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# The Living Church

VOL. XXX.

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## MUSIC

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

EDWARD ELGAR'S unfinished oratorio, "The Apostles," was produced for the first time in this country by the Oratorio Society of New York, on February 9th, at Carnegie Hall. The fame of the composer, coupled with the remarkable success of his "Dream of Gerontius," concurred in making the occasion a memorable one.

"The Apostles" received its first rendition in the Town Hall, Birmingham, on October 14th, 1903. Dr. Elgar himself conducted, and among the soloists were Madame Albani, and Mr. Ffrangcon-Davies. A great popular triumph was scored, and, as might have been expected, the audience hailed the new work as one destined to hold its own with the masterpieces of the great musicians of the world.

One English critic went so far as to say: "History can show but few oratorios which have enriched the world's vast store of music with so much that is both new and beautiful as 'The Apostles' will eventually prove to have done. Unless we are greatly mistaken, it will be considered the most remarkable contribution to sacred art since Brahms' 'German Requiem.' Its originality is so great and rare that some time may elapse ere the full significance of the work is realized. For it has this in common with many of the greatest and most original creations in our art, viz., that closest familiarity with every detail is necessary ere all its mysterious depths can be fathomed, and its many beauties appreciated."

The performance at Carnegie Hall was on the whole a very satisfactory one, although the orchestra was predominant and the chorus more or less obscured many of the leads. The oratorio bristles with difficulties, both instrumental and vocal, and the next performance will probably show many improvements.

The work as thus far finished is divided into two portions, Part I referring to the "Calling of the Apostles," Part II, "The Betrayal," and "The Ascension." The music is entirely different in style to what is generally known as "oratorio." It is so rich in orchestral effects that at the first hearing the listener is impressed with the preponderance of instrumental coloring. Besides the usual instruments the following are used, English horn, bass clarinet, double bassoon, small E flat gong, large gong, antique cymbals, glockenspiel, tambourine, triangle, harp, organ, and the ancient Hebrew "shofar."

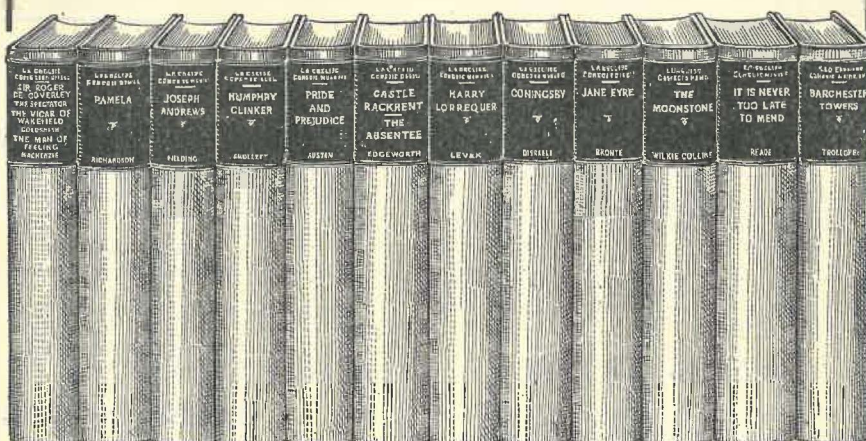
What the staid Handelian worshippers in England owe to Dr. Elgar is past telling. Such a work as "The Apostles" cannot fail to eventually emancipate them from an overfondness for the giant of Halle, which has placed a peculiar stamp upon English music.

It is impossible to describe such an intricate work briefly. It is distinctively modern, and Wagnerian. Motifs are introduced in a bewildering manner, and this should be borne in mind by all who wish to comprehend the inner beauties of the composition. Without a preparatory study of the themes one is apt to be confused by their elaboration, and one hearing is entirely insufficient for even a faint grasp of the whole structure. Indeed, one writer of note states that the most intricate page in "Der Ring des Niebelungen" is simplicity itself in thought and execution, compared with some of the pages of "The Apostles"!

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IF A GOOD FACE is a letter of recommendation, a good heart is a letter of credit.—*Lord Lytton*.

DARE to say No. To refuse to do a bad thing is to do a good one.—*George Herbert*.

## The Magazines

A VERY READABLE article on Korea and the Koreans is published in *The Youth's Companion* of March 10th. It is by Archer Butler Hulbert, former editor of the *Korean Independent* at Seoul. The article is supplemented by a note on the Koreans by Lord Curzon, Viceroy of India, who travelled in Korea about twelve years ago. This number of *The Companion* contains the usual variety of stories, anecdotes and entertaining miscellany.

ANYTHING which makes religion its second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers Him no place.—*Rushin*.

PUT A SEAL upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again, and say nothing about it. Love hides even from itself.—*Drummond*.

WE ARE APT to suffer the mean things of life to overgrow the finer nature within us, therefore it is expedient that at least once a day we read a little poetry or sing a song or look at a picture.—*Goethe*.

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BLESSED is he who can wait through the night of adversity with calmness, cheerfulness, and courage, in the full assurance that morning is on the way.—*The Pacific Churchman*.

THE OIL OF JOY is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Henry Drummond*.

O God, Fountain of Love and Source of Law, grant that in obeying I may know Thy love, and that in loving I may fulfil Thy law. *Phillips Brooks*.

SWEET SATISFACTION comes to those who try, no matter how humbly, to be earthly providences to the poor and helpless.—*Louisa M. Alcott*.

A GOOD HEART is like the sun; for it shines bright and never changes, but keeps its course truly.—*Shakespeare*.

HAVE a heart that never hardens, a temper that never tires, and a touch that never hurts.—*Charles Dickens*.

HOW MANY of us have even a desire to forget an unkindness. For this desire we should pray.—*Spurgeon*.

LORD, make my heart a place where angels sing!—*John Keble*.

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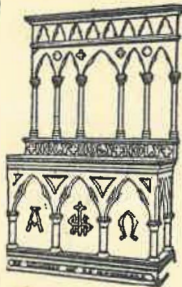
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# The Living Church

VOL. XXX.

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 12, 1904.

No. 19

## Editorials and Comments.

### The Living Church

With which are united "The American Churchman,"  
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#### PRINCIPAL CONTENTS.

|  |     |
|--|-----|
| MUSIC. G. Edward Stubbs  | 650 |
| EDITORIALS AND COMMENTS  | 653 |
| Introductions—The Liturgical Meaning of "Say"—Business-<br>Like Administration of Trust Funds—The "Colonial<br>Clergy Act" in England—Getting Near the End—Use<br>the Press and the Post Office—Not "an Episcopalian<br>Bishop?"   |     |
| THE ATHANASIAN CREED. Re-Translation for York Convocation  | 657 |
| WITCHCRAFT AND SUPERSTITION IN THE BAHAMAS, WEST INDIES.<br>Rev. F. B. Matthews  | 658 |
| PRESENT STATUS OF THE MOVEMENT TO CORRECT THE LEGAL<br>TITLE OF THE CHURCH. Rev. Edw. Wm. Worthington  | 659 |
| WORK AMONG BOYS. Rev. J. H. Houghton   | 661 |
| HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom  | 662 |
| CORRESPONDENCE:  | 663 |
| The Late Senator Hanna (Erving Winslow, Rev. Wm. Allen<br>Johnson)—Singing and Saying (John B. Uhle)—As to<br>Singing the Creed (The Bishop of Fond du Lac, F. Mar-<br>tin Townsend)—The Boston Address of the Bishop of<br>Arkansas (Rev. Albert E. George)—Bishops in English<br>Cathedrals (Rev. Gerald Hy. Morse)—Why Invite Sec-<br>tarian Ministers? (Rev. A. Sidney Dealey)—The Ora-<br>torio of the Atonement (Rev. Owen M. Waller, M.D.)—<br>Fasting Communion (Rev. Thomas Hines)—A Bishop's<br>Friday Reception in Lent (Rev. Wm. E. Hooker). |     |
| WHY A PRESBYTERIAN BECAME A CHURCHMAN. Rev. D. A. Blose  | 667 |
| LITERARY   | 668 |
| CHURCH LITERATURE. Caroline Frances Little   | 670 |
| THE SHADOW LIFTED, XXIII., XXIV. Virginia C. Castleman   | 671 |
| THE FAMILY FIRESIDE  | 673 |
| PERSONAL MENTION, ETC.   | 674 |
| THE CHURCH AT WORK [Illustrated]   | 675 |
| Work Among "Poor Whites" in Georgia—Death of Rev. T.<br>W. Barry and of Rev. C. C. Tate—Bible Society Com-<br>memoration in Washington—Bequest for the Diocese of<br>Western Massachusetts.  |     |

#### AD CLERUM.

"Non declines cor meum in verba malitiae ad excusandas  
excusationes in peccatis."—*Ps. cxi. 4.*

"Quamobrem ministros verbi sacerdotes caute necesse est  
ad utrumque vigilare sollicitos, quo videlicet delinquentium  
cordibus tanto moderamine verbum timoris et contritionis ex-  
terreant; sic corda aperiant, ut ora non obstruant: sed nec  
absolvant etiam compunctum nisi viderint et confessum, quan-  
doquidem corde creditur ad justitiam, ore autem confessio fit  
ad salutem. Alioquin a mortuo (tanquam qui non est) perit  
confessio. Quisquis igitur verbum in ore habet et in corde  
non habet, aut dolosus est, aut vanus. Quisquis vero in corde,  
et non in ore, aut superbus est, aut timidus."—*S. Bern.,*  
*Sermo ad Mil. templi., c. xii.*

"Simulata confessio non est confessio, sed duplex confusio,  
excludit enim miserationem Dei miseriae simulatio, nec dig-  
natio locum habet, ubi fuerit dignitatis praesumptio. Provo-  
cat vero compassionem, humilis miseriae confessio. Nulla  
autem est tam gravis culpa, quae non habeat veniam per  
puram confessionem."—*S. Bern., Lib. de Anima, c. xxvii.*

**M**ID-LENT SUNDAY comes with its refreshment and  
cheer. At the heart of this season of austerity and peni-  
tence, the Church seems to be watching over us with motherly  
solicitude, and our Lord prepares for us "a table in the wilder-  
ness," as angels once spread there a repast for Him.

The Collect shows us what ought to have come from our  
keeping of Lent thus far. We ought to have attained to a sense  
of ill-desert such as will make us ready to say, under every out-  
ward trial or disappointment, "We indeed justly." It is only  
as penitents that we can plead acceptably for pardon and relief.

The Epistle witnesses to us that, if we are truly sorry for  
our misdeeds, we shall have the hearts of "children of promise."  
There may have to be "a law-work in our conscience" first—the  
thunder rolling along the peaks of Sinai to awaken us to sin  
and its fatal consequence. But pride may linger even here, the  
pride that would hide its hurt by refusing the offers of divine  
compassion. We rise to true humility and self-forgetting love,  
as we own ourselves children of the heavenly Jerusalem,—our  
Mother.

The Gospel for Refreshment Sunday shows us the children  
gathered to share together the Food that the Father's hand sup-  
plies, in the mediatorial kingdom of the well-beloved Son. So  
might all nations find peace and plenty, if Christ were owned  
as their Shepherd King.

Are we coming, with penitence and love, to our Mid-Lent  
Communion?

†

WE MAY hate ourselves when we come to realize failings we  
have not recognized before, and feel that there are probably others  
which we do not yet see as clearly as other people see them; but this  
kind of impatience for our perfection is not felt by those who love  
us, I am sure. It is one's greatest comfort to believe that it is not  
even felt by God. Just as a mother would not love her child the  
better for its being turned into a model of perfection at once, but  
does love it the more dearly every time it tries to be good, so I do  
hope and believe our Great Father does not wait for us to be good  
and wise to love us, but loves us, and loves to help us, in the very  
thick of our struggles with folly and sin.—*Juliana H. Ewing.*



## THE LITURGICAL MEANING OF "SAY."

**A** LUMINOUS discussion has been passing through our columns on the exact meaning to be imparted to the rubrical direction which occurs so frequently in the Prayer Book in all its offices: "*Then shall [he] say*"; "*Then shall be said*." The discussion arose originally from a challenge by the Hon. John H. Stotsenburg, a distinguished Churchman and jurist in Indiana, of an expression used by the Bishop of Maryland in THE LIVING CHURCH of January 23d: "If he" (immediate reference was to the Presiding Bishop in the Order for the Consecration of a Bishop) "chooses to say the Nicene Creed himself, he can, and he can either say it plainly, or sing it, as he thinks fit." Commenting upon this expression, Mr. Stotsenburg wrote in THE LIVING CHURCH of February 13th: "Neither he . . . nor any minister of the Protestant Episcopal Church has the right to sing the Creed. . . . The Rubric expressly directs that 'Then shall be said the Creed,' etc. Arguing further, Mr. Stotsenburg made it clear that, in his judgment, the expressions *say*, *said*, when used in the Prayer Book, are to be understood in contradistinction to the terms *sing*, *sung*. The former terms, when used, would therefore carry with them the direction that the portions ordered to be *said* might not lawfully be sung or uttered with musical intonations.

There is at first sight much to commend this interpretation. In the instances of the psalms and of certain other sections of the Prayer Book that are commonly sung, the expression is repeatedly used, "sung or said," or sometimes "said or sung." Another correspondent, Mr. John B. Uhle, who also is "learned in the law," has assisted materially in the study of the matter by compiling, in his letter printed in this issue, the various rubrics, twenty-two in number, which use expressions embodying words which distinctly imply singing.

The test of an interpretation, however, is by applying it throughout to the language of any instrument. Taking the hypothesis of Mr. Stotsenburg, that the force of the words "say," "said," as used in the Prayer Book requires the matter following the rubric to be uttered without musical intonation, let us examine some of the instances in which the terms are used, in order to discover whether the interpretation may reasonably be said to adhere to those words throughout the Prayer Book.

Page vii. "On any day when Morning and Evening Prayer shall have been *said* or are to be said in Church, the Minister may," etc. Here the use of the term undoubtedly includes singing, because a considerable part of the Offices of Morning and Evening Prayer is expressly directed to be sung. Consequently it would seem to be beyond question that the force of this term as used on this page would include both what is commonly called reading and also what is commonly called chanting or singing. A like generalization of the term may be discovered in the use of the word on page viii., where the expression occurs: "If in any Church, upon a Sunday or Holy-day, both Morning and Evening Prayer be not *said*, the Minister may *read* the Lessons," and where there appears to be a contradistinction between the term "said" and the term "read," as though possibly they did not both bear the same force.

Page 48. At the head of the Penitential Office for Ash Wednesday, we have the rubric preceding Psalm 51, the *Miserere*:

"The Minister and the People kneeling, then shall be *said* by them this Psalm following."

Now, if it be maintained that this rubrical direction estops the use of chanting or singing, why are the verses each divided into two sections by colons? It is beyond question that the use of the colon in the Psalms is for no other purpose than to assist in chanting. Thus the resolution of General Convention by which the colon was inserted in the midst of each verse of the psalms reads as follows:

"That the Canticles and the Psalms be in every case printed with the musical colon, as in the English book" (*Journal General Convention*, 1889, page 194).

Surely if the colon printed in the text is directly described as a "musical colon," it cannot be unlawful for the psalm itself to be rendered in a "musical" manner. This illustration would in itself, and if there were no other considerations, seem to be sufficient to disprove absolutely the belief of our correspondent that the rubrical expression "shall be said" is to be interpreted in a manner to exclude singing. But to continue.

Page 221. One of the opening rubrics of Holy Communion reads as follows:

"And the Minister, standing on the right side of the Table, or where Morning and Evening Prayer are appointed to be *said*."

Are we, then, to understand that no part of Morning and Evening Prayer is permitted to be sung?

Page 232. The language of the *Sanctus*:

"Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and *Saying*, Holy, Holy, Holy," etc.

What is introduced here by the term "saying"? Clearly, the following words, "Holy, Holy, Holy," etc. Those words, however, as is clearly specified in the preceding rubric, are to be "said or sung," though whether said or sung, they are here described as "saying." To sing the *Sanctus* is all but the universal practice in the Church. It is described, not in the rubric, but in the text of the priest's preface, as joint worship of the congregation "with Angels and Archangels; and with all the company of heaven." Since that laud and worship is spoken of as "saying," must we understand that angels, archangels, all the company of heaven, and, in particular, every congregation of the Protestant Episcopal Church, is estopped from singing its praise to Almighty God? Surely the force of the term has not been brought to the attention of the angels or the archangels, for in every account of the manner of rendering their praise which has been vouchsafed to us, they are described as singing it; and it would hardly conduce to the harmony of the courts of heaven if all others of the angelic and human hosts who unite in the grand chorus of praise expressed in the language of the *Sanctus* should sing it, while Protestant Episcopalians alone should proceed to a recitation.

Page 240. "Upon the Sundays and other Holy-days (though there be no Sermon or Communion) shall be *said* all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing."

Are we to understand that this declaration of what is to be "said," supplants the permission to sing, for instance the *Gloria Tibi*? The language is explicit: "shall be said *all that is appointed at the Communion*." According to our correspondent's definition of the term, it would seem so.

Page 283. In the exhortation at the Visitation of the Sick we read:

"Take, therefore, in good part the chastisement of the Lord: for (as Saint Paul *saith* in the twelfth Chapter to the Hebrews)," etc.

Here, if our correspondent is correct, the term "saith" is incorrectly used, for it refers neither to reading nor singing, but to writing. A like use of the term may be discovered on pages 558, 560, 563, and 564. Thus is involved still a third manner of rendering an utterance—that of writing—which is liturgically included in the expression "said." We shall not maintain that writing would fulfil rubrical directions to *say* any words; but the broad use of the term is here shown.

Page 302. The rubric at the conclusion of the Burial of the Dead reads:

"Inasmuch as it may sometimes be expedient to *say* under shelter of the Church the whole or a part of the service appointed to be *said* at the Grave, the same is hereby allowed for weighty cause."

Here the literal interpretation of the term as used by our correspondent would estop the use of the musical portions of the Burial Service, since it is only what is "appointed to be *said* at the Grave" that is referred to in the rubric. Does this, or does it not, include what is allowed to be sung at the grave?

Page 311. In the Forms of Prayer to be Used at Sea we have the rubric:

"After this Hymn may be *said* the *Te Deum*."

Are we, then, to understand that it would here be unlawful to sing the *Te Deum*, which is described as a "Hymn" on page 7, and in view of the universal use of singing it, together with the fact that it is here, as elsewhere, printed with the musical colon?

Page 510. In "The Form and Manner of Making Deacons" the rubric reads:

"Then shall be *said* the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth."

Are we to understand, then, that the entire rendering of the Holy Communion at the Ordination of Deacons must be without music? Certainly if the force of the rubric preceding the Creed estops a congregation from singing it, whether at the consecration of a Bishop or otherwise, then this present rubric in the office for Ordination of Deacons makes it unlawful to sing any part of the Eucharistic office. The like language is



also used in the order for the Ordination of Priests, page 515, so that according to our correspondent's interpretation, we must have the curious anomaly of choral celebrations of the Holy Communion on any other occasions, but forbidden in connection with the Ordination Office. Surely it would be difficult to defend such a peculiar use.

Choral services would, however, be effectually suppressed if the direction to *say* should be so interpreted as to exclude chanting or singing. Yet choral services have not only prevailed in English Cathedrals and in some of the parish services since pre-Reformation days, but in the Injunctions of Queen Elizabeth (1559) their continuance is expressly ordered. Now the date of these Injunctions (1559) is identical with that of the authorization of the Elizabethan Prayer Book, in which the same expressions, *said*, *said or sung*, are found which we find in the American Prayer Book to-day. The contemporaneous publication of the Prayer Book ordering much in all the services to be *said*, and of the Injunctions, ordering the continuation of the choral service wherein it is all sung, shows conclusively that the two terms were not so used as to exclude each other. The choral service amply fulfils the direction that the service, or any part of it, shall be *said*.

HOW, THEN, are we to interpret the liturgical word *say*?

The *Century Dictionary*, which is exceedingly helpful always in the understanding of liturgical and technical language, helps very much in establishing such a definition. As a transitive verb, that authority finds no less than seven distinct uses, and as an intransitive verb, four more. Studying these several interpretations, we easily discover that the first of them is that which applies directly to the liturgical use of the verb. That definition is as follows:

"To utter, express, declare, or pronounce in words, either orally or in writing; speak."

Here we have the primary use of the term, which is so broad as to include utterance or expression of ideas in any shape, voice, or manner whatever. By no one of the narrower interpretations of the term can its use be justified in all the places in which we find the word used in the Prayer Book. We are thus forced to the conclusion that wherever the word is employed in the Prayer Book, its use is not with the intent of requiring a reading inflection as distinguished from musical intonation, but merely that utterance be given in intelligible form to the words set forth.

We confess to one difficulty. The expression "*said or sung*" seems to imply a contradistinction between these two terms, and undoubtedly it is this use of language that has obscured the liturgical meaning of the term "*said*." We can only translate that usage intelligibly, by recalling that singing is at times impracticable in the rendering of Church services, and that where the liturgical intent is that anything shall be sung where practicable, the larger and broader permission to render it in other intelligible form, as embodied in the broader term "*said*," is added. We fear it must be admitted, however, that this interpretation would be more obvious if the expression in every case read "*sung or said*," rather than "*said or sung*." The latter expression has been used, however, from the time of the earliest translation of the Prayer Book into English, and can only be interpreted as an archaic rendering of a phrase that would be expressed slightly otherwise in modern English.

Certainly in view of the instances of the use of the term which we have quoted and have found throughout the Prayer Book from cover to cover, it cannot reasonably be maintained that the term itself excludes rendering with musical intonation.

A VERY unhappy incident that has recently occurred in Boston, in which the trusted treasurer of one of our leading parishes and of several diocesan institutions is said to be an embezzler from such funds, suggests the great necessity of business-like precautions in connection with Church funds of every description. Some Dioceses have taken the wise step of choosing a trust company as treasurer for their funds. Where individuals are in positions of trust, there ought to be rigid auditing of accounts and inspection of securities. The certain integrity of the treasurer does not make this business precaution unnecessary. The treasurer ought, himself, to demand it, thus relieving the auditors and himself of any embarrassment.

The world is periodically shocked by embezzlement of trust funds on the part of some trusted treasurer, whose good standing in the Church is accepted as sufficient security for the safe and wise administration of his trust. Apart from the prone-

ness of poor human nature to sin, one reason for this occasional most saddening scandal, is the great temptation arising from the possession of unaudited funds. As the drowning man grasps at a straw, so the man who finds himself in a tight place financially is tempted almost beyond endurance to convert "temporarily" to his own use, the trust funds which will not be immediately required, and which will be inspected by no official auditor. And of course this "temporary" use is only the beginning of the end, and that an end of scandal and disgrace. But the temptation would have been so lessened as frequently to have proven not irresistible, if there had been certain knowledge that official auditors would call for the funds for inspection at any time. So does the treasurer, honorable and above expectation of falling though he may be, require business-like auditing of his accounts and inspection of his securities, for his own protection.

In giving funds for any religious, charitable, or philanthropic purpose, it is reasonable that intending donors should inquire closely into the safety and business-like administration of the fund to be secured. It need not be a matter for wonder if they decline to give to funds that are not properly managed.

THE London *Church Times* printed, in its issue of February 19th, a very sympathetic editorial in regard to the grievances of Anglican clergymen ordained in countries outside England, who are not permitted, by virtue of the "Colonial Clergy Act," to take clerical work in England, permanent or temporary, without undergoing preliminary examinations that are quite offensive in character to Colonial or American clergy. An estimable American presbyter now resident in England suggests that THE LIVING CHURCH should take up the subject for such consideration as might lead English Churchmen to demand from Parliament a modification of the act.

This we must decline to do. In common with well-informed people in general, we view the Colonial Clergy Act as a serious breach of ecclesiastical comity, while the inclusion of American clergy in the purview of an act whose title shows it to have reference to *Colonial* clergy, is such an anomaly as almost to warrant the statement that it is an act unfriendly to the American people and in disregard of their sensibilities as an independent nation. It would be somewhat parallel if the American Congress should pass "An Act to Regulate the Actions of Natives of the Philippine Islands into the United States," and under that title should provide that "Filipinos, Igorrotes, Moros, and other natives of the Philippine Islands or of the British Isles" should be granted certain privileges within the United States only on specified and distinctly annoying conditions. Such inclusion of British subjects under such a title to an enactment would be little more offensive to a great sister nation, than is the inclusion of American citizens under the provisions of the "Colonial Clergy Act."

But the fact remains that the question as to the wisdom of that act is purely an internal question to the people of England. It would be exceedingly undignified for the American people or for American Churchmen to place themselves in the position of suppliants for the removal of disabilities to which they are subjected by British law. American law places disabilities upon Chinese subjects, and British law may not be faulted for doing the same to Americans. Just so long as the breach of comity is agreeable to the British people with respect to the American clergy, it is right that it should remain upon the British statute book. Some of our most distinguished American Bishops decline to visit England or to take part in the Lambeth Conferences so long as this disability continues. We can sympathize with their position.

In the meantime it is a pleasure to know—as, indeed, we should have expected—that the anomalous law is condemned, though somewhat guardedly, by such weighty English authorities as *The Church Times*, and by many Englishmen. We can quite understand that they should feel that a measure which, in the language of *The Church Times*, "falls little short of being a succession of insults" to "the American and Colonial clergy," is not the wisest way to convince the world of the Catholicity of the English Church. Our contemporary does not quite grasp the situation so far as it relates to Americans, however, in expressing the belief that if the provisions of the Act were less offensively administered by the English Bishops, "the friction hitherto occasioned will disappear." An offensive act offensively administered, as *The Church Times* shows this to be, is of course more offensive than an offensive act courteously or tactfully administered. There again the question of its administra-



tion and of the courtesy of its administrators, is distinctly an internal question to the people of England.

We confidently expect that sometime the innate good sense of the Englishman and his desire to be friendly with his fellow Churchmen in other lands, will lead to the modification of the law; but when the time comes, such modification ought to be upon the sole motion of English people themselves. Americans will not ask for it; though British Colonials rest, of course, upon a different basis with respect to British law.

**W**E ARE drawing distinctly nearer the Times of the End. It is a platitude none can deny that we are nearer the end than ever before; yet it is also more than a platitude, for many of the signs are accomplished and others are just trembling upon the verge of accomplishment. Therefore it behooves us to work harder and faster than ever before and do more in less time.

Now there is one thing that the nineteenth century has taught the twentieth with absolute precision and certainty, and that is that he who would do much work accurately and fast, must take advantage of labor-saving devices. We know what to think of a business man who writes out his letters in long-hand when there exist expert stenographers and type-writers, or of an housekeeper who makes her husband's coats at home. There are at least two settled principles for good and quick work. One is: whenever you can buy part of your work well done at a reasonable price, don't do it yourself—buy it. The other is: for that part of the work which you must do yourself, find out the short cut aids and methods used in that particular thing by the most skilful workmen the world has ever produced, and use them. We submit that these rules apply to all quick and accurate work of whatever kind, and, therefore, to religious work also.

To all English-speaking people, the Church's best missionary is the Prayer Book. Our missionaries agonize (the term is not too strong) to teach to hundreds in a term of years what could be taught to thousands in a few months by the Prayer Book, if they only had it. We should like to see every stranger at a new mission-station presented on entrance with a Prayer Book to take away with him, and instructed how to use it. Half would not care; but out of the other half would come a noble increase in our Church at home. This plan is not our own invention. It has been tried. It works.

With foreign peoples, the method is much more complicated. For them we need to apply the second rule: find what the most skilful workmen did, and imitate. The most skilful workmen in the foreign mission field known to us were the Apostles. They sent Bishops where we send priests; they worked at a trade where we send support from home; they founded churches in what we would think a casual and haphazard way, and, having given them Bishops of their own, left them to struggle up for themselves where we would keep them in tutelage. They had the miraculous power where we have the money power; but they used their miracles for emergencies, not for regular support, and we might use our grants from home in the same way, with the same advantage.

We have here touched on only a few points of a great subject; but we have done so from the conviction that the time is getting short, that we must work harder and faster and more accurately. We have no time for the leisurely methods of the nineteenth century; we need to go back to the strong, sharp, clear-cut way of the men who knew Jesus personally. We need a Bishop with a group of younger assistants in every great city of every heathen country under heaven. If trained to it and sent out with that understanding, they would not object to support themselves by some trade—Saul of Tarsus preferred tent-making—until their converts grew numerous enough to support them; while they could draw on the Church at home for the money-power to meet special emergencies as the Apostles drew on the miraculous power for the same purpose. God denied money to the Apostles and gave them miracles. He denies miracles to His Church now and gives us the money-power. One is as well equipped as the other.

We advocate no changes in the present mission-field. Those men were sent without being taught trades, and it is their right and their necessity to be supported; but we strive to suggest a great surge forward in power, in efficiency, and in glory, which seems to us possible in God's Kingdom on earth. Z.

**T**HIS is a very big world, and even the little places in it are much bigger and have more people in them than we can usually realize. Our preachers preach, our pastors hurry past,

and, no matter how hard they try, the bulk of the population in any town is not reached by sermon or parish call. There seem to be in our modern life only two things which reach everybody. One of these is sickness and sorrow, and the other is the printing press and post-office.

A godly religion ought not necessarily to exclude common sense, and the fact that the Lord has provided us with an excellent postal service and job printing offices of reasonable charge, may not impossibly point out one intended improvement in the machinery of modern Christianity. We hope for the time when every rector of a parish shall have on file the post-office address of each of his parishioners; when the reading of Church papers shall be the rule instead of the exception; when each person on the parish books who ought to be confirmed gets at least once a year a note from the rector reminding him of that fact, and enclosing a circular on the subject; and when there is scattered broadcast in every community where there is a clergyman, the printed information that that clergyman will gladly go to any one in sickness or in sorrow, irrespective of their religious belief or unbelief, if they will only send for him. This fact ought to be widely known already, but in many communities it is not; and there are those who will send if invited to do so, but who otherwise will not.

We once asked a clergyman who understood the value of press and post-office, why he did not do these things. He answered that the Communion Alms were used up in the care of the sick poor, his own salary would but just support his own family, and there were not other funds at his disposal. We commend to vestries composed of advertising business men, the consideration that a moderate printing and postage appropriation may be a good investment for a parish, not only spiritually, but even financially. Z.

**T**HE secular papers have recently printed a Kansas telegram telling of the death of one Father Anton Josef Legrande, who is described as a Roman priest and "once an Episcopalian Bishop," and as a native of France. We have no idea who the deceased may have been, but he certainly was not "once an Episcopalian Bishop." The only Bishop in the Anglican Communion since Reformation days who perverted to Rome was Bishop Ives of North Carolina, who was deposed in 1853 and died in 1867.

The Kansas telegram is wholly incorrect in this description.

#### ANSWERS TO CORRESPONDENTS.

J. M. P.—The object in fasting before receiving the Holy Communion is to show reverence and to discipline one's self. Fasting is in itself a disciplinary act, in preparation for any "extraordinary act or exercise of devotion." The fast before receiving the Holy Communion dates back to the earliest ages of the Church, and is supposed to have been instituted by St. Paul in Corinth. Whether so or not, it was all but universal in the Church until the gradual and unfortunate decline of the practice began in England and Ireland. It was both commended and enforced by several early councils of the Church. The practice may be said to constitute the normal rule for receiving the Holy Communion, throughout all the Church.

G. B. H.—It is true that the two English Archbishops united in an expression of opinion to the effect that such use of incense in the Church of England, as involves the censuring of "persons or things" during a service, constitutes an illegal ceremony, though they admitted the legality of the "still" use of incense. The opinion was not given as having the force of law, and was contested vigorously by some of the most distinguished Churchmen of the land. The grounds upon which the opinion was based were such as would not apply to the American Church, in which the legality of the use is beyond question.

B. A. W.—(1) The Scottish Liturgy is practically superseded in Scotland by that of the English Church, though not wholly extinct.

(2) The Eucharist is the chief Sunday morning service at a very considerable and growing number of churches. See *Directory of Services in Living Church Annual*, 1898.

J. D. M.—Good books to be given a boy at Confirmation are *Called to Fight*, by Miss Hallett (80 cts.), and *Our Family Ways*, by a Sister of the Order of Holy Nativity (50 cts.).

ONCE THERE was a poor woman who greatly desired a bunch of grapes from the king's conservatory for her sick child. She took half a crown and went to the king's gardener and tried to purchase the grapes, but was rudely repulsed. A second effort, with more money, met with like results. It happened that the king's daughter heard the angry words of the gardener and the crying of the woman, and inquired into the matter. When the poor woman had told her story the princess said, "My dear woman, you are mistaken. My father is not a merchant, but a king; his business is not to sell but to give." Whereupon she plucked the bunch from the vine, and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labor of many days and nights had proved unable to procure her.—*Selected*.



THE ATHANASIAN CREED.

RE-TRANSLATION BY YORK CONVOCATION.

**A** REPORT, embracing a re-translation of the Creed of St. Athanasius, was drawn up by a Committee of Convocation and presented at the last session. The Committee consisted of the Bishops of Durham, Ripon, and Chester, the Prolocutor, the Dean of Durham, Archdeacon Hutchings, Canons Blundell and MacColl. The Upper House made several suggestions, and referred the report back to the Committee. The Lower House made two alterations, and accepted the report in the amended form (the suggested alterations are printed in *italics*) as follows:

THE FOLLOWING IS THE TEXT OF THE ATHANASIAN CREED, AS IT STANDS IN THE PRAYER BOOK OF THE CHURCH OF ENGLAND:

*Confession of our Christian Faith, commonly called the Creed of Saint Athanasius. Quicumque vult.*

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except everyone do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son; and another of the Holy Ghost.

But the God-Head of the Father, of the Son and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father un-create, the Son un-create: and the Holy Ghost un-create.

The Father incomprehensible: the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three un-created: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty: the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son is Lord: and the Holy Ghost is Lord.

And yet they are not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So we are forbidden by the Catholick Religion: to say, there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

SUGGESTED FORM AS NOW REPORTED.

A Hymn concerning the Catholic Faith, commonly called the Creed of St. Athanasius.

1. Whosoever willeth to be in the way of salvation: first of all it is needful that he hold the Catholic Faith.

2. Which Faith except every one shall have kept whole and undefiled: without doubt he will perish eternally.

3. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;

4. Neither confounding the Persons: nor dividing the Substance.

5. For there is one Person of the Father, another of the Son: another of the Holy Ghost.

6. But of the Father, the Son, and the Holy Ghost: one is the Godhead, equal the Glory, co-eternal the Majesty.

7. Such as the Father is, such is the Son: such also is the Holy Ghost.

8. The Father uncreate, the Son uncreate: the Holy Ghost also uncreate.

9. The Father infinite, the Son infinite: the Holy Ghost also infinite.

10. The Father eternal, the Son eternal: the Holy Ghost also eternal.

11. And yet they are not three Eternals: but one Eternal.

12. As also there are not three Infinites, nor three Uncreated: but one Uncreated and one Infinite.

13. So likewise the Father is Almighty, the Son Almighty: the Holy Ghost also Almighty.

14. And yet they are not three Almighties: but one Almighty.

15. So the Father is God, the Son God: the Holy Ghost also God.

16. And yet They are not three Gods: but one God.

17. Thus the Father is Lord, the Son Lord: the Holy Ghost also Lord.

18. And yet They are not three Lords: but one Lord.

19. For as we are compelled by the Christian verity: to acknowledge every Person severally to be God and Lord;

20. So are we forbidden by the Catholic religion: to say, There be three Gods, or three Lords,

21. The Father is made by none: neither created, nor begotten.

22. The Son is of the Father alone: not made, nor created, but begotten.

23. The Holy Ghost is of the Father and the Son: not made, nor created, nor begotten, but proceeding.

24. So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

25. And in this Trinity nothing is afore or after: nothing is greater or less;

26. But the whole three Persons are co-eternal together: and co-equal.

27. So that in all things, as is aforesaid: both the Unity in Trinity and the Trinity in Unity is to be worshipped.

28. He therefore that willeth to be in the way of salvation: let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his God-Head: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the God-head into flesh: but by taking the Manhood into God;

One altogether; not by confusion of Substance; but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our Salvation: descended into hell, rose against the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account of their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

29. But it is necessary to eternal salvation: that he also believe faithfully the Incarnation of our Lord Jesus Christ.

30. Now the right faith is that we believe and confess: that our Lord Jesus Christ, the Son of God, is God equally and Man.

31. He is God of the Essence of the Father; begotten before all time: and Man of the Essence of His mother, born in time;

32. Perfect God, perfect Man: of a reasoning soul and human flesh subsisting;

33. Equal to the Father, as touching His Godhead: less than the Father, as touching His Manhood.

34. Who although he be God and Man: yet is He not two Persons, but one Christ;

35. One, not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

36. One altogether; not by blending of Essence; but by unity of Person.

37. For as the reasoning soul and flesh is one man: so God and Man is one Christ;

38. Who suffered for our salvation: descended into Hades; rose again the third day from the dead.

39. He ascended into heaven: He sitteth at the right hand of the Father: whence He shall come to judge the quick and the dead;

40. At whose coming all men are to rise again with their bodies: and to give account for their own works.

41. And they that have done good shall go into life eternal: but they that have done evil into eternal fire.

42. This is the Catholic Faith: which except each man shall have believed firmly and faithfully, he cannot be in the way of salvation.

DAY BY DAY.

Why look beyond the limit of each day,  
To try to scan the way,  
If it be fair or shrouded in the dark?  
This only let us mark,  
God gives the sunshine, and He gives the gloom,  
The summer-time's sweet bloom  
With all the riches of the fruits and flowers—  
He gives the wintry hours.

God gives to some a life of joy and ease—  
Some toil on bended knees,  
From morning time till comes the evening rest,  
And what He gives is best,  
For in the place we are, though dark or fair,  
We'll find a heavenly stair  
By which to climb to light of higher things,  
Until the soul finds wings.

London, Ohio.

MARGARET DOORIS.

THE UNSEEN.

Father, how near Thou art, how dear Thou art!  
So swift, so sweet,  
(As flashing spark to kindred spark doth dart)  
Cometh a message to the craving heart,  
With love replete;

Thy answer to a breath, a quivering sigh,  
A longing thought  
From out the tumult of a world awry,  
From out the dark where winged sin doth fly  
An ill is wrought.

How near Thou art! Only a veil between,  
So thin, so slight,  
Thy beauty doth transfuse the filmy screen,  
Thy glory cast thereon a shining sheen,  
Most wondrous bright.

How dear Thou art! With joy Thou dost pervade  
And strangely bless  
The soul where Thou art wont to be obeyed,  
That dares believe Thee true, and undismayed  
The faith confess.

EUGENIA ELISE BLAIN.



### WITCHCRAFT AND SUPERSTITION IN THE BAHAMAS, WEST INDIES.

BY THE REV. F. B. MATTHEWS.

THE writer of the following article thinks it will be of interest to the readers of THE LIVING CHURCH to give a few particulars of the place, and the people of whom he writes.

Andros Island (from where he writes) is the largest island in the Bahama group. The population of nearly 7,000 is composed entirely of black people, descendants of the slaves. The male portion are employed in the sponge fishery, the females do all the field work.

Ecclesiastically this island is known as the parish of All Saints'. It was made into a parish in 1890, the present writer being its first rector. In 1890, there were about 500 nominal Church people and about 200 communicants. From 1890 to 1903 the numbers have increased to 1,271 Church people and 759 communicants. In this time ten solid stone churches have been built, and three more are in course of erection. The villages are scattered all along the coast for a distance of 105 miles, and the Church has stations in fourteen villages. To get to these the rector has to travel in a sailing boat from place to place, as there are no roads or means of communication along the land. The work in these little churches is carried on from year to year by colored men, called catechists, who are licensed to read prayers and sermons, minister to the sick, and to bury. These men faithfully carry on the work year after year, entirely unpaid; such a thing as a salaried catechist being unknown in the Diocese.

The bulk of the population nominally belong to various sections of the Baptist denomination, but as they are practically without any form of supervision, the Christianity exhibited is a grim mixture of African heathenism and Christian practice. It is the work of the Church to reclaim these poor people to the purer teaching and faith of the Catholic Church; and though there is undeniable progress all around, every now and then there is a manifestation of the old superstition. The following paper was originally written for the mission paper of the Diocese, and is now sent to THE LIVING CHURCH that our brethren in America may gather somewhat of the battle that is being waged in the dark places of the earth.

We in the Bahamas, West Indies, know that all around us exist, under a thin veneer of civilization, some very real heathenism; but for some time past we had been flattering ourselves that with the advances of religious teaching and education, both religious and secular, the old superstition and heathen practices were gradually being eradicated. Perhaps they are, but now and again we get sharp reminders that a good deal of the old heathenism remains, and holds as strong a grip on Christians as it does on unbaptized heathens.

There has been lately on Andros Island a remarkable recrudescence of real heathenism amongst the people. The following facts will show that notwithstanding every effort made to teach the people the better way, the old ideas cling on and die hard.

A man (once a lay reader) was reported for stealing a child for purposes of witchcraft. This is known as *obi*, or *obeah*,\* a species of criminal superstition brought from Africa by the old slaves. Every seven years a child (female, under 7 years of age) is kidnapped and killed, and a preparation is made of the blood, brains, and liver of the victim. This decoction is supposed to be a most potent form of "witch." Portions of this gruesome mixture are sold by well-known "doctors" for good sums of money, and are used for all sorts of purposes, both for working harm on people, and oddly enough, has the power to secure the owner of it from harm and evil. Thus, for instance, nearly every man who goes to sea for the sponge fishery, has a string to which is attached a portion of the vertebrae of a young shark. This bone has a minute portion of the "witch" mixture in it, and tied around the waist it secures the wearer from shipwreck. A lucrative trade is done in these charms, and our chaplain of the Seaman's mission has a collection of the "doctored" bones which he has made the sponge gatherers give up before they could be baptized or confirmed.

A very popular and extensively used form of *obi* is prepared as follows:

\* *Obi*, or *Obeah*, is derived from an ancient Egyptian word, *OB*. Moses in Lev. xix. 31 forbade people to consult *OB*—which is translated *wizard*. The Witch of Endor is called *OUB* or *OB*. The ancient serpent deity of Africa was invoked under the name of *APOBOIS*. This present word *Obeah*, or *Obi*, is probably one of the most ancient in the human language.

During the springtide, on the new moon, you go at midnight to the burial ground and procure some earth from the newest grave; then you leave some money on the grave in payment for the earth, otherwise the "spirit" will "worry" you. Put this earth into a bottle, and at the flood-tide you fill the bottle with sea water, and fling a penny into the sea—then you have a very effective and potent charm to work all manner of things! For instance, if you have a court case on, or a civil suit in hand, a few drops sprinkled in the doorway by which the judge will enter, will "foolish" him, and you will gain the case. This charm not only works good to its possessor, but can do a good deal of harm to other people. Thus, a bottle of it hung up on the plantations will give a "swelling sickness" to trespassers and thieves. Put into a vessel, it spoils a sponge voyage; dropped into your neighbor's well, it will cause separation of husband and wife drinking water from the same well.

Bone powder—made sometimes from human bones, sometimes otherwise—has a nasty way of working mischief. Inserted into candy or a cake and given to a young lady, will turn her mind from her young man (your rival) and bring her to you. Placed in the nests of your neighbor's fowls, it will quietly kill all his chickens. The detection of thieves and recovery of lost property is effected by the witch doctor dancing naked on cross roads at midnight, and by means of a lizard and for a consideration received, the witch doctor will locate the thief or lost goods.

Quite lately, a whole village was depopulated under the paralyzing influence of a belief in this superstition. The whole settlement is composed of Church people, and only last year a church there was consecrated by the Bishop. There had been a family quarrel, and one of the women in revenge went and bought some "witch." This she proceeded to put in the fields, wells, beds, and—oh horror!—the cooking pots. The result was that the whole place fled from the unknown terror, and when I went there on a pastoral visit, I found only one man left, and he going about in fear of his life.

A little while ago a daring robbery was perpetrated, the culprit was found, and some of the stolen property. It leaked out afterward that the rest of the property was hidden in a cave in the bush, and the victim of the robbery knew this, but she would neither go for her property nor give information to the police. Why? Because, she averred, a "witch baby" had been placed in the cave, and would blind her or anybody else who went there! So she is content to suffer the loss of her goods rather than risk any contact with "witch." Yet she professes to be a regular communicant.

It is most evident to all who move amongst the people that this implicit confidence in heathen superstition as a protection against evil, and as a source of good, totally destroys all faith in God. A painful proof of this was given me the other day. One of our young communicants—a sponge fisherman—went to a reputed witch man to ask for "something" to ensure prosperity on a voyage he was about to make to the sponging grounds. The man, either mistrusting his applicant's intention, or, perhaps, doubting his ability to pay the price required for the "something," told him that "only God could give him prosperity." "Oh! Sh!" (a native form of saying "Hush up!"), said the boy with scorn, "I want something *strong*!" This reveals the prevailing tone of unbelief in God.

*Omne ignotum pro magnifico*: this is the gist of the matter. The people (black) of the West Indies (especially in islands removed far from the civilizing influence of towns where a white element is), are yet a race of people in its childhood, not yet emancipated from a mental childishness, and dread of "black bogies"; restrained from criminal instincts only by a fear of bodily harm. These defects of character are relics or rather continuations of old African tribal and family customs and are taught by parents to their children at an early age.

Our Bishop has authorized us to repel from Holy Communion all who meddle with these heathen practices; but we hardly touch the evil, as the bulk of this form of heathenism lies *outside the Church*. When we do find it in the Church, we deal with it in a very drastic manner.

The writer, who has lived for twenty years entirely amongst the black people, has made a very careful study of all their customs and habits, and should any LIVING CHURCH readers like to know more of the condition of the social and religious life of the people, he will be very happy to give all information.

All Saints' Rectory, Andros, Bahama, Feb. 21, 1904.

IT IS VERY good for strength to know that some one needs you to be strong.—Mrs. Browning.



PRESENT STATUS OF THE MOVEMENT TO CORRECT THE  
LEGAL TITLE OF THE CHURCH.\*

By EDW. W. M. WORTHINGTON.

THE subject at first assigned to me was "The Better Naming of the Church." I have asked that this be changed to "The Present status of the Movement to Correct the Legal Title of the Church." The general subject calls, to-day, for a treatment different from that which it might have received a year ago, or even at the time when our Convocation last met and fixed upon this as a subject for our present consideration.

We have passed through a definite stage in that which has been called "The Correction Movement." The progress of the movement has been temporarily checked. In answer to a question of the Joint Committee, the asking of which was not directly authorized by the resolutions passed in General Convention, a majority have declared Change of Name to be inexpedient at the present time. Few have defended the legal title of the Church. Few have registered a desire that it be permanently retained. If the familiar phrase "inexpedient at the present time" has seemed to some an evasion of responsibility, nevertheless we may remind ourselves that it leaves the subject invitingly open. Certain words of an ancient prophet will, in this matter, appeal inevitably to certain minds: "The vision is yet for an appointed time, but in the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii. 3).

If we believe, as believe we must, that the Church is in God's keeping, and that in her directed life "all things work together for good," we must be content—yea, glad—that change of title be not made at the present time. There are many reasons why it is best as it is. The subject has been before the people of the Church for many years; and yet it was made painfully evident in diocesan conventions that few had given it serious consideration. No one could sanely desire that the legal title of the Church should be determined by an unthoughtful people. This seems to have been the mistake at the start. Responsibility was discharged without due consideration. The primal blunder might easily have been repeated. The greater the importance of a problem, the greater the necessity of willingness to submit to the principle set forth in the maxim: "*Festina lente*": make haste slowly.

If the verdict of a majority of the Bishops and the conventions had been "no," with a "never" attached, we might have regarded the subject as for our generation closed. So gentle and trembling a pronouncement as "not expedient at the present time," is a call to us to be on the alert, to prosecute vigorously the campaign of education, and to make a prompt ready for the day of which the words "not expedient at the present time" are a warning announcement.

It would be a great mistake, in my opinion, to abandon, or even to diminish, the discussion of this subject. The people of the Church, roused so tardily and with such difficulty, should be kept awake. As a matter of penance, let an intelligent enlightenment be demanded at once of the men who voted, and afterwards acknowledged that they had not adequately considered the subject. Let the young generation, coming to the front to take our places, be led to realize the fact that this is a problem which awaits solution at their hands, when the "not now expedient" of our undecided age, shall have given place to the "rise and speak" of an age better equipped to deal with problems which involve destiny.

There seems to be nothing that I can do to-day, except offer a few suggestions with regard to what may be done, at once and all along, to make ready for the next official consideration of this subject.

1. All available history, touching the first adoption of the title "Protestant Episcopal," ought to be sought and carefully mastered by clergy and laity alike. One can have but little patience with the men who view a great problem like this only in its bearing upon the present, with no willingness to regard its setting in the past, and the full scope of its probable influence upon the future.

In the Ohio Convention of last May, it was my privilege to call attention to the apparent unwillingness of certain representative men in Connecticut, Bishop Seabury included, to permit the Church in America to be subjected to so misleading a title as "Protestant Episcopal."

Since that time, I have been able to gather, touching this

fact, quite a little corroborative evidence. Through the kindness of the Registrar of Connecticut, opportunity has been afforded me to see a fac-simile of all the official signatures of Bishop Seabury known to be in existence. The word "Protestant" appears in none of them. Was its omission accidental? No one who has grasped the Seabury spirit, will for a moment think that it was other than intentional: a gentle, good-natured protest against the word "Protestant" as an unsuitable title for the Church.

In answer to my enquiry for information on this subject, Dr. Hart wrote as follows:

"I do not know that Bishop Seabury or Connecticut ever expressed objection in form to the title 'Protestant Episcopal'; but I do not think that either the Bishop or the Diocese liked it. They doubtless accepted it, but never took it into common use. I think that the enclosed gives a fac-simile of all the known autographs of the Bishop; he did not seem to mind 'Episcopal,' but did not put a prefix to it."

In further consideration of the early history, I beg to quote from Dr. Hart's notable paper, read before the Church Club of the Diocese of Connecticut, in May of the present year:

"While Connecticut Churchmen assented to the use of the phrase which, in common with others, they had inherited, and to which the others were committed, they did not all approve of it. Dr. Beardsley printed in his *Life of Bishop Seabury* a letter written as far back as 1786 by the venerable and ever to be venerated Jeremiah Leaming to his friend in New York, the Rev. Abraham Beach, in which he says:

"There is another thing your General Convention ought to take into consideration, that is, the style they have given to the Church, which is this: the Protestant Episcopal Church. The Church of England is not called a Protestant Church, but a reformed Church; they never entered any protests against the civil powers; they reformed as a nation; it never had the title of Protestant given to it by any sensible writer, unless he was a Scotchman."

"And more than twenty years later, as Dr. Beardsley shows from another manuscript, Bishop Jarvis writing to Bishop Claggett said:

"That Constitution, I confess, has always appeared to me a very awkward thing. Why could it not be placed with and in front of the canons, and each article made one canon? The whole headed by Constitution and Canons of the Reformed instead of the Protestant Episcopal Church in the United States? I am confident such a head would be more consistent with correct notions of the Church."

If the fact can be established that at the start the thoughtful Churchmen of Connecticut consented reluctantly to the name, none need wonder that, after a century for reflection, the doubt of the fathers should have grown to a strong dissatisfaction in their sons. History seems to point to Connecticut to take the lead in the "movement for the Better Naming of the Church."

It will be asked, and not unreasonably, of what moment after all is a "solitary voice" like that of Dr. Leaming's protest? The majority was clearly against him. His cry for caution was altogether overwhelmed.

I may answer, that every age has had in many ways to stand up humbly and help undo the past, by paying a tardy deference to the "solitary voice," not listened to in the age preceding. Every great movement has its prophet, thoughtful among the unthoughtful, born too soon, or doomed perhaps to live among cotemporaries born too late. Dr. Leaming was, in a sense, the prophet of the present Correction Movement. His "solitary voice" is its ample justification. A problem is not settled forever, if a "solitary voice" has spoken in conscientious protest against the otherwise solid majority. It has often been the case, when one age has been called upon to review the work of an age preceding, that more deference is paid to the "solitary voice" than to the solid majority of the past.

If it can be shown that Dr. Leaming gave this subject a deeper thought than others gave it, was cautious when they were careless, looked calmly upon the past and into the future when their attention, if fixed anywhere, was fixed only upon the present, his "solitary voice" is an imperative call for careful reconsideration of the permission, granted in days long gone by, to call a part of the Holy Catholic Church by the insufficient title "Protestant Episcopal."

The Muhlenburg Movement of half a century ago is also worthy of careful study, in connection with the Church's name. We cannot forget that the great memorial, signed by leading priests of the Church (such men as Drs. Muhlenburg, Haywood, Gregory Thurston Bedell, and Alexander Vinton), presented in the General Convention of 1853, appealed to the House of Bishops as the "**AMERICAN CATHOLIC EPISCOPATE**." The use of

\*A paper read before the Cleveland Convocation of the Diocese of Ohio.



this term is the more remarkable, when we recall the fact that the yearning of the memorialists was not Romeward but toward divided and distracted Protestantism. The memorial was a clarion call to Catholicity, together with a dignified arraignment of the narrowness and insularity of Protestant Episcopalianism. As such, it has a most interesting and important bearing upon the present movement for Change of Name. The title in familiar use among the memorialists as in their opinion a proper designation for the Church, was "Evangelical Catholic," which Dr. Muhlenburg on all occasions ably defended. It seems, in view of these facts, that history points to New York to follow the lead of Connecticut, in the "Movement for the Better Naming of the Church."

Whether or not Dr. Muhlenburg prophetically saw the coming of the day when the question of the Name would be opened again by the Church, we cannot tell. We may at least rejoice greatly over his splendid advocacy of the title "Catholic." These are his words:

"In common with all Churchmen, we profess to be Catholics. We do not repudiate the Creed. We believe in the Holy Catholic Church: We believe that our Lord came into the world, not only to make a revelation of the truth to mankind, but also to found an institution, which should hold and be actuated by the truth He revealed, and of which He Himself should be the everliving Head. If we believed that He came only to make a revelation of the truth—to impart a system of doctrine and practice to the world—it might be sufficient that we called ourselves Christians, thereby simply professing our belief in what He taught, adopting Christianity as our religion.

"But we believe in Christianity, not as an abstraction, but as an institution—a divine institution, adapted to all mankind in all ages: in other words, the Catholic Church. This we declare in calling ourselves Catholics. Hence the importance of adhering to this ancient appellation. To give it up would be ignoring the existence of the Church, would be admitting that Christianity is no more than a doctrine or a philosophy, and that we are simply disciples, not members of a body.

"No; as I am more than a disciple—as I would not be a unit, an isolated believer, or associated by a common creed only with the living few immediately about me—I will glory in the name which identifies me with the one congregation of Christ everywhere, and which tells me that as a 'Church member,' here or there, I belong not to a society which began yesterday or a century ago, but to the divine incorporation which has been perpetuated from age to age, a living and uninterrupted body, from the days of the humanity of the Son of God.

"I grieve, therefore, to see Protestants so indifferent to the name. It looks as if they had quite lost the Church idea of Christianity, and were as well content to continue in their separate and divided state, as in the old bonds of the Catholic brotherhood. This, however, I know is not altogether the case. There are signs among Protestants of a longing for an outward Catholicity, which shall express and give effect to their agreement in those cardinal articles of the Fathers, which are the main element in Catholicism. In testimony of this, they should *persist* in calling themselves Catholics. On no account should the name be surrendered (as it now so generally is) to those who claim it exclusively for themselves."

History probably has many treasures to give up, which bear upon the name of the Church. Let us seek them diligently, weigh them carefully, and use them conscientiously.

2. My second suggestion is that in this matter, as in all serious matters, we should not be afraid of controversy. Of course, controversy needs to be conducted with urbanity and kindness. The truth, and even that which a man *thinks* is truth, should be spoken in love.

The most fruitful and the most healthful ages of the Church, have been those in which the atmosphere was charged with spirited controversy. Christ, according to His own confession, did not come to send peace. Peace, amid other conditions than those of an absolute perfection, is alarming in the last degree.

Pardon me for saying this, if it seems to you too strong an utterance: Conditions reign in the religious world, and in our own part of the Church, healthful escape from which can be found in no other way than through keen, conscientious, exhilarating, and kindly controversy. Controversy calls out the laggards. Rightly conducted, not only may it win the surrender of an adversary, but also will it stir and deepen the devotion of an advocate. If it has settled down upon the Church, to care more for peace than for truth, to care more for quiet than for right, then are we in a wretched plight.

Why then feel sorry, as some have seemed to feel, that this question has been raised, touching the name of the Church? Not only is there likelihood of its final and satisfactory settlement, but also is it certain that much good may be found in the process of settlement. People heretofore indifferent will learn

to care, and baptized people, who never fairly knew the Church, will become acquainted with her in her true character. Out of this will come strength and the deepening of devotion. It was to me a most pleasing sight, to see a boy of my congregation rise up the other day and cross swords with a man on the subject of Change of Name. We greatly need, in the Church, spirit, keenness of conviction, determination to plead and defend. Nothing on the horizon seems to give greater promise of the development of these qualities among our people, than controversy over the Change of Name.

Only we must be willing to let the controversy run on, if need be, for a long time. In the heat of the first battle, some things are said which will never be said again. The first engagement checks them off, and begins to clear the field for more substantial action. Prejudice is to be looked for, of course, and must be dealt with tenderly. But prejudice grows ashamed and retires, when a controversy is sufficiently prolonged to develop vital qualities. Some people appear to care greatly at the start, and rush in fiercely, who really do not care very much after all, except perhaps for a little temporary applause. They drop out, and soon the field is wholly left to those of persistent and determined temperament.

Then again, controversy teaches people how to conduct controversy with urbanity. I may mention a published controversy, extending over several years away back in the forties, between the late Dr. James A. Bolles of blessed memory and a Methodist divine of blessed memory; in which the letters between the two grew more and more genuinely loving, as the controversy advanced. People who are enough in earnest to contend over something which both deem to be seriously important, soon learn to admire one another's spirit; and then after awhile—God be praised that it is often so—the matter is finally threshed out, truth is reached, and the controversy ends gloriously in a genuine love-feast.

So will it be with regard to Change of Name; only, as a preliminary, it seems necessary to dissuade our people from believing that controversy is nought but a device of the Evil One.

3. Third, let us endeavor in all possible ways to lift our people up in the strength of their admiration for the Church, with hope that in time all will come to feel that she is deserving of a better name.

There is much in Holy Scripture to encourage the thought that the Church is other than, and better than, the imperfect people who constitute her earthly membership. Such being the case, surely we are permitted to approach the problem of the Name, not forgetting the scriptural concept of the Church as none other than the Bride of Christ.

What we have gone through the past year suggests a fable; in the recitation of which I ask not to be taken too seriously.

Once there was a beautiful and lovely mother, whose right name was Margaret, which in the Greek means "pearl." Years ago, when she was little, the nick-name "PEg" came to be attached to her. [Margaret, shortened to Meg, and vulgarized to Peg. *Century Dictionary*.]

This name clung tenaciously; and somehow, when people called her "PEG," her beauty and her dignity were diminished in their eyes. Three boys were born of her and grew to be men: a tall son named Altus, a broad son named Latus, and a short son named Inferus.

To Altus it was intolerable, that his beautiful mother should be called "PEg," and agreement was entered into, that the three sons should come together and consult with each other, touching the misfortune of their mother's name.

Latus was found to be alarmed over what others might think. It would seem presumptuous, he claimed—it would be a reflection upon the other mothers in the village—to drop "PEg," and claim again the name to which their mother had but a forgotten right. "We are not good enough," he said, "to have our mother called anything but 'PEg.' Then, too, she might become proud. We must hold her down, and keep her humble."

Altus demured, and reminded Latus that they were to consider, not their own, but their mother's name. "She is worthy of the best; and hers is hers, in spite of the conspicuous and acknowledged imperfection of her sons."

Then Inferus spoke up. "'PEg' is a glorious name. It stirs memories that must not be forgotten. Somehow I have learned to love it, and cannot bear that it shall be given up. To be sure, it is not a name that has come down in the family; but mother has lived under it a long time, and to my mind it suits her well. The forgotten name, which you say means 'pearl,' may prove to be dangerous. People perhaps will think that mother is trying to claim relationship with someone who



ought not to be respected. It is enough for me, that Altus is so worked up. I stand for 'PEg,' because Altus does not seem to like it."

Altus long and earnestly pleaded with his brothers. He reminded them of their mother's loveliness, and what a shame it was that one so noble should ever have been called "PEg" by friend or foe. Doubtless Altus overdid the matter, especially when angrily he said to the brothers whom he sought to convince: "Sons should honor their mother, without regard to what outsiders say. To keep our mother down, because *we* are down, is an act which borders on impiety."

Well, Latus and Inferus listened impatiently; and, though not convinced, to this they at last agreed: To stop calling their mother "PEg" might be right or it might be wrong; in either case one thing was certain—to make the change is "not expedient at the present time."

So they parted; but, being brothers, they will meet again!

### WORK AMONG BOYS.

PAPER READ BY THE REV. J. H. HOUGHTON BEFORE CONVENTION OF B. S. A. FRIDAY, OCTOBER 9TH, 1903.

A BOY is not a rare bird but somehow in these later days, he does not light willingly within our churches, nor when it comes to following in the traditions of our Church, do they fly like doves to our windows. It is a subject of worry to pastors, parents, friends alike, and St. Andrew's Brotherhood is doing an advance work for all when it proposes to study how to make the boy a Churchman. The first thing is to catch the boy. We are making great advances in this, and the churches which seem to be the most successful are the live churches. We mean those which have been willing to spend something on the boy. He is at the age when he loves excitement; his nature craves all kinds of games and he cares very little where he gets it. A boy would much rather go with a respectable and upright crowd of Church boys, but the trouble is, they don't have any fun. The churches which have taken hold of the boy at the fun end have certainly got the boy. Around such churches, generally in splendid basements, or better still, in well-appointed parish houses, there is a crowd of boys, members of ball, tennis, and swimming clubs; in these, nights for classes in study of school-books, science, athletics, may be some theatricals and dancing—but they are there and not ranging up and down the streets. No one can visit the rooms of the Young Men's Christian Association without being thankful that if we cannot do the work about our churches (and if I had my way, I would build a parish house before I built the church), then go in among the boys of your church as you find them in these Christian associations. They are in charge always there of good Christian men, if they do use a punching-bag, and all welcome a Churchman who comes with an ambition for something higher than muscle. There is a by-field for Brotherhood men in every Young Men's Christian Association, and they can not only get a hold on their own boys, but fit themselves for the day when you move them out to your own parish house.

We observe secondly that the churches which have these institutional appliances have also the largest Sunday Schools. Parents are very indifferent as to the school their sons shall attend, so their athletic crony or chum carries them off to his Sunday School and the chance to influence towards Churchmanship begins to grow. The Sunday School should be a way to Baptism, Communion, and a Churchman's life, or it were better closed. We know of large Sunday Schools that give a smattering of the Bible and Prayer Book; turn their boys into the world with pleasant recollections of a friendly Church, but unless some earnest teacher has struggled to guide their steps into the Church's life, of Baptism, etc., they are unattached and untaught in the principles of Churchmanship. We advance by creating an atmosphere about the machinery of Church life, in which the boy almost unconsciously blooms out like a flower into the perfection of spiritual as well as worldly life. Look within the Roman Catholic Church and with machine-like precision the baby is baptized, the youth is confirmed, and makes his first Communion—as a matter of course. Go over to England and you find churches everywhere, bells ringing for service every day, clergy in the schools, and all people as familiar with the Prayer Book as with their knives and forks. I saw in Canterbury Cathedral from the top of an old crusader's tomb, to which the crowd forced me, 3,000 Prayer Books come out of 3,000 pockets with the snap of a military drill. It is the Church atmosphere of England that does this. In Dresden the 14-year-

old boys would pass me eagerly for the preachers' classes, where for a year he would swallow a great many dry pills on theology in preparation for his Confirmation and first coat-tails. No boy can go to work there, until he has a Certificate of Confirmation and wears a long coat. It is this universality of atmosphere as to religious rites and privileges which keeps every boy to his religious work. We must make our Sunday Schools produce an atmosphere, and they have all the elements because they are more like the home in having boys and girls associated together. I am a great believer in the power of the girl. She has a quality which the boy needs, and that is contempt for ridicule. A boy is awfully afraid of his fellows. A little sneer will cut a boy like a knife and make him shrink away, but a girl gets mad and keeps her opinions still. So they are like the tone and sweetness in the atmosphere about the boy's religious life. We need them just at the ages the boy is most susceptible to character influences, and that is from the day the sister leads him to the infant department up to the age when somebody else's sister leads him to the altar. We must gain these boys between 6 and 25 or we have lost them entirely. I have some tables before me, published in the *Church Quarterly Review*, displaying lines of varying lengths to show the ages of greatest susceptibility to religion. They run—8, 10, 12, 14, 16, 18 years—fourteen stands highest and at 24 drop to the level. How curious that this is about the age our Church instinctively as a mother, tries to bring them to Confirmation!

When motives are examined, "Do you love God," "don't you want heaven," influence but 2 per cent.; sorrow for sin, 14 per cent.; and what is called "social pressure," converts nearly all the others. By "social pressure" is meant "atmosphere"; everybody doing the same thing. In the home, parents baptized, confirmed, communicating regularly; in the Sunday School, everybody moving up through the classes, not to get a Bible or a certificate, but the whole course is to end in First Communion. Everybody talks about this; all the friendships and teachings lead to it; and boys and girls date the years to come from it as much as to their graduation from school or college.

We may add that even such an atmosphere of the Sunday School will be a failure to a great degree if the Church itself is not as alive as its school. How can you expect boys to know anything about the Church year if the Church seasons are not carried out; or to recognize the edifice to be of any more use than a cemetery mausoleum, if there are no daily services; or ever to train in Christian work, if there are no guilds for communion preparation or Christian activity? The atmosphere of active love and obedience must surround them everywhere, and though a few may fall away, the Churchman comes out of a church in which the atmosphere is Church-like, earnest and alive.

WE HOLD, therefore, that one cure for dull sermons, apart from the preacher's efforts in preparation, lies with the laity themselves. They must not expect the preacher to do everything, but must take some pains to come prepared to hear with understanding. To this end there should be regular Bible study, in private and wherever possible in classes. It is impossible to say with accuracy whether there are more Bible readers now than in former years, but the evidence seems to suggest that there are fewer relatively, if not absolutely. If so, the reason for the complaints ament sermons is evident. People unversed in Bible or theology are not in the condition for understanding a preacher; they come to hear without knowledge, listen without sympathy, and deaden the very effort to which they should have contributed life. We have heard of one who invited some farm laborers to a lecture on Browning. Little wonder that rustics incapable of reading a newspaper sniggered and laughed until the lecturer retired in disgust. A preacher might as well address so many wooden statues as a congregation of the unprepared. What can such people make of his Biblical allusions, his references to Church history, his arguments in theology? Simply nothing, and they go away disgusted, with the conviction that the preaching is, as men say, "over their heads." They want the heart touched, the feelings played upon, the emotions stirred—anything in fact but that which would be of real service to them, a good that cannot be had without some effort on their own part. Unwilling to make the effort, they blame the preacher. The clergy finding that thought doesn't "pay," take refuge in amiable generalities that will offend nobody, indulge in topical sermons (which interest, simply because the hearers are already conversant with the main facts, and just want to hear what somebody else thinks about them), or else endeavor to make up for lack of sense by over-abundance of sound. Is this an over-statement of the situation? It can be easily tested by those who care to take the trouble next Sunday. The deep, thoughtful sermons are unattractive; the shallow utterances of "sounding brass or clanging cymbal" draw crowds.—*Church Times*.



## Helps on the Sunday School Lessons

Joint Diocesan Series.

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

By the Rev. ELMER E. LOFSTROM.

### PREPARATION FOR MISSIONARY WORK.

FOR THE FIFTH SUNDAY IN LENT.

Catechism: XIV., How Many Sacraments? Text: II. Cor. x. 4.  
Scripture: Acts xiii. 1-5; 14-26.

WE NOW come to the second part of the book of Acts, which treats almost exclusively of the missionary labors of St. Paul. The Church at Antioch now comes into greater prominence than that at Jerusalem, because it is the base from which all this missionary work is carried on. There is a considerable period of time between chapters xii. and xiii., variously estimated as from one to three years, during which time Barnabas and Saul, with John Mark as their "minister," carried on and built up the strong work at Antioch. The account opens with a view of that Church at work and worship. In addition to Barnabas and Saul and John Mark already mentioned, there are other "prophets and teachers" associated with them in the work: Simeon, called "the black," and Lucius, an African, and Manaen, a foster brother of Herod the Tetrarch, son of Herod the Great. Remembering that in addition to these "strangers," Barnabas was a native of Cyprus and that St. Paul had been commissioned as an Apostle to the Gentiles; and remembering that the work at Antioch was begun by men of Cyprus and Cyrene, we can readily believe that the work of carrying the Gospel to other places—"foreign missionary work"—had not been out of mind, though its beginning had been delayed until this time. A new stage in the work is entered upon when specially commissioned apostles are sent forth for the express purpose of carrying the Gospel to those who are afar off. They had already learned that Gentiles might be permitted to receive the Gospel, but this mission of Paul and Barnabas marks the attainment at last of the conception of the world-wide character of the Gospel. Not only incidentally, as when the dispersed disciples declared the Good News in their new homes, but now of deliberate purpose and with systematic progress, is the Gospel carried to "the uttermost parts of the earth."

There is an indication that the command from the Holy Ghost which inaugurated this new conception, came as the reward of faithful service and in answer to specific prayer; in a word which has unfortunately been left out in both the Authorized and Revised Versions. This little word of two letters ( $\delta\eta$ ) adds an emphatic "now" or "then": "Separate me, *then*. Barnabas and Saul." Knowing the composite character of the Church at Antioch, can we doubt that those who had come to know the blessings of the Gospel for themselves, prayed for their personal friends and relatives who had not yet heard the Glad tidings? And when we see how directly they went to Cyprus, the old home of Barnabas, immediately that permission and command from the Holy Ghost was given, can we doubt that the work came in response to their own desires and petitions? The same thing is indicated by that word "fasting," which, while it shows the earnestness of their service, shows also that there was some definite purpose in view toward which they were striving and seeking for light. The fasting was not without a purpose, we may be sure.

Did it come to the Church at Antioch as a surprise, that for this work of giving the Gospel to other lands, the Holy Spirit should designate the two best men they had, the two leaders of their own work and upon whom they may well have felt that it all depended? Not the prophets and teachers trained by them, but "the Apostles Barnabas and Paul" (Acts xiv. 14) were set apart for this work. After further fasting and prayer, they "laid their hands on them and sent them away." This might easily be misunderstood to be an account of their ordination or consecration to the apostleship. St. Paul tells us very plainly, however, that he, like the twelve apostles, received his apostleship from the risen Saviour, and "not of men, neither by men" (Gal. i. 1, 12, 15-17). St. Paul, as an apostle, could here have made Barnabas an apostle, if he was not already such, and he is soon after named as an apostle (Acts xiv. 14); but this service described in verse 3 was rather a special "mission" of the two—their setting apart for a certain work. It was

something more than a "farewell service," and we can understand that people accustomed to formal separation by such a vow as that of the Nazarite, for example, would not omit a formal designation and blessing in a work of such importance as that now undertaken by Barnabas and Paul. St. Luke himself, indeed, refers to this service afterwards as one in which "they had been recommended to the grace of God for the work which they fulfilled" (Acts xiv. 26).

The three men began the first missionary journey by going down the Orontes to Seleucia at its mouth, and from there taking passage in a boat bound for the island of Cyprus. From one end of the island to the other, they "preached the word of God." Their regular method of work was to go to the synagogues of the Jews first, and accept such opportunities as were there given them to speak, showing how Jesus was the Christ expected by the Jews. John Mark, as their "minister," probably baptized those who believed; for we know that St. Paul did not often administer Baptism with his own hand (I. Cor. i. 14).

After their ministry in Cyprus, they continued their journey by going in a northwesterly direction to the mainland, arriving at Perga in Pamphylia. Here John Mark, against the wish of St. Paul (Acts xv. 37, 38), left them and returned to Jerusalem, his home. Although he forfeited the good opinion of St. Paul at this time so that the latter refused his company on the second journey, yet later on he redeemed his good name with the apostle (Col. iv. 10; II. Tim. iv. 11).

A journey inland follows, to which we have two probable allusions in St. Paul's letters. The first (Gal. iv. 13) gives us the reason for their leaving the hot lowlands and seeking the highlands of the interior: "Ye know that because of an infirmity of the flesh I preached the Gospel to you the first time." It is probable, although not certain that this is the occasion referred to. If so, we may suppose that some fever or other illness made a journey to the mountains necessary. The other reference (II. Cor. xi. 26) "in perils of rivers (R. V.), in perils of robbers," we may also assign to this journey, and with some certainty, as that country is still beset with those very perils.

The two sabbath days (Saturdays) in Antioch of Pisidia—which must not be confused with Antioch in Syria—each have interest. The courteous invitation of the rulers of the synagogue asking, according to custom, the two strangers, whose dress and bearing doubtless gave them some distinction, to address the assembled congregation is accepted, and St. Luke gives us a brief report of the sermon, showing its argument. It is very like that of St. Stephen, which the great apostle had heard before his own conversion, proving from their own scriptures that the Messiah has come in the person of Jesus of Nazareth. He showed that the rulers at Jerusalem have only fulfilled the prophecies of their own scriptures by condemning Him, and he succeeded in convincing many of the Jews and proselytes who heard him.

The next sabbath a formal break was made with the Jews to whom it was necessary to preach first (v. 46, also Rom. i. 16); but rejected by them, the apostles then turned to the Gentiles. The mistake must not be made, however, of supposing that it was necessary that the Gospel should be rejected of the Jews before it could be preached to the Gentiles. Had the Jews accepted it, the Gospel could doubtless have been still more powerfully given to the Gentiles (Romans xi. 11, 12).

HUMAN NATURE felt inclined to ask, Why should not a merciful and loving Creator forgive all our sins and shortcomings without requiring the suffering and death of His only Son on the Cross as an atonement for the evils of which we had been guilty? To such a question the answer was obvious; the nature of man was such that, if his sins and shortcomings could be so easily pardoned, nothing would persuade him that there was anything so seriously evil in those things for which he needed forgiveness. It was only by realizing what the Son of God endured to atone for the sin of the world that man could be made to understand how exceedingly sinful sin was. If we were to learn how hateful it was in the sight of God, we must learn it by looking at the Cross. We knew that the just died for the unjust, that He might reconcile us to God.—From a Sermon by Dean Gregory, at St. Paul's.

ALL SAINTS in Paradise are still living there for the glory of God; the faithful departed are there doing what they have fitted themselves for in this life. And all this throws light on much that is mysterious here, such as the early deaths of some so fitted to work for God here; the silence and obscurity in which others are condemned to live; the removal to another world of those who seem most useful in this. The training of God's saints, their discipline, their talents, are not for time only, but for eternity; they are called home because "the Lord hath need of them" there.—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.

### THE LATE SENATOR HANNA.

To the Editor of The Living Church:

THE spirit of your article on the eulogies of the late Senator Hanna was admirable. The truth, spoken in all charity—but nothing but the truth should be spoken of the dead. Mr. Hanna's private life is the affair of his family and friends, but his public career was the property of the nation and the warning of it, not the example of it, is the lesson of the hour. I earnestly commend Mr. Garrison's open letter to the Rev. Edward Everett Hale to your readers:

"DEAR SIR: Your recent eulogy of Senator Hanna at the Washington funeral services, wherein you extolled him as 'a whole-souled child of God who believed in success and who knew how to succeed by using the infinite powers,' if a true estimate, compels one to readjust his ideas either of the Ohio politician or of religion.

"On such occasions it is natural that expressions evoked by a keen sense of loss should lack the restraint and balance which marks later judgments of character and service. Grief is rarely joined to dispassionate speech. But you were not under the spell of close friendship. 'I knew him very little,' was your voluntary acknowledgment. Of him and his career, however, aside from his agreeable personality, you held a common and undisputed knowledge. That conceded, how is your picture of the deceased to be reconciled with the reality?

"These ostentatious and exceptional honors were not rendered to the Senator's memory because of individual probity, genial manners, or family virtues. These traits are not in themselves reason for distinction. It is true that great stress is laid upon them in this instance, evidently to draw attention away from the indefensible acts of his political career,—the special acts, however, which this deliberate public display was calculated to condone. To this scheme your sincere friends have cause to regret that you lent your respected name and reputation.

"Whatever Senator Hanna's personal merits or party value, it is undisputed that his political methods, now held up for admiration, would have been adjudged criminal had he applied them to private transactions. They are included in this graphic indictment by a well-known writer:

"The party was the country to Mr. Hanna, and, as the *Sun* says, his way of keeping his party in power was not a nice way. The game of politics was played to win. The offices of the country, with their salaries and "chances" were to be used to the party's advantage. He treated the South as a captured province. He filled the federal offices in that section of the country with profligates and worse. He was the outspoken foe of all attempts to purify the public service. He was the friend and champion of the spoilsman. He was the arch-enemy of the merit system. He was for using for the party's gain all the machinery which had been laboriously constructed for the public weal."

"If these grave charges have weight, and Senator Hanna's defenders prefer justification to denial, the question recurs concerning the fitness of your eulogy. How could 'a whole-souled child of God who believed in success and who knew how to succeed by using infinite powers,' engage in such godless work and so misuse those powers for finite corruption?

"Unhappily posthumous praise of unworthy men by worthy eulogists is no rarity. It is rare that such eulogy is ever adopted by the historian of the times. It will not be in this instance. Rather he will record that in a degenerate day, through a degenerate party, the foes of democratic government essayed the subversion of the Republic. As of old, they resorted to material temptations in order to weaken idealism, tempting greed by the display of glamor of wealth. In Senator Hanna they found concentrated the highest qualities for an effective instrument, all the more effective from possession of qualities that have human charm. His type pervades the history of all decadent republics.

"Many men know how to flatter, few know how to praise," says the Greek apothegm. May I suggest that, better for the fame of the dead Senator and more worthy of your own, would have been a funeral discourse in the spirit of Aeschines' oration when he debated whether Athens should grant Demosthenes a crown:

"Most of all, fellow-citizens, if your sons ask whose example they shall imitate, what will you say? For you know well it is not music, nor the gymnasium, nor the schools that mold young men; it is much more the public proclamations, the public example. If you take one whose life has no high purpose, one who mocks at morals,

and crown him in the theater, every boy who sees it is corrupted. When a bad man suffers his deserts, the people learn;—on the contrary, when a man votes against what is noble and just, and then comes home to teach his son, the boy will very properly say, "Your lesson is impertinent and a bore." Beware, therefore, Athenians, remembering posterity will rejudge your judgment, and that the character of a city is determined by the character of the men it crowns."

"Lexington, February 24, 1904.

WM. LLOYD GARRISON."

I am your obedient servant,

ERVING WINSLOW.

To the Editor of The Living Church:

WILL you allow a criticism on your editorial on the late Senator Hanna, in your issue of the 27th inst.?

I never saw in the secular papers any abuse of Senator Hanna as a man. His great opponent in Ohio, Tom Johnson, studiously avoided it. So far as appears, he was kind, amiable, and honest.

As a politician, however, he was the product of his age, and it is enough to say he did not rise above his environment. His great argument, "A full dinner pail," is purely materialistic. He was one of those ready to sacrifice the high ideals of the past, to the spirit of commercialism—a spirit which is fast changing our form of government from a true democracy such as Lincoln held, "By the people, from the people, for the people," into a monied oligarchy—usually conceded to be the worst kind of government in the world.

WILLIAM ALLEN JOHNSON.

Colorado Springs, February 29, 1904.

### SINGING AND SAYING.

To the Editor of The Living Church:

NEGLECTING for the time being, the universal and necessary rules of interpretation, especially *Qui haeret in litera, haeret in cortice*, it may be interesting to your readers to have in print the twenty-two rubrics of the Prayer Book which command something to be said or sung, and the six which command singing:

I.—BY THE PEOPLE.

(a) To be said, with permission to be sung.

At Morning Prayer:

1. Then shall be said or sung the following Anthem (the *Venite*)

2. After which shall be said or sung the following Hymn (the *Te Deum*).

In Communion Service:

3. Here shall be said or sung: Glory be to Thee, O Lord.

4. Here shall follow the Proper Preface . . . or else immediately shall be said or sung by the Priest.

5. Then shall be said or sung, all standing, *Gloria in Excelsis*.

At the Burial:

6. The Minister, meeting the Corpse . . . shall say or sing.

7. After they are come into the church, shall be said or sung

8. Then shall be said or sung: I heard a voice

For Thanksgiving:

9. Instead of O come, let us sing, etc., the following shall be said or sung.

10. Then shall be said or sung one of the selections

In Communion, after the Ordinal:

11. Same as 5, above.

In Office of Institution:

12. Then shall be said or sung Psalm

(b) To be sung, with permission to be said.

At Morning Prayer:

13. Then . . . at the end of every Psalm may be and . . . shall be sung or said the *Gloria Patri*.

NOTE:—If changes from the English Book are considered of significance, especially as regards the saying of the Creeds (see note below) it should be observed that the English Book has in place of sung or said, only the word "repeated."

14. At the end of the whole portion . . . the *Gloria in Excelsis* may be sung or said instead of the *Gloria Patri*.

15. After that shall be sung or said the . . . *Benedictus*.

At Evening Prayer:

16. Then . . . at the end of every Psalm . . . may be sung or said the *Gloria Patri*, and at the end of the



whole . . . shall be sung or said the *Gloria Patri* or else the *Gloria in Excelsis*

17. After which shall be sung or said the *Magnificat*.

18. And after that shall be sung or said the *Nunc Dimittis*

For Easter Day:

19. At Morning Prayer . . . these Anthems may be sung or said.

At the Burial:

20. When they come to the Grave . . . shall be sung or said.

#### II.—BY THE BISHOP AND PEOPLE.

In the Ordination of Priests:

21. After which shall be sung or said by the Bishop  
*Veni, Creator Spiritus;*

In the Consecration of Bishops:

22. Then *Veni, Creator Spiritus* shall be sung or said

#### III.—TO BE SUNG.

Concerning the Service:

23. Hymns set forth . . . and Anthems may be sung

In the Communion:

24 and 25. And when the Alms . . . are presented, there may be sung

26 and 27. Here (after the Consecration) may be sung a Hymn.

At the Burial:

28. Here may be sung a Hymn

NOTE:—The English Book directs the Apostles' and Nicene Creeds to be sung or said unless the Athanasian Creed is read (though the latter, according to its own rubric, is to be sung or said); also the Psalms at Evening Prayer are to be sung or said, although there is the general rubric in The Order how the Psalter is appointed to be read . . . both for Morning and Evening Prayer.

May I not ask, therefore, of those who insist—*Ita, Lex Scripta est*—is it true that every other rubric than those mentioned above, requires the rest of the services to be said, read, made, rehearsed, repeated, or pronounced only in an unmusical tone?

JOHN B. UHLE.

New York City, February 29, 1904.

#### AS TO SINGING THE CREED.

To the Editor of The Living Church:

IT IS a well-known principle of legal construction that the intention of the law-giver must be sought, not from outside sources but from within the law itself. Our rubric orders that in a certain part of the service the Creed is to be "said." In the Prayer Book there are two other terms directive of the mode of recitation: "read" and "sung." These three terms are technical ones. It is a principle of law that to technical words in a statute, their proper scientific technical meaning must be given. We cannot, therefore, in this case, seek their signification from Webster or Shakespeare, but from the liturgical science to which they belong.

In Blunt's *Annotated Book of Common Prayer*, in the note to the Exhortation in the Morning Service, it is stated, that "saying" is the ritual term for reciting on one musical note, or monotoning as distinguished from 'singing,' which is reciting with musical inflections, and from 'reading,' which is a general term including both methods." Governed by this ancient meaning of the terms, the rubric in question forces us to say the Creed on a monotone, and does not allow of its being read.

According to present custom, while "singing" means with musical inflections, "reading" without any, "saying" has been taken to be a term of general application and inclusive of all modes. If it therefore may be so construed as to allow of reading, by the same principle it allows of singing. And we find this to be a common practice throughout the Church.

It is also most fitting that in the Church's principal service it should be sung. This has the witness of a Catholic custom and consent in its favor. It had the sanction of our Reformers. It has the preference given it in the English rubric. Not to desire it is to show a lack of appreciation of the Liturgy. We do not recite the Creed merely to declare our faith. In the words of a very "moderate" and revered Churchman, Dean Goulburn, the Nicene Creed is directed "to be sung

or said (not as the phrase commonly is, said or sung) as if the preference were given to singing. This may be an accident; but whether it be so or not, we shall not err in regarding the Creed as a burst of praise—and the Nicene Creed is a very grand burst of praise—most appropriate to that service which is throughout a sacrifice of praise and thanksgiving."

Our Church never will legislate in favor of a narrow partisanship and take away this liberty which her children now enjoy.

C. C. FOND DU LAC.

To the Editor of The Living Church:

WE ARE asked to believe that the word "say," in the rubrics before the Creeds, must be interpreted as meaning the use only of the declamatory or the conversational style of voice—what we call "speaking"; and are assured that Webster's Dictionary and the judges so decide. The citing of Webster as an authority on Church matters must provoke a smile from your readers that have consulted the "New International" on such words as "Catholic," "priest," "absolution," and "chasuble." As for the judges, experience has taught us that they also may err. Whether the Creeds better be sung or said, read or declaimed, mumbled, or muttered, in any given congregation, depends on local circumstances, of which its rector is likely to be amply cognizant. As for the larger question, the legality of rendering the Creeds musically, there is something yet to be said in its favor, I think.

When the Prayer Book was put forth in English, the services were sung, as they had been for ages before. Marbecke's *Prayer Book* Noted was issued in 1550, by authority, using the traditional Plainsong melodies. (See Proctor and Frere's *History of the Book of Common Prayer* and Helmore's *Plain Song*.) So much for the intention of Archbishop Cranmer and the other compilers. The successive editions of the English Prayer Book have always retained the direction that the Creeds are to be "sung or said." So far as the English rubrics are concerned, the word "said" means now just what it meant when first introduced, in the First Prayer Book; and we know from the Injunctions of Queen Elizabeth that "said" meant plain-song, akin to what we call "chanting." This traditional interpretation of the term has been constantly retained in England. Hence, where the English Prayer Book obtains, the Creeds may be chanted, or sung anthem-wise.

From 1607 to 1789, a period of 182 years, our American parishes used the English Prayer Book; hence, during that epoch, could chant or sing the Creeds, if they wished. Lacking organs and efficient choirs, the Colonial congregations grew into the habit of reciting their parts of the service in the speaking voice, thus losing the musical traditions. The circumstances of the times brought this about, rather than any notion that the reading of the service in a declamatory style was more reverent. So, when the English Prayer Book was altered for American use in 1789, it seemed superfluous to retain any direction to sing the Creeds. The English tradition being wholly lost, no one in America ever sang the Creeds, and nobody then ever supposed a time would come when they would be sung. The amended rubric merely reflected the custom of the age. Lacey, in his *Handbook of Church Law*, says that rubrics are not Church law, but only witnesses of customs prevailing at the time of their insertion. Here is a good instance. In 1789 there neither was nor had been any contention whether the Creeds might be sung. By long custom they were declaimed.

Our present Prayer Book was authorized in 1892. At that time it was known to all Churchmen that the choral rendering of the services, including the chanting or singing of the Creeds, was in extensive use in our Church. The committee on Revision included clergy and laymen from parishes where the Creeds were often musically rendered. They did not construe the word "said" as ruling out such musical use. If they had so thought, we should have heard from them. So the rubric was retained, but interpreted in a broader sense, approaching its original significance, just as the revised Prayer Book marked a restoration of many of the older forms of praise and prayer. Therefore the term "said" is to be interpreted, not by the acute grammarian, nor the astute lawyer, but by the mind of the Church. It is not a question of an obscure will or a withered deed.

As for actual usage, I have never heard the Apostles' Creed sung, and I doubt if it is so rendered anywhere in the entire Anglican Communion. The question then turns on the Nicene Creed, and I am sure the singing of it is generally confined to choral celebrations of the Holy Communion. One of your



correspondents maintains that the laity must on all occasions recite the Creed. As he bases his claim on the language of the rubrics, it might be submitted that there is no direction in the service of the Holy Communion that the people shall say either Creed.

We often use the expression, "reading music." Will some precise verbalist yet arise to tell us that "reading" does not here mean "singing"?

F. MARTIN TOWNSEND.

Newark, Ohio.

#### THE BOSTON ADDRESS OF THE BISHOP OF ARKANSAS.

To the Editor of The Living Church:

**Y**OUR reference in an editorial to a lecture given in Boston about the negro difficulty in the South by Bishop Brown, is, to my mind, unfair. It does not fully comprehend the situation. The daily press found excellent material in a few of his unguarded statements to make a sensation, and our colored brethren became unduly excited at one of the gatherings.

Bishop Brown wants to elevate the colored race, and in speaking upon this, inclined to give a dismal picture of their condition in his jurisdiction. His motive in doing this was not to denounce them, but to awaken a response from the well-to-do in this Diocese of Massachusetts, that they might come to his rescue in the great work which confronted him. He merely said in public what other Southern Bishops have said more severely in private. His frankness was apparently distasteful. Boston audiences never like frankness upon any topic. The way to gain a hearing in this modern Athens is to use honeyed words, or so oil the machinery of your thoughts that they will turn out phrases of disguised meaning.

The worst heresy is tolerated because it is often couched in fine phraseology. Bishop Brown has a right to his convictions. These have come to him through observation and experience. We Northerners know absolutely nothing about the conditions of the South. We are used to the gilded rhetoric of Mr. B. T. Washington, who comes up here and gives us vivid impressions of the possibilities of the negro. We do not question his sincerity, but he has a motive in doing all this. Every sane man wants the negro to advance.

Bishop Brown opened out these sins of the negroes and seemed to justify under certain conditions the treatment, which they have been receiving. *Seemed to justify*, I say, but I do not understand that he refused to condemn it in the future, and is doing all he can to inaugurate a new reign of things. I know he would be glad to see lynching stopped, and I know also, that he would take the initiative, and has already done so. It is simply absurd to think that any Bishop of our Church merely comments upon the sins of the negro to show how weak the race is, without following it up with methods to advance him to a state where he can become a model citizen.

He did not open the sore of the negro problem without hoping that the Diocese of Massachusetts would give him something to heal it.

The meeting he addressed in Boston was to be made up of representative clergy and laity, but some wag packed the meeting with colored people.

Only yesterday, I attended a meeting of the Boston clergy where this subject was discussed, and I heard the clergyman who befriends the negro race, and has given them large opportunities, make an address in which he exposed their weakness, and hoped that not a colored man would be made a Bishop in this Church.

Had this address been made before colored men, and not before dignified and reverent clergymen, it would have awakened such a storm of opposition that the episode of Bishop Brown's experience would have faded into the light of a common, every-day thought.

ALBERT E. GEORGE.

Walpole, Mass.

[If THE LIVING CHURCH was unfair to the Bishop of Arkansas, it would be our highest desire to make amends. We expressly stated that we based our criticisms only on what he was reported to have said. We quite recognize the limitations of press reports, and trust we do not fail to make allowance for them. Still, when all the daily papers in a city agree substantially in reporting an address, and a considerable number of the audience, embracing men differing so widely from each other as the Bishop of Massachusetts, Fathers Osborne and Field, and others, agree both as to the substance of the address and also in feeling that it merits condemnation, it is impossible to feel that the press reports are wholly unfounded. Our correspondent believes that it was only "a few of his (Bishop Brown's) unguarded statements" that were subject to criticism. But it is only those "unguarded statements" that we have criticised. A public speaker is not to be exempted from responsibility for his "unguarded statements."

In evidence that Bishop Brown's opinions do not represent the en-

lightened convictions of the Southern people, we may quote from the *New Orleans States*, which said of this address that it "would have been denounced as barbarous had it been made by a Southern clergyman," and added: "We agree with the Macon (Ga.) *Telegraph* that the majority of the white people of the South will not hesitate to say that his denunciation of the negroes is too sweeping, because, as our contemporary says, 'there are many negroes who never offend against the civil law, and surely there must be at least some who are living altogether moral lives.' " We could quote an abundance of other Southern opinion to the same effect. The harm done by such "unguarded statements" is that there is so much of truth in the appalling nature of the negro problem, that any utterances of an inflammatory character tend to retard the sober work of Christianizing and elevating the negro; a work which at best is full of difficulties and discouragements, and which, certainly, is not helped by addresses which abound in "unguarded statements."—EDITOR L. C.]

#### BISHOPS IN ENGLISH CATHEDRALS.

To the Editor of The Living Church:

**I**N MY letter to you on the above subject I quite forgot to mention the new Cathedral at Perth for the United Diocese of St. Andrews, Dunkeld, and Dumblane; "choir and transept built and constructed in 1850; nave with Galilee porch at west end, 1890; chancel re-modelled, with aisles added, and chapter house and vestries built 1900." It is called "The Cathedral Church of St. Ninian." This makes four Cathedrals in Scotland, and one in England built in modern times.

Yours,

Laurencekirk, Scotland.

GERALD HY. MORSE.

#### WHY INVITE SECTARIAN MINISTERS?

To the Editor of The Living Church:

**C**AN you tell a "country parson," who is perhaps somewhat old-fashioned in his views, what is the reasonable basis for the strong desire expressed by some good and learned men—Bishops among them—to have the ministers of other Christian bodies admitted to our pulpits, to teach our people? What good is going to come out of it? How is it going to advance the cause of Church Unity?

I suppose that those who have their minds—and their hearts set toward such action have been brought, in the missionary field, and in other fields of common Christian work, into contact with some of the most thoughtful and learned of such ministers; with men of good judgment, gifted with the good gift of tact, and rooted and grounded in Christian Love. It would perhaps do our people no harm to be sometimes taught by such men as these. But are all so? My experience has not taught me that. After one or two occasions of liberty of prophesying had been given them, most of the ministers of other Christian bodies would not be able to refrain from setting forth the "views" in which they differed from the ancient Faith of the Church "once for all delivered." Some of them might even do it in an offensive manner, and with much boasting that we could not get along without them after all, but that we were obliged to call in their aid for the betterment of our worn-out and corrupt old system. I hardly think that would be to the edifying of the Body of Christ.

Then we should have to invite all kinds of Christian ministers to our pulpits. We cannot invite the Presbyterian and leave out the Methodist and the Baptist. If we did, just conceive, in a small town for instance, what the result would be. There would be considerable "*ira in animis coetibus*" on the part of the ministers and their flocks. And as I have said, they would all, after a while, get to teaching their peculiar and several doctrines to our people. How is that going to make for unity? It seems to me that it would soon produce very considerable disunity among our own congregations; some of whom would be attracted by one "view" and some by another; and as is the nature of man—and woman—in religious matters, there would come "wars and fightings among us."

Then I don't see how the inviting these ministers to "preach," occasionally or regularly, is going to help on unity, from their point of view, and that of their congregations. They would soon say: "We are invited to *preach*. Why are we not invited to pray, and administer the Sacraments?" They and their people would feel that they were put in an inferior position to ourselves. You can't get people to unite with you by treating them in that fashion.

These ministers and people are out of sympathy with the Church's thought and customs. Her atmosphere is distasteful to them. Would they come to like it any better because their ministers were occasionally invited to preach in our pulpits? Would that give them any greater knowledge of the Church and



her ways than they now have? They have had opportunities for many generations for acquiring information. They do not seem to care to avail themselves of them, or to desire—in the mass—to come any nearer to us.

If the "Evangelical Truth and Apostolical Order," and other things which make our Anglican Church what she is, are now at last proved to be a mistake and a delusion, then it would be well to have these ministers come and tell us so, and lead us into the new and right way. And to what is their leading to bring us at last? To a true Holy Catholic Church, in which there shall be "no divisions" and all shall "walk by the same rule, and mind the same thing"—

"One in hope and doctrine  
One in charity;"

Or to a Patchwork Church, in which everyone has his "psalm, doctrine interpretation"? But we have that already. Will denominational teaching in our pulpits change "the face of the covering that is cast over all people" to-day?

I think that confidence in, and enthusiasm for the Divine Constitution of the Church, if one may be allowed to think it Divine and irreformable, mingled with fervent charity toward all, will do the most for ultimate Christian Unity.

But I am only a country parson, and old-fashioned.

Canaseraga, N. Y.,

Yours truly,

March 5, 1904.

A. SIDNEY DEALEY.

#### THE ORATORIO OF THE ATONEMENT.

*To the Editor of The Living Church:*

**W**ILL you kindly permit me to make a correction in your New York Letter of this week? The composer of the "Atonement" rendered by the Church Choral Society is not "S. Coleridge," but S. Coleridge-Taylor.

S. Coleridge-Taylor, of London, England, is a colored man, a mulatto, whose sublime "Hiawatha" made such a profound impression in musical circles a year to two ago, as to advance him to the first rank of modern composers. The rendition of the "Atonement" in England, last year, personally conducted by Coleridge-Taylor, made a very different impression from that mentioned by your correspondent; indeed, it was considered, perhaps, superior to his "Hiawatha." It may not be generally known that the S. Coleridge-Taylor Choral Society of this city, rendered "Hiawatha" here last year, in the presence of nearly three thousand people; the audience including the most successful and distinguished representatives of musical interest and effort in this section of the country. The *Washington Post* and *Star* said that the Composition and rendition left nothing to be desired. This Society is composed entirely of people of color, and numbers two hundred in actual chorus work.

OWEN M. WALLER, M.D.

Washington, D. C., March 4, 1904.

#### FASTING COMMUNION.

*To the Editor of The Living Church:*

**I**N YOUR issue of March 5th, the Rev. J. Courtney Jones objects to and criticises a recent article of mine on Fasting Communion. In my previous letter I wrote that, "those who refer to the silence of the Prayer Book in regard to Fasting Communion, always assume that the Church of England broke with the historic Church at the time of the sixteenth century Reformation, and organized a new Church." Mr. Jones objects to this statement, and says that so far as he is concerned, this is not true. This statement is certainly to his credit. But alas! before he reaches the end of his letter, he falls back upon the old assumption, that at the Reformation English Churchmen overthrew the historic, Catholic, and Apostolic Church of that land, and organized a new Church. Hence he writes that he considers that the silence of the Prayer Book proves that Fasting Communion was "quietly dropped," hence not binding upon members of the English Church.

But surely my dear brother must know, that the silence of the Prayer Book upon this subject proves nothing of the sort, only upon the assumption that the old Church was overthrown and a new Church set up in its place. If the old Church was continued after the Reformation, why adopt a new law concerning Fasting Communion, when there was already an old law on this question? Corporate bodies do not pass a new law to govern or regulate a certain thing, when there is already a law in existence which covers the case.

But the Rev. Mr. Jones doubts whether there is such an old law in existence, and he calls for the proof. It affords me

much pleasure to grant his request and impart to him the desired information.

No doubt my brother will admit, that from a very early age, down to the period of the Reformation, the whole Catholic Church taught and observed Fasting Communion, which was required by canon law. To this truth SS. Augustine and Chrysostom bear witness, while St. Augustine ascribes the custom to Apostolic date and Divine institution. One thing is certain, that Fasting Communion was not a product of the dark ages, nor the result of gross superstition and error concerning the Holy Communion, as Mr. Jones intimates. It dates back to the purest and best days of the undivided Church. To this truth the whole Catholic Church, East and West, bears witness.

In common with the rest of the Catholic world, the Church of England had her own canon law on this question. The 36th canon of King Edgar's, A. D. 960, says: "Let no man take the Housel (i.e., the Holy Communion), after he hath broken his fast, except it be on account of extreme sickness." This was the law of the Church of England at the time of the Reformation. This is the old law of the English Church to which I referred in my former letter, the words of which Mr. Jones calls for. If my dear brother says that the English Reformation did away with this old law of the Church, then I demand the proof, in some canon law, or legal enactment. I cannot accept his mere word or pious opinion, as proof. I call for the exact words of the law which repealed the old canon, as he demanded of me. It will not do to say, as he did in his last letter, that "this law has been quietly dropped." A law, either of Church or State, is in force until repealed by lawful authority. I demand of the Rev. Mr. Jones positive proof of its repeal, and that he give me the exact words, together with the date of its repeal.

His plea from the silence of the Prayer Book cannot be allowed, because Fasting Communion was not regulated by the rubrics of the Prayer Book before the Reformation, but by canon law. Unless Mr. Jones can produce the law of the English Church, passed at the time of the Reformation, or since then, which repeals the old law of the Church, then the old law of Fasting Communion is still binding upon all members of the Church of England.

If at the Reformation the old historic Church of England was overthrown, and a new Church was organized by St. Henry VIII., of pious and blessed memory, founded upon adultery and free love, as our Roman friends so often assert; if the English Church is only a Protestant sect born of the Reformation, and the American Episcopal Church is a grand-child of fornication and adultery, then the argument of Mr. Jones from the silence of the Prayer Book, would be valid; in that case, our legal name, "The Protestant Episcopal Church," would be very appropriate and ought not to be changed. But this my brother will not allow. Then it follows, that if, at the Reformation, the old historic Church of England was not overthrown, but purged from all papal error, abuse, and superstition; so that the Church of England after the Reformation, was the same old Church, as to her corporate life and continued existence, that she was before the Reformation; then the old laws and discipline of the Church remained in force in the reformed Church, except in so far as they were repealed or modified by canon law, or the rubrics of the Prayer Book. There can be no escape from this position. My brother must admit, that either at the Reformation the old Church was overthrown and a Protestant sect organized upon its ruins; or else that the old laws and discipline of the ancient Church remain in full force, except so far as they have been expressly repealed or modified by lawful authority. Which horn of the dilemma will my brother take?

In view of the above facts, why does Mr. Jones say, in his letter to THE LIVING CHURCH, that "Even if it were a law at the time of the Reformation that men should fast before coming to the Holy Communion, that law has been quietly dropped"? I would like to know how a corporate body "quietly drops" a law. Again he writes: "The Church has refused to acknowledge Fasting Communion as a duty." And yet again he says: "The American Church has followed the example of the English Church in simply leaving the matter to be decided according to the judgment of each individual." I challenge these statements and call for the proof. Mr. Jones will confer a great favor on me if he will kindly produce the evidence in support of the truth of his strange statements. I want facts, however, not his personal fancy, or whim, or idea as to what the law is, or ought to be.

In regard to the American Church, as long as the Preface to the Prayer Book remains unchanged, and until the American Church, in General Convention, adopts a law declaring



that the old law of the English Church concerning Fasting Communion, is not binding upon the Protestant Episcopal Church in the United States of America, that law is binding upon the American Church.

Then it is a well known fact by students of Church history, that Fasting Communion was quite general in England, long after the Reformation, and on into the seventeenth century, and only fell into disuse in an unspiritual age. As I said in my former letter, whether it would be *wise* to attempt to enforce the law of the Church upon an unwilling people, after centuries of disuse, is another question. But to my mind, there is no question but the present law of the Anglican Communion, in common with all Catholic Christendom, requires Fasting Communion, except for the sick. Personally I obey the law, not only because it is the law of the Holy, Catholic, Apostolic Church, but also because I believe the law is right and good, and my love for Christ and the Sacrament of His Body and Blood, constrains me so to do.

THOMAS HINES.

Warsaw, Ill.

Rector St. Paul's Church.

### A BISHOP'S FRIDAY RECEPTION IN LENT.

To the Editor of The Living Church:

IT IS the holy Lent. The Church is bidden to watch with her Lord. The Catholic Church of all the ages "*requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.*" And, yesterday was a Friday, *always* a fasting day.

This morning's issue of a leading New York Journal under the head of "What is Doing in Society," has the following:

"Mrs. David H. Greer, wife of Bishop Coadjutor Greer, gave a large reception yesterday at her residence adjoining St. Bartholomew's Church, for Mrs. Leighton Parks, wife of the new rector of St. Bartholomew's, the Rev. Dr. Parks, formerly of Boston. Bishop Greer and Mrs. Greer are still occupying the house, as their new home is not ready for them. The reception was from 4 to 7, and was very largely attended. Most of the older members of the church took this opportunity of meeting Mrs. Parks, and as the church has a very fashionable congregation, New York society was out in force."

To what are we come?

A Bishop's Reception on a Friday of Lent!

The parish clergy throughout the Church have been seeking to impress upon their flocks the devout observance of the hallowed season. And this, that God may be glorified, and men be brought nearer to Him.

And here is the example, set by them in high places! Not merely in a great parish of the metropolis, justly famed for its good works, but by the Bishop Coadjutor of our foremost Diocese. Only the other day there was laid upon him the Apostolic office, and the echo of the vows he then made has scarce died away.

A Bishop's Reception, on a Friday of Lent!

Alas, that the voice of the Church should be so disregarded, her most solemn injunctions set at naught, by one of her chief pastors!

Vast numbers of her children have this day read the pitiable story, and in many cases to hindrance in the growth of their own spiritual life. Many more among those that are without, regard with the sneer the way Lent is kept in "this Church of ours."

The indignity thus brought upon the Church and her Lord, the evil wrought among her children, no man can begin to reckon. There is drawing on the General Council of our American Church. If Lent may be hereafter set at naught, at the bidding of society, as men desire, will not our fathers in God, in Pastoral Letter, so declare? But if still it is binding upon heart and conscience of all her children, let it be reaffirmed, and that with no uncertain sound.

A BISHOP'S RECEPTION ON A FRIDAY IN LENT!

The children cry out: "Spare Thy people, Good Lord, spare them, and let not thine heritage be brought to confusion."

"We turn to Thee in weeping, fasting, and praying."

Surely, "we ought to obey God rather than men."

WILLIAM E. HOOKER.

The Rectory, Wilton, Conn., March 5th, 1904.

THINK not lightly of any effort that can save any human being from misery and want—a word of compassion goes a long way. The silent pressure of the hand is never forgotten. Be not weary in well doing. Each of us is bound to make the little circle in which he lives better and happier. Christian kindness is born out of faith in Christ.—Dean Stanley.

### WHY A PRESBYTERIAN BECAME A CHURCHMAN.

By THE REV. D. A. BLOSE.

I WAS born of Presbyterian parentage—educated and trained for the ministry in that denomination—licensed and ordained a presbyter in that body; but was advanced to the order of the Priesthood by Bishop Leonard of this (Ohio) Diocese, December 29, 1903.

What led to this transition? A clear perception of the following truths:

1. Our Lord Christ said, "I will build My Church." He did build it. The building of His Church is, therefore, not relegated to any man or angel.

2. Since the Church gave us the New Testament Scriptures long years after Christ built His Church, no rational, thoughtful man can believe that Christ's Church was "built on the New Testament." For surely our republic is not built on the history of the United States.

3. Christ's Church, as He built it, is to endure forever. Holy prophets and apostles clearly teach its perpetual continuity. This is the sure promise, also of our Lord Himself.

4. Christ's Church was not, is not now, and never can be, simply "An invisible body of true believers." The Son of God was "in the flesh," the apostles and disciples were not "invisible"; "the prayers," and "the breaking of bread" and Baptism were visible institutions, and are now visible, tangible. The United States of America is not an "invisible" national organization. Christ's Church is a visible organism. Of course, as in the nation, so in the Church, the heart of the individual, human factor is unseen. But, as in the nation, so in the Church, there must be the visible before there can be the invisible. The *invisible* does not precede and comprehend the *visible*; but the reverse order is the logical, necessary and time order. As in man, the body and soul antedate, and, at length, comprehend and contain the *self* or *spirit*; so the outward formal organism of the Church must precede, and, at length, contain inward spiritual vitality—even the Holy Ghost, Himself.

5. Christ's Church is Catholic and Apostolic. It is *Catholic* in that it is not confined to one nation, like the Jewish Church, but diffused among all nations. It is *Apostolic* as being conformed to Christ's doctrine delivered to the *first* Apostles, making them Christ's first Apostolic Bishops; hence, organized according to apostolic instructions, and continued by means of apostolic succession and traditions.

6. Christ's Church, therefore, must have these two historic essentials, viz.: Catholicity and Apostolicity.

7. But all the Protestant churches lack these essentials.

8. The study of the ante-Nicene Fathers revealed to me that in the times of the post-Apostolic Fathers, and before the death of St. John, the three orders, Bishops (Apostles), Presbyters, and Deacons obtained universally in Christ's Church.

The "judicious" Hooker's challenge, made in 1594, that Protestants find one Church upon the face of the whole earth not ordered by episcopal regimen previous to the rise of schismatic, revolutionary Protestantism of his own century, remains *unanswered* and *unanswerable*.

9. The validity of Anglican Orders, as to Catholicity and Apostolicity, is an historic fact evident to all who with intelligent, educated, trained, critical, and unprejudiced mind are able to make the historic research.

Hence loyalty to Christ and His Holy Church, joined with a desire for authority in the execution of the functions of a true minister of Christ, *compelled* me to seek orders—holy orders—in the "Protestant Episcopal Church in the United States of America," *i.e.*, The Catholic Church in the United States of America; or abandon the ministry. I chose the former alternative.

MANY LEGENDS have gathered about the meeting of the great Queen with Solomon. It is probable that Queen Candace, whose eunuch the deacon Philip was miraculously led to baptize (Acts viii. 38), was a descendant of the Queen of Sheba, and that intercourse had always been maintained with the Jewish nation. To-day, the least civilized of nations calling themselves Christian, the Abyssinians, who occupy the high table-land of Eastern Africa, not only claim that theirs was once the kingdom of these two queens, but the present ruler declares his direct descent from the Queen of Sheba. Our Lord warns us to seek the wisdom of Him who was greater than Solomon; and in her character the Queen of Sheba seems "quite an example of those who should seek the hidden wisdom of God, so teachable and humble, so full of love and veneration, and so earnest in the desire for knowledge, as to think nothing of toil, travel, and hardship in order to attain it."—*Selected*.



# Literary

## Religious.

*The Religious Sense in its Scientific Aspect.* By Greville Macdonald, M.D. New York: A. C. Armstrong & Son.

It has been an axiom of the evolutionists that the religious sense is only a modification of the social sense, a mere outcome of what experience has proved to be for the highest good of all.

In this volume we have three lectures delivered by Dr. Macdonald before the students of King's College, London, in which he refutes this hitherto accepted article of evolutionist faith, and although he is an extreme evolutionist, yet he here endeavors to show that the teachings of natural science as interpreted by the evolutionists themselves prove that the religious and social sense are by no means identical. They do not work along the same lines, since the social sense operates for the material interests of individuals, while the religious sense recognizes the relations of life to an unknown law, and embraces purposes in which the individuals may have little, or possibly no personal interests.

The book is one that should be read, and widely read.

Yet with all its excellence of style and treatment of its subject the book contains all the serious faults of the class to which it belongs, arising from the fact that it argues from the lower to the higher, from the natural to the spiritual. The author falls into the common error of assuming that the spiritual is merely a reflection of nature, without seeming to realize that this can never be true until a part can be made to equal the whole. He assures us on the first page of his book that he has never made "a deep study of many writers who have sought to elucidate the mystery surrounding our life in its relation to the mighty cause." This is a failure on his part to be greatly regretted, for a better acquaintance with those writers would have made him more accurate in his methods, and have given his book a more permanent value. On page 66, where he assigns the germ of a soul to the sponge-sarcode on the ground that he "does not believe in special creation and does believe in the evolution of mighty things from small beginnings," a better acquaintance with those despised theologians would have shown him that man's spiritual nature, which is what he means by "soul," is an altogether different thing from his physical, or yet his mental nature; while, if the evolution theory is true, we must naturally expect to find the possibilities of man's physical, mental, and even his emotional nature in these humble beginnings, as we look for the possibilities of the oak in the acorn. There is no evidence to be found anywhere in creation that tends to prove to us that man's spiritual nature has any beginnings in the so-called lower forms of life.

Again, in his hostility to the doctrine of special creation, so often as he refers to it in his lectures he manifests a latent suspicion that orthodox theology is hopelessly committed to that theory. A slight acquaintance with theology would show him that Christianity is in no way responsible for the theory. On the contrary, if evolution be true, the way was opened for it ages ago in the Church's theological system. Tertullian distinctly speaks of the creation as a gradual development (*Against Hermogenes*, chap. 29th). St. Augustine in his comment on Genesis ii. 4, as distinctly speaks in favor of a progressive creation. While he gives no scientific description of how the kinds were brought forth, his words do contain a clear idea of creation by growth. St. Thomas Aquinas quotes his language as containing a tenable theory of the creation, saying: "The earth then brought forth grass and trees causally—i.e., it then received power to produce them. For in those first days God made creatures primarily or causally (*causaliter*), then rested from His works, and yet after that by His superintendence of things created, He works even to this day in the work of propagation" (*Summa Theol. Prima Pars. Quest. lxi.*, art. 2).

The weakness of the book lies in the author's materialistic point of view, which permits him to see heavenly things only as a reflection of earthly things. As a consequence he makes conscious personality, conscience, morality, faith, consciousness of God and of the indwelling of His Holy Spirit, a development from "feeble beginnings," which is a frail foundation on which to rest not merely our Christian moral system, but also the salvation of our souls.

FREDERICK R. SANFORD.

*The Note Line in the Hebrew Scriptures, commonly called Pāsēq or Pēsīq.* By James Kennedy, D.D., Librarian of New College, Edinburgh. Imported by Charles Scribner's Sons, New York, 1903. Price, \$1.75 net.

In the text of the Hebrew Bible a perpendicular line occurs at irregular intervals, the purpose of which has long been a problem to Semitic scholars. The sign is known by the name *Pāsēq* or *Pēsīq*, and means "separating" or "separator." Its length varies according to the taste of the editor, sometimes equalling the height of the consonants of the text, other times being much less conspicuous. It resembles two other signs used in the Hebrew text, *Sillūg* and

*Mēthēg*, but the position and usage of these will cause no confusion to scholars in distinguishing them from the Note Line. It appears that the real object of this line was to preserve as much as possible the integrity of the text of the ancient Hebrew Scriptures. Thereby the scribe desired not only to call attention to a noteworthy reading, but to assure the reader that the text which was being copied was a faithful transcript of the earlier manuscripts before him. "The word or words with which it was placed might really form the genuine reading, though peculiar; or they might be of questionable authority; or they might be even unintelligible and require correction. But in no way whatsoever did these reverent Hebrew scribes give any expression of their opinion beyond the fact they deemed the reading remarkable." The line thus stands for the familiar "*Nota bene*" in our modern books, and its introduction marked an important and valuable preparation for later work by the Massorites in giving us our present Hebrew text.

The object of the present treatise is to utilize this sign as a guide to a more correct text than we still possess. While giving due credit to the Semitic scholars who have hitherto treated this subject (as Olshausen, Wickes, von Ortenberg, Stade, Koenig, Praetorius, and others), Dr. Kennedy has published a much more elaborate and satisfactory treatment, and his standpoint also differs materially from theirs.

Altogether, this little treatise is of the utmost interest and value to the Hebrew student, giving as it does the best results of previous investigations, as well as enriching the subject with original observations based on a patient and direct study of the Hebrew text itself.

JOHN DAVIS.

*Religious Freedom in American Education.* By Joseph H. Crocker. Boston: American Unitarian Association. 12mo, 220 pp. Price, \$1.00 net.

Dr. Crocker is a Unitarian minister. He has been located in the University towns of Ann Arbor and Madison, and these facts have decided his point of view. He is much afraid of dogma, much concerned to increase religious liberty, i.e., the liberty to ignore all positive doctrinal teaching.

He pleads for the exclusion of religion and the Bible from all education, elementary, college, university, and professional. Voluntary religious services, he would permit in higher institutions. In elementary schools he would have nothing. Dr. Crocker, however, is compelled to admit that after a generation of secular education, the country is breaking down in its ethical practice. All business is prosperous except the business of being moral. The author's remedy is more activity in the Church, less money for choirs, and more money for Sunday Schools.

The voluntary system which he urges in colleges he admits results in nine-tenths of the students staying away from prayers. He believes, however, that colleges have a higher moral life than a generation ago, with less attention to religion. He gives a full and methodical summary of the present practice as to religious services in American institutions. In this is the main value of the book. It records the lamentable loss of interest in organized religion in all education. Religion is one of the "electives," and every man is free to elect not to know that he has a God, or is an immortal soul. In most states it is now possible for a man to get all his education and never hear a word on religion, or attend a religious service.

The book should help to open our eyes to the fact that Churchless education has already become *Godless* education, and to the tremendous responsibility now resting upon Christian parents and Christian priests and pastors.

ALFORD A. BUTLER.

*Are the Critics Right? Historical and Critical Considerations Against the Graf-Wellhausen Hypothesis.* By Wilhelm Moller; with an Introduction by Prof. C. Van Orelli, D.D. Translated from the German by C. H. Irwin, M.A. New York, Chicago, and Toronto: Fleming H. Revell Co.

Most of the books published recently by those who reject the dominant theory of the Higher Critics as to the date and authorship of the Pentateuch, lack persuasive force. Some are too obviously the fruit of panic as to the effect of the new views of date and authorship upon the doctrine of biblical inspiration—a panic which we do not share. Almost all of them fail to show to the reader that the arguments and plausibilities which account for the wide acceptance of the Graf-Wellhausen hypothesis have been faced adequately. The "Critics" are indeed guilty of much unsupported assertion, and build largely on precarious conjecture; but their influence is not to be weakened by mere counter-assertion.

Our author avoids such mistakes. Obviously he is not panic-stricken—not afraid of the effect of established facts. Having been previously a convinced follower of Wellhausen, who has changed his mind after deeper study, he comes to his task with adequate equipment and with evident appreciation of the real nature of the arguments which he rejects. We know of no work on the conservative side that is more calculated to convince those who look for evidence as distinguished from assertion.

Dr. Moller points out that "the peculiar attraction of the Graf-Wellhausen hypothesis consists first in the apparent agreement between law and history [i.e., history considered as a natural and progressive development], and then in the apparently smooth development of the various collections of laws." Wellhausen hypothesized three collections of laws: (1) the so-called "Books of the Covenant,"



Exod. xx-xxiii., and Exod. xxxiv. 10, 14-26, said to exist prior to the prophetic era, but not mosaic; (2) Deuteronomy, alleged to have been written just prior to its discovery (?) in the Temple in Josiah's reign, 623 B. C.; (3) "The Priestly Code," chiefly consisting of legislation concerning worship, and including considerable parts of Leviticus and Numbers; alleged to be post-exilic and first published to Israel 444 B. C.

In the concluding section the purely scientific nature of modern criticism is assailed; and the preconception by which it is governed is shown to be that natural development accounts for Israel's religion, which is really opposed to the idea of revelation, and which prevents its holders from facing the facts as they are.

The book has some superficial blemishes. Its numerous references would look better, and distract the reader less, if they were placed in footnotes. The literary style is rough and, in places, obscure; although the general argument is easy to follow. In some places we suspect the fault lies with the translator.

Any person of reasonable intelligence can follow the argument, and can learn for himself that the so-called "results" of recent criticism are very far from being such.

FRANCIS J. HALL

*Jesus of Nazareth.* His Life, and the Scenes of His Ministry: with a Chapter on the Christ of Art. By William E. Barton, D.D. 8vo, 558 pp. New York, Chicago, and Boston: The Pilgrim Press. Price, \$2.50 net.

This is a very handsome volume: author, printer, and binder have combined to make it so. It contains 350 illustrations, and while many of them are familiar, a large minority of them (about 100) are new and quite a number are from rare old prints or paintings. The chapter on the Christ of Art contains much information and some new reproductions of rare old pictures.

Dr. Barton is the author of many volumes both grave and gay. He therefore brings to his task a well disciplined pen. He has recently visited the Holy Land, and describes with vividness what he himself has seen and experienced. He says: "Soon after my return from Palestine, I began the preparation of what I intended should be a small book on 'The Places where Jesus Lived and Worked.' Books have a habit of outgrowing the first intent of their authors. The little book grew until it had become a Life of Christ."

In our humble opinion, Dr. Barton made a grave mistake when he departed from his original plan. The result shows that he is well fitted to write of "the places where Jesus lived and worked," and of the manners and customs of the people, but was not prepared to add a new Life of Christ to the many already in the field. In fact his book is not so much a life of Christ, as a series of pictures of the Christ-land and its peoples, with the figure of Christ and His disciples present in most of the scenes.

We are told that the book is "written not to maintain a theory, but to make the life of Jesus seem real." But, like Hamlet, the well instructed Christian says, "I know not *seems*." The Saviour's earthly life was a reality, a sublime reality; but the trouble with the author is that to him the life is not as real as the land; consequently, he makes us see a real land, but not a real Christ.

And yet even the Christ is made more real than His teaching. "The book was not written to maintain a theory." We fear by "theory," the author meant positive statements of truth. His treatment of the notable instruction given to Nicodemus shows how he avoids "theories." On being "born from above," he says: "The need of regeneration is inherent in our complex nature. The child is born with rich spiritual capabilities, but they are all latent. Nothing is developed at the outset, save, necessarily bodily functions, and a few weak animal instincts. The little one, born of the flesh, and with mind enough to enable the flesh to provide for its simple and reasonable wants, must be born from above. One by one the higher qualities appear; each is a new birth. The love of beauty, the enjoyment of music, the response to parental affection—each is a new birth. We hear much misleading talk about our 'sinful nature.' The word 'nature' as thus applied is most ambiguous. It is natural for a child to creep; it is just as natural for a man, having learned, to walk. But the ability to walk, to defy gravitation and stand erect, is a birth from above."

By the same diluting process he reduces the positive teaching of Christ in the Capernaum synagogue to the following "neither-hot-nor-cold" condition: "The crowd met Jesus at the landing, they were ready for breakfast. Then Jesus told them as He had told Satan, that men do not live by bread alone, and that He had come down from heaven to feed men with spiritual bread. When He said these things to them, the crowd began at once to murmur; and they said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He sayeth, I came down from heaven?' The crowd went away and got breakfast as best it could, and did not return again. The people, finding that there was no more free board to be had in Capernaum, started again to Jerusalem, complaining as they went."

In contrast with this exposition (?) of the teaching of Christ are many helpful pictures of the manners, customs, and people of the land; for example, the beautifully told story of the woman who touched the hem of Christ's garment (p. 212). If Dr. Barton had not departed from his original purpose, his book would have been about one-half its present size, cost one-half its present price, and

been many times its present value to every student of the Christ-land.

ALFORD A. BUTLER.

*The A. B. Z. of Our Own Nutrition.* By Horace Fletcher. Experimentally assisted by Professor Ernest Van Someren, M.R.C.S. and Dr. Hubert Higgins. New York: Frederick A. Stokes Co. Price, \$1.00 net; by mail \$1.14.

This is a serious treatment of a very important subject, in which every man is or ought to be interested. The author divides his handbook, which is intended for the lay reader, into several sections, all of which are arguments to prove the statements made in the A. B.-Z. Primer which confronts the reader at the outset.

The book is a first-rate presentation of the facts of digestion and in a way by which the human family might be measurably benefitted—if the human family ever profited by such knowledge.

*The First Page of the Bible.* By Fr. Bettix. Translated from the German by W. R. German Literary Board, Burlington, Iowa, 1903. Price, 20 cts. net.

*The Miracle.* Translated from the German of Fr. Bettix by H. M. German Literary Board, Burlington, Iowa, 1904. Price, 50 cts.

We have found it difficult to review these two booklets. Both are along the same trend of thought, and, if writing for Christians, Fr. Bettix will find very few to question his position; though his arguments are more in touch with the apologists of the eighteenth than the twentieth century. If, however, he is writing for unbelievers, then he is beating the air. The *Evidences* of Paley, or even the immortal *Analogy* of Butler, are insufficient to meet the sceptical position of the present scientific age, based as it is on objections to Christianity which were not dreamt of by the earlier apologists.

Such treatises have their place, however, among a certain type of Christians, though even these might well be directed to seek their arguments from a more modern school of defenders of the faith. We had occasion recently to commend the publication by the Burlington Board of the reply of Koenig to Delitzsch on the Babel and Bible controversy. Apologetics of this stamp are more likely to get an intelligent hearing than the diffusive writings of Fr. Bettix, and to result in a more positive gain to religion. We again remind the publishers of the importance of more careful proof-reading; while some of the ventures in improved spelling in the volume of *The Miracle* are of doubtful expediency or even sanity.

JOHN DAVIS.

*Be Ye Perfect.* A Collection of Brief Devotional Thoughts for Daily Use, Taken in a Large Measure from the Writings of those who by Their Uplifting Influence in the Religious World Have Been Efficient Factors in Spreading the Kingdom of Christ Here on Earth. Compiled by Alice Henry Groser. New York: The Neale Publishing Co.

This is a book of devotional extracts, as stated in the sub-title. The authors are very largely from among the members of our own American Church, and include Bishops, clergy, and laity among them, as well as a selection from abroad. The book is, we understand, to be sold to aid in the establishment near Richmond, Va., of a home for the rescue of erring girls, in which work the compiler is much interested. Her work is excellently well done.

*The Consolations of the Cross.* Addresses on the Seven Words of the Dying Lord, Given at St. Stephen's Church, Boston, on Good Friday, 1902, together with Two Sermons, by Rt. Rev. C. H. Brent, D.D., Bishop of the Philippine Islands. New York: Longmans, Green & Co. Price, 90 cts. net.

This little volume embodies the addresses on the seven last words, delivered by Bishop Brent during the last Holy Week before his consecration to the episcopate, at his parish of St. Stephen's, Boston. The seven addresses take the form of viewing the consolation granted by the several words to different classes of humanity. The collects and hymns are appended after each. The volume includes also two sermons, of which the first is memorial of the late Father Torbert, to whom the volume is dedicated, and is the sermon preached by Dr. Brent at St. Stephen's Church shortly after the death of his associate and warm friend. The other sermon is entitled "The Closing of Stewardship," and is the author's last sermon preached at St. Stephen's before the beginning of his episcopate.

The devotional tone, the high spiritual standard, and the pleasing literary style combine to make this one of the most excellent of the volumes current for Good Friday use.

### Miscellaneous.

*Food and Cookery for the Sick and Convalescent.* By Fannie Merritt Farmer, Principal of Miss Farmer's School of Cookery, and author of *The Boston Cooking School Cook Book* and *Chafing-Dish Possibilities*. Boston: Little, Brown & Co. Price, \$1.50 net.

This volume appears to presuppose that its reviewer is either the patient before whom are set most appetizing dishes illustrated in the life-like half-tones, as well as set forth in recipes, or else the cook competent to prepare the enticing dishes. The present reviewer is neither. He finds, however, a volume of nearly 300 pages, in which every conceivable form of diet for the sick-room is set forth, and he can easily say that if the dishes can be made one-half as appetizing as they look to be in the illustrations, there must be some considerable recompense for being the patient. There is, too, a very satisfactory treatment of the subject of foods for invalids and infants from a scientific point of view. The book is by no means *only* a book of recipes.



## CHURCH LITERATURE.

BY CAROLINE FRANCES LITTLE.

THE late General Gordon, whose memory is honored by people of divers classes, did much to spread religious teaching by his distribution of tracts. He was seen, more than once doubtless, placing leaflets here and there; sometimes in fields or pathways, weighing them down with stones that they might not blow away, but always laying them where they would attract the attention of the next comer. Who can estimate the harvest that he will reap at the Last Day by the good seed which he thus sowed; for those little tracts, blessed by his prayers must have found lodgement in many a soul, that was hungering for good tidings, and who by his efforts were turned from lives of carelessness and sin. Apropos of the discussion concerning the Church Literature Propaganda, and in answer to the question as to whether people will read religious literature, is the following incident which recently came under my observation:

A Churchwoman had purchased a large number of leaflets for work in a guild. One day she was riding on a long and circuitous trolley line, in the cars of which many of the lower and middle classes are always in evidence; and having in a hand-bag a package of tracts, she took this opportunity to look them over. The wish seemed to come to her that she might hand some to the poor people around her, but evidently she did not like to be intrusive. As soon as she had mentally formed the desire, the person next to her, a motherly-looking woman, with her arms filled with bundles, said, wistfully:

"Would you be willing to give me one of those tracts?"

"Why, certainly, with pleasure; please take several, for I was just wishing that I might give some of them to my companions," was the reply.

"I thought that mebbe you hed thum for the hospitals, and could spare one," said the woman, as she gratefully took those offered her.

In a few moments, the poor woman, laden with parcels, yet grasping in her roughened hands the coveted reading, left the car looking pleased and happy. Soon the owner of the tracts rose to get out, going to the end of the car; one of the leaflets she had dropped where she had been sitting. A man with a distressingly scarred face, pitiful to behold, who was on the opposite side of the car, quickly reached over and secured the longed-for paper, which he eagerly began to peruse, while over his shoulder, trying to read it, leaned a stout, dull-looking Italian.

"Can it be," I thought, as I witnessed all this, "that in this great city of churches people are hungering for crumbs of the Bread of Life?" If another General Gordon were to arise we would see him distributing through the empty cars as they leave the trolley stations, literature, that might yield a bountiful harvest when the Angel's reaping Day shall come.

We seem to have guilds for every conceivable object; are there none whose duty it is to circulate Church Literature? How much good might be done if Christians would always sow beside all waters.

Brooklyn, N. Y.

## MAKING THINGS MAKE THEMSELVES.

HERE was once a very old and wise Bishop, a raw young missionary just out of the seminary, whose one virtue was that he could ask advice and take it, and a piney-woods neighborhood that had three or four illicit stills, a couple of murders a year, no church, no schools, swarms of children, and a hundred or so grown people, most of whom could not read. It happened to be on the road between two more hopeful places, and the missionary's bicycle chanced to break down while fording a creek (you really cannot conveniently ford creeks on bicycles, as some of our clergy know), which is how the place was introduced to the Church.

The house where the missionary dried his clothes held some unbaptized children and a woman who had gone three months to a Church Sunday School, and felt that all churches had neglected her neighborhood. The missionary felt so, too, and consulted the Bishop about it.

"What time can you give it?" asked the Bishop.

"One hour a month, except when it rains," answered the missionary.

"Nine hours a year," mused the Bishop. "Too little to do any work. We shall have to act as St. Paul did, and make the work do itself."

Acting under orders, the missionary, two weeks before his

next visit, wrote an official letter duly signed and sealed, addressed to the husband of the woman at whose house he had stopped, and through him to the inhabitants of the neighborhood, and stating that, the needs of the district having come to the Bishop's knowledge, he, the missionary, was ordered by the Bishop to make regular visitation to the neighborhood and to call all the inhabitants together for the purpose of establishing in their midst the regular and reverent worship of God. The meeting would be on a stated date and time, and it was their part to provide a place of worship, and persons able and willing to lead in the singing of hymns. The letter was tacked up in the nearest postoffice by its recipient. On his arrival the missionary was taken to a disused schoolhouse in a pine grove, said schoolhouse enlarged by a new brush arbor and filled with people, the majority of whom were sober. After a short service and address which ended with a statement of the necessity of training up children, at least, in the worship of God, the missionary—still acting under orders—called together the men and asked the name of the man best suited, in their opinion, to undertake the gathering together of the children for weekly religious instruction. After consultation they named a man, the man himself vigorously protesting that he could and would do nothing of the sort. On his next visit the missionary produced, read, and delivered a formal commission drawn up by order of the Bishop and giving the man the authority to proceed himself, and, when necessary, to appoint deputies to assist him in organizing and conducting—a Sunday School.

The man himself, if judged by the standards of less genial communities, was totally unfit for the work. He was merely the best they had. St. Paul made his bishops out of the same kind of raw material. There was need for work, no workers, and no money. Therefore the Bishop, being wise, provoked the community to raise up workers of its own. The mission founded upon that Sunday School now records a hundred baptized persons and some two dozen communicants. It has a good church building. It has never received a penny from the Diocese and it pays its share of the missionary's salary and of the diocesan expenses. Above all, it is open for worship every Sunday, service being conducted, in the absence of the missionary in charge, by some one of the lay readers: decent and orderly men, now leading God-fearing lives, but once the highly unsuitable and incongruous superintendent and deputies who organized that Sunday School.

L. T.

## MARKS IN THE SUNDAY SCHOOL.

BY MARY JOHNSON SHEPPERSON.

SHALL we mark punctuality, lessons, and conduct in our Sunday Schools, or shall we merely regard attendance? The latter plan seems to be quite generally pursued now, because "dishonest marking is injurious."

"But why not mark fairly?" I asked one superintendent.

"That might antagonize the pupils, for good or bad, they always want good marks."

Could not this difficulty be obviated by showing the teachers the necessity of absolute truthfulness in reports? No such question presents itself in our public schools. Ideally, children should not care for marks, but practically they do influence them. They desire appreciation, as men do fame. "No marks!" said one little boy, "then I shall be as bad as can be. What's the use of being good, when you don't get nothing for it?" The marks were the only reward, but were evidently valued.

I am sure that many pennies for the collection are spent for candy; as so many "forget" their money, and yet remember to bring candy. The most interesting record, that I have seen, is a watch; the Sundays represent the hours. Is there no lesson here of "redeeming the time"?

In one school, the report of the past year is posted with this year's, in a conspicuous place. The "honor roll" should surely include conduct, or we have the anomaly of the little boy on the "roll" for attendance, but stood in the corner for bad behavior. His "good," but sometimes "absent," brother felt himself hardly treated. Justice here seemed to defeat its own ends.

BAPTISM, as the initiatory rite of Christianity, was instituted by our Blessed Lord in that memorable charge to His Apostles, just before His Ascension, which may be regarded as the Charter of the Church—"Go ye and teach all nations, baptizing them in (into) the Name of the Father, and of the Son, and of the Holy Ghost."—*Rev. James Whytehead.*



## The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

### CHAPTER XXIII.

"IF THINE ENEMY HUNGER, FEED HIM."

HAD this meeting taken place some fifteen years before, when Douglas Lindsay was in the first flush and pride of young manhood, there would, doubtless, have been bloodshed; but those years of prison life had taught him to curb that violent temper which on more than one occasion had cost the Graemes dear; and then, too, Douglas had been a silent and astonished spectator of the traveler stooping to kiss the hem of a child's garment, and the sight had touched him. So the two men stood and gazed into each other's eyes, those of the elder man, restless and blurred; of the younger, steady and unflinching, and with a certain look of pity in them which was evidently unexpected by the other. And little Sunlocks stood between her father and Pointer, looking with inquiry and innocent wonder from one to the other of the two men, feeling instinctively that some unusual event was taking place which she could not understand; but she was no longer frightened since her father held her hand in his, though he was strangely silent.

The traveler spoke first, and his voice was husky with mingled emotion and defiance:

"I shall not trouble you nor yours, Douglas Lindsay. I came to see her—Charlie! and the child there is her image—I thought it was Charlie gone back to babyhood again."

"Harriet resembles Charlie," was the other's low reply, for a struggle was going on in the heart of Douglas—a struggle between past hatred and present forgiveness, and he could not trust himself to speak more, and his breath came thick and fast. It was little Sunlocks who called her father's attention to the drops of blood trickling from the man's arm.

"You are hurt!" exclaimed Douglas Lindsay.

"It is nothing, I imagine. The dog scratched the skin, you see. He has a spite against me," added the traveler, with a certain sullenness in his glance as he eyed Pointer, who still sniffed suspiciously at the stranger.

"A dog bite is a serious matter. You must come to the house and let me bind up the wound," said Douglas in a constrained voice.

"It is of no consequence," answered the man, but he hesitated, as if loath to turn away. And the child stretched out her other hand, the one not in her father's grasp, and touched the wounded arm of the traveler and said:

"Naughty Pointer, to hurt the poor man. Do come to the house, sir, and get the arm fixed. Papa is a good doctor."

The traveler still looked undecided and the father still looked forbidding, but the more generous sentiment conquered:

"Come, the child bids you," and he started to lead the way. "Be quiet, Pointer," commanded the master, half sadly, for he felt that the dog instinct was the true one.

"Is *she* there?" inquired the man, as if considering the invitation.

"Charlie? No, she is away."

"Not Charlie—the other—"

"My mother, too, is no longer here," answered Douglas, the old reserve again coming into his voice as he walked onward without a backward glance, but holding the little girl closely in his breast, as though fearing contamination from the traveller, for Douglas had lifted Sunlocks in his arms as he spoke to the snarling dog. She was a treasure to be guarded jealously, this one ewe lamb of the poor man. So the strange procession followed on, the traveler bringing up the rear. In truth he was growing weaker from loss of blood and from long fasting, and was glad to sit down upon the porch-steps to rest.

"I cannot cross the threshold, Douglas Lindsay," said the traveler, "but I will rest here for a few moments before I go on my way again. My errand would be vain, since Charlie is not here, but the child's face has realized my dreams, and perhaps it is better that Charlie should remember me as I was."

There was no repentance in the tone, but a certain hardness, as if the man sought to appear unconcerned, and Douglas did not gainsay his words, but went on into the house with the child, returning presently alone, bringing with him a glass of home-made wine, and some sandwiches; these the man partook

of, having first bound up the wounded arm with the linen bandage brought from the old chest in the sitting-room, and remarking that the dog's teeth were old and the gash a trivial one. When he had drunk the wine and eaten a sandwich, he arose to go, saying:

"Why did they go away?—Charlie and her mother?"

"The war broke us up for a time," was the grave yet courteous reply of the host, "and my sister obtained a position as governess with an English family, where she has a kind home."

The traveler went on his way, without further questioning, and Douglas walked thoughtfully back into the house to find Eleanora and Sunlocks and the grandmother in the dining-room awaiting dinner for him. Eleanora gave her husband a look of inquiry, but she, too, asked no question, as the grandmother had heard nothing of the strange visitor.

The traveler did not return through the dark forest as he had come to Monteagle, but he forded the river at Lee's Ferry, and walked along the smooth turnpike which leads to the town of B——, that same town where the trial had taken place so many years before, and where Robert Lee had taken Charlie to her first and only ball; and he walked on until he reached the Lane farm, where he paused a few moments to ask a drink of water from the portly Emy, and asked if her husband were at home.

"He's just stepped down to the tavern; if you want to see him, you'll find him there. 'Tain't a hard place to find," and she eyed the stranger suspiciously; but he answered indifferently that he was on his way to B—— and had not time to go to the tavern, as he had to catch a train. As she watched him walk away, Emy Vrick Lane said to herself:

"I could swear to havin' seen that man 'round here years ago—he was younger an' handsomer, to be sure—so was Emy Lane—but I recollect that swagger to his walk as sure as I'm a livin' woman, an' I'd like to know what he's prowlin' 'round here askin' for my man, who ain't above strikin' a bargain now and then. There, you Hans, wake up and go harness me a horse. I think I'll go to B—— and you can drive me, for fear of tramps. We'll see if its the town or the tavern what attracts the stranger most."

Meanwhile the traveler was pursuing his way along the turnpike to B——, as he had said to the woman. He had no special reason for seeing Frederick Lane; indeed, he knew he had done a risky thing to ask for him or stop at his house. As he entered the town, he gazed curiously up the one main street, a dirty thoroughfare not in keeping with the many pretentious houses farther out, and he entered the bar-room of the hotel and ordered drinks, of which he partook long and heavily, hoping, perhaps, thus to drown the last remnant of remorseful consciousness of the events of that day, but he was not intoxicated beyond that acute sense of ability to pursue his journey, and as Emy Lane drove into town, making errands her pretext, she saw him board the train for Washington, and heaved a sigh of relief, for the sight of the traveler had filled her with a foreboding of evil, she knew not why. An hour later, having completed her purchases, she was driven home by Hans, a great, overgrown Dutch boy, whose indolence caused his mother much anxiety.

The traveler continued his journeying until he came to the capital of the Republic, where he took on again the air of a man of the world, having put up at a first-class hotel, where he slept off the effects of those strong drinks, and in another week he was in New York City engaging a berth in an ocean steamer bound for Liverpool, for a trip to England was his next move, in part the result of his recent journey to Virginia.

Lord Morgan received this strange guest with cold courtesy, and yet, for Charlie's sake, offered him the hospitality of his home. And my lord heard thus for the first time of the events which had transpired among his relatives in Virginia since the breaking out of the Civil War, and also how the Monteagle family was scattered, and Charlie, brave Charlie! was earning an honest living as a governess instead of roaming about Monteagle woods; how Norton Lee had lost a leg in battle, but managed to get about his farm on crutches, assisted in the working of the place by his three sturdy boys and old Tim; how a rude story-and-a-half frame house stood upon the ruins of once beautiful Leeton; and last, but not least, of that little daughter of Douglas and Eleanora Lindsay's, the child who was so like Charlie, and was rightly named "Sunlocks."

The strange visitor left Morgan Terrace as abruptly as he had come, saying he must take a tour through Scotland. In truth, he was but a restless wanderer upon the earth, with here a convent, there an Indian wigwam, and again a lowly grave to draw him hither and thither as his fancy dictated; but he had



come to England with a purpose, and when he turned his back upon Morgan Terrace he felt that he had not crossed the ocean in vain—it was “for Charlie’s sake,” the only good motive in his life, he was aware. Though Douglas Lindsay had purposely concealed from him the address of Charlotte, the traveler had no uneasiness upon that score, for he seldom failed of a clue when he wished one, and the finding of this one gave an incentive to his travels, but first he must visit Scotland, where the Lindsays and the Graeme ancestry had lived and where there were still some kin left of either branch of the two families. And he always traveled *incognito*, carrying the key that unlocks all doors and reveals the skeletons in other people’s closets and the secrets of many hearts—gold!

My Lord Morgan found it hard to settle down to business after the traveler had left Morgan Terrace. He had almost completed his future book, the “Progress of Justice,” which, with political matters, had engrossed his time for two years and more; and he found himself pondering over the news that the traveler had told and wondering a little sadly if Charlie had lost confidence in her friend of former years, that she had never written him of the changes in the fortunes of her family, as he had asked her to do. Had Charlie then forgotten him? Lord Morgan asked himself. And then a smile overspread his countenance as his own words came back to him with a deeper force than heretofore:

“If I loved a woman, I would win her against all odds.”

And that evening, for the first time in many months, my lord took his mother’s harp into his hands, and sang the Scotch melodies that she and he and Charlie loved.

#### CHAPTER XXIV.

##### ROSLIN CASTLE.

The wedding of Lord Roslin to the famous London beauty, Edna Marshall, was a fine affair altogether, if the reporters can be believed; indeed, there were eye-witnesses besides reporters to give a like verdict of the brilliancy of the occasion. Crowds thronged the streets with the curious eyes of that common herd whom my lord and lady hated (so they were used to say to one another in confidence); the police made a great show of preserving order and elbow room for those who came to be admitted by invitation card to the sacred precincts of the beautiful and aristocratic church where the ceremony was to take place. What a short time it took to make them man and wife, compared to the weeks of elaborate preparation for the great event, which was speedily consummated by a few words on either side, and the minister’s blessing; then the bridal party moved again down the aisle and the carriages approached in line, and in a quarter of an hour there was not a vestige of the great throng either within or without the church.

But there was a wedding breakfast at the bride’s residence in addition to the other festivities, and later in the day, a gay retinue attended Lord and Lady Roslin to the station, where they started on a tour through France and Italy, for they intended spending a year in travel before returning to Roslin Castle, their future home, where the bridal party, who were left behind in London, expected some day to be handsomely entertained.

The travels extended through the twelve-month and included a winter on the Nile, which was beginning to be quite the fashionable tour at the time, and not a hackneyed thing as at the present day. Coursing over the Nile waters in a dahabeeah, Lady Roslin was a modern Cleopatra among the train of admiring attendants, and Earl Roslin made an excellent Antony the Second in his dependence upon the whims of the dark-eyed beauty, his bride.

When they came again to the Pyramids, which held an irresistible attraction for Edna, they were joined by a party of Chicagoans, among whom were Mr. Clarence Hall and his mother, traveling abroad for the sake of a little diversion from a certain groove in which the son’s thoughts were wont to run too habitually, so his handsome mother had concluded from his increasing moodiness at home. She had proposed a tour through Egypt, and he had consented to accompany her and some friends, hearing of the contemplated journey, decided to join the party, being invited by both mother and son. One of the men had met Earl Roslin in London a year or so previously, and knew of his devotion to the London beauty, and of the rumor that he had a formidable rival in Lord Morgan, a much younger and handsomer man than the Earl, but not so politic, as we have seen. The fame of Earl and Lady Roslin had preceded them up the Nile, and the Chicagoans awaited with impatience and curiosity the expected meeting, which took place, as has

been stated, in the neighborhood of the Pyramids, in whose shadow human grandeur is but a pygmy affair.

Mrs. Hall saw with rejoicing that her son Clarence found the “Egyptian Princess” (as the Chicagoans styled the almond-eyed beauty) an object of interest, and as for Lady Roslin, she took pains to lay her spell upon the Americans, one and all, finding them more diverting than the inhabitants of the Nile Valley; and the Earl was pleased because she was, and felt well repaid for his latest expenditures of time and money. The two parties joined forces and returned together to Cairo, where they spent some weeks in the English Quarter. When Earl Roslin and his wife finally bade adieu to these new-made friends with whom they seemed, however, to be on an intimate footing, owing to their daily intercourse as travelers, the Americans had promised with some eagerness to visit Roslin Castle at no very distant date. Then the Roslins turned northward, and after lingering some weeks in Rome, finally started for the home in Scotland which Lady Roslin had not yet seen.

The following autumn Roslin Castle threw open hospitable doors to the fashionable world of England and America, or perhaps we had better say, of London and Chicago, which cities furnished the majority of guests.

To judge from the merry laughter and the songs that echoed through those stately halls during the October days of that year, there was merriment run riot, with bright eyes and smiling lips, and it would be difficult to say which was the prettier sight—the morning-room, where the ladies sat in elegant silk house gowns gossiping over their fancy work, while the men lounged about in hunting costumes; or the grand drawing-room of an evening, when the mirrors reflected elaborate toilets of artistic fashioning and gleaming jewels upon alabaster-like arms and necks, while courtly nobles and gallant cavaliers in evening dress completed the fascinating picture. Formality, which characterized the more brilliant evening scenes, was conspicuously absent of a morning, and each hour had its peculiar compensations in the minds of the guests, who pronounced their visit a grand success, and went away, the most of them, with expressions of regret upon their lips. Some few remained for a longer stay, and among them was Mr. Clarence Hall, to whom Earl Roslin had taken a strong fancy.

It happened one morning that, as Earl Roslin and the Chicagoan were riding out, they met another equestrian who seemed to know them both. Clarence Hall showed his astonishment at this unexpected meeting with Professor DeLang in the Highlands of Scotland, and though he answered the greeting with some courtesy, his brow darkened, and he rode on in silence until the Earl said suddenly, with a puzzled air:

“By what name did you address that gentleman whom we passed a moment since?”

“He is known in the Northwest as one Reginald DeLang,” answered the American moodily, “and I made his acquaintance some years since at the Superior Hotel, an old seaside resort once much frequented by the Chicagoans.”

“This man—*DeLang*, did you say?—has just come here to look up his claims to the estate of the Lindsay family; he claims to be the nearest heir. But his record must be looked into ere he can prove his claim, and he goes by the family name, a good old Scotch one—not *DeLang*.”

Clarence Hall looked up quickly as he remarked with quiet sarcasm:

“He is a man whose record needs looking into, if my surmises are correct.”

“You have a grudge against him?”

“Of long standing,” replied the Chicagoan, and he proceeded to ask some pointed questions in regard to the claim of this reputed Lindsay. Some startling revelations were made on both sides during the ensuing conversation, and presently the two men turned their horses’ heads again toward Roslin Castle, which they reached in time for luncheon. Meanwhile, the man whom they had passed on the highroad continued his journey with a perturbed countenance, for he would have preferred meeting Mr. Hall anywhere rather than in the company of the Earl Roslin. Yet, as he dismounted at the village inn and sat down to his solitary meal, there was one thought uppermost in his mind, and he murmured to himself the familiar words that were his talisman of courage: “For Charlie’s sake”—the continual refrain of that otherwise callous heart.

[To be continued.]

WITH SOME friends one can leave a book marker just where one left off, and begin again at that place; while with others one has to read friendship’s preface over again every time we meet them.—*Sel.*



## The Family Fireside

### THE OBSERVANCE OF LENT.

By CAROLINE FRANCES LITTLE.

HERE is often a false and sentimental view taken in regard to what constitutes Lenten self-denial.

A Romanist school teacher said to a sectarian one last year, "I am not going to say one mean thing this Lent"; the other teacher thought that an admirable rule, and was surprised when a Churchman said that we should not say mean things at any time.

Lent is not a period when, for six weeks, we are called upon to abstain from sin; that is the aim of Christians throughout the year, though of course in Lent we strive to know our besetting sins and make special effort to uproot them. The season is given to us as a time of training for the soul, when the Church calls upon us to renounce lawful pleasures and luxuries for two reasons.

I. That we may have more time to devote to spiritual culture, and more money at our disposal for charity. The time gained from recreations, and the money saved from tickets, unpurchased, and from luxuries may be utilized in Church work, or saved for the Easter offering.

II. Another reason for denial is that we may gain more self-control, and gird ourselves with the Christian armor.

A man who can go through Advent and Lent without a glass of wine or beer, or a cigar, is seldom in danger of carrying drinking or smoking to an excess during the rest of the year. In fact there have been cases among the intemperate where the annual self-denial was that first upward step which finally released them from the bondage of a well-nigh insatiable craving for stimulants. St. Paul said that he brought his body under and kept it in subjection. If we look upon the body merely as the temple of our spirit we will not spend all our energies in ministering to its desires, or in adorning it. What would be thought of a man who added every fanciful device of architecture to the outside of his house, and starved his family, the soul of his home?

It may be argued by materialists that fasting injures the body, and that health is the first thing of importance. (Let it be said in parenthesis that these people never consider that all-night dancing in Germans and Cotillions, which do not begin until mid-night, or the luxurious dinners of modern society are detrimental to health.) In answer to them, it may be said:

I. Moderate fasting does not injure the body; excessive is not required or advised. Scores of the New York business men take no mid-day lunch, breakfast and dinner at night being their only meals. Doubtless that is not beneficial, but if they can do this for worldly ends, cannot the Churchman fast Ash Wednesday and Good Friday, and abstain from coffee, or butter, or dessert, and meat on Wednesdays as well as Fridays, for the short space of six weeks?

II. Or grant that it may temporarily impair the body, yet the Church commands fasting, and for invalids, at least abstaining, and our Blessed Lord Himself fasted, so we are obliged to obey; and surely not the most unspiritual physician can say that one will injure the health by going without some luxuries and cigars for the short time of Lent. Ask the College athlete, training for a boat-race, if no hardships are required of him. Yet the world, and even many Churchmen, would vote as fanatical any such strict observance of our annual Fast.

The battle against the world, the flesh, and the devil is a strenuous one, and if we would conquer in the end, we must have a thorough training. Christians should not be ashamed of keeping Lent before the world. Even if she ridicules, at heart she respects those who are loyal and staunch Churchmen. Insincerity never wins admiration, and an apologetical attitude towards our obligations surely will bring contempt for our weak and vacillating position.

THE FAITH of every one of you may be greatly confirmed and cleared, in these days of doubt and universal questioning of all things in heaven and earth, by the study of God's dealing with a common dandelion; trying to find out for yourselves how beautiful He has made this thing in its season.—*Hugh Macmillan.*

### TRAINED FOR WORSHIP.

By C. H. WETHERBE.

HERE is just as much propriety in one's being specifically trained for worshipping God as there is in one's being trained for serving God as a minister of the Gospel. This view is revolting to those people who are in the habit of thinking that only such worship is acceptable to God as comes from one's heart in an unstudied, unpremeditated manner. It is thought by such ones that a special training for worship interferes with the free operation of the Holy Spirit upon the worshipper; but such a thing is not necessarily true. Indeed, it may be said that the Holy Spirit can more effectually aid one who is rightly trained for worshipping God than He can assist that person who worships in an unpremeditated, unmethodical, and random manner. The well-instructed, wisely-trained worshipper is more likely to be heartily free in his service of praise, thanksgiving, and adoration than is one who is without such a preparation; and the Scriptures amply confirm this view. There are many evidences in the Scriptures of the prevalent custom of training men and women for Divine worship, and the impression is made that such worshippers had a lofty freedom in their service. An impressive example of trained worshippers is seen in I. Chron. xxv. 5, 6, 7: "And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God; Asaph, Jeduthun, and Heman being under the order of the king. And the number of them, with their brethren that were instructed in singing unto the Lord, even all that were skilful, was two hundred, four-score and eight." Those worshippers were trained for the glory of God; and He is best honored by the best service.

A short time ago a noted chorus, of sixty voices, gave a concert in the place of my residence. One selection was "Nearer, my God, to Thee," and it was so artistically rendered, so skilfully interpreted, that the large audience was most profoundly and devoutly affected. Many who had heard the hymn sung by the best choirs, said that this rendering far excelled all others that they had heard. It inspired a worshipping spirit, as no untrained singing could. And this instance suggests that training for all forms and phases of worshipping God is a duty which is demanded by Him.

### URGES MOTHERS TO WAKE UP.

IT IS INFREQUENT that a judge upon the bench goes out of his way to remark upon the follies of society, but Judge Foster of St. Louis, in granting a divorce to Marie Penaloza, a wealthy Missouri girl, from a foreign count, on Friday, said:

"It is always the way that these foreigners treat their American wives. Ambitious mothers and cultivated daughters travelling abroad are constantly falling into such traps as these. The courts are full of such cases. It seems to me that mothers ought to wake up some time. The plaintiff is given her decree and the custody of the children."

Judge Foster's warning is timely. It would have been timely at any hour within the last ten years. But it does not go far enough. He might have said, with equal truth, that that which leads rich young American women into foreign "traps" is a mingling of vanity, false standards of living, and false pride in the possession of wealth.

The trouble with the mothers of American girls who marry foreign "counts" is that they imagine the European standard of society is better than ours; that the man in "trade" is incapable of being a gentleman, though their own money probably was made in "trade" of a most undignified sort, and that they will make their daughters happy by taking them out of the environment of "trade" and placing them in the atmosphere of art, music, and old-world culture.

But the result, though there are some happy marriages between foreign noblemen and American women, usually is that the culture is found outside the "count's" castle, the music is discovered to be no better than that heard at home, and the wonderful art galleries of Europe do not take the place of the love of an honest man. The girl is trapped. If she is too proud to acknowledge her misery to her relatives and friends, she lives out the life of a woman sold for a title, a price at which the "count" thinks her dear, while her fortune, in his eyes, but illy compensates him for the disgrace of marrying a woman out of "trade."

But a healthy sign is appearing. Public sentiment, led by the press, is having its impression upon the "higher" circles from which the sales of girls were made, and the marriage of the daughter of the late Senator Hanna to her father's private secretary was applauded in "our very best society" as a sensible alliance.—*Milwaukee Sentinel.*

IF YOU would be loved as a companion, avoid unnecessary criticism upon those with whom you live.—*Selected.*



## Church Calendar.



March 1—Tuesday. Fast.  
 4—Friday. Fast.  
 6—Third Sunday in Lent.  
 11—Friday. Fast.  
 13—Fourth Sunday (Mid-Lent) in Lent.  
 18—Friday. Fast.  
 20—Fifth Sunday in Lent.  
 25—Friday. Annunciation B. V. M. Fast.  
 27—Sunday (Palm) before Easter.  
 28—Monday before Easter. Fast.  
 29—Tuesday before Easter. Fast.  
 30—Wednesday before Easter. Fast.  
 31—Maundy Thursday. Fast.

## Personal Mention.

ARCHDEACON BARCOCK will take up his residence in Cambridge, Mass., after April 1st. He may be addressed till that date at Hyde Park. Afterwards, at 46 Mt. Vernon St., Cambridge, Mass.

THE REV. DURLIN S. BENEDICT, priest in charge of the Church of the Good Shepherd, St. Ignace, has been appointed by Bishop Williams to have temporary charge of St. Paul's Cathedral in Marquette, Mich.

THE REV. CHAS. S. CHAMPLIN has accepted a call to Grace Church, Yantic, Conn., and has commenced work there.

THE REV. W. S. DANKER of Milford has been placed in charge of St. Paul's, Hopkinton, Mass.

THE REV. JOHN DAVIS, D.D., rector of St. Paul's Church, Evansville, Ind., has tendered his resignation to take effect May 1st. Dr. Davis intends returning to Japan, where he did missionary and educational work for a number of years.

THE REV. THOMAS DUCK of Holley is about to remove to Theresa, Central New York.

THE REV. J. WM. FOSTER has become rector of St. Paul's Church, Steubenville, Ohio.

THE REV. THOMAS R. HAZARD, curate of St. Paul's Church, Ossining-on-Hudson, has resigned and is in charge at All Saints' Church, Briarcliff, N. Y.

THE REV. DAVID N. KIRKBY of Bloomsburg, Pa., has been placed in charge of Christ Church, Newark, N. J., under the Bishop.

THE REV. CRESWELL MCHIE, rector of the Church of the Nativity, Union, S. C., has been called to the rectorship of the Church of St. John the Evangelist, Lansdowne, Pa.

THE REV. OSCAR FITZLAND MOORE, Jr., chaplain of the Cheshire School, Cheshire, Conn., has accepted his election to the rectorship of St. Peter's Church, Jamaica Plain, Boston, and will begin his work there on Easter day.

THE REV. S. T. MORSE has left his work in St. Stephen's Church, Boston, and will devote all his time to St. James', Somerville, Mass., which has grown under his charge.

THE REV. CHARLES MARTIN NILIS, D.D., rector of St. Paul's Church, Ossining-on-Hudson, N. Y., has resigned, and accepted the rectorship of Trinity parish, Columbia, S. C., and will assume his new duties on Palm Sunday, March 27th.

THE REV. R. G. NOLAND has resigned Trinity Church, Covington, Ky., of which he has been pastor for many years. Mr. Noland is in temporary charge of St. James' Church, Milwaukee, Wis.

THE REV. H. E. SPEARS has become rector of Trinity Church, Danville, Ky. His address is 453 W. Broadway, Danville, Ky.

THE REV. W. H. TOMLINS has been appointed by the Bishop of Quincy priest in charge, temporarily, of Grace Church, Galesburg, Ill.

## ORDINATIONS.

### DEACONS.

SOUTHERN FLORIDA.—On St. Matthias' day, at St. Peter's Church, Key West, the Bishop ordained Mr. MONTRAVILLE SPATCHES (colored). The candidate was presented by the Rev. Wm. Curtis White, and the sermon preached by the Rev. E. T. Demby.

## PRIESTS.

CHICAGO.—The Rev. RUSSELL J. WILBUR, curate of St. Mark's Church, Evanston, was advanced to the priesthood on Sunday, March 6th, at the parish church, by Bishop Anderson. Dr. Little presented the candidate and preached the sermon, which was on the Priesthood. A touching incident was connected with the ritual vesting of the candidate in the chasuble after the laying on of hands, the chasuble being one that had been made for the late Orrin W. Aldis, who died just before his ordination. It was presented to Mr. Wilbur by the family of Mr. Aldis.

MILWAUKEE.—At All Saints' Cathedral, Milwaukee, on the Third Sunday in Lent, March 6th, by the Bishop of Milwaukee, the Rev. MATTHEW PALMER BOWIE, B.A., curate in charge of Fox Lake and Beaver Dam, Wisconsin. The presentation was made by the Rev. Frank A. Sanborn, who also preached the sermon. There were present and assisting, the Rev. Messrs. C. B. B. Wright, James F. Kiehl, and Chas. A. Capwell, of the Cathedral.

SALINA.—At the Pro-Cathedral, Salina, February 28th, the Rev. CHAS. L. ADAMS, by the Bishop of the District, who also preached. The candidate was presented by the Rev. George Melsey.

## DIED.

BARRY.—Entered into rest at Fortress Monroe, Va., on February 24th, 1904, in his 52nd year, Rev. THOMAS W. BARRY, Chaplain U. S. A. "Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

COOPER.—Entered into rest at Harrisburg, Pa., February 3d, 1904, the Rev. JEREMIAH COOPER, aged 62 years.

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

DIXON.—At the rectory, Wolfville, Nova Scotia, March 3d, 1904, ALICE BESSIE GEARY DIXON, beloved daughter of the Rev. R. F. Dixon, rector of Horton and editor of *Church Work*, and Bessie Dixon.

"Into Thy hands, O Lord, we commend her spirit." R. I. P.

MORTIMER.—Entered into rest at Glencoe, Ill., on February 27th, 1904, in her 44th year, GRACE LEE, wife of William H. MORTIMER, Esq., and daughter of the late Rev. John W. Osborne of Chicago.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

PECK.—Entered into rest, at Flushing, N. Y., on Ash Wednesday, Feb. 17, 1904, ABBY PHELPS BEERS, wife of the late Isaac PECK, daughter of the late Timothy Phelps Beers, M.D., of New Haven, Conn., and mother of the Rev. Isaac Peck of Roslyn.

PERKINS.—Entered into life eternal, in the early morning of Sunday, February 28th, 1904, after a long illness, borne with great patience and fortitude, ALLEN SEYMOUR, only and dearly loved son of Thomas G. and Elizabeth B. PERKINS, in the 19th year of his age.

Requiem at 7:30 and funeral service at 10 o'clock. Tuesday morning, March 1st, at St. Andrew's Church, Buffalo. Of your charity pray for the repose of his pure soul.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."  
 "Jesu Mercy."

RITCHIE.—At Kenosha, Wis., on February 18th, 1904, in the 43d year of her age, after a life of loyal service here to her Master and to His Church, and of loving ministrations, as friend, sister, daughter, wife, and mother, and to all whose happiness or welfare He had in any wise committed to her keeping, entered into rest, MARY SNOW GORTON RITCHIE, daughter of Francis and Ellen Snow Gorton, and wife of William Ritchie of Oak Park, Ill.

Vouchsafe her, O Lord, Thy light and peace, in the communion of saints, in the presence of Christ, in the ample folds of Thy great love; and to us, O Father of mercies and God of all comfort, grant, we beseech Thee, the aid and consolation of an abiding sense of her dear presence until our trial time is over.

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GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Sts., Philadelphia.  
(Rev.) ALFRED J. P. McCLEURE,  
Assistant Treasurer and Financial Agent.

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Previously acknowledged, \$188.14; J. Higginson Cabot, 2nd, Boston, \$2.00; Total, \$190.14.

BUREAU OF INFORMATION.

READERS OF THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

THE OUTLOOK. New York.

A *Preacher's Story of His Work*. By W. S. Rainsford, Rector of St. George's Church, New York City. Price, \$1.25 net.

GINN & CO. Boston.

*Oliver Goldsmith*. A Biography. By Washington Irving. Edited by Charles Robert Gaston. Semi-flexible cloth, 16mo, 374 pages. Price, 50 cents.

THOMAS WHITTAKER. New York.

*The Cross and Passion*. Good Friday Addresses. By George Hodges, Dean of the Episcopal School at Cambridge. Price, 75 cents.

FLEMING H. REVELL CO. New York.

*The Education of the Heart*. Brief Essays on Influence that make for Character. By William L. Watkinson, D.D., author of *The Blind Spot*, etc.

THE MACMILLAN CO. New York. (Through A. C. McClurg & Co.)

*The Day Before Yesterday*. By Sara Andrew Shafer.

*A Little Traitor to the South*. A War-Time Comedy with a Tragic Interlude. By Cyrus Townsend Brady.

*Representative Modern Preachers*. By Lewis O. Brastow, D.D., Professor of Practical Theology in Yale University. Price, \$1.50 net.

THE BOBBS-MERRILL CO. Indianapolis.

*The Yoke*. A Romance of the Days when the Lord Redeemed the Children of Israel from the Bondage of Egypt. By Elizabeth Miller.

PAMPHLETS.

*Service*, Sunday, February 21st, A.D. 1904, Commemorative of the Birth of George Washington. St. Thomas' Church, Fifth Avenue and 53d St., New York City. New York: Edwin S. Gorham.

*Comfortable Words for Communion Meditation*. Philadelphia: George W. Jacobs & Co. Price, 15 cents.

The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
Perversion of a Priest to Rome.

THE SECESSION to the Roman Communion of the Rev. Arthur Beaumont, rector of Christ Church, Deposit, is reported, he having been received into the Roman Church on February 19th, and is now working as a telegraph operator. Mr. Beaumont was ordained both to the diaconate and to the priesthood by the Bishop of Michigan in 1897 and 1898 respectively, and has passed his clerical work within the Dioceses of Michigan and Albany.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.  
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Several Deaths—The Bishop's Message—Dr. Duff's Work.

MANY FRIENDS in this Diocese will thank God for the good examples of His servants, Rev. T. L. Randolph and Rev. S. W. Strowger and Mr. Edward Trevvett, recently called to their rest. The two former were efficient and beloved rectors here and the latter was the capable treasurer of the Second Missionary District for several years.

ABOUT the middle of February, Bishop Huntington suffered an attack of illness which kept him abed for several days. He is much stronger now, though confined to the house. Bishop Olmsted filled some immediate appointments, and others were postponed till April. We are glad to note that the Bishop has issued a brief Lenten pastoral and an editorial by him appears in the diocesan paper for March, under the title "Mod-

eration." In this editorial he asks: "May not children be taught moderation in language and statement? Cannot public bodies, public speakers, legislatures, conventions, in their acts and resolutions, and especially their obituaries, learn that redundancy is neither beauty nor force; that a statement is not likely to be believed for being rhetorically extravagant, that everywhere truth does not depend much on color, superlatives, or vacuous repetition?" He closes with this paragraph: "If more of us, members of the Church, would make more of our times of daily retirement and devotion and reading of a passage of Scripture, more to thinking over the truths we have heard preached, and applying it to our own conduct, manners, temper, and talk, more to listening to the secret voice of conscience, and less to attending meetings, societies, guilds, clubs, church teas, and sociables, and talking about them, there would be more healthy, vigorous, consistent, well-balanced, independent Christians, stronger parishes, more liberal charities, and so a better beloved Christendom."

BISHOP OLMSTED conducted the devotional meeting of the Utica Clerical Union, March 7th, in Grace Church, Utica.

THE REV. DR. DUFF is proving his fitness as an active and successful missionary by his labors in Chenango County, sustained by the Van Wagenen Missionary Fund, established for the purpose of such work. He visits all the villages where no Church mission exists, looks up Church people therein and on adjacent farms. He secures a place, usually a church building belonging to the Methodists, Baptists, Universalists, or Congregationalists, and gladly loaned by its

trustees, and holds a Church service. In sixteen of these buildings he holds stated services, six weeks or more apart, and has large, interested congregations. He starts a Sunday School if possible, and teaches the simple Church tunes and chants, where choir material is available. He teaches and preaches the Church and her doctrines everywhere, plainly and positively, and people hear him gladly. The conditions he finds are noteworthy and show possibilities for Church work along the same lines in every other part of Central New York.

CENTRAL PENNSYLVANIA.

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

Diocesan Notes.

THE PARISH at Athens (Rev. Wm. E. Daw, rector), has just received, by the will of the late Mrs. Bridge, some endowment and a house to be used for a parish house. A new pipe organ has just been paid for.

THE OLD frame church at Pittston is about to be sold and a new one will be built in another part of the town.

THE NEW and beautiful memorial rectory of West Pittston has been completed.

CHICAGO.

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

Woman's Auxiliary—S. S. Commission—Gifts to St. Joseph's and to the Ascension.

AT THE March meeting of the Chicago Branch Woman's Auxiliary, held on the usual first Thursday in the month, Sister Claire, the deaconess who is now one of the



assistant city missionaries, told the story of her daily round of helpful work in ministering to the sick and needy. Each day in the week and each hour in the day are spent in a public hospital or county institution, trying to soothe some pain-racked patient or solace some heartsick soul. Nor are those whom she has helped allowed to drift when they cease to be inmates of any of these public institutions, but they are assisted in finding employment, are instructed and are, in many instances, led within the protecting portals of the Church. Sister Claire said that the most potent force in dealing with the people whom one finds in circumstances that compel recourse to any of these "State homes," is personal sympathy and personal effort. Sister Claire, in closing, spoke of her hope that a modest home for deaconesses might be established in Chicago in the near future. The president, Mrs. Hopkins, enlarged on this suggestion, and said that her earnest desire was that such a home might be established which would be the nucleus of a training school for deaconesses such as are those found in New York and Philadelphia. Sister Margaret of St. Peter's Church related, in a delightfully informal way, the story of how a consecrated Churchwoman may evolve into an ordained deaconess. Two years of mental and religious training, with three months' practical illustration in some hospital each year constitute a portion of the required course. The cost of such a training in any of the established schools is \$250 per annum.

Mrs. Hopkins announced that the lecture to be given under the auspices of the Chicago branch by the Rev. Mr. Scadding, would take place in Steinway Hall, April 14th. Noonday prayers were said by Bishop Anderson; the offering was for the "general fund," and twenty-eight branches were represented by an attendance of sixty-three.

THE CONFERENCES of the Sunday School Commission were not as well attended this month on account of their interfering with the Lenten services in the different parishes. One was held at the Cathedral with a small but interested congregation. On the South Side the conference was at the Church of the Transfiguration, with address by Dr. Stone on English Church History. On the North Side it was abandoned on account of Mr. Scadding's lectures.

A BRONZE TABLET in memory of the sons of Mr. and Mrs. D. R. Martin of Pullman is to be erected in St. Joseph's Church, inscribed as follows: "To the Glory of God, In loving memory of Harold Campbell Martin, born October 3, 1889; Robert Bass Martin, born October 8, 1891, who on December 30th, 1903, gave up their souls to God.

"Make them to be numbered with thy saints in glory everlasting."

The Sunday School children of All Saints' have given a pair of vases to be placed on either side of the tablet to receive flowers. A solid silver ciborium, heavily covered with gold and jeweled with amethysts has also been presented to St. Joseph's by the devoted parents. The tablet and vases will be removed to All Saints', Pullman, when a church has been erected there.

IN THE Church of the Ascension, a marble holy-water stoup has recently been erected under the great memorial crucifix near one of the doors of the church. It was publicly blessed Ash Wednesday before the choral Eucharist, and was used on that occasion by the faithful for the first time. There are at the Ascension two celebrations every day in Lent, Stations of the Cross Friday nights, and lectures for Non-Catholics on Wednesday.

#### CONNECTICUT.

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

#### Death of Mrs. Brathwaite—Lenten Services—Death of J. Wolcott Wheeler.

THE SYMPATHY alike of the clergy and the laity goes out to the Rev. F. Windsor Brathwaite in the recent death of his wife. Mr. Brathwaite has been for many years rector of St. Andrew's Church, Stamford, and is held in high esteem.

AT GRACE CHURCH, New Haven, the rector, the Rev. Jacob A. Biddle, is delivering a course of Sunday evening sermons on The Kingdom of God on Earth. On Friday evenings, there are union services with St. James' Church (the Rev. George W. Phillips, D.D., rector). The preachers successively are: Rev. Stewart Means, Rev. J. E. Wildman, Rev. E. B. Schmitt, Rev. Robert C. Tongue, Rev. William P. Downes, and Archdeacon Buck.

AT ALL SAINTS' Memorial Church, New Milford (Rev. Cranston Brenton, rector), the special preachers on Wednesday nights are: The Rev. Prof. S. R. Colladay, Rev. Stewart Means, Rev. A. J. Gammack, Rev. R. H. Gesner, Rev. Harold Arrowsmith, Rev. E. C. Acheson, and Rev. J. B. Thomas, Ph.D.

AT ST. LUKE'S, Bridgeport (the Rev. Edward Livingstone Wells, rector), the visiting clergy during Lent include the Rev. William H. Lewis, Rev. Kenneth Mackenzie, Jr., Rev. Edmund Guilbert, D.D., Rev. Louis N. Booth, Rev. F. H. Mathison, Rev. A. E. Beeman, and Rev. E. H. Kenyon.

A QUIET DAY was arranged at Berkeley Divinity School on Wednesday, February 24th, beginning with a memorial Eucharist in commemoration of Bishop Seabury, who died February 25, 1796.

AT TRINITY CHURCH, Newtown (the Rev. James H. George, rector), beside the regular Lenten services, a service is held at Hawleyville, on Thursday evenings. On Tuesday evenings, at the rectory, are meetings to read Church history. There are also missionary addresses, illustrated with stereopticon views, on alternate Wednesday evenings. The subjects for the lectures are: Porto Rico, St. Augustine's School, Raleigh, N. C., and Alaska.

AT GRACE CHURCH, Old Saybrook (the Rev. Herbert L. Mitchell, rector), there will be Lenten sermons by visiting clergy, including the Rev. F. R. Sanford, Rev. Geo. M. Stanley, Rev. Samuel R. Colladay, Professor in Berkeley Divinity School; Rev. Geo. T. Linsley, Rector of the Church of the Good Shepherd, Hartford; Rev. Elmer T. Merrill, Professor in Wesleyan University, Middletown; Rev. Percy Barnes, Rector of St. John's Memorial Church, Essex; Rev. O. H. Raftery, Rector of Trinity Church, Portland, and Archdeacon of Middlesex County.

ST. MICHAEL'S, Litchfield (the Rev. Storrs O. Seymour, D.D., rector), mourns the death of Mr. J. Wolcott Wheeler, after a prolonged illness. Mr. Wheeler was long a communicant and officer of the parish, and was held in high esteem in the community, where his whole life had been spent.

#### DALLAS.

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

#### Gift at Greenville.

A BEAUTIFUL Altar Service book, presented to St. Paul's mission, Greenville (Rev. J. Orson Miller, priest in charge), by Anna J. Abney of Warkom, Texas, was used for the first time at the visitation of the Bishop on the Second Sunday in Lent.

#### GEORGIA.

C. K. NELSON, D.D., Bishop.

#### Work among "Poor Whites"—Athens.

AN APPEAL has been issued by the Bishop for assistance to bring the Church and a

rudimentary education to a very large number of white children within his Diocese, of the social class commonly known as "poor whites." Of 217 counties in the United States which have the unhappy distinction of being the most illiterate, 12 are in Georgia. In a statement of conditions set forth by the Bishop, it is said that in these 12 counties 32 per cent. of the white population is illiterate. In the South as a whole, the increase in illiterate whites from 1870 to 1900 was much greater than the increase in illiterate negroes, though the latter also increases. Nearly one-third of the voters of Georgia are illiterate. In the large assistance that has during the past quarter of a century been given to educational work among colored people, the "poor whites" have been almost wholly neglected, and it is among these that the Bishop wishes now to take up a much needed educational and religious work. He hopes to raise a quarter million dollars for the purpose. He explains that \$12 a year will pay the expense of educating one of these American-born white children, and \$150 will endow a scholarship. He has commissioned the Rev. J. J. Perry to act as his commissary in soliciting subscriptions in the North, and the latter has established headquarters at 230 Stratford Road, Brooklyn, N. Y.

EMMANUEL CHURCH, Athens (the Rev. Troy Beatty, rector), has paid its entire apportionment for Foreign and Domestic Missions, although the amount was an increase of 150 per cent. over the apportionment of last year. During this year it is hoped to begin the construction of a rectory on the lot adjoining the Church.

#### KANSAS.

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

#### Death of Rev. T. W. Barry.

THE REV. THOMAS W. BARRY, Chaplain U. S. A., died at Fortress Monroe, Va., on February 24th, in his 52nd year. The funeral service was held in St. Cornelius, chapel, Fortress Monroe, the following day, the Rev. G. W. Dunbar, retired army chaplain, and the Rev. C. B. Bryan, rector of Hampton, Va., conducting the same in the presence of a large congregation of army officers and men. Thereafter the body was removed, under escort, to Washington, where on Monday afternoon, February 29th, interment was had in Arlington Cemetery with appropriate and impressive services—ecclesiastical, masonic, and military.

Mr. Barry was born at New Dublin, Ontario, Canada, September 28th, 1852. He was graduated from Nashotah Theological Seminary in 1874. Being too young to be ordained to the diaconate under the existing canons of the Canadian Church, his diocesan, the late Bishop Lewis, of Ontario, requested his ordination under the canons of the American Church, and he was so ordained by the late Bishop Whitehouse in the Cathedral at Chicago, April 26th, 1874. His diaconate was spent in Kingston, Canada, and at Gouverneur and Antwerp, N. Y. He was ordained to the priesthood by Bishop Huntington of Central New York, in January 1878, and immediately entered upon the rectorship of St. Paul's Church, Leavenworth, Kans. While there he built the handsome rectory belonging to that parish, and organized a vested choir of men and boys, the first of the sort in the Diocese of Kansas. In 1882, upon the petition of the late Major General John Pope and one hundred other officers stationed at Fort Leavenworth, he was commissioned chaplain in the U. S. A., being the youngest man so appointed up to that time. He served successively at Fort Leavenworth, Fort Sidney, Fort Sully, Fort Riley, at Pinar del Rio and Matanzas, Cuba, and at Fortress Monroe, Va.

While stationed at Fort Riley, through his energy and leadership the Government



erected at that point the handsome \$20,000 stone chapel, the most substantial and costly of its kind at any military post in the United States.

Mr. Barry was canonically connected with the Diocese of Kansas for over 26 years. He served as secretary of the diocesan Convention, member of the Board of Missions and of the Standing Committee, delegate to the General Convention in 1889, etc. At the time of his death he was third on the list of 60 chaplains in length of service, and in efficiency of the service he rendered to the Government in his official capacity, he was second to none.

Genial and companionable, active and energetic, equally at home with the common soldier and the officer of distinction, each found in him a wise counsellor and a sympathizing friend.

"May he rest in peace, and may light perpetual shine upon him!"

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

**Church Club—Death of S. M. Swezey—House of St. Giles—St. Catharine's Hall.**

AT THE REGULAR meeting of the Church Club, Monday, February 29th, the speaker of the evening was the Very Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary. His topic was "The Use and Abuse of the Bible." The meeting was the most notable of the season, as among the large attendance were included the Bishop of the Diocese, Bishop Brown of Arkansas, and many rectors and laymen of prominent and important parishes. The speaker in March will be the Rev. Reese F. Alsop, D.D., rector of St. Ann's Church, Brooklyn. His topic will be "The Reformation."

AT MIDDLE ISLAND, L. I., there passed to his rest, Sylvester M. Swezey, in the 80th year of his age, one of the fifth generation, descendants of the original Stephen Swezey who settled in this part of Long Island in 1745 and gave the name Swezeytown to the locality. The son of the deceased, the Rev. Frederick P. Swezey, now curate at Holy Trinity Church, Manhattan, was for some time vicar in charge of the chapel connected with St. Luke's Church, Brooklyn.

ON MONDAY, February 29th, the congregation of the Church of the Holy Apostles, Windsor Terrace, tendered a farewell reception to the Rev. Charles Steele Davidson, who for the past four years has been rector of the parish, and who resigned owing to ill health. A purse containing \$177 was presented to him. It is the intention of his friends in the church to have him return to the rectorship in the fall, provided his health permits. A petition, addressed to the Bishop was circulated and signed by those present. The petition reads as follows: "We the undersigned parishioners and friends of the Rev. Charles Steele Davidson, late rector of the Church of the Holy Apostles, witness and hereby advise the recall of the above named rector."

THE FINANCIAL report of the past years of the House of St. Giles the Cripple, has just been rendered to the board of trustees by the treasurer, Mr. George Wistar Kirke, and will be printed in the next issue of the paper issued for the institution under the title of *The Cripple News*. The total receipts for the year in the city Home were \$19,136.12, of which \$11,157.64 came from general sources for support.

A MEETING in the interest of St. Catharine's Hall was held at the Diocesan House, Friday, March 4th. It was largely attended and will be productive of good to the institution. The Rev. Reese F. Alsop, D.D., rector of St. Ann's Church, presided and said: "St. Catharine's Hall has never been in a more prosperous condition than it is now, and I

desire to compliment Miss Conrow, the principal, for her earnest efforts in its behalf. I want to say," he continued, "that the talk of discontinuing St. Catharine's Hall is without foundation. A great work is being done, and I can safely recommend the institution, not only because of its being a diocesan institution, but because of its merits. The standard was never higher."

#### MAINE.

ROBT. CODMAN, D.D., Bishop.

**Gift to Marsardis.**

THE PHILADELPHIA Society of Saint Charles King and Martyr of England has sent to the Diocese of Maine a brass altar cross. The cross has been assigned by Archdeacon Harte to All Saints' Church, Marsardis, which is the most northeastern church in the United States.

#### MASSACHUSETTS.

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

**The Negro Problem—Labor Interests—The Bishop on Children's Religious Culture—Notes—Bequest for St. Paul's Church.**

A MEETING of the Boston clergy was held in Hotel Otis, February 29th, to consider the Problem of the Negro in the South. The Rev. Dr. Edward Abbott said, in part, that the most serious and pressing problem to-day was this topic. It cannot be settled in Massachusetts, and The Church and The Negro is a different question in the North from what it is in South Carolina, and other Southern states. It is a political and religious question, and cannot be separated. There were three ways to meet it: (1) exclusion, (2) amalgamation, and (3) harmonious adjustment. The last is the crux. He thought the giving of the ballot to the negro was the greatest mistake, and under the Constitution of the Southern states, they have a right to disqualify him. He expressed confidence in the special commission of the Church, appointed by General Convention to consider the subject.

The Rev. C. N. Field, S.S.J.E., in charge of the colored work in Boston, said there should be no colored Bishops, and gave an instance of the ambitions of the educated negro, which he deplored. He thought the religion of colored people is not the religion of the Episcopal Church. The devil dance among the Indians and the revivals of the colored people impressed him that there was no difference between them. He urged the necessity of converting the Negro of the Baptist and Methodist bodies to the Church, and the Episcopal Church was doing little for him in Massachusetts. The negro needed strict discipline in religious associations, combined with the greatest possible kindness; and special treatment for him in the Church was absolutely necessary. The ritual cannot be too high for his training.

Other speakers were the Rev. Messrs. Paradise, Cole, Sheerin, and the Rev. Dr. Hutchins.

THE CHURCH Association for the Advancement of the Interests of Labor held its regular meeting at the home of Miss Mason in Boston, March 1st. The Rev. Philo W. Sprague presided, and defined the purposes of the association. Miss Harriet A. Keyser of New York gave a history of the movement in that city. Other speakers were the Rev. Dr. Winslow and the Rev. T. R. Kimball. The Rev. Father Huntington of New York will speak at the meeting next week, at 370 Beacon Street.

BISHOP LAWRENCE spoke before the Baptists in Boston on A Child's Religious Culture, and said that although his audience would probably not agree with him, he thought the best way to receive a little child into the Church was by Baptism, and described the sacraments of the Church, Bap-

tism and Confirmation, as containing no superstition, but by them a child becomes a part of the Church, which stands by that little child until he is old enough to take promises upon himself in the full responsibility of being a communicant.

THE NORTHERN suburban district of Boston, composing the parishes of Arlington, Everett, Malden, Medford, Melrose, Winchester, and Woburn, has a series of Lenten services together, a custom which might be emulated with good effect in other sections of the Diocese.

ARCHDEACON BABCOCK is busy visiting the different parishes and missions of the Diocese. On February 28th he held morning prayer in the town of Hudson, where there is a large number of Church people. There is no church building here, and the prospects for a permanent Church organization are very good. The mission is served in the evening by the Rev. H. K. Hannah of Concord.

BY THE WILL of the late George N. Tyner, who died in Boston in February, \$10,000 is bequeathed to St. Paul's Church.

#### MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

**Three Deaths.**

THE DEATH of the widow of the late Rev. Dr. Kinloch Nelson, sometime professor at the Virginia Theological Seminary, occurred at St. John's rectory, Ellicott City, on February 22nd. Her little granddaughter had gone to her room to call her, and found that she had quietly passed away during the night. She was just 65 years of age, and is survived by five children, all of whom are staunch Churchmen, being Mrs. Edward T. Helfenstein of Howard County, Md.; Rev. Robert B. Nelson of St. Paul's Cathedral, Cincinnati; Dr. J. Garret Nelson of Richmond, Va.; Mrs. John I. Yellott, Jr., of Frederick County, Md.; and Mrs. Thomas Kinloch Nelson of Fairfax County, Va. The Bishop of Georgia is a nephew. Mrs. Nelson was the daughter of a priest, the late Rev. John P. McGuire. The burial was from the chapel of the Virginia Seminary.

THERE DIED recently at the Church Home in Baltimore, at the age of 95 years, Mr. George Warner Krebs, an uncle of the late Rev. George Krebs Warner, whose death was recently announced. Mr. Krebs was formerly a vestryman of Grace Church, at which church the burial service was conducted by the rector, the Rev. A. C. Powell.

THE DEATH of Charles F. Mayer, a vestryman of St. Paul's Church, Baltimore, occurred recently in that city. Mr. Mayer was an old resident and prominent business man of Baltimore, having at one time been president of the Baltimore & Ohio Railway. He was 75 years of age at the time of his death. The burial service was conducted by the Rev. Dr. Hodges at St. Paul's Church.

#### MILWAUKEE.

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

**City Notes—Quiet Day for Women.**

AT ST. JAMES' CHURCH, Milwaukee, the Rev. R. G. Noland of the Diocese of Lexington, has taken temporary charge during the absence from the city of the rector, the Rev. Edwin G. Richardson. Mr. Noland has been received with cordiality, and his ministrations have already become very acceptable to the congregation.

NOONDAY services during Holy Week will be conducted in Milwaukee under the auspices of the Brotherhood of St. Andrew. The place selected is the Y. M. C. A. Hall on Fourth Street, near Grand Avenue. The services, which will be for men only, will begin at 12:35 and end at 12:55 punctually. Committees have the work in active charge.



A QUIET DAY for women was conducted at Kemper Hall, Kenosha, on Monday of this week by the Rev. President Webb of Nashotah.

#### MINNESOTA.

S. C. ENSALL, D.D., Bishop.

#### Death of Rev. C. C. Tate.

THE DEATH of the Rev. Colin C. Tate, rector of the Church of the Good Shepherd, Blue Earth City, occurred at the rectory in that place on Friday afternoon, March 4th. He had been sick one week from pneumonia, and was conscious to the last. He received his viaticum shortly before his death, at the hands of the Rev. G. C. Dunlop of Wells, Minn.

Mr. Tate was one of the most devoted and spiritually minded of the clergy in the West. He was born in Cleveland, Ohio, about 67 years ago, the son of John C. Tate, who came to America from Carlisle, England. The family removed to Milwaukee in 1844, and became attached to St. James' Church, in which parish the future priest received his early Church training. He was one of Dr. De Koven's pupils at Delafield, Wis., in the earlier educational work of that renowned priest, and was one of those who were taken from Delafield to Racine where Dr. De Koven was appointed warden of Racine College. There Mr. Tate was graduated with the de-



REV. C. C. TATE.

gree of B.A. in 1863, taking subsequently that of M.A. Pursuing theological studies at Nashotah, he was graduated there in 1866, with the degree of B.D. He was ordained deacon in 1865 by Bishop Kemper of Wisconsin, and priest in 1867 by Bishop J. C. Talbot of Indiana. His diaconate was spent as assistant at Christ Church, Indianapolis, after which he became rector of St. Paul's Church, Columbus, Ohio. It was here that his staunch Churchmanship brought him into collision with the Ohio Churchmanship of thirty years ago. Mr. Tate established in his church the first vested choir in Ohio, and one of the earliest in the West, only two or three such choirs in Illinois and Wisconsin antedating it. The "innovation" caused widespread consternation. It was "Romish" notwithstanding the fact that surpliced choirs were then quite unknown in American Roman churches. Bishop McIlvaine was on the point of presenting Mr. Tate for trial. A session of the diocesan Convention intervened, and the matter was threshed out in an acrimonious debate, as the result of which the Bishop was officially "advised" that the "offense" was not punishable. To-day vested choirs are almost the invariable custom throughout Ohio, as elsewhere in the American Church.

Mr. Tate resigned his Ohio parish in 1873 to accept the rectorship of Trinity Church, Fort Wayne, Ind., which he retained until 1880. From 1880 till 1887 he was

rector of Trinity Church, Niles, Mich., and from 1887 to 1890, of St. Bartholomew's, Englewood, Chicago, of which parish he was the founder. He became rector of the Church of the Holy Communion, Maywood, Chicago, in 1890, and after a brief service in that cure, accepted his last work, that of rector of the Good Shepherd, Blue Earth, Minn.

The burial was at Blue Earth on the Monday following. There was a requiem celebration at 8 o'clock by the Rev. Dr. George H. Davis of Mankato, while the funeral service in the afternoon was under the direction of the Rev. W. C. Pope, rector of the Good Shepherd, St. Paul. A short address was delivered by the Rev. Irving P. Johnson, rector of Gethsemane Church, Minneapolis. There were many of the clergy present and an immense concourse of people from the parish and the community at large.

Few men succeed in making upon their fellow men so profound an impression of personal sanctity as did Mr. Tate; and few priests are given the power to impress their spirituality so markedly upon their people. One who stood close to him during his ministry, speaks of him as "a rare soul—a missionary of the Cross, whom no poverty, or hardship, or want of appreciation, could dismay. To-day, as the news comes to us of his joyous preferment, not a few of his fellow missionaries who knew his worth, and loved his person, are thanking God and taking courage because of it."

Mr. Tate is survived by his widow and an unmarried daughter who resided at home, and by a son, in the employ of the Home Insurance Co. in Chicago. A brother, Mr. S. E. Tate, is resident in Milwaukee.

PRESIDENT WEBB of Nashotah, addressed the students at the Seabury Divinity School, Faribault, on Monday of last week, and was hospitably received and entertained in the school.

#### MISSOURI.

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

#### Deaf Mutes' Conference.

NATIONAL and International Conventions of Deaf Mutes will be held in St. Louis from August 20th to 27th. The Rev. A. W. Mann, chairman of the last Conference of deaf mute clergy, held in New York City, is corresponding with all the workers in the silent corner of the Church's vineyard with reference to a Conference at some time between the above named dates.

#### NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.  
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

#### Woman's Auxiliary—Retreat—Lenten Services.

THE SECOND quarterly meeting of the Nebraska Branch of the Woman's Auxiliary was held in St. Mary's Church, Blair (the Rev. Canon Marsh, rector), February 3d and 4th. Wednesday night a missionary meeting was held at which an address of welcome was made by the rector and responded to on behalf of the visiting delegates by Bishop Williams. The life and work of the late Bishop Ingle were treated of in an excellent paper by Miss Miriam Hancock of St. Andrew's, Omaha, and in an address by the Rev. Francis S. White of the same parish. The Rev. Colin C. Tate of Blue Earth, Minn., gave an admirable address on "The Compensations and Obstacles of Missionary Work in the Smaller Towns of the West." Thursday's sessions opened with a celebration at 7 o'clock, and a second celebration at 10 o'clock. The afternoon was occupied with an address on Alaska by the Rev. Canon Marsh, a paper by Miss Jessie Royce, treasurer of the United Offering, on the United Offering; an address by the Rev. Wm. H. Moor, on the Missionary Conference at Kansas City; an address by the Rev. C. C.

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Tate on "The Bright Side of Missionary Life"; reports from the Junior Auxiliary and addresses to this important branch by Bishop Williams, the Rev. William H. Moor, and Mrs. A. L. Williams, the president.

AT THE CLOSE of the annual pre-Lenten Retreat for the clergy, which was held in St. John's Church, Omaha (the Rev. Lucius D. Hopkins, rector), February 9-11th, by Bishop Weller, a Quiet Day for women was conducted by the same spiritually-minded prelate in Trinity Cathedral, Friday, February 11th. The retreat and the Quiet Day made a profound effect upon those who were privileged to enjoy them. Bishop Weller preached in Trinity Cathedral on the morning of Quinquagesima Sunday and at St. John's Church on the evening of the same day.

THE USUAL noonday Lenten services from 12:05 to 12:25 are being held in Trinity Cathedral, the various clergy of the city taking turns in conducting them.

A LARGELY attended monthly meeting of the Woman's Auxiliaries of Omaha and South Omaha was held in St. Martin's Church, South Omaha (the Rev. James Wise, priest in charge), Friday afternoon, February 25th. After a brief business session, "The Social Evils of the Non-Christian World" were discussed in a series of well-written papers by the Rev. James Wise, Mrs. A. L. Lott, Mrs. Laur, and Mrs. Albert Watkins. These monthly meetings are awakening a deep interest in missions among the Churchwomen of the city.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.  
Mission at Navesink.

A MOST HELPFUL mission was held at All Saints' Memorial Church, Navesink (Rev. John C. Lord, rector), beginning Monday, February 22nd, through the following Sunday. Bishop Coleman of Delaware was the missionary. This was the first mission the Bishop had conducted in such a rural community. The attendance at the services was most gratifying. Many persons of the various religious bodies, and others who never attend church, came regularly. The children's services were a most interesting feature. The Bishop visited public schools in the vicinity. The result was the attendance of the principals, all the teachers, and many scholars. Bishop Coleman has a rare gift in speaking to children. Besides the regular mission service every evening, there was a Quiet Hour for women and a service for men only. The mission closed with a solemn service of thanksgiving.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.  
Church Club—Work among Boys—St. Clement's Victorious in Litigation—City Notes—A Rare Anniversary—Galilee Mission.

THE CHURCH CLUB of Philadelphia held a well attended meeting in the Woman's Auxiliary Room of the Church House—their own apartments being in process of alteration—on Monday evening, February 29th, when the Rev. E. B. Niver, rector of Christ Church, Baltimore, spoke on the topic: "The Memorial Movement of 1850 and the Catholic Ideal." The subject was very generally discussed by the Rev. Dr. Fulton, the Rev. Simeon C. Hill, Major Moses Veale, and it was acknowledged that the most telling words on the subject of "Unity" were those of the Rev. William McGarvey, C.S.S.S., of St. Elisabeth's Church, Philadelphia.

IN THE CHURCH HOUSE on Monday evening, February 29th, a meeting of men and women interested in work among boys was held. One of the results will be the forma-

tion of a Federation of Workers among Boys. Lewis Bancroft Runk, Esq., spoke on "The Boys' Club of Kensington"; Prof. Houston of the Boy's Brotherhood (undenominational); Mrs. A. R. Ramsay of the Juvenile Detention Court, Miss J. W. Colesberry of St. Martha's House, W. D. Bloomfield of the Southwark House, Warren R. Yeakel of the Senior Brotherhood of St. Andrew, and Frank W. Kidd of the Junior Department. The Rev. J. Poyntz Tyler presided and appointed a temporary committee of men and women interested in boys. It was shown at the meeting how inadequate are the means for the promotion of the well-being of boys whose parents are degenerates and who really desire better surroundings. In this connection it is remarkable that no institution of the Church for homeless boys has been begun. There are institutions of such a character but not conducted by the Church, whereas the Roman Church has many such. It was clearly demonstrated by all who spoke that boys must have better environment if any permanent good is to result. A minute of appreciation of the work of the late Kemper Bocock, who was deeply interested in such uplifting work among children was made and passed by a rising vote.

THE LITIGATION which was commenced in order to prevent the erection of the beautiful extension to the parish house of St. Clement's Church (the Rev. G. H. Moffett, rector), was some time ago decided in St. Clement's favor in the Court of Common Pleas, and on February 29th Justice Brown of the Supreme Court of Pennsylvania affirmed the decision. The question involved was whether the parish house was a dwelling within the meaning of the restriction that no dwelling could be built on the ground. Justice Brown holds that it is not. This extension was erected and cost \$12,000 and was noted in the Bishop's convention report for 1903.

THE REV. CHARLES S. LYONS, rector of St. Alban's Church, Roxborough, is reported as being very ill with pneumonia. The rector has recently begun working to erect on Ridge Avenue a fine parish house, which is greatly needed, not only by the parishioners but by the neighborhood.

SMALLPOX has broken out in the Episcopal Hospital, and the building is quarantined. An orderly contracted the disease and was removed to the Municipal Hospital for Infectious Diseases, but a patient was admitted with symptoms of typhoid fever which developed into smallpox. The Department of Health has at its head a noted physician, and every effort is being made to check the spread of the disease in the city of Philadelphia. The most effective means, which works great hardship to many, is to set a watch over infected houses and to isolate—as far as possible—all who happen to be in the house when the disease is discovered.

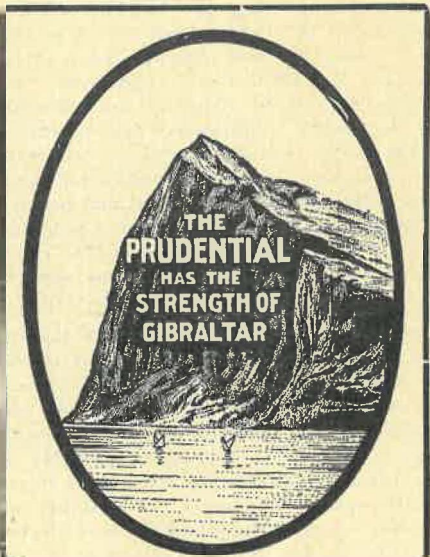
BY FAR the larger number yet in attendance at any of the noonday Lenten services in Philadelphia under the auspices of the Brotherhood of St. Andrew was during the week from February 29 to March 5, when the Rev. Fr. Huntington, O.H.C., made the addresses at Association Hall in the business centre of the city. One might almost imagine Fr. Dolling conducting one of his evangelistic meetings as business men and women were asked to repeat certain forms of prayer and to use them in their daily devotions. Clad in his black habit and coming down from the platform and standing close to the people, the instructions were most impressive.

AT OLD St. Paul's Church, the Rev. H. Richard Harris, D.D., gave the noonday addresses which were attended by a larger proportion of men than women. The addresses were splendid pleas for religion as "a safe

and sure investment," accentuated by many practical incidents.

THE SERVICES at St. Stephen's have been well attended, the speaker for the week being an intimate friend of the rector of St. Stephen's, the Rev. Algernon Sydney Crapsey, D.D., of St. Andrew's Church, Rochester, N. Y.

THE FOLLOWING retreats will be held in St. Clement's Church (the Rev. G. H. Moffett, rector): On Mid-Lent Sunday, March 13, for men; on Passion Sunday, March 20, for St. Vincent's Guild; on Thursday in Passion Week, March 24, for the Guild of St. Mary. These retreats are held in St. John's chapel, and it is expected that strict silence will be observed during the period of each retreat. A painting of The Holy Family by Sister Catharine Ruth of All



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Saints' Sisterhood, has been presented to St. Clement's Church. A vessel for Holy Water has been received and is a gift from the Rev. Walter Clayton Clapp of Manila, Philippine Islands. It was made in Japan, and is of silver and contains the inscription: "Glory be to the Father—and, in loving memory of Charlotte, St. Clement's, 28 January, 1898; Shanghai, 15 February, 1902, R. I. P., St. Clement's, Philadelphia, 1903." This parish recently contributed \$230.72 for relief of the sufferers in the Baltimore fire, which was sent to the rector of Mount Calvary Church, Baltimore, to be distributed by Fr. Paine and the All Saints' Sisters.

IT IS RARE nowadays for a priest to remain in a parish for thirty-two years. The Rev. John Alexander Goodfellow, rector of the Church of the Good Shepherd, Kensington, celebrated on the Third Sunday in March such an anniversary by preaching a special sermon at Evensong. Much has been written and told concerning the humble origin of parishes in the vicinity, but few have built more wisely and well than the rector of this parish. In 1869 this congregation worshipped in a frame structure, but since then all the needful buildings have been acquired—a fine stone church, a brick parish house, and a rectory—so that the estimated aggregate value of the property real and personal, is \$54,000. There is also an endowment fund of over \$3,000. The sittings in this church are free, Mr. Goodfellow being the secretary of the Free and Open Church Association.

THE SEVENTH annual report of the Galilee mission has been issued. This mission is situated in one of the worst sections of the city, and aims to lift up men who have fallen. It was begun in 1897. Services are held nightly, and lodging is provided for the homeless. Meals are also served for the small sum of five cents. A building will shortly be erected for which the land has been purchased. The board of directors is composed of six priests and six laymen. The receipts during the last year were \$3,286.29.

A SPECIAL missionary service was held at Evensong on the third Sunday in March, at St. Peter's Church, Germantown (the Rev. Stewart P. Keeling, rector). The Bishop of Southern Brazil and the Bishop of Boise made the addresses.

ON SUNDAY morning, March 13, 1904, the Rev. David Steele, rector-elect of St. Luke's-Epiphany Church, Philadelphia, will be instituted. This parish has been without a rector for some time.

ON THE AFTERNOON of the 1st inst., the Rt. Rev. James Bowen Funsten, D.D., Missionary Bishop of Boise, visited the Philadelphia Divinity School and addressed the students on Preparation for Mission Work. In the same chapel, on Thursday afternoon, the 3d inst., the Rev. Algernon S. Crapsey, D.D., rector of St. Andrew's Church, Rochester, N. Y., preached on Pure Religion.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Laymen's Missionary League—Lenten Services.

ON SUNDAY morning, February 28th, the annual Corporate Communion of the Laymen's Missionary League took place at the Saint Mary Memorial, Pittsburgh, Bishop Whitehead officiating, assisted by the chaplain of the League, the Rev. H. A. Flint. At the conclusion of the service the Bishop entertained the members at breakfast in the parish rooms, and the election of officers for the ensuing year occurred, with the following result: The President and Chaplain hold their offices by virtue of the Bishop's appointment, and they are Mr. N. P. Hyndman and the Rev. H. A. Flint; Vice-President, Mr. Edwin Logan; Recording Secretary, Mr. J. H. B. Phillips; Corresponding Secretary, Mr.

R. C. Cornelius. Mr. Knox of the Fidelity Title and Trust Company was elected treasurer in the place of Mr. W. W. McCandless, who has filled that office for many years, and whose resignation was accepted with regret and a hearty vote of thanks for his faithful and long continued services. The League has lately purchased a lot for building purposes in Ambridge, a new manufacturing town not far from this city, and it is hoped that in the course of a few months services will be inaugurated. Two of the missions of the League have united in securing the services of a clergyman who will give himself exclusively to their needs, and the chaplain has secured the services of the Rev. Joseph P. Gibson, who will begin his duties on April 1st.

THE ADDRESSES at the noonday services during the week ending March 5th were given by the Rev. Charles D. Williams, D.D., of Cleveland, and were largely attended. His subjects were "The Inevitable Christ," "Faith, a Burden or a Strength," "The Ground of Faith," "An Open Mind and a Confident Faith," and "The New Special Interpretation of Christianity." For the week beginning March 7th, the Rev. William Alexander Barr, of Norfolk, Va., will speak on "The Way of Life," under the sub-heads of "The Way," "The Entrance," "The Pursuit," "The Secret," and "The Issue."

SPECIAL musical services are being held during Lent at St. Andrew's Church, Pittsburgh, on Sunday afternoons. In connection with Evening Prayer, a sacred Cantata is given, with an address on the subject of the Cantata by the Rev. J. C. White, rector. The list of cantatas includes "The Daughter of Jairus," Stainer; "The Holy City," Gaul; "The Inheritance Divine," Shelley; "Gethsemane," Williams; "From Olivet to Calvary," Maunder; and "The Crucifixion," Stainer.

#### SOUTHERN FLORIDA.

WM. CRANE GRAY, D.D., Miss. Bp.

#### Colored Work in Key West.

THE BISHOP gave several days to the inspection of the colored work in Key West in February, in the course of which he confirmed at St. Peter's Church the largest class of his episcopate, being 35 in number. He held an ordination, as elsewhere stated, on the morning of St. Matthias' day, when Merbecke's Mass was rendered by the combined choirs of the two colored churches in Key West, St. Peter's and St. Alban's, with orchestral accompaniment. Next day he con-

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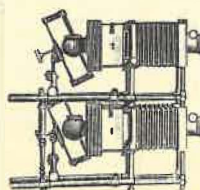
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secrated St. Alban's mission church, with a choral service. The work among the colored people in this city is in exceptionally satisfactory condition. The Rev. E. T. Demby is in charge.

SOUTHERN OHIO.

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

Illness of Rev. Robt. B. Nelson.

THE REV. ROBERT B. NELSON, assistant at St. Paul's Cathedral, was taken ill suddenly while conducting service at the Pro-Cathedral on the First Sunday in Lent, and while still confined to his bed, received word on Monday of the death of his mother in Ellicott City, Md., as elsewhere stated. He had been suffering from a severe cold for some days previously, but attempted to conduct the appointed service on the Sunday, and had to leave before its completion. In spite of his illness he went to the funeral of his mother.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.  
Accident to Rev. Dr. Gray.

THE REV. DR. ANDREW GRAY, rector at Mattoon and one of the most distinguished clergy of the Diocese, had a narrow escape from death on the evening of February 29th, when, in attempting to board a moving train, he caught the handrails but missed the step, and was carried in that position for over 100 yards before being able to draw himself up to a place of safety. A number of witnesses of the incident momentarily expected to see him lose his grip and fall under the wheels. Happily, he is said to have sustained no serious injury.

VERMONT.

A. C. A. HALL, D.D., Bishop.  
Candelabra for Arlington.

BRASS standard candelabra, memorials of Jesse Burdett and Cornelia Lothrop Burdett, have been placed in the sanctuary of St. James' Church, Arlington. On Sunday, February 28th, there was a brief service of benediction, and the rector delivered an address, in which he spoke of the devoted lives and labors of Mr. and Mrs. Burdett. The candelabra are the gifts of their son, Mr. John L. Burdett.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.  
Bishop Kinsolving in the Diocese—Notes—Bible Society Commemoration.

BISHOP KINSOLVING of Brazil spent the Second Sunday in Lent in Washington, preaching in the morning at the Church of St. Michael and All Angels, and in the afternoon speaking at the children's service at the Church of the Epiphany. He also addressed the Woman's Auxiliary on March 1st at St. John's Hall, giving an interesting account of the work in Brazil, showing the conditions which render our Prayer Book and services especially attractive to the people of that land, and have caused the rapid growth of the mission in the past, and give hope and promise for the future. But the Bishop said he was now making earnest appeals to the Church for financial aid for the Society which supports his missionaries, as a deficiency existed which might cause the recall of some of them. An impromptu offering was taken for this object, and it was also voted to make an appropriation for it from the central fund. The president, Miss Wilkes, informed the meeting of what had been decided on for a memorial to Bishop Leonard of Salt Lake, and to Bishop Ingle, the Washington Auxiliary having voted at a previous meeting to devote the offering at the closing service in May to this purpose. A resolution was unanimously passed, requesting the secretary to express to Bishop

Satterlee and his family the deep sympathy of the members of the Auxiliary in their great bereavement.

THE STANDING COMMITTEE, the Clericus (at a recent meeting), and the trustees of the Cathedral, have all earnestly asked the Bishop to lay aside all appointments and take a rest, which may restore him physically to the strength that the trials of this winter, though so bravely met, must have impaired. He preached at the Pro-Cathedral on the evening of February 28th, but is by no means well.

LAST SUNDAY being the centennial anniversary of the British and Foreign Bible Society, there was a commemoration of the event in a public meeting in St. John's Church in the afternoon, at which Dr. Daniel C. Gilman, formerly president of Johns Hopkins University, as also of the University of California, presided. President Roosevelt and other distinguished men were present, and the main addresses were delivered by Mr. Justice Brewer of the Supreme Court, and Senator Dolliver of Iowa.

"It is scarcely necessary, before this audience," said Justice Brewer, "to enter upon a eulogy or defense of the great Book of books. But this is the age of the iconoclast, when destructive criticism runs rampant. Some criticism, indeed, is reverent and useful—that which seeks simply by correcting wrong translations and arranging in chronological order the matchless truths of Scripture to remove from the sacred volume the dust that careless centuries have strewn upon it.

"But there are other critics, without such lofty aim, who strive to destroy the faith of other men, simply because it is held. Yet we, who believe, know there are passages in the Bible unsurpassed in solemn beauty in the literature of the world; that its ideals of morality are those to which the best within us is always aspiring; that its promises are the sweetest and most comforting that have ever come to the tired heart of man."

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.  
Bequest for the Diocese.

IN ADDITION to the large bequest for the Cathedral of the Diocese of Massachusetts, left in the will of the late Miss Mary Sophia Walker, the Diocese of Western Massachusetts is also a beneficiary to the amount of \$50,000, which sum is to be used for diocesan purposes.

CANADA.

News of the Dioceses.

Diocese of Toronto.

NOONDAY services are held every day during Lent in St. James' Cathedral, Toronto, Saturday excepted. A series of addresses is being given by the rector, Canon Welch, on The Hebrew Prophets. On the week commencing March 14th, the addresses at these services will be given by Bishop Dumoulin of Niagara.—FUNDS to provide a memorial

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window in the chapel of Trinity College School, Port Hope, in memory of the "old boys" who died in the South African War, have been subscribed.

#### Diocese of Algoma.

THE NEW parish hall at Bracebridge was opened by a service at which the deed of conveyance was handed to Bishop Thornloe, February 15th. It is erected in memory of Mr. K. M. Browning by his widow. It was used on the 16th for a conference of the clergy with the Bishop, which lasted all day, beginning with an early celebration. A new east window was unveiled in the church on the 14th, in memory of the late Dr. Bridgeland.

#### W. A. Notes.

THE ANNUAL meeting of the diocesan branch of Huron will be held March 22nd, 23d, and 24th, in London. The first day will be a Quiet Day with Holy Communion and address by Bishop Baldwin in St. Paul's Cathedral. The annual meeting of the Toronto Diocesan branch will be held in the end of April.

#### Diocese of Ontario.

SOME EXCELLENT addresses and papers were given at the February meeting of Sunday School workers in Deseronto. There was a celebration of Holy Communion in St. Mark's Church. The afternoon session was opened by Archdeacon Worrell with prayer. The organizing secretary of St. Andrew's Brotherhood, Mr. T. W. Thomas, gave an address, which was afterwards discussed at length. Chapters have been organized in Kingston in connection with St. James' Church, St. Luke's, and St. Paul's.—MUCH regret is felt at the death of the Rev. Wm. Wright, rector of Christ Church, Athens, of pneumonia, February 14th, at the age of 68.

#### Diocese of Ottawa.

THE CONGREGATION of St. Luke's Church, Ottawa, have again a place of worship. The old church was destroyed by fire last November. The present one was opened for divine service on Shrove Tuesday. Bishop Hamilton and a number of the clergy were present. The sermon was preached by the rector of the Cathedral, the Rev. Canon Kittson. A number of handsome gifts have been received for the church, including altar cross and vases and brass alms basin.

#### Diocese of Quebec.

BISHOP DUNN asks for a generous response to the appeal for funds for the diocesan Church Society. The objects towards which it makes grants, and for which it works, include the erection of new churches and parsonages, enabling young clergymen on entering their first parishes to buy a horse, etc., for work in country missions, aid in the education of the children of the clergy and in maintaining day schools in small and poor English communities. The work is entirely diocesan.

#### TRADITION IN ARCHITECTURE.

THE EUROPEAN designers have been so carried away with the freedom of the "new art" that in architecture, where law must reign at least in a measure, they have allowed the freedom of the new spirit in design to degenerate into license and even anarchy. The reason of this is clear. Tradition, which has always, in architectural styles, ministered for a while to progress in refinement, by concentrating all effort upon the perfecting of the details of the style, has just as uniformly in the end led to sterility in design and then to a final reaction. This is what is taking place in France, Belgium, Germany, and Austria, where the too academic formality of the long-accepted classic revival has bred weariness and revolt.

In our own land we have suffered more

from the absence of traditions than from their despotism. American architecture has only in recent years begun to learn the value, and master the use for our own special requirements, of the forms and details of the Renaissance and classic revivals, of which the French and Germans have become so tired. Our problem has been how to evolve order out of the chaos of styles; how to bring the too free individualism of an architect's efforts, and the endless variety of our changing requirements, under the harmonizing influence of unifying principles of taste and style. It is not more variety, but greater unity, that our architecture has needed; not greater freedom, but more restraint. The last ten years have witnessed a notable advance in this direction, due, no doubt, in part at least, to the influence of the American schools of architecture and the Paris Ecole des Beaux-Arts with their thorough training in the principles of sound composition and rational planning, and the emphasis they place on the monumental and artistic handling of the masses of a design. That their training results in no mere slavish repetition of hackneyed and traditional forms is seen in the freshness and freedom of our adaptations of the historic styles of the Renaissance to our special needs. Very few of our most successful architectural works of recent years could be by any chance mistaken for European buildings. Under these conditions there could be no occasion for an artistic revolt like that which has produced the *art nouveau* in Europe. But as every European fashion is likely sooner or later to become the fashion or the fad on this side of the ocean, it speaks well for the taste of the public and the good sense of the architects of the United States that they have discerned the distinction between the demands of architecture and those of the minor arts, and have refused to allow in their buildings, to

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"I have always been a great worker, with many cares, and often in the morning I would feel unequal to my daily tasks. So I would drink a good stiff cup of coffee, of which I was very fond, and then for two or three hours afterwards I would feel so smart and bonyant and keyed up to such a high note that I could undertake most anything. But along about 11 o'clock the reaction would begin and leave me stranded on a lounge until dinner time. Then I would get a cup of tea to tide me over the afternoon. So it went on for a number of years, and the great wonder is that I did not collapse altogether. I must have had a good constitution. Every month I got a little worse.

"At last and with great reluctance. I was forced to the conclusion that it was coffee that was the chief cause of my many troubles. So I looked the matter up carefully, quit the coffee and began the use of delicious Postum; the wisdom of this change was soon shown in a material improvement in my health.

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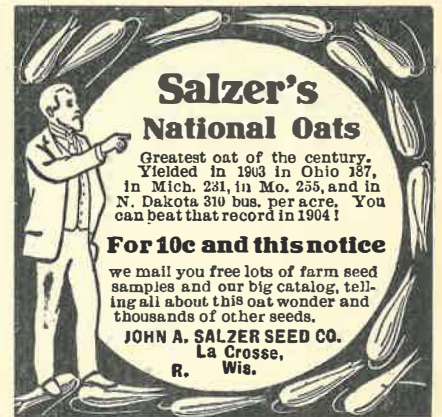
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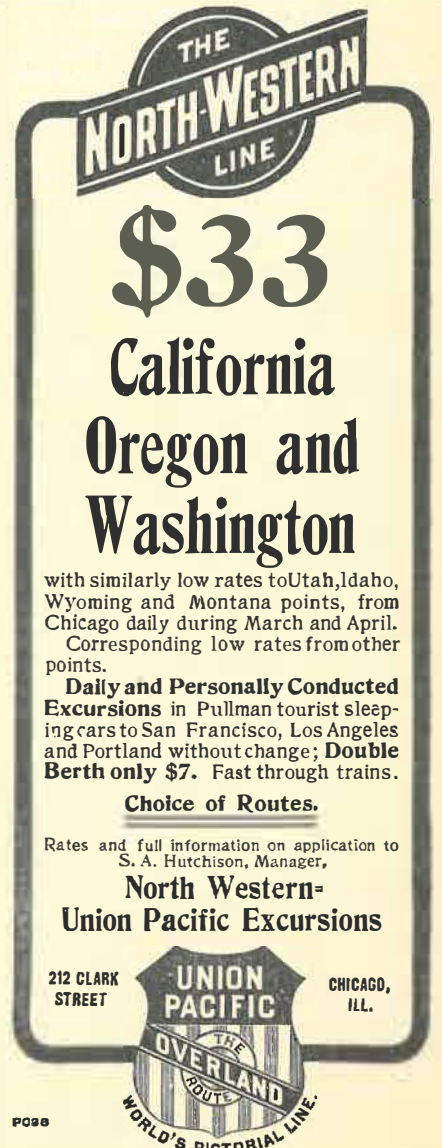


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any appreciable extent, the vagaries of a movement whose proper field and whose really successful achievements, lie in the domain of the art of small objects.—A. D. F. HAMLIN, in *The Forum*.

GREAT BELL AND NOVEL CLOCK.

THE Meneely Bell Company of Troy, N. Y., has orders for a 5,000-pound bell, upon which will be struck the hours and half-hours by a hammer weighing 125 pounds. This bell is to be a part of the great floral clock, 16 times larger than any clock in the world. It will prove a very novel feature at the St. Louis Exposition, since nothing so extensive of the kind was ever before attempted. It is erected on the side of a hill. The dial is 112 feet in diameter and the twelve numerals on the dial, fifteen feet in length, will be formed of various flowers. The hands are iron cantilevers, or overhanging bridge-work style. The minute-hand is 70 feet long, and the two pointers combined weigh the same as the bell. A master clock of the astronomical type operates the mechanism which moves the big hands. The point of the minute hand moves five feet a minute. Also a globe thirty inches in diameter will revolve every 24 hours. The band showing the equator is divided into hours, so that at a glance one may determine in what part of the earth is daylight, and time at any part of the world. The inclosures are of glass, through which the operations may be watched. The great 5,000-pound bell will be the most perfect tone ever produced from one so huge. The striking mechanism of the bell will also be exposed to view through plate glass windows. The machinery operating the hammer will be inside the bell. Also an immense hour-glass, one hundred times larger than any one ever used, will reverse at the first stroke of the clock, and the sand run out the hour, completing in time to turn when the hour is next struck. This novel clock was devised by the Johnson Service Company of Milwaukee, and will be exhibited by them.—Troy (N. Y.) Press.

PERSONALITY OF GEORGE BANCROFT'S WIFE.

ELIZABETH DAVIS BANCROFT, the writer of these letters, published in *Scribner's*, was the youngest child and only daughter of William and Rebecca Morton Davis, and was born at Plymouth, Mass., in October, 1803. He often spoke in later times of what a good preparation for her life abroad were the years she spent at Miss Cushing's school at Hingham, and her visits to her uncles, Judge Davis and Mr. I. P. Davis of Boston. In 1825 she married Alexander Bliss, a brilliant young lawyer and a junior partner of Daniel Webster. On his death a few years later, her father having died, her mother and brother formed a household with her and her two sons in Winthrop place, Boston. As a young girl in Plymouth, she became a great friend of the future Mrs. Emerson and later of Mr. Emerson and of Mr. and Mrs. Ripley, and through them was much interested in Brook Farm. In 1838 she married George Bancroft, the historian and statesman, who was then Collector of the Port of Boston and a widower with three children. They continued to live in Winthrop Place till 1845, when for one year Mr. Bancroft was Secretary of the Navy in Polk's cabinet. While he was in that position the Naval Academy at Annapolis was established; and he played an important part in the earlier stages of the Mexican War. In the fall of 1846 he became Minister to England. It was then that the letters were written from which these extracts have been taken. Most of them are in the form of a diary, and were addressed to immediate relatives, and none of them were written for

publication; but owing to the standing of Mr. Bancroft as a man of letters, as well as his official station, the writer saw London life under an unusual variety of interesting aspects. In 1849 Mr. and Mrs. Bancroft returned to this country, and Mr. Bancroft occupied himself with his history until 1868, when he was for seven years Minister to Prussia and the German Empire. At the expiration of that time they took up their residence in Washington, where they lived during the remainder of their lives.—Introduction to MRS. GEORGE BANCROFT'S "Letters from England," in *Scribner's*.

INDOOR SPORTS FOR MEN.

A SAFE RULE to govern one in selecting the kind of exercise of which he is in need is that the greater the neural expenditure as compared to the physical that is demanded in his business, the greater should be the physical as compared to the nervous expenditure in his recreation and exercise. A man leading an absolutely sedentary life would not derive the best results from a game of billiards or pool where there is little to accelerate the heart's action and induce deeper breathing. Such a man would need a game like handball, squash, or basketball, which demand great bodily activity and little mental activity. The ideal way would be for him to attend a gymnasium where classes are conducted with recreative games especially for business men. Two or three hours a week spent under trained and careful supervision would work wonders in attaining the desired result.

Gymnasiums are not conducted as they were a few years ago, when men frequented such places mainly to develop large muscles. But we realize that many men have not the opportunity to attend these classes. The numerous systems of physical training which are advertised have some points in their favor.

ON A RANCH

WOMAN FOUND THE FOOD THAT FITTED HER.

A newspaper woman went out to a Colorado ranch to rest and recuperate, and her experience with the food problem is worth recounting.

"The woman at the ranch was preëminently the worst housekeeper I have ever known—poor soul, and poor me!

"I simply had to have food, good and plenty of it, for I had broken down from overwork, and was so weak I could not sit up over one hour at a time. I knew I could not get well unless I secured food I could easily digest and that would supply the greatest amount of nourishment.


"One day I obtained permission to go through the pantry and see what I could find. Among other things I came across a package of Grape-Nuts, which I had heard of but never tried. I read the description on the package and became deeply interested, so then and there I got a saucer and some cream and tried the famous food.

"It tasted delicious to me and seemed to freshen and strengthen me greatly, so I stipulated that Grape-Nuts and cream be provided each day instead of other food, and I literally lived on Grape-Nuts and cream for two or three months.

"If you could have seen how fast I got well it would have pleased and surprised you. I am now perfectly well and strong again and know exactly how I got well, and that was on Grape-Nuts that furnished me a powerful food I could digest and make use of.

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These systems, however, sometimes lose sight of the two most important requirements to make their work practical and lasting. Exercise should strengthen the heart, which is the fountain head of health, and the recreation or play element is highly important. Fun, recreation, play, social intercourse, or whatever you call it, combined with the physical exercise, is what every normal man needs and wants. To join with a member of the family or some good friend in a game where the competitive element will brighten the interest, will do wonders in attaining the best results.—DR. PETERSON S. PAGE, in *Good Housekeeping*.

#### INDIVIDUALITY IN ENTERTAINING.

NEXT to extravagance, conventionality and want of discrimination are the evils that lock elbows with our modern hospitality, writes Edwin Markham in *Good Housekeeping*. The dinner party is too often "a feed," lacking all individuality on the part of both host and guest. It begins with the elusive oyster and runs on in monotonous rhythm through perhaps a dozen courses to the invincible coffee. It is safe to aver that this is practically the sort of dinner that is being served at every function in the city upon that date. It has not the note of distinction, the artistic "approach" and climax that a simpler menu might insure. It is the old Ichabod Crane "spread" over again, only a trifle less sugary. I, indeed, have pleasant memories of a table so simple that it had only one chief dish looming up like the Peak in Darien, with a few adjuncts surmounting it to give poise and gradation.

'As "the ornaments of a home are the guests that frequent it," so the noblest compliment of a table is the talk that circles about it. The heavy dinner is likely to be a fell destroyer of the winged thought. Cyrus of Persia commanded his host: "Prepare the banquet on the side of the river, and let one loaf of bread be the only fare." Who would dare entertain a friend in this Arcadian simplicity to-day?

#### THE BISHOP'S REPLY.

REAR ADMIRAL S. COTTON, to whom general attention is now being directed, is responsible for an interesting story. On one occasion Admiral Cotton sat at a dinner party beside the Bishop of Durham, a clergyman noted for his wit. Near the Bishop there was a millionaire manufacturer, a stout man, with a loud, coarse laugh, who ate and drank a good deal and who cracked every little while a stupid joke.

One of the man's jokes was levelled at the brilliant Bishop of Durham, whom he did not know from Adam. It was enough for him that the Bishop's garb was clerical. He was a parson; here, therefore, a chance to poke a little fun at the parson's trade.

"I have three sons," he began in a loud tone, nudging his neighbor and winking toward the Bishop, "three fine lads. They are in trade. I have always said that if ever I had a stupid son, I'd make a parson of him."

The millionaire roared out his discordant laugh, and the Bishop of Durham said to him, with a quiet smile:

"Your father evidently thought differently."—*The Commoner*.

#### LIFE'S PICNIC.

OH, THE folly of it! We pack our hamper for life's picnic with such pains. We spend so much, we work so hard. We make choice pies; we cook prime joints; we prepare so carefully the maponnaise; we mix with loving hands the salad; we cram the basket to the lid with every delicacy we can think of. Everything to make the picnic a success is there—except the salt. Ah, woe is me, we forget the salt. We slave at our desks, in our workshops, to make a home for those

we love; we give up pleasures; we give up our rest. We toil in our kitchen from morning till night, and we render the whole feast tasteless for want of a ha'porth of salt, for want of a soupçon of amiability, for want of a handful of kind words, a touch of caress, a pinch of courtesy.—*Jerome K. Jerome*.

#### A PENALTY OF THE SELF-CENTERED LIFE.

AS ONE LOOKS round upon the community to-day, how clear the problem of hundreds of unhappy lives appears! Do we not all know men for whom it is just as clear as daylight that this is what they need—the sacrifice of themselves for other people? Rich men who, with all their wealth, are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy—every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.—*Phillips Brooks*.

"HARDLY could there be a more convincing proof of that conscientious tolerance in religious belief which the orthodox sects have at last learned to esteem as a vital part of Christianity," remarks the Boston *Transcript*, "than the action of the Historical Society of Calvinists, which will erect at Geneva an expiatory monument as an expression of deep regret for the one great error of Calvin's life—the merciless instigation that caused the death of Michael Servetus by burning at the stake, 350 years ago." It is expected that the monument will be dedicated next month, and will bear the inscription: "Erected in memory of Michael Servetus—victim of the religious intolerance of his time, and burned for his convictions, at Champel, October 27, 1553—by followers of John Calvin, 350 years later, as expiation for that act and to repudiate all coercion in matters of faith."

THE WORST thing in this life is cowardly untruthfulness. Let men be rough if they will, let them be unpolished, but let Christian men, in all that they say, be sincere; no flattery, no speaking smoothly to a man before his face, while all the time there is a disapproval of his conduct in the heart. The thing we want in Christianity is not politeness; it is sincerity. Faith will not be without works. Hence where the spirit of untruthfulness is, faith is not.—*The Pacific Churchman*.

#### Bright's Disease

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the kidneys are involved and ruined.

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