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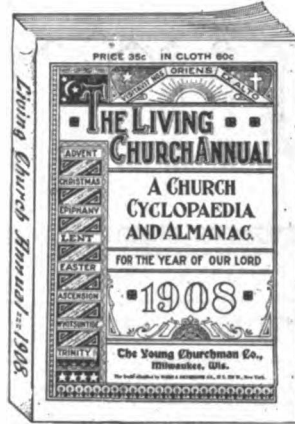
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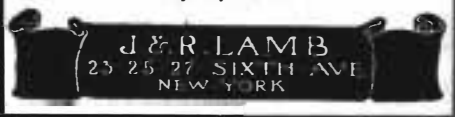
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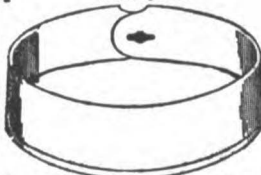
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FIRST SUNDAY IN ADVENT: COLLECT, EPISTLE, AND GOSPEL.

THE doctrine of the Second Advent has either dropped out of notice altogether or become the peculiar possession of religious fanatics. It was far otherwise with the first disciples. That the Christ in whom they believed would come and establish His Kingdom was the great inspiration of their lives. It was by the return of Jesus the Christ that the Messianic age was to be introduced. And if we will strip the doctrine of unessential elements of detail, it will at once become evident that the Second Advent is a fundamental truth of Christianity. It is nothing less than the final establishment, some time, somewhere, somehow, of that Kingdom for whose coming we daily pray and for which we labor as the one purpose of our lives and to which all else is subordinated. To believe in the final victory of our Lord, that—

"Jesus shall reign where'er the sun
 Doth his successive journeys run"—

this is the source whence springs the requisite love and hope for the conduct of life.

Let us, then, retrace the steps in the experience of original disciples of our Lord. At first they were with Him in the flesh. They saw Him, heard and touched Him. When He rode into Jerusalem, sitting upon an ass, these men saw in fact what an ancient prophet had seen in vision; true, kingly majesty; no Alexander the Great ruthlessly conquering others for personal aggrandizement, but the spirit which sinks self and asserts righteousness on behalf of God and man; cleansing God's temple of its defilements, in the "invincible might of meekness."

But years passed on. The Master who was with them in the flesh was with them no more. What then? Was all lost? It could not be. The spirit of devotion they had seen conquer every obstacle, overcoming sin and death, could not itself finally perish; and He in whom such spirit was incarnate Himself must reign; and He promised to return.

But in the meantime what? His departure made a gap; and for ten patient days that gap was an unfilled void. But they prayed and kept fellowship with one another and filled the vacant space in the apostleship, and waited. And lo, the Holy Spirit came, and not only gave them tongues of flame, but dwelt within them. Jesus' promise was fulfilled, "I will not leave you comfortless; I will come to you."

The Christ came back; and He cleansed the real temple of human hearts and dwelt therein; and His Presence was love and light; love that fulfilled the law, the joint love of persons and of principle; and light that shone from the eternal day. Life for the first time was real. Before that, men had slept, or, at best, had dreamed. Now the day was at hand for these in whose hearts Christ dwelt; for these on whom shone the light from the eternal Sun of Righteousness. For they were as stars in the night which live themselves in the light of the sun, while the world lies in darkness, save for such light as reaches the world from the sun through themselves.

For the Christian, the light that shall hereafter make the perfect day shines already. As one arises from sleep and begins to fulfil the duties that belong to the day, when the sun is up, so does the Christian see that true light of life in Jesus Christ. He "walks becomingly as in the day." And when the final Advent shall have become a reality, the faithful disciple of Christ shall find himself at home.

Thus what is recorded in the Gospel as witnessed by the disciples has become an inner experience in the Epistle; and in the Collect we pray that we also may now array ourselves in the domain of that light which shall conquer the world.

FATHER SARGENT'S "STATEMENT AND INQUIRY."

WE have read with much regret in the *Churchman* and the *Church Standard* of last week, an article from the pen of the Rev. Henry R. Sargent, O. H.C., entitled "A Statement and an Inquiry." Through Father Sargent's courtesy a copy of the same paper had been forwarded to this office; but the editor, having in his possession information tending to show that Father Sargent was laboring under a misapprehension touching some of the matters considered, believed he could better serve the interests of the Church by bringing these facts to Father Sargent's notice under cover of private correspondence, leaving him to base any "Statement" on facts instead of on rumors. The fact that the communication is already made public, however, makes it necessary to make public also some criticisms of it that we should have preferred to make in private.

We feel impelled to express regret that Father Sargent should have selected this particular time to make his "Inquiry." Indeed his position in the Church is such that one would fain look to him to answer inquiries concerning the Church, rather than to make them. As we have seen in the financial world, it is a serious matter to talk or to write in such wise as to impair public confidence needlessly. One may create panic in the ecclesiastical world as well as in the world of commerce, but the responsibility resting upon the panic-maker is one that can hardly be averted by a disclaimer that "the writer professes to represent nobody."

The difficulties stated by Father Sargent all grow out of one enactment of General Convention and of various well-intended experiments toward Christian Unity. The first of these is the amendment to canon 19 which Father Sargent appears to believe is adequately described by the expression, "the open pulpit." Perhaps we have already discussed this subject sufficiently, having shown, as we had hoped, that the position he has taken in this letter is not justified by the language of the canon. We may add, however, to what we have already said and to what appears in another column in this issue, one thing more.

Two distinct forms of amendment were supported by deputies in the late General Convention, and it is as unjust as it is unreasonable to fail to distinguish between these. One group wished this Church to distinguish between the sacerdotal ministry and the prophetic ministry, both of which are combined in the Catholic Priesthood, by admitting certain parties not ordained to the Priesthood as, in some degree, "prophets" of the Church, though not now in communion with her. These pointed to the distinction between prophets and priests in the old dispensation for a precedent, and would have admitted sectarian ministers as competent preachers in our churches, holding that they may be viewed as "prophets," but not as priests. This group asked for these, literally, an "open pulpit," though not without safeguards. The other group refused to make such a distinction between offices now combined, but, preserving intact the Church's limitation of the preaching office to her ordained clergy, were yet willing that "addresses"—not sermons—might be delivered by others, should sufficient cause for the exception on "special occasions" be recognized by the Bishop. The former plan was defeated; the latter plan was enacted. It is perfectly legitimate to criticize the plan enacted, but it is neither an intelligent nor a logical proceeding to criticize that plan as though it were the other. Quite inadvertently, Father Sargent has done so; and yet inadvertence in the assumption or in the stating of facts is most unfortunate in a man to whom so many are accustomed to look for guidance, as to Father Sargent.

The experiments in Christian Unity which Father Sargent criticises are of varying degrees of importance. Again we could wish that he had taken the precaution to assure himself that each incident had assumed precisely its true perspective in his own mind. Each of the Bishops criticised is at present in this country, and we think it quite likely that if Father Sargent had written a letter of inquiry to each, he would have seen the necessity for stating his facts differently. He might, indeed, have felt impelled to offer some criticism. It is by no means improbable that the criticism might have been justified. It is even possible that the Bishops criticised might have welcomed the criticism and been helped by it, as men big enough, intellectually, to be Bishops are apt to do. Only little men object to intelligent criticism. Such helpful criticism does, however, require that the critic shall first do entire justice to the facts.

And there is this to be said with regard to criticism of workers in our foreign missionary field. They are so pressed with ques-

tions requiring quick decisions, and they are so isolated from the Church at home, that they must frequently venture upon experiments that would be hazardous at home. Such experiments may indeed sometimes be unwise. A man who "does things" is certain to do some of them unwisely; yet the only alternative is to select a man for any important post who is adequately described as "safe." Which class of man, on the whole, accomplishes the most good? The "safe" man solves each difficulty as it arises by doing—nothing; consequently, he does nothing wrong. The sum total of his life-work is apt to be—nothing. The other man will make mistakes. With all his mistakes, we prefer him to the "safe" man, for work in the Church.

So we, for our part, have been chary in criticising our foreign and colonial Missionary Bishops. Each of them is confronted with certain conditions that never confronted a foreign Missionary Bishop from the time of St. Paul until the present generation. Not the least of these conditions is that presented by the medley of sects which, especially in the foreign field, have ceased to hate each other. What shall we do when this condition presents itself, not as an abstract proposition, but in a concrete form, requiring a yes or a no? The "safe" Bishop can answer; it is easiest to do nothing. The Bishop who is not seeking ease cannot thus dismiss the matter. He takes whatever immediate step appears to him to be best, according to the exact circumstances. And thus have arisen the chain of incidents—in Porto Rico, in the Philippines, in China, in Japan, which Father Sargent criticises without first seeking to discover all the facts. Such criticism is easy—and unjust. We only hope that a like failure to do justice to Father Sargent will not, in turn, animate his own critics.

Be it observed, we are not saying that any one of these Bishops has acted wisely. We only hold that the specific questions cannot be settled so easily with only the information given in a newspaper paragraph or two, even though those paragraphs be clipped from the *Spirit of Missions*. This condition—a medley of sects that have ceased to hate each other—is a novelty and the Church must somehow meet new issues that arise out of it. It requires the Church's best minds to discover what is her duty in the premises. Our own attitude has been to deprecate hasty legislation such as has been proposed from time to time by zealous Churchmen who would throw caution to the winds. We desire that the Church corporately should move very slowly, and be sure first that any proposed legislation is wise.

But Catholic Churchmen cannot at one and the same time profess an ardent desire for Christian Unity, and also adopt an unvarying *non possumus* attitude toward every concrete phase of the problem. How we are to meet each of the issues that are certain to arise increasingly in coming years is a great problem; the Church's problem of the Twentieth Century. Some measures for meeting it we have tried, from time to time, to present to Churchmen, not always with success. It is increasingly obvious that Protestant Episcopalians themselves stand in the way of much of the progress that might be made. But this much is certain: the "safe" attitude of a uniform *non possumus* such as is presented by Father Sargent will never solve the problem. We have a right to look to him for positive guidance and not for mere negative criticism.

WE SHALL treat specifically of only two—but those much the most important—of the incidents cited by Father Sargent, not for the purpose directly of defending the Bishops criticised, but rather of showing that their present critic has not adequately stated the facts.

He criticises Bishop Graves (of Shanghai) for his part in the Morrison Centenary conference in China. Possibly—we do not say positively—the Bishop was unwise in attending this conference; we had deferred any editorial expression until the published report of the conference, promised for about this time, should be at hand. It is not yet received. "It is impossible, in reading the report of this conference," says Father Sargent referring to a brief summary of it in the *Spirit of Missions*, "not to believe that the Bishop of Shanghai and the clergy of our Church who were present . . . committed themselves . . . it was specifically admitted that 'this conference' (quoting a resolution of the conference) 'composed of 'missionaries of all creeds' . . . 'leaves confessional questions to the judgment of the Chinese Church for future consideration.'" That, very briefly is Father Sargent's summary of fact. We, for our part, awaiting the printed report as stated for any positive statement, have what seems to us unimpeachable authority for saying (a) that the words italicized and now cited as a

ground of criticism of the Bishop of Shanghai were finally omitted from the resolution of the conference at the express and urgent solicitation of Bishop Graves himself, and (b) that Bishop Graves did not vote for the resolution even in its final form. Does not this throw a different light upon the incident? And does it not seriously qualify Father Sargent's positive statement: "It is impossible . . . not to believe," etc? Again, Father Sargent writes:

"It is hardly conceivable, but it is true that, in the interests of comity, a Bishop of the Church has set himself deliberately to withdraw from the oversight of twelve or fifteen thousand Chinese students in Japan, that is, from the mission established for work among this great body of young men, a priest of the Church, and to turn over to the Methodists the absolute and entire charge of the mission; the motive being, not lack of funds, not lack of interest, not lack of fitness on the part of the clergyman so recalled, but the request of a Protestant conference. Happily this deplorable move is likely to be checkmated through the indignant protest of those who have the right to make it; but will a favorable issue of the incident permanently affect the policy? We have the right to ask, not in bitterness, but in the name of truth and right, Will the Bishop of Hankow tell us what is to be his plan of operation?"

This does, indeed, reveal a very serious mistake made by our Bishop of Hankow; so serious that if, happily, his astounding action had not been wholly frustrated by the firmness of another of our Bishops, we should have been the first to give the widest publicity to the matter and to denounce his action in the strongest terms. As it is, we believe Father Sargent's present reference to the incident is the first that has appeared in print. The facts were known to us some months ago, and though it was then deemed best to withhold publication of them, it can hardly be amiss for us now to tell the story accurately, in order to supplement what Father Sargent has told concerning it.

Some two years or more gone by, there was held a conference of the Anglican Bishops in China and Japan, in the course of which the advisability of establishing Church work among Chinese students at the university in Tokyo was considered, and the recommendation of the Bishops was given—we think unanimously—in favor of such a work being undertaken within the jurisdiction of our Bishop of Tokyo. Many of the students being from the Hankow district, Bishop Roots (of the American mission in Hankow) loaned one of his (Chinese) clergy to the Bishop of Tokyo (Dr. McKim) for that work. Subsequently a scheme for "comity" being broached at the Morrison conference, this student work in Tokyo was assigned by that heterogeneous gathering to the Methodist mission. To what extent the Anglican members of the conference committed themselves to this extraordinary proceeding, we are not in position to say. For this also we have been awaiting the official report, the matter being too important for the publication of hasty charges, based on insufficient evidence. It is true, however, that Bishop Roots recalled his Chinese presbyter from Tokyo, as a first step toward such a transfer of that work; the presbyter not having been transferred canonically to the jurisdiction of the Bishop of Tokyo. Bishop McKim, however, standing, as he always does, firm as a rock, refused absolutely to discontinue the work which, being in his see city, was under his direction and not under that of the Bishop of Hankow. He protested against the assumption of his brother Bishop that this work ought to be or could be transferred to another religious body, and even went so far as to promise to bring the question before the House of Bishops if any further demand was made upon him in connection with the mission in question. Happily the matter was adjusted on that basis, the demand for the transfer being withdrawn. The Church, through her Bishop having jurisdiction in the matter, was thoroughly true to her convictions. The danger was averted. Should the Bishop of Hankow, after this experience, make so deplorable a mistake a second time, which is probably unthinkable, we shall not fail to demand that the national Church withdraw from him a stewardship which he would then have betrayed. In this present instance, after carefully taking advice from those most competent to give it, we felt, and still feel, that the entire suppression of any publication of the incident was the wiser course, the mistake having been overruled; but since Father Sargent tells half the story, we believe it to be incumbent upon us to tell it all. Frankly, was Father Sargent justified in telling the story of one Bishop's weakness, without telling the correlative story of another Bishop's strength?

OUR RELIGIOUS ORDERS, few and weak as they are, have been of service to this Church far beyond the ratio of their numerical strength. Yet they could be of still further assistance.

They might be a haven of relief to those who are in intellec-

tual distress with respect to any phase of the Christian religion or of the Churchly position. And they could not find a better antidote to such intellectual distress—unless it were such as to undermine belief in the foundations of Christianity—than to send priests thus distressed, with others, to an outpost of the society in some foreign missionary field.

Why should not one or more of our American orders establish a mission house in some heathen land, carrying on its own work, as the Cowley fathers do in India and in South Africa? If one of our orders could send out a Francis Xavier, what might not be the outcome of his work? If their weakness be urged, we remind them that the Jesuit order, whose missionaries performed the most marvellous work since apostolic days, consisted of just seven men when it first embarked in foreign missions.

Father Sargent has criticised—perhaps with some degree of justice, certainly with some degree of injustice—our missions in four lands. Why not, then, counteract our deficient work abroad with better work under the direct control of one of our orders? If none of our present missionary fields present suitable opportunities for work other than that undertaken officially by our Board of Missions—though we should deem that improbable—there are ample opportunities for independent work in other lands. With the myriads of human beings to whom the name of our blessed Saviour is wholly unknown, surely this would be a task worthy of the best men our orders could supply. Their intellectual distress, their sadness at the limitations they can see only too plainly among the workers in the field who are beset by difficulties and questionings that can hardly be understood by those at home, would soon vanish in hard, devoted missionary endeavor. We suggest this in all sincerity. There is a mental depression, with which any of us may some time be seized, which unfits a priest for the quiet ministrations of the Christian religion among souls who look to him for spiritual guidance. It is no small thing for a devout priest, in that depressed condition, to have penitents seek him for guidance in their own difficulties; guidance, it may only too probably be, which he cannot give. If one or more of our religious orders would thus establish missions where heathen darkness is the most dense, their work would surely be blessed both among the heathen, among the workers themselves, and among those of the order at home who would have part, by their ceaseless intercessions and their sustaining alms, in the noble work that was being carried on in their name in a distant land. Perhaps such a mission would solve some of these problems that press upon our present missionary workers. Perhaps God is waiting for this Church to send a Francis Xavier into heathendom, in order that He may accomplish that complete gathering of the elect for which the fulfilment of His Kingdom waits.

Is it too much to ask, is it impertinent for us to suggest, that some of our religious orders will take this matter into careful consideration?

WE have several times had occasion to observe that ministers of other religious bodies invited to speak in our churches as *laymen* are much more likely to resent the invitation than to feel honored by it. This was as true under the old canon as in its revised form.

We are reprinting, on another page, a portion of an editorial from the *Episcopal Recorder* (Reformed Episcopal) in which precisely the same view is taken. What alone will satisfy the Protestant sects is, not that we shall recognize, as they do, that their ministers have no priestly character, but that we shall also deny the priestly character of our own. They not only do not want the privilege of speaking in our churches on any terms short of divesting our own clergy of their priesthood, but they resent the very suggestion of it. To suppose that any degree of unity can be promoted by extending such invitations in the only way they can canonically be given, is simply fallacious. To secure any approach to unity with Protestants we must first recede from the Catholic doctrine of the Priesthood. This, much more than the "Historic Episcopate," is the real issue between the Church and the Protestant world. This, we need hardly say, is wholly impossible. It involves unity by unconditional surrender on the part of the Church.

A news item in this issue states that a leading Brooklyn "pulpit" in a church that has become the main focus for the dissemination of Crapseyism is promptly to be "opened" to a number of sectarian ministers. If the rector has conveyed to his people or to any Presbyterian or other ministers the idea that he has any canonical authority to do this, he has acted under

so serious a misapprehension of the facts as to make it difficult to assume the truth of the item. His Bishop (not he) has the privilege of inviting such ministers in the guise alone of "Christian men" to make "addresses" on "special occasions;" and neither he nor his Bishop has authority to go beyond that limited invitation under any circumstances. With the *Episcopal Recorder* we can only add: "We do not know whether the Presbyterian minister in question imagines that the Protestant Episcopal Church has endorsed his orders by graciously (?) permitting him to give an 'address' within the sacred precincts. If he does, however, he will sooner or later suffer a rude awakening." And when that "sooner or later" time comes, we suspect that these ministers will express themselves pretty plainly to this Brooklyn rector if, in fact, he has given an invitation that carries with it inferences not sanctioned by the canon. With the *Episcopal Recorder*, again, we shall be "very much surprised if any self-respecting minister of any other denomination sins against the canons of 'decorum and good sense' by attempting to force the door of a closed pulpit." It is a paraphrase of our own words when the *Recorder* continues: "If he cares to go to a Protestant Episcopal church and give an 'address' from the chancel steps as a Christian layman, in our judgment he will sin against 'good sense,' if not against 'decorum.'"

It is a pleasure to know from the letter of the Rev. Edwin A. White, the distinguished author of *American Church Law* and a member of the committee that reported the canon in the House of Deputies, that his understanding of the matter, and that of the committee in general, accords entirely with our own. Indeed it is difficult to see how there can be two interpretations of such plain words as are contained in the amendment as finally enacted.

FROM a news item printed on another page, it will be seen that the Joint Committee on the Revision of the Lectionary has already made arrangements for taking up its work.

In the interest of simplicity and of continuity of lessons we venture to submit a suggestion.

Instead of (a) a lectionary for Sundays, (b) a lectionary for fixed festivals and fasts, (c) a lectionary for Lent and Ember days, (d) a lectionary for the thirty days of every month, our tables could be simplified and much improved by being reduced to two: one for movable and one for fixed dates. The table of movable dates would begin with the First Sunday in Advent, and, instead of applying to Sundays only, would include week days as well. Its first lines would be after the following order:

First Sunday in Advent.
Monday.
Tuesday.
Wednesday.
Thursday.
Friday.
Saturday.
Second Sunday in Advent, etc.

Instead of having independent series of lessons for week days, one out of seven of which would regularly be dropped without regard to its context, we should have an orderly arrangement of daily (as well as of Sunday) lessons according to the Christian Year; and in place of losing one lesson out of seven, the only lesson to be suppressed would be that for a date superseded by a fixed day; *i.e.*, St. Thomas' day, falling this year on Saturday after the Third Sunday in Advent, would have its proper lessons, supplanting those in the daily calendar. There would also be some superfluous lessons at times where seasons change from dependence upon movable to fixed dates, as, *e.g.*, between the Fourth Sunday in Advent and Christmas Day, when it would be necessary to supply lessons for a full week, the maximum time that can elapse between the two dates, although some of these would frequently be disused. We should thus have no necessity for providing separate weekday lessons during March and April, most of which are regularly supplanted by the Lenten lessons.

The lectionary would thus gain in simplicity and the lessons in continuity.

THE Fiftieth Anniversary Number of the *Atlantic Monthly* is devoted to literary reminiscences of the half century of its existence such as cannot fail to be of interest. The *Atlantic* has had an unique place among American magazines. Almost alone, it maintains the dignity of a past generation that read

the magazines for profit rather than for amusement. Quite alone—unless we count also the *North American Review*, which covers quite a different field—it denies itself the luxury of printing illustrations.

The *Atlantic* easily stands first to-day among literary magazines. It is the exponent of culture, the close friend of scholars in the world of letters. Once it stood for Bostonian culture; now it typifies American culture. No longer, to-day, do we look upon Boston as an exclusive center of American learning, nor are the historic streets of Cambridge and Concord to be esteemed apart from centers of learning elsewhere. Yet with the diffusion of learning we have lost the power that once was exerted by that brilliant group that could have been found nowhere else in America than within walking distance of the "Old Corner." Emerson, Prescott, Longfellow, Holmes, Motley, Mrs. Stowe, Hannay—these names were among the authors whose papers comprised the initial number of the *Atlantic*, with Lowell among them as editor. We have paid a large price for the diffusion of literary scholarship when we have exchanged such a brilliant, if centralized, group for it. We shall probably never again see—we do not desire to see—a literary capital to the United States towering so massively over other centers as did the Boston of fifty years ago. It means something to find, for instance, that the Church paper most largely sold over Boston counters is published in Milwaukee, although there are also Church papers published in the East. It seemed once impossible for ideas to flow toward Boston rather than from Boston, yet the time has really come when they do. Notwithstanding this, it is no doubt still true that there are more appreciative readers of thoughtful literature in Boston and its environs to-day than in any other American city. Boston itself has gained by the necessity for broadening its mind to take in that which flows elsewhere than from its own scholars. It would be interesting if the publishers of the *Atlantic* would tell what proportion of the present circulation of that magazine is within and what proportion outside the city of its publication.

We have been intensely interested in the papers reviewing the fifty years of the lifetime of the *Atlantic*. Mr. Charles Eliot Norton tells of "The Launching of the Magazine." Mr. J. T. Trowbridge gives "An Early Contributor's Recollections," and Mr. Howells recalls some "Recollections of an *Atlantic* Editorship." There are then reviews of the fifty years—in Literature by Thomas Wentworth Higginson; in Science by Henry S. Pritchett; in Art by Hamilton Wright Mabie; in Politics by Woodrow Wilson. But the Editor's reminiscences—if they are his—in The Contributors' Club are perhaps the most interesting of all, and include a letter from Dr. Holmes written to Mr. Arthur Gilman in 1874 concerning the early days of the magazine.

Our own sincere congratulations go to our Boston contemporary in this month of its anniversary. Nowhere is the *Atlantic* more welcome in its monthly peregrinations than in this office in a city not distinguished for literary leadership—viewed in Boston, it may be, as the literary Nazareth among American cities. The *Atlantic* "Magazine Club" that once gathered its contributors together could no longer be recruited from one city almost alone, much less could its readers be thus limited.

And the *Atlantic* itself has been no small factor in this wider dissemination of American letters. Its history is one of which to be proud.

ANSWERS TO CORRESPONDENTS.

G. W. W.—We could not advise a Churchman deprived of the ministrations of our clergy to make a practice of attending Mass according to the Latin rite.

THE PORT OF MISSING SHIPS

They say there is a port of missing ships,
Where each craft slips,
Marked missing on the roster of the world.
Some vessels, tempest-tossed,
We know are lost,
Some rot by old wharves with their worn sails furled,
But some are missing, gone
Twixt night and dawn
No one knows where. So, on that larger main,
Men who have pondered well
What captains tell
Of spoken vessels never seen again,
Trust that a port of missing ships may be
Somehow, Somewhere, upon the endless sea.

TUCKER.

MR. BODLEY EULOGIZED

Eighteenth Anniversary of His Finest English Chapel

THE COMMUNITY OF THE RESURRECTION CRITICISED AND VINDICATED

Services of the Guild of All Souls

JOINT SERVICE OF ANGLICAN AND GREEK CHURCHMEN

The Living Church News Bureau
London, November 12, 1907

THE late distinguished architect, Mr. Bodley, himself always regarded, I believe, the Church of St. Mary the Virgin, the Duke of Newcastle's private chapel at Clumber (his Grace's fine country seat near Worksop, Nottinghamshire), as *par excellence* among all his notable achievements in ecclesiastical architecture. At this very beautiful church the eighteenth anniversary of the dedication was observed week before last. The preacher was the Rev. A. H. Stanton, who is, I believe, an old personal friend of the duke. Taking as his text, "And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering" (Isaiah 40:16), Mr. Stanton preached one of his characteristically unconventional and singularly impressive sermons. He pointed out the inadequacy of all material and human things to clear away the stain of sin.

"As we sit here to-day there lies dead George Frederick Bodley, the architect who built this church. George Frederick Bodley has left his mark all over England . . . and Mr. Bodley's name will always be remembered as the great architect of the Catholic Revival. But the point I want you to see is that wherever you go to see Mr. Bodley's churches, you will notice splendid sanctuaries, and in the middle of the sanctuary a splendid altar. Look at your own altar. Where can you see a more splendid altar in Christendom? Mr. Bodley thought no church sufficient without a splendid sanctuary and a splendid altar. We must have Jesus Christ set up day by day for our sufficiency. . . . And here to-day, as you come to celebrate your Heavenly Jerusalem, remember the Lamb of God, for He hath redeemed us. That is no new theology, but the old theology; and any man who loves the old will never desire the new."

At the close of the sermon the preacher announced that there would be *Requiem* for Mr. Bodley in that church the following morning.

The *Record*, the leading organ of the Protestant party, has, in several issues past, based a violent attack on the Community of the Resurrection, Mirfield, on a lecture which the Rev. Hugh Benson recently delivered in Liverpool on the subject of his own perversion from English Catholicism to Romanist Dissent. It may be remembered that prior to his becoming a pervert he was a member of the Mirfield Community. In reply to this attack, the Superior of the C. R. (the Rev. W. H. Frere) has addressed a letter to the editor of the *Record*, in which—after accusing him of "playing into the hands of the enemy," and also adding to Mr. Benson's controversial statements "an animus which in themselves they do not contain"—he begs leave to correct the false impressions that he has left on his readers' minds, thus:

- "1. Mr. Benson was not trained by the Community.
- "2. He came to us as one who had suffered already from doubts as to his position in the English Church.
- "3. The Community made long and patient efforts to establish him in loyalty to his Spiritual Mother, and for long periods with considerable success and hopefulness.

"4. It put up with many things in his views and conduct of which it disapproved; therefore his reminiscences of his own performances are not to be taken as true accounts of the ways of the Community—e.g., if he recited 'the Rosary' daily, as he says he did, for months or years, it was purely a private act of devotion, and (to say the least) done without any sanction or encouragement from the Community.

"5. When it became clear that he was increasingly out of harmony with the doctrine of the English Church, he was first kept at home in silence, and then, as matters still did not mend, but grew worse, his connection with the Community was terminated.

"6. The Community failed to keep him loyal; and it deserves just so much blame for this (and no more) as a hospital deserves if it fails in any case to secure a recovery.

"7. Against this must be set the many cases, thank God, where the influence of the Community, either individually or corporately, has helped others—both clergy and laity in large numbers—to remain loyal to their Church in spite of strong temptation to secede, which owed their force to Puritan neglect, Protestant disloyalty, and similar causes."

Last week a letter appeared in the *Church Times* from Mr.

Benson in regard to the matter. He writes to corroborate the statements of the Superior of the Community of the Resurrection, "since I regard it as most unjust that my speech should be made a text for an attack upon the Community of the Resurrection." Further, he can assure the *Church Times* that he was far from feeling, or from giving expression to, "anything resembling contempt, or dislike, or distrust for that Community."

The Guild of All Souls is holding, as usual, its annual commemoration of All Souls during this month. On the eve of All Souls' day, at St. Stephen's, South Kensington (the church where *Requiem* Eucharists are celebrated throughout the year under the auspices of the Guild), there was a sermon preached by the Rev. A. H. Stanton (St. Alban's, Holborn), followed by Vespers of the Dead. On All Souls' day there was a Solemn Offering of the Sacrifice at St. Alban's, Holborn. The preacher was the Rev. E. P. Williams, of the staff of clergy at St. Matthias', Earl's Court, and the Secretary-General of the Confraternity of the Blessed Sacrament. On November 21st, a Solemn *Requiem* for departed members of the Guild and for those specially commemorated in connection with the proposed chapel of the Guild will be celebrated at All Saints', Margaret Street. The preacher will be the Rev. Darwell Stone, of the Pusey House, Oxford.

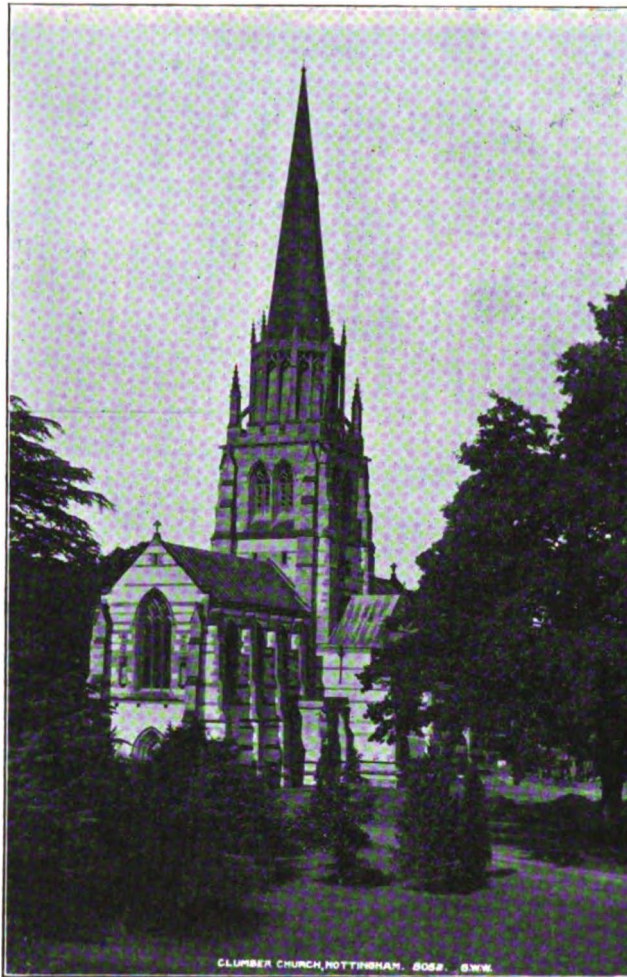
FROM AMERICA.

The following tit-bit from the "London Letter" in the *Record* is worthy of reproduction, I think, in THE LIVING CHURCH:

"Our American cousins are not up to date in everything, or I should not have in my possession a letter written last month and addressed 'Right Rev. Frederick Temple, Lambeth Palace, London, England.' Not knowing the address of a certain Church of England newspaper the writer of the letter had forwarded 10 cents to Lambeth Palace, asking for a specimen copy of the paper to be sent to him."

JOINT SERVICE WITH GREEK CHURCHMEN.

The Anglican and Eastern-Orthodox Churches Union held its first anniversary in London on October 30th. A Mass of the Holy Spirit (on behalf of the Union) was sung at the Church of St. Matthew, Westminster, at 11 A. M., when there was a sermon preached by the Rev. Leighton Pullen, Fellow of St. John's College, Oxford. There was a large congregation present. A public meeting was held in the evening, in the



BODLEY'S MASTERPIECE.
PRIVATE CHAPEL OF THE DUKE OF NEWCASTLE, CLUMBER.

Hoare Memorial Hall, Church House, Westminster, with the Rev. R. A. J. Suckling (vicar of St. Alban's, Holborn), vice-president of the Union, occupying the chair. The Rev. H. Fynes Clinton, Secretary, expressed the regret of the president, Bishop Collins, for his absence, and read letters of good will from Eastern-Orthodox and Anglican members and sympathizers. The Rev. Timotheus Themelis (student of Seminary of Holy Cross, Jerusalem, and of Oxford) said that the opening of the Orthodox colleges at Kalki, Constantinople, and Jerusalem carried out in a most practical manner the objects of the Union. This had the Patriarchal sanction.

"Calvinism in the English communion was dead, Protestantism was dying down, as long as the Church of England held to the Catholic Faith and the Seven Councils and the Apostolic traditions he should be a servant of the Union." To make things easier the *Filioque* clause must be omitted from the Creed. Dean Stanley had wisely said: "Turn from the Tiber to the Bosphorus."

The Rev. Dr. Davey Biggs summarized in an interesting manner the history of the relations between the English and the

States: "There is no carping at one another. Every religious denomination is recognized as part of the religious life of the place." Visible reunion did not seem possible yet, and they must not encourage "any short cuts to it." As an illustration of this:

"I found in Montreal a movement which I ventured to discourage." It was rather "a corrective to this," when he went to Richmond to find the Church in the United States "tremendously keen about celebrating their historic Orders and to find that in Evangelical Virginia they applauded to the echo, at my historical lecture, when I asked, 'Why am I not a Roman Catholic,' and I gave the answer, 'Because I am an English Catholic.'" In view of the Papal pronouncement on "Modernism," he thanked heaven that he was an English Catholic and not a Roman Catholic. Taking the point of national Churches, he did not think that any Church which did not recognize "national sentiment" will ever last. He did not think the Roman Church will ever hold the United States, "except with a very slight rein." While they ought not, then, to give up principles that were their trust, they should always be ready to work with every Christian denomination on such questions as public morality and "temperance," and in all purely charitable and philanthropic



INTERIOR, BODLEY'S MASTERPIECE—PRIVATE CHAPEL OF THE DUKE OF NEWCASTLE, CLUMBER.

Eastern-Orthodox Churches. The Rev. Percy Dearmer said the movement had sprung spontaneously from the heart of the English Church. "We had nothing to conceal," and to show the Easterns that "we were not engaged in a nefarious plot to get them to agree to the *Filioque* clause," which he, for one, would readily give up, he moved that the meeting declare "that it would be prejudicial to the cause they had undertaken if the Union should pledge its numbers on points of divergence between the two Churches. The authoritative interpretation of the Holy Scriptures and the Seven Ecumenical Councils is foreign to its scope, and lies in the province of the proper synodical authority of either Church."

The Rev. W. Wakeford (Hon. Treasurer) and Dr. Pontis (Greek Hon. Secretary) supported the resolution, which was carried unanimously. Professor Cassasis was also one of the speakers. The collection at the anniversary service was given to the Greek poor in London.

THE BISHOP OF LONDON RELATES AMERICAN EXPERIENCES.

The Bishop of London gave last week an address on the Relations of the Church of England to other parts of the Catholic Church and the Protestant sects, before the members of the Poplar Ruri-Decanal Conference assembled in the parish room of St. Stephen's Church, Bow, E. C. He pointed out that on the other side of the Atlantic, in spite of equally diverse views, "the bitterness with which we here are so familiar is practically unknown." What he found in Canada he found in the United

ways. And the Bishop thought that they might be "a little less timid" in regard to meetings of prayer and praise held in public halls. In his belief, "the unity of the spirit" was all that they should see in their generation. A general discussion ensued, in which it was urged that we have a basis of unity in Holy Baptism of which we do not make enough. Protestant Dissenters were often astonished to learn that they were by Baptism made members of the Catholic Church, and were breaking the unity of Christ's Mystical Body "in not coming to the altars of the Catholic Church to receive the Bread of Life."

A layman present asked as to whether it was right to invite Protestant Dissenters to our altars. The Bishop, in reply to this, remarked that to insist upon confirmation as the test or preliminary step to Holy Communion was "not a piece of red tape;" but the whole idea of Baptism, Confirmation, and Holy Communion "is a sort of spiritual order which has a real bearing upon the person."

J. G. HALL.

ONE of the most common prejudices which a carnal world has received against religion, is, that it spoils the pleasure of the present life, and is very ill calculated for men's temporal interest. . . . By "all things" we are to understand all that, upon the whole, and all things considered, God, who is infinitely wise and good, sees are best for us. . . . Let me exhort those who are strangers to a life of godliness, to make "a trial of it." To live godly in Christ Jesus is the way to make you most truly comfortable in this life, and most completely happy for ever. Happy will you be when you are once in such a case, happy will you be when your God is the Lord.—Price.

UNIQUE CEREMONY IN GOVERNOR'S ISLAND CHAPEL

Battle Flags of the Mexican War Presented to the U. S. Army

CHURCH EVENTS IN NEW YORK

The Living Church News Bureau |
New York, November 25, 1907 |

ON the afternoon of Sunday, the 17th, a very interesting and impressive ceremony was performed in the chapel of St. Cornelius the Centurion on Governor's Island. The occasion was the installation of the five flags carried by the First Regiment in the Mexican campaign. The flags are now merely shreds. They were transferred to the keeping of the Regular Army as a result of a resolution adopted by the Board of Aldermen of this city on October 1st.

Col. Asa Bird Gardiner was delegated to present the flags, and Major-General F. D. Grant accepted them on behalf of the Army. The veterans were escorted to the chapel by representatives of every militia organization and most of the patriotic societies of New York, while the Army and Navy were represented by the two highest officers of those services on duty near here.

On arrival at the chapel, the coverings were removed from the tattered emblems, and then the five old men, taking the flags and followed by General Grant and Admiral Goodrich, entered the chapel, the two feeble veterans being assisted by two younger men. As soon as they had taken the places assigned to them in the chancel, the ceremony of the installation of the colors began. The processional, "Christ is Made the Sure Foundation," was sung, after which the Rev. E. Banks Smith, chaplain, recited the office. The scene was solemn and beautiful in the extreme. The tottering old soldiers; the tattered, war-worn flags; the ecclesiastical and military ceremonial, all continued to make a deep impression. The address was delivered by the Rev. Dr. Pierce, chaplain U. S. Army.

The story of the five bullet-pierced and battle-torn flags, as told at the ceremony of installation, is as follows:

"The First Regiment of New York Volunteers in the Mexican War was presented with a stand of colors on January 8, 1847, by the city of New York. The colonel of the regiment, Ward B. Burnett, received the colors personally; part of the regiment sailed for Mexico before the date of presentation. The flags were received by the regiment when the first parade took place after the presentation, on the Mexican Island of Lobos, about sixty miles north of Vera Cruz, where the fleet containing the army assembled. The officers of the regiment were called to the front and centre, where they formed a circle about the colors. Each officer placed his left hand on one of the staffs, raised his right hand, and took a solemn oath, under the direction of Col. Burnett, to protect the flags with his life blood. The colors consisted of two flags and two guide colors. One of the National flag and the other a red flag, with the coat of arms of the city of New York on one side and the coat of arms of the state on the other. The red flag was the first over the inner wall of the Castle of Chapultepec on the morning of September 13, 1847. Color Sergeant Hipolite Danderville carried the red flag. Orderly Sergeant Robert M. Harper of Company D supported him on one side, and First Lieut. Francis E. Pinto supported him on the other. All went over the wall together. The regiment took an active part in the siege and capture of Vera Cruz, the storming of Cerro Gordo Pass, the taking of the city of Pueblo, the battle of Contreras, and Churubusco, where Color Sergeant Romein was killed; the storming of the Castle of Chapultepec, where Color Guide Zimmerman was killed inside of the inner wall of the castle, and the capture of the city of Mexico. The regiment belonged to the First Division, which entered the city at daybreak of the morning of September 14, 1847."

On Tuesday, the 19th, at 8:15 p. m., a special meeting of the Local Assembly of the Brotherhood of St. Andrew was held at Calvary Church, for the purpose of hearing an address to men only by Mr. Albert E. Norman, general secretary of the B. S. A. in England. His topic was "Personal Purity." The speaker dealt quite plainly with his subject and especially condemned false modesty in making dangers known to others, and he emphasized the need of the dissemination of the truth as to social and personal purity.

The annual corporate Communion of the New York Local Assembly, B. S. A., will be held on the morning of Thanksgiving day in the crypt of the Cathedral, and a preparatory service for this Communion will be held on Wednesday evening at the Church of Zion and St. Timothy, when the Rev. Dr. Henry Lubeck will speak on "That He May Dwell in Us, and We in Him."

Bishop Greer opened the twenty-fifth anniversary of the

[Continued on Page 145.]

SUNDAY SCHOOLS DISCUSSED IN CHICAGO

South Side Institute at Woodlawn

VARIOUS SUBJECTS CONSIDERED BY MEN'S CLUBS

Guild Work in Many Parishes

CHICAGO WORK OF THE GIRLS' FRIENDLY SOCIETY

The Living Church News Bureau |
Chicago, November 25, 1907 |

THE fall meeting of the South Side Sunday School Institute, at Christ Church, Woodlawn, on the afternoon and evening of Wednesday, November 13th, was one of the largest and best held by that organization. There were 120 officers and teachers present at supper, and fully 225 persons attended the evening session. The afternoon address was on "Old Testament Sacrifices," and was made by the Rev. T. B. Foster, of Emmanuel Church, La Grange. The general topic of the whole meeting was "Children's Eucharists." Three addresses were given at the evening session, namely, by the Rev. E. A. Larrabee, on "Preparation for Christian Worship; by the Rev. Dr. Francis J. Hall, on "The Altar Service: Communion and Sacrifice"; and by the Rev. George Craig Stewart, on "The Thanksgiving after Communion." The rector, the Rev. C. H. Young, who is the president of the diocesan Sunday School Commission, gave an account of the Sunday School Institute held at Richmond, during the General Convention.

The Rev. C. H. Young has received from the New York Church Missions House the schedule of the lantern slides for missionary lectures, to be sent to him for use in Chicago during the next four months, as follows: December, after the 12th, Japan; January, after the 16th, General Missions; February, after the 13th, Porto Rico; March, after the 12th, The Philippines. A lecture, in type-written manuscript, accompanies each set of slides. The cost for use in any Sunday School is only the local expressage, and a merely nominal *pro rata* of the expressage from New York, in addition to the local expense for electricity or gas, as the case may be. The slides above mentioned are already bespoken for the Sunday afternoons, Monday afternoons, and Tuesdays, following the above dates. The Rev. C. H. Young, 65th Street and Woodlawn Avenue, would be glad to arrange by correspondence with any Sunday Schools for the use of these admirable lantern talks, for the unoccupied dates. Each set of slides can remain in Chicago for a week or two, at least.

On the Twenty-third Sunday after Trinity the Rt. Rev. Francis K. Brooke, D.D., Bishop of Oklahoma and Indian Territory, was the morning preacher at St. Luke's Church, Evanston. On the Twenty-fifth Sunday after Trinity, the Rt. Rev. John McKim, D.D., Bishop of Tokyo, preached at the Church of the Epiphany, in the morning, and at St. Paul's Church, Hyde Park, in the afternoon.

The Saturday morning gymnasium Bible Class for boys, taught in the parish house gymnasium by the rector of St. Luke's, Evanston, numbers 75 boys. The class is held at 10 a. m. on Saturdays. At the November meeting of St. Luke's Men's Club, Mr. Robert R. McCormick, president of the Sanitary District, lectured on the "Chicago Drainage Canal." The programme of this club's October meeting was "An Illustrated Talk on Chicago, New and Old," by Mr. A. J. W. Copelin of St. Paul's, Hyde Park. The subject of the address given by the Rev. E. M. Frank, curate of Grace Church, at the October meeting of the Men's Club of St. George's Church, Grand Crossing, was "The Progress of the World." The Men's Club of Grace Church, Hinsdale (the Rev. E. H. Merriman, rector), is looking forward to a valuable series of addresses at their monthly meetings this winter. Dr. Gunsaulus is to be the speaker at one of the meetings, and other eminent citizens of Chicago have accepted the remaining invitations of the club. At the October meeting of the Men's Club of the Church of the Epiphany, the address was by Dr. Graham Taylor of Chicago Commons, on "The Ideals of Democracy, as Illustrated by the Foreign Born Citizens of Chicago." The address at the November meeting of this club was on "Prison Reform," and was given by Mr. John L. Whitman, the superintendent of the Chicago House of Correction, as "The Bridewell" is known in law. Mr. Whitman spoke on this same theme at the October meeting of the Men's Club at St. Paul's, Hyde Park. The parish of the Holy Communion, Maywood (the Rev. E. Croft Gear, rector), has recently organized a Men's Club, with an encouraging list of members.

Bishop Anderson visited the Church of the Holy Communion

ion about the middle of November, and dedicated the new parish house, which is known as "The Nichols Memorial Hall."

The Sunday School of Calvary Church is devoting the offering of the third Sunday in each month to the building fund for a parish house.

The Rev. R. H. Fortescue Gairdner, rector of St. Martin's Church, Austin, has districted his parochial territory into four divisions, for parish visiting, and has appointed a visiting committee of eighteen women, four or five in each district, to call on the parishioners, new and old, in their respective divisions. The October meeting of the Men's Club of this parish was addressed by the Hon. E. W. Wayman, on the Tragedy of Macbeth. The meeting was unusually large.

In St. Simon's Mission, Sheridan Park (the Rev. H. B. Gwyn, priest-in-charge), a number of parishioners have begun to study the Bible under the guidance of the Society for the Home Study of Holy Scriptures. Mrs. A. W. Kerns, 179 Winthrop Avenue, is the parochial secretary of this newly organized branch of Scripture study.

The varied and comprehensive parish work of St. Paul's, Hyde Park, has lately been increased by the organization of an Evening Guild, to meet on Tuesday evenings, at the parish house. At the October meeting of the Social Service Guild, of St. Paul's, the addresses were by Mrs. A. J. Walker, on St. Luke's Hospital work; Mrs. Robert Thin, on the work being done at St. Mary's Home for Girls; and Mrs. O. Metcalf, who spoke about the Church Home for Aged persons. Another new society recently formed in St. Paul's parish is the St. Cecilia Society, a chorus of women, under the direction of Mr. John A. Richardson, the new organist and choirmaster. Over forty members are already enrolled, and the number will be limited to fifty. Concerts are being busily prepared for, to be given before Lent. The house on Emerald Avenue, lately rented by St. Paul's parish for their Sewing School in the Stock Yards district, has been named "Chase House," in honor of Bishop Philander Chase. The November edition of the parish paper contained an interesting outline of the career of this great pioneer Bishop of the Middle West. St. Paul's parish has lately joined the ranks of those which provide a separate hour for the choir boys' Sunday school. These classes now meet at 9:45 A. M. on Sundays, for a half hour's session.

On the afternoon of the Sunday Next Before Advent, St. Paul's choir sang Maunder's Cantata, "A Song of Thanksgiving," at the regular service. That same afternoon the combined choirs of Christ Church, Woodlawn, and St. Bartholomew's Church sang the same cantata, at a special service held at 4:30 o'clock, at Christ Church.

About fifty of the officers and associates of the Chicago Branch of the Girls' Friendly Society met at Trinity Church, Chicago, for the annual meeting of the diocesan branch, during the second week in November. The report of the "Holiday House" at Glenn, Michigan, was very encouraging, showing that this attractive summer resting-place for Chicago G. F. S. members met its running expenses last summer, and that there would have been no deficit at all but for the extra charges of \$260 incurred by the building of a sea wall, and of about \$100 needed for repairs on the windmill. There have been two new probationary branches formed during the year, at Holy Cross mission and at the Church of the Advent. There are now about twenty parochial branches, with about 1,000 members, in the diocese.

The diocesan officers elected are as follows: Miss Fanny Groesbeck of Trinity, president; Miss E. P. Wood of Ascension, honorary vice-president; Miss Mary C. Larrabee of Ascension, first vice-president, Mrs. Rudolph Williams of St. Peter's parish, second vice-president; Mrs. Charles G. Voltke of Winnetka parish, secretary and treasurer; Miss Florence E. Revell of St. Chrysostom's parish, was appointed the Candidates' Department Associate; Miss D. B. Crandall of Epiphany parish, was appointed the Missions Associate; Mrs. Rudolph Williams was appointed the Commendation Associate (to receive the addresses of G. F. S. members coming from abroad, or from other dioceses), and Mrs. H. G. Moore of the Cathedral, was appointed the Diocesan Literary Associate.

TERTIUS.

BUT *there are* a few characters which have stood the closest scrutiny and the severest tests, which have been tried in the furnace and have proved pure, which have been weighed in the balance and have not been found wanting, which have been declared sterling by the general consent of mankind, and which are visibly stamped with the image and superscription of the Most High.—*Macaulay.*

NEW HAMPSHIRE DIOCESAN CONVENTION.

THE 106th annual convention of the diocese of New Hampshire was held in Grace Church, Manchester, at 4 o'clock, Tuesday, November 19th, and began with Evensong said by the rector-elect of Grace Church, the Rev. Geo. R. Hazard, and Rev. John A. Chapin. The Bishop Coadjutor presided at the sessions and the Rev. R. W. Dow was elected secretary to succeed Hon. Horace A. Brown, recently deceased after fifty years of service as secretary. The first session was devoted to routine business, appointments, and nominations.

In the evening the convention met as a board of missions and listened to reports of the Woman's Auxiliary and the diocesan board of missions, which reported expenditures of \$2,342 and \$3,481 respectively. Bishop Restarick addressed the meeting on his most interesting work in the Hawaiian Islands.

Wednesday morning at 8 o'clock the convention gathered for a celebration of the Holy Communion, with an offering for work in Honolulu.

After breakfast reports on diocesan funds were made and elections were begun, the final results of which were the election as members of the Standing Committee of the Rev. Lucius Waterman, D.D., Rev. Thomas J. Drumm, Rev. W. S. Emery, and Hon. Robt. J. Peaslee, Edward C. Niles, and John C. Kirtland, Jr. The new members are the Rev. W. S. Emery and John C. Kirtland, Jr.

The members of the diocesan board of missions elected were the Rev. W. S. Emery, Rev. J. C. Flanders, and Rev. W. E. Patterson, and Messrs. H. H. Dudley, Stephen N. Bourne, and I. N. Boucher.

The Registrar, Mr. Otis G. Hammond, was reelected and made a report of progress in the collection of files of diocesan journals and also referred to and read old documents dealing with the early days of the Church in New Hampshire, which have recently come into his hands. The report of the committee on the state of the Church was read by its chairman, the Rev. C. LeV. Brine, and dealt largely with the problem of the Church's duty to the large numbers of Oriental Christians settling in the manufacturing towns of New Hampshire. In accordance with this report a committee is to be appointed to look into the matter of serving the interests as best we can of these Eastern Christians, who are so often without ministrations of their own Church.

The Ven. Archdeacon Emery of San Francisco was listened to with great interest as he told of the work of a Missionary Department on the Pacific slope and of the possibilities of such a system.

Among the encouragements of the convention were the reports of the two diocesan schools, Holderness and St. Mary's, for boys and girls respectively. Holderness is now turning away a considerable number of boys who apply for admission from mere lack of room, and is planning to meet this condition by building a large ell to the main building. St. Mary's has purchased a large house adjoining the school property and has adapted it to the growing needs of the school, which is in a very prosperous condition. These two schools, having been through periods of depression, are now in a state of prosperity that gladdens the heart of the Bishop, who has been bound up in them from their very foundation in the earlier years of his episcopate. The Rev. Louis Webster has begun his 16th year at Holderness as rector, and Miss Parks is firmly established as head of St. Mary's.

It was voted to hold the next convention at Concord.

During the convention the Bishop and the Bishop Coadjutor delivered their annual addresses.

BISHOP NILES' ADDRESS.

Bishop Niles urged better provision for clerical salaries in view of the increased cost of living. Coming to the subject of General Convention he expressed pleasure at the spirit of the Convention, "marked," he said, "more than any before by two characteristics: Entire absence of hateful partisanship, and an all-pervading missionary spirit." He regretted the failure to establish a court of appeals. With respect to the proposal to discontinue the publication of the Articles of Religion with the Prayer Book, he tersely said:

"If action proposed is to be understood as in any least degree indicating a weakening of the whole of the Church upon the Christian religion, upon the 'faith once for all delivered to the saints'—upon any of the great evangelic verities, then the mere suggestion of the change would be sad and deplorable. In the revealed verities not one inch of ground can be surrendered, not one hair's breadth. If, on the contrary, the action is proposed in the interests of faith and of the Catholic orthodoxy, then the case is different."

He also wisely added: "Theology is, beyond question, a high and noble study, uplifting and purifying, worthy of the most exalted mind. But one needs to keep always the distinction very clear between theology and the faith. There are a thousand things concerning religion worthy of earnest, loving thought which are no part of religion. Whether the Christian person comes to any conclusion regarding many of these matters and questions, is of no moment. But by seeming to put them on the same plane with the basic facts of our holy religion, as these facts are summed up in the Catholic creeds, we do a serious wrong, and much harm to weak souls. Is, or is not, the Christian religion well and sufficiently set forth in the Apostles'

Creed and the Nicene Creed and by the Church Catechism and in the Prayer Book generally, and in the sacramental offices in particular?"

BISHOP PARKER'S ADDRESS.

The address of the Bishop Coadjutor was devoted for the most part to diocesan matters, showing an excellent grasp of the mission field to have been obtained and a thorough comprehension of matters requiring episcopal oversight. The need of laborers in the lumber camps, of Church people and pastorless people in scattered farm houses and small villages, of services and "daily personal work of our clergy in parishes and missions," and the local problems which concern our duties to Greeks, Syrians, Armenians, Finns, or Scandinavians were among the topics which he discussed.

ALBANY DIOCESAN CONVENTION.

THE BISHOP'S ADDRESS.

THE Bishop treated briefly of the religious training of the children of America. No sufficient teaching of morals can be given, he said, which is not based upon religion; no religious teaching can be introduced into our public schools, because it is of the first importance that children of every form of belief should be collected in these schools, Hebrews and Romans and Protestants; and it follows, therefore, that some other method must be devised if we are to avert the danger of a generation of men and women without religious faith, and not grounded in morality. He approved the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own churches. No matter of more importance confronts the Christianity of this century. "I think it might well be called the 'Children's Crusade'; and for its successful urging to the desired end it demands the warm support of both clergy and lay people, to which I commend it."

With respect to the recent General Convention, he expressed regret at its failure to enact stricter laws in reference to the re-marriage of divorced people. "Calling attention merely to the fact that the ground taken was that of *inexpediency*, and *inexpediency** at this time, I may say to my own diocese, without any reflection upon anyone else, that I have not in the least degree changed my conviction as to the stand which this Church ought to take upon this subject; nor as to the supreme importance of the subject, which touches morals at their root and bears upon the life of the whole nation. We are still somewhat to the fore because our present Canon excludes all causes, but the one, and requires the evidence of that cause to be established so far as may be beyond the possibility of doubt. But the Canon, in my judgment, is based upon the wrong principle because it lays down the doctrine of *dissolubility* of marriage by something else than death; because it accepts and authenticates the authority and interpretation of a doubtful and disputed passage of the Holy Scripture; and because it makes our Canon law contradict the teachings of our Book of Common Prayer. It has never been proposed by those who hold, as I do, to the indissolubility of the marriage bond to enact a Canon declaring that the re-marriage of every divorced person was *unlawful* or to base the legislation upon the other view of the passage in St. Matthew. The legislation asked for was avowedly based upon the uncertainty and diversity of opinion; forbidding our clergy to solemnize the marriages because it *might not* be the true interpretation of our Master's will; and yet allowing, in the one case, admission to the sacraments because it *might be* in accordance with the Master's will. Facing the horrible increase of divorce in the last three years, and the hideous indignity and indecency of very widespread thought and writing and actions as to marriage itself, the question of expediency seems to me ruled out of consideration."

"It is difficult," he said, "to get an adequate impression of the Convention itself unless one really lived in and breathed the atmosphere of earnestness and energetic devotion to business; of stirring and spiritual debates; of the utter absence of partisanship and almost of personalities, and of the enveloping absorption in the one great function and purpose of the Church, its missionary growth and advance. Never in my memory—which covers now in the two Houses sixteen sessions—has the tide of missionary interest and zeal risen to so high a flood." "Dear brethren, clerical and lay, what we need most of all is to be touched with the live coal from the altar of sacrifice and service. Instead of the perpetual pleading which we are compelled to make for larger missionary gifts for the diocese and for the work of the General Board, the needful thing is a quickening of our spiritual life, a stirring of our spiritual circulation, until brains and heart, intelligence and affection, conscience and will, yes, and feet to go and hands to give are warmed and roused. Indifference born of ignorance is the disease, the difficulty, the damper to our missionary work. It is inexcusable now when opportunities for missionary study are offered freely, and missionary literature, in the *Spirit of Missions* and in other publications, has been made so attractive as to command interest; when we are brought in touch with the brave and earnest men who are on the outposts of the work; men, taken altogether, never surpassed in any age of the Church or any

portion of it for power and zeal and consecration; and with the blessing of God so marked and manifest on their labors."

He commended the adoption of the Preamble to the Constitution; the decision to provide for Suffragan Bishops, and the passage of the amendment to Canon 19, "giving, and at the same time guarding, the permission to men, not in our orders, to give their message to our people."

ADDRESS OF THE BISHOP COADJUTOR.

Bishop Nelson, whose address was delivered on the evening of the first day, contrasted a well organized, well governed parish with a neglected parish, showing cogently the causes which lead up to the latter. He treated to some extent of the necessity for special provision for sufferers from tuberculosis, of whom a great many go to the Adirondacks, and stated that a house and lot at Bloomingdale had been purchased for work of this nature and the work was to be developed.

THE SESSIONS.

The sessions of the convention were very quiet and pleasant. Resolutions pertaining to the death of Mrs. Doane will be found on another page. Reports show good work being done. Officers generally were reelected.

"AS OTHERS SEE US."

THE *Episcopal Recorder* (Reformed Episcopal) says, in its issue of November 21, in part:

NO "OPEN PULPIT."

This heading is taken from our contemporary, THE LIVING CHURCH, whose courteous sincerity we are pleased to acknowledge, though in several matters we entirely disagree from the position it takes. We, in this matter, agree with our contemporary that the revised canon of the Protestant Episcopal Church does not make the pulpits of its churches in any sense "open." News has reached us that not a hundred miles from our own city a Presbyterian minister has, with the approval of the Bishop of the Protestant Episcopal diocese, donned the surplice and taken part in an evening service in a Protestant Episcopal church. We do not know whether the Presbyterian minister in question imagines that the Protestant Episcopal Church has endorsed his orders by graciously (?) permitting him to give an "address" within the sacred precincts. If he does, however, he will sooner or later suffer a rude awakening. For no such thing has taken place. He has been permitted as a layman to make an "address," and the same privilege could be granted to any one, whether minister or not, if the rector of the parish and his Bishop thought it wise and profitable.

The position of the Protestant Episcopal Church as outlined for us is clear and consistent with its sacerdotal claims, although, as our readers know, we utterly repudiate them. THE LIVING CHURCH informs us that the reason for the amendment of the canon was its ambiguity, and the occasion was a number of incidents, in which, "during recent years, sectarian ministers had been invited to preach in our pulpits, to the distress generally of conservative Churchmen."

We clearly understand the situation: and shall be very much surprised if any self-respecting minister of any other denomination sins against the canons of "decorum and good sense" by attempting to force the door of a closed pulpit. If he cares to go to a Protestant Episcopal Church and give an "address" from the chancel steps as a Christian layman, in our judgment he will sin against "good sense," if not against "decorum." . . . We lay no claim to any priestliness whatsoever, and are quite content with our conception of the ministry as a prophetic office. The denominations outside THE Church have developed preachers of so high an order with the authority of God Himself—and not a small section of the Church—behind them, that we are content to bear the same relation to the Protestant Episcopal Church as that Church in its turn bears to the great Roman Catholic hierarchy. We are outside and thank God for it. We are unrecognized and our friends seem far more anxious to recognize us than we are to be recognized. The matter of an "open pulpit" does not worry us. We have pulpits of our own, and can freely open them to the ministers of all denominations. We believe we know the truth, and the truth has made us free with a freedom so valuable that it is farthest from our thoughts to desire to be entangled again with the yoke of bondage.

CAN WE GO against Satan with a better weapon than Christ used? When he hath to do with a saint armed with this sword, and instructed how to use it, he then, and not till then, meets his match.—*Wm. Gurnall.*

* And yet at this time, Pittsburg reports "a divorce epidemic"; Baltimore needs another court to deal with the increased demand, and the Census Bureau in Washington reports 1,300,000 divorces applied for in America within the last ten years.

Bible Studies

BY OLAF A. TOFFTEEN, Ph.D.

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I.—ABRAM.

HOLY SCRIPTURE represents Abram, or Abraham, as the ancestor and progenitor of the Chosen People. Their history, therefore, properly begins with this patriarch, from whose time onward we find that series of revelations, whereby "in many portions and in divers manners" (Heb. 1:1) they were prepared and made ready to receive the full and perfect revelation in Him who is the Saviour of the world.

Abram's wondrous faith in God, through which he became the human agent in accomplishing the initial stage in the eternal plan of God, constitutes him one of the most remarkable characters in the history of the world, and in a most true sense he may be called "The Father of the Faithful." His history is found in Genesis 11:26, 25:11.

It is true that some modern scholars have doubted or even denied both the historicity of Abram and the historical character of his life as told in Genesis. These writers assume that this story is only a late Jewish attempt to piece together ancient myths and folklore, dealing with early tribal or clan life, having as its basis a merely legendary character, who probably never existed, but whom the Israelites or possibly the author's imagination shaped into a national hero, and the founder of the Israelitish race. The purpose in creating such a story is to be sought for, so it is assumed, in a common characteristic of the Semitic mind, namely to push backward the origin of the national life as far as possible.

It should be noted here however, that not only the Semites, but practically every civilized people, have had traditions that point to some remarkable man as the father and ancestor of their tribe or family, and in spite of the fact that one type of modern scholarship is inclined to discount such stories as merely mythical or legendary, archaeology tends more and more to confirm their veracity and historicity. Ten years ago, for instance, it was commonly held that Minos, the great judge of Crete, was a pure myth. Thanks to the excavations carried on in that island, Minos is to-day revealed as an historical character, his palace and his court having been discovered and the civilization of his age having been laid bare by the excavator's spade. The traditions about Minos hardly differ in any essential from those of other ancient heroes and founders of nations or civilizations; and it seems safe to predict that what has happened in regard to Minos may happen again in the case of other famous men, the names of whom tradition has preserved to us.

As we study carefully the history of Abram, we are struck by the fact that it lacks every trace of clan-story. Why, then, should it be so regarded in certain quarters? Is it not possible that hitherto there has not always been an appreciation of, and acquaintance with, the social and political conditions as they existed in 2100 B. C.? For it is to this date that Scripture assigns Abram, with whose history as there outlined the known conditions, both social and political, harmonize with quite singular fitness.*

Then too, it would seem to be a psychological impossibility that Abram could be a personification of ancient clan-life. The religion of Israel was above all else an ethical religion. Let us assume for the moment that this religion was instituted by Moses, or if the historicity of this person too be denied, that it came into being as the immediate result of the "Mosaic" Commandments. Can it honestly be said that the hypothesis is adequate to account for the phenomena? Do not the Commandments themselves presuppose a people trained for many generations in ethical principles, and who are now to be led a step higher?

The gulf between Semitic heathenism of the second millennium B. C. and the ethics of the Mosaic Commandments is too great, too immense, to be bridged in a moment. These Commandments could neither have been given to, nor understood or appreciated by, a people that had no higher religious conceptions than those involved by the gross rites of the polytheism of Babylonia, Canaan, or Egypt, as these existed in the 15th century B. C. or even the 13th century, if the latter be the date of

the Exodus.† On the contrary, the Mosaic Commandments presuppose a long drawn out previous training and preparation, in which the anthropomorphic ideas of Semitic heathenism had been purified and elevated through Divine revelation and guidance. Now this is precisely what the patriarchal history offers us in the religious development from the call of Abram to the theophany of Sinai. It comprises roughly a period of about 700 years,‡ during which the external religious rites were still, in part at least, those of the ancient Semites, but to which were superadded—and this is the essential point to be remembered—an ever increasing revelation of God Himself, whereby these external rites were given at once new spiritual meaning, and unique ethical motives, both of which were unknown among other Semitic nations.

The patriarchal period, then—for Abram is only one link in a somewhat extended chain—spans, and spans surely, the gulf between Semitic heathenism, and the lofty ethics of the Mosaic period. It affords us the true means for tracing the beginnings of revealed religion, and explains how, by successive and ever increasing revelations, this people can pass from idolatry, up through monolatry and henotheism to a pure monotheism, in which the ethical principles form the basis of their worship and union with God.

The Mosaic Commandments presuppose therefore and demand a preparatory period, such as the patriarchal age. This cogent fact, however, might be admitted without conceding the Biblical historicity of the patriarchs and especially of Abram, but it is at this point that a very real difficulty arises. Although the patriarchal religion still moves among a number of naturalistic rites, animistic, totemistic, anthropomorphic, and even magical ceremonies, no one has as yet denied, or can successfully deny, that Abram's faith had essentials of an ethical religion. For his obedience to the Divine will was not based upon the mechanical carrying out of certain rites, but grew out of his inner consciousness of being an agent of God, in which, by a deliberate act of his will, he chose to follow the Divine voice, whithersoever it carried him. This exercise of his free will in choosing and obeying the voice of God surely constitutes his religion ethical.

But ethical religions are never autochthonic, they never "spring up from the ground," they never inspire man by mere accident.

Nature religions, like Magic, Animism, Totemism, Anthropomorphism, come to man through the voice of nature, and need therefore no personal author. Ethical religions, on the other hand, need and must have an author, who of necessity is an individual, not a race, inasmuch as the voice of God is heard individually before it can be applied collectively.

It is therefore not possible, on psychological grounds, to substitute a clan or a tribe for an individual, when we are dealing with the founding of an ethical religion. Confucius, Zoroaster, Buddha, and Mohammed, among non-Christian ethical religions, are proofs of the principle, and this holds good in a still higher degree in revealed religion. If a few modern scholars persist in their claim that Abram, the founder of the patriarchal religion, did not exist, it behooves them to point out to us the man who could have laid the foundation for that ethical religion presupposed by the Israelitic reception of the Laws of Moses, the Messages of the Prophets, and the Incarnation of the Christ. The exigencies of the case demand here a *man*, not a clan or a tribe, and as long as history does not furnish us with any one as well fitted and gifted as Abram was for this agency, it compels us to accept the Biblical story of Abram as genuine and historically true. The religion of the patriarchal age and of Israel in its entirety, therefore, makes the existence of Abram a logical and historical necessity.

The Bible places vividly before us the picture of this patriarch, a picture, be it remembered, painted by a Semite in colors that are peculiar to Oriental life and customs, and which to be understood by a modern Indo-European requires an effort

† For a full discussion of the Exodus problem, Cf. my forthcoming book, *Sidelights on Biblical Chronology*, I.

‡ For the exact dates, cf. *Ancient Chronology*, I., pp. 273-9.

* Cf. my book, *Ancient Chronology*, I., p. 9.

of the historical imagination. The artist who drew its features was nevertheless a master-painter of highest rank, and his work has become imperishable. The secret of the indestructibility lies of course in its truthfulness to nature, life, and history.

Yet it was on the grounds of supposed untruthfulness to nature and history that sceptics in the eighteenth century, and a few critics in the nineteenth century, thought themselves warranted in questioning the reality of the life of Abram. The error in both instances is to be looked for in the difficulty of the modern mind in understanding the life and culture of the age of Abram, as well as in the propensity of human nature to regard what is so ancient as suspect, and to view the past through the spectrum of the present, and to judge Semitic culture after the standard of modern Teutonic ideals. Any one who aims to understand, and especially he who undertakes to criticise, the historicity of the patriarchs, must be thoroughly conversant with the culture of the times and lands in which the patriarchs lived. The Biblical literature recording the history of these patriarchs must therefore be viewed in the light of that culture, and if this is not done, the verdict will inevitably be unfair and contrary to the facts in the case.

To sum up our argument: An ethical religion requires an individual founder. The Bible presents us with such an individual, whose life and character are portrayed in colors that harmonize with his age and civilization. History is absolutely ignorant of any rival, who, if Abram's story be untrue, must on psychological grounds be presupposed. Therefore the Biblical narrative is trustworthy, and Abram is an historical character.

AT THE JUDGMENT THRONE.

BY ROLAND RINGWALT.

IT is written that in the universal fellowship of Christ there is neither Jew nor Greek, barbarian nor Scythian, bond nor free; but it is also true that race, social conditions, and mental environments affect every man's thought. The Eastern and Western fathers, the Bishops of great cities, and the hermits of the deserts, saw eternal truth from different standpoints. It is not irreverent to say that our status as Americans may come into our minds as we look toward the coming of the Judge of quick and dead.

The fathers of this country felt a natural and proper regard for the common law of England. While in practice our executives are more powerful than British kings, still the idea of a constitutional executive, in close association with constitutional legislative bodies, is common to both countries. The standards of good government are much alike, the double-chamber law-making power is dear to both nations, the lawyers of the United States and of the United Kingdom recognize each other as brethren. But the founders of our government dug deep and placed us on a judicial basis. England is a country governed by a King and a Parliament. Ours is a country governed by the Supreme Court. Whatever strong executives may desire, whatever public sentiment may demand, whatever Congress may decide, the scale is weighed down by a few quiet men who pass on the constitutionality of the law. Our nation is composed of all nations, our people are excitable and changeable, we are fond of having our own way, and yet we have provided that the masses, the halls of Congress, and the White House combined must yield to the calm voice of the highest tribunal of the land. This is not English, it is American. We have made it the distinct, the most striking feature of our government.

The history of the republic shows the power of the bench. No executive, no legislator in our annals has exerted such power as John Marshall. Torn by the quarrels of Adams and Hamilton, the Federalist party was like a house divided against itself. It tottered, it fell, it never rose again, and yet for a generation the mighty Federalist, John Marshall, Chief Justice of the Supreme Court of the United States, ruled the Union. Jefferson was a powerful Executive, and his influence counted for much with his two successors, but after Jefferson was dead Marshall was still the master mind of the Supreme Bench. Legislative majorities, popular outcries, executive pressure were influential factors, but the real test of American political development for a generation was—what will the Supreme Court say? The Federalists dwindled and vanished, they could not elect a President, they could not muster a strong face in Congress, they passed out of active politics, and yet they ruled the country because they ruled the Supreme Court.

To a greater degree than we are aware, our national history influences our religious thought. We think of God, if we think

of Him at all, as a God of judgment. Instinctively we imagine God as detecting falsehood and establishing truth. We look forward to decisions that will bring down the proud and raise the humble. The mitigating circumstances that lessen the guilt of the poor and ignorant, the aggravating circumstances that add to the guilt of the intelligent wrong-doer, every devout American thinks of God as dealing with such moral problems. We can understand that a burst of public frenzy might lead to a foolish statute, a statute that would never stand judicial scrutiny. It is natural for us to think of human passions calming before Divine judgment even as the waves on the lakes yielded to the words "Peace, be still."

In barbarous ages the most natural conception of God was that of a king. The world was ruled by the strong hand, and so, sooner or later, would the King of kings rule heaven and earth. Devout sufferers longed to see a Ruler on the right hand of power and coming in the clouds of heaven. A great monarch, with visible splendor, with armies attending Him, with chariots and palaces, was the desire of unnumbered hearts. Holy Scripture reveals to us the strength of this craving in the anxious question of those who even after the resurrection and the forty days, thought more of temporal glory than of spiritual purity. "Lord, wilt Thou at this time restore again the kingdom to Israel?" Countless sermons and hymns show that the leading thought of their framers was that of One Who was a Ruler, and Whose government should finally be acknowledged by all.

When war has ceased, when kings are not in royal progresses, many people think of God in terms connected with their daily toil. The farmer thinks of a wise, ceaselessly working Power manifested in seed-time and harvest; or the honey-comb suggests to him the Eternal geometrician. The boy Walter Scott thought of a Divine Painter who gilded the sunset clouds, Hugh Miller, as he worked in the quarry, was awed on discovering that every arch and column designed by man was foreshadowed in the rocks of the great Architect. Thousands of persons who cannot be called devout are yet reverent, and their daily labor leads them to at least occasional meditation on One who does similar work, on an infinitely grander scale. It was natural for the Israelite who tended sheep and goats to invoke the Creator as "Shepherd of Israel." It was natural for men on the dikes of Holland to revere a mighty Builder, and perhaps the dread of inwashing waves taught them a new interest in the saying that except the Lord build the city, their labor is but lost that build it.

No other country has so exalted the bench as we have exalted it. Overruling judgment enters into all our thought on political questions. An executive vote may be overridden in a day, but it takes a long time to reconstruct the Supreme Court. Insensibly the boy as he nears manhood grows familiar with what Edward J. Phelps calls "a court created by an authority superior to legislation, and beyond the reach of executive power, clothed with a jurisdiction above the law it was appointed to administer." The great distinguishing feature of our government is its respect for the power that judges, and traces of this continually appear in the best sermons of our land. Ever since Abraham's question: "Shall not the Judge of all the earth do right?" ever since the Psalmist's vision of a righteous Judge, there have been those to whom the Most High revealed Himself as One Who decides the issues human wisdom cannot decide. Not with servile fear, but with the implicit confidence does the Book of Common Prayer bid the priest at the altar address the Judge on the throne as One unto Whom all hearts are open, all desires known, and from Whom no secrets are hid.

UNIQUE CEREMONY IN GOVERNOR'S ISLAND CHAPEL.

[Continued from Page 141.]

Charity Organization Society with prayer at the meeting at Carnegie Hall on Tuesday evening, the 19th.

The Library of the Seminary has received, through the kindness of Sir Caspar Purdon Clarke, director of the Metropolitan Museum, a copy of the catalogue of the Collection Greau, a well known and extremely valuable and interesting collection of antique glass and enameled work. The plates, about four hundred in number, are colored by hand—most of them in water color, and in their beauty are only rivalled by the iridescence and colors of the originals. The catalogue is timely received, as it contains a number of specimens very similar to those contained in the collection of Early Christian glass recently bequeathed to the Seminary by the Rev. Dr. Nevin, formerly rector of the American church in Rome.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT—*Bible Characters. The Old Testament.*
BY THE REV. ELMER E. LOFSTROM

THE VIRGIN MOTHER OF OUR LORD.

FOR THE SECOND SUNDAY IN ADVENT.

Catechism: III. Vows. Text: St. Luke 1:38. Scripture: St. Luke
1:26-33, 46-55.

LAST week we took a glance at some of the preparations which were made for the coming into the world of the Christ. To-day's lesson tells of the definite announcement of His coming. The central fact set forth by the lesson, in its relationship to our general topic, is *the uniqueness of His birth and origin*. It is important to get this point of view. From our last lesson we learned of the important place in the development of God's plans for the world which His coming held. If we have come to a realization of that great fact, we should be prepared to recognize the fitness of the fact added by this lesson.

It is a hard thing for the mind of man to entertain an idea absolutely new to his experience. It is hard to make a deduction from facts, however well known, for the first time. This is illustrated by every invention which is made from an application of well-known scientific facts or principles. It has long been known, for example, that a vacuum was not a "good" conductor of heat or cold. It has remained for our own day to bring out bottles designed on this principle to keep things hot or cold. The Israelites in their wanderings illustrate the very same principle. When a new trouble overtook them, they could not make the deduction from God's past care that He was well able to meet the new crisis. "Behold, He smote the stony rock indeed, that the waters gushed out, and the streams flowed withal, but can He give bread also, or provide flesh for His people?" As you read those words, the amusing thing to remember in the light of the sequel is that those who spoke them thought that they were unanswerable in the affirmative. And the men felt the same way who said of the Master at the home whence Lazarus had been carried to his grave, "Could not this man who opened the eyes of the blind have caused that even this man should not have died?" They thought that if He had been there in time, He could have done something. They could not realize that instead of the old lesser gift, He could and would give that which was new and far better.

The author of Psalm 89 doubtless felt a deep perplexity as he tried to reconcile the promises of an everlasting kingdom made to David with what he saw, as he took note of the seeming failure of the old material kingdom. "Lord," he cried, "where are thy old loving kindnesses, which Thou swearest unto David in Thy truth" (verse 48)? Doubtless if the men concerned had given the needed coöperation, the promise might have been fulfilled in the sense of the "old loving kindnesses" referred to. But when men cause the old to fail, God still has resources which He may bring forth to cause the fulfillment of His promises. But He must use new ways. New ways are only understood after their fulfillment.

This is exactly what we have here. Our last lesson showed the failure of the old humanity. It had so clearly demonstrated the fact that it could not save itself even with the help of a divinely given Law, that it is evident that if God is still to carry out His plan of saving the world, it must be by a new method. The Christ must be something more than a new Moses. A "New Humanity" such as we find actually provided in the Kingdom of God, in which those who enter that Kingdom derive their generation from the New Adam, is not only logically needed, but its history proves that it is answering the problem.

A new humanity presupposes a new origin. Except by a destruction of the race, such a beginning could not be given in the old, material way. We must look for a new, not an old, form of the loving kindness of God. Such we have in the record which tells of the uniqueness of the birth of our Saviour. Were it considered apart from its need, for the sake of imparting membership in a new humanity for those who take advantage of the "birth anew" thus provided, we might perhaps fail to see its significance. But looked at in this large way, the

Virgin Birth becomes the natural thing. No one would have thought of it, but having come to pass, it needs no very keen mind to see its fitness.

In classes of children, not very much of the above may be utilized as it is; but if it gives the teacher the true point of view, it is hoped that it may help him in preparing his exposition of the lesson.

The facts set forth in the lesson are few and simple. A careful reading of the passage, supplemented by St. Matt. 1:18-25, will bring them to mind. The annunciation to Zacharias had taken place six months before this time. Begin by recalling the condition of the world as set forth in the last lesson. This will bring up the kindred material already in the children's minds, making them ready to welcome your new ideas. Then speak of the long silence of 400 years broken at last by the message of the angel to the aged priest. That showed that God was about to visit His people in that generation. The question was—how, and where. Who was to help Him? The next sign was that which meant so much for St. Mary. The angel Gabriel, who stands in the Presence of God, came to her to ask her to let God use her in a wonderful and hitherto unheard of way. What He asked meant much courage and absolute self-surrender. These, the sequel shows, she was ready to give. Because she obeyed, and was ready to do exactly what God asked of her, she was privileged to be the mother of Jesus Christ, the Son of God.

We rightly honor the mother of our Saviour. There has been so much false teaching in regard to her place and the honor due her, that as a result of the reaction she is often given much less than her due. The American Church keeps two festivals in honor of her. The Annunciation of the Blessed Virgin Mary, March 25th, and the Purification of St. Mary the Virgin, February 2nd. Thus our spiritual Mother teaches us to give her great honor. But our Lord Himself declares very plainly that the honor which is so richly due her is not of a kind unattainable by any one of His disciples. His words recorded in St. Matt. 12:46-50; St. Mark 3:31-35; St. Luke 8:19-21, make our whole lesson a most practical one. It comes to us as a call and as a challenge. See also St. John 14:21.

The song of the Virgin, which we call the *Magnificat* from its opening word in the Latin version, is also part of the lesson. It is an inspired song, breathing the sense of privilege which was hers. It may well be memorized, not only because of its use in the worship of the Church, which should be pointed out and explained, but because of its fitness to express the thanksgiving which should be in the hearts of all who have been partakers of the salvation which is in Christ Jesus.

It has been pointed out that the spirit of the song is distinctly of an Old Testament cast. It is distinctly reminiscent of Hannah's Song at the birth of Samuel (I. Sam. 1:18-25). "The whole psalm is consonant with the situation and time to which the evangelist ascribes it; it is difficult to think of such a psalm as having been written after the Messiah had come and lived, not the life of a political deliverer, but of a Teacher and suffering Saviour rejected by Israel." The same is true of all the hymns here recorded by St. Luke.

THE CONVERSION, the building up of souls, one by one; this is our real business. To this all else is subservient. A clerical life which is spent upon literature, even upon sacred literature, without a practical spiritual object, or upon material philanthropy, without that higher philanthropy which loves the human soul, is a wasted life. Possibly a Divine call and a Divine commission are not needed in order to master a certain amount of Biblical scholarship, or to direct a well-considered effort for relieving poverty. But to deal with the human soul, with one human soul; to reveal it to itself; to reveal God to it; to lead it in the light of that revelation to the Cross of Jesus Christ, that it may be washed in His Blood, and renewed by His Spirit; to make it thus taste of the good Word of God and the powers of the world to come; to watch earnestly for it; to struggle in prayer for it; to take frequent thought and to labor for it; to translate into the daily work of life that ideal of thought and care embodied in the word Pastor—of care and thought which guides and feeds the flock of Christ;—this does require a Divine stimulus, that a man may undertake and persevere in it. . . . For it requires, beyond everything else, enthusiasm, fervor.—*H. P. Liddon.*

LIFE HOVERS over Death like a frail bark on the sea, ever threatened by dangers from above, below, and round about. There is betwixt you and the grave only a thin partition, which your very breathing causes to oscillate; be the air ever so clear, be the deep ever so quiet, still in perpetual danger is he who navigates through Life.—*Rückert.*

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, yet reserves the right to exercise discretion as to what letters shall be published.

"EPISCOPALIANS INHABITING THE WESTERN COUNTRY."

To the Editor of *The Living Church*:

HERE has lately fallen into my hands a collection of some of the early journals of the General Convention of the Church; and in the light of recent anniversary celebrations, and the new forward step of the Church in the far West, one reads with marked interest the following extract from the journal of the General Convention of 1817 on page 31. It is the concluding paragraph of the report of the Committee on the State of the Church.

"THE WESTERN STATES.

"The most gratifying intelligence relative to our Church in this extensive part of the United States has been laid before this Convention. A respectable and flourishing congregation in the city of Lexington, state of Kentucky, has for several years been blessed with the regular ministrations of our Church and the care of an active and zealous pastor. In the state of Ohio, nineteen congregations have been organized; and steps taken for constituting a diocese. The measures adopted by this Convention, added to the zeal and attachment to the Church manifested by the scattered members of our communion in these states, and the disinterested labors of a few clergymen who have been among them, will, it is hoped, through the blessing of God, tend to their speedy enjoyment of episcopal superintendence."

In the House of Bishops, it appears that "a lay gentleman" presented certain communications from the Churchmen of the West. These included "petitions from several congregations and Episcopalians inhabiting the western country." The Presiding Bishop (White) speaks of "preparatory measures for the organizing of the Church in the states, and parts of states, westward of the Allegheny mountains."

In response to these communications certain resolutions were adopted. One section of these resolutions reads as follows:

"Resolved, That though the measure of a Convention comprising sundry states in the western country may be a measure of temporary expediency, it cannot be authorized by this Convention, consistently with the general Constitution of the Church, which recognizes only a Convention of the Church in each state" (1877 Journal, General Convention, p. 41).

Thus we see in that distant day a clinging to State lines in ecclesiastical arrangements, but for very different reasons than those that have occasioned the recent readjustment of the missionary jurisdictions.

Another of these resolutions bears its own strong witness for the growing missionary spirit of the Church. It reads in part, as follows:

"Resolved, That it be earnestly recommended to the authorities of this Church, in each state respectively, to adopt measures for sending missionaries to our destitute brethren in the western states" (p. 41, Journal of the General Convention, 1817).

The term "destitute" has a strange ring to-day as descriptive of the great West, and the Master's growing kingdom.

Birmingham, Ala. J. W. CANTEY JOHNSON.

THE PAUCITY OF CANDIDATES FOR ORDERS.

To the Editor of *The Living Church*:

WHEN a conscientious young man gives up a position where he is receiving a fair remuneration to study for Holy Orders, unless he has been fortunate enough to have saved money to help him through his course, he must do one of two things.

He must either apply to the Bishop of his diocese for aid or he must take some work such as lay reading or teaching in order to meet his necessary expenses. To be sure, he may receive a scholarship from the theological seminary, but that generally does not more than pay board and tuition.

How many Bishops have funds to help a candidate studying for Holy Orders? Very few, it seems. The result is, the young man must look for work and help himself while studying,

and what is more natural than that he should look for the work which will pay him the best?

A short time ago a young man entering a seminary in the Middle West applied to his Bishop in the East to be admitted as a candidate for Holy Orders, and also asked if, during his course, he might receive some financial aid, as he did not have money enough to carry him through, and he was receiving no aid from his home parish.

The Bishop replied that in order to be admitted as a candidate he must present himself for examination at Easter tide at a place appointed in the see city, and then, if he passed his examination, he would be admitted. The expense to the student of this journey would be over seventy dollars. The Bishop ended his letter by stating that he had no funds at his disposal from which he could help the young man while in the seminary.

Does one think that this young man was encouraged by this letter, and would other young men, knowing of the matter, be tempted in these days of financial stress to give up their positions and study for Orders, not knowing of means whereby they could meet their necessary expenses?

What a lamentable state of affairs! No money to help candidates studying to enter the Master's service! But this same diocese is spending millions in building a Cathedral to the glory of the same Master, whose would-be servants are turned away for lack of means, and the parish church is spending thousands in building chapels, not to the glory of Almighty God, but to perpetuate the name of a man and a woman.

So long as this state of affairs exists one cannot expect our best young men to enter the field in large numbers. Let us have less money spent for grand cathedrals and magnificent memorial chapels, and more money for education, and then I believe we shall see a difference in *quality* as well as in *quantity* among students for Holy Orders.

H. LANDON RICE.

Milwaukee, Wis., November 18, 1907.

SPYING IN THE HOUSE OF PRAYER.

To the Editor of *The Living Church*:

A SERIES of articles in *The Ladies' Home Journal* dealing with the alleged absence of cordiality with which strangers are received in places of worship, if taken seriously, calls for comment. These disquisitions, from the pen of one Laura A. Smith, purport to be an exact account of the lady's personal experiences and are affording to a degree not contemplated by the management.

They throw light on two things—the judgment of Miss Smith's employers in the matter of what constitutes good reading and the good manners and fine sensibilities of Miss Smith herself. As one reads these caustic comments on one church after another, the mind's eye reconstructs a picture of Miss Smith, note-book in hand, feverishly walking up and down the earth, and going to and fro in it, wishing that Sunday occurred oftener in the week, and that cities with prominent congregations were closer together on the map, so that more opportunities might be given her to play Peeping Tom on respectable people at their devotions, and more copy at so-much per line might be got ready for the monthly grilling. Hamlet sardonically observing his father at prayer is a tragically serious spectacle—but then Hamlet had not been subsidized by a popular periodical. It remained for the twentieth century to develop the Sherlock Holmes in petticoats, who, under the guise of a person desirous of worshipping her creator, will slink into God's house, and apply the Bertillon system to the warmth of her welcome, automatically registering the heartiness of a hand-shake and the genuineness of a cordial conventionality—and all at the rate of so much per thousand ems.

May coolness be your portion, Miss Smith, until you learn that your gum-shoeing in holy places is an offense to Him whose people you spy upon and, humanly, an outrage to the hospitality which opens its doors to a friend and lets in a penny-a-liner plying her trade.

As to the lady's specific complaints, they are frivolous where they are not worse. The details of these diatribes are of no moment. Probably there exists a great lack of cordiality to strangers in church; though whether Miss Smith knows real coolness when she sees it, is not apparent from her writings. Anyone looking for coolness is sure to find it. The real point is that the very evident unreality of Miss Smith's words shows that personally she cares nothing about the matter one way or the other. Her sarcastic wrath is bought and paid for, and her

indignant flush is the handiwork of the literary make-up man, the rouge being laid on with a trowel.

There are flies in the ointment of Christian charity; Miss Smith's business is to collect these flies. Consequently whithersoever she looks, her trained eye sees only the flies, first, last, and all the time.

And it is comfortable to think that the people who go to God's House to pray will wonder why they never noticed these things; just as Miss Smith, when some day she goes to *pray*, will wonder how she noticed them herself.

Marinette, Wis.

FREDERICK S. PENFOLD.

BISHOP DE LANCEY ON PROVINCES.

To the Editor of *The Living Church*:

THE admirable appreciation of Bishop DeLancey by Dr. Hayes in your last issue suggests a further statement of the Bishop's action in regard to the matter of "Provinces." I append a brief note, printed with Dr. Van Ingen's sermon at the funeral.

"Bishop De Lancey presented to the House of Bishops a plan to 'arrange the dioceses, according to their geographical positions, into four provinces, to be designated the Eastern, Northern, Southern, and Western provinces; to be under a General Convention, or Council, of the provinces, having exclusive control over the Prayer Book, Articles, Offices, and Homilies of this Church, to be held once in every twenty years.' This was in 1850. It was laid over till the General Convention of 1853, when it was called up in the House of Deputies by Dr. Coxe, Bishop De Lancey's successor. It was again postponed till 1856, when, on motion of Bishop McIlvaine, it was indefinitely put off."

PERCIVAL H. WHALEY.

Pensacola, Fla., November 18, 1907.

REUNION WITH ROME.

To the Editor of *The Living Church*:

THIS momentous subject, so ably discussed in *THE LIVING CHURCH* of October 26th (which reached me on November 4) deserves very serious consideration at the present time in England as well as in the United States. For here, too, there seems to be a wave of feeling among many earnest Churchmen in favor of reunion with Rome as a first step towards the reunion of Christendom.

The recollection of the political crimes of the Papacy in the middle ages and of the cruelties of the Inquisition are, as you remind us, no sufficient ground for the antagonism with which the Church of Rome is regarded by so many at the present day. And it should never be forgotten that the Church of England did not separate herself from Rome (Canon 30 of 1603), but that the Pope excommunicated us, mainly because we had ignored and rejected his supremacy. That this loss of intercommunion should be deeply felt by those who long for the unity of Christendom is not surprising; and this, together with much that we have reason to regret in the so called Reformation, has led, and seems to be still leading, many to desert the Church of England and to seek admission to Rome.

Yet there are real and deep reasons for submitting to this enforced separation rather than seek to rejoin the Church of Rome, either individually or as a national Church. And the chief of these is the claim to universal supremacy on the part of the Roman Pontiff. If this were a merely academic question, it might not be of very great importance; but, as it has been continually insisted upon, and has been enforced with the most disastrous results to the peace and unity of the Catholic Church throughout the world, its momentous significance cannot be overestimated. In the exercise of this claim, Rome dared to override the authority of the Ecumenical Councils, and not only to add the Filioque to the Creed, in defiance of their repeated prohibition of any alteration in its terms, but to excommunicate the whole of the Orthodox Eastern Churches on their refusal to recognize the addition. Was not this a crime against the Church at large?

The same claim has enforced upon her members the new dogmas of the Immaculate Conception and of Papal Infallibility, and is now causing grievous trouble in France and other places; and is perhaps the greatest obstacle of any to the reunion of Christendom. Rome has altered the Creed—a most serious offence, even though the doctrine involved may be true. When Nestorius denied that the Babe born of the Blessed Virgin Mary was truly God, it was proposed by some that the term *Theotokos* should be introduced into the symbol: but this proposal was rejected, on the ground that the symbol might not be

altered. And St. Cyril, writing to John of Antioch, says: "We can in no wise endure that the symbol of the faith should be shaken, nor do we permit either ourselves or others either to change a reading (*λέξις*, Latin *unam voculam*) of the things that lie therein or to go beyond even one syllable, remembering," etc. (Labbe, *Con.* III. 1628, Venice 1628). That was Cyril's feeling, referring apparently to the symbol as it left Nicæa. That symbol was indeed altered, but it was by a General Council, and the alterations and enlargements were ratified afterwards by successive General Councils, which prohibited any further alteration.

These things being so, it is surprising that any one who is acquainted with the history of the Church and her great Councils should think of deserting to Rome, or of endeavoring to promote the reunion of the national Church of England with the Church of Rome, unless the latter recedes from this monstrous and fatal claim to universal supremacy, which cannot be proved either by Holy Scripture or Ecclesiastical History.

We ourselves in England are out of touch with the Church of the General Councils, by having permitted the *Filioque* to stand in our symbol, and having omitted (perhaps inadvertently) the word *holy* as one of the attributes of the Church. And I see, by reference to your Prayer Book, that you in the States are in the same boat with us in this matter. How gladly would I see the authorities of both Churches procure a return to the true language of the Creed in these two points.

Benges, Herts, England,
November 8, 1907.

Respectfully yours,

GEORGE B. HOWARD.

MODERNISM AND THE ENCYCLICAL.

To the Editor of *The Living Church*:

HAVING read the Encyclical on what has been styled "Modernism," and also the comments made upon it by your correspondent, I cannot but come to the conclusion that they are partial and one-sided. As a rule we see what we wish to see. Wordsworth tells us of one to whom

"A primrose on the river's brim
A yellow primrose was to him,
And it was nothing more."

Apparently your correspondent sees only the yellow streak in the Encyclical. Its principal offence, in his eyes, is that it is an attack, perhaps a covered one, on modern thought and scientific progress.

The question of course is, What is "Modernism"?

The term as vulgarly accepted is somewhat misleading, and has been construed by those who look merely upon the surface of things as identical with progress in science—that is to say, with a gain in the understanding and uses of truth. A more accurate definition, however, of the word as referred to in the Encyclical, implies the idea of a deviation from methods heretofore employed in the process of reasoning to arrive at truth, and of an attempt to substitute other methods less safe which may perhaps appear more brilliant.

It is this sort of "Modernism" that the Encyclical brands; it not merely accounts these methods, but traces them to their sources, and shows us how, under the high-sounding names of "vital immanence," "sub-consciousness," and "fideism," we have a swarm of creatures that belong to the genus anciently known as atheism, agnosticism, pantheism, and the thousand pests which these everlasting parasites generate.

The Encyclical then proceeds to point out how we are to guard ourselves from these errors, and the first of these safeguards is study. "Apply yourselves," it says, "to the study of the natural sciences, the splendid discoveries, and the wonderful as well as practical use that has been made of them in these days." Does this read as if scientific progress had a ban placed upon it? True there is undoubted hostility shown in the Encyclical to the spirit of scientific research that would take nothing for settled truth, except what is proven by empirical evidence, that would even deny the existence of a soul because its elusiveness defies the scalpel, or the existence of God because His presence is not made evident by any lines in the spectrum. It is this scientific temper, essentially sceptical, that refuses to believe in anything that cannot be proven in the laboratory, that is now eviscerating much of the religious life of the day. As a remedy for this evil the Encyclical urges study: study of science rather than of sciences, and of principles on which to base our judgments. These principles are to be found in the scholastic system, a system that has thus far alone stood the test of critical analysis.

"Modernism" thus sets before us old heresies under new

names, with new processes of evolution to dress them up, with new and captious advertisements to commend them and their authors. For human thought, like its biological analogue, reverts to ancestral types, with this difference—that the thought-type is modified in the transition and changed by its new environment. What “Modernism” really means is best gathered from the writings of its exponents, Tyrrell, Laberthonniere, Loisy, Foscari, Edouard Le Roy, and others.

They have no hesitation in affirming that one may make an act of faith with a knowledge only probable of the fact of revelation. Dogmas, they would have us believe, understood in the old fashion, as intellectual affirmations, are dead forever, so much is their anti-philosophical character evident nowadays. According to Descartes, we can only hold to be true what we see to be true. Why should an exception be made in the matter of mystical beliefs? Take for example such dogmas as the Personality of God, the Resurrection, and the Real Presence; these, they tell us, are not explicable to ordinary common sense in the concepts of ordinary human intelligence. What, then, can be their meaning for us? Neither by their contents nor by their logic do they belong to the sphere of the knowable, and, consequently, they cannot constitute a coherent system. The Encyclical aims at the exposure of this false teaching, which is propagated under the plea of applying broad and high philosophical criticism to revealed religion. It says that God is known and knowable, through His revelation of Himself, through tradition inspired and not-inspired, and in the domain of moral, intellectual, and spiritual life.

In conclusion I fail to find anything in this document which leads me to believe that in order to be a faithful son of the Roman Catholic Church it is necessary to be hostile to everything in the modern world. Nor need those who accept its teaching admit as true the dictum of Pascal, that, “if you would be a Christian, become a beast and do not think.”

Philadelphia.

J. B. HASLAM.

To the Editor of The Living Church:

DOES the Bishop of Rome come under the condemnation of our branch of the Holy Catholic Church in condemning Modernism? Does our branch endorse the statements of the scientific teachers who affirm the remote beginnings of the human species by purely natural processes, the non-existence of consciousness independent of the nerves, the deviation of the Sinaitic moral code from human experience, etc., etc.?

Yours most respectfully,

F. WASHBURN.

Newburgh, N. Y., November 12, 1907.

NOT UNWORTHY STUDENTS.

To the Editor of The Living Church:

IN your issue of November 16th there appears a letter in regard to two students at a college four miles from Red Hook, N. Y. A great many of your readers are aware that St. Stephen's College is the only college within four miles of Red Hook. May I therefore be permitted to say a word in an early issue, not in reply to the letter of the rector of Red Hook, but in connection with the headline (for which I suppose THE LIVING CHURCH is responsible)—“Unworthy Students for Holy Orders”?

The letter bears on the wide question of scholarships for the aid of students. My own experience has been that, where wisely administered, no money given for promoting the work of the Church brings such large returns as that devoted to aiding worthy young men to prepare themselves for the priesthood. Now, reading the above-mentioned letter and headline together, one gathers that a young man having financial aid during his college course is unworthy if he do not make use of any opportunity that offers for making money, as he would thus be able to dispense with part or all of his scholarship. This is apparently taking high moral ground, and it sounds well. It is, however, shallow morality, and will not work practically.

The first duty of a student is to study. It is, unfortunately, sometimes necessary for a student partially or wholly to earn his way through college. This is good for a man, so far as developing his grit and manliness is concerned, but nine times out of ten it is not good for his studies. Whether any particular man, who can get a scholarship, should be urged or permitted to work his way through college, depends not upon any *a priori* moral theories, but upon matters of fact that are peculiarly individual—temperament, ability, mental quickness or sluggishness, the kind of work offered, the interference with his

studies involved, the monetary compensation for the time and energy spent, etc.

My experience of twenty-one years at St. Stephen's has led me to the following very decided conclusion. As St. Stephen's is not a theological institution, but an academic college, a student here would better postpone gaining parochial experience until he reaches the seminary. In every case that I have known, the performing of lay work on Sundays has affected, sometimes very seriously, the student's standing in college. He gets parochial experience of a kind (along with megaloccephalic tendencies in most cases) and does not get in its fulness that education for which he came to college. There is “Blue Monday” for the lay-reader as well as for the priest. There is time taken from studies in preparing to read sermons. The interference with regular work is usually great. But we make no provision in the college curriculum for a “blue Monday”: we try to give our students all the work they can possibly carry each year. We are glad, therefore, if any society, or any individual priest or layman, will make it possible for a poor young man to devote his whole time to study, by relieving him for a few years of the necessity of earning a living. Unless, therefore, there is real need of earning money, and the proposition is financially attractive, I regard it as the crassest folly for the average student to attempt any regular lay work at all.

Does it not seem unjust to dub students “unworthy” because they refuse courteously work which must interfere more or less with their studies? It would seem to rest with the man himself and with his rector to decide whether he shall accept the interference and the salary, or whether the salary is not sufficient compensation for the loss of time and energy involved.

May I remark in conclusion that the two students in question are men whom I should be proud to recommend to any Bishop in the home or foreign field, *when they have finished their education?* They are worthy young men.

Annandale, N. Y.,

W. GEO. W. ANTHONY,

November 16, 1907.

Professor of Philosophy in St. Stephen's College.

To the Editor of The Living Church:

I AM the lay reader referred to by Rev. R. V. K. Harris of Red Hook, N. Y., in the letter under the heading “Unworthy Students for Holy Orders,” in your issue of November 16.

Will you kindly publish the following statistics of the work done by me for Mr. Harris between September 9, 1906, and June 9, 1907?

Services conducted by me	79
Services in which I assisted	46

Total services	125
Sermons prepared and read	34

Distance covered in performance of this duty (about) 376 miles.

(This was done partly by bicycle, often by foot, roads in this district being very often impassable in winter.)

My agreement with the Rev. Mr. Harris was for four services on one Sunday in each month for 10 months, and the “Three hour service” on Good Friday, making a total of 41 services. I gave my services gratuitously 84 times. For this whole year's work I received the “fair remuneration” of \$40 (Forty dollars).

St. Stephen's College,
Annandale, N. Y., Nov. 18, 1907.

Very respectfully,
J. FREDRIK VIRGIN.

[A similar letter of protest with respect to the letter criticised above is received from another student who had been quoted without being named; but no name having appeared in these columns, it is judged inadvisable to accept letters of purely local import.—EDITOR L. C.]

DISTRIBUTION OF JOURNALS OF GENERAL CONVENTION.

To the Editor of The Living Church:

THE attention of those of the clergy who desire to possess a copy of the Journal of the last General Convention or of the Constitution and Canons in separate form, should be called to the new plan of distribution which was adopted by the House of Deputies and under which the Secretary must now act. The principle of the new plan is that every clergyman of the Church who desires a copy of either and so notifies the Secretary, enclosing stamps for postage, will receive one direct from the New York office. The language of the resolution is:

“Every clergyman of the Church who shall signify to the Secretary, before the first day of December, his desire to receive a copy of

the Journal or of the Constitution and Canons in separate form, may procure the same by enclosing to the Secretary, with his order, a sufficient remittance to cover the postage."

The limitation of time is the same as under the old law, which set that date as the one prior to which requisitions of Bishops must be received, to aid in estimating the needed size of the editions.

The advantages of the new plan are that the books will be in the hands of the clergy much earlier than ever before; that the Bishops and those acting for them will be spared all the trouble of requisition and local distribution; that the old limitation of gratuitous distribution to "clergy having the cure of souls" is abolished; and that the waste of previous years will be avoided, as the books will go only to those who care enough about them to indicate their desire to have them.

The amount of stamps to be sent for postage is 14 cents for the Journal, including the Constitution and Canons, or 4 cents for the Constitution and Canons in separate form; which must invariably accompany orders in order to secure attention. If any clergyman prefers the cloth bound edition he should add to his remittance 50 cents for the Journal or 25 cents for the Constitution and Canons.

To every Bishop and deputy will be sent as heretofore, without request and carriage prepaid, a cloth bound copy of the Journal; and also to the secretary of every diocese and district, *ex-officio*. To the secretaries of Standing Committees a cloth bound copy of the Constitution and Canons will be similarly sent, for the Committee's use.

Copies not thus disposed of will be for sale by the Secretary, the Rev. Dr. Henry Anstice, at 281 Fourth Avenue, New York, at the same prices as in past years, viz: for the Journal in paper, \$1.00, in cloth, \$1.50; for the Constitution and Canons, in paper 40 cents, in cloth, 75 cents; postage or expressage in each case prepaid. Remittances should be made in money-order or stamps, and orders will be filled in the order of their receipt, after publication, which will be about a month earlier than heretofore.

Will diocesan papers kindly give currency to these facts?

HENRY ANSTICE, *Secretary*.

NOT AN "OPEN PULPIT" CANON.

To the Editor of *The Living Church*:

I HAVE just read with much pleasure your editorial in THE LIVING CHURCH on the so-called "Open Pulpit" amendment to Canon 19. Your view is the correct one. As a member of the committee on Canons I am in a position to know somewhat the reason for its introduction with a unanimously favorable report of the committee. Dr. Brady's resolution providing for a wide open pulpit was of course our first consideration, and while it had but little support in the committee, it brought up the whole canon sought to be amended for discussion, and some of us felt that the opportunity was ripe for *strengthening* the Canon. Several instances of gross violation of the spirit of the canon, if not its letter, were reported to us, and because of the various and strained interpretations put upon it its provisions had become ambiguous, and thus it had come to pass that no matter how lawless a rector of a church might become, even going so far as to invite a Jewish rabbi or even an Agnostic to speak from his pulpit at a regular service, the Bishop practically had no redress in the matter. Many of us felt that something should be done to correct this growing lawlessness, and the result was the introduction of the amendment to the canon by the committee. It was a movement in the direction of law and order, and to check lawlessness by giving to the Bishop, instead of the rector, the right to say who and what man, not a clergyman of this Church, should be allowed to speak in our churches. There was no desire nor intention on the part, at least, of several of the committee, to let down the bars, or to give the slightest recognition to the "orders" of denominational ministers. It was to make lawful the delivery of addresses in our Church by such laymen as John W. Wood, George W. Pepper, George C. Thomas, and others, whose right before was open to serious question, for under the old canon, if they had the right thus to deliver an address, any man or woman, Jew or pagan, had a right also. It was for this purpose, and also to make provision for special occasions in the life of a parish, such as services in the interest of hospitals, public charities, etc., when the voices of men not connected with our Church might be heard to advantage, that the amendment was introduced. The House of Bishops improved its phraseology, and the canon as now amended is,

to my mind, a long step in the right direction. It might far better be called a restrictive canon than an "Open Pulpit" canon. The press would probably never have given it that designation had it not been for one or two ill-advised speeches on the floor of the House, in opposition to it, and wherein it was so designated, by men who, evidently, entirely misunderstood its purport, as well as its provisions.

There certainly was no desire on the part of the committee, nor, do I think, on the part of the House of Deputies, to depart from the inviolate rule of the Church, that the message delivered from her pulpits should be in accord with her ancient creeds, and be delivered by men whom she had ordained therefor, and who should have the solemn sense of responsibility which ordination gives.

Faithfully yours,

Bloomfield, N. J.

EDWIN A. WHITE.

ROMAN DECREE ON MATRIMONY.

To the Editor of *The Living Church*:

IN your recent notice of *The Prince of the Apostles*, you stated incidentally that "Rome could change" dogmatically speaking, since as a matter of fact she had changed quite recently in the late Decree of the Holy Father concerning the Sacrament of Matrimony. Now I am most ready to grant that if Rome in the Decree in question has altered the ancient view of the essence of the Sacrament, she has changed. But what are the facts in the case? A close reading of the document (indeed, with any one conversant with the Theology of the point at issue, it would not need to be very close), would have shown that the Pope is simply dealing with conditions connected with the valid reception of the Sacrament. The essence of a contract is one thing; the conditions under which such a contract may be validly fulfilled are something far different: The essence of a contract does not change; but the State may, and often does, by positive enactment, render certain persons incapable of entering into a valid contract. Why cannot the Church safeguard the Sacraments instituted by Jesus Christ in an analogous manner? Moreover it is purely a question of "discipline" not of "doctrine" or "dogma," which is dealt with.

If the writer of the "review" referred to, or the author of an article in the issue of the previous week dealing more directly with the Pop's declaration, had read, let us say, Tanqueray's admirable *Hand-book of Dogmatic Theology*, I am sure neither one of them would have fallen into the mistake I refer to.

Yours very respectfully,

St. James' Church, Kearney, Neb.

M. L. DALY.

November 23, 1907.

NOT ONLY do we see Him at best only in shadows, but we cannot bring even these shadows together, for they flit to and fro and are never present to us at once. We can indeed combine the various matters which we know of Him by an act of the intellect and treat them theologically, but such theological combinations are no objects for the imagination to gaze upon. Our image of Him never is one, but broken into numberless partial aspects, independent each of each. As we cannot see the whole starry firmament at once, but have to turn ourselves from east to west, and then round to east again, sighting first one constellation and then another, and losing these in order to gain those, so it is, and much more, with such real apprehensions as we can secure of the Divine Nature. . . . Break a ray of light into its constituent colors, each is beautiful, each may be enjoyed: attempt to unite them, and perhaps you produce only a dirty white. The pure and indivisible Light is seen only by the blessed inhabitants of heaven; here we have but such faint reflections of It as its diffraction supplies; but they are sufficient for faith and devotion. Attempt to combine them into one, and you gain nothing but a mystery, which you can describe as a notion, but cannot depict as an imagination. And this holds, not only of the Divine Attributes, but also of the Holy Trinity in Unity. And hence, perhaps, it is that the latter doctrine is never spoken of as a Mystery in the New Testament, which is addressed far more to the imagination and affections than the intellect.—*J. H. Newman*.

OF ALL DECEITS there is none more injurious, none more absurd, than that with which young men often deceive themselves—that they shall be none the worse hereafter, for having been somewhat thoughtless and dissipated in youth. It is common to say of a reformed rake, "He has sown his wild oats." Perhaps he has. *Perhaps* he has! *Perhaps* he has done sowing. But has he done reaping? No! No! The harvest is eternal—"Evil pursueth sinners"—pursueth them to eternity. Great God! pursueth them *through eternity*.—*Melville*.

WHAT is past is past. There is a future left to all men, who have the virtue to repent and the energy to atone.—*E. B. Lytton*.

LITERARY

NEW JUVENILES.

There is the usual large variety of story books for children made with all the elaboration that we have been accustomed to in connection with such books in recent years; art gems as well as literary gems, many of them; excellent holiday gifts, most of them.

We may begin with books for little children. A dog book illustrated with dog pictures on each alternate page is *A Dog Day*, by Walter Emanuel (Dutton, 50 cts.). An illustrated book of kindergarten rhymes is *Father and Baby Plays*, by Emilie Poulsson (Century Co., \$1.25). We have here shadow play and finger play and climbing play, fifteen delightful original songs, and much other practical entertainment in the little book. Children who have been engrossed in the wonderful adventures of the Roosevelt Bears will learn with glee of the publication of a second volume of the same nature, entitled *More About Teddy B. and Teddy G., the Roosevelt Bears*, by Seymour Eaton (Stern & Co., Philadelphia). The Bears patriotically wave flags in the illustrated frontispiece and perform stunts of a most remarkable order in the other pages. Another series is continued in a volume entitled *The Golliwogg's Christmas*, by Florence K. Upton (Longmans), which now makes thirteen of the Golliwogg series. There are the same strange pictures in brilliant colors and the same taking stories in verse that we have had in former volumes.

Also for little children, but containing stories to be read to them and not adorned with colored pictures, are *Kitty-Cat Tales*, by Alice Van Leer Carrick (Lothrop, \$1.00), which contains the suitable announcement that it might have been called a "Kitten's Arabian Nights"; and also *Little Me Too*, by Julia Dalrymple (Little, Brown & Co.), said to consist of stories of real boys, and which will certainly interest other real boys.

Coming now to fairy stories, we begin with a little volume by Frances Hodgson Burnett, entitled *The Cozy Lion* (Century Co., 60 cents). The caution is given on an earlier page, "the grown-up person who reads this story aloud to children must know how to roar." We suspect the roaring will easily be learned from the text and from the brilliant pictures. *Ted in Mythland*, by Hermine Schwed Moffat, \$1.00, is a series of stories from mythology, partly in prose and partly in poetry, with outline illustrations. In *The Windfairies*, by Mary De Morgan (Dutton, \$1.50), we have marvelous stories of gypsies, and princes, and cats, and rain maidens, and gnomes, and others of like nature, the illustrations being also in line drawings. Very attractive in appearance is *The Princess Pourquoi*, by Margaret Sherwood (Houghton, Mifflin & Co., \$1.50), with its frontispiece showing a fairy that looks all the world like a fairy, and other fairy pictures and stories through the volume. Still more elaborate, and continuing the series of fairy books that have reached perhaps the very summit of such literature and yet always new, is *The Olive Fairy Book*, by Andrew Lang (Longmans, \$1.60 net). Among fairy stories we may also name a very handsome edition of *The Arabian Nights*, edited by W. H. D. Rouse (Dutton, \$2.50). The volume is handsomely printed, illustrations being in colors and in black and white. A new author in fairy land has produced *The Diamond King and the Little Man in Gray*, by Lily F. Wesselhoeft (Little, Brown & Co., \$1.50), to compete with others of this class of literature.

There is an attractive volume of children's poetry, *Another Book of Verses for Children*, edited by E. V. Lucas (Macmillan, \$1.50 net). The illustrations are from authors of the best repute and the subjects comprise everything that one would wish to gather in such a book of children's verses.

Out of the entire number of children's books received, the only one that appears to contain stories of a Churchly nature is a reprint of Dr. Neale's *Tales Illustrative of the Apostles' Creed* (S. P. C. K., 80 cents). Unfortunately the S. P. C. K. stories for children are not as attractively made as are those from secular publishers, which is most unfortunate; though this is better than some of the volumes.

A volume of short stories for children gathered, many of them, from various magazines is *Look Alive!* by Amos R. Wells (American Tract Society, 75 cents). The illustrations are simple but good.

BOOKS FOR GIRLS.

Beginning with those for little girls, we have two new volumes by Amy Brooks, one in the Randy series and the other in the Dorothy series. The first of these is *Randy's Prince*; the second is *Dorothy Dainty at Home* (Lothrop, \$1.00 each). These continue the stories already familiar to many children. A story whose scene is placed in a Church school in New York City where the little heroine is sent while her father travels abroad, is *Theodora*, by Katharine Pyle and Laura S. Porter (Little, Brown & Co., \$1.25), and is sweetly told. We have also *Abbie Ann*, by George Madden Martin (Century Co.), in which the charming little girl depicted in the colored frontispiece will at once win the heart of any child, as also of her parents. The illustrations throughout are exceptionally fine. A pleasant story of home life is *Judy* by Temple Bailey (Little,

Brown & Co., \$1.50), and another that introduces no very remarkable facts but is pleasantly told in *The Next-Door Morelands*, by Emily Westwood Lewis (Little, Brown & Co., \$1.50).

Girls of twelve to fifteen will be delighted with the new Pepper book, *Five Little Peppers in the Little Brown House*, by Margaret Sidney (Lothrop, \$1.50). Polly's chicken pie serves as an introduction to the volume; and the chicken pie will be remembered by readers of earlier volumes. A dashing story of ranch life in Wyoming is *Red Top Ranch*, by Minna Caroline Smith (Dutton, \$1.50), in which a girl rides ponies, escapes from Indians of a modern type, and in general has lots of fun. A bulky volume of more than 400 pages on too heavy paper is *A Girl from America*, by L. T. Meade (Dutton, \$1.50), in which we have an American girl from an English point of view. Another volume for girls of this age is *The Luck of the Dudley Grahams*, by Alice Calhoun Haines (Holt, \$1.50), in which a family that almost suffers for the common needs of humanity comes to a very happy ending. *Marion's Vacation*, by Nina Rhoades (Lothrop, \$1.25), tells of pleasant summer days of a New York girl in a Vermont village.

But girls grow still older and there are books for those who are ripening into womanhood. One of these is *Betty Baird's Ventures*, by Anna Hamlin Weikel (Little, Brown & Co., \$1.50), in which nothing wonderful happens, but wherein the chapters are very interesting. *Helen Grant, Senior*, by Amanda M. Douglas (Lothrop, \$1.25), gives a splendid type of American girlhood in continuation of a former volume by the same author, *Helen Grant in College*.

BOOKS FOR BOYS.

There is a charming book for little boys entitled *Peter*, by Mrs. Edwin Hohler (Dutton, \$1.25). The little fellow curled up in his father's lap in the frontispiece is a delightful introduction.

For boys delighting in outdoor stories there may be named three volumes. One of these is *The Kenton Pines*, by Clarence B. Burleigh (Lothrop, \$1.50). "Kenton College" is Bowdoin College and the story tells of college life. A second is *The Great Year*, by A. T. Dudley (Lothrop, \$1.25). The author was himself a college athlete and the present story is largely of college games. *Tom, Dick, and Harriet*, by Ralph Henry Barbour (Century Co., \$1.50), reproduces many of the characters and scenes in *The Crimson Sweater*, by the same author. A story of camping out contained in the Pigeon Camp series is *The Boys of Pigeon Camp*, by Martha James (Lothrop, \$1.25).

TRAVEL AND ADVENTURE.

When we come to books of travel and adventure, we find that the author of *Mrs. Wiggs* gives us one of these entitled *Captain June*, by Alice Hegan Rice (Century Co., \$1.00). This is Mrs. Rice's first book for children and the story is of a little American lad in the care of a Japanese nurse. Most books of adventure are for rather older boys than this. *A Little Prospector*, by Edith M. H. Baylor (Lothrop, \$1.00), is said to be a true story of a boy who went with his parents from Boston to Arizona and Nevada, and the story relates his true experiences. In *The Crested Seas*, by James Brendan Connolly (Scribner's, \$1.50), we have a number of sea stories filled with wonderful happenings, such as occur nowhere except on ship-board. There is a new volume in the Pan-American series entitled *Treasure Seekers of the Andes*, by Edward Stratemeyer (Lothrop, \$1.25). This deals with scenes in Peru, where boys seek an ancient Spanish treasure said to be located in the heart of the Andes. Mr. Stratemeyer also tells a story of our own Civil War with the title *Defending His Flag*, by Edward Stratemeyer (Lothrop, \$1.50), which has all the interest that one looks for in his books. A story of early colonial days in which Indians play a considerable part and wherein the scene is set in the French and Indian war is *Boys of the Border*, by Mary P. Wells Smith (Little, Brown & Co., \$1.25). The Southwestern states of our country are the scene of an instructive volume by Everett T. Tomlinson, entitled *Four Boys in the Land of Cotton* (Lothrop, \$1.50). Two over-bulky S. P. C. K. volumes of adventure are respectively *Frank and Fearless*, by W. C. Metcalfe (S. P. C. K., \$1.20), in which the hero strapped to the trunk of a tree in the colored frontispiece looks wonderfully unconcerned, and *Geoffrey Harrington's Adventures*, by Harry Collingwood (S. P. C. K., \$2.00), which contains much fighting and remarkable adventures.

HISTORICAL STORIES.

Last of all we come to a number of volumes of historical stories, such as will be helpful to any boy. A series of true stories of Indian warfare is introduced by Dr. Cyrus Townsend Brady, with the title *Northwestern Fights and Fighters* (McClure, \$1.50). The authors are for the most part military men, though among them is the Indian chief Joseph, who is introduced to readers by Bishop Hare. Dr. Brady's own work is done with his customary force. The last years of Napoleon are recalled in *Napoleon's Young Neighbor*, by Helen Leah Reed (Little, Brown & Co., \$1.50). A new story of the winning of the West in which American history plays a considerable part is *Long Knives*, by George Cary Eggleston (Lothrop, \$1.50). Two volumes of biography in which the element of fiction is not introduced, but in which the story is so pleasantly told as to be equally interesting to boys are *A Life of Lincoln*, by Frances Campbell Sparhawk, and *Boys' Life of Captain John Smith*, by Hiram E. Johnson (Crowell & Co., 75 cents). We come then to four volumes from the S. P. C. K. containing historical stories, of which three are

from English history and one recalls the siege of Jerusalem. The latter is *The Forgotten Door*, A Tale of A. D. 70, by Frank Cowper (60 cents). The English stories are *When the Puritans Were in Power*, A Tale of the Great Rebellion, by Rev. E. E. Crake, M.A. (80 cents); *The Namesake of the King*, A Tale of the Last Years of Coeur-de-Lion, by A. M. Barham (60 cents); *Philip Okeover's Page-Hood*, A Story of the Peasants' Rising, by Gertrude Hollis (\$1.00). With respect to these we must once again express regret that the S. P. C. K. should not make its story books for children in more attractive guise, although there are good colored frontispieces to each of these. One wonders why the venerable Society should use its funds so largely in publishing children's books in inferior style, at high prices, when such an abundance of at least equally good material is at hand from many publishers, better made and at lower prices.

MISCELLANEOUS.

The Gospel of Incarnate Love. A Course of Mission Sermons and Meditations with Three Lectures on the Gospel of St. John. By Cyril Bickersteth, M.A., of the Community of the Resurrection. With an Introduction by V. S. S. Coles, M.A., Principal of Pusey House, Oxford. Milwaukee: The Young Churchman Co., 1907. Price, 90 cents net; postage 8 cents.

The twelve short mission sermons with which this volume opens are all based upon texts from the Fourth Gospel, and along with very practical instruction in matters of personal religion they combine much instruction in those points on which St. John's Gospel differs from the Synoptists. The three lectures which follow are upon "The Authority of the Fourth Gospel," "The Prologue," and "Some Differences between the Fourth Gospel and the other Three," and are valuable as a brief summary of the conclusions of modern scholarship in support of the authenticity of St. John's Gospel and the reasons for its acceptance.

The volume concludes with eight meditations upon sayings of our Lord recorded by St. John, "I am the Bread of Life," "I am the Good Shepherd," etc., and with eight outlines of instructions upon the Incarnation, Sin, the Atonement, etc., all very good and simple.

Whatever we may think about the wisdom of addressing a mission congregation upon the intellectual grounds for the acceptance of the Fourth Gospel, there is no doubt that the clergy who read the book will find in it a great deal that will be valuable to them in their teaching and preaching.

Shakespeare as a Dramatic Thinker. A Popular Illustration of Fiction as the Experimental Side of Philosophy. By Richard G. Moulton, M.A., Ph.D. New York: The Macmillan Co., 1907. Price, \$1.50 net.

The present book is a reissue of one published four years ago under the title *The Moral System of Shakespeare*, and is supplementary to the author's former book, *Shakespeare as a Dramatic Artist*.

"The plan of this work," says Dr. Moulton in the Introduction, "is twofold. I reserve to an Appendix, interesting only to students, a formal scheme of plot for each play of Shakespeare, based on the fundamental principle of the interrelation of stories. In the body of the book, for the general reader, I seek to unfold the philosophy of Shakespeare obtained on the basis of such plot analysis. The inquiry falls into three natural parts. In the first, particular dramas will be presented to illustrate what may be recognized as root ideas in the philosophy of Shakespeare. Then the inquiry will widen, and survey the world of Shakespeare's creation in its moral complexity. In the third part will be considered the forces of life in Shakespeare's moral world, so far as these express themselves in dramatic forms, from personal will at one end of the scale to overruling providence at the other end."

It is scarcely necessary to commend Dr. Moulton's work, for every student knows its unique charm and great value.

The Optimistic Life; or, In the Cheering Up Business. By Orison Swett Marden, Editor of the *Success Magazine*. New York: Thomas Y. Crowell & Co., 1907. Price, \$1.25 net.

The thirty-eight chapters which make up this book are not related except as they are all intended to promote cheerfulness, health, and efficiency. The titles suggest the scope and purpose of the author: "The Power of Amiability," "The Value of Friends," "The Habit of Not Feeling Well," "Don't Take Your Business Troubles Home," etc. They may be described as lay sermons of a simple and wholesome sort, made up of commonplaces which we should all be the better for remembering.

In *Hymns and Their Singers*, by M. H. James, LL.D. (Skeffington & Son, London, imported by Thomas Whittaker, \$1.40 net), we have a series of twenty-one sermons on as many of our more popular hymns. The method of these sermons is very good, consisting first of some account of the local setting of the hymn, with a brief biographical sketch of the author, and then a devotional treatment of the text of the hymn. These efforts to bring before people's minds the soul of our hymns are most praiseworthy.

COMRADES.

You've heard the stories o'er and o'er—
So oft they have been told:
How Pythias loved Damon
In those brave days of old;

How David's love for Jonathan
Was closer than a brother—
Their hearts were knit together with
This love for one another.

But I've a newer tale to tell—
Of comrades known to me
Who for the wealth of all the world
Will never parted be.

They share their food together—
Whatever be the quest;
And share the self-same pillow when
At night they seek their rest.

These are the chummiest chums of all.
Their song to-day I sing—
And not of Grecian Pythias,
Nor yet of Israel's king.

For there's no love in ancient lore,
Nor modern—can compare
With little, brown-eyed Robbie's for
His big, brown Teddy Bear.

ANTOINETTE SMITH.

OLD PLANT NAMES AND LEGENDS.

By SCANNELL O'NEILL.

SOME of the names given by our ancestors to distinguish one plant from another, before they were marshalled into battalions of orders and species by Linneus, or arranged into more natural families by the later botanists, are often extremely poetic. There is a wealth of imagery and of fanciful allusions, "playing with words and idle similes," in them, which is sometimes very interesting to trace out.

Many plants, like "Eyebright," are named according to the "doctrine of Signatures," that is, the notion that the appearance of a plant indicated the disease which it is intended to cure—"the black purple spot on the corolla proved it to be good for the eyes," said the medical science of the day.

Next come the similitudes.

"The 'Day's eye,' whose leaves spread,
Shuts when Titan goes to bed."

"Hell's weed" (dodder) which strangles the plant to which it attaches itself; the Columbine, so called because in reversing the flower the curved nectaries look like the heads of doves (colombes) sitting close together in a nest, and many others.

There is a whole garden full of plants sacred to our Lady, St. Mary, generally because they flower at some period connected with our Lady's days, the Visitation, the Assumption, the Nativity, the Purification—such as "Lady's smock," "Lady's slipper," "Mary Gowles," "Lady's fern," the rose and the lily, the pretty little green orphys with a twisted stem; "Virgin's bower," which begins to blossom in July, when the feast of the Visitation occur and is in fullest bloom at the Assumption in August.

"Our Lady's bedstraw" belongs to no particular month, but it has a very pretty story connected with it. It seems the different plants were summoned to come and form a bed for the Blessed Mother and the Holy Child in the stable at Bethlehem. They all, one after the other, made excuses; some were too busy, some declared themselves too insignificant, some too great, or it was too early or too late for appearing. At last this pretty little white star humbly offered herself for the place, and as a reward our Lady caused her flowers to turn a golden yellow.

St. John's wort, and St. Peter's wort, flower about the time of their respective Saints' days. The Star of Bethlehem, Rose of Sharon, Joseph's walking-stick, Jacob's ladder (the beautiful Solomon's Seal), are other names born of the old spirit of piety.

The Holy Ghost flower, the Peony, flowers of course around Whitsuntide.

A series of traditions connects some peculiarity in a plant with an event in the life of the Saviour. The knotgrass, has a large black spot on its smooth leaves, caused by a drop of blood flowing from our Lord, at the time of the Crucifixion, on one of the plants which grew at the foot of the Cross.

"Judas tree" is that on which the wretched traitor in his misery hanged himself, rather than a more fitting stem to choose, but then it broke under his weight, as we are told.

The Cross is believed to have been made of the wood of the Aspen or trembling Poplar, and ever since its leaves have been smitten by the curse of perpetual quivering restlessness.

"Virgin's pinch" is the black mark on the Persicara. "Job's tears" are so called "for that every graine resembleth the drops that falleth from the eye."

The Passion flower, in which all the emblems of the Passion are to be found by the faithful, the nails, the crown of thorns, hammer, cross and spear. Then there is "Christ's thorn" from which the crown of thorns was supposed to have been fashioned. Cruciform plants are all wholesome, according to the old herbalists, "the very signe of ye Cross maketh all goode thynges to dwell in its neighborhood."

Evergreens have ever been held emblematical of the hope of eternal life. They were carried with a corpse and deposited on the grave by the early Christians, to show that the soul was ever living. An earlier Pagan use was when the Druids caused all dwellings to be decked with evergreen boughs in winter, that the wood spirits might take refuge there against the cold, till they could return to their own homes in the forests, when spring came back again.

There is one group of plants named from human virtues and graces, quite independent of any qualities of their own, such as honesty, hearts' ease, thrift, true-love, old man's friend, herb of grace, etc. Others from resemblance to a bird or beast, larkspur, crowfoot, cranes-bill, colts-foot, devil's bit (where the root seems to have been bitten off), adder's tongue, cat's tail, pheasant's eye, and mare's tail.

Some plants owe their names to their properties as simples—all-heal, feverfew, blessed thistle, carduus benedictus: "good for giddinesse of the head, it strengtheneth memorie, and is a singular remedie 'gainst deafness," we read in old Gerarde's herbal. "Get you some of the carduus benedictus, and lay it to your heart; it is the only thing for a qualm," says Margaret, quizzing Beatrice about Benedict (*Much Ado About Nothing*).

Then each month has its own particular flower—the Christmas rose, the pretty green hellibore, snowdrops,—"fair maids of February," which blossom at Candlemas; the May flower, that covers the hedges with beauty, and the June rose.

"Poor-man's weather-glass," the pimperial, closes when there is rain in the air; the "Shepherd's hour-glass," by which he knows the time of day. The extreme regularity, indeed, with which many flowers open and close at particular hours, is such that Linneus made a dial of plants, by which a man might time himself as with a clock, by watching their petals unclose.

Merely pretty allusions are many—"Venus' looking-glass," "Love lies-bleeding," "Queen of the Meadows" (spirea), "Crown Imperial," "Monkshood," "Marvel of Peru," "Silver weed," "Goldie locks," "a moss found in moorish places and shadies dry ditches, where the sun never sheweth his face."

Why the insignificant vervain, or "holy-herbe," is "cheerful and placid," and why she was so much valued in ancient days, seems not known. "If the dining room," says Pliny, "be sprinkled with it the guests will be the merrier."

"Many olde fables are written of it, tending to witchcraft and sorcerie, which honest ears abhorre to heare," says a medieval writer.

Little bits of historical allusions, and national loves and hatreds crop up among flowers. The striped red and white rose, "York and Lancaster," symbolizing the union of the two rival royal houses, has a pedigree of nearly four hundred years to show.

The early yellow catkins are called "palms," as they were used as a substitute for real palms on Palm Sunday during the ages of faith.

"Wolf's bane," points to the time when the beast was dreaded in the English forests. "Dane's blood," the dwarf elder, has peculiarly red berries, and shows by its name the fear and hatred left behind by the grim invader of Britain. The English have been accused by the Scotch of having introduced the ragwort into Scotland, and they call it there by a very evil name.

"Good King Henry," a very inconspicuous ordinary wild plant, is called after Henry the Sixth. Other Christian names have been given to flowers, such as Sweet Cicely, Herb Robert, Basil, Sweet William, Lettuce, "Robin-run-i'-the-hedge," Sweet Marjoram, Lords and Ladies—merely from sentimental reasons.

Fairies too, have their share in plant nomenclature. Pixy pears, the rosy lips, which form the fairies' dessert, the "foxes' glove," which the good folk wear, the "pixy-stool," or mushroom, which form "the green sour circlets, whereof the ewe

nat bites." The grass is made by the fairies dancing, and the stools are set ready for them to sit on when they are tired.

There remain a number of names, which have accidentally been chosen to express particular ideas. "Lad's love," given to your flame in the country, when the swain's words are scanty:

"Violet is for faithfulness
Which in me, doth abide."

The pansy ("that's for thought"), or heartsease, still called in English country places, "Love-in-idleness," as in the Shakespearean compliment to Elizabeth in the *Midsummer Night's Dream*:

"Yet marked I where the bolt of Cupid fell,
It fell upon a little western flower,
Before milk-white, now purple with love's shaft,
And maidens call it Love in Idleness!"

Rosemary (that's for remembrance), "I pray you, love, remember," says Ophelia in her madness. It was carried at funerals and strewn upon graves.

We pay for the convenience of our present nomenclature, by the piling up of Greek and Latin words on each other, such as "Habrothamnus," "Ortiospermum," and the like. While the utterly irrelevant proper names such as the "Wellingtonia," for a pine tree, growing on one of our American mountains, was not heard of while the Iron Duke after whom it was named was alive—the roses dedicated to French marshals, most unfloral of men, are symptoms of our poverty in language making.

A story is related of the late Cardinal Wiseman, that one day he had some rare plants on his table, when the Duchess of Norfolk ventured to ask their names. "I am afraid I can't tell you," answered his eminence. "I am sometimes as much puzzled by botanical nomenclature as the old lady who said she couldn't be bothered to remember all the long Latin names; the only two she had ever been able to retain were Aurora Borealis and Delirium Tremens.

The hosts of new shrubs and plants now continually introduced, require, of course, a more systematic kind of name-making than of old; still we sometimes can not help regretting the poetry of invention which has passed away from us, the loving transfer of our human thoughts and feelings to the inanimate things around us, the beautiful religious symbols into which men and women during the ages of faith translated nature, which helped them to rise to a realization of nature's God.

THE LOVE OF A SOUL.

BY MARIE J. BOIS.

WHEN stirred to its very depths, how hard it is for the heart to express what it feels! Thoughts succeed thoughts incessantly, as waves breaking upon the shore, undefinable almost in their outlines, yet mingling together in one great, harmonious whole: a human heart lifting up its voice in unspeakable longings to its Maker.

Christian mothers and fathers whose children have not yet turned to Christ will understand what I mean by the *love of a soul*. They know better than I do, the passionate pleadings of a heart interceding for a loved one; and yet, even they, may not quite comprehend the whole meaning of these words. Their children are not ignorant of our Lord, though as yet they do not accept Him as their own. They have been taught, and the loving parents persevering in prayer, are trusting that sooner or later their prayers will be answered.

But, what of the dear soul who was carefully taught that our Lord is *not* the Messiah; who has always been told that we Christians are living under a delusion; that the chosen people alone have the promise of a true revelation?

Did you ever, dear reader, give a thought to the peculiar difficulties which stand in the way of the Jewish people? (Speaking of course to the average reader, not to those who stand far above me in the way of the spiritual life.) Was it ever given to *you* to bring one to the Church's service, and there, side by side, you the Christian, under the new covenant, she, the descendant of Abraham, still under the old covenant, have you worshipped together? If so, you know the intense longing that has taken possession of you during that wonderful hour; you understand as you never did before, what it is to *pray for another soul*, all the more so, if you truly *love* the dear girl sitting beside you. At last, you know something, reverently be it spoken, of the *thirst* which our Lord had for souls. At last dawns upon you what the value of a soul must be in His sight, who gave Himself a ransom for many. You dimly realize that it would not be too much to pay with your own life for the joy of bringing that one soul to Him.

Church Kalendar.



- Nov. 1—Friday. All Saints' Day.
 " 3—Twenty-third Sunday after Trinity.
 " 10—Twenty-fourth Sunday after Trinity.
 " 17—Twenty-fifth Sunday after Trinity.
 " 24—Sunday next before Advent.
 " 30—Saturday. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS.

- Dec. 4—Dioc. Synod, Springfield, Primary Conv. to organize new diocese in northwestern Georgia.
 " 19—Consecration of Rev. E. J. Knight, Christ Church, Trenton, N. J.

Personal Mention.

THE REV. H. HOBART BARBER has resigned the rectorship of Christ Church, Greensburg, Pa., to accept that of the Church of the Messiah, Detroit, Mich. After November 28th, address 444 Grand Boulevard, East, Detroit, Mich.

THE REV. GEORGE BELSEY, who for several years has been general missionary in the district of Salina, has become missionary in charge of Belleville and Formoso, in the same district, with headquarters at Belleville, Kan.

THE REV. ROBERT BENEDICT of St. Andrew's Church, Minneapolis, is to become the curate of Emmanuel Church, Cumberland, Md.

THE REV. B. T. BENSTED has been transferred from the district of Oklahoma to the district of Salina, and is in charge of St. Paul's Church, Goodland, Kan.

THE REV. HERBERT E. BOWERS of Galveston, Texas, has accepted the rectorship of All Saints' Church, Los Angeles, Cal.

THE REV. PHILIP A. H. BROWN has been obliged on account of ill health to resign the charge of St. John's and St. Luke's chapels, Trinity parish, New York City.

THE REV. ROBERT E. CAMPBELL, for some time engaged in city mission work in New York City, has taken charge of St. Peter's, Washington, D. C.

THE REV. WALTON H. DOGGETT has resigned the rectorship of Epiphany Church, Los Angeles, Cal., and removed to Washington, D. C.

THE REV. JAMES EMPRINGHAM has accepted the rectorship of St. Paul's Church, Syracuse, N. Y.

THE REV. HOWARD G. ENGLAND, Ph.D., of Berlin, Md., has accepted an invitation to become assistant at Rock Creek parish, Washington, D. C.

THE REV. K. G. FINLAY of Clemson College, S. C., has accepted the rectorship of Trinity Church, Columbia, S. C., and will enter upon his duties the first Sunday in Advent.

AFTER an absence of several months abroad, the Rev. JOHN MCGAW FOSTER, rector of the Church of the Messiah, has returned to Boston.

THE REV. NORMAND B. HARRIS having changed his address from Needles, Cal., to Crescent, Nev., all mail should be addressed to Crescent.

THE REV. GEORGE R. HAZARD, who has been rector of the Church of the Holy Spirit, Mattapan, Mass., for the past two and one-half years, has accepted a call to Grace Church, Manchester, N. H., where he will succeed the Rev. Arthur N. Peaslee.

THE REV. WILLIAM H. HEIGHAM, having accepted the rectorship of Holy Cross parish, Baltimore, Md., his address is changed from Oak Grove, Va., to 508 Frederick Avenue, Baltimore, Md.

THE address of the Rev. WILLIAM A. HOLBROOK is changed from 1 Joy Street, Boston, to 20 Mt. Vernon Street, Boston, Mass.

THE REV. GEORGE F. G. HOYT of Brooklyn, N. Y., has accepted a call to the rectorship of St. Paul's parish, Columbia, Pa., and will enter upon his duties December 22nd, after which time his address will be 516 Walnut Street, Columbia, Pa.

THE REV. J. H. JUDASCHKE, secretary of the diocese of Arkansas, who has been ill since last June, is now in Philadelphia for medical treatment. His address is Episcopal Hospital, Philadelphia, Pa.

THE REV. J. H. LEE, who for some years has been in charge of the missions at Wakeeney and Ellis, district of Salina, has closed his work there, and these missions have been put in charge of the Rev. W. G. Read.

THE REV. J. P. LYTTON has removed from Medicine Lodge, district of Salina, to Bennington, Kan., and has taken charge of the mission there.

THE REV. CHARLES MALTAS has been transferred from Dodge City, district of Salina, to Concordia, Kan., and will take up his residence there December 1st.

THE REV. W. G. READ of Germantown, Pa., has taken the post of assistant to the Bishop of Salina, and will have charge of various mission stations, with headquarters at the Cathedral, Salina, Kan.

THE REV. BRUCE V. REDDISH has accepted a call to the Church of St. John the Divine, Hasbrouck Heights, N. J. He will take charge about the 1st of December.

AFTER November 30th the address of the Rev. F. A. REEVE will be changed from Waltham, Mass., to 79 West Cottage Street, Dorchester, Mass.

THE REV. THOMAS E. SWAN of New Haven, Pa., has accepted a call to the rectorship of Trinity Church, Washington, Pa., and will enter upon his new work December 1st.

THE REV. DR. CLINTON H. WEAVER has resigned Christ Church, Pompton, N. J., and accepted the rectorship of St. Andrew's, Princess Anne, Md.

THE REV. E. H. WELLMAN has resigned his work at the Church of the Atonement, Brooklyn, N. Y., and become Archdeacon of Yakima, Wash.

MARRIAGES.

DAVIS-STEEL.—November 5th, in Holy Trinity chapel, Havana, Cuba, EDWARD DAVIS, First Lieutenant, Eleventh Cavalry, U. S. Army, to ALICE LAWRASON STEEL, daughter of the Ven. W. W. Steel, Archdeacon of Havana.

DIED.

HARDY.—Entered into rest on Sunday, November 17th, at Dallas, Tex., CLARA HARDY, widow of Isaac Hardy of Stoney Hill, County Antrim, Ireland, aged 80 years.

HUTCHINSON.—On Wednesday, November 20th, 1907, VIRGINIA GRAY HUTCHINSON, daughter of the late Daniel Lovett and Virginia Walton Hutchinson of Philadelphia.

Of your charity pray for her sweet soul.

MEMORIALS.

SARAH KATHARINE DOANE.
 RESOLUTIONS OF THE CONVENTION OF THE
 DIOCESE OF ALBANY.

Resolved, That the following memorial be entered upon the minutes of this convention and a copy thereof be sent to the Bishop of the diocese.

SARAH KATHARINE, wife of William Croswell Doane, died at Bishop's House, Albany, Saturday, November 9, 1907.

The convention of the diocese of Albany, inscribing these words in its records, shares the bereavement and the grief that have come into the life of their chief pastor and leader.

Through all his arduous and constructive episcopate, she, who held her high place so sweetly and so strongly, has been his helpmeet. Her courage, her hope, her patience have flowed into his own. Thus the Church in Albany, the city and the diocese, have an inheritance in her brave womanhood, her wifely love and loyalty. Thus women, in the sanctuary of the home, with unseen hands shape the world's life.

It was in that sanctuary that the force and grace of her nature were revealed, in delicate dignity and charm, to the clergy and the laity of the diocese. With her as mistress, the Bishop's house stood with open doors. There we all felt the warmth of her welcome and discerned the instinctive and penetrating accents of her personality. There we all recognized her keen

interest in the work of the Church and her sympathy with the workers, her alert intelligence, her courtesy which was born of kindness, and through which ran a vein of humor, a touch of comradeship, that endeared to both clergymen and laymen the Bishop's wife.

To him more closely than ever we are drawn in this, his day of sorrow, for we also inherit the gracious memory of her who shared his toil and joy, who "walked by faith and served with constancy on earth," whom God has called into His unspeakable peace and His perpetual light.

WILLIAM ARMITAGE MOREHOUSE.

RESOLUTIONS OF THE MILWAUKEE PRESS CLUB.

WHEREAS, WILLIAM ARMITAGE MOREHOUSE, a member of this, the Milwaukee Press Club, died at his home in Milwaukee on Monday evening, July 29th, 1907; and

WHEREAS, The deceased was an honored member of this organization, esteemed by all who knew him, and because the loss of his genial comradeship and his kindly presence amongst us creates with us a sense of genuine sorrow at his death; therefore be it

Resolved, That we take this method of expressing to the family of the deceased the high regard in which we held him and our sincere sympathy with those who are left in bereavement;

Resolved further, That copies of these resolutions be sent to the family of the deceased, and that a copy be spread upon the minutes of this club.

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 OFFERED.

ASSOCIATE RECTOR for prominent parish of large Eastern City. Stipend, \$1,200. Address: ASSOCIATE RECTOR, care LIVING CHURCH, Milwaukee, Wis.

WANTED—Young Priest or Deacon, good Churchman, as assistant in strong mid-Western diocese. Prefer one able to act as choirmaster. Good salary. Address, with references: "CLERICUS," care THE LIVING CHURCH, Milwaukee.

WANTED—At Once, a lady who understands Church Embroidery. Address, stating age and experience, to SISTER THERESA, St. Margaret's School of Embroidery, 17 Louisburg Square, Boston, Mass.

ORGANIST AND CHOIRMASTER—An English Cathedral organist requires a position in an Episcopal Church. Fine references can be given as to character, experience, and ability. Address C. A. G., care of THE LIVING CHURCH, 412 Milwaukee Street, Milwaukee, Wis.

POSITIONS WANTED.

EXPERIENCED CHOIRMASTER AND ORGANIST (boy voices specialist), holding excellent position, desires to locate near Chicago or New York. Highest references, etc. Address: CHOIRMASTER, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED—By a priest at present in a South-eastern diocese, a parish or well-organized mission. Graduate; Prayer Book Catholic; considered forceful preacher; extempore; Sunday school and guild worker; married, with two daughters at college; can enter on work at short notice. Salary, not less than \$1,000 and house. Eastern, Middle West, or Northwest diocese preferred. Loves work now, but desires change to finish daughters' education. Address: G. L. L., care THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

S. T. AGNES' CHAPEL EMBROIDERY GUILD.
Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to Mrs. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

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 desire 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.

UNLEAVENED BREAD.

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

WAFER BREAD for Holy Communion, round and square. Circular on application. Address: St. MARGARET'S HOME, 17 Loulsburg Sq., Boston, Mass.

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

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in **THE LIVING CHURCH** since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: **THE YOUNG CHURCHMAN CO.** Address: **PENNOYER SANITARIUM, Kenosha, Wis.**

MISCELLANEOUS.

PRESENT FOR THE RECTOR.—Get your rector a copy of the Rev. Dr. Mallett's *Wit and Humor of the Parson*, a laugh-provoking book for "Blue Monday." The late Bishop Nicholson wrote: "I enjoyed that excellent book greatly. It will serve as another drop of oil on the wheels of our heavy duties—and make them go smoother." Commended by the press on both sides of the Atlantic. Cloth, \$1.00; paper, 50c. Address: **CHURCH PUBLISHING CO., New York, N. Y.,** or the AUTHOR, SHARON, PA.

BOOKS FOR SALE CHEAP.—35 volumes *Encyclopedia Britannica*; 10 volumes *Bryce's Shakespeare* (Illustrated); 28 volumes *Nicene and Post-Nicene Fathers*, published by the Christian Literature Co.; 10 volumes *Ten Epochs of Church History*, edited by Rev. Dr. John Fulton.

32 volumes *The World's Best Histories*, published by the Coöperative Publication Society, New York and London, viz.—9 volumes, United States down to 1904, 6 volumes, England and Ireland; 2 volumes, France; 4 volumes, Germany; 2 volumes, Russia; 1 volume, China; 1 volume, Japan; 1 volume, Canada.

9 volumes, *Ridpath's History of the World*; 19 volumes, *Preacher's Homiletic Commentary*; 9 volumes *Alexander McLaren's Sermons*.

All the above books are as fresh and perfect as the day they were bought. Will be sold at one-third cost price. Apply to Rev. E. P. WRIGHT, D.D., National Home, Wis.

GALAX LEAVES—FOR THANKSGIVING AND CHRISTMAS.—"Beautiful Leaves of Galax from the Land of the Sky." The undersigned, thanking the friends who have kindly aided his work in the past, solicits their further patronage of the Galax Fund, and calls their attention to the following price list:

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The leaves are green, red, and mottled. The sale for the benefit of the work of the Valle Crucis Associate Mission in the mountains of North Carolina. Address all orders to Rev. WILLIAM R. SAVAGE, Blowing Rock, N. C.

ST. JOHN'S GUILD, Farmington, New Mexico, is prepared to furnish genuine Navajo blankets and silverware—proceeds to go towards erection of church building. Address: Mrs. E. K. HILL.

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 purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

NOTICES.

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as the Church's agent now holds general and special Trust Funds amounting to \$1,920,872. It has never lost a dollar of its invested funds.

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

GEORGE C. THOMAS, Treasurer.

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With the large number of beneficiaries upon our lists and the increase in appropriations, we are running pretty close to the wind; therefore give as liberally as you can, dear brethren, those of you who are accustomed to send your contributions Thanksgiving and Christmas.

We need about fifty thousand dollars for the next two pension payments, occurring before April 1st. We have now about eighteen thousand dollars. Failure to pay these pensions would mean much suffering and distress.

"If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity."

REV. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Philadelphia.

THE GIRLS' KALENDAR.

THE GIRLS' KALENDAR for 1908 is ready. The Beatitudes of the Sermon on the Mount have been chosen as the subject of the Girls' Kalendar for the twenty-second year of its publication. Price 17 cents postpaid. In quantities of not less than one dozen, \$1.75 per dozen, express charges prepaid. \$1.50 per dozen if not prepaid. Address **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

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THE YOUNG CHURCHMAN CO. has just issued a Catalogue of Bibles, Prayer Books, and Prayer Books and Hymnals in sets. It contains a list also of Altar Services, Prayer Books Hymnals for Chancel use, Lectern Bibles, some of which may be wanted for the church as memorials. A copy of the list will be sent on application.

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We have reprinted all of our popular Services of the Sunday School Christmas festivities. They have been used by the thousands and highly appreciated. The service is entirely from the Prayer Book and the Carols are bright and attractive. Samples on application. Price, \$1.00 per hundred in any quantity desired, postpaid. **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

BOOKS RECEIVED.

S. P. C. K. London. (Through E. S. Gorham, New York.)

The Shadow of a Cloud. By Austin Clare, author of *The Carved Cartoon*, *Another Man's Burden*, etc. Published under the direction of the Tract Committee. Price, 40 cents.

The Forgotten Door. A Tale of A. D. 70. By Frank Cowper, M.A., Oxon. Illustrated by Harold Piffard. Published under the direction of the General Literature Committee. Price, 60 cents.

Rock or Sand? Is Christianity True or False? A Course of Lectures by the Rev. John Wakeford. Published under the direction of the Tract Committee. Price, 20 cents.

Hidden Saints. A Study of the Brothers of the Common Life. By S. Harvey Gem, M.A., Librarian of the Oxford Diocesan Church History Society; Honorary Secretary of the S. P. C. K. in Oxford; Formerly Rector of Aspley Guise, Bedfordshire. Published under the direction of the Tract Committee. Price, 25 cents.

The Poets on Christmas. Selected and Edited by William Knight. Published under the direction of the Tract Committee. Price, \$1.00.

Underlying Principles of Christianity. By the Rev. Alfred Davenport Kelly, M.A., Society of the Sacred Mission. Vicar of Ladybrand, O.R.C., Africa. With Prefatory Note by the Bishop of Bloemfontein. Price, 20 cents.

Simple Teaching from the Bible. Published under the Direction of the Tract Committee. Price, 50 cents net.

The Romance of Science: Turbines. By Engineer-Commander A. E. Tompkins, Royal Navy, Late Instructor in Steam and Marine Engineering, etc., at the Royal Naval College, Greenwich, and Lecturer at the Royal Naval War College. With about 100 Illustrations. Published under the direction of the General Literature Committee. Price, \$1.50 net.

Deep Questions. By the Very Rev. Charles T. Ovenden, D.D., Dean of Clogher, Canon of the National Cathedral of St. Patrick, Dub-

- lin, and Rector of Enniskillen, author of *In the Day of Trouble, To Whom Shall We Go?* etc. Published under the direction of the Christian Evidence Committee. Price, \$1.25 net.
- Thoughts for Quiet Days.* By Emily C. Orr, author of *Thoughts for Working Days, The Magic of Sympathy*, etc. Published under the direction of the Tract Committee. Price, 35 cents net.
- The Prayer Book Simply Explained.* A Book for Boys and Girls. By the Rev. Edward Vine Hall, M.A., Late Vicar of Bromsgrove; author of *Sunday Readings for Boys and Girls*. Published under the direction of the Tract Committee. Price, 50 cents net.
- The Sacrifice of Jesus Christ and the Memorial Thereof.* By the author of *The Best Book*, etc. Published under the direction of the Tract Committee. Price, 35 cents net.
- JUVENILES.
- Tales Illustrative of the Apostles' Creed.* By the late Rev. J. M. Neale, D.D., author of *Tales of Christian Heroism, The Farm of Antonga*, etc., etc. Illustrated by Claude Shepperson. Published under the direction of the Tract Committee. Price, 80 cents.
- Darling of Sandy Point.* By Bessie Marchant (Mrs. J. A. Comfort), author of *Athabasca Bill, The Mysterious City*, etc. Illustrated by Harold Piffard. Published under the direction of the General Literature Committee. Price, 80 cents.
- When the Puritans Were in Poicer.* A Tale of the Great Rebellion. By the Rev. E. E. Crake, M.A., F. R. Hist. Soc., author of *Henri Duquesne*. Illustrated by Adolf Thiede. Published under the direction of the Tract Committee. Price, 80 cents.
- Barbara's Behaviour.* A Story for Girls. By M. Bramston, author of *Missy and Master, A Woman of Business*, etc. Illustrated by Harold Piffard. Published under the direction of the General Literature Committee. Price, 80 cents.
- Ray and Fairy.* By L. E. Tiddeman. Published under the direction of the General Literature Committee. Price, 40 cents.
- The Namesake of the King.* A Tale of the Last Years of Coeur-de-Lion. By A. M. Barham. Illustrated by W. S. Stacey. Published under the direction of the General Literature Committee. Price, 60 cents.
- Philip Okcorer's Page-Hood.* A Story of the Peasants' Rising. By Gertrude Hollis, author of *Spurs and Bride, A Scholar of Lindisfarne, In the Days of St. Anselm*, etc. Illustrated by Harold Piffard. Published under the direction of the General Literature Committee. Price, \$1.00.
- Ronald, the Moor-Ranger.* A Story for Boys. By R. Stead. Illustrated by Adolf Thiede. Published under the direction of the General Literature Committee. Price, \$1.00.
- Geoffrey Harrington's Adventures.* By Harry Collingwood, author of *Jack Beresford's Yarn, Dick Leslie's Luck*. Illustrated by Harold Piffard. Published under the direction of the General Literature Committee. Price, \$2.00.
- Frank and Fearless; or, Adventures Amongst Cannibals.* By W. C. Metcalfe, author of *Grit and Pluck, Ice-Gripped*, etc., etc. Illustrated by Harold Piffard. Published under the direction of the General Literature Committee. Price, \$1.20.
- Ice-Gripped; or, The Tomboy of Boston.* By W. C. Metcalfe, author of *Grit and Pluck, Frank the Fearless*, etc. Illustrated by W. S. Stacey. Published under the direction of the General Literature Committee. Price, \$1.00.
- GINN & CO. Boston.
- The Child in Art.* By Margaret Boyd Carpenter. With 51 illustrations. Second Edition. Price, \$2.00 net.
- The History of Music to the Death of Schubert.* By John K. Paine, Mus.D., Late Professor of Music in Harvard University.
- Memorials of Thomas Davidson.* The Wandering Scholar. Collected and Edited by William Knight. Price, \$1.25 net.
- Heidi.* By Johanna Spyri. Translated from the German by Helen B. Dole. Price, \$1.50.
- Moral Training in the Public Schools.* The California Prize Essays. By Charles Ed-

ward Rugh, T. P. Stephenson, Edwin Diller Starbuck, Frank Cramer, George E. Meyers.

LONGMANS, GREEN & CO. New York.

- Mankind and the Church.* Being an Attempt to Estimate the Contribution of Great Races to the Fulness of the Church of God. By Seven Bishops. Edited with an Introduction by the Right Rev. H. H. Montgomery, D.D., Secretary of the Society for the Propagation of the Gospel in Foreign Parts.
- Christianity and Common Life.* Sermons by H. R. Gamble, M.A., Rector of Upper Chelsea, author of *Sunday and the Sabbath* (Golden Lectures, 1900-1), and *Ten Virgins*.
- The Vision of Saint Agnes' Eve.* A Mystery Play. By Marie E. J. Hobart.
- Life Beyond Life.* A Study of Immortality. By Charles Lewis Slattery, D.D., Dean of the Cathedral in Fairbault. Price, \$1.00 net.

CHARLES SCRIBNER'S SONS. New York.

- Days Off And Other Digressions.* By Henry Van Dyke. Illustrated. Price, \$1.50.
- The Creed of Jesus and Other Sermons.* By Henry Sloane Coffin, Pastor of the Madison Avenue Presbyterian Church and Lecturer in the Union Theological Seminary, New York City. Price, \$1.00 net.
- Epochs in the Life of Jesus.* A Study of Development and Struggle in the Messiah's Work. By A. T. Robertson, M.A., D.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Price, \$1.00 net.
- Under the Crust.* By Thomas Nelson Page. Illustrated. Price, \$1.50.

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

- Psalter Prayers.* With a Preface by G. Seignelay Cuthbert, M.A., Warden of Clewer House of Mercy.
- Messages of Love For the Sick and Suffering.* With Verses by Rose Bourdillon. With a Preface by the Rev. W. M. Meredith, M.A., Hon. Canon of St. Ninian's Cathedral, Perth, N. B.
- My Sunday Book.* Arranged by Agatha G. Twining, author of *The Childhood of our Blessed Lord Jesus Christ, The Children's Creed*, etc.
- The Life and Times of Nicholas Ferrar.* By H. P. K. Skipton.

THE McCLURE CO. New York.

- The New Missioner.* By Mrs. Wilson Woodrow, author of *The Bird of Time*. Price, \$1.50.

LOTHROP, LEE & SHEPARD CO. Boston.

- Boyhood Days on the Farm.* A Story for Young and Old Boys. By Charles Clark Munn, author of *Uncle Terry, Pocket Island, Rockhaven*, etc. Illustrated by Frank T. Merrill. Price, \$1.50.

RICHARD G. BADGER. Boston.

- Poems of Endowment.* On Realities of Life. By Eleanor Agnes Moore. Price, \$1.50.
- Renard the Fox; or, The Lay of the Land.* By Willem Madoc. Price, 50 cents.
- Heather to Golden Rod.* By E. C. M. Price, \$1.00.

- Verses by the Wayside.* By Edna Smith De Ran. Price, \$1.50.

THE WOODRUFF-COLLINS PRESS. Lincoln, Neb.

- "Of Such Is the Kingdom" and Other Stories From Life. By Richard L. Metcalfe. Third Edition.

A. C. ARMSTRONG & SON. New York.

- The Representative Women of the Bible.* By George Matheson, D.D., LL.D., F.R.S.E. (Formerly Minister of the Parish of St. Bernard's, Edinburgh), author of *The Representative Men of the Bible, Studies of the Portrait of Christ*, etc.

FUNK & WAGNALLS CO. New York.

- The Union Prayer-Meeting Helper for 1908.* Notes by the Rev. W. C. Stiles, Brooklyn, N. Y., and Prof. Robert Scott, Montclair, N. J. Topics prepared by Rev. Claude R. Shaver, St. Louis, Mo. Price, 25 cents.

E. P. DUTTON & CO. New York.

- The Book of the Child.* An Attempt to set down what is in the mind of Children. By Frederick Douglas How. Price, \$1.25 net.
- The Christ Face in Art.* By James Burns. With sixty-two illustrations. Price, \$2.00 net.
- Old and New Japan.* By Clive Holland. With fifty colored pictures. By Montagu Smyth. Price, \$5.00 net.
- The Haunted Man and The Ghost's Bargain.* By Charles Dickens. With illustrations by C. E. Brock. Price, \$1.00.
- The Battle of Life.* A Love Story. By Charles Dickens. With illustrations by C. E. Brock. Price, \$1.00.

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

- The Music-Lover.* By Henry Van Dyke. With Frontispiece by Sigismond De Ivanowski.

CALENDARS.

- Kalendar for the Year 1908.* Published by Church Kalendar Co., 409 Forest Avenue, Oak Park, Ill.
- The Living Church Annual.* Published by The Young Churchman Co., Milwaukee, Wis. Price, cloth, 60 cents; paper, 35 cents.

E. P. DUTTON & CO. New York.

- Confidence Calendar.*
The Lord's Prayer Calendar.
O Be Joyful Calendar.
Steps to Happiness Calendar.
The Silver Lining Calendar.
Cheerful Thoughts Calendar.
Very Droll Calendar.
Happiness Calendar.
Oiel Calendar.
Calendar of Old Songs.
Beatitudes Calendar.
Pickwick Pictures Calendar.
Love Calendar.
Friendship Calendar.
Don't Worry Calendar.
The Lincoln Calendar.
Sunshine Calendar.
Ye Olden Time Calendar.
The Brooks Calendar.
Raphael's Madonnas Calendar.
Little Wanderers Calendar.
New Home Seekers Calendar.
Hunting Sketches Calendar.
Our Dogs Calendar.

BOOKLETS.

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

- My Father's House.* Words to Choir Boys. By A. P. Gutch, M.A., Assistant Priest, St. Mary's, Lewisham, S. E.

E. P. DUTTON & CO. New York.

- At Yule Tide.*
In Greeting.
A Merry Christmas.
A Yule Wish.
A Merry Yule.
For Your Christmas.

PAMPHLETS.

- The Negro Question in the American Church.* Speech by Rev. Josiah B. Perry, M.A., D.D., Rector of Trinity Church, Natchez, Miss.
- Relations of the Doctor to the Alcoholic Problem.* By T. D. Crothers, M.D., Hartford, Conn.
- The Burden of Hebrew.* Essay Read at Commencement, General Theological Seminary, New York, by Eugene de Forest Heald, Jr., M.A., May 15, 1907. Published by Christ School Printing Press, Arden, N. C.

CARDS.

E. P. DUTTON & CO. New York.

- Consecration Hymn.*
Lead, Kindly Light.
I Think When I Read.
Sympathy.
Success. By Booker T. Washington.
Don't Trouble.
Grace and Remembrance.

THE CHURCH AT WORK

NEW CHURCH OPENED AT SAVANNAH, GA.

THE NEW St. Paul's Church, Savannah, Ga., which has just been opened, is unique both in construction and color scheme. The prominent feature of the former is the deep choir and sanctuary, which are equal to the length of the nave, the transepts dividing the



ST. PAUL'S CHURCH, SAVANNAH, GA.

building midway. There is a dignified altar and reredos and a very beautiful rood screen bearing the customary figures. The north choir aisle is extended to the depth of the transept, forming a morning chapel. Sacristies and vestries are most complete in number and arrangement. The interior walls are in dark red Birmingham pressed brick, and roof, pews, screen, reredos, and all other woodwork are in fumed oak. The only discordant note is the electric light reflectors, which make so many points of glaring white upon the extremities of the hammer beams. It is one of the most perfectly arranged and beautiful churches in the South and reflects great credit upon the architect, Mr. Sutcliffe.

There are many gifts in the new church, presented by individuals and parish societies. The new rector, the Rev. S. B. McGlohon, has just entered upon his work.

SOUTH CAROLINA CONVOCATIONS.

THE FALL meeting of the Charleston Convocation was held in the Church of the Holy Apostles, Barnwell, November 5-7. Bishop Guerry was present, together with ten of the clergy, and the subjects discussed were: "The Perpetual Diaconate," "The Lay Reader," "The Increase of the Salaries of the Clergy," and "Sunday School Work." Miss Neufville, the diocesan secretary of the Woman's Auxiliary, made an address on the subject of the Auxiliary which resulted in the formation of a parish branch of the Auxiliary.

THE GREENVILLE Convocation held its meeting in the Church of the Good Shepherd, Yorkville, November 12-15. Ten of the clergy were in attendance, and the subjects discussed were: "Wherein was the Jewish Expectation of a Messiah False?" "How Should Society Punish Moral Offences?" "The Bible and Study of the Bible," and "Diocesan and General Missions."

THE FALL meeting of the Columbia Convocation was held at Trinity Church, Edgefield, November 18-22, with twelve of the clergy in attendance. The subjects discussed were: "The Family, Its Scriptural Ideal, Its Modern Foes"; "How May the Church Best

Take Advantage of Her Missionary Opportunity in the Diocese?" and "Christian Social Ideals."

WHERE MEN ARE IN THE MAJORITY.

WHAT IS lamentably an unusual condition obtains at the Church of the Good Shepherd, Clinton, Mass., where the male element

is largely in the majority in church attendance, and confirmations are largely male. The rector, the Rev. James Sheerin, was recently presented with a substantial testimonial from the men of the parish, a large proportion of whom are mill-workers.

THE BISHOP visited Christ Church, Mansfield, La. (the Rev. Charles Thorp, rector), on Sunday, November 17th, and confirmed a class of fifteen, eight of whom were males, composed of the mayor of the town, business men, and lawyers. The day was extremely

stormy with heavy rains, which kept the candidates from the country away, otherwise twenty-two would have been confirmed.

warden, Mr. B. L. Farrow, read the request to consecrate. The Bishop, with the missionary in charge (the Rev. Chas. T. Coerr), proceeded up the aisle, repeating the twenty-fourth psalm, escorted by the committee. Mr. Coerr read Morning Prayer and the sentence of consecration. A most impressive sermon was preached by the Bishop from the text: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." The church was crowded and many had to go away, being unable to obtain seats.

For over fourteen years the congregation in Longview has been trying to build a church. The work dragged along till some four years ago, when Miss Estelle Wright began to raise funds with which to purchase a suitable lot. Shortly afterwards the Bishop placed Mr. Coerr in charge, and last March the contract for the erection of the building was let. It is not too much to say that, under God, the success of the work is largely due to the indefatigable efforts of Miss Wright, whose faith and energy never wavered and for whom no work was too heavy or severe. The Church Building Commission made a most generous grant to this work and presents have been made by the guilds of several parishes. Among these may be mentioned a beautiful stone font, given by the guild of the Cathedral in Louisville, Ky., and a handsome set of brass altar vases and brass alms basin from the guild of Zion and St. Timothy's Church, New York. Mrs. Margaret E. Templeton of Albany, N. Y., presented a magnificent set of altar lights in memory of her mother, which add greatly to the beauty of the sanctuary. The church is universally admired and nothing remains to complete it but seats.

SESSION OF CONNECTICUT G. F. S.

THE FOURTEENTH annual meeting of the Connecticut branch of the Girls' Friendly Society was held in Trinity Church, New Haven,



INTERIOR—ST. PAUL'S CHURCH, SAVANNAH, GA.

stormy with heavy rains, which kept the candidates from the country away, otherwise twenty-two would have been confirmed.

CONSECRATION OF NEW CHURCH AT LONGVIEW, TEX.

SUNDAY, November 10th, was a glad and joyful day for the congregation of Trinity Church, Longview, for on that day their new church was duly consecrated by the Bishop of the diocese. The Bishop was met at the door of the building by the committee, and the

Conn., on November 7th and 8th. A meeting of the Council was called for 2:30 P. M. Thursday, for the election of officers and the transaction of other business. The members held their conference the same afternoon and it was largely attended. In the evening a public service was held, when the Rev. Duncan Convers preached a deeply spiritual and helpful sermon to a large congregation. At 7 o'clock on Friday morning the Holy Eucharist was celebrated, when the associates and members made their corporate Communion, 116

receiving the Blessed Sacrament. At 10 o'clock the associates met for their conference, the president, Miss Margaret Jackson, presiding. Miss Jackson read a paper on "Faith"; Miss Merriman one on "Hope," and Mrs. Linsley one on "Charity." Discussion and a helpful interchange of ideas followed each paper. The meeting was one of the largest, most enthusiastic, and inspiring ever held by the G. F. S.

PARISH CELEBRATES ITS 175th ANNIVERSARY.

CHRIST CHURCH, Redding, Conn. (the Rev. William H. Jepson, rector), observed the 175th anniversary of the organization of the parish, on Sunday and Monday, November 10th and 11th. On Sunday the Bishop of the diocese was present, preaching at the morning service. In the afternoon choral Evensong was rendered by the vested choir of St. James' Church, Danbury, and the Bishop administered Confirmation. On Monday an address of welcome was delivered by the rector, and the sermon was preached by the Rev. Samuel Hart, D.D., of the Berkeley Divinity School. An historical paper was given by Mr. William C. Sanford, an officer of the parish.

The paper told of the founding of the church, which was in charge of "Mr. Couer," who was succeeded in 1732 by the Rev. John Beach, a graduate of Yale, who came to the Church from the ministry of the Congregational denomination. Owing to the loss of records from the founding of the parish till it was rebuilt in 1833, its history is derived from many letters which were written to England, the records of the parish at Newtown, and the town records at Redding. The first church, which was built in 1732 or 1733 at Redding Ridge, was quite small, and was in 1750 replaced by another on the same site, 50 feet long and 36 feet wide, surrounded by a turret, which in 1797 was replaced by a steeple in which was placed the first bell.

This church, according to the style of the period, was furnished with square, high-backed pews, with seats on both sides so that some of the congregation had to sit with their backs to the minister. It was without any means of being heated. In 1781 Mr. Beach writes: "My hearers at Redding are about 300 and at Newtown about 600. I baptize 130 children in one year." Newtown and the Church of England part of Redding are, I believe, the only parts of New England that have refused to comply with the doings of Congress, and, for that reason, have been the butt of general hatred. But God has preserved us from entire destruction."

Tradition has preserved a few incidents in his experience during the war of Independence. Shortly after the Declaration of Independence, the clergy of the colony, fearing to continue the use of the Liturgy as it then stood, praying for the King and royal family, resolved to suspend the public exercise of their ministry. All the churches were thus for a time closed, except those under the care of Mr. Beach, who continued to officiate as usual, although warned to desist and threatened with personal violence if he continued. The stories of his ill treatment at the hands of mistaken or hot-headed patriots may have been exaggerated, but that he was warned and publicly threatened can be proven by exhibits of indisputable evidence in the possession of this parish.

An original paper contains a memorial from five selectmen and two justices of the peace of Redding, addressing a remonstrance to him for continuing to pray "that the king of Great Britain may be strengthened to vanquish all his enemies, which manner of praying must be thought a great insult upon the law, authority, and people of this state, as you and others can but know that the king of England has put the people of these United States from under his protection, declared

them rebels, and is now at open war with said states, and consequently are his enemies," etc. On one occasion he was fired at while preaching, the bullet lodging in the sounding board, where it was found when the present edifice was erected. A long list of clergy who followed after the death of Mr. Beach in 1782 is given in the paper, beginning with the Rev. Samuel Clark, 1783, down to the present rector.

The Bishop followed the reading of the paper, speaking of the work of the late General Convention. An address was made by the Rev. Alexander Hamilton, who formerly served the parish, and also by the Rev. W. Alonzo Swan, for some years rector. The last speaker was the Rev. James H. George, rector of Trinity Church, Newtown. That parish was, as well, founded by the Rev. John Beach, and duly kept its anniversary in September last.

GRACE CHURCH, MANSFIELD, O., DEDICATED.

WITH SERVICES befitting the occasion, Grace Church, Mansfield, Ohio (the Rev. J. J. Dimon, rector), was on a November Sunday dedicated to the worship of God, the dedicatory sermon being preached by Bishop W. A. Leonard.

The new church is located at the south-



GRACE CHURCH, MANSFIELD, OHIO.

west corner of West Third and Bowman Streets, and was erected at a cost of \$45,000. It is built of Sandusky limestone with trimmings of Bedford stone, and both exterior and interior architecture is of the Tudor Gothic style. It is cruciform in shape, the nave forming the base, the chancel and sanctuary the upper section, while the chapel and baptistery form the two arms. The general style of Tudor Gothic is followed in the shape of the massive beams in the ceiling, which is entirely of wood, as well as in the shape of the arches, pews, pulpit, and other furniture. The seating capacity of the nave is four hundred, this being divided into halves by a wide center aisle, laid in deep red tile. At the end of the nave is situated the chancel, reached by three marble steps, the center aisle of the chancel also being laid in red tile. What is considered to be the most beautiful part of the church is the sanctuary, which rises by one white marble step extending the full width of the chancel and upon which is the brass communion rail, the gift of Mr. Charles King. Rising by three marble steps above the sanctuary level is a beautiful altar of pure white marble, the face of which is inlaid with gold mosaics, the Greek letters *Alpha* and *Omega* appearing in the same mosaic on the face of the altar. Upon the two retabes, also of marble, stand two brass candlesticks, two altar vases, and the altar cross, which stands

upon a throne above the center of the altar. The altar, retabes, and steps are the gifts of Mrs. N. P. Bigelow, while the tiling, the marble steps to the chancel, and the marble communion step are the gifts of Mrs. M. D. Harter. On the right of the chancel stands a massive carved oak pulpit, the gift of Mr. J. E. Brown. The west window, directly above the altar, the subject of which is The Last Supper, is a superb work of art. It was made entirely in Munich, Germany, and is placed in the church as a memorial to the late Rev. Dr. Bronson, who was rector of the Mansfield church for about twenty years. Other windows of the church which are temporarily filled with amber glass will later be transformed into memorial windows. The north transept of the church is the baptistery and the south transept, screened from the nave by an ornamental door, is the chapel. The woodwork throughout is of fumed oak and the great arches are supported by heavy stone corbels. The walls are tinted a soft brown. By a unique method of lighting, a large number of incandescent lights being placed on the forward side of each of the arches, the light is softened and all glare avoided. The Sunday school rooms are beneath the auditorium and have a seating capacity of about two hundred.

The building of the new church has required something over two years, ground having been broken June 30, 1905, and the cornerstone of the new structure having been laid September 3d of last year. Early in February, 1906, the basement of the church was opened for services and has been in use since that time.

ONE PULPIT IS "OPEN".

AT THE Church of the Holy Trinity, Brooklyn (Rev. J. H. Melish), the Rev. S. D. McConnell, a former rector, preached on Sunday morning, November 17th. The pulpit of this church will soon be "open," the rector having invited a number of sectarian ministers to preach at the mid-day services during Lent. The list includes the Rev. S. P. Codman of the Central Congregational, Rev. Newell D. Hillis of Plymouth Congregational, Rev. L. Mason Clarke of the First Presbyterian, and Rev. C. T. McClelland of the Memorial Presbyterian.

PROGRESS OF THE STUDENT ASSOCIATE MISSION.

THE SECOND annual report of the Student Associate Mission shows the splendid work that organization is doing for the spread of Christ's Kingdom. The work in its present form was undertaken for the first time during the summer of 1906, in the district of Asheville, N. C., by a group of six students from the General Theological Seminary. This year the work was continued in the same field, although the personnel of the mission was slightly different, having been composed of two students from the General Seminary, two deacons from this year's graduating class of the same seminary, one student from the Episcopal Theological Seminary and a prospective Columbia University student. These men were distributed as follows: A deacon in charge of the missions in and around Morganton, Burke County; a deacon and a student under the direction of the priest in charge of the Valle Crucis associate mission; two students, with headquarters at Hayesville, doing evangelistic work in Clay County, and one student in charge of the Church of the Messiah, at Murphy, Cherokee County. The funds were secured, as last year, by personal solicitations on the part of the members of the mission, during the winter. These six men were put in the field, maintained for two and a half to three months, and returned to New York for \$600, or at the rate of \$100 per man. This guarantees only the actual

necessary expenses of living, e.g., board, washing, etc., and travelling.

The work is conducted under great difficulties, among a population who are, for the most part, entirely unfamiliar with the Church and her ways. And in this connection the report from Clay County speaks of the great value of the *Evening Prayer Leaflet* published by The Young Churchman Co. in accustoming the people to the services, the responses being made as heartily as if they had always been used to them. Next summer it is intended to continue the Student Associate Mission work in at least two places, Clay County, and with the Valle Crucis associate mission. At this latter place, headquarters for the associates will be at the mission clergy house at Foscoe, in Watauga County, near the historic Valle Crucis. Two men are needed there, and two in Clay County. Should more students volunteer their support, they will be stationed at places most in need of attention. All contributions should be sent to the Rev. J. Norton Atkins, Blowing Rock, N. C., or Valle Crucis, Watauga County, N. C.

ORGAN INSTALLED IN HOBOKEN CHURCH.

THE INSTALLATION of a new organ at the Church of the Holy Innocents, Hoboken, N. J., has added much to the interior appearance of this already beautiful church. The old organ gallery has been entirely removed, and the instrument raised up above the ceiling of the north aisle. The tone finds access to the church through an arch in the clerestory. The organ has all of the latest improvements and was designed by Mr. Hope-Jones, who planned the organ for Worcester Cathedral, England. The instrument was used for the first time at the Solemn High Mass on Sunday, November 17th, preceding which it was blessed by the rector, the Rev. G. E. Magill.

PARISH HOUSE LOANED TO ROMAN CONGREGATION.

THE PARISH HOUSE of the Church of the Messiah, Philadelphia (the Rev. Frederick W. Smith, rector) has been placed temporarily at the disposal of St. Rita's congregation (Roman Catholic) for services, the chapel used by the latter being wholly inadequate to accommodate the members of the congregation. The offer has been accepted and six masses according to the Latin rite are offered on each Sunday by the Roman clergy. St. Rita's congregation is building a new church, and the use of the Messiah parish house is a temporary accommodation to them.

REVISION OF THE LECTIONARY.

THE LAST General Convention having appointed a Joint Committee on the Revision of the Tables of Lessons, to which was referred a memorial from the Convention of the diocese of Massachusetts and several other memorials from other dioceses on the same subject, the Commission held a meeting in Richmond, and appointed the following sub-committees:

On the Sunday Lessons:—Chairman, the Rt. Rev. Wm. N. McVickar, D.D., Bishop of Rhode Island, 10 Brown Street, Providence, R. I.; the Rev. Dr. Peabody of Massachusetts; Mr. Wm. C. Sturgis of Colorado.

On Lessons for Holy Days:—Chairman, the Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, 2317 Figueroa Street, Los Angeles, Cal.; the Rev. Mr. Llwyd of Olympia; Mr. Page Morris of Duluth.

On Lessons for Special Occasions:—Chairman, the Rt. Rev. Lewis Wm. Burton, D.D., Bishop of Lexington, 436 W. Sixth Street, Lexington, Ky.; the Rev. Dr. Perry of Mississippi; Mr. James McConnell of Louisiana.

On the Lessons for Lent:—Chairman, the Rt. Rev. Richard H. Nelson, D.D., Bishop Coadjutor of Albany, 25 Elk Street, Albany,

N. Y.; the Rev. Mr. Larrabee of Chicago; Mr. Geo. Wharton Pepper of Pennsylvania.

On Lessons for Week-Days:—Chairman, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania, South Bethlehem, Pa.; the Rev. Dr. Harding of Washington; Col. C. M. Clement of Harrisburg.

The Secretary was instructed to request the kind coöperation of the church papers in making known that suggestions as to desirable changes in the existing Tables of Lessons, and as to the addition of Tables for Special Occasions, such as brief mission services, etc., be made to the proper committees.

It is requested that communications on any of the above subjects be addressed to the Bishop, who is chairman of the committee on the subject in question. For this reason the address of each chairman is given above.

WHAT WE HAVE IN EASTERN OREGON.

THE NEWLY CREATED missionary jurisdiction of Eastern Oregon comprises all that portion of the state east of the Cascade range. It contains about 64,000 square miles and more than two-thirds of the state and has at present 150,000 inhabitants, which population is rapidly increasing by large immigration. It has no large towns and its industries are principally agricultural. It contains the chief wheat raising and grazing districts of the state, while lumber and mining are also important factors. It will develop much more rapidly when the proposed new railroads are built. The federal government is spending vast sums in irrigation projects in this region. The Church, however, is only possessed of eleven church buildings which are free from debt, and only one parish is self-supporting.

At present there are four clergymen at work in this vast field, one at the Dalles on the western border of the jurisdiction, one each at Pendleton and La Grande near the central portion, and one at Baker City near the eastern border. The new Bishop will have an arduous field which for the most part is pure virgin soil as far as the Church is concerned. He may be sure, however, of a warm welcome from clergy and people. The rector of the Dalles attended the General Convention as one of the delegates.

The Church of the Redeemer at Pendleton has recently inaugurated a surpliced choir of forty members and commenced its duties on October 20th with a harvest festival. The church was artistically decorated for the occasion with grains, vegetables, fruits, and flowers. The widow of the late rector, the Rev. Henry Dixon Jones, has presented the church with a beautiful set of embroidered stoles which formerly belonged to her husband. The gift is much appreciated by his former parishioners, who hold his memory in grateful remembrance. Eight children, ranging from 8 to 14 years, were baptized on Sunday, October 27th.

At Baker City the chancel has been improved to accommodate the choir of 30 voices. The rector recently made a stage trip to Canyon City, where they have had no service for a year or more. Here, although they have had no resident clergyman for years, and only very intermittent services, a guild has been kept up numbering 25 members. This has lately expended \$300 in building a stone wall to prevent the side of the canyon from falling on the church, and also putting in new sills to replace those rotted from the earth falling on them.

There is an Englishman living near the junction of the Powder and Snake Rivers on the eastern state line, who was brought up in the Church of England and who is usually called upon to officiate at funerals in that part of the country, as there is no minister of any kind, nor has a clergyman of the Church ever visited there.

La Grande is the headquarters of Mor-

monism for the state, and the Church edifice is overshadowed by a \$50,000 tabernacle. Yet the parish is not down-hearted and is just completing a new rectory with all modern improvements. It will cost about \$2,700 and will be paid for as soon as, or very shortly after, it is completed.

Thus the work goes on, here a little and there a little, strengthening stakes and lengthening cords.

COMING SESSION OF SPRINGFIELD SYNOD

THE THIRTIETH annual Synod of the Diocese of Springfield will meet at 10 o'clock on Wednesday, December 4th, in St. Paul's Pro-Cathedral, Springfield. There will be a solemn celebration of the Holy Eucharist with a sermon. The preacher will be the Rt. Rev. William Hazen White, D.D., Bishop of Michigan City. In addition to the celebration of the Holy Eucharist at the opening of the Synod there will be on each morning celebrations at St. Paul's at 6:15, 7:00, and 7:45, and at Christ Church, St. John's, and St. Luke's at 7:00 A. M. The sessions continue throughout Wednesday and Thursday, the Bishop's annual address being given at 3 P. M. on Wednesday.

On Wednesday evening at 6:30 the Bishop will give a dinner at the Leland Hotel to the clerical and lay delegates and other prominent Churchmen. After the dinner addresses will be made on topics connected with the work of the Church in the diocese. Ladies and the public are invited to attend at 8 o'clock to hear the address. The dinner will take the place of the usual annual missionary meeting.

Among the subjects of special interest which will come before the Synod will be the proposed change in the time of the meeting of the Synod, the possible purchase of a site for a Cathedral, the Bishop Seymour memorial fund, and the Orphanage of the Holy Child.

ACTIVITIES OF THE WOMAN'S AUXILIARY.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the diocese of South Carolina was held at Grace Church parish house, Charleston, on November 16th. The meeting was opened with prayer by the Rev. William Way, rector of Grace Church, and, in the absence of the diocesan president, Mrs. Albert R. Heyward, Mrs. J. A. Finger presided. The chief feature of the meeting was an address by Miss Katie Lee, diocesan secretary of the Junior Auxiliary, who gave an interesting sketch of the Triennial meeting of the Auxiliary in Richmond. Arrangements were made for the Mission Study class to be held on alternate Mondays, beginning in January—the subject of study is China. The Rev. John Kershaw, D.D., rector of St. Michael's, who had been a delegate to the General Convention, gave an account of "The Pilgrimage to Jamestown."

THE STATE Convention of the Woman's Auxiliary of the Church in Delaware was held at Christ Church, Dover, on Thursday, November 14th. The parishes were well represented. After Communion service a luncheon was served by the ladies of the parish, in the parish house. The afternoon session was addressed by the Very Rev. L. M. A. Haughwout, Dean of St. Andrew's Seminary of the City of Mexico. Mr. Haughwout is North in the effort to secure \$15,000, with which to erect a new school building. The Rt. Rev. Franklin S. Spalding spoke of his work in Utah.

THE ANNUAL meeting of the Woman's Auxiliary of Newark, held in Christ Church, Ridgewood, November 11th, was largely attended. The addresses in the morning were by Bishop Roots and Bishop Kinsolving, and in the afternoon by the Bishop of the diocese, Miss Emery, Archdeacons Jenvey and Cam-

eron. It would be hard to find in any diocese a more enthusiastic, interested, or useful branch. Last year the offerings were about \$4,000, divided among a great many missionary objects. The Juniors gave \$430. The total year's work was \$16,578.

THE ALBANY diocesan branch of the Woman's Auxiliary held its half-yearly meeting recently at Walton. The Bishop of Tokyo made an address at a missionary service held at Christ Church, after which a reception was held at the parish house, and Mrs. Rochester talked upon the United Offering. At the business meeting the resignation of Mrs. Ward, who had been president for six years, was announced. Deaconess Pell-Clarke has been appointed as her successor. Reports from the secretaries of the different branches followed. The attendance was very good.

THE ANNUAL MEETING for Connecticut of the Woman's Auxiliary was held on November 12th, at Trinity Church, New Haven, and the attendance was large. The Bishop of the diocese presided. The list of pledges for the coming year amounts to \$5,600. It was voted to fill all of these. In the afternoon a missionary service was held, with addresses from the Bishops of Brazil, Salt Lake, and Oregon. The offerings of the day exceeded \$300.

THE MISSION STUDY CLASS of the Pittsburgh branch of the Woman's Auxiliary held a session in Emmanuel Church, Allegheny, the subject under discussion being the colored work of the Church. Papers were read by Mrs. W. L. Fikes of the St. James' Memorial Church, Mrs. J. S. Slicer of Wilkinsburg, and Miss Lathwood of Trinity parish, Pittsburgh.

ON WEDNESDAY, November 13th, the semi-annual meeting of the Northern Convocation of the Woman's Auxiliary was held in Emmanuel Church, Petoskey, commencing with a celebration of the Holy Communion. The corresponding secretary of the diocese, Mrs. O. E. Chase, presided at the business meetings. Mrs. Harrowell spoke in the morning on mission fields in Western Canada, and at 12 o'clock prayers were said by the rector. At the afternoon meeting the speaker was Mrs. J. L. Bailey of Traverse City, who was one of the representatives of the Western Michigan Branch at the late Triennial in Richmond, Va. Her greatest plea was for more earnest prayer.

BISHOP WHITAKER AND WIFE ILL.

THE RT. REV. O. W. WHITAKER, D.D., Bishop of Pennsylvania, has been confined to his bed since his return from the meeting of the General Convention in Richmond. For awhile the physicians feared he might have pneumonia, and it will be some time before he can leave the house. Mrs. Whitaker has also been quite ill. In many of the churches of the diocese, last Sunday, prayers were offered in behalf of the beloved Bishop.

TRANSFORMATION OF ST. MARGARET'S HOME, BOSTON.

ST. MARGARET'S HOME, which has long been located at 17 Louisburg Square, has undergone a complete transformation. Originally there were three separate houses, each with its own staircase. The whole interior has been taken out and nothing but the walls represent the old building. The new structure, which is now uniformly five stories high with a commodious basement, is admirably adapted to the needs of this busy community. On the first floor are the offices of the superior and assistant superior, a reception room, guild room, visitors' sitting room and refectory, pantry and baking room, where the altar bread is prepared. On the second floor is the chapel at the rear, which has undergone no change except for the introduction of electric lights; the chaplain's sacristy, library, sisters' common room, the infirmary, and the embroidery rooms. The

three floors above are devoted to sleeping purposes. In the basement is a well-appointed kitchen, a good-sized storeroom, laundry, and boiler room.

ARRANGEMENTS FOR THE CONSECRATION OF REV. E. J. KNIGHT.

THE LIMITED seating capacity of the church has made it necessary to restrict attendance to those who receive tickets at the consecration of the Rev. E. J. Knight as Bishop of Western Colorado. The service is to be held in Christ Church, Trenton, N. J., which will accommodate but 600, even with extra seats. The parish congregation, if all came, would more than fill the church. Invitations are therefore to be issued, first to the clergy of the diocese, then to the parish workers and other members of the congregation, and to others as space will allow.

DEATH OF REV. CHARLES H. FRASER.

ON THE morning of Sunday, November 17th, the Rev. Charles H. Fraser, rector of St. George's Church, Detroit, passed to his rest, aged 55 years. Burial services were held on Wednesday, November 20th. A short service was held at the home of the deceased with the family, by the Rev. Dr. McCarroll and the Rev. Mr. Frisbie, who then accompanied the removal of the body to the Church. At 2:30 p. m. the funeral service was held at the church, conducted by Bishop Williams, the Rev. Dr. McCarroll, and Mr. Frisbie. Many of the city clergy were present, six of whom acted as pall-bearers. Among the large congregation filling the church was Bishop G. Mott Williams, who was once rector of the church. The interment was in Woodmere.

BLESSING OF ST. CLEMENT'S PARISH HOUSE, PHILA.

THE DEDICATION of the new parish house of St. Clement's Church, Philadelphia, which took place a few days ago, was marked by great solemnity. There was no music save that made by the voices of the clergy as they rose and fell in cadences, responding to the officiating Bishop's prayers as he blessed the beautiful chapel on the first floor of the new edifice, and named it the Chapel of St. John the Evangelist, or moved along the corridors and stairways from one room to another, followed by a devout throng of women and men. Among the latter was George Lewis Mayer, who donated the \$50,000 brown stone building in memory of his wife, who before her marriage was Julia Macalester Neill.

Beginning in the vestibule, where the procession formed, and proceeding gradually to the topmost floor, Bishop Mackay-Smith offered prayer, suggested by the purposes for which each room would be used, as he entered it.

EXPENSES PLEDGED FOR THE RETIRED CLERGY FUND.

THE \$5,000,000 fund for pensioning retired clergy, authorized by the late General Convention, has been brought close to the people of Los Angeles by an announcement that has called forth mingled apprehension and approbation. At its Convention last May the diocese of Los Angeles ordered that a memorial should be presented to the General Convention, praying for the appointment of a joint commission to secure such a fund. The memorial was presented at Richmond by the Very Rev. Dean Wilkins of Los Angeles, and the Convention adopted the scheme unanimously, the House of Bishops concurring. A joint commission, composed of Bishops, clergymen and laymen was appointed, and elected Dean Wilkins as its chairman. It is now announced that a layman of the diocese of Ohio has pledged \$5,000 a year for three years for the salary and expenses of a secretary and general manager, subject to Dr.

Wilkins' acceptance of the office. It is recognized that this would guarantee the success of the movement. The Dean has reached no decision as yet.

MISSION IN BALTIMORE.

A FORTNIGHT MISSION at Mt. Calvary Church, Baltimore, closed on Wednesday, November 27th, conducted by Fathers Huntington, Sill and Anderson of the Order of the Holy Cross.

BISHOP SCADDING IN THE EAST.

THE BISHOP of Oregon is detained in the East in order to take part in the consecration of the Bishop-elect of Eastern Oregon, who will divide his present field with him. In the meantime he is speaking in the interests of missions where the opportunity arises. Last week he spoke before the St. Paul's Society of Harvard University, saying that men needed for the mission fields are those who are positive and definite teachers, sound in the foundations of our holy faith. He also preached at the Church of the Advent, Boston.

CALIFORNIA.

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

Gift to a Mission.

THE MISSION of the Good Shepherd at Hewitt has been the recipient, through Bishop Johnson, of a fine silver communion service, the gift of Mrs. B. H. Buckingham of Cornwall, Pa. It was used for the first time on Sunday, November 3d.

CONNECTICUT.

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

Legacy to Milford Church.

TEN YEARS of successful service were completed on Sunday, November 17th, by the Rev. William H. Morrison as rector of Trinity Church, Bristol. The occasion was commemorated by special services.

MR. CYRUS A. TODD, who died recently at New Milford, left to St. John's parish, which he had long served as treasurer, a legacy of \$1,000.

DALLAS.

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

Brownwood Church Burglarized.

ST. JOHN'S CHURCH, Brownwood, was broken into by burglars recently and robes and the Communion service of the value of \$100 were taken, according to the local papers. The stolen articles have been recovered.

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

New Parish Paper in Sioux City.

A MONTHLY parish paper will be issued, beginning early in December, by St. Thomas' Church, Sioux City. Editorials, special articles, news briefs, announcements, and notices will be found in its columns.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Northwestern Deanery Session—Prospective New Rectory.

THE NORTHWEST DEANERY of the diocese of Kansas held a session at St. Paul's Church, Marysville, on November 19th and 20th. The Bishop, after Evening Prayer on Tuesday, gave a talk on the General Convention. On Wednesday at 8 P. M., the Rev. P. B. Peabody, rector of the church at Blue Rapids, was the celebrant of the Holy Communion. At the different conferences, the Rev. J. H. Lee of Manhattan, Rural Dean, presided. Papers of deep interest were read by Mrs. A. P. Young on "The Clergyman from the Layman's Point of View"; by the Rev. H. G. Smith on "One Year's Experience with a Boy Choir"; by Rev. O. McIntosh on "The Call to the Ministry"; and a very remarkable criticism was made of the Papal claims by Mr. Clark, editor of a newspaper in Washington, Kan. A helpful missionary address was given on Wednesday after Evening Prayer by the Rev. W. A. Mulligan of Beatrice, Neb.

ST. TITUS' CHURCH, Seneca, has received, through the Bishop, a solid silver Communion set, together with two cut glass cruets. The site for this church is about to be selected.

ST. MARK'S CHURCH, Blue Rapids (the Rev. P. Burton Peabody, priest in charge), is about to build a rectory.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Men's Club Meets—Charity Foundation Festival.

THE MEN'S CLUB of Calvary Church, Brooklyn, entertained the central committee of Men's Clubs on November 14th. There was an interesting discussion of the work of Men's Clubs in Brooklyn, and a number of addresses were delivered. Among the speakers were the Rev. K. Reiland of Grace chapel, Manhattan; the Rev. Henry Blacklock of St. Peter's; the Rev. W. A. Swan of St. John's; Dr. White, chairman of the central committee of Men's Clubs, and E. K. Jones, president of Calvary Club.

THE CHURCH PEOPLE of Rosedale about a year ago began to hold services in a tent. They now meet in a real estate office and have a fair prospect of building a suitable church edifice at no distant day. The Sunday school numbers about thirty-five members.

THE FIFTY-SIXTH annual festival of the Church Charity Foundation opened on November 20th. Bishop Burgess presided. Addresses extolling the work of the institution were made by the Rev. St. Clair Hester of the Church of the Messiah, Rev. Robert Rogers of the Church of the Good Shepherd, and Rev. C. C. Walker of St. Ann's, Brooklyn.

LOS ANGELES.

Jos. H. JOHNSON, D.D., Bishop.

New Font Presented—Convocation.

THE HALF-YEARLY meeting of the Convocation of Los Angeles and Orange counties took place on November 13th and 14th in the Church of the Ascension, Los Angeles (the Rev. John W. Thursby, rector). Thirty clergy were present, and several of the parishes were represented by lay delegates.

ON SUNDAY, the 17th, a very handsome granite font was presented to All Saints' Church, Los Angeles, by Mr. Douglas G. Poole, one of the officers of the parish. The font is both massive and graceful. A small brass plate, set in an inconspicuous part of the base, bears the words: "In memory of Mary Josephine Poole, entered into rest April 29, 1905." A brief service of dedication was held by the Rev. Dr. Trew after the second lesson at Morning Prayer.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Rector Instituted at Lake Geneva.

THE REV. H. C. BOISSIER was instituted as rector of the Church of the Holy Communion, Lake Geneva, on Sunday, November 17th. The office was performed by Bishop Webb, who also preached the sermon.

MASSACHUSETTS.

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

Twentieth Anniversary—Eastern Convocation

THE EASTERN CONVOCATION of Massachusetts met at St. Chrysostom's, Quincy (the Rev. A. E. Clattenburg, rector), on November 21st. At the morning service the preacher was the Rev. Dr. Mann of Trinity Church, Boston. After luncheon there was a discussion of the Sacrament of Unction, those leading in the discussion being the Rev. Pelham Williams and the Rev. Dr. van Allen. These officers were elected: Dean, the Rev. Dr. W. St. John Chambre of Lowell; Vice-Dean, the Rev. Dr. Edward Abbott of Cambridge; Treasurer, the Rev. George S. Fiske of East Boston; Secretary, the Rev. James Yeames of Arlington; Executive Committee, the Rev. Appleton Grannis of Boston, the Rev. George L. Paine of Dorchester, and the Rev. A. E. Clattenburg of Wollaston.

THE CHURCH OF THE HOLY TRINITY, Marlborough, Mass. (the Rev. George S. Pine, rector), celebrated the twentieth anniversary of the parish, the present rectorship, and the consecration on November 17th. At the 10:30 Eucharist the sermon was preached by the Rev. William G. Thayer, D.D., and at the choral Evensong by the Rev. William Harman van Allen, rector of the Church of the Advent, Boston.

MINNESOTA.

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

Restored to the Priesthood—New Church.

ON MONDAY, November 18th, the Bishop of the diocese restored to the priesthood the Rev. D. F. Thompson, in the presence of the

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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year will open September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

Rev. Messrs. Benedict, I. P. Johnson, Kilbourne, and Purves. The ceremony took place in St. Mark's Church, Minneapolis.

THE MISSION of the Epiphany, Hamline, rejoiced on Sunday, November 24th, in having their new church opened for worship, by the Bishop. It is a churchly structure costing \$6,000.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

The New Diocesan School—Addresses by Archdeacon.

ON THE afternoon of the 17th a meeting of the diocesan School Committee was held in the Bishop's study. The committee resolved itself into a board of trustees and proceeded to consider architects' plans for the first building to be erected. Five architects submitted plans. The committee decided to accept those of Messrs. De Buys, Churchill & Labanisse of New Orleans. Work will be commenced early next year on the first building, which will be of Colonial style, with a frontage of 200 feet. Long front galleries adorned with classic columns will overlook the beautiful National Park. This building will serve both for dormitory and academic purposes for the present and will accommodate between 75 and 80 boarding pupils.

ARCHDEACON STUCK of Alaska will deliver addresses in the churches at Vicksburg, November 29th; Jackson, December 1st, and Meridian, December 3d.

NEW JERSEY.

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

A Quarter Century of Work—Mission.

THE REV. H. M. P. PEARSE of Christ Church, South Amboy, celebrated on Sunday, November 17th, the twenty-fifth anniversary of his ordination to the priesthood. Many of his parishioners remembered the occasion with gifts and congratulations. The Clericus extended its good wishes, likewise Mr. John H. Lippincott, one of the laymen who signed the ordination application papers.

ON SUNDAY, November 24th, the Rev. Herbert Parrish, O.S.B., concluded a ten days' parochial mission at Christ Church, Palmyra, N. J. (the Rev. Henry W. Armstrong, rector).

OHIO.

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

Rectory Bought for Cleveland Church—Church Nearing Completion—Notes.

THE RT. REV. SIDNEY C. PARTRIDGE, D.D., Missionary Bishop of Japan, has just completed a visitation of the Church centers in the diocese of Ohio.

THE VESTRY of St. Paul's Church, Cleveland (the Rev. Walter Russell Breed, D.D., rector), has purchased a new rectory for the parish. The residence, which is in one of the best sections of Euclid Avenue, will be remodeled and put in perfect condition before being occupied by the rector. The old rectory, which is next to the church, has been repaired and is now the clergy house.

THE BISHOP of the diocese, in an official communication in *Church Life*, the diocesan paper, has expressed his disapproval of "union services" on Thanksgiving Day, as being contrary to the direction of the President of the United States, who in his proclamation calls upon the people to assemble in their customary places of worship.

WHAT WILL BE, when completed, one of the handsomest churches in the diocese, is nearing completion at Bellefontaine. The new Trinity Church (the Rev. Thos. G. McCalla, rector) is a Gothic stone building, two stories in height, the lower story being fitted up for Sunday school purposes, and having also rooms for other parish purposes. The

structure, which is cruciform, is 50 feet in width and 105 feet in length. The outer walls are of Berea limestone and the interior is finished with open roof-trusses and hardwood floors.

THE CHURCH of the Holy Spirit, Wade Park Avenue, Cleveland (the Rev. Russell Kirkby Caulk, rector), is erecting a frame parish house in the rear of the church. It will contain a large auditorium, a choir room, sacristy, kitchen, and lavatories. It is planned to have the building completed by December 12th.

THE ANNUAL meeting of the Girls' Friendly Society of the diocese of Ohio was held in Cleveland, Monday and Tuesday, November 18th and 19th. There was a large attendance of members from the various chapters in the diocese.

THE FALL MEETING of the Sandusky Convocation was held in the newly opened Grace Church, Mansfield, on Monday and Tuesday, November 18th and 19th. The Convocation closed with a missionary service on Tuesday evening, at which the preacher was the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, Cleveland.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

New Rectory at Puyallup.

THE REV. EDWARD DAVIS (rector of Christ Church, Puyallup) and wife have moved into the new and commodious rectory adjoining the church. There has been an influx of Church families from the middle East and the result is being shown in the growth and progress of the Church's organizations.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

ALBX. MACKAY-SMITH, D.D., Bp. Coadj.

Week of Prayer—Legacy to Church—The Ritchie Memorial.

THE PAST WEEK has been observed in all the churches as a week of prayer for God's blessing on the spread of Christ's Kingdom, especially among men and boys, as recommended by the General Convention.

A STAINED GLASS WINDOW, in memory of the late Rev. Robt. Ritchie, D.D., will be unveiled at the Church of St. James the Less, Falls of Schuylkill, at 3:30 P. M., on St.

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The Young Churchman Co., Milwaukee, Wisconsin

Andrew's day. The window represents the Good Shepherd and was made in England. The Rev. Dr. Upjohn, rector of St. Luke's, Germantown, will make an address after the unveiling.

THE BISHOP of the diocese and the Executive Board of the Sunday School Association have asked that the Advent offerings from Sunday schools be made in behalf of the building funds of two important missions, St. Bartholomew's and St. Nathanael's, both Philadelphia churches.

ST. ANDREW'S CHURCH, Philadelphia (the Rev. Geo. Gunnell, rector) has received a legacy of \$2,000 from the will of the late Mary J. Cullen.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Visit of the Bishop of Utah.

PITTSBURGH has lately been favored with a visit from the Bishop of Utah. On Friday afternoon, November 22nd, he addressed a meeting held under the auspices of the Pittsburgh branch of the Guild of St. Barnabas for Nurses, at Trinity parish house. In the evening of the same day he spoke to a meeting in charge of the young men of Christ Church, Allegheny. On Sunday morning he preached at St. Thomas' Memorial Church, Oakmont; and in the afternoon and evening delivered missionary addresses at the Church of the Ascension and St. Peter's, Pittsburgh.

ON WEDNESDAY evening, November 20th, the Bishop of the diocese opened, with a service of benediction, the new parish house of St. Mark's Church, Johnstown (the Rev. A. S. Lewis, rector).

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Consecration of Cathedral Postponed—Communion Service Given.

THE CONSECRATION of the new cathedral of Salina, which had been appointed for November 7th, was postponed because of the delay in shipping the furniture, which includes a memorial pulpit to Bishop Vail and lectern to Bishop Thomas. It is now deemed advisable to wait until spring, but the cathedral will be opened for service on Christmas day. The stone altar was finished with the building, and the remainder of the furnishings are promised early in December. The cathedral guild house was opened, after extensive alterations, on November 14th, with a reception to the parishioners. It is spacious and conveniently arranged. The alterations cost \$600, which sum was raised by Deaconess Kennett through personal solicitation, together with a generous contribution from her own pocket.

BISHOP GRISWOLD returned to Salina, November 1st, after an absence of three months in the East, occupied in presenting the cause of the district and attendance on the General Convention. During November he has carried on the services at Concordia, besides visiting most of the other parishes and missions.

EPIPHANY CHURCH, Concordia, has received the gift of a silver Communion service from Mrs. B. H. Buckingham, Cornwall, Pa.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Successful Mission at Portsmouth—The G. F. S. Annual—Church League.

A MISSION was held in All Saints' parish, Portsmouth, the first week in November by Archdeacon Percy C. Webber of Milwaukee. Accompanied by the rector, who carried a "Bilhorn Organ," he held noon meetings in the shoe factories, where a deep impression was made.

THE ANNUAL meeting of the Girls' Friendly Society of Cincinnati and suburbs was held in St. Paul's Cathedral on the evening of Sunday, November 17th. The sermon was preached by the Rev. Wm. Frederick Faber, D.D., of Detroit, Mich. About 500 members were present.

THE CHURCH LEAGUE of Cincinnati held its regular monthly meeting at St. Paul's Cathedral on the morning of November 18th, and listened to an able paper read by the Rev. R. R. Graham on the subject of "The Holy Communion as a Basis of Church Unity."

TENNESSEE.

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

Memphis Church Celebrates its 75th Anniversary.

THE SEVENTY-FIFTH anniversary of Calvary Church, Memphis (the Rev. J. R. Winchester D.D., rector), was marked by special services Sunday, November 10th. The sermon of the occasion was by the Bishop of Tennessee. The present church building was erected in 1841. In 1884 it was enlarged and remodeled, and now stands as one of the best examples, in its interior, of ecclesiastical architecture in the South.

WESTERN MICHIGAN.

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

New Mission at Grand Ledge—Convocation.

THE SIXTY-SEVENTH semi-annual conference of the clergy of Western Michigan was held in Allegan, November 19th and 20th. Vivid and impressive accounts of the General Convention were given by the Rev. Dr. Wilkinson and by the Rev. R. H. Peters. The papers and discussions were of interest, especially the paper by J. H. Feringa as to why he was drawn from the Dutch Reformed society into the Church.

A NEW MISSION is likely soon to be started in Grand Ledge. The women have organized a Sunday school and a branch of the Woman's Auxiliary. The Rev. Charles Donahue of Grand Rapids recently visited the place at the request of the people and has prepared the way for a visit with a series of services by Bishop McCormick early in December. One gentleman of the town promises to furnish all the stone necessary for a chapel if one can be built soon.

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HOLY TRINITY MISSION, Belding, is soon to have a neat and comfortable chapel and guild rooms combined. The people have recently paid for one of the best lots in the central part of the city. Now the missionary, the Rev. J. A. Baynton, has bought an abandoned Methodist church building, a few miles out in the country, which is being taken down and rebuilt in Belding. The plan is to enclose the frame structure in cement blocks of an attractive style and Churchly pattern, while the interior of the structure will be so arranged that it can be used for guild meetings, etc., as well as for worship. A vigorous work is being carried on with growing congregations, and the people are filled with zeal to advance from a mission to a parish.

WESTERN NEW YORK.

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

The Laymen's Missionary League—Work of the G. F. S.—Priest Given Vacation.

SOME ENCOURAGING statistics were submitted at the annual meeting of the Laymen's Missionary League of Buffalo, held recently at St. Paul's parish house. It is noted that 35 members conducted 810 lay services during the year, 519 being held in country missions and 291 in city institutions. The officers were all reelected.

IN THE presence of an assemblage of 300 people the corner-stone of the new gymnasium of Hobart College, Geneva, was placed in position on Friday afternoon, November 15th. On account of the weather conditions, most of the celebration was held in Coxe Hall. Professor Vail made the presentation address, and Mr. Wm. M. V. Hoffman of New York responded, accepting the gift on behalf of the trustees. The stone, a granite block, was placed in position by the Ven. Archdeacon J. Townsend Russell, '93, of Brooklyn. This was followed by the singing of Professor Chas. T. Rose's "Alma Mater." Bishop Walker closed the proceedings with prayer and the benediction. The closing event was a banquet given by the Alumni Association.

THE GIRLS' FRIENDLY SOCIETY of Christ Church, Corning, celebrated the twenty-fifth anniversary of its organization and the semi-annual meeting of the Western New York diocesan G. F. S. took place on November 20th. The Rev. W. C. Roberts bade the guests welcome. Plans for a memorial to Mrs. Shirley E. Brown of Hornell, the late diocesan G. F. S. president, were discussed, and a holiday house to bear her name was approved.

THE REV. RICHARD C. SEARING, rector of Grace Church, Scottsville, has been granted a vacation and, beginning December 4th, will visit Walton, Saratoga Springs, and other places.

WEST VIRGINIA.

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

Session of Sunday School Institute.

THE OHIO VALLEY Sunday School Institute of the diocese of West Virginia met in St. Andrew's Church, Wheeling, November 19th. The Rev. W. P. Chrisman, chairman, presided. The opening service was at 10:30 A. M., and the Rev. J. Brittingham preached the sermon. At 2 o'clock the institute was organized and reports of the various schools were read. Addresses were delivered by the Rev. Messrs. H. H. Phelps of Wellsburg, E. A. Powell of the diocese of Southern Ohio, and Dr. G. A. Aschman of Wheeling. At Evening Prayer the sermon was preached by the Rev. J. J. Clopton of Watson. The women of St. Andrew's served luncheon and supper in the parish hall.

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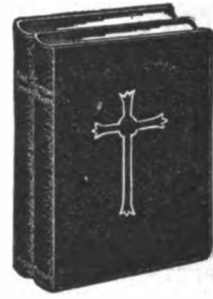
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CANADA.

New Church at Chapleau, Moosonee—Clock With a Chime of Bells—Other Gifts.

Diocese of Toronto.

THE NEW chancellor for Trinity College, Toronto, has not yet been elected. The elections for the College Council will take place in December. The question of the removal of the college was discussed at the meeting of Convocation in November, but decision on the plan was deferred.—ARCHBISHOP SWEATMAN was present at the annual prize-giving of the St. Alban's Cathedral School, which was held in the crypt of the Cathedral, November 16th. A number of the clergy were present in addition to the friends of the boys.

Diocese of Moosonee.

THE BUILDING of the new church at Chapleau is progressing rapidly, and it is hoped that the church will be ready for use by the end of January. The congregation is evidently in earnest and many gifts have been promised towards furnishing the new building.

Diocese of Ottawa.

MUCH INTEREST was felt at the conference of the Ottawa Deanery, in the middle of November, in a paper read by Mr. J. R. Jackson on "Why I Became an Anglican." Mr. Jackson was for many years a Baptist, and in his paper he stated the reasons which had moved him to join the Church of England.

Diocese of Algoma.

SOME handsome gifts have been promised for the new Church of St. Paul, at Fort William. One of these is a clock with a chime of bells to cost \$3,000. Five large stained glass windows have been promised by a lady.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York. [Address all Communications to St. Agnes' Chapel, 21 West 91st St., New York.]

THE Boston Symphony Orchestra played for the first time this season in New York at Carnegie Hall, on the evening of the 9th, bringing forward Bruckner's unfinished Ninth Symphony in D minor, Bach's B minor suite for strings and flute, and Beethoven's first "Lenore" overture.

Buckner's compositions have been heard before in New York, but they have never roused much enthusiasm, because they are utterly incomprehensible to the average concert goer, and they are in fact beyond the appreciation of the average professional musician. It may be necessary and desirable, from an educative standpoint, that abstruse and unintelligible music be presented from time to time by our leading orchestras, but if so, it seems to the public a hard necessity, to say the least of it.

Music lovers will have to appeal to the Pope to extend his denunciation of *modernism* in matters spiritual and theological, to matters musical. It is curious to hear an audience break out into rapturous applause over Bach's compositions, after being bored to death with a wrangled maze of symphonic conceptions entirely beyond mortal ken.

The Eisenach giant used to be considered "heavy" when Theodore Thomas first began to popularize his orchestral works in this country a half century ago. The B minor suite was, on this occasion, received with tumultuous applause, which (with all due respect to Bach) was to a large extent an expression of genuine relief from the tiresome symphony that preceded it. Dr. Muck had his forces well in command, and as far as interpretation was concerned, Bruchner, Bach, and Beethoven could not have complained if they had been among the listeners.

Mr. Henderson aptly says: "If it be necessary to the preservation of the peace of nations, let us grant that Bruchner was a genius. If we must do so let us admit that he was the champion of Wagnerism in sym-

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"A Visit to the Paris Conservatoire" by Roger Boutet de Monvel

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phonic guise. We cannot by either process rid ourselves of the conviction that he was an artistic ascetic, dwelling in a region of melancholy brooding, shut out from that touch of nature which makes the world kin." We trust that Dr. Muck will spare this public further hearings of Bruckner's demonstrations of thematic theorems with corollaries on harmonic coefficients. There is enough beautiful music to provide New York with entertainment less narcotic.

Let these learned proclamations be reserved for the academic consideration of the Bostonians.

Mr. Leopold Stokovski, organist and choir-master of St. Bartholomew's Church, Madison avenue, has commenced a series of organ recitals on Sundays, immediately after the four o'clock Evensong. These recitals will be continued throughout the season. The choir of St. Bartholomew's is in excellent condition, and being well supported financially (equaling in this respect the choirs of St. Thomas and Grace) choral works of magnitude can be adequately presented.

On the Twenty-first Sunday after Trinity, the Offertorium was Handel's "The Lord is a man of war," sung as a double chorus. Brahms's "Here on earth have we no continuing city" was also sung.

We have been requested by the Guild of American Organists to state that a series of weekly recitals will be given by different members of the guild in New York, commencing on the 11th of November, and continuing all through the fall and winter. Space is wanting for a publication of the complete list. Among the organists who are to take part in these recitals are Mr. W. C. Carl, Mr. Frank Wright, Mr. Warren Hedden, Mr. Clifford Demarest, Mr. Federlein, Mr. H. B. Day, Mr. R. Weigester, Mr. F. W. Schlieder, Mr. Frank Sealey, Mrs. Gertrude McKellar, Mr. S. Elmer, Mr. Albert Norton, and Mr. Warren Andrews.

Full information regarding this series of recitals may be obtained from the chairman of the Committee on Recitals, Mr. W. R. Hedden, 25 East 35th street.

The New York Oratorio Society announces that the following works will be performed during the coming season:

Ferrari's "La Vita Nuova," Brahms' "Song of Destiny," Handel's "Messiah," and Bach's "St. Matthew Passion."

The first work is entirely new to the New York public, and is based upon Dante's poem. For the principal solo part M. Campanari has been engaged.

It is a matter of congratulation that Bach's great work is to be sung. With the exception of Handel's "Messiah," no choral work equals the St. Matthew Passion in the effect produced upon the audience. Yet the "Messiah" is sung every year, in nearly every large city in the United States and England, while Bach's masterpiece is comparatively neglected, even by choral societies able to cope with its difficulties.

Among the service lists sent to this department are two of interest, from St. Paul's Church, Baltimore, and the Church of the Heavenly Rest, New York.

Among the compositions on the first list are, "Saviour of men," Gounod; "For us the Christ is made," "By Faith Salvation Comes," "Holy, Holy, Holy," by the same composer. The choir-master is Mr. Farrow. On the second list we find, "The Souls of the Righteous," Marks; "I waited for the Lord," Mendelssohn; "Thus Saith the Lord," and "Holy, Holy, Holy," Gaul; "On Thee Each Living Soul Awaits," and "The Heavens are Telling," Haydn. The choir-master is Mr. J. C. Marks. We repeat the request made so many times before, that service lists be sent in advance.



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- No. 2753—Madonna and Child from the Old Masters, photographed and exquisitely mounted, six different styles, and highest grade made. 6 in packet, .25;

- No. 4—Pictures of the Nativity of Our Lord from the Old Masters, with Christmas Greetings. 5 Cards in a package, all different designs. Per package, .15; 6 packages for .75.
 - No. 104—Yuletide, Holly decorations. Lettering in colors and gold. Chaste selections. Per set, 8 different cards, for .10. [In large quantities, assorted, at the rate of 1.00 per hundred. This makes them available for Sunday School distribution, and remarkably low priced.]
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