was determined and limited in purpose and meaning by the immediate exigencies of the time, and was independent of their present Biblical context. It was, in short, the purport which critics seek to ascertain who confine themselves to ascertaining the conscious meaning and intention of the writers. On the other hand, these utterances come to us in a literary or Biblical context, which is as truly of divine authority as are the original and mutually detached utterances. Accordingly these utterances have acquired relations, bearings, and meanings which are larger than those intended by the several sacred writers, although growing out of them, but which also come from God, for they are not accidental. Unless we recognize this inspiration of the Bible, as distinguished from that of the sacred writers, we shall be unable to discern the divine authority of the larger and organic purport of Holy Scripture.

Again, according to critics we have long lost the precise language of the sacred writers, and there are many passages in Scripture which come from late and disputable human sources. In short, we cannot assert with certainty that the utterances and writings of the inspired men referred to are identical or, in cases, even approximately the same with the present contents of our Bible. If, then, the only inspiration of Scripture that is divine is the inspiration of the original writers, or dependent upon it, we cannot affirm with confidence that our Bible is divinely inspired—the written Word of God in all its parts.

Finally, what is it that the Catholic Church has authenticated to us as the Word of God? It is not necessarily or demonstrably what inspired men originally penned, but existing Scriptures, some of them thought now to be the product of much editing and compiling, and of much alteration by the wear and tear of time. Either then the Bible as it stands has divine inspiration, as Scripture, or else we are reduced to the futilities of private judgment in ascertaining what is the written Word of God.

On this point Mr. Wilbur, or rather Roman Theology as expounded by him, seems to us to be at fault. And it is the exclusive attention which is paid to the writers' inspiration which causes him, apparently, to consider the meaning of Biblical inspiration somewhat narrowly and solely in the light of etymological considerations. We do not deny that the usual manner of inspiration, in the case of the original writers, was such as to account for the use of a name which connotes an inbreathing—an interior action of the Holy Spirit on human understandings. But words in frequent use tend to acquire meanings less strictly etymological, especially when applied to new matter. The Scriptures, as Scriptures, are not subject to divine inbreathing, but they are capable of receiving divine authority. And, as we have shown by common-place illustration, the word inspired is widely used in the sense simply of authoritative. Our contention is that the Catholic doctrine of Biblical inspiration *means* that our Bible as the Church has given it to us is of divine authority, is the written Word of God.

When once we realize this we become emancipated from anxiety touching the results of criticism. For criticism is concerned with the manner in which the Bible came to be what it is from the literary standpoint. The fact that, such as it is, God has given it to us as His Word written, remains unaffected.

It is true that certain lines of criticism raise seeming difficulties connected with the alleged unhistorical value of Biblical narratives, and the defective ideals contained in the Old Testament. But two distinctions will help us here. The first is between the *authority* and the *purpose* for which the several Scriptures were given divine authority. It being granted that a Scripture is divinely inspired, the detection of historical errors in the writings appropriated by God into the Sacred Canon shows simply that the purpose of their divine sanction does not require historical infallibility in the human writers.

The other distinction referred to is between the immediate purport of the several Scriptures, determined by the conditions of primitive ages, and their permanent divine significance as memorials and records of dark ages in the history of the progress of Israel, under divine tutelage, out of superstitious barbarism into the light of the Gospel.

What Mr. Wilbur says touching the types of literature embodied in the Scriptures, and the necessity of taking them into account in criticising the Scriptures, is also important and valuable in this connection.

Mr. Wilbur says many suggestive things, which challenge comment; but we must ignore many of them, as having less central bearing than the matters to which we have confined ourselves. We conclude with an expression of hope that our scholarly readers will give his paper the attention and thought which it deserves. Q.

ANSWERS TO CORRESPONDENTS.

A. L. M.—There is no school of the Church of the character you name. Our wealthy Churchmen pour money into all kinds of schools except Church schools. Endowments are needed for partial scholarships.

ST. JAMES.

O King of saints, we praise Thy Name
For all Thy love divine,
Thou who hast caused the Gospel flame
Upon the world to shine.

To nations long congealed in night
Its glorious ray has reached,
The darkness flees before the light
Thy chosen Twelve first preached.

One of that faithful company
We now remember, Lord:
Saint James, the first to die for Thee,
A victim of the sword.

He drank indeed Thy bitter cup
And tasted of its woe,
And thence by Thee was lifted up
Eternal joys to know.

O dearest Saviour, may we tread
In lowly faith and love
Where Thou Thyself the way hast led
To Thy sweet home above.

The life divine which cannot die,
The strength which never faints,
May this be ours, O Lord most high,
With all Thy blessed saints.

Grant us with them to bear the cross
Of dally toll and pain,
To count all earthly things as loss
Celestial things to gain.

O Lamb of God, receive the praise
Which at Thy feet we pour;
May we throughout eternal days
Thy wondrous love adore.

WILLIAM EDGAR ENMAN.

MY SON, thou art never secure in this life, but, as long as thou livest, thou shalt always need spiritual armor.

Thou oughtest manfully to go through all, and to use a strong hand against whatsoever withstandeth thee.

For to him that overcometh is manna given, and for the indolent there remaineth much misery.

Dispose not thyself for much rest, but for great patience.

Wait for the Lord, behave thyself manfully, and be of good courage; do not distrust Him, do not leave thy place, but steadily expose both body and soul for the glory of God.—*Thomas a' Kempis.*

NOTES FROM LONDON
Gathered by our Correspondent

The Living Church News Bureau,
 London, July 2, 1906

THE *Athenæum* states that Canon MacColl has all ready for publication a volume entitled *The Royal Commission and the Ornaments Rubric*. It is a detailed criticism of his five days' examination by the Commission on the historical and legal meaning of that famous rubric.

According to the *Church Times*, the foundation-stone of the new S. P. G. house in Westminster will, it is hoped, be laid in October next. And possibly the building will be ready for occupation by May 1, 1908, in time for the Pan-Anglican Congress and the Lambeth Conference.

The annual reception of colonial and missionary Church workers by the two English Archbishops, on behalf of the Boards of Missions for the Provinces of Canterbury and York, was held at the Church House, Westminster, last Wednesday. The guests included missionaries of 45 Church societies and representatives of 21 diocesan boards of missions. The Primate alone received on this occasion, as the Northern Archbishop was unable to attend. His Grace offered a very hearty welcome, in the name of the Church in England, to the guests from abroad. Bishop Tucker, of Uganda, returned thanks on behalf of the guests.

The first Press reviews of the new *English Hymnal* are in general very favorable. Among others, I think the following from the *Liverpool Daily Post and Mercury* is particularly worth quoting:

"The book differs in many respects from the three hymn books which are now in general use. It includes a more choice selection of ancient hymns. These have been chosen and arranged with a profound knowledge of ancient hymnology. . . . As regards modern hymns, the book is much more striking, and it is this feature which deserves special examination. Of all the religious poetry which has been issued in recent years but a small quantity seems to be suitable for congregational purposes. Either the sentiment is mawkish and unreal, or the emotion described is too individual to enable the words, with any sense of fitness, to be put in the mouths of the average worshipper. It is in respect to this point that the 'English Hymnal' is a triumph."

The *Church Times'* reviewer thinks that the book marks a great advance in English hymnody, and attempts to satisfy many demands which no other collection, so far as he is aware, has so completely met:

"We give it as our opinion, based upon a careful survey of the contents and familiarity with hymnals of various types, that this latest of compilations will stand comparison with any that has yet appeared. And apart from its value as an aid to worship, and its width and variety in selection, it is entitled to admiration for its reverent treatment of original texts, and the accuracy of the information it gives respecting the authors and their dates. . . . We anticipate for it plenty of criticism, but, if we may judge by the past, the more it is criticised, the more will its merits be proved."

A surprising and notably good appointment has been made by the Crown in the exercise of its ecclesiastical patronage. It is the promotion of the Rev. J. A. V. Magee, vicar of Sargrave, Leeds, to succeed Canon Duckworth (Sub-Dean of "the Abbey," Westminster), who has resigned, in the important benefice of St. Mark's, Hamilton Terrace, in northwest London. This young priest has of late come to the fore as a preacher of marked oratorical gifts, having frequently preached at leading Catholic churches in London, and also delivered Lent addresses at St. Paul's. Originally of Liberal Evangelical antecedents (says the *Daily News*), "Mr. Magee has gradually 'levelled up,' and not long ago joined the English Church Union." He now enters upon the incumbency of a church which has under Canon Duckworth's long vicariate (1870-1906) been distinctly identified with the type of "Churchmanship" represented by the Moderate party.

The *Church Times* records a very touching incident that took place at the close of the recent demonstration against the Birrell Bill held under the auspices of the E. C. U. at the Royal Albert Hall. It is thus described:

"Few there knew of Father Benson's presence, aged and venerated; Lord Halifax, with that high chivalry which is so characteristic of him, cleared a space on the platform, so that the seated Father could be seen, and then called for three cheers, after a kindly word or two about his presence and his great work for the Church. These cheers were rapturously given, and Father Benson was led to the front and spoke a few telling words of thanks for the kindly interest which had been thus manifested in the many works with which the Cowley (S. John) Fathers had been associated."

Crowded and enthusiastic meetings are still being held throughout England and Wales—well-nigh in every town, village, and hamlet—for the purpose of repudiating and denouncing the Minister of Education's Protestant Dissenting and anti-Church Bill. Surely there never was known such a united Church movement and demonstration before in this country. Characterized by intense enthusiasm, two especially notable meetings were held last Tuesday by Church people of the Three Towns of Plymouth, Stonehouse, and Devonport in Plymouth guild hall against the Bill. The meeting in the afternoon was mainly intended for women, and that in the evening for men, both being magnificent gatherings. The Bishop of Exeter presided over the evening meeting, and among the speakers was the Rev. John Wakeford, of Liverpool, who again, as at the afternoon meeting, well-sustained his reputation as a marvellous orator. In moving a resolution against the Bill, Mr. Wakeford said this question could not be settled without the consent of Churchmen; and they said no settlement could be satisfactory which did not allow facilities for denominational teaching in all schools within school hours. Churchmen had a right to demand that, and no conscientious non-Churchman had a right to refuse it. The Protestant Dissenter claimed to be a friend of religious liberty. "A man's love of liberty," said he, "was not to be measured by what he claimed for himself, but what he was willing to allow to others." Churchmen were "the champions of religious liberty to-day," and not for the first time in the history of the English Church; and there was no point which they claimed that they did not wish to extend to all others. At the last election he voted and spoke on platforms for Radical candidates on the assurance that the Government would deal with the schools "on the principles of Liberalism," but those principles were now being outraged. Church people were not supposed to have any consciences; but he was sure if the Bill was passed it could never be enforced in Lancashire, and he believed if the West Country took the same course they would get their desire, for the Government was wobbling. He said to Protestant Dissenters, "Beware lest your hostility to the Church plunges you into hostility to God and the wronging of little children." Religion "without form and void" was but "scepticism diluted with sentimentalism." It was at the following juncture in his speech that the Rev. Mr. Wakeford roused his hearers to a remarkable pitch of enthusiasm, manifested by frequent bursts of loud and continued applause:

"The whole Church was moving. Dissenters hoped the report of the Ritual Commission would divide Churchmen, but they might as well try to stop a tornado with a bundle of straw. Their opponents used threats and promises of what they would do. He would tell them what they had done. They had welded the Church of England together in one solid mass, and they had given the Bishops such an opportunity as they had not had since 1688, and the Bishops had taken it. They said no injustice should be done to the Church, and no wrong should be done their children. Their duty to God was to fight, and their duty to their neighbor was to convert him, believing that the greatest gift they could pass on to posterity was the gift of the Faith once delivered to the Saints."

The discussions on the Birrell Bill in the Commons during the past week have been chiefly in relation to Clause IV. On the important question whether the extension of facilities for denominational teaching shall become mandatory under the clause, which was raised upon Mr. Evelyn Cecil's amendment, the Government, in refusing to accept the amendment, had their majority reduced to 103, the lowest figure to which it has fallen this session in any important division. The struggle over the Bill was resumed yesterday upon the House taking up Clause VI., which, together with Clause IV., is one of the chief battle-grounds of the Bill. Clause VI. provides that no child shall be compelled to attend a public elementary school except during the times allotted in the time table exclusively to secular instruction. The Government left their followers at liberty to vote as they pleased; and the result was there was a majority of only 16 against an amendment which would have had the effect of making attendance at school compulsory during the hours of religious instruction.

The report of the Royal Commission on alleged "ecclesiastical disorders" was issued last night. The Commissioners, who are unanimous, make ten recommendations, among which is the creation of an assembly of Archbishops and Bishops of both Provinces to form a Court of Appeal. In their conclusions, they say the law of public worship is too narrow, and that the machinery of discipline has broken down. I hope to give a fuller summary of the report in my next letter.

J. G. HALL.

ECCLESIASTICAL NEWS FROM THE CONTINENT

As Summarized by Our Correspondent

The Living Church News Bureau
Paris, July 1, 1906

FRANCE.

WHILE matters are in suspension, with regard to the decision that may be come to, at Rome, *in re* the acceptance or the contrary of the Law of Separation, very various are the reports that are being circulated, both in Rome and in Paris on the subject. For instance, on the 21st of June a correspondent writes to this effect: "Contrary to certain announcements, which represent the Pope as being disposed, under certain conditions, to authorize the *associations cultuelles*, an eminent ecclesiastic—a Frenchman—resident in Rome, assured the writer that 'under no conditions would they be accepted.' 'The plan of the Vatican is,' added the prelate, 'to establish, throughout all France, "parish associations," and in doing that, to place them, not on the ground of the Law of Separation, but on that of the law of the associations of 1901. It will be for the government to see, if they will choose to consider these as coming under the new law, viz., that of *associations cultuelles*. It will be rather difficult to accomplish, as these are considerably less rigorous than those that are supposed to be at present in force.' Then follows a quotation of an *ipse dixit* of the Pope, according to the version of Père Janvier, preacher at Notre Dame, by which the Pope is made to say: 'I hope, my father, that we are about to inscribe a glorious page in the history of the Church of France.' 'I do not know how the Holy Spirit may have inspired the French Bishops,' was the answer, 'but for myself, I know what He has said to me; and my mind is quite made up to follow His inspirations.' Unfortunately, Père Janvier has written to the papers, saying that the Pope never made use of any such expressions at all!"

However, there may be some foundation of truth in what is said in the early part of the letter referred to.

If "governing France" treats part of her children that are under its charge with scant courtesy, viz., the Church, "literary France" seems to be disposed to be more just.

A vacancy has occurred, as all know amongst the Immortals, caused by the death of Cardinal Perraud. The Académiciens met the other day to elect a successor. Only 8 out of the 33 members that make up the total were absent. The "electing" was rapid; only one *tour de scrutin* being necessary, as Cardinal Mathieu (there was no competitor) was elected unanimously.

Born at Einville, in the ancient department of the Meurthe, in 1839, Cardinal Mathieu was for a long time a *curé* in the country. After another charge, also in the country, he was named Bishop of Angers. There he so distinguished himself, by his high literary ability—by his true "liberalism"—and his goodness and charity, that he was soon called to the high position of Archbishop of Toulouse; thence to Rome, as Cardinal of the *Curia* for France. There he was at the height of his brilliant career and was much esteemed by Leo XIII., indeed it was mainly to his tactfulness and care that good relations were so long maintained between the Vatican and France. Partizan of Cardinal Rampolla, on the death of Leo XIII., he believed that he—Rampolla—would certainly be elected, when the veto of Austria resulted in the election of the present Pope. Cardinal Mathieu is a man to-day of 67 years of age; simple in habits, of good health, and a personality (as we should say) of nerve and of remarkable energy.

The reporter of the *Echo de Paris* gives a long and interesting account of an interview, which he had with the Coadjutor Bishop of Paris, in yesterday's paper. He seems to have asked a series of very pointed questions, to many of which he hardly received the full answers that he may have wished. However, to some of them the Bishop seems to have replied without hesitation.

In probing to obtain information regarding the views of the different Bishops, he was answered thus: "Every opinion upon the law based on solid arguments has its partisans, and very strong partisans. It is therefore impossible to say at what decision the Commission will arrive. As regards the sovereign Pontif, he is placed above all contingencies, and is a stranger to calculations of interest. He has but one object in view, and that is the prosperity of the Universal Church. You may rest assured, that if he has not yet spoken, it is that, man of prayer

and contemplation as he is, he is awaiting for divine inspiration. When he shall have received it, he will let it be known."

Touching the fact that Prussia accepted the theory of *associations cultuelles*, while France may reject it, the Bishop remarked: "The conditions were quite different. The conditions of the struggle with the Prussians, its conclusion, the situation of the two parties, the assured loyalty of their adversary, were guarantees for the future. In France it is otherwise. It is a treaty that has been violated, in the face of all international rights. Certes, as you will admit, the Pope can dispose of the religious peace of the country in this case; but is it *he*, who has put the question in jeopardy? Posterity will do him justice. Posterity will know how to appreciate the great moderation shown by the Pope towards the Republic, and will judge severely the aggressive attitude of the latter. I do believe in my heart that at this very moment, he would be ready to forget all and pardon all, if only the State were to be trusted. But what trust can he have? Here are men, who first promised by assurance and dispatches, sent to the Holy See 'to consider as sufficient the general authorization to teach, without special permission for each school,' and then quietly close 10,000 schools placed in that situation. Confidence and esteem are wanting, which are worth more than a hundred 'clauses'; and in the eyes of every impartial person the *fears of the Pope* are justified, when the past is remembered."

THE EAST.

It is refreshing to know and hear, that while, in the West, the lines between Christians are at considerable tension, between the Greek Orthodox and ourselves there is, to say the least, a great deal of good feeling and courtesy. That this should be at Jerusalem is a good omen in itself:

"A striking proof of the growing friendliness between the Greek Church and ourselves has just been given. His Reverence the Archimandrite Chrysostomos brought down sixty-two students from their Theological School to the Anglican Cathedral and our schools. They were carefully shown through the Cathedral, where they sang a Greek hymn, and had explained to them the unhidden altar, the font of Queen Victoria, our custom of kneeling, and something of the Prayer Book. Bishop Blyth made a friendly speech, saying that he hoped our knowledge of each other's languages would grow. The Archimandrite made a genial reply, and an interpreter explained. Then the girls' school was thoroughly inspected, with the help of Mrs. Foster, the lady-in-charge. Afterwards an address was given upon relationships between the two Churches. The lecturer alluded to Archbishop Lyeurgus, Bishop Antonius of St. Petersburg, the Bishop of Salisbury, Mrs. Swabey of Constantinople, and the Olympian Games. The lecturer was a chaplain from Cyprus, the Rev. W. R. Livingstone, who spoke in both Greek and French, and was able to tell of the Society for the Relief of the Poor, a body of Greeks and English, which has been set working in Nikosia, thanks to the energy of Archdeacon Potter, with beneficial results both to sufferers and workers. By the courtesy of the Greek Patriarch, a celebration was held the other day in Abraham's Chapel for Anglicans, the officiating clergy being a white and a black one, both from the U. M. C. A.

Comparatively speaking, many of us know little, and care little to hear of a Church that, at one time, took the lead amongst all Christian bodies. Alexandria—the *Ville Lumière* of the East, after Greece began to decline—with its noble libraries, its keen-reasoning philosophers, took hold of and assimilated Christianity very freely, almost too freely and easily; for the introduction of philosophic ideas into the simple teaching of Christianity went far to bring down the esteem for Orthodoxy in the Alexandrian Church in the eyes of the Christendom of that period of the world's history.

There seems a movement on foot to restore somewhat of that spirit that has so long been sleeping among the Copts.

Four attempts during the last century were made by leading lay Copts to establish a Council for their independent National Church and community, which probably numbers 1,000,000 native Egyptian Christians. This would have been accomplished had it not been for the persistent opposition of Cyril V., the 112th "Patriarch of the Preaching of Saint Mark," who is in his eightieth year, and has occupied the Coptic throne of Alexandria for thirty years. In January last the National Council was formed and officially recognized by the Egyptian Government. It consists of the Patriarch, as president, and twenty-eight members. Four of these are ecclesiastics, and twenty-four are laymen, all of them being residents in Cairo. The members are elected by representatives of the whole community, with the approval of the Patriarch. Among other objects, it is the intention of the Council to undertake the man-

agement of finance, schools, Church property, and Church courts. Meetings are held weekly at the Patriarchate. Before it commenced operations the Patriarch insisted upon no serious changes being introduced in the government of the Coptic Church, and that monastic property should not be interfered with. In the seven schools for Coptic boys at Cairo there are 1,803 scholars, including a sprinkling of Moslem lads. The three Coptic schools for girls in the same city contain 252 children, six of them being Moslems. There are also fifty boys in the clerical school.

GEORGE WASHINGTON.

A SUMMER LETTER FROM NEW YORK

But Little News to Gather

GOOD WORK DONE BY SENDING CHILDREN TO THE COUNTRY

The Living Church News Bureau /
New York, July 16, 1906

IN St. Luke's Church, near his summer home at Easthampton, Bishop Greer last Sunday advanced to the priesthood the Rev. John Hendrike de Vries, D.D., who is now minister in charge at St. Mary's Church, Manhattanville, during the absence of the rector, the Rev. Hiram R. Hulse, in the interests of the Missionary Thank Offering. Dr. de Vries is a native of Amsterdam, Holland, and has been for about eighteen years in the ministry of the Presbyterian and Reformed Churches, his latest charge having been the pastorate of the Second Presbyterian Church of Princeton, New Jersey, where he served for eight or nine years. He was graduated from Rutgers College.

An event of more than common interest was the celebration last week of the fiftieth anniversary of the sexton of St. Peter's Church, Westchester. Isaac Butler, who is now eighty-two years of age, has been just half a century in his present position, and the parishioners of the church celebrated the anniversary by presenting the aged servant a purse and a silver service. He was lured from his home for a few minutes and on his return found the rector of St. Peter's, the Rev. Dr. Frank M. Clendenin, and a large number of people, many of them members of the Westchester Country Club, who make their summer homes in the vicinity. There were one or two appropriate addresses of congratulation and good wishes.

St. Bartholomew's Church has entered upon a summer work similar to that which St. George's parish has maintained for a number of years at Rockaway, one of the near-by ocean resorts. This is the maintenance of a Seaside Cottage to which large numbers of people are sent from the city for one day outings, and smaller numbers for longer stays. A year or so ago St. Bartholomew's began to send people to the seashore for one day trips, and now the gift of \$1,000 from a parishioner has enabled the parish to hire a cottage at Rockaway which will accommodate fifteen mothers and children at one time. A nominal charge is to be made to these for board. This will add materially to the summer work of St. Bartholomew's, which already sends on vacations of from one day to two weeks nearly 2,000 people. Nearly all of this work is done through the parish organizations. The Men's Club of the parish will camp, as it did last year, at City Island on Long Island Sound. The members of the Girl's Club go to their Holiday House at Washington, Connecticut, and parties of sixty children are being sent for ten-day outings to the Sunday School House at Pawling, New York.

In practically all the parishes of the city there is much activity in sending off weekly or fortnightly parties of children and mothers to summer homes. It is a form of benevolence that increases every year and which is held to accomplish a world of good, especially to the children of the tenements. The City Mission Society is sending large parties to the Schermerhorn Memorial Home at Milford Haven, Connecticut; and another Connecticut home that is filled weekly is Grace House-in-the-fields, maintained by Grace parish.

Up at Lake Mohegan, a beautiful spot about forty miles north of the city, is the summer home of the parish of the Incarnation. Year by year this house and its surroundings are being improved until it bids fair to become one of the model outing places. Last season an enclosed bathing pool was built, and this year some \$3,000 has been expended on a complete water system. Over fifty children are cared for here at one time.

CLERICAL ERRORS.—X.

BECAUSE of the temptations to insufficient generalization which are incidental to the sermon-method, there is great, even extreme, difficulty in administering the doctrine of Christ so that we may teach the people. Unless we count the creeds, a well-balanced and technically correct summary of the doctrine of Christ does not exist in any single book: and if it did it would, like a codified digest of laws, be unintelligible to the multitude. Should a man try to make one for himself, his mind, habituated to the sermon-method, contains within itself the seed of error. Moreover, though the great New Covenant, of which we are the ministers, covers all life and deals with every branch of human activity, including the organizing of firms, the financing and conduct of business, the education of the young, the choice and direction of servants and employees, the giving of dinners, the conduct of political affairs, the prevention and cure of illness, and ten thousand other matters which it is not usually supposed to touch, yet, to a sinning and suffering humanity, those clauses which deal with the forgiveness of sins and the salvation of souls are more urgently important than the others, and need to be announced most often. Yet if they be announced alone, to the exclusion of all others, the soul in its unsatisfied hunger for spiritual food in these other matters cries out against religion as non-practical, and failing to deal with the affairs of every-day life. The necessary accompaniment to public teaching of doctrine is, therefore, constant private conversations on the same.

The banishing and driving away from the Church of erroneous and strange doctrines, contrary to God's Word, is the next pledge of the oath. As to exactly how this is to be done, men differ. One comfortable thought is that such doctrines can be excluded from the church building by the fact that ministers of other bodies are not allowed to preach from our pulpits. Even as priests of the Church, none can preach unless invited by the rector of the parish, whose duty it is to invite only such as are certain not to introduce erroneous and strange doctrines into their sermons. Also, the rector is responsible only for those individuals who are in his cure: and to them he can use both public and private monitions. As to ideas advanced by priests of the Church other than those invited by him to preach in his parish, if he be responsible at all, a rigid and frigid adherence to the Church law for such cases provided gives the measure and limits of such responsibility.

Diligence in prayers—the next pledge—has been spoken of before. In addition to the priest's frequent private devotions, family prayers, with a portion of Scripture read at them, seem to be implied in this, as well as the public reading of daily Morning and Evening Prayer, wherever convenient. Private prayers always, family prayers where there is a family, and daily Morning and Evening Prayer where a congregation can be gathered, seem the reasonable interpretation of this pledge in action.

The next pledge, the reading of Holy Scripture, is, in the busy life of a parish priest, an exceedingly difficult thing to do. The time is so taken up by "such studies as help in the knowledge of the same," that the Scriptures themselves tend to be almost or quite neglected. This is the reason why many elderly laymen who read their Bibles faithfully, attentively, and daily, know more of the deep things of religion than do the pastors set over them. There seems only one thing to do: either a priest of the Church must read his chapters of the Bible daily, at some set time, like a child in the Sunday School, and like the faithful and elderly laymen mentioned above: or else, going to the other extreme, he must accomplish the same end by writing a book about the whole or some part of the Bible. Of the two modes, writing is the better, if the priest can write with an open mind, not slavishly following any previous authority. Otherwise—since, if he do not make a habit of the reading it soon goes undone—the better course is that of reading his daily chapter, or group of chapters, like a little child. For purposes of such reading we recommend a paragraph Bible, the usual printing in verses subtly obscuring the sense to many minds. It is needless to say that, should a man keep the first clauses of this pledge rigidly, the last clause automatically keeps itself. He necessarily, for lack of time, "lays aside the study of the world and the flesh."

T.

THE following notice was recently to be seen outside a church door in a Surrey (England) village: "The Rev. E. T. — will preach his farewell sermon on Sunday next. The choir will render an anthem of joy and thanksgiving, specially composed for the occasion."

REPORT OF THE (ENGLISH) ROYAL COMMISSION ON ECCLESIASTICAL DISCIPLINE.

TWO years ago, when the Conservative party was in power in England, a Royal Commission was appointed to "inquire into the alleged prevalence of breaches or neglect of the law relating to the conduct of Divine service in the Church of England, and to the ornaments and fittings of churches; and to consider the existing powers and procedure applicable to such irregularities, and to make such recommendations as may be deemed requisite for dealing with the aforesaid matters."

The appointment was the result of Protestant agitation against "ritualistic" practices. The chairman of the Commission was Sir Michael Hicks-Beach, now Lord St. Aldwyn, an ultra-Protestant. Two Bishops and two priests were among the members, which otherwise were laymen.

Their report has now been published in a blue book of 79 pages. The evidence laid before them is to follow in a later publication. We summarize the present report below:

The Commission held 118 sittings and examined 164 witnesses. A large number of publications, including manuals, pamphlets, magazines, tracts, and altar-cards, and seven memorials, had been laid laid before them.

The Standard of Law for ceremonies is that of the year 1662; for vestments, that of 1566; and for church ornaments, that of 1549. The obligation to conform to the standard is rigid: "In the performance of the services, rites, and ceremonies ordered by the Prayer Book the directions contained in it must be strictly obeyed," without any distinction between what is trivial and what is important.

In regard to the *jus liturgicum* of the Bishops, the report says:

"There cannot, in our opinion, be any doubt that the Acts of Uniformity bind Bishops as well as other clergymen; and that the law does not recognize any right in a Bishop to override the provisions as to services, rites, and ceremonies contained in those Acts."

"Such an assumption [as the above-stated right] would, in our opinion, be inconsistent with the constitutional relations of Church and State in England; and it seems reasonable also to hold that, on the principles of ecclesiastical order, the collective action of the Bishops assembled in the Convocation of both provinces, when in 1662 they appointed the use of the Prayer Book, has precluded the claim of any individual Bishop to set aside or alter what is therein prescribed."

The report then proceeds to enumerate breaches and neglects of the law, some of which are what are termed non-significant.

Under this head are included such practices as the omission of the two longer exhortations in the Communion service, the publication of notices during Divine service other than those prescribed by the King or the Ordinary, etc. Treating of Significant illegalities, the report classifies these as—

1. Deviations from the legal standard which either are not significant of doctrine at all, or may reasonably be regarded as significant of doctrine formally defined and adopted by the Church of England.

2. Deviations which may reasonably be regarded as significant of teaching legally declared not to be contrary or repugnant to the Articles or formularies of the Church of England.

3. Deviations from the legal standard which are significant of doctrine or teaching contrary or repugnant to the Articles or formularies of the Church of England.

There are then considered at length various practices prevailing more or less largely in churches whose uses have been laid before the Commission in evidence. With respect to Vestments, the report says:

"The law of vestments, as laid down by the Judicial Committee of the Privy Council, is seldom strictly followed. The smallest and most common departure from it is that a stole (either black or colored or white) is generally worn by the clergy, though not sanctioned by the Ornaments Rubric as construed by the Courts. Again, the requirement of the Advertisements and the 24th Canon, that in Cathedrals and collegiate churches at Holy Communion a cope should be worn by the principal minister, is very imperfectly obeyed. It appears from the evidence that the cope is used regularly in one Cathedral, occasionally in ten, and not at all in twenty-five Cathedrals. It also appears that it is used by some of the Bishops and other clergy on certain occasions when the rubrics give no direction for its use."

With respect to the Eucharistic vestments, it is said that there were in 1901, 1,526 churches where Eucharistic vestments were worn, and that the number has probably increased since. No attempt has been made by the Bishops to prohibit this use. It is shown in the report that from the seventh century "the chasuble was regarded as a distinctly liturgical garment. From this date onwards, mystical meanings seem to have been attached to it, and to other articles of ministerial attire; and the use of colored vestments may be traced.

"Thus the Eucharistic vestments were adopted some centuries before A. D. 1215, when the doctrine of Transubstantiation was de-

finied. Both before and after the definition of that doctrine the chasuble was associated with the conception of an Eucharistic sacrifice. It is not open to question that the Eucharistic vestments were retained in the Church of England after the repudiation of the Roman doctrine and the substitution of the Prayer Book for the Roman service. The first Prayer Book of Edward VI. (1549) directed a 'white alb plain with a vestment or cope' to be worn at Holy Communion. On the establishment of Queen Elizabeth's Prayer Book, in 1559, these vestments were by the Act of Uniformity, in clear terms, again directed to be worn; and this direction remained in force at least until the issue of the Advertisements in 1566, although generally disregarded. It is further to be observed that the notion of any connection between these vestments and the Roman doctrine of the Mass does not appear to have occurred to leading writers on the Prayer Book in the eighteenth and the first half of the nineteenth centuries, who held the opinion that the vestments, ordered by Edward VI.'s first Prayer Book to be worn, were still in strictness required by law."

The report gives no definite conclusion on this subject.

With respect to the use of the *Confiteor* and Last Gospel, it is said they are open to condemnation as unauthorized additions to the Prayer Book service. The Mixed Chalice is not condemned. On the subject of wafers the report says: "It has been judicially held that, while wafers are illegal, bread, 'such as is usual to be eaten,' does not become illegal by being so pressed and shaped as to resemble a wafer." The Lavabo is traced back to the third century and is not condemned. With respect to the Manual Acts, it is said in the great majority of cases, the invisibility of the manual acts appeared to be due to the fact that the celebrant, adopting the eastward position, stood with his back to the people, rather than to any deliberate intention to hide what he was doing. The Sign of the Cross is said, upon authority of the judgment of Archbishop Benson in the Lincoln case, to be illegal when not directly prescribed. The purpose of the Sanctus Bell is stated and the use declared to have been held illegal by the Dean of the Arches, in the case of *Elphinstone vs. Purchas*. Incense is used ceremonially in 99, and non-ceremonially in 10, out of the 539 churches as to which reports were made. It is doubtless used in many more. The Commission is careful not to condemn the use itself, though observing that at the Lambeth hearing in 1899 on the lawfulness of the liturgical use of incense and the carrying of lights in procession, the Archbishops (Temple and Maclagan) were of opinion that the ceremonial use of incense in public worship and as part of that worship is not at present enjoined or permitted by the law of the Church of England. The same observation is made with respect to the use of Processional Lights. The use of Holy Water is said to date back to the fourth century, but its use was clearly not intended to be sanctioned by the Reformers, as no service for the blessing of water for this purpose is included in the Prayer Book.

The office of *Tenebrae*, and the Washing of the Altar on Maundy Thursday are briefly considered with the statement that the Bishop of London has disallowed them. It is said that the use of the Paschal Candle has been declared illegal by the Court of Arches, though the use of such a light is traced to the year 500.

There are considerations of other practices in connection with Holy Communion, in many of which no direct opinion is expressed in the report. Genuflections are declared illegal. Reservation, it is said, has not been the subject of actual decision in the Ecclesiastical Courts of the Judicial Committee, though its unlawfulness has been stated incidentally in judgments of both tribunals and by the two Archbishops in the Lambeth hearing (1899-1900). Whilst the Bishops as a body have enjoined obedience to the Archbishop's opinion, some are in favor of allowing the Sacrament to be reserved for the use of the sick out of church, and under such regulation as would prevent any danger of its adoration.

But "the difficulty of maintaining this distinction and of effectually ensuring its observance in practice is illustrated in the evidence." The Bishop of London, for instance, declared that the total prohibition of reservation was impracticable. In practice, however, the "compromise" that he has adopted has not been free from abuse.

The Mass of the Presanctified and Benediction with the Sacrament are also cited as irregularities that have been reported to the Commission.

With respect to Confession and Prayers for the Dead, it is acknowledged that neither of these practices is in itself illegal, though the former may not be held to be compulsory, and the use to which the latter is put in public worship, for instance by the "Guild of All Souls," is "in entire disregard of any obligation to adhere to the order of the Book of Common Prayer in the administration of Holy Communion."

The causes of the failure to check irregularities are given as the rigidity of the standard laid down by the Acts of Uniformity, "a system, which makes even the least departure from this standard an ecclesiastical offence"; and the constitution of the Court of Final Appeal for ecclesiastical causes. The Commissioners give the following as the constitutional position which this court ought to occupy:

"(1) It should be open to any party who conceives himself to have been denied justice in any ecclesiastical court to appeal to the Crown for remedy.

"(2) This appeal to the Crown should be dealt with by a court

consisting of persons commissioned by the Crown and armed with the power of the State, whose function it should be to inquire whether the Church courts, deriving their spiritual jurisdiction by delegation from the Bishops and depending on the State for the enforcement of their sentences, have properly exercised their authority.

"(3) In hearing an appeal, the Crown court should decide all questions of fact in contest between the parties, including the proper construction of words and documents (if any) which are the subject matter of the complaint.

"(4) For the purpose of deciding whether the facts so ascertained establish that an offense against the doctrine or discipline of the Church of England has been committed, the Crown court, when any question arises not governed by statute or other documents having the force of an Act of Parliament, ought to act on the advice of the Spirituality, which for this purpose is represented by the Bishops. The great lay Judges who usually and suitably compose the Crown court neither occupy such an official position in the Church of Christ as would give spiritual authority to their decisions, nor possess as a necessary qualification of office any special training in religious learning. It is reasonable, therefore, that, whenever the need arises, they should turn to those who, according to the constitution of the Church, have been appointed to be her chief teachers, and who in fact possess the knowledge requisite to enable them to be so."

TWO MAIN CONCLUSIONS.

"Our consideration of the evidence laid before us has led us to two main conclusions. First, the law of public worship in the Church of England is too narrow for the religious life of the present generation. . . . In an age which has witnessed an extraordinary revival of spiritual life and activity, the Church has had to work under regulations fitted for a different condition of things, without that power of self-adjustment which is inherent in the conception of a living Church, and is, as a matter of fact, possessed by the Established Church of Scotland. Secondly, the machinery for discipline has broken down. The means of enforcing the law in the Ecclesiastical Courts, even in matters which touch the Church's faith and teaching, are defective and in some respects unsuitable."

The Commission recommend among other things that:

"Letters of Business should be issued to the Convocations with instructions: (a) to consider the preparation of a new rubric regulating the ornaments (that is to say the vesture) of the ministers of the Church, at the times of their ministrations, with a view to its enactment by Parliament; and (b) to frame, with a view to their enactment by Parliament, such modifications in the existing laws relating to the conduct of Divine Service and to the ornaments and fittings of churches as may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Church of England and of its present needs seems to demand." In regard to the sanction to be given for the use of additional and special services, collects, and hymns, the law should be so amended as to give wider scope for the exercise of a regulative authority: this authority to be exercised by the Archbishops and Bishops of both Provinces acting together, subject to limitations.

There are other recommendations, but they are of a local or special nature.

THE ORIGIN OF ENGLISH ORDERS.

By CHARLES SMITH LEWIS.

IN 1903 Dr. Lucius Waterman published a series of tables which give, so far as the records go, all the Bishops in the line of Succession from the first American Bishops consecrated in England—White, Provoost, and Madison—back to Stigand, who was Archbishop of Canterbury at the time of the Norman Conquest. Here the records fail. But Dr. Waterman has compiled a table which is based upon probable evidence and traces the line back to Theodore, consecrated to the see of Canterbury by Vitalian, at Rome, in 668.

A careful study of these tables, when put into one as a chart showing by a series of lines the actual succession from Stigand, has resulted in certain interesting facts which are here-with set forth.

In the first place Dr. Waterman tells us that whatever line there may have been in England prior to Theodore, came to an end at that time. The ancient line from Augustine failed to perpetuate itself beyond this date. Chad, whose consecration united, in so far as it may have been valid, the old British line and a new one from Gaul, in the person of Wini, does not seem to have taken part in the consecration of any other Bishop. The Scottish line likewise failed to perpetuate itself when the Bishops withdrew after the Council at Whitby had decided against them. So far then as the episcopal succession is concerned, there is no record of any continuity between the Church after the day of Theodore, *through its episcopate*, with the various Churches in England before 668. Theodore, however, coming as a substitute for him who had been chosen with the

approval of the "whole Church of the English race" and with a welcome from kings and people, united the churches in the various kingdoms into one. He was, as Bede says, "the first Archbishop to whom all England submitted." The continuity of the Church was assured, the continuity of the succession was also assured. The former was done by the binding up and preserving those things that already were and leading the Churches in England on into the English Church. The latter was brought about by the infusion of a new line of succession into the English Episcopate. It is important to remember this fact and all it implies. We are so apt to think of the Episcopate of any Church as if it were a local family related to other local families, that we lose sight often of the very important truth that the Episcopacy, in the West at least, is not made up of a series of families, or even of a single family with its many branches separating at some early period in the history of each Church and continuing separate. It is practically one until the Reformation. Its lines reach out in a marvellous network across the whole Western Church, so intermingled and entwined with each other that it is impossible to say with certainty that any one line can be traced, as a separate unit, back to some date in the dim past without any essential connection with the rest of the West. The Episcopal Succession of the Catholic Church is a fact of history that is not in the least degree dependant upon records of individual consecration back to the Apostles. Moreover it is a grave offence against history to say we can prove this.

If history shows us anything in this matter, it shows us that up to the time of the Reformation there was no question of the solidarity of the Episcopate of the Church, both East and West. The data show that certain Bishops ruled over particular sees. The records are very indefinite as to how these Bishops were consecrated or by whom, unless there was some irregularity. Then the utmost care was used to correct the error. The case of Chad shows this. Theodore questioned the validity of his consecration. What did he do? He corrected it before he allowed him to act as Bishop in his new see among the Mercians. Whether the irregularity was such, as some hold, as to necessitate an entire reconsecration *de novo* or simply such as to necessitate the addition of certain ceremonies is a matter of indifference. The important thing is Theodore, an Eastern monk, ordained to the ministry and consecrated for Canterbury in Rome, felt the necessity of absolute regularity in the matter of consecration and took pains to secure it. What he did in this case was done by others and at different times in other cases. The mere fact that any person was recognized by his fellow Bishops as a regularly consecrated Bishop is absolute evidence that he had been properly consecrated. So little was the detail of the names of the co-consecrators considered as of importance that in case after case in Waterman's Tables the old records say no more than that it was done by the chief consecrator. This is particularly true if he was some one outside of England. The ancient Nicene canon requiring three Bishops for a valid consecration, though in some exceptional cases it must have been held in abeyance, as when Theodore consecrated his first Bishops, was a universal rule regularly followed.

If these general principles are true, and I am convinced they cannot be gainsaid, it is clear that the details of the names of the consecrators of the English Bishops in the early days ceases to be of vital importance to the certainty of the succession. As matters of historical interest and as giving us valuable information about the succession, we may well prize them. Our relation, through the Bishops, to the Apostles does not depend on our being able to say that the consecrator of Stigand for instance was Edsige of Canterbury or not. We know from the fact that he was Archbishop at a definite time and was unchallenged, so far as his consecration as Bishop was concerned, that he had been regularly consecrated by Bishops who in turn were themselves regularly consecrated. And so we may go back to the very beginning of the Church. It is a matter of interest to us, however, in the light of modern controversy to be able to say that our orders come from this or that part of the Episcopate, and it has been no little comfort to those who felt that all that came from Rome was evil to believe that we did not owe our Episcopate to Rome at all. We have heard the emphasis placed by men high in authority as historians and accepted as competent judges, upon the Gallican origin of our Episcopacy and the British line through Chad and the Scottish Church, in the effort to get away from anything like a suggestion of an obligation to Rome. And now Dr. Waterman in his tables based on Stubbs' *Registrum Sacrum Anglicanum*, sets all this at naught. He shows us, in a controversy that the

line has nothing to do directly with the older lines of the Scottish or British or Irish Church, that its relation with Gaul is only in so far as the French Bishops of the post-Norman-Conquest days may have had themselves a continuous line with the early Bishops of Gaul. The English line of to-day, and so our own, is clearly of cosmopolitan origin, including in itself descent through Bishops of French and Italian Orders, with a small intermingling of Savoyard, Portugese, Dalmatian, and Hungarian Orders.

A careful examination of the chart from Stigand's day to the Reformation will bear this out.

Between the years 1040 and 1123, three foreign Bishops took part in English consecrations, *so far as the records show*. This must always be understood. Armenfrid, Bishop of Sion, consecrated Walkelin to Winchester in 1070; Roger, Bishop of Coutances, took part in the consecration of Bloett to Lincoln in 1094; and Giles, Bishop of Limerick, did the same for Bernard of St. David's in 1115. Here we have Savoyard Orders in the case of Armenfrid, French in that of Roger, and apparently Irish in the case of Giles. If this is true, then through him there is connection with the Irish Church from this point, though not through the earlier Bishops.

In 1123, William of Corbeuil was consecrated for Canterbury by Bishops whose descent included all of those that had gone before, and so far as English Bishops after him are concerned, their English succession is traced through William alone. No other English Bishop, *as far as recorded*, joined in the consecration of any other after 1123, though as William is recorded as the consecrator of Nigel to Ely in 1133, Robert de Bethune to Hereford in 1131, and Henry of Blois to Winchester in 1129, it is more than probable that some of them did so assist him and that the line only appears to contract to him.

In the next hundred years, when the English Bishops seem to have taken the chief part in continuing their own succession, we still find many cases of foreign consecrators. Among these we see two French Bishops—Thierry of Amiens and Nicolas of Cambrai—who joined with Theobald of Canterbury in consecrating Gilbert Foliot to Hereford in 1148. Peter, Archbishop of Tarantaise, gave to Reginald Fitz Jocelin, Bishop of Bath in 1174, Savoyard Orders. Alberic, Cardinal Bishop of Ostia, with "almost all the English Bishops standing by and assisting," consecrated Theobald to Canterbury in 1139, while the following Popes strengthened the strain of Italian Orders: Anastasius IV. in 1153, Alexander III. in 1174, Celestine III. in 1197, Innocent III. in 1207, when he consecrated Stephen Langton. He in turn consecrated Walter de Gray to Worcester in 1214.

De Gray stands in a unique position in the chart. In him all the previous lines, whether foreign or not, center. He appears as the consecrator of Walter Kirkham to Durham in 1249, who was one of the consecrators of Henry of Withern in 1255, by whom Anthony Beck was consecrated to Durham in 1284, and John of Halton (Halucton) to Carlisle in 1292. In this latter consecration it is probable that three other Bishops who were present in York at that time took part. They were Anthony Beck, who afterwards became Patriarch of Jerusalem, Robert Burnell of Bath (1275), and William of Louth of Ely (1290). Until this consecration, so far as we know, all the other English Bishops between 1220 and 1280 derived their orders from foreign Bishops, who, with one exception, were Italian; from Gregory IX. in 1237, Innocent IV. in 1245 and 1248, Alexander IV. in 1257, Nicholas III. twice in 1279, and Latinus, Cardinal Bishop of Ostia, in 1282. Even Ordonius, the exception to the Italians, was at the time of his consecrating Ralph Ireton to Carlisle in 1280, an Italian Cardinal, though he had received his episcopal orders while Bishop of Braga, and so is probably of Portugese descent.

With John of Halton and Robert of Winchelsey, consecrated to Canterbury by the Cardinal Bishop of Sabina in 1294, the line runs once more in English channels, reinforced within the next twenty years by consecrations at the hands of three Italian Bishops, Vitalis of Albano and Bertrand of Tusculum in 1323 and Nicholas of Ostia (through John of Eglescliffe, Bishop of Glasgow, in 1318. In the consecration of Henry Burghersh to Lincoln in 1320, a French Bishop, Ingelram of Terouanne, took part with the English Bishops, and in that of Roger Northburgh to Lichfield in 1322, beside four English Bishops we find an unnamed Irish Bishop and Peter Bononiensis, Bishop of Corbavia, who probably had Dalmatian Orders.

During the fourteenth century there are few cases of foreign consecrators. Bertrand, Cardinal Bishop of Sabina, three unnamed Italian Bishops (one at Avignon), and those at an

unnamed Irish consecration are all we find. At the opening of the fifteenth century under Henry IV., two Bishops were consecrated for English sees on one day by two French Bishops, probably at Rouen, and Henry Chicheley, afterwards Archbishop of Canterbury, was consecrated in 1408 by Pope Gregory XII.

Only two more cases occur before the Reformation, one in 1472, where the consecrator was the Bishop of Antibari, the other in 1523, whose consecrator is not known.

According to the chart, the English line again contracts to Thomas Bourchier, Bishop of Worcester in 1435, and Thomas Kemp, Bishop of London in 1450. All former lines unite in them. From them and an additional Italian line brought in through James Goldwell, consecrated at Rome in 1472 for the see of Norwich, the present English succession is derived *so far as the records go*.

One more case, and we will be through this review of the foreign elements in our Anglican Orders. In 1617, George Monteigne was consecrated Bishop of Lincoln by five English Bishops, led by Archbishop Abbott. Among his consecrators was Marco Antonio de Dominis, Archbishop of Spalato, "a Bishop having presumably Hungarian Orders, inasmuch as he was consecrated to the Hungarian see of Segna." One would like to know on what grounds our orders can be attacked to-day, even supposing that all prior to this consecration were invalid? They might be irregular as deriving from one consecrator, they would be valid, however.

Finally the chart shows us that from 1500 down to to-day, a period when well kept records makes it possible to construct a complete genealogy, the lines are so woven together into a chainwork that even if many bad or broken links should be found, the net would still hold, the line would run clear. Moreover, as a side issue it might be well to note what Dr. Waterman tells us in his comments on the tables that even if Parker's consecration and even all those of the Elizabethan period should be thrown out of court, there is a clear line from Bonner, who was Bishop of London under Henry VIII. and Mary, by way of the Irish succession, coming back into the English in 1663, in the person of William Fuller, who had been consecrated to Limerick and in 1667 was translated to Lincoln, where he took part in four other consecrations.

Although such facts as these may perchance overthrow some long cherished ideas about our Episcopal succession, do they not in reality strengthen it and make the English Church, at any rate prior to the Reformation, not an isolated insular body, holding to itself and constantly repelling attacks on its individual rights at the hands of the Pope, but rather a very vital part of that great body which was reaching all over the West, the Christian Church, whose union with the Apostles was preserved not by strands running back from different great centers of the Faith, but by a mighty network of Bishops, each recognizing his brother Bishop, whether of England, or France, or Italy, or the East, as partaker with him in the one succession that the Apostles themselves perpetuated? Our Orders are continuous from the beginnings of the Church through the Orders of the Western Church. Our Church is Apostolic because of these and because from the very beginning of her history she has had the same orders—Bishops, Priests, and Deacons—that have marked the Church at all times in her history. Up to the time of the Reformation the English Church was whatever the Church Catholic was, and was so recognized by all the Christian Church. Since that time, as well as during it, she has not forfeited either her succession or her Catholicity. However closely she may trace her Orders to Rome herself, she does not thereby either derive her life from Rome in such a way as to be dependent on her, nor rob herself of her individual existence and rights. The Church whose Archbishop was recognized by the Pope himself in the days of his might as *papa alterius orbae*, cannot now be reduced by Rome to a state of vassalage. The protest of king and people, heartily seconded as it was by the estate of the clergy, did not rob England of her Catholicism. Neither will the recognition of the historical relation between English Orders and Italian make us dependent upon Rome or give her any claim over us. On the other hand it may set out certain truths that might well have great weight when the question of the re-union of the Western Church can be calmly considered.

THOSE WHO defer their gifts to their death-bed, do as good as say, "Lord, I will give Thee something when I can keep it no longer." Happy is the man who is his own executor.—*Bishop Hall*.

CHURCH MUSIC—ITS CHARACTER AND RELATION TO PUBLIC WORSHIP.

BY A LAYMAN.

CONSIDERING the extensive and important place which music has always held in the public services of the Church, it may seem surprising that so little space is devoted to it in rubrics or canons. In the former no mention of it is made aside from the very flexible words, "said or sung," which may mean little or much, or nothing, according to the liberality of their interpretation.

The only canonical instance is the familiar (or should be) extract printed as an introduction to the Hymnal, practically placing the entire matter in the hands of the rector of each parish who may be musical himself, or, with Samuel Johnson, be only willing to concede that of all noises music is perhaps the least disagreeable. For better or worse, he has the authority to select, not only the words to be sung, subject to the restrictions of the Bible, Prayer Book, and Hymnal, but also the music by which they are rendered.

Recognizing, however, the fact that the rector may not be a musician, or, being so, has other duties usually sufficient to prevent a detailed supervision of this important part of public worship, the canon wisely provides that he may call others to his assistance, turning over the details to them just as he does other work to local guilds, sewing societies, Sunday School teaching, etc. The extent of the liberty entrusted to whomever may have charge of the choir, depends, of course, largely on the qualifications of the director or organist, not only in a musical way but as to Churchmanship, executive ability, faithfulness to duty, etc. There can be no question, of course, as to the rector's supreme authority, but, unless circumstances make it necessary, he will not burden himself with personally worrying over petty details, which are more likely to produce friction than accomplish any good.

It is related that during our Civil War, a foreign military attache noticed a Union general (McClellan) personally supervising the removal of certain army stores, and at once remarked that he never would be permanently successful.

"Why?" was asked.

"Because he is spending his time and energy in doing work that should be left to the quartermaster," was the response.

The story, whether true or not, has its moral. There are sometimes emergencies when the general must take up work of the quartermaster, but that is not the normal condition of things, even though he be the head of the army.

From a musical standpoint, parishes in the American Church may be roughly divided into three classes. In the first may be placed such churches as Trinity and Grace, New York; St. Mark's, Philadelphia; the Advent, Boston, and others, where sound Churchmanship, good musical judgment, and ample means combine to give a service approaching the English Cathedral foundations, and where the best talent, whether as director, organist, or singer, is available.

In the second class may be grouped that large list of parishes not so favorably situated, but frequently able and willing to employ excellent professional skill, but, alas, too often having to their discredit that hybrid anomaly, a mixed vested choir. In many of these parishes the ideals are excellent, and we have a reverent service faithfully rendered, often by a volunteer choir which sets an example to the more expensive organizations.

The third group may include the smaller parishes and mission stations, where everybody from the organist down is a volunteer, and where the music is necessarily simple, although not necessarily bad.

In the first class we have mentioned, the high character of the music is taken for granted. It is not only expected by attendants at these churches, but establishes an ideal towards which the weaker parishes may strive, even though they may never attain it. Now what is that ideal or standard? I have no hesitancy in asserting that it is to be found in the best rendition of the English school of Church music. Whether in the Communion Office, Matins, or Evensong, anthem, hymn tune, or chant, it meets the demands of this twentieth century as does no other religious music in the world. It finds its highest expression in "The Messiah," which, after constant use in whole and in parts of over a century and a half, still holds its premier position. That Handel was of foreign birth does not alter the fact that the productions which have made his fame imperishable were composed after he had imbibed the influence of the English school, an influence which Mendelssohn and Gounod

freely acknowledged, and which was manifest in their later works.

After trying florid masses for a couple of centuries or so, the Roman Church (or rather its head) has discovered that, however beautiful as musical compositions, they are not devotional, and are consequently unsuited for purposes of worship. They were simply operatic compositions transferred to the organ loft, where Roman and Protestant choirs are usually located. To get rid of these productions was easy. To find a satisfactory substitute was a different matter. There had been no development of suitable modern music in the Roman Church corresponding to that in the Anglican Communion, and the expedient was adopted of falling back on the so-called Gregorian tones, venerable from their many hundred years of antiquity, and enriched by the harmonies of Palestrina.

Now there is no denying the fact that, used at certain times and places, these old tones properly rendered, come to us with solemnity and dignity, strong in their simplicity and appealing to our deepest religious feelings. There are occasions when we feel like escaping from all things modern, and flee to the forest where we hope to find enjoyment in a state of nature. But a stay more or less prolonged usually reconciles us to a return to civilization with its cities and their conveniences, their arts and their sciences. A canal boat is a quiet, restful, and possibly devotional method of travel, but it has had its day, and is not likely to supersede the steamboat, or railroad. So with the simple tones of an early age. We have outgrown them, just as we have outgrown the canal boat and stage coach.

For monastic establishments and theological seminaries, where the singers are usually adult males, Gregorian music may be the most suitable, and during the Advent and Lenten seasons it may be used with good effect in our parish churches; but its general use, even could that be forced upon unwilling congregations, would be a long step backwards, stifling all musical progress and reducing the Church service to a monotonous round of limited expression. All efforts to popularize the use of this system of musical services have failed. Even the annual festival in St. Paul's, London, where it is heard at its best, only makes a passing impression. That the present experiment in the Roman Church will be the failure predicted by your efficient musical editor seems pretty well assured, notwithstanding the disciplinary power of that organization. The Anglican chant, on the contrary, is a development full of life and energy, with a resonant swing which adapts it to antiphonal singing, and is, if anything, more easily taken up by the congregation than the Gregorian. Those who can never see anything good in their own household may sneer at it, but it has won a place and will keep it.

As to the functions of music in the Church, there can be but one worthy of serious consideration, and that is to aid in the proper interpretation of the service. This should be the keynote from beginning to end. It is no doubt agreeable as an attractive feature, but to depend on it as a drawing card to bring out a congregation is to court disappointment. The opera and the concert hall are too strongly competitive. Dean Hart of Denver, whose choir for years had a national reputation, declared that he could not recall a single instance where a person had been converted to the Church through the agency of his elaborate musical services. This, however, is perhaps an extreme view. There may have been, and probably were, some instances where strangers were led by this exhibition of "the beauty of holiness," to become a part of the Kingdom of Heaven on earth, and if we are true to our traditions and ideals the music of the Church may become an effective factor towards the extension of that kingdom. But to accomplish this we must use it reverently and faithfully. We must avoid the sensuousness and secularism of Continental composers on the one hand, and the barrenness of obsolete forms on the other, using the rich heritage that has been bequeathed to us along with our Book of Common Prayer, having the best that is, both old and new.

Several years ago, when Batiste's well-known "Communion in G" had not become so hackneyed as at present, the writer attended an organ recital wherein it was part of the programme. As its sensuous harmonies were developed by the touch of the player, there appeared as in a vision the picture of a priest standing before the altar, while soft, dreamy music, clouds of incense, and a kneeling congregation completed the scene. Then it all passed away, and in its stead I saw a nation practically atheistic, indifferent to morality and religion, hostile to law, and committing all the excesses of the French Revolution

or the Commune. This selection was followed by a recessionary march by Sir John Stainer, then organist at St. Paul's; and as the wondrous harmonies rolled and reverberated through the building, it seemed to portray the mighty forces of the Anglo-Saxon race and its ancient Church; traversing the whole circle of the earth in all its robust virility, regenerating the nations, and bearing the glad tidings, now old but ever new, keeping in touch with modern thought and life, and the vanguard of all true progress and reform.

A CONSOLIDATION OF INTERESTS

For the Education of Negroes

THE American Church Institute for Negroes is an organization recently created by the Board of Missions of the Protestant Episcopal Church for the doing of a more effective educational work among the Negroes of the South. This work is at present, although for the most part of an admirable character, scattered and disconnected and not very widely known. The purpose of the Institute is to give as far as possible a collective unity to it, and to make it appear as one work, as in fact it is; having different aspects and in different places carried on; nevertheless as one educational work which the Church is doing among the Negroes of the South. The Bishops in the Southern dioceses, as true spiritual leaders, are doing their part in lifting up the needy members of the Negro race as well as of the white race; but the complete devastation resulting from the Civil War compels them to work with very meager resources. Their efforts therefore must be supplemented with generous assistance from the people of the North, and this means in terms of money literally millions of dollars, for there are nearly ten millions of negroes to be educated, in hand, head and heart.

The Institute has been incorporated under the laws of the State of Virginia, with the undersigned as trustees, a majority of whom are members of the Board of Missions, and all of whom have been nominated by the Board, with the proviso that so far as practicable their successors in office shall be selected and nominated in the same manner. This will assure a continuous body of men of unquestioned character and capacity to receive and distribute funds and to hold and care for gifts or testamentary bequests, and to make such application of them as their donors may desire.

In order to arrive at an effective concentration the Institute is devoting its energies first to three schools: The Bishop Payne Divinity School, Petersburg, Virginia; The Saint Paul Normal and Industrial School, Lawrenceville, Virginia; The Saint Augustine School, Raleigh, North Carolina, as representing the true scope of the educational work now needed by far the larger part of the Negro people.

These schools were founded by the Bishops and representatives of the Southern dioceses in which they are located, and by whom their trustees were selected and their charters procured; and the success which has attended their work is justification for the plan which underlies the Institute's efforts.

The Bishop Payne Divinity School has a plant of three buildings; a competent, intelligent and earnest faculty; and a body of students who show the healthful and sanely spiritual influence as well as high grade teaching which they are receiving from their instructors.

The Saint Paul Normal and Industrial School has about six hundred students; a teaching force of about thirty; sixteen departments of school work, chiefly industrial; a fine location, and over ten buildings for its work. It is an institution which has grown in spite of serious handicaps and has done work of which the Church may well be proud.

St. Augustine's School has between three and four hundred pupils, a teaching force of about fifteen, a beautiful chapel and library, a good school building, dormitories and teachers' houses; and is doing careful work.

The training of the hand, or industrial education, although not the only kind that is needed, is for the present at least the most urgent and important. It is also in its immediate cost the most expensive; and yet in its ultimate results it is the most economical. It is the aim of the Institute to meet these various needs in the order of their importance, and to give from time to time such information about them as will enable the Church to measure with an adequate estimate her opportunity and responsibility.

The field secretary of the Institute has made several visits during the year to the above and other schools for Negroes in the South and has carefully studied their present necessities. We are therefore in a position to inform the Church specifically that to enable them to do effective work the following needs should be immediately supplied:

- Farm buildings and equipment.
- Physical and chemical laboratories.
- Model school buildings.
- Houses for teachers.
- Money for salaries of normal teachers, agricultural teachers, and for such increase of salaries as will enable the institutions to secure and keep better teachers in all grades.
- Heating and lighting plants to secure the comfort necessary for good work, and protection against fire.

Library buildings and books.

Money for employment of farm superintendents, superintendents of industries, and bookkeepers.

Agricultural equipment, such as milk tests, separators, and many other essential articles and tools.

Special funds for additional training of selected teachers in the best normal schools and in teachers' colleges.

New dormitories and school buildings.

To meet these needs promptly, and to put the work upon a more thorough and substantial basis, like that of Hampton and Tuskegee, the American Church Institute for Negroes makes its first appeal and asks for the sum of two hundred thousand dollars (\$200,000). While this amount seems large, it is not really so when considered with reference to the vitally important work that these schools can do as the result of having the proper plant and equipment. It is not proposed at first to increase the size of the schools, but their efficiency by giving to them a larger and better equipment.

It is important that the Institute should be able to make definite engagement for this increased efficiency as soon as possible, and we venture to hope that there may be a prompt and generous response to this appeal from the many who can give little and from the few who can give much. All contributions should be sent to the treasurer, Mr. George Foster Peabody, 54 William Street, New York City.

The Institute has been able to secure as its field secretary the Rev. Samuel H. Bishop, a clergyman of the Church, who has been for some time past a careful and intelligent student of this important problem, and who is prepared, either by correspondence or by personal visits to individuals or parishes, to explain more particularly what it is proposed to do and to solicit contributions for the doing of it. Mr. Bishop may be addressed at 500 West 122nd Street, New York City.

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FAITH.

Faith is the leading star to guide,
And lead our trusting souls above,
Revealing to our inner hearts
The blessings of God's perfect love.
And when sweet faith, our souls ignore,
Dark gloom will overshadow, soon,
And put within these hearts of ours,
All nature's music out of tune.

Then let us in sweet faith abide,
Beholding God's blest, saving light,
That will illumine all our souls,
And banish thoughts of gloomy night;
That fill our hearts with gloom and dread,
And make our sad hearts, trembling, fear.
Oh! fill our souls with love and trust,
And God will then be ever near.

Moorestown, N. J. MARTHA SHEPARD LIPPINCOTT.

THE REVELATION OF LIFE.

THEY who would have God, in obedience to the first law of divine morality, must not only have a well-grounded belief in Him, but must maintain continually an awful sense of His Universal Presence and Divine Knowledge. They must at no time and under no circumstances be without it. It must at no time and under no circumstances be without it. It must go with them into the company of others, and it must keep them company when they are alone. They must feel it as close and near to their inward thoughts and the most secret movements of their will as to their external gestures or overt acts.

Now this continual sense of the presence of the Almighty God, as it is truly moral, as it tells directly and necessarily upon the formation of habit and character, so is moral also as it arises from distinct, voluntary and habitual effort, for the visible things of this world surround us so closely, and seize upon our senses and thoughts with such a forcible and constant power, that it needs continual effort and recollection of mind to keep the Invisible God and His Invisible Presence, and all the other thoughts that belong to that Presence uniformly and steadily before our minds.—*Bishop Moberly.*

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

JOSIAH RESTORES THE PASSOVER.

FOR THE SEVENTH SUNDAY AFTER TRINITY.

Catechism: Third Commandment. Text: I. Cor. v. 7, 8, "Christ our Passover," etc. Scripture: II. Chron. xxxv. 1-19.

OUR last lesson told how that while the reforms of King Josiah were in progress, the book of the Law was found in the Temple. We also learned of the alarm felt by the king when he read therein the things that the people were charged to do, but which had been so long neglected. As part of his preparation for teaching this lesson the teacher should read II. Chron. xxxiv. 29-33, or the fuller account in II. Kings xxiii., which relates how the people were gathered to hear the reading of the Law. In their presence the king made a vow to keep the Law which had been read, and the people followed the good example of their king.

Having promised to keep the Law, the next thing would be to study it carefully to know what it required. The "Book of the Law" was what we know as Deuteronomy. The first part of the 16th chapter orders the regular observance of the Passover. Since the days of good King Hezekiah, seventy-five years before this, there had been no national Passover kept in Judah. Perhaps a faithful family of Levites or Priests here or there had tried to keep up the custom in their own family, but the feast seems to have been entirely forgotten and unknown by the great majority.

A proper understanding of the lesson will require an understanding of the origin of the great feast. Study Exodus xii. The appointed lesson tells the story of the keeping of this great Passover, but the account presupposes a knowledge of what the Passover is, and what it required. Thus the priests and the Levites were instructed to prepare themselves to fulfil their duties. The king provided the lambs and kids for the families. It was required that every family, or where the family was small that two or more families acting together, should have a lamb or kid to offer and to eat at the feast. The king provided 30,000 of these and 3,000 bulls for the burnt-offerings. The princes were not to be without a share in the good work and they provided the offerings for the priests, while others provided the offerings by which the Levites were required to sanctify themselves before they could have a part in the services. The king ordered the holy Ark of the Covenant to be brought into its proper place in the Holy of Holies, and that it should be carried in after the proper ritual provided. We do not know just how the Ark happened to be without the Temple, but it may be that when the image of the false god had been set up in the Temple by Manasseh, someone had the Ark carried away and hidden from the sight of such profanations.

The killing of so many sacrifices after 3 o'clock in the afternoon required that everything be systematic and regularly arranged. Our lesson tells how that it was arranged so that a passover lamb or kid was killed for every family at Jerusalem. The Levites did their part, and instructed each man who brought the offering to be killed, just how it should be eaten. The choir of the sons of Asaph were in their place, and the porters who carried the offal without the city walls are even mentioned. Which teaches us in passing that every service done to God and His service, no matter how humble, is noted by Him and rewarded by Him.

The teacher may make the lesson interesting by informing himself as to the way the feast was eaten. See Exod. xii. Describe the families, each gathered about the fire upon which the lamb was being roasted. When ready to be eaten, all took their places, all clothed and ready as for a journey. The unraised bread; the roasted meat; the bitter herbs; the story of the first Passover as related by the head of the family in answer to the question of some lisping child, "What mean ye by this service"; all these had a part in the service of the Passover.

Then comes the question, "What does it all mean?" By the keeping of this feast the people were again reminded of the fact that they were a people redeemed. The Passover brought

to the mind of each one, in a vivid manner never to be forgotten, the story of how their people had been saved out of the bondage of Egypt. It was part of the Law that this service be kept every year. If it were kept faithfully, the people could not forget that they owed everything good to God. If they had kept faithfully this feast, coming up each year to Jerusalem to keep it, it is safe to say that they would have been kept from many of the sins into which they fell. The division of the kingdom could not have long continued if the people of the northern kingdom had recognized their duty to go to Jerusalem each year for this feast. It was to provide a substitute that King Jeroboam placed the golden calves at Dan and Bethel. But the sad story of both parts of the divided kingdom shows the result of the failure to obey the Law of God, and what comes of forgetting to acknowledge their debt to Him.

The Passover was kept in the first month of the Jewish sacred year, which is the month of the moon beginning in March and running into April. It was typical of the great Passover Lamb which was offered upon the Cross at the very time that the Passover lambs were being slain for the feast. Good Friday and Easter mark the time of the Christian Passover. If the Passover of the Jews was a memorial to them of their deliverance from the bondage of Egypt, our Passover is to us a memorial of the far greater redemption which has come to us through our Paschal Lamb—even the redemption from sin, Satan, and death.

We have not only the yearly feast at the time of the equinoctial full moon, but we have also the memorial of that Sacrifice in the Sacrament of the Lord's Supper, which brings before us the great fact of our redemption in the same vivid way in which the Passover reminded the Jews of their redemption. Like the king and people of whom we are studying, we, too, have taken a solemn vow to keep God's Law, and to obey our Lord. It is Jesus' own commandment that we observe the feast of the Holy Communion. Every Friday and Sunday come to us as lesser Passovers which we are to observe as consecrated to Him. The best way to keep the Lord's Day is to come to the Holy Communion. If we are faithful in doing so, and come properly prepared, we cannot go far astray from the path of duty to God and neighbor. The failure to attend the services of the Church on the Lord's Day may not lead at once into open sin, but it will surely result in estrangement from God in time.

In classes where the pupils have been confirmed, let the teacher lay especial stress upon the duty of coming to the Holy Communion, drawing the parallel with the subject of the lesson. Where the pupils are younger, let the lesson of regular attendance at church and Sunday School be drawn.

VERSION OF PSALM XXIII.

My Lord and Shepherd, led by Thee,
I shall not lack sufficiency;
In pastures green of tender grass
Thou makest me lie down, and pass
By restful waters on my way,
My Guide and Guard by night and day.

My inner life Thou wilt restore,
Conducting me forevermore
In paths of righteousness, well trod
By such as love the Name of God;
At last in death's dark vale no fear
Shall make me quail, for Thou art near.

Thy Shepherd's rod and staff shall be
A comfort, and Thou wilt for me
Before my foes a table spread;
Thou pourest oil upon my head,
My cup o'erflows, and blest always
Shall I with Thee spend length of days.

July, 1906.

F. W. BARTLETT.

YOUR PORTION is to love, to be silent, to suffer, to sacrifice your inclinations, in order to fulfil the will of God, by moulding yourself to that of others. Happy indeed you are thus to bear a cross laid on you by God's own hands, in the order of His Providence. The discipline which we choose for ourselves does not destroy our self-love like that which God assigns us Himself each day. All we have to do is to give ourselves up to God day by day, without looking further. He carries us in His arms as a loving mother carries her child. In every need let us look with love and trust to our Heavenly Father.—*Selected.*

EVERY hairbreadth forward in man's progress has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achievements of good with bleeding feet.—*Bartol.*

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.

"THIS IS A GREAT MYSTERY."

To the Editor of *The Living Church*:

I HAVE just discovered that through careless phraseology in my last week's letter I have suggested that St. Jerome translated the Book of Daniel from Greek into Latin. Of course what I meant was that he rendered the Aramaic word in the 2nd chapter, which both the Septuagint and Theodotion translated *μυστήριον*, by *mysterium*, which itself is a transliteration of the Greek term. In the other instances, *i.e.*, in the Deutero-canonical books, he had the Greek before him. The Greek term does not occur as the translation of a Hebrew word in the canonical books of the Septuagint, though it is occasionally used in those books by the later Greek translators of the Old Testament.

I trust I may not have been understood as saying that because the Greek word in the Bible means "a secret," rather than a "mystery" in our ordinary sense of the term, that therefore we are always able fully to comprehend God's secrets or secret plans which He has revealed to the Church. Such a suggestion, of course, would be folly. The Incarnation itself, for instance, though adumbrated in the Old Testament, was God's eternal "secret" until the Son, by His own advent, disclosed it to us. But it is still to us a "mystery." My point was, that the word itself contained no idea of "mysteriousness," *i.e.*, of something that in its own nature was inaccessible or incomprehensible, but had to do with the disclosure of a secret plan or purpose. May I suggest to those who wish to pursue the subject further, the following references? Hatch, *Essays in Biblical Greek*, pp. 57-62; Dr. Armitage Robinson, *Ephesians*, pp. 234-240; Hastings' *Dictionary of the Bible*, Vol. III., pp. 465-469; and *Bibliotheca Sacra*, Vol. I., pp. 613-639.

Oxford.

STUART L. TYSON.

A COMPARISON.

To the Editor of *The Living Church*:

IT is justly said—"comparisons are odious," yet they are sometimes valuable as a help to pricking popular delusions.

Thoughtful Americans have long lamented the value set in this age and country, on mere bigness. A big thing may be superior to a small one, but not necessarily.

Let me illustrate. We have coined a new phrase multi-millionaire, and such an one is held up as a great success, forgetting that the possessor of what may now be styled a "modest" million, if he lead a frugal life and spends his income for the glory of God, and the good of his fellows, rather than lavishing it in the vile ways of sin and profusion, which from time to time, our papers uncover to our shame, he is infinitely the superior man.

Again, the three largest and best advertised insurance companies are found to be the most flagrantly corrupt and unfair to their policy-holders, while many smaller ones have conducted their business on perfectly honest lines.

Our cities are all aiming to be bigger, by annexing the outlying suburbs. Every one knows that the cause of the existence of Greater New York was largely due to the dread of competition in numbers.

With these preliminary remarks, I want to make a comparison in one particular, between two institutions, without the slightest disparagement to either of them, and I think I am well qualified to do it. The General Theological Seminary is our largest and best equipped theological school. I am one of its alumni, and for twenty years my father was professor of Systematic Divinity there.

Of Berkeley Divinity School, I am now Professor *Emeritus*—so I have prejudices both ways.

The test I am about to apply, is only a partial and imperfect one, yet it is of weight as far as it goes. Intending students are so apt to turn away from a school small in numbers, as necessarily inferior, that it is worth calling attention to the fact that counting the alumni of each institution from 1850,

when the Berkeley Divinity School was started, we arrive at these results:

The General Seminary has furnished out of 1,239 alumni since 1850, 32 Bishops to the Church, or 1 to 38.

Berkeley Divinity School, out of 461 alumni has furnished 20 Bishops, or 1 to 23.

To be sure, it has lost its great head and founder, Bishop Williams, but so has the General Seminary lost great teachers, names to conjure with.

All I wish to show is, that the alumni of the smaller institution have given a good account of themselves.

Littleton, Colorado.

W. ALLEN JOHNSON.

BISHOP RESTARICK NEEDS MEN.

To the Editor of *The Living Church*:

MAY I have space in your columns to inform the Church that Bishop Restarick is in need of a priest for Kohala in the Island of Hawaii. "The outlook," the Bishop says, "is hopeful." "The conditions satisfactory," so that the best man may well feel certain that he will have need for all his gifts.

The Bishop also needs a young man, a college graduate, to teach in Iolani College, Honolulu. One expecting to read for Orders will find this a congenial service.

I shall be glad to correspond with anyone who would be willing to give himself to the work in Honolulu.

281 Fourth Avenue,
New York.

ARTHUR SELDEN LLOYD,
General Secretary.

HEBREW IN THE SEMINARY.

To the Editor of *The Living Church*:

PROPOS of an editorial which appeared under the above title in the *Churchman* of June 23d, 1906, and in which special reference was made to conditions existing in the class of 1907 at the General Seminary, a few remarks from a member of that class may not be altogether without interest.

As the *Churchman* says, many members of this class have secured dispensations from the study of Hebrew, and this may be taken as indicative of a general tendency among a considerable, and perhaps growing minority of the students in our seminaries.

The *Churchman* trusts that this neglect of Hebrew will result, for those who drop that subject in a wider study of subjects, such as sociology and philosophy, which will be of practical value to them in their work as parish priests. Abundant opportunity for such study in addition to the regular courses at the seminary is offered by the faculty of Columbia University and in seminars outside of the regular curriculum at the Seminary. In nine cases out of ten the pretext given for dropping Hebrew is that more time can so be given to studies which are thought to be of more living interest.

In my class there are about twenty-five who take Hebrew against seventeen who do not take it. Of these seventeen, eleven did not discover the comparative uselessness of Hebrew until they had experienced some of its difficulties. Several have obtained their dispensations after a failure to pass the examinations at the end of the first year. Others frankly confess that the dispensations were secured previous to the examination in order to save them from doing likewise.

Four members of the class of 1907 have already done sufficient work at Columbia to be given the M.A. degree. All four of these are Hebrew men and three of them have exceptionally high grades in that study. Ten students in all are studying at Columbia in addition to their seminary work, and nine of these are Hebrew men. The students who stand highest in every other department of study are Hebrew students. The best work in Ethics, Apologetics, History, and Dogmatics is done by Hebrew men and the men with the high general averages are almost always men who take Hebrew and, very often, work at Columbia as well. If the men who drop Hebrew do so to devote the time thus gained to other studies, they reap a singularly large crop of conditions and low averages for their pains.

As to the practical value of Hebrew: It is certainly true that the average student (the writer among others) finds the study of Hebrew very distasteful, and that he never acquires more than a smattering of the language. Out of each class, however, there always come one or two who acquire a good working knowledge of the language, and it is certain that had Hebrew not been a required study, many of these men would never have begun it. The importance to the Church in this age

of criticism of having a fair number of competent Hebrew scholars among her clergy is receiving constant emphasis from their present scarcity. The present writer's knowledge of Hebrew is exceedingly meagre, and will even remain so, but he will always be grateful for the "smattering" which will enable him, with lexicon before him, to follow the writings of others whose learning and ability is greater. Any priest would find occasional use for such a "smattering."

Surely, until those who, for themselves as individuals, have tried the experiment of dropping Hebrew, can show us something better by way of result, it is premature to suggest that the Seminary give any further encouragement to the practice.

And until that time there can be little in the campaign against Hebrew save the "Hearstian" principle of innovation for its own sake.

J. COLE MCKIM,
General Seminary '07.

REPLY TO MR. TYSON.

To the Editor of The Living Church:

IN regard to my criticism of Dr. Kieffer's pamphlet, I beg leave to submit that Mr. Tyson's points are not well taken. In that criticism I claimed that two statements of Dr. Kieffer would not bear examination. First: "S. Mark's Gospel is the oldest of the four and confessedly the basis of St. Matthew's and St. Luke's." I am ready to admit, with Mr. Tyson, that "the contrast is really between modern opinion and ancient opinion"; but those very words of Mr. Tyson negative the statement of Dr. Kieffer. For Dr. Kieffer says "confessedly," and the only definition that I can find of "confessedly" is "admittedly; indisputably." And I fail to see that Mr. Tyson has made it clear—beyond dispute—that St. Mark's is the oldest of the Gospels, and the basis of St. Matthew's and St. Luke's.

As to the relation of the Gospel of St. Mark to those of St. Matthew and St. Luke, "scholarship" has been wrangling for some time over three views, no one of which is necessarily true: (a) "that St. Mark's is the original gospel out of which the other two have been developed; (b) that it was a compilation from the other two, and therefore written last; and (c) that it was copied from St. Matthew, and forms a link of transition between the other two." Any one of these views may be true, or none of them may be true, and I have yet to see the proof that would warrant "confessedly" of any one of them. Archbishop Thomson says: "It is obvious that they refute one another: the same internal evidence suffices to prove that Mark is the first, and the last, and the intermediate."

But I must take issue with Mr. Tyson in his statement that St. Luke reveals a date not earlier than A. D. 75, and St. Matthew a date even later; and that these Gospels were not composed until some years after the death of St. Paul. If he is correct, then his point against my second criticism of Dr. Kieffer's pamphlet is well taken. But what are the facts? It is evident that St. Luke is the writer both of the "Acts of the Apostles," and of the Gospel which bears his name. From Acts i. 1 it is clear that the Gospel was written first. From Acts xxviii. 30 it is evident that "The Acts" was written while St. Paul was yet alive. Therefore the Gospel was composed "some years before his death." Q. E. D. The only flaw in this demonstration would be the contention that the "former treatise" of Acts i. 1 is not the Gospel of St. Luke. So I would call attention to an internal evidence which ought to set at rest the question of the priority of St. Luke's Gospel and the Epistles of St. Paul. In St. Luke x. 7, the Evangelist gives the words of our Lord: "The laborer is worthy of his hire." In I. Tim. v. 18, St. Paul tells us, "The scripture saith . . . the laborer is worthy of his reward." In the Greek the words are identical. Therefore, since in no other scripture than the Gospel according to St. Luke can these identical words be found, it is certainly a "cumulative" proof, to say the least, that that Gospel was prior to the death of St. Paul.

I submit therefore that I have not "dragged into what is purely a literary question," a "theological consideration," in asking the question, What need was there for St. Paul to mention the Virgin Birth, if the Gospel of St. Matthew was accepted as true among the Jewish Christians, and the Gospel of St. Luke among the Greeks?

I cannot imagine why to Mr. Tyson "St. Luke reveals a date not earlier than A. D. 75," unless it be that his gospel gives an account of the destruction of Jerusalem. If so, I am constrained to say with Archbishop Thomson that "it is painful to remark how the opinions of many commentators, who refuse to fix the date of this Gospel earlier than the destruction of Jeru-

salem, have been influenced by the determination that nothing like prophecy shall be found in it. Believing that our Lord did really prophesy that event, we have no difficulty in believing that an Evangelist reported the prophecy before it was fulfilled." If I am wrong in this inference, I hope that Mr. Tyson will set me right.

J. D. HERRON.
All Saints' Rectory, Portsmouth, O.

GREAT CARE NECESSARY.

To the Editor of The Living Church:

IN view of the army of "Crapseyites" so strangely entangled in the meshes of Church doctrine, it would seem to me that the grave responsibility resting upon the Bishops in imparting the Grace of Orders is a matter not sufficiently emphasized, nor impressed upon the episcopal mind; and, as the following incident will show, it becomes more and more a serious obligation resting upon rectors and vestries to refuse a promiscuous signing of documents which they are competent neither to vouch for nor approve.

A few years ago I was stationed in a small parish for something under two years. A young man who had been absent from the parish for seven years—four at college, three at divinity school, in the summer located elsewhere as lay reader—applied to me, as rector, for canonical papers (Title I., Can. 7, § vi., (d)) necessary for passing the Standing Committee. Of course, the vestry and myself were unable to certify to the young man's moral and ecclesiastical character for the three years last past. We could only suppose. We, therefore, refused to testify to that which we did not know. Having had no opportunity of satisfying ourselves, we referred the candidate to § 8 of the same canon, where full provision is made for such cases, and returned the certificate unsigned.

This provoked an episcopal censure (not a little astonishing in its language) for which we were quite unprepared. It also clearly indicated that the Bishop's interpretation of the canon was that it was simply a matter of form!

Now if episcopal mental gymnastics, in this pronounced way, unhesitatingly converts canon law into red tape, can we wonder, indeed, at the Order of Presbyter claiming similar liberties with the symbol of the Creed!

And if the crying need of ministers is going to justify a continuance of this indiscriminate ordaining, perhaps ecclesiastical trials might well begin a little higher up than in the second order of the ministry.

And if "an ounce of prevention is worth a pound of cure," let rectors and vestries be quite as certain about signing canonical certificates, as they are about signing bank notes and other things which demand careful scrutiny. Let them be strong and positive, and not afraid, in matters of conscience, of episcopal condemnation and censure, lest the shocking exposure of real "Broad-Churchism," as made public at Rochester, and again at Cincinnati, be chargeable to their accounts as having lent their signatures to an uncertainty.

FRANK ERNEST AITKINS.

COMMENTS ON MR. COX'S LETTER.

To the Editor of The Living Church:

ONE cannot read the letter of the Rev. Geo. Clarke Cox, in your edition of the 14th inst., without experiencing feelings of sorrow and of admiration. Sorrow that a priest of the Church should be compelled to so express himself and admiration that he should be manly enough to state in writing, over his own signature, his real position. Are there not some who share the ideas of the Rev. Mr. Cox but lack the honesty and the manliness to express their opinions over their own signatures?

Mr. Cox asks for an expression of opinion of what he should do from the "whole Church" as well as from the Bishop of Southern Ohio. Under these circumstances I venture to say a word or two which otherwise would remain unsaid.

A priest is under oath to "minister the Doctrine and Sacraments and the Discipline of Christ as this Church hath received the same," and not as he thinks these should be ministered.

When he finds himself unable to honestly minister these "as this Church hath received the same," he should insist upon being deposed.

The Rev. Mr. Cox has the true conception of the Book of Common Prayer. As he frankly admits it does teach, in unmistakable terms, that Jesus Christ is Very God and Very Man, that He was immaculately conceived by the Holy Ghost of a

pure Virgin, that the Sacrifice upon the cross was an Atonement for the sins of the whole world, that Jesus Christ died and rose again for the dead and in his human nature as well as in His divine nature ascended into heaven, that there is effected, through Holy Baptism, a new birth or regeneration, and, in fact, all the other statements which Mr. Cox is manly enough and honest enough to say he does not believe and, not only will not teach the souls committed to his care, but, as far as he may be able, will publicly endeavor to controvert.

No one loyal to the teachings of the Book of Common Prayer can help deploring the attitude assumed towards the teachings of that book by Mr. Cox, but, at the same time, no one can fail to accord him respect and admiration for the manly, honest, and unequivocal manner in which he has stated his position.

I feel for my dear brother, for I am sure it is impossible to imagine what it must have cost him in mental and spiritual struggle to write his letter, but it was the right thing to do. His nobility of character never shone more gloriously than when he put down in black and white, over his own signature, exactly what he believed and what he proposed to teach.

I trust he may be able to accept and to teach the Prayer Book doctrines he now says he denies and will not teach. If he cannot, there is but one course to adopt. It is that which I should adopt myself were I so unfortunate as to be unable to believe and to teach the "Doctrine, Sacraments, and Discipline of Christ as this Church hath received the same," which God forbid, namely insist upon being deposed.

E. W. HUNTER.

To the Editor of The Living Church:

IN your issue of July 14th I read "An Open Letter" from the Rev. Geo. Clarke Cox to his Bishop, in which he says he has preached sermons to his congregation declaring he did not believe in the "Virgin Birth" or in the bodily resurrection of Jesus Christ, has questioned the doctrine of the Atonement, and has strenuously denied and tried to disprove the Church's teaching in the Baptismal Office. And that in all these things he is not alone but has a "multitude of supporters in the pulpit."

To the poor humble communicant in the pew these things are astounding and mystifying. The Holy Mother of God was not a married woman at the time He was "conceived of the Holy Ghost" and afterward "Born of the Virgin Mary." And truly it makes me shudder as I think of the conclusion Mr. Cox in his letter would lead us to, when he says he does not believe in the "Virgin Birth."

In my mind's eye as I see Mr. Cox in his chancel, he reminds me of a parent teaching his children the Eighth Commandment, then, fifteen minutes later, in the presence of the same children, unlawfully taking his neighbor's property. That perhaps is a homely way of expressing myself, but we children of the Church are not all blessed (?) with that over-abundance of education of which Mr. Cox boasts. We are humble children of the Church and the Church gives us the Creeds and teaches them to us as the true Faith of the Holy Catholic Church, and we as true and faithful children become rooted and grounded in that Faith, and when such men as Mr. Cox join with us in the Liturgy and says he believes the very same things that we believe, things that we believe because our Mother Church has taught them to us, and then fifteen minutes later he ascends the pulpit and in his sermon tells us he does not believe anything of the kind, it surely is bewildering to us in the pew, to say the least; and as we take it home and think it over, we are bound to conclude that either the Church is false and has taught us false doctrine, or else Mr. Cox is false or laboring under false impressions. As for myself, I am willing to contend manfully for that Faith once delivered to the saints, and which the Church has maintained, taught, and handed down to us for the past nineteen hundred years. I am a Catholic Churchman, because I believe the Anglican branch of the Catholic Church is a true branch of that one Church which was founded upon the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone. I accept and believe her Creeds and formulas because they were given us by the Apostles and early fathers of the Church, who lived at or near the time when Jesus Christ Himself walked and taught upon earth; and as there has been no new revelation of His plans or doctrines since that time, I believe those men were better fitted to give to us the Faith and Doctrine of our Lord and Saviour Jesus Christ than are any writers twenty centuries after the establishment of that Faith and Doctrine. And when I get so highly educated that I no

longer believe the teachings of my Church, I will withdraw and join the Salvation Army or some other organization suited to my belief. And that is what Mr. Cox and his "multitude of supporters in the pulpit" ought to do, or at least they ought to lay aside their official robes and take seats in the pews, where they will not disturb the minds and faith of us humble believers with their non-belief.

J. FRANK RICKARDS.

Detroit, Mich.

To the Editor of The Living Church:

I AM profoundly interested in the position and manly confession of the Rev. George Clarke Cox. No doubt hundreds will be ready to answer him. I do not wish to give detailed reply nor the many reasons which constrain me to differ from his conclusions. I would like to submit a few suggestive questions:

1. Did not Jesus Christ, according to the earliest records we have of Him, leave the *distinct impression* that He was the Son of God? Did He not die because "He could not deny Himself?" Did not the Jews crucify Him because "He made Himself" as they put it, "the Son of God"?

2. Is not the primitive Christian consciousness and the experience of those who knew Jesus Christ at first-hand, who lived nearest to the Eternal Font of Truth, more apt to be correct than the "so-called" interpretations of that truth in later days?

3. Can one really believe Jesus Christ only the most highly endowed of men and not the "Son of the Blessed"? If He is only such, why has no one approached him in purity, majesty, uniqueness of character? Why is not the phenomenon repeated? Jesus Christ is undeniably, far and away, morally above any of the children of men?

4. Do not many present-day thinkers who have written of the God-Man (though they do not call Him by that name) really describe One, who is in character, attributes, powers, and abiding influence, almost everything that Athanasius vindicated? I think the tendency of John Fiske's little books, as well as Dr. Peabody's *Jesus Christ and the Christian Character*, is to make one ask, "If Jesus Christ is all that He is here represented to be, must He not be more than man?"

I simply submit these as suggestive lines of thought for one "perplexed in faith but pure in deeds." If Jesus be God, the manner of His Coming, must correspond to His antecedents. It is not against nature nor experience to believe that such an One was "conceived by the Holy Ghost, Born of the Virgin Mary."

RICHMOND H. GESNER.

Oswego, N. Y., July 14, 1906.

WE HAVE tried so hard of late years to ground our religion on what is absolutely real and solid. We have stripped off the decorative coloring. We have gone to the elementary experiences; we have sifted out the historical facts on which we can absolutely rely; we have tracked home our reasons for believing; we have dug up our central convictions, and exhibited the inward process by which we can attain to some certainty and security; we have tested and probed and established our footing, and kept severely to the actual necessities and allowed ourselves no illusions.

So we have gone back to the Christ of the Gospels, and built up from there, and found ourselves secure, once again, of the eternal significance of that manifestation in the Flesh; and have known that He trod the fields of Galilee and died on the Cross, in the power of an endless life, which can be actually made our own to-day. We feel ourselves grounded on fact, on experience, on things, in all this. We have got our feet upon the Rock.

And, then, even though the Resurrection carries matters beyond the range of our experiences, our hold trembles and our imagination surrenders, our reason stammers; yet, still, the spiritual necessities of what has gone before, of the situation reached, are so inveterately strong that we find ourselves forced to accept what so intimately and inherently belongs to the facts already embraced. We cannot hold what we hold, and not go on to include the Risen Christ, the Empty Tomb. The internal logic tallies so closely with the external evidence, that the combination is irresistible. We cannot account for the actual historical existence of the Christ without allowing the reality of that which alone explains it.

So, in our determination to be steady in our adherence to reality, we commit ourselves to the great venture, and we believe in the Resurrection of Jesus Christ from the Dead.—*H. Scott Holland.*

IT IS well known that the Lord Chief Justice of England used to sing in the choir of Kensington Parish Church. A lady once asked the verger to point out Sir Richard Webster, as he then was. The verger replied, "Well, ma'am, that's the vicar, and them's the curates, and I'm the verger; but as for a choir, as long as they does their dooty we don't inquire into their hantecedents!"

LITERARY

RELIGIOUS.

James, the Lord's Brother. By William Patrick, D.D., Principal Manitoba College, Winnipeg. Imported by Charles Scribner's Sons, New York. Price, \$2.00.

Principal Patrick has devoted much care and study to the preparation of this book on St. James the Less, and has produced a very useful work indeed. He believes thoroughly that the Epistle of St. James was written by this James, and that the notices of him in the Acts are trustworthy.

He believes that St. James was the son of the Blessed Virgin and St. Joseph, and therefore our Lord's real brother. He has no perception of the repugnance which such a supposition raises in a Catholic's mind. He gives the other two theories; but only to reject them. He denies that St. James was either a Nazarite or an ascetic.

The author holds that the Christianity of James was in essence identical with that of Paul, and that the relations between these great leaders were frank and cordial.

Dr. Patrick has given us a very thoughtful book, on Protestant lines, of course; but thoroughly constructive. His analysis of the Epistle is clear and convincing, and it shows that there is no real difference regarding Faith and Works between St. James and St. Paul; but rather a difference in point of view.

He, of course, does not believe that St. James was Bishop of Jerusalem; but his view is similar: that he was very prominent in the Church there, and a commanding figure. He denies that he was an apostle, but calls him an elder.

The ten excurses at the end of the volume are all useful and reasonable. This is really an encouraging sign of a tendency to return to a more sane and traditional view of Holy Scripture among modern scholars.

FRANK A. SANBORN.

The Example of Our Lord: Especially for His Ministers. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. New York, London, and Bombay: Longmans, Green & Co. 1906.

This small volume of 86 pages contains a series of meditations delivered to the students of the General Theological Seminary, at their pre-Lenten retreat this spring. They deal with our Lord With His Family; With His Friends; In His Work; In His Prayers; In His Temptations; and in His Sufferings. Two incidental meditations are included on the Lord's Prayer, and The Transfiguration.

They furnish helpful reading for everybody, although especially adapted to theological students preparing for the sacred ministry. Once in a while we detect the good Bishop's tendency to emphasize the human aspects of our Lord's life and work; but this is done more guardedly than, for instance, in "Christ's Temptation and Ours."

Studies of English Mystics. By William Ralph Inge, M.A., D.D. New York: E. P. Dutton & Co. Price, \$2.00.

Dr. Inge is already well known for his studies in mysticism. His Bampton Lectures in 1899 are recognized as of great worth. In the volume before us he gives us the results of his further study. The opening lecture on the "Psychology of Mysticism" is most illuminating. In spite of his assertion that "those only can understand the mind of the prophet or saint who can supply what is lacking in his words, from their own heart," the whole subject is widely attractive. Though to most of us it has never been given to see "the vision of God," and though carpenter may say that it is subjectism gone to seed, yet the earnest soul cannot help wishing that he, too, might see visions. State all your objections, drag in all your specious reasonings about pathological conditions, disordered states of mind, etc., yet, notwithstanding all objections, there is, in the experiences of the mystics, a fuller knowledge of things divine. Dr. Inge claims for his English saints a high degree of sanity even when they seem to us to be wandering in the fields of vain imaginings. In short, as the author shows, the mystic is a religious genius. This introductory lecture is an excellent preparation for the appreciation of the study that he makes of the Ancren Riwle, of Lady Julian of Norwich, Walter Wylton, and William Law, the author of *The Serious Call*. Then the poets Wordsworth and Browning are taken up in turn and each shown to be deeply saturated with mysticism. Tennyson is compared with Browning and discriminatingly studied. When we have read through the 239 pages, we are quite ready to agree with our author that "the mystics guide us to the fresh springs of religion and present it to us as a living and active force."

Is not Dr. Inge right when he says, "It is to the study of religious experience that faith must look for the reinforcement which it needs against its many enemies"? What better evidence for the truths of religion can there be than the testimony of those whose hearts God has touched?

In Quest of Light. By Goldwin Smith. New York: The Macmillan Co.

This little book contains numerous letters which Professor Smith wrote to the *New York Sun* at various times during the last

ten years on the subject of science and criticism. He defines his attitude as one of constructive criticism, and he seems to try to restrain the extreme school of materialists; but he throws over almost all which constitutes an orthodox Christian.

MISCELLANEOUS.

English Men of Letters. Walter Pater. By A. C. Benson. New York: The Macmillan Co.

Mr. Benson, son of the late Archbishop of Canterbury, has given us in this book a delightfully poetic life of Walter Pater, the English writer. Pater's life was one of great seclusion and was absolutely uneventful; but Benson has managed to make the simple story of his life a charming one. The appreciations of his writings, especially Marius the Epicurean, are delicate and acute.

Heroes of Discovery in America. By Charles Morris, author of *Historical Tales*, etc. Philadelphia: J. B. Lippincott Co. Illus. Price, \$1.25.

Seldom has so much valuable information been comprised within the compass of one small volume as is to be found in this, the most recent of Mr. Morris' scholarly works. From Columbus to Peary, he has neglected no explorer of importance in this country, the exploits of each being recapitulated in a concise and yet rarely entertaining manner. As a reply to the youthful student's possible query as to why the Anglo-Saxon race should dominate North America, whereas by right of discovery it would seem the heritage of France and Spain, the author's exposition of the contrasting methods of the three principal nations which took part in its exploration will be entirely satisfactory—especially to an Anglo-Saxon. The Spaniard risked his life for gold; the Frenchman for the excitement and glory of geographical discovery; but the Englishman sought a home in the New World, therefore it was he who in reality earned the land through the development of its agricultural resources.

The Up-to-Date Waitress. By Janet Makenzie Hill. Boston: Little, Brown & Co.

In serviceable suit of brown, with an attractive cover design, suggested by the title, comes this helpful manual of the important feature of domestic life—the ideal way of supplying the needs of a family and guests at table. Mrs. Hill speaks in high praise of the possibilities of the profession—as she justly claims that it may become. This excellent work will aid ambitious young women to rise to the "top, where there is room, just as there is for the expert in any other calling or profession." There are fully half a hundred illustrations, making it a useful, helpful, and inspiring book for any household employing a waitress; and for anyone in that calling, who takes a pride in her work.

The Life of Animals—The Mammals. By Ernest Ingersoll, author of *Wild Neighbors*, etc. With 15 full-page color plates, and many other illustrations. New York: The Macmillan Co. Price, \$2.00.

Pleasant reading as a book about animals may be which invests them with the intelligence of man and dowers them with the faculty of speech, at the same time it tends to give young people an erroneous conception of the lower creation. That it is quite possible to write a scientifically accurate natural history in an entertaining manner without resorting to any such subterfuge, Mr. Ingersoll satisfactorily demonstrates in this volume. The origin and the relationships of the various orders of mammals are made plain to the reader, and each species is given sufficient attention to emphasize its peculiarities. Mr. Ingersoll's pleasing style of diction needs no commendation, and the interest of the book is further enhanced by its admirable illustrations, most of those in color being from the brush of the author's talented daughter. An appended bibliography attests the thoroughness with which Mr. Ingersoll has completed his task.

Moral Overstrain. By George W. Alger. Boston and New York: Houghton, Mifflin & Co., Riverside Press. Net, \$1.00.

The importance of this volume is out of all proportion to its size. Small as regards the number of pages, it deals with some of the most pressing problems of the day. While optimistic, Mr. Alger is very earnest in calling attention to much in our American life which needs correction. He illustrates his *Moral Overstrain* by describing the physical tests which engineers employ for testing materials in order to know the strain which may be put upon beams, etc., and yet avoid accidents. In the more important sphere of morals we have no such tests, and in consequence men are constantly being subjected to temptations which are beyond their strength. There is moral overstrain, and the man becomes an embezzler, etc., because a strain is put on him greater than he can bear or ought to bear. In *Unpunished Commercial Crime*, the author points out the evil influence of the successful Commercial Criminal, which is emphasized by the scandalous grafting recorded in our newspapers. Men joke about "tainted money," but our author, in *Generosity and Corruption*, puts the matter in such a light as to make it anything but a joking matter. The book deserves to be read and pondered and acted upon by every earnest American.

JAMES E. WILKINSON.

The Battles of Labor. Being the William Levi Bull Lectures for 1906. By Carroll D. Wright. Philadelphia: George W. Jacobs & Co.

This is an interesting volume, although it is somewhat startling to have one's ancient history interpreted in terms of the labor question. It upsets one's ideas, e.g., to find the cause of the Exodus in a strike. President Wright, from his wide experience as Commissioner of Labor, etc., is a most competent authority on labor matters, and in his *Battles of Labor* has given us a work of exceptional value. It will surprise most readers to learn what an old question the labor question is. If the trustees of this lectureship can keep up the standard set by Dr. Abbott and President Wright, they will do a great service both for the cause of labor and religion.

A Short History of England's and America's Literature. By Eva March Tappan. Houghton, Mifflin & Co. Price, \$1.20 net, postpaid.

This is one of the most interesting volumes on the subject of the history of literature imaginable. While it is somewhat brief, there is a large amount of real information concerning authors and their work; not mere lists and useless gossip, but facts showing the conditions of society, the influence of the writers—what they wrote and what it accomplished, or to what it led. The book contains many helpful illustrations. CHESTER WOOD.

Robert Louis Stevenson Reader. By Catherine T. Bryce, Supervisor of Primary Schools. Introduction by F. E. Spaulding, Superintendent of Schools, Newton, Mass. New York: Charles Scribner's Sons. Price, 40 cents net. Postage 6 cents.

Perhaps it is the irony of fate that brings this book to one for review, whose grandchildren find great delight in just such literature. Under such circumstances, how can one fail to drop into a reminiscent mood and go back to the days "when I was a boy." Of course such books were unknown at that time. The art of color printing had not reached its present stage of development; and then Robert Louis Stevenson hadn't written his exquisite verses. One feels like adopting the modern school girl expressions, and say "It's a dear!" "It's a darling!" or, "Isn't it sweet!" Well, it is all that is comprehended under these exclamations. The verses are Stevenson's, and the author illustrates the poem, or amplifies it, by telling a story. It is well done, and adapted to the very youngest of primary pupils. The illustrations are exquisite and in harmonious colors. The letter press is faultless; and so there is a combination that makes a book that children and parents will enjoy in full measure. And then the price is marvellously low. "Would that I were a child again," that my youthful mind might be fed on literature in such artistic setting!

Black's Medical Dictionary. Edited by John D. Comrie, M.A., B.Sc., M.B., M.R.C.P. Edin. With over 350 Illustrations in the Text. New York: The Macmillan Co. Price, \$2.50.

This is a book which will not only be invaluable to members of the medical profession, containing as it does in condensed form and alphabetically a brief statement of the terms commonly used in medical science in every department, but as well and for the same reason to the laity. The scope of the work is declared by the editor to be "somewhere between that of a technical dictionary of medicine and one intended merely for the domestic treatment of commoner ailments." It appears to be thoroughly trustworthy.

FICTION.

THOSE WHO take themselves to the woods to enjoy nature apart from its desecration by mankind, will find much practical information for their guidance in *Camp Kits and Camp Life*, by Charles Stedman Hanks. The author tells of the tricks of the hunted, animals and birds, and of the best means of circumventing them, as well as of those matter-of-fact details relating to camp and larder which play so large a part in making camp life comfortable. The book will be of great assistance to campers.

FICTION, to be up to date, deals now with politics, graft, grafters, and bosses, and the triumph of the reformer by an unprecedented majority, with the consequent discomfiture of the boss and the speedy punishment of wrong-doers, which makes one wish that real life might not so often belie the story-book. In *The District Attorney*, by William Sage, one wonders at the celerity with which legal processes are enacted, and fears that its author has not fully informed himself of the devious ways and means by which stays of execution may be obtained, although a pretty love story is interwoven with the political machinations. A chapter depicting the deliberations in the jury room is particularly excellent [Little, Brown & Co.]. *Lucy of the Stars*, by Frederick Palmer, has the love story, as the *motif*, with the political campaign of a reformer as an incident. Here we have the remarkable conversion of a "boss" to decency, which, we think, has not hitherto been attempted even in fiction; but the double tragedy and the cynicism with which the book concludes, leave one wishing that a better ending might have been devised, even though no escape from the situation seems to suggest itself [Charles Scribner's Sons].

Mr. Edgar Saltus' new novel, *Vanity Square*, deals with those characters who in fiction are supposed to be typical of New York's Four Hundred. It cannot be called a remarkable book, but is passable for summer reading [Charles Scribner's Sons].

HOW TO BUILD A CHURCH.*

Hints on Building and Furnishing.

EVEN though a reader of this book is not about to build a church, or even in the course of human events never expects to build one, it will be of vast value to him. The book distinguishes good from bad in church architecture, tells the why and wherefore, is full of suggestive illustrations, gives a sense of reality to the sacred building, inculcates honesty in construction, and advocates a sound and Catholic morality in true religious mason-craft.

Looking at the index, one cannot help being struck by the variety of the subjects treated. Some of them need translating from English to American ideas, but this process in the case of Church architecture is interesting and instructive. And the careful reading of the chapters justify this idea. For instance a site for a new church would be a matter for an architect's opinion in England, but not often so here. The American architect would be expected to overcome obstacles by ingenuity, but the English architect would pronounce against a site, the nature of which would make foundations too expensive. Results, however, show the English architect to be right in a majority of cases. Another matter spoken of in this book is the theory, often put into practice in England, of building part of a church at a time. One often sees fine English churches whose chancel ends are filled up with the boards that furnished the scaffolding. The appearance of such work is plain, but so is the reason. The determination is to build without contracting debt, and when the funds run out the building stops. In this way the highest ideals are preserved, the architect's scheme is carried out, instead of being abbreviated and cheapened; and a better church is in the long run the result and more to the glory of God. The various church building societies of England have clear and well-defined notions of *minima* consistent with solidity and dignity, and churches erected by their aid show the effects of their wisdom. In this country the good work is being carried on by the church press, especially those papers that run much to illustrations.

The author speaks kindly of wood-work in the United States. It is true that builders here have developed great spirit, force, and originality; but one cannot help feeling that a large majority of wooden churches are not worthy examples of what a church building should be. Numbers of them are mere boxes, with partitions resembling a telephone booth for a "vestry," and an organ. The altar gets in somehow as if on suffrance, and is far too small. Oftentimes it is vulgarly adorned so that it appears the least dignified thing in the building. Sometimes it is quite outshone by a Bishop's chair of racoco style, quaint, fantastic, and without due subordination, consequently in the worst of taste. The author also speaks of churches of oak or teak as being nearly as enduring as stone. Quite so, but who would think of building a church here of oak plank. The cost would be prohibitive, as the demand for oak for furniture manufacturing is enormous. As to teak, we should think that the New England marbles would be cheaper.

The English point of view as regards galleries is regarded with favor by some. Certainly it leaves more space for the sanctuary, and permits a proper position for the organ. That it is a stimulant to singing depends on circumstances, which will readily suggest themselves. The great organs of France are in the west galleries, but in a church of any size there is also a chancel organ as in Trinity, New York, and several others.

The author deals with feeling and knowledge with the matter of furnishing with complete accessories for the fullest expression of Catholic worship. Unfortunately in this country there is far too little knowledge on the subject. Many churches are built so incompletely that when fuller knowledge comes, and consequently greater demands on the building, vast expense is entailed.

Just now the idea of completeness seems in some places to be that of a parish "plant"—something in the line of institutionalism rather than of worship. For instance instead of daily prayer and praise we have daily "doings" in the parish house—cooking, *crèche*, cadets, and clubs. Necessary as all these things and others are—in many places—nevertheless if they don't lead to the Church and Churchmanship they are not a benefit. In England the danger is less great, because the Church is a part of the lives of English Churchmen, and they neither copy nor are afraid of sectarianism. We are apt to forget, too, that in this country we are as yet only a missionary Church, and that we must build well for the future glories of the Church which few of us will see on earth.

We feel that this article has not given the book half the praise it deserves. The chapters on what style to select, the different materials and their cost, are with the others most admirable, and the whole book is as readable as it is good. If one could only persuade "building committees" to read this book, and follow it by Mr. R. A. Cram's book on the same subject, they would find that they would be saved many heart-burnings and much criticism. As far as we know, these two books are the only popular books on the subject.

Mr. Maskell has profusely and excellently illustrated his book. C. E. ROBERTS.

* *Hints on Building a Church.* By Henry Parr Maskell. London: "Church Bells" Office. Milwaukee: The Young Churchman Co. Price, \$1.50 net. Postage 12 cents.

Church Kalendar.



- July 1—Third Sunday after Trinity.
 " 8—Fourth Sunday after Trinity.
 " 15—Fifth Sunday after Trinity.
 " 22—Sixth Sunday after Trinity.
 " 25—Wednesday. St. James, Apostle.
 " 29—Seventh Sunday after Trinity.

Personal Mention.

THE REV. GEORGE P. ATWATER, rector of the Church of Our Saviour, Akron, Ohio, has been granted a two months' leave of absence by the vestry. Mr. Atwater will sail for Europe on the *Cedric*, on July 27th.

THE ADDRESS OF THE REV. SIMON B. BLUNT, until September 1st, will be care of Barbour Heights Hotel, Saunderstown, R. I.

THE REV. P. WARD DENYS of Baltimore sailed for Europe on July 12th, to remain until the middle of October. His address will be, in care of Brown, Shipley & Co., London.

THE REV. DR. FENN of Wichita, Kan., will leave the 23d of July for Honolulu, and will return home the latter part of August.

THE ADDRESS OF THE REV. THEODORE B. FOSTER, until September 1st, will be, care of Lazelle, Matthews & Co., 5 Nassau Street, New York City.

THE REV. S. T. GRAHAM is to act as *locum tenens* at All Angels' Church, New York City, during the absence of the rector, the Rev. S. DeL. Townsend, D.D.

THE REV. W. NORTHEY JONES will have charge of the summer chapel of St. John's Church, Eaglesmere Park, Pa., during July.

THE REV. JAMES JOYNER will have charge of St. George's parish, Hyde Co., N. C., for two months. His address will be Wysocking, Hyde Co., N. C.

THE ADDRESS OF THE REV. C. S. LEWIS is Biddeford Pool, Maine.

THE REV. J. G. ROBINSON has resigned the rectorship of St. Thomas' Church, Dover, New Hampshire; and will become rector of St. James' Memorial Church, Pittsburgh, Pa.

THE ADDRESS OF THE REV. DR. RUDD, during July and August, will be, 395 Manning Avenue, Toronto, Canada.

THE REV. CHARLES NOYES TYNDELL has been called to the rectorship of St. John's Church, Gloucester, Mass., and has accepted the call, and will terminate his relations with St. John's Church, Cape Vincent, N. Y., as rector on August 15th.

ORDINATIONS.

DEACONS.

COLORADO.—On Friday, June 29th, in Grace Church, Georgetown, the Rt. Rev. Charles Sanford Olmsted, D.D., Bishop of the diocese, ordained to the diaconate, Mr. H. H. CLEMENT. The Rev. W. Parry-Thomas of Greeley presented the candidate and Bishop Olmsted preached the sermon. Mr. Clement will have charge of Grace Church, Georgetown.

MILWAUKEE.—On Sunday, the Fifth after Trinity (feast of St. Swithun), at All Saints' Cathedral, in Milwaukee, by the Rt. Rev. Dr. Webb, Bishop Coadjutor, acting for the Bishop of the diocese, Messrs. WILLIAM FREDERICK PHILLIPS of St. John's parish, Elkhorn, Wis., and ROY IRVINE STEARNS of the Cathedral in Milwaukee, and student in Nashotah House, were made deacons. The Rev. Professor St. George of Nashotah House, and Canon of the Cathedral, preached the sermon and presented both candidates. The Rev. Canon Wright of the Cathedral acted as chaplain to the Bishop and master of ceremonies.

The Rev. Mr. Phillips continues to reside in Elkhorn, Wis., but has special charge of St. Martin's mission in Brodhead, and Trinity Church mission in Monroe. The Rev. Mr. Stearns is precentor of the choir, and in charge of the musical work of the Cathedral, residing at the Armitage Presbytery in Milwaukee; also ministering to the guilds and societies as chaplain.

EASTON.—On July 8th, at Christ Church, Denton, Md., the Rt. Rev. William Forbes Adams, D.D., Bishop of the diocese, ordained to the diaconate, CHESBY GANTT. The Rev. J. Gibson Gantt, father of the candidate, presented him, and the Rev. W. Y. Beaven preached the sermon. On October 1st, Mr. Gantt will become an assistant at Grace Church, New York City.

IOWA.—On June 24th, in St. Paul's Church, Des Moines, the Bishop Coadjutor of Nebraska, the Rt. Rev. Arthur L. Williams, D.D., ordained to the diaconate, Mr. THOMAS CASADAY, a graduate of the General Theological Seminary. The Rev. J. Everist Cathell, D.D., presented the candidate, and the Rev. H. W. Starr of Council Bluffs preached the sermon. Mr. Casaday is in charge of St. Mary's Church, Oelwein.

NORTH DAKOTA.—On Thursday, June 28th, in Trinity Church, Lisbon, the Bishop of the diocese, the Rt. Rev. Cameron Mann, D.D., ordained to the diaconate, Mr. FRANK SHORE. After September 1st, Mr. Shore will have charge of the parish in Lisbon.

PRIESTS.

LONG ISLAND.—On the Fifth Sunday after Trinity, at St. Luke's Church, East Hampton, N. Y., the Right Rev. David H. Greer, D.D., Bishop Coadjutor of New York, ordained to the priesthood, the Rev. JOHN HENRY DeVRIES, D.D., of St. Mary's Church, Manhattanville, N. Y. The candidate was presented by the Venerable George F. Nelson, D.D., Archdeacon of New York. The Bishop preached the sermon. The priest-in-charge of St. Luke's Church read the Litany, the Rev. Edward M. Jefferys, rector of St. Peter's Church, Philadelphia, read the Epistle, and Archdeacon Nelson the Gospel. The Bishop was the celebrant, assisted by the Rev. O. F. R. Treder, of St. Luke's. The clergy named assisted in the laying-on-of-hands.

Dr. DeVries is a graduate of Rutgers College and was for nine years pastor of the Second Presbyterian Church of Princeton, N. J., before seeking orders in the Church. He is at present in charge of St. Mary's Church, Manhattanville, diocese of New York.

MARRIED.

GWYN-MACONOCHE.—In St. Peter's Church, Chicago, Ill., July 3d 1906, by the Rt. Rev. C. P. Anderson, D.D., assisted by the Rev. Frank Du Moulin, LL.D., HERBERT BRITTON GWYN, priest in charge of St. Simon's mission, Chicago, and KATHARINE VON HOF MACONOCHE.

DIED.

COLE.—Tuesday, July 3d, 1906, at his residence, 247 West 42nd Street, New York City, PALMER COOKE COLE, M.D., son of the late Dr. John H. Cole and Esther Park Cooke, Claverack, N. Y. Burial service and interment, Thursday, July 6th, from the family residence in Claverack.

JOHNSON.—At Aguas Calientes, Mexico, suddenly, July 2nd, 1906, VINTON, second son of Ben and Mary V. JOHNSON, in his 14th year.

"I look for the Resurrection of the dead: and the Life of the world to come."

BREWER.—In San Francisco, Cal., July 4, 1906, FRANCES CHITTENDEN BREWER, widow of the late Rev. Alfred Lee Brewer, a native of Detroit, Michigan.

CLERICAL RETREAT.

HOLY CROSS, WEST PARK, N. Y.

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

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, choir-master, 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.—A good organist and leader for Choir of mixed voices. Must be a Churchman. References required. Excellent opportunity for pupils. Apply: A. B., LIVING CHURCH, Milwaukee.

WANTED.—TEN ACTIVE MISSIONARY Priests, five white men and five negroes; reasonable support. BISHOP NELSON, Atlanta.

POSITIONS WANTED.

ORGANIST AND CHOIR DIRECTOR desires a change. Young, single, communicant, graduate N. E. C., Boston, pupil Guilmant, moderate salary, field for teaching, references. MENDELSSOHN, care of LIVING CHURCH, Milwaukee.

TEACHER desires position as tutor, governess, or travelling companion, during August. Can furnish good references. "TEACHER," LIVING CHURCH.

BY experienced young Englishwoman, position in home of refinement as useful companion, or care of invalid. Knowledge of nursing, house-keeping. Active, methodical. References exchanged. Disengaged in September. Nebraska or Iowa preferred. No. 143, care LIVING CHURCH, Milwaukee.

FOR COMING YEAR by young Churchwoman, Church school preferred, to teach violin, Latin, German, Spanish, and mathematics. Address: "H," 914 Washington Street, Evanston, Illinois.

WANTED TO SUPPLY.

WANTED—BY A SOUTHERN RECTOR, to supply anywhere in the North during August and September. Efficient service guaranteed. Communicate with specific information --SOUTH SUPPLY—care this office.

CLERICAL REGISTRY.

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

POSITIONS for young, unmarried priests in city Churches. Salaries, \$1,500, \$800 with rooms, \$720 and \$500 with board, rooms, etc. CLERICAL REGISTRY, 136 Fifth Ave., New York.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choir-masters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

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, N. Y.

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

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

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.

APPEALS.

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

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

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH, and the grand total acknowledged has been forwarded to Bishop Nichols:

A Friend, Buffalo, N. Y.....	\$ 5.00
Previously acknowledged	961.47
Grand Total	\$966.47

ACKNOWLEDGMENTS.

It is with a grateful heart that the Branch of the Woman's Auxilliary of Santa Rosa, California, thanks those Auxillaries, private individuals, and Sunday Schools who have so generously responded to the appeal of Mrs. Dillon, its president, with both financial aid and sympathy in the time of trouble. The following are the contributions thus far received:

Woman's Auxilliary, St. Peter's, Germantown, Pa.....	\$25.00
Woman's Auxilliary, Christ Church, Sag Harbor, N. Y.....	5.00
Woman's Auxilliary, Emmanuel, La Grange, Ill.....	50.00
Woman's Auxilliary, Trinity, Chicago..	10.00
Woman's Auxilliary, Christ Church, Chicago	5.00
Woman's Auxilliary, St. Andrew's, Chicago	15.00
Woman's Auxilliary, Epiphany, Chicago.	5.00
Woman's Auxilliary, Grace, Chicago, from Mrs. L. B. Hibbard.....	25.00
Woman's Auxilliary, Trinity, Sacramento, Calif.....	8.75
Woman's Auxilliary, Fourth Missionary Dist., Syracuse, N. Y.....	30.00
Woman's Auxilliary, Trinity mission, London, Ohio	3.00
Sunday School, Trinity Church, Ashland, N. Y.....	7.28
Sunday School, Willow River, Minn.	3.98
Sunday School, St. James', Coquille, Oregon	5.00
D. H. Mason, Okarche, Oklahoma.....	1.00
Mrs. Keeler, Bedford, Va.....	1.00
Rev. E. P. Wright, Milwaukee, Wis....	10.00
Rev. G. W. Palmer, Ashland, Neb....	5.00
St. Peter's Chapel, Mare Island Navy Yard, Cal.....	7.50
Friends in Baldwinville, N. Y.....	8.00
Miss Isabella H. Dana, Boston, Mass.	25.00
West Texan Military Academy, San Antonio	40.50
Donation	2.00
	\$298.01

PAULINE M. HAHMANN,
Sec. Santa Rosa Branch.

BOOKS RECEIVED.

A. R. MOWBRAY & CO., LTD. London.

The Dominion of Christ. A Criticism of Christian Science and A Plea for the Church's Healing. By E. F. H. Frere, author of *Positive Christianity: and Answer to Christian Science*. With a Preface by the Rev. J. R. Illingworth, D.D. Price, 9d. net.

EDWIN S. GORHAM. New York.

Bible Lessons on the Creed. By Charles H. Hayes, B.D., Professor of Evidence, General Theological Seminary, New York.

IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

The Knowledge of God and Its Historical Development. By Henry Melvill Gwatkin, M.A., Dixie Professor of Ecclesiastical History and Fellow of Emanuel College, Cambridge D.D., and late Gifford Lecturer, Edinburgh. (In two volumes.) Vol. I. Vol. II. Price, \$75 net, two volumes.

Christian Theism and a Spiritual Monism. God, Freedom, and Immortality in View of Monistic Evolution. By the Rev. W. L. Walker, author of *The Spirit and the Incarnation, The Cross and the Kingdom*, etc. Price, \$3.00 net.

A Practical Programme for Working Men. Price, \$1.00.

An Outline of Christian Truth. By Robert A. Lendrum, M.A., Minister of the United Free Church, Kirkliston. Price, 20 cts. net.

THE PILGRIM PRESS. Boston.

Letters to Sunday School Teachers On the great Truths of our Christian Faith. By Henry Churchill King, President of Oberlin College. Price, \$1.00 net; postage 8 cts.

PAMPHLETS.

Bishop Ferguson's Twentieth Annual Report—1905—to the Board of Missions, U. S. A.

The East and the West. A Quarterly Review for the Study of Missions. Vol. 4. July 1906. Price, one shilling net. Published by the Society for the Propagation of the Gospel in Foreign Parts. Westminster, S. W.

A Method of Sunday School Teaching. How We Worked out a Plan of Bible Lessons on Faith, Duty, and Worship at St. Mark's, Washington. By Charles H. Hayes, B.D., Professor of Evidence, General Theological Seminary, New York.

THE CHURCH AT WORK

ANNUAL VISITATION AND PICNIC FOR THE SENECA INDIANS.

THE BISHOP of Western New York made his annual visit to the Church of the Good Shepherd on the Cattaraugus Reservation of the Seneca Indians, on Friday, July 6th. Accompanying the Bishop were the Ven. Archdeacon Ayres, the Rev. N. W. Stanton, and Mr. Thos. H. Clough, lay reader. Morning Prayer was said and the Sacrament of Holy Baptism administered to three adults who, with one other, were subsequently confirmed.

After the service, the annual picnic was held in the grove adjoining, the refreshments being served by the Indian women attached to the mission, followed by addresses by the Bishop and visiting clergy.

Next came a ceremony of adoption into the clans, of those whom the Senecas thus delighted to honor.

It will be remembered that a few years ago the Bishop was adopted into the Beaver Clan. On this occasion the Rev. N. W. Stanton, who like the Bishop is a sizeable person, was adopted into the Wolf Clan and given an Indian name which signifies "Rolling

Mountain." Archdeacon Ayres was adopted into the Turtles and given the appropriate name, meaning "Going around the Peninsula." The Bishop's wife who was present, was asked what clan she preferred, and on her saying that she would like to belong to her husband's clan, the "Beaver," she was told that Indians did not take squaws from their own clan, that being against the red man's idea of etiquette, so she was adopted into the Deer Clan, her name in English being "One gathering flowers in the water."

Henry George, a member of the Seneca tribe, acted as master of ceremonies and interpreter.

The Indian band was in attendance, rendering selections during the afternoon and giving added pleasure to the occasion.

CONTRIBUTION FROM "TAIT HOMES."

THE "Tait Homes" for Orphan Children, founded by the late Archbishop and Mrs. Tait, and situated at St. Peter's, Kent, England, is a very beautiful charity, known to some American clergymen who have had the privilege of visiting it. It had its beginning at the time of the cholera visitation

in London, when a large number of children were left orphans by that dreadful scourge. Very recently the Rev. Dr. Hutchins of Concord, Mass., received a letter from the "Homes," containing a postal order for £1 3s., which the little children had collected, with the request that it be devoted to the needs of sufferers from the great disaster at San Francisco. It was forwarded to Bishop Nichols with the suggestion that it be used for the "Maria Kip Orphanage," the buildings of which had been destroyed by fire.

THIRD MISSIONARY DEPARTMENT.

THE FIRST of the missionary departments to make arrangements for the annual conference in the coming fall is the Third Missionary Department, which consists of the District of Columbia and the states of Maryland, West Virginia, Virginia, North Carolina, Kentucky, and Tennessee.

The preliminary announcement of this department states that the Conference will be held in the city of Asheville, North Carolina, on the 23d, 24th, and 25th of the coming October.

The programme of subjects to be discussed

has already been arranged by the local committee, acting in conjunction with the missionary headquarters in New York. The subjects so far announced are: "Missions, the Measure of Christian Vitality"; "Opportunities and Necessities of Work among the Mountaineers"; "The Moral Obligation to Meet the Apportionment"; "What the Church Is Doing and Should Do for the Negro," and "The Protestant Episcopal Church: Her Relation to Past National Life, Her Relation to Future National Life, and Her Methods of Propagation."

The services on the first two nights are to be held in Trinity Church, and the morning sessions are to be held in the Y. M. C. A. Hall, while it is planned to close the Conference with a mass meeting at the Auditorium, where it is expected several thousand persons will be present.

Among the speakers who have accepted appointments so far, are the Bishops of West Virginia, North and East Carolina, Tennessee, and Lexington, and the Rev. Messrs. W. M. Clark of Richmond, J. W. Morris of Norfolk, R. S. Coupland of Baltimore, M. P. Logan of Nashville, Dr. B. L. Wiggins of Sewanee, and Mr. John W. Wood of New York.

Reduced rates at the local hotels and on the railroads have been secured and the beauty and popularity of Asheville as a resort will tend, no doubt, to increase the attendance upon the Conference. Detailed information is to be sent out by the local committees in a few weeks.

SUCCESSFUL ORGAN RECITALS.

THE REV. SCOTT KIDDER, rector of St. Alban's Church, Danielson, Conn., recently gave two organ recitals, one (June 14th) in Trinity Church, Asbury Park, for the benefit of the building fund for the new church building, and the other (June 18th) in St. Jude's Church, Brooklyn, to assist in paying the floating debt. No admission fee was charged, but substantial offerings were received. The programme, which was the same each evening, contained selections by Rheinberger, Guilmant, Wagner, Maily, and Bossi, besides a "Monk's March" and a "Choeur in F," composed by the organist. A pedal solo, an extemporization without a given theme and an improvisation having for its theme the tune of a familiar hymn, selected from a number suggested by people in the audience, were fine examples of original work, but the most striking number was a series of new tunes, improvised at a moment's notice, for the remaining hymns thus selected. Both recitals were pronounced very successful judged from an artistic point of view, by competent critics, who wished that several of the improvised hymn tunes could be written down and retained for permanent use.

BISHOP HALL WILL CONDUCT TWO RETREATS.

BISHOP HALL hopes to conduct two retreats at Rock Point, Burlington, in the first two weeks of September. There will be a retreat for Churchwomen from Tuesday evening, September 4th, to Friday morning, September 7th. The names of persons wishing to attend should be sent to Mrs. G. L. Burnside, Bellows Falls, Vt., before August 18th.

The retreat for clergymen will begin Tuesday evening, September 11th, and end the following Friday morning. Names should be sent to the Rev. George B. Johnson, the Bishop's House, Burlington, Vt., before August 25th.

Neither retreat is limited to persons of the diocese, though in case there should be lack of accommodation, applicants from the diocese will have precedence up to the dates above mentioned. The clergy of the diocese are invited as guests of the Bishop.

IMPROVEMENTS IN OLD TIME PARISH.

ST. JOHN'S PARISH, Thibodeaux, La., owes its existence to the love and devotion of the first Bishop of Louisiana, Leonidas Polk, and was consecrated Palm Sunday, March 16th, 1845.

Mr. George Seth Guion and his wife Lucretia, presented an entire square upon which

TWENTY-FIRST ANNUAL CONVENTION B. S. A.

THIS ITEM is intended to bring to the attention of Churchmen the claims of the Convention of the Brotherhood of St. Andrew to be held at Memphis, Tenn., October 18-21, 1906. This is the time of year when almost everyone is considering a trip away from

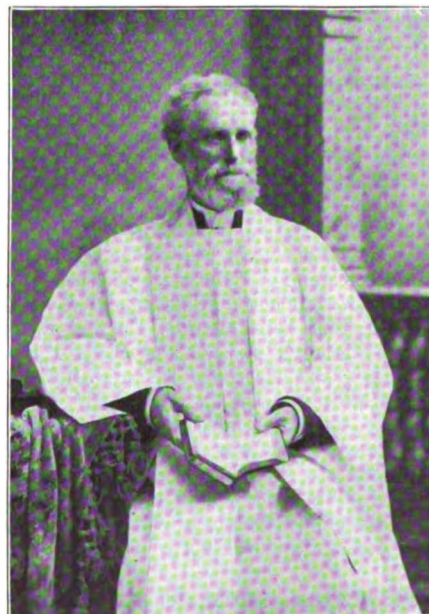


INTERIOR, ST. JOHN'S CHURCH, THIBODEAUX, LA.

to build the church and rectory and also for the cemetery. There is a beautiful bronze tablet placed in the sanctuary in their memory.

The Rev. James Philson has been priest in charge of St. John's for the past 14 years. He was born in Londonderry, Ireland, August 3d, 1825, studied for Holy Orders at Jackson, Miss., under Bishop Green, and was ordained priest by him in 1854, and has served faithfully in the Church for the past 53 years.

St. John's parish has been very actively engaged in rebuilding the church, and in-



REV. JAS. PHILSON.

stalling a new organ, during the past two years, and over three thousand dollars have been used in making these much-needed improvements.

home and it is now, very probably, that many will come to a decision as to whether or not they will attend the Brotherhood Convention.

The Brotherhood of St. Andrew is an organization of laymen in the Episcopal Church, which has grown from small to large proportions until now, at its 21st annual Convention, it is confidently expected that there will be 1,000 delegates, at least, in attendance.

The Brotherhood is an organization of specialists; that is, it devotes its entire energies to two ends—prayer and service. Each member is required by his obligation, taken when he joins the Order, to pray daily for the extension of Christ's Kingdom on earth—this being called the Rule of Prayer, and to make at least one earnest effort each week to bring some man within the hearing of the Gospel—this being the Rule of Service.

In every parish where there is found a live and active chapter its influence is readily visible in the increased attendance on the services of the Church, and those rectors who have had experience with this work, without exception, regard it as a valuable auxiliary.

Not only are the Brotherhood men doing missionary work among other men, but the mere fact that they are at work at all times, builds up their own spiritual life and makes them better Christians.

The annual conventions which have been held in the past have been a source of inspiration and of power to those who have attended them. The spectacle of several hundred men leaving their homes and occupations and travelling hundreds of miles for the purpose of participating in a purely religious convention is an inspiring one, and those who go away after taking part in its deliberations carry with them a renewed sense of consecration and a renewed intention to work in the Master's cause. They thank God and take courage.

It is believed that it is not necessary to do more than to remind Brotherhood men of

the fact that their convention is to be held in Memphis in October. It is believed that they will all, who are able to do so, be anxious to attend.

LOOKS LIKE AN ELEPHANT.

BY THE terms of the will of the late W. H. Peabody of Dubuque, Iowa, St. John's Church of that city is to come into possession of the family residence. The terms of the will are as follows: "To St. John's Episcopal Church of Dubuque, Iowa, forever, in trust forever for use as a parsonage, college, Bishop's residence, or other use (or uses) properly pertaining to the purposes of the Episcopal Church, the special use (or uses) to be determined from time to time by said St. John's Church, but the property shall never be taken or applied or subject in any way to or for the debts, or any of them, past, present, or future, of said St. John's Church, said property being hereby intended to be devised to said St. John's Church only in trust forever for charitable uses and of the general character above indicated."

The Dubuque *Times* says: "The first thought which comes as to the use of the property when the Church assumes possession, is that of a parsonage, and although that disposition is not without question it is perhaps more likely to be the final outcome than any other scheme. The only objection to this is that the house is so large and so much coal is required to heat it during the winter. It is doubtful if there has been any private residence in the city which has had a larger fuel bill. The residence was formerly heated by a wood furnace and the late owner bought an immense stack of cord wood annually. Of late a coal furnace has been substituted. If for this reason the rector, the Rev. John C. Sage, and the congregation should decide that the residence is not available as a rectory it is hard to say what the upshot will be. Whether it can be rented and the income thus achieved applied to current expenses of St. John's is doubtful under the terms of the will. There is no likelihood that there will be an opportunity to convert it into an episcopal palace and a school is out of the question."

HEROISM.

THE *Toronto News* writes editorially of the late Rev. E. L. King:

"Immeasurably fine is the story of an unselfish life, but even more thrilling is the tale of an unselfish death. When that English express train crashed into nothingness, and its passengers lay in tangled heaps of dead or dying, the Rev. E. L. King of this city, though fatally and painfully hurt, was not unconscious. Pinned underneath the wreck he began to pray for his fellow-passengers. Though growing weaker and weaker, he continued to plead for the mercy of the Almighty, not for himself or his stricken family, but for those about him. The surgeons urged him to compose himself, but mindful of the sacred uniform he wore, he replied, 'It is my duty.' And thus he died. It has been said, 'A man can live well, but it takes a hero to die well.' He who, in the agony of fearful wounds, and denied the mercy of unconsciousness, can still look duty in the face, and like his great Master forget his own pain and sorrow in the pain and sorrow of others, is worthy of the hero's name and the hero's fame."

A HANDSOME GIFT.

THE Richfield Springs *Mercury* furnishes the following interesting item:

Mr. Robert W. Tailer has given to St. John's Church of this village and St. Luke's of Richfield (Monticello), the splendid gift of \$5,000 each, the use of which is to be devoted in the first instance to the care and

maintenance of the property, and the second instance two-thirds of the sum is to be given to the rector of this parish for conducting a service at Richfield each Sunday and the remainder for the care of the old church. Mr. and Mrs. Tailer have always shown a decided interest in the two parishes, and have materially assisted them in times gone by, and these gifts come as an added testimonial from them of the affectionate regard they feel for the welfare of the Church here and at Richfield. Mr. Tailer has for many years shown great interest in the old church in Monticello and it was through his kindness that it was repaired some time ago and services since held there. It is one of the oldest churches in this part of the country, having celebrated its centennial several years ago and its history is interwoven with that of the old families of the neighborhood and the village.

THE NORTHAMPTON CONFERENCE.

THE Northampton Conference, at the end of its first week, was declared by everyone a pronounced success. A not small factor in this outcome is the magnificent equipment of buildings and grounds, and the perfect arrangements for entertainment of Conference members at very moderate rates. From the tower of the principal building of Smith Col-

lege—this is the home of the Conference. Ideal weather has prevailed thus far. No service and no excursion have had to be postponed, although one outing was changed to another day. The rector of the local parish, the president of the college, the Bishop of the diocese—all these have expressed hearty welcome and have done their best to make the Conference successful.

Seelye Hall, immediately back of Assembly Hall, was used for the Summer School. The first event of each day has been the Bible lessons by the Rev. John T. Kerrin of St. Luke's Church, Jamestown. The attendance has averaged about one hundred. The lessons were, in order: (1) The threefold salvation, based on the three passages in the Revised Version, "Ye have been saved," "Work out your own salvation," and "Kept unto salvation"; (2) The Imitation of Christ, showing the mistakes made in imitating Christ by mechanical acts instead of "having the mind that was in Jesus," the visible is the evidence of the invisible; (3) The humility and the glory of the Christian life, being a study of St. Paul's conception of what a Christian is; (4) Following Jesus—two incidents in the life of St. Peter, showing the reason why he could not follow, and then after repentance, the commission given for service in the threefold call; (5) Why the Church is called out of the world: a study in Ephesians; and (6) The Bride and the Bridegroom: a study of the final relation between Christ and the Church. The whole series formed practically a miniature course of systematic theology, tracing the Christian life from the point of salvation to the final relationship and work.

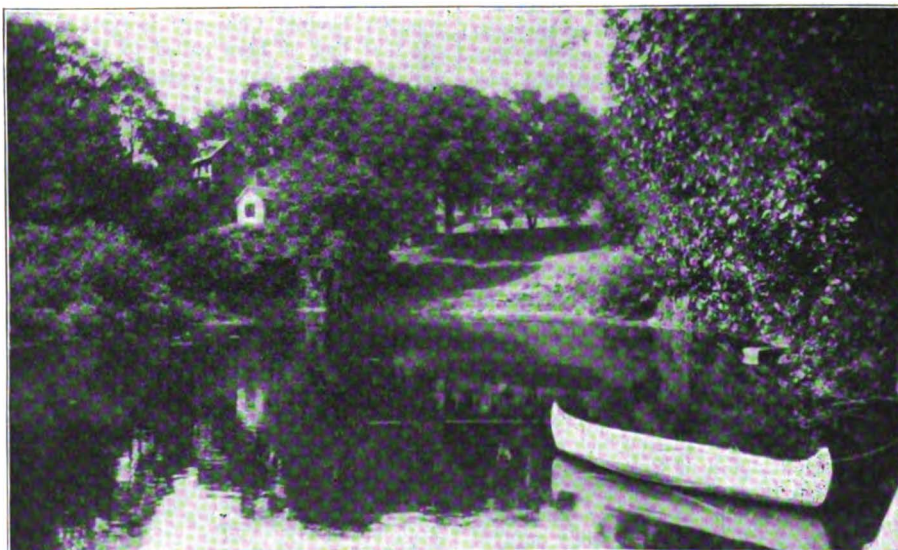
The Rev. Dr. William Walter Smith of the Sunday School Federation gave in Seabury Hall, at a quarter past ten daily, a series of instructions on Sunday School work, and child study. The attendance was steady and filled with interest, some coming from Springfield and other out of town places for the course. The mission study classes, nine in number, occupied as many rooms in Seelye Hall. They were directed by the Rev. Everett P. Smith, educational secretary, and had as leaders the Misses Delafield, Sturgis, Richards, Arrowsmith, Lindley, Pelton, Ashwell, Patterson, the first five being foreign and the last three domestic. System was put into the study, many taking the course in order that they might return home and conduct parish classes. The foreign course is the new book, *Christus Redemptor*, giving the history of Christianity in the Pacific, and the domestic uses the strategic points in the home field as arranged by the educational secretary. Two lessons are on negro work, one on Oklahoma, and two on the Mormon.

From the opening service on the 7th inst., when about one hundred vested choristers



IN THE COLLEGE GARDENS.

lege, high above some great elms, floats the flag of the Society, bearing the word "Seabury." Splendid buildings, that cost hundreds of thousands of dollars to erect, set in the midst of a campus that a small army of men keep in the most beautiful shape that a cool climate and great care make possible



PARADISE POINT AT SMITH COLLEGE, WHERE CONFERENCE PEOPLE FIND RECREATION.

and twelve or fifteen clergy were in line, to the end of the opening week, interest in all of the meetings was well sustained. Bishop Vinton of the diocese gave the first of the addresses at the early celebrations, and was followed by the Rev. Dr. van Allen, the Rev. Mr. Kerrin, the Rev. C. L. Adams, the Rev. Henry A. McNulty, and the Rev. Arthur Chase. The only disappointment in the programme was the failure of the Hon. Bird S. Coler to reach Northampton, his boat having a mishap while crossing the Sound, compelling him to return to Huntington, Long Island. To hear the Rev. Dr. van Allen, St. John's Church was filled, and at Evening Prayer at seven, when it was said without sermon, about one hundred and fifty attended. That evening at eight there was a platform meeting, the speaker being the Rev. Dr. Van de Water of New York and the Rev. A. B. Hunter of Raleigh. The programme during the balance of the week was carried out. Assembly Hall was especially well filled on Wednesday night to hear about Bishop Brent's work in the Philippines, and

first few days of the week, returning again on Thursday and Saturday for short visits. Bishop Darlington came on Wednesday. A notable meeting was held on Saturday afternoon, when the subject was "The Church and the Man who Works with his Hands." The speaker on behalf of the workman was secured through the efforts of Mr. John Mitchell, himself unable to come. Other speakers were the Rev. W. D. Johnson of Wilkes Barre, and the Rev. Jos. Reynolds of the C. A. I. L. Mr. Frank K. Foster, the first named, is chairman of the Massachusetts Branch of the Federation of Labor.

DEATH OF THE REV. FRANK MATURIN.

FRANK MATURIN was well and favorably known by many American priests who have visited in England, and the news of his death will bring sorrow to all his friends. He was a younger brother of the Rev. B. W. Maturin. We quote from the *Church Times*: "By the passing of the Rev. F. E. Maturin, youngest

DEATH OF MRS. BREWER.

THE DEATH in San Francisco, on July 4th, of the widow of the Rev. A. L. Brewer, D.D., the founder of St. Matthew's School, San Mateo, California, will bring sorrow to many hearts of the old-time friends farther East. Mrs. Brewer was a native of Detroit, and was married to Dr. Brewer when he was rector of Mariners' Church in that city. The late Bishop Armitage of Wisconsin was at the same time rector of St. John's Church, Detroit, and a strong friendship grew up between the two rectors. When Dr. Brewer went to San Mateo, he organized an orphanage and gave it the name of the "Bishop Armitage Orphanage"—the only memorial by name that stands to that wonderful prophet-Bishop whose brief episcopate was so full of history-making material. In the orphanage and in the school which Dr. Brewer also established, Mrs. Brewer was his devoted helpmeet, and since his death, the institutions have had her constant care. Lovely in her personality, deeply religious and devout in character, she left an impress upon all who came in contact with her ministrations. Such characters are not formed in these days of careless living. Such teachers and pastors as Armitage and Brewer are rare now and the lives of men and women are not moulded as were those now rapidly passing away. Mrs. Brewer was one of the best of that time's product. Grant unto her eternal rest, O Lord!

LIBRARY WANTED IN CHINA.

MISS ELIZABETH WOOD, one of our missionaries in the diocese of Hankow, China, is very desirous of collecting books for a library for Chinese converts. Bishop Roots has given his approval to the scheme, and is anxious for its success. Miss Woods is now en route for this country on her vacation, and her address will be Batavia, N. Y. She will be glad to make her plans known to all



PROCESSION LEAVING ASSEMBLY HALL.

see about one hundred pictures well shown through the kindness of a lantern loaned and operated by the Men's Club of a Northampton Congregational Church.

Very, delightful were the afternoon excursions. One day a party of seventy-five went through a silk mill. On another day a visit was paid to quaint old Deerfield, and on Thursday and Friday there were receptions, on the first day by the ladies of Holyoke at the Canoe Club, and on the second by people of Grace Church, Amherst, where an inspection of Amherst College was had, and luncheon was served on the campus. After luncheon there were speeches under the great trees. On Wednesday afternoon the Conference went in a body to call on the rector of St. John's, and Mrs. Powell. There were visits to the art gallery of the college, boating on the college pond, and, through the kindness of a member of the local parish, almost all members of the Conference visited, in parties of six, old Hadley and the home of Bishop Huntington of Central New York, who had died just two years before on that very day. The trip to Hadley and back was made in an auto, and everybody enjoyed the rides.

Bishop Vinton was present during the

son of the late Dr. Maturin of Grangeogorman, Dublin, a devoted priest has been called to his well-merited rest. Mr. F. E. Maturin profited by the advantages which he enjoyed in his father's training, of whose gifts as a preacher leading Chancery lawyers used to say that had he been called to the Bar, he would certainly have attained to the Wool-sack. Frank Maturin (by which name he is best known) early showed that he not only inherited power as a teacher, but possessed on his own account that wonderful influence, especially over lads and young men, which made his work so useful at Grangeogorman, at Walthamstow, at St. Peter's, Vauxhall, and for the last ten years of his life, as priest in charge of St. John Baptist's, Pimlico Road. Whilst very independent, he was very loyal to his superiors and colleagues; never robust, he never spared himself; very simple and frank and of a most lovable disposition, he was quite fearless and was stern in rebuking evil: he had great discernment of character, and many—who would not otherwise have had opportunity—were by his efforts enabled to prepare for the sacred ministry at Dorchester Missionary College and elsewhere. *Cujus animae Deus propitiatur.*"



interested persons. There are many people who will gladly contribute at least one book, and a considerable library could soon be collected.

The picture here given shows a group of Chinese students, in their library, which is now meagerly supplied with books. Miss Wood will arrive in Batavia about the date of this issue of THE LIVING CHURCH.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Rev. C. N. Tyndell's Resignation.

THE REV. CHAS. NOYES TYNDELL has resigned St. John's Church, Cape Vincent, and goes to Gloucester, Mass. A local paper says:

"At the time of his resignation he was secretary of the First District Convocation of the diocese of Central New York, and a member and secretary of the Executive Board of the district. He was also the town committeeman for the town of Cape Vincent of the Jefferson County Sunday School Association, and was the organizer and first president of the Cape Vincent Sunday School Association. Mr. Tyndell is also the chaplain of Cape Vin-

cent Lodge, No. 293, F. and A. M. Aside from attending to his Church duties, which at times have been arduous, Mr. Tyndell has found time to identify himself with matters pertaining to the benefit and welfare of the community at large. He will leave Cape Vincent with the fact firmly established that he has been the doer of very much good in this village. His generous efforts have put strength and confidence into the parish that will be lasting. His departure will be deeply regretted—the prosperity and happiness of himself and family the paramount wish of the members of St. John's and our people generally."

CHICAGO.

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

G. F. S. Summer Home—Personals

THE Girls' Friendly Summer Home at Glenn, Mich., opened for the season, July 1st, and from indications it promises to be as popular this year as before. Miss Fanny Groesbeck, who has been president of the Chicago branch of the G. F. S. for many years, was re-elected at the last annual meeting, held not long ago, and will direct the work of the thousand or more members in the diocese.

THE REV. HERMAN PAGE, D.D., rector of St. Paul's Church, Chicago, is away on his vacation. He will remain East until after the meeting of the Board of Missions, which will be held September 11th.

ST. THOMAS' CHURCH, Chicago, is making vigorous advances under the Rev. J. B. Masiah. A new church building is a possibility of the near future.

COLORADO.

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

Personal Items.

THE REV. JOHN HEAL, for three years editor and manager of *The Shepherd's Crook*, the diocesan paper, has resigned. The office of publication will be moved from Colorado Springs to Denver, where the Rev. C. I. Mills will assume charge. Mr. Heal will continue the interesting and instructive series of papers on Church History which have done so much toward making the paper popular throughout the diocese.

THE REV. H. H. REMSEN of Grace Church, Colorado Springs, will soon open an open-air reading room on the church-grounds for the benefit of the many people who resort to Colorado Springs for lung and throat trouble.

THE REV. J. W. ATWOOD, rector of Trinity Church, Columbus, Ohio, is taking the services at St. Stephen's, Colorado Springs, during the absence of the rector, the Rev. A. N. Taft, who is spending the summer in the East.

CONNECTICUT.

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

Death of an Old Resident—Repairs on Rectory—Personals—Fairfield Archdeaconry.

MR. ALFRED BURRITT, the oldest resident of the town of Stratford, died recently, at the age of 96 years. He had been long connected with Christ Church (the Rev. N. Ellsworth Cornwall, rector), serving as an officer of the parish for many years, and up to the time of his death.

AT SHARON (the Rev. James B. Nies, Ph.D., rector), the rectory is undergoing extensive alterations, which will make it a very attractive home.

THE REV. NEILSON POE CAREY, rector of Christ Church, Norwich, has been chosen an honorary member and chaplain of the Fire Chiefs' Club of Connecticut.

AT TORRINGTON, the rector, the Rev. J. Chauncey Linsley, on the afternoon of Sunday, June 17th, spoke at the memorial ser-

vice of the Odd Fellows. On the Sunday following he rendered a like office for the Knights of Pythias. On the evening of the same day he preached the sermon before the graduating class of the Torrington High School.

THE ANNUAL meeting of the Archdeaconry of Fairfield was held on Tuesday, July 10th, at Trinity Church, Bridgeport (the Rev. Louis N. Booth, rector). The reports from the missions and aided parishes, showed an encouraging condition of the work in all parts of the Archdeaconry, which comprises the county of Fairfield. The sum of \$1,500 was appropriated among the parishes and missions needing aid, while a little more than twice that amount was apportioned to be raised within the Archdeaconry. The Rev. Louis N. Booth was nominated to the Bishop for reappointment as Archdeacon, for a third term of four years. The Rev. Allen E. Beeman of Fairfield was re-elected secretary, and Col. Leslie Smith of South Norwalk, treasurer. The executive committee consists of the Rev. Edward Guilbert, D.D., of Southport, the Rev. James H. George of Newtown. A. B. Sturges, M.D., of Southport, and Mr. William E. Street of Darien.

EASTON.

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

Consecration of Holy Cross Chapel.

BISHOP ADAMS consecrated the new Holy Cross chapel in Millington, Md., July 12th. Bishop Coleman was the preacher, and there were present with the rector, seven clergymen, viz., Rev. A. Ware, rector, Rev. Messrs. Samuel Edson, W. Y. Beaven, J. A. Mitchell, S. S. Hepburn, A. E. Clay, and Father Paul (Rev. Lewis T. Wattson) of Garrison, N. Y., and Joseph Sutton. The day appointed for the consecration was the second anniversary of the fire which destroyed, with the old chapel, a large part of this flourishing town. Bishop Coleman was the invited preacher, in recognition of his interest and the great assistance of his diocese in the work of rebuilding.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Clerical Association.

THE BISHOP and a number of clergy of the diocese recently met at Starke, and adopted the following resolutions:

"Resolved (1) That a society for the purpose of promoting meetings of the clergy, to be held at regular intervals—and at different centers—be formed in the diocese of Florida. (2) That the said society be called 'The Clerical Association of the Diocese of Florida.' (3) That at least two meetings shall be held each year; one between Christmas and the diocesan Council meeting (to be fixed by the Bishop) and the other the first week in October. (4) That the officers of said society be the Bishop, *ex officio*, chairman; and a secretary-treasurer, to be elected by the Association. (5) That members be requested to bring forward at the close of each meeting any subjects they may wish discussed (or handled by a clergyman who is a recognized authority thereupon); one of which subjects shall be agreed upon by vote, and discussed at the next meeting of the Association. It shall be the duty of the secretary to place it upon the agenda paper, to circulate the same amongst the members at least two weeks before the date of the next meeting. (6) That at each meeting of the Association there shall be a celebration of the Holy Communion on the first morning; and there shall be two evening services, one of which shall be of a missionary character."

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Laying of a Cornerstone.

ON TUESDAY, July 10th, Bishop Darlington, with an impressive service, laid the cornerstone of St. Andrew's Church, Shippensburg. The public school building had been given by the school board as a vesting place for the clergy and choristers. From this place the procession moved to the platform which had been erected across the foundation walls of the tower. Psalm cxxxii. was read responsively. After singing a hymn, Creed and prayers were read by the Bishop. Then the Rev. H. B. Smith of Harrisburg read the Scripture lesson, followed by Psalm cxxxvi., read by the Rev. M. Gamble of Renova. The first services held in Shippensburg, so far as known, were in 1755 and 1756, by the Rev. Dr. Barton, who was a missionary in that section. In his diary he mentions preaching and administering the Sacraments to the Church people who lived there. In 1864, the Rev. F. J. Clerc, then rector of St. John's, Carlisle, held service in the "old white meeting house." Dr. Clerc is still living, and next month will celebrate the 60th anniversary of his ordination to the ministry. About 25 years ago, the Rev. Mr. Swetzel, then rector of Trinity Church, Chambersburg, held services in a room over the First National Bank. Quite a congregation were gathered together and much interest manifested. Services have been held since then by the Rev. Mr. Berghaus, Archdeacon Radcliffe, and Bishop Talbot. Lately a room has been fitted up and since 1903 regular services have been maintained. The Rev. Mr. Collins, the present rector of Chambersburg, has had charge of the work recently and through his untiring efforts the new church has been started. In January, 1905, a Sunday School was started and has grown so large that it is almost impossible to accommodate the number attending.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Gifts to St. John's Church, Queens.

ON A RECENT visit of the Rev. Canon Bryan, Archdeacon of Queens and Nassau, to St. Joseph's Church, Queens, L. I., a beautiful alms chest was dedicated. This gift to the church is in memory of the late Mr. Frederick George Richardson, who departed this life at the age of 85 years, and his wife, the late Caroline Clark Richardson, who died at 70 years of age. The memorial is placed in the church by the children of Mr. and Mrs. Richardson. At the same time altar cloths and altar linen were presented by the Misses Richardson.

MASSACHUSETTS.

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

Items of Interest from the Diocese.

THE NEW mission at Cliftondale, which is a small place adjacent to Lynn, has been presented with a beautiful lectern Bible by Trinity parish, Boston. The mission, which is making rapid strides, is in charge of Francis L. Beale, lay reader.

DURING the month of August the officiating clergyman at Trinity Church, Boston, will be the Rev. Reginald Pearce, rector of the Church of the Ascension, Ipswich.

FUNERAL services took place at Trinity Church, Boston, on July 11th, for Miss Anne Woodbury Phillips, daughter of the late Samuel Phillips of Andover, and first cousin to the late Bishop Brooks. Miss Phillips was thus connected with a family which gave the country its Wendell Phillips and practically founded Phillips Andover Academy and the Andover Theological Seminary in the town

of that name. The Rev. Appleton Grannis officiated at the last rites.

THE NEWS was received here with considerable natural pride that Bishop Lawrence, who is now abroad with his family, paid a special visit to the hospital the other day where a number of the unfortunate victims of the Salisbury wreck are convalescing. The presence of a man of the Bishop's dignity of bearing and kindly, sympathetic manner among sufferers always is sure to have a stimulating, uplifting effect.

THE REV. W. L. CLARK, who has been assistant to the Rev. Charles E. Hutchinson at the Church of the Ascension at the South End, a mission of Emmanuel, has been appointed vicar to succeed Mr. Hutchinson, who some months ago accepted a call to a parish in New Jersey. Mr. Clark has been working in the district for nearly two years and understands the needs of the neighborhood perfectly.

THE REV. G. WILLIAM FORSTER, curate of St. Ann's Church at Fredericton, N. B., has accepted a call to the curacy of St. Matthew's parish at South Worcester, where he will assist the Rev. Henry Hague, who has been rector for 24 years. The parish, which is located close to the large carpet mills, is growing rapidly, and needs the services of an assistant priest. Its parishioners include any number of English people. The proprietor of the mills, Mr. Matthew J. Whittall, has been a generous benefactor of the parish. Mr. Forster has been two years at Fredericton. He is a graduate of Mt. Allison University and King's College at Windsor, N. S. He will begin his new duties about the middle of September.

NEW JERSEY.

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

Remarkable Longevity.

A REMARKABLE record of longevity is shown in the ages of twelve people, buried from St. John's Church, Somerville, since the beginning of the year. Their ages were: 75, 88, 80, 75, 73, 51, 76, 83, 79, 35, 76, and 79. The two who were under 70 (35 and 51) had moved into the town within a few weeks, and so could not be counted in the average. Without them, the average age of those buried is 79.4; with them, 72.5.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Improvements at Devil's Lake—Personals.

VERY DECIDED improvements have been made in the Church property at Devil's Lake (Rev. E. C. Johnson, rector). The vestry room has been enlarged to the dimensions of 13 x 25 feet and arranged to serve also as choir room, the stone work and windows being in conformity with those of the church. Artistic choir stalls and a new hymn board have been added. A two-story wing has been added to the rectory and the house papered and painted within and without. The church grounds have been graded, curbed, and well-planted with trees. The cost of these improvements—something over \$1,000—has all been met since Easter by special pledges. The rector has been given a two months' leave of absence and his place will be supplied by the Rev. H. F. Parshall of St. Cloud, Minn.

THE REV. F. A. SHORE, recently ordered deacon by Bishop Mann at the Cathedral in Fargo, has taken charge of the field at Wahpeton and points adjacent, late in charge of the Rev. Wm. Watson, now of Hudson, Wis.

L. C. PARKER and F. A. MARTYR, students at Seabury, are serving as lay readers at Minot and Grafton, respectively.

HARRY HUET and JAMES ELTON, of the General Seminary, are assisting their rector in St. Paul's parish, Grand Forks.

MRS. F. E. JONES, daughter of the late Rev. Albert P. Brooks, a mother in Israel, and for twenty-two years a most devout and faithful communicant of Grace Church, Jamestown, N. D., entered into life eternal at San Pedro, Calif., on the 6th of July.

THE REV. W. D. REES of Fort Totten Indian mission, opened with prayer the North Dakota State Republican Convention, at Jamestown, July 12th.

THE WOMEN'S GUILD of Grace Church, Jamestown, served meals in the city park during the Republican Convention and realized a very handsome sum for its treasury.

OREGON.

Reception Given to the Rev. J. E. Simpson.

ON TUESDAY night, July 3d, St. Mark's Church, Portland, tendered the Rev. J. E. Simpson, and Mrs. Simpson a reception, the occasion being the rector's tenth anniversary. Mr. R. W. Hastings, senior warden, in an address congratulated both rector and people on this event and on the existing harmonious condition of the parish; he presented Mr. Simpson on behalf of the congregation, as a mark of their love and appreciation, with a roller-top desk. On opening it, the surprised rector found an envelope containing a new, crisp \$100 bill. In a few well-chosen words he thanked his people for their kindness and loyalty. A study-chair accompanied the desk, also a beautiful leather chair for Mrs. Simpson.

The present site of the church—a little over a quarter block—has been authorized to be sold, and the church building removed to a better location, when a rectory, for which the plans are now in hand, will be built on an adjoining lot.

PENNSYLVANIA.

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

Alms Chest Broken Open—Altar Being Erected—Mr. Thomas' Gallery Opened—Church Consolidation—Personals.

THE ALMS CHEST in St. Mark's Church (the Rev. A. G. Mortimer, D.D., rector) was broken open recently and the contents stolen.

THE MAGNIFICENT high altar for St. Elisabeth's Church (the Rev. William McGarvey, D.D., rector) is being erected. It will be of marble and add greatly to the beauty of one of our most unique churches. It is the gift of parishioners and others.

MR. AND MRS. GEORGE C. THOMAS have again opened the art gallery in their home so that the very valuable collection of pictures may be seen on Thursdays from 7:30 to 10 P. M. during the summer. Tickets of admission will be required, and visitors are asked to record his or her name and to vote for their preference among the pictures. Organ recitals are given each evening.

A DECREE of the court has made the Church of the Holy Apostles and the Church of the Mediator as one parish (the Rev. Nathaniel Seymour Thomas, rector), and the sum of money in hand from the sale of the old Church of the Mediator will be used in the construction of a new stone building, probably to be known as the Chapel of the Mediator, to take the place of the present Church of the Reconciliation at Fifty-first and Spruce Streets, West Philadelphia, of which the Rev. Henry McKnight Moore will be the vicar.

AN UNUSUAL event took place at the Church of the Holy Trinity (the Rev. Floyd W. Tomkins, S.T.D., rector, who is at present abroad) on Wednesday, July 11, 1906, when James Harvey MacLeary, Associate Justice of the Supreme Court of Porto Rico, was married a second time to his wife, from whom he had been divorced for five years. The

ceremony was performed by the Rev. Franklin James Clark, a curate of the Church of the Holy Trinity, just admitted to the diaconate at the Trinity ordination by Bishop Whitaker. The reconciliation was brought about by the eldest son and daughter of Mr. and Mrs. MacLeary.

MR. WILLIAM ALEXANDER, a lay reader, has been appointed missionary to Buckingham and Centre Hill, Bucks County, Pa., under the rector of St. Paul's Church, Doylestown.

MR. JOHN E. BAIRD and his sister, Miss Baird, have gone abroad for a three months' sojourn. Mr. Baird is a member of the Standing Committee of the diocese of Pennsylvania.

TENNESSEE.

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

Personals—Memorial Gifts—Work at St. Mary's on the Mountain.

THE BISHOP of Tennessee, the Rt. Rev. T. F. Gailor, with his wife and two daughters, sailed the last day of June for a European trip, the diocese having presented the Bishop a considerable purse towards his expenses.

THE REV. GRANVILLE ALLISON, rector of Grace Church, Memphis, preached the baccalaureate sermon in Jefferson Hall before the State University of Tennessee, at Knoxville, at commencement. Mr. Allison, on account of illness, left earlier than usual on his vacation, which he is spending with his family in Michigan. The Rev. Prentice A. Pugh of Holy Trinity Church is taking his services in his absence.

A HANDSOME flagon for the Communion service, of sterling silver, set with jewels which have been in the family, was presented to Trinity Church, Clarksville, recently by Mrs. Polk G. Johnson in memory of Cora and Mildred Waller.

IN MEMPHIS, during the summer months, night services in the churches have been suspended, with the exception of one service to be held in turn in the various churches, the preacher to be from another parish, and these services are well attended by Church people from various parts of the city.

AT EPIPHANY CHURCH, Knoxville (the Rev. S. R. McAlpin, rector), a vested choir has recently been instituted, and improvements made in the interior furnishings of the church.

A HANDSOME brass altar cross, with the figure of the Saviour was recently presented to the chapel of the Church Home, Memphis, under the charge of the Sisters of St. Mary, the gift of Mrs. William Omberg, *nee* Rogers, in memory of her Grandmother, Mrs. Rebecca Arthur Chalmers.

AT ST. MARY'S-ON-THE-MOUNTAIN, Seawane, the training school for mountain girls, under the charge of the Sisters of St. Mary, a stone house for the use of the chaplain, to be called St. John's Hermitage, has recently been constructed. Nearly \$400 is in hand towards the construction of the chapel, and the outlook is good for a profitable new year, if sufficient assistance can be obtained for scholarships for the girls.

THE MISSION work in east Tennessee is progressing, the Rev. E. J. Batty of Nashville having undertaken the work at Johnson City for the summer, and the Rev. J. C. France has taken up the work at Harriman, Rugby, and points near by.

TEXAS.

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

Parish at Marshall Still Vacant.

ALTHOUGH several names of desirable priests have been mentioned for the rector-

ship of the parish at Marshall, rendered vacant by the removal of Dean Bowers of the North Convocation to Galveston, no definite appointment will be made till October. It is expected that Dr. Bowers will spend a few days here in September, and he will undoubtedly be consulted in the matter of the selection of his successor. This parish is now in such condition as to be able to command the services of the very best clergyman, and owing to the magnificent work of our former rector, who trebled the list of communicants during his rectorship, we are now the seventh largest parish in Texas.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. McCORMICK, D.D., Bp. Coadj.

Four Years' Work at St. Andrew's, Big Rapids.

THE REV. D. CHARLES WHITE has just completed his four years' work as rector of St. Andrew's Church, Big Rapids. He has also been zealous in prosecuting mission work in the vicinity. Reed City, Luther, Ludington, and Pentwater have received attention at his hands from time to time.

There have been 130 Baptisms and 126 Confirmations in the past four years. Of the candidates the following is a record of their previous religious training: Church 50, Lutheran 29, Methodist 13, Presbyterian 3, Baptist 3, Congregational 6, Dutch Reformed 1, no previous religious association 21. A number of Scandinavian families have become attached to the parish, and a number from the Ferris Institute, both students and teachers, have become interested. One young man has become a candidate for holy orders, and a young woman has entered the mission field as a trained nurse in Alaska. An efficient vested choir has been trained, the church has been enlarged and renovated, and the rectory much improved. The chapel at Luther has been newly shingled and painted.

WESTERN NEW YORK.

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

Resignation.

AFTER an incumbency of nearly twenty years, the Rev. Geo. G. Ballard has resigned the rectorship of St. John's parish, Buffalo, the resignation to take effect October 1st.

WEST VIRGINIA.

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

New Buildings for the Sheltering Arms Hospital.

BISHOP PETERKIN, in calling attention to the wants of the Sheltering Arms Hospital, Paint Creek, says:

"Some twenty years ago, when there was only one institution of the kind in the state, a hospital was founded at Paint Creek, on the C. & O. R. R., about twenty miles east of Charleston. It had in view the needs specially, of miners and railroad men, subject as they were to distressing accidents, but it was by no means confined to them—nor have its ministrations ever been confined simply to the injured. It has consistently cared for all classes and conditions, male and female, young and old, the injured and the sick, black and white.

"The site chosen for this hospital has proved to be the most eligible and convenient in the Kanawha valley—and as thirteen acres of land were secured in the beginning, there has been ample room for all subsequent and proposed development.

"We have, however, grown out of our present quarters, and new and more complete and convenient buildings have become a necessity to the continued successful prosecution of our work.

"Starting in our poverty with an old

house, we have, from time to time, added to it, as best we could, and it has served our purpose well, but it is no longer adapted to our larger work. We are fortunate in having on our own grounds a beautiful and convenient site for such buildings as we desire, as we have already, in the way indicated, provided for the maintenance of the work, we feel the more free to press the matter of putting up new and more complete and convenient quarters, at the same time thoroughly repairing the old building, and this we believe we can do for about \$35,000.

"The whole matter has by the board been put into the hands of Bishop Peterkin and Archdeacon Spurr. And as Mr. Spurr will be chiefly instrumental in making the appeal to carry out the plan, the Bishop desires by this letter to endorse his efforts and commend him to those interested in such work."

CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.

Work on the Island.

GUANTANAMO, far away at the southeastern end of the island of Cuba, is one of the most cosmopolitan cities in this country. On its streets one will hear many languages spoken—Spanish of course; German occasionally; French, by people from Hayti, La Guadeloupe, La Martinique, as well as from France itself; Syrian, by the peddlers on the streets; and English, from that of the inhabitants of the Windward Islands, to that of the officers and men of the battleships of the United States, which have their quarters in the bay. On these same ships are men from all parts of the world, and these men throng the streets of Guantanamo.

For this reason it was necessary that the work in Guantanamo should be given into the charge of a man who should be polyglottous. Such a man was found in Mr. José-Maria López-Guillén. Recently he was admitted to the order of deacons, and now he is regularly in charge of this work. Linguistically, he fulfils all the conditions necessary to the situation: Spanish is his native tongue, but he speaks and writes English and French perfectly, and is prepared to hold services regularly in all these languages. He is in charge of the fine school, which has more than a hundred regular pupils, and he has a Sunday School with thirty pupils enrolled.

At the morning services which are in English, all the sitting room in the chapel is taken; and at the night services, also English, the chapel is well filled.

The French services will begin on the arrival of the French hymnals. The Spanish service is well attended also.

Money having been promised for the building of a new church, by a friend in the United States, the people are on the tip-toe of expectation. Work will begin as soon as certain business matters have been arranged.

CANADA.

News from the Dioceses.

Diocese of Fredericton.

THE DIOCESAN Synod met at Fredericton, July 10th. The doors were closed to the public for a short time at the opening session in the morning, while the question of the election of a Coadjutor Bishop was taken up. It is stated that the Coadjutor will be chosen within the diocese. Bishop Kingdon would make a selection from the names sent to him. The 10th of July, the day of the Synod's opening, marked an important point in the useful and prominent life of Bishop Kingdon, as it was exactly twenty-five years from that day that he was consecrated Bishop Coadjutor of Fredericton. The occasion was observed in a suitable manner by the Synod in session. On the afternoon of the opening day an illuminated address from the clergy

was presented to the Bishop at his residence, by the Ven. Archdeacon Neales, who is commissary in charge of the affairs of the diocese during the Bishop's illness.

Diocese of Ontario.

THE VESTRY of St. George's Cathedral, Kingston, held a meeting, July 9th, to select three names to be sent to Bishop Mills for the choice of a rector. It is stated that the Rev. Dr. Stone of St. James' Church, Chicago, who was spoken of by the Bishop as likely to fill the position, has said that he would not accept it even if offered to him. There was a large attendance at the vestry meeting, July 9th, and the three names agreed upon were the Rev. Frank Du Moulin of Chicago; the Rev. Mr. Whitney, in England; and Canon Starr, at present acting rector. Canon Starr received four times the number of votes cast for either of the others. It is stated, however, that the Bishop has expressed a preference for someone outside the diocese.

Diocese of Ottawa.

AN OPEN LETTER to the Bishop of Ottawa is causing wide comment. It is dated July 7th, and is written by the Rev. J. A. Shaw, rector of Fenaghvale, and in it he announces his intention of resigning his charge because his stipend is inadequate for the support of his family. He says that he addresses his letter to the Bishop in a public manner, "because the matter it contains is not without interest to others besides your lordship and the writer." His plea is that while the cost of living has greatly increased in consequence of the development of the country, the stipends of the clergy have remained the same, and mentions that his own, of \$800, has always been better than those received by seven-tenths of his fellow-clergy in the diocese.—BISHOP HAMILTON held the first Confirmation in the new church at Killaboe, June 24th.

Diocese of Toronto.

THE NEW Church of St. Cyprian's, Toronto, is to cost about \$16,000. It is expected that the corner-stone will be laid next October, on St. Cyprian's day. Bishop Sweatman consecrated the Church of St. Paul's, Singhampton, June 22nd.

Diocese of Rupert's Land.

AT THE ordination conducted by Archbishop Matheson in St. John's Cathedral, Winnipeg, June 24th, three deacons and four priests received holy orders. The candidates for the priesthood were presented to the Archbishop by the Very Rev. Dean Combes, and those for the diaconate by the Ven. Archdeacon Phair.

Diocese of New Westminster.

BISHOP DART has left on a visitation of the diocese of Kootenay, which would occupy him several weeks. Archdeacon Pentreath acted as the Bishop's commissary for New Westminster while the Bishop was absent.—THERE are six parishes in the city of Vancouver, but the formation of mission parishes is being discussed.

Diocese of Qu'Appelle.

AT THE annual meeting for this diocese in London, Eng., June 26th, Bishop Anson, formerly Bishop of Qu'Appelle, said that the reason the Church was second in the field in the West was mostly a matter of money. He announced that the anniversary fund of one thousand pounds sterling had been raised. The Rev. Mr. Little, for twenty years a missionary in the West, said that 30,000 Church people were going in annually, and only half were provided with Church ordinances. In 25 years, at the most, they would be self-sustaining. In the meantime a great opportunity was open

Educational

UNIVERSITY OF THE SOUTH.

THE annual commencement of the UNIVERSITY OF THE SOUTH at Sewanee, took place with its usual stately functions, literary contests, and conferring of degrees. The exercises opened with a programme arranged by the Society of the Sopherim, and on the succeeding night the contest for the Knight medal (founded by Bishop Knight of Cuba, a Sewanee graduate) took place and was won by James F. Finlay of South Carolina. The next night occurred the exercises of the Gamma Epsilon, a literary society of the Sewanee Grammar School.

On commencement Sunday, the sermon was preached by the Rev. W. T. Manning, D.D., vicar of St. Agnes' chapel, and assistant rector of Trinity parish, New York City, formerly a professor at Sewanee, and at night occurred the annual service of St. Luke's Brotherhood for the Increase of the Ministry, when a number of addresses were made; this society has done much towards assisting candidates for the ministry financially.

On Monday night, the medal for Oratory was won by Mr. James F. Finlay of Pi Omega Literary Society, and Mr. M. S. Whaley won in the contest for best essay. The Grammar School gave their annual drill on Tuesday and their closing exercises on Wednesday morning, when four received diplomas entitling them to admission to the University, the standard having been raised during the past year.

On Thursday the formal exercises of the University opened with a service in St. Augustine's chapel, Judge W. C. Benet of South Carolina delivering the baccalaureate address. George Victor Peak of Texas gave the Latin salutatory, and the vice-chancellor, Dr. B. L. Wiggins then conferred the degrees on the following: Civil Engineering on Stephen Elliott Pucket of Tennessee; Bachelor of Arts on James Ferguson Finlay of South Carolina, Frederick Rice Simons of Texas, George V. Peak of Texas, Harold B. Swope of North Carolina, Silas McBee, Jr., of New York, and William S. Manning of South Carolina; Bachelor of Laws on Robert M. Brooks of Tennessee, Raymond D. Knight, Jr., of Florida, Byrnes W. Mistrot of Texas, Joseph B. Rylance of New York, and Alonza G. Turner of Kansas; Bachelor of Divinity on Henry D. Phillips of Georgia, and Eugene C. Seaman of Texas; Graduate of Divinity on Henry L. Durrant of British West Indies and James L. Sykes of Mississippi. The medal for French was awarded to John Paul Jones of New York, and that for German to David R. Dunham of Florida, and were presented by the Rt. Rev. Theodore D. Bratton, Bishop of Mississippi. The medals for both Latin and Greek were won by Henry M. Gass of Tennessee, and were presented by the Rt. Rev. D. S. Tuttle, Bishop of Missouri; and the Richmond prize for Political Science and also the Peabody Fellowship were awarded to George V. Peak of Texas.

The Presiding Bishop of the American Church, the Rt. Rev. D. S. Tuttle, D.D., the acting chancellor of the University, then conferred the honorary degrees, as follows: Doctor of Music upon G. Edward Stubbs, M.A., of St. Agnes' Chapel, New York, and Doctor of Divinity upon Rev. Josiah B. Perry of Mississippi and the Rev. W. T. Manning, vicar of St. Agnes' Chapel and assistant rector of Trinity parish, New York City. The valedictory oration was delivered by William S. Manning, Jr., of South Carolina.

At the close of the service, the following telegram was received from Archdeacon Stuck of Alaska, an old Sewanee student: "Love

and congratulations to all at Sewanee. Wish I were with you. Stuck."

The Presiding Bishop of the Church, acting chancellor of the University, presided over the meetings of the board of trustees. Everything is favorable to another successful year for the University.

During the festivities of commencement, a sad note was sounded, by the total destruction by fire with its contents of the rectory of the Otey Memorial Parish at Sewanee, the home of the rector, the Rev. W. S. Claiborne.

HOOSAC SCHOOL.

THE CLOSING exercises of HOOSAC SCHOOL for the year 1905-6, were held on Thursday afternoon and evening, June 21st, and began as usual with choral Evensong in the chapel, which was crowded to its utmost capacity. The Bishop Coadjutor of Albany, the Rt. Rev. R. H. Nelson, D.D., was present for this occasion, and the rector of the school, the Rev. E. D. Tibbits, and the Rev. A. J. Holley, headmaster, were the only clergy who officiated at this service.

At the conclusion of the service, the commencement procession proper formed in the school quad and marched to the gymnasium, which was filled to overflowing with a large company consisting of the boys' friends and others.

The honor list this year was as follows: Upper Ten.—I., Ralph Tilden Holsapple; II., James Marion Johnston, Jr.; III., John Richard Perkins; IV., Robert Hammond Gibson; V., Arthur Hearn Cowl; VI., Julian Kimball Tebbetts; VII., Edmund Courtlandt Stanton; VIII., Stephen Edwards Keeler, Jr.; IX., Donald Cowl; X., Daniel Miller Charlier.

The mathematical prizes were carried off by Edmund Courtlandt Stanton and Ralph Tilden Holsapple.

Latin Prizes—William Pickett Converse, Arthur Hearn Cowl.

Greek Prizes—William Pickett Converse, James Marion Johnston, Jr. (Honorable

OUT DOOR LIFE

Will Not Offset the Ill Effects of Coffee When One Cannot Digest It.

A farmer says:

"It was not from liquor or tobacco that for ten years or more I suffered from dyspepsia and stomach trouble, they were caused by the use of coffee until I got so bad I had to give up coffee entirely and almost give up eating. There were times when I could eat only boiled milk and bread and when I went to the field to work I had to take some bread and butter along to give me strength.

"I doctored with doctors and took almost everything I could get for my stomach in the way of medicine, but if I got any better it only lasted a little while until I was almost a walking skeleton.

"One day I read an ad for Postum and told my wife I would try it, and as to the following facts I will make affidavit before any judge:

"I quit coffee entirely and used Postum in its place. I have regained my health entirely and can eat anything that is cooked to eat. I have increased in weight until now I weigh more than I ever did; I have not taken any medicine for my stomach since I began using Postum. Why, I believe Postum will almost digest an iron wedge.

"My family would stick to coffee at first, but they saw the effects it had on me and when they were feeling bad they began to use Postum, one at a time, until now we all use Postum." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial of Postum in place of coffee proves the truth, an easy and pleasant way. "There's a reason."

Look in pkgs. for a copy of the famous little book, "The Road to Wellville."

mention being made of James Marion Johnston, Jr., for Latin, and Louis Denison Stanton and Donald Cowl for the Greek.)

Sacred Studies Prizes—Donald Cowl, Edmund Courtlandt Stanton, Stephen Edwards Keeler, Jr. (Honorable mention being made of Louis Denison Stanton.)

American History Prizes (presented by James M. Ide, Esq., of Troy)—Ralph Tilden Holsapple, Julian Kimball Tebbetts.

Prizes for Declamation—Senior: Courtlandt Van Winkle; Junior: Ambrose M. Clark.

Prizes for Composition—Senior: Louis Denison Stanton, Edmund Courtlandt Stanton; Junior: Lawrence Brevoort Barretto.

At the conclusion of the presentation of prizes, the rector presented diplomas to three of the boys who were graduating, who also received a Greek Testament from the Bishop.

Following this, Bishop Nelson made an able address upon the words from the Book of Revelation iii. 11: "That no man take thy crown."

Addresses were also made by the Rev. J. C. Tebbetts, Rev. F. H. Sill, O.H.C., Rev. Geo. D. Silliman, D.D., Rev. P. McD. Bleeker, and the Hon. LeG. C. Tibbits.

These exercises brought to a conclusion a most successful year at Hoosac School.

WOLFE HALL.

THE closing exercises of WOLFE HALL, the diocesan school for girls, began with the baccalaureate sermon, preached by the Very Rev. H. M. Hart. The annual luncheon of the alumni association was held at the Brown Palace Hotel, the guests of honor being Mrs. Margaret True, president of the Board of Education of Denver, who spoke on Higher Education for Women; Miss Maude Fealy, who told of her experiences while a member of Sir Henry Irving's theatrical company in London. Mrs. Maud F. Souther, a pupil of Esaye's, who delighted the audience with a violin solo. The same evening, the seniors gave a play, "A Modern Cinderella," written by Miss Barbee, instructor of Greek at Wolfe Hall. Thursday the closing exercises were held at the chapter house. The addresses were by the Rt. Rev. S. S. Griswold, D.D., Bishop of Salina, and Mr. A. D. Parker. Following the addresses was the presentation of diplomas and medals. The Bishop Olmsted English prize was awarded to Eleanor Houghton. The Judge Stone medal for scholarship in Latin, to Leonore Pollen. The Bishop Spalding gold medal, to Eloise Shellebarger. Directly after the exercises, a reception was held at Wolfe Hall. The alumnae scholarship—open to residents of Colorado only—was awarded to Grace Corthell of Alamosa.

TRINITY COLLEGE.—The present year has marked the 80th annual commencement of the college. On the evening of the Second Sunday after Trinity (St. John Baptist's day), the baccalaureate sermon was preached by the Rev. Flavel S. Luther, Ph.D., president. The Rev. Professors McCook, Ferguson, Merrill, and Brenton, and the Rev. Mr. Faucon, assistant rector of Christ Church, participated in the service. The commencement was held on Wednesday, at Alumni Hall. Dr. Gurdon W. Russell, '34, the oldest living graduate, was also present, occupying a seat on the platform.

President Flavel S. Luther sat in the front centre in a chair that was used by Bishop Berkeley in 1715. On the president's right sat Professor Henry Ferguson, and on his left, Professor Charles F. Johnson, these gentlemen being the two senior professors at the college. Both of these professors retire from their chairs at the end of this academic year. Members of the board of trustees occupied seats on the right of the stage. They were Robert Thorne, '85, Edgar F. Waterman, '98, A. S. Murray, Jr., '71, F. E. Haight, '87, F. L. Wilcox, '80.

Henry Gray Barbour of Hartford gave the salutatory in Latin. Frederick Charles Hin-

kel, Jr., gave the honor oration, his subject being, "The Ethics of Labor Unionism." Dwight Worden Graham of Woodbury, who was chosen by competition in speaking, delivered an oration on "Leif Ericsson, Discoverer of America." Frederick Augustus Grant Cowper of Woodsville, N. H., gave the valedictory, his main subject being "The Influence of the Group."

The commencement dinner was held at the Allyn House. The Hon. Frank L. Wilcox of Berlin, '80, was toastmaster. Among those scheduled to speak were President Luther, Mayor Henney, Professors Ferguson and Johnson, and Attorney William G. Davies of New York City. Philip E. Curtiss was assigned to speak for the graduating class.

The trustees of the college had their annual meeting at room 31, Seabury Hall, Tuesday. President Luther presided, and Assistant Treasurer Edgar F. Waterman kept the minutes.

To fill the vacancy caused by the resignation of Professor Henry Ferguson, Professor Cecil F. Lavelle of Bates College was called. He is to fill the Northam chair of history and political science.

To fill the vacancy occasioned by the retirement of Professor Charles F. Johnson, occupant of the chair of English, the Rev. Cranston Brenton of this city was appointed. He is a graduate of the class of 1899, and is the present assistant professor of English in the college.

The new assistant professor of English will be Arthur English of the University of Colorado, assistant professor of the same branch in that institution.

The following prizes were awarded—Holland scholarships of \$600 each for holding the first places in all-around scholarship in the classes specified:

Senior Class, 1907—Philip Dougherty of Charleston, Ill.

Junior Class, 1908—Charles William McKone of Hartford.

Sophomore Class, 1909—Harold Nathaniel Chandler of Fitchburg, Mass.

The following degrees were conferred, the candidates being presented by Professor Elmer T. Merrill:

Bachelor of Arts in Course.—Henry Gray Barbour, salutatorian, with honors in mathematics and natural history, Clifton Culverhouse Brainerd, Hill Burgwin, Jr., Frederick Augustus Grant Cowper, valedictorian, with honors in Latin and modern languages, Philip Everett Curtiss, Everett Samuel Fallow, Daniel Wilmot Gateson, Dwight Worden Graham, Harry Huet, Henry de Wolf de Mauriac, with honors in modern languages, George Preble Pierce, John Franklin Powell, Frank Melvin Rathbone, Allen Sutcliffe, with honors in philosophy, Thomas Smith Marlor.

Bachelor of Science in Course.—Garrett Denise Bowne, Jr., William Clinton Burwell, William Sidney Walker Fiske, Frederick Charles Hinkel, with honors in chemistry, Donald Ely Lauderburn, Owen Morgan, Victor Eugene Rehr, Ernest F. Winston, Austin Dunham Haight, John Jordan Bolles.

Master of Arts in Course.—Burdette Crane Maercklein, Robert Paul Butler, B.A., Cornell, 1905.

The benediction was given by the Bishop of the diocese.

WHAT WE value for ourselves we must seek to spread to others; and what we shrink from ourselves—lowering surroundings, a tainted atmosphere—what we shrink to think of those nearest and dearest to us being exposed to—let us do all we can to remove from others. "Lead us not into temptation. Deliver us from evil." Do what you can to sweeten the mental and moral atmosphere that surrounds you.—*Bishop A. C. A. Hall.*

TRUTH is given not to be contemplated, but to be done.—*F. W. Robertson.*

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 221 West 91st St., New York.]

The most recent addition to the growing number of treatises on the boy voice is a little work of sixty pages, entitled *The Essentials of Choir Boy Training*, by Walter Henry Hall, published by Novello, Ewer & Co.

The author states frankly in his preface that the book is a reprint of some articles originally written for the *New Music Review*. While not claiming the promulgation of any new theories, he takes issue with those who demand that head tones shall be used throughout the entire compass of the voice.

"The general law that head tones should be used almost exclusively, as laid down in the first chapter, is afterward considered from a wider standpoint. Unless possessed of a fine ear and ample time it is perhaps safer to adhere to the head tone theory entirely, but with keen discrimination and a trained ear the results to be obtained by judicious blending of tones are incomparably greater."

The most important chapters are those on "Choice of Voices," "Tone Development," "Tone Blending," "Pronunciation," "Breathing," "Phrasing," and "Interpretation."

Under the topic "Tone Blending," special stress is laid upon what the author calls "breaks among the head tones themselves." Here he says: "In all the various choir manuals written by Church musicians, which have come under the writer's observation, he has failed to see any reference to what he believes to be a vital point, namely, the division of the so-called head tones into two different series, and this notwithstanding the fact that reputable voice teachers and laryngoscopists almost invariably recognize it. It is a common experience to find a boy possessing a voice of pure quality, with a decided break on about fifth line F sharp. If these notes are in the prescribed thin register, why the break? This question, which must have forced itself upon many choir-masters, can only be answered satisfactorily by admitting either the presence of two series of head tones, or of an upper medium range. The practical value of this will be readily understood when it is remembered that the usual criticism of choirs trained in

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the head register is that they are all 'top.' Brilliance on high notes is desirable, but can never atone for weak middle notes, where tone is more frequently needed.

"It must not be supposed that choir-trainers are advised to go out of their way to find this break. Often it is unobservable, in which cases all that is necessary is to broaden the tone as it descends, taking care to preserve the pure quality as it becomes fuller and rounder in the descent. When the break shows badly, begin on the highest thin notes,

and bring them down to it, letting them overlap the second series for two or three notes. In order to obtain the notes of the second series, make the boys distend the back of the mouth as wide as possible, and imagine a deep cavity which they must fill with tone. Perfect suppleness of the parts must be insisted upon, or throatiness may ensue."

In chapters seven and eight there are some excellent hints on pronunciation, and the exercises which are outlined for vowels and consonants are much to the point, and easy to put in practice.

In his remarks upon "Interpretation," and "Expression," the author condemns (and very justly) the sentimental and sensational style of singing now in vogue in many of our choirs, and we more than suspect that he had in mind the singing of two "notorious" choirs in New York City when he wrote this part of his book.

He refers to a class of men who are "mere musical enthusiasts," and who need the restraining "influence of sound Church training."

"Without it," he says, "they are content to work on the feelings and emotions of the congregations by sensuous play of tone-color, by operatic reminiscences, by bizarre manipulation of organ stops, by extreme transitions from *fortissimi* to *pianissimi*, by anything, in short, calculated to make a sensation. This false sentimentality passes in some quarters for expression. A worthy clergyman once lamented that his organist did not make the organ 'pant and sigh.' The phrase is a good one, and well describes the so-called expression which should find no support from Church musicians."

Those who are thoroughly familiar with the New York male choirs will find no difficulty in reading between the lines.

There is in many quarters a dislike for, and a neglect of, certain compositions of the old Cathedral type. This seems to be carried to an extreme in some of our churches where one would expect a wide range of musical selection.

The author touches upon this as follows: "We are surrounded on all sides by Church composers, both English and American. The average English organist is far better trained, theoretically, than his American brother, but he often writes with deadly dullness. So between English music that is learned and dull, and American music that is pretty and trivial, there is not much to choose. Fortunately choice does not depend upon either kind. There is any amount of music that is neither trivial nor dull. Neither is it necessary to go back exclusively to the old Cathedral style, although many fine old anthems and services might be used to advantage. The wide gulf between the old, contrapuntal type of mathematical music and the modern emotional, palpitating school, has been nobly bridged. The representative Church composers, both English and American, have preserved the dignity and taste demanded by Cathedral usage, and yet have taken advantage of the more modern forms of expression. These men have breathed new life into old, pure forms."

The author's remarks upon discipline are admirable, and there is a novel and valuable chapter on choir management.

We cordially recommend the book to organists and choirmasters.

THE HOPE of Christianity lies in its boldness.—*Bishop Brent.*

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