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CANADA.

Notes from the Dioceses.

Diocese of Quebec.

THE Clergy House of Rest, at Cacogna, has been particularly well filled during the summer. Clergymen from almost every Canadian diocese have found a holiday there full of rest and refreshment. The committee for the New Hymnal met there in the end of August, when the house was filled to its utmost capacity. It is satisfactory to learn that the running expenses of the house can not only be met, but there will be a balance for needed improvements for next year, thanks to the subscriptions which have been sent in.—A FINE CHURCH is being built in one of the Magdalen Islands to take the place of the old church at Grindstone.—THE Indian mission at Pointe Bleu has been as successful as usual. The Indians come down from the Hudson Bay district every year during the month of July, and during the time of their stay the missionary holds daily services for them, morning and evening. The Indians contribute towards the support of the mission by presenting a skin from each family, on their arrival from their season's hunting.—BISHOP DUNN is very desirous that a general diocesan collection shall be made for the great Pan-Anglican thank offering, to be presented next year.

Diocese of Ontario.

A JUNIOR chapter of St. Andrew's Brotherhood will shortly be formed in St. George's Cathedral parish, Kingston, where a senior one has for some time been at work.—Sr. PAUL'S CHURCH, Brockville, will not be ready to be reopened before November. While the improvements are being made services are held in the schoolhouse.

Diocese of Ottawa.

A DIOCESAN conference of St. Andrew's Brotherhood will be held at Almonte, October 5th 6th, and 7th.—THE Rev. Canon Pollard presided at a farewell meeting in St. John's Hall, Ottawa, the last week in August for the Rev. J. Cooper Robinson and his wife, who are returning to their mission work in Japan, after a long furlough in Canada.

Diocese of Quebec.

THE REV. E. A. W. KING was inducted as rector of St. Peter's Church, Quebec, September 2nd by Bishop Dunn. After the service, Archdeacon Balfour, the retiring rector, was presented with an address and a cheque by members of the congregation.

EDITORIALS AND COMMENTS

The Living Church

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

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WHATEVER bad times may come, or whatever perplexity, there is almost always close at hand, waiting for one, some plain thing to be done. It may be a mere matter of routine, an item in the day's regular business; it may be the exercise of some consideration for another; it may be only silent patience; but it is always *something*. And always one has the choice to do it or decline it. One can go through his work well or shirk it. One can consider his neighbor or neglect him. One can repress the fever-fit of impatience or give it wild way. And the perpetual presence of such a choice leaves no hour without guidance.—*George S. Merriam.*

ST. MATTHEW.

ALL but trite, at this day, seems the reminder that he who uses the Lord's Prayer has used it to but scant effect if not discovering that each and every clause is a mine of riches exceeding far the surface beauty and simplicity of its language. Like a calm, transparent lake, in truth, so clear that the eye, at a glance, may scan its moss-grown bed, yet when tested by the plummet, revealing depths beyond all that the beholder could have believed.

Long since have dwellers of the spiritual life discerned that no more helpful intercession, or meditation, can be found than this ascending scale of petitions, simple, to the use and understanding of childhood, yet profound, and expansive, beyond the savant's power to exhaust.

Let us apply the reflection to each clause, and reaching finally those closely linked, concluding supplications: "Lead us not into temptation; but deliver us from evil," ponder them thoughtfully; and slowly will dawn upon us the perception that if offered in truth, and sincerity, full often must the suppliant learn that fulfilment consists not merely in the sheltering wing outstretched in defence from approaching ill, or closing the path leading into temptation, but, perchance, in the sharp, apparently ruthless, severance of existing ties, the change of cherished conditions, the loss of endeared possessions, of seeming indispensable benefactions. In other words, the removal from the soul's environment of all things hurtful, of whatsoever the divine Omniscience knows to have power to lead into temptation, or expose to evil.

This was the very first lesson which Matthew the publican, was to learn on the threshold of the new life offered him. Ere ever he had learned to breathe this prayer seeking the greater good; ere yet he had known, save at a distance, Him whose love, and wisdom had framed it for the use of man, Jesus saw, and knew him, and recognizing, as ever, the responsive qualities of mind, and soul, lifting him above the low plane scornfully adjudged him by his fellow-man, bade the despised publican arise, and follow Him.

Yet, ere he could be worthy of that call, and the life now opened, he must lay down that which, in his day and community, represented one of the most worldly-wise and lucrative of positions. Its perquisites were golden, its labor light, its compensation assured; nor, in itself, was there aught dishonorable or unhallowed, save in the Jew's jealous arraignment. But in its pursuit lay danger; the opportunity, the incitement to defraud, and oppress, were many; hence He who would lead His chosen to safer and higher paths, would not suffer the new-called disciple thus to be led into temptation; but would deliver him from evil.

And fortunately, St. Matthew, or Levi, as likewise called, heeding the Voice of love and wisdom, refused not the call, whatever its cost. Leaving all, his hopes of gain, his sure emoluments, he at once arose, and followed, attesting the fullness and heartiness of his obedience, later, by a joyous feast wherewith publicly to honor his new-found Lord and Master.

When repeating anew this petition, "Lead us not into temptation, but deliver us from evil," will we not do well to remember this Apostle and Evangelist of old, and ask that we, too, may have grace to forsake all covetous desires, and inordinate love of riches, if need be; to attain the fulfilment of the prayer thus offered?

L. L. R.

EVERY DUTY we omit obscures some truth we should have known.—*Ruskin.*

HERE seems to be a disposition on the part of some to make light of, or altogether disregard, the lesser days and seasons of Churchly significance. Due regard is everywhere paid to Christmas, Easter, and Lent; perhaps, also, to Whitsun and Ascensiontide; but the minor feasts and fasts are in many parishes sadly neglected, if not altogether ignored. That this should not be, may not be gainsaid.

What, then, are these days and seasons, and why should we observe them?

We have but to turn to the Prayer Book for our answer—and here it may well be remarked that the due observance of the feasts and fasts of the Church Year is not by any means a work of party Churchmanship. It is simply one of the birthmarks of Prayer Book Christianity.

We have only to turn to the Book of Common Prayer to find out what these feast and fast days are.

Too few people, it is to be feared, know what a mine of information is contained in the introductory pages of the Prayer Book. How many know that by reference to these pages they can find out, for instance, what lessons are to be read at the next service, and, if it be one of the greater days, what proper psalms are to take the place of the regular psalter for the day; the date of Ash Wednesday, next year, the dates of Easter for a hundred years to come; what hymns and anthems may be sung at the Church services, and much more that the average Churchman does not know and is often naturally curious to ascertain?

In these same pages are tables of the feasts and fasts of the Christian year and what the Church expects with regard to them.

From them we learn that all the Sundays in the year are feast days—even the Sundays in Lent; that in addition to the Sundays there are thirty other feast days scattered through the year—some, such as Christmas day and Ascension day, commemorating some event in the incarnate life of our Blessed Lord; others, such as St. Andrew's day and the feast of All Saints, commemorative of apostles, martyrs, and other holy persons.

Reference to the main body of the Prayer Book will reveal the fact that there is a collect, an epistle, and a gospel for each of these thirty other feast days, just as there are for the fifty-two Sundays—showing that it is the will of the Church that there be a celebration of the Holy Communion on each and every one of them.

Further reference to these same tables will show that two days in the year—Ash Wednesday and Good Friday—are set apart as "days of fasting," and that under the heading of "other days of fasting," on which some measure of abstinence is required, there are four groups of days:

1. The forty days of Lent.
2. The Ember days at the four seasons.
3. The three Rogation days.
4. All the Fridays except Christmas day.

The Prayer Book, it will be observed, makes no distinction between Lenten days, Ember days, Rogation days, or Fridays. She mentions them all as "days of fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

The question as to why these days and seasons should be commonly observed may be answered as follows:

1. Because they are of Prayer Book ordering.

No one asks: Why should we observe Sunday as a religious festival? Why should we keep Easter and Christmas? These are recognized as days which have been set apart by the Christian Church for observance by Christian Church people. Precisely the same may be said in respect of these other days and seasons. They are all days set apart by the Church for observance by Church people, all commemorating some event either in our Blessed Lord's history, in the history of His apostles, or in the history of His Church. They were set apart to remind us year by year of the events commemorated, with the object, indirectly, of conveying to us blessings through their observance.

We should then observe them as a matter of discipline. Loyalty to the Prayer Book alone should suffice to ensure our keeping them.

There is, however, another and vastly better reason why we should faithfully observe all these days prescribed.

The discipline of routine observance is valuable. Christian soldiers need constant, systematic drilling just as much as do the soldiers of our country's armies. But there is the

realization of the object and purpose of the Church in so setting them apart.

Why, for instance, should we keep Sunday in a religious way? Not simply because it is a matter of Church discipline so to do, but because it is a weekly reminder of the glorious resurrection of the God-Man, and all that that resurrection meant for the world and means for us.

There is a spiritual significance at the back of all these days of feast and fast, and this spiritual significance is usually indicated in the service provided for the day.

With this fact in mind, let us glance at the four groups of minor fasts:

First—Lent. This is a yearly reminder of our Lord's overthrow of Satan and of His atonement for sin.

Second—The Ember days at the four seasons. These are days upon which anciently were set apart as days upon which specially to intercede for God's mercy on each of the four divisions of the year. As probably from the beginning of their appointment they were connected with the ordinations of the clergy, there are two prayers appointed for those to be ordained, either of which is to be used at these seasons. Will anyone suggest that such intercession is unnecessary? Do we not desire that God will bless the seasons?—that He will put it into the hearts of good and fit men to offer themselves as candidates for the holy ministry? Does God not hear prayer?

Third—The three Rogation days. The Rogation days come once a year, and are the three days preceding Ascension day. They are set apart as days for special supplication on behalf of the crops of the fields—days of prayer for fruitful seasons and good harvests. In the special form of prayer provided for use on these days we pray God to "bless the labors of the husbandman and to grant such seasonable weather as may enable us to gather in the fruits of the harvest and ever rejoice in His goodness."

Will anyone suggest that the due observance of this season, once a year, may lightly be disregarded? When we remember that God is the Lord of the harvest, and that all good gifts come of Him, who sends the refreshing rain and invigorating sunshine which make the seed we sow to spring up and yield its increase?

In bygone days it was customary for the priest of the parish and his people to perambulate the boundaries of the parish, singing psalms and litanies as they proceeded, and halting here and there to bless the fields, address homilies to the people, and pronounce curses upon the dishonest removal of landmarks.

There is precisely the same need of supplicatory prayer now as then—the same need of such simple, holy, childlike communion with the Almighty Controller of the Universe; and if present-day conditions forbid us perambulating our parishes, and uplifting our hearts and voices to God in the open fields, we can at least, and should repair to God's House on these days and supplicate our Father's blessings on the labors of the husbandman, looking forward to that appointed day in November when opportunity is given publicly to thank Him for all His many mercies, especially the ripe, ingathered crops.

Fourth—Fridays. The shameful disregard of the weekly commemoration of our Saviour's suffering and death is a matter which merits serious reflection. Why should we keep Sunday, the feast of the Resurrection, holy, and altogether overlook as a holy day Friday, the fast of the Crucifixion? Can we fully enjoy the spiritual feast except the fast precede it? Can we hope to gain the crown except we bear the cross?

Who will suggest that once in seven days is too often in which to recall and seriously meditate upon the act of redeeming love upon the cross of Calvary the day is set apart to commemorate?

Is the fast of Friday not necessary to the due appreciation of the spiritual joys of Sunday?—to the due appropriation of the blessings of the Sunday Eucharist?

Who will vouchsafe a negative answer to these questions?

The Prayer Book does not say how we should observe these feast days and fast days—does not say, for instance, what we shall eat and drink on fast days, or what we shall abstain from on fast days. Two things are, however, made clear. First, that we should observe them in an appropriate manner; and, secondly, that that appropriate manner necessarily includes attendance at religious worship.

The very same Prayer Book rule governs Fridays and Ember and Rogation days as govern the days of Lent. They are all days of fasting on which the Church requires such a meas-

ure of abstinence as is more generally suited to extraordinary acts and exercises of devotion."

Consequently the rules applied to the due observance of Lent should be applied also to Fridays and Ember and Rogation days—whether it be to abstain from necessities or only from luxuries and amusements.

There is nothing unnecessary in the Prayer Book system of practical Christianity, nor anything obsolete. The more nearly Church people live up to the Prayer Book teaching, the more strictly they govern their lives according to its discipline the better Christians they are bound to become, the clearer the vision of God they are bound to obtain.

The saintly but misguided Wesleys recognized this fact, and earned for themselves the sobriquet of "Methodist" by their careful and strict observance of the feasts and fasts of the Christian Year.

There is to-day the same need for an awakening of the spiritual senses to the wealth of the Church's venerable system of fast days and feast days, and not until that awakening comes will the Church realize its power—not until her children live the *daily* life of the Prayer Book, will they know what is meant by living and moving and having their being in Him whose Body the Church is.

The mere discipline will add to the stature of the Christian and increase his strength: while fulfilment of the spirit as well as the letter of the law, will remove all limits to Christian prosperity.

K.

THE Bishop Coadjutor of Springfield has been spending a month in England and France, and contributes a very interesting letter to the *Springfield Churchman*. One incident he tells of his visit to St. Luke's Mission of the American Church in Paris. There was a deacon in charge. He says: "The deacon, American, who is only temporarily there, was most kind in offers of assistance. A graduate of Columbia University, he did not know where the diocese of Springfield is. When I told him it was in Illinois he asked if it included Chicago, and then, who is Bishop of Chicago? He added apologetically, 'I think we in New York and the East know more about the cities of Europe than we do about the Middle-West.'" And the Bishop adds, "Most absolutely true."

THE death of Miss Sewell chronicled in our London Letter, removes the last of the list of great women story writers of a past generation. Elizabeth Sewell, Charlotte M. Yonge, and Mrs. Carey Brock did great work for the Catholic Church in depicting in fiction a healthy Church atmosphere. Widely differing in style as story writers, their aim, however, was the same and their success was unbounded. Miss Yonge's writings were novels pure and simple for adult readers and for young people approaching adult age. Miss Sewell and Mrs. Brock wrote for younger readers, although their books were popular with adults. Many a reader of the books of these authors has been brought into a closer and fuller understanding of the Church, even though members of sectarian congregations. The name of Mrs. Emma Marshall might also well be added to this distinguished group, for as a writer of Churchly historical novels she was as successful as Miss Yonge. She was not, however, animated by the same strong Tractarian influence that dominated either Miss Yonge or Miss Sewell, but all of her stories had an historical setting that made them very attractive. But with all the popularity that once surrounded these publications, very few copies are now called for, and yet there are few novels of the present day so absorbingly interesting. The construction of the modern novel is on entirely different lines, and it is rarely one of them can be found on the bookseller's shelves after six months have passed.

Has the Church failed to raise up great writers who could write "with a purpose"? English writers all of these far famed women were, but yet no English Churchwoman can step forward to-day as an honored successor to any one of these noble authors. Christian Science and other heresies find authors to promulgate their wretched caricature of Christian living; and still others there are who delight in making ludicrous sport of the clerical office and even that of the episcopate, but none is found to defend the Faith.

But it is the time when a spasm of heresy seems to be most prevalent. A Churchwoman writes for the *Arena* one of the most blasphemous heresies, revamped from the past centuries, that has ever been advocated, but no Catholic woman comes

to the defence. It is sad to contemplate; may God raise up defenders of the Faith!

Upon the one just departed this life, and upon those others who but recently preceded her to that land of rest, we pray for light perpetual, and a never ending rest in company with the blessed saints in the paradise of God.

UNDER the heading of "Anniversaries of the Bishop of Milwaukee" is an item furnished by the Bishop himself, which is of far-reaching interest. On the Fifteenth Sunday after Trinity Bishop Nicholson will celebrate the 35th anniversary of his ordination to the diaconate and the 34th of his advancement to the priesthood. Fifteen of these years have been spent as the Bishop of Milwaukee, he being closely confined to his house during the last one on account of ill-health. He says he would be gratified to have his personal friends commemorate him at the altar on that day.

From all over this American Church may petitions ascend from many an altar that this noble Bishop may, if God so will, be again restored to strength and vigor. He broke down in the Master's service. May it be the Master's will that he be restored to such a measure of health as may enable him once again to go about his diocese; "or else . . ." Beyond this we cannot write; but we gladly make the Bishop's wish known, and hope that from near and far word may be sent to him, that on his anniversary day both priest and people pleaded the blessed sacrifice with full intention for his restoration to health, if so it be God's will.

ANSWERS TO CORRESPONDENTS.

(1) (2) We know of no statistics as to the number of sisters and of deaconesses in the American Church. (3) The order of deaconesses was revived in England by the foundation of St. Andrew's Deaconess Community in 1861; in America, by the legislation of General Convention within recent years.

INQUIRER.—The Anglican Churches neither affirm nor deny the dogma of the Immaculate Conception B. V. M., which is rightly felt to be purely speculative and not a matter of revelation.

T. H. D.—The doctrine of the Assumption of the Blessed Virgin Mary (that she was bodily caught up from the earth and translated to the highest heavens) is purely speculative; a pious opinion that is and has been widely held by theologians, but one that the Anglican Churches rightly hold should not be made an article of faith.

ANXIOUS TO LEARN.—(1) "High Church" has commonly been held to mean sympathy with the corporate or Catholic theory of the authority of the Church, rather than with the Protestant standard of the authority of private judgment or of the Bible privately interpreted.—(2) They don't.—(3) We should call "a table in one's bedroom with a crucifix and candlesticks on it," a table.

E. L.—(1) The Holy Eucharist is not intentionally celebrated without administering to communicants. In no church are persons who present themselves properly prepared (*i.e.*, fasting) unwelcome at any ordinary celebration.—(2) The English rubric (it is not in the American P. B.) necessarily became obsolete when the custom of notifying the priest of one's intention to receive fell into disuse, since under modern conditions the priest cannot know how many, if any, persons present intend to receive.—(3, 4, 5) Unction was quite usual in England prior to the Reformation, but it had gradually been confined to those at the point of death (extreme unction) and so had become a "corrupt following of the apostles." Its use is by no means unusual in Anglican churches now.

A. B. C.—(1) The best traditions are against a Good Friday communion, in the absence of rubrical warrant for the ancient Mass of the Presanctified which marked the day. The collects, epistle, and gospel should be used in the service of "Ante-Communion."—(2) Western usage sanctions the communion on Easter Even.—(3) Celebration on Maundy Thursday night is not to be commended in these days when people do not prepare for it as in earlier days by fasting.

A. D. T.—The number of "adherents" of the Anglican Communion is commonly placed at about 30,000,000; the number of communicants is not ascertained.

CONSTANT READER.—Worship in the Blessed Sacrament is directed wholly to Almighty God, the second Person in the Trinity. Art. XXVIII. rightly declares that such worship, like other incidental or secondary, though legitimate uses of the sacrament, is not "by Christ's ordinance," which ordinance was directed solely to its twofold primary purpose of a sacrifice and a communion. It does not follow that such worship is wrong, nor could it be wrong if Christ be there truly present.

C. M.—Ordinarily, there should be no celebration unless at least one person beside the celebrant be present; but this rule is not so binding but that exception may be made, as when a priest finds himself for a long period so isolated as to be deprived otherwise of the sacrament.

M. E. W.—(1) The books mentioned are fanciful, and not literally to be accepted as authoritative. The best Life of Christ is probably that by Edersheim, which may be obtained in two large volumes at \$2.00.—(2) Acts of contrition are expressions of sorrow for sin.

A LEARNER.—(1) The lection, "Let us pray," is a very ancient call to prayer, which is common to the whole Catholic Church.—(2) The list of Deutero-Canonical books (sometimes termed the Apocrypha) will be found in the sixth Article of Religion.

[Continued on Page 863.]

THE WANDERER—II.

A RAINY Sunday by the seaside. A nor'easter is blowing fiercely across sea and land. The waves are massed into banks of water. They are mighty, moving, frowning walls of slate, breaking into snowy foam. There is a ceaseless, relentless wash, wash, wash, away up on sandy beach that is usually dry. Myriads upon myriads of tiny crustaceans are hurled upon the bank, each of whom dives head first into the sand and disappears before ever the wave has receded. Where do they go to? asks the Wanderer; and no one answers.

Thousands of pebbles are washed shoreward in each forward motion of the sea; well rounded, symmetrical, smoothed by the erosion of long washing in the waves; velvety smooth, ivory white, or pink, or brown—fragments of geologic formation of many lands and many ages, gathered together by the cosmopolitan waves; types of democracy, of the fusing of many peoples into one nation, of our land washed by the seas, and with fragments of every nation under heaven continually washed to our shores. The democracy of pebbledom fuses into a beautiful beach, though each pebble retains its native individuality; will the democracy of souls do the same?

A Sunday by the seaside. It is signalized on the broad porches, the wide pavilions, and the roomy parlors of the seaside hotel, by abstinence from bridge and from fancy work. In the decadence of puritanism, we have still retained this essential characteristic; that Sunday is a day of abstinence.

True, Catholics of one sort and another managed to get out early to mass, which they call by one name or another according to their bent and environment; Catholics kicking against the pricks, trying to give something to their Lord on His holy day, before they take the remainder of the day for themselves.

And the Methodists, with a few exceptionally good Presbyterians, are now dressing that they may go somewhat later to listen to ethical preaching relating to their duty toward their fellow-men, and incidentally to while away one or two long sabbath hours of abstinence. But the wind is still blowing and the rain now pouring, now drizzling, and many good resolutions, like the crimps which adorn these good women, are succumbing to the prevailing dampness of the weather.

The Episcopalians and the Unitarians are comfortably located in the easiest chairs on the leeward side of the porch or in the rotunda, the parlor, or the office—reading. The Unitarians have secured some new sort of sombre looking literature made in Boston, and are religiously perusing it; the Episcopalians have *The Lion and the Mouse*, *The Tides of Barnegat*, or some similarly elevating and profound treatises.

Here is a gentle little woman reading the *Christian Science Journal* and incidentally but unconsciously scratching a mosquito bite, left by one of those relics of matter or of mortal mind that fly about on the Jersey coast like delinquent tax collectors—bill first, then sting. There is a dreamy, sweet-faced woman past middle age, reading a book of Andrew Jukes. She has tried spiritualism until she found the alleged sender of a solemn message from beyond the veil to be two hundred and fifty pounds of very much alive masculine flesh, then dipped for awhile into theosophy and thought of confiding her remaining days and ducats into Mrs. Tingley's friendly arms, and now is finding peace and solace in *Types of Genesis* and in contemplating the comforts of the *Restitution of all Things*.

By night these will all be gathered into the music room—for there is a pious strain in mine inn-keeper's make-up—and, with *Gospel Hymns* passed about, all, Catholics of the mass and Catholics of the communion, Methodists and Presbyterians, Episcopalians and Unitarians, Christian Scientists and Restitutionalists, will be singing softly,

"It is well, it is well, with my soul."

The Wanderer is no cynic; but he is sometimes a Wonderer as well as a Wanderer, and he wonders now whether any sort of moral cataclysm could shake the sublime consciousness of these people in the perfect health of their souls.

But it's a rainy Sunday on the seaside. The nor'easter is still driving icy rain-drops against the windows, and even the mosquitoes have fled.

Shortly, selah!

My lady cannot play bridge nor ply her shadow work on this sabbath night of abstinence. She yawns, and goes to bed.

And the sea still chants his sonorous praises to One who holds in the hollow of His hands all those foolish, burrowing sand-crustaceans and those confident sons of God with whose gilded souls all is well, all is well—for they have sung it; and His mercy endureth for ever.

DEATH OF MISS SEWELL

An Authoress Well Known to a Past Generation
 "PRESBYTER AMERICANUS" TELLS SAD TRUTHS
 "Church Bells," London, to be Discontinued

The Living Church News Bureau,
 London St. Augustine, Bp. C. D., 1906

A DISTINGUISHED Englishwoman and devout Catholic Churchwoman has departed this life during the past fortnight, at the age of ninety-one, in the person of Miss Elizabeth Sewell, the authoress and educationist, whose home was in Bonchurch, Isle of Wight. She was born in the year of the battle of Waterloo, and belonged to a family that in other members, besides herself, came to distinction some sixty years ago; one of her brothers was the Rev. William Sewell, founder of Radley College, a public school near Oxford, and afterwards the noted Moral Philosophy Professor in Oxford University. Early in her womanhood Miss Sewell began to devote herself with much zeal and wisdom to her life vocation, to the then nascent cause of middle-class girls education; and this important work was undertaken by her in two unusually diverse ways, namely, by writing tales of fiction and in taking pupils. Her stories were the first of the kind that were written under the inspiration of the Catholic Revival initiated by the Oxford Movement—Miss Sewell being by some years Miss Yonge's senior contemporary in that field. Her first book, *Amy Herbert*, which cre-



BONCHURCH, THE NEW PARISH CHURCH OF MISS SEWELL.

ated scarcely less a flutter in Protestant Evangelical circles than the Tracts for the Times, came out more than ten years before the *Heir of Redclyffe*. For many years Miss Sewell also kept an extremely high school for girls at Ashcliff, her delightful home in almost ideally beautiful Bonchurch. Many, writes a correspondent, sought her personal counsel; parents even from the New World came to her for advice in the education of their children, "and took advantage of opportunities for placing their daughters under an influence which was at once as stimulating to all noble ideals and enthusiasms as it was calm, stable, and steadfast in its insistence on the fulfilment of all claims of duty." Grant rest, O Lord, to the soul of Thy handmaid!

Miss Christabel Coleridge, the well-known Devon novelist, and the biographer of Miss Yonge, contributes to the *Guardian* an interesting and sympathetic article on "The Works of Miss Sewell and their Influence." Few people nowadays, she says, who read of the silent passing away of Miss Elizabeth Sewell will realize how strong an influence she had on the Churchwomen of a long past time, on those who were grown up when the *Heir of Redclyffe* made its appearance, and for some time afterwards on a younger generation: "*Amy Herbert* and *Lanston Parsonage* were names to conjure with. *Margaret Percival* was regarded either as a salutary warning against 'Romish tendencies,' or as a dangerous revelation of their attractions. *Cleve Hall* was the wildest romance permitted to strictly brought up maidens, and *The Experience of Life* was regarded as a mine of wisdom. The earliest years of many Church workers and Church writers still in the field were passed under Miss Sewell's influence, while the contemporaries of the authoress herself were, perhaps, still more moulded by her spirit." Miss Sewell, in her opinion, was more "serious" than Miss Yonge, and much less genial, but her plots were much more

romantic. Referring to Miss Sewell as a writer of some useful history books, and as one of the very first pioneers of middle-class female education, Miss Coleridge says:

"Long before High Schools were thought of, she began something of the same kind, of course under definite Church influences. She also had a few pupils in her own house, and, I believe, made a deep and lasting impression on them. Her *Principles of Education* did a good deal to make people realize that education had principles. Almost her last work was the *Notebook of an Elderly Lady*, a series of conversations which appeared in the *Monthly Packet*. The standpoint was that of a past generation, and she did not understand the condition of things then arising, but she was absolutely impartial according to her lights, and made many suggestions and remarks well worthy of consideration. Her best novel was *The Experience of Life*, and 'Aunt Sarah' is worthy to rank among the immortals, and is a person one may well be glad to have known."

In conclusion, Miss Coleridge says it must be remembered by all women writers of the Tractarian School, and by all those who have in any way been influenced by them, that Miss Sewell was in some sense a pioneer. Miss Yonge did not imitate her—in some ways broke free from her—nevertheless, "in early days she followed her footsteps, although she soon outran them."

The *Guardian* states that an interesting addition has been made to the collection of relics in the Library of S. Paul's in the shape of the waistcoat worn by Sir Christopher Wren, the architect of the Cathedral. The history of the garment is well known to those to whom it recently belonged, and Dr. Freshfield, the donor, can guarantee it as genuine.

The Vienna correspondent of the *Daily Telegraph* wires as



BONCHURCH, I. W., THE OLD PARISH CHURCH OF MISS SEWELL.

follows to that journal: "The *Politische Correspondenz* reports that Monsignor Theoklitos, as President of the Holy Synod of the Greek Orthodox Church in Greece, has sent a telegram to the Archbishop of Canterbury, in which he seeks the intervention of the Archbishop of the Anglican Church [*sic*] for the protection of the Greek Orthodox Church in Bulgaria and Eastern Roumelia."

Presbyter Americanus, who two years ago gave the readers of the *Church Times* some of his impressions as a traveller in the British Isles for the first time, has again been abroad this summer extending his tour to the Continent, and now contributes to the same newspaper impressions gathered from his visit to various churches in this second itinerary. First of all, "What a scandal and reproach," he exclaims, "the Anglican Continental Chaplaincies are?" The main service on Sundays means Matins and a sermon; the Mass is "a sort of after-thought." In Amsterdam there was no Eucharist at all, "and the whole melancholy Sunday morning was like an episode of 1820." In Rome, "though Americans both clerical and lay abounded, the American church was shut, and only one Anglican church was open." The only approach to "seemly Ornament" was in Venice, except in Lucerne, where, "by an admirable concordat, the American and Old Catholic congregations use the same church at different hours." The preaching, with two exceptions, was far below the average. But he must say frankly that he found "no such overwhelming contrast for the better in the Continental Roman churches." He was surprised at the "slovenly irreverence" of a High Mass at St. Peter's, "the nasal discord of the music, far worse than the ordinary village choir's Sunday offering, the disorder everywhere, the small congregations (125 at the chief Mass of a Sunday morning), and the general perfunctoriness of things." But it was

much the same everywhere in Italy till he reached Venice and Milan, where he found a great change for the better. The Latin Church appeared at its best in Switzerland and Holland. In Paris, he never found any service "drearier than a quite unintelligible, inaudible, almost invisible Sunday High Mass at Notre Dame, with a handful of spectators—I call them by the name that describes them most accurately." Besides revisiting some English Cathedrals, he added St. Albans, Salisbury, Bristol, and Wells, to his acquaintance. The "Grimly Grimthorped 'restoration' " of St. Albans was "saddening, of course"; but the new figures on the reredos made some amends. It was the reverent rebuilding of St. Alban's shrine, however, that moved him most. Salisbury Cathedral left him cold; he found far more to move him in George Herbert's tiny church, across the fields at Bemerton. In London, he enjoyed most a Sunday morning at St. Saviour's, Poplar, where the vicar sang the children's Mass, and a S.S.J.E. Father preached on "Kindness," "so simply and directly that the children were captivated, as Father Waggett is wont to captivate his hearers, learned or simple." A glimpse of St. Augustine's, Stepney, was refreshing; and St. John's, Red Lion Square, "seemed a centre of earnest work on good lines." At St. Paul's he heard Canon Scott-Holland, "and rejoiced in that crisp, clear, incisive, humorous earnestness which dealt so frankly and bravely with the tremendous problems of the London slums." Quite the crowning hour of his visit to Cowley St. John and in all England was when "that blessed patriarch, Fr. Benson, chatted with me in the pleasant library about *Auld Lang Syne*." A few days at Painsthorpe Abbey, with Abbot Aelred and his brother monks, made the breezy uplands of Yorkshire "seem like home country." He was greatly impressed with the genuineness of the Benedictine revival there, and with the "radiant common-sense" animating everything under Abbot Aelred's leadership. He made a journey to Monken Hadley, Middlesex—to see the original of the "lovely little church" just erected by the Rev. Dr. Clendennin, of West Chester, New York City, upon his country place at Chappaqua. "The marvellous freshness of the flints was in contrast to the lichen-covered field stones of the American copy, and the setting was, of course, altogether different; but the work has been well done, and displays in a fresh way the peculiar quality of affection which American Churchmen bear to English fabrics—exceeding, I venture to say, that of Englishmen themselves." His English wanderings ended with a visit to Wells and Glastonbury. Wells so won his heart, that if ever he could retire contentedly to some humble ecclesiastical corner in England, "it would be into Vicar's Close, with a chance to say my prayers in the little chapel at its head."

It is announced that *Church Bells*, with which had been incorporated *Illustrated Church News*, will cease to exist as a separate publication at the end of this month. Arrangements have been made with the proprietors of the *Guardian* to carry out, as far as possible, existing contracts. J. G. HALL.

ANSWERS TO CORRESPONDENTS.

[Continued from Page 861.]

J. W. T.—(1) The Sunday School is under the sole direction of the rector of any parish of necessity, as being within the sphere of the teaching office of the priesthood, and a part of the spiritual work of the parish, over which he is in sole control under the Bishop.

G. D. B.—(1) McGarvey and Burnett's *Ceremonies of the Mass* is the best guide to follow in the celebration of the Holy Eucharist. There are a great many excellent and helpful suggestions in Deamer's *Parson's Handbook*, but it is perhaps less satisfactory as a whole.—(2) There is no necessity for friction between those who differ in their preferences as between these works or as between either or both, and ideals not fully incorporated into book form. Liturgical science is not crystallized into unalterable forms of ceremonial, and we ought all to be willing to learn from each other and to avoid violent insistence as between Catholic uses.—(3) If there has been partisanship between such schools, the best thing we can do is to forget it. It is not necessary that all Catholic services should be precisely alike. No harm comes from differences as to details of worship, but much harm from quarrels about them. Whether we like it or not, there will undoubtedly be an ultimate "survival of the fittest" in American Catholic worship, which will gradually crystallize into an American Catholic use.

"HERE IS A man who, knowing the universal testimony of experience that dishonesty defeats its own ends, is yet risking it in his own case, confident in the exception that is to be made in his favor. Here is the man doing the minimum of evil to ensure the maximum of good; it is in a righteous cause, and evil is robbed of its malignity, and truth abounds by his lie. And all too late he wakes up to find that the world was right and he was wrong; dishonesty always trips itself up in the end, and the moral lie has a power to shatter the truth which is wrapped in it with a startling and surprising force."—Newbolt.

BI-CENTENARY OF CHRIST CHURCH, OYSTER BAY

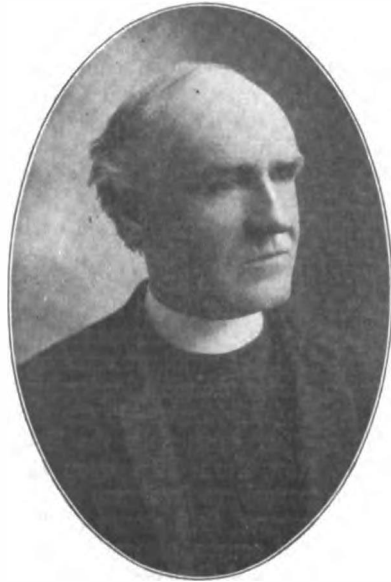
The President Present at the Celebration

THE CRAPSEY CASE ADJOURNED

Sunday School Federation to Meet

The Living Church News Bureau
New York, September 10, 1906

PRESIDENT ROOSEVELT while in Washington attends services on Sundays at the Reformed Church (German), although he is a member of the Reformed Church (Dutch). While at Oyster Bay in summer, he attends Christ Episcopal Church (the Rev. Henry H. Washburn, rector), doing so, it must be confessed, with a good deal more regularity than do most men, at home or on vacation. Christ Church, Oyster Bay, is a Colonial parish, and very much Colonial, for the date on



REV. H. H. WASHBURN.

the corner-stone is 1705. It has spacious grounds, planted with fine trees, and its location is commanding. It is indeed one of the principal sites of the summer capital. The Rev. Mr. Washburn has been rector since 1888, and his strong character and sterling personal worth have imprinted themselves upon the ancient parish, even upon the morals, the spirituality, and the institutions of the town.

Among the rectors who preceded Mr. Washburn were the Rev. Dr. George R. Van de Water, who was there from 1876 till 1880, leaving to become rector of St. Luke's, Brooklyn, and the Rev.

W. M. Geer, 1880, to 1888, who left to become vicar of St. Paul's Chapel of Trinity parish, New York. It was during the term of the present rector of St. Andrew's, Harlem, that the present church was built. On Saturday, September 8th, there was a celebration of the bi-centenary of the parish, and the exercises of Saturday were continued until next day, Sunday the 9th, when for a morning sermon the rector gave interesting history of the parish from its beginning. The important part of the celebration was on Saturday morning, for President Roosevelt was the principal speaker. The exercises were held in the church, where Morning Prayer had been said at an earlier hour, and consisted of a few prayers only, the rector presiding. Admission was by ticket, since that was necessary. Bishop Burgess spoke upon Christian Unity, even bringing it to the point of Church Unity, and indicating the position of the Church as a centre for that union. The Rev. Mr. Geer emphasized the necessity of religion in our national, public, and even private life if the United States is to continue a nation, and the Rev. Dr. Van de Water gave a delightfully reminiscent address, bringing in the Friends, of whom some still remain on the North Shore, and from the stock of which the speaker himself comes on one family side. Mr. Roosevelt was the last speaker, and his address, not prepared in manuscript in advance but evidently thought out with care, was of an exceedingly high spiritual as well as of a very practical character.

Luncheon followed the President's address, in the parish house, President Roosevelt remaining to speak to friends and neighbors. Addresses were made by the Rev. J. K. Cooke, former District Attorney Young, and the Rev. Norman O. Hutton of Mineola, whose father was once rector at Oyster Bay. There were many clergy of the diocese present.

The Court of Review met at the See House on Tuesday of last week to take up the matter of the appeal of the Rev. Dr. Algernon S. Crapsey, rector of St. Andrew's Church, Rochester, N. Y., from the decision of the Trial Court of the diocese of Western New York. It was the first meeting of the Court of Review since its formation by the last General Convention, and all the members were present. These are Bishop Scarborough of New Jersey, the Rev. Dr. William R. Huntington of Grace Church, New York, the Rev. Dr. A. B. Baker of Trin-

ity Church, Princeton, N. J., the Very Rev. John R. Moses, Dean of the Cathedral of the Incarnation, Garden City, Justice Charles Andrews of Central New York, Judge Frederick Adams of Newark, and Mr. James Parker, who takes the place of Mr. Marcus T. Hun.

The Rev. Dr. Crapsey was present with his counsel, Messrs. Edward M. Shepard and James B. Perkins, and the diocese of Western New York was represented by its Church advocate, Mr. John Lord O'Brian. The session of the Court was but a brief one, adjournment being taken to October 19th. During the interim the Court will decide as to its authority, or rather as to the extent of its authority. It is the contention of Church Advocate O'Brian that the Court of Review may not go into the doctrinal matters of the case. That in these it has no authority. All it can do, he claims, is to determine whether the Trial Court was a fair one and whether the rights of the appellant were fully observed by it. The counsel of Dr. Crapsey hold that the Court of Review has full authority and it is said to be their hope to have before this Court what would virtually be a re-trial of the whole case.

When the Court of Review convened, with Bishop Scarborough presiding, it was evident that a request for adjournment was expected, for after the appeal from the Trial Court had been read, and while the Rev. Dr. Henry Anstice, who was appointed clerk, was reading the presentment and the result of the trial, Bishop Scarborough suggested that if there was to be a motion to adjourn, it might then be made, as there was no use in reading all of the record in the case if adjournment was to be taken.

Mr. Shepard, of counsel for the Rev. Dr. Crapsey, then asked an adjournment, saying that more time was required for preparation, as the case involved very grave questions involving the liberty of clergymen of the Church. Church Advocate O'Brian opposed adjournment, at the same time moving to strike out from the appeal certain counts which referred to theological questions. He said that these could not properly come before the Court of Review, which, he held, had authority to decide on points of law only.

The Court went into executive session for thirty minutes, on motion of the Rev. Dr. Huntington, and on resuming open session it announced that it would take up the matter on Friday, October 19th, at ten in the morning. The day was chosen by the Court, it was afterward said, in order that Judge Adams might be present, as he holds court on week-days excepting Friday and Saturday. If the Court supports the contention of the



CHRIST CHURCH, OYSTER BAY.

Church Advocate, that it has no authority except on questions of law, it is believed that it can hear the case and arrive at a decision in one, or at the most, two days. But if it decides to hear the theological questions, the hearing may be a protracted one. The Court announced that requests for correction of the minutes of the trial must be in its hands not later than October first, and that the minutes should be finally corrected by October 10th.

The official call for the annual Sunday School Federation Convention has just been issued by the General Secretary, the Rev. William Walter Smith, M.D. The Convention is to be held in the Diocesan House, Brooklyn, on October 2nd. An effort is to be made to have every diocesan Sunday School organization, entitled to membership in the Federation, represented by delegates. Secretary Smith says that there are over

seventy such organizations, and under the constitution each is entitled to three delegates. The programme of the convention includes a meeting of the Executive Committee, to be held at ten in the morning of the convention day, luncheon at 1 o'clock, a business session of all the delegates at 2:30, and a public meeting in the evening. The last will be held in a Brooklyn church yet to be named, and speakers are to include Bishop Burgess of Long Island, the Rev. Llewellyn N. Caley, who is to speak on "Sunday School Success," and the Rev. David L. Ferris, whose topic is "Teacher Training."

HERESY TRIALS.

[Excerpt from the Convention Address of the Bishop of Laramie.]

MANY of our Bishops, in their annual addresses, have thought fit to dwell upon a certain trial for heresy which has taken place in the East. I do not think we need to consider it at any length, for our clergy are too busy trying to save souls and build up the Church to waste their time in dreamy speculations. Such vain theories have never yet brought one person into the Church and supplied him with the means of grace. How some men can become downright infidels and reject all miracles, we can understand and can deal with them according to our ability. That some people should have excessive faith, even to superstition, we can understand and have some sympathy for them. But why a man should accept some miracles and reject others on so-called scientific grounds; or why he should insist that a certain miracle was performed in a way suited to his notions and not in the way which is plainly told us in the Bible and taught by the Church, I cannot understand. I can explain it only on the supposition of an inordinate desire for notoriety, or a yearning to be thought more scientific than anyone else has reason to think him. The Church of to-day is ready enough to accept all scientific discoveries that are genuine, and to receive all historical data that are well founded, but she is not willing to accept the dicta evolved from the inner consciousness of conceited theorizers.

All so-called higher criticism depends not at all upon historical data or newly discovered facts from ancient monuments, but does depend very largely upon the temperament and mental bias of the higher critic himself. He examines the text only and evolves from it his own theory as to the author and when it was written. In some cases he is probably right. In many other things the critics differ among themselves and give no certain sound. In no case do they seriously damage the truth or value of the Scriptures in the judgment of well-balanced minds. At any rate it is not worth our while to try to become higher critics ourselves or spend much time in following their subtle arguments and fruitless speculations. To heed the Master's bidding, "Go into all the world and preach the gospel to every creature," will absorb all the ability and energy with which we are endowed during the few years given us here below.

DISTRICT OF LARAMIE

Holds its Seventeenth Annual Convocation

THE seventeenth annual Convocation of this district was held in Hastings from September 2nd to 4th.

The opening services were. Holy Communion 8 A. M., celebrant Archdeacon Cope, and at 10:30 A. M. the High Celebration, when the Bishop celebrated and read his annual address.

At 3 P. M. a very interesting paper on the creeds was read by the Rev. C. F. Chapman, rector of North Platte. Emphasis was laid upon the two helpful points—that the Creeds placed no limitations upon belief but upon the denial of the Church's faith as set forth in them: and also that the laity were equally obligated to loyalty to the Creeds as the clergy, for in Baptism and Confirmation they had assented to the Articles of the Christian Faith.

At 5 P. M. Evening Prayer was said, and a very helpful paper was read by the Rev. W. W. Wells, priest in charge of Valentine and points adjacent, on the duty of Church people in towns where we have no regular service. The reader forcibly showed the disloyalty to the Church displayed by those who attended and supported sectarian services, instead of bearing witness to the truth by gathering the family together, and reading the services of the Church. He illustrated how in this jurisdiction out of such a beginning strong missions had developed and church buildings erected, a notable example, where the cashier of a bank serves a mission with its beautiful chapel and vested choir, all the result of a layman's work.

The missionary meeting in the evening was well attended and three helpful addresses made by the Rev. Messrs. Jenkins, Frost, and Archdeacon Cope.

Monday, 8 P. M., the celebrant was the Rev. L. A. Arthur of Grand Island.

At the business session the reports were received, of the Secretary, the Archdeacon, the Chancellor, the editor of *The Churchman*, and the committee on Church Insurance.

The interesting feature of the afternoon session was the enthusiastic reception of the report of the Committee on the Men's Thank-

Offering. After recommendations and resolutions bearing on the carrying out of the plans of the Central Committee, the District Committee offered the resolution that at least \$600 be raised in the jurisdiction, but on the motion of a layman, which was unanimously carried by vote of Convocation, the minimum was increased to \$1,000, the parish of Kearney pledging one-tenth of this amount. The enthusiasm displayed by the laymen present augurs well for the success of the offering from this district.

The Woman's Auxiliary, who were holding an all-day session in the parish house, joined the Convocation in the discussion of the Men's Thank Offering.

The third day opened with the Holy Communion, Dean Bode celebrant. At the morning session, "Sunday School Work in This District, What Should Be Its Definite Object," was opened for discussion by the Rev. G. G. Bennett of Holdrege. Uniform lesson leaflets were urged. The criticism was general that the selection of topics was unfortunate. A point was made by one of the speakers, that the systems current do not fortify the child with Church principles, so that the removal of children into a town with a small mission, and weak Sunday School, ended in their absorption into any Sunday School with larger numbers.

This Convocation in point of numbers, practical interest, and enthusiasm was pronounced one of the best held. The Rev. L. H. Young, rector of the parish, by his untiring attention to details, must be credited with much of the success and helpfulness of this Convocation.

THE TITLE "CATHOLIC."

We notice with much regret that in the discussion on the University question, Irish Churchmen are inclined to surrender their right to the title of "Catholic." A recent letter over a well-known name repeatedly assumed that "Catholic" and "Protestant" are mutually exclusive terms. In the name of truth and honesty and religion let us face this matter out. If as Protestants we are not Catholics, then consistency and integrity require us to eliminate the word from our Creeds. Are we willing to see the Irish Church assembled in Synod solemnly expunge this word from the Creed which has come down to us from the time of the Apostles? If we are not prepared to take such a step, why do we give ourselves away, acquiescing in the phraseology which would limit to the followers of the Latin obedience the title which through all generations of the Church's history has been recognized as the hall-mark of orthodoxy? If the Romanist contention is true that all the old cathedrals and churches in this land are theirs of right, having been seized by followers of the new religion set up by Henry VIII., on that hypothesis we are free to talk of "Catholics" and "Protestants." But otherwise, if we believe in the Church we belong to as Catholic and Apostolic as well as Reformed, let us not be ashamed or afraid to maintain our belief before the world. We would earnestly entreat the Irish Churchmen who may take part in this discussion, either in the press or before the Commission, not to allow any considerations of conciliatory good-nature to betray them into a *lapsus linguæ* in this respect.—*Irish Ecclesiastical Gazette*.

SAME KIND IN THIS COUNTRY.

The question of "Fresh Air in Church" is one on which men—and women—will probably differ to the end of time. But it furnishes a theme for some useful "silly season" correspondence in the *Daily Telegraph*, and various persons express themselves more or less forcibly on the subject. Church wardens do their best, but the question in practice is generally decided by the imperious female who makes everybody about her uncomfortable until the ventilator is arranged, or shut down, to her liking; and if she is an important member of the congregation she generally gets her way by issuing brief and decisive commands to the verger, entirely regardless of the wishes of the rest of the congregation.

In practice, however, the difficulty need not exist at all, provided the congregation generally will exercise a little of that Christian charity which appears to the best advantage when practised in the small affairs of life. The homely law of "give and take" applies here as elsewhere, and the absurd sensitiveness to "draughts"—often quite imaginary—and the equally absurd ill temper and touchiness shown in connection with them, are often to blame for much of the friction so characteristic of English parochial life. How our forefathers fared in churches with unglazed windows and no chairs or seats, it is difficult to imagine; but somehow they would seem to have been more regular in church attendance than their degenerate descendants—that it is until the dark days of the Georgian era, when it required the temptation of high pews, well-cushioned, and provided with private stoves, to draw them to divine service with any semblance of regularity.—*Church Bells* (London).

THOU GIVEST within and without precisely what the soul needs for its advancement in a life of faith and self-renunciation. I have then only to receive this bread, and to accept, in the spirit of self-sacrifice, whatever Thou shalt ordain, of bitterness in my external circumstances, or within my heart. For whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and to feed upon it.—*François de la Mothe Fénelon*.

BISHOP BRENT'S REPLY TO "ONE OF THE LAITY."

[Bishop Brent having attacked the gambling spirit so rife in his episcopal jurisdiction, there has resulted much unkind criticism on the part of those who were hard hit. A communication in the *Manila Times*, signed "One of the Laity," asked some questions of the Bishop, and at the same time criticized harshly the Bishop's position. The Bishop replied through the same paper, and we print his letter in full. The reading of it will disclose what the questions were that had been asked. The subject is a far-reaching one, hence the Bishop's letter is as timely for this side of the great ocean as it is for his own district.—EDITOR L. C.]

MANILA, P. I., July 25, 1906.

To the Editor of the *Manila Times*:

SIR: I welcome the voice from the pews. No man whose aim in life it is to know and teach the truth can fail to value adverse criticism, for it is thus that his convictions are brought to trial either to their strengthening or their correction. Things and actions are only what they are, and none of us has any business to make them appear that which they are not by calling them ugly names, or to deceive himself and others into thinking that they are not what they are by calling them pleasant names. There are enough real sins without the wanton creation of artificial ones, and unrecognized evil is so disastrous that it is most serious to refuse to acknowledge its existence in our lives when it is brought home to us.

The first question that "One of the Laity" raises is with reference to what is the legitimate and what is the culpable method of awarding prizes in connection with games of chance and skill. He (or should I say "she" or "they"?) asks the difference between an athletic game, for example tennis, played for a prize purchased under certain conditions, and a game of cards, for example whist, played for a prize purchased under the same conditions. Between tennis played for a prize every time the members of the club meet, and bridge whist played for a prize every time the members of the club meet, there is no difference, either in the character or the degree of the offence.

Between tennis played for a prize in a tournament at the close of a season, and cards played for a prize in a tournament at the close of a season, there is no difference in the character or the degree of the innocuousness.

Between tennis played for a prize in a tournament at the close of a season, and bridge whist or euchre played for a prize every time the members of the club meet, the difference is one of proportion, wherein consists the distinction between right and wrong. Excess marks the dividing line between the moral and the immoral. "Sin is lawlessness."

It is the difference between a game played for its inherent worth with a symbol of victory given for the accumulated skill that triumphs in a final test, and the systematic degradation of a pastime into a semi-commercial transaction. I presume, too, that there is always a distinction between a prize won in a contest where there is a maximum of skill and a minimum of chance, and a prize received in a pastime where there is a minimum of skill and a maximum of chance. Games of cards are notoriously and indisputably the typical gambling games, because so many of them have not enough character to exist without excitement imported from without, though it is a pity that so good a game as bridge whist should be degraded to the level of poker and three-card monte. The fact that it is played for a vase or bracelet or what not rather than for the dollars with which the weekly prize is bought makes no difference. In a tournament the prize partakes of the nature of a trophy, though the club trophy is always the highest and most dignified symbol of victory. On the one occasion in which I participated in a tennis tournament where there were prizes, the whole question came up in my mind during its course, and I set it down as being something that I should FOR MYSELF rule out in the future. Though I could give no clear reason, I felt a lowering of self-respect such as I never experienced in connection with a contest where the mark of victory was the temporary holding of a club trophy. Whenever a prize is of high commercial value, it tends to taint the game and the player. Originally, in contests of skill, the victor's reward was notable for its simplicity—it was a mere token, nothing more.

Does my lay friend honestly think that I have told the Filipinos anything they did not already know regarding Americans, either in private or official life? It is more than two months since Judge Liddell said publicly: "There are various card clubs in the city of Manila where American and European ladies gather and play bridge whist for small stakes or progressive euchre for prizes which are sometimes of considerable value. Is this not a violation of the gambling ordinance?" He

evidently thought so, and refused to condemn the poor Filipino women for playing *panguingue* for a few pennies, unless the other offenders were brought to justice. Did my lay friend chance to see a cartoon a short time since in one of the native papers representing a Filipino looking in upon American society at play, and wondering why he, too, could not play?

"By all ye cry or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your gods and you."

My cry was that we should purify among ourselves conditions long since noted and weighed by the Filipinos. Was it an unmannerly cry, was its mode unchivalrous? In so far as it was, I lament it, though in so doing I bring out into the holdest possible relief truths that are none the less true because they are disagreeable:

1. Gambling is vicious and vitiating.
2. It belongs to the category and inherits the companionship of other vices.
3. Moderation in this, not less than in other vices, alters not the character but only the degree of viciousness.
4. Whitewash is the only difference between the gambling of the rich and the poor, the refined and the coarse.

All this has been averred repeatedly by the newspapers within the last six months and assented to by the public as an abstract truth. I am only making it concrete and fitting it to actual life. Why should the public object to logic or to applied ethics? It is a phase of charity and brotherly love to maintain the practical character of truth, and it is a phase of common honesty to receive it at its full worth.

While "I have always believed that it is better to stimulate than to correct, to fortify rather than punish, to help rather than blame," there are occasions when a blow is kinder than a kiss. With my friend of the laity I would "gladly cling to the belief," had I less slender foothold than has been afforded, that "facts and conditions" in Manila are not as bad as they have been represented to me by those who profess to know at first hand. How bad they are in Washington may be inferred when its Bishop who has a heart as tender as a woman's and a tongue as hopeful as a child's, is reported to have recently asked the bridge whist players to refrain from coming to the Holy Communion on the particular day he ministered in one of the city churches. The first step toward mending a bad case is frankly to admit it, and not try to defend it.

One more word and I have done. The criticism of public officials in the shape of a call to show themselves moral leaders is the kind of criticism I as a public man would long for. Men are yearning for constructive leadership, and are ready to follow. The danger of democracy is to allow its leaders to be mere puppets of the popular will. The true leader holds his ear to the ground to enrich his sympathy, but his altitude touches the stars, and lifts the multitudes with himself into the sphere of moral adventure. If love stoops, it stoops only to rise. Unless we have such leaders, there is no hope for democracy. Who among the Americans, to go no further, would not respond were the Governor-General or a Commissioner to call a public meeting for the promotion of clean sport? That I should suggest such a thing is a sufficient indication of my respect for and esteem of these gentlemen, and of my high appreciation of the unused dynamic of their respective offices.

In the discussion of a moral issue, it is a mistake for a man to hide his (or her or their?) face. This is the first occasion on which I have answered an anonymous letter, and, in this connection at any rate, it is the last.

CHARLES H. BRENT,
Bishop of the *Philippine Islands*.

WE HAVE THEM HERE, TOO.

A correspondent of the *Guardian* puts in a timely protest against the "gabbling" of services, which is so characteristic of a certain type of clergy, who, while emphasizing the importance of frequent services, minimize their usefulness by reading them unintelligibly. To anybody with an ear for the loveliness of noble language the treatment accorded to the stately and musical rhythms of the Book of Common Prayer by many of the clergy is distressing in the extreme. And not only the clergy, but the choirs have much to answer for. The gabbling of the General Confession *fortissimo* on a high note is not unknown; and the treatment accorded to the Creeds, where every word should be impressively and exactly rendered, is often little short of a scandal. If congregations had more opportunities of realizing the magnificent perfection of the phraseology of the Prayer Book, there would be fewer complaints that its language was archaic and unintelligible.—*Church Bells* (London).

RESURRECTION OF THE DEAD.

[Excerpt from a sermon by Canon Newbolt, preached in St. Paul's Cathedral, London, on the Tenth Sunday after Trinity.]

"OF RESURRECTION OF THE DEAD."—HEBREWS VI. 2.

IT has been asked with some surprise why the writer of the Epistle to the Hebrews placed the Resurrection of the Dead, an event of the future for all of us, among the present fundamental truths, the present rudimentary teaching suitable for beginners in the Faith. But obviously it is of the very last importance that life should have its right orientation, that it should be rightly adjusted to the facts of existence.

The story has been often told of the Saint who met the young man tripping into the streets of Milan. Life lay before him as a rich prize, the gates of which had been already forced, on the possession of which he was about to enter, and build up its opportunities into a great fortune. You remember how the Saint drove him by his inexorable question, "And what then?" from the successful business to the happy home, from the comfortable domestic ease to civic honor; from fortune and happiness and honor to old age, and reluctantly beyond old age—to death—"and what then?" No answer was forthcoming to this question. Calculation had not gone so far, the Resurrection from the Dead was not a fundamental part of his Christianity. He had been working out the addition sum of life, leaving out the top line, which contained eternity and other big figures. He, at all events, had not been well educated; for possessing a life which was to last for ever, he had only provided in his calculations for the brief span of a few fleeting years, which, however important they might be, did not represent the best, the most profitable, the abiding portion of his existence.

And so you will find that the Resurrection loomed large in the Apostolic teaching as recorded in the Acts of the Apostles, the Resurrection chiefly of our Blessed Lord as an earnest of our own.

Now I can understand people saying: This doctrine of another and a better life beyond the grave may be all very well to console those who have a very poor share in this—"never mind your poverty and misery, it will be all rectified by and by."

This doctrine, you will remember, has been sometimes urged as an accusation against Christianity, that it is a force which withdraws a man's mind from an active present to a visionary future. So Gibbon taunts the early Christians with a contempt for their present existence, with an aversion to business and war and the cares of Government, in an ignorant and criminal disregard, as he says, to the public welfare.

There may have been people in the ancient days among the early Christians who so misunderstand life. But it is hardly consistent with Tertullian's famous protest:—

We are a people of yesterday, and we have filled every place belonging to you, cities, islands, castles, towns, assemblies, your very camps, your tribes, companies, palace, senate, forum—we leave you your temples only.

There may have been people in the ancient days, there may be people now, who misinterpret the doctrine of the Resurrection, misuse it and pervert it. But this doctrine as part of fundamental truth is not calculated to minimize the importance of this life, but rather to add to its seriousness and dignity. Children are to be taught, Christians are to be taught, that the horizon of their life is far wider than the bounding limits of this world; to despise the difficulties and hardships of life as a runner with his eye on the goal despises the fatigues and struggles of the race; "to count the life of battle good," in view of the issues at stake, which far surpass the fleeting glories of earthly competitions and human rivalry.

It is as a present fact of practical every-day importance that the Christian teacher insists on the Resurrection of the Dead. For it means that the life he is developing, the mind he is informing, the body, soul, and spirit which he is moulding, form the nature in which the inner self makes its shadow and which is to last for eternity.

And here the teaching of our Blessed Lord comes in with startling emphasis. In the words of His great discourse at Capernaum, in which He treats of life eternal, and the food and support of life, He says: "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day." He who taught and worked for eternity provided the food of immortality, the food of eternity. And so it is that if it be true whenever we examine the teaching of the early Church we find great prominence assigned to the doctrine of the Resurrection, it is also true that whenever we have a

glimpse of early Christian worship, it is concerned with this food of immortality in the worship of those who had learned, the truth of these words: "Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day."—*Church Times*.

EDUCATION AND INSTRUCTION.

THE world is saved by the breath of school-children," says the wise man in the Talmud.

"Then Heaven help our poor share!" ejaculates the perhaps not altogether unwise man of to-day.

But why? For is it not undeniable that we live in an age of extraordinary intellectual activity, when the question of education for every condition of child bulks in gigantic proportions on our political horizon and in our national economy; when in our zeal to "leave no Giotto by the sheepfolds," we grudge no output of wealth nor toil; when, for the furtherance of education, every tradition, every cherished theory formerly bearing on the subject is ruthlessly attacked and recklessly condemned? And yet our children are not educated. Not educated, that is, as Plato would have accounted education. For in his sight ignorance of all things was but a small calamity compared with the misfortune of possessing learning with an improper education. Now I take it that we are all agreed that the aim of education is to make individuals fit members of society. "*La société humaine*," says Lamennais very beautifully, "*est fondée sur le don mutuel ou le sacrifice de l'homme à l'homme*," hence the direct product of education should be not merely intellectual culture nor mental development, but, first and foremost, character.

A preacher of to-day declares that "words are losing their proper meaning, and coming into acceptance as the signs of things which were not heretofore expressed by them." Surely education and instruction are amongst those words. They have so long been considered synonymous (even good dictionaries represent them as such), that people have forgotten their widely differing origins, and consequently their widely differing functions.

And this is a calamity, because so long as to minds of the wise education represented its literal meaning, the process of "bringing out," developing what is in a child's mind, and instruction stood for "putting into," filling that mind, there was no danger of confusion between the two operations, or of the neglect of one for the other. The one process was to the other as the tilling of the soil is to the subsequent cropping of the land. To the detriment of education, however, the terms became identical, till now in these raw-handed times of quick results and cheap effects instruction actually makes war on education, and bids fair to drive it off the field altogether. The nobly great word has fallen from its high estate and become degraded into every significance but its own original one—namely, that of fitting children by moral discipline and culture to enter worthily upon their grand inheritance of body, soul, and spirit, and of making each child the worthy custodian of God's Temple within him.

Next, education should teach children to think for themselves instead of reducing them to the level of mere empty vessels, into which all the matter needed to enable them to pass standards and take high-sounding honors can be crammed galore. This latter process whilst increasing their capacity, dwarfs their faculty. Worse than this, it energises their head at the expense of their heart. There is, of course, much to be said in favor of the modern systems of imparting knowledge to children—most of them framed more or less upon Froebel's principles—but we are tempted to wonder if it is always wisely done to teach down so systematically to the level of the learner, to lay the fruits of knowledge within his palm, instead of training him to look on knowledge as a prize just above and beyond him, for which he must at least stretch out his hand and, better still, climb! In making the access to every subject so easy, do we not risk producing that familiarity with the mysteries of learning which engenders contempt? In reducing the elements and marvels of science and nature to the veriest pap, exquisitely suited to the digestion of the infants or the consumer, do we not thereby stale all future pleasure and interest in many subjects which were once the delight of elder children, who, under the old regime, travelled towards that promised land by slower stages?

Moreover, we certainly slay the faculty for wonder in the infant's mind, and in that we do him wrong. Wonder is a most useful handmaid to education. It marks the range of a child's thought, it quickens his perception of what is unusual, it stimu-

lates his craving for undiscovered regions of sense and knowledge. The child that cannot wonder rarely achieves respect, and is incapable of approaching any subject with that wholesome awe, that "putting off of shoes" which goes for so much in the formation of character. Indeed, to produce surprise in the modern child amounts almost to a fine art.

Some fifty years ago most schoolrooms were undoubtedly houses of bondage, and lessons actual thorns in the flesh, but the discipline which the system of those bygone days involved sowed the seeds of self-discipline for after-life, and the unquestioning obedience exacted by those teachers laid the foundation of the sense of duty which is so conspicuously absent from the average child of to-day. For, despite their precocity, children seem now devoid of all sense of responsibility in its best sense, they have no idea of any obligation towards others, hence the crass selfishness of young people in all classes is a remarkable feature of the day. "*L'individualisme*," said Ferdinand Brunetier, "*voilà de nos jours, l'ennemi de l'éducation comme il est de l'ordre social*." Thus, although in many respects it has been well that the old order as regards education should be changed, the new leaves much to be desired.

That something is askew, and badly askew, in our present methods of educating both individuals and the masses, no one can deny in the face of the hooliganism of our cities and the lawlessness of our country children. How often are we reminded now of Plato's description of the ill-educated boy—"He becomes cunning and sharp and the most insolent of wild beasts!"—how more than ever do we need to invoke the presence of "the good angel with unseen scourge" at the school-door to save our "christened babes from being as Bethel's lawless band."

And to what do we trace its failure? The question brings us back to our starting point—that in these latter days, instruction has usurped the place and office of education, occupying its post, but not filling it. That is why we plead on behalf of education for restitution of rights. For so long as instruction masquerades as education, the moral development of our children must be sacrificed to their mental culture. Learning may shed its light upon them, but it will be light without love, knowledge may come—but if it come without the discipline of true education, "wisdom will surely linger." "For," says the wise man, "the very true beginning of her (wisdom) is the desire of discipline, and the care of discipline is love."—PHOEBE ALLEN, in *Church Bells*.

HISTORICAL NOTES ON THE CHURCH IN SCOTLAND.—VI.

BY THE REV. JOHN FLETCHER,

Rector of Barton and Glanford, Diocese of Niagara.

"THE ANCIENT BRITISH CHURCH"—PRESBYTERIAN
TESTIMONY TO PRIMITIVE EPISCOPACY.

IN former papers we saw that the primitive Churches of Ireland and Scotland were episcopal, that is to say their ministry consisted of Bishops, Priests, and Deacons. In this paper I will show that the sister Churches, the ancient British and Gallican Churches had the same ecclesiastical order. As the words of a Presbyterian on this point might be supposed to carry more weight than mine, I shall close this series of papers by a quotation from *The Ancient British Church*, a Church history written by Dr. William Lindsay Alexander, one of the most eminent Presbyterian divines of the nineteenth century:

He says: "In the year 314, the Emperor Constantine summoned a council of ecclesiastics at Arles, in Gaul, for the purpose of determining a dispute which had arisen among certain ecclesiastics in Africa out of the election of a Bishop to the see of Carthage. At this council, three Bishops from Britain attended, namely, Eborius from the city of York, Restitutus from the city of London, and Adelfius from the city of Caerleon; the last of whom, according to one account, was accompanied by a deacon named Arminius.*

"Had we any clue to the principle on which the Bishops who were summoned to this council were selected, it might aid us in determining, from the three Bishops summoned from Britain, some things as to the condition of the Church there. But no such clue exists, and in the absence of it we know not whether these three were the only Bishops then in Britain, or were selected from others; and if the latter, whether it was because of the importance of the cities where they resided, or because of their individual reputation, or because they might be

personally known to the emperor, or because they were officially entitled to represent the province in which they lived at such convocations, that they were chosen. Hence it is impossible for us to infer more from their presence at the Council of Arles than that (to use the words of Dr. Henry) 'the British Church' was in a settled and respectable state at the beginning of the fourth century.

"But though little can be inferred from the mere summoning of so many Bishops out of Britain to the Council of Arles, we may gather much from the canons passed by that Council as to the order and usage of the Churches in Gaul and Britain at this time. These canons may be divided into two classes, the former having respect to matters of order, and the latter to questions of discipline.

"Under the former, we find it enjoined that ministers are to abide in the places where they have been ordained; that ministers who act the part of usurers are to be suspended from communion; that deacons are not, as they had in many places been used to do, to administer the Eucharist; that no Bishop is to intrude upon the diocese of another; that no person is to ordain Bishops alone, but this must be done by the concurrence of seven other Bishops; or, where this is impossible, of not fewer than three.

"As to matters of discipline, we find that actors in the theatres, charioteers at the public games, and women who had been married to unbelievers, were to be suspended for a time from communion; that those who falsely accused their brethren were not to be re-admitted to the Communion; that none that were excommunicated in one place were to be restored in a different place; that those who had been once baptized in the Faith of the Holy Trinity were not to be re-baptized; and that if any of the clergy could be proved to have, during the time of persecution, delivered up the sacred books or vessels to the destroyer, or to have betrayed their brethren, they were to be deposed.

"These canons indicate the existence of a regularly constituted order of polity, partaking essentially of the episcopal type, in the churches represented at the Council, as well as praiseworthy zeal for the purity of their communion; and as they were adopted 'by the common consent' of all present, we may conclude that they describe, so far as they go, the state of things in these respects in the Church of Britain.

"It is also of importance to notice that this Council carried on their deliberations and formed their decisions independently of the Bishop of Rome. This Council was neither summoned by him, nor was he so much as present at it, except by deputy; and the parties by whom he was represented assumed no supremacy in the Council, arrogated no right of control over the proceedings, and did not even preside at the meetings. It is true that at the close of their proceedings the Council sent a copy of their decisions to Sylvester, who at that time presided over the Church in Rome; but in doing so they address him as 'Brother Sylvester' (*fratri Sylvestro*), and intimate distinctly that the canons were sent to him simply that he might give them due publicity.

"Had they acknowledged any such supremacy in him as the Popes assert has been conceded to the see of Rome from the earliest times, they would have been presided over, if not by himself, yet by his legate, and would, in their report to him, have addressed him as *papa*, and would have humbly submitted their decrees to him for his confirmation. As it was, they merely acknowledged him as a brother and availed themselves of his position in the great metropolis of the world to get their canons made know to all; just as the emperors were wont to send their edicts to the praetorian prefect to be divulged.

"From these facts we may conclude that, at the end of the third century, Christianity had made considerable progress in Britain, that the Church there had been brought into a state of recognized order and discipline, and that it stood upon a footing of independence in relation to the other Churches of the West with which it was at the same time fraternally associated."

These are true, weighty, and forceful words of the learned and eminent Presbyterian divine, and as we read them we cannot but be struck with the thought that the English Church and her sister and daughter Churches, the Irish, Scottish, American, Colonial, and Foreign Churches in communion with her, descended as they are chiefly from the ancient Celtic Churches of Ireland and Scotland and the ancient British Church of England and Wales—and in saying this we do not wish to disparage or undervalue the noble work of Augustine among the English—still retain the principal features of the source from which they have sprung. There is the same eccle-

* Schaff in *Medieval Christianity*, Vol. I., page 23, says: "In the Council of Arles, A.D. 314 . . . we meet with three British Bishops . . . besides a presbyter and deacon."

eclesiastical polity, of Bishops, Priests, and Deacons, and there is the same free, independent, and autonomous state of the Churches. A historian might well adopt Dr. Alexander's words as his own and apply them as a perfect picture of the Churches of the Anglican communion at the present day.

SUGGESTION IN MEDICINE.

THE MORAL AND ETHICAL SIDE.

BY THE REV. WM. WILBERFORCE NEWTON, D.D.

PERHAPS the most difficult question for the unbiassed mind of the present day to settle rationally and satisfactorily, is the solution of the problem of psychic healing.

The Story of Zola's *Lourdes* is most baffling and recondite, yet certain so-called cures are accomplished at this place of healing which remain as verified and indisputable facts.

These strange psychic phenomena of the present age are not isolated cases in the history of human experience.

The problem of the spiritual gifts and powers of the early Church, the story of Saint Catharine and her boasted stigmata, the wonderful cures and deliverances of Francis Xavier in India, the difficult supernaturalism of Old Testament chronicle, the signs and wonders of the Apostles, and above all the miracles of our Lord, culminating in the central fact of Christianity—the miracle of Easter Day, or the triumph of a divinely conscious personal life over that chemical process known as physical death, form a psychic sorites or succession of phenomena all the way through human history down to the present time.

Every age has had these strange phenomena. Every age has had its answer for them. The oracles of Greece, the miracles of Apollonius of Tyana, the visions of the Yogi in India, and the story of Joan of Arc are the legitimate predecessors of Mrs. Eddy's philosophy, and the psychic healing of the hypnotic school of medicine.

We may throw stones at the Christian Scientists to our hearts' content—and certainly the writings of the founder of this cult by the viciousness of her logic invite attack; but after all there is a vein of truth, a semi-tone of harmony in the position which they take, and this we cannot silence, "lest haply we be found to be fighting even against God."

Facts are stubborn things, and block our way most unaccountably at times. There is no going on our journey until we have met them and have honestly mastered them.

In many parts of Brittany, there are houses which cannot be rented or inhabited, because of troublesome possessions, ghosts, spirits, invisible occupants, who disturb the inmates with strange noises, so that recourse is had to the ecclesiastical authorities to exorcise the evil spirit, or "lay the ghost," as it is called.

After this sacerdotal act of exorcism has been accomplished, the house acquires a new value in real estate, and is rented.

This is not hearsay or common rumor. I am but stating facts of business in houses which I myself have seen.

In Lee's *Glimpses of the Supernatural*, the story is given of a certain curate in Cornwall, England, about the year 1665, who essayed to drive out of his parish a troublesome ghost which annoyed his parishioners. This curate, the Rev. John Ruddle, went to his Bishop at Exeter Cathedral, as the late Rev. R. S. Hawker, the vicar of Morwenstow, has given the account in his diary, and asked for a license for the ancient ceremony of exorcism. The Bishop replied that he did not know that he had the authority to grant this license, since the Church had abjured certain branches of her ancient power on grounds of perversion and abuse. But the curate quoted a canon of the year 1604, which provided that "no minister, unless he hath the license of his Diocesan Bishop, shall essay to exorcise a spirit, evil or good," whereupon the Bishop granted him a license, adding the words, "Let it be secret, Mr. Ruddle—weak brethren, weak brethren." And then the curate added his belief in the fact of exorcism by giving the following old rule or principle:

"No angel or fiend, no spirit good or evil, will ever speak until they be spoken to. This the great law of prayer: God Himself will not reply until man hath made entreaty once and again."

I begin this study of the moral and ethical side of hypnotism with this allusion to the old system of exorcism, because in its last analysis, in its physical, mental, and moral action, hypnotism in medicine, according to the principles of Liebault's school of suggestion and auto-suggestion, is in effect exorcism. It is the driving out of the evil spirit, physical, mental, and

moral, by an appeal to a higher power either latent in the subliminal self, or else to be brought to the hidden self by the greatest of all powers—a divine renewal of the impaired and paralyzed will.

In other words, psychic healing, so-called, is in essence a form of prayer: it is an engrafting into the weakened nature of a higher will: it is added power coming through another's will to the stricken nature which has lost control of itself in disease, suffering, and sin.

All psychic healing when carefully studied will be found to consist of two essential elements, each of them plainly recognizable in our Lord's method of dealing with the sick and the sinner. First there is exorcism, or the casting out of disease, error, and sin, and secondly there is the engrafting upon the nature treated, a higher impulse towards health, sanity, and righteousness of life.

Exorcism and impulse: these are the two foundation stones of this latest school of suggestion in medicine.

The first clinical exhibition of hypnotism in a large and professional way which it was my privilege to witness was a morning spent in the *salon* of the celebrated Doctor Wetterstrand of Stockholm. Presenting a letter of introduction from a well-known physician and professor in America, and stating that it was my earnest desire to investigate this subject and study its origin and history, I found myself most cordially received by this eminent practitioner and follower of the celebrated Dr. Liebault of Nancy in the school of suggestion. The doctor placed his large and polyglot library at my disposal, gave me books with passages indicated in English, French, and German, and invited me for a number of weeks to be a visitor at his daily clinic, and see for myself the method of treatment by hypnotic suggestion. Taking my place in the large *salon* at nine o'clock in the morning, I witnessed the opening of the doors and the entrance of the many patients. Each one knew his place in chairs and on sofa, and fully as many as twenty persons received treatment at the same time. At ten o'clock these first patients were awakened and left the room, when another set took their vacant places from ten to eleven o'clock, and a third set followed from eleven to twelve. This concluded the treatment for the day, and in the afternoon the doctor visited other patients in their homes.

Dr. Otto Georg Wetterstrand is perhaps the most celebrated hypnotic healer in Europe. A man of abundant means and of high social standing, a thorough student of his profession, and a regular practitioner in medicine, using Dr. Weir Mitchell's system of rest cure, massage, and electricity, when indicated by the patient's malady, he yet believes in Liebault's discovery of sleep and suggestion as a normal and practical method of general cure.

As I went with him from patient to patient, and witnessed his wonderful method of inducing sleep and then giving the suggestion required for each individual case, I could not help thinking of Dore's pictures of Virgil and Dante in their pilgrimage through the nether world, meeting here a rugged will, and here a hardened heart of evil. At each chair and sofa this act of benediction took place, and in a few seconds the sufferer was asleep, while there was lodged in the subliminal self, as by a sort of mental or moral injection of will-power (in the place of the morphia drug) the impulse for recovery and self-conquest.

I confess that the first impression which this treatment made upon my mind as witnessed in this large *salon*, was something which seemed divinely apostolical in its primitive simplicity. Passages of Scripture about the laying-on-of-hands came into my mind, and the words and deeds of mercy recorded of our Lord seemed to find in this quiet *salon*—like the room mentioned in *Pilgrim's Progress* of the chamber in the Palace Beautiful which was named "Peace,"—their modern counterpart. It seemed like the early apostolical act of Confirmation or the laying-on-of-hands, when real and undoubted spiritual power was given. The quiet room, the sleeping patients, the gracious and benevolent face of the healer, the gentleness and hush of the entire place, were most impressive, and the lines of the poet Gray in his *Elegy* seemed best to describe the same, as one by one the sufferers with their load of care and anxiety passed off into sleep—

"Now fades the glimmering landscape on the sight
And all the air a solemn stillness holds."

At another time, and in a separate article, it may be well, perhaps, to tell the story of Liebault's discovery of will suggestion as a therapeutical agent. It is an interesting subject, full of suggestiveness and thought. If the modern cult of Homœ-

pathy has had any special and definite mission, it has been to liberalize the old dogmatic creed of the regular school of medicine, and to lead the way by its suggestions of remedies through its infinitesimal doses to this later system of Liebault's suggestive school, a cult which is at present undoubtedly twenty-five years in advance of the world's readiness to receive it. But the age of psychic discovery has come, and with this there has come this latest phenomena of psychic healing.

It is, however, of a side lesson in this subject of Suggestion in Medicine that our thoughts are tending in this study. The impression left upon the mind by witnessing the many cures in Dr. Wetterstrand's clinic at Stockholm was the distinct and definite idea, that the world of medicine to-day was recovering a lost continent which was once in the possession of the Christian Church. The God who has been banished from the sphere of healing by the materialism of the past medical system, is slowly but surely being brought back again through these higher psychic methods to His own world, and the far-off words of Scripture seem at last to become realized in this latest discovery, "He led captivity captive, and gave gifts unto men."

This laying-on-of-hands, and this mission of healing as witnessed in the Stockholm system, seemed something divine and singularly apostolic. But with too many of us in the Christian Church to-day our religious rites are but a symbol. And this sets us thinking very seriously and very calmly and rationally as to the cause of this altered condition of our Church life.

The Church has lost some of its earlier gifts and graces, and to-day we see men in the higher walks of medicine doing works such as the Apostles wrought.

What does this loss of the earlier power of the Christian Church mean? We would not for a moment repeat the huge mistake of Edward Irving and the Catholic Apostolic school, and attempt to force the Almighty to show His hand at our dictation.

But why is so much of religion a symbol to-day? How have we come to lose the Apostolic power of the early Church?

Let us be careful here, and let us go slowly, but let us not be afraid to investigate this subject reverently, discreetly, advisedly, and in the fear of God!

All the finger posts upon the way of life to-day point in one unmistakable direction, and the answer to the problem of this loss of spiritual power on the part of the Christian Church will be found in the fact that we have come, perhaps unconsciously, in the Christian Church, to accept a material standard as the basis of our operations, and the consequence is that we are having material results.

It is like the life of the domesticated fowl on our farms. Birds made by their Creator to fly, and having wings, walk the earth and are fed by other agencies than their own efforts. Material plenty and domestication have destroyed the native power of these winged creatures, and they do not fly, simply because they do not need to fly, and, living on the bounty of others, never expect anything high or soaring of themselves. They can fly in a moment of danger, but this is the exception. It is domestication which has taken from these feathered fowl their native and inherent capacity of flight.

And in the Christian Church to-day we have come too much to accept the material standards of success as the ideal standard of our spiritual life, and, becoming domesticated under the fostering care of the state or the social world, we do not expect spiritual results and so we do not soar. We simply walk upon the ground with our wings folded safely away.

Let us be careful, as has been already said. Our guilds and parish houses, and suppers and Church machinery are all a magnificent outcome of the Church's faith. Let us not belittle them, or belittle them or discount them in any way, so long as there are the hungry to feed and the suffering to be cared for.

But do not let us become domesticated through this materialization of faith. Let us remember that there is another standard for the Church besides that of material results alone.

At a recent Church Congress held in Providence there was a very able and interesting discussion upon the subject of "Material Prosperity in Relation to Morality." There was in this debate, in certain speeches, a distinct and manifest tone of Triumphant Democracy, plus the Triumphant Church. And it was all true as far as it went, but it was not all of truth. For it is because we lose the note of our apostolicity as a Church the moment we settle down to inhabit the earth, that we need a constant note of care and warning.

We must always remember that the mission of the Church is preëminently apostolical. It is a body which is called and sent to preach, to testify, to bear witness to the truth. But

we must not confound the function of the Church of Jesus Christ with that of the Kingdom of God among men.

It is not the work and mission of the Christian Church to become domesticated here on earth and to lose its higher spiritual functions in the material prosperity of society or the body politic. The work of the Christian Church is apostolic.

It is a sent and called and chosen Church, under marching orders. Its mission is to prepare the world for the coming of the Kingdom of God among men, and of that kingdom, of its laws and methods, its outcome and possibilities, we cannot judge in this present dispensation.

That epoch will come after this one, and when the kingdom of God comes down out of heaven to men, then humanity may become domesticated as a unit under the keeping of the Almighty. But the mission of the Christian Church to-day is distinct and bold and clear, and its evangelical mission must never be confounded with that higher sphere of the *Civitas Dei*, the city of God among men.

There are times when our Church Year Books and parish and convention reports seem like some horticultural exhibition of highly developed chrysanthemums. Magnificent, splendid flowers undoubtedly they are, and we gaze and wonder at them. But a cluster of roses, or a bunch of violets from the mossy bank, are worth more than all this display of hot-house forcing, because the breath of a spirit is there, and the perfume from the heart of nature is infinitely dearer than all the lavish color of the showy flowers.

And so the Apostle says: "Covet earnestly the best gifts, and yet show I unto you a more excellent way."

The one important question before the mind of the Church of to-day is this: Is this gospel of creaturely comfort and material prosperity, this domestication of the Church under the chaperon care of the social world and the body politic, getting at the human will? Is the will becoming strengthened by this process, or is it becoming paralyzed?

There is one thought in Browning's poem of *Paracelsus* which throws a flood of light upon this subject. It is Festus who, in speaking to Paracelsus, gives us in a single figure the entire philosophy of the spiritual life:

"Renounce all creatureship at once:
Affirm an absolute right to have and use
Your energies: as though the rivers should say
We rush to the ocean: what have we to do
With feeding streamlets, lingering in the marshes
Sleeping in lazy pools?"

In all our Lord's teaching and healing, the more we study it out, the more we must be impressed with the fact that it was always a vigorous and incisive appeal to the hidden self and to the dormant human will. "Son, be of good cheer," He said. "Daughter, I say unto thee, arise!"

And in the preaching of the late Phillips Brooks we can see now, as we look back upon his inspired life, that while he possessed with Emerson the same rhythmic dance of thought, and the same New England common sense, he had also an Oriental fervor and a mystic insight which, as they increased upon him with their advancing, deepening vision, turned all his later preaching into one intense purpose to get at once at the wills of his hearers.

It was in a certain sense an aroused hypnotic power which he came to possess over his vast audiences, so that they became literally spellbound, and could not move or stir until the message had been given, and the subtle connection between the pulpit and the pew was broken.

Everyone recognized this strange gift, and none more so than the possessor of it, though it was difficult to explain or analyze it.

And when in Dr. Wetterstrand's *salon* I saw this quiet, modest worker struggling to reach the suffering nature through the hidden subliminal self, searching through the intricate layers of evil habits, until he got at the will of his patients; when I saw drunkards and drug slaves and derelict natures like abandoned wrecks at sea, entering that chamber of peace with a fiend's frown upon the face, and coming out to the world again with an angel's smile, it set me thinking very deeply and profoundly as to whether the Christian Church to-day with all its social splendor and great material results, was not after all forgetting its note of apostolicity in the perilous temptations of American luxury and wealth, and the cry of that darkened, unlightened seeker of old came into my mind with a new and holy meaning: "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost."

In that which I have written for these columns let no one

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

THE GOLDEN IMAGE AND THE FIERY FURNACE.

FOR THE FIFTEENTH SUNDAY AFTER TRINITY.

Catechism: XI., Duty Towards Thy Neighbor. Text: Isaiah XLIII. 2. Scripture: Daniel III. 13-30.

THESE stories from the book of Daniel each have an interest of their own. They are well and clearly told. They have enough of the dramatic in them to easily hold the interest of the pupil. The teaching of the story itself is therefore not difficult. Let the teacher be so familiar with the story that he can tell it well. He must, of course, know the part of the story which precedes the appointed lesson.

As a side-light on the lesson we may point out that, while no date is assigned to the story in the original text, the LXX. version and an old tradition place it in the eighteenth year of Nebuchadnezzar. This would bring it at a time soon after the coming of the people from the fall of Jerusalem and the destruction of the Temple. Surely the moral effect of the miracle would justify it better at that time than any other, as will be pointed out.

The great image was set up, it may well be, to celebrate the victories of Nebuchadnezzar's armies. Tradition further has it that it was after a triumphal progress through his conquered dominions. The command to worship the image when the music sounded referred doubtless to the ceremonies in connection with the dedication of the great image. A cubit is about eighteen inches—the length of a man's forearm. The image was therefore about seventy-five feet high. It may have been on a pedestal or column and may or may not have been a full length figure. On the level plain of Dura, upon which lay the city of Babylon, it could be seen for full twenty miles around. There was no part of the great city from which it could not be seen. When it is said that it was "of gold" it means only that it was covered with gold, or gilded. It would glisten in the sun, and must have attracted attention from every quarter.

Daniel seems to have been absent from the city at the time for some reason. His three friends did not have the inspiration therefore of his presence and leadership. But they were equal to the test now put upon them for the glory of God and the strengthening of their weaker brethren. Try to realize what it meant to them. They were in positions of honor and trust in the province of Babylon. It was not because there was no temptation to do otherwise that these men were found faithful to their God. To men of less integrity there might have even seemed a conflict of duties. Their very loyalty to the king as his representatives might have been pleaded as justifying them in complying with the king's decree. There was the temptation, too, which the lying tempter would be sure to urge, to think that they might comply in form without really giving any worship. A less enlightened man once argued that way, when he craved forgiveness for bowing to Rimmon while his royal master was worshipping him (II. Kings v. 18). Do you not suppose that a like reasoning presented itself to these men?

But the successful outcome of their first temptation, when they refused to eat with Daniel the king's meat and drink his wine, had made them strong. As we gain in strength, it is right that we should have greater temptations that we may have the opportunity to grow still better. So, when the crowd bowed down to the image, these three men who had not defiled themselves at the king's command, refused to break the commandments of God.

Whether or not the time was just after the fall of Jerusalem, there would be present in any case some of the exiles who had been taken from their own land. And why had not God protected them from this heathen king? Why had they lost their land? For no other reason than that they had broken these same commandments of God. With much less temptation, they had been worshipping idols and false gods. They had carried their sinful worship even into God's own house. Their presence in Babylon was a concrete witness to the fact that God would not protect them longer if they were traitors to Him. Now after these same people had bowed down with the crowd in worship of the image of gold, they were given an ex-

hibition of what God would do for those who were loyal and true to Him. The best point of the lesson lies in this contrast between the faithful three, saved from a terrible death by a wonderful deliverance because they had been true to their God, and the miserable exiles going on with the old sin. It reminds us again of God's perfect love, that even while they were sinning, He should give them such a clear example of what He would do for them all if they would but love and obey Him.

There is an inspiring example of the true attitude of those who know and trust God in the answer made by these men when the king makes them the kindly-meant offer of a chance to reconsider their decision. The king, seemingly, had a suspicion of the reason of their refusal. He declares that if they refuse they will certainly be punished, and he can conceive of no way in which even their God can rescue them out of his hand. Their answer is a confident assertion that God is indeed able to deliver them, if it be His will. They are even hopeful that He will do so, but with their limited vision they cannot be sure that it would be right and necessary. If God will, He can save them, but whether or no He saves them, they will still be true to Him. This is the position of those who have a real faith in God. These men knew that God would reward them. If they had been killed by the fire, they would yet have been satisfied, for God's rewards are not limited to this life.

This question may profitably be discussed at some length in class. For it contrasts with an attitude, not uncommon at the present time, which demands that prayers be answered in one way only, and that way according to the will of the creature who prays. That is not true faith which prays for healing from pain and disease and insists that the answer be an affirmative one. There are many times, we may be sure, when it is best for us that we suffer, for it is God's will for us. Jesus Christ suffered. Surely no true disciple dares to say that pain is accursed, or a sign of the enmity of God. These men knew well that God could save them, but they were not sure that He would. The occasion and the moral circumstances justified a miracle and they were saved. God still rewards trust and answers prayer. Conditions now would very seldom justify miracles in the ordinary sense of the term, but as wonderful results and as evident answers to prayer still come although ordinary forces are made to work together to bring about the end prayed for.

The decree of the king does not imply that he gave up his own gods. The thought of the day was that there were different gods for each nation. There was no conception of an universal God. Nebuchadnezzar saw nothing inconsistent in bearing witness to the greatness and power of the Hebrew's God. He even admits that He is more powerful than his own gods. This decree would be a great help to the Jews in many ways, as they came as exiles among these heathen people. Best of all it would be a great help to their faith. The miracle itself, together with this testimony of the conquering king must have had much influence. As a matter of fact we know that the people grew to be more faithful, and manifested more real faith as exiles than they had done when prosperous and happy in their own land. God's treatment of them, harsh as it may have seemed to them, was justified by its results. These stories show that God was not unmindful of them in their misery. He was still watching over them with a loving and watchful eye.

SUGGESTION IN MEDICINE.

[Continued from Page 870.]

think that the note sounded is one of discord or of pessimism. This is not the purpose or the meaning of this article. The keynote for our American Church to-day is one of intense hopefulness and thankfulness.

But sometimes a cautionary signal may not be in vain, even if the danger may be considered an imaginary one.

I remember as a boy the story of a certain whaler from New Bedford which cruised about in the Arctic Ocean, coming across plenty of icebergs but finding no whales. The captain could not make it out until he inspected the compass, and there discovered that the mischievous cabin boy had placed a malicious magnet close to the needle which had drawn it a number of points from the north.

And it may be the strongly magnetized needle of present material prosperity which is heading the Church some points off the Master's chart and compass, so that with all our added material gain we may be losing those essential notes of apostolicity which alone can bring us to the Church's truest conquest, the conquest, not over material splendor, but, over the human will.

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.

"THE LIFE OF JOHN WILLIAM WALSH." "

To the Editor of *The Living Church*:

THE *Life of John William Walshe*, by Mr. Carmichael, noticed in your paper of September 8th, certainly well deserves your encomium for "the charm and spiritual sweetness of this very unusual biography of a saintly ascetic." For like yourself and probably many others, I also was "consoled and delighted at the thought that such a man has lived in our own days." But alas! Our high anticipations of Mr. Walshe's posthumous works on the *Chronicles of the Friars Minor*, *The Life of St. Francis*, etc., are not likely to be realized, for you have failed to call the attention of your readers to the further claim of Mr. Carmichael's genius in that this "very unusual biography" is absolutely a pure fiction and is accordingly classed as "a novel" in *The American Catalogue for 1902*. I believe that several notices of the book appeared in the literary journals of that year, but I am able now to recall only the brief note in the *Nation* for July 10th, 1902 (vol. 75, p. 40).

Very truly yours, etc.,

EDWARD N. GODDARD.

THE CHURCH OF ENGLAND.

To the Editor of *The Living Church*:

THE latter part of Mr. Rowland Evans' letter in your current issue is sound and pleasant reading, although his assertion of the continuity and identity of the Church of England, in spite of the Reformation, with the Church of Theodore and St. Anselm, delightfully contradicts his apparent statement in the former part of his letter, and the very evident meaning of his former letter. Yet he cites Henrician Statutes to prove that the English Church was metamorphosed in the weary reigns of two Tudor kings. The Statutes cited are quite what I expected, yet all that these Statutes effected was to define, accentuate, exaggerate, that which had always existed and to make denials penal. Chiefly they exaggerated the ancient permissive, regulative, and protective power of the Crown over the work of the Church. Of course Henry VIII. and his two successors abused this power, but the principle is not Tudoresque, only the tyranny. As a matter of history and present fact the Church cannot carry on her work in any country, as a recognized society, except by the permission of the sovereign power of that country, which permission invariably brings with it a certain protection, regulation, and limitation by the civil power. The attitude of English kings toward the Church, from the conversion of the country onwards, was the attitude of every Prince in Christendom toward the Church in the country over which he ruled. They nominated Bishops and Abbots; they regulated, protected, limited, and, whenever they could, coerced the Church into doing their will. There was no anomaly in England in this matter. Incessant Statutes as to homage and investiture, Church courts, the regulation of ecclesiastical law; as to Provisors, Praemunire, Mortmain, all seriously affecting the Church, were made by the State, and there was nothing novel in the principle of the Henrician Statutes. The novelty was that, although the king vehemently asserted again and again that he had no intention of usurping spiritual power, yet he broke his word and did usurp it. These Statutes made no change whatever in the character or the divine status of the Church. The Church of France has been through at least as many and violent vicissitudes as the Church of England, in her relation with the State, from the Capets to the Concordat, and, whether her Bishops have been nominated by kings, Emperors, or Presidents, the Church has remained the same in her divine character and status as part of the Church Catholic. A Catholic Church cannot, in the nature of things, be a "State Church." The State can neither make nor unmake, and her changing relations with the State cannot change her divine character, and therefore the whole contention of any change in the Catholic Church of England by statutory law falls through. Nothing, no civil law,

nor any civil tyranny, can change the character of the Church anywhere, but only its own apostasy.

It is not my intention to summarize history. The Rev. Mr. Fletcher has done that admirably in his letter to you, but it is impossible to understand the relation of the civil power to the Church by dwelling on only one short and abnormal period of its history, whether the Tudor or the Puritan tyranny. It must be studied from the beginning and in all its varying phases, not only in England, where the Church was really freer than elsewhere, but all through Christendom, in France, Spain, Italy, Germany, all over the Holy Roman Empire, and then only shall we obtain a clear and sane view of the matter, and place the Henrician period in its proper perspective. English custom was—and is—no exception to the recognized custom everywhere. The fact is that, since the conversion of Constantine and the Edict of Milan, the Church has never been free from the State. The only "free Church" is a Church unrecognized, unprotected, unregulated by the State and consequently under persecution. In Christendom there is no such thing as an absolutely free Church. The Church may promulgate her doctrine, but may not promulgate any doctrine that would conflict with the law of the land except at her peril. She is not free to inflict any discipline that would interfere with the rights of civil citizenship. From any ecclesiastical court an appeal may lie to the civil courts as to fact, or justice, or even as to an interpretation of Canon law. Wherever the Church demands and enjoys the necessary protection of the civil power then it must subject itself to more or less civil regulation and limitation. It is never absolutely free. The Church in the U. S. A. is not a free Church, nor can it be. It will not do to fling broadcast the charge, or sneer, of "Erastianism" against sister Churches. Erastus taught—broadly—that the Religious Society ought to be spiritually governed by the civility—in his case the Prince—as its natural head. The Church of England is *not* Erastian. The sovereign power cannot promulgate, nor alter, her doctrine, nor create the lowest of her spiritual officers. It does not even support them. Parliament cannot make her Canon law, and although Parliament has grossly exceeded its rights in this matter, as the civil power always will when it can, yet it has learned such a lesson in having its pet Acts concerning the Church—uniformity and all the others—contemptuously ignored and frankly disobeyed, that it is hardly likely to attempt even quasi spiritual jurisdiction again. Mr. Evans says the only alternative an English clergyman has, in the face of certain Acts, is to obey or resign. An English priest is a free man in the freest country in the world. He need not obey: he can go to prison. A few years ago he went deliberately to prison. Now the alternative is disobedience, and the late Commission reports that thousands of the clergy, supported by a vast mass of the laity, refuse to obey Parliamentary Church law, and comes to the conclusion that no legislation for the Church is likely to be obeyed but spiritual legislation. Is that Erastian? (And does Mr. Evans seriously think that anybody would dream of obeying a "Report"?) What the clergy of England are striving for is, not to free the Church from the State, that were impossible anywhere, but to free her from the tyranny of Parliamentary usurpation of spiritual authority, and everyone must heartily agree with your correspondent's prayer for their victory.

May I ask a few questions concerning the "Supreme Head" Statute of Henry VIII.? If, as your correspondent seems to state, it changed the Church of God in England into something quite different, what became of the Church when this Statute was repealed and the title dropped? What has been the character and status of the Church since Elizabeth when, for three centuries, there has been no "Supreme Head" to the Church of England. And what was the character and status of the Church during the centuries before Henry VIII., when English kings always appointed Bishops (if *they* did not the Pope did) and when some kings called themselves the "Vicar of Christ"? This and the other Statutes cited are quite irrelevant as a proof of any change of the ancient Catholic Church of England into something else. If so, what was the status of the Church when they were repealed? And now, can the sovereign power in England place even one parish under an Interdict? Yet the Supreme Head of the American Church, the senior warden, can and does do so, and sometimes, merely to gratify the whims of self and family, deprives the parishioners of the means of grace for years. There has been, and is, lay usurpation and insolence in England. There is lay usurpation and insolence here, and all the Church in either country can do is to bear it, and work and hope for better things, and the very

last thing to do is to call one another bad names, "Erastian" or anything else, and throw stones at one another.

One word more. Hume, as a Church authority, is worthless. There are plenty of scholarly and reliable Church histories published. One need not quote an infidel.

My question is still unanswered. What Acts of Parliament "establishing" the Church of England, would be repealed if the Church were "disestablished"? Are there any such Acts?

Yours faithfully,

Seaford, August 5, 1906. JOHN H. W. FORTESCUE-COLE.

To the Editor of *The Living Church*:

MR. ROWLAND EVANS thinks I commented upon his paper with asperity. I am sorry I gave that impression. I did not intend to do so, nor did I think he was attacking the Church of England. I cannot see eye to eye with him yet. I quite agree with him that "there was a change in the status of the Church at the time of the Reformation," but I do not accept his statement: "These statutes were but the beginning of the exercise of government of the Church by the State, which has continued ever since." If I read history correctly such exercise of government existed long before, as the Statutes of Praemunire, Provisors, Mortmain, etc., clearly show. The very existence of those Statutes proves that the State regulated the affairs of the Church by legislation before the time of the Reformation. The Statutes referred to by Mr. Evans were simply steps, incidents, I might almost say accidents, in a great movement. So far as they were a return to purer and former usages their influence was lasting. In all else it was but temporary. A bad king and a subservient Parliament forced them on the Church for a short time with heavy penalties, that is all. Where are the six articles now? The laws declaring Henry to be the head of the Church and giving him the power to appoint Bishops, and other statutes practically restored the kingdom and Church to their former state of independence. Henry claimed more than was due to him and tyrannically enforced his claims. "The king," says Perry, "is supreme IN ALL CAUSES, not merely in civil and secular causes, of which no one ever doubted. He has a CORRECTIVE jurisdiction over spiritual persons and in spiritual causes. That which he has not by right, but which Henry VIII claimed and exercised, is a DIRECTIVE and REGULATIVE power, a power to supersede laws and to give orders to spiritual persons in matters of doctrine, discipline, and practice. This power the clergy never acknowledged. It was given to the King by a too servile Parliament, unscrupulously exercised by him in various ways." It is needless to say that this claim was not made by his successors and its tyrannical use was but an incident or episode in the Reformation which was "a time of constant change, of change backwards and forwards" (Freeman). The power to appoint Bishops had been exercised long before Henry's time. "While the great struggle of investitures was raging in Germany and Italy, William went on in England and in Normandy investing Bishops and Abbots with the staff, as the kings and dukes before him had done" (Freeman). Cutts, describing the struggle between Henry I. and Anselm, says that Henry "demanded that the Bishops should continue to be nominated by the Crown and instituted into their office by the king's giving them the ring and crozier." Anselm wished this power to be vested in the Pope. "The result of the quarrel of investiture," says Cutts, "was a compromise: The king gave up the right to nominate Bishops, and to invest them with ring and crozier, but they were to do homage and take the oath of fealty. The substantial victory remained with the king, for at first by his secret influence he pressed the men of his own choice upon the Chapters and before long he accompanied his license to the Chapter to elect with a second letter telling them whom to elect.

This continues to be the mode of selecting Bishops at this day. That this arrangement, which was at one time satisfactory, is less so now arises from the fact that the Parliament of to-day may consist of "persons a majority of whom are Jews, infidels, and heretics."

Mr. Evans asks if I dispute the correctness of his conclusion that a Parliamentary Statute forbidding the clergy to use vestments would be valid and binding upon them. I do most emphatically. If such a law were passed with the consent of Convocation and with the concurrence of the Lords Spiritual and Temporal, it would probably be accepted and obeyed by the clergy of the Church. But if an Erastian Parliament were by its overwhelming majority to pass such a law despite of protests from the Church at large, and the resistance of the Lords

Spiritual in Parliament assembled, such a law would be a dead letter. The clergy almost to a man would refuse to obey it on the ground that it was an unwarrantable interference by the State in the affairs of the Church, and that they were bound to disobey it because the laws of the Church which are constitutional having received the due sanction of Parliament require them to use those vestments. There would be many who like Rev. Messrs. Machonochie, Tooth, Green, and others would be willing to incur pains and penalties, if necessary imprisonment, in defence of the liberties they so highly prize.

But every law which does not call upon the clergy to sin against their own consciences will be dutifully obeyed by them as becomes good citizens even though it may be to their own hurt. This is a fact established by the history of the past. Again I must disclaim all intention of criticising Mr. Evans' paper in an unkindly spirit or with anything but the most loving tenderness.

JOHN FLETCHER.

Chedoke, Diocese of Niagara, Sept. 4th, 1906.

ST. MATTHEW.

Down near the wharves, where the ships came in
In Capernaum, many a year ago,
Sat a weary man; and his lips so thin
Moved, as he sang this song:
"Gold and silver,
Silver and gold!
Pay, and barter, and pay again;
Drudge for dross
While the world grows old—
'Tis the lot of the children of men."

Now, up from the beach the people fare,
(There are young and old—there are sad and gay)
And they stop at the table, and wearily pay
To the world-master, Rome, their share—
Oh, toll and drudgery,
Work and moan!
Turn souls into silver, and hearts into stone,
Struggle and pay,
And then—the grave!
There's one end at last for both master and slave.

And so, past the publican's stand they move,
While Levi counts the growing hoard;
Their lives all starved and hungry for God,
All thirsty for Faith and Love.

But out of the throng of faces wan,
Like a star creeping up on the dark of the night,
Looks a face all radiant—with eyes all bright—
So, Levi beholds—The Man!

The Man! for as this One looks on life,
He knows life is more than gain and hoard—
The Man! for His eyes see the Face of God,
And His brothers all solled with the strife.
Oh toll and drudgery,
Get and gain!
Will ye not know that God's above?
That life is not dross,
Nor the task all vain—
That to live is to hope and love?

"Follow Me!" Out from Levi's soul
Go the demons that make life's joys so small—
Sordid life motives, and low standards all—
And a great Faith takes control.
Oh, toll and labor,
Suffer and die!
But God is with us, and noteth all.
Toll not for dross, then,
For out of His sky
God beholdeth the sparrow's fall.

The shore is vacant; the publican's stall
Stands all alone in the cool of the night,
While at Levi's house the lamps burn bright,
And a feast is made for all.
Oh Faith and Hope!
How changed the life
That escapes from the dust of care and strife,
And knows at last
That silver and gold
Tell not the sum of what life can hold;

But that Faith and Love are coins more rare
That come as the meed of work and prayer—
These souls are happy. Like Matthew they make
A feast in their hearts for Christ's dear sake.

CARROLL LUND BATES.

The Rectory, Benson, Minn.

IF YE FULFIL the royal law according to the Scripture, thou shalt love thy neighbor as thyself, ye do well.—James ii. 8.

LITERARY

RELIGIOUS.

Luke the Physician. The Author of the Third Gospel and the Book of Acts. By Adolf Harnack. Leipsic: J. C. Hinrichs. pp. viii.-160.

This, Professor Harnack's latest book (the preface is dated May 17th, 1906), is bound to attract the widest attention, inasmuch as in it he takes plain issue with those who attack the traditional authorship of the Third Gospel and the Book of Acts. And in many regards it may be considered as the most valuable corrective to certain critical methods that has appeared for many a year—Canon Sanday's *Fourth Gospel*, perhaps, excepted. In the latter book, Canon Sanday wrote: "It is high time that the critics were confronted with the facts." And this confronting of criticism with facts is exactly what Professor Harnack has undertaken to carry out.

The method is rigidly logical. The first question asked is: What has the lower criticism to say? In Acts there are four sections (xvi. 10-17; xx. 5-15; xxi. 1-18; xxvii. 1-xxviii. 16), comprising 97 verses, in which the narrator uses the first person plural, from which use the sections are termed the "We" sections. It is granted on all hands that these sections, in their original form, at least, are the record of an actual companion of St. Paul, in all probability St. Luke. These form the basis for the investigation. The first and the last of these sections are subjected to an elaborate linguistic study and comparison with the remainder of the Lucan writings. In all 128 words and grammatical constructions are analyzed (the latter are the more important), and the correspondence between the phraseology and style of the "We" sections and of the remainder of the Lucan writings is shown to be exact, while both are quite different from the phraseology or style of St. Matthew, St. Mark, or St. John. A more general lexical study of the "We" sections as a whole is then taken up and the results are so striking that they may be briefly summarized. The "We" sections and St. Matthew have six "peculiar" words in common. With St. Mark the "We" sections have three such words, and with St. John, four. But with the remainder of the Lucan writings the "We" sections have no less than 130 such words, in 190 places, or just about two words to every verse! (Proper names and numerals are of course excluded.) This is certainly as rigid a proof of identity of authorship as anything could be, although the full weight of the argument cannot be appreciated without studying the data in detail.

With a comparison of the Lucan style with that of New Testament writers other than Evangelists, Professor Harnack does not occupy himself, since the work has been done already (and most exhaustively) by two independent writers—the Rev. Sir John Hawkins and Professor T. Vogel. Their results, reached by entirely distinct methods, are printed in a long footnote on pp. 56-58, and these results are equally decisive. Between the style of St. Luke and that of St. Paul there exists a certain relationship, as was to be expected from two companions, and yet even this is not very pronounced. But with the other New Testament writers, St. Luke's style shows no real relation at all.

Equally interesting is the way the reverse argument works out. In the ordinary ratio for the Lucan writings the 97 verses of the "We" sections should contain about 38 "peculiar" words. But the actual number is 111. Is not this entirely too large? The answer would have to be "Yes" were it not for the fact that it is obviously improper to count the technical nautical terms relating to the voyage and shipwreck. Of these there are 69. Deducting these, there remain 42; 38 by theory, 42 by count—an almost exact correspondence! It is proved then that the Lucan writings are from the same hand that wrote the "We" sections.

However, may not the author of the Acts have completely revised the "We" sections in his own style, allowing the "We" alone to remain? Professor Harnack makes two preliminary replies. First, it is completely inexplicable how or why so skilful a writer could have altered everything but the "we." And second, even granting the possibility, it is equally inexplicable how the name of the real writer became then so completely lost that tradition a few decades later had replaced his name by that of the author of his source, although no especial authority attached to the latter name (Luke) and although the "real" author never named it! "Two paradoxes at once—this is almost too much!" (p. 8). But an easy test is at hand. Two sources are known to be used in the Third Gospel—St. Mark and the "Logia." Professor Harnack studies these and shows that, while there is more or less adaptation of their material in the Third Gospel, yet the remodelling is never so great as not to leave the existence of the source clear. Through the Lucan style can always be seen the style of the earlier writer. The "We" sections, however, show absolutely no such peculiarity, so that the assumption of a revised source is not only wholly gratuitous but in the face of the cumulative argument, a critical impossibility. The proof is complete. The Lucan writings are from the hand of a companion and eye-witness of St. Paul.

The proof that this companion was St. Luke is equally convincing, especially the demonstration that St. Luke was a physician.

Hobart's *The Medical Language of St. Luke* contributes the material for this latter investigation and a valuable reduction of the book is given in an appendix. A summary of this part of the argument, however, is impossible.

On the ground of the lower criticism, then, an almost invincible case has been made out for the Lucan authorship. With the higher criticism, Professor Harnack deals most ruthlessly. The whole question is one of method, and to that he reduces it. The attempts to discredit Acts by means of the Pauline Epistles, he characterizes thus: "As a matter of fact no one has ever drawn a conceivable Paul by means of his Epistles alone. The attempts in this direction have led to grotesque one-sidedness." And he asks: "Who but a personal acquaintance of Paul could so picture him as this book pictures him? At the beginning of the second century would it have been possible for an admirer of the Apostle to write so concretely and to avoid panygeric in such a measure?" (p. 99). The attempts to discredit Acts from preconceived ideas as to what the Apostolic Age ought to have been, he treats with very scant respect. "It is hard to speak of 'an historical probe' where only one source exists" (p. 88). "Where do we find such secure information concerning the Apostolic Age that we can oppose our 'knowledge' to" the proof by lower criticism? (p. 87). "The history of the criticism of Acts is a horrible history of pathology" (p. 8). "No other book of the New Testament has had to suffer as much as the Book of Acts. All the errors that have been made in New Testament criticism are collected here as at a focus" (p. 87). The attempts to detect sources he terms "soap-bubbles" (p. 75). And he bitterly arraigns men such as Jülicher, Wendt, von Soden, and Schürer and their calm assertion that the controversy is closed. Jülicher he does not hesitate to accuse of superficiality in his learning. And an astonishing feature of the book is Professor Harnack's lament that his countrymen do not read two English writers—Hobart and Hawkins. (Knowing and Bishop Chase might be added with advantage.)

Now this attack on critical methods is not the attack of an obscurantist with a horror of criticism as such. The words are those of one of the greatest living critics, the author of the *History of Dogma* and the *Chronologie*, and for eighteen years professor at the University of Berlin. Nor are they the words of a conservative. The author of *What is Christianity?* has left it highly dubious whether he can be called a Christian at all. But this only makes his words the weightier and they should be read, marked, and most inwardly digested. The truth of the matter is that the results of German criticism are too often appraised at entirely too high a valuation. Not that they should be underestimated. The German mind has a thoroughness and a precision in details that make its products absolutely indispensable for every student. But the German mind is also narrow and one-sided to the last degree, and all its unfortunate elements are seen at the worst in theology. In this country the great difficulty seems to be that we do not recognize these qualities in an individual German until fifty years after the individual is dead.

We have spoken of the strong side of Prof. Harnack's book, but there is another side as well. Prof. Harnack is a Ritschlian and has all the defects of the school. The "dogma" is to him an eighth mortal sin and any dogmatic teaching cannot be an original part of Christianity. The same is true of the miraculous in great part. The result is that much of what Prof. Harnack has re-established in the domain of criticism he throws out in the domain of philosophy, even though he admits frankly that the material is all from the original Christian community at Jerusalem and that it is all prior to the destruction of Jerusalem (p. iv.). It is very hard to see why a procedure he condemns in criticism should be justifiable on what seems to be the much more precarious ground of philosophy, however.

It may be noted finally that the second appendix contains a vigorous defense of the integrity of the first two chapters of the Third Gospel. And that Prof. Harnack has forsaken the date "towards 93" for the Lucan writings that he held a decade ago for "towards 80,"—the date held by Sanday, Ramsay, and most conservatives.

BURTON SCOTT EASTON.

Briefs for Our Times is the title of a volume of brief essays or sermonettes, just published by Thomas Whittaker. The author is the Rev. Morgan N. Sheedy, rector of St. John's Church (R. C.), Altoona, Pa., who is also known as a journalist of no mean reputation. The essays are characterized by the epigrammatic style of the newspaper man, and would make admirable "copy."

THE BISHOP OF LONDON, the Rt. Rev. A. F. Winnington Ingram, D.D., has just brought out a book entitled *A Mission of the Spirit*, Thomas Whittaker being the publisher of the American edition. It consists of addresses by the Bishop, delivered during a progressive mission in his diocese, last Lent.

MISCELLANEOUS.

Canada, the New Nation. A Book for the Settler, the Emigrant, and the Politician. By H. R. Whates. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, \$1.50 net.

The author visited Canada in 1905, as correspondent for a London paper, and in order that he might be able to report actual conditions he came over in the steerage of an emigrant ship and wandered as a laborer from ocean to ocean. The results are given in the

first half of his book, is a photographic report of existing conditions, natural and economic, in the various provinces of Canada. The second part is devoted to an analysis of Canadian thought upon such subjects as "The Republican Tendency," "Aristocracy and the Monarchical Idea," "Nationality and Fiscal Freedom," "Some Tendencies in Religion," etc.

The book is sure of a careful reading on the part of all who are interested in Canadian affairs, and is to be commended for its fairness and the good sense of its conclusions.

Alterations and Adaptations of Shakespeare. By Frederick W. Kilbourne, Ph.D. Boston: The Poet Lore Company.

Shakespeare's reputation is so firmly established that we of this generation can scarcely understand the mental attitude of Pepys, who, writing in 1662, said: "To the King's Theatre, where we saw 'Midsummer Night's Dream,' which I had never seen before, nor shall ever see again, for it is the most insipid, ridiculous play that ever I saw in my life." We all remember what King George III. said to Fanny Burney: "Was there ever such stuff as great part of Shakespeare? Only one must not say so! But what think you? What?—Is there not sad stuff?—What?—What?"

In order to adapt the plays to the frivolous and depraved taste of the Restoration period, many changes were made in them by the play-wrights of the day; changes which are now almost forgotten. It is shown in the present volume how the plays were altered "to conform them as much as possible to certain rules foreign to the spirit and practice of the romantic drama, namely, the unities, poetical justice, the rule that the chief characters of a play should be virtuous, and the rule that tragedy and comedy should not be mingled; that they were modified to admit music and spectacle, and sometimes to increase the number of scenes of violence; and, further, that they were altered to obey a rule derived from the French, which required the passion of love to figure prominently in every play." Sometimes the histories were altered to emphasize a political doctrine, and in many cases the poet's diction was changed because it was considered obsolete and in need of refinement. The list and account of these perversions is given in the author's learned and interesting pages, which we read with mingled pity and amusement, now that Shakespeare has come into his own again, and "the whirligig of time brings his revenge."

A History of St. Andrew's Church, Ann Arbor, Mich. By Arthur Lyon Cross, Ph.D. Ann Arbor: Geo. Wahr.

To the reader unacquainted with local conditions and the people making up the congregation of St. Andrew's, at any particular time in its long history, the interest in this book centers in the memories aroused by reading over the many names of clergy mentioned in its pages. The 75th anniversary of the parish was celebrated in 1903, so that for the Middle West, St. Andrew's may be called an *old* parish. The present Bishop of Western Michigan was rector of the parish from 1861 to his election to the episcopate in 1875. A picture of the Bishop taken at that time is interesting, as it shows him clad in the black silk gown used when preaching, in those days. The church was consecrated November 10th, 1869, by Bishop McCoskry. Among the clergy present were the well known names of Dr. Ryland of Chicago, John W. Brown, Drs. Fitch, Tustin, Pitkin, Foster, and others, all of whom have passed away. Among those still living was Dr. Worthington, now Bishop of Nebraska. The Rev. Henry Tatlock, the present rector, covers the period from 1889 to date, thus making the longest rectorship of any of his predecessors. To people familiar with Michigan Church history, the book will be of great value.

THE SUNDAY SCHOOL.

The Churchman's Manual of Methods in Sunday Schools. By Alford A. Butler, D.D., Former Warden and Professor of Religious Pedagogy, in Seabury Divinity School. Milwaukee: The Young Churchman Co. Price, \$1.00 net. Postage 7 cts.

The author says, in his preface, that the book has grown out of his own experience. It is this fact that gives the work its peculiar value. We have had books dealing with Sunday School methods which have propounded elaborate theories, but the ordinary reader could never feel that he was getting any information of practical value. The present volume is intensely practical. The author does not hesitate to go into the minutest detail, thus giving no one a chance to misunderstand him, or to complain that one cannot see how the plans are to be carried out. Then too, his loyalty to the Church and the Prayer Book guarantees the usefulness of all the suggestions offered. Hitherto we have too often had to translate from denominational language and method into that of the Church.

Having cleared the ground by a statement of the fundamental truths which lie at the bottom of the Sunday School problem, the author proceeds to give the results of the study of Child Nature. As we have learned that the Sunday School is to be fitted to the child, not the child to the Sunday School, these facts about Child Nature are the foundation upon which the rest of the book is built. In giving us these facts, Dr. Butler puts into a single word the characteristics of each period of the child's life, as Early Childhood, from 3 to 6—the Age of Impulse.

Following this discussion come chapters on the necessary pre-

liminaries of Sunday School work—Organization and Administration, Descriptions and Worship. These are matters that are so often left to settle themselves, that the author's insistence upon their importance in order that the Sunday School may carry out its purpose, is to be particularly noted. The methods proposed are adaptable too to schools of any size. If one thing more than another is to be chosen for particular notice, it is the author's discussion of the rector's relation to the Sunday School. It is to be hoped that the clergy generally will read it and take it to heart.

Then after these external matters have been dwelt upon, we come to the heart of the question in the chapters on Instruction. After laying down the principles that are to guide the teacher in his or her work, Dr. Butler takes up each stage of the child's mental and spiritual development and tells us exactly what sort of instruction is calculated to meet the needs of that stage and produce the best results. Not only does he give general hints, but goes into such details as the best things for a child to memorize at the different ages. There is a perfect mine of information here, and henceforth no clergyman or superintendent has any excuse for being at his wits' end to find courses of study for the classes in the school under his charge.

Then there is an important chapter on Teachers' Meetings and Teacher Training, the perusal of which will rid one's mind of the idea that anybody can be a Sunday School teacher.

The author closes with a chapter on Helpful Books, which, in this day of countless publications of very varying value, must prove to be a great help as coming from one who has read and who knows.

It is to be hoped "for the children's sake," that the book will meet with a hearty reception at the hands of all who have the Master's work at heart. As a text book for Seminary Classes and Teachers' Meetings, or the rector's handbook; as a helpful guide to parents, it is to be unhesitatingly recommended.

F. A. McELWAIN.

"EPHPHATHA."

By M. J. Bois.

HE OPENED." Is not this the experience of every Christian? New light fills the soul, new sounds strike the ears which have been touched by the divine finger, and with seeing eyes, with hearing ears, the thankful, loving disciple follows the Master, asking: Lord, what wilt Thou have me to do? The answer comes, still, clear, and penetrating: Follow Me. And using his new powers, the Christian sees work to be done, hears the old cry: Come over and help me. Not always is there need of crossing the seas; right here in his every-day life, is the work he can do for the Master.

I mentioned my first great discovery as to mission work in a previous letter; to-day I must tell of a wonderful sequel to it. Personal interest, personal touch with a special mission and its workers, was the first; and now comes the second revelation: The very same thing, with *love* as a motive power, is needed for single souls. It has been given to me this summer, to meet a talented, lovely young Jewess, to whom I lent *Ben Hur*. This paved the way to our talking of the Messiah; her last letter shows the impression made on her. She says: "I shall never forget our last conversation together, it must have been a beautiful dream." And now, that the dream may become a beautiful reality is the subject of my earnest prayers, and of sincere efforts on my part (the first I ever really made to bring a special soul to Him). A copy of *Jesus the Messiah*, by Edersheim, which I now am reading with wondering eyes, for the new light thrown on the old story is wonderful. I will then send it to her, with sincere, loving prayers for light to be granted to her.

I have also sent for a New Testament, which I am, with the help of that new light, preparing for her, reading it, as it were, with Jewish eyes, underlining all the verses alluding to our Lord's Messiahship, proving His divinity. I cannot express in adequate words the blessedness, the beauty of this new way of studying His life. It is indeed as if I had actually heard His voice saying: Ephphatha.

And now, my aim in writing this letter to THE LIVING CHURCH is this: Will some other Christian try this way of preparing God's word for someone else to read? It has lifted a veil from my eyes, the whole Jewish question is changed, hidden, though unspoken prejudice has given way to real interest, to a burning desire to help, and oh! think of bringing one soul to Him! If every single Christian brought at least one soul to Him every year, what would the outcome be?

Only one word more. This, as nothing else, is the case when it is more blessed to give than to receive. Try it, and you will be blessed indeed.

A MIRACLE.

By E. H. J. ANDREWS.

THE service was over.

The rector had retired to his study in the parish house, had thrown himself into a capacious easy chair, and had lost himself in a reverie.

A few moments later the little French sexton appeared at the door, vigorously rubbing his hands. His black eyes sparkled vivaciously.

"Ze sermon vas goot! I like him!" he said. "Vas goot! But, Meester Smeez—ze Lord ees not—what you call him? Proheebetioneest?—ze proheebetioneest he would not take ze vater and turn him into ze vine? Eh? Vhat ze proheebetioneest say to zat? Eez he not ze Bible truz?"

The rector smiled, and, knowing what the sexton wanted, it being the end of the month, went to his writing desk and signed an order on the treasurer of the parish for the amount of the salary due.

"The Lord advocates no violent measures," he said. "He enjoins temperance; moderation in all things."

The next moment he was in his chair again, lost, as before, in thought.

"Dreary and desolate!" he mused. "Uninviting; a hot, dusty desert! And sure enough, it is all she says."

They were both lovers of the beautiful, this young clergyman and the woman he was to marry, and she had been visiting friends in the town which was to be her future home, and thus had expressed herself.

He got up and strode to the window, from which he could see on the corner opposite the two-story residence known as St. Michael's rectory.

It was partly surrounded by a lawn, but hugged the sidewalks of both streets, and they were unquestionably the dustiest streets in the town—meeting at a corner where all the country wagons congregated on Saturdays and market days; where teamsters dropped traces, and left their mules to stand all day till night.

The street-sprinkler did not come within a block of it; and, as a consequence, an atmosphere of red dust ever enveloped the neighborhood.

It was unpleasantly public, too; the commercial district threatening every year to absorb it into itself. The low picket fence was no protection against either the sight or the scrutiny of vulgar negroes, nor of the unsightly wagons and teams which ever thronged the corner.

It could not be considered ideal as a home for anyone; least of all the first home of the bridal pair who loved the beautiful.

The rector admitted it, and mentally endorsed the critical comments of the woman he was to marry.

But what was to be done? It was the rectory, however undesirably located, and they would be compelled to occupy it while he remained the rector, or, at any rate, until the long-threatened absorption took place.

For himself he did not greatly object. As a matter of fact, he preferred to be at the hub of activity. His room in the parish house was equally as subject to the dust and equally as public as the rectory, but he was where he could be found when wanted, and so was satisfied.

But—his dainty bride!

The rector was musing along these lines when a changed look came over his face.

"I have it!" he exclaimed aloud. "I have it, by ——!" He almost forgot himself in his excitement.

"Henri! Henri!"

The sexton was not within hearing, having gone home, and the rector went to his dinner happier, and with a wonderful appetite.

The next morning both rector and sexton were, bright and early, in the rectory grounds.

"Yes," the rector was explaining, "I am going to apply the lesson of yesterday's sermon. With God's assistance, Henri, we will work a miracle—turn water into wine!"

"Ze sermon vas goot, goot! I like him!" the sexton said. "But, Meester Smeez—vere eez ze vaterpots?"

The rector laughed. "A hose, I think, will serve us in better stead," he answered.

Henri entered with enthusiasm into the rector's plan, and together these two worked toward its accomplishment every available moment for months. And ever the rector thought of the bride-to-be, and the sexton of the miracle—the miracle of

the sermon, the miracle they were working; the miracle in Cana of Galilee, the miracle in Davidsville.

"Now," said the rector, after many days' toil, "by the time there is a Mrs. Smith and she and I return from the wedding trip, the waterpots will be filled to the brim with wine, or I am nothing of a prophet."

"Oui, oui!" cried the little Frenchman, rubbing his hands vigorously. "Ve shall see ze vaterpots full of ze vine! Oui, oui! And, Meester Smeez—ze Madam she vill say, 'Vonderful!'"

With the month of June came a temporary change of rectors at St. Michael's, and a wedding at Pleasanton, at which the Bishop officiated, and by which that little town lost its most treasured ornament.

With the month of October came a bridal pair to Davidsville, and trunks be-plastered with big alphabetical "S's" and foreign-looking bills and labels.

It was after dark when they arrived. The rectory had been completely renovated by the thoughtful parishioners, and the furniture, much of it new, had all been tastefully arranged. The rooms were all brilliantly lighted in honor of the occasion, and vases of pretty, fragrant roses adorned them everywhere.

Marie was charmed with her homecoming, and beamed with satisfaction as she perambulated from room to room.

"It certainly will not be desolate on the inside," she said, recalling her former criticism, and looking up gleefully into her husband's face.

The rector heard a chuckle behind him, and turned just in time, by putting a finger to his lips, to restrain the bursting enthusiasm of the sexton, who was fairly wriggling with excitement and the desire to reveal the long-kept secret.

The next morning the inmates of the rectory were early astir. There was a great deal to see and a great deal to do.

"Oh, Robert, Robert!"

The exclamation came from the sweet little mistress of the rectory, who was discovered standing at the front door, gazing out into the grounds, her hands clasped in ecstasy; her eyes wide open with surprise.

The rector, who, eager for this moment, had been dogging her footsteps, was immediately at her side.

"Oh, Robert!" she exclaimed again, "what a wonderful transformation! How did you do it? How did you do it?"

A transformation had indeed taken place. Where there had been a desert there was now a paradise. The whole yard was enclosed within a high wall of shady, green vines. A wooden trellis screen had been set up inside the picket fence, and this, overgrown with vines, which in time would yield them luscious grapes, served not only to shut out from view the unsightly teams and loungers who made the rectory corner their rendezvous, but also to protect the premises from the dust which rose in clouds from the streets without. On looking from the door nothing could be seen but walls of foliage, with here and there a flower, and a rich carpet of green reaching unto the red tiling of the flower-beds which bordered the screen.

No wonder Marie, having before her mind the picture of the corner as she had seen it before when it was dusty and public, exclaimed over it as she opened the door.

How had it been accomplished?

By way of answer the happy young clergyman took the fair head between his hands, and kissed it tenderly.

"Eet vas ze sermon, Madam!" Unable any longer to restrain his enthusiasm, Henri came to the rescue. He, like the rector, had been hovering about in anticipation of that discovery.

"Eet vas ze sermon, Madam! Meester Smeez he turn ze vater into ze vine!"

"IF YOU believe in the truth of a doctrine, no amount of popular clamor will make it untrue, and what a poor thing popular clamor is after all. Remember that four of the things which popular clamor denounced in London in our churches, forty years ago, were the weekly offertory, turning to the East at the Creed, the use of the surplice in the pulpit, and singing the responses to the Commandments. Respect for popular clamor is a very poor substitute for principle."—*Newbolt*.

LET THE first act on waking be to place yourself, your heart, mind, faculties, your whole being, in God's hands. Ask Him to take entire possession of you, to be the Guide of your soul, your Life, your Wisdom, your Strength. He wills that we seek Him in all our needs, that we may both know Him truly, and draw closer and closer to Him; and in prayer we gain an invisible force which will triumph over seemingly hopeless difficulties.—*H. L. Sidney Lear*.

Church Calendar.



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

Personal Mention.

THE Rev. W. B. ALLEN has accepted a call to Grace Church, Sheffield, Ala., and will begin his rectorship at once.

THE Rev. J. R. BICKNELL will enter upon his duties as curate of St. Andrew's Church, Washington, D. C., on the 17th of September. His address will be 1329 Corcoran Street, N. W., Washington.

THE address of the Very Rev. HUGH L. BURLESON is Church Missions House, 281 Fourth Avenue, New York City.

THE Rev. J. MORRIS COEHR has resigned as rector of St. Andrew's Church, Albany, N. Y., to go to Christ Church, Port Jefferson, L. I., N. Y.

THE Rev. C. B. CRAWFORD, rector of the Church of the Redeemer, Biloxi, Miss., is spending the month of September in Linville, N. C.

THE address of the Rev. W. H. FENTON-SMITH is changed from Kohala, Hawaii, P. I., to St. James' Church, Hilo, Hawaii.

THE Rev. EDWARD HAUGHTON, rector of Christ Church, Danville, Pa., has returned from his vacation in Ontario.

THE Rev. WILLIAM H. HAUPT, rector of Trinity Church, Independence, Mo., is ill in St. Luke's Hospital, Kansas City, Mo.

THE address of the Rev. ROBERT WM. HUDGELL is "Abbotsford," 190 Revelstoke Road, London, S. W., England.

THE Rev. ARTHUR B. KINSOLVING, Brooklyn, N. Y., will take charge of St. Paul's Church, Baltimore, Md., on October 1st.

THE address of the Rev. WM. C. RODGERS is changed from Millbrook, N. Y., to 68 East 77th Street, New York City.

THE address of the Rev. WM. M. REILLY is changed from 2419 California Street, to "Clergy Rooms," 2425 California Street, San Francisco, Cal.

THE Rev. DAVID CADY WRIGHT, rector of Grace Church, Paducah, Ky., has returned to work after a three months' absence. His address is 809 Kentucky Avenue, Paducah, Ky.

DIED.

MORRIS.—Entered into life, at Portland, Oregon, on August 30th, 1906, in the 86th year of her age, RACHEL WELLS MORRIS, sister of the late B. Wistar Morris, Bishop of Oregon.

MORRIS.—Entered into rest, on Tuesday, August 28th, 1906, at Christ Church rectory, LEWIS FOSTER MORRIS, rector of Christ Church, Bethany, Conn., in the 68th year of his age.

Grant him, O Lord, eternal rest, and may light perpetual shine upon him.

A WARNING TO THE CLERGY.

A young man, about 25, light complexion, light hair and blue eyes, about 5 feet 6 inches, naming himself as Geo. J. Montgomery, called on Dean Burleson and myself, this past week, asking for a small loan till he could receive money from a brother in Joplin, Mo. He claimed to be a graduate of St. John's, Delafield, Wis., and had just come from San Francisco, where he had lost all that he had. He tried to pass a check for \$75.00 off on the Fargo National Bank. The cashier took charge of it and sent it to the bank in Joplin, Mo., from where it was supposed to be issued. Then he "touched" Dean Burleson for \$2.00 and went

to a hotel; again "touched" a woman employe for \$2.50, then came to see me. Having had a few of these scamps to deal with, I sent him away the wiser for his visit, and he left for parts unknown. The clergy of Minnesota are especially warned, as I judge he is operating in the state. If any clergyman who reads this comes across him, please hold him and notify me.
ANNESLEY THOMAS YOUNG.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

BY A CHURCHWOMAN of good birth and education, a position as companion to elderly person, or invalid; or as housekeeper in a family of grown-up children. Competent to take complete charge of household. Best of references furnished by clergymen. Address: Box 99, Port Hope, Canada.

YOUNG, ACTIVE CLERGYMAN in decadent community, would like to be considered for rectorship in growing field. Address: "AMBITIOUS," LIVING CHURCH.

RECTOR will be open for engagement, December 1st. Desires to correspond with vestry in East or Middle West with view to a call. Experienced and aggressive worker; sound Churchman. Highest references and testimonials furnished as to ability both as pastor and preacher. Address: "PRESBYTER," care LIVING CHURCH.

CLERGYMAN'S SISTER, widow, age thirty-eight, with girl of four, desires position. Is well connected, educated, refined. Good musician, housekeeper, seamstress. References exchanged. Address: Mrs. W. M., care LIVING CHURCH.

ENGLISHWOMAN.—Seeks position in refined home as useful companion or charge of invalid. Knowledge of nursing (hospital), domesticated, active. Middle West preferred. G., care of LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

WANTED—A NURSE—White woman to nurse boy infant. English Churchwoman preferred. Faithful service wanted. Kind treatment assured. Family reside New Orleans, Louisiana. Expenses to New Orleans paid. Apply and send recommendations to "New Orleans," care LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN, Organist and Choirmaster, salary \$60 per month; one-year contract. Address: SECRETARY, St. John's Church, Wichita, Kansas.

PRIEST, CATHOLIC-MINDED, to take charge for six weeks, beginning All Saints' day. Rector, St. Paul's parish, Steubenville, Ohio.

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

LADY temporarily residing in Point Pleasant, wishes Catholic-minded mother's helper. Sewing desired. Address: Box 265, Point Pleasant, New Jersey.

FOR SALE.

FOR SALE CHEAP, at St. John's Church, a two-manual organ and pedals; bellows new. Also a reed organ. Enquire at 289 Hanover Street, Milwaukee, Wis.

UNLEAVENED BREAD.

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

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

PARISH AND CHURCH.

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

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

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

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

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

ERBEN ORGAN FOR SALE.

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

INFORMATION AND PURCHASING BUREAU.

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

APPEALS.

IN BEHALF OF ASCENSION CHURCH, ATLANTIC CITY.

A double anniversary in this church, God willing, on Sunday, September 30, 1906, will complete for me 25 years in the priesthood, and 15 years of labor in this parish.

Engaged in blessed but anxious ministrations to constantly changing congregations representing at least 5,000 families annually, I feel it my privilege to ask that there be raised at this anniversary time, a needed anniversary fund of \$10,000 (including all recent special offerings) for cancelling all floating indebtedness, and for completing the slowly growing parish hall fund.

Each very limited offering from a very limited income will confer a real blessing, while it is anxiously remembered, as characteristic of the due growth of every fund, that at least one-half of a fund must be made up by contributions much larger than the average.

Contributions may be sent through Bishop Scarborough, Trenton, N. J., or to James P. Wilson, treasurer, Ascension Church, Atlantic City, or to myself,

JOHN HARDENBROOK TOWNSEND, Rector.

ST. STEPHEN'S, THE YOUNGEST PARISH, QUINCY, ILL.

St. Stephen's parish, the youngest in the diocese of Quincy, the third in the city of Peoria, the second established in Peoria by Father Jeffords, since 1889, is located in the midst of 45,000 laboring people. The field is as important as any missionary district. Two lots

have been purchased, and a parish hall erected, in which services are held. The members are giving to the limit of their purses and it is necessary to appeal to the benevolently and philanthropically disposed for the needed funds to build church and rectory. It is estimated that the buildings will cost \$50,000. An appeal is hereby made to the general public for subscriptions, large or small, for this most important work. Subscriptions are earnestly solicited, will be gratefully acknowledged, and may be sent to Home Savings and State Bank, 325 South Adams Street, Peoria, Illinois; Illinois National Bank, Peoria, Illinois, or the rector, Rev. Father Sydney G. Jeffords, 705 Howett Street, Peoria, Illinois.

The Bishop of Springfield endorses Father Jeffords and his work as follows:

"As Bishop of Springfield, I have known Father S. G. Jeffords since he came into the diocese of Quincy in 1889, as rector of St. Paul's parish, Peoria. Circumstances and growing personal regard brought us into close personal relations. My opportunities for watching his career as priest, and pastor, and missionary have been exceptionally good, and I can and do bear loving testimony to his fidelity, and industry and zeal. His perseverance and bravery in the face of opposition, and embarrassments, and difficulties have won my admiration. Seventeen years of hard, earnest labor have not in the least abated his enthusiasm. Father Jeffords is as eager now for pushing on in his work, as he was when he began. His present effort is to enrich Peoria with a grand church building for a thousand or twelve hundred worshippers, in the midst of an operative population. He took St. Stephen's when it was a feeble mission. He drew the people around him. The work has steadily grown, and now it justifies the demand for a spacious church to accommodate the crowds which seek admission into the fold of St. Stephen's parish. Such a building as Father Jeffords proposes to erect, and indeed must erect, if he supplies the needs of the great multitudes who crave the sacraments and means of grace, will need outside help to build and equip it for the Master's use in the ministries of the blessed gospel. Hence I commend Father Jeffords most confidently to all whom he approaches, and beg them to hear or read his most interesting story, and to give him liberally of their means. Invoking God's choicest blessing upon all who are or shall be associated in the work of St. Stephen's parish, I subscribe myself under my personal crest and official seal.

"GEORGE F. SEYMOUR,
"Bishop of Springfield.

"Springfield, Ill., June 21st, 1906."

Father Jeffords is also endorsed by the Bishop of Quincy, six Peoria papers, and Peoria's most eminent, distinguished, and illustrious citizens.

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

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

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

NOTICE.

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent

THE BOARD OF MISSIONS

for all or a part of their stipends.

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

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA."

THE BISHOP TUTTLE COMMEMORATIVE BUILDING.

The following sums have been given in cash or pledges towards the building that the Bishop of Boise is preparing to erect in the Presiding Bishop's old Idaho field. Those who have read Bishop Tuttle's *Reminiscences*, just published by Thomas Whittaker, will appreciate the happy idea of building this memorial in the midst of a Western Missionary Field and among the scenes of his faithful labors and sacrifices.

The good Bishop himself has said that such a memorial building to help humanity in his old Western field will be far more pleasing to him than thoughts of the most costly mausoleum. Bishop Funsten desires to start at once on the building so as to have it completed by May 1st, 1907. He feels that \$20,000 should be the minimum, but no building could be too good for such a man, and but for the San Francisco disaster, we might have had the whole amount in hand by this time. However it is to be hoped that the matter will be taken up vigorously, so as to admit of completion on the anniversary of Bishop Tuttle's fortieth year of consecration, when once more he has promised to retrace the old trail to Boise:

Previously acknowledged	\$5,203.80
George Gordon King	100.00
Rev. Paul Fraude	5.00
Mr. and Mrs. G. H. Sherwood	2.00
Rev. John Roberts	5.00
Shoshone Mission, Wyo.	25.00
Rev. W. S. Haywood	1.00
Mrs. E. S. Hinks	3.00
Rev. Mr. Rose	12.22
Misses Blanchard	300.00
Mr. and Mrs. H. P. Knapp	25.00
Rev. Mr. Tragitt	5.00
Geo. Q. Thornton	25.00
Mrs. Arnold	10.00
W. A., St. Clement's, St. Paul, Minn.	12.50
Rev. E. J. Williams	1.00
St. Peter's, Germantown, Pa.	5.00
"Y. Z."	25.00
W. A., Gloucester Co.	5.00
Rev. Daniel Henshaw	10.00
Mrs. O. R. Camp	5.00
Wm. H. Robinson	10.00
Rev. H. H. Pittman	2.00
Bishop Leighton Coleman	5.00
W. A., St. Michael and All Angels', Anniston, Ala.	5.00
Rev. J. W. Chapman	5.00
Mrs. F. W. Morris	5.00
Miss M. E. Morris	5.00
Mrs. A. L. Simondl	20.00
Bishop A. W. Knight	10.00
Admirer of Bishop Tuttle	15.00
C. deP. Field	50.00
St. Matthew's Mission, Fairbanks, Alaska	5.00
Rev. D. A. Parce	10.00
Bishop Lines	10.00
Miss E. Mumford	5.00
Mission Branch of W. A., St. Louis (pledge)	657.00

\$6,604.52

Send all contributions to RT. REV. J. B. FUNSTEN, Boise, Idaho.

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

For Faith and Science. By F. H. Woods, B.D. Sometime Fellow and Theological Lecturer of St. John's College, Oxford, Rector of Balnton.

Practice and Science of Religion. A Study of Method in Comparative Religion. By James Haughton Woods, Instructor in Philosophy at Harvard University. Price, 80 cts. net.

AMERICAN TRACT SOCIETY. New York.

Two-Minute Talks. Short Discussions of Long Themes, By Amos R. Wells. Price, 75 cts.

THOMAS WHITTAKER. New York.

Reminiscences of a Missionary Bishop. By the Right Rev. D. S. Tuttle, D.D., LL.D., Bishop of Missouri. Price, \$2.00 net. Postage 20 cts.

FLEMING H. REVELL CO. New York.

Quiet Talks on Service. By S. D. Gordon, Author of *Quiet Talks on Power*, and *Quiet Talks on Prayer*. Price, 75 cts. net.

PAMPHLETS.

Simple Bible Teaching on the Rudiments of Christianity. Being Expository Addresses on Hebrews vi. 1, 2. By Urling Whelpton, M.A., Vicar of St. Saviour's, Eastbourne. London: A. R. Mowbray & Co., Ltd., London.

The Church, the State and the University. An Essay in Higher Ecclesiastical Policy. By the Rev. James Sheerin, Sometime Warden of the Episcopal Hall at the West Virginia University; Graduate of Bexley Hall, Kenyon College; B.A. of Columbia University; B.D. of the Episcopal Theological School, Cambridge. New York: Thomas Whittaker.

The Religion of a Seminarian. By George Hodges, Dean of the Episcopal Theological School, Cambridge. A paper read in the Chapel of St. Luke, at the Berkeley Divinity School, May 23, 1906. New York: Thomas Whittaker.

Fifth Annual Catalogue of St. Andrew's School, Fort Worth, Texas. 1906-1907.

Proceedings of the Fourteenth Annual Conference of Church Clubs of the United States. Held in St. Paul's Church Parish House, April 25th, 1906, and Christ Church Parish House, April 26th, 1906, Rochester, New York.

NEW BOOKS RECEIVED AND FOR SALE BY THE YOUNG CHURCHMAN CO.

CHRIST THE KING OF LOVE. A Simple Life of Our Lord. By Georgiana M. Forde, author of "A Godly Heritage." With Preface by Canon Newbolt. Net \$1.00; by mail \$1.08.

THE GOSPEL IN ACTION. Sermons. Addresses to Men, Addresses to Women and Girls, etc. By Rt. Rev. A. F. W. Ingram, D.D., Lord Bishop of London. Net \$1.40; by mail \$1.53.

THE LIFE AND LETTERS OF ALFRED AINGER. By Edith Sichel. Net \$3.50; by mail \$3.68.

STUDIES OF ENGLISH MYSTICS. St. Margaret's Lectures 1905. By Wm. R. Inge, D.D. Net \$2.00; by mail \$2.10.

THE IMITATION OF CHRIST. By Thomas A' Kempis. Translated by Rev. Wm. Benham, Canon of Canterbury. With 12 Photogravures after Celebrated Paintings. (\$1.50.) Net 1.13; by mail \$1.28.

SAINT BERNARDINE OF SIENA. By Paul Thureau-Daquin of the French Academy. Translated by Baroness G. von Hugel. Net \$1.50; by mail \$1.63.

AN AGNOSTIC'S PROGRESS. By Wm. Scott Palmer. Net \$1.20; by mail \$1.29.

THE MIRACLES OF JESUS. By Rt. Rev. C. G. Lang, Bishop of Stepney. (\$1.50.) Net \$1.13; by mail \$1.25.

THE PARABLES OF JESUS. By Rt. Rev. C. G. Lang, Bishop of Stepney. (\$1.50.) Net \$1.13; by mail \$1.25.

TRUTH AND FALSEHOOD IN RELIGION. Six Lectures delivered at Cambridge to Undergraduates in the Lent Term, 1906. By W. R. Inge, D.D. Net \$1.50; by mail \$1.59.

ON CONFESSION. By Rev. E. B. Pusey, D.D. Being the Preface to "Advice on Hearing Confession," by the Abbe Gaume. Net 60 cts.; by mail 65 cts.

OUT OF DUE TIME. A Novel. By Mrs. Wilfrid Ward. (\$1.50.) Net \$1.08; by mail \$1.20.

THE TOWER OF LONDON. A Historical Romance. By Wm. H. Ainsworth. Illustrated by George Cruikshank. Net 2.00; by mail \$2.23.

FOR THE TEACHER.*

A Sunday School Kindergarten, by Alexander Haverstick, is full of practical method for the instruction of infant classes. Illustrations show the manner of teaching drills and other exercises. Programmes are given for each of the Church seasons and little games and songs, teaching the truths of the Church, are carefully explained. This book will be of great value to inexperienced Sunday School teachers.

* *The Sunday School Kindergarten.* By Alexander Haverstick. Milwaukee: The Young Churchman Co. Price, 50 cts. Postage 5 cts.

THE CHURCH AT WORK

ANNIVERSARIES OF THE BISHOP OF MILWAUKEE.

ON SUNDAY, the Fifteenth after Trinity, in the coming Ember season, Bishop Nicholson commemorates the 35th anniversary of his ordination to the diaconate, at Grace Church, Baltimore. Bishop Whittingham performed the ceremony, the late Rev. Dr. Leeds presenting the candidate and preaching the sermon, from the text: "We are ambassadors for Christ. We beseech you in Christ's stead: be ye reconciled to God." He would be gratified if some of his personal friends made commemorations at the altar for him on that day. The young deacon and priest immediately thereupon served four most happy years of his early ministry at St. Paul's Church, Baltimore, under the Rev. Dr. Hodges. His health failing, he went then into strictly rural work, continuing four years in active country duty at the Church of the Ascension, Westminster, Md. He then became rector of St. Mark's, Philadelphia, for twelve years in hard, continuous city duty. For the past fifteen years, the diocese of Milwaukee has been wedded to him—as Bishop—"for better and for worse." This record covers his entire 35 years' ministry.

On the same Sunday he commemorates the 34th anniversary of his ordination to the priesthood, at St. Paul's, Baltimore, by Bishop Pinckney, then the assistant Bishop of Maryland—Bishop Whittingham at that time being in attendance upon an Old Catholic Congress, in Germany, as the guest of the eminent Dr. Döllinger. At this ordination, the Rev. Dr. Hodges presented the candidate, Bishop Pinckney himself preaching the sermon, as his usual custom was at ordinations, using as his text: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

CHURCH PROPERTY IN LARAMIE.

THE FOLLOWING is from the recent address of the Bishop of Laramie:

"No new churches have been built in the district this year, though preparations are making to build one at Casper and one at Oconto this fall to replace old and unsuitable ones. A fine new rectory is just about completed at Douglas, Wyoming, at a cost of over \$3,000. There will be a debt on it of \$2,000, but arrangements are made which, it is thought, will pay the interest and principal as fast as they become due. In three places, Gothenburg, Minden, and Elm Creek, where we had old chapels, but for the last three years could get no congregations, we have sold the properties. All the buildings were fast going to decay with no one to look after them. After consultation with others, I decided to sell the properties and invest the money to rebuild in two of the places when the time seems propitious and a more suitable location in those two towns can be secured. In the other place it is doubtful if the town will remain of sufficient importance to warrant the need of a church. One of these chapels was originally a real estate office, another was an old school house fitted up for a chapel, and the third was so poorly built that it was liable to blow down in every heavy wind. We have no fund for keeping such buildings in repair where the people of the town take no interest in the matter; they must either be sold or left to go to decay. For the chapel at Elm Creek we received \$525; for the one at Gothenburg, \$700; and for the one at Minden \$269.77. These sums have been carefully invested, to be drawn upon for Church extension."

ON TO MEMPHIS.

Is now the oft-repeated watchword of the Brotherhood of St. Andrew, for the interest in their 21st annual Convention is steadily growing, so that the middle of October will find a mighty stream of men and boys, the strength of the Church, pouring into Memphis. And it will not consist entirely of Brotherhood members, but will include clergy and laymen outside that organization, for the interest has spread so that the attention of Churchmen generally has been attracted to this great gathering.

October in the South is a most delightful season. Cotton picking will then be at its height, and the fields will be white with the fleecy article.

On the day before the Convention convenes, namely, October 17th, there will be held at Memphis a reunion of the veterans of the Cavalry Corps of which General N. B. Forrest, the noted Confederate leader, was the commander.

The Convention will last from October 18th to 21st, and immediately following same there will be a pilgrimage to the University of the South at Sewanee, among the mountains of Tennessee. A rate of one fare, Memphis to Sewanee and return, has been granted by the railroads.

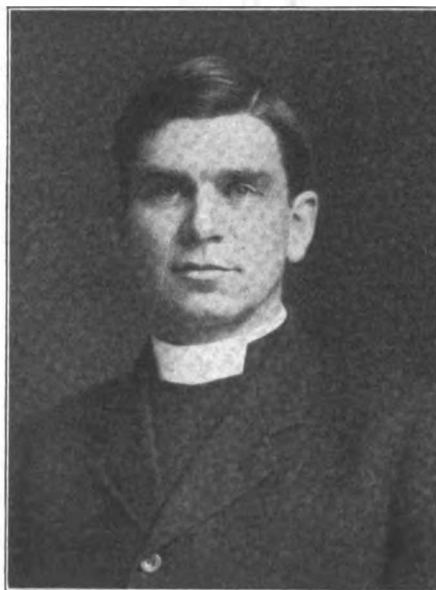
The Convention programme will be equal to the best, and many well-known and eloquent Bishops, priests, and laymen, prominent in the Church and Brotherhood, will deliver addresses on subjects pertinent to the work of the Brotherhood and on live topics in which all zealous Churchmen are interested.

The railroads throughout the United States have granted a rate of one fare, approximately, to Memphis and return for the occasion.

For Convention folders, hotel reservations, or other information, address Convention Secretary, B. S. A., 1312 Memphis Trust Building, Memphis, Tenn.

NEW RECTOR OF CHRIST CHURCH, BROOKLYN.

WE GIVE HERewith a picture of the Rev. W. D. Johnson, now rector of Calvary Church, Wilkes Barre, Pa., who has been



REV. WALTER D. JOHNSON.

chosen to succeed Dr. Kinsolving at Christ Church, Brooklyn, N. Y., as announced in last week's issue.

PROGRAMME OF THE FOURTH ANNUAL CONFERENCE

THE PROGRAMME of the Fourth Annual Conference of the Sixth Missionary Department, to be held in Minneapolis and St. Paul, October 18th to 21st, 1906, is as follows:

THURSDAY, OCTOBER 18TH.

- 10 A. M. Opening service of the Conference at St. Mark's Church, Minneapolis; the Presiding Bishop as celebrant; Preacher, the Rev. Dr. L. R. Brewer, Bishop of Montana. (All Bishops and clergy vested.)
- 1 P. M. Luncheon. In St. Mark's parish house.
- 2:30 P. M. In Gethsemane parish house. Address of Welcome, Rt. Rev. Dr. S. C. Edsall, Bishop of Minnesota. Address of Welcome, Mayor David P. Jones. Response, Rt. Rev. Dr. D. S. Tuttle, Presiding Bishop. Organization.
- 3 P. M. to 5:45 P. M. Conference, Rt. Rev. Dr. J. D. Morrison, Bishop of Duluth, presiding. "An Outline Sketch of Present Conditions." Consisting of fifteen-minute reports from the Bishops of Missouri, Iowa, Kansas City, Kansas City, Kansas, Salina, Colorado, Nebraska, Laramie, South Dakota, North Dakota, and Montana. Thursday evening, Church Club Reception.

FRIDAY, OCTOBER 19TH.

- 9 A. M. Morning Prayer.
- 9:30 A. M. Business.
- 10 A. M. Conference, Rt. Rev. Dr. A. R. Graves, Bishop of Laramie, presiding. Ten minutes for devotions and hymns. Three twenty-minute papers, each paper to be followed by thirty minutes for discussion, in speeches not exceeding five minutes.
- 10 A. M. Address, Methods of Missionary Education, Rev. E. P. Smith, Educational Secretary. Thirty minutes for discussion.
- 11 A. M. "The Layman's Forward Movement." Rev. Rufus W. Clark, D.D., Department Secretary. Thirty minutes for discussion.
- 12 M. Mission Prayers. "The Men's Thank Offering." Rev. Hiram R. Hulse, Secretary, New York. Thirty minutes for discussion.
- 1 P. M. Luncheon. In Gethsemane Parish House.
- 2:30 P. M. Conference. Rt. Rev. Edward R. Atwill, D.D., Bishop of Kansas City, presiding. Twenty-minute paper, "The Self-Supporting Diocese; the Relation of Its Diocesan Missions to General Missions." Rev. J. Everist Cathell, D.D., of Des Moines, Iowa. Thirty minutes for discussion, speeches not exceeding five minutes.
- 3:30 P. M. Twenty-minute paper, "A Clergy Able and Willing to Cope With the Difficulties of the Small Town; the Supreme Need of the Sixth Department." Rev. J. B. Van Fleet of Watertown, S. D. Thirty minutes for discussion (five-minute speeches).
- 4:30 P. M. Twenty-minute paper, "Our Colonial Responsibilities." Rev. Hiram R. Hulse of New York. Thirty minutes for discussion (five-minute speeches).

FRIDAY EVENING.

- 8 P. M. A Swedish service at St. Ansgarius' Church, with demonstration of catechizing a specimen confirmation class; followed by two short addresses on Swedish work.

SATURDAY, OCTOBER 20TH.

- 9 A. M. Business.
- 9:30 A. M. Sioux Indian service of Morning Prayer, conducted exclusively by Indians.
- 10 A. M. Conference on Indian Work. Rt. Rev. Wm. H. Hare, D.D., Bishop of South Dakota, presiding. Twenty-minute paper, "The Work Among the Chippewas." Rev. Benjamin Brigham of White Earth, Minn. Twenty-minute paper, "Lace Work Among the Women." Mrs. H. W. St. Clair of Birch Coule, Minn. Twenty-minute address, "The Good Things

God gave to the Indians Before the Gospel Came to Them." Rev. Philip Deloria of Flora, S. D.

- 11 A. M. Twenty-minute paper, "The Colored Work." Rev. Jno. A. Williams of Omaha, Neb.

Ten-minute address. Rev. Alfred H. Leal-tad of St. Paul, Minn.

- 12 M. Final business session.

- 1 P. M. Luncheon. In Gethsemane Parish House.

SATURDAY AFTERNOON.

- 3 P. M. Trolley ride about the city, to Minne-haha and St. Paul. Supper at St. John's, St. Paul, at six o'clock.

- 8 P. M. Mass meeting in St. John's:

Speakers:—

"The Mission Field Abroad," Rev. Rufus W. Clark, D.D., of Detroit, Mich.
 "The Mission Field at Home," Rt. Rev. F. R. Millspaugh, D.D., Bishop of Kansas.
 "Mexico, Brazil, and Cuba," Rev. Hiram R. Hulse of New York.

SUNDAY, OCTOBER 21ST.

Services at all the churches morning and evening, supplied by the visiting Bishops and other clergy.

- 3:30 P. M. At the Auditorium, Minneapolis, mass meeting with Bishops and other clergy, Sea-bury students, lay readers, and vested choirs.

Addresses:

"The Church—Her Heritage," Rt. Rev. Dr. T. N. Morrison, Bishop of Iowa.
 "The Church—Her Faith," Rt. Rev. Dr. J. D. Morrison, Bishop of Duluth.
 "Why Should We Present this Church to the American People?" Rt. Rev. Dr. D. I. Tuttle, Bishop of Missouri and Presiding Bishop.

- 3:30 P. M. At Christ Church, St. Paul, mass meeting with Bishops and other clergy and combined vested choirs.

Addresses:

"The Church—Her Faith," Rt. Rev. Cam-eron Mann, D.D., Bishop of North Dakota.
 "The Church—Her Heritage," Rt. Rev. S. C. Olmstead, D.D., Bishop of Colorado.
 "Why Should We Present This Church to the American People?" Rt. Rev. L. R. Brewer, D.D., Bishop of Montana.

NOTE.—As the Mass Meeting on Sunday afternoon at the Minneapolis Auditorium is to be the larger of the two, it is expected that the visiting Bishops (with the exception of the three speakers assigned to the St. Paul meeting) will be present, in their vestments, at the Minneapolis meeting.

OLD CHURCH EDIFICE IN INDIANA.

THE FOLLOWING interesting letter appears in the Indianapolis *News* of 3d inst.:

VINCENNES, Ind., September 3.—"Old St. James'," the oldest Episcopal church building in the State and the only church edifice in Indiana to whose construction a queen of England and Great Britain's greatest statesman and ecclesiastics subscribed, will be torn down within the next month. A new St. James', costing \$25,000, is being built a few blocks from the old one and the venerable pile is to make way for a modern business block. Aside from the loss of one of the most interesting monuments in the Episcopal Church history of the state, the destruction of the old church robs Vincennes of the building that above all others attracts the attention of the stranger.

The old church stands at Fourth and Busserson Streets, facing out over the lawn at the rear of the City Hall. It is of rubble stone, constructed in quaint English design, and is covered with beautiful ivy, which even reaches to the gilded cross that surmounts the square-topped tower over the entrance. It was erected in 1843, and was then one of the most stately churches west of the Alleghanies; with its load of ivy it is to-day one of the prettiest. Time, however, has sapped the vitality of the old building and it has, despite the efforts of the rectors who have been in charge, fallen into a decline that is becoming more rapid and marked every succeeding year. Moreover, the location which in 1841 was bought for \$400, is now in the

center of the noisy district of Vincennes and for that reason is undesirable. At last, after long conferences, in which the Rev. W. E. Morgan, rector, Bishop Francis, and others tried to devise some way to preserve the old building as a monument, it was decided that it would have to go.

Great interest will center in the box in the corner-stone of the old church. In it, it is expected, will be found a record of the contributors to the erection of the structure and also other interesting old records. Dow-ager Queen Adelaide, widow of William IV. of England, headed the list of contributors to the fund for the erection of the church at Vincennes. She gave £10. Other subscrip-tions were made by Gladstone, Lord Salis-bury, Edward Bickersteth, the author of *Yesterday, To-day, and Forever*; Cardinals Manning and John Henry Newman, who were fellows at Oriel College, Oxford, and by practically all of the Archbishops of England, Scotland, and Ireland, including those of Canterbury, York, and Armagh.

The parish was organized, and the con-tributions for the erection of the church were obtained in England, by the Rev. B. B. Killi-kelly, who came to Vincennes as a missionary priest in the 30's. The organization of the parish was effected at a meeting in the City Hall October 7, 1839, and it was authorized and recognized by the diocese in 1840. The Rev. Mr. Killikelly during his missionary work at Vincennes and along the Wabash, conducted a girls' seminary here and became well and familiarly known. When chosen rector of the new parish he arranged to go to England to raise funds and there he placed the needs of the new organization before friends who stood high in the Church and at Court. He came back with practically all the money needed to build the church on the lot which had been bought in 1841. A tablet set in the front wall shows that the church was dedicated in 1843.

Bishop Francis, in speaking of the neces-sity of parting with the old church, said that it was one of the keen regrets of his adminis-tration of the Indianapolis diocese. "I be-lieve," he said, "that old St. James' is the oldest Episcopal building in Indiana. All of the other old buildings have been repaired and rebuilt to such an extent that little of their original state remains. The congrega-tion at Vincennes was one of the first or-ganized in Indiana. Our missionary work began along the Ohio river in Indiana in the early 30's. B. B. Killikelly, a missionary priest, went to Vincennes and organized the parish and obtained the remarkable subscrip-tions for the erection of the church in the frontier town. The parish was recognized officially in 1840. Before that St. Paul's at Evansville, organized in 1836, and Christ Church at Indianapolis, Christ Church at Madison, St. Paul's at Richmond, St. Paul's at New Albany, and St. John's at Lafayette, all organized as parishes in 1838, had been recognized. St. James' at Vincennes and St. Stephen's at Terre Haute were recognized as parishes in 1840. St. James' Church was dedicated on August 2, 1843, by Bishop Kem-per, the Missionary Bishop of the Northwest, and has been in continuous use for over sixty-three years. It is a venerable old pile, and one well worthy of preservation as a landmark of the Episcopal Church in the West if it were possible to save it."

MEMORIAL RECTORY.

A PRESS despatch is as follows:

"PITTSFIELD, Mass., Sept. 6.—Miss Vir-ginia Butler of New York, awarded to-day a contract for a new rectory to be built for St. Paul's Church, at Stockbridge, as a memorial to her father. The cost of the build-ing will be \$30,000, and it will be at Main and South Streets, in Stockbridge, on prop-erty given by Miss Butler."

DEATH OF AN AGED PRIEST.

THE REV. ORMES B. KEITH died on Sep-tember 4th at his residence in Stuyvesant Street, New York, in the 89th year of his age. He was a native of Philadelphia, the son of Samuel Keith, a widely known phil-anthropist and president and director in sev-eral institutions in that city.

Early in life he became closely associated with the late Rev. Dr. Muhlenberg, during the latter's rectorship of the Church of the Holy Communion, serving that church first as a volunteer organist and choir-master, afterwards as an assistant minister. At the parish of St. Mark's, Philadelphia, he acted in a similar capacity and also head of the parish school. He did much towards the de-velopment of Church music in its earlier his-tory, especially in the training of boy choirs and he was one of the contributors to the old *Episcopal Hymn and Tune Book*. He was rector at Jenkintown for many years, where he resigned on account of failing health. His declining years were spent in quiet retire-ment at the residence of his son-in-law, John Brooks Leavitt of New York.

In 1856 he married Julia Boudinot, a niece of Elias Boudinot, President of the Continental Congress and a signer of the Treaty of Peace with Great Britain at the close of the Revolution, and first President of the American Bible Society.

He leaves, surviving him, a son, Boudinot Keith, and two daughters, Mary, the wife of John Brooks Leavitt, and Jean, the wife of Morgan Colt.

BISHOP DARLINGTON IN A RAILROAD WRECK.

THE JERSEY SHORE (Pa.) *Herald* of the 31st ult. tells the following:

"Bishop Darlington of this diocese made a most unexpected visit to Jersey Shore this morning. The Bishop was a passenger on the wrecked New York Central passenger train. He was on his way to Brooklyn, Potter County, where he was to confirm a class, but the wreck delayed the train so long that he could not make connections so as to reach the Pot-ter County town. He accordingly came back to Jersey Shore and the Rev. Mr. Smith ac-companied him over the property of Trinity Church. The Bishop was greatly pleased with the sidewalk improvements which have recently been made on the streets approach-ing the church. While here, Bishop Darling-ton confirmed Mrs. Rebecca Justice Parker, of West Allegheny Street. Mrs. Parker is 87 years old and is one of Jersey Shore's oldest residents. She was baptized in Old Swedes' Church, Philadelphia, years ago."

PRIEST WANTED.

THE BISHOP OF ALASKA telegraphs to the Mission House in New York that he needs a priest at once for the Cape Nome mission. He should sail from Seattle early in October. Time is therefore short, and volunteers are needed. Application should be made through the Board of Missions, New York.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

New Rectory for Christ Church, Tuska-loosa.

Mr. W. F. FITTS, chairman of the build-ing committee of the vestry of Christ Church, Tuska-loosa, Ala., has let the contract for the erection of the rectory and parish house to be built on the same lot on which the church is located, for \$10,800.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Re-opening of St. Paul's Church, San Fran-cisco.

ON SUNDAY, August 26th, the congrega-tion of St. Paul's Church, San Francisco, for the first time since Easter day, assembled

themselves for divine worship in their church. Services previous to this were held in the Sunday School room. The damage to the church by the earthquake was slight, but of a nature involving both time and expense for repair. The church has been replastered, retinted, and completely repaired in every detail. With the exception of floral decorations, it is as it was on Easter day. A few familiar faces were absent; but on the other hand, many strangers, who have moved up into the parish, were present. Everything is getting back to normal. Like the insurance companies, we need time to adjust ourselves. After an occupancy of over five years of the house, 2419 California Street, the landlord, immediately after the earthquake having raised the rent from \$35 to \$100 a month, the rector was obliged to move. At the suggestion of the Bishop, a part of the guild room was remodelled and a comfortable suite of rooms were built. This now serves as the rectory. Changes in the parish have been many and varied, and a few of our good people who lost their homes have moved. Some for a short time, others, we regret to say, not to return. One cause for happiness amidst many privations and sufferings is the fact that nearly every communicant belonging to the parish reported to the rector, many coming or writing from distances.

CHICAGO.

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

Rectory Completed at Kankakee—Other Notes of the Diocese.

AMONG the activities of St. Paul's Church, Kankakee (Rev. H. A. Chouinard, rector), productive of results during the past year, was the completion of a rectory. The building is after the English style, built of cement plaster. The house is of eight rooms

THE DAMAGE to the Church of the Epiphany, Chicago, and the parish house, by fire early in the summer, has been repaired, and the church renovated. The fire loss, covered by insurance, amounted to about \$2,000.

THE REV. Z. B. T. PHILLIPS of Trinity Church, Chicago, was married last week to Mrs. F. H. Winston, widow of General Winston. The ceremony was performed at the Cathedral by Bishop Anderson.

TWO HUNDRED DOLLARS has been received by St. Luke's Church, Evanston, for a memorial to Mrs. Mary Dudley, mother of Mr. C. E. Dudley, junior warden of St. Luke's. Mrs. Dudley was the widow of the Rev. H. C. H. Dudley, a clergyman of the Church who was engaged in missionary work in the Northwest 30 years ago. The form of the memorial has not been announced.

COLORADO.

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

Services for Teachers at Durango.

ON SUNDAY evening, September 2d, there was a special service in St. Mark's Church, Durango, for the public school teachers who were attending the Teachers' Institute of southwestern Colorado. By special invitation of the committee, the rector, the Rev. Wm. W. Fleetwood, preached a sermon on Education.

CONNECTICUT.

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

General News from the Diocese.

THE CORNER-STONE of the Greek Church of St. Mary's, Waterbury, was laid on Monday, September 3d. Mass was first celebrated at Trinity Church (American Catholic),

ST. MARY'S CHURCH, South Manchester, has been renovated and vastly improved during the last two months. The rector, the Rev. Manning B. Bennett, has been absent on a tour in Europe. The improvements include an addition to the lighting facilities, wall brackets being placed along the sides of the church, each bracket supporting two incandescent electric bulbs. An addition has also been made to the lights in the chancel. The woodwork, including pews, wainscoting, doors, and window casings, has been stained several shades darker and is newly varnished. Above the wainscoting the walls have been tinted a cream color. The ceiling has been newly painted a light drab. New cushions have been purchased, and a new carpet will be laid very soon. The total cost is about \$800, this being nearly provided for by subscription.

MR. WILLIAM S. LARKUM of Suffield, has completed forty-five years of service, in the employ in various positions of trust of the N. Y., N. H., & Hartford Railroad. For more than thirty years he has been the station-agent. He has been connected with Calvary Church for thirty-three years as clerk, treasurer, vestryman, and for the past ten years as senior warden.

GRACE CHURCH, Saybrook (the Rev. Herbert L. Mitchell, rector), has received a legacy of \$1,000, by the will of Mrs. H. W. Bowes, who recently died in the parish. The bequest is a memorial for Mrs. Bowes' father, the late Mr. R. W. Dowd, and is to be for the benefit of the poor of Grace Church.

THE ANNUAL "Old Home Gathering" took place last month, in the venerable town of Huntington. Special services were held on Sunday, August 19th. At St. Paul's it was conducted by the rector, the Rev. Haynes L. Everest. He gave, with fitting additions of his own, a sermon of the Rev. Christopher Newton, who was rector from 1755 to 1783. It had been preached in St. Paul's, about one hundred and fifty years before. In the evening a united service was held. It was rendered by the rector and the Rev. William Burrows of Fair Haven, formerly lay reader of the parish. The speakers were Mr. Burrows, Dr. H. A. Roberts of Shelton, and the Rev. F. A. Holden, the Congregationalist pastor of the town.

The observance extended through Monday and Tuesday, many former residents being in attendance.

MR. AUGUSTUS NEWBOLD MORRIS died recently at his summer home at Ridgefield. He was a devoted Churchman, a man of generous impulses and large benevolence and very highly esteemed. Among his many gifts in the community was one of \$2,500 to St. Stephen's Church. The funeral service was held in the church, with burial at Woodlawn. Mr. Morris survived, by only a few months, the death of his wife.

CUBA.

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

Notes from the Island.

THE REV. M. F. MORENO reports good progress at Bolondron where, during the past few months he has been conducting a summer school. Should the unsettled conditions of the country not interfere, he will begin work in Santa Clara also this month.

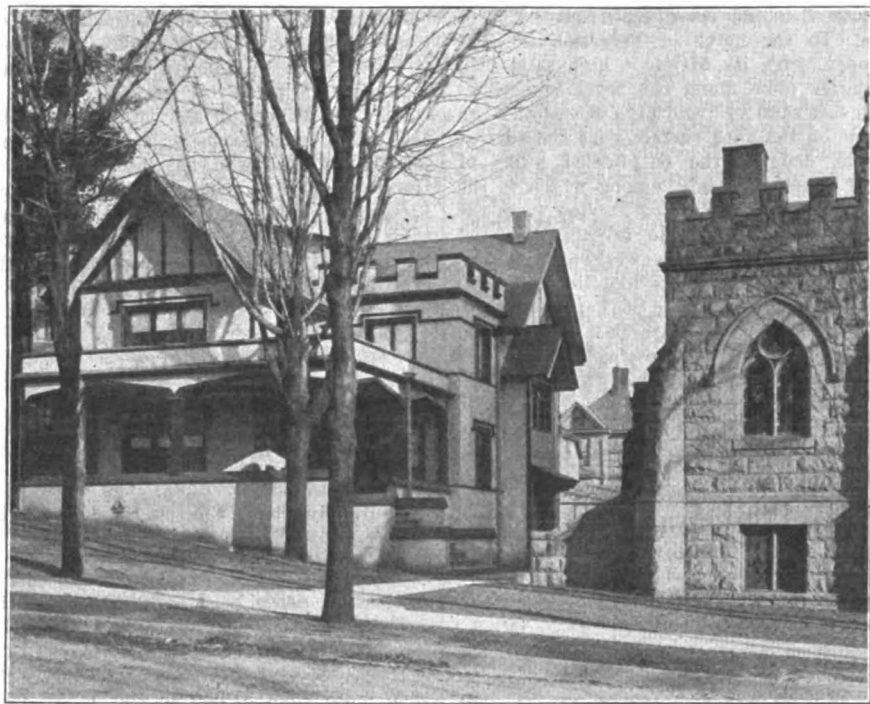
THE REV. W. W. STEEL, Archdeacon of Havana, is spending his vacation in Philadelphia. He will be glad of any opportunities of telling the story of Cuba to any parishes or guilds interested in this work.

DALLAS.

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

Junior Auxiliary Meeting—Improvements at the Parish of the Incarnation, Dallas.

THE FOURTH annual meeting of the diocesan branch of the Junior Auxiliary met in



RECTORY AT KANKAKEE.

and finished in red oak. A feature is the living room, 16 feet by 30 feet, so arranged that it, with dining room and hall, may be thrown into one large room. The cost of the building and site was about \$6,700. This, together with the handsome Bedford stone church, but a few feet away, gives the parish one of the best plants in the city.

THE REV. DR. AND MRS. STONE have returned to St. James' rectory from Pittsfield, Mass.

IT IS EXPECTED that a large number of Brotherhood men from the diocese will attend the coming convention at Memphis.

which was loaned for the occasion. The church was filled with a congregation of Greek Catholics from the city, Ansonia, and New Britain. The celebrant was the Rev. Alexander Ulityk of Ansonia, at present in charge of St. Mary's Church. The sermon was preached by the Rev. Ptolomey Timchenko of New Britain. The Society of St. Vassili and the Society of St. Nicholas from Ansonia and the Society of St. Carria and St. Mathodi of New Britain attended in a body.

The church is being erected by the Society of St. Vladimer and, it is said, about one year will be required for the completion.

St. Matthew's Cathedral, Dallas, on Wednesday, September 5th. In the absence of the Bishop, who was called to another part of the diocese, the Rev. J. T. Foster celebrated the Holy Communion, assisted by the Rev. Dr. Agate, rector of the Church of the Incarnation, Dallas. Immediately after the service, Mrs. J. T. Foster, diocesan president, called the meeting to order. The roll call showed one new branch organized since the last meeting, Mrs. T. F. Wallace's Sunday School class in the Cathedral parish, numbering fourteen members. This new branch is named Junior Branch Number Two of the Cathedral. Mrs. Wallace and Mrs. Walk are the directors. The president delivered an earnest and suggestive address on Junior work, and then called upon Mrs. Wallace to explain how a parochial branch is organized. Mrs. J. S. Thatcher, president of the diocesan branch of the Woman's Auxiliary, read various items from pamphlets, telling about the United Offering. Mrs. Wm. Belsterling reviewed the work and progress of the Juniors in the diocese; and the Rev. J. T. Foster, general missionary, told how greatly the young could help forward the Church's work at home and abroad, giving instances that had come under his own observation. The Rev. B. B. Ramage of Fort Worth was the last speaker. From the parochial reports it was seen that the Juniors are doing a good work, and that their labors extend to distant domestic fields as well as to foreign lands. It was decided that in addition to the regular work of each parochial branch, that next year there would be a box sent by all uniting and sending a diocesan box to some missionary and his family. Parish branch boxes will be sent for Easter, the diocesan box, for Christmas. It was voted to refer back to the various parochial branches for final decision the suggestion to meet hereafter the third week in June.

Election of officers for the ensuing year resulted in the choice of the following: First Vice-President, Miss Maggie Edwards, Dallas; Second Vice-President, Miss Mary Collier, Dallas; Secretary, Miss Delaney Shropshire, Fort Worth; Treasurer, Miss Reese Wheat, Dallas. The next annual meeting will be held in St. Andrew's parish, Fort Worth. Luncheon was served in St. Matthew's Hall, after which the visitors and delegates were entertained by Miss Mary Collier at her home.

This was the first diocesan gathering held in the Cathedral since the death of Dean Walk. He was sadly missed, and his faithful and distinguished service in the diocese was referred to and one of the commemorative prayers from the Burial Office was said for him in the closing devotions of the meeting.

MEMBERS of the parish of the Incarnation, Dallas (Rev. W. R. Agate, M.D., rector), are making extensive improvements in the interior of the church. It is intended also to put in new pews and choir stalls.

THE BISHOP of the diocese has set forth a special prayer for use by the Cathedral parish in choosing a Dean, to succeed the late Dr. Geo. E. Walk.

DELAWARE.

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

Diocesan Intelligence.

THE REV. HERMAN SHAEFFER, of late *Jocum tenens* at St. James' Church, Stanton, has received a call to the rectorship, with which also goes the care of the adjacent parish of St. James', Newport, and the mission chapel of St. Barnabas, Marshallton. Mr. Shaeffer, being in deacon's orders only, will probably have his ordination to the priesthood expedited by dispensation, that he may accept the call.

AT ST. JOHN'S CHURCH, Wilmington, the return of the rector, Archdeacon Hall, from

his annual vacation was celebrated by a reception on the church lawn to the Sunday School, which is one of the best with regard to consistent attendance, in Wilmington. The Rev. Frederick M. Kirkus, rector of Trinity Church, has returned to his duties much restored in health from a sojourn spent principally at Warm Spring, Virginia. The extreme labors incidental to the freeing his church from its \$16,000 indebtedness, last spring, had been a great tax on him.

THE NAME of Bishop Coleman is at the head of the list of signatures affixed to a letter from the Anti-Bribery League of Delaware, to the ministers and influential laymen of the state. Next below the Bishop's name is that of the Rev. Alexander Bowser, Unitarian minister, of Wilmington. The letter makes an eloquent appeal to all lovers of purity in politics and fairness in election results. Its occasion is the impending struggle at the polls between the du Pont-Addicks combination vs. the Allee-Layton faction, the prize at stake being the election of a state legislature to elect a United States Senator from Delaware, rendered impossible, for three years past by a deadlock.

THE PAST summer has witnessed a marked improvement in the work of the summer Church of All Saints at Rehoboth. It was consecrated a year ago, and is about the only church in Delaware that can be made to admit sufficient air to be better than a bake-oven in summer. Lately the Sunday offerings have far exceeded the expenses. The future of the work is bright, owing to the strategic situation of Rehoboth, at the end of two railways, with a remarkably fine beach on the Atlantic Ocean and consequently unsurpassed bathing. Two miles below is Rehoboth Bay, opening on the Indian River Inlet, with fine sailing and fishing—good enough to permit a party of three to catch 143 blue fish and seven sea trout in three hours. To the north of Rehoboth is Cape Henlopen, with its fifty-foot high sand hill. Omnibuses plow along the beach sometimes in the soft sand to avoid high seas, but when possible on the hard surface next the surf at low-tide, dodging the half-buried hulks of several wrecked vessels, among which is the English bark *John Morris*. A view from the eighty-five-foot lighthouse reveals the sand hill, extending two miles westward, flanked by pine trees, while at its foot lies the town of Lewes, with its historic St. Peter's Church. To the north are Delaware Bay and the two breakwaters, with the possible enlargement of a trans-Atlantic steamship from Philadelphia discharging its pilot to one of the white Government craft. Across the bay lies Cape May, and the east, the pathless ocean. Returning, an impressive view is had, one-half mile below, at the sugar-loafed sand well capped by its whitewashed lighthouse; and the sifting sand, dribbling along the beach, and pounding surf remind one of Robert Louis Stevenson's *Treasure Island*, especially the refrain of the pirate captain:

"Fifteen men on a dead man's chest.

Rehoboth has abundant hotel accommodations and numerous boarding houses; but above all, many cottages, tenanted by people who prefer this resort for that same freedom from conventionality and touch with the heart of nature which caused the late Bishop McLaren to prefer Point Pleasant, N. J., to other resorts. A beautiful altar, the gift of the Delaware Masons, adorns the church, and eucharistic vestments are worn.

FOND DU LAC.

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

The Work at Tomahawk.

ON THURSDAY, September 6th, Bishop Grafton visited St. Barnabas, Church, Tomahawk (the Rev. Floyd Keeler, M.A., vicar). At Evening Prayer the Bishop preached on

Christian character, and confirmed a class of three adults, presented by the vicar. The Rev. Dr. Dafter of Marshfield accompanied the Bishop and read Evening Prayer.

On Friday morning the Bishop was celebrant at the seven o'clock Eucharist. This mission has lately been placed under the charge of a resident priest, as noted in a recent issue of THE LIVING CHURCH, and now has a more complete list of services than formerly. There are celebrations of the Holy Communion every Sunday at 8 A. M., and also twice a month at 11, alternating with Morning Prayer. Every Sunday Evening Prayer is said, and on week days there is a daily Eucharist at 7 A. M. The field presents abundant opportunities, and it is hoped that much improvement will shortly be able to be reported.

KANSAS.

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

New Archdeacon for the Diocese.

THE VERY REV. J. E. H. LEEDS has arrived in Topeka from Ireland, to become Archdeacon of the Church in Kansas. He is to succeed Archdeacon Crawford, who has gone to Mississippi.

The local paper in Ireland thus refers to his return to America:

"There is much regret among his parishioners in Horetown and many friends throughout the county, caused by the impending departure of the Very Rev. J. E. H. Leeds, rector of Horetown, who by his zeal in the discharge of his sacred office and his unvarying kindness and broad-mindedness, has endeared himself to everyone who knew him. Mr. Leeds went to America in 1884 and returned in 1899, when he accepted an appointment in New Ross, the parishioners of which presented him with an address and handsome gift on his appointment to Horetown parish in January, 1902. Mr. Leeds now goes back to America as Archdeacon of Kansas, this being the second occasion on which the Bishops of that state offered him that office. Mr. Leeds will be accompanied by Miss Leeds, who has been organist of Horetown church, and by his aunt, Mrs. Fitzgerald, who has acted as district secretary for the Y. W. C. A., and she is very much regretted by the members of her different Bible classes in New Ross and Horetown."

KANSAS CITY.

E. B. ATWILL, D.D., Bishop.

Personals—St. Luke's Hospital—Illness of the Rev. W. H. Haupt.

THE REV. E. H. ECKEL has returned to his duties in Christ Church, St. Joseph, after a very pleasant month in Independence.

ST. LUKE'S HOSPITAL is a most efficient institution, doing most excellent work. But a mortgage of \$20,000 is now due, demanding the immediate attention of the friends of true charity. Several Churchmen of Kansas City gave more than \$1,000 to the Y. M. C. A. building fund. Why can they not see that the same amount given to a hospital like St. Luke's would do a thousand times the good for humanity and God. We would not disparage the work of a Y. M. C. A. where properly conducted, but the one serves to add pleasure to those capable of paying for it; the other assuages pain and restores the greatest of earth's blessings to the extent of its capacities, and regardless of the ability to pay. The Rev. W. H. Haupt asks his friends not only to remember St. Luke's Hospital in their prayers and wills, but in deeds and drafts.

THE REV. W. H. HAUPT underwent a serious operation last month, and is on the road to recovery.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Rector of St. Paul's, Newport, Returns—Dean Capers in Camp—Rev. A. B. Chinn Restored to Health—Other Items of Interest.

THE REV. R. B. NELSON, rector of St. Paul's, Newport, who was married on May 24th, was sent to Europe with his bride for a honeymoon trip by his appreciative congregation. They have recently returned, and have been the recipients of a hearty welcome by the parishioners, who gave a grand reception in their honor.

DEAN CAPERS has gone with the Second Regiment of the Kentucky State Guard, of which he is chaplain, to Henderson, where the annual encampment takes place this year.

THE REV. A. B. CHINN, rector of Ascension Church, Frankfort, who was seriously ill last winter, is away on a three months' vacation. His health has been reestablished by the rest and change, and he is expected home about the end of September. Several Sunday services have been taken by the Rev. A. Patterson, Rev. R. L. McCready, and Rev. E. A. Penick, and the other services have been held by a lay reader, a candidate for orders, Mr. C. C. Clingman, who has in all respects given great satisfaction.

A TEN DAYS' mission will be held at Holy Trinity Church, Georgetown, Ky., from October 4th to 14th. The parish is in the temporary charge of Archdeacon Robert C. Caswall; the missionary will be the Rev. Frederick A. MacMillan, B.D., rector of Trinity Church, Covington, Ky., preparatory services and addresses will be given by Bishop Burton and Dean Capers.

ARCHDEACON CASWALL has charge now of two parishes, viz., the Church of the Advent, Cynthia, and Holy Trinity, Georgetown, and of three missions, viz., St. Andrew's, Lexington, All Saints', Nicholasville, and Grace, Lawrenceburg. The scarcity of clergy compels some of the number to be "pluralists," as they are called in England.

ST. JOHN'S PARISH, Covington, is making good progress under its new rector, Mr. Allison, who came from Detroit, Mich., about the middle of May. The people are very happy under his ministrations, and cooperate with him in his efforts.

THE MARRIAGE of the only child of Mr. Thos. B. Wood, senior warden of the Cathedral, Lexington, Miss Katharine Wood, to Dr. Emory Bitzer of Lexington, Va., was celebrated in a beautiful and Churchly manner at the Cathedral on Wednesday, August 29th. The marriage was solemnized by the Very Rev. Dean Capers, the Bishop pronouncing the benediction. In all respects but one the marriage causes happiness to all the friends of the family; the one exception is that as a result, Christ Church parish will have to lose the presence of its much loved senior warden and the diocese its treasurer, as Mr. Wood will make his home now with his newly married daughter, in Lexington, Va.

ST. JOHN'S ACADEMY, Corbin, is reopening this week, with a new principal, Professor John S. Banks, assisted by Miss Emma J. Morrell, Miss H. S. Ogden, Mrs. Elizabeth Hawkins, and Miss I. D. Lester; Mrs. Anna Peebles being the matron; the school being under the general management of the Bishop of the diocese and of the Rev. F. B. Wentworth, Archdeacon of the mountain mission work of the diocese of Lexington. The new principal is a man of broad scholarship, an excellent disciplinarian, and possessed of rare executive ability; of high intellectual attainments, and good moral character. He graduated from the Shawville Normal College, Quebec, Canada, in 1895, and Irvington College, New York, in 1899; attending the Uni-

versity of Illinois in 1901. He has done successful work as a teacher at Coal Valley, Ill., Trout River, N. Y., Whippleville, N. Y., and was principal of the Milan Academy, Milan, Ill., from 1902 to 1906. He also held the position of president of the Rock Island County Teacher's Association for the past two years, and is in every way an up-to-date teacher.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

St. Ann's Church to Remain on Present Site.

THE VESTRY of St. Ann's Church met last week and at the close of their meeting it was officially announced that there is no project entertained for the moving of the church to another section of the city, nor for its consolidation with any other parish. It had been reported that the sale of the church was contemplated and varying rumors had it that a new church was to be built in the Flatbush section, and that consolidation was talked of with either Holy Trinity Church or with Grace Church on the Heights. The vestry of St. Ann's now state that its work is to be continued in its present church and that there is no thought of change nor opinion that a change is needed. It is understood that no effort has been made to secure a rector in the place of the Rev. Dr. Reese F. Alsop, who was made rector *emeritus* when he resigned to undertake a tour of the mission stations of the Church in company with Secretary Lloyd, and it is said that Dr. Alsop will be asked on his return to resume the active charge of the parish.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Interview with Bishop Lawrence—Work of the S. S. J. E.—Gift to Chapel of St. Augustine—Personal.

BISHOP LAWRENCE is experiencing quite a busy season since his return from Europe. The Bishop saw and studied much while away and he is likely later to have something to say publicly on certain conditions as he found them on the other side. For one thing he fears that the dissensions over the Education Bill has for the time at least retarded the cause of Christian unity. It is hard for the average American, he thinks, accustomed to a public school system devoid of any definite systematic religious instruction to judge the situation in England, where for generations a different status has prevailed. Undoubtedly a large proportion of the English people want some kind of religious instruction in the schools. Just at the present time, he says, matters are at high tension. The Bishop does not sympathize with the passive resistance movement, whether it is countenanced and practiced by extremists among the Nonconformists or by extremists in the Anglican Communion.

While he is not willing at this time to discuss the question of the relative degree of morality in national life in England compared with this country, the Bishop did say that everywhere he found Englishmen talking about the recent exposures of graft and corruption in American political and business life; and there are not wanting those who claim that a nation which makes its schools in the main secular is likely to deteriorate in the quality of its citizenship. He also said that he returned to America more convinced than ever that the Churches must get vigorously about their work if they are to meet the issues of these new times. The great democratic movement in social and industrial life which has attained such proportions in English and American life imposes a severe task upon organized religion, which must infuse into this movement the religious spirit which shall control and guide it and trans-

figure it into a real force for bringing in the better day.

Among his interesting ministerial functions while away was the conducting of a quiet day which the Bishops of the Anglican Church spend together every summer in Lambeth Chapel at the invitation of the Archbishop of Canterbury. The religious associations which for centuries have gathered about the ancient chapel render a meeting of this kind within its walls peculiarly impressive, and there the Bishops of the Church from all over England as well as those from the Colonies who may happen to be in England at that time assemble for the purpose of deepening their spiritual life; and it fell to the lot of Bishop Lawrence this year to make the addresses as the day proceeded.

THE FATHERS of the Society of St. John the Evangelist in Boston, who have been conducting encouraging missions among the Negro population of the city for some time, now begin to feel the need of some centralized church where the three different missions can worship together. At the West End there is St. Augustine's, where services in accord with strict Catholic ritual are held regularly. At the South End there is St. Martin's, and still farther south is the more recently formed St. Michael's. If all this work were consolidated it is felt that it could be better developed and from now on the Rev. Fr. Field, who may be said to be the main spring of the whole work, will push forth every effort toward this desired end.

THE REV. FR. FIELD is going to Philadelphia the last of September to conduct a retreat for priests at St. Elizabeth's and during the first week of October the Rev. Fr. Tovey (S.S.J.E.) will conduct a retreat for the Companions of the Holy Saviour at St. Gabriel's, Peekskill, N. Y. It is with regret that the parishioners of the Church of St. John the Evangelist learn that the Rev. Fr. Turner is returning to England the latter part of this month. He has been especially active in caring for the work at St. Martin's. Fr. Field, however, has secured two other priests who are coming to the clergy house in a few weeks.

A BEAUTIFUL silver chalice recently has been given for use in the Chapel of St. Augustine's children's Farm at Foxboro. The design is simple yet exquisite and is said to be a model of what a chalice really should be.

THE REV. HENRY F. ALLEN, sometime rector of the Church of the Messiah, Boston, and who of late years has spent much of his time abroad, preached at St. Stephen's Church on Sunday, September 9th.

MILWAUKEE.

I. L. Nicholson, D.D. Bishop.
Wm. Walter Webb, D.D., Bp. Coadj.

Gift to St. John's Church, Milwaukee.

ST. JOHN'S CHURCH, Milwaukee, commenced the struggle two years ago to raise funds for a new organ, the old one having outlived its usefulness. Efforts were made in every legitimate way and up to the present time \$500 in cash was collected. Now comes Mr. Alonzo Pawling, and offers to place in the church a \$3,000 organ, as a memorial to his son Harold, and the gift has been gladly accepted. But other improvements are necessary, and so it is proposed to use the released \$500 held for the organ fund as a nucleus toward the sum of \$2,000 required, so as to complete all the desired changes. This splendid gift from Mr. Pawling comes to the rector, the Rev. James Slidell, as a great encouragement and a relief from a serious burden.

THE CORNER-STONE for a new mission church has just been laid for St. Philip's, Turtle Lake. This is a new and prosperous mission on the Soo railroad. The church

building will soon be completed. The Rev. S. C. Walton is the missionary in charge.

THE 60TH ANNUAL Council of the diocese will meet on Tuesday, September 19th, at the Cathedral. The Bishop Coadjutor will preside. The Rev. Dr. A. C. Jones of Baraboo preaches the sermon. The sessions are certain to prove attractive and interesting, though nothing of exciting import is likely to come before the Council. Deputies to the General Convention of 1907, at Richmond, Va., will be chosen—the first on the record of that body. The diocese of Milwaukee, in some strange way, always seems to be a pioneer in all the Church's forward movements and legislative actions.

MINNESOTA.

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

Items from the Diocese.

THE RT. REV. F. R. MILLSAUGH, Bishop of Kansas, who has been spending the summer at Prior Lake, Minn., spent Sunday, the 2nd inst., with his brother, Mr. Kirby Millsaugh, in Minneapolis, preaching in All Saints' in the morning.

THE WIFE of the Rev. E. C. Johnson of Devil's Lake, North Dakota, is in St. Barnabas' Hospital, Minneapolis, ill with typhoid fever. The physicians are hopeful of her recovery.

ST. JOHN'S, Linden Hills, Minneapolis, which has been under the care of the Rev. C. E. Haupt of St. Mark's Minneapolis, who provided them with an afternoon service each Sunday, has now attained sufficient strength to partially support a resident clergyman, thus having morning and evening services. The priest in charge is the Rev. James W. Smith, a son of the well-known pastor of the People's Church, St. Paul.

TWO OF THE St. Paul churches have had dining booths at the State Fair grounds the past week, namely, Ascension and St. Peter's. The latter church has gone into this so extensively that it is hoped they may clear about \$1,200. This money is to be used to help to reduce the \$5,000 debt incurred through the necessary enlargement of the church building. St. Peter's has as hard-working a rector and people as any parish in the diocese, and is well deserving of its spiritual and material prosperity.

THE PLANS for the holding and entertaining of the fourth annual conference of the Sixth Missionary Department, which meets in Minneapolis in October, are about completed. The Bishop and clergy generally have made long and careful preparation, and it is expected and hoped that it will be the best meeting of the department.

MISSOURI.

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

Mission to be Held—New Rector at Crystal City—Clergy Home from Vacations—B.S.A.

THE REV. A. A. V. BINNINGTON, rector of the Church of the Ascension, is arranging for a mission to be conducted by members of the Order of the Holy Cross during the last week in October.

THE REV. HENRY L. ANDERSON, lately from Colorado, has entered upon the duties of his new parish at Crystal City and was tendered a reception on Friday last, to meet members of his congregation and their friends.

ALL THE CLERGY who have been away on vacations, have returned home and have resumed the usual number of services in their churches. No church has been closed during the summer, but several have curtailed their services to one on Sunday morning.

THE CLERICUS met on Monday morning in the Schuyler Memorial House, when officers for the year were elected and matters per-

taining to the missionary interests of the diocese were discussed.

THE LOCAL executive committee of the Brotherhood of St. Andrew are working enthusiastically amongst the men of the diocese in order to secure a good representation at the forthcoming convention at Memphis. They hope to have delegates from every parish.

NEW YORK.

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

Personals.

THE REV. W. C. RODGERS has given up his rectorship at Millbrook and Lithgow, in order to live in New York City, where he will engage in educational and clerical work. The regret of his people at the departure of himself and his family from amongst them after nearly six years of successful work was generously expressed by a testimonial of over \$1,100, in which not only all the members of the parish but also many of the non-members joined. The change has come from the necessity of being in the city with their daughter for her musical career. Mr. Rodgers has charge this month of St. Mark's Orange, but will shortly have a permanent charge.

PENNSYLVANIA.

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

Work at All Saints', Norristown.

THE REV. HERBERT W. BURK has just begun his thirteenth year as rector of All Saints', Norristown. The summary of work done in that time shows large gains in all departments. He also has charge of the mission at Valley Forge, and maintains services at the State Hospital. The last of the

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"Our house was like a drug store, for my husband bought everything he heard of to help me without doing any good, but when I began on the Postum my headaches ceased and the other troubles quickly disappeared. I have a friend who had an experience just like mine and quitting coffee and using Postum cured her just as it did me.

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* *The Hungarian Exiles*. By Benjamin Crowell, with illustrations by Porter V. Skinner. Milwaukee: The Young Churchman Co. Price, \$1.00 net. Postage 10 cts.

sanctuary windows for the church at Valley Forge has just been completed. It is a gift from a member of the congregation, and bears the inscription: "In gratitude for blessings received here."

OVER \$200 has been contributed to the building fund for a rectory to be built on the grounds of the House of Prayer, Branchtown (the Rev. Azael Coates, rector).

AFTER extensive improvements made during the summer months to the Church of St. Luke and the Epiphany (the Rev. David McConnell Steele, rector), has been reopened.

A CONTRACT has been awarded to erect a one-story stone and brick isolation ward building, measuring 128 x 81 feet, at Front and Lehigh Avenue, for the Episcopal Hospital, to cost \$35,000.

GEORGE WHARTON PEPPER, Esq., of St. Mark's Church, Philadelphia, and a member of the Central committee of the Missionary Thank Offering, will give a series of talks to the boys of the Episcopal Academy during the winter.

A SERIES of cottage meetings have been begun in connection with St. Andrew's mission of St. Asaph's Church, Bala, Pa. (the Rev. Harrison B. Wright, rector), to gather together the scattered communicants and others of that district.

NEW JERSEY.

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

General News of the Diocese.

THE REV. W. O. JARVIS has resigned the rectorship of St. Paul's Church, Westfield, N. J., owing to his wife's illness. For a year he will have charge of the parish at Liberty, N. Y.

THE YEAR book of St. Michael's Church, Trenton, recently issued, marks the conclusion of the tenth year of the rectorship of the Rev. W. Strother Jones, D.D. The rector's introductory letter gives an account of the improvements made at the church during the past year. The present building was erected in 1751, and has been several times altered and enlarged. It was practically rebuilt in 1819, and in 1846-7 was brought forward to its present frontage on Warren Street and again enlarged and a tower added. In 1871 the transept and chancel were added. Dr. Jones gives a brief history of the parish, the mother church of Trenton, enlarging especially on its remarkable record in giving for missions.

THE REV. H. C. PASTORIUS, of Lansford, Pa., has been in charge of St. John's Church, Somerville, during the rector's absence on a vacation. During the summer also the Rev. W. C. Emhardt has been *locum tenens* at Trenton, N. J., in the absence of the rector.

THE REV. E. V. STEVENSON of Grace Church, Plainfield, has recovered from an operation for appendicitis and has returned to duty.

THE REV. ELLIOTT WHITE has begun his duties as rector of Grace Church, Newark, and has been succeeded at Long Branch by the Rev. E. O. Nash.

THE NEW ENTERPRISE begun this summer at Longhorth, near Atlantic City, bids fair to be a success. Mr. Joseph P. Remington and his family and friends are about to build a church that will cost nearly \$8,000. The architect is the son of the Rev. Dr. Herman L. Duhring, which is a guarantee that the building will be Churchly and rightly proportioned. A valuable plot of land has been secured. At a citizens' meeting, a good sum of money was pledged, and great interest was manifested. The church is to be named St. Andrew's-by-the-Sea. This will make six places of worship of our Church in Atlantic City and its immediate surroundings.

Land has also been leased at Pleasantville, another suburb, and steps are to be taken

immediately for the erection of a substantial church. The Rev. H. D. Speakman is in charge. Services are held now in a hall, which is very poorly situated. On the last Sunday in September, the Rev. John Hardenbrook Townsend, rector of the Church of the Ascension, Atlantic City, will celebrate the twentieth anniversary of his ordination, and the fifteenth of his present rectorship. Both in St. John's, Camden, and his present charge, Mr. Townsend has done great things. The Bishop of the diocese and other friends in goodly number will be present to bid him God-speed and offer congratulations. In March next, the Rev. W. W. Blatchford, of St. James', Atlantic City, will celebrate his tenth anniversary as minister in charge of that church. He, too, will not need to blush at the result of his decade of faithful toil. Twice in the ten years of his rectorship he has welcomed the convention of the diocese.

THE REV. RUDOLPH E. BRESTELLE, rector of St. Paul's, Camden, and the Rev. Gilbert R. Underhill, rector of St. John's, have both been spending their vacation in Europe, but there has been no intermission of services in either church. The diocese has sustained a loss in the death of the Hon. Martin Grey, vice-chancellor, and a communicant of St. John's Church, Salem.

THE REV. JAMES H. FIELDING, rector of St. Stephen's Church, Riverside, and Trinity Church, Fairview, has resigned both parishes, and is spending some time at his home in Canada. The Rev. Dr. George P. Hoster, rector of the Church of Our Saviour, Camden, has declined a call to the joint parishes.

CHRIST CHURCH in Trenton has recently purchased three eligible city lots, on which to build a modest house of worship at no distant day, to replace the mission chapel now in use.

SOME years ago the Rev. Dr. Innes and his wife founded "The Home for Crippled Children" in the city of Philadelphia, and soon after a summer home was built at Avon-by-the-Sea in New Jersey. In the course of time St. John's Church was begun, partly as a chapel for the children. The population

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The book is very pleasant reading, as interesting in its way as *Self Help*, which had such a vogue years ago, and certainly is much more than a pleasant book. It is both helpful and hopeful, and ought to be very much valued by those who wish to live their lives well right on to the close, and to be masters of the ills and drawbacks of old age. —*Pacific Churchman.*

* *Masters of Old Age.* By Col. Nicholas Smith. Milwaukee: The Young Churchman Co. Price, \$1.00 net. Postage 10 cts.

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* *Pusey and the Church Revival.* By the Bishop of Fond du Lac. Milwaukee: The Young Churchman Co. Price, 50 cts. net. Postage 5 cts.

of the place has increased so rapidly that the little church is not equal to the demands made upon it by the congregation, and enlargement has become a necessity. It is proposed, during the coming winter and spring, to add a bay to the nave and thereby nearly double its seating capacity. The choir is made up of the children of the Home, and they render the service both reverently and sweetly.

THE LATE J. EDGAR THOMPSON, president of the Pennsylvania Railroad, left by will a goodly sum of money for the education and care of children whose fathers might meet death while in the employ of that great corporation. During the life of Mrs. Thompson she cared for a company of young girls, bringing them every summer to her lovely home in Elberon. Since her death, her mission has been continued by her niece, Miss Smith. It is a touching sight to witness the devotion of these well-trained and well-dressed children as they assemble for worship in St. James' Church every Lord's Day, to be instructed by the Rev. Dr. W. B. Bodine, the minister in charge. Some day a great institution will be reared in Philadelphia, with a branch by the sea, to carry out the benevolent intent of Mr. Thompson and his wife, both deceased.

NORTH DAKOTA.

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

Changes in the Diocese—Rector's Salary Raised—An Active Indian Chief.

BISHOP MANN has appointed Mr. D. B. Holt as chancellor of the district, in the room of the late Hon. Seth Newman. Mr. Holt is an active member of the Cathedral parish, and has for some time been the superintendent of the Sunday School.

THE REV. F. S. ARNOLD has been appointed as acting rector of the Cathedral parish, succeeding the Rev. H. L. Burleson. He comes from Mt. Calvary Church, Baltimore, and has had his theological preparation in the General Seminary, the Cambridge Theological School, and in Germany.

THE VESTRY of St. Paul's Church, Grand Forks, at its last meeting declared to raise the rector's salary, to take effect from last Easter.

RISE SUN, chief of the Turtle Mountain Chippewas in North Dakota, who is in his 95th year, has, with very little help, placed a wire fence around his 160 acres of land, cutting and setting all the posts himself.

TENNESSEE.

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

Gift of a Chancel Chair.

THE REV. W. B. ALLEN has presented to the Church of the Messiah, Pulaski, Tenn., a very beautiful carved oak episcopal chair, of his own manufacture, in loving memory of his brother.

WASHINGTON.

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

Death of a Prominent Layman—Clergy Return—Enlargement of the Little Sanctuary.

ANOTHER great loss has befallen the Church in Washington by the death of Mr. Lewis J. Davis, for many years past senior warden of the Church of the Epiphany, and closely identified with every branch of diocesan work. Mr. Davis, who was over seventy, was a life-long resident of Washington, and was universally esteemed and honored in the community. His career as a banker till he retired a few years ago, was a bright example of uprightness and honorable business methods, and his excellent judgment was often invoked, and used for the benefit of the District government in times of financial trouble. A communicant of the Church from

early life, he was earnest both in parochial and diocesan work. Long ago in the choir of the Epiphany, then on the vestry, the Sunday School, and the diocesan convention, he gave freely of his time; and since the formation of the diocese of Washington he has held many positions of trust and honor, viz., President of the Churchman's League, Treasurer of the Episcopal Endowment Fund, member of the Cathedral Foundation, and many others. He fell asleep peacefully and unexpectedly, though he had been ill for some months, on the morning of Thursday, September 8th. The funeral took place on Saturday afternoon, the Rev. Dr. McKim officiating, and the vestry of the Epiphany acting as pall-bearers. He was laid to rest in the beautiful Rock Creek churchyard, where so many who have lived and worked together for the Church, await the Resurrection morn.

SEPTEMBER is bringing back the clergy from their vacations, and filling up the congregations; but very few Sunday services have been intermitted during the summer—only two or three in the evening, with the intention that the open-air Cathedral service would take their place. The Rev. Mr. Bratenahl of St. Alban's has returned from a short sojourn in Ohio, where he was invited to preach at an out-door service in the vicinity of Cleveland, and to tell of his experience in the conduct of such services here.

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Music

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

In view of the fact that England is pre-eminently a land of great organists and great organs, the present controversy on the subject of the unpopularity of organ recitals, which is now raging in musical quarters, seems strange. For many years organ music has received a remarkable impetus in Great Britain, owing to the magnificent instruments erected in the various town halls, and the excellence of the players engaged to give regular recitals. The beneficent effect of such programmes as are heard at St. George's Hall, Liverpool, the Albert Hall, London, and at other numerous public places where there are large organs, must be evident. Much of the classical music performed at concerts in town halls is suitable for recitals in cathedrals and parish churches. From an educational standpoint the secular concert has a value that cannot be gainsaid, if utilized in the right direction. It is unfortunate that recitals of the best organ music should become unpopular.

Of recent opinions we quote the following:

"I do not think that organ recitals in churches are intended for the general public of little or no musical education; and it seems self-evident that this is so in the majority of cases on account of the 'classical' nature of the programmes. Another cause that seems to me to account for the unpopularity of organ recitals is the rather widespread notion that the organ is suitable only for accompanying church services. The organ has become so closely connected with musical worship that its function as a solo instrument has not been properly recognized. Happily the organ as a concert instrument is making rapid progress, thanks to the immense improvements effected by modern mechanism and voicing. Nearly every town hall of importance possesses a more or less well appointed concert organ. In these secular buildings it is only natural that all grades of the public should be catered for; but in a church, it seems right and proper that music of the purest and highest type only should be heard.

"Another factor which operates largely in the matter is individual temperament. Some prefer gloomy music, others 'dreamy' music, and so on. One will not be satisfied unless full organ predominates; another would have only that which an eminent organ builder designates as 'tootle.'

"It is impossible to standardize musical taste, and as long as the world lasts it will be 'chacun à son goût.'"

A writer, who is not an organist, gives his views from the layman's side of the question:

"It must be admitted that, to be appreciated, the subject must be understood. The organ is not so; it therefore becomes an exclusive instrument and its devotees an exclusive set. If asked what an organ is, the majority of fairly educated musicians (outside organists) would reply that it is an instrument in a large wooden case, containing a number of wood and metal pipes with two or three sets of keys and blown by wind. Anything beyond this they are absolutely ignorant of. If, therefore, a man with a musical training knows no more than this, what about the general public who know nothing at all? It is obvious therefore that, if a composition is played by Mr. Smith and again by Mr. Jones with an altogether different effect, the audience have no conception by what means the effects have been produced.

"Then there is another important cause for the unpopularity of the recital, and that is the position of the organist himself. He is either hidden behind a screen quite out of sight or else he is perched somewhere up

aloft where his hearers can only see his back. His personality has no influence whatever in concentrating the mind of an audience on what he is doing; with the result that their thoughts wander and they become weary."

As might be expected, there are champions for the cause. Even where the most severe music is played, audiences are not wanting, according to the following:

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The true function of the organ recital in church is to educate and uplift. In this country, where we lack facilities for popularizing organ music, which are so common in England, there is every danger of converting churches into concert halls by programmes which are secular and designed chiefly to please and "draw."

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