

Price, 5 Cents.

The Living Church

VOL. XXX.

MILWAUKEE, WIS.—FEBRUARY 6, 1904.

No. 4

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: Room 1504, 31 Union Square-W. CHICAGO: 153 La Salle St.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$2.25 per year. If paid in advance, \$2.00. To the Clergy, \$1.50 per year.

CLUB RATES:

[25 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$2.80 per year.

English Periodicals

Supplied by

The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.25 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cts.

The Living Church Annual

A Church Cyclopaedia and Almanac, for the year 1904; issued at Advent. Contains full history of the events of the Church during the preceding year. Paper, 35 cents; cloth, 60 cents; postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collects, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.



FROM
MANITOWOC

BY THE LAKE

TO CHURCHES EVERYWHERE

THE Manitowoc Seating Works are designing, building and shipping the finest grades of

Church Furniture

Their *Altars, Pews, Pulpits, Baptismal Fonts, Lecterns, Hymn-Boards*, etc., are not surpassed in beauty of design, choice of material and excellence of workmanship and finish.

Write for catalogue.

Manitowoc Seating Works

Works: MANITOWOC, WIS.

Sales Dept. } NEW YORK: 19-23 W. Eighteenth Street.
and Studio } CHICAGO: 88 Wabash Avenue.



MEMORIALS

Special work to be executed and placed for **EASTER** should receive early attention, especially

Stained-Glass Windows

Memorial Tablets

Pulpits, Altars, Etc.

Church Metal Work in Silver, Bronze and Brass.

We are prepared to fill every demand at as low prices as consistent with fine workmanship.

SPAULDING & CO.

Representing Gorham Co.'s Eccl. Dept.

CHICAGO, ILL.

SPAULDING & Co.,

Representing
GORHAM MFG. CO'S ECCLESIASTICAL
DEPARTMENT

Church Furnishings

IN
GOLD, SILVER, BRONZE AND BRASS
Memorial Windows and Work in Marble
and Wood given Special Attention.

SEND FOR OUR NEW CATALOGUE.
Jackson Boulevard and State Street, Chicago.

WOMEN'S GUILD OF ST. IGNATIUS 552 West End Ave., NEW YORK CITY.

Receives orders for vestments, and all kinds of
Church needlework, embroideries, linens, etc.

The Guild has for sale also the following
books, by the Rev. Arthur Ritchie:

Spiritual Studies in St. Matthew's Gospel. Vol.
I. 350 pages. Cloth, \$1.50.

Spiritual Studies in St. Matthew's Gospel. Vol.
II. Cloth, \$1.50.

What Catholics Believe and Do. Paper, postpaid,
15 cts. Cloth, 25 cts.

Good Friday Addresses on the Seven Words.
Three Series: 1. Christ's Religion in the
Words of the Cross. 2. The Call From the
Cross. 3. The Way of Life. 25 cts. each.
Postage Extra.

CEMETERY MEMORIALS

For spring delivery should be ordered now.
Monuments can not be cut and erected in less
than four months. To avoid disappointment
and delay send at once for our free booklet
and give us an idea of what you want and
the limit of your expenditure. Originality
in artistic designing is our speciality and we
guarantee best quality of material and high
art workmanship. Estimates cheerfully given.

MASSACHUSETTS MONUMENTAL CO., 150 MASSAUI ST.,
NEW YORK CITY
KINDLY MENTION THIS PAPER.



CHURCH VESTMENTS EMBROIDERIES, SILKS, CLOTHS, FRINGES.

CLERICAL SUITS HATS, RABATS, COLLARS.

COX SONS & VINING,
262 Fourth Avenue, NEW YORK.
PHILADELPHIA: Church House, 12th
and Walnut St.

MEMORIALS WINDOWS, BRAS- SES, WOOD.

Highest Award, Augusta, Ga., Exhibition, 1901.
COLGATE ART GLASS CO.,
318 West 13th St., New York.

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS.
All material supplied. Artistic Stoles a Specialty.
EMMA HAYWOOD, 165 West 94th St.
New York.

Monuments.

Send for Free Booklet.
CELTIC CROSSES A SPECIALTY
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago.



CHURCH WINDOWS, FURNITURE.

R. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York.



Work to be erected this SPRING should be
decided upon promptly.
DESIGNS submitted for execution in GRANITE,
MARBLE, STONE, erected in any part of the
UNITED STATES or CANADA.

EVERY QUESTION ANSWERED FOR THE CHURCH
OR CEMETERY.

J & R LAMB

59 Carmine St., NEW YORK.

Send for ILLUSTRATED HANDBOOKS and PHOTOGRAPHS of
recently completed DESIGNS.



PIPE ORGANS

The
"Weickhardt"
ORGAN.

Prof. W. H. WILLIAMSON,
Organist at St. Paul's Epis-
copal Church, Milwaukee, says:
"Mr. Weickhardt is certainly
one of the most experienced,
talented, conscientious, and
up-to-date organ builders in
this country."

Fine Catalogue upon applica-
tion to authorized Church-people.

HANN-WANGERIN-WEICKHARDT CO., Milwaukee, Wis.

CHURCH ORGANS

LATEST IMPROVEMENTS
BOSTON NEW YORK PHILADELPHIA
CHICAGO LOUISVILLE ST. LOUIS

HASTINGS, MASS.
P. O. Kendal Green, Mass.

Main Office and Works

HOOK-HASTINGS Co.

FAIR PRICES ALL SIZES
ESTABLISHED 1827.

CHURCH AND CHANCEL FURNITURE

of every description to suit every need. Special de-
signs to order. Prices on request. Catalogues Free.
Phoenix Furniture Co., Eau Claire, Wis.



MENEELY BELL CO.,

CLINTON H. MENEELY, President
Troy, N. Y. and New York City.
Manufacture a Superior Quality of Bells.

BELLS

Steel Alloy Church & School Bells. Send for
Catalogue. The G. S. BELL CO., Hillsboro, O.

MENEELY & CO. WATERVLIET,
West Troy, N. Y.
Best Quality Copper and Tin
CHIMES and PEALS No cheap priced grades.
THE OLD MENEELY FOUNDRY, Estab. by A. Meneely 1836.



STAINED GLASS Memorial Windows

Reach their highest excel-
lence in the examples of color
harmony and drawing in our
productions. Whether you de-
sire simplicity or elaborate-
ness in design or coloring
write to us before ordering.
We submit designs, photos
and samples on request.
Write today for our "Ques-
tion Blank." It helps you de-
cide what you want.

Flanagan & Biedenweg Co.
58 Illinois Street, Chicago, Ill.

Educational.

ILLINOIS.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The Fifteenth Academic year began on Sep-
tember 16, 1903. New Gymnasium, Auditorium,
and Music Hall. The Rt. Rev. Wm. E. McLAREN,
D.D., D.C.L., President, and the Rt. Rev. CHAS.
P. ANDERSON, D.D., the Vice-President of the
Board of Trustees.
Address. Rev. B. F. FLEETWOOD, D.D., Rector.

ST. MARY'S School for Girls (1868)

A Training and Finishing School
ST. ALBAN'S School for Boys (1890)
Military, Classical, Commercial

These Schools are accessible by the Santa
Fe and Burlington Systems. Address Rev.
C. W. LEFFINGWELL, D.D., Rector and Founder,
Knoxville, Illinois.

INDIANA.

HOWE MILITARY SCHOOL, Lima, Ind.
A thorough Church School for boys. Prepares
for College or business. Manual training (elective).
Personal attention given each boy. Number strictly
limited. Address REV. J. H. MCKENZIE, Rector.

MASSACHUSETTS.

The Gilman School
for Girls Also Called
The Cambridge School
Advantages of Greater Boston without the drawbacks
of city life. Resident Pupils, \$1,000.
ARTHUR GILMAN, A. M., Director, Cambridge, Mass.

TEXAS.

ST. MARY'S COLLEGE And College Preparatory School. School of Music.

Dallas, Texas.
Founded by the Rt. Rev. A. C. GARRETT, D.D., LL.D.
A College for the Christian education of women.
College, College Preparatory, Scientific, and Liter-
ary Courses. Music, Art, and Elocution.
Reopens September 17th. For catalogue and further in-
formation address: MISS TORBERT, Principal of St.
Mary's College, DALLAS, TEXAS.

WISCONSIN.

RACINE COLLEGE GRAMMAR SCHOOL.
"The school that makes manly boys." Graduates
enter any university. Diploma admits to Univer-
sities of Michigan and Wisconsin. Address,
Rev. H. D. ROBINSON, Warden, Racine, Wis.

SISTERS OF ST. MARY.

KEMPER HALL, Kenosha, Wis.
A School for Girls under the care of the Sisters of
St. Mary. The Thirty-fifth year begins September
28, 1903. References: Rt. Rev. I. L. Nicholson,
D.D.; Milwaukee; Rt. Rev. W. E. McLaren, D.D.,
Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Spring-
field; David B. Lyman, Esq., Chicago; W. D. Ker-
foot, Esq., Chicago. Address THE SISTER SUPERIOR.

SAINT KATHARINE'S, Davenport, Iowa.
A School for Girls under the care of the Sisters of
St. Mary. The Twentieth year begins on September
22, 1903. References: Rt. Rev. Theodore N. Mor-
rison, D.D., Davenport; Rt. Rev. W. E. McLaren
D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Mil-
waukee; J. J. Richardson, Esq., Davenport; Simon
Casady, Des Moines, Iowa.
Address: THE SISTER IN CHARGE OF THE SCHOOL.

CHURCH PAINTING AND DECORATING
Ecclesiastical Wall Coloring, Refer Bishop Nicholson.
RUDOLPH PANDURO,
1316 State Street. MILWAUKEE, WIS.

The Living Church

VOL. XXX.

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 6, 1904.

No. 14

Editorials and Comments.

The Living Church

With which are united "The American Churchman,"
and "Catholic Champion."

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

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

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).

Chicago: 153 La Salle St. (Advertising headquarters).

New York: Room 1504, 31 Union Square W.

London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.25 per year; if paid in advance, \$2.00 a year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

ADVERTISING.

DISPLAY RATES: Per agate line, 20 cts. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS.: Two cents per word.

Address advertising business (except classified) to 153 La Salle St., Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS	471
The American Woman—The Lost Sheep—Secession to Rome—The Surf-Note.	
LADY WIMBORNE'S LADIES' LEAGUE. London Letter. J. G. Hall	474
PIO X. ON PLAINSONG. European Letter. Rev. George Washington	475
ACTIVITY IN NEW YORK CHURCH CIRCLES. New York Letter	476
THE DEATH OF BISHOP INGLE. Rev. Arthur M. Sherman	478
THE SYRIAN CHURCH OF MALABAR. VI. Rev. E. M. Philip. [III.]	479
BURIAL OF BISHOP DUDLEY	481
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Loifstrom	481
CORRESPONDENCE:	482
Protestant Orders (Rev. Thos. Hines)—Bishop Gore's Advent Lectures (Rev. A. R. MacDuff)—Men and the Ministry (Rev. F. A. Heisley)—Dr. Brand's Interpretation (Rev. H. Forrester)—The Birthday of the Church (Rev. Robt. Russell Diggs)—Syrian Vestments (Floyd Keeler).	
ROME AND CHRISTIANITY. Rev. A. A. Fiske	485
DEACONESSES. Mary Johnson Shepperson	485
LITERARY	486
THE SHADOW LIFTED. XVII. Virginia C. Castleman	488
THE FAMILY FIRESIDE	489
PERSONAL MENTION, ETC.	491
THE CHURCH AT WORK [Illustrated]	492

AD CLERUM.

"Missa celebretur, non quasi ex consuetudine, sed magna cum devotione, sedate, tranquille, leniter, ut spiritualem ac divinam rem agi omnes cognoscant.

Missae nee ante auroram, nec post meridiem, nisi ex causa a jure permissa, celebrentur. Sacerdotes antequam celebrent, se colligant, et orantes mentem in tanti mysterii cogitatione defigant. Antequam ad altare accedant, missam perlegant, et singulas partes ita praeeparatas, et notatas habeant ut celebrantes neque errent, neque haereant."—*S. Car. Bor.*

"Cum sacerdos ex negligentia celebrare omittit, tunc quantum in ipso est, privat SS. Trinitatem laude, et gloria; angelos laetitia, peccatores venia, justos subsidio, et gratia, in purgatorio existentes refrigerio, Ecclesiam spirituali beneficio, seipsum medicina, et remedio."—*Ven Beda, cit. a S. Bonav.*

"Sic vive, ut sacrificium illud adorandum, tremendum, ac Deo plenum merearis offerre."—*Quid Auct.*

SEXAGESIMA carries on the work of preparation for Lent. Last Sunday spoke to us of Self-control. Next Sunday the message is of Self-mistrust. Last Sunday we were told that we had a work, a hard, a life-long work to do if we would escape merited punishment, and win promised reward. Next Sunday we are taught that, however hard we work, we must not "trust in anything that we do," for it is God who "worketh in us," by His seed sown in our hearts, "to will and to do of His good pleasure."

In the Epistle we have the glorious record of the work, even to agony, of the great Apostle of the Nations. St. Paul boasts of his lineage, his authority, his sufferings, his vast missionary labors. But, as we listen to him, we are certain that he is not trusting in any of these things. He glories not in them, but in "the things that concern his infirmities," in his humiliations and weakness, as when, in Damascus, he escaped Aretas by being let down the wall, huddled in a basket. Not his own wisdom or courage, but God's power "defended" him "against all adversity."

The Gospel makes it all plain. We can do nothing without God, everything with Him. Without the good seed the ground will produce only briars and thorns. Yet the good seed is fruitful only in honest and good hearts.

In which of the four classes will the Sower find us as He goes forth in the spring-time of another Lent? †

THE CONDITIONS of life in Abraham's time differed so widely from the civilization of to-day that it is difficult for us to estimate rightly Hagar's position. Polygamy seems to have been allowed, but there is no record that it was ever blessed or even encouraged by Divine Wisdom. Always it brought ill-feeling and strife. In this case, the jealousy, which led to injustice, so far as we are told, was all on Sarah's side. Hagar submits to the sentence of banishment; and when a frightful death in the desert is the only prospect, her grief is not for herself, but for "the child." Yet that child was preserved to become the father of a mighty nation, whose fierce turbulence to this day attests to the truth of prophecy.—*Selected.*

HE WHO indulges in enmity is like one who throws ashes to windward, which come back to the same place and cover him all over.—*Selected.*

THE AMERICAN WOMAN.

SEVERAL of the London papers are discussing something which they call "the Americanization of Women." A novelist who goes by the name of "Marriott Watson," holds the American Woman to be an anarchist of a dangerous and abnormal type, meaning that she holds herself so high as to be independent, not only of conventionalities but of law—a law unto herself. His opinion is that unless American civilization, which he says is the American man's unnatural devotion to money-making for the purpose of furthering the American woman's unnatural devotion to pleasure, unless this alters, American civilization is doomed.

One can make allowance for views so depressing in a land where men are devoted to higher ideals than pounds, shillings, and pence, and women are ascetic and altruistic from top to toe; and one can quite sympathize with the desire to extrude influences emanating from more barbaric shores which might contaminate such arcadian conditions; but at the same time, one cannot but wonder where these trembling critics get their information about the American woman. The fact is, the American woman does not exist. There are many millions of women who were born in America; but no distinct national type exists. There are some varieties which undoubtedly justify any amount of adverse criticism, but there is not any one kind, good or bad, conservative or radical, "loud" and "fast" or modest and retiring, which can be said to be a representative type. Englishmen whose lot is cast in a compact island, find it difficult to take into account several facts which are included in the idea expressed by the word *America*. One fact is the enormous territorial area of this republic, which spans a continent from East to West, the only leading civilized nation on earth which fronts on the Atlantic and the Pacific Oceans and extends from the frigid North to the semi-tropical South, within which vast space, for climatic reasons, if for no other, its inhabitants, men and women, must exist under a multiplicity of types. The woman of New England is far from being duplicated by the woman of Virginia. Eastern Pennsylvania furnishes a type in no way fashioned after the Kentucky type. The W. C. T. U. women of New Jersey and Kansas would reasonably be presumed to resemble each other, but they do not, any more than do the girl cowboy of Texas and the schoolma'am of Connecticut. How does the Quaker matron of Philadelphia compare with the wife of the mountaineer of East Tennessee?

At the same time, the English mind should try to grasp the fact that a very large proportion of our population are foreign born, the women of which proportion are as yet quite unassimilated, and so far as they are representative, represent the countries from which they emigrated. There is a large contingent of Italians in London, and it is said to be rapidly increasing; but their wives and daughters can scarcely be said to stand for the woman of purely English descent.

This is a new country, and in no sense has it rounded into completeness. Our national character being in a formative state, it is absurd to look for fixed types. Local singularities may exist, like Daniel Boone in Kentucky, *David Harum* in central New York, Carrie Nation in Kansas, "Hosea Biglow" in New England, and Dowie in Chicago, but not one of these, not one of a multitude of others who might be mentioned, embodies or expresses a national characteristic. Even the Brother Jonathan of the cartoonist is as impossible a personage as the unicorn who fought with the British lion, and stands for one whom no mortal man ever saw or expects to see.

If the typical American man is yet to arrive, so also the woman. We flatter ourselves that when he appears on the scene the man will not be a mere worshipper of the almighty dollar, and that the woman will live for something nobler than the fool's paradise; and that, as the brass of Corinth was deemed the best in the world because it was formed by the fusion of different kinds of brass, so the ultimate national character of both sexes shall compel the admiration of all nations. I.

THE LOST SHEEP.

THE statistics under heading of the "Year's Progress" in the issue for Dec. 26, gave occasion for the remark that the vast majority of the American people consist, not of pagans, but of renegade Christians, that is, of persons who at some time in the past have come under the influence of some one form of Christianity as opposed to other forms and who profess vaguely to belong to that body; but who, upon examination, are found to have severed any connection they may have had with any parish

or organization belonging to that or any other form of Christianity. A parallel case is that of a soldier who has deserted, or otherwise gotten his name dropped from the company and regimental rolls, never rejoins his colors, never marches, drills, or fights with his command, takes an occasional shot at his old comrades in the enemy's behalf, and yet claims to belong to the army. Soldier he is, for he has not gotten his discharge. Soldier he is, certainly, but with equal certainty he is renegade also.

The pathos of the matter lies in the fact, however, that these renegade Christians are often very lovable people. But for a certain vein of indifference and another certain vein of stupidity—or shall we call it mental astigmatism?—which runs through them, they average up quite as well as the lower grades of the Christians who are not renegades. Renegades they are; the parallel between their situation and that of the military renegade is too exact for any softer words; but they are the kind of renegade that the Master went out into the highways and hedges to hunt for and called "The lost sheep of the House of Israel." In the old days they would not come in, nor will they still. The Master said that they had to be searched for and brought in, and gave us (not the clergy only, but all who follow Him)—gave us that as a part of our duty.

Before the stupendous immensity of this task, the powers of the clergy alone flag and fail. Man by man, in all their millions, these lost sheep must be interviewed. They cannot officially be brought in by the laity—it takes a clergyman with power to "put their names on the parish register" to do that—but they must be found before they can be registered, and when registered, the process is but begun. Someone must see them over and over again, someone must make friends with them, someone must interest them in religious work and must persuade them to come to church. No clergyman can do these things for more than eight or ten in a year, and there are millions of them. The clergy are doing this work, a little at a time, as they can, and many are breaking under the burden of it. The only laity known to us who are doing it are the members of the Brotherhood of St. Andrew, and they only for a small and strictly limited though important class. What we need now, what the Master needed in Galilee, is to have the kind of Christian laymen and lay-women who will quietly concentrate effort each on one acquaintance or one personal friend who is of the Lost Sheep of the House, and keep at it until the friend is brought in; and to have them both go out then and repeat the process with others. Z

WHAT we should occasionally be confronted with secession to the Roman communion on the part of one of our clergy or people is, as we have hitherto observed, inevitable. So long as the two communions remain side by side in the same country, such incidents will, from time to time, occur. Moreover, as it is the Roman policy actively to foment such changes of allegiance, in spite of the earnest recommendations of such far-seeing men as the Abbè Portal and his school, while the preponderating Anglican practice is to discourage secessions of Roman priests to us, it is still less strange that any of our clergy should occasionally fall as victims.

That one of the city clergy of Milwaukee has thus felt it necessary to change his allegiance from the Anglican to the Roman authority would, therefore, hardly be worthy of remark, if there were nothing else than this to be said. Men go from us to Rome from a variety of causes, of which probably the most frequent and the most urgent is despair resulting from the apparent inability of the Anglican communion to purge itself of flagrant heresy among its clergy. Mr. Hugh Benson is a notable example of this class. From Newman down to recent years there have also been many instances of men who at least felt themselves hounded out of the Church by the narrow fanaticism of the ultra Protestant party. In such instances, while condemning, one must feel keen sympathy with men who are the victims of the unrest and the anomalies of the day, rather than deliberately recreant to their trust.

No such extenuating conditions, unhappily, may be pleaded in this most recent instance. We should mournfully pass it by without comment, were it not for one consideration. And it is this:

A priest who had avowedly been preparing himself for this step, with the guidance of a priest of the Jesuit order, continued to give outward allegiance for three months to a system to which confessedly he no longer felt inward loyalty. Ready to avow the absence of any priestly authority to the ministry

in which he was commissioned, he yet celebrated the Divine Mysteries on the very eve of his declaration that he was no priest; and that, not with the mental veil that would hide from his eyes the Church's doctrine of the Real Presence and would lull him into the belief that he was performing only a memorial commemoration, but with all those outward accessories of lights, special eucharistic vestments, and priestly prostrations which are, which were known to him to be, and which had been insisted upon even to the extent of dividing his congregation because he so pronounced them to be, the outward symbols of a belief in the reality of his priesthood and of the Eucharistic Sacrifice offered by virtue of that priesthood. For it must be remembered that it means far more for a Catholic than for a Protestant to renounce his priesthood and accept the Roman position. The latter only builds anew upon the structure of his old belief. The Catholic must maintain that all the reality of the sacramental life which he had professed and the sacramental Presence which he had adored was illusory and false. The mind reels from the contemplation of the awful blasphemy—from his newest point of view—of that last Eucharist, celebrated as a priest in the Church of God while almost in the act of denying his own priesthood and the reality of the sacramental Presence before which he bowed the knee. And a few days before that, he had presented a class for Confirmation to his Bishop, whose orders, like his own, he now repudiates, acquiescing then and becoming a party to a sacramental act which by Roman as by Anglican canon law is reposed exclusively in the episcopate, and implying and acknowledging the validity of those episcopal orders which he was immediately afterward to deny and to repudiate.

It is not for us to pass judgment upon the individual. We have no desire to do so. Our prayers will follow him into his new relations. We must, however, contrast his action with that of Newman, who never lost the deep affection of Anglican Churchmen though he went out from them, and who resigned his living and went into several years' seclusion before he took the step that severed his ecclesiastical life from its old foundations and entered upon new ones. Newman's was an honorable course.

The human mind, with its intricacies, is such that we must recognize that other priests, in coming years, will also abandon the Church of their allegiance and seek a place in the Roman fold. We may even draw upon the law of average and the statistics of past years and say that there will be about three a year—something less than one-twentieth of one per cent. of the American clergy; many times less, we regret to say, than the number that will be deposed for immorality.

There is an honorable way for the priest who is intellectually convinced that the claims of the Church of Rome upon his allegiance are valid, and there is a dishonorable way. The honorable way is to resign all position, and, particularly, every form of emolument in the Anglican communion *first*, not when he is convinced, but when first he is seriously in doubt as to his position, and then, carefully, as impartially as his mind will permit, with the guidance of the best Anglican quite as truly as the best Roman advisers, and with constant prayer to Almighty God, to make his decision. He may see, as many men who have passed through the trial have been able to see, what is the overtowering strength of the Anglican position. He may not. He may conclude it to be his duty to give his allegiance to the Papal system. But in either event he will have acted honorably, and if the decision be for Rome, he will carry with him the earnest friendship of those who regret his decision. Is it not equally certain that he will carry with him a conscience free from the tremendous stain of deliberate blasphemy by public act which one must carry who proceeds to Rome otherwise than this?

ALL who have heard heavy surf on an hard beach must have been struck by the discord of it. The surf-note is not one sound but a great multitude of sounds, a few soft and sad, but the most of them dissonant, crashing, harsh, and rending noises. A wave rises, lives for hours, sweeps scores of miles, then hoarsely breaks its heart upon the beaches, and the sand and pebbles lifted by it give out a harsh shriek as the returning water drags them downward. A multitude of confused and angry noises make up the surf-sound, and to one who stands on the rocking beach itself, when a great surf makes landward, and analyzes them, they seem all sounds of pain; or, if that be reading too much human meaning into them, at least notes of discord.

But test them by a little time and space; go inland, say, and stand upon a hill-top, and there the upper air is filled with one deep organ-note of glory in which is wonder and amazement and exceeding joy and harmony and power, but no pain. The great sea, serving God after his kind, is sending up his psalm which sounds eternal round these little islands we call continents, and which must be praise in that it lifts the hearts of thoughtful hearers into adoration of the might and majesty of God.

It may be, too, that the sufferings and sorrows, the doubts and heartbreak of God's Church, which to us in their midst bear notes of pain and discord, need but a small remove of time and space on our parts, a little exaltation, and we should hear them a great music, strong and terrible in glory, a necessary part of that greater harmony of which God is building up His Universe. Z

ANSWERS TO CORRESPONDENTS.

N. O. M.—It would seem to us that clergy officially connected with any parish, would not be reported parochially as "communicants," being already reported as rector, curate, or otherwise; but that retired clergymen within a parish, whose relations to the latter would be simply those of parishioners, would be counted as communicants of the parish.

A READER.—Bishop Grafton's papers on the Roman controversy have not been published in pamphlet form.

C. L.—A deacon is sometimes permitted in cases of sufficient need to administer the Holy Communion that had already been consecrated by a priest.

NO NAME.—(1) A visiting priest may not be intruded into a parish church for the solemnization of Holy Matrimony except on the invitation of the rector of the parish. If the rector's ministrations are not desired, you must either frankly ask of him the favor of inviting another priest, which he may or may not accord, or you must find another place for the marriage.

(2) The Greek and the Russian Churches designate simply the Churches of Greece and Russia, the former extending also throughout the Turkish Empire. They are in communion and in thorough accord with each other, though with some minor differences in practice. Their separate existence and autonomy are simply the result of the localization of the Church in different nations.

W. I. P.—The course of study for Sunday School teachers, referred to in THE LIVING CHURCH some months since, was that suggested by the Sunday School Commission of the Diocese of New York, information concerning which may be obtained by addressing the Commission, at 29 Lafayette Place, New York.

NO NAME.—(1) There are a number of excellent volumes of sermons for lay readers, including those by Dean Hodges, Buxton, and others. A satisfactory set of two volumes is *Sermons on the Gospels*, two volumes, each \$1.35, published by The Young Churchman Co.

(2) For information in regard to the Order of Brothers of Nazareth, address Priory Farm, Verbank, Dutchess Co., N. Y.

M. N. O.—(1) The curtain back and at the sides of the altar is designated a dossal.

(2) The term "predella" has been used for the stool sometimes used in a confessional, and also for what is now more commonly termed the gradine, being a shelf behind and over the altar.

J. B.—There is no American canon law relating to the use of hoods, and whether a chorister should be allowed to wear his college hood in the choir and in processions would depend purely upon local permission. So far as the right to the hood is concerned it would be beyond question.

"RECEIVE with meekness the implanted Word." What does that mean? No doubt, in its first meaning to St. James it was that message of Christ which at least he had received, which was the basis and foundation of the Christian Church; and yet that is not the beginning of God's work upon us. Back behind the message of Christ in the flesh, behind all His previous working through the prophets who led the way to Christ, there was that fundamental dealing of God with the human soul in the conscience. There is the root and beginning of this sort of religion—conscience. It is not right to speak of it as the voice of God, for it may be so distorted, it may be so ignorant, that it may be a very fallible guide as to what we ought to do. But conscience is at least that faculty in us by which we may be brought into contact with the will of God. Here we come to know that we are face to face with a Divine Guide and Judge. Here we are brought in contact with something different from our own interests, here with something different even to all that is best for man and society. No doubt, if you take a great number of men, what is best in them is simply a generous desire to do what is best for society round about them. And a very great deal of good living and noble action can be based on the desire to love our neighbor as ourselves by itself; but in its highest reaches, such love of our neighbors must have in it the love of God.—*Bishop Gore*.

SOW FOR TIME, and probably you will succeed in time. Sow the seeds of life, humbleness, pure-heartedness, love, and in the long eternity which lies before the soul every minutest grain will come up again with an increase of thirty, sixty, or an hundred fold.—*Selected*.

LADY WIMBORNE'S LADIES' LEAGUE.

New Historical Society.

CONFERENCE OF CLERGY AT KEBLE COLLEGE.

One of Vilatte's "Bishops" Deposed.

LONDON, January 19, 1904.

LADY WIMBORNE'S Ladies' League, which was founded four years ago by her ladyship (herself as president) and certain other feminine members of our titled aristocracy for the defence and promotion of—I was almost going to say, the very funny myth of Lady Wimborne's phantom donkey—the "Reformed Faith," appears to have accomplished this much at least, namely, in attaching to itself so large a number of allies from the male sex as to form one-tenth of the whole society; the masculine Leaguers doubtless having enlisted for the chivalrous purpose of even laying down their lives for the ladies of the League, as well as from enthusiasm for the "Reformed Faith." But though men have been allowed to join these Protestant ranks, they are given distinctly to understand that they occupy merely a subordinate position. Lady Wimborne, writing to the *Times*, makes this abundantly clear: "It is manifest that such a work as ours, which we may justly claim to have set on foot and established, must remain largely in the hands of women to direct and expand." With the importation of a masculine element in the membership of the League, it is not surprising, therefore, that the authorities have perceived that the old name and style of the "Ladies' League" has become somewhat *passé*, and have decided to exchange it for a more comprehensive one. But in re-naming their Protestant association the "Church of England League," etc., they surely have committed a most egregious blunder, for the new title plainly expresses a contradiction in terms. The Catholic Faith the Church of England knows—because she is essentially Catholic—but she can know nothing of what goes by the name of the Reformed Faith, which spells doctrinal Protestantism in general, and particularly such historical phases of it as are symbolized by Calvinism and Zwinglianism.

What must come as an interesting announcement to many general readers of English Church history as well as those who make more or less a science of it, is that of the proposed formation of a society, to be called "The Canterbury and York Society," with the object of publishing Bishops' Registers and other old episcopal records; the series beginning with the earliest documents extant and to be carried down to the close of Elizabeth's reign, or perhaps to the date of the Caroline Act of Uniformity. The oldest Registers appear to be those of the Bishops of Lincoln, which date from the year 1209; and of these specific ones it is stated that Bishop Longland's Register alone is a rich mine of information bearing on the convulsive politico-religious movement of Henry VIII.'s reign, while earlier ones "illustrate the Wycliffe Movement." As soon as the names of at least 100 supporters of the proposed society have been secured, a meeting will be called in London to organize the same, and so forth. Mr. Justice Phillimore (of the King's Bench) is acting as provisional Hon. Secretary.

The Bishop of Winchester, who has been ailing of late, has now been ordered by his physician to give up all work for a month.

The *Church Times* states that the Rev. Father Page, Superior General, S.S.J.E., has been recommended by his medical adviser complete rest and change. He sailed, week before last, for Boston, Massachusetts.

The Bishop of Korea (Dr. Corfe) left this country, yesterday week, *en route* for his Diocese in the Far East.

Last week's *Church Times* contained an officially communicated report of the first day's proceedings of the Conference of Clergy at Keble College, Oxford, held on the 11th-13th inst. Although that newspaper was prepared to give a report of its own, it was precluded from doing so by the resolution of the Conference. The first suggestion of a Conference was made (the report states) at a meeting of the committee which drew up the Moderate High-Churchmen's Declaration presented to the Primate, in July last. Upon the suggestion of creating a new association being at once disapproved, it was felt that it was desirable to adopt some method to "keep the memory of the Declaration alive, and its principles in the foreground." It was hoped that a Conference might even do much more, "that it might gradually work onwards to a clearer enunciation of what was vague and firmer grasp of what had been imperfectly

apprehended." But it seemed plain that for a Conference to be effective, different views must be deliberately sought, whereas in a Declaration they must be avoided; and so invitations were sent out to some who had not signed the Declaration. It was also decided at the committee meeting, on the proposal of Canon Body, that no resolutions on the subjects discussed at the Conference should be entertained.

According to the time table of the arrangements, drawn up and circulated to the clergy invited to the Conference, which was published in the *Guardian*, Compline was said on Monday, the 11th, at 10 P. M.; and the opening of the discussion on the following day at 11 o'clock, was preceded by an offering of the Holy Eucharist at 8:15 and recitation of Matins at 10:15. The papers that were read were under the following heads: (a) "Can Disciplinary Rules and Variable Rites and Ceremonies (merely because they have for some time obtained through the whole Church) acquire for themselves such authority that a National Church cannot set them aside for her own members?" the Dean of Christ Church (Dr. Strong). (b) "The Rights of a Particular Church in Matters of Practice," the Rev. Dr. Collins, appointed "Bishop of Gibraltar." (c) "The Mind of the Church of England in reference to Laudable Practices of the Church Catholic as shown in her Formularies and in the Writings of her Divines," the Rev. T. A. Lacey. (d) "The Subject in relation to Special Difficulties of the Present Time," the Rev. Percy Dearmer.

Now, to return to the official report, the Dean of Christ Church (who presided) maintained, in his paper, that the authority of the Church depended on its character and commission as a society, and therefore that it would be exercised in different forms and in different degrees in different relations: "The authority of the Church in the Creeds did not extend to the right of decreeing fundamental change, nor could the original nature of the Sacraments be altered. But in the outward order of the Church, there was much greater latitude, and here local Churches had very wide powers of alteration." Dr. Collins' paper (the same as recently read by him before the Church Historical Society and read on this occasion, in his absence, by Dr. Field) maintained in the most strenuous way, "the vital distinction between doctrine and practice, illustrated the position taken by the Church of England in her Articles and the Preface to the Prayer Book, and maintained that the liberty of the English Church in such matters was not only asserted by her own divines, but also practically admitted by some Roman Controversialists." What is described as an "interesting turn" was then given by the Rev. Mr. Lacey's paper, which, without traversing that of Dr. Collins, "showed that the testimony of English divines was not all one way." The limitations of a particular Church "were set out in a striking Latin sermon, preached by Bishop Beveridge before Convocation, between which and the complete freedom claimed by Hooker, Mr. Lacey thought the truth might be found." The Rev. Mr. Dearmer "spoke rather of uniformity within the Church of England itself, than between her practice and that of other Churches."

The discussion which ensued was of the "greatest interest." The theory that the Church of England is but two Provinces of the Western Church in a somewhat anomalous position, which had been combatted by Dr. Collins, was urged by one speaker; and in reference to the Catholic custom of Fasting Communion, there were members of the Conference who were unwilling to acknowledge that such rule could ever be abrogated. The right of National Churches to absolute freedom in matters of practice would, in the minds of some, as was urged by one speaker, require considerable qualification. Two interesting points made were these: (1) "That the question is much wider now than at the Reformation. The Imperial Mission of the Church of England, and the Imperial range of her daughter Churches, lifts the question into a higher level. And it was urged strongly that our appeal should be, rather to the assembled Bishops of the whole Anglican Communion, than to the Bishops of the two Provinces." (2) "That, whereas when the Church was undivided, authority was exercised with the consciousness of the whole Church behind it, authority in the divided Church and in all branches of it, have less powerful appeal." Nothing, the report adds, could have been better than the tone or level of this first day's discussion.

It really begins to look as if there was a sort of conspiracy among the clergy attached to what are called Royal Peculiars to flout the authority of the Church in regard to the public recitation of the Athanasian Creed upon high feasts. At Westminster Abbey, for some time past, as we have seen, the Dean and Chapter, besides mutilating the form of the Creed

as it appears in the Prayer Book, have further flagrantly outraged Church order by using the Creed only as an anthem. And now it appears that upon this last Epiphany, at the Chapel Royal, St. James' Palace, the Athanasian Creed was simply entirely ignored, the Apostles' Creed being substituted—which proceeding was flatly against the "use" of the Church of England. Here is what the rubric, after specifying upon what feasts (the Epiphany, of course, amongst others) the Athanasian Creed is to be used, says in plain English—"shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called the Creed of Saint Athanasius, by the Minister and people standing." This monstrous breach of Church order and affront to the Faith of the Church at the king's principal chapel is all the more serious and disquieting, from the fact that it directly reflects upon the Bishop of London, who is *ex officio* the Dean of the Chapels Royal.

It is a pity that just at this juncture, when such a dead set is being made by many amongst both clergy and laity against the Faith of the Gospel, as embodied in the Athanasian Creed, that the Bishop of Bristol should deem it fit to set forth, in a statement addressed to his clergy, what he considers an important distinction "between the parts of the so-called Athanasian Creed which are really the Creed, and those parts which are merely the setting of the Creed," whilst further suggesting *inter alia*, such a revolutionary proceeding as that the congregation should join only in the recitation of the "Creed proper." The Church, however, nowhere makes such a distinction as is here drawn by the Bishop, and absolutely enjoins the use of what the Bishop calls the setting of the Creed as well as what he calls the Creed proper by *both* priest and people.

It has been known for some time by those in the outside world who have inside information of what goes on behind the scenes at Oxford, that some leading exponents, amongst professed Churchmen, of what Mr. Gladstone called the moral monster of undenominationalism, were making a strenuous effort not only to laicise, but also to completely undenominationalize the Final School of Theology in the University. According to the present system, the examinership is only open to men who are in priest's orders in the Church of England. This latest movement at Oxford in the interest of theological radicalism is being headed, I understand, by the Rev. W. C. Allen, sub-rector of Exeter College; whilst one of the leading combatants is the Rev. Leighton Pullan of St. John's College. The final issue depends much, I suspect, upon the attitude taken towards the movement by Drs. Sanday and Bigg of Christ Church.

The Rev. C. E. Beeby sends to the *Daily Chronicle* the passage in the Bishop of Worcester's letter, leading to his resignation, which was omitted in the first instance from publication. It runs as follows: "In our conversation, also you told me, I think, that you conceive yourself only to be contributing to a theological discussion, without personally committing yourself, as of course a man may do; and that you only intended to argue against one particular view of the Virgin Birth, though this is less than I should have gathered from your article." Mr. Beeby did, in fact say, he says in his letter to the *Daily Chronicle*, enclosing above passage that, so far as his article in the *Hibbert* went, he regarded it in the nature of a purely theological discussion. But he is now unwilling to take refuge in that plea, because his contention frankly is "for liberty of interpretation of that Article of the Creed."

The Rev. H. M. Marsh-Edwards, late rector of West Bridgeford, Nottingham, now residing at Blackheath, having been prosecuted in a Consistory Court of the Diocese of Rochester (before Chancellor Talbot and five assessors), held in Lincoln's Inn Old Hall, for charges of immorality, brought by the Bishop of Southwell under the Clergy Discipline Act of 1902, has been found guilty of the same. Mr. Marsh-Edwards was ordained in 1890, and subsequently held a rectory in Gloucestershire, a vicarage combined with a rectory in Salop, and lastly the rectory of West Bridgeford, which he resigned last April, in consequence of the scandal which his misconduct gave rise to. It will doubtless be recalled that Mr. Marsh-Edwards is the one who some months ago claimed to be consecrated "Bishop of Caerleon" by the nomad "Archbishop Mar Timotheus," *alias* the notorious M. Vilatte.

J. G. HALL.

LET not any one say he cannot govern his passions, nor hinder them from breaking out and carrying into action; for what he can do before a prince or a great man, he can do alone, or in presence of God, if he will.—*Selected.*

PIO X. ON PLAINSONG

Notes from the Church in France.

THE EASTERN CHURCH AND REUNION WITH THE WEST.

PARIS, January 15, 1904.

ROME.

IT IS interesting (and it may have a more lasting effect on the subject in question than is at first apparent) to mark that in the early days of his reign, Pio X. has taken up a very decided position on the side of order, and of definite order. He has done this in the matter of things that touch the Faith; he is doing it also in the matter of the conduct of worship, and in the spirit of devotion that worship and its adjuncts should be required to foster and encourage.

The stand he has taken regarding Church music, in this latter question in his *motu proprio*, demands much more than a passing comment. For it is likely to affect not merely those to whom the advice is immediately addressed, but as well, those who take as their model the ecclesiastical plainsong of the Church, dating from the time of Gregory the Great. He, noting the need of unity in that portion of the Church office, caused collections of the most accredited strains to be made and reduced to order in writing. People carelessly talk of Pope Gregory as the inventor of plainsong, and so set it down as being a power of music essentially of the Roman Church. It was nothing of the kind. The Song in Churches was taken from the habitual song of the music of the religious world. This came to Italy from Greece, whence came, of course, all her civilization. The Greek modes, probably borrowed from the Phœnicians, are at the bottom of the scheme or formulae of plainsong. The plainsong of the Christian Church, written and noted in the eighth century, is chiefly a series of records of earlier times, of which some, it is reasonable to suppose, are the very melodies sung by our Lord Jesus Christ and His Apostles, and of Templar origin.

The present Pope then is setting to work to endorse the original effort of the Great Gregory.

I can but note the heads of the different matters that he touches on.

In speaking of different kinds of sacred music, he says: Gregorian Chant must be largely restored; the different parts of the Mass and office must retain, even musically, that particular form which ecclesiastical tradition has assigned to them, and which is admirably expressed in Gregorian Chant. The *Kyrie*, *Gloria*, *Credo*, etc., of the Mass must preserve the unity of composition proper to their text. The melodies proper to the celebrant at the altar and to the ministers must be sung in Gregorian Chant, unaccompanied. The rest of the liturgical chant belongs to the choir of Levites or singers and hence, must always retain the character of choral music. Women must not form part of the choir, and if soprano or contralto voices are necessary, boys must be used. Singers must be men of known piety and probity of life. They should wear surplices in church, and should be hidden behind a grate if the choir be excessively open to the public gaze.

He insists on unostentatious accompaniment, certainly in plainsong, generally of all Church music; frivolous instruments—he mentions cymbals and drums—and, as a rule, orchestras are to be excluded.

It may be remembered that there are three rival schools or systems of plainsong: at Mechlin, Ratisbon, and Solesmes. Solesmes use, as it is termed, has been made a special study by the Benedictines. They have spared neither time nor money in order to revive the purest forms and obtain the most authentic records of the ancient habit of the Church.

It appears that the Pope has declared in favor of this particular system as the purest and most correct. His known bias in this direction will cause much satisfaction in France, although France's Government has seen fit to drive out of the country the good fathers who have labored in the cause itself, the Benedictin monks.

FRANCE.

The speech of the Cardinal Legate on New Year's Day, Mons. Lorenzelli, on his reception at the Elysée, by the President, did not throw much light on the solution of the difficult questions at issue between the Vatican and France. Both the Nuncio, and the President in his reply, kept themselves to expressions of general civility and necessary platitudes, with a

suitable reference to the late Pope "*et la disparition de cette grande figure.*"

In Paris a good parochial movement is being carried out. There is in the southeast part of the city an immense parish, containing 44,000 inhabitants, by name, Saint-Antoine, by no means fashionable or particularly well frequented. Americans will recognize it by its propinquity to the Gare de Lyons. There has been no sufficient Church accommodation since its abnormal growth as a quarter. The small chapel of the Quinze Vingt Hospice has supplied the spiritual ministrations necessary; but it was totally inadequate to contain the willing congregations.

At the end of 1898, Cardinal Richard sent to this deserted field Monsieur l'Abbé Rivière, then vicar of the Madeleine, with instructions to build a church.

He has nobly carried out his mission. At the end of last December the building, a fine specimen of Roman architecture, was solemnly consecrated by the Cardinal, in the Avenue Ledru-Rollin, in the presence of an enormous congregation.

The prison of Mazas (which, it may be recollected, once occupied a large space of ground in that quarter) has been demolished—a sorrow perhaps to those who love historic facts and buildings, but a benefit to the neighborhood—and handsome houses have taken its place. This change, with the influence of a fine church in its midst, will probably do the same good deed in a naughty world that the Church of the Sacré-Coeur has done at Montmartre, and raise the tone of the quarter of Saint-Antoine and help to civilize some portion of its inhabitants.

Monsieur Anatole France, a powerful writer, has produced what is termed a "monumental" preface to the collection of speeches of Monsieur Combes on the Religious order question. He devotes his powers to the defence of M. Combes; he defends his policy towards the religious orders. He attacks the Roman Papacy as an invasive power. "You," says M. Anatole France, "what have you to defend yourselves with to-day? The Church of the Gauls has passed to the foreigner. You possess now nothing but an Ultramontane militia, priests, monks, soldiers of the Pope who camp in the dismantled Republic. Your Bishops are your enemies, irritated enemies. Since then the Papacy has become hungrier for domination. She fears you even less than she feared Napoleon III., whom she pushed to his ruin and to our disaster, and she hates you more. She was pitiless towards the Emperor because, having given her much, he did not give her all. Reflect upon that warning and consider that a more implacable menace is held over you.

"But you have no forgiveness to expect of her. In her eyes you are as if you did not exist, since you are no longer Catholic. She has judged and condemned you irrevocably. She hastens the moment of executing sentence. You are her vanquished and her prisoners. She daily increases her army of occupation. She daily extends her conquests. She has already taken from you the bulk of your middle class. She carries entire villages and lays siege to factories. As you are well aware, she is provided with intelligence of what goes on in your Administrations, your Ministries, your tribunals, and the commands of your army."

It is always a cause of regret to see great talents, as are those of the writer, put to so ignoble a use—palpable special pleading.

The question whether Abbé Loisy will make his submission is being very much discussed.

THE EAST.

Touching the matter of the Encyclical put out by the Patriarch of Constantinople on the question as to what steps could be taken regarding an approach to reunion with the West, these are some of the replies purporting to come from the different Churches:

After dealing with the main position of Orthodox Union, the Church of Jerusalem states that all possibility of an agreement with the other Churches of the West is out of the question.

The Greek Church states that present circumstances do not call for a study and realization of the union of the Churches, and that all attempt at such union is therefore useless both now and in future as long as the conditions which prevent that end continue. Also the Orthodox Church must be content with cherishing Christian charity for all the Churches, with the hope that what is impossible with man is quite possible with Almighty God.

The Orthodox Church of Roumania has opinions identical

with those of Russia, and suggests as the only remedy for differences a union without conditions or concessions with the Orthodox Church. On the point of the reform of the calendar, the Roumanian Church persuades the Orthodox Churches to maintain a *status quo*, as such a reform would be contrary to canonical conditions, adding that it is not permitted to touch even with the finger-tips lay resolutions which give honor to the Orthodox Church.

The Church of Servia recognizes the necessity of strengthening the Orthodox Churches. As regards the calendar, as neither the Gregorian nor Julian calendars are exact as to chronological calculations, it is necessary that an expert adjustment be made so that the date of movable feasts be fixed according to the spirit of the Orthodox Church.

The reply of the Church of Montenegro corresponds, in all points, with that of the Russian Church.

An account of the reply of the Russian Church was given in a former letter. GEORGE WASHINGTON.

ACTIVITY IN NEW YORK CHURCH CIRCLES.

Bishop Greer's Address on "The Church and the World."

ANNUAL DINNER OF THE CHURCH CLUB.

Addresses by Notable Clergy and Laity.

AFTER the luncheon which followed the consecration service of Bishop Greer Tuesday of last week, a large number of the clergy of the Diocese and many visitors gathered in the Assembly Hall at Sherry's to discuss methods of meeting the diocesan apportionment. Bishop Greer presided, and when he arose was greeted with prolonged applause. He said: "I hardly know how to say what I would like to say to express my feelings. Some of you who know my views on the marriage question will appreciate my position when I say that from this day on I shall be wedded to you all 'for richer or poorer, for better or worse, until death do us part.'" The Rev. Dr. Arthur S. Lloyd, General Secretary of the Board of Missions, was the first speaker announced. He urged New York rectors to lead in meeting the apportionment, which he characterized as a common burden, an equitable share of the bill which Christ commanded us to contract. He said the ease of meeting the apportionment depended largely upon the spirit in which it is undertaken. If the rector talks of the injustice of the parish apportionment the task is made harder than if a bold attempt is made to meet it. Speaking of methods in detail, Mr. John W. Wood suggested that there be apportionment to individuals in the parishes, this individual apportionment to be based on gifts toward Church support. A committee of laymen in the parish has also been found to be effective. Mr. Wood called attention to the fact that of the fifty clergymen which the Church has in the foreign field, New York furnishes only one, and said that if it is to furnish more money it must first furnish more men.

In the discussion which followed, it was made evident that many favor an increase of the apportionment, the inclusion of offerings by women and children, and the freedom of rectors to raise the money by such methods as he prefers. The Rev. Dr. Lloyd said he was sure the Managers of the Board would consent to include the women's and Sunday School offerings of any parish providing the rector would consent to an increase of the apportionment by one-third. Scores of acceptances were immediately given. Those who took part in the discussion included the Rev. Drs. Rainsford, Nelson, and Van Kleeck, and the Rev. Mr. Saunders.

The evening meeting at St. Thomas' Church on Tuesday suffered in attendance because of disagreeable weather and because many were wearied with the services and meeting which had preceded it. The church was nevertheless well filled. The occasion was the first public appearance of Bishop Greer since consecration. The late Bishop Dudley was to have been one of the speakers at this meeting, and his place on the programme was not filled. The general topic of the meeting was "The Church and the World," and Bishop Greer was the principal speaker. He said in part:

"Jesus Christ said years ago that the whole world was a mission, and all would be united at last through Him; and why? Because He saw with His great light what we of to-day are just beginning to see, that what was fit for Asia and Palestine was fit for all through the whole land.

"The man who does not believe in missions world-wide is not.

only disloyal to his Master, but is behind the times, and does not feel the spirit of the age.

"Without this the Christian Church has no message to give, and unless with a message of a universal stamp, which we hope to take throughout this city, to The Bronx and the counties beyond, we can do no good. Missions here mean missions everywhere, and if you are to fill your great church on Cathedral Heights you must fix the compass around the world and you must cause the beacon light to shine with a brighter and quicker glow."

Mr. Talcott Williams spoke on similar lines, laying stress on the humanitarian tasks before the Church. He told of the progress of the Church in America and said similar advance must be made in South America, Asia, and Africa. Music was furnished by the choirs of St. Thomas' and St. Bartholomew's.

On Wednesday evening of last week Bishop Greer was guest of honor at the annual dinner of the Church Club. Bishops Potter, Lines, Courtney, Vinton, and Talbot were also at the guests' table, as were a number of the leading clergy of the city. In introducing Bishop Potter, President George Macculloch Miller said that the dinner was the celebration, in a way, of twenty years' work of the Church in New York City of the Diocesan, and referred to the election of Dr. Greer in the last convention as evidence of the spirit of unity in the Diocese.

Bishop Potter said:

"I have great pleasure in expressing my entire sympathy with what has been said by our presiding officer bearing on this dinner and what was done a little while ago in this Diocese. I have had occasionally the privilege of being your guest, and have girded at you with a mild grace for your exclusiveness. You are a very exclusive lot. There never has been, so far as I know, a clergyman admitted to the Church Club. And the dominance of the lay element in this body is something which I confess I have viewed with some apprehension. When you get into hot water I observe it is always a clergyman who puts you there.

"But I think you should recognize the fact that there is something unique in certain elements which have placed Bishop Greer by my side.

"I am embarrassed by the presence of my brother, the Bishop of Newark, because yesterday I met one of his clergy at the consecration, and I said to him that there wasn't a priest or a layman in the Diocese of Newark, unless he had read the testimonials, who could say of his own observation that he saw the Bishop of Newark consecrated. Of course I don't want to impugn your orders, my dear brother. But on the occasion I refer to, and on every other similar occasion which I can recall, the Bishop-elect has been surrounded by a bevy of Bishops, who have absolutely hidden him and everything else that was going on from the eyes of the whole congregation.

"Another thing I want to call attention to is that for the first time in the history of the American Church yesterday a layman read a testimonial. There is nobody in this room who can contradict me, for it is the truth. Yet you cannot elect a Bishop without a layman, no matter what your private opinion is as to how he should be elected. What has this got to do with you? Just this: my brother who is the guest this evening has been in special coöperation with the laity. You know that the functions of priests, when Bishops are concerned, is one of dissection. When it comes to the laity we are able to appreciate the story told of the Bishop of Tennessee. He strolled into church and heard a big buck nigger pounding the pulpit and praying, 'O Lord, give us more power!' An old darky on the front seat looked up and said: 'It ain't more power you need, but it's more ideas.'"

Bishop Greer was the next speaker and said the introduction was somewhat disconcerting, as he was not yet accustomed to his new title.

"I have not yet ceased to wonder," he said, "why you wanted me, nor do I know what my qualifications are for the office to which I have been summoned, unless it be that I am, and ought to be, perfectly free—I may say that much at least—free from all prejudices or prepossessions ecclesiastical or other. And by that I do not mean that I am, or that I ought to be, a man without convictions, for a man without convictions is a man without force.

"But it does mean, I hope, that I ought to be not only man enough and Bishop enough to honor and respect the convictions of those who differ from me, but I ought to be Christian enough to know that the Gospel of our Lord Jesus Christ is something vastly more than my own interpretation and apprehension of it.

"A great Emperor once said to a great General: 'A man like you should have preferences, but no exclusions.' But it is not easy to combine these two familiar and perhaps really antagonistic tendencies; yet when they are combined, like the centrifugal centripetal force, they constitute the true orbit of character.

"No one can hope to reach it unto perfection, but if you seek a worthy, most admirable, and distinguished illustration of it, I don't ask you to look around you, but to look in front of you at him whose wise, patient, forbearing, and sympathetic wisdom has gone in and out among us for twenty years as the episcopal head of this Diocese.

"Speaking of Bishop Potter, I have sometimes thought his

breadth and catholicity of administration were due in part to the fact that, a number of years ago, during the summer season, he visited the village of East Hampton, where I myself spend the summer, and while bathing there in the surf, found himself so situated that the Rev. Fr. Ritchie was on one side of him, the Rev. Dr. Heber Newton on the other, and the late Dr. Talmage just a little beyond the life line in front of him. The Bishop was impressed with the fact, and declared it to be the most catholic scene in Christendom. I have been bathing in those waters ever since; so whatever prejudices I may have had to start with, I have left them in the ocean surf."

Addresses were made by General Corbin of the United States Army, Bishops Lines and Vinton, Mr. Francis A. Lewis, the Rev. Dr. Huntington, and Dean Robbins of the General Seminary. Speaking of the Seminary, Dr. Robbins said:

"A graduate from the General Seminary, so I have been told, is sometimes regarded as a sort of mediæval priestling, knowing nothing of what laymen are thinking about, and that the Seminary ought to be in closer touch with the whole Church. I beg your cordial interest in the Seminary—it has always a platform for every loyal Churchman. I sometimes think we of the clergy are emphasizing some things and trying to think along some lines, out of touch with the laity. I suggest that the Church Club make the General Seminary one of its missions."

The year book of Grace parish is, as in former years, a record of the many activities of the year, with many illustrations. Notable in the book just published are the pictures of the exterior and interiors of the new parish buildings on Fourth Avenue, the new chancel, and the inscribed foundation stone of the first Grace Church, which was last year received from the New York Historical Society and suitably placed in the south aisle of the present church. In his preface to the book, the rector, the Rev. Dr. Huntington, reminds the reader that it might seem as if Grace Church "were largely engaged in the work of purveying amusements. A great deal is said about festivals and outings, Christmas trees and excursions. It must not be supposed for a moment that any 'saving grace' is attached to things of this sort. They are but means to an end, that end being the establishment of those cordial relations which alone can supply the starting point for efforts to convey spiritual help. The account of a Sunday School picnic, for example, may fill a page, while a paragraph suffices for recording the thousands of pastoral calls made in the course of a year by our clergy and deaconesses." Dr. Huntington speaks also of the function of the Church to be "institutional," arguing that under present conditions it cannot be otherwise. In this connection he says:

"With a great deal of what is now done in connection with the parish churches of our large cities, we might dispense, were the civil authorities to take the matter off our hands. Let me add that there is nothing the Church would like better than to see this transfer made. The moment that the teaching of cooking, for example, is made as it ought to be, universal, in the public schools, for girls at least, that moment the Church will only too gladly give up a task it has assumed out of interest in the well-being of the people, and more especially in the temperance question. In fact, we can imagine the State gradually relieving the Church of almost all its obligations save the central ones of teaching spiritual and ethical truth and leading the devotions of the people.

"Possibly, in a perfect state of society, the now necessary distinctions between civil and ecclesiastical, secular and sacred, would disappear, simply because all duties would be seen, in that event, in a religious light, and all callings acknowledged to be callings of God. It is evident, however, that we are far enough away just now from this beatific state of things, and that we must be content to worry along under whatever concordat between the real and the ideal may be found possible."

An announcement has been made by Bishop Potter that he will, after having read the paper read by the Rev. Dr. Charles A. Briggs before the Church Club, make a statement for publication. He realizes, it is said, the interest of both clergy and laity in the matter. When his statement will appear is not known, as Dr. Briggs' paper is appearing in three installments in a weekly publication, the first having just been published. It is felt among New York clergy, although no authority for the impression can be found, that Bishop Potter will be much less strenuous in defence of Dr. Briggs than he was when the latter was criticized in advance of his ordination. It has been found, by the way, that Dr. Briggs does not belong to the staff of the Cathedral of St. John the Divine. He was placed upon the clergy staff of the Pro-Cathedral in Stanton Street shortly after his ordination, but when that work was recently transferred to the City Mission Society, the Rev. P. M. Kerridge, who has since resigned, was the only clergyman transferred to the Society. The Rev. Dr. Briggs and others of the old Pro-Cathedral staff were not put upon the City Mission staff and were not

transferred to the Cathedral uptown. So far as can be learned, Dr. Briggs has no canonical standing.

The Rev. Mr. Kerridge has been succeeded at the Chapel in Stanton Street, formerly the Pro-Cathedral, by the Rev. W. Weir Gillis. He has been on the City Mission staff for some time. The Society has recently purchased, at Milford, Connecticut, a farm of sixty acres, to be used as a summer home. The property is on Long Island Sound and has an excellent beach. The house on the property will be remodelled to accommodate seventy children besides attendants, and plans include the location of a camp for boys nearby with accommodations for sixty.

The Committee of Coöperation, appointed by Bishop Potter to work with the Archdeaconry of New York, has been completed by the addition of the Rev. Gustavus Tuckerman, rector of Holy Faith parish. The committee now consists of the Rev. John Campbell of Kingbridge, chairman, the Rev. George Alexander Strong of Christ Church, Dr. Thomas Darlington, the new Health Commissioner of New York, Mr. John P. Faure and the rector of Holy Faith. The Committee has already visited several of the Bronx missions and is preparing to look into the conditions obtaining at all of them.

Anonymous letters have recently been received by the Rev. John Cross, who is on the staff of St. Peter's Church, Portchester, and is working among the Italians in the neighborhood, and a Presbyterian missionary, an Italian, engaged in similar work. The letter threatened both ministers with death unless they left their work and the locality, fifteen days being given them in which to get out. The police are investigating, but no clue to the writers of the letters has yet been found. Italian secret societies are credited as instigators in the matter, but no evidence to that effect seems forthcoming. The Rev. Mr. Cross has been but a short time engaged in this work among Italians in the Diocese, and announces that he will stick to the work regardless of the hazard.

A branch of the subway rapid transit system of New York is to run down Broadway past St. Paul's Chapel and Trinity Church, and the work of construction is now under way. Some fear was felt last week that the excavation might endanger the stability of the Trinity spire, as the foundation of the spire are but nine and a half feet below the street level and the soil is very sandy. Engineers for Trinity corporation and the Rapid Transit Board have studied the situation and have decided that Trinity is in no danger, but the utmost safeguards will be adopted. Alarm at the situation has been felt among the membership of Trinity parish and its friends, because in the borough of Brooklyn a number of buildings are asserted to have been injured by the settling caused by excavation for subway tunnels.

The annual service for college men, held for eight successive years in Calvary Church, occurred Sunday evening of last week. The speaker was President Hopkins of Williams College. Bishop Potter was also to have spoken, but his health would not permit him to be present and he therefore missed the service for the first time since its institution. The lessons were read by Dean Van Amringe of Columbia University.

A service for the Church Mission for Seamen was held on the same evening in the Church of the Heavenly Rest. Addresses were made by Bishop Burgess of Long Island and Chaplain Mansfield of the Society. The former talked about the changed condition in the lives of seamen compared with former years and said the Church Mission was a life-saving station. The Rev. Mr. Mansfield spoke of the needs of the work, and asked for contributions of money, clothes, pictures, and literature in all languages.

THE Church of Christ, the third changeless thing, is the final and eternal reality into which the others pass, man through the earthly home into the heavenly, as through a porch; and the human family as divine in its origin and structure, formed and fashioned by the hand of God to suggest and set before us in an object lesson the features and character of the celestial home, will be absorbed and consummated in the blessed reality of which it is the lovely foretaste. These three changeless things, in the midst of this world of chance and change, have in them the persuasive eloquence of infinite love. They arrest attention by being unique, they are like rocks in the midst of the restless waters. They win and delight by the charm of their association.—*Selected.*

LET go thy hold when a great wheel runs down hill, lest it break thy neck in following it; but the great one that goes up the hill, let him draw thee after.—*Shakespeare, "King Lear."*

THE DEATH OF BISHOP INGLE.

By THE REV. ARTHUR M. SHERMAN.

THE many friends of the late Rt. Rev. James Addison Ingle, M.A., first Bishop of Hankow, China, may be glad to learn some of the circumstances of his death. The cable message went home on the 7th of December to the Board of Missions, announcing that the Bishop had passed peacefully away that same day, fervently praying for all. But many who knew and loved him and appreciated his noble character and marked abilities will like to know something more of the early close of such a promising and valuable life. I should say the earthly close, for though in great sorrow and loss, we know that life has not closed for him, even though it has been so deeply saddened for us.

The Bishop reached Hankow on the first of November, All Saints' Day. He had been to Shanghai to the Conference of Anglican Bishops in China. Returning, he made a visitation to Nganking and its out-station, Taihu. On the 8th of November the Conference of Native Clergy, so long looked forward to and carefully planned for by Bishop Ingle, began. He was able to deliver with force and impressiveness the opening charge on that Sunday afternoon, although with a high fever at the time. After that he surrendered to the fever and went to bed. It was a very keen disappointment to miss the Conference, but he had to resign the pleasure of meeting with them, and turned it over to the care of the Rev. Mr. Roots. For some time the Bishop had been troubled with more or less fever, in fact we do not think he has been really well since his return from his hard year in America, but we did not think this illness was so serious, and even when it became prolonged and increased, it was difficult to realize that our Bishop, so full of life and power, might be taken from us. Dr. Borland, our mission doctor from Wuchang, was summoned to Hankow to assist Dr. Thomson, the attending physician, and took up his abode at the Bishop's house as physician and nurse. Dr. Hodge of the Wesleyan mission, Hankow, was called in for consultation, but the Bishop's disease and fever baffled them. It was like typhoid and yet did not have all the typhoid symptoms. It was not until the end that they decided that it was typhoid. The death itself was caused by edema of the lungs. This was due to the failure of the heart's action, owing to the typhoid poisoning. Dr. Woodward arrived on Friday, December 4th, from his station at Ngankin, whence he had been summoned by telegram. The doctors worked faithfully and lovingly by day and by night, two of them living in the house during the last days; his devoted wife kept her place at his side as nurse until the end, willing and loving friends ministered to him as they could. What human skill and care on the part of those who attended could do was gladly given, but it was God's Will to call him higher.

We can never forget the conscious moments before the Bishop's death, when he was told that he was dying. His prayers, full of faith and trust, were breathed forth for forgiveness and for God's blessing upon those who were left behind. The native Church and Christians were on his heart at his death as well as during the life spent for them. At the Chinese funeral at 12 o'clock noon on Thursday, the 10th, Mr. Roots took to the native Christians the Bishop's dying hope for them. Oh that the Church at home might have heard his prayer for more workers for the Church's mission to China! Surely that prayer will be heard, and men and women from America will come forward to take up the work which the Bishop laid down and for which he gave his life so nobly, so unselfishly, and so entirely. And then his other dying prayer will be answered, that even his death might be for the glory of God.

Many came to know the charm and power of Bishop Ingle's character, when at home, as Mr. Ingle in the years 1899 and 1900, he presented the Church's Work in China. But the Church at home cannot know what he became since then, and especially since his elevation to the episcopate on St. Matthias' day, 1902. The Church has lost a wise and good leader and a great man. He died at the age of 36, after a short 21 months in his high office, but in that short time his power and strength were felt not only in his own Church and in his own mission, which was so devotedly attached to him, but he had a wonderful influence among the other missions of Central China. They, with us, mourn his loss as a great loss to the work of Christian missions in this great Empire. We will never know here in this life how great that loss is; the Church will never know here while still militant, how great a leader has fallen in Israel.

[Continued on Page 481.]

The Syrian Church of Malabar.

By E. M. PHILIP, Secretary to the Most Rev. Mar Dionysius, Syrian Metropolitan of Malabar.

Written under the direction of the Most Rev., the Metropolitan.

VI.—EDUCATION AMONG THE SYRIANS.

THE many years' experience which the Syrians had with the policy of the C. M. S. missionaries, and the tendency of their educational system, so exasperated the former, that the vast majority of them could not be induced to send their children to mission schools. Syrian parents, who entrusted their children to such schools, had to bemoan the loss of their dear ones to their mother Church. In course of time, Government schools were opened in certain centers. But they ignored religious education altogether, and their tendency was to turn out a number of irreligious scholars. Hence there was little or no scope to the Syrians to awake from their lethargy.

Ever since the consecration of our present esteemed Metro-

politan institutions, offered to erect and maintain an English High School for the Syrians. His promise was to bear the expenses of erecting a neat, substantial building, and to invest from his own purse an endowment sufficient for its maintenance, on condition that the Metropolitan provided a suitable site for the purpose.

Accordingly, no time was lost to secure an excellent site in the heart of this town. Mr. Darragh advanced a sum of Rs. 1,500 as a first installment to begin the construction of the building. Unfortunately, this philanthropic gentleman died before he could do anything further in the matter. The Metropolitan next endeavored to raise a fund from his own community to complete the building, and it was eventually opened as



PRINCIPAL, OFFICERS, AND FACULTY, MAR DIONYSIUS SEMINARY, KOTTAYAM, SOUTH INDIA.

politan, the Most Rev. Mar Dionysius, one of his greatest ambitions was to open schools for the education of his flock. But the lack of means at his disposal prevented him from doing anything in the matter as early as he desired. However, by steady application and earnest endeavors, under God's guidance, he gradually succeeded in establishing nearly two hundred vernacular schools in various parts of his archdiocese. But since no real civilization can be effected without English education, it became necessary that he should not rest contented with these vernacular schools. His next ambition was to start an English High School at Kottayam, the headquarters of his archdiocese. His own resources and the resources of his churches were too poor to undertake such a costly enterprise. Consequently, he had to give up his scheme for some time, when fortunately an enterprising American gentleman, the late Mr. James Darragh, who had large commercial factories in all the chief ports of Malabar, and who was himself fully aware of the proselytizing policy of the missionaries through their educa-

an English High School in January, 1893, with something like a hundred students on the rolls. In the next year, the University of Madras recognized it as a high school and allowed it to send up candidates for its matriculation examination. The number of students on its rolls has been, year by year, increasing by leaps and bounds, so that we can now count nearly six hundred, more than any other high school in this country. Had it not been for want of accommodation, we could have shown a greater number on the rolls. It is now worked under the name "The Mar Dionysius Seminary," by a staff of teachers consisting of five graduates, eighteen undergraduates, one Sanskrit *Munshi*, two Malayalam *Munshies*, two Syriac professors, one technical teacher, and one gymnastic and drawing instructor. The curriculum of study is that prescribed by the University. The Holy Scriptures and other theological studies are not lost sight of. All the students, including a large number of Hindus, are compelled to attend the Scripture lessons, and the latter are encouraged in it by annual special prizes. Besides, there are

Syriac classes for candidates who aspire at Ordination. The number of such students is nearly a hundred.

There are about three lacs* of Syrians owing allegiance to the Metropolitan. They live scattered throughout the native states of Travancore and Cochin, and a portion of British Malabar. One central institution at the headquarter cannot be expected to meet the requirements of so large a community. The Metropolitan has since succeeded in inducing his people to open English seminary and middle schools in different centers. One of these, in the northern part of the archdiocese, was since raised to the status of a high school, and is recognized as such by the University. Another high school in the southern part was recently started with prospects of success. So, I may say, we have now a central high school at Kottayam and two branch high schools, one in the northern and the other in the southern part of the archdiocese, besides eight middle and primary schools, and about 200 vernacular schools. All these have to be maintained, chiefly by voluntary subscriptions and collections from the Syrian Christians.

This is an age of progress and improvements. Ignorance and darkness are being dispelled by the influence of the British Government. The Syrian Christians have learned at least to appreciate the value of education, and are anxious to keep pace with the age. It is, therefore, the bounden duty of the Church to push them forward. The chief drawbacks to their rapid progress are the absence of a college at their headquarters, and the want of further high schools and middle schools in other centers where there is none at present.

To prosecute collegiate study, one has to go to Madras or Triyandrum. Ordinary people are not able to bear the heavy expenses of higher education at such distant centers. Many intelligent scholars have to discontinue their study, owing to the absence of a Church college within easy reach and at a comparatively less expense. Those who can afford to pay the large expenses of higher education in such distant places feel the trouble of joining either a Government college where religion is totally disregarded, or a Protestant or a Roman Catholic College whose sectarian influences have proved baneful to the integrity of the Syrian Church.

The following incident exhibits the trouble referred to. The Syrian Metropolitan recently proposed to bear all the expenses of graduating one of his deacons who had passed the matriculation examination from the Syrian High School. He was not willing to send the young man to a Government college where religion is not attended to. The only available Christian college where he could complete his B.A. course, was one in Madras, conducted by Free Church Missionaries of Scotland, in whose influence the Metropolitan could not trust. He had, therefore, to apply to the Rt. Rev. Dr. Whitehead, the Anglican Bishop of Madras, who is reputed as a High Churchman, holding Catholic views, for help to place the young deacon in charge of some Catholic clergyman who could counteract the baneful influence of the Free Church College. I am glad to say that Dr. Whitehead was kind enough to make a satisfactory arrangement with much difficulty.

As observed by THE LIVING CHURCH, in one of its recent issues, "the superlative value of the higher education given under a Church environment must continue to make the Church College the best place for such education to be received . . . The difference between the Churchly and the secular college must be in the religious atmosphere which must permeate the former and create the tendency toward recognition of the Churchly life on the part of the educated man."

Hence, to obviate the various difficulties above referred to, and to secure true Catholic education to Syrian Christian students, it is highly important that additional branch schools should be opened in further centers, and the Syrian High School at Kottayam should be raised first to the status of a second grade college, and eventually to that of a first grade. As a first step to the accomplishment of the latter aim, the Syrians have to satisfy the university, which demands a more substantial and spacious building, an endowment enough to maintain the institution, and a library containing a large number of valuable books, besides other equipments necessary to the working of a college.

As already observed, the Syrian endowments are in the possession of the C. M. S. The fact that the award of the arbitrators, which placed the endowments in the hands of the missionaries, was cancelled by the late Court of Directors and orders were issued to the C. M. S. to refund the same and get

the question disposed of by a judicial court, was recently revealed to the Syrian Church by some accident. Hopes were then entertained that the C. M. S. Committee would kindly do justice to the Syrian Church by surrendering the endowments, when the circumstances of the case were duly brought to their notice. A letter dealing with the question was forwarded to the committee in July, 1902, but they turned a deaf ear to the just complaints of the Syrian Church, and expressed their readiness to defend their pretended claim, if the Syrians were to drag them to a civil court.



REV. FR. V. J. GIVARGESE,
PRINCIPAL MAR DIONYSIUS
SEMINARY, KOTTAYAM,
SOUTH INDIA.

Now, all that remains with the Syrians in the shape of an endowment for educational purposes is the investment of star pagodas 3,000, equivalent to Rs. 10,500, the interest of which has, according to the terms of the trust deed, to be devoted for the theological education of the clergy. However, after a hard struggle of several years, Providence has enabled the Metropolitan to raise locally a fund amounting to Rs. 25,000, as a nucleus to the starting of the proposed college. A library consisting of a little more than a thousand volumes is also ready. A portion of the books in the library was purchased with a memorial fund presented

by a Syrian landlord; and the rest of the books are the gifts of several European and American sympathizers, among whom I may mention the names of the Rt. Hon. Mr. Balfour, Prime Minister; Lord Roberts, the hero of South Africa; Lord Avebury, Vis. Goschen, Bart. Wakeman, Sir M. E. Grant Duff, the Bishops of London, Oxford, Manchester, Coventry, Rochester, Truro, Vernon, Fond du Lac, and Springfield, Professors Collins, Cooper, Mackinnon, and James, of the Universities of London, Glasgow, St. Andrew, and Harvard respectively, and a host of others, too numerous to name.

The fund collected by the Metropolitan is laid upon landed property and will form the nucleus of an endowment for the support of the proposed college. Improvement to the existing building, with additional accommodations, is estimated to cost Rs. 30,000 (£2,000). As no stone in the community is left unturned to raise the small fund above referred to, the Metropolitan is now under a dilemma, whether he should push forward his college scheme or drop it. If he were to depend upon his community alone, he has no other alternative but to give it up. The Syrian Christians are already overtaxed. They have to maintain their dioceses, parishes, and clergy, besides a large number of vernacular schools, three theological seminaries, two printing establishments, an Evangelical Society, and other institutions. To these are added, in recent years, the maintenance of English schools, opened in some of their chief centers. The average annual charge upon the community for the maintenance of the central high school at Kottayam alone, deducting its incomes in fees, government grant, and the interest of the existing endowments, is not less than Rs. 2,000. In a poor country like Malabar, where one who owns an estate worth ten or fifteen thousand of rupees is a Carnegie, and where seventy-five per cent. of people support themselves by their manual labor, such charges as these are unbearable burdens, the magnitude of which may be imagined, when it is told that similar institutions in the local Anglican and Roman Catholic Churches are kept up with the liberal support of philanthropic societies in Europe. The above circumstances will, I believe, enable my readers to form some idea about the difficulties with which this ancient community struggles to keep pace with the onward progress of this enlightened age.

An ancient Christian community, held in high esteem, as well for its antiquity and steadfastness in the cause of religion, as for its sufferings in past ages to keep the light of the Gospel unextinguished in the midst of an idolatrous nation, clamors for intellectual food. In England and America, you have colleges and universities without number; here we have none; there you are at the top of the ladder of education, here we are at the bottom; there you have every facility to bring up your children as good citizens and true Christians, here we are anxious to attain that position, but cannot for lack of support. A former

* A lac equals 100,000.

Hindu sovereign was kind enough to found an endowment for the education of our community, but the Christian agents, to whom the work was entrusted, converted it into a weapon to effect a result the very reverse of what the original founder had contemplated. Hence, I appeal for help to the Christian public of England and America, and humbly and earnestly seek the assistance of their prayers and their kind and liberal support, to enable the ancient Syrian Church of St. Thomas to improve their general and Christian education on Catholic principles.

[THE END.]

THE DEATH OF BISHOP INGLE.

[Continued from Page 478.]

But we know that the Great Leader is still with us to guide and direct, and that He knoweth best.

The cable message from the Board has been an encouragement and comfort to us in our great sorrow. After the expression of sympathy was added, "God reigneth, go ahead." It helps us to know the "Church at home" is with us in our sorrow and is behind us in our work.

Hankow, December 15, 1903.

BURIAL OF BISHOP DUDLEY.

THE burial of the Rt. Rev. Thomas Underwood Dudley, D.D., LL.D., D.C.L., occurred in Louisville on Wednesday, January 27th, the twenty-ninth anniversary of his consecration. There was a celebration of the Holy Communion at 10 o'clock, at which the Rev. C. E. Craik, D.D., Dean of the Cathedral, was celebrant, the Rev. G. C. Waller, the only priest now in the Diocese who was here when Bishop Dudley was consecrated, gospeler, and the Rev. M. M. Benton, Archdeacon of the Diocese, and who was one of the priests attendant at the Bishop's consecration, epistoler.

The Cathedral was draped in black and purple, and in the procession were Bishop Burton, Bishop Gailor, all of the city clergy, and many from other parts of the Diocese, and also clerical representatives from Tennessee, Lexington, Indianapolis, Southern Ohio, Georgia, and Arkansas.

An offering was made for the endowment of the Episcopate, thus following an established custom of Bishop Dudley's on the anniversary of his consecration.

At two o'clock the pall-bearers gathered at the Bishop's residence. The active pall-bearers were the Rev. J. G. Minnigerode, D.D., the Rev. J. K. Mason, D.D., the Rev. R. Estill, D.D., the Rev. C. E. Craik, D.D., the Rev. T. J. Brown, the Rev. W. K. Marshall, the Rev. A. W. Griffin, and the Rev. L. E. Johnston.

The members of the different vestries in the Diocese formed a long line of honorary pall-bearers.

At the Cathedral door the body was met by Archdeacon Benton and many visiting priests and Bishops Burton, Vincent, Gailor, Francis, Brooke, Nelson, and Peterkin.

Bishop Burton read the sentence as the body was born to the chancel; Bishop Gailor read the lesson, and Bishop Francis said the Creed and the prayers.

The large and splendidly trained choir of the Cathedral rendered the music, the anthem being "Why seek ye the living among the dead?" and the hymns, "The strife is o'er, the battle done" and "For all the saints, who from their labors rest."

The committal was said at the grave by Bishop Peterkin, who also pronounced the final benediction. While the grave was being filled, Bishop Nelson read several hymns which had been among Bishop Dudley's favorites.

During the service every available space was filled to overflowing, and probably five hundred persons followed the Bishop's body to the grave. Floral designs in great profusion formed a beautiful covering for the new-made mound—Bishop Dudley's last resting place.

Bishop Tuttle was to have officiated, but, his train being five hours late, he could not reach Louisville in time.

MINUTES ADOPTED BY THE BISHOPS PRESENT.

The Bishops assembled in Louisville on Wednesday, January 27th, 1904, on the occasion of the funeral of the Rt. Rev. Thomas Underwood Dudley, D.D., LL.D., D.C.L., Bishop of Kentucky and Chairman of the House of Bishops, adopted for themselves and for the other clergy present the following minute:

Our grief at the death of our Brother, the late Bishop of Kentucky, seeks to express itself in a blended strain of sorrow and thanksgiving. Sorrow for the great loss entailed by his departure from his home, his city, his Diocese, the House of Bishops, and his

place of honor and usefulness in the American Church at large. But thanksgiving also for the illustrious example of his zeal and devotion in the active service of the Church and her Master, and for the rare combination in him of firm integrity with gentle kindness, which was easily discernable by us all.

This day of burial is exactly the twenty-ninth anniversary of his consecration to be Bishop, and the days and nights of these twenty-nine years have been filled to the full with loyal and loving service. Voices from many quarters attest this truth. From the Diocese which loved him and learned from him and grew under him; from the House of Bishops of which he was the wise and honored chairman; from the Commission for Work Among the Colored People, of which he was the active and efficient chief; from the Board of Managers of Missions, where he was a valuable counsellor; and from the Church in Canada and the Church in England, where once and again he helped greatly to weave closer for us the woof of affectionate confidence and sisterly intercommunion.

We cannot help being sad in sympathy with his loved ones in the afflicted home, and in appreciation of the severe loss which has fallen upon the Church. But we are also permitted to be glad and grateful for the earthly life of our Brother departed, in view of all the good which God hath wrought by him, and through him and in him during the years of his long and noble episcopate. Through the tears and out from the heart in humble firmness we say, God's will be done, God be thanked for all His goodness.

DANL. S. TUTTLE,
GEO. W. PETERKIN,
BOYD VINCENT,
CLELAND K. NELSON,

THOMAS F. GAILOR,
LEWIS W. BURTON,
JOS. M. FRANCIS.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

ST. PHILIP AND THE ETHIOPIAN CONVERT.

FOR QUINQUAGESIMA SUNDAY.

Catechism: X.—Duty Towards God. Text: Rom. x. 9.
Scripture: Acts viii. 26-40.

AFTER his mission in Samaria, Philip the Deacon became the instrument used by the Holy Spirit for the conversion and baptism of a man of Ethiopia. The Samaritans were not orthodox Jews, and yet they had been admitted to the full privileges of the Gospel. This man was typical of another class, and his baptism was a pledge of the yet wider extension of the Gospel. He came from a heathen country, but was himself a proselyte to Judaism. Yet if he was literally an eunuch, he could not have been a proselyte of righteousness or a Jew in all but race, but must have remained always a "proselyte of the gate" (Deut. xxiii. 1). But there were to be no such narrow restrictions under the Gospel (Gal. iii. 28); no physical incapacities should be a bar. The admission of this man, showing this great distinction between the new Church and the old, was conclusive because it was accomplished under direct Divine Guidance. Probably without that, even Philip would have hesitated to take such a step, of which the full significance to them, it is hard for us to understand.

We know something of the prejudice against men of another color, and that, too, was an element in this case. It is almost certain that this man was a negro, and in his coming from a far distant land, we see the promise of the extension of the Gospel to "the uttermost parts of the earth." Ethiopia, the Cush of Genesis, applied as a name to the country south of Egypt, particularly to what is now the Egyptian Soudan and Abyssinia. We are told by Pliny that the common title of the queen of Meröe, the north part of Ethiopia, was Candace, just as Pharaoh was the title of the king of Egypt.

The first thing that strikes us in the lesson is the fact so plainly set forth that *all that happened was by Divine direction*. It was in obedience to an angel of the Lord that Philip went down on this desert road and it is also plain that he was sent thither for the very purpose of meeting the man of Ethiopia. Nor was this entirely exceptional. We believe that it is God's never-failing providence which ordereth all things both in heaven and earth (P. B. p. 161). In this case, the meeting and the opportunity of hearing the Gospel was ordered, and the eunuch, obedient to the call and promptings of Divine grace, was saved. He could, however, have refused the opportunity which was given him. So God sends us opportunities either.

to bear witness for Him or to hear His true Gospel. But we are, perhaps, not always as obedient as both Philip and the queen's chamberlain were. Perhaps we think because we don't do anything very wicked we are good disciples. But if we refuse to do His work when He gives us the opportunity we are not faithful servants. It is worthy of notice that in Jesus' own picture of the great judgment day, those who are on the left hand are condemned not for anything that they have done, but only for what they have not done when they had the chance (St. Matt. xxv. 41-46).

Take notice also that the call came to this man on the desert road to Gaza. He had been to Jerusalem to worship, having taken a long journey for the purpose, and his earnestness was rewarded, not as he might have expected, while he was there at the Temple gate, but afterwards, and yet as a result of his journey to the Temple, on his way home. So too *God's providence may send us a call and opportunity for service at any time.* To this African it came when he was not looking for it, and we have been told of another man from Africa who had a wonderful opportunity given him very unexpectedly as he was on his way into the city of Jerusalem. Simon of Cyrene found himself suddenly turned around and carrying the Cross of Jesus (St. Luke xxiii. 26). It may have been an unwelcome burden then, but if he ever learned for whom he was carrying that cross, as we feel that he did from the fact that his name is given, what a privilege and honor it must have seemed to him. We cannot tell when our work or journey may bring us to an opportunity to do His work or when it may bring us a call and blessing. We may not even recognize it at first, but if we accept what comes to us, as sent from Him, there will be nothing which will not yield up its blessing.

The Ethiopian used what light he had and was rewarded by this full revelation of the meaning of that which he had been ignorantly using. We may not understand God's methods of salvation, or even the means and instruments which we are told to use. But if we obey the plain commands that are given us by Jesus Christ, we may be sure of the blessing nevertheless.

The passage which the man was reading (aloud, according to Oriental custom) was the fifty-third chapter of Isaiah, which sets forth a prophecy of the suffering Messiah, perhaps more clearly than any other passage of the Old Testament. It was doubtless one of the passages used by the risen Saviour to show the two disciples on the road to Emmaus that the Christ "ought to have suffered these things and to enter into His glory." So now Philip showed the man that what God had foretold by the prophet had been fulfilled in Jesus' life and death. With this as a beginning he preached the good news of the Kingdom to him and explained how, by Baptism, every one that recognized Jesus as the Son of God, could become a member of that Kingdom. The man believed his message, and when they came to the water, asked to be baptized.

It seems that verse 37 may not have been originally in the account as given by St. Luke. Some early Christian who was copying the MSS., probably put it in the margin to show that the man was not baptized until he had made some declaration of his belief in the Divinity of Jesus. This was doubtless true, and the insertion of the verse in this way, afterwards being copied as a part of the text, shows that in the early days of the Church such a confession of faith was required of those who were baptized. The text (Rom. x. 9) also shows that the verse is true, even if St. Luke thought it unnecessary to relate the full details.

It may be noticed, though it is not an important matter, that if the words "went down into the water" imply of necessity immersion, then Philip, too, was immersed, for the same words are spoken of both. As a matter of fact, the word (*eis*) translated *into*, may also mean *unto*. In St. John xx. 4, 5, it is said that Peter came *to* (*eis*) the sepulchre "yet went he not in."

St. Philip the Evangelist, as he is later called, after being caught away suddenly from the man of Ethiopia, went on through Ashdod (Azotus) and other Philistine cities, preaching the Gospel, until he came to Cæsarea, where he, several years later, welcomed into his home St. Paul and St. Luke, who spent some time with him and his family, which included four daughters (Acts xxi. 8, 9).

A PRISONER, when being examined in private, heard the scratching of a pen behind a curtain. This filled him with fear lest his words should be taken down, and made him very careful what he said. Our thoughts, words, and deeds are all recorded. How will they witness at our trial?—*Selected.*

Correspondence

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

PROTESTANT ORDERS.

To the Editor of *The Living Church*:

THE Rev. Burnett Theo. Stafford, in your issue of January 23d, calls attention to a fact concerning Protestant orders that we are apt to forget, but which we ought constantly to bear in mind. The Presbyterian and Methodist bodies teach that in the New Testament, presbyter and Bishop are but two names for one and the same order in the ministry, while the Apostles had not successors in the Apostolic office. Hence in their theological books, and in controversy concerning the ministry, they claim the apostolic succession through John Calvin and John Wesley, both of whom were presbyters. In case of necessity this point is pressed with all the force they can command. In the hour of need they do not deny, nor sneer at the doctrine of apostolic succession, but boldly claim that they possess it. They deny that Catholic Bishops are the successors of the Apostles in the apostolic office, and assert that the Apostles had no successors in that office: but they possess the apostolic ministry through the laying on of the hands of the presbytery. Yet, as the Rev. Mr. Stafford shows, the Methodist and Presbyterian denominations will receive into their ministry, without re-ordination, ministers from the Congregationalist societies, who trace their authority to minister in holy things to the vote of the congregation; that is, from the laity. They do not claim an apostolic ministry through the Presbytery. They recognize the validity of the orders of all Christian bodies. Then what becomes of the plea that they possess the apostolic ministry through the laying on of the hands of the Presbytery? The truth is, that no Protestant denomination believes in Apostolic Succession, nor claims to possess it, except for the purpose of controversy, or to quiet the conscience of their members.

I am the son of an English Wesleyan minister, educated for the Wesleyan ministry, and preached for a number of years in Methodist pulpits on both sides of the Atlantic ocean. In my examination for the Methodist ministry, the point was pressed, that the Methodists possessed the apostolic ministry, through John Wesley, the Presbyter. When I raised the question, that Methodism recognized and received into its ministry, without re-ordination, ministers of certain religious societies, which did not claim apostolic succession through the Presbytery, nor had Presbyterian ordination, I was told in substance as follows: "That ordination does not constitute a man a minister, in fact has nothing to do with it. It all depends on a direct call of God to the work of the ministry, to the individual soul. That a man is just as much a minister of Christ before his ordination as after. From the day that he is secretly moved by the Holy Spirit to the work of the ministry, he is a minister of Christ. Ordination is not of the essence of the ministry, it is simply a matter of order and decorum, the Church's endorsement of the man, as fit and qualified for the work. Christ calls His own ministers to-day, as He did the Apostles: the candidate testifies to the fact of his call: the examiners accept his testimony concerning it; and the Church simply testifies to his good character and qualification for the ministry. Ordination is simply and only official and formal authority to preach and officiate in their churches, to one, who is already a minister of Christ by the direct call and authority of God the Holy Ghost."

This is not only the teaching of Methodism, but it is the teaching and practice of all Protestant sects. This truth is not generally understood by the people. Hence when people complain because the Episcopal Church refuses to recognize the orders of the various Protestant bodies, they do not know that it is because they have no orders in a Catholic, or historic, or a Bible sense, to be recognized, and as a matter of fact, they don't claim to have. The Church does not deny that they have been called by the Holy Spirit to preach the Gospel, because she is not omniscient, hence knows nothing concerning it. The Church does not deny that they are Presbyterian, or Methodist, or Baptist, or any other kind of ministers. In fact she admits

all this to be true, and recognizes it by canon law, in shortening the time of ordination, when such persons enter the Church and seek her ministry. The Episcopal Church admits that Protestant ministers are all that they in fact claim to be. She only denies that they are Catholic priests, and this they do not claim to be, but they would deny it themselves with scorn and righteous wrath. The Church does not ask them to deny any grace which they may have received, but to accept an apostolic gift from her, which by Divine Providence has been entrusted to her care, for the benefit of all who will receive it. The Church admits that Protestant ministers are all they claim to be; but they deny that the ministers of the Episcopal Church are what they claim to be. Which, then, is the narrow view? That of the Episcopal Church? or, of the Protestant denominations?

Then is it not strange, in view of the above facts, that Protestant ministers should talk so much about the "insult" of the Episcopal Church in not recognizing their orders, when from the Catholic view, they have no orders to recognize or to reject? Then why does the Rev. Dr. Briggs talk of his ordination in the Church as "humiliating" to him, and an "insult" to the body from which he came? Is it not because he was about to be expelled from the Presbyterian ministry for rank heresy, and he fled to the Church, because he considered it to be a sort of a cave of Adullam, a society so broad that he could teach heresy unmolested? Is it not a probability that he would have remained a Presbyterian to this day, if the Presbytery would have allowed him to teach his heretical opinions? In other words, he did not then, and he does not appear to now, believe in the Catholic Faith and Apostolic ministry as held by the Episcopal Church. He did not enter the Church nor seek her ministry in good faith, as a convert to her principles. As an ex-protestant minister, who entered the American Catholic Church and ministry in good faith and from conviction, I protest against the offensive language of Dr. Briggs, and I resent it as an insult to Holy Mother Church. My ordination in the Church was not an *insult* to the denomination from which I came, neither was it *humiliating* to me; but it was, and still is, the joy of my heart and a comfort to my soul. To this truth, scores of ex-protestant ministers, now in the priesthood of the Church, will bear witness. The trouble with Dr. Briggs seems to be, that while he is in the Church, he is not of the Church, nor in sympathy with her faith and practice. I would suggest that the world is large, and there is plenty of room on the outside.

THOMAS HINES,

Rector St. Paul's Church, Warsaw, Ill.

BISHOP GORE'S ADVENT LECTURES.

To the Editor of *The Living Church*:

I HAVE little doubt, that the Bishop of Worcester's recent lectures on "Sin" have been widely read in America; for although his lordship primarily addressed a gathering of business men in St. Philip's Church, Birmingham, still every pronouncement from the lips of such a man, as Dr. Gore, must be set forth *Urbi et Orbi*, which must be my apology for writing.

Nearly every instructed Churchman will gladly welcome these thoughtful talks (for they are really nothing more pretentious): but even as I write these words, I cannot help feeling that not a few of our weaker brethren may be more or less scandalized by the liberty the eloquent preacher concedes of treating Genesis iii. as a myth.

Do not let me be misunderstood. Bishop Gore does not roundly contend for the mythical character of the *Story of the Fall*; but he says that it is allowable to believe one of two things—either that this chapter is historical, or else that it is a myth.

In offering his hearers this alternative, our lecturer kept well within the pale of orthodoxy, no decision of the Catholic Church being contravened by his *dictum*. But with due deference to so great an authority as the Editor of *Lux Mundi*, I venture to suggest an emendation to his second alternative which, while freely conceding the utmost liberty of interpretation, would at the same time steer clear of those pagan associations with which the unfortunate word "myth" is indissolubly associated.

Instead of telling men that they may treat Gen. iii. as a myth (*absit omen*), would it not be far better to tell those who are unable to consider it historical, that they are at liberty to regard it as being a portion of the *Apocalypse of Origins*—the rest of this *Apocalypse of Origins*, consisting of the beautiful Creation Story?

The grand scriptural epic of man's first disobedience would

then fall into its appropriate position, being treated as the counterpart of *The Apocalypse of the Last Things*. Thus the Bible would open with an emblematic vision and it would close with a corresponding vision, the one being *The Revelation of Moses* or whoever wrote the opening chapters of Genesis, while the other would be the *Revelation of St. John the Divine*.

Let all who can receive these chapters historically be made more than welcome so to do: but there are those who are unable to take their contents as sober facts. To these honest doubters, we would accord perfect liberty to hold the following belief: Exactly as the Holy Spirit inspired the eagle-eyed seer of Patmos to write a symbolical vision, because He, the Spirit of Wisdom, considered symbolism to be the best vehicle for telling the Church about the "End of the Age" as *men could bear it*, even so did the self-same Spirit see fit to inspire a corresponding symbolical vision as being the best vehicle for conveying truth with respect to the world's infancy, as *men could bear it*.

Need it be explained? "Apocalyptic" is a very different thing from "Apocryphal," although the two have a suspicious likeness to one another!

I have twice ventured to italicize *as men could bear it*, and I did so, because *The Story of the Fall* had to be told in such a way that "all sorts and conditions of men" might best be edified thereby. Had these chapters been exclusively addressed to the cultured, philosophical, and up-to-date psychologists of our own enlightened twentieth century, there can be no question that an exact, scientific dissertation on the Origin of Evil might have been appropriate: but they had to convey practical lessons and they were designed to uplift undeveloped, untaught, simple folk—men, women, and little children of all ages and of every stage in the evolution of humanity. Also God never anticipates scientific discovery, but lets His reasonable creatures enjoy the fascinating luxury of finding out things for themselves.

I am, therefore, quite sure that the majority of Churchmen will gladly avail themselves of their liberty as devout Catholics—no ecclesiastical or consiliar decision being contravened by those who regard these chapters as being historic or by those who receive them as an *Apocalypse of Origins*.

But, *pace* Bishop Gore, the word myth is painfully suggestive of paganism, if not indeed of downright falsehood. I am well aware of his assertion, viz., that folk lore should be given its own legitimate place in Holy Scripture as well as other kinds of literature; still I cannot bring myself to the point of considering any portion of Holy Writ as mythical.

Santa Barbara, Cal., Jan. 23, 1904.

A. R. MACDUFF.

MEN AND THE MINISTRY.

To the Editor of *The Living Church*:

I DO not care to take up what the Rev. Mr. Delaney has not laid down, but in his contribution in your paper of January 23d, entitled "The Need of Men for the Ministry," there appear to me several insinuations and a mis-statement of fact.

I will group together what appear to me to be insinuations. First, that large city parishes are looking in vain for the right kind of men as curates, and most of them are looking in vain.

Second, that there is a large body of clergy who are sleek and well groomed in a reprehensible sense.

Third, that the marriage and settlement in rectories of young clergymen is blameworthy and mistaken.

Fourth, that the mass of priests are not converted men.

I would remark that it is absurd to suppose that the mass of seminary graduates are not or cannot be fitted to be good city curates. Evidently Seminary is not doing its work, but only adding to a clerical scrap heap.

It would also be a misfortune if our clergy were not well dressed, and well appearing. Do any considerable number of them dress better than their parishioners?

It is also to be expected that in a Church which permits marriage to her clergy, a man will do as he pleases when and where he may. It is in bad taste to criticize marriages. And much of the criticism of Bishops and priests of their married brethren is nothing better than abuse.

Another thought. The Episcopal clergy, so long as they are single, are homeless men, stuck away in some boarding house. The Roman priest has his home and some relief from the espionage which any of us (which I for one) have undergone. We owe the rectory system to our married clergy. Let a parish call an unmarried priest, and the rectory is rented out, or else used as a guild hall.

Moreover a considerable part of the complaints of bad

usage that I have heard have come from unmarried priests, whose salaries were only half paid up.

And now as to the mis-statement. It is that it is not a question of money but of men; that in the Dioceses west of the Allegheny mountains there is work for hundreds of priests. At the last convention of the Diocese of Iowa last May, the Rev. Dr. A. S. Lloyd said that he could put a thousand men in the field if he had them. I regard such talk, no matter from whom, as the sheerest nonsense. I know something about the matter myself. I have in times past been offered work if I could provide my own stipend until the work became self-supporting. Being, like most young priests, in debt for my education, I could not accept such a magnanimous offer, in addition to paying my expenses half way across the continent. I am not the only one to whom this offer has been made.

I regard the insinuation that most of our priests are unconverted men (because more of them would become converted men if they attended retreats) as very unfortunate. That some may be unconverted, we cannot doubt. But that only a few are converted—that would be bad on our Church. What, then, of the note of sanctity?

FREDERICK A. HEISLEY.

Trinity Rectory, Rock Island, Ill. Jan. 27, 1904.

DR. BRAND'S INTERPRETATION.

To the Editor of *The Living Church*:

PROHIBITED as I am from doing any unnecessary work, and realizing as I do the advisability of obedience, I yet cannot refrain from writing you a few lines to express the great satisfaction with which I have read and re-read Dr. Brand's luminous article in your issue of the 16th inst. It is the sanest, clearest, and most conclusive utterance I have seen on the subject, and seems to me to leave nothing to be said.

But this is not all. The principle of interpretation to which Dr. Brand appeals, gives his article a still higher value than his application of it to the special case he is considering; valuable as this has proved to be. I hope that will not be lost to sight in the attention given to this. That principle is too generally ignored or forgotten, especially in the reading of the Gospels and the words of our Lord Jesus Christ. The reader does not put himself back, as he should, into the environment in which the words he reads were spoken, and the result is too often an interpretation which these do not require or even justify.

I wish the article might be published in leaflet form and scattered broadcast throughout the Church. It could not fail to do great good.

H. FORRESTER.

Pasadena, Calif., Jan. 26, 1904.

THE BIRTHDAY OF THE CHURCH.

To the Editor of *The Living Church*:

IHAVE just been reading with a great deal of pleasure the last issue of your most estimable journal, and noticed in particular the correspondence of the Rev. Father Gowen, of Trinity Church, Seattle.

Pentecost has been generally considered for ages, as the birthday of the Catholic Church, and if this is brought into question, at this late day, it would seem a great deal more consistent to place the birth of the Church, at an earlier and not a later day, than that of Pentecost.

It might be argued with some degree of consistency with the life of Christ that Pentecost was the Epiphany and not the birthday of the Church. Christ Himself was born and then manifested to the Gentiles, and it might be argued that the Church, which is His Mystical Body, was born at some previous time, and then on the day of Pentecost manifested to the Gentiles. Christ, the Head, having His birth and manifestation, the Church, the body, having its birth and manifestation.

But it seems to me that the Church on the day of Pentecost possessed too great authority to say that it was merely in a state of conception. If the position expressed in Mr. Westcott's most excellent book (*Catholic Principles*), and also, held by thousands and thousands of other Catholics in all ages, as to the birth of the Church, is to be brought into question, it might be argued with some degree of consistency and satisfaction, that the real birth of the Church was when Christ empowered her with the Sacrament of Orders, upon which, of course, the validity of all other Sacraments depends. Previous to the day of Pentecost Christ Himself had instituted the Sacrament of Orders, Penance, Baptism, and the Sacrament of His Body and

Blood, and had also promised the ratification in heaven of whatever the Church did on earth, and empowered her with the gift of the Holy Ghost for the due performance of the same; and so the Church had a divine right even at that time to exercise a due administration of the other three Sacraments.

I can not conceive the Church having the right to exercise such exalted authority, while in a mere state of conception, nor can I conceive of the Church being without such authority for forty years.

If, then, the day of Pentecost is no longer to be considered the birthday of the Church, the only logical conclusion is to put it when Christ instituted the Sacrament of Orders.

Trinity Church, Most sincerely,
Independence, Mo. ROBERT RUSSELL DIGGS.

SYRIAN VESTMENTS.

To the Editor of *The Living Church*:

IN READING the article concerning the Syrian Church in your issue of January 23d, I was struck with a note of yours suggesting that the writer meant a chasuble instead of a stole where he speaks of it as being "in one piece, with a hole in one end for the head to pass through."

Surely, Mr. Editor, you must have let the fact slip from your mind that the stoles used in the Eastern Church are of precisely the shape described. I have seen them sometimes with a kind of orphry in the middle, showing the line of division between the two parts, and sometimes without it, but they are always, so far as I know, in this shape.

Besides, it would be a queer chasuble that had the hole for the head to pass through "in one end."

It is a slight error, but one which is perfectly intent to one who has attended either Greek or Russian services.

New York, Very truly yours,
Jan. 26, 1904. FLOYD KEELER.

[In expressing the opinion that a chasuble rather than a stole was referred to, we had in mind, first, the undoubted fact that the chasuble is commonly used in the Eastern communion, and, second, the fact that the position in which the name was enumerated with the other vestments would seem to indicate the eucharistic vestment, while if a stole, as commonly understood in the West, should be understood, there would be no distinctive eucharistic vestment whatever mentioned in the list of vestments used in the Syrian Church, which we thought improbable.—EDITOR L. C.]

Do we wonder that there are those who, in thoughtful hours, ask with apprehension, "What is this country coming to?" They see the way in which we are drifting. They see our selfish commercialism, our corruption in politics, our sins against marriage, our extravagance and show. They also note the indifference of many of the seekers after culture. But what does that Bible story teach us? That when these come forward religion has gone backward, and that when religion fails nationality goes down. Samuel, Isaiah, and the true American patriot, though their language may differ, can but preach the same message. Let a nation lose its hold upon God and its patriotism dies. The people lose their capacity to organize. They can neither resist invasion at home, nor assert their rights abroad. The Philistine or the Assyrian conquers and they become slaves. But we do not want our country to go down. No, we want it to be approved in God's sight to last, and to be a blessing to all races of mankind. But if we would keep that which we so dearly love, we must stand for that which saves and improves. We must encourage the cause of that greatest of teachers and producers of good men and women, of responsible citizens and efficient officers of state, of the McKinleys, the Washingtons, and the Gladstones, the cause of the Christian Church.—REV. JAMES L. TRYON, in *Attleboro (Mass.) Sun*.

WRITING on "Mr. Gladstone as a Religious Force," the *Guardian* says: "If Mr. Gladstone's powers as a statesman are imperfectly measured by his legislative achievements, it is also true that his influence on the religious life of the country must not be estimated by his theological writings. Interesting as they are, both in themselves and as indications of the workings of a marvellous intellect, they were generally produced under conditions which impaired their chance of permanence. Nor was Mr. Gladstone's mind that of a dispassionate investigator. A born orator and a skilled debater, and a brilliant advocate, he certainly was, and with these gifts his keen interest in theology made him a powerful controversialist. Sometimes, however, he committed himself to indefensible positions, and the critical weakness which he showed in the sphere of 'Homerology' was not always absent from his theological disquisitions. It is not as the antagonist of Huxley or the critic of 'Robert Elsmere' that Mr. Gladstone will be remembered by religious people, but as an embodiment of ardent faith, simple piety, and strenuous life; as the great Christian statesman whose political life was only part of his religious life."

ROME AND CHRISTIANITY.

BY THE REV. A. A. FISKE.

IN THE circumstances attending the demise of the late Pontiff, and the election of his successor, the eyes of the world were naturally turned toward Rome, and the great See city for a time occupied the centre of the stage. This fact has suggested to many minds the peculiar relation Rome has had, one way and another, with Christianity.

The Church was planted at an early day in Rome, and has had an unbroken existence and history there since. St. Paul was for two years a prisoner in Cæsar's palace, pending his trial before the emperor; both he and St. Peter met their deaths by martyrdom there. And it was from Rome that the great wave of evangelism swept forth that converted Northern Europe in the days of Gregory the Great. Some of the foremost Bishops in the whole Church had their See in Rome, and it was in that imperial city that the throne of the papacy was set up, which for centuries dominated all Europe. The conversion of the Northern barbarians naturally gave the Bishops, under whose auspices the work was done, a prestige which easily led to their supremacy; and that was the beginning of that overshadowing power which has left its influence for good or ill on the history of Christianity.

One of the most important achievements with which Rome is to be credited, was the translation of the Bible from the Greek into the Latin tongue, which task was accomplished by the Monk Jerome, in the fourth century, for which work he was canonized as a saint. This translation, known as the Vulgate, was the only Bible Europe had for a thousand years. It was accessible to the priesthood, who were trained to read Latin, but gradually, as other vernaculars attained ascendancy among a people who, in the absence of printed books, were of necessity illiterate, it became a sealed book to the common people, and the only ideas they had of religion, as to its doctrines and duties, were those they gathered from the preaching of the friars and other religious orders, whose headquarters were the numerous monasteries. The mediæval monastics were largely given to metaphysical speculations concerning religion, and from that source grew up the great doctrinal systems of that and later periods. It is easy to see that under such conditions gross errors and superstitions corrupted the popular faith, and enabled the hierarchy to aggrandize themselves to the extent finally that they made and unmade potentates, usurped and centralized the powers of the episcopate, and dictated the policy which should govern the courts of Europe. For several centuries this was the actual situation in Europe. The Pope of Rome was the supreme Pontiff, whose decrees not only canonized dogmas hitherto unknown to the Church, but unseated monarchs and made kings tremble and acknowledge themselves vassals. The great mass of the people, being bereft of the light of God's Word, were easily duped and tyrannized.

Then began the great Reformation movement, which was Europe's protest against Rome, and which resulted in restoring the Bible to the people, by translation into the common tongues. There were several of these versions, some translated from the Greek text, some from the Latin, and some from the ancient gothic, and all more or less marked by blemishes. Not until King James' version was completed, in which the merits of all previous efforts were combined, did we have a Bible answering the wants of the English-speaking race, and clothed in the classic speech of Shakespeare. Thus the English Bible, like the English Reformation, was a gradual development, and in both results we see the evidences of a careful research into the gathered treasures of the past, to secure the benefits not only of the standard version, but of a faultless faith. It is the verdict of history that it is the Church, Catholic and Historic, that has given us the Bible, in the original canon of Nicea, and in the several versions of the same; and that Church is the only authority to-day to guarantee its absolute authenticity. Not only this, but it is the Church of the English Reformation that has made that Bible accessible to the whole English-speaking world, and embedded its doctrines and teachings in a noble liturgy of rare training power and unadulterated purity. A people so trained are equally protected from error and from doubt.

It is the purpose of this article to present in strong contrast the work of the two great factors in the propagation and preservation of Christianity to this day, with an honest effort to render due and ample justice to both. Prominent as Rome has been in its relations to Christianity, and much as we may be indebted to her for that grand crusade which recovered

Europe to the sceptre of the Cross, England has been just as conspicuous in the splendid service she has rendered in behalf of a pure faith. As Rome gave to Europe its first Bible, and was the first to start a mighty crusade against barbarism—the work of her best days—so at a later period, when Rome had fallen into corruption, it remained for England to put Christendom under greater obligations by a far wider and more perfect diffusion of the truth, in forms that were popular, faultless, and effective. In her appeal to the witness of primitive antiquity in her controversy with Rome, and in her rejection of metaphysical speculations in the elaboration of dogma as the basis of belief, she has earned the right to claim the allegiance of the whole English-speaking world, as the bulwark of reformed Catholicity. Much as we may be indebted to Rome for its historic witness in the days when that testimony was sorely needed; the world is equally indebted to England for the restoration of that witness in a pure form in a time of dire emergency, and with unquestioned authority to maintain its integrity. Neither Rome nor sectism can justly deny her that proud position in the view of Christendom.

There are points of resemblance between us and Rome, because both are historic Churches, of apostolic origin and traditions. And there are points of difference, just as marked—difference not of our own seeking, but which Rome made inevitable by the course she has pursued. In breaking away from the groundwork of the Fathers, she broke the unity which had been the glory and strength of the Church, and henceforth sectism and unbelief have been the bane of Christianity. We honor Rome for what she has done in other and better days; we admire the massive strength of her organization and the loyalty of her people; we recognize the inestimable worth of her position on many questions where we are one in accord and sympathy. But we are not blind to her faults, and speak of them only with sorrow, while compelled to take notice of them. We submit that the test of true Catholicity lies not in obedience to Rome with her odious pretensions and bigotry, the fruits of her vain and vaulting ambition to rule, but to Rome before her fall from her primal estate; or rather to the judgment and voice of undivided Christendom, as expressed in the decrees, not of a close corporation known as the Roman Curio, but of the whole Church in general council assembled.

May the great Head of the Church so rule all counsels that unity may yet be recovered to the Flock of Christ, without sacrifice of His truth, and when His ministers may see eye to eye and work hand in hand to the praise of His glory.

DEACONESES.

BY MARY JOHNSON SHEPPERSON.

THIS order of our Church work is being largely copied by various bodies. Can we learn anything from their methods? A short time ago, I visited a "Deaconess Home of the M. E. Church." I quote from their report:

1. "A deaconess lives in a 'deaconess' home,' when there are a sufficient number of deaconesses in one community, for the sake of economy, convenience, and congenial companionship—an arrangement much more desirable than a cheap boarding house.

2. "She shall be allowed \$10 per month for clothing and sundries, and each probationer [students in their two years' course] \$6 per month for the same purpose. Their car-fare shall also be paid.

3. "She wears an ordinary, simple-made dress, of uniform color [black] with those in the same office."

The "Deaconess' Home" is surely a boon, and many of our large parishes appreciate it. How many of our deaconesses, however, live in lonely state in the parish house; while others must seek cheap boarding houses? Board in a private family cannot always be obtained. For young deaconesses, the "house-mother" with her advice, and the protection of the "Home," makes a most healthful atmosphere.

The payment of a stipend by the Church rather than by any individual parish, puts the services of a deaconess within reach of all—even the poorest parish. Here, she is often the most needed.

As for dress, we do sometimes carry the matter to extremes. Fancy a deaconess, visiting five stores to get a certain shade for her new gown! And yet, she was a very lovely woman, and sensible.

I do not say that the Methodist system is better than ours. Both have their advantages.

Literary

Church Doctrine.

The Church Catechism the Christian's Manual. By the Rev. W. C. E. Newbolt, M.A. London, New York, and Bombay: Longmans, Green & Co., 1903.

This latest volume in the Oxford Library of Practical Theology is a worthy production of one who, perhaps, has no living peer in the art of presenting religious truths in beautiful language. Most writers would fail miserably if they undertook to employ such a wealth of imagery and rhetorical material, but Canon Newbolt is indeed the "Wizard" of religious literature—to be admired, but inimitable.

Nor is solid meat wanting. There is much in this volume which needs to be pondered over as well as enjoyed. Subjects which seem to older readers well nigh exhausted take on fresh meaning and value here. This is notably the case in the treatment of the Christian Name, the idea of obligation and the Conscience, the fourth Commandment, Prayer, and the Holy Communion.

No layman can fail to gain fresh hold upon his religion by reading these pages, and our clergy and Sunday school teachers will find help and inspiration for their work of teaching the Catechism. The book is altogether notable and practical.

One lesson that will be borne in upon the reader of this work is the supreme value and excellence of the Catechism as far as it goes. We say "as far as it goes," for the Catechism was never completed, although what it now contains really draws all else with it. It provides, in short, adequate foundations for fuller instruction.

The author says, significantly: "It surely will not be maintained that the Catechism is one of the childish things to be put away when one becomes a man; rather we believe that those who compiled it gathered up into brief, pregnant, and serviceable sentences, so much of the principles of religion as would form the basis of a man's spiritual life, when he passed out of the region of childhood into the hard facts of practical experience. And it will be found that, in many cases at all events, it is true that the inner meaning underlying these questions and answers has only been understood when life has given its fuller teaching and experience, its deeper explanation. A manual which is to survive childhood must be couched in solid terms, and words which are to be committed to memory will of necessity be brief."

This is admirably said, and completely justifies the Catechism as against superficial criticisms of those who would "simplify" it. A Catechism should be intended to furnish "forms of sound words" which will never seem childish or unworthy of retention, but which will grow in meaning and religious value with the development of mental and spiritual experience. No time will occur after childhood in which to memorize for life-long meditation, and what is memorized should therefore have permanent force. The child gets sufficient meaning for practical guidance, for the grammatical meaning of its phrases is not difficult to master, and has obvious bearing at the outset. The superficial inanity of most private Catechisms for the little ones makes the supreme excellence of the Church Catechism stand out in bold relief.

Canon Newbolt's treatment of it shows also that one who has properly learned the Catechism has gained a working philosophy of life that will never be outgrown, and against which every instrument of infidel attack will be broken to shivers. FRANCIS J. HALL.

The Future State. By the Rev. S. C. Gayford, M.A., Vice-Principal of Cuddesdon College. New York: Edwin S. Gorham.

The reading of this latest edition to the Oxford Church Text Books Series has given us both pleasure and profit. Brief as it is, we know of no comprehensive treatment of eschatology which is so satisfactory.

Mr. Gayford writes with the hand of a master, and his book is remarkably free from any traces of prejudice, partisanship, or timidity. The opening chapter on "Jewish Belief Before Christ" shows that he is fully abreast of the latest critical scholarship, without being infected with the alien spirit by which such scholarship is apt to be spoiled. His treatment of the Intermediate State, and the topics which are apt to be considered with one eye on Rome, is at once fearless and careful. The unpleasant subject of Everlasting Punishment is also handled without shrinking, although with entire freedom from those lurid exhibitions that account for the frequency with which "the Faith as to Everlasting Punishment" is disparaged and rejected in our day. Mr. Gayford is also orthodox on the subject of probation after death, while acknowledging the possibilities and probabilities of the future enlightenment of those who miss the knowledge of the Gospel in this life.

When we consider the numerous pitfalls which modern controversies have placed before writers in eschatology, we admire our author's remarkable success in escaping them all. Especially we admire his careful discrimination between what is revealed to us

concerning the future, and what theologians and schools have conjectured in matters not covered by revelation.

There is just one statement, perhaps, that we should be inclined to disagree with. While maintaining rightly the liberty of the faithful to invoke the saints for their prayers in our behalf, in *private devotion*, he adds that "Comprecation," or asking God that the saints may pray for us, instead of addressing the saints directly, "gives us all that Invocation offers, without any of its uncertainty or its dangers." That Comprecation is free from uncertainty and danger, and that Invocation may be (not necessarily) based on disputable theology, and may lead to abuse, we admit. But surely the direct invocation of the saints does afford to those who practise it, a deepening sense of the communion of saints which Comprecation in some cases fails to give. But this is a minor point.

If we were to recommend a course of reading in eschatology we should say, Read this little treatise first, then read Hutton's *Soul in the Unseen World* and Pusey's *What is of Faith as to Everlasting Punishment*. FRANCIS J. HALL.

Immortality a Rational Faith. By William Chester. Chicago: Fleming H. Revell Co., 1903.

Mr. Chester rightly acknowledges that there can be no formal proofs given sufficient to establish the soul's immortality outside of supernatural revelation. He says, "The realization of immortality is not reached as the result of logical reasoning, but rather as a consciousness, a spiritual apprehension, and, above all, from living one's way into the spiritual realities, so that one knows that he is in touch with the Eternal and cannot die."

But, he urges, "while immortality cannot be demonstrated, it can be predicted. And so many predictions can be brought from all realms as to result in a moral certainty." The book is a comprehensive survey of these predictions in three great departments of thought—science, philosophy, and religion. There is appended also a chapter on what we may conjecture from these predictions as to the conditions of Life after Death.

The work is on the whole very well done, but we think the author has done best in the chapter on "the Predictions of Science." He seems thoroughly at home here and uses the latest hypotheses and discoveries with telling effect. He first shows that the materialistic declaration that future existence is an impossibility is unscientific. The agnostic position is only true within the physical domain—a part only of the scientific realm—and even there the door of hope remains open. Careful investigation shows that while thought and brain activity are concomitant to a remarkable degree, the latter does not account for the former. The physical part of our nature constitutes a closed series, complete in itself and leaving mind a distinct reality unaccounted for, and, therefore, uncircumscribed as to duration.

The most telling prediction of science is found in the evolutionary hypothesis which leaves the goal of nature unattained altogether if physical dissolution brings the soul to an end. The rationality of nature therefore stands only, if man lives on and continues his development. FRANCIS J. HALL.

Miscellaneous Theological and Religious Works.

The Apex. By Thomas B. Gould. Boston: Richard G. Badger, the Gorham Press, 1903.

In an Introduction signed M. R. J., we are informed that the author is a self-educated man, who "has overcome many of his limitations by extensive and well chosen reading." "The thoughts expressed within this book," M. R. J. says, "have been seething within Mr. Gould's mind for years." In his own preface Mr. Gould adds: "I can but hint at the truth, though I cannot expect to make much impression upon the world, being an old man, and having spent nearly all my life as a mechanic. I have neither the strength nor the ability to write a large book, neither do I think it necessary, nor do I expect ever to undertake to write another."

The book, though short, ranges over a wide range of Divine truth, in just such a way as might be expected of one who has thought deeply but not connectedly, or with sufficient education to assimilate his reading. The book draws us to the man, and makes us sympathize with his very human desire to be heard at least once before the shadows fall. But from the critical standpoint we have to say that the result is not noteworthy. F. J. H.

Man and the Divine Order. Essays in the Philosophy of Religion and in Constructive Idealism. By Horatio W. Dresser. New York: G. P. Putnam's Sons. 443 pages. Price, \$1.60.

This book may be worth the reading for one reason, at least, if not for any other. It affords a remarkable illustration of the imbecility of the human mind when dealing over-proudly with the problems of experience without the light of Divine revelation. Protestantism, by rejecting the Catholic Church and denying positive truth in religion, has logically no other foothold for faith than forms of religious philosophy. Such philosophies, assuming the Christian name and professing to set forth theories of Christianity, inevitably degenerate into systems of pure rationalism. The author has added to the mass of confusion his own particular contribution. "Probably," he remarks, "no term has received a greater variety of definitions than the term Christianity. It would be

presumptuous for anyone who essays to be fair to all sides to assume that he knows precisely what Christianity is" (pp. 373-374). Although not knowing "precisely what Christianity is," he thinks he knows enough to justify him in propounding as a substitute for the Gospel, a certain system of thought and conduct which he styles constructive idealism.

Some streams are very narrow, but deep withal. The author of this book appears to be a learned and profound thinker, but his thoughts run in a narrow channel. He will study to no purpose until he find out "precisely what Christianity is." There is more in heaven and earth than is dreamed of in his philosophy, there is a clue to the dread mysteries of life which we trust he may yet discern.

F. H. STUBBS.

The Atonement and the Modern Mind. By James Denny, D.D. New York: A. C. Armstrong & Son, 1903.

Dr. Denny is a strong and clear writer of the "Orthodox" Protestant type. His *Studies in Theology* constitutes one of the very best of doctrinal manuals written by dissenters.

This book constitutes a sort of supplement to his *Death of Christ*, in which a strong plea was made for the vicariousness and objective efficacy of the Passion.

There are three chapters. In the first, after a treatment of authority which reminds us somewhat of Martineau—one that is destructive—he analyzes the causes which make it difficult for the modern mind to accept the Christian doctrine of Atonement. This doctrine he describes admirably as meaning "the mediation of forgiveness through Christ, and specifically through His death." He traces modern difficulties to three causes: 1. Modern scientific studies, especially in biology, and the mental temper they induce; 2. Idealism in philosophy, which assumes certain relations between the Divine and human that foreclose the questions which are raised by the Atonement; 3. Devotion to historical study, which in many has led to a denial of any but a relative and passing value to particular historical events.

The second chapter deals with the relations subsisting between God and man, which are shown to be both personal and universal or ethical. The personal relations must be ethical. The constant use of forensic figures has tended to obscure this. "In the widest sense of the word, sin, as a disturbance of the personal relations between God and man, is a violence done to the constitution under which God and man form one moral community, share, as we may reverently express it, one life, have in view the same moral ends."

In the third chapter it is shown that God must reveal both His mercy and His outraged holiness in saving sinners. Neither must be obscured. In a sense he shows that there was a personal necessity in God that He should reveal both and should in such wise will man's salvation. He also argues that the method of salvation chosen was necessary on man's side—to evoke the conditions in him which are essential to real recovery from sin.

There is a skilful consideration of the aspects of substitution and representation in the work of Christ. Briefly, he seems to us to establish that the substitution was real in the initial act of redemption, while the aspect of representation is involved in the acceptance of salvation by sinners, and their consequent identification with Christ in His death. We think, however, that he overlooks the frequency with which Scripture throws back the idea of representation to the Passion itself—as if the identification of sinners with Christ were treated as already real, although not yet actualized.

Dr. Denny insists that the mode of our identification with Christ is moral rather than mystical. He fights shy of the sacramental idea—not appearing even to understand it. He says, "The New Testament has much to say about union with Christ, but I could almost be thankful that it has no such expression as mystical union." So he creates a word into a bogie. Mystical means mysterious. St. Paul is full of a relation to Christ in His Body, especially in his Epistle to the Ephesians, which is nothing if not mysterious and sacramental. It is the loss of the truth of our sacramental union with the very Body of Christ that has, more than any other cause, reduced the convincing force of what is called "orthodox" Protestant presentations of the doctrine of the Atonement. A moral union merely does not remove the immoral aspect of substitution which repels modern thinkers. The Catholic idea meets the difficulty, so far as it can be met in finite minds.

FRANCIS J. HALL.

Ecclesiologia, or the Doctrine of the Church. Outline Notes Based on Luthardt. By Revere Franklin Weidner, D.D., LL.D. Chicago: Fleming H. Revell Co.

This is one of a series of very useful manuals intended to cover the whole field of doctrine from a conservative Lutheran standpoint. The previous volumes which have appeared are *An Introduction to Dogmatic Theology*; and *Theologia; or the Doctrine of God*.

The Lutheran conception of the Church—with its denial of the Divine appointment of Episcopacy, its theory of an invisible Church, and its refusal to recognize an official priesthood on earth—differs widely from our own; and this difference reduces the value of the book before us very materially. Yet it contains much valuable matter, some useful arrangements of scriptural texts, and a fairly good bibliography of the subject. The tone is good.

We cannot enter into any extended argument against what is peculiarly Protestant in the book, but we shall notice one non-

sequitur. On page 23, Dr. Weidner argues that when we say in the Creed that we "believe in the Holy Catholic Church," we imply that the Church is invisible, because belief implies not seeing. The premise is not adequate to the conclusion. The Apostles believed in Christ while they saw Him. We believe in Baptism, a visible thing. We say *believe* because the Church, although before our eyes, transcends in nature and function what we see, just as Christ was believed in by His disciples because they acknowledged that His Person transcended His human presence.

On page 42, the writer says significantly: "The weak point of Protestantism lies in its division into so many denominations and sects over against the compactness and seeming unity of Rome. The attempt to excuse the divisions by asserting that unity of doctrine is not necessary, and that diverse doctrines and heresy are of little importance, only aggravates the evil."

On page 64, he errs in saying that the High Church Anglican theory "does not place ordination among the sacraments." We certainly do, although we do not rank it with those "generally necessary for salvation."

The bibliography of the Church of England on general doctrine has some notable omissions. Bishop Forbes' *On the Nicene Creed*, and Darwell Stone's *Outlines of Dogma*, are surely more important than, say, Buel's *Systematic Theology* and Cutts' *Some Chief Truths of Religion*. E. Tyrrell Green's *The Church and the Sacraments* and Professor Hall's *Theological Outlines*, are also overlooked in the list of our special works on the Church.

The book is neatly gotten up, but the type is rather too fine for comfort.

Missionary.

Dawn in the Dark Continent; or, Africa and its Missions. The Duff Missionary Lectures for 1903. By James Stewart, D.D., M.D. With Maps. Chicago: Fleming H. Revell Co., 1903.

The Duff missionary lectures are doing very valuable work in procuring the systematic treatment of actual mission work in various fields, and of the principles which underlie all such work. This latest volume is a comprehensive treatment of African missions, beginning with a historical sketch, going on to outline the work done by the various societies (not including Roman Catholics)—ending with a discussion of the training of the missionary, etc. The book is very valuable to the missionary student, as it enables him to estimate the work done in Africa as a whole, and puts him in possession of the latest facts. We are glad to commend it heartily. The excellent maps are a very valuable feature.

Adaora. A Romance of West African Missions. By Mary E. Bird. Chicago: Fleming H. Revell Co.

This little story reads as though its facts might be drawn from an actual experience. The author, in any case, has ample knowledge of the conditions of native life in West Africa. The principle characters—the hero and heroine—are natives, and their story is of a good deal of interest, which is not altogether due to the strangeness of the unusual setting. It brings the life of the natives home to us in a vivid way.

A Fight for Life, and an Inside View of Mongolia. By James Hudson Roberts. Chicago: The Pilgrim Press.

When the Boxer troubles broke out, Mr. Roberts and the other missionaries in and about Kalgan effected their escape with some difficulty in Mongolia and thence into Siberia. This volume is an interesting account of their experiences. A good part of it is taken up with the life and customs of the Mongols. There is a good account of their history, language, and religion. We are glad that the author has included an appreciative chapter on the Russians.

Fiction.

The Roadmender. By Michael Fairless. New York: E. P. Dutton & Co. Price, \$1.50.

This is an illustrated edition of this popular book, which was reviewed in THE LIVING CHURCH when it first came out last year. Since then there have been eleven impressions printed. It speaks well for the culture of readers that such a book as this has such a large sale.

The Colonel's Opera Cloak. By Christine C. Brush. Boston: Little, Brown & Co.

A new edition of a book which was popular ten or twelve years ago. The binding and illustrations of this new issue are attractive and the story is as amusing as ever.

Sanctuary. By Edith Wharton. With Illustrations by Walter Appleton Clark. New York: Charles Scribner's Sons.

This is a novel of purpose, being a psychological study of a mother and son. The former has passed through a terrible trial as the result of her husband's weak will in preferring duplicity to manly acceptance of trouble. The latter is tempted to choose prosperity and success at the expense of honor. The mother struggles to help him to the right path, and victory comes just at the moment when it seemed lost. Students of psychology will enjoy the story and its plot will please the ordinary reader. The illustrations are excellent.

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XVII.

CHARLIE'S RESOLUTION.

"WHAT'S to be done?" Charlotte Lindsay questioned of herself as she sat alone in the tower room one morning several months after Norton Lee's return upon sick leave, and her brother's departure to join Lee's army. Poverty was indeed staring them in the face, and there were hungry little mouths to be fed and growing little bodies to be clothed. To suffer privation silently herself was hard, but it was harder to think of the children growing up in need of the very necessities of life.

Charlotte had been teaching the two older boys for a certain number of hours daily, but she felt dispirited upon this particular day, and now that lessons were over, she set her busy brain to thinking over the future. Her mother she had not seen for many months; indeed, since the coming of Norton Lee's family to Monteagle, there had been very little intercourse between the outside world and the lonely mountain home. As Charlie looked from her high post of observation upon the wasted fields and blackened ruins of Leeton across the river, a sense of awful desolation came over her, and for the first time since the war began she succumbed to grief and shed bitter tears over the troubles that continued to darken her unfortunate home and family. But it was not for long she wept; her natural elasticity of spirits came to restore her wonted cheerfulness. Since her bedroom had been shared with Eleanora and "little Sunlocks," as they called the golden-haired Harriet, she had taken the tower room as a place for reading and writing, and the old guitar occupied a conspicuous corner. A portrait of Robert Lee in his gray uniform hung near the guitar, around which she had draped a crimson scarf the young man had left with her the night of his escape from his pursuers—the last time she had seen him living.

She arose, hoping to soothe her melancholy with music, hitherto a never-failing solace, and unconsciously began to play "The Land of the Leal"; but the song only served to bring back other memories, and she stopped playing with a sigh as she thought of Lord Morgan's former kindness and the long silence intervening since the happy summer of his visit to Virginia. She could not again bring herself to appeal to him for pecuniary aid; her pride had increased with the increasing poverty of the past few years.

"I would rather die than let him know in what sore straits we are," she exclaimed proudly, "but I should have written long since to answer his kind inquiries. Why! I've never even told him of our 'little Sunlocks,' nor a hundred other things. I wonder if he has heard of Robert's death? Of course he must know through the papers how the fighting goes, but they don't furnish the details of American campaigns in English journals, I warrant. Is it possible for me to write him a long letter without harrowing his kind heart with a picture of the dreadful scenes which have met our eyes since he was here? Could I tell of Leeton, not as it was, but as it is? No: I fear not; so I won't write, after all. What will it matter to him, safe in his beautiful, happy home, whether his poor kin are alive or dead?" and Charlie, picking up her instrument, sang with forced gaiety, "The Spanish Cavalier," as if determined to banish Lord Morgan from her thoughts.

"And when the war is o'er—Oh, dear! will it never end, I wonder? I can't sing this morning, everything reminds me of something sad, and my cavalier will not return—no, nevermore! There is but one thing I can do to banish these gloomy thoughts—I'll write some more stories for the children. At least, that will be something to enliven the day. How that story of Uncle Graeme's life haunts me at times. I remember so well how Sister Agnes Mary looked when I was a child—as if all the love of her nature had been choked in its birth, yet would flash in the depths of those deep, dark eyes. She must be an old woman now, though she was much younger than Uncle Graeme, mother says. And oh! I wonder if my father is living or dead, and if he would still love me as he used to do? Yet I cannot love him as I did once. Somehow the very thought of him brings back the long shadows that have hovered about me

since my childhood. I have thought sometimes that mother must know more than she will tell, but I do not remember ever hearing her speak his name since—oh! it is a long time—not since those awful days of Douglas' trial. I wonder what ever became of the woodcutter and where the gold piece came from? I have it still, put away; and sometimes I fancy that is an ill-omened keepsake—but there! I must not be superstitious, as Robert would say. Oh Robert, dear, you are happier in your grave than I am in this Castle Gloom. I loved you, Robert, though not as you wished to be loved, and I mourn for you as I would for Douglas should he die like you.

"But I must stop recalling the past and turn my energies to the present. What can I do? Surely not sit dreaming idly while I have youth, and health, and energy. I can teach, but where in this desolated land could I find a remunerative position? And I could not bear to leave the others now; but I must see my mother, and perhaps we can put our heads together with wonderful results—who knows! So goodbye to the blues, Charlie! I defy the Castle Gloom and the Dwarf Mystery; but there is no Giant Love to come with armed forces to my release, so I must find some other rescuer," and smiling again, Charlie ran lightly down the stairs in search of employment for her idle hands.

She found the grandmother knitting socks in the sitting-room, and a sudden thought caused her to say:

"Granny (she used the children's appellation), do you know any one in Winchester who would be apt to want a governess in the family?"

Granny considered the question before replying:

"There is one family, connections of ours, who might want one, as there are small children, I know. Did you think of applying, Charlotte?"

"Yes, ma'am, but I fear it is a difficult matter now to obtain a position such as I want. Granny, I'm a mercenary creature, who must have good pay or none!" exclaimed Charlotte, merrily. The old lady shook her head as she answered, "I'm afraid, Charlie, it will be none then, there is so little money in the country now."

"I would like to be near mother," said Charlotte, wistfully. She sat thinking quietly for a few moments, but sprang suddenly to the window to see whom the dogs were barking at.

"Granny, there comes a soldier—I wonder who he is and what message he brings?"

The messenger, for so he proved to be, had come from Winchester with a letter from Ellen Lindsay, saying that she had been sent for to go to Richmond, as Douglas was lying wounded in the hospital in that city, and she would probably remain some time, as her services might be more valuable nearer the battlefield. If there were any packages or messages to send, the bearer was trustworthy, having just been discharged from the hospital ward, where she had nursed him through a dangerous illness. The man had walked the ten miles or more to Monteagle that day, and as he was still weak from his past wounds, it was necessary for him to remain overnight; the family plied him with questions concerning recent events in the outside world and the state of affairs in the two armies. Of the war he had nothing encouraging to tell, but he and Norton Lee sat talking far into the night concerning the battles in which they had fought and the men under whom they had served. Meanwhile Charlie had formed a sudden resolution, which she kept to herself until the following morning.

"If the soldier is trustworthy, as mother says, I might as well accompany him, instead of sending a letter," she reasoned, as she secretly filled a hand satchel with a few things from her scanty wardrobe. "I might as well die on the camp-ground as in this lonely place, and I feel sure I can't stand it here much longer without mother and Douglas, much as I love the others, and hate to part from them. Oh, my little Sunlocks! the one bright spot in Castle Gloom, some day I hope to clasp you in my arms and kiss you as I now do; but one never knows what may happen!" she murmured, as she gazed upon the fair, sleeping child, who lay in her little railed cot beside her mother's bed. Just then Eleanora entered, pale with anxiety over her husband's condition, and to her was confided the plan Charlotte had in view, the latter extracting a promise of secrecy from her sister-in-law. Eleanora, though loth for Charlie to go away so far, yet felt too much concerned for Douglas to oppose her going.

"I should have gone myself, Charlie, but for Harriet! Oh, my baby! I trust you may not now be fatherless."

"I believe Douglas is better, or Norton would have heard directly from him," said Charlotte cheerfully.

The next day Charlie announced her intention of accompanying the messenger back to Winchester.

"It is a long, long walk for you, miss," the man said, surveying the fragile young woman with some hesitation in his glance. Norton and his wife also protested against her undertaking such a perilous journey on foot, but Charlotte was firm and exclaimed:

"I must go, if I die upon the way; but I feel sure I can take the walk and Mr. — will take good care of me, I know."

"You may be sure of that," answered her companion, "I owe your mother my life, and will do my best to bring you in safety to her. There are places along the pike where a lady can find accommodation and friends, if need be."

"Oh! you will see I shall not need to rest much by the way!" cried Charlotte, eager to start. "We should reach Winchester by dinner time," and taking leave of her relatives, the young woman set out bravely and with assumed cheerfulness upon her long walk.

After rowing across the river, the two walked steadily onward, the soldier answering courteously Charlotte's queries about the hospital work, and pointing out to her places of interest upon the road. She did, in truth, prove a tireless pedestrian, having in view an object dear to her heart, and reached historic Winchester in good time. Ellen Lindsay came to meet them, exclaiming, "I thought possibly you might venture, but it was a risky thing to do, and you fell into no ambushes on the way?"

"None whatever, mamma, unless to hide in a hawthorn thicket while a party of boys in blue rode by. I think they would have done me no harm, but they might have captured my escort, without whom I would have been in a sad plight."

"I must thank Mr. — for his kindness," said Ellen Lindsay, holding out her hand to the soldier, who grasped it, with some emotion, saying briefly:

"It is but a small part of the debt I owe you, madam, and a pleasure to me to have done your daughter this slight service."

The mother and daughter started next day upon their journey to Richmond, where they arrived after some delay to find Douglas Lindsay so far recovered as to be able to sit up and enjoy a long conversation with them. Mrs. Lindsay was appointed to take charge of the linen room, while Charlotte went in quest of other work, which she knew would be difficult to find.

And shortly after their arrival, the surrender at Appomattox took place, the armies disbanded, and the Civil War, with all its horrors for North and South, was ended.

[To be continued.]

THE FLOWERS OF TO-MORROW.

Jewelled with drops of pearly dew
The flowers of to-day,
With odorous hearts, as milestones stand
Along my weary way.

With rainbow-tints they paint the fields
And check my hurrying feet;
They tempt me from the dusty road
To meadows soft and sweet.

I pluck them with impatient hand,
Only to see them die;
A moment's joy, then sadness comes,
And in the dust they lie.

But, gazing back along the path,
The rough path that I tread,
The flowers I have loved and lost
Rise quickly from the dead;

And memory glorifies their tints
Amid the gathering gloom;
And, touching them with loving hands,
She sweetens their perfume.

Then, turning, far ahead I see
A wilderness of flowers
Basking beneath the rising sun,
And wet from midnight showers;

A sparkling field of jewels bright
Warmed by a rosy glare,
The blushes of Aurora caught
In petals sweet and fair.

And Faith comes flying on the wind
To tempt my lagging feet
With breezes from wide fields ahead,
And perfumes more than sweet.

So on with sparkling eyes I go,
Hope hurrying me along;
While, hidden in the sky, a lark
Pours down and up her song.

GEORGE H. MURPHY.

The Family Fireside

THE PALE BLUE CASHMERE GOWN.

A STORY OF A MISSIONARY BOX.

THE Reverend John Lawrence sat at his study table, leaning on his elbow, his usually busy pen held idly between his fingers. He gazed far over the plains, a trance-like expression in his thoughtful eyes; he believed that the time was coming when those plains would be peopled, and, with the hopefulness which made his missionary life beautiful, he seemed to see the Church leading, inspiring, and ministering to those people. Already he had visions of a school wherein his own wife should be the ruling spirit; visions of a hospital, a guild house and club-rooms, where these savages might grow less savage. Even the fact that thus far only one poor little wooden church building was to be found in many miles, did not in the least interfere with his dreams.

How long he might have dreamed, no one knows, but he was recalled by a delicious voice calling in to him:

"I am 22 inches around the waist, John, and my skirt length is 43. You know you asked me yesterday."

"Sure enough," he answered, with a little start, taking up the tape-line which lay conspicuously on his desk. "I must get that letter off to-day; but I'd better measure you myself. You probably measured with a string. That's the feminine way, I believe."

His wife came in, feather duster in hand, and as he drew the line about her waist, he dropped a kiss upon her forehead.

"I hope they will send you something pretty."

Mrs. Lawrence burst into laughter.

"The idea of anything pretty in a missionary box, John! Who ever heard of it? It's against the nature of things. Perhaps it is wicked, but I have sometimes thought that they made them as ugly as possible. Do you remember the snuff-colored dressing jacket with the black fringe?"

"Wasn't that pretty?" he queried. "I always thought it was very elegant, except when the fringe dipped in the coffee."

"You dear dreamer! You don't know what is pretty. You don't see anything but your beloved Sunday school and night classes and sick people. A rheumatic old Indian woman is beautiful to you if——"

"If she is a Christian! Yes, I admit it," he said, gently; "all of God's creatures are beautiful to me, and one of them *most* beautiful," and again he gave her a loving caress and resumed his work.

"Sheets, pillow-cases, street suit for my wife, clerical suit for self, overcoat—I hate to ask for that, but it is such a necessity in this bleak land."

He read once again the friendly letter, in which he had been urged to make known all his needs, assuring him that they would be supplied, so far as possible, by a branch of the Woman's Auxiliary.

These boxes, which had so irked the pride of many a missionary, never offended John Lawrence. He gave little thought to self. His Divine Master had lived on alms, and his own horizon was too rich, too broad, for any petty egotism to create even a speck upon it: but he sometimes reflected with regret, his wife keenly disliked this phase of missionary life. He could not forget, at times, that he had taken her from a luxurious home; but had he not given her a greater opportunity to do God's work? and was she not doing it sweetly and uncomplainingly? He would try to believe that she did not care.

In the meantime, Mrs. Lawrence was dusting the sitting-room, and she had come to a standstill before a little ivory miniature of herself, the price of which would almost have paid for everything in their modest home. It was made ten years before, when she had just finished school and was archly charming in that dainty gown. How becoming it was, and how much he had admired her in it!

"Alice, is there anything else you want? We are to mention everything we need, and they will supply us as far as possible."

"Yes," she called, a little sarcastically; "please tell them I need very much a pale blue cashmere gown;" then she smiled at the absurdity of such a request from a missionary's wife.

"Imagine the consternation that would create," she thought, "if he really would ask for such a thing!"

She replaced the miniature with a sigh: Was it a crime to love pretty things? and would she ever have any again? Her trousseau was long ago exhausted, and now she lived and moved and had her being in black things and brown things, and all things that wouldn't show dirt. Oh, dear! but—blessed afterthought!—wouldn't she rather be the wife of John Lawrence, in black brilliants and brown serges, than anybody else in the world?

* * * * *

The President of St. Mary's Auxiliary was rapping loudly for order. She was reading a letter saying that the Rev. John Lawrence would be deeply grateful for a suit, an overcoat, etc. It was when she came to the overcoat that the confusion arose; for one lady had a practically new overcoat which her *present* coachman, being stout, could not wear. It was exactly the Rev. Mr. Lawrence's size, but, being a surtout, she questioned whether it would be the correct thing for clerical wear. The entire Auxiliary set itself to argue this point, when the President stopped them:

"Ladies, we can discuss this matter later. Let me finish reading this letter. Where was I? 'Sheets, pillow-cases, table linen, and'—what is this? 'a pale blue cashmere gown!'"

A pale blue cashmere gown! Had she asked for an automobile coat the request could not have produced more surprise. There was a deep silence. Even the President found nothing to say for some time.

"A little unusual," she finally said.

"Well, I never had a pale blue cashmere gown in my life," gasped some one.

"Pale blue! So perishable!" another said, feebly.

"And cashmere! So out of style!" a third added.

"She must be some poor little country soul," the Secretary said.

"Well, whoever she is, she ought to be reprimanded. The idea of such worldliness in a missionary's wife!"

"He should have known better than to have asked for it!"

"The idea of our money going for a pale blue cashmere gown!"

So the comments went round, till everybody had had her say; some of them had had two or three "says," and they were seemingly gasping for breath to say something even more severe, when a bombshell fell in their midst:

"Why shouldn't she have a pale blue cashmere gown? She is probably a young woman, and maybe has not a single pretty thing! Oh, gracious!" and the speaker grew so energetic that she arose and stood facing them, her face rosy with excitement, "I have helped with box after box in this society, and never have I seen a really pretty thing go into one of them! They are so deadly practical. How it will wear, how it will wash, whether it will show dirt—I sympathize with this woman away out there among those Indians, dependent on us hard-hearted things for the little she wants. God knows," she added, even more earnestly, "where they get the grace to sustain them in their work! As for this gown"—her voice trembled a little—"let us give it to her. Cashmere is cheap, and just imagine her pleasure; and, do you know, I think a pretty gown would have a cheerful effect on both herself and her husband. Perhaps it might even convert a few more Indians!" She sat down, a little embarrassed by the feeling she had shown.

"We might make her a mother hubbard, if you are so bent on it," some one said, doubtfully. "Made up plainly, it would not cost much."

"But it mustn't be a mother hubbard. I wouldn't doom even a woman living among the Indians to that! If we send it at all, let it be pretty. Let us put our hearts into it and make it a beautiful surprise for her. She will probably expect something ugly, if she expects it at all."

"I don't know why we should discriminate this way in favor of Mrs. John Lawrence. We have never done it before." A severe voice threw a damper on the proceedings.

"Mrs. John Lawrence," echoed another; "pray let me see that letter. Mrs. John Lawrence was an honor student in my class at college in 1890, and I believe I am safe in saying that there is no one here who could surpass her in either intellect or beauty. I remember now that she married a missionary enthusiast and went out to those wilds cheerfully." The speaker crossed the room rapidly and approached the advocate of the blue gown.

"I will gladly help you with the gown and we will make it beautiful as a dream."

How quickly the idea became infectious! Everybody offered to do some thing or to give something. It was almost as delightful as dressing a doll!

St. Mary's Auxiliary had turned out many a box, but never had anything aroused such interest as this new bit of work. It became a fad; with its silken linings, its dainty frills of lace, its "faggotting" and exquisite accessories, the beautiful empire gown lay complete. The Auxiliary women who were packing the box stopped frequently to admire, and almost to caress it.

"I hate to see it go," said the Secretary.

"It has done us more good than anything we ever did. What a lovely idea it was!" the Treasurer said, "I don't grudge the money at all."

"Let me fasten this in." Some one bent over the gown and tacked in a little sachet of violet.

"And I must slip this handkerchief into its bosom"; another deftly tucked an embroidered kerchief into its folds.

"I have written this note to my dear old friend and have told her what a pleasure this has been"; and the note, too, was pinned to the blue gown. And so, with little final adjustments, and pats of admiration, the blue gown, soft and rustling and enveloped in white tissue paper, was put into its individual box, and shipped away, with more practical things, to the land of the Indians and the plains.

* * * * *

Mrs. Lawrence came home somewhat discouraged, from her sewing school one afternoon, to find her house in great disorder. Everything was covered with clothes, it seemed. The box had come, and her husband had lost no time in opening it. The street suit, for which she had asked, confronted her from the book-case; dark, neat, and serviceable. She examined it with enthusiasm. "They were so good, weren't they, John?"

"Good! My dear, the Auxiliary is *always* good. Now, don't say anything about your brown sack with the black fringe! The Auxiliary—well, you know what I think of it! See! They have sent us everything, even to the last thing on the list—your blue cashmere gown!" He handed her the box.

"My pale blue cashmere gown! John Lawrence! You didn't really *write* that, did you? Oh, *what* must they have thought?" She sank into a chair, pale and distressed.

"I think the dress tells what they thought." He lifted the delicate garment as if it were a baby.

"Silk! Lace! Perfume! A train! John, I can't believe it is mine! And I can't help crying! I didn't mean it. I said it in a half-joking, half-cynical way, never thinking you would ask for it. I wouldn't have dared ask for it, and see how they have repaid me for my unfaith! Everything is so beautiful, so dainty! There's so much love in it, John! That's what touches me. It means the love of women who saw in me only a servant of God. When you write, tell them this means more to me than anything that ever happened."

Late that night she sat with her old friend's note. She had written a long, heart-full letter. She turned to her husband with moist eyes:

"I don't believe I ever told you before, John; but it is very sweet to be a missionary's wife!"

SARAH S. PRATT.

MADONNA DU NOEL.

Thou canst but smile when close thy safe arms hold Him,
In the glad light of day.
Thou canst but weep as to thy breast they fold Him,
When day has fled away.
And if thou smile or weep, a shadow lies,
Foreshadow of His anguish in thine eyes.

CLARA WOOD SHIPMAN.

SPEAKING of the discovery by Mr. Theodore M. Davies of the tomb of Thothmes IV. of the 18th Dynasty, the most important archaeological discovery in Egypt in recent years, the *London Times* says: "The great and unique find, however, has been that of the actual chariot which was made for the Pharaoh, and in which he rode at Thebes. The body of it alone is preserved, but in a perfect condition. The wooden frame was first covered with *papier mache* made from papyrus, and this again with stucco, which has been carved, both inside and out, into scenes from the battles fought by the Pharaoh in Syria. The art is of a very high order, every detail being exquisitely finished, and the faces of the Syrians being clearly portraits taken from the captives at Thebes. The chariot is, in fact, one of the finest specimens of art that have come down to us from antiquity, and that it should have been made for the grandfather of 'the heretic King,' whose foreign correspondence has thrown such a light on the history of the ancient East, lends to it additional interest."

Church Kalendar.



- Feb. 1—Monday.
 2—Tuesday. Purification B. V. M.
 5—Friday. Fast.
 7—Sexagesima.
 12—Friday. Fast.
 14—Quinquagesima.
 17—Ash Wednesday. Fast.
 19—Friday. Fast.
 21—First Sunday in Lent.
 24—St. Matthias. Ember Day. Fast.
 26—Friday. Ember Day. Fast.
 27—Saturday. Ember Day. Fast.
 28—Second Sunday in Lent.

CALENDAR OF COMING EVENTS.

- Feb. 8—A. C. M. S., Wilkes Barre, Pa.
 11—Spec. Conv., Albany.

Personal Mention.

THE Rev. GEO. P. ARMSTRONG has declined the rectorship of Christ Church, Palmyra, N. J.

THE address of the Rev. W. R. CALLENDER is changed from Poughkeepsie to Fishkill Village, N. Y.

THE Rev. JOHN DAWSON, for over six years missionary at Roseburg, Oregon, has accepted the rectorship of the Church of the Good Shepherd. After Ash Wednesday, address Cor. Vancouver Ave. and Sellwort St., Roseburg, Oregon.

THE Rev. W. WEIR GILLISS, having accepted the charge of the Pro-Cathedral, should be addressed at 130 Stanton St., New York City.

THE Rev. E. J. HAUGHTON, rector of St. Mark's Church, Scranton, has received a call to Christ Church, Danville, Pa.

THE Rev. W. H. HAUPT is in St. Luke's Hospital, Denver, where he will shortly have an operation performed, and intends upon his recovery to take duty at Clinton, Mo. In the meantime all mail should be addressed to him at St. Luke's Hospital, Denver, Colo.

THE address of the Rev. A. RANDOLPH B. HEGEMAN is changed from Albany to Trinity Rectory, 152 Chapin St., Binghamton, N. Y.

BISHOP KINSOLVING, having sailed from Brazil on Jan. 21st, is expected to arrive in New York at the end of February. He intended to come some months later to attend the General Convention, but was asked by the American Church Missionary Society to come by March 1st, in order to have time to tell the Church at home of the marked progress that has been made in Brazil during the past two years.

THE address of the Rev. RICHARD J. MORRIS is changed from 248 S. 3d St. to 150 W. Horter St., Germantown, Pa., he having become rector of the Church of the Epiphany, Pelham Station.

THE address of the Rev. Dr. R. D. NEVIUS is changed from Blaine to Tacoma, Wash.

THE address of the Rev. RICHARD ROWLEY is changed from Wheaton to Rogers Park, Chicago, Ill.

THE Rev. CHARLES B. WILLIAMS, assistant at the Church of the Advocate, Philadelphia, has been called to become rector of Calvary Church, Rockdale, Pa.

DIED.

BRYANT.—Entered into rest Friday, Jan. 22nd, at her home in Moscow, Tenn., Mrs. ELLA BRYANT in the 47th year of her pilgrimage.

CROCKER.—Entered into rest at Sheboygan, Wis., on Monday, Jan. 25th, 1904, Mrs. HARRIET A., wife of Watson D. CROCKER.
 Grant unto her, O Lord, eternal rest; and let light perpetual shine upon her. Amen.

TOMKINS.—At No. 293 Van Buren St., Brooklyn, N. Y., on Friday, Jan. 1, 1904, LAURA DUNHAM, daughter of the late Floyd W. and Eliza Dunham TOMKINS.

MEMORIAL.

EDWARD TATNALL WARNER.

The vestry of St. Andrew's Church, Wilmington, Delaware, met the evening of Jan. 18, 1904, to act relative to the death of their friend, the senior warden of the parish, and recorded the minute following:

The death of EDWARD TATNALL WARNER takes from Wilmington one of her best citizens, from the Diocese of Delaware one of her strongest laymen, and from the parish of St. Andrew's, a well beloved fellow servant. Mr. Warner's connection with St. Andrew's Church is of long standing and his official service has been continuous since his election to the vestry in March, 1875. He was chosen junior warden in 1881, and senior warden in 1887, and continued in this latter office until his death. He served his Church and his office with an energy and whole-hearted devotion rare in any interest. His office had its duties that at times put a severe strain upon him, but at no time were those duties irksome, at no time did he seem willing or content to confine himself to the limits of mere duty. He was a leader in word and action, most helpful to his associates and generous in his support of the Church.

His hospitable home was always open to welcome all, and his cordial reception will be ever held in grateful memory by the vestry.

As a citizen standing for what was good and righteously progressive and helpful in the community, he had no superior. He touched that community at many points and he will be very greatly missed.

The vestry would express their sorrow at parting with their beloved friend associate. To his bereaved family they offer their sincere sympathy, commending them to the compassionate love of the Good Master in whom he so firmly believed and whom he so faithfully followed.

Resolved, That this Minute be spread upon the records of the vestry, and that a copy be sent to the family of the deceased.

For the Rector, Warden, and Vestrymen of St. Andrew's Church, Wilmington, Del.

ALFRED S. ELLIOTT,
 Secretary.

WANTED.

POSITIONS WANTED.

CATHEDRAL ORGANIST AND CHOIRMASTER, Mus. Bac., A.R.C.O., Englishman; at liberty, April. References—Bishop, rector, etc. Apply, Wm. D. SAUNDERS, Thomasville, Ga.

ORGANIST AND CHOIRMASTER holding position in large city church—vested choir men and boys—desires change. Recitalist, voice specialist, communicant. Good organ and salary essential. Address "ORGANIST," care LIVING CHURCH, New York Office.

EXPERIENCED ORGANIST AND CHOIRMASTER desires engagement. English training. Best references; communicant. Good organ and adequate salary essential. "DIAPASON," care LIVING CHURCH, Milwaukee.

INSTRUCTOR.—A first-class instructor in classics desires a position in a boys' school. Chicago and Boise references. Address C., care LIVING CHURCH, Milwaukee.

POSITIONS OFFERED.

A CAPABLE ORGANIST AND CHOIRMASTER is wanted for St. Peter's Church, Uniontown, Pa. Large vested choir; magnificent field for teaching. Good salary. Rev. FREDERIC E. J. LLOYD, D.D., as above.

A MIDDLE-AGED WOMAN AS NURSE—for small children. Must be Churchwoman. Apply to Mrs. GEO. H. WILLIAMS, Beacon St., Fishkill Landing, N. Y.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th St., New York.

PARISH AND CHURCH.

FOR SALE—Complete printing outfit for publishing parish paper—press, type, etc., cheap. A. B. C., care THE LIVING CHURCH, Milwaukee.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

EDUCATIONAL TRAVEL.

A Doctor of Divinity and a world-wide traveller, whose series of papers on "The Haunts and Homes of Mary Queen of Scots"—the Cathedrals, Abbeys, Castles, and other historically interesting places in "Merrie England" and "Bonnie Scotland," have appeared in THE LIVING CHURCH during the past year, has been invited by the nucleus of a party to accompany them and show and explain these places solely with an educational object in view. Arrangements have been made whereby others wishing to join this select party may do so (without extra payment on their part being made to the director)—as the trip of 50 days will only cost them \$405. This Tour to these world-renowned places will start from New York on the Steamer *Columbia*, next April 30th. An experienced Lady Directress will also accompany the party. For itinerary and programmes, also applications to join the party, which is for both ladies and gentlemen (which should be made at once), write Hon. R. L. MCKINLAY, Paris, Illinois.

ST. LOUIS WORLD'S FAIR.

The Sisterhood of The Good Shepherd, 1607-17 S. Compton Ave., St. Louis, occupying a commodious house in large grounds, hereby announce their intention of throwing open their home during the World's Fair Summer (from June 10th to September 15th) for the reception of such lady guests as may prefer the quiet and retirement of their surroundings to Hotel life. One or two sizable rooms could be at the disposal of a clergyman and his wife.

The Board will range from \$12.00 to \$25.00 per week.

A full Breakfast and Supper will be served.

For further information and admission, apply to the SISTER SUPERIOR, The Sisterhood of the Good Shepherd, 1607-17 S. Compton Ave., St. Louis, Mo.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,
 General Secretary.

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

TO AVOID CONFUSION, ASK THESE QUESTIONS BEFORE FEB. 14TH.

What Fund in the Church gives a pension or annuity to the young disabled clergyman, the old disabled clergyman, the widow of a clergyman, the orphan of a clergyman, without requiring payment of dues or fees or premiums,

without an age requirement, without regard to diocesan or geographical limitations, no matter where a man, woman, or child may live or go?

Ask, what Fund includes thirty-six Dioceses lately merged with it?

Ask, what Fund is the National and Official and Convention Fund of the whole Church, having the same status in the General Canons as the Missionary Society? and then put an end to diversion and scattering and waste by contributing to it.

Ask, what is done by other societies, the actual sum total as compared with the General Clergy Relief Fund.

Ask, what society provides by General Canon for an automatic pension at sixty-four when sufficient funds are provided?

TO THE CLERGY WE SAY: Whatever you put into the General Clergy Relief Fund is waiting to come to your aid wherever you may be, when you are disabled or superannuated, or to your widow in case of your death. There is no forfeiture.

TO THE LAITY WE SAY: This Fund is strongly recommended by the General Convention of our Church at its every session; it has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills and offerings as presenting an opportunity for doing good almost without a parallel.

The average salary of a clergyman of the Church is about \$600 a year, an amount which precludes the possibility of laying by for a rainy day, or, of providing for a family in the event of death. There is no more exacting service demanded of any one in any sphere of life than the service demanded of a clergyman, and yet he receives less than many a day laborer, \$1.75

a day; the wages of the men who clean the streets, who lay the railway tracks; nothing like that of the plumber, the painter, the paper-hanger, the mason, the carpenter, who are to-day striking for larger wages. Why do the clergy not strike? Because they love the Church and are loyal to it; they love their work, and many would rather eat a crust from the altar than acquire competence in a secular calling.

THE GENERAL CONVENTION HAS SET APART QUINQUAGESIMA SUNDAY, FEBRUARY 14TH, FOR AN OFFERING FOR THE FUND. GIVE, THEN, AND GIVE LIBERALLY. THERE IS MUCH NEED.

THE GENERAL CLERGY RELIEF FUND, Central Office, The Church House, 12th and Walnut Streets, Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

Corporate Title: "THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM AND DISABLED CLERGYMEN IN THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA."

BOOKS RECEIVED.

GINN & CO. Boston.

Elementary German for Sight Translation.
By R. Clyde Ford, Ph.D., Professor of French and German in the Michigan State Normal College, Ypsilanti. 16mo, 43 pages. Price, 30 cents.

FLEMING H. REVELL CO. Chicago.

The Church and Young Men. A Study of the Spiritual Condition and Nature of Young Men, and Modern Agencies for their Improvement. By Frank Graves Cressey, Ph.D. With an Introduction by Charles Richmond Henderson, D.D., Professor of

Sociology in the University of Chicago. Price, \$1.25 net.

LONGMANS, GREEN & CO. New York.

The Witness of Love. Some Mysteries of the Divine Love Revealed in the Passion of our Holy Redeemer. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne, author of *Anima Christi*, *The Blessed Life*, etc.

Ember Thoughts. Addresses Given at Ely. By B. W. Randolph, D.D., Principal of Ely Theological College, Hon. Canon of Ely and Examining Chaplain to the Bishop of Lincoln.

Church Music. By A. Madeley Richardson, M.A., Mus. Doc., F.R.C.O., Organist and Director of the Choir of St. Saviour's Collegiate Church; sometime Organ Scholar of Keble College, Oxford.

PAMPHLETS.

The Miracle. Translated from the German of F. Bettex, by H. M. Copyrighted by Henry Mueller, Aug. 10, 1900. For sale by German Literary Board, Burlington, Iowa.

Prayer and Preparation. For the People of the Kingdom of God. Church Series No. 7. By Rev. Wemyss Smith. Price, \$2.00 per hundred. Postage, 40 cents. In smaller quantities, 3 cents each. Single copies, 5 cents.

Christian Symbolism and Worship. Church Series No. 10. By Rev. Wemyss Smith. Price, \$2.00 per hundred. Smaller quantities, 3 cents each. Single copy, 5 cents.

Conversion and Regeneration. A Brief Sketch of their Essential Difference. By Rev. Wemyss Smith. Price, \$2.00 per hundred.

The Church at Work

A CONFERENCE OF THE SUNDAY SCHOOL COMMISSIONS OF THE CHURCH.

The first Conference of Sunday School Commissions of the United States was held at the See House, New York, on Wednesday and Thursday, the 20th and 21st of January, under the auspices of the New York Commission. Since 1898 nearly twenty Commissions and Institutes have been formed in Dioceses ranging from New England to the Pacific Coast.

It has been felt that the federation of these Commissions would enable the work of the religious education of our youth to be carried forward with large economy of effort and closer approach to unanimity of interest and method. Such a federation may or may not be at once feasible, but it is important that those who are working in this cause should see eye to eye, and more fully cooperate with each other.

Most of these twenty Commissions either sent delegates to the Conference, or contributed to its discussions by careful answers to questions sent out prior to the Conference by the New York Commission. The following were represented: Vermont, New Hampshire, Massachusetts, Western Massachusetts, Long Island, Rhode Island, Western New York (Rochester Institute), New York, Ohio, Chicago, Iowa, Missouri, Kansas, Minnesota, North Dakota, Colorado, and California. Steps were taken through a representative committee, of which the Chairman and Secretary of the New York Commission are respectively Chairman and Secretary, to report such recommendations as may seem feasible on questions of Federation, Courses of Study, Reading Courses, and other related matters, to a second Conference to be held in April.

It was the general conviction of the Conference that the time has come for the issuance of Reading Courses for Teachers, but that these should be briefer and less academic

than those previously issued, therefore more immediately helpful to teachers. It is to be hoped that every Diocese may find it desirable to appoint its own Sunday School Commission, and so secure the fullest possible co-operation throughout the Church of those engaged in this branch of service.

Further it is a notable fact that while other educational interests are fully supported by the state, the Church practically leaves it to the children themselves to support the only means used for their own religious education.

The scope of this first Conference may be gathered from the following subjects which came under discussion: The Training of Teachers, through Extension Classes, Lectureships, Reading Courses, etc.; The School Organization, covering such points as Courses of Study, Examinations, Libraries, the Spiritual Life of Youth, Lesson Manuals, and School Support. One of the most helpful features of the Conferences was the tabulated report on the following questions:

I. Has your Commission put forth any specific movement towards the training of teachers in your Diocese? If so, what, and with what success?

II. Do many of your rectors make use of Normal Class Methods for the instruction of their teachers?

III. Has your Diocese an Official Sunday School Examiner or Secretary for Sunday School Work?

IV. How far have the principles of Grading and Graded Courses of Study been adopted?

V. Are Examinations common? Do you put forth any suggested questions for the scholars by which to secure a certain modicum of knowledge?

VI. Are Teachers' Reference Libraries established in connection with your Commission?

VII. How far have your Schools gone in the matter of School Appointments, as Maps, Blackboards, Sand Tables, etc.?

VIII. What Lesson Systems are most used? What ones do you consider at present the most available for your local needs and conditions?

IX. How far does the quality of Spiritual Life among your pupils show increased strength and devotion?

X. What do you consider a Course of Study should cover for the Schools?

It is impossible to give this report in detail here. But the answers to these questions show that the demand for the improvement of our Sunday Schools is spreading rapidly throughout the Church. The practical side of this work, the supply and use of better facilities, better school appointments, the need for a more generous support, and, beyond this, a more distinct and vigorous interest on the part of the authorities of the Church, these are no longer matters of debate.

It was decided by the Conference that steps ought to be taken to hold, if possible, in connection with the General Convention, which will meet in Boston next autumn, a General Conference on Sunday Schools and the Religious Education of Youth, and to arrange a Sunday School exhibit. This matter was placed in the hands of a most competent and representative committee.

ALABAMA.

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

Sunday School Service—Woman's Auxiliary Work in Mobile.

THE SECOND SUNDAY after the Epiphany, the Missionary Day for Sunday Schools was marked in Christ Church, Tuscaloosa, by a special children's service. It replaced the regular Morning Prayer at eleven o'clock. The rector made a short missionary address

and an offering for general missions was made.

UNUSUAL INTEREST has been taken in the work of the Woman's Auxiliary this winter. Monthly meetings have been held at the homes of the members for the purpose of discussing various phases of missionary activity. In this way they have taken up missions in Alaska, in the Philippines, and Settlement Work in Cities, while the January meeting will discuss missions in the Southern States.

THE CLERGY of Mobile are determined on aggressive work, and are pushing forward under the influence of an awakened zeal and enthusiasm. Recently they have undertaken the joint editorship of *The Belfry*, which has hitherto been published under the direction and management of the Rev. Edmonds Bennet, D.D., rector of Trinity Church. The Rev. Drs. Brewster and Tucker have now joined hands with him, and they propose to enlarge the sheet, and extend its subscription list beyond the limits of Mobile itself, and into the Diocese. They expect to donate to the Church Home in Mobile, any surplus funds over and above the costs of publication, and thus aid a needy and worthy diocesan charity.

UNDER THE LEADERSHIP of the Bishop of the Diocese, and with the assistance of the Rev. J. H. Blacklock, rector of St. Michael and All Angels' Church, Anniston, a most promising mission work is undertaken at Pell City, one of the rapidly developing towns on the line of road between Anniston and Birmingham. A good class for Confirmation is being prepared, and there is good hopes of soon laying the corner-stone of a church building.

IN COMMON with the Church everywhere, but especially in the South, Alabama mourns the sudden removal from her midst of the beloved Bishop Dudley—the cultured scholar, the stainless gentleman, the revered Bishop!

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Archdeaconry of Troy—Narrow Escape of the Rector of Massena.

THE 83D REGULAR meeting of the Archdeaconry of Troy was held in the Church of the Holy Cross, Troy (the Rev. E. W. Babcock, rector), on the 25th and 26th. The services began with a missionary meeting on Monday evening. This beautiful church with its superb choir, and with its ever increasing memorials to the memory of its founder, the Rev. Dr. Tucker, was filled to the doors. In the absence of the Rev. Dr. Lloyd, who was to have been the speaker, but who was detained by illness, the Ven. Walter Hughson of North Carolina told the story of missionary work among the poor whites of the South. After this meeting the clergy assembled in the Mary Warren Institute, where a conversational discussion was held with the speaker. The next day, after the usual services, the Rev. A. S. Ashley of Sandy Hill read an essay on "The Care of Scattered Communicants." The appointed speakers were the Rev. Messrs. Kroll of Hoosick Falls and Borden-Smith of Salem. After this the discussion was general.

Resolutions of renewed love and loyalty for the Bishop were passed, the Archdeaconry then adjourning to meet at Salem, in the spring.

AT THE BEGINNING of the year a Scripture Union of thirty members was organized at St. John's, Massena; also a Communicants' Guild of ten young men. A parish room was instituted last December by renting and furnishing a room in a business block and is proving a great help. A special missionary service was held on Jan. 17th with a children's choir of twenty-one singers. At midnight on Sunday, the rector, the Rev. F. S.

Eastman, had a narrow escape as the curtains and screen in his study caught fire and burnt fiercely. In extinguishing them his hands were so burned that he was confined to his room for a week.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

ON THE Second Sunday after Epiphany, as rector of Trinity Church, Asheville (the Rev. W. T. Capers), was entering the church to begin the service, his hand was caught in the heavy oak door of the church and his middle finger was cut off at the first joint. A physician was summoned, the wound dressed, and the rector insisted on going on with the service, but the physician deemed it inadvisable.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Archdeaconry of Scranton and Williamsport—Division of the Diocese.

THE VEN. D. W. COXE met with 20 of the clergy of Scranton Archdeaconry, at St. David's Church, West Scranton (the Rev. W. Fred Allen, rector), on Jan. 18 and 19. At the first Evensong the Bishop of the Diocese blessed a new memorial window. The priest of the parish presented 20 persons for Confirmation, and a beautiful brass processional cross was used for the first time. The addresses on "Confirmation a Sacrament," and "Confirmation an Inspiration," were given respectively by Bishop Talbot and the Rev. Dr. Jones. The Eucharist was celebrated the next morning at an early hour, followed by a Quiet Hour, conducted by the Bishop, after which a choral Eucharist was celebrated. At this service the Rev. S. W. Derby was preacher. In the afternoon the literary exercises began, the exegete being Rev. E. A. Warriner. At 7:30 P. M., short Evensong with addresses by Rev. Messrs. Rogers Israel, D.D., and W. E. Daw, on The Sunday School, its Necessity and Function. The Woman's Auxiliary held their session the following day, and were addressed by Archdeacon Hughson and Miss Paddock.

THE WILLIAMSPORT Archdeaconry met in Christ Church parish in that city (the Rev. E. H. Eckel, rector). Seventeen of the clergy were present, including Bishop Talbot, Archdeacon Heakes, and the general missionary of the Diocese. At the opening Evensong, about a thousand persons were present, and the five united choirs numbered over 130. The three addresses on "The Deaf and Dumb Work," "The Good of Parochial Missions," "Christ's Promise to be with His Church Conditional Upon Whether that Church Goes into All the World or Not," were given by Archdeacon Thompson, Archdeacon Radcliffe, and Bishop Talbot, respectively. The next morning at 9 A. M., the clergy made their corporate Communion, Archdeacon Heakes being the celebrant, when the Rev. Lewis Nichols, B.A., preached upon "The Simplicity of the First Eucharist." After this service, a business meeting followed with missionary experiences in the Diocese. At 2:30 P. M., the clergy took part in a literary programme, the Rev. W. E. Kunkle being exegete, the verse chosen being "Because of the Angels." Essayist on Christian Science, the Rev. Freeman Daughters, B.D.; critic, the Rev. Dr. Foley, on "Denny's Theory of the Atonement." In the evening a service was held in St. John's chapel, at which the Rev. A. R. De Witt preached upon the true balance in the Pastor's Life in Worship and Teaching. The next morning the women of the Archdeaconry assembled at 10 A. M. for a Quiet Hour, conducted by the Rev. George I. Brown, after which the Holy Communion was celebrated and a brief address given by Archdeacon Radcliffe, general missionary of the Diocese. The women had a special business

session that lasted all the afternoon. A motion of deep regret at the loss of the Rev. Erskine Wright, B.D., from our Archdeaconry and Diocese was unanimously passed during the day.

So far only \$15,000 of the \$60,000 necessary towards the division of the Diocese is in sight, and the Convention is not very far off.

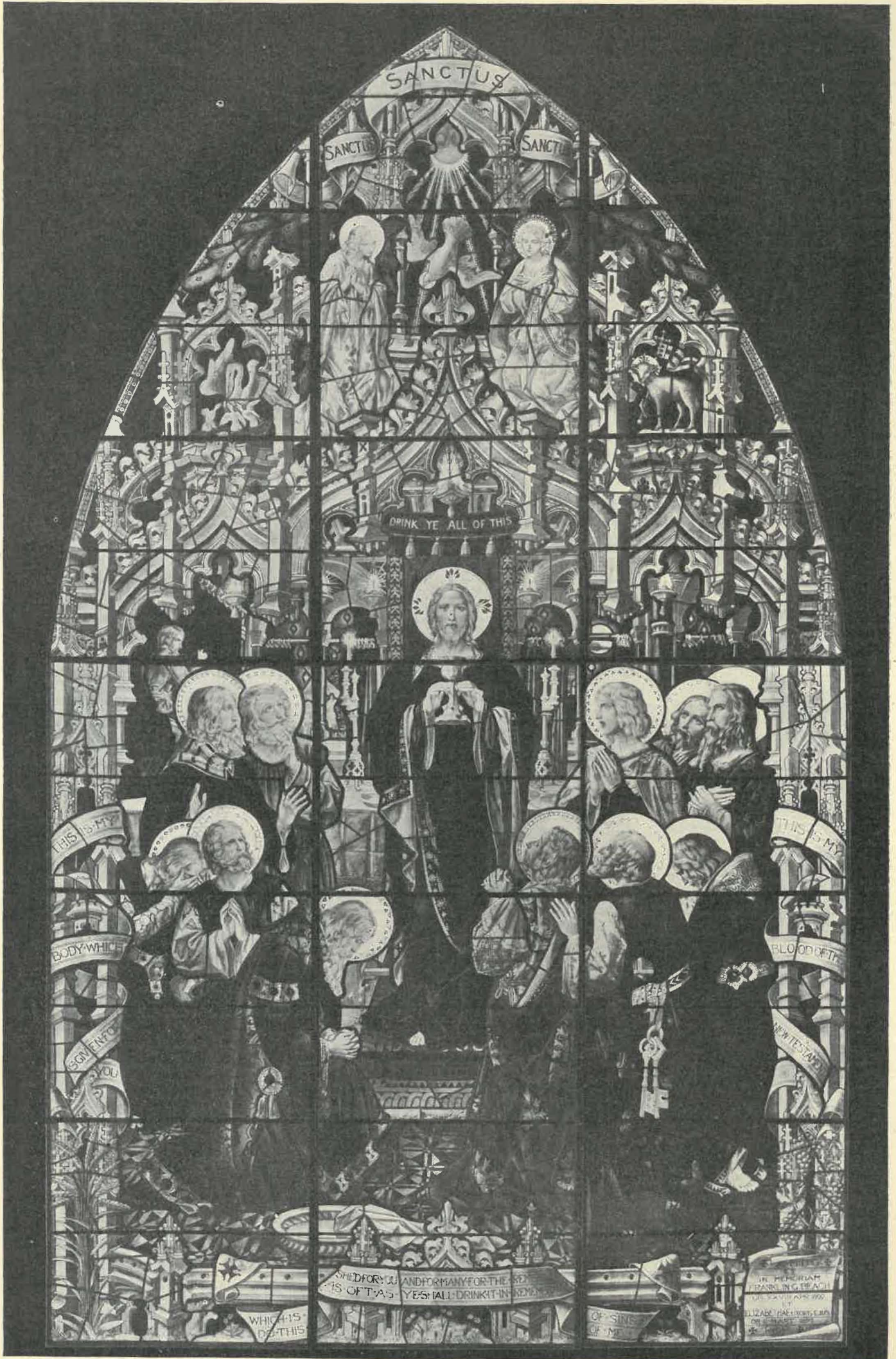
CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Chicago W. A.—Convocation of Southern Deanery—Memorial Window at St. Mark's, Evanston—Northern Deanery Meeting.

THE PRINCIPAL feature of the January meeting of the Chicago Branch Woman's Auxiliary, which occurred on the 7th inst., was a letter written by the Rev. Walter C. Clapp and read by Mrs. E. H. Semple. This letter briefly set forth what the Church has already accomplished in the Philippines and what it purposes to do in the future. The first duty that presented itself was the establishment of centres for the protection and care of workers already on the field. Consequently a Settlement House in Manila, a Rest House in the mountains, and a mission at Bontoc have been already opened. The mission has largely for its object the evangelization of the Igorrotes, a type of native that may eventually, with careful treatment, develop into a creditable American citizen and Churchman. A Christmas poem, written by a member of the Chicago Branch, was read by Miss Arnold. The president, Mrs. Hopkins, spoke feelingly of the recent Iroquois disaster and referred to the Church's loss in the deaths of Bishop Leonard and Bishop Ingle. She spoke of a profitable visit in Milwaukee, Jan. 5th, and announced that the annual meeting in May would be held in St. Chrysostom's Church. Mrs. MacDermid reported that 505 copies of *Emily Brontë* had already been disposed of. Mrs. Burlingham reported that thirty-three boxes were sent to the Champlin Home for Boys, Thanksgiving. The offering went toward the fifty-dollar pledge made by the Chicago Branch for the support of a bed in the Manila Hospital. Noonday prayers were said by the Rev. Chas. Scadding. Seventy-one representatives from twenty-eight branches were present.

THE 62ND CONVOCATION of the Southern Deanery was held at Grace Church, New Lenox, on Tuesday, Jan. 26. Evening Prayer was read by the rector of the parish, the Rev. T. S. Richey, a very fine sermon was preached by Dean Phillips from the text, St. Luke xii. 13: "Master, speak to my brother, that he divide the inheritance with me." On Wednesday the Holy Eucharist was celebrated at 8 o'clock by the Dean, assisted by the rector, after which a breakfast was served to the delegates at the home of Mr. Dwight Haven. Morning Prayer was read at 10:15, at which missionary addresses were made as follows: "Foreign Missions," the Rev. W. B. Walker; "Domestic Missions," the Rev. E. H. Clark; "Diocesan Missions," the Rev. A. B. Whitcombe. Lunch was served in Grange Hall at 12:30. At 2 o'clock the Deanery branch of the Woman's Auxiliary met in the church. Mrs. J. H. Hopkins, president of the Chicago branch, presided. There were delegates from the adjacent parishes and much interest in the work of the Auxiliary was manifested. The Chapter meeting of the Deanery was held at the same hour in the rectory, where a paper was read by the rector of the parish on the subject of mission work in the rural districts of the Diocese. This was followed by a general discussion on the part of those present. At 5 o'clock Evening Prayer was said, and addresses made by the Dean and the Rev. J. H. Hopkins, rector of the Church of the Epiphany, Chicago.



THE GREAT EAST WINDOW OF ST. MARK'S CHURCH, EVANSTON, ILL.

WE ARE happy to set before our readers to-day a picture of the superb altar window of St. Mark's Church, Evanston, of which Dr. Arthur W. Little is rector. The window, which is a memorial to the late Franklin G. Beach and Elizabeth his wife, represents the First Eucharist at the moment of the administration of the chalice. The window was made by the well-known firm, Ward & Hughes of London, and cost \$4,000.

ON MONDAY evening, Jan. 25th, there was formed, at the University of Chicago, a probationary chapter of the Brotherhood of St. Andrew. There were present eleven students and one member of the Faculty. The following officers were elected: Director, Mr. J. H. Smale, Class of '04; Vice-Director, Mr. S. C. Ross, Class of '03; Secretary, Mr. B. T. Bell, Class of '07; Treasurer, Mr. C. P. Edwards, Class of '05. The meetings will be held twice a month and the work will consist in looking up and taking care of the Churchmen and men who have no positive religious affiliations who are at the University.

THE 45TH MEETING of the Northern Deanery was held at St. Luke's Church, Dixon, on Tuesday, Jan. 26th, with a majority of the members present. The Holy Eucharist was celebrated by the Dean at 10:30. At 12 o'clock the ladies of the parish served lunch, after which the business meeting of the chapter was held. A very interesting and helpful discussion of the Sunday School question, participated in by all the members of the Deanery, followed the reading of a paper written by the Rev. A. A. Fiske of Harvard, who was prevented from attending the meeting on account of illness. At the evening service, Dean Fleetwood continued the subject of Sunday School work, especially recommending the work of the Sunday School Commission appointed by the Bishop at the last Convention. The Rev. J. C. Sage, rector of St. John's Church, Dubuque, Iowa, a former rector of St. Luke's Church, preached a strong and energetic sermon. The Deanery took steps towards the organization of a deanery library, by means of which every member will have the privilege of reading ten volumes of current theology from the library each year. The next meeting of the Deanery will be held in Sterling on the 4th and 5th of May.

THE REV. W. T. SUMNER, secretary to Bishop Anderson, slipped on the ice, near the Western Theological Seminary, last week, and broke his leg.

LAST WEEK a fire occurred on the fifth floor of the Masonic Temple, where the Church Club is located, but with no damage to the building or the club rooms. This week a fire occurred in the building immediately north of the club rooms without any serious damage to the rooms. Both instances showed the character of fireproof construction.

CONNECTICUT.

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

Summer Home at Milford—Repairs on Christ Church, Bethany—Personal Notes.

THE CITY MISSION SOCIETY, of New York, has purchased a farm of fifty-five acres, in the town of Milford.

A large home on the premises is included in the purchase, and, it is stated, will be used as a summer home. Many improvements on the property are in contemplation.

DURING THE months of September and October last, the edifice of Christ Church, Bethany, to which little had been done since the year 1875, was closed for repairs under the able and intelligent direction of Mr. S. G. Davidson, one of the vestrymen of the parish. It was shingled and painted on the outside, the walls and ceiling within were

painted and decorated with ecclesiastical designs, and the floor received a new carpet.

A large part of the money required for this work came through the liberality of Mr. Dwight E. Todd, now deceased.

In the church here the use of eucharistic lights has recently been introduced; also a beautiful Litany desk, the handiwork and gift of Mr. John E. Hinman, a communicant and member of the parish.

This church was organized in the year 1800 as a result of the missionary labors of the Rev. Bela Hubbard, then rector of Trinity Church, New Haven. The present building was erected in the year 1810. At that time eighty persons in Bethany, with their minister, came over into the church from the Congregationalists.

There are two other religious bodies in the town, but the Church is the only one that has a resident minister. The rector is the Rev. Lewis F. Morris.

THE REV. ALFRED POOLE GRINT, Ph.D., rector of St. James', New London, has been appointed Grand Chaplain of the Grand Lodge of Connecticut, A. F. and A. M. Among the associate grand chaplains are several of the clergy of the Church: the Rev. George W. Davenport, Danbury; Rev. John F. Plumb, New Milford; Rev. E. Campion Achison, Middletown; Rev. Frederick D. Buckley, Waterbury.

DELAWARE.

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

Social Settlements—Meeting in the Interest of Labor—Meeting of the Joint Diocesan Sunday School Committee—A Reformed Minister Confirmed.

MR. AND MRS. CHARLES F. WELLER of Washington, D. C., conducted a Conference on "Social Settlements and Visiting District Nurses," in the new Century Club, Tuesday, Jan. 26th. These Conferences were held under the auspices of the St. Barnabas' Guild and Associated Charities of Wilmington who, together support the only visiting nurse here, Miss Elizabeth Sumner, a graduate of the Waltham, Mass., Hospital. Addresses were also made by the Bishop of Delaware and Archdeacon Hall.

THE CHURCH ASSOCIATION for the advancement of the Interest of Labor met in Trinity parish house, Wilmington, Jan. 28. The meeting was opened by the Bishop of Delaware, who is honorary vice-president. Miss Harriette A. Keyser, secretary of the Association, and Rev. Francis J. Clay Moran, chairman of the sweat-shop committee, made addresses. The Rev. George W. Shinn, D.D., of Newton, Mass., spoke of the purpose of the Actors' Church Alliance. A chapter of the "Association for the Advancement of the Interest of Labor" was formed after the meeting, the following officers being elected: President, the Bishop of Delaware; Secretary, Miss Mary E. Jones; Treasurer, A. Malcolm Ewing.

THERE WAS a meeting of the Joint Diocesan Committee on Sunday School Lessons held at Bishopstead, Thursday, Jan. 28th. The Bishop of Delaware is president of the Society. The day session was begun by a celebration of the Holy Eucharist in the chapel of the Good Shepherd, Bishopstead, at 8 A. M.

THE REV. HENRY M. KEIFFER, who for 20 years had been pastor of the First Reformed Church of Easton, Pa., was confirmed in the chapel of the Good Shepherd, Wilmington, by Bishop Coleman, on St. Paul's day. Mrs. Keiffer, wife of the minister, and his daughter and her husband, Mr. and Mrs. Frank Fitz-Randolph Deichman, were also confirmed at the same time. Mr. Keiffer proposes to take orders in the Church.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. 11p.

Opening of the Church of Our Saviour, Little Falls.

THE CHURCH of Our Saviour, Little Falls, was formally dedicated with imposing ceremonies by the Bishop, assisted by a score of clergy, according to the prescribed order. Each piece of sanctuary furniture—altar vessels and utensils—and various memorials were blessed and dedicated separately to the service of Almighty God. Immediately after the dedicatory service, the stately procession, headed by the crucifer, advanced to their respective places in the chancel, when the first Eucharist in the new church was celebrated. The rector, the Rev. Francis G. Alleyne, was the celebrant, properly vested, assisted by the Rev. Wm. J. Mooney, ceremoniarious, Rev. S. Murphy as deacon, Rev. H. F. Parshall, sub-deacon. The *Missæ Sancto Paulo*, composed by T. M. Custance, was well rendered. Bishop Morrison delivered a very appropriate sermon. The visiting clergy in the sanctuary were the Rev. Messrs. Wm. Watson, Geo. W. Barnes, and C. Herbert Shutt. At the conclusion of the service a solemn *Te Deum* was sung. The visiting clergy and laity were afterwards entertained at luncheon.

At Evensong, the Rev. C. Herbert Shutt tendered the greetings of the mother Diocese of Minnesota, congratulated the rector and parishioners upon the completion of their noble and self-sacrificing efforts. For beauty, grandeur, and completeness, he said, this church will compare favorably with any in the Diocese of Minnesota; the service he heard to-day was the one service the American people are thirsting for—conducted upon strictly Anglo-Catholic lines; "don't think your work is complete, you have just begun. Cling to this worship, preserve it and hand it on in all its beauty and magnificence to future generations."

The Rev. Mr. Watson explained the symbolism of Divine worship—the lessons to be derived from the proper use of ritual and ecclesiastical arrangements. The Rev. Mr. Parshall, rector at St. Cloud, brought the greetings of his own district: You are to be congratulated, he said, not only in your having a priest who is eminently capable of not only presenting the Faith in a definite and positive manner, but also in conceiving and bringing to a conclusion such a magnificent edifice, built upon Churchly lines.

The church has a seating capacity of 300 in the nave. At both services every available seat was occupied. The walls of the building, for the first 12 feet, are constructed of granite boulders pointed with black mortar. The walls above, extending to the plate, are of grout with wooden panels. This is surmounted with a massive trussed roof and on the northeast corner of the building is the belfry, built of granite boulders and surmounted with an artistic roof, finished in Cathedral style. The walls, plastered and calsonimed with a fresco of gold; a spacious chancel; the altar, carved oak, 9 feet, with tabernacle, and reredos 15 feet high, a memorial to the late Herbert Root, rector from 1876 to 1880. The east windows are of Cathedral stained glass, very handsome, in memory of Martha Washington Tanner, the gift of her parents, Mr. and Mrs. A. Tanner, and Mrs. A. R. Davidson. The subject is Christ Blessing Little Children. On the south side three small windows, presented by the travelling men—The Good Samaritan, Christ Knocking at the Door, in memory of Bishop Whipple, by the choir; An Angel Guarding a Cross, a memorial to Mr. and Mrs. J. Gordon; The Vesper Lights, memorials to the late Col. Alexander Alleyne, by his son, the rector.

The total cost of the church is about \$9,000. The basement is incomplete as yet,

but when completed it will be fitted up for a gymnasium for the young men of the parish.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Archdeaconry Meeting and Other Items.

THE INTEREST of the members of the Church Club in the excellent list of speakers at the monthly meetings has continued, and the large number present Monday, January 25th, enjoyed the admirable address on "Anarchy and Immigration," delivered by Professor Franklin Henry Giddings of Columbia University.

THE FEAST of the Conversion of St. Paul was duly observed by the two parishes bearing the name. St. Paul's Church, Flatbush (Rev. T. G. Jackson, rector), on the eve of the festival had a specially arranged musical programme.

At St. Paul's Brooklyn (Rev. Fr. Maginnis in charge), the annual choir festival marked the keeping of the day. The choir-master, Mr. Charles S. Yerbury, being assisted by J. E. Van Olinda of the Church of the Redeemer and Charles W. Walker, of the Church of the Messiah.

THE CONGREGATION of the Church of the Redeemer, Brooklyn (Rev. T. J. Lacey, Ph.D., rector), had the pleasurable privilege of a visit from a former rector, now the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, Sunday, January 24th. The Bishop used for his text, John xxi. 22: "Follow thou me."

THE ARCHDEACONRY of Queens and Nassau Counties held a regular meeting Wednesday, January 27th, in Grace Church, Jamaica (Rev. H. O. Ladd, rector). At two o'clock in the afternoon the parish Missionary Committees held their meeting. The organization of women rendered valuable reports as auxiliary to the work of the Archdeaconry. Notable was its interest in the unfortunates in the jail of Long Island City and that of Queens and Nassau Counties.

The business session of the Archdeaconry opened immediately at the close of the parish missionary society. The Archdeacon in his report stated that the mortgage on the rectory at Seaford had been reduced \$250. At Hicksville all floating indebtedness had been met, leaving the sum of \$1,000 as entire debt due. The mission at Hempstead would receive a gift from the Cathedral. The sum of \$733.97 was contributed the past year for colored work. Four flourishing missions are supported from this fund, one at Jamaica, Hempstead, Astoria, and Smithville South.

The Bishop of the Diocese, at the afternoon session, delivered an address on the colored work. Bishop Wells of Spokane urged an interest in his work.

A little incident occurred which exhibits the feeling prevalent toward missions. The Archdeacon announced he had been handed a ten dollar gold piece on his way to the meeting, to be devoted to any purpose he might designate. It was given to the treasurer for the colored work. Previous to the adjournment in the afternoon the treasurer addressed Bishop Wells of Spokane, and, in handing him a sum of money, stated the money which had been handed him was anxious to go on a missionary journey and take more with it.

In the evening stirring missionary addresses were made by the Bishop of Spokane, the Rev. J. J. P. Perry of Brunswick, Ga., and the Bishop of the Diocese.

SUNDAY, February 7th, will witness the dedication of the new building of St. George's Church, Astoria (Rev. Hermann Lilienthal, rector). Last September the corner-stone was laid by Bishop Van Buren of Porto Rico. The plans were drawn by Messrs. George Natters & Son, Philadelphia, and are Early English Gothic in style. A tower of noble proportions, with battlemented parapet,

is a striking feature. The west window shows an opening of four lights, the mullions and tracery being of cut Indiana limestone. The interior shows a rich open timbered roof resting on a clerestory carried on octagonal cut stone columns, surmounted with carved capitals and moulded arches of cut stone and pressed brick. The altar will be raised seven paces above the nave floor. The family of the late Josiah Blackwell, Esq., has promised to put in as a memorial the east window of three lights, the subject being "The Ascension"; the family of the late Joseph B. and Laetitia Vandervoort are putting in, in memory of their parents, a Cain stone pulpit, designed by the architect; the daughters of Mrs. Sarah Blackwell Clark are giving, in memory of their mother, a fine brass altar cross. The Woman's Guild of the parish is placing the chancel-rail of oak and brass, and the "Willing Workers" are placing the choir and clergy stalls, from designs of the architect. Three other windows are tentatively promised; and Mr. Thomas Whittaker of New York is giving a fine lectern Bible, while Mr. Gorham is donating from the Bible and Prayer Book Society an altar service book, two sets of Prayer Books and Hymnals for the sanctuary and 100 sets of Prayer Books and Hymnals for the pews. Mr. E. A. Montell, Jr., of Montclair, N. J., has given in memory of his mother a solid silver Communion set, consisting of chalice and paten, for use at Early Celebrations and holy days.

AT THE Diocesan House, Thursday, January 28th, the Northern Archdeaconry of Brooklyn held a regular meeting. Owing to the death of his father, the Rev. St. Clair Hester, Archdeacon, was prevented from attending. The Rev. Henry C. Swentzel, D.D., presided. After the usual routine of work, a resolution was introduced toward the consideration of a consolidation of the Archdeaconries of Brooklyn. The matter will be thoroughly discussed at the quarterly meeting in April and will bear fruit in the presentation of a resolution to the diocesan convention.

GRACE CHURCH, Jamaica (Rev. H. O. Ladd, rector), has been fortunate in receiving an oil picture of the third rector of the parish, the Rev. Dr. Colgan, who entered upon his duties in that parish in 1733.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Annual Election of the Church Club of New Orleans—Mission at Mt. Olivet.

THE CHURCH CLUB of New Orleans held its annual election of officers and gave a banquet on Monday, Jan. 25th. The city clergy were honorary guests. A large number of laymen were present. The officers elected were: President, Mr. C. C. Harvey, President of the New Orleans & Northeastern Railroad; First Vice-President, Mr. James McConnell; Second Vice-President, Mr. W. S. Parkerson; Treasurer, Mr. C. M. Whitney; Secretary, Mr. Warren Kearney. The members of the Council are: Prof. J. H. Dillard, Messrs. Judge W. W. Howe, James S. Zacherie, L. H. Stanton, G. R. Westfeldt, H. M. Preston. Mr. C. C. Harvey presided in an elegant fashion, with General T. M. Miller on his right and Mr. J. S. Zacherie on his left. Speeches were limited to five minutes, and indulged in generally. The Council reported having arranged for daily Lenten services at Grace Church and for special services at churches to be selected, as follows: Feb. 24, Bishop Beckwith of Alabama; March 2, Rev. P. G. Sears of Meridian, Miss.; March 9, Rev. William S. Bishop of Sewanee, Tenn.; March 16, Bishop Bratton of Mississippi.

THE REV. W. S. SLACK, rector of Mount Olivet, announces a mission to be held in his parish, beginning Feb. 19 and to last ten

days. Father Hughson, O.H.C., is to conduct the mission.

THE CATHEDRAL is lamenting and rejoicing—lamenting that Prof. Florian Schafter, who has so long and so ably presided at the organ, has felt himself compelled to resign; and rejoicing that it has been able to secure the services of Prof. Alfred H. Lough, M.A., of Oxford, England. Prof. Lough has already demonstrated his skill at the organ and the organ recitals, after Evening Prayer, are attracting large congregations.

MISSIONS at Gibson, Bayou Black, and Montegut, under the Rev. G. L. Tucker, rector of St. Matthew's, Houma, are flourishing. Mr. Tucker is doing good work in his field of labor, and the interest is very encouraging.

MAINE.

ROBT. CODMAN, D.D., Bishop.

The I. N. Fortin's "Why."

THE PUBLISHERS of the daily *Sun* of Lewiston, invited the various ministers of the religious bodies to write a paper on the "Why" of their belief. The Rev. I. N. Fortin writes on "Why I Am an Episcopalian." He said: "Let me say that I use the word 'Episcopalian' under protest, because it is a narrowing and misleading term. It conveys to the uninformed that the Episcopal Church is a modern body existing only to advance a theory of Church government by Bishops, whereas we believe our Church to be a branch of the historic Church of Christ, connected through the Church of England with the Primitive Church. We believe it to be a part of that living organization which traces its origin back by an orderly succession to the days when Christianity began. And so we prefer to call ourselves 'Churchmen' or 'Catholics.' However, as the word Episcopalian is the common, usual name given by persons outside of it to persons connected with the Episcopal Church, I shall use it in this paper."

MASSACHUSETTS.

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

Dr. Parks' Farewell—Club Meeting—Society of the Mayflower—Illness of Bishop Lawrence Memorial Sermon to Dr. Lindsay—Illness of Dr. Donald—Father Page in Boston—Other Notes.

THE REV. DR. LEIGHTON PARKS bade farewell in a formal way, last Monday, Jan. 25th, at the dinner of the Episcopalian Club, to his many Boston friends. Among other things he said: "After all, as I look back over these years and think what that beautiful parish of Emmanuel Church has been to me, and what my brethren of the laity and clergy have been to me, I remember the greatest blessing of all, the friendship of Phillips Brooks. The little I know, the little good that is in me, the little efficiency I have, I owe above all to him. And, therefore, I have only this to say, that I feel, in going from Boston to New York, that I am going from a great university to try to teach what you have taught me. When I came here I thought I knew a little more than I do to-night."

THE TOPIC before the Club was "The importance of Churchmen Taking Interest in Philanthropic Work," and was discussed by Mr. Staunton H. King of the Sailors' Haven, Mr. Robert A. Woods of the South End Home, and Mr. Edmund Billinger of Wells Memorial Institute. Mr. D. W. Bell, the retiring president, offered a series of resolutions upon the death of the Rev. Dr. Lindsay, which were adopted by a rising vote. The following officers were elected for the coming year: President, Marcus Morton, St. John's Church, Newtonville; Vice-Presidents, John L. Wakefield, St. Paul's Church, Dedham, and William T. R. Marvin, Church of the Mes-

siah, Boston; Secretary, Huntington Saville, Christ Church, Cambridge; Treasurer, Henry M. Upham, Church of the Messiah, Boston; Executive Committee, William V. Kellen, Chairman, Trinity Church, Boston; T. Dennie Thomson, Christ Church, Andover; Waldo L. Abbott, St. Stephen's, Lynn; Clarence H. Poor, All Saints', Brookline; Frederick H. Warner, St. Mary's, Dorchester; Frederick D. Ely, St. Paul's, Dedham; John H. Storer, Christ Church, Waltham; Henry B. Chapin, St. John's, Jamaica Plain.

AT THE last meeting of the Society of Mayflower Descendants, the Hon. Winslow Warren discussed the cheerful side of the Pilgrim character. "The blue laws," he said, "were not in force in Plymouth colony. Smoking in the streets was forbidden because of the danger of fire, and not because of any objection to it otherwise. Men were prohibited from kissing their wives on Sunday as a means to the encouragement of modesty. Attendance at church was enjoined as closely connected with decency and morality."

BISHOP LAWRENCE has been confined to the house for a week by illness. He is expected to resume his visitations in a few days.

ST. PAUL'S CHURCH, Boston, was crowded last Sunday morning, Jan. 24. The occasion was the preaching of a memorial sermon upon the life of the late rector, the Rev. Dr. Lindsay. The Rev. Dr. Edward Abbott was a close friend of Dr. Lindsay, and gave in detail in his sermon the early life, education, and his passing from a temporary affiliation with the Methodist body to the more congenial field of effort in the Church. Dr. Lindsay's ministry was characterized as one showing a wide sympathy with the thought of his time, a winning manner which made friends everywhere, a large acquaintance with the Churchmen of his time, a modesty which grew with his advancing wisdom, and an abounding civic sense that put him in touch with all modern philanthropic movements. His devotion to his native state did not compromise him, but allowed the assurance of a larger patriotism, which made him feel he belonged to his country and to humanity.

The sermon occupied over an hour in its delivery, and was a complete and noble tribute to the memory of the much-lamented rector of St. Paul's.

THE REV. E. W. DONALD, D.D., of Trinity Church, is still confined to the rectory and unable to officiate.

THE MISSION WORK carried on for eight years at Hudson by the Rev. George S. Pine of Marlboro, has also received the interest of the Rev. H. K. Hannah of Concord, who holds regularly an evening service. Mr. Pine still continues his monthly celebration of the Holy Communion.

THE MISSION at Revere has been called St. Anne's Mission.

THE REV. W. H. VAN ALLEN has been chosen president of the Actors' Church Alliance in the place of the Rev. Dr. Shinn, who has resigned.

THE REV. J. W. SUTER of the Church of the Epiphany, Winchester, has been made president of the Winchester Country Club.

ON FEBRUARY 14th Bishop Lawrence expects to be at St. John's Church, at the opening of the new edifice. It is expected to be fully completed by that date. The organ is in place and the pews now going in.

THE ANNUAL meeting of the Missionary Association of the Church of St. John Evangelist, Boston, was held on January 26th, Father Osborne presiding. Father Page, Superior General of the Society of St. John Evangelist, was present and gave an address on Missions in India, dwelling especially on the work of Ramabai for Indian Women and

Child-Widows, to whose great school of nearly 2,000 girls at Mukti he has recently paid a visit.

The accounts of the Association, submitted by Mr. R. T. Babson, Treasurer, showed that \$597.89 had been raised in the year for Foreign, Domestic, and Local Missions. This is of interest as showing what may be done in a congregation of three hundred people, all of very limited means. The chairman stated that the whole amount had been collected in small sums, none being over one dollar and very few reaching that sum, and that none had been raised by sales or other agencies. One of the chief efforts of the Association during the present year will be the work for Colored People in Boston.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

PLANS have been drawn for a new church for St. Thomas' parish, Plymouth. The estimated cost is \$20,000.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

St. Andrew's, Milwaukee, Secures Adjoining Property — Meeting of the Clericus — Per- version of the Rev. C. H. Schultz.

ST. ANDREW'S PARISH, Milwaukee, has secured a fine addition to its already good church property. The lot on the south of the church has been purchased, with an excellent residence upon it; also the lot on the east, with another residence. The outlay is about \$4,500—thus giving a property 88½ by 120 feet, on a corner, and in a prominent site. This gives the parish all that is needed for future development. St. Andrew's is but four years old, in a rapidly growing part of Milwaukee. Under the care of the Rev. Mr. Burroughs, it has already become one of the strong city parishes, and bids fair to become one of the strongest, in the near future.

THE MILWAUKEE CLERICUS held its monthly meeting at the Republican House, on Feb. 1st, with a large attendance. The paper was read by the Rev. Mr. La Field, Instructor at Nashotah House.

THE REV. C. H. SCHULTZ, late rector of St. Stephen's Church, Milwaukee, has perverted to Rome, and has been received into that communion. Mr. Schultz has been sixteen years in holy orders, and in that time has held ten different cures of duty, in different Dioceses, East and West. His eighteen months as rector of St. Stephen's have been a period of continued and stormy contention with his vestry. He was both censured and then inhibited by the Bishop, before his submission to the Roman Church. Mrs. Schultz refuses to follow her husband in his perversion, and remains a devoted communicant of the Church. He announces that he has the offer of some educational work, in connection with some of the schools of the Roman communion.

Services were conducted at St. Stephen's last Sunday by the Rev. A. A. Ewing of Laporte, Ind.

MINNESOTA.

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

Men's Club at St. Peter's, St. Paul — Illness of Judge Nelson — Men's Club at St. Mark's Pro-Cathedral — Mission at Gethsemane — Work at Blue Earth — Accident to the Rev. C. F. Carson.

AT ST. PETER'S CHURCH, St. Paul, the Men's Club enjoyed two very interesting and profitable lectures in January. The first was by Mr. Price, a club member, on his four years' residence in Alaska; the second, by the Rev. W. C. Pope, on the "Life and Times of the late Dr. De Koven of Blessed Memory."

JUDGE NELSON, late president of the Minnesota Church Club, is gradually recovering from his recent illness. He was greatly missed at the recent Church Club banquet.

MEN'S CLUBS are springing up in every direction, the latest to wheel into line is that of St. Mark's Pro-Cathedral when 250 men sat down to a sumptuous supper, served by the ladies of the parish. The guests of honor were Bishop Edsall and the Rev. Messrs. Haupt and Hills. The toastmaster of the evening, Mr. Jacob Stone, in a witty and happy manner called for the following toasts: Vicar G. H. Hills, "What the Church Can Do for the Men of St. Mark's"; Vicar C. E. Haupt, "What the Men Can Do for St. Mark's"; John R. Van Derlip, "St. Mark's of the Past"; Hovey C. Clark, "The Men of St. Mark's and Public Affairs"; F. W. Painé, "The Relation of the Parishioner to the Diocese and the Church at Large"; and Bishop S. C. Edsall, "St. Mark's."

The parish clubs are formed on similar lines to that of the diocesan clubs, with the exception that no fees are exacted. They meet from house to house. The object mainly is for sociability, good fellowship, and the dissemination of sound Church literature, and debating upon the current topics of the day. *Catholic Principles* (Westcott) is found to be very helpful for reading and study in such clubs.

THE ECHO of the late mission at Gethsemane is still ringing in our ears. After deducting expenses, a check for \$100 will be sent to Bishop Weller for his work in Fond du Lac Diocese.

ON SUNDAY evenings in January the addresses by the rector of the Good Shepherd, Blue Earth (the Rev. Colin C. Tate), were to boys and girls. Five hundred circulars were distributed to the children of the town, reading as follows: "Addresses to Boys and Girls. When? Sunday evenings this January. Where? Episcopal Church. By Whom? Rev. Colin C. Tate. What About? The Holy Child Jesus. Come, and bring another Boy or Girl with you. Hymns by vested choir." Many children came to hear the addresses and join in the children's service.

A devoted Churchman and wife from the East have been spending the winter here, and have been most interested and helpful. They have had the rectory supplied with electric light throughout.

This parish now has a mid-day choral Eucharist on alternate Sundays and Matins on alternate Sundays. This is not the ideal plan, but it is a great improvement on the "First Sunday in the month" only plan.

Bishop Edsall will visit this parish on the feast of St. Matthias to administer the Sacrament of Confirmation. The Rev. Colin C. Tate gave a lecture, last week, on "A Vacation in Wordsworth's Land," the English lake district, which was attended by all the literary people in town.

THE REV. C. F. CARSON, curate at the Cathedral, is under the doctor's care at an hospital in Faribault for injury to his knee cap, resulting from a fall from his bicycle shortly before Thanksgiving. An abscess has recently formed, and it became necessary for him to receive the special care mentioned.

MISSOURI.

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

Dedication of Memorials at Thayer.

THE REV. EDMUND A. NEVILLE of All Saints', Nevada, Mo., visited Holy Trinity Church, Thayer, on Wednesday, Jan. 20, and dedicated to the Glory of God and blessed to their sacred use, two beautiful memorials recently placed in the church. The first memorial, which was dedicated at a celebration of the Holy Eucharist, was a solid silver, heavily gold-plated chalice and paten. It was given by the Woman's Guild in memory

of the late Mrs. Florence Leonard, a devoted member of Holy Trinity, who entered into rest Jan. 29, 1901. The second memorial, is a handsome Indiana stone font. This is also given by the Woman's Guild, in memory of another noble woman, Mrs. E. S. Viggers, who entered into rest, Jan. 3, 1903. At the dedication of the font, Mrs. Henry Viggers, a daughter-in-law, was received into the Church by Holy Baptism, also two infants. The services were deeply solemn and impressive, and a hearty welcome was given the former rector, the Rev. E. A. Neville.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

The Bishop Takes Charge of Christ Church.

BISHOP LINES will assume the rectorship of Christ Church, Newark, which has been vacant since the resignation of the Rev. J. O. Ferris, last September. The parish is one which has been accustomed to a fairly developed Catholic ritual.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Memorial Processional Cross.

ON SUNDAY, Jan. 24th, at Trinity Church, Princeton, there was used for the first time a processional cross, given as a memorial



PROCESSIONAL CROSS, PRINCETON.

of Alfred S. Baker, sometime chorister, organist, and choirmaster of that church. The cross is beautifully decorated with raised lilies and set with rubies and topaz.

OHIO.

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

Missionary Meeting at Toledo—Gifts Dedicated at Maumee.

THE LARGEST and most enthusiastic missionary meetings ever known in the Toledo churches were enjoyed on January 24th and 25th in Trinity Church and parlors. The Rev. Sherman Coolidge, an Indian of the Arapahoe tribe, and his wife were the leading speakers.

On Sunday Mr. Coolidge preached twice in Trinity, to large congregations. In the evening there was a union service, as all our other churches closed and their rectors and people united at Trinity. In spite of a very cold snow-storm the church was well filled, and, led by some forty men and boys in the choir, the congregational singing of missionary hymns was unusually free and hearty, the choirs of the other churches occupying the front pews. On Monday at 3 p. m. in

Trinity parlors, Archdeacon Abbott introduced the missionary with some felicitous reminiscences of the common college life he had enjoyed with him in Faribault, only a few years ago.

Mr. Coolidge then talked of his romantic life and interesting work among the Arapahoes, Sioux, and Shoshones, and Bannocks, where he has labored as a Church clergyman for nineteen years. He has now visited several Ohio parishes, and has received all he asked for, for a new church, as well as a portion of what he needs for a new hospital and several schools. Mrs. Coolidge interested the hearers quite as much as did her husband, in her touching description of the sufferings of the Indians in their lack of proper medical care, and in her simple but eloquent appeal for the proposed hospital.

Liberal offerings were taken up, both on Sunday and Monday, for the work, and pledges made for support for at least one year.

Mr. Coolidge was an Indian orphan, picked up on a battle-field by Lieutenant Coolidge, taken home and educated by him and his wife. They named him after General Sherman. He has had a useful ministry thus far, and bids fair to do more good now than ever, reinforced, as he is, by the wider Church organizations and the financial aid secured by his late Eastern travels.

ON ST. PAUL'S DAY was also signalized by a very unusual service in St. Paul's Church, Maumee, where six of our clergy held a service for blessing the new chancel furniture. The rector, the Rev. L. E. Daniels, who has charge also of Calvary Church, Toledo, had received of late gifts which secured a new altar, chancel-rail, altar cloths, and dossal, a prayer desk and chair and a support for the basin that has served thus far for a font.

OREGON.

B. W. MORRIS, D.D., Bishop.

Personal—New Chapel at Hood River—Bishop Scott Academy—Services at Mission Stations.

ST. PAUL'S CHURCH, Salem will lose its rector (Rev. Wm. Coney) on Feb. 1st, he having decided to take up more purely missionary work at Albany, Oregon. It is with deep regret that his parishioners part with him and his wife.

THE NEW chapel at Hood River was consecrated under the name of St. Mark's, on Jan. 10th, by Bishop Morris. The cost of the building and furniture was about \$1,200. The Rev. C. H. Lake, rector at The Dalles, has been in charge of Hood River for two years past, and has been very successful in creating interest in the Church in this rapidly growing section of the state. This section of the Willamette Valley raises the finest fruit on the Pacific Coast.

AT THE Church of the Redeemer, Pendleton, on Epiphany evening, the Rev. W. E. Potwine presented his resignation, to take effect on Easter Monday; which was reluctantly accepted by the vestry. Mr. Potwine came to Oregon upon his graduation in August, 1882. The Church in the eastern part of Oregon at that time was hardly known. In the year 1888 the parish was incorporated and soon became self-sustaining. A new church edifice has been built and is a solid, substantial structure, part stone and part wood, the old church being used for a parish house. A small rectory also belongs to the parish.

Mr. Potwine has occupied the position of Secretary of the Diocese for some years; also he is a member of several of the diocesan boards, and his removal will be felt all over the Diocese. He has accepted work with Bishop Restarick in Honolulu.

ON JAN. 6th the diocesan school for boys (Bishop Scott Academy) opened for the second term with an increased enrollment.

THE REV. H. D. CHAMBERS of Portland lately visited La Grande, in the eastern part of Oregon, holding services there both morning and evening for two Sundays. The services were well attended, and it would seem that so large a place, with such a good plant, ought to have a rector soon. The Mormons have lately bought up much of the property in the county and are building a large tabernacle, and the church has no rector. The Hon. Wm. M. Ramsey reads services each Sunday morning.

Mr. Chambers also gave two services each at Union and Cove, where there are two very pretty church buildings, with a large rectory at Cove. Also, Cove has a small school building and 100 acres of land, given to maintain a Church School for girls. There is a small endowment. These important points need the oversight of a priest. The services were well attended.

PENNSYLVANIA.

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

Death of Mrs. Goodfellow—Brotherhood Meetings—Enlargement of the Church Club Rooms—The Hospital Mission—Personal Items—50th Anniversary of the Church of St. John the Evangelist—Memorial Window Calvary.

MRS. MARY GOODFELLOW, the mother of the Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, Philadelphia, entered into rest on Wednesday, Jan. 20, 1904, at the age of 88 years. The Office for the Dead was held on Jan. 25, and the interment was made in Cedar Hill Cemetery.

SEVERAL Sectional Conferences of the Philadelphia Local Assembly have recently been held and more will be held shortly. On Jan. 12, the Germantown Section held a Conference at Grace Church, Mount Airy. Fifty present. On St. Paul's day two conferences were held. At the Church of the Good Shepherd, Kensington, the Northwest Section had an attendance of 75; at St. Timothy's, Roxboro, the Twenty-first Ward Section, had more boys than men present. On Jan. 27 Grace Church, Philadelphia, held a special conference, when the Hon. Harry G. Davis, Judge of the Court of Common Pleas, made the address. Thirty-two were present. Two conferences will shortly be held: At St. John's Church, Norristown, on Feb. 4, Mr. Hubert Carleton of Pittsburgh will be the speaker and answer all questions. On the same evening the West Philadelphia Section will convene at the Church of the Saviour, and the topic for discussion will be, "Development of Brotherhood Life through Work."

THE TWO ROOMS on the fourth floor of the Church House which are the apartments of the Church Club of the Diocese of Pennsylvania, are being made into one. Many meetings recently have been so well attended that it has been deemed wise to remove the intervening wall that the speakers at the meetings may be seen and heard of all who are in attendance. The temporary quarters and reading room of the Church Club is in Room 13 of the Church House. The Church Club has for a number of years extended to the clergy to make its rooms a rendezvous on Monday. This is a privilege much appreciated by many of the priests of the Diocese, at which time many Church periodicals and other publications are provided by the Church Club.

THE NEW BUILDING once called "The Hospital Mission," and which may be called St. Luke's Church, of which the Rev. Joseph Manuel is priest in charge, is nearing completion. Many memorials in brass and stone will be provided by friends of the mission—among these are a brass lectern and a pulpit of wood and brass and stone. The Sunday

School connected with this parish numbers more than two thousand scholars.

AT ST. CLEMENT'S CHURCH (the Rev. G. H. Moffitt, rector) there is a beautiful custom to present annually to one of the members of the Guild of the Holy Child a silver crucifix for the most regular attendance at the children's Eucharist at 9:15 A. M. each Sunday morning from the First Sunday in Advent until Trinitytide. The gift is in memory of Eleanor.

MR. EWING L. MILLER is in charge of the Sunday School and of the usual Friday Lesson Study at the Church of the Holy Apostles during the absence of Mr. George C. Thomas in Europe.

THE BISHOP of the Diocese is at Atlantic City, N. J.

TWO SISTERS of the late Rev. Charles Russell Bonnell, sometime missionary in the Diocese of Oregon and subsequently rector of St. Stephen's Church, Wissahickon, Philadelphia, who departed this life in 1890, have recently died within a week of each other. Miss Mary Anna Bonnell died last week and Miss Cornelia Clarkson Bonnell died on Wednesday, Jan. 27, 1904. Both were members of St. Peter's Church, Germantown.

THE 50TH ANNIVERSARY of the founding of the Church of St. John the Evangelist was begun on Sunday, Jan. 31, 1904 (the Rev. George Albert Hanna, rector), the Rev. George Allen Latimer preaching the sermon in the morning (having been the first rector) and the Dean of the Convocation, the Rev. Herman L. Duhring, D.D., preaching at night. The parish was admitted into union with the Diocese in 1860. The Rev. John Long became rector on Dec. 1, 1861. He reported in the Convention Journal in 1862 which met in old St. Andrew's Church: "I have been engaged in distributing books, cards, etc., among the volunteers proceeding to the seat of war and visiting sick and wounded soldiers. The service has been very grateful to me, and I have most decided evidence of good resulting therefrom. I have supplied 16,000 men with Prayer Books, cards, and tracts, and conferred personally with 1,400 men, sick and wounded and in health on the subject of religion, and I have to record with gratitude in no instance have I been repelled." The Rev. Washington B. Erben, who had been in charge a short time before Mr. Long, was elected rector in 1863, when the former became chaplain of the U. S. Hospital. Mr. Erben reported that the need of the neighborhood was a large building. The proceeds of an offertory on Easter Day, 1864, amounting to fifty dollars, became the nucleus of a building fund so that the parish might minister to the 20,000 people in the vicinity. In 1865 the Rev. Charles L. Fischer was elected rector, and in 1868 the foundations of a new church were laid at the northwest corner of Third and Reed Sts., Philadelphia. The congregation began to worship in the basement in 1870. The Rev. William F. B. Jackson became rector in 1872 immediately after the erection of the building. The Rev. Samuel Durborrow was in temporary charge in 1874. The Rev. John G. Bawn became rector in 1875 and in the next year the parish was left, by will of Lewis D. Belair, the sum of \$1,000, and several creditors agreed to donate \$8,000 if the rest of the \$14,380 was raised. On Easter Day, 1877, the parish was freed from debt. In June, 1877, the Rev. J. Edgar Johnson became rector and the Rev. Geo. D. E. Martimer in December, 1884. In November, 1891, the Rev. John Moncure came to St. John the Evangelist and began the liquidation of the ground rent, in 1890. Under the present rector the parish has again become prosperous, and the interior has been greatly beautified. Mr. Hanna was appointed priest in charge in June, 1901. The anniversary

was observed throughout the week, the Bishop of Delaware preaching on Tuesday evening, Feb. 1, and the Bishop of Pennsylvania on Thursday evening, Feb. 4.

AMONG the very beautiful windows in Calvary Church, Conshohocken (the Rev. Herbert J. Cook, rector), another has been added, in loving memory of the late Alan Wood, Jr., sometime vestryman of the parish. It represents the "Feeding of the Five Thousand," and the lad with the five barley loaves and two small fishes with Christ and St. Andrew are gracefully reproduced.

THE BISHOP of the Diocese has compiled and authorized the following prayer for the International B. S. A. Convention to be held in Philadelphia on Sept. 29 to Oct. 2: "O God our Father, our Saviour, our Sanctifier, Who art the source of all wisdom and strength, we entreat Thee to take the approaching Convention of the Brotherhood of St. Andrew under Thy guidance and care. Keep it from all error in utterance or action, and grant that its members may perceive and know what things they ought to do and have strength and courage to fulfil the same. And to every member of the Brotherhood wilt Thou give wisdom and earnestness and strong faith in Thee. Keep them from weakness and worldliness, and fill them with the simplicity that is in Christ. Make them kindly in thought, gentle in word, generous in deed. May they be diligent in seeking opportunities for the extension of Thy Kingdom, and of leading men into the way of truth, through Jesus Christ our Lord. Amen."

THE REV. RICHARD J. MORRIS, formerly curate in charge of old St. Paul's Church, Philadelphia, has been elected rector of Epiphany Church, Germantown. This parish was admitted into union with the Diocese in 1902. It is in a district called Pelham and has

a very bright future before it. At present there is only a small church building, without a chancel, on which is a mortgage of less than \$2,000. The receipts amounted last year to over \$3,000.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Sunday School Work — Layman's Missionary League—The Bishop's 25th Anniversary.

A COMMITTEE HAVING been appointed at the last annual convention to consider the matter of Sunday School Work in the Diocese, and what means might be employed for increasing its extent and efficiency, held a meeting on the evening of Monday, January 9th, in the parish house of St. Peter's Church, Pittsburgh, to which were invited the Superintendents and leading workers in all our city and suburban schools. The attendance was good, and the evident enthusiasm regarding the organization of a Sunday School Institute made the matter easy of accomplishment. The following persons were elected to fill the various offices: President, the Rev. E. M. Paddock, Emmanuel, Allegheny; Vice-President, Mr. Harvey H. Smith, St. Peter's, Pittsburgh; Secretary, the Rev. E. H. Young, St. Andrew's, Pittsburgh; Treasurer, Miss Anne S. Phillips, St. Andrew's, Pittsburgh. An Executive Committee of five was appointed, and doubtless in the near future there will be something noteworthy accomplished.

ON SUNDAY, January 24th, the Laymen's Missionary League celebrated its fifteenth anniversary, at Calvary Church, Pittsburgh, in the morning, and in the evening, at St. Peter's. There were in the chancel, and participating in the service, the Rt. Rev. the Bishop of the Diocese; the preacher for the occasion, the Rev. Dr. Hodges, Dean of Cam-

Fifty Years the Standard

DR. PRIGES'S CREAM



BAKING POWDER

Improves the flavor and adds to
the healthfulness of the food.

PRICE BAKING POWDER CO., CHICAGO.

bridge Theological Seminary; the clergy of the parish, the Rev. Dr. McIlvaine and the Rev. Mr. Ferris; the Chaplain of the League, the Rev. H. A. Flint; and his assistant, the Rev. R. E. Schulz. Nineteen members of the League, representing its lay evangelists and lay readers, clad in cassock and cotta, occupied the front pews. The hymns were missionary in character, and were sung with spirit by the choir and large congregation which crowded the church to the doors. After Morning Prayer, announcement was made by the Bishop, that on the suggestion of the chaplain, and with his own most cordial approval, he would promote from the rank of lay reader to that of lay evangelist, a number of the members of the League, four of whom had been connected with it in active work since its inception in 1889, and others for long periods of time also. The chaplain then read the annual report, and at its close a short form of service for publicly licensing the lay readers and evangelists was made use of by Bishop Whitehead for that purpose, the members standing at the foot of the chancel steps. Dr. McIlvaine then made a few congratulatory remarks that were exceedingly apropos, and the sermon was preached by the Rev. Dr. Hodges, who was for many years rector of Calvary parish. An offering was taken in behalf of the work of the League, and was a handsome addition to its treasury. In the evening, Dr. Hodges again preached in behalf of the League at St. Peter's, and an offering was made for its treasury.

From the Chaplain's report we glean a few items of special interest. The League has now the entire charge of five missions, and supplies one service a Sunday to one of our diocesan missions. There were reported seventeen Baptisms, twenty-eight Confirmations, two marriages, and two funerals. The number of pupils in the Sunday Schools is about 200. During the fifteen years of its

existence the League has established, or assisted in maintaining, twenty-five mission stations in the vicinity of Pittsburgh. Most of these missions have developed into either strong parishes or active diocesan missions. None has been a failure. During the last five years the number of services held under the auspices of the League has increased from 81 to 410, with an aggregate attendance of 2,068 and 11,370. The income has increased from \$917.26 to \$1,501.73.

In summing up, the Chaplain gave as "the principal needs of the League at present" (1) at least \$3,000 a year to maintain our organization and to carry on whatever work may be established from time to time; (2) a Fund from which either loans or gifts may be made in planting new missions in the promising fields in which such missions are so evidently needed; (3) and at least five more young men to act as lay readers or evangelists.

ST. PAUL'S DAY, Monday, January 25th, marked the twenty-second anniversary of the consecration of the Rt. Rev. Cortlandt Whitehead, S.T.D., as Bishop of the Diocese. It was observed by a celebration of the Holy Communion, at Trinity Church, the Bishop officiating, and addresses being made by him and by the Rev. Dr. Hodges, who was a deacon of the Diocese at the time of the Bishop's consecration, and the first priest ordained by him. There was a goodly attendance on the part of the clergy of the city and members of the various parishes. The offering was given to the cause of Diocesan Missions.

In the afternoon, from 4 to 6, the Bishop and Mrs. Whitehead held a reception at their residence, to celebrate the occasion, and to give the clergy of the neighborhood and their wives an opportunity to meet the Rev. Dr. Hodges socially. The reception was well attended, and thoroughly enjoyed by all present.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.
Movements of the New Bishop.

THE NEWLY consecrated Bishop of Quincy made his first visit to the see city on Septuagesima Sunday. Large congregations greeted him at the Cathedral, where he preached morning and evening.

ON SEXAGESIMA Sunday, Bishop Fawcett will ordain to the priesthood the Rev. H. Atwood Percival in St. Paul's Church, Peoria. The Bishop will be at Grace Church, Galesburg on Quinquagesima.

THE BISHOP of the Diocese was formally enthroned in his Cathedral on the feast of the Purification. The order of service was arranged from one formerly used in the Diocese of Milwaukee. The sermon was preached by the Rev. Dr. Percival of Peoria. At night a reception was tendered to the Bishop, which was largely attended. Bishop Fawcett's personality is such that he wins the people at his first meeting with them. As the Bishop of Milwaukee said at the banquet in Chicago, "Quincy is now a dry and barren land where no water is, but we this day turn on the Fawcett and it shall blossom like the rose"; the blossoming has already begun, and will surely follow his path as he moves about the Diocese.

RHODE ISLAND.

Local Council B.S.A.—Quarterly Meeting of the W.A.

THE PROVIDENCE Local Council, Brotherhood of St. Andrew, met at the Church of the Messiah, Providence, Monday evening, Jan. 25th. The speakers were Judge James A. Pirce, and Mr. John E. Bolan, past presidents of the local council, and Mr. Charles R. Thurston, the present presiding officer, who spoke respectively on the past, present,

NEW BOOKS FOR LENT.

READY SHORTLY.

LENTEN SOLILOQUIES.

DAILY READINGS FOR LENT.

By the Rt. Rev. W. E. McLAREN, D.D., LL.D., Bishop of Chicago.

Net, \$1.00; Postage, 10 cents.

This is a timely book, and one sure to be welcomed by all who have read Bishop McLaren's former devotional studies. Short devotional studies for Church or Home for each day of the Lenten season.

OTHER BOOKS BY THE BISHOP OF CHICAGO.

The Practice of the Interior Life. Net, 1.00; by mail, 1.10.

The Holy Priest. Net, 1.00; by mail, 1.08.

The Essence of Prayer. Net, .25; by mail, .28.

THE PASSION OF THE KING.

SHORT DAILY MEDITATIONS FOR LENT.

By the Rev. S. C. Hughson, O.H.C.

Limp cloth, 15c.; postage, 1c. Full cloth boards, 25c.; postage, 2c.

Father Hughson here gives a short meditation for each day of Lent and for the Sundays in Lent also. The many people who have been helped by Father Hughson in his missions, will gladly welcome this helpful little book, so full of the spirituality that prevails in all of his instructions.

NOW READY.

THE LITANY AND THE LIFE

Daily Readings for Lent on the Suffrages in the Litany.

By the Rev. J. N. McCormick, Rector of St. Mark's, Grand Rapids, Mich.

Net, \$1.00; Postage 12 cents.

Mr. McCormick has arranged in about forty chapters a very interesting series of sermons for Lent on the Litany. The book cannot fail to be popular for daily reading in the church.

Attention is also called to Mr. McCormick's little book, published last year:

Distinctive Marks of the Episcopal Church. Net, .25; by mail, .28.

An excellent lecture given before a congregation of sectarians and a useful book to give to anyone enquiring about the Church. And Churchmen, too, should fortify themselves with arguments. There are thousands who would be benefited by reading this little inexpensive book.

A Plea for the Prayer Book.

By a Non-Episcopalian. 10 cents.

A little pamphlet that should be in circulation largely among non-Churchmen, wherever one is found who would read it. There is nothing equal to it as a plea in the line the title indicates.

Sermons from St. Ignatius' Pulpit.

Twenty-four Sermons by the Rev. Arthur Ritchie, Rector of St. Ignatius' Church, New York.....

Cloth, gilt top. Net, \$1.00; Postage, 12 cts.

If Father Ritchie is anything, he is a strong and convincing preacher—much of his strength lies in "his use of plain English, and short sentences"—the reader of these sermons is not carried through deep theological arguments,—but he is filled full with the gospel message of unity and love. The sermon on "The Sower and the Seed," is a masterpiece. We commend these sermons to both Clergy and laity. The book work may be classed among the best of the printers' and binders' art.—*Diocese of Albany.*

Some Studies in Religion.

In Scientific Language. By the Rev. Louis Tucker, Rector of Grace Church, St. Francisville, La.

Cloth, 75 cents net; Postage, 6 cents.

This is an admirable attempt to express in the language of Scientists, some of the Truths of the Christian Religion. It is issued in the belief that the manner of statement—a *Translated Theology* into the vernacular of men of science—will bring home to educated men, especially where they may be tinged with a scientific agnosticism, the truth of the facts of Christianity.

OUR FULL LENT LIST MAILED TO ALL APPLICANTS.

The YOUNG CHURCHMAN CO., Milwaukee, Wis.

and future of the Brotherhood. The local council was organized in 1893, by the union of several chapters of the Diocese, and now numbers about one hundred members.

THE QUARTERLY meeting of the Woman's Auxiliary was held at St. John's Church, Providence (the Rev. Lester Bradner, Jr., Ph.D., rector), on Thursday, Jan. 28th. Holy Communion was celebrated by Bishop McVickar, assisted by the rector of St. John's. In the absence of the president, Mrs. William Ames, who has been ill for several weeks, the first vice-president, Miss A. B. Manchester of Bristol, presided. At the business meeting the chairman made an appeal for money for three objects, viz.: the salary of the missionary in Japan, supported by the society; a scholarship in a school in Africa; and the support of a school in Persia, near the Turkish frontier, which is primarily an English mission. The speakers were Bishop Hare of South Dakota and the Rev. B. M. Spurr, who told of his missionary work in the mountains of North Carolina. The Rev. William Chapin, warden of St. Andrew's Industrial School at Barrington, spoke of the aid given his work by the Auxiliary.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

15th Anniversary of the Bishop's Consecration—Annual Meeting of Lawrence Home.

ON ST. PAUL'S DAY was commemorated the 15th anniversary of Bishop Vincent's consecration in St. Paul's Cathedral, Cincinnati. The services consisted of a sermon by the Bishop giving a history of the work of the Diocese during the past fifteen years, followed by a celebration of the Holy Communion. At the noon hour the clergy were guests of the Bishop for lunch at the Hotel Sterling. In the afternoon the Bishop read a paper on the subject of "The Life of the World to Come," followed by a meditation on the fifth vow in the ordination office.

THE ANNUAL meeting of the Lawrence Home for Working Girls, Cincinnati, was held at the Home on January 26th. There was a very large attendance of those interested. The showing for the past year was the best in the history of the Home. Many applicants had to be rejected, as the Home was unable to accommodate them. The report of the Treasurer showed receipts of \$3,086.50, and expenditures of \$2,920.76, leaving a balance of \$165.74.

TENNESSEE.

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

St. Mary's-on-the-Mountain—Clericus at Memphis.

AT ST. MARY'S ON THE MOUNTAIN, Sewanee, in the training school under the Sisters of St. Mary, they have begun a night class for men, and the pupils, whose ages range from twenty-four years to forty, take great interest in their studies, writing, arithmetic, and bookkeeping. They are energetic, hard-working men, and the instruction was to be given free of charge, but the men insisted on paying fifty cents per month, a small payment for an education, but most of the men earn only twenty dollars a month. The instruction will be a blessing to them in many ways, enkindling in their minds sparks of patriotism and of religion.

Recently a fire in the near-by woods placed the buildings in great danger, and the girls went out and fought the fire with the men and saved the buildings. There is great need of an addition of several rooms to the house. They cannot well enlarge and develop the work without this help.

There have been received three valuable gifts for St. Mary's on the Mountain, the first, a deed to a hundred acres of land, the gift of four of the associates of the com-

munity, Mrs. Caroline Graham, Mrs. Imogen Tracy Mosher, Miss Martha Marshall, and Mrs. Annie Tracy Mitchell.

The buildings at Sewanee are the property of the Sisterhood, but they are on land leased from the University of the South for a long term. At some time in the future substantial buildings on the mountain, a Home for the Sisters and school for the mountain girls, it is hoped, will be on this land, which lies directly south of the present place, with a frontage on the mountain bluff, giving a fine western view.

The second gift is a beautiful altar of light Tennessee oak. On the three panels are carved large clusters of lilies, and on the door of the tabernacle, in bold relief, the seal of the Sisters of St. Mary. The altar is the gift of Colonel and Mrs. Snowden of Memphis, Tenn.

Two fine paintings make the third valuable gift. The artist priest, Johannes Oertel, is well known as the painter of the Rock of Ages, lithographs and other reproductions of which are scattered over the world. This artist visited Sewanee this past summer and became greatly interested in this work for the poor mountain people, and in the training school in particular. Upon his return to his home in Maryland, he painted for the chapel a picture of the Crucifixion, and a smaller painting, a reproduction of the Rock of Ages. Good judges who have seen these paintings, pronounce them the very best work of the artist. Like Hofmann, Dr. Oertel is in his old age doing his greatest work for the Master, and each picture is the inspiration of prayer.

THE CLERGY of the city of Memphis, with the Bishop, met recently with Dean Morris and formed into a Clericus to meet monthly. Bishop Gailor will entertain the clergy at the next meeting.

AT ST. LUKE'S CHURCH, Idlewild, Memphis, plans are arranging for a mission in February, with Bishops Gailor, Bratton, and Burton, and Dr. Warner of New Orleans as speakers.

WELL POSTED

A CALIFORNIA DOCTOR WITH 40 YEARS' EXPERIENCE.

"In my 40 years' experience as a teacher and practitioner along hygienic lines," says a Los Angeles physician, "I have never found a food to compare with Grape-Nuts for the benefit of the general health of all classes of people. I have recommended Grape-Nuts for a number of years to patients with the greatest success and every year's experience makes me more enthusiastic regarding its use.

"I make it a rule to always recommend Grape-Nuts and Postum Food Coffee in place of coffee when giving my patients instructions as to diet, for I know both Grape-Nuts and Postum can be digested by anyone.

"As for myself, when engaged in much mental work my diet twice a day consists of Grape-Nuts and rich cream. I find it just the thing to build up gray matter and keep the brain in good working order.

"In addition to its wonderful effects as a brain and nerve food, Grape-Nuts always keeps the digestive organs in perfect, healthy tone. I carry it with me when I travel, otherwise I am almost certain to have trouble with my stomach." Name given by Postum Co., Battle Creek, Mich.

Strong endorsements like the above from physicians all over the country have stamped Grape-Nuts the most scientific food in the world.

There's a reason.

Look in each package for the famous little book, "The Road to Wellville."

Without
MACBETH on it
what can you
expect of a
lamp-chimney!

You need to know how to manage your lamps to have comfort with them at small cost.

Better read my Index; I send it free.

MACBETH, Pittsburgh.



CHICAGO & ALTON RAILWAY

THE first dining car in the world, the "Delmonico," was run by the Chicago & Alton in 1868. Then the "Alton" was the best dining car line because it was the only one. To-day it is the best dining car line because it is

"The Only Way"

People You Meet in the Dining Car.
Pictures of an American Prince, an old maid, a drummer, a pretty girl, a farmer, and other types, are contained in a booklet, which will be sent for a two-cent stamp. Address Geo. J. Charlton, Gen. Pass. Agt., C. & A. R'y, Chicago, Ill., who also has on hand a few Fencing Girl calendars at 25 cents each.

The Popular Line

with three elegant trains each way between Chicago and

LaFayette, Ind.

Indianapolis, Ind.

Cincinnati, Ohio.

Louisville, Ky.

and all points in the

SOUTH AND SOUTHEAST

is the

Big Four Route

Buffet Parlor Cars, or Dining Cars on day trains' and Pullman's finest Compartment and Standard Sleepers on night trains. All trains run solid, Chicago to Cincinnati. For reservations, etc., call on or address

J. C. TUCKER,

Gen'l Northern Agent,

238 S. Clark St.,

CHICAGO, ILL.

WEDDING

INVITATIONS, ANNOUNCEMENTS, CALLING CARDS, FINE STATIONERY. Send for Samples.

S. D. CHILDS & CO., 140 Monroe St., CHICAGO.

WASHINGTON.

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

Meeting of the Churchman's League.

THE REGULAR winter meeting of the Churchman's League, at St. John parish hall, January 25th, was largely attended and spirited. Mr. William D. Baldwin, the president, presided. The Rev. Charles E. Buck opened the meeting with prayer. Mr. W. H. Singleton called the attention of those present to the volume of Churchman's League lectures of 1903.

The Treasurer, Dr. W. P. Young, read a letter from Bishop Satterlee, regretting his necessary absence from the meeting, and reminding the League of its promise to help support Bishop Brent in his work in the Philippine Islands. Bishop Satterlee added some words of hearty commendation of the labors of the League in connection with meetings of the All-American Conference of Bishops and the Missionary Council.

Forty-two new members were elected, bringing the membership up to nearly five hundred.

On motion of the Rev. Dr. Devries a resolution of regret and sympathy at the death of Bishop Dudley was passed.

Dr. W. C. Rives moved the adoption of a resolution setting forth that: "The Churchman's League hereby expresses its hearty sympathy with and approval of the efforts being made to remove the insanitary conditions productive of an excessive death rate, and a large amount of preventable disease, found to exist in certain parts of the District." The resolution was adopted.

The topic of the evening was "Religious Work in the Army." Chaplain C. C. Pierce, U. S. A., stationed at Fort Myer, spoke on "Religious Work Among the Officers and Enlisted Men," and gave a graphic description in the course of his remarks of the chaplaincy as an institution, its opportunities, its privileges and its needs. He strongly advocated legislation now before Congress designed to increase the efficiency of the corps of chaplains in the army, and favored placing the chaplains who belong to the Episcopal Church under the jurisdiction of the Bishop of Washington.

Chaplain Herbert Shipman of West Point discussed "Religious Work at West Point." He spoke enthusiastically of the corps of cadets as an exceptionally fine body of young men. Religious conditions were, he said, very favorable at this time. Practically all the men belong to the Young Men's Christian Association at the Point, and about 200 attend the Bible classes. He mentioned the traditions of the corps, in regard to courage, truth and honor, as being a splendid foundation on which to build Christian character. These ideas, he said, have been handed down from class to class for a hundred years, and are to-day stronger than ever.

At the conclusion of the addresses the speakers were given a rising vote of thanks. The meeting then adjourned and refreshments were served, and the members were given an opportunity to greet each other and to interchange ideas touching the duties and privileges of the League.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

New Mission at Ludlow.

A NEW MISSION, under the name of St. Andrew's has been organized at Ludlow. The Rev. W. T. Dakin, rector of St. Peter's, Springfield, is in charge. Services will be held in Masonic Hall for the present year.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

BISHOP GILLESPIE recently addressed a letter to the teachers assembled in convention at Ann Arbor, in regard to moral train-

ing in the public schools, in the course of which he said:

"Permit me to suggest as means by which the schools may protect us from a class of youthful criminals, and from contaminated childhood.

"First—Familiarity with the laws defining and governing crime. A judge of the Supreme Court reformed a school, a terror to the neighborhood, by taking in the statutes, reading and explaining them.

"Second—Addresses on points of manners and conduct by teachers and leading men and women in the community.

"Third—The teaching of the Ten Commandments to all the children.

"Fourth—Private counsel of teachers to those who indicate they 'are going to the bad.'

"Dogmatic theology may not be taught in our schools, but we may go so far as morality. I feel with a writer who says: 'Why in the world public schools should not teach positive morality I cannot understand.' The State supports schools to make good citizens, and to further by correction and practice, 'whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,' lies at the foundation of good citizenship."

WESTERN NEW YORK.

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

Reception to Mr. Dunham—Archdeaconry Meeting—Death of Mr. Martin Adsit—Gift to St. Mary's, Buffalo—Opening of Mission Chapel.

A RECEPTION was tendered the Rev. Francis S. Dunham by the ladies of Christ Church, Albion, on his completing the 20th year of his rectorship of the parish. The guild house and refreshment rooms were handsomely decorated with smilax, ferns, evergreens, and cut flowers. Mr. Dunham came to the parish in 1883. Many improvements have been made in the church interior during that time, and a chapel and guild house have been erected. In 1888 a surpliced choir was organized and has proved a successful innovation well sustained. A large number were present to congratulate Mr. Dunham.

A SECTIONAL MEETING of the Archdeaconry of Rochester was held in St. Mark's Church, Le Roy (the Rev. Pierre Cushing, rector), on Thursday, Jan. 21, ten of the clergy of the Archdeaconry being present. The Rev. A. B. Hunter, Principal of St. Augustine's School, Raleigh, N. C., was also present, and Mr. Eugene C. Denton of Rochester. Owing to a severe storm, the majority of the clergy were snow-bound the greater part of the day on the trains, which did not reach Le Roy until towards evening, thus interfering with the Conference which was to have been the order of the day.

At the evening service, the Rev. A. B. Hunter made a brief address on his work; the other addresses followed out a systematic line of thought on Missions. The Rev. Dr. C. H. Boynton of Geneseo spoke on "The Rector's Responsibility for the Interest of the People in the Work of Missions." The Rev. E. P. Hart, rector of St. Mark's, Roches-

FRAUDS IN A BALE OF HAY.**Frauds in Watch Cases.**

According to an article in the Cincinnati Commercial, a fifty-one-pound stone was recently found in that city secreted in a bale of hay of eighty pounds.

This is not as bad as finding a lump of lead of nearly one-half the weight of the solid gold watch case secreted in the center of the case.

Gold watch cases are sold by weight, and no one can see where this lead is secreted until the springs of the case are taken out and the lead will be found secreted behind them.

These cases are made by companies who profess to be honest but furnish the means to the dishonest to rob the public. It is not pleasant for anyone to find that he has lugged a lump of lead in his watch case.

Another trick the makers of spurious solid gold watch cases is to stamp the case "U. S. Assay." The United States does not stamp any article made out of gold and silver except coin, and the fakir, by using this stamp, wants to make the public believe that the government had something to do with the stamping or guaranteeing the fineness of watch cases.

Another trick of the watch fakir is to advertise a watch described as a solid gold filled watch with a twenty or twenty-five-year guarantee. These watches are generally sent C. O. D., and if the purchaser has paid for the watch, he finds that the Company which guaranteed the watch to wear is not in existence.

The Dueber-Hampden Watch Company of Canton, Ohio, who are constantly exposing these frauds, will furnish the names of the manufacturers who are in this questionable business.

ter, spoke on "Prayer as an Aid in Missionary Work." He emphasized the importance of system and regularity in our Prayers for Missions, illustrating what he said by the beautiful and complete method called the "Ladder of Prayer," suggested by Jacob's Vision. Each rung of the ladder represents a day of the week and also a subject for intercession: Monday, the day of intercession for the Home; Tuesday, for the parish; Wednesday, for the Diocese; Thursday, for the country; Friday, for the world; Saturday, for those in Paradise; Sunday, the Lord's Day. This method of intercessory prayer makes very real the thought that in all our work we are primarily dependent upon God, and it also makes our intercessions universal in their scope and spirit. The Rev. A. J. Graham, rector of Christ Church, Rochester, spoke on "Motives for Giving to the Cause of Missions." Mr. Eugene C. Denton spoke on the "Motive for Missions," and gave as the supreme motive the love of Christ. The Rev. E. M. Parrott of Trinity Church, Rochester, spoke on "The Aims and Purpose of Missions."

CHRIST CHURCH, Hornellsville, has sustained a serious loss in the death of Mr. Martin Adsit, in his 91st year. For fifty years Mr. Adsit had served as a warden and vestryman of the parish, and was the one man who moulded and developed, more than anyone else, the business prosperity of the community. In Church affairs he will be especially missed. He was one of the organizers of Christ Church, half a century ago, and from that time until his lamented decease, was actively interested in its welfare.

THE JUNIOR WARDEN of St. Mary's-on-the-Hill, Buffalo (the Rev. G. G. Merrill, rector),

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CIENEY & CO., Props., Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

has presented a fair linen cloth to his church. It was made in Belfast, Ireland, and is beautifully embroidered.

Three young men of this parish have signified their intention to take holy orders. The present rector has been one year at St. Mary's, in which time nearly one hundred families have been added to the parish.

BISHOP WALKER formally opened the new mission chapel at Boardmanville, a suburb at Olean, on Sunday, Jan. 31. This chapel is the outgrowth, in the face of opposition and even declared hostility in some quarters, of pastoral work conducted for many years by the Rev. Jas. W. Ashton, D.D., rector of St. Stephen's Church, Olean, ably seconded by his people. The work was started in a private house after the field had been tilled for some years previous, then carried on in the public schoolhouse, then in the town hall, and now it is to be prosecuted in the building erected for its own use. The lot was bought and donated by Mr. John Duke who deeded the same to the rector, wardens and vestry of St. Stephen's to be held in trust for the exclusive benefit of the people of Boardmanville and until such time as they of that community are able and willing to organize a separate corporation. The new chapel will bear the name of St. Paul. It will comfortably seat 150 persons. Its construction cost a little more than \$700, two hundred and fifty of which was the gift of the Church Building Fund Commission in the establishment of which Society the rector was personally interested several years ago. There is no debt on the property.

CANADA.

News of the Dioceses.

Diocese of Ontario.

THE UNION Sunday School service of St. James' and St. Paul's Churches, held in St. George's Cathedral, Kingston, on the first Sunday in January, was very well attended. The Dean of Ontario was assisted in the service by others of the clergy and Bishop Mills preached.—A TRIPLE window was unveiled and dedicated in St. Peter's Church, New Boyne, Jan. 6th. The windows were unveiled and solemnly dedicated by the Ven. Archdeacon Worrell, who afterwards preached. There was a very large congregation.

THE PETITION which was presented to the Bishop some time ago, asking for the separation of St. Luke's Church from Christ Church, Cataragui, has been acted upon and the two parishes are now severed. Archdeacon Worrell, who was lately appointed to both, has given up Christ Church, St. Luke's promising him a hearty support. Bishop Mills has in consequence appointed the Rev. Joseph Elliott to Christ Church and the appointment of Archdeacon Worrell as rector of St. Luke's was confirmed.—ST. JAMES' CHURCH, Tweed, has been presented with a beautiful brass cross, by the Altar Guild.—A VERY interesting programme was prepared for the Sunday School Conference to be held at Brockville, January 28th. Holy Communion was to be celebrated in the morning in Trinity Church, and Bishop Mills was to be the preacher.

Diocese of Toronto.

A FINE lectern, recently placed in St. Philip's Church, Toronto, was dedicated by Bishop Sweetman at evensong, Jan. 10th.—A CHANCEL GUILD has been formed in connection with St. Peter's Church, Toronto.—THE Rev. A. Silva-White, lately vicar of St. Barnabas' Church, New Westminster, has arrived in Toronto and began his work in St. Luke's Church, Jan. 10th. A LARGE number of the clergy were present at the funeral of Canon Sanson in Trinity Church, Toronto, of which he was rector for more than 50 years. Ten of the city clergy acted as pall-bearers. The Bishop conducted the service and gave a short

address. Great numbers of people took advantage of the opportunity to take a farewell look at the face so long known and loved while the body was lying in state.

THE rectorship of Trinity Church, King Street, Toronto, vacant by the death of Canon Sanson, was offered by Bishop Sweetman to the Rev. T. R. O'Meara, the third week in January. A dispatch from Toronto, January 26th, announces Mr. O'Meara's acceptance of the position.—A NEW church is to be built at Elmvale next summer. The parish work there is in a healthy condition.—A FINE memorial window has just been placed in All Saints' Church, Whitby.

Diocese of Quebec.

STEPS HAVE been taken to establish an Agricultural College at Lennoxville, in connection with Bishop's College. A deputation consisting of the Bishop, Principal Whitney, and other authorities of the University laid the matter before the Government representative.—BISHOP DUNN presided at the meeting of the Central Board of the Church Society in Quebec, Jan. 19th. He was to dedicate the new church, St. Mary's, at Montmorency Falls, Jan. 24th.

Diocese of Montreal.

A MEETING of the House of Bishops of the Province of Canada has been arranged to be held in Montreal, Jan. 29th.—ARCHBISHOP BOND was ill the second week in January, but is out again. Coadjutor Bishop Carmichael has also been ill.—THE Rev. F. L. Whitley preached in Christ Church Cathedral at evensong, Jan. 16th, instead of the vicar, who has been giving a course of sermons for students, during the winter.—THE outlook for the fund for the diocesan mission debt is very hopeful. It will be paid now in a very short time, over \$10,000 being already

DIDN'T BELIEVE

THAT COFFEE WAS THE REAL TROUBLE.

Some people flounder around and take everything that's recommended to them, but finally find out that coffee is the real cause of their troubles. An Oregon man says:

"For 25 years I was troubled with my stomach. I was a steady coffee drinker, but didn't suspect that as the cause. I doctored with good doctors and got no help, then I took almost anything which someone else had been cured with, but to no good. I was very bad last summer and could not work at times.

"On December 2, 1902, I was taken so bad the Doctor said I could not live over twenty-four hours at the most, and I made all preparations to die. I could hardly eat anything, everything distressed me and I was weak and sick all over. When in that condition coffee was abandoned and I was put on Postum, the change in my feelings came quickly after the drink that was poisoning me was removed.

"The pain and sickness fell away from me and I began to get well day by day, so I stuck to it until now I am well and strong again, can eat heartily with no headache, heart trouble, or the awful sickness of the old coffee days. I drink all I wish of Postum without any harm and enjoy it immensely.

"This seems like a wonderfully strong story, but I would refer you to the First National Bank, The Trust Banking Co., or any merchant of Grant's Pass, Ore., in regard to my standing, and I will send a sworn statement of this if you wish. You can also use my name." Name given by Postum Co., Battle Creek, Mich.

Still there are many who persistently fool themselves by saying, "Coffee don't hurt me," a ten days' trial of Postum in its place will tell the truth and many times save life.

"There's a reason." Look for the little book, "The Road to Wellville," in each package.

So Wholesome!
So Bright!
(both dishes and dishwasher)
when
Pearline
is used

That cloud on your china, glass and silverware, after washing comes from the rosin in the soap. You eat it at the next meal. Try washing your china, glass and plate with **Pearline**. Result—clear, cloudless, bright, wholesome

FERRY'S SEEDS

Deserve your confidence. They have never failed—won't fail now. Sold by all dealers. 1904 Seed Annual postpaid, free. D. M. FERRY & CO. Detroit, Mich.

SEED POTATOES
500,000 BUSHELS
FOR SALE CHEAP

Largest seed potato growers in the world!
Elegant stock. Tremendous yields. From 400 to 1000 bushels per acre.
FOR 10 CENTS
and this notice we send you lots of farm seed samples and big catalogue, telling all about Teosinte, Speltz, Pea oat, Aerid Land Barley, Macaroni Wheat, Bromus, Earliest Cane, etc. Send for same today.

JOHN A. SALZER.
SEED CO. LA CROSSE, WIS.



AUSTIN ORGAN COMPANY

MASTERS OF THE ART OF ORGAN BUILDING
CORRESPONDENCE INVITED
HARTFORD, CONN.

THE PENNOYER

Established 1867. A HEALTH RESORT; KENOSHA, WIS. Water Cure; Rest Cure; Sanitarium of the Highest Grade. A perfect system of hot water heating, Winter the best time for treatment. Nervous diseases a specialty. For illustrated prospectus Address N. A. PENNOYER, M.D., Mgr.

USE PURE WHITE LEAD.

There is nothing just as good. If interested in paint or painting, address NATIONAL LEAD CO., 100 William St., New York.

FREE OUR GREAT CATALOGUE of flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits, Profusely Illustrated. Large Colored Plates—136 pages. Do not miss our Great Novelties. Do not delay, but send at once to JOHN LEWIS CHILDS, Floral Park, N. Y.

in. The city parishes in Montreal have given \$5,000, the country parishes over \$3,000, and the gift of the late Mr. John Crawford, \$2,000.—THE little paper, *Our Own Missions*, Diocese of Montreal, has completed its first year. It was published under the sanction of the Synod to make known the needs of the Diocese, and was for free distribution, in quarterly numbers. It is not certain that it will be continued, as the special need which called it into existence has practically disappeared.

ARCHBISHOP BOND celebrated the twenty-fifth anniversary of his consecration as Bishop of the Diocese of Montreal, January 25th. He was consecrated in 1879, and is still strong and active in spite of his many years of steady, hard work. This year the day was quietly observed by visits from the clergy and friends. The Archbishop was very busy preparing for his Diocesan Synod, and for the meeting of the House of Bishops in Montreal, January 29th, to receive the resignation of the Bishop of Nova Scotia, who goes to be rector of a church in New York.—THE ANNUAL meeting of the Deanery of Her-ville held at Huntingdon, January 20th, was a very successful one. Reports from the various parishes showed good work and marked progress. The amount contributed by these ten country parishes in the year, for all purposes, was \$15,550. The proceedings began with a celebration of Holy Communion in St. John's Church. There was a good attendance of clergy and laity.

Diocese of Ottawa.

BISHOP HAMILTON and a large number of the clergy were present at the entertainment given in the Lauder Hall, Ottawa, by the Ladies' Guild of Christ Church Cathedral, in the middle of January. The Guild was formed in 1876, beginning with only 5 members; they now number 26.—THE POSITION of curate in Christ Church Cathedral, Ottawa, has been accepted by the Rev. L. T. Smith. Mr. Smith was for some time with the Rev. Edmund Wood, at the Church of St. John the Evangelist, Montreal, since which he has been curate at the Cathedral, Quebec.

Diocese of Huron.

MEETINGS were held in several of the parishes of the deanery of Waterloo, January 25th in aid of the funds of the General Board of Missions. They are making great efforts throughout the deanery to raise the increased apportionments for Domestic and Foreign Missions during the coming year.

Diocese of Rupert's Land.

IT HAS been decided to build a new church at once in St. Philip's parish, Norwood, a suburb of Winnipeg, as the population has grown so rapidly in that vicinity.—THE SEVENTH anniversary of St. Matthew's Church, Winnipeg, was celebrated on the 11th of January.—VERY handsome gifts were presented to Archdeacon Harding and his sister on the occasion of their departure from St. Matthew's, Brandon, by the parishioners, a testimony to the work done by the rector during his years among them.

WANTED: CLEAN MONEY.

IF YOU could take an ordinary bill out of your pocket and mark it so that it would be of no use to anyone except the one to whom you wish to send it, and then enclose it in an ordinary letter and send it by mail, doing away with the journey for a money order, you would think it a great convenience, would you not? Yet this is just what the Post-Check currency would enable you to do.

When this money has been used in this manner it is returned to the Treasury for redemption and a fresh bill is issued in its stead. Thus the circulating currency is constantly kept fresh, clean, and comparatively free from disease germs. This should ap-

peal to the physician and hygienist as an important step in our progress towards the final stamping out of all contagious diseases. What can be more unhygienic than old, worn, greasy paper money, passing from hand to hand, among all classes and conditions of men? Time and again they have been examined and found literally to swarm with bacteria. The clean, fresh Post Check would be used but little until someone would want to send it by mail, when its further circulation would cease, and a new one would take its place. Business men universally endorse it. It now remains only for the medical profession and all who desire clean, healthful money to see its many good, time-saving, money-saving, and health and life-saving qualities and write their Congressmen and Senators about it, urging them to vote for the bill (H. R. 1976), which will come up for passage at the present session. The plan has the approval of the Postmaster General and was favorably reported upon by the House Post Office Committee at the last session.—*Philadelphia Medical Council.*

THE FACT is stated that 56 per cent. of the personages, all presumably distinguished, mentioned in *The Dictionary of National Biography*, published in England, were the children of clergymen. This speaks well for the training received by children reared in the rectories and manses of old England. Godly ancestry and pious instructions ought to tell, and do tell. The old sneer at ministers' boys has about as much fiction as fact back of it.—*New York Observer.*

THIS TESTIMONY

Will surely interest many Readers of The Living Church.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney, and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Felding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of THE LIVING CHURCH. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

A Chance to Make Money.

I have been selling "Non-Alcoholic-Flavoring Powders" for the past six months and have made \$815.00. Every family buys three or four boxes. The flavoring powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I and average \$30.00 per week. I get my flavoring powders from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business. E. C.

Painkiller PERRY DAVIS'

The world-known household remedy for cuts, burns, bruises—coughs, colds, sore throat.

Thoughtless People Have the Hardest Work, But Quick-witted People Use

SAPOLIO

Were the Public to know about Coconas what we know - they would use

Stuyler's COCOA

1095 TIMES A YEAR!

BREAKFAST ~ LUNCH ~ SUPPER ~

QUALITY & PRICE REMAIN THE SAME.

It's *Stuyler's* if you want Quality.



OUR ONLY STYLE CAN & YOUR GROCER SELLS IT.

N. W. HARRIS & CO.

BANKERS

204 DEARBORN STREET,

New York.

CHICAGO.

Boston.

Receive deposits subject to check and allow interest on balances. Act as fiscal agents for municipalities and corporations. Issue letters of credit on London and Paris. Also deal in

BONDS FOR INVESTMENT

List on application.

6% NET Sound, conservative first mortgages on improved realty. We examine every security and know every borrower. We make our loans with our own money and turn them over complete. In 23 years we have learned how to select the best. No one now handling western mortgages has had more experience. We give you the benefit of that experience. The quality of the securities now on hand has never been surpassed. Highest references. Write for circulars and full information fee.

PERKINS & COMPANY Lawrence, Kan.

Morning, Noon and Night Chicago-New York Trains

leave Chicago Union Station daily over Pennsylvania Short Lines as follows: 10:05 A. M., 1 o'clock P. M., 3 o'clock P. M., 6 o'clock P. M., 9 o'clock P. M., and 11:45 P. M. Two routes: the Fort Wayne, the shortest line East; or the Pan-Handle, the lower-fare route. Inquire of C. L. KIMBALL, A. G. P. Agt., No. 2 Sherman Street, Chicago, for further information.

The Canonical Church Register.

Compiled with Reference to the Canons of the Church in the United States of America & c.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.,

Milwaukee, Wis.