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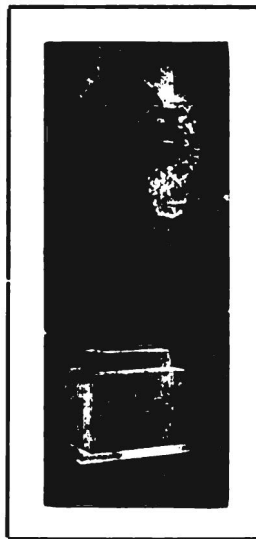
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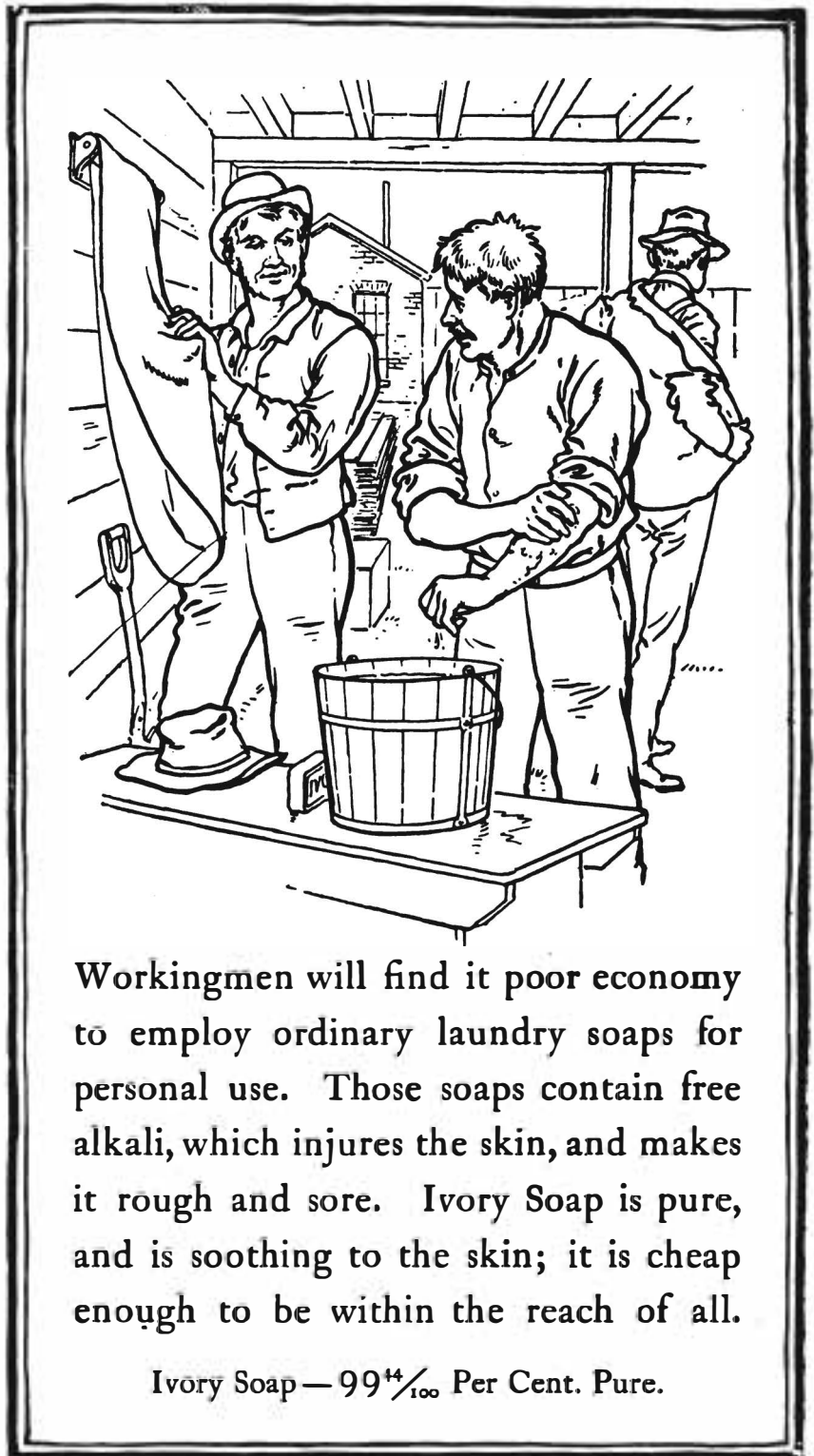


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Editorials and Comments

The Living Church

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

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FOR THE FOURTH SUNDAY IN LENT.

THE narrative of the miraculous feeding of the multitude in the wilderness of Galilee, reminds us at every turn of the Holy Eucharist.

There was the oblation of earthly elements, in the offering of the scanty store of the Galilean lad. The expectant multitude on the mountain-side were the worshippers. More that day than on any previous occasion, Christ stood among the people in priestly capacity. He took; He blessed; He gave thanks. In response to the divine touch, the power of heaven came down upon things of earth. Through the change wrought, the divine purpose of compassion completed itself. All were fed; there was enough, and still God's store was not exhausted; for, in the gathering up of abundance at the close, we behold type and prophecy of future and perpetual feeding, even unto the end of the world.

The multitude on the mountain-side were not fed, unappreciative and in indiscriminate confusion. They were required to arrange themselves in orderly and expectant groups, before their Benefactor, from whose lips had fallen the reasonable command: "Make the men sit down."

Each Lord's Day, in every well-ordered parish, these same words are spoken by Christ from His altar-throne: "Make the men sit down." What figuratively may the words stand for, in connection with the Holy Eucharist?

They are to us a reminder of our obligation as Christians, in the hour of Holy Communion, to lay aside all other occupations, to suspend all other activities, in order that our attention may be given solely to Christ.

The Church bell on Sunday morning rings out the gentle command of the Master: "Make the men sit down." How pitiful the response, in many communities! Is it realized, just what it is, to turn to one's own devices, to seek bodily ease or worldly entertainment, at God's particular hour, when the Christ speaks to us from the altar: "Make the men sit down?"

Again, in His words of reasonable command, we may read our Lord's desire, that there shall be no unseemly haste in His service or in His presence.

That day in Galilee, if a man was not willing to give a little time, to sit down, to be decently mindful of those about him and especially of his Lord, he could withdraw altogether. The five thousand were not fed as poultry are fed.

In the Eucharistic worship of the Church, nothing, we may be sure, is so distasteful to God as that spirit of haste, which seems to imply that we are in a hurry to escape from Christ's presence. Let us give Christ all the time that is needed for the suitable honoring of His name.

Again, once more, the command of Christ, "make the men sit down," had in mind, most properly, the placing of those people in an attitude of acknowledged dependence before their Divine Benefactor. They were not to stand up like lords, and help themselves as equals with Christ at God's table. They must dispose themselves humbly.

This same spirit befits us in our worship. The condescension is wholly upon God's part. Our pride and self-esteem must not follow us to the altar; for "God resisteth the proud, and giveth grace unto the humble."

"Make the men sit down!"

B.

ON THE WAY in which we spend our Sundays depends, for most of us, the depth, the reality, the steadiness of our religious life.—*R. W. Church.*

SLANDERERS are like flies that leap over all a man's good parts to light only upon his sores.—*Sir John Lubbock, "Business of Life."*

SHOULD TAINTED WEALTH BE ACCEPTED BY THE CHURCH?

THE protest by a number of Congregational ministers of New England against the acceptance by the American Board of Commissioners for Foreign Missions, of a gift of \$100,000 from John D. Rockefeller, raises a very interesting question which has, indeed, been discussed many times before, but upon which we believe the last word has not yet been said. The ground of the protest, as stated in the Associated Press dispatches, is that "the Standard Oil Company, of which Mr. Rockefeller is the head, stands before the public under repeated and recent formidable indictments 'for methods which are morally iniquitous and socially destructive,' and that the acceptance of such involves the constitution of the Board in a relation implying honor to the donor and subjects the Board to the charge of ignoring the moral issues involved."

In considering the matter, we desire to treat it in purely abstract manner, and from the point of view of what would be the duty of the Church if a like question should arise. We invariably pursue a policy of not interfering with internal questions arising within other religious bodies. We say frankly that the different theories of Congregationalists and of Churchmen may make the proper determination of this question differ in the two instances. The Congregationalist theory of the Church is that of a voluntary body of good men and women banded together for mutual help in their heavenward quest. The Church theory is that of the entire mass of sinners who have been incorporated by Baptism into the Body of Jesus Christ. Members of the latter have certain inalienable rights and corresponding duties which do not necessarily adhere to members of a voluntary body. Among those inalienable rights and duties is that of applying a proper measure of one's income to the work of the Church. The question, as it would arise among Churchmen, is whether that right and that duty have been forfeited in the case of one who might find himself in Mr. Rockefeller's position with respect to the Church (instead of to the Congregationalist body) on the one hand, and to such a corporation as the Standard Oil Company on the other.

Let us start with the premise, upon which all are agreed, that the Christian Church must stand for the very highest ideals. Those ideals must always be held up before her people.

In moral questions, the Church has a two-fold duty: (a) she must, herself, act upon the very highest ideals in all her corporate relations; and (b) she must teach her children to conform to such ideals in their relations to herself and to each other.

In the present instance, it seems first to be taken for granted that Mr. Rockefeller's wealth has been gained by illegitimate means; ergo, the Church must refuse to accept a gift of any part of it. The premise and the conclusion may be examined separately.

As to the former, how does the Church know that Mr. Rockefeller's wealth is gained dishonestly? Civil law holds any man—every man—innocent until, by due process of law, he be proven guilty. This presumption of innocence is at the very foundation of Anglo-Saxon law. It is based on our conception, not of mercy, but of justice. A man may be apprehended in the act of committing crime; but until he has been tried and judicially convicted of that crime, the law holds him to be innocent.

Has Mr. Rockefeller been legally adjudged guilty of crime in connection with the accumulation of his wealth? The record does not show it; consequently, the civil law reckons him to be innocent.

Is the Church less mindful of justice than the State? Do her high ideals require her to assume a presumption of guilt where the State assumes a presumption of innocence? By no means. The Church, equally with the State, presumes that he is innocent. The Church can no more assume the guilt of one of her members, and punish him for it, than can the State.

But it is said that "the Standard Oil company, of which Mr. Rockefeller is the head, stands before the public under repeated and recent formidable indictments 'for methods which are morally iniquitous and socially destructive.'"

Does that alter the case? It does not in the eyes of the State; according to what rule of justice does it in the eyes of the Church? The indictment of a grand jury does not create the presumption of guilt in civil law—much less any indictment by the newspapers or by public opinion. Again, is the Church less just than the State? Can she condemn on less formal proof than does the State?

The fact is, these petitioning Congregational ministers are

guilty, in lower degree, of the same crime that is committed by men who lynch a criminal. The line of reasoning is precisely the same. A is guilty of a certain crime; caught, possibly, in the act. Crime deserves punishment. Ergo, we will punish him. Acting on this line of reasoning, the Congregational ministers of Massachusetts would punish Mr. Rockefeller by depriving him of the right of giving alms of his goods, and certain other people would lynch a criminal. Except in degree, how do these two acts differ? They are alike in premise and in conclusion. And in both, those who argue accordingly are in error. In premise, because in spite of appearances, the alleged criminal may in fact be innocent; and in conclusion, because, even though he be guilty, that does not justify his punishment otherwise than according to due process of law.

A man may not be convicted of crime by the publication in newspapers of allegations against him—much less, by the publication of allegations against a corporation of which he may be an officer.

ANOTHER FALLACY that underlies the petition of the Congregational ministers, is that a large gift should be rejected as tainted where a small gift would be unquestioned. Now in the eyes of God, and consequently of His Church, the size of a gift is reckoned according to the degree of self-denial on the part of the giver. The widow's mite was said to be "more" than all the gifts of the rich.

But may not a nickel be as tainted as a gift of \$100,000? If we assume that money unrighteously made must be rejected when offered to the Church, does it not follow that no single contribution—even of the penny or of the nickel carelessly thrown into the alms basin—may be accepted until the Church has first investigated the manner in which it had come into its giver's possession? The size of the contribution is not a germane consideration; nor is the fame of the giver. If the Church has the duty—if, even, she has the right—to examine into the righteousness of Mr. Rockefeller's title to his wealth before she accepts his gift, she must exercise this duty or this right impartially in connection with every single contribution, however small, of every single contributor, however obscure. See how absurd and how impossible such an inquisition would be; and yet the Church, like her Master, must be no respecter of persons. Mr. Rockefeller and his gift must be treated as precisely on a level with every other contributor and every other contribution, great or small. His offering must not be examined for taint unless the Church is prepared to set up an inquisition to ascertain whether a like taint be not attached to other gifts as well. Every giver, regardless of the amount of his gift, must then be cited to show cause why his gift should not be rejected! Even this, absurd as it seems when stated in words, would be less culpable than the rejection of a gift as tainted, simply upon newspaper rumor and after no investigation at all.

WE HAVE SAID that the duty of the Church is two-fold: "she must, herself, act upon the very highest ideals in all her corporate relations; and she must teach her children to conform to such ideals in relation to herself and to each other."

The second of these duties involves the corrective for the first. If we stopped in this consideration at this point, it might seem as though the Church deemed it of little moment whether a man came by his wealth honestly or dishonestly.

Of course the contrary is the fact. Cautious as she is not to pronounce judgment against individuals, the Church is emphatic in holding before each man the highest ideal with reference to the accumulation of wealth. "Thou shalt not steal," is capable of almost endless differentiation. "Do not steal, Do not bear false witness, Defraud not." "We beseech you, that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you and testified." "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither . . . thieves, nor covetous, . . . nor extortioners, shall inherit the kingdom of God."

The man who is unrighteous in business; who uses the services of his fellow men without paying what those services are reasonably worth; who stifles competition by dishonest means; who establishes a monopoly for the purpose of demanding an extortionate profit; who permits under color of a corporation, acts that he would be ashamed to do personally; who manipulates securities in such wise as to mislead possible purchasers as to their real value;—this man is inviting upon himself the judgment of Almighty God, and that judgment will

surely, surely be visited upon him. God is no respecter of persons.

But is not the power of binding and loosing vested in the Church? And does not that power involve the right to pronounce judgment ("binding") as well as to declare forgiveness ("loosing")?

It is; it does; but that power is one that the Church may exercise only with the greatest caution. Her judgments are spiritual judgments; her penalties are spiritual penalties.

The discipline of the laity has fallen sadly into abeyance in these latter days. Except as it may be voluntarily sought and exercised by the penitent, it is practically impossible in our divided state of Christendom.

But if that ancient discipline should be exercised with respect to a man deemed guilty of defrauding his neighbor, it would be by means of ecclesiastical censure carrying spiritual penalties with it. If a man were formally under excommunication or under suspension from the Holy Table, the question might possibly be raised as to the wisdom of accepting any offerings from him, since he would already have been judged with respect to the acquisition of his wealth; but the question would then hinge upon whether those offerings were in good faith made with a desire to do good, whether to the Church, to other people, or to his own soul; or whether the manner of giving seemed to partake of the nature of a bribe to induce the suspension of spiritual penalties. In the former instance, in spite of the man's serious spiritual condition, it would certainly be right to accept his offering; in the latter it must obviously be rejected. If restitution to individuals be impossible, gifts of ill-gotten wealth are the only means of restitution left. And whether the extent of such an offering were a nickel or a million dollars would not make the slightest difference.

But though the Church is largely powerless to administer effective discipline to-day, and though it may not have been intended that she should attempt to do so in all cases, let it always be remembered that a Righteous Judge, before whom all hearts are open, all desires known, and from whom no secrets are hid, will certainly judge with absolute justice, no less than with mercy. Criminal law and ecclesiastical law may possibly be evaded in such wise that no punishment may be suffered on earth; but the punishment for every wrong done one's neighbor, however shrewdly its manipulation may be, is none the less certain.

THE subjects to be discussed at the forthcoming Church Congress, are such as ought to arouse much interest among Churchmen. The topic, "The Future of the Negro in America," is to be treated by men who have given much thought to it, and who will certainly be practical and not merely theoretical in talking of a subject that has been too often given over to abstract visionaries. Bishop Strange, one of the appointed writers, was, it will be remembered, approvingly quoted by President Roosevelt in his Lincoln's Birthday address, and will be listened to with added interest thereby. Other very timely subjects are also introduced, as will appear from the programme printed on another page. Some may be disquieted at the resurrection of Dr. Heber Newton as one of the speakers on "The Outcome of the Theological Movements of the Nineteenth Century." For ourselves, while unwilling to view anything that Dr. Newton may say as in any sense germane to any question as to the theology or teaching of the Christian Church, yet in the abstract way his subject is phrased by the programme committee, we shall be glad to hear what he has to say in spite of the anomaly of listening to it in a "Church" Congress. It is, however, "playing with fire" to invite speakers to the Church Congress who have shown the remarkable ethical or mathematical peculiarity of affirming on oath that they believe and will teach one thing, and afterward teaching diametrically the reverse. The few priests of the Church whose consciences permit them to occupy such a position, might better, in our judgment, be treated as negligible quantities in any discussion of issues before the Church, on any Churchly forum. And in so treating them, the Church Congress would not be narrowing that representative capacity which ought rightly to be given to all legitimate schools of thought in the Church.

AN error so obvious as hardly to require correction was made in our brief editorial resumé of Dr. Gasquet's recent partial disclaimer of the report of the lecture attributed to him. The sentence which, as printed, read, "We only venture to add

the statement that Dr. Gasquet's corrected version of what he said has not made that bull *less* creditable," etc., should read *more* in place of *less*. In connection with its context, we presume our meaning was not misunderstood.

ANSWERS TO CORRESPONDENTS.

W. A. M.—(1) The congregation should stand during *Gloria in Excelsis*, as required by rubric.—(2) (3) If persons are kneeling—as they should be—when the priest quietly enters for a plain celebration, it is not necessary for them to rise. If they are sitting, they should rise at his entrance.

F. T. D.—E. P. Roe was a Presbyterian minister.

CHURCH NEWS OF AUSTRALIA

Increase of Ordinations is Reported

SUBJECTS UNDER DISCUSSION IN THE SOUTHERN CONTINENT

The Living Church News Bureau,
Melb., Victoria, Feb. 18, 1905

THE lists of ordinations for the various Australian Dioceses show an increase on those of previous years. The Diocese of Ballarat tops the list with five priests and seven deacons. Sydney comes next with one priest and six deacons, followed by Melbourne with five priests and one deacon. Then comes Grafton and Armidale with two priests and three deacons, Wangaratta two priests and two deacons, Bendigo three priests and one deacon, Gippsland one priest and two deacons, Brisbane three priests. Total for eight Dioceses, 24 priests and 20 deacons.

The Diocese of Brisbane has welcomed and installed her Bishop, Dr. Donaldson. Machinery is being set in motion to create another ecclesiastical province with Brisbane as the archiepiscopal seat. The sees of North Queensland, Rochampton, and Carpentaria, will, with that of Brisbane, form the Province. In due course we expect the Bishops of Melbourne and Brisbane to be Archbishops.

A very interesting discussion has been going on in the Melbourne press, the outcome of an address by a Congregational minister of repute, Dr. Gosman, Chairman of the Congregational Union. His subject was "The Future Use of the Bible." As was expected from such a Protestant, his views were "broad," and under the control of higher critics. The discussion arose from these words of the learned doctor:

"Men trained in scientific methods have considerable difficulty in accepting the miracles of the New Testament, especially the Virgin Birth and the Resurrection. Why should they be forced to accept what, intellectually, they cannot harmonize with their general knowledge? Above all, why should they be denied Christian recognition, and placed beyond the sweep of Christian sympathy?"

The results from the controversy were a diversity of opinion; which induced Bishop Clarke to deliver an excellent course of lectures in the Cathedral from the Catholic standpoint. They included (1) "The Authority of the Books"; (2) "Christ and the Intellect"; (3) "Christian Creeds: Are They Necessary?" (4) "The History of the Bible in the Church." The lectures drew large audiences, and were afterwards published.

It does not often fall to the lot of one man, particularly in Australia, to occupy the same parish for 50 years. The Rev. George Goodman, M.A., and Canon, has held the parish of Christ Church, Geelong, in the Diocese of Melbourne, for 50 years. His jubilee is now being held. He has been in orders 60 years. He came out to the first Bishop of Melbourne in 1854, and from that date until 1904 he has been examining chaplain to the Diocese. He wrote *The Church in Victoria During the Episcopate of Bishop Perry*, and though some 84 years old, he is very active and efficient.

The Wangaratta Diocese has been bereaved of its only Archdeacon. The Rev. F. W. Willcox was appointed the first Archdeacon, two years ago. His efficiency was marred by an illness which cut him off in the prime of life.

Owing to quick transit and reasonable fares, many of our Australian clergy are able to take a run to the Old Country on leave of absence for six or twelve months. Some of them take in America, either going or returning. An observation of work and methods of the Church in other lands will enlighten and help. The young clergy of England are urged to give five years' work abroad in the Colonies, so too should the Colonial young clergy be induced to get experience for a year or two at home.

E. G. HIGGIN.

RECENT ENGLISH PREFERMENTS

Something About the Bishops-Designate

LENTEN MUSIC AND LENTEN ADDRESSES IN
LONDON CHURCHES

Father Waggett on the English Church Union and its Work

The Living Church News Bureau
London, March 14, 1905

A FEW remarks in detailed survey of the three Episcopal nominations which were announced in my last letter.

It was in accordance with convention and precedent that Dr. Talbot, who, when vicar of Leeds, was raised to the Episcopate as Bishop of Rochester ten years ago, should be selected by the Crown to be the first Bishop of Southwark; whilst that prelate himself had not long ago indicated in a public speech his own preference for casting in his future lot with the new Diocese which has been formed out of Rochester with its see in South London. Thus in leaving Rochester for Southwark his Lordship is giving up one of the very oldest of English episcopal thrones—the see of Justus was founded only seven years later than Canterbury—for the most recently established one, so new, indeed, that it has not even yet become fully a legal entity. But not unnaturally has the offer of this see been made to him, and been accepted, when we consider that it is his name and his personality that will always be preëminently and indissolubly

that he has now been offered a Bishopric; the only wonder is that such promotion did not come to him before. The vicarage of Leeds, the *prestige* of which has accrued thereto principally from Dr. Hook's vicariate, has again for the sixth time become a stepping stone to the Episcopal Bench. With reference to Dr. Gibson's connection with the Royal Commission presided over by Sir Michael Hicks Beach, it appears from the *Times* that what is known of the proceedings of that body goes to show that he has displayed a desire that sufficient justice, should be done to the position and ideals of the Catholic clergy.

The announcement of these nominations was followed two days later by that of the offer of the see of Llandaff to the Rev. Joshua P. Hughes, vicar of Llantrisant, who has accepted the same. He is the son of a former Bishop of St. Asaph, and was born in 1847, graduating from Balliol College, Oxford, in 1870. He was made deacon the following year with title to the assistant curacy of Neath, where he remained five years priest in charge, being chiefly instrumental in repairing the old parish church. He was afterwards appointed by Dr. Ollivant, the last Bishop but one of Llandaff, vicar of Newcastle, Bridgend, and then, some years later, by the late Bishop of Llandaff (Dr. Lewis) vicar of Llantrisant, becoming also one of the Bishop's chaplains. The selection of Mr. Hughes is said to have been received with complete surprise in the Diocese, though with general approval. It is stated that the Archdeacon of Monmouth, to whom the see of Llandaff was offered on the refusal of the Archdeacon of Llandaff, was not in a position to accept the offer.



RT. REV. E. S. TALBOT, D.D.,
Bishop of Rochester and Bishop-
elect of Southwark.



RT. REV. J. R. HARMER, D.D.,
Bishop of Adelaide and Bishop-
elect of Rochester.



REV. E. C. S. GIBSON, D.D.,
Bishop-elect of Gloucester.



RT. REV. CHAS. GORE, D.D.,
First Bishop of Birmingham.

associated with the exceptionally difficult task of bringing the see of Southwark into existence. Dr. Talbot was born in 1844.

Dr. Harmer, nominated to fill the vacancy thus created at Rochester, has for upwards of ten years been a member of the Australian Episcopate as Bishop of Adelaide; which see has now for the second time—the present Bishop of Bath and Wells (Dr. Kennion) having been translated therefrom—supplied a Bishop for the Church in the mother country. He was born in England in 1857, and was educated at Eton and King's College, Cambridge, where his career was a highly distinguished one, especially in Classics and Theology. He was admitted to the priesthood in 1884, and soon after being licensed to the assistant curacy of Monkwearmouth, Durham, he was appointed Domestic Chaplain to the Bishop of the Diocese, Dr. Lightfoot; whom he also attended during his last illness, and upon whose decease he became one of his literary executors, in which capacity he edited his *Apostolic Fathers* and his various posthumous works. Subsequently, until his consecration to the Colonial Episcopate took place in 1895, Rev. Mr. Harmer, besides acting as Examining Chaplain to the new Bishop of Durham, Dr. Westcott, held the post of Vice-Principal of the Cambridge Clergy Training School.

The Bishop-designate of Gloucester, Dr. Gibson, who is in his 58th year, and whose record, like that of his brother, the Bishop Coadjutor of Capetown, has been quite a noteworthy one, is an old Charterhouse boy and a graduate of Trinity College, Oxford. He was ordained priest in 1872, and was first chaplain (while still in deacon's orders), then Vice-Principal, and finally Principal (1890-95) of Wells Theological College; having been Lecturer at Leeds Clergy School from 1876 to 1880. He was Select Preacher at Oxford, 1893-95, was an Hon. Chaplain to the late Queen, and has been vicar of Leeds and Rural Dean since 1895. As an author he is chiefly known for his valuable exposition of the Thirty-Nine Articles in two volumes, which is now in its fourth edition, and a commentary on the Book of Job in the series of Oxford Commentaries for English Readers. His work at Leeds has been conspicuously marked for its large scheme of Church extension. It is not in the least surprising

The King has been pleased to appoint Dr. Montgomery, late Bishop of Tasmania, and now Secretary of the S. P. G., to be Prelate of the Most Distinguished Order of St. Michael and St. George, in succession to the lately deceased Archbishop of Rupert's Land.

On Friday last Allegri's *Miserere* was sung at St. Paul's, after the 4 o'clock Evensong, there being a very large congregation. It is hardly necessary to say that it was finely rendered. Much interest attaches (says the *Guardian*) to this beautiful and devotional music:

"For several generations it was never sung outside of St. Peter's at Rome, and any copy was forbidden under severe penalties. When Mozart was twelve years old he took it down note for note during the service. Whenever it is used at St. Peter's there is always a large crowd of worshippers."

On the remaining Fridays in Lent Stainer's *Miserere* will be used alternately with that of Allegri's.

The Bishop of Kensington held last Saturday week an "At Home" and Conference of organists and choirmasters of the parish churches of West London at Sion College, Thames Embankment. In opening the second part of the proceedings, the Bishop remarked that the first subject for discussion, "The Best Form of Parish Church Service," was one which would probably lend itself to some difference of opinion. The real crux of the difficulty of their position lay, he thought, in their anxiety to reconcile the offering of the best of their art with the claims of corporate worship. There was an ambitious type of Church music which was apt to lose sight of the elementary principle in that art, as well as in any other that there must be congruity to the conditions under which the music was to be performed. He concluded by reminding them that as all Church music had its crowning feature, the great central act of worship in the offering of the Holy Sacrifice, the choice of music for that service was of the highest importance, and anything they could suggest on that head would have great practical value. The discussion on the first subject was opened by an address by Dr. Huntley (St. Peter's, Eaton Square), and continued by Mr. Bird (St. Mary Abbots', Kensington), Dr.

Docker (St. Andrew's, Wells Street), and others. The second subject, "The Influence of the choir-master upon his Choir apart from Musical Training," was introduced by Dr. Hoyte (All Saints', Margaret Street), upon the reading of whose paper there likewise ensued a general discussion.

A week ago to-day there was a largely attended gathering of friends of Dr. Yeatman-Biggs, late Bishop Suffragan of Southwark, and now the Bishop of Worcester, at St. Saviour's Chapter House, Southwark, for the purpose of presenting him with two parting gifts from South London—a notable portrait of Archbishop Laud, by the Dutch painter, Mytens, and a cheque for the purchase of a motor-car for use in his new and now, since the creation of the Birmingham Bishopric, mainly rural Diocese. The portrait of the martyred Archbishop is an original one in oils, and had been in the Townshend collection at Raynham, Norfolk, from the time it was painted until the dispersal of the family pictures last year. It was purchased for the new Bishop of Worcester because it was known that he greatly admired it.

The Bishop of Manchester has appointed the Rev. F. G. Blackburne, rector of Bury and Hon. Canon of Manchester, to be Archdeacon of Manchester, in the room of Archdeacon Wilson, the new Canon of Worcester. It is understood, however, that he will continue to hold the benefice of Bury, to which he was appointed in 1894. The Manchester correspondent of the *Church Times* writes that, although the new Archdeacon is not a "party man," his sympathies are in the "right direction."

Mrs. Hannah Shaw, of Sandal, near Wakefield, widow, deceased in January, left by her will £1,000 to the Church Army.

The Royal Commissioners, under the chairmanship of Sir Michael Hicks Beach, have now entered upon what is presumably their final stage of inquiry, viz., the taking of evidence from some twenty or more Bishops, representative of various Dioceses throughout England and Wales. The Bishop of Birmingham attended last week and gave evidence. Inasmuch as Dr. Gore is known to hold the view that to talk about there being a "ritual crisis" betokens "ridiculous ignorance," we may well imagine something of the nature of his evidence.

The list of special preachers at the mid-day services during Lent (1:15) at St. Paul's includes, among others, Father Waggett, S.S.J.E., and Canon Mason, Master of Pembroke College, Cambridge. On Good Friday the Bishop-designate of Southwark (Dr. Talbot) will conduct the Three Hours' Devotion. At St. Saviour's, Southwark, the preacher at the Three Hours' Devotion on Good Friday will be the Rev. H. St. J. S. Woollcombe, Head of the Oxford House. This Lent the London C. S. U. is making a new departure by a course of lectures by laymen (duly authorized by the Bishop) at St. Paul's, Covent Garden. The lecturers, the best known of whom are Mr. G. K. Chesterton, Mr. Masterman, and Mr. G. W. E. Russell, are dealing with social questions in the light of Christianity. These addresses are given every day except Saturdays at 1:20, up till Passion week. At St. Edmund's, Lombard Street, City, there is a series of addresses (under the auspices of the Church of England Men's Society) by laymen and clerics on Wednesdays and Fridays at 1:15. Canon Body is this Lent again at All Saints', Margaret Street, preaching on Tuesdays at the 5 o'clock Evensong. Father Adderley (the new vicar of Saltley, Birmingham), who has for many years conducted a Bible class in the West End during Lent, is this year at St. Peter's, Great Windmill Street, on Thursdays at 11:30. He is also preaching in the city at St. Botolph's, Bishopsgate, on Thursdays at 1:15, his subject being "Commercial Morality."

At the recent annual meeting of the Mid-Sussex District Union of E. C. U., held in the Royal Pavilion, Brighton, Father Waggett, S.S.J.E., gave a singularly notable address on the work of the E. C. U. It was, however, according to the report in the *Brighton Herald*, something more than that, being an eloquent plea for what he called "The policy of Catholic Concentration."

He began by saying that he joined the E. C. U. for the reason which still kept him in it—because it bore the mark of being in the right path; "it bore the scorn and the opposition of the world and the frowns of the great." He urged that all who alike believe in the Catholic character of the English Church should draw more closely together, and act more fully in concert. They knew, of course, that God would protect His Church. God had a will, however, to protect His truth in a particular way—"by illuminating the intelligence and by strengthening and bracing the wills of His faithful people." If they did not fight, and the truth prevailed, it would not belong to them. Pointing to the existence of that large mass of people in the Church who take no active part in Church life, he asked: "How can we go along without danger when so vast a mass of people are

merely passengers?" Their hope was that the E. C. U.—representing, as it does, a much more vigorous and intelligent section of Church life—might leaven the congregations from which its membership was drawn, and so induce these people to take a real, active part in Church life. Touching upon the history of the Union, he said there was a time when it was thought "a disgraceful thing to be a Tractarian, when no one cared to come from Oxford, and when a man only called himself a Catholic—unless he were a brave man—with bated breath." But all this braced them up and made them strong in the faith they held. Then there came "a terrible time of peace," when some of their numbers were lifted up to the highest positions: "That time of peace took away a valuable base of the movement; it removed the wicket-gate which made their body so valuable in the Church." That time had only lately passed away. "It was necessary," said Father Waggett in tones of conviction, "that there should be a scorn and a steady frown upon the powers of this world." There is now a resolution before the House of Commons which forbade a person belonging to the Union from being chosen as the recipient of any Crown preferment. Father Waggett hailed this as a great thing, and as something that ought to improve their quality. Now is the time when they would begin to be useful, "when they would begin to rise in their strength, when they would prove that the Oxford Movement has not run its course and fallen back to zero." But they must endeavor to avoid the danger of giving way to a spirit of bitterness or resentment; they must beware of being driven into abstraction by the very multiplicity of the attack; they had to guard against the spirit of unrest within themselves. Another danger which they had to avoid was variance among themselves. They might concentrate, he next pointed out, in three particular respects—in faith, in discipline, and in worship. As to the first, they must draw together in fidelity to the great articles of the Creed. They might well do this by recalling the names of men whom God had given them, and whom He meant them to keep—Pusey, Keble, Liddon, and Church. Referring to the attack which had been renewed upon the Athanasian Creed, he fearlessly claimed that the movement against the Creed is an obscurantist movement; "it is a movement in favor of a Christianity which shall be a Christianity of mere feeling, or a Christianity of drilled obedience; it is the old phase of the ecclesiastical tyrant coming back again." With regard to discipline, Father Waggett insisted that the Bishops had "no existence as such unless within the Catholic Church." Coming to his last plea for concentration in worship, he put the position in this striking way: "Our worship is this: the lawful, wise, and prudent development of the reverence which circles round the adorable and most august mystery of the Holy Altar. That is our ritual!"

J. G. HALL.

DEATH OF REV. W. ALLEN WHITWORTH.

NEWS, sent later than the foregoing letter, tells of the death of the Rev. W. Allen Whitworth, vicar of All Saints', Margaret-street, which occurred on the night of March 11th, following after a serious operation. Mr. Whitworth and All Saints' Church were probably better known to American tourists than any other London priest or church.

PERSONAL VANITY results from an absence of thought and truth, and wherever present denotes shallowness of mind. It was impossible for such great thinkers as Paul and Newton and Pascal to be vain, but an untutored savage, dressed up in a few yards of large-figured calico, can easily strut with all the vanity of a peacock. The vain man is really an object of pity, for he lacks the ability to be sensible of his own lack of knowledge and culture.—*Selected.*

WHAT is that purpose? It is, it must ever be remembered, that same purpose, that and no other, for which the Christian ministry was set up in those ancient days when the New Testament was being written. With all the changes of time and circumstance, with all its own infinite variety of functions, that ministry is still essentially what it was then, meant for a great missionary institution. The reason why it exists is, to spread light, to strengthen and build up goodness, to carry on the never-ending war against wrong and evil and degeneracy. That astonishing work which we read of in the Acts, which we see going on in the Epistles of St. Paul, that is the work which must go on now, which must go on in every age, if the world is to be sought and gained for Christ. The contrast of conditions, of our accepted and settled religion with those days when it was breaking for the first time upon mankind, sometimes confuses us. Those, we imagine, were the times of sowing, of driving the plough into the fallows and the waste; now are the easier times of reaping. Those were the times of attack and war, these of ordering our conquest in peace. Do not let us be led away by appearances. The times of peace, the times of reaping are yet a long way off. . . . Ah! the warfare is not over, in its terrible and increasing vicissitudes. The successes of to-day are reversed to-morrow; the ground gained by one man is lost by another, while behind the line of immediate struggle still lies the vast, thick and unshaken mass of human darkness, human barbarism, human selfishness, human degradation.—*R. W. Church.*

**NEW YORK CATHEDRAL GROUNDS TO BE UTILIZED
East Side Children and Others to be Brought to them for
Recreation**

**"HIGH CHURCH" RECTOR MAKES A NOVEL OFFER TO
LOW CHURCH PARISHIONERS**

Progress at Mamaroneck

The Living Church News Bureau,
New York, March 27, 1905

BISHOP POTTER has planned a use for the beautiful grounds around the Cathedral of St. John the Divine which will commend itself to all who appreciate the shut-in conditions of the children in the down-town east side of New York. A sum of money was placed in the Bishop's hands not long ago by Mrs. James Jarrett Blodgett, the interest of which is to be used at his discretion. Bishop Potter announced at a service in the chapel of the Epiphany, which was formerly the Pro-Cathedral, that he purposed to begin in June to use the income from this fund to provide transportation for the children of the chapel and their parents on Sunday afternoons to the Cathedral grounds. The latter, as is well known, are very high, commanding a fine view of the upper part of the city, and in marked contrast to the narrow, crowded streets in the neighborhood of Epiphany chapel.

So far as definite plans have been announced, it is the pur-

been taken as yet, Father Johnson recently invited Church people in the parish who do not attend the Redeemer services as now conducted, to meet him and arrange for the employment of a priest of their own selection, and the use of the church, without expense to them, at certain hours. On the night set by him nobody appeared. Speaking of the incident, or rather the lack of one, the rector said next day that he was surprised, for he had expected one or two persons at least. He further said that he intended to continue the agitation. He would not divulge the plan of his next move. He is determined, however, to bring these Church people into touch with the Church if it can be done; and he intimates that he is willing to make further concessions than he has already outlined.

St. Thomas' Church, Mamaroneck (the Rev. Frank F. German, rector), is one of the pleasantest of the churches in the suburbs of New York. It has a beautiful building on an attractive site, and is doing excellent work in the community. In the year book of the parish, just published, is recorded the erection of a new building from which a regular parish income is to be derived. It is known as St. Thomas' Building, and has offices and stores on the ground floor, and three sets of modern apartments above. The cost of the structure was defrayed by Mr. Frederick A. Constable and his sisters, who were the donors of the land and the old building which stood on it. Besides the income from this building, the parish derives an income from



VIEW EASTWARD FROM DIOCESAN SYNOD HOUSE OF NEW YORK. BELMONT CHAPEL OF THE CATHEDRAL TO THE LEFT.

pose of the Bishop to have the Cathedral grounds provided with benches and other conveniences for his east side friends, and to have these present at Evening Prayer in the Cathedral crypt. It is possible that on some of the warm summer Sundays, the service may be held out under the trees. Transportation will be easy, as the Subway stations are close to both chapel and Cathedral, and the trip from one to the other can be made in little over half an hour, although the distance is about six miles. The Rev. W. W. Gilliss, vicar of the chapel, will be in immediate charge of the details of the plan. Bishop Potter's interest in the people of the former Pro-Cathedral is well known, and this new plan is but another evidence of it. It is understood that the people are to be encouraged to bring their evening meal with them, to eat under the splendid old trees near the new Cathedral, and while the devotional purpose of the Sunday outing will not be lost sight of, everything that is consistent will be done to make it of physical as well as of religious benefit.

Redeemer parish (the Rev. W. E. Johnson, rector), comprises the upper end of Harlem, north of 130th street, and bounded by the heights on the west and on the north and east by the river. The parish has stood staunchly for Catholic principles and worship, but the rector finds many Church people in his district who do not attend the Redeemer or go anywhere else. He is, he says, unwilling to stand in their way, as they say he does, and unwilling also to change what he considers to be essentials. Some time since, he proposed a lease of the church and parish house to Bishop Potter. A lease not having

several other buildings, the total being large enough to cover the taxes, insurance, and all repairs to the whole parish property. The parish has 414 communicants, and its total income last year was over \$12,000.

The Latest.

SAVANNAH, Ga., March 28.—Rev. Robb White, rector of Christ Church, Savannah, died on the 27th at Richmond, Va., of paralysis.

THE GREAT PERIL of young men is that they will not be banded together. They are separate, isolated, standing alone. I knew a young man who had his office as dentist near where my church is. About eight years ago he went on a summer tour over the Alps. They came to one of the most dangerous passes, and the guide said: "Now you must all be strapped together." So he harnessed them all to a rope, and guides went on before, and guides came after. The guide said: "Now this is very dangerous; let every man see to it that he does his best." This young man did not like to be harnessed up in that way, so he slipped out of the strap, and three minutes after he did it his feet slipped, and he went down three hundred feet, and was dashed to pieces in a moment. That is just the peril of the young men in the city. At their homes they are banded together in the home, and restrained by the influence of father and mother, sister and pastor. They slip this yoke and form no other ties, and they are very apt to go down.—Selected.

THE SOCIETY OF THE DIVINE COMPASSION.

BY GEOFFREY W. A. NORTON.

THE Franciscan ideal of a single-hearted, joyous devotion has at last been realized in the Church of England; and by such a humble-minded body of men, devoted to God and God's poor, as would have rejoiced the heart of their patron, St. Francis himself.

The Society of the Divine Compassion has now been for eleven years established at Plaistow, East London, having the mission district of St. Philip under their charge.

The Order contains ten professed members, of whom three are priests, besides several novices and postulants. There is a Novice House in the country, to buy which the brethren have unfortunately been obliged to borrow money. Recently, too, they have undertaken the charge of St. Mary's College, Thlotse



LADY CHAPEL OF ST. PHILIP'S MISSION,
PLAISTOW, LONDON.

Heights, Basutoland, South Africa; the object of the college being to train native students to qualify for the work of teaching in the Church's schools. At the Friary in Plaistow, the greater part of the living of the community is earned by printing, optics, watch-making, and a cemetery chaplaincy.

The beginning and inception of such a characteristically Franciscan Order as this must always be interesting to the student of Church life.

The novice master, Fr. Andrew, writing to me, says:

"The moving spirit was of course Father Adderley. I lived with the present Bishop of London in East London and there I met Father Adderley. The coal strike made me a Socialist for the time being, and I was always sure that life in a vicarage was not my idea of a priest's life. Then Fr. Adderley wrote his book, *Stephen Remara*, and I read it, and wrote to him, suggesting that he should sound Chappel, who was for a short time at the Oxford House with us. This led to the three of us going into retreat at the Pusey House, under Fr. Wagget, who was then a Novice at Cowley; and at the end of that retreat, exactly eleven years ago, our Community came into being."

Father Adderley, however, did not remain long with the brothers, and when he left, Father Henry Chappel was elected Superior of the community, and both he and Father Andrew made their professions at the hands of the then Bishop of St. Alban's.

These friars, putting first their own lives of complete dedication to God's service, live for the service of others. The novice is made to feel that it does not matter much what he does for religion, but that it does very much matter what he is.

I have seen them laughed at for wearing the religious habit in the streets of London, but, in their own parish how the children and the poor love them!

They are no idealistic dreamers, but men working out a practical Christian socialism with remarkable effect.

I have seen a costermonger, leaving his barrow at the church door, enter in his shirt-sleeves and, having made his confession, go on with his barrow and cry his wares.

It is no inconsiderable achievement to have made men

realize that the House of God is their home and that a clean heart is of infinitely greater importance than a clean shirt.

The services in the little mission Church of St. Philip are wonderfully reminiscent of services in some village churches in Brittany, where the Faith is so earnestly taught and practised—the brethren in the choir, the Blessed Sacrament always



GROUP OF THE PROFESSED, SOCIETY OF THE DIVINE COMPASSION,
PLAISTOW, LONDON—IN THE FRIARY GARDEN.

upon the high altar, and the congregation, consisting of dock laborers mostly, and the very poor, all joining with an intelligent and earnest devotion in the offering of the Holy Sacrifice.

To the ordinary Catholic layman, disturbed by bitter party cries and sometimes despondent of the Church's future, it is surely heartening to think of these devoted men holding aloft the Banner of the Cross in an obscure district of London, and there hammering out a music for God.

UNIVERSITY EDUCATION AND HOUSEKEEPING.

THE SPEECH of the President [before the National Congress of Mothers] will, of course, be criticised by those women who do not believe in, or deceive themselves into thinking that they do not believe in, sex. Such a criticism we find in a letter by a "Doctor's Wife and College Graduate" in the *New York Sun*. Woman's general education should be the same as a man's," says the writer, and adds, "She can learn the simple arts of housekeeping and sewing when she needs them." The simple art of housekeeping! It is because so many women have this mistaken view of the home and of home-making that so many families are driven to-day to hotels and so many men to clubs, whose proprietors and stewards do not regard home-making as a "simple art," but as a life-work worthy of all the special education and training that art and science can give. The trouble at the bottom of all these profitless criticisms and discussions between men and women as to the rights and privileges of the two sexes lies in the fact that advocates of men's rights and women's rights consider men and women on a comparative and competitive basis. The sexes are neither comparative nor competitive. One is the complement of the other, each fulfilling in mind, spirit, and body distinct and necessary functions in the life of the race. The young man who thinks that Greek, Latin, mathematics, astronomy, and chemistry, with a little history of art and a smattering of Anglo-Saxon thrown in, are the essentials of education, and that he can take up the simple art of organizing a factory or carrying on a business office when he needs to, is likely to have a hard time in life unless his father has taken a different view of the simple art of living and has provided him with a comfortable capital and income. Every man and every woman ought to be given the opportunity of learning the most that he or she can about the best that has been thought and said and done in the world, but this is not the only way to enable them to live the fullest, happiest, and most useful kind of life. *The Outlook* is of the unshaken opinion that home-making for herself, or her husband, or her children, or for somebody whom she can comfort and help and charm, is not to be looked upon as drudgery, or even as a "simple art," but as the highest, most artistic, and most intellectual work to which woman can aspire. The great danger of university education in this country to-day for men and women is its tendency to make both sexes feel that the "simple art of housekeeping" can be picked up in a moment by anyone who at the time happens to be hungry or in need of a place to lay her head.—*The Outlook*.

WE SEE always what we are looking for; and if our mind has become trained to look for trouble and difficulty and all dark and dreary things, we find just what we seek. On the other hand, it is quite as easy to form the habit of looking always for beauty, for good, for happiness, for gladness; and here, too, we shall find precisely what we seek.—*J. R. Miller*.

THE BENEDICTE: AN HYMN OF PRAISE TO THE
TRIUNE GOD.

BY THE LATE REV. OLIVER S. PRESCOTT.

III.

BEFORE proceeding further in our researches, let us recapitulate and sum up what has been already discovered. The Canticle divides itself into four parts, which, altogether, form one grand whole, comprising all God's works, "the things in heaven, and the things in earth, and the things under the earth." Part first invokes the Dignities of that Hidden Sphere, where the Eternal God reveals His Presence, and sits enthroned the Centre and Source of all being and all bliss. Part second invokes the powers of the firmament or lower heavens. Part third descends still further and calls by name upon the earth and all that therein is. Part fourth invokes the new creation of Christ Jesus, the Church He loved and for which He died, the Congregation of all holy souls built up into that Temple of which He is the Light and Life.

These general heads, as has been seen, are all carried out and invoked in detail. Looking at the whole as our study has led us to look at some of the parts, there may have flitted and flashed across your minds, "as through a glass darkly," vague glimpses and glimmering intimations of deeper spiritual meaning and fuller life than one could retain long enough to make tangible. Such shadows come and go, eluding the grasp and baffling all efforts to hold them, but suggesting ideas which witness of an heavenly counterpart to all earthly things that "are pure and lovely and of good report," and making one feel that in some mysterious way the whole Canticle is instinct with life, and that living and breathing Principalities and Powers are called upon, even when we use words which, in our gross dictionaries and imperfect tongues, seem to tell only of material things. But it is not so much with these faint and far-off perceptions that we have to do, as with things fixed, and recognized. There is enough of reality "in the large room wherein our feet are set" to enamor us, without our entering the more straitened precinct of human speculation.

Having run thus hurriedly through the substance of the Canticle, we may now proceed to the examination of its numerals. And, first, let it be said that numbers in Holy Scripture have a meaning of their own, and form a language only partly known to us. A single illustration will prove this. Let anyone consider the scriptural use of the number "eight," the circumstances, and, as men would say, the accidents of its occurrence, and it cannot be doubted that it is the number of our Lord and of His Resurrection.

In the Canticle, as a whole, there are fifty persons, classes of persons, objects, and beings invoked, and fifty is the number of release and of jubilee, the numeral of Beatitude, because of rest from labor. There are thirty-two verses, the eight of salvation, four times repeated, telling of heavenly and earthly perfectness and bliss. There are four parts, and the "City of God is builded four square." The first part has the one of unity, and the four again of fundamental completeness. The second part has twelve verses, comprehending the things of the firmament, and twelve are the signs of the lower or terrestrial heavens. And these heavens are a shadow of the Church, wherein they who are dead to the world "fly as on the wings of eagles," and are "wet with the dews" and quickened by the airs of grace. And that Church has "twelve foundations, and in them the names of the twelve Apostles of the Lamb." Part third has nine verses, comprising all the things of earth, and nine tells of judgment; and the only thing we know positively of the earth in the future is, that it will be judged. Part fourth has six verses, and invokes the whole Church Militant and Expectant, and six is the number of temporary completion. "In six days God finished the work" of making the old world. In six weeks—from the Friday of His Sacrifice upon the Cross without the city to the Thursday of His Ascension into the heavens as the Great High Priest, by whom all men should have access to the Father—He made complete and perfect all His other works of re-creation, and launched upon the sea of time a better Ark than that of Noah, wherein were to be gathered all who were dispersed abroad, that there might be one place of safety and of peace, and where He should reign the King of angels and of men.

All these parts, except the first, which tells of heaven, and therefore may not be divided, subdivide into series of three, and Three is the Number of the Eternal God, in whose praise the whole hymn was composed.

If news should come to us that there had been discovered, in some hitherto unexplored part of our land, a stately temple, reared on four foundations, into the superstructure of which three varieties of material were wrought in all conceivable ways: if its first story were laid in courses of four times three, its second in courses of three times three, and its third in courses of twice three, and if through all of these, with strange diversities and ramifications, there ran other threes, we should at once take for granted that in this number might be found a key to the object and purpose of the edifice. We should never for a moment imagine that such an arrangement could be the work of chance.

We may apply the same reasoning to the *Benedicite*. It is an hymn in praise of God, moulded and fashioned artistically and symmetrically. The number of three runs through and pervades its whole structure and design, and this not accidentally. It is "the Song of the Three Holy Children," joined in one common doom of death, in one "burning oven," and it is in praise of the Triune God, which "saved them from the grave," and delivered them wonderfully "from the hand of death." The Holy Trinity is the Object which inspired it, and the doctrine of the Holy Trinity is at one and the same time the solution of its difficulties and the revelation of its beauties. It is faith in God the Father, God the Son, and God the Holy Ghost—taking form and manifesting itself—straitened into words—crystallized into music. Its triple refrain, "bless, praise, and magnify," its verses running into triplets, and these triplets being in number three times three; its authors, the Three Holy Children; its three parts built upon another part as on a foundation, partly hidden within the veil—the Four Dignities of Heaven: its object the exaltation of the Triune God—all tell of design and art, only less miraculous and less wonderful than would be this arrangement, if we were to consider it the work of chance, and the result of a blind dance of disjointed and discordant ideas.

But this is not all; as numerals in Holy Scripture have significance, so have names, and they ought not to be overlooked. According to the table of signification of proper names, appended to many editions of the English version of the Bible, "Ananias" means "the cloud of the Lord"; "Azarias," "one who hears the Lord, and "Misael," "one asked for or lent of the Lord." Here we have not only the Three of the Trinity, but a shadowing out of the different offices of the Three Persons in that Divine Unity. In "the cloud of the Lord" we see "the hiding of the Power of the Father"; and who ever so heard the Lord as He "whose meat and drink it was to do His will," God the Son, our Saviour, Jesus Christ; and who is "lent of God," and for whom do we pray, but for God the Holy Ghost, the Comforter? Another, and I am authorized in saying, a better derivation of the words, interprets Misael to mean, "He that is the one, real, strong or self-existent God," the very title of the Supreme Father; Azarias, "the help of God," the very title of the Son, who is a "present help in time of trouble," and Ananias, "the Grace or Mercy of God," the most familiar title of the Holy Ghost. So that either way the result is the same, and the Father, Son and Holy Ghost stand revealed.

Again, some of the triplets very plainly manifest the same idea; take, in addition to those already noticed, that one beginning, "O ye winds of God." It has been said that in the original this reads, "O ye winds," or "airs of God." In the air is begotten "fire and heat," and from these proceed "winter and summer." Or, take another, "O ye wells," or springs, "and seas and floods," or "seas and rivers," begotten of springs, as the Lord Christ of the Father, by an Eternal Generation, and the life proceeding from them, as the Holy Ghost from both the Father and the Son. Others might be instanced, but these are enough. If the first and last pages of a book be written in a strange or a familiar language, we should infer that the intermediate ones would be so likewise. So with the Canticle; if the triplets, of whose subjects we know something, shadow out in their construction a mystery, we may well take for granted, until the contrary is established, that the same mystery might be traced in the other triplets, if we only knew enough of their subjects to do it.

[To be Continued.]

THE CLOCK-FACE not only tells us the hour of the day, but also how much of that day we have lived and died.—Old Humphrey.

YOU KEEP the Sabbath in imitation of God's rest. Do, by all manner of means, keep also the rest of the week in imitation of God's work.—John Ruskin.

PROTESTANT UNITY.

BY THE REV. B. W. R. TAYLER.

PERHAPS "Protestant Disunity" might be more descriptive of the *motif* of this article, but the writer, with a sincere desire of avoiding needless offence, has chosen the first name because it is the title of a strong, clear, far-seeing pamphlet which lies on his table. It is the substance of a sermon preached in the city of Cleveland, Ohio, a few months ago by the Rev. Paul F. Sutphen, D.D., pastor of the Second Presbyterian Church of that city, and perhaps the largest and most influential congregation of that denomination in northern Ohio. It was subsequently read by request before the Ministerial Association of the various Protestant churches in Cleveland, and, although the writer is not a member of that body, curiosity prompted him to go and see how it would be received; whether the unqualified and strenuous impeachment of denominationalism would be approved or condemned by a body of one hundred and fifty men of intelligence, zeal, and sincere Christian character.

Notwithstanding the fact that almost all of those present had already read the pamphlet, the reader held the closest attention of everyone present. The side-remarks interjected by the eager listeners showed not only the full approval of some of its strongest passages, but a very definite enthusiasm for them. At the end of this remarkable paper, which was received with much applause, a committee was appointed to take into consideration, and report, what might best be done by them as a body to further the sense of Protestant Unity. There was a sincere feeling that Protestant Disunity such as it is now, was a testimony against Christ and not for Him.

Many things in Dr. Sutphen's paper present history in the imperfect light in which it is usually read by the denominations generally. "England broke with the Church of Rome under Henry the Eighth, and the National Church has ever since been Episcopal," is an error which I am quite sure the fair-minded lecturer will one day write: "When Rome broke with England's Catholic Church in 1570 and set up an Italian mission," etc., etc. In his description of the unhappy divisions and subdivisions of Protestantism, regretting that "there are ten different divisions of Presbyterians alone," it was distinctly jarring to the Churchman's consciousness of what was episcopal and what was *pseudo*-episcopal to hear him say:

"The Episcopalians in like manner are divided into Protestant Episcopalians, Methodist Episcopalians, and Reformed Episcopalians, the two last named being the off-shoots of the first."

If the name Episcopalian designated the *genus*, it seemed strange that Mormon Episcopalians, Dowie Episcopalians, or Moravian Episcopalians should have been left out of the count. The mistake is very natural, however, to anyone who has not the proper perspective of the historic episcopate in view, or who generously imagines that the name is always significant of the thing. These things however are only to be expected, and the writer does not intend that even such flaws should overshadow the remarkable utterances of a brave minister, who, while seeing the darkness of Protestant disunity, is unquestionably a herald of the coming dawn of Christian Unity.

Among some of the most striking passages of Dr. Sutphen's paper is the following strong indictment of Protestant Disunity:

"The present divisions of Protestantism are an unspeakable injury to the Cause of Christ. The purpose of the Church is not to exploit some theological or ecclesiastical notions of non-essential moment, whether true or false, but to save this world from the power of sin through Jesus Christ and bring it back to God. This is its imperial mission. It is to preach Jesus Christ and Him crucified, not Augustine or Calvin or Arminius or Luther. In this tremendous task it needs to present a solid front to the world. 'That they all may be one, . . . that the world may believe that Thou hast sent Me.' Such was the great high-priestly prayer of Christ. Please note the argument for unity as it lay in His mind: 'that the world may believe that Thou hast sent Me.' The unity of His people was to be the greatest evidence to the world of the fact that Jesus Christ had been sent by the Father as its Redeemer and Saviour. A divided Church is an argument in just the opposite direction. It is idle to argue, as some have done, that Christ was only praying here for the unity of spirit among His people with no thought of the unity of organization. Of course He was praying for the unity of spirit; this is so obvious that it needs no elucidation, but the evidence of that unity *to the world* which is the very pivot on which this text turns, is never found in a divided organization. The world argues naturally enough: If Protestant Christians are one in spirit, it will not be necessary for them to have two hundred different de-

nominations; and what sufficient answer can we offer? We can present the stock arguments for denominationalism, but what have these to do with that unity of spirit which was to be the supreme witness among His people of the mission of our Lord? Even as we utter them we must have within us a hopeless sense of their inadequacy to defend the Sectarian position, and of their lack of pertinency as a reply to the obvious wonder of men that a Church whose unity of spirit is to evidence its Lord's Messiahship, should not exhibit an external unity as the first credential of its Christ.

"I believe that the divisions of Protestantism to-day, more than anything else, stand in the way of a triumphant Christianity. With a united Protestantism we could sweep the world for Christ. The reproach of the Church would be taken away. Multitudes who now find denominationalism a plausible excuse for remaining outside of all churches, would then be compelled to declare themselves either Christians or Agnostics. The lines would everywhere be drawn between Christianity and Unbelief. We should know just where we stand. An Evangelical Catholic Church would leave no standing-room for any non-professing Christian in Western Christendom; he would be compelled by the logic of the situation either to become a Roman Catholic, an Evangelical Catholic, or a professed Unbeliever. As it is at present, between the two hundred denominations a great multitude find themselves nowhere. They fall in between and disappear. A more admirable arrangement could hardly be devised for the Church to lose hold on men.

"Such a union of Protestant forces, moreover, would inevitably react in the most wholesome manner on the Roman Church itself. We profess to be interested in the evangelization of the Roman Church. We send missions to Papal countries to make Roman Catholics Protestants. There is little likelihood, however, that the Church of Rome will ever knock for admission at the door of the Presbyterian, Methodist, Episcopalian or any other Protestant denomination, or that any perceptible diminution will occur in its membership by individual departures to the Protestant fold. Protestants, as a rule, have little occasion to congratulate themselves over defections from the Roman Church. Such defections are usually gains to Infidelity, not to Protestantism, and surely no Protestant who is worthy the name of Christian would rather see men infidels than Roman Catholics. If the members of the Roman Communion are ever to be won in any large numbers to those conceptions of Christianity which Protestantism represents, it will be done within the Roman Church and by the Roman Church itself. The reformation will take place from within not from without, and by far the most powerful incentive to such reformation would be the unification of Protestantism. It is not to be forgotten that the Protestant Reformation of the sixteenth century compelled that counter-reformation in the Roman Catholic Church which rectified the worst abuses then prevailing, and probably saved the Roman Church from far heavier losses than it had already suffered. The unification of Protestantism would compel far more extensive reforms in the Roman Communion. That venerable Church could not hold its ground against a united, aggressive Protestantism, without the reconstruction of much of its internal life, and such reconstruction within the Church of Rome would bring these two great types of Western Christianity to a point where at least they could heartily cooperate against the forces which are hostile to morality and religion. If Protestants wish Roman Catholics to approximate the Protestant position, Protestantism itself must become Evangelically Catholic—in other words it must become united."

One cannot help admiring the clean-cut way in which all this truth is so vigorously presented. There is a bravery back of it which springs from the intensest conviction and an evidence of a desire to lay the axe to the very root of the tree. The distinguished preacher clearly differentiates between what is Roman and what is Catholic. We never find him speaking of "the Catholic Church" when he means the Church of Rome. In this he sets an example to many Churchmen.

Dr. Sutphen lays bare to the very quick the common ignorance of Protestant Christians regarding the cardinal principles of the Christian Faith. Indeed, it is to be hoped that every religious paper in the United States, Roman, Anglican, or Protestant, will reproduce the following impeachment of our diletante, sentimental, and imperfect method of instructing the young. He says:

"Ultimately out of such Protestant unity there would come a new Religious Education. Nothing is more imperatively needed among Protestant Christians to-day. The average Protestant—I speak not of the exceptional or highly cultured man or woman—but the average Protestant has no religious education. He could hardly pass an examination upon the elementary doctrines of the Christian faith. He knows next to nothing of the history of Christianity during the past nineteen centuries. The child gets nothing of all this in the public schools. He seldom gets it from his parents in the home. Our Sunday Schools are in no sense educational institutions with definite, systematic methods of instruction in religion, and even if they were, one hour a week, it is needless to say, is utterly insufficient to meet the requirements of religious culture. The result is our Protestant children are growing up with no exact religious

knowledge of any kind. There was a time when this was otherwise; when, in old-fashioned days parents and pastors regularly catechised the children and saw that they were instructed and grounded in Christian knowledge. To-day, as a rule, the child only gets what casually comes to him in fragmentary form from the pulpit, or in the unsystematic and often purely sentimental instructions of the Sunday School. To call this religious education is absurd; and it is a religiously educated people that make a strong and aggressive Church. The Roman Church has long understood this fact. The Roman Catholic child is instructed from infancy in the fundamental tenets of that faith, and when he is old he seldom departs from it. It is the only rational way to make and keep a Church vigorous. Sentiment evaporates; knowledge endures. Religion must rest securely on intellectual foundations if it is not to be blown to pieces by every passing wind of doctrine, or drift into fads and whimsical vagaries. A united Protestantism would be in a position to carry out a system of religious education which would make the Church a solid compact force in all the coming generations. It would end forever the absurd idea that religion can be divorced from education."

The only practical way that (at present, at least) presents itself to the Rev. Dr. Sutphen, and to the Ministerial Association of Cleveland, so far as it expressed itself, was in a "Federation of Churches." The writer of this article hopes he is not unfair when he says that in his judgment, Dr. Sutphen is too much gifted with the logical faculty not to see just how soon such a federation would come to nought. It would be a temporary expedient, born out of the dire necessity of our times, but which would be an expedient only. The analogy which he makes of the federation of the various states of our commonwealth into a national unit fails in at least two most important points: (1) There is a territorial entity in each state, a geographical limitation, which would not obtain in a group of federated Churches, to keep them within certain confines and limitations; and (2) What would be the authority to put into execution such laws and limitations as the Federal Board should enact? In other words, what is to prevent schism from the Federated Churches? Schism in the states of the Union was prevented, and can only be prevented now, by an appeal to arms. That appeal would be obviously impossible in a group of Federated Churches. The analogy clearly fails, and with it the scheme of ecclesiastical federation, which the writer humbly ventures to think was *not* in our Lord's mind when He prayed for the unity of His followers, and which Dr. Sutphen wisely interprets as not only spiritual unity but organic unity. A federation of Churches might remedy many glaring defects in the Protestant world, but our Lord's prayer was for one body, and not a federation of many bodies however close and effective that federation might be.

The truth is that Dr. Sutphen is seeking for the one point of unity which alone will solve the whole budget of problems which his valuable paper raises. We believe that the Historic Episcopate alone, the College of the Apostles expanded now far beyond the numerical limits of the original twelve, together with the "elders" (or presbyters) and "the brethren," is the authoritative governing body of Christ's Holy Catholic Church which alone is the visible centre of unity even as our Blessed Lord and Master Jesus Christ is the invisible Centre of Unity. We believe that Dr. Sutphen's remarkable sermon is one of the most valuable and important contributions to that subject so dear to the heart of every true follower of the Master, the subject of Christian Unity. It marks a distinct and interesting phase of the Protestant thought of our times.

CAN A MAN indeed stand amid the severest temptations? No; no man can stand, and no man needs to! Fall, but let it be *upon your knees*; not at the feet of the tempter, but at the feet of Him who cometh with dyed garments from Bozrah, travelling in the greatness of His strength, mighty to save. At the famous battle of Bannockburn, King Edward saw the Scots on that terrible morning bend their knees. "They kneel," he cried, "they ask forgiveness." "Yes," said Baron Umphraville, "but they ask it from God, and not from us. These men will either conquer or die on the field." And they conquered. So when you fall, let it be at His feet, and you, too, shall be more than conqueror, through Him.—*Selected.*

WE ARE too often like those Pharisees, who, while Jesus was passing through the corn, and the sunshine of that quiet Sabbath was fast ripening the laden ears, began to raise a question about Sabbath-breaking, with a keen eye to the supposed delinquency of the disciples. Is not that a picture of very much that passes for religious life in our own time? Instead of drawing the blessed instruction that we might from the works of God and the words of Christ, we begin to ask, Is something that someone else is doing lawful? We cast stones at our brethren instead of learning from our Father.—*Rt. Rev. J. B. Pearson.*

THE OBSERVANCE OF FRIDAY.

BY THE REV. IRVING P. JOHNSON,

RECTOR OF GETHSEMANE CHURCH, MINNEAPOLIS.

WE have noticed of late a very specious argument emanating from the Bishop of Maryland, which tells us that where the Prayer Book says: "Other days of fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," to-wit, "The Forty Days of Lent, the Ember Days, the Rogation Days, and all Fridays in the year"; the Prayer Book means that such days being in the nature of half-fasts should cease at 3 P. M.

It is true the good Bishop of Maryland is only speaking about "all Fridays in the year," but the Prayer Book makes "all Fridays in the year" exactly the same kind of a half-fast as "the Forty Days in Lent." They are both put on exactly the same basis. The error in the good Bishop's argument seems to lie in the fact, that in the early days of the Church, these Fridays were half-fasts (days in which Christians ate nothing until 3 P. M.); while in this Church these days are not half-fasts, but whole days of abstinence.

The ancient Church found that a whole fast on every Friday was too severe a strain for the ordinary Christian; so the early Church made these days half-fasts.

Our own branch of the Church abated this rigor by changing these Fridays into days of abstinence, a sufficient abatement of the rigor so that nothing was said about 3 P. M. Now the good Bishop of Maryland would persuade us that because a day of absolute fast stopped at 3 P. M., therefore a day of abstinence should stop at 3 P. M., and people are free by the Church's rule to go to entertainments on Friday night.

In the first place he needs to show that the early Christians were in the habit of going to entertainments on Friday evenings after their fast was over, and, in the next place, he needs to show a reason why the abstinence of Protestant Episcopalians on Friday has become so extraordinary in its character that Episcopal dispensation is needed to abate its rigor.

Also if Fridays are to stop at 3 P. M., why not each day of Lent as well? The Prayer Book puts the two on exactly the same basis.

We are aware that the matter of enforcing the rule upon school children and their teachers involves much hardship, and we have never endeavored to enforce the Church's rule with school children; we believe children to be exempt from much of the Church's penitential discipline; but we utterly fail to see how the difficulties of school children and their teachers, have anything to do with adults in their loyalty to the Prayer Book; and we know of very few Episcopalians whose observance of Friday has been so rigorous as to need an Episcopal indulgence from their further observance of the day.

The fact that comparatively few people in the Church, and none of those outside of the Church, observe it, and that therefore it is difficult to observe it, proves too much. Fifty years ago the same principle would have applied to Lent. Few in the Church and none outside observed it, but how is it to-day? The faithful persistence of a few, has made Lent a welcome season both to those within and those without the Church.

As the Bishop of Minnesota well said in his pastoral letter, Lent is a time to cultivate the simple life. The season comes each year with its blessings of rest and communion with Christ.

As Lent is to the year, so Friday was evidently intended for the week, a day in which Christ bids us to "come apart into a desert place and rest awhile."

We trust that devout Church people will give every Friday and all of every Friday to Christ as a day on which they practise "such measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

We would suggest an attendance upon a Friday evening service as that act of devotion which most laymen would be able to make.

One of the most striking traits of the character of General Grant was his absolute truthfulness. He seemed to have an actual dread of deception, either in himself or others.

One day, while sitting in his bedroom in the White House, where he had retired to write a message to Congress, a card was brought in by a servant. The officer on duty at the time, seeing that the President did not want to be disturbed, remarked to the servant, "Say the President is not in."

General Grant overheard the remark, turned around suddenly in his chair, and cried out to the servant: "Tell him no such thing. I don't lie myself, and I don't want anyone to lie for me."—*Selected.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

THE HEALING OF BLIND BARTIMÆUS.

FOR THE FIFTH SUNDAY IN LENT.

Catechism: XIII., What Desirest Thou? Text: Psalm cxlv. 18.
Scripture: St. Luke xviii. 35-43. See also St. Matt. xx.
29-34; St. Mark x. 46-52.

THE healing of the ten lepers, which was our lesson last week, took place, we found, at the beginning of the last journey to Jerusalem. Now a new stage in that journey has been entered upon. And the right understanding of the atmosphere of this miracle depends upon the remembrance of the fact that the Master was on the last stage of that last journey, and that *His manner showed it.*

A great change, noticeable to all, had come over the Master when He began that final ascent to the Altar. Because of what they saw upon that Face, the twelve fell back from His side, and He walked on alone. The chosen men who had seen His deeds of power, and heard His words of authority, were now "amazed," while the crowd that followed still farther from Him than the twelve were "afraid" (St. Mark x. 32). He tried to explain to them that He was going to be crucified, but they understood not. All that happens upon that journey seems to be more easily understood if we remember the awe-filling look and bearing of the Lord, as He walked on at their head. The request of James and John that they might be with Him in His Kingdom, or glory, was prompted by the realization of an impending change (St. Mark x. 35-45). In the house of Zacchæus, not only the conduct of the host, but the parable of the pounds, reveals the same cause. It is recorded that this last was spoken "because they supposed the Kingdom of God was immediately to appear." "And when He had thus spoken, *He went on before, going up to Jerusalem*" (St. Luke xix. 1-28). The anointing at Bethany surely indicates that Mary, too, saw and felt the change and knew that some great crisis was impending. So also, it would seem, do we find in this strange, awe-inspiring bearing of the Master, a simple explanation of the action of the multitude who accorded Him the triumphal greeting as on Palm Sunday He entered into the Holy City. It was the welcome of the crowd who had followed Him in the way, but who had gone on into the city while He spent the night at Bethany (St. John xii. 1-18).

It was on this same Journey that He healed the blind son of Timæus at Jericho. It is because of that awe-inspiring look upon His face, that the people answered the blind man, that "Jesus of Nazareth passeth by." "And they that went before rebuked him that he should hold his peace"; why, except for this strange look upon His Face, which made them think that He must not now be interrupted? As long as they had known Him, they had never seen Him refuse to help anyone in need who cried to Him for help. But now they felt that He was going to do something so important that He must not be stayed, and they "rebuked him that he should hold his peace." It was only when He Himself stood still, and commanded the poor man to be brought, that they encouraged him.

From the man himself we may learn some lessons. In the first place, *he had faith*, or believed that Jesus could give him what he most of all needed. If anyone else had asked him the question that Jesus asked, he would probably have asked for some lower gift, as money, food, or clothing, for he was a beggar. But when he heard that it was Jesus of Nazareth, he cried out for mercy; and when the Lord Jesus asked what it was that he wished done, he knew at once, and asked for the greatest need of his life. He thus teaches us another lesson. For while he only asked lower gifts from other men, in the presence of Jesus *he asked for the one great need of his life.* What we need to learn is that the Lord Jesus has the power to make us see many things to which we are blind without Him. From the blind man we may learn to realize our own blindness to the things which the Lord Jesus can make us see, and also His power to open our eyes to them. If we truly learn that lesson, we shall do as he did; ask Him to open our eyes.

There are many things to which we are naturally blind. Science or learning can open our eyes to some of them. Thus,

we do not see forces like gravitation, evaporation, and electricity, but science opens our eyes to see them. Quite recently men have for the first time had their eyes opened to such things as Roentgen rays, and the various forms of radioactive energy. But there is also the whole realm of spiritual things, of which we can have perfect knowledge only by following faithfully the teachings of the Lord Jesus. At the prayer of Elisha, one young man's eyes were opened to the reality of the spiritual helpers which were ready to fight for the prophet of God (II. Kings vi. 15-17). But it is only the Gospel of Jesus Christ that makes us see in the Church and the Sacraments, ordinary, human, material, though they be, the means of conveying God's grace and help to men. It is, therefore, a real opening of blind eyes in our case, too.

If we, like the son of Timæus, realize how much more important is that sight than anything else which we might receive, we shall be sure to ask for those spiritual blessings which are our greatest need, and His ready gift. Bartimæus did not ask for money or clothes. *We should ask first of all for spiritual gifts, the best of all.*

When Bartimæus had opened his eyes and seen the face of the One who had opened his eyes, he followed Him, glorifying God. The people also gave praise to God for that which was done. There is the lesson which teaches us that when we see God's mercy extended either to our own selves, or to someone else, we shall *not only see, but do.* If we see Jesus and His wonderful power to save us from our sins, we must, if we are consistent, act upon our knowledge. Anyone who sees that He has the power of God, who recognizes Him as God, must treat Him as *his* God.

From comparing the accounts, it will be seen that there were two men who received their sight. St. Luke only mentions one as he was probably the spokesman, and then, too, he may have been known to many of the disciples, as he followed Jesus in the way and became a disciple. There is an unimportant discrepancy in the accounts, in that the first two place the miracle at the going out of the city, while St. Luke seems to place it at the entering in. It is of course of no importance to the establishment of the truth of the miracle. It does not depend upon any such accuracy of detail. It is probable that the contradiction is only apparent, however, and that if we knew all the circumstances, we should understand how it is. Even if it is a mistake, it is too unimportant to be of any weight. Instead it shows the independence of the different accounts.

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.

CORRECTION OF BISHOP GRAFTON'S RECENT BOOK.

To the Editor of *The Living Church*:

I WISH to be the first to point out a slight inaccuracy on the 212th page of my book, *Christian and Catholic*. The paragraph that begins, "It was said by Leo XIII.," should as amended read as follows:

"It seems to be suggested, as the Anglican Archbishops say, by the Pope that our present form of ordination ought perhaps to be considered sufficient, if it were not for the fact that between the years 1549 and 1662 the words, 'For the office and work of a priest' were lacking. But this is a quite groundless objection, as the Archbishops pointed out in their reply to the Papal Bull, because during that time words designating priesthood, which the Pope considers necessary, were contained in the prayer, 'Almighty God, giver of all good things, which by Thy Holy Spirit hast appointed diverse orders of ministers in Thy Church, mercifully behold these Thy servants now called to the Office of Priesthood.' This prayer, it must be remembered, was at that time part of the ordination proper, and not, as now, the Collect of the Mass, of which fact the Pope seemed to be unaware.

"But even now, however, this Collect is not separated in time so far from the words 'Receive the Holy Ghost' as the words of Christ to the Apostles to offer the Holy Sacrifice, and the gift of the Holy Spirit at Pentecost which enabled them to do so. If, thus, the 'matter and form' must, for validity, be absolutely coincident, then the Twelve, including Peter, were never consecrated Apostles."

I employed several typewriters at different times, and it is possible the error came about in that way.

C. C. FOND DU LAC.

HOME MISSIONS.

To the Editor of *The Living Church*:

MANY thanks are due from your readers for the excellent editorial, "Why Home Missions?" in your issue of March 18th. Aply and amply do you justify our own activity in the midst of a Christian population; we are giving to people otherwise without it, a Sacrament the most holy and the most necessary. So far as we do this we tread on firm ground.

But as a matter of fact, is this what we are doing? Are we distinctly making the Holy Communion the outstanding feature in our Home missions? I have had pretty intimate acquaintance with four such enterprises and in none of them was this the case. For example: a layman, a postulant for Holy Orders, was for one year in charge of a congregation of ten or twelve Churchmen in a town of six hundred people in an Eastern Diocese. In the place there were (five Protestant and one Roman) six churches in all. During the year the Holy Communion was celebrated once. The lay-reader, receiving no salary, spent some energy and some money to make his Communion once in the month. When anybody in the congregation expressed a desire to communicate, he was directed to the nearest parish church, forty miles away. The anomalous enterprise dragged out a precarious existence, serving no obvious purpose, imparting no definite instruction, engaging only the amused wonder of on-lookers. I think it is dead now.

In the light of this history, which I am confident can be duplicated, will you pardon me if I say that some of our missions are the products of P. E. denominational ambition, rather than of a deep faith in our Sacraments and ministry? Heartily as I endorse the theory of your clear-cut editorial, I do not think it runs with the facts.

Also, that if we spent more time and money in properly educating men before we send them out among the wolves, we should go far to rid ourselves of the sad spectacle of a multitude of ill-fed, ill-clad priests struggling with debt in the midst of stolid parishes that do not understand them, and scarcely care whether they survive or perish.

Also, that if we could but exercise the forethought and self-denial to establish fewer missions but those few well-manned and vigorously supported, we should enjoy a growth quite as rapid as that we now enjoy and far more wholesome. He that believeth shall not make haste. If this mission work is worth doing, it is worth doing well.

The breaking of ground in untried fields could be far better done by the devoted members of orders such as that of the Holy Cross.

Yours most sincerely,
Altoona, Pa., March 21st, 1905. S. C. HUGHES.

THE CHURCH AND MASONRY.

To the Editor of *The Living Church*:

AS a priest and a Mason, I can no longer keep silence from good words. In such a strong Masonic state as North Dakota, I venture to say—as the result of six years' experience—that nothing guarantees a missionary priest a readier and broader welcome in a community than the fact that he is a Mason. It brings him at once in touch with the leading men, on a plane of brotherhood, and guarantees him every possible assistance and courtesy for his work. By meeting men on this common ground where his "cloth" does not segregate him he finds—if he has discretion—a field of marvellous breadth to speak "a word in season" with surprising frequency. He can say to men, as a Mason, things he could not possibly say to them as a priest with no recognized authority, so far as they are concerned. I could name two men, each publicly recognized as leading men in their several towns, whom I have been able to bring to Baptism within the last year, on the challenge that as Sir Knights, and therefore committed to the Divinity of Jesus Christ, they were under direct obligation to obey the explicit order for Holy Baptism. It *can* be done. If a clergyman simply "joins the Masons" he need expect no influence there. If he becomes a Mason, his zeal and influence as a Churchman will be proportionate among the brethren with his zeal and influence as a Mason.

It is not a bad phrase that "Masonry is the Church without the Sacraments; the Church is Masonry with the Sacraments." Masonry is a noble and powerful opportunity for the clergy to show a "more excellent way." As a priest is earnest and faithful to both, his influence for both will be enlarged in each.

Faithfully yours,

EDWARD WELLES BURLESON.

[The discussion of this subject is now at an end.—EDITOR L. C.]

TWO QUESTIONS.

To the Editor of *The Living Church*:

I WOULD like very much to see discussed in your paper the question whether or not a priest in the Church should repel from the Holy Communion a member of a sectarian body who comes forward to receive. I know that there is a difference of opinion on this subject, and refrain from giving mine until I see what others have to say. I know Bishops who hold both opinions. Would this not be a good subject for your "Topics of the Day?"

In your issue of March 11th, under "Topics of the Day," you said: "Nor is it true that we confine the Church to our own organization, . . . but its membership includes all baptized persons, whether they be Greeks, Romans, Anglicans, or Protestants. Some have failed to carry out their union with Christ to its full completeness, but are members of His Body nevertheless, and all by right of their Baptism are recipients of His grace." This would imply that no man, be he priest or layman, has a right to deny them the blessings and benefits of the Holy Sacrament, when God Himself does not deny them the blessings and benefits of His grace.

Please let me see your views and those of any others, who will contribute, on this subject.

I am very sincerely yours,

St. Peter's Rectory, (Rev.) JNO. H. BROWN.
Fernandina, Fla., March 18, 1905.

[For ourselves we answer as follows:

I. A priest has no right publicly to repel any person whatever from Holy Communion after he has presented himself at the altar rail, unless the person had been privately warned beforehand. Where a person presents himself unlawfully, he must be communicated, and afterward be warned privately not to present himself again.

II. The fact that the Holy Communion is the gift of God to His children, both makes it wrong for any man, be he priest or layman, to deny it to any who are entitled to it, or to administer it to any who are not; and the Church alone has the right to specify the conditions. It is indeed the food given for all the children of God; and all of the children who prepare themselves for it in the manner required by the Church—that is to say, by receiving the sevenfold grace of the Holy Spirit in Confirmation—are entitled to receive it. Neither Bishop, priest, nor layman has any right to vary these terms that have been explicitly set down by the Church.—EDITOR L. C.]

POLEMICS OF CHRISTIAN PEOPLE.

To the Editor of *The Living Church*:

ALATE most clearly expressed article in THE LIVING CHURCH, on the relation of our Church to the denominations of Christendom, suggests one or two reminiscences:

In the pastoral of the House of Bishops (1904) we find the following clause:

"The world all around its vast circumference throbs and aches with the hatreds of men. Class against class; Christian brethren who too often, alas! have no other word save one of disparagement and ridicule for other Christian brethren."

A delightful and striking contrast was presented by an incident which occurred recently in a certain city. The denominational pastors of the community, by vote, drew up a request and presented it to the "Episcopal" rector, saying, that as he was debarred by his Church law from omitting his Church service and joining them, they begged the privilege of worshipping *with him* in his own church on Thanksgiving day. Here was an instance in which a body of Christian gentlemen rose grandly above the petty human jealousy and sensitiveness so characteristic of our humanity—even that which calls itself Christian. It is very difficult for the Christian man of the average sort to recognize any kind of conviction which does not make his own fold quite the equal of any other fold on the face of this earth. Hint at such a thing and you see the hot blood surging upward at once. They call this Christian zeal, Church zeal, etc., but it is quite often personal vanity of the pettiest sort.

An illustration of this was not long ago given to the world by the religious press. A certain Church editor who is actually faulted by some for his, possible, excess of liberality in his use of the word "Church," while speaking of the Church of England and our own communion in the United States, happened to refer to the latter as our "National Church," etc. The editorial was quoted by a periodical read by all denominations, and has drawn a heavy fire from all quarters of the country. These numerous comments indicated very clearly how little the

sundry denominations peruse our Church papers, for, had they done so, they would clearly have recognized the fact—

1st. That the expression referred to is an every-day phrase in American Church literature, and,

2nd. That the particular writer who was the object of these caustic criticisms, had a short time previous to the publication of the editorial criticised, clearly disclaimed any such offensive meaning in the use of the term "Church."

It would be quite amusing, if it were not sad, to see how much of the "Original Adam," remains in these good men who are supposed to be spiritual leaders and teachers of their people. A Boston religious paper speaks of the above mentioned editorial as an "affectation which only serves to increase suspicion and resentment," the term "affectation" meaning, of course, that no man could possibly *conscientiously* draw a line between our Apostolic communion and the numerous sects of the last three centuries! Another religious weekly of Lancaster, Pa., does not actually swear, but drops into equally opprobrious epithets too numerous to mention. One religious weekly of New York thinks the words worthy of four columns of caustic review. If the good brother who filled his pages with that nonsense would take the trouble to read a little in the right direction and try to keep in touch with the twentieth century views of the Church of England and America, he would not have wasted his time and space and printers' ink in that four-column article. He would have realized at least that the most extreme of our Churchmen do not base the Church claim upon "adaptation," or, "numbers," nor would they have entirely excluded the Church of Rome. In the volcanic ebullition of this periodical the writer's heat and explosive inclination was so great that he apparently fired every thought of his hot imagination into the air, regardless of reason or fact. The *Philadelphia Lutheran* keeps its head admirably and contents itself with a calm and courteous statement of its own view of the subject. A Pittsburgh religious weekly is the most amusing of all. We are informed that the "pretentious claim" does "not in the least excite its resentment"! The "subsequent proceedings" remind us of a story of an irate pugilist who, while taking off his coat for combat, remarks that his "intentions are entirely pacific"; then, as he rolls up his sleeves, he ejaculates, that "man's hands are not made for war"; cries that he would "not hurt a flea," as he smites his opponent with "an-uppercut"; and gently murmurs, "Peace be with you," as he plants a home blow in the "solar plexus"! So with this gentle journal which feels "no resentment" at all! From its verbal gatling gun pours such expressions as "interesting psychological specimens of religious mania," "pompous pretensions of insanity" (*approx*)—"painful and pitiful views and vaporings," etc., etc. We are finally informed (in effect) that only those Churchmen who hold views of the Church satisfactory to this most amiable and pacific brother can be called Christians!

Now for the sake of the Christian reputation of these good brethren, we feel we must register a protest against expressions of this character, and direct attention to the rebuke administered by clergy of their own denominations in the fourth paragraph of this article. We do believe in, at least, a little liberty of conscience in our free America, and think if the Church writer faulted had *really* meant to say (which he did not) that he thought that Holy Writ and the consensus of three-fourths of the Christian world demanded that the term Church should only be applied to those bodies who possess the historic Episcopate, he was entitled to his views on the subject. He did *not* say that these sundry communions who do not possess it, "were a bundle of forms without genuine Christian character." Had he made this sweeping statement, which would have been inexcusable and the grossest violation of Christian charity conceivable, we would have been silent. We would feel that we deserved everything our Christian brethren could say. But, dear brethren, do allow us a few conclusions of our own as regards the correct polity of the Church of God.

W. M. WALTON,
Archdeacon of Indianapolis.

LACK OF CHURCH NEWS IN SECULAR NEWSPAPERS.

To the Editor of *The Living Church*:

REFERRING to "Use the Printing Press for the Church," by the Rev. B. W. R. Tayler, on page 645 of *THE LIVING CHURCH* of March 11th, what the author complains of in Cleveland, Ohio, I fear is only too true most everywhere in the United States. I know it is so here in Philadelphia, where *The Even-*

ing Telegraph, for instance, gives 24 inches to Roman Catholic news to only five or six inches of our own Church news, and where there have been local Anglican Church happenings enough to fill two or three times the space they gave to it, in the Saturday (the usual religious news) edition. I recently sent a copy of the Rev. B. W. R. Tayler's article to the *Philadelphia Ledger* and *Evening Telegraph* with my name and address, and told them that what the Cleveland divine said was equally true here in Philadelphia, and invited a reply; but got none.

WM. STANTON MACOMB.

256 S. 38th St.

A CORRECTION.

To the Editor of *The Living Church*:

IN your issue of March 11th, I had an article relative to Fraternal Societies, etc. A slight error therein changes materially the sentiments I wished to express. I said: "I yield to no man in my love and admiration of the Catholic Church." What you printed was: "I yield to man in my love and admiration," etc. A small word, but quite important! I trust you will make the usual correction, and oblige,

Very truly yours,

E. C. DELAVAN.

Binghamton, N. Y., March 20th, 1905.

CHURCH SCHOOL AT LOW COST.

To the Editor of *The Living Church*:

IT has been brought to my notice that enquiries have been made through your columns for a good Church school at a moderate cost. It may be helpful to such enquirers to know of the school over which I have the honor to preside. Bishop's College School is one of the oldest, if not the oldest, of the Church boarding schools in Canada, and is under the patronage of the Bishops of Montreal and Quebec. It is governed by a board of directors, of which board the Dean of Quebec is a member. A first-rate, all-round education, with systematic teaching on Church lines to all boys (the great majority) who are members of the Church, is given. There is a fine chapel, gymnasium, infirmary, in fact all the necessary equipment of a good school, and a most beautiful and healthy situation.

The fees for board and tuition for the school year are \$300, and including all extras, no boy's account need exceed \$325 per annum.

Many boys from the United States have been already educated at Bishop's College School, Lennoxville, as it is easy of access from Boston, New York, and other centres. The C. P. R., G. T. R., and Boston & Maine all run through here, and by leaving New York at 4 P. M. you can reach Lennoxville at 7:30 A. M.

I may perhaps be forgiven, sir, for adding that I have devoted my whole life to this work, having been a schoolmaster for upwards of sixteen years, fourteen of which I have been in holy orders, and seven a headmaster. To some of your countrymen I am well known through having held the summer chaplaincy at Murray Bay.

Hoping this letter may be taken as written, from a desire to help members of our Church and not merely as a gratuitous advertisement,

I beg to remain your obedient servant,

(Rev.) E. J. BIDWELL, M.A. (Oxford, England).

Headmaster and Chaplain of Bishop's College School, Lennoxville, Que., Canada.

FATHER PRESCOTT ON THE "BENEDICITE."

To the Editor of *The Living Church*:

FOR one, let me thank you for reproducing Father Prescott's admirable sermon on the *Benedicite*, so long, strange to say, out of print. As long ago as 1886, at the General Convention in Chicago, meeting Father Prescott there, I could not procure from him a copy of it. Will not The Young Churchman Co. give it to us in pamphlet form, I wonder, for wider circulation? It is one of those things which should not be allowed to get, or at least to stay, out of print. Why, even so notable a book as Palmer's *Treatise on the Church*, which, by the way, secured the endorsement of Dr. Döllinger, is not to be had nowadays, though a new edition of it was promised, several years ago, in England, brought up to date, under the editorship of the Rev. Malcolm MacColl. Such writings are standard, and should be so treated.

Pacific Grove, Cal., Lent, A. D. 1905. HOBART CHETWOOD.

BISHOP GRAFTON'S NEW VOLUME.

It has been maintained by theologians that the knowledge of religious truth cannot be attained by any mere intellectual process. Professor William James, whose attitude is certainly not a strictly theological one, in his remarkably illuminative work, *Varieties of Religious Experience*, also distinctly recognizes the same truth for which Isaac Williams pleads so insistently in his *Devotional Commentary*, that there is a sphere of knowledge in which moral discernment enlightens the natural understanding.

To know God and not to love and obey Him is sin. Some desire of the heart, some wish, not merely to apprehend but to submit to a higher authority, ought therefore to accompany the search of those who are in doubt and perplexity concerning the truth. Truth was only revealed to men by the Author of the Christian Religion while upon earth, "as they were able to bear it," so that its mere cold reception might not be a judgment against them, and the "economy" and reserve of His teaching is one of its most striking characteristics.

The reader who will appreciate and profit by Bishop Grafton's *Christian and Catholic*,* must be one of those of whom the author says: "Let me in love put myself beside a soul whose condition was once my own." This "condition" was that of no mere curious inquirer. It was that of one who—though now having his vow of obedience dispensed as a Prince of the Church—was so willing to obey, as well as to learn, that he followed the voice which he heard and took the three-fold cord in the first post-Reformation monastic order. The Bishop of Fond du Lac appeals then, not to the self-indulgent and the self-satisfied, but to those who feel a call to a higher life, who want and are glad to receive help to attain it. The whole work breathes a spirit of charity like that of the venerable St. John, whose sermon in his old age was only: "Little children, love one another"; disavowing proselytism and aiming only to enable others to know better God's will in whatever way it may lead them.

Christian and Catholic is divided into three sections: "Christian," "Catholic," and "Catholic not Roman." The Bishop of Fond du Lac in his demonstration of the historical truth of the Gospel narratives as the foundation of religious belief, has a much less difficult task than would have presented itself a dozen years ago. "The higher criticism" no longer challenges much of the evidence which it once scornfully denied. How convincing the Bishop's argument may be, will of course depend upon the character of the different minds to which it is presented. Bishop Grafton stands, however, near no less a scientific authority than Huxley when he says: "We will not pause to argue with those who believe that no evidence can be sufficient, because the resurrection involves the violation of the natural order. Any idea of law which makes a miracle impossible is inconsistent with an intelligent belief in the existence of God. A miracle is only an unusual manifestation of power, but it does not necessarily involve an infraction of law. If man can work marvels, which are miracles to the unlearned, by combinations of nature's laws, more so can the Almighty, who knows them intimately and thoroughly as His own thoughts. God does not contradict Himself when He works a miracle, but uses modes unknown to us. The so-called laws of nature are but the keyboard upon which the Almighty Hand doth play."

The grim fact faces those who are convinced of sin, that nature knows nothing of deliverance from it. Bishop Grafton quotes his brother prelate, Alexander of Derry, who said: "Each of us is set down in the perilous game of life to contend with a player who is perfectly fair but absolutely remorseless. Play but one pawn ill, and you must abide the consequences. You cannot take back a single move. You have to do with the passionless majesty of an order that can never be broken, with the pitiless sequence of an unforgiving necessity. You are in the grasp of a tyrant who says:

"'Fool! All that is at all
Lasts ever, past recall.'"

But what nature cannot do can be done by grace, and Bishop Grafton, the Episcopal dignitary, pleads in words that might have flowed from the revival platforms whereon men of another name are to-day in so many places appealing to their brethren: "The unknown depths of divine love reveal their awful and entrancing loveliness. If He gives them to drink out of His own cup of sorrow, He holds it to their lips. Dying in Christ, they live, receiving a death wound in their souls. They live not so much as He now lives in them. Though on their cross, in the darkness, suffering or deserted, misunderstood or betrayed, alone in their enforced solitude, or struggling with life's great burdens, yet His peace takes possession of them. They cling not to Him so much as He enfolds them in Himself. His love so triumphantly asserts itself that they love all, forgive all, bear with all for His sake. They only rejoice and thank Him as every trial or distress makes more real His peace within. They trust themselves wholly to Him, rely solely on His merits, rest in His love. Trusting wholly to His precious blood, they desire for His sake a cleansing from all stains. They pray thus that they may be less unworthy of His dear love. But disquietude and uneasiness about self they know not, for they are in Him and He in them. There is but one will and heart between them and that is His."

* *Christian and Catholic*, by the Right Rev. Charles C. Grafton, S.T.D., Bishop of Fond du Lac. New York: London, and Bombay: Longmans, Green & Co., 1905.

As a defence of the "High Church" position that the Episcopal Church is Catholic, Bishop Grafton points out that the faith, delivered and guarded by the Church, "is to be found in the common consent of Christendom. What the Church has from the beginning always and everywhere declared to be the faith, must indeed be so. For it is not possible that a divine teacher would so poorly have provided for the preservation of His revelations as that a great majority of His followers would fall into error. This faith so proclaimed has been also protected in the accepted creeds. It is set forth in the liturgies of the Eastern and Western Churches. It has efficaciously been proclaimed by the sacraments, which may be called the 'gospel in action.' In respect of the Episcopal government of the Church, the three sacred orders of the ministry, the preserved Apostolic succession through Episcopal ordination, the Christian priesthood, and the real presence and eucharistic sacrifice, Catholic Christendom is united." This section is necessarily argumentative and is closely reasoned from the point of view of the author. Yet here again the final proof is illuminative and not merely logical. When a man "acts on the faith, he becomes gradually transformed by it. He then not only holds certain truths, but the truth takes possession of him. He advances from belief based on authority and reason to the certainty that comes from possession. He knows in whom he believes. For Christ dwells in him and he in Christ."

In "Catholic not Roman," the Bishop cogently rehearses the arguments which are familiar to those who have studied the claims of Anglicanism. Some of the incidents of the "Oxford Movement," which is regarded as the Catholic revival in the Church of England, are eloquently stated: "It opened a long-closed storehouse of patristic learning. It studied anew the great Anglican divines. It gave a new zest to biblical research and exegesis. It re-read with the aid of new discoveries the history of the Reformation. It came to a deeper realization of the mystery of the Incarnation and its extension in the sacraments. The whole range of Catholic theology came out in more vivid colors and was grasped with a new and more intense appreciation. The movement developed higher ideals of sanctity and a personal, self-sacrificing devotion in clergy and laity. The spiritual poverty of the Church's ministrations to the people came to be keenly realized. Lives, talents, means, were lavishly poured out at the feet of Christ. Perhaps never since the day of Pentecost has there been a spiritual movement so learned, so real, so intense. Great hopes were kindled for the Church's progress. Men looked, with holy desire, to a reunion of Christendom. They desired, believing in Christ's prayer, to think it possible."

And though Rome denies the Anglican claims, the Bishop of Fond du Lac points to the revolt of the "Old Catholics," including Dollinger, Reinkens, Weber, Schultz, Herzog, with their many followers, and to the brightening prospects in the East where the venerable Orthodox Russian and Greek Church is turning to the Anglican Communion with friendly expressions of interest. Bishop Grafton's recent visit to Russia, where he was received with great distinction and consideration, may yet bear large fruit. It is his conviction that "If a reunion of Christendom is to be attained, it will come through the union of Anglican and Eastern Churches. It is in this direction the safe guiding providence of God directs His people. It requires largeness of vision and generous toleration of unessential differences, and much of the charity that hopeth all things, believeth all things, and of the faith that believes that with God all things are possible. For so glorious a consummation Anglicans must be willing to recognize the devotion, the missionary zeal, and the orthodoxy of the Russian and Greek Churches."

To the cause of the reunion of Christendom this *magnum opus* of its author is in fact dedicated, and its benediction is the beautiful prayer of Bishop Andrewes:

"Bless, O gracious Father, the Holy Catholic Church; fill it with truth and grace; where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, rectify it; where it is amiss, reform it; where it is right, strengthen and confirm it; where it is divided and rent asunder, heal the breaches of it, O Thou Holy One of Israel; through Jesus Christ our Lord.

"Jesu hear, Jesu bless, Jesu answer our petition, for Thy Mercy's sake."
ERVING WINSLOW.

THE APOSTLES looked for Christ and Christ came in the life-time of St. John. He founded His immovable kingdom. He gathered before Him the nations of the earth, old and new, and passed sentence upon them. He judged, in that shaking of earth and heaven, most truly and most decisively the living and the dead. He established fresh foundations for society and a fresh standard of worth. The fall of Jerusalem was for the religious history of the world an end as complete as death. The establishment of a spiritual Church was a beginning as glorious as the Resurrection. The Apostles, I repeat, looked for Christ's coming in their own generation, and Christ came. The form of His coming, His coming to judgment, then is a lesson for all time. We see in that Coming the type and promise of other Comings through the long ages, till the earthly life of humanity is closed. . . . At the foundation of the Byzantine Empire in the fourth century, at the conversion of the modern nations in the eighth century, at the birth of modern Europe in the thirteenth century, at the re-birth of the old civilization in the sixteenth century, Christ came as King and Judge.—*Bishop Westcott*.

Literary

The Psalms in Human Life. By Rowland E. Prothero. New York: E. P. Dutton & Co. Price, \$2.00 net.

This book will delight every true lover of the Psalms; and who of us ought not to love the Psalms exceedingly?

"With a Psalm we are baptized, and married, and buried; with a Psalm we begin, realize to the full, and end, our earthly existence. With what strange power do the familiar words of the Book come home to us as we grow older! Here are verses, over which have stumbled years ago the childish lips of brothers, severed from us by long periods of change and absence, yet now by force of association with the Psalms seated once again by our side in the broken circle of the home. Here again is a passage which, with trembling voice and beating breath, we read aloud by the deathbed of one, with whose passing the light faded, and our lives grew grey and void and lampless. Yet still it is to the Psalms, even when they wound us most, that we turn for help and comfort. As life's evening closes round us, and as the winged thoughts which we have made our own sweep in from the horizon of our memories, no words come home to us with swifter, surer flight than those of the Psalms."

The book which lies before us is tragically interesting, and edifying too, not easily taken up and quickly laid down again. With unwearied pains the author has gathered from the wide range of history and biography the story of how the Psalms have been "rivers of refreshment and wells of consolation" to peoples and nations, and to individuals as well. The great mass of material thus collected is not thrown together haphazard, but is woven into a readable and delightful narrative, which follows the successive periods in the religious life of the world. As we read, passages from the Psalter become associated in our minds with the familiar names of those who have been sustained by them; and we realize with deepened awe the fact that "in the Psalms there are pages which are stained with the life-blood of martyrs, and wet with the tears of saints; others, which are illuminated by the victories of weak humanity over suffering and fear and temptation; and others still, which glow with the brightness of heroic constancy and almost superhuman courage. Over the familiar words are written, as it were in a palimpsest, the heart-stirring romances of spiritual chivalry, the most moving tragedies of human life and action."

We commend *The Psalms in Human Life* as a devotional book of unique value.

E. W. W.

Notes on the Psalter. By the Rev. Charles Evans, M.A., Honorary Canon of Worcester Cathedral. New York: E. P. Dutton & Co.

These notes consist of various readings taken for the most part from the Septuagint and the Vulgate, and occasionally from the Hexapla of Origen, the Psalterium Romanum, and St. Jerome's own translation from the Hebrew. Only those readings have been selected that exhibit some material difference from our Prayer Book version or contain words of a special interest. Placed by the side of the Prayer Book reading, they offer many a suggestive interpretation, and although no opinion is offered as to their value in textual criticism, there is given in convenient form some of the raw material with which others may work.

The Parochial School, a Curse to the Church, a Menace to the Nation. By the Rev. Jeremiah J. Crowley, a "Catholic Priest" of the Arch-Diocese of Chicago. Published by the Author, Sherman House, Chicago.

We hold with the author of this book that the parochial school is not desired by the laity of the Roman Catholic Church, and that for many reasons (some of which he has given) it would be better if that Church would change its policy, and request its laity to send their children to the common schools for instruction in the secular branches of knowledge.

We cannot believe, however, that a crusade such as Fr. Crowley has preached will greatly contribute to this end. Some of the evils he has depicted, indeed all of them, may exist here and there, yet it cannot be that the priesthood of the Roman Catholic Church is tainted in the ways he has alleged, as well by statement as suggestion, or the Church would soon have to close its doors to both church and school buildings. It seems to us that Fr. Crowley would have been more convincing if he had been less violent. We recommend to him, and to his supporters, the clear and dispassionate arguments of the Rev. J. O'Donovan in the *Independent Review*, republished in the *Living Age* of March 13th, 1905, for the way the subject should best be treated to secure a hearing.

That there are some drunken and immoral priests in the Roman Catholic Church we fear to be true; there are black sheep in every fold. It may be necessary in an argument against the parochial schools to show that some priests, who assume the role of school principal, are black; but surely it cannot do good to show, from any "History of the Popes," that as iniquity has once flourished in Rome,

it may be prevalent in Chicago. After all, the true reason why the Church schools ought to be abolished is that the education they give is inferior to that imparted in the common schools, and the scholars they turn out are handicapped in the race of life. We are informed, also, that they do not perform the work they were established to do, i.e., give the children therein educated reasonable religious convictions; and their expense is a great burden for the middle class and the poor.

W. P.

Modern Industrial Progress. By Charles H. Cochrane. Philadelphia and London: J. B. Lippincott & Co.

The world of wonders in which we live has been well described by the author, not in technical, but in popular language; and we recommend this book to those who love to read of things, rather than of ideas. We must all know something of what has been, or is being done on the farm, or in the mill or mine. The age is eminently practical, and we must have knowledge of the practice of our neighbors in order to understand them, and the life of the community; otherwise we would walk as men in dreamland. It is well for us, also, to understand the relationship of the United States to other countries as regards the industries, and the place we are destined to hold, if we continue on our progressive way. This Mr. Cochrane shows with a simplicity that is altogether refreshing when we think of "the pointing with pride" of so many who have spoken or written of our wonderful industrial development.

W. P.

Poems by the Late Rev. Robert Clarkson Tongue. Published in loving memory by his wife, Minnie Wyatt Tongue. To be obtained from E. T. Sills, Meriden, Conn. Price, \$1.00.

This dainty volume is a memorial of the devoted young rector of All Saints', Meriden, who was called to his rest during last Advent. There is a biographical sketch, from the pen of the Rev. Samuel Hart, D.D., of the Berkeley Divinity School. The memorial of the clergy at the funeral, also has place. In this, it is said of Mr. Tongue: "He had the poet's temperament, the literary instinct, and his facile pen easily gave expression of his inner life in exquisite verse."

The poems cover a wide range of subjects, from grave to gay. They breathe a deep reverence, a tender pathos, and, now and then, a keen and quiet humor. It is evident that the author possessed the poetic genius, in no mean degree. There is a half-tone portrait of the departed priest, a speaking likeness, which adds to the value of this fitting memorial.

In the Name of Liberty. A Story of the Terror. By Owen Johnson. New York: The Century Co.

A vivid and readable story of the French revolution, showing considerable skill in portraiture. We do not consider such precise exhibitions of savagery and immorality to be wholesome, although we acknowledge the story to be free from anything directly obscene, and from any appearance of sympathy with evil.

IN THE *Twenty-Second Annual Report of the Executive Committee of the Indian Rights Association* we have a full statement of facts connected with the application of tribal trust funds, held by the United States Government for the Indians, to the support of a number of Indian religious schools. We cannot say that the position of the Government appears to have been vindicated in this difficulty, nor do we feel that a wise solution of the matter was made by the President and his subordinates. This view is of course wholly apart from any question as to the value of the religious schools among the Indians, of which value we are entirely convinced. It is helpful each year to discover what had been the attacks made during the year previous upon the lands and the funds belonging to the Indians, and the attempts that have been made, generally, we are glad to say in these latter days, with success, to protect the Indians from the encroachments of the white man. This information is annually conveyed in these reports. (Philadelphia: Office of the Indian Rights Association.)

A NEW EDITION called the National Edition of Dr. Edward Everett Hale's classic, *The Man Without a Country*, is issued by Messrs. Little, Brown & Co. and contains a new introduction by the distinguished author. Dr. Hale takes occasion to declare that "Philip Nolan," the hero of the story, was not intended as picturing the history of the real Philip Nolan who has been discovered in Texan history, and that the story itself is not directly founded on fact. (Price, 35 cts.)

TWO NEW VOLUMES of Newnes' Art Library give us respectively the works of *Van Dyck* and *Sir Edward Burne-Jones*. Like the other volumes of the series previously mentioned, these give in handsome half-tones, reproductions of the works of the respective masters, together with a biographical introduction and a list of the principal works of the respective subjects. There are the usual handsome photogravure frontispieces. The volumes are very handsome, and, as well, are illustrative of the work of the artists mentioned. (New York: Frederick Warne & Co. \$1.25 per volume.)

Topics of the Day

HELL AND EVERLASTING PUNISHMENT.

Question.—In a recent paper on the Intermediate State you said that it offered a hope for the ultimate salvation of many sinful souls. Do you not, then, believe in hell? And if you do believe in eternal punishment, how do you reconcile the thought with God's love and goodness?

Answer.—What you read in the paper on the Intermediate State was this: that it gives us hope for many weak and undeveloped souls. Though they accomplished comparatively little in the way of Christian holiness here, their lives may have *tended* in the right direction; their characters were sufficiently determined to show that the good predominated over the bad, and so it may be that they have been accepted for *what they were becoming*, and in the quickened life of the spirit, after death, they will advance in holiness and be prepared for the vision of God.

There are some, however, of whom we cannot hope that they will ever be made ready for heaven. There seems, at death, to be no spark of goodness in them bright enough to allow us to expect that it can be fanned into a flame. It is hard to say it, but in the face of all that we see of some whose lives are steeped in wickedness we cannot escape the conviction that for them entrance into the Divine Presence is impossible. We shun so to decide in any individual case, and so long as life remains we continue always to hope; but there *are* some, apparently, in whom all good is extinguished. So, then, we can hardly escape the thought of hell, a place of punishment for the wicked.

If it be asked how we reconcile the existence of such a place of everlasting punishment with a belief in the goodness of God, we answer that there are many things which we cannot expect to understand fully here, and that this is one of them. We need not be ashamed to say of this, as of other things, "I do not know."

One thing, however, we should remember: that what we are told of everlasting punishment comes from the lips of our Lord Christ Himself. It is not in the Old Testament only, with its stern views of God's justice, that we find the doctrine; it is in His teaching also. He to whom we owe all we know of a future life, He who showed such tender pity towards the weakness of men, *He* taught with the utmost solemnity that a terrible doom was impending on sinners. *Because* they were lost, He came to save them, and if in spite of all that He did, there were yet some who were hardened against the divine grace until good became evil to them and evil good, He said that they might be found guilty of a sin such as "shall not be forgiven either in this world or in the world to come." If it was possible for such words to fall from the lips of Him who is Love Incarnate, it behooves us to approach the subject with humble mind. It is a part of the mystery of evil, an outgrowth of the gift of free will, and our finite minds are incapable of understanding fully what stretches back to the creation and on through eternity. If, however, the doctrine was not an impossible one to Jesus Christ, with all His love, His mercy, His purity of soul, it need not be rejected by us, as incompatible with divine love. We should remember that our minds are clouded with sin, our hearts sullied by repeated acts of rebellion against God, and that we are hardly capable of deciding for ourselves moral issues on which the All-Holy One has pronounced decision. If He can say, in words so solemn in their awful self-restraint, "It had been good for that man if he had not been born," we must believe that in some way a fate so pronounced is quite consistent with perfect love and justice.

We must bear in mind, too, that *God* cannot be charged with the fate of the finally impenitent. He "will have all men to be saved, and to come unto the knowledge of the truth," and if there are some who do perish it will not be for any lack of effort on His part to prevent the calamity. All that divine love *can* do to hold back the sinner from his fate, *will* be done, we may be sure. None will be lost whom God could save without destroying His own gift of free will.

Nor are we to confuse the doctrine of eternal punishment with theories of men as to who will undergo this awful fate, or the number of the lost, or the character of their punishment. Of all this we know but little, and we are not intended to know

more, or it would have been revealed to us. As to the punishment of hell, the present Bishop of Oxford, Dr. Paget, reminds us that whoever may be in that abode of the lost will contain and maintain its dreadful secret within himself; and *no one will be in hell who would not bring hell with him wherever he went*. Dr. Paget also gives an illustration to show something of what hell is. Think, he says, of a man with a down-right bad, ill-conditioned heart, coming home one evening from a place where he has been engaged in some vile, mean, degrading sin—coming home with his mind full of horrid lust and sullenness. His wife is waiting for him. She has tried to make the room look as bright as she can; two of his children are staying up to kiss him and say "Good-night" to him before they go to bed. As soon as he opens the door he sees all the love that is waiting, bright and true and tender, to bid him welcome; but it only hardens his cruel heart. He hates it all for being so unlike himself; hates it for leaving him nothing to grumble at; hates it because he has no love in him with which to meet it. He scowls at the children, and curses his wife, and then sits down by the fire to spend his time in sulky silence and vile thoughts and stupid, senseless rage. Who is to blame for it? *Anyhow, not the wife*. Now, just imagine a heart settled down utterly and deliberately into such a temper; a heart that has finally stamped out of itself all lingering traits or movements of tenderness; a heart in which there remains no faculty, no power of really loving anything at all. What can such a heart do, but only go on and on in the black despair and misery of perpetual hatred? And how can such misery ever have an end? And what is this but hell? And who is to blame for it? *Anyhow, not Almighty God*.

In other words, what God judges and condemns is *character*. No man is rejected because he did this or that. His condemnation is based on the fact that he has *become* what he is; and he is not finally lost until he has so degenerated that he can never become anything else.

It is sometimes asked how one can ever be happy, even in heaven, if he know that any one soul has perished, and more particularly if any one whom we ourselves have known and loved is shut out from the Beatific Vision. May we not find the answer in the fact that God cannot love souls that are given over entirely to evil, and that if our will is in perfect harmony with His we shall not continue to love them either? For what is it, after all, that arouses lasting affection? Is it not something of good in the soul, and if there is no trace of this, nor yet hope of it, for true love to rest upon, must not love cease? If *all* likeness to God is gone, *all* touch of His goodness lost, will there be anything on which a right affection can expend itself? This, at least, may be a hint to the explanation of what cannot possibly be made absolutely plain. At any rate, then we shall see in some measure as God sees, we shall know all that is to be known, and because at last we understand, no disturbing element will mar our perfect happiness.

Some have sought to alleviate the doctrine of eternal punishment by suggesting the possible annihilation of the finally wicked, or by asserting that the ultimate triumph of goodness demands that evil shall in the end be converted to God. It is sufficient to say that such views can hardly be reconciled with the plain letter of Scripture, and that they present problems as great as those involved in the thought of eternal punishment. For the perfect solution of the undoubted difficulties that surround the whole subject we must wait till the final consummation of all things.

Then, we shall understand; but as yet we know but little. We do know, however, all that we need for life in the present. Here, as we live day by day, deeds are forming habits, and habits are forming character, and when character becomes fixed our fate is determined for all eternity. No smallest action of our daily life, therefore, no word, no thought even, is insignificant; each goes to make us what we shall be, for weal or woe, forever. And without Thee, O God, we are unable to please Thee. Let Thy Holy Spirit direct and rule our hearts. Let Thy continual pity cleanse and defend us. Without Thee nothing is strong, nothing is holy. Increase and multiply upon us Thy mercy, that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake, our Lord.

C. F.

IT IS NEITHER kind nor wise to load your friend down with additional burdens simply because he is generous enough to be willing to take them.—*Great Thoughts*.

The Family Fireside

THE MIND TO WORK.

Since that primeval day of destiny
When first an act of disobedience
The Sovereign curse drew down upon the earth,
And cherubim and flaming sword stood guard
At Eden's gates of old, the tollless life
Of Paradise has ceased: who thence receives
From nature's store must eat his bread in sweat
Of brow—put forth his hand to grasp the plough
To sow, to reap, to gather into barns:
To live indeed, must have the mind to work,
Alas the curse: alas the briars and thorns!

To work, to strive, to think, to be alert;
The vital forces to exert for life's support—
Henceforth is stern necessity.
But lo—what seemed to be a penalty
Turns out a potent means of progress, and reveals
The true divine intent, to bless!
The discipline at length has proved to be
The hand of love stretched out to lead the child
Through stress to higher life of mind and heart,
In which matures the sense of stewardship.
Praise be to Him who gives the mind to work!

M. BELKNAP NASH.

BY THE ASSISTANCE OF ANNE.

By CHARLOTTE CHITTENDEN.

AT sunset Anne escaped from the confusion of the first afternoon in camp, to climb up to the great flat rock that her uncle had told her about.

"Come, too, Uncle Charlie," she called, as she saw his tired and ruddy face turn in her direction.

"I will come in a minute," he replied, "as soon as I can convince these people that I haven't left all the necessary things behind. You can't miss the way; straight ahead to the edge of the world!"

She came there presently, and quite lost her breath at the sight of the gorgeous coloring on the rocks, sky, trees, and foamy, sputtery little mountain stream, that fell down, down, where the canon's roadway was purple with shadow.

Steps came up behind her, and, greedy for more, she didn't take time to look around.

"It's not only the edge of the world, but it's the birthplace of rainbows, unky," she cried. "Climb up here, steep your soul in beauty; and forget all about the missing pots and pans. What do you think the people of Jayville would say if they could all be brought here from their level lawns and snug parks?"

Instead of the well-known voice of her doting uncle, however, a gasp was heard, and Anne, gazing quickly around, beheld an entirely strange man in a miner's dress, holding her chatelaine bag in his hand.

His face was colorless, and his eyes were sad; it seemed, for a minute, quite impossible for him to articulate a word. Anne gave a surprised little cry; then she asked, in tones of concern, but with no fear at all:

"What is it? Are you ill?"

"No," he answered, as well as he could through oddly stiff lips; "no; it was the place you spoke of—Jayville. Is it—in Illinois?"

"Yes," said Anne, wondering. "Do you know anyone there?"

"I used to live there," he slowly answered, looking down.

"Oh, when?" asked Anne, with, all at once, a little homesick delight at thus meeting a sometime inhabitant of the calm, cream-like, and entirely proper Jayville. So she turned her back on the now darkening west and sat down on the rock's edge. "Tell me about it, will you not?" she asked.

But now the belated Uncle Charlie was seen coming into view, puffing much and with a countenance that somewhat matched the color scheme of the sunset.

When he beheld his niece talking with a strange man, he came on faster, conflicting emotions mixing themselves up with the vivid coloring of his face; chief of which naturally was surprise.

"It's nothing; but I'd like to talk to you again about Jay-

ville; excuse me for forgetting—I picked this up on the path," holding out her chatelaine.

"Oh, thank you," said Anne, taking it. "Uncle Charlie," she continued, as that gentleman came within speaking distance. "This gentleman has lived in Jayville, and he heard me say something about it, as he came up. I thought it was you, you know, and he found my bag, too."

"Very kind, I'm sure," said her uncle, a trifle breathlessly, looking at the pale, sad-eyed stranger. "We are camping below here. Just came from Denver, where I live. We shall be glad to see you at our camp," he continued, hospitably.

"Thank you," said the man, touching his cap. "I hope—I would like, if you do not mind—to talk of Jayville with your niece, again, but—I never visit."

"No?" said Uncle Charlie, jovially. "Well, you ought to; there's nothing like friendship and social pleasures to make life endurable."

The man bowed again, and, without reply, disappeared down the trail.

The two watched him out of sight; then Anne said, thoughtfully:

"That man has a history, and some way it's mixed up with Jayville."

"One doesn't need to be a Sherlock Holmes to deduce that," said her uncle. "Most of us have histories, and one of us is considerably mixed up with Jayville."

"Oh, but I'm hungry!" replied Anne with a quick change of tone. "Don't you think supper's ready? Come on, now, I'll race you down!"

And, at the risk of a stroke of apoplexy, Uncle Charlie set his cap firmly on his head and dashed down the trail, first followed, then distanced, by his athletic niece.

They arrived so breathless and hungry at the camp, that Anne's stranger was temporarily forgotten.

The next evening, though, when she climbed up to the sunset rock again, she found the man waiting for her, and he at once put her through a catechism on Jayville and its inhabitants, devouring her answers in a fairly starving fashion; and one question after another followed so rapidly, that Anne found it quite impossible to ask any herself.

This went on for some time. The rest of the camping party were from Denver, but they were much interested in Anne's romantic stranger, and put up all sorts of conjectures about him.

He would never come up when they were all together; but if Anne was a little distance apart from the rest, he would at once appear with more questions, always of Jayville and its people.

One day, when they were breaking camp, Anne climbed up on the rock to say Good-bye to the view and to her friend.

He came in a few minutes, and she put out her hand.

"It's Good-bye this time," she said; "I'm going home tomorrow; is there any word I can take?"

Hearing this, he turned away; and when he looked around again, his eyes were so full of homesick longing, that sympathetic tears came at once into Anne's eyes.

"Are you really going?" he asked, when he could speak.

"Yes, really," she answered, gently. "Won't you please tell me why you are so sad? and why, when you love it so, you do not go back to Jayville?"

For a moment he stood irresolute, then he said:

"Yes, I will tell you. Sit down awhile, and be patient, for I have lived here in these still places so long alone, it is hard to find words.

"You remember you told me you knew Mrs. Squires. She is my mother, and I fear I have broken her heart. I was to marry Lois Graham; she was such a good and beautiful girl that my whole heart was bound up in her and in my mother.

"But Lois' second cousin, Robert Graham, came from England, a handsome, roving chap, and he had a great way with girls. He flirted with all the girls, but was especially devoted to Lois, for he saw, I think, that it made me jealous; and then, I think he was really fond of her, for indeed who could help that?"

"One moonlight night in spring I went down to see Lois, and Robert was there; they were out in the yard, walking under the big haw tree that was white with blossoms. They were talking earnestly, and all at once he threw his arms around her and, drawing her head back, kissed her. The heavens and earth ran together as I saw that, and everything turned red. When I could see again, Robert was lying white and still on the

ground, and Lois was hanging on my neck and saying it was all a mistake, and begging me to run away.

"I went home, still numb and dazed, and saddled my horse; I took one look through the window in the room where my mother sat, peacefully knitting, in front of the fire-place.

"Oh, that room! I can see it all so plain whenever I shut my eyes—the rag carpet on the floor, the red-covered table and shining lamp on it; near the lamp was the Bible that mother read every night before she slept—her specs were on the cover—"

There was a little pause, then he went on:

"That was ten years ago; and I haven't heard a word from any of them till I heard you speak of Jayville. You said—you knew Mrs. Squires, and—Lois—was still alive?"

Anne had listened, breathlessly.

"Oh, yes; and I've heard of that! Why, he didn't die—that man; he was stunned only. But he went away, I think. Miss Lois Graham? Why, I went to school—my first school—to her. She was so sweet, but so sad; her eyes, I remember, were like yours, and she lives with your mother! Come home with us," continued Anne, coaxingly, "and everything will turn out so beautifully."

The man had sat with his head in his hands. He looked up now, with a new light in his eyes.

"Thank God!" he said, "that I am not a murderer! No, I can't go now. I was a coward to run away; but I've been here so long—I can't stand people, or things, as I used to; but, oh, thank God, I didn't kill him!"

"I shall send them to you, then," said Anne, getting up with a determined air; "that's what I shall do, and they will make things seem all right to you again. Good-bye."

Already the melancholy look of despair was gone, and hope was taking its place.

"Good-bye. God bless you! You will never know what this means to me," he said, fervently.

Then he watched her out of sight as she went down the trail, and he went back to his little cabin to hope and wait.

Anne was not the sort to let grass grow under her feet, so the morning after she returned to Jayville, she sped down the side street in search of Mrs. Squires and Miss Lois.

But their little home was tenantless, and a card on the door said "For Rent." Very much disappointed, she went in next door to inquire.

"Why, don't you know?" asked the woman who opened the door. "Mrs. Squires died this summer and Miss Lois moved to St. Louis; don't know where; she was dreadful close-mouthed about things, and never told nothing that she didn't want to!"

With a fresh recollection of her baffled curiosity, the woman shut the door in a most emphatic manner, almost in Anne's face.

Nothing daunted, however, at luncheon Anne announced to her guardian uncle that she must go on most important business to St. Louis, that very night.

"And," she added in the wheedling manner that always brought what it wanted, "you'll go, too, won't you, guardy? For you wouldn't want me lost in St. Louis, hunting another lost person, now, would you?"

"What would you do," she went on, "if you wanted to find a woman in a very large city, who had moved away from here?"

"Go to her banker, her preacher, or her best friend, here. Lacking those, you would have to depend on the directory," replied her guardian; then he asked for details.

They were quickly given, and quickly acted upon, for her uncle was as interested as she when he heard the story, and put his strong shoulder to the wheel, with the result that they first found the address, then started for St. Louis, and there they found sad little Miss Lois, keeping house for a distant relative with a large and clamorous family.

The guardian uncle, being a man of excellent executive ability, managed everything so well and speedily, that Miss Lois, before she well or clearly realized the matter in hand, found herself on a train speeding swiftly westward, her heart at peace, and a little gleam of hope coming into her eyes—just like the look, as Anne remembered, that had begun to lighten the eyes of the exiled man to whom she was going.

Many letters came to them from Miss Lois, now Mrs. John Squires, and in about a year there came a letter, directed to Anne, and written in a painstaking, labored fashion, which contained these words:

"Honored Madam:

"These lines are to tell you we have by God's mercy, a daughter, and as we owe all our happiness to you, we wish to tell you we have

named her Anne, hoping you will not consider it a liberty, and wishing you to come soon and see her, and us.

We remain, yours truly,

"JOHN AND LOIS SQUIRES,
and ANNE, their daughter.

"P. S.—She is fair as a lily, and it's worth a trip to see her and mother Lois together. It's a picture, sure!"

IN FEMINE FIELDS.

Those who read the home and household departments in the various journals and newspapers—with a column or page devoted to the interests of women—will see at once how very useful and helpful it is to the housekeepers. You will also see that the housekeepers acknowledge the benefit derived from reading the experiences and advice given by sister workers. There is a great deal, also, in having a broad, progressive editor at the head. We all love appreciation, and I so often get letters thanking me for some little advice proffered or recipe given, and it always stimulates me to do more. I have been requested to write something helpful toward caring for the hands. This young woman's hands perspire too freely, keeping her gloves damp, and it is unpleasant to have them perspire so. It is a matter of health and hygiene to care for the hands daily. They are the most important part of the human frame, next to the face, and the most constant care is required to keep them in good condition. The hand comes in contact with many objects which may convey germs of disease, hence they need to be washed thoroughly every night before going to bed, to free the pores and keep them healthy. It removes the grime and soil of the day. For the profuse perspiration, make a lotion of quarter of an ounce of powdered alum and one teaspoonful of spirits of ammonia in a pint of boiling water. When cool, use it freely. Another preventive is to wash your hands and dry them good and dust thickly with Mennen's talcum powder. It will save you many a pair of new gloves by keeping your hands dry. Try these.

S. H. H.

DEEP BREATHING.

BY EUGENIA BLAIN.

Everyone realizes the value of fresh air and the importance of getting as much of it into the lungs as possible. Many people cheerfully accept the theory, who make very little practical use of it. Despite the protests of doctors, they content themselves with windows lowered an inch or two at the top in sleeping rooms, and sit in hermetically sealed apartments during the day. As for any systematic course of deep breathing, it simply never occurs to them.

There are others, fully awake on the subject, who would like thoroughly to utilize all the lung space which nature has furnished them, but who do not understand the best methods. The art of breathing from the base of the lungs, after one has always breathed from the top or sideways, is not easy to acquire, but it can be learned by a little practice. The best time for experiments is when one is prepared for bed, or just out of it, in the morning.

Begin by taking a very long breath, by which means the chest is brought to the very highest position possible; then continue to hold the chest raised. Placing the hand upon the chest will be found helpful. With the chest raised, go on breathing, in and out, and it will be found that it is impossible to do so, under these circumstances, save from the abdomen. It will be awkward at first, but with continued practice becomes easy.

Having learned how to breathe, there is nothing more to do, only to persevere. One must not forget when one is out of doors to inhale deeply, and within doors it is even more necessary. To cease work now and again for a few long breaths, will relieve fatigue, and enable one to go on with renewed vigor, and will save those engaged in sedentary occupations from the stooping figure and round shoulders which it is so difficult to avoid.

One can hardly exaggerate the benefit to be derived from regular breathing exercises. Five minutes, morning and night, will do wonders, if persisted in continuously, and more time devoted to them will of course give proportionately better results. Any one can do it, without instruction, for the simplest is as good as any, and consists only of inflating the lungs, filling them as full as possible, and then expelling the air, and repeating the exercise indefinitely, being very particular always to breathe from the base of the lungs.

THE UPPER bureau drawer is apt to be a "catch-all" and becomes a turbulent mess, under the hurried touch of busy housekeepers. Try this plan as an aid to its permanent subduing. Divide its space by placing a number of uncovered pasteboard boxes within it. These should vary in size—a long, narrow box to be used for turnover collars; a square, small box for handkerchiefs, a larger box for folded ribbons, another for veils, etc. Always deposit these various articles in their particular enclosures, and no matter how busy you may be, you will save time and trouble, and above all, be able to rejoice in the triumph of order in your bureau drawer.

Church Calendar.



- April 1—Saturday. Fast.
- " 2—Fourth Sunday (Mid-Lent) in Lent.
- " 9—Fifth Sunday (Passion) in Lent.
- " 16—Sixth Sunday (Palm) in Lent.
- " 17—Monday before Easter. Fast.
- " 18—Tuesday before Easter. Fast.
- " 19—Wednesday before Easter. Fast.
- " 20—Maundy Thursday. Fast.
- " 21—Good Friday. Fast.
- " 22—Easter Even.
- " 23—Easter Day.
- " 24—Monday in Easter.
- " 25—Tuesday in Easter.
- " 30—First Sunday (Low) after Easter.

CALENDAR OF COMING EVENTS.

- May 2, 3—Laymen's Missionary Conference for Middle West, Milwaukee.
- May 3—Conference Church Clubs, Cleveland.
- " 9-12—Church Congress, Brooklyn.

Personal Mention.

THE Rev. S. M. BIRD is now rector of St. Peter's Church, Brenham, Texas.

THE Rev. H. NORWOOD BOWNE of Couer d'Alene, Idaho, has accepted a call to All Saints' parish, Mechanicsville, St. Mary's Co., Md., and expects to take charge on Palm Sunday.

ALL COMMUNICATIONS intended for the Secretary of Convocation, District of Spokane, should be sent to the Rev. C. P. BURNETT, Colfax, Wash.

THE address of the Rev. P. K. CADY, D.D., is Ridgefield, Conn.

ARCHDEACON CRAWFORD of Kansas, who has been indisposed for some weeks, is spending a few days at Eureka Springs, Ark.

THE Rev. WILLIAM J. DIXON, rector of St. Luke's, Fall River, Mass., has accepted a call to the rectorship of Grace Church, South Boston.

THE Rev. EDWARD HENRY ECKEL, D.D., having entered upon his duties as rector of Christ Church parish, St. Joseph, Missouri, on March 5th, may be addressed accordingly.

THE Rev. ALEXANDER ELLIOTT has resigned the missions at Fort Covington and Hogansburg to accept the rectorship of Trinity Church, Whitehall, N. Y., assuming charge on April 1st.

THE Rev. J. O. FERRIS has accepted the rectorship of the parishes at Bantam and Milton, Conn., and takes charge immediately.

THE address of the Rev. J. W. FOGARTY is changed from Hamilton to Calvary Church, Red Lodge, Mont.

THE Rev. JOHN M. HARPER has resigned the rectorship of St. Paul's Church, Columbus, Indiana, to accept a call to that of the church at Bernardsville, N. J.

THE Rev. FREDERICK M. KIRKUS, formerly rector of Trinity Church, Bayonne, N. J., is now rector of Trinity parish, Wilmington, Delaware. Residence, 1100 Adams Street.

THE Rev. BAKER P. LEE of Lexington, Ky., has accepted the rectorship of Christ Church, Los Angeles, Calif.

THE Rev. A. LEFFINGWELL'S resignation as rector of Trinity Church, Toledo, Ohio, was declined by the vestry, who asked Mr. Leffingwell to reconsider it; but it was declared to be final and will take effect after Easter.

THE address of the Rev. H. G. LIMRIC is changed from Sidney, Ohio, to Monroe, Missouri.

THE Rev. ROBERT JOSIAS MORGAN has returned from Europe, and until further notice is to be addressed at the Poste Restante, Philadelphia, Pa.

THE address of the Rev. EDWARD R. NOBLE is changed to 2018 W. Norris St., Philadelphia, Pa.

THE Rev. O. T. PORCHER, rector of the Church of the Resurrection, Greenwood, S. C.,

has declined a call to St. John's Church, Florence, S. C.

THE address of the Rev. STEPHEN A. W. PRAY is changed from Franklin Park to Monmouth Junction, N. J., R. F. D. No. 1.

THE Rev. ARTHUR MASON SHERMAN of the Church Mission at Hankow, China, has returned to this country for a year's furlough, and may be addressed at Church Missions House, 281 Fourth Ave., New York City.

THE Rev. W. E. VANN of Tecumseh, Neb., has assumed the rectorship at Wadena, Minn.

THE Rev. HENRY B. WASHBURN of Worcester, Mass., has declined the call to the Philadelphia Divinity School.

THE address of the Rev. J. B. WHALING is 1513 Exposition Boulevard, New Orleans, La.

THE Rev. A. B. WHITCOMBE has resigned the Church of the Good Shepherd, Chicago, and become priest in charge of St. Augustine's Church, Wilmette, Ill.

ORDINATIONS.

PRIESTS.

ALBANY.—By the Bishop Coadjutor of the Diocese, the Rt. Rev. R. H. Nelson, D.D., at All Saints' Church, Hoosac, N. Y., on the Second Sunday in Lent (March 19), the Rev. ALLAN JOHN HOLLEY, headmaster of Hoosac School, who was presented for ordination by the rector of the School, the Rev. E. D. Tibbits. At a later service, the Bishop confirmed a class of 13 persons, four of whom are boys in Hoosac School.

SOUTHERN OHIO.—On Wednesday, March 22nd, at St. Andrew's Church, Dayton, the Rev. CHARLES G. READE was advanced to the priesthood by the Bishop of the Diocese. The candidate was presented by the Rev. James H. Young, who also preached the sermon. The Rev. Holmes Whitmore was epistoler and Archdeacon Edwards gospeller. The Rev. Chas. H. Lee served as deacon and the Rev. Jos. P. Cleal as sub-deacon. The Rev. E. T. Lewis was chaplain to the Bishop. Mr. Reade continues in the charge of St. Andrew's Church, Dayton.

SPRINGFIELD.—On the Second Sunday in Lent, in St. Paul's Pro-Cathedral, by the Bishop of the Diocese, the Rev. WILLIAM BAKER and the Rev. EDWARD HENRY FULTON were advanced to the order of priests. The two deacons spent the latter part of the preceding week in retreat at Springfield, meditations and instructions being given them by the Bishop Coadjutor. The sermon at the ordination was preached by Bishop Seymour.

DIED.

HUTCHINSON.—Entered into rest eternal, on March 11, 1905, MARY COULIFFE, daughter of the late J. D. Coulliffe, Esq., of Barbadoes, B. W. I., and widow of the Rev. D. Falloon HUTCHINSON. In the 69th year of her age, at Los Angeles, California.

"The strife is o'er—the battle done.
Alleluia!"

MEMORIAL.

MINUTE ADOPTED BY THE COUNCIL OF THE MASSACHUSETTS CHURCH UNION ON THE DEATH OF THE REV. MORTON STONE, PRESIDENT OF THE UNION.

We record with sadness the bereavement the Massachusetts Church Union has suffered, in common with the Church of St. Thomas, Taunton, the Diocese of Massachusetts, and the Church throughout the United States, in the death of the Rev. MORTON STONE on February 5, 1905. Endowed with singular charm of personality, radiant with manifest holiness, and passionately loyal to the cause of the Holy Catholic Church, he was a wise counsellor, a loving friend, and a spiritual guide of great discernment. Disliking needless controversy, and essentially irenic by nature, he knew how to be valiant for the truth upon the earth and contended for the faith once delivered to the Saints, so long as strength remained; but even those who differed with him felt that he always spoke the truth in Love.

As President of the Massachusetts Church Union, he commended its principles to the Churchmen throughout the Diocese, and while we feel the poorer for the loss of his presence

and advice, we doubt not the cause he had so much at heart is still aided by his prayers.

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

WILLIAM F. CHENEY,
WILLIAM HARMAN VAN ALLEN,
CHARLES G. SAUNDERS.

WANTED.

POSITIONS WANTED.

PRIEST of family desires city or country parish, or as Archdeacon. Highest references. Address: "BORN CHURCHMAN," THE LIVING CHURCH, Milwaukee.

BY young woman, experienced teacher of the deaf, position as teacher to deaf child during summer months. Address, "TEACHER," care LIVING CHURCH, Milwaukee.

A CHURCHWOMAN of mature years wishes a situation as matron in an institution or housekeeper in a private family, or as companion to elderly lady. Best of references. Address, J. E., LIVING CHURCH Office, Milwaukee, Wis.

CLERICAL AGENCY.

136 FIFTH AVE., NEW YORK.

WANTED—A PRIEST for Texas parish, unmarried or widower, \$700 and room in rectory. Also a Layman preparing for Orders for New York City parish, salary \$400. Must give several hours daily and Sunday services. Apply to Rev. W. S. RAPTER, Secretary, THE JOHN E. WEBSTER CO., 136 Fifth Ave., New York. Phone, 530 Gramercy.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER & CO. CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

PARISH AND CHURCH.

100 QUESTIONS AND ANSWERS on Church Organization and Government," for a short course in Sunday Schools or a tract, by the Rev. HENRY MARTYN SAVILLE, A.B. (Harv.). Address: 31 Glenarm St., Dorchester, Mass., and Church Book Stores. Ten cents single copy; \$1.00 per dozen. pp. 33.

ECCLESIASTICAL PAINTING—Altar-pieces, Panels, Banners, etc., at low rates. Address: P. O. Box 443, Sidney, N. Y.

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

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

VESTMENTS—Beautiful Easter gift, church or priest. New gold brocade festival (any) chasuble, stole, maniple, veil, burse, frontal; glorious Bruges needlework; approval; bargain. Address: GOTHIC, LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

BOY'S GUARDIAN—A Rector of a Canadian church is willing to act as guardian for one or two boys under 14, for a consideration. Apply to GUARDIAN, THE LIVING CHURCH, Milwaukee.

TO LET—CHICAGO.

A PLAINLY but comfortably furnished flat in Chicago, all modern improvements, in the best locality in the city. Three lavatories. Elevator. Rental low to suitable parties. Address APARTMENT, care of THE LIVING CHURCH, Milwaukee.

ROOMS—MILWAUKEE.

DESIRABLE ROOMS WITH BOARD. Block between Cathedral and St. Paul's. Miss MCGREGOR, 651 Marshall St., Milwaukee.

TRAVEL.

EUROPE.—First-class tour only \$175. Choice of 14 tours. Duration, 38 to 85 days. Cost, \$155 to \$430. Small parties. Apply at once. REV. L. D. TEMPLE, Watertown, X. Mass.

EXCHANGE.

"CHURCH TIMES" FOR "THE LIVING CHURCH."

I HAVE some further applications from Catholics in England and elsewhere for the names and addresses of any brethren in U. S. A. or Canada who would be willing to send their copies of THE LIVING CHURCH or other good Church paper every week in exchange for *The Church Times* or *Church Bells*. This is a capital way of keeping up an interest in the life and work of the Church in America and England. I would ask intending participants in the exchanges to enclose 7 cents in U. S. A. stamps to cover my postage expenses, and to state whether "Rev.," "Mr.," "Mrs.," or "Miss."

Yours faithfully,

RASMUS R. MADSEN.
95 Newcombe St., Liverpool, Eng.
18 March, 1905.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

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

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

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

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

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

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

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

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

A. S. LLOYD,

General Secretary.

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

WHY NOT NOW?

The General Clergy Relief Fund needs an income of \$200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of this Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names.

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF

THE GOOD THINGS NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

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

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

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.

Church Work. By the Rev. Bernard Reynolds, M.A., Prebendary of St. Paul's, Archbishop's Inspector of Training Colleges, Chief Diocesan Inspector of Schools, London, Rector of St. Mary Aldermary. Price, \$1.40 net; by mail, \$1.50.

Stray Thoughts for Girls. By L. H. M. Soulsby. "I sing the Obsolete." New and Enlarged Edition. 16mo. Price, \$1.50.

RICHARD G. BADGER. Boston.

Reform. An Essay on the Political, Financial, and Social Condition of the United States, showing its Dangers, Defects, and Remedies. By Colonel Ralph de Clairmont. Price, 50 cents net.

Interludes. By Phillip Becker Goetz. Price, \$1.25.

LITTLE, BROWN & CO. Boston.

The Freedom of Life. By Annie Payson Call, author of *Power Through Repose*, etc. Price, \$1.25 net.

My Lady Clancarty. Being the True Story of the Earl of Clancarty and Lady Elizabeth Spencer. By Mary Imlay Taylor, author of *On the Red Staircase*, etc. Price, \$1.50.

A Prince of Lovers. A Romance. By Sir William Magnay, Bart., author of *The Red Chancellor*, etc. Illustrated by Cyrus Cuneo. 12mo. Cloth. Price, \$1.50.

An American Girl in Munich. Impressions of a Music Student. By Mabel W. Daniels. Price, \$1.25.

B. P. DUTTON & CO. New York.

Assorted Easter Cards.

HENRY ALTEMUS CO. Philadelphia.

Tor. A Street Boy of Jerusalem. By Florence Kingsley, author of *Stephen*, etc. With Illustrations by F. A. Eckman.

FUNK & WAGNALLS CO. New York.

The Blue Book of Missions for 1905. Edited by Rev. Henry Otis Dwight, LL.D., Secretary of the Bureau of Missions. Price, \$1.00 net.

FLEMING H. REVELL CO. Chicago.

Bible Etchings of Immortality. By Camden M. Coburn, D.D., author of *The Stars and the Book*, etc.

The Soul-Winning Church. By Len. G. Broughton, D.D., author of *The Second Coming of Christ*, etc. Price, 50 cents net.

The Evangelistic Note. By W. J. Dawson, author of *The Reproach of Christ*, etc. Price, \$1.25 net.

Humanity and God. By Samuel Chadwick. Price, \$1.50 net.

The Apostle Peter: Outline Studies in His Life, Character, and Writings. By W. H. Griffith Thomas, B.D., vicar of St. Paul's, Portman Square, W. With a Photogravure Portrait of the Author. Price, \$1.25.

The Directory of the Devout Life. Meditations on the Sermon on the Mount. By F. B. Meyer, B.A., author of *The Shepherd Psalm*, etc. etc.

The Story of the Welsh Revival as Told by Eyewitnesses, together with a Sketch of Evan Roberts and His Message to the World. By Arthur Goodrich, B.A.; Rev. G. Campbell Morgan, D.D.; W. T. Stead, Editor (British) *Review of Reviews*; Rev. W. W. Moore, M.A.; Rev. Evan Hopkins, and others. To which is Added a Number of Incidents of This Most Remarkable Movement. Price, 25 cents net.

FREDERICK WARNE & CO. New York.

Sir Edward Burne-Jones. Newnes' Art Library. Price, \$1.25.

Sir Anthony Van Dyck. Newnes' Art Library. Price, \$1.25.

HOUGHTON, MIFFLIN & CO. Boston.

A Short History of England's Literature. By Eva March Tappan, Ph.D., Head of the English Department, English High School, Worcester, Mass.; author of *England's Story*, etc. Price, 85 cents, net. Postpaid.
Essays in Puritanism. By Andrew Macphail. Price, \$1.50 net.

THE MERRYMOUNT PRESS. Boston.

The King's Cup-Bearer. A Sermon in Memory of the Rev. E. Winchester Donald, D.D., Preached in Trinity Church on the Sunday Next Before Advent, November 20, 1904, by the Rev. William Reed Huntington, D.D., Rector of Grace Church, New York. Printed for Trinity Church in the City of Boston, 1905.

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

The Master-Word. A Story of the South Today. By L. H. Hammond. Price, \$1.50.

The Golden Hope. A Story of the Time of King Alexander the Great. By Robert H. Fuller. Price, \$1.50.

Alice's Adventures in Wonderland. By Lewis Carroll. With Illustrations by John Tenniel. Edited for School Use by Charles A. McMurry.

The Iliad of Homer Done into English Prose. By Andrew Lang, M.A., Late Fellow of Merton College, Oxford; Walter Leaf, Litt.D., Late Fellow of Trinity College, Cambridge; and Ernest Myers, M.A., Late Fellow of Wadham College, Oxford. Abridged Edition.

Wonder-Book. By Nathaniel Hawthorne. Edited for School Use by L. E. Wolfe, Superintendent of Schools, San Antonio, Texas.

Beyond Chance of Change. By Sara Andrew Shafer, author of *The Day Before Yesterday*.

The Letters of Theodora. By Adelaide L. Rouse, author of *Under My Own Roof*. Price, \$1.50.

Another Hardy Garden Book. By Helena Rutherford Ely, author of *A Woman's Hardy Garden*, etc. With Illustrations made from Photographs Taken in the Author's Garden by Professor Charles F. Chandler. Price, \$1.75 net.

On Becoming Blind. Advice for the Use of Persons Losing Their Sight. By Dr. Emile Javal, Honorary Director of the Ophthalmic Laboratory of the Ecole des Hautes Etudes, Member of the Academy of Medicine. Translated by Carroll E. Edson, A.M., M.D. Price, \$1.25.

PAMPHLETS.

Twenty-Ninth Annual Report of St. Peter's Hospital, Charlotte, N. C., 1904. Elam & Dooley, Printers, Charlotte, N. C.

Seventy-Ninth Annual Report of the American Tract Society. Presented at New York, May 11, 1904. American Tract Society, 150 Nassau St., New York.

The Doctor As An Autocrat. By R. P. Brorup. From the Point of View of an American Citizen, without Affiliations of any sort. Copyright, 1905, by the Author. North and South Publishing Co., Fitzgerald, Ga. Price, 15 cents.

St. Anna's Souvenir. Lent, 1905. Issued by the Vestry Committee, St. Anna's Church, Esplanade Ave., New Orleans, La. Price, 25 cents.

Ninety-Third Annual Report of the Trustees of the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania. Laid before the Society at the Annual Meeting, on Friday, Jan. 6, 1905. Philadelphia, 1905.

Shall We Have Moral and Religious Instruction in the Public Schools? A Sermon by Randolph H. McKim, D.D., LL.D., in the Church of the Epiphany, Washington, D. C., February 5th, 1905. Printed by Request.

The Work of the Interstate Commerce Commission. By H. T. Newcomb, of the Bar of the District of Columbia, Author of *Railway Economics*, etc. With which have been reprinted certain editorial and other articles throwing light upon the proposed amendment of the Interstate Commerce Law. Press of Gibson Bros., Washington, D. C.

Interstate Commerce. Brief, as to proposed new legislation. Prepared by Samuel Spencer, and David Wilcox. C. G. Burgoyne, Walker and Centre Sts., New York.

The Church at Work



REV. ALEX. MANN, D.D.,
Rector-elect of Trinity Church,
Boston.



REV. WALTER LOWRIE,
Rector-elect of Trinity Church,
Newport, R. I.



REV. C. T. A. PISE,
Dean-elect of St. Phillip's Cath-
edral, Atlanta, Ga.



REV. E. H. ECKEL,
Rector of Christ Church,
St. Joseph, Mo.

FOUR CLERGYMEN RECENTLY PREFERRED TO IMPORTANT PARISHES.

SOME NEWLY CHOSEN RECTORS.

OF THE CLERGY whose portraits will be found above, brief sketches of the rector-elect of Trinity Church, Boston, and Trinity Church, Newport, have already appeared in THE LIVING CHURCH of March 18th.

The Rev. Charles T. Allison Pise, who has been chosen to succeed Bishop Knight as Dean of the Cathedral at Atlanta, is at the present time rector of St. James' Church, Marietta, Georgia. He was born in Columbia, Tenn., and is about 45 years of age. His father was the Rev. David Pise, D.D., who was for many years one of the prominent clergy of Tennessee. The Dean-elect was graduated at Kenyon College in 1884 with the degree of B.A., taking later the degree of M.A. from the same institution. He was ordained deacon by Bishop Knickerbacker of Indiana in 1884, and priest by Bishop Quintard of Tennessee in 1885. After his ordination as deacon, he was placed in charge of Trinity mission, Hamilton, Ohio, and continued as such until 1891, when he began his present rectorship at Marietta, Ga. Mr. Pise has already accepted the deanery at Atlanta.

The Rev. Edward Henry Eckel, B.D., the new rector of Christ Church, St. Joseph, Mo., arrived in the city with his family on the morning of Quinquagesima Sunday and at once took charge of the services for the day. Mr. Eckel's departure from Williamsport, Pa., was marked by a succession of public and private testimonials of appreciation and regret on the part of citizens of all denominations as well as of parishioners. Among these may be mentioned the presentation of a white festival stole by his Sunday School, a set of silver knives by the deaf mute congregation, and a purse to Mrs. Eckel by the ladies of the parish.

Mr. Eckel was born in New Orleans, La., November 5, 1862, grew up in Delaware, and was graduated from Delaware College in 1886 and the General Theological Seminary, New York City, in 1889. He was the "father" and first president of the Church Students' Missionary Association. He was ordained to the diaconate and priesthood by the Bishop of Delaware (Dr. Coleman), and has served successively as rector at Stanton and Newport, Del., 1889-1891, West Pittston, Pa., 1891-1896, and Christ Church, Williamsport, Pa., from 1896 to the present time. While at Stanton, Del., he organized St. Barnabas' mission, Marshallton. He has been prominent in the Diocese of Central Pennsylvania, in which he has served as one of the examining chaplains for several years, and in various other capacities. Mr. Eckel has been recognized as one of the leaders of

the movement for division, which has recently been effected by the organization of the Diocese of Harrisburg. He was very active in raising the endowment fund of the new Diocese, and was one of the foremost nominees for the episcopate at the primary convention.

PROGRAMME OF THE CHURCH CONGRESS.

BROOKLYN, NEW YORK, MAY 9TH-12TH, 1905.

Tuesday morning, May 9th—Opening service, Holy Communion, with address by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut, in Holy Trinity Church.

The following Sessions in Y. M. C. A. Hall:

Tuesday evening, May 9th—Address of welcome, the Bishop of the Diocese. Topic: "The Future of the Negro in America."

Writers: The Rt. Rev. E. S. Lines, D.D., Bishop of Newark; the Rt. Rev. Robert Strange, D.D., Bishop Coadjutor of East Carolina.

Speakers: The Hon. Holmes Conrad, Washington; the Rev. W. V. Tunnell, Washington; Mr. E. G. Murphy, Montgomery Ala. (possibly).

Wednesday morning, May 10th—Topic: "The 'Institutional' Church."

Writers: The Rev. Robert L. Paddock, New York; the Rev. Edwin B. Niver, Baltimore.

Speakers: The Rev. W. T. Manning, D.D., New York; the Hon. John H. Stiness, Providence.

Wednesday evening, May 10th—Topic: "The Bible as History."

Writers: The Rt. Rev. Alfred M. Randolph, D.D., Bishop of Southern Virginia; the Rev. S. H. Bishop, New York.

Speakers: The Rev. John P. Peters, Ph.D., D.D., New York; the Rev. Henry S. Nash, D.D., Cambridge, Mass.; the Rev. F. S. Ballentine, Philadelphia.

Thursday morning, May 11th—Topic: "The Nature and Content of Holy Orders in this Church."

Writers: The Rev. William H. Van Allen, D.D., Boston; the Rev. Carl E. Grammer, D.D., Norfolk, Va.

Speakers: The Rev. Alexis W. Stein, Fitchburg, Mass.; Mr. Frederic C. Morehouse, Milwaukee.

Thursday evening, May 11th—Topic: "The Church and Public Brigandage."

Writers: The Rt. Rev. Alexander Mackay-Smith, D.D., Bishop Coadjutor of Pennsylvania; Dr. E. R. L. Gould, New York.

Speakers: The Rev. Flavel S. Luther, Ph.D., Trinity College, Hartford; the Hon. Andrew J. Peters, Boston.

Friday morning, May 12th—Topic: The Outcome of the Theological Movements of the Nineteenth Century."

Writers: The Rev. Edward S. Drown, D.D., Cambridge, Mass.; Mr. Louis Howland, Indianapolis.

Speakers: The Rev. R. Heber Newton, D.D., New York; the Rev. John C. Roper, D.D., New York.

Friday afternoon, May 12th—Topic: "Essentials of the Spiritual Life."

Writers: The Rev. Roland Cotton Smith, D.D., Washington; Mr. Robert H. Gardner, Boston.

Speakers: The Rt. Rev. Frederick Courtney, D.D., New York; the Rev. J. Harris Knowles, New York.

OUR WORK IN CUBA.

BISHOP KNIGHT of Cuba visited Orange, N. J., recently and preached a stirring missionary sermon in Grace Church (Rev. Alexander Mann, D.D., rector). He remarked that the island is becoming more Americanized every day, large numbers of Americans settling there, and that the outlook was very promising for the Church. He said that practically 30 per cent. of the land there is owned by Americans, and that American capitalists have already invested some \$280,000,000.

"The work we are doing there," said he, "may be divided into three heads: First, the schools, which reach the native children; secondly, to preach to our people who are there; and thirdly, to reach the natives by religious services."

One gratifying thing he noticed in the work there, he said, was that the mission schools were always overcrowded, large numbers of native children attending. He stated that at present services are held in two places in the city of Havana, but there was lack of room, so he is planning to build a church there.

BISHOP WILLIS' WORK IN TONGA.

BISHOP WILLIS writes from Tonga, in the Pacific Ocean:

"You will be glad to hear that one hindrance to any work of the Church here has been removed. Up to the present the Tongan Government has refused to give a foot of land (for land in Tonga cannot be bought) to the Anglican Church on which to build. That refusal died with the change of Premier."

SKAGWAY, ALASKA, AS A WINTER RESORT.

MANY WILL be surprised at the contents of the following letter from our missionary at Skagway, Alaska, the Rev. Charles E. Rice:

"Last summer you were laughing at me

for shivering in the delicious breeze from off the lake, but if you were to spend a winter in the balmy clime of Alaska, you would understand why I thought Milwaukee the coldest place on earth. This winter has been an exceptionally fine season. *The temperature has never gone to zero*, and for the greater part of the time it was as high as thirty above. The old fable of the ground-hog seems to be true this year—at least since the 2nd of February a ground-hog would have been foolish to stay in. At odd times during the whole month I have sat out on my front porch, in the glorious sunshine, reading of the terrible blizzards in Kansas and Oklahoma, and I have thought how foolish people were for living in such a cold country! I could not even get up a shiver of sympathy.

"Skagway has been very dull this winter, and the Church work has been discouraging. But the traffic for the interior is beginning, and prosperity seems to be in the air. The 'dark days' are over, and new life is to be seen in the Church already."

SURVIVOR OF THE BRECK MISSION TO CALIFORNIA HONORED

A SERVICE marking the 50th anniversary of the ordination of the Rev. James Hoyt Smith, attended by a large proportion of the clergy of Queens and Nassau counties, was held in St. Matthew's Church, Brooklyn Manor, L. I. (Rev. Albert C. Bunn, minister in charge), on Thursday, March 16th. The venerable clergyman resides near the church and is a member of its congregation. The Holy Communion was celebrated by Archdeacon Bryan, Mr. Smith taking part in the service and pronouncing the benediction. Bishop Burgess and many others sent letters of congratulation, and expressed regret that they could not attend. A most interesting letter came from the Rev. C. O. Tillotson of Santa Cruz, California, who, as a layman, went out to California with the Associate Mission under the leadership of Dr. J. Lloyd Breck in 1867. Mr. Smith was a member of that expedition and the only survivor of its clergy. Mr. Tillotson was enthusiastic in praise of "Father Smith," as he said he was even then affectionately called. He recalls the fact that in an epidemic of smallpox, "Father Smith" heroically tended the sick and buried the dead until himself stricken with the disease. Among other titles to honor is the fact that Mr. Smith (generally called Canon Smith, because at one time he held that place in the Fond du Lac Cathedral) is the only surviving member of the Board of Managers of the Church Charity Foundation of Long Island that has since grown to great proportions.

These and other features of Canon Smith's busy and useful life were briefly stated by Dr. Bunn.

Mrs. Smith was present and shared in the congratulations that members of the congregation heartily offered after the close of the service. The venerable couple, together with all the clergy present, and the choristers, shared in the luncheon that was served by ladies of St. Matthew's. Later came the monthly meeting of the Clericus, at which Father Smith read a paper on "A Tour in the Yosemite Valley," and the Rev. A. B. Clark of South Dakota gave an address on his work among the Sioux Indians.

A NEW GUILD ESTABLISHED.

THERE HAS recently been established in Trinity parish, Pinopolis, S. C., by the rector, the Rev. C. H. Jordan, the "Ember Guild of Prayer for the Increase of the Ministry." The purpose of this organization is described as: "(1) To pray daily that fit persons may be called to the offices of Priest, Deacon, and Deaconesses, and that being called they may be prepared and ordained or set apart as such.

(2) To encourage parents to dedicate to God at least one son or daughter for His service as Priest, Deacon, or Deaconess. (3) To encourage a more general observance of the Ember Days." The members agree to make a corporate Communion on the first Ember Day of each season. A list of children who may be presented to the guild for prayer that they may be led to offer themselves to God for service, either in the ministry or as deaconesses, is kept, and those children are included in the "Confraternity of the Divine Call." A special prayer has been set forth for the use of the guild.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

The Bishop—Lenten Services—Cobleskill.

BISHOP DOANE and party arrived safely at their destination in Sicily and report all well.

A MISSION will be held in St. John's Church, Massena, during Holy Week, under the auspices of the Society of St. Philip the Apostle, conducted by the rector, the Rev. F. S. Eastman, assisted by the Rev. D. B. Patterson of Norwood, N. Y.

THE LENTEN services in Christ Church, Hudson, have been thus far, of unusual interest. Among the out-of-town preachers has been the Rev. Cyrus Townsend Brady, D.D., the author. Dr. Brady has dedicated his latest historical work, *The Conquest of the Southwest*, to the rector of Christ Church. Bishop Talbot of Central Pennsylvania was one of the preachers at a late service in this Church.

AFTER several attempts to found a mission in Cobleskill, Bishop Nelson sees his way to success. An organization has been formed, to be called Grace Church. The rector of Trinity Church, Sharon Spa, has furnished an altar and prayer desk, the diocesan missionary, a cross for the altar, some books and necessary furniture. It is the purpose of the Bishop Coadjutor to arrange for missionary services at Middleburg and Scoharie in connection with Cobleskill. Bishop Nelson is also considering the establishment of a mission at Coeymans.

CALIFORNIA.

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

Rectory for Haywards.

A RECTORY is shortly to be built for Trinity mission, Haywards, at a cost of something more than \$3,000. The site chosen is some distance from the present church building, but it is anticipated that the latter will be moved to the lot adjoining the rectory when the latter is completed.

CHICAGO.

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

Lenten Arrangements—New Organ at Redeemer—Requiem for Bishop McLaren.

THE WEDNESDAY evening preachers at the Church of the Epiphany, Chicago, are, in their order: The Rev. Wm. O. Waters, the Rev. C. E. Deuel, the Rev. W. E. Toll, the Rev. S. B. Blunt, and the Rev. E. V. Shayler. The rector, Rev. J. H. Hopkins, has arranged a special series of addresses for children at the 4:30 P. M. service on Thursdays, the topics being connected with "The Parish Church," "The Font," "The Pews," "The Organ," "The Lectern," "The Altar Rail and Credence," "The Altar." On Sunday mornings the general topic is "The Mountain Summits of Holy Scripture." A Church History Study Class for adults is held every Tuesday evening from 8 to 9. At St. Michael and All Angels' mission, Berwyn, the priest in charge, Rev. Charles E. Taylor, is conducting a most complete and helpful series of services. There is a daily Eucharist, matins, and evensong,

and a requiem Eucharist on Fridays. At daily evensong there are meditations on "The Witnesses of the Passion"; on Tuesday evenings, sermons by special preachers, and on Thursday evenings, addresses by the rector on "Hindrances to the Spiritual Life." The subject for the Sunday morning sermons is "The Prodigal Son," and for Sunday evenings, "Little Sins." At St. Mark's, Evanston (Dr. A. W. Little, rector), there is a daily evensong at 4:30, with address or meditation on Tuesdays, Wednesdays, and Fridays. On Thursday evenings the Rev. Chas. Scadding delivers his lectures on Church History, and the Sunday evensong is featured by special music and soloists. These Sunday evensongs are throughout the year of excellent musical quality, but during Lent an exceptional programme is announced, and, as is customary here, no sermon or address is delivered. The Rev. W. G. Blossom is assisting Dr. Little during Lent. The course of addresses which the rector of the Redeemer, Rev. Simon Blinn Blunt, is giving on Thursday afternoons on "Christian Science and its Relation to Orthodox Belief" is attracting widespread attention and large congregations. Already a petition has been handed to the rector for the repetition of these instructions at the Sunday evening services after Lent.

THE NEW ORGAN at the Church of the Redeemer, Chicago, has proved to be a most excellent instrument, as was evidenced at a special recital given by the organist, Mr. F. A. Mackay, on Saturday evening, March 25th. An excellent musical programme was carried out in an especially creditable manner, with vocal selections by Mrs. Mackay and Messrs. Parker and Cowper. The new and enlarged arrangement of the choir stalls is most satisfactory, both from the point of convenience and appearance.

A SOLEMN REQUIEM for the repose of the soul of William Edward McLaren, late Bishop of Chicago, was sung at the Church of the Ascension, Chicago, on Friday, March 24th, under the auspices of the Guild of All Souls, of which Bishop McLaren was a member. Fr. Larrabee was celebrant and the deacon and sub-deacon were respectively the Rev. J. E. Craig and Rev. R. J. Wilbur. The black vestments belonging to the guild were worn on this occasion. The Rev. P. C. Wolcott, rector of Trinity Church, Highland Park, preached an excellent memorial sermon from Titus i. 7, 8, 9. He said that Bishop McLaren in his life fully met St. Paul's description of a good Bishop, and went on to give a sketch of the Bishop's career, and described in fitting terms the wonderful qualifications and characteristics of the man. There were several priests of the Diocese in the chancel and many among the congregation. The service was very solemn, beautiful, and impressive.

CONNECTICUT.

C. B. BRUNWATER, D.D., Bishop.

Lenten Courses—Death of Edward H. Smith.

AMONG courses of Lenten sermons arranged at different churches within the Diocese and not already noted, are those at St. James' Church, Westville, New Haven, where the preachers are successively the Rev. Messrs. F. W. Baker, D.D., J. DeWolf Perry, Jr., Geo. H. Buck, G. Brinley Morgan, D.D., and Geo. W. Phillips, D.D.; at All Saints Memorial Church, New Milford, the Rev. Edward Livingstone Wells, Rev. Frank M. Townley, Rev. George R. Van De Water, D.D., Rev. Stewart Means, D.D., Rev. E. B. Schmidt, and Rev. Storrs O. Seymour, D.D.; at St. Andrew's Chapel, New Haven, where preachers for Friday evenings are the Rev. Richard D. Hatch of Willimantic, Rev. H. B. Pulsifer of Orange, N. J., Rev. C. Dexter Weeden of Stamford, Rev. S. Wolcott Linsley of Winsted, Rev. Louis B. Howell of Boonton, N. J., no service, Confirmation at Christ Church,

and Rev. F. M. Burgess, vicar; St. Peter's Church, Cheshire, where special preachers are the Rev. Stewart Means, D.D., Rev. John N. Lewis, Jr., Rev. William A. Beardsley, Rev. William P. Downes, Rev. Frederic M. Burgess, and Ven. Geo. H. Buck; at St. James' Church, Derby, on Thursdays, the Rev. William A. Beardsley, Rev. Stewart Means, D.D., Rev. Frederick F. Johnson, Rev. George A. Alcott, Rev. J. Chauncey Linsley, and the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania; at St. James', Winsted, where visiting clergy in Lent are the Ven. Archdeacon Buck, the Ven. Archdeacon Booth, Rev. George T. Linsley, Rev. F. P. Swezey, and Rev. Frederick M. Burgess; at St. Luke's Church, Bridgeport, Thursday speakers are the Rev. Hugh P. Hobson, Rev. Joseph R. Peckham, Rev. Earl H. Kenyon, Rev. George A. Robson, Rev. Edmund Guilbert, D.D., and Rev. Sherwood Roosevelt. A parochial mission was conducted at St. Luke's during the week following the First Sunday in Lent. The mission was most successful, and the attendance very good. On Tuesday, the Rev. John Brown of Christ Church, Wednesday, Rev. G. A. Robson of St. George's Church, Thursday, Rev. Joseph R. Peckham, curate of St. John's, and Friday, Rev. N. E. Cornwall of Stratford, preached.

ST. PAUL'S CHURCH, Wallingford, arranges for preachers for Wednesday evenings to include the Rev. Messrs. Sanford, Scoville, Randall, Alcott, Buckley, Means, and Shaw. There was a Quiet Day at St. Luke's chapel of the Berkeley Divinity School on Friday in Ember Week, conducted by the Rev. Prof. Samuel R. Colladay.

MR. EDWARD H. SMITH, a highly esteemed citizen of Ridgefield, died on St. Matthias' day. His wife survived him by only a few hours. Mr. Smith was a vestryman of St. Stephen's Church (the Rev. Foster Ely, D.D., rector). He was in the 78th year of his age.

EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

The Bishop's Health—Notes.

BISHOP WATSON has been very feeble for several weeks. He is confined to his room, but sees the friends who call.

THE REV. T. M. N. GEORGE is again in charge of his parish at New Bern, after a long illness which began in Boston at the General Convention.

THE CONVOCATION of the Edenton District recently held its 139th meeting, in St. Martin's Church, Hamilton. The next place of meeting is Grace Church, Plymouth.

EASTON.

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

Parish House for Chestertown.

AT EMMANUEL CHURCH, Chestertown, a parish house is shortly to be erected and a tower to be added to the church building, at a total cost of about \$6,500.

GEORGIA.

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

New Church for Waycross—Rectory for Athens.

THE NEW CHURCH in Waycross is approaching completion and will probably be ready for occupancy by Easter. It being necessary to use part of the old building as a storehouse for material, it was solemnly deconsecrated by sentence of the Bishop on Septuagesima, although services are still held therein, the sanctuary being screened off except when such services are in progress. Several gifts have been received for the new church, notably a handsome altar book from the Altar Guild of St. Peter's, Peekskill, N. Y., and Prayer Books of fine binding for the clergy stalls from Mrs. H. W. Reboul, Pres-

ident of the Church Periodical Club of New York. A stone font has been given mainly by the children of the parish in memory of the little ones baptized in the old church and now at rest in Paradise.

THERE IS a movement under way to build a new rectory for Emmanuel Church, Athens. It is anticipated that the edifice will be erected in the rear of the church building on Prince Avenue, and will be worthy of the fine church building which it will adjoin.

IOWA.

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

Improvements at Clinton.

AFTER BEING CLOSED for repairs during several weeks, Grace Church, Clinton, was opened on the evening of March 16th for the first of a series of Thursday night lectures, given during Lent by the Rev. Allen Judd, the rector. The improvements in the church include new oak ceiling with Gothic trusses, and a handsome oak rood screen, together with new decorations, etc.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Lent in Louisville—The Bishop's Movements.

IN LOUISVILLE the attendance upon the daily Lenten services is very good, while at the Friday union services of the four central parishes the churches are crowded at Evening Prayer at 5 o'clock. It may be that some are drawn to these services to hear the Bishop, if so, it is evidence that simple, direct, conscience-searching preaching has not lost its power, for Bishop Woodcock is not one to "prophecy smooth things," or to tickle the fancy of those who have itching ears. At present all signs indicate a profitable Lent for the Churchmen of Louisville.

BISHOP WOODCOCK visited St. James' Church, Shelbyville, Tuesday, March 14th, and preached after Evening Prayer to a congregation that packed the church to its utmost capacity, many standing and more being unable to gain admittance. After service, a number of people called at the Armstrong Hotel to meet the Bishop, including the Roman priest and all the Protestant ministers of the town. As usual the Bishop made a most favorable impression, and gained many admirers and friends. The following Monday he visited Christ Church, Elizabethtown, and though it was a very rainy night, the church was filled with an attentive and interested congregation, many of whom, after the service, called to pay their respects and to make the personal acquaintance of one who had already won their regard.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Lenten Services—Y. M. C. A. Addresses.

THE REV. DR. ST. CLAIR HESTER, rector of the Church of the Messiah, Brooklyn, gave the address at the closing one of a series of meetings for men in the Majestic Theatre, Brooklyn, on March 19th. The meetings were held under the auspices of the Young Men's Christian Association. Attendance each week has been in the neighborhood of 1,000. He spoke on "Faith," and described it as a wonderful, sustaining power.

DURING Passion week special services, conducted by Archdeacon Webber, will be held nightly at the Church of the Redeemer, Brooklyn.

MARYLAND.

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

Priest's Narrow Escape—Two Parish Houses—Bequest for St. Luke's—Baltimore Notes.

THE REV. SIDNEY A. POTTER, rector of St. James' Church, My Lady's Manor, and Miss Turner, narrowly escaped drowning while

driving during a heavy rain recently. They were crossing a stream which was much swollen, when the team was carried down stream, but fortunately lodged against a large tree. Miss Turner was able to get out of the vehicle and go to the home of Mr. J. T. Thornton, near by, for assistance, while Mr. Potter held the horses until help came and relieved him.

THE PROPERTY, No. 825 North Arlington Avenue, Baltimore, which was until recently owned by Dr. J. Williams Lord, has been purchased by several members of the congregation of the Church of the Ascension and presented to the rector and vestry of the church to be used as a parish house. The property has a frontage of 50 feet and a depth of 150 feet and is subject to an annual ground rent of \$180. This property is very conveniently situated with regard to the church.

A PARISH HOUSE is to be erected for St. James' Church, Monkton (Rev. S. A. Potter, rector).

BY HER WILL, filed for probate in the Orphans' Court recently, Caroline Winterbottom gives all her property to the vestry of St. Luke's Church, Baltimore. The will states that the house on Lexington Street is not to be sold for 15 years, the net rent during that period to be used for the poor as the rector of the church may think proper. The piano and furniture of the testatrix are to be sold and the money used in the church as the rector may direct. The will also contains instructions for the burial of the testatrix in a shroud and a plain coffin without a plate, and for a marble cross over her grave inscribed with the words, "Jesu, Mercy." The Rev. Frederick Gibson and Mr. Henry Marcus Denison are named as executors.

A SERIES of lectures on "The Life of Christ" is being given at Grace Church, Elkridge, by the rector, the Rev. G. M. Murray, every Friday evening during Lent. The lectures are illustrated by stereopticon views.

THE CHOIR of St. Paul's Church, Baltimore, recently rendered Maunders' Lenten Cantata, "Penitence, Pardon, and Peace." As many people as could crowd into the church were charmed with the rendition.

MASSACHUSETTS.

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

Lenten Courses—Boston Notes.

AT ST. LUKE'S CHURCH, Malden, a Lenten lecture on Friday evenings is given on "Representative Men of Church History." They are treated as follows: "Marcus Aurelius, the Seeker for Truth," by the Rev. Albert Danker, Ph.D., rector of the parish; "Athanasius: The Struggle for Orthodoxy," by the Rev. F. A. Foxcroft, rector of St. Paul's Church, Beachmont; "Bishop Rowe, the Missionary Hero of Alaska," by Dr. Danker; "Henry VIII.: The English Reformation," by the Rev. Walton S. Danker, rector of Trinity Church, Milford; "Savonarola, the Martyr Priest," by the Rev. F. I. Paradise, rector of Grace Church, Medford; and "Bishop Seabury: The Beginning of the American Church," by the Rev. Prescott Everts, rector of Christ Church, Cambridge, Mass.

ONE OF THE MOST interesting events within the past week was the blessing of the new altar in the Church of St. John the Evangelist, which took place on the evening of Thursday, March 23d, when Bishop Weller was both consecrator and preacher. The altar is located under the East gallery. It is dark oak, rather void of ornamentation, except for the low reredos which is carved in gothic design. A pair of brass candlesticks for the altar is the gift of the choir, while a pair of beautiful vases of Benares brass were given by one of the parishioners. The altar itself was presented to the church

by a Washington woman in memory of a son who was lost in the war. At the function of blessing all the clergy of St. John's took part. Father Field conducted the early part of the service; Father Powell acted as master of ceremonies and was one of the two attendant priests upon Bishop Weller. Among the clergy from other parishes who took part were the Rev. Messrs. Augustus Prime of St. Margaret's, Brighton; Charles Mockridge of St. John's, Roxbury; William Brewster Stoskopf of the Church of the Advent; Glenn Tilley Morse of St. James', West Somerville. Bishop Weller's sermon was on the significance of an altar in all forms of religious worship. He showed how it was an absolute necessity from earliest Bible times; how the Bible practically begins and ends with an altar.

IN THE YEAR BOOK of the Episcopal Theological School just out, it is noted that there are 43 students this year, divided as follows: seniors, 14; middlers, 11; juniors, 11; specials, 6; fellow, 1. Of the total number 16 are from Massachusetts. Of College degrees represented, 12 are from Harvard, 8 from Yale, 3 each from Columbia and Brown.

BISHOP WELLER (of Fond du Lac) has had an extremely busy time since coming to Boston. Besides conducting a series of conferences at the Church of the Advent, which was his particular mission in coming to Boston at this time, he has preached at three Sunday Services, once at a morning celebration of the Holy Eucharist, and again at an evening service, all in the same church; preached also at the Church of St. John the Evangelist on the occasion of the consecration of the new altar; and has come in touch with a large body of young men at a meeting of the St. Paul's Society at Harvard, when he made a strong plea at Phillips Brooks House for Christian living. On the 24th, at the Advent, he celebrated a requiem for Bishop McLaren. This is what the *Transcript* says of him, editorially:

"The sensation of the week is the series of 'conferences' at the Church of the Advent at five o'clock. The picturesque figure of Bishop Weller of Fond du Lac in the pulpit of the lofty, faintly lit nave; his thrilling, vibrant tones in which he pleads, entreats, and appeals with passionate gesture; his native, homely eloquence, charged with intense earnestness, impress the imagination and the mind. It is no wonder that the church is crowded, even on the week days, since one has to recall the memories of Lacordaire and his hearers for a parallel to these remarkable discourses and their spell-bound audiences."

IN THE MISSION HOUSE of St. Stephen's Church there is on exhibition a large oil painting which is eventually to occupy a place in the new Cathedral at Manila. The canvas is the work of Miss Angelic Patterson, and is about four by ten feet in dimensions. The subject is that of an angel standing in the midst of flame and holding a ball of light in one hand. Miss Patterson is a communicant of St. Stephen's, and portraits by her of Bishop Brent, the late Father Torbert, and the Rev. H. R. Talbot, at one time at St. Stephen's, are on the walls of the rooms. Miss Patterson herself has gone to the Philippines to engage in missionary work under Bishop Brent, and will devote her spare time to pursuing her art.

THE REV. DR. ALEXANDER MANN, who has been called to Trinity, arrived in Boston on March 23d, and for three days he had a busy time, professionally and socially. While here he was the guest of the Hon. Robert Treat Paine, junior warden of Trinity, who tendered Dr. Mann a luncheon on the 24th, when he met all the vestry of Trinity. Several others of the vestry entertained him at luncheon or dinner, and in the times between his social engagements, he visited the

various philanthropies connected with Trinity. On Sunday, the 26th, he preached three times; in the forenoon and afternoon at Trinity, and in the evening at the Church of the Advent, the rector of which, the Rev. Dr. Van Allen, was a friend of his when the two were located in New York state. Everywhere he has been, both in the pulpit and in private contact, Dr. Mann has made a deep impression upon Church people; and the more one has seen of him, the more is it hoped he will decide to accept the call.

MR. ATHERTON THAYER BROWN, senior warden of St. James', Roxbury, died on March 21st, and the funeral took place from that church three days later. The Rev. Murray W. Dewart, assisted by his curate, the Rev. C. H. Brown, officiated. Mr. Brown was a trustee of St. Luke's Home for Convalescents. He was one of the prominent members of the drug business in which his family had been associated for more than one hundred years.

THE GIRLS' FRIENDLY SOCIETY held a neighborhood conference at Emmanuel Church, Monday, March 20th, which was well attended by members of the organization.

ST. PAUL'S CHURCH, Brockton, held the largest sorrowing congregation on March 23d in its history, and the same may be said of the churches of all denominations; for the day was that on which the public funerals of nearly fifty victims of the explosion in a shoe factory four days before, took place. The Rev. Francis B. White, rector, conducted the service, in which clergymen of several denominations also took part.

THE ANNUAL parochial report of the Church of the Advent from January 1904 to January 1905, contains these interesting items: Baptisms, 43; Confirmations, 41; marriages, 9; burials, 22; communicants, admitted and received, 41; died, 10; removed, 16; present number, 775; Sunday School teachers and scholars, 179; expenditures, parochial, \$24,785; diocesan, \$1,161; general, missions, etc., \$5,392; total, \$31,338. Some additional information is furnished by the amount of offerings received in this parish for missions thus far this current year. Of the apportionment made for the Advent on account of general missions (\$1,800) the sum of \$666 has been received. The gifts for city missions amount to \$365; the apportionment for last year was \$580. For diocesan missions the sum of \$266 has been received, and it is the rector's earnest hope that all these amounts will be much increased before Easter.

IT HAS DEVELOPED within the past few days that the proposition of the Church of the Messiah to take over the Church of the Good Shepherd, as outlined in this department last week, is not the only method of improving the situation in the latter-named parish which is up for consideration. The one fact which may be authoritatively stated at this time is that the Church of the Good Shepherd will eventually be located in some other section of Boston. The perplexing question is, where will it be? As the matter gets consideration from every point of view, the impression is being forced home that whatever money may be derived from the sale of the property in the hands of the trustees of the Chapel of the Good Shepherd, should not be diverted from its original channels, that is, to minister to the needs of the South End. Geographically, the South End to-day is not quite the South End of the sixties, when the mission was first established. Through the heart of the South End run four important thoroughfares, Tremont and Washington Streets, and Shawmut and Columbus Avenues, and to minister to this very large section which includes many traverse streets, there are but three churches: this same Good Shepherd, St.

Stephen's in Florence Street just off of Washington Street, and the Church of the Ascension more than one mile southward. Neither of these latter two are altogether self-supporting. St. Stephen's is assisted by the Episcopal City Mission and the Ascension is a mission of Emmanuel.

With a condition of affairs needing the attention of the Church in an enlarged field the proposition which now finds extended favor is a union of St. Stephen's and the Good Shepherd. Should this become a reality, all moneys could be used directly for South End work. Subsequent to such a union the idea would be seriously considered of building jointly a new edifice somewhere near the junction of Tremont and Berkeley Streets. This would be very near to the centre of a large boarding house district. Such a location would be about equally distant from the present sites of the Good Shepherd and St. Stephen's, and a church there should prove a strong working factor in a district ripe for Church work.

NOTHING of a definite character yet has been accomplished as to selecting a successor to the Rev. John McGann as rector of the Church of the Holy Spirit, Mattapan. It is thought that in six weeks' time a choice will be made. In the meantime services will be conducted by the Rev. Willis B. Holcombe of St. James' Church, New Bedford. Mr. McGann left for his new parish in Erie, Pa., March 27th. A few nights before his departure he was tendered a largely attended reception by his parishioners, who presented him with a purse of money.

OWING to continued ill health, the Rev. William B. King of Boston has gone to the Virginia Hot Springs. Mr. King has not been actively connected with any parish since his return from an extended European tour a year or more ago.

MILWAUKEE.

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

Holy Week Services—Madison—Death of Dr. Whiting.

HOLY WEEK services to be held daily in Milwaukee, from 12:30 to 1, at Severance Hall, are arranged by the Brotherhood of St. Andrew with the following speakers: Monday, Bishop Nicholson; Tuesday, Rev. Frederick Edwards; Wednesday, Rev. James Slidell; Thursday, Rev. W. A. Smith; Good Friday, Rev. H. D. Robinson, D.D. (of Racine College); Saturday, Rev. A. L. Bumpus.

AT GRACE CHURCH, Madison, a Woman's Auxiliary has been organized with the rector,

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Dr. Reilly, as president. Formerly the Auxiliary work has been done by Grace Church guild, but the rector thought it best to organize a separate society. The Rev. Henry A. McNulty, Secretary of the Church Students' Missionary Association, visited the parish on a March Sunday and succeeded in interesting many of the University students in missionary work. A missionary service was held in the church Tuesday evening, attended by a large congregation. The Rev. Mr. Andrews from Japan was present and made an interesting address on his work in Japan.

A PIONEER Churchman of Bishop Kemper's day passed away on the morning of March 27th in the person of Dr. J. B. Whiting of Janesville. For many years a vestryman of Christ Church. He was a physician and surgeon of national reputation. Dr. Whiting entered the army during the Civil War as surgeon of the 33d Wisconsin Regiment, and was afterward placed in charge of a large military hospital before Vicksburg. Subsequently he became surgeon-in-chief of the military district of Natchez, of which he had entire charge during the smallpox epidemic of 1863-64. He returned to his home in Janesville in the latter year. He was president of the Wisconsin Medical Association in 1875; medical director of the state G. A. R. in 1893-94; and surgeon-general of the National G. A. R. 1895. He served on a commission to treat with the Chippewa Indians for the sale of their reservations in Minnesota, by appointment of President Cleveland, in 1889. Dr. Whiting has taken a prominent part in the Church since an early day. His wife died several years ago, and he is survived by two daughters, Mrs. E. E. Spaulding and Mrs. John Kelley. A son, Major J. B. Whiting, Jr., died not long since.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

The Clericus—Progress at Ascension.

AT A RECENT MEETING of the Twin City Clericus, a committee appointed to interview the department stores in regard to shorter hours on Saturdays, reported that all department stores would gladly close earlier Saturdays if other stores would do so. A petition requesting the state legislature (now in session) to pass a bill regulating the hours of labor for women was signed by all the clergy. Section 1 of the proposed bill reads as follows: "In all mercantile establishments and retail stores in this state where females are employed, the time of labor for the persons aforesaid shall not exceed eight (8) hours of each calendar day of twenty-four (24) hours, nor shall any such person be permitted to work before seven o'clock in the morning, nor after six o'clock in the evening, except six days each year immediately preceding Christmas, when such females may work until ten (10) o'clock in the evening."

THE CHURCH OF THE ASCENSION, St. Paul, is responding to the energetic work of its rector, the Rev. F. H. Rowse. The church has no guild rooms, and in order to provide a place for the guilds, etc., the Masonic Hall has been rented for one year with the use of the room four evenings in the week.

NEBRASKA.

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

Theft from St. Martin's.

A SILVER CHALICE was stolen from St. Martin's Church, Omaha, recently, having been taken from the building while the church doors were open. The chalice was given as a memorial to the late William G. Sloane by his widow, and was engraved with a suitable inscription showing its memorial character.

NEWARK.

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

Day of Devotion at Hackensack—Tower for Morristown—Sunday School Conferences—Mission in East Orange.

ON TUESDAY, March 14th, a Day of Devotion was held in Christ Church, Hackensack, conducted by Fr. Sargent of the Order of the Holy Cross. The Holy Communion at 7:15 A. M. was followed by five addresses during the day, concluding with a sermon at 8 P. M. Large congregations were present at all the services, many remaining through the whole day. The conductor's theme was "The Love of God," and it seemed as if the Holy Ghost was almost visibly present.

THE WORK of building the tower of St. Peter's Church, Morristown, is under consideration, and is to be pressed. When completed it will be one of the most beautiful churches in the country.

THREE Sunday School conferences are to be held in the latter part of Lent: one at All Saints', Orange, Monday evening, April 3d, to be addressed by Rev. Dr. Mann; one at Trinity Church, Newark, Wednesday evening, April 5th, to be addressed by the Rev. Dr. William W. Smith; and one at Grace Church, Jersey City, Tuesday evening, April 11th, to be addressed by the Rev. William C. Hicks. The Bishop of the Diocese is to speak at each conference. The first conference at St. Paul's Church, Paterson, on March 9th, addressed by the Bishop and Rev. Mr. Harrower, was successful.

A MISSION at Christ Church, East Orange (Rev. William Whiting Davis, rector), conducted by Fathers Sill and Mayo, O.H.C., extended from March 11th to 23d and aroused profound interest in the parish and in the city.

NEW YORK.

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

Improvements at Millbrook.

GRACE CHURCH, Millbrook (Rev. W. C. Rodgers, rector), has recently been enriched in its adornment by the addition of three small lancet windows of stained glass over the altar representing the three Archangels, St. Michael, St. Gabriel, and St. Raphael.

They are of the finest antique glass, in glowing colors, amber in tone. The figures are beautifully conceived and most artistically executed. The windows were made in Munich, and are a gift of Mrs. Oakleigh Thorne as a thank-offering for her daughter's Confirmation last October.

OREGON.

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

Portland Items—Notes.

THE CLERGY of the city of Portland met at the Seamen's Institute at the invitation of the chaplain, Rev. C. Cummings Bruce, and listened to an address on "Soul Life" by the Rev. A. A. Morrison, Ph.D., rector of Trinity Church. The address stirred interest up to such an extent that a city Clericus was organized immediately, with the Rev. Robert Hope, D.D., missionary in charge of All Saints' mission, as president, and Rev. W. A. M. Breck of St. Matthew's as secretary. Meetings of the clericus will be held monthly, when papers will be read and discussed. This, it is hoped, will result in the organization later of a Church Club in the city.

THE INTENDED departure for his home in England of the chaplain of the Seamen's Institute, Rev. C. Cummings Bruce, and his improbable return, is causing deep regret among his associates in Portland and elsewhere. Chaplain Bruce has made the Institute what it is, one of the best on the Pacific coast, and has also extended the work as far north as the Puget Sound country with an institute at Tacoma. The Rev. D. E. Bernays will succeed Mr. Bruce in the work at Portland.

THE FULL CHORAL service has recently been introduced at St. David's Church, Portland, where the new choirmaster, Mr. Frederick W. Goodrich, took charge of the music eight months ago. A choir festival was held in the church on St. David's day under Mr. Goodrich's direction, when seventy vested choristers from the choirs of St. David's and Trinity rendered the music. Such a service, although common in the East, is probably unique in Oregon. St. David's choir is now rehearsing Guonod's "Messe Solenne" (St. Cecilia) for the high celebration of Easter day.

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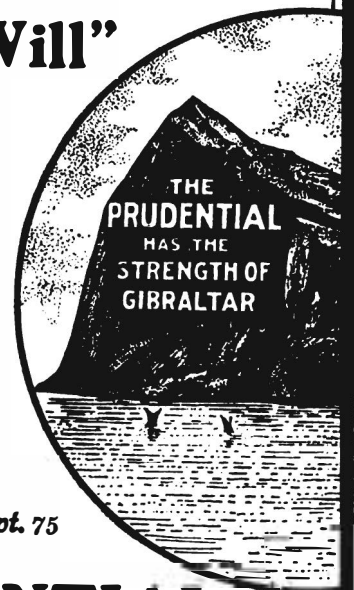
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A QUIET DAY was held in St. Peter's Church, La Grande (Rev. U. H. Gibbs, rector), on Ash Wednesday. The attendance was good. Four services were held during the day. The addresses followed the general subject of "Sin and Forgiveness," and were delivered by the Rev. H. D. Chambers, the district missionary.

THE REV. WM. CONEY, who has been in England for nearly a year past, will return soon and resume his work at Corvallis and Albany. Hood River and Salem remain vacant and are supplied by the district missionary.

ASCENSION CHAPEL, Portland Heights, Portland, has been refurbished and opened for Lenten services. This chapel has been used for some time for Sunday School purposes only.

GREAT INTEREST is felt in the approaching annual convention, as it is expected that a Bishop Coadjutor will be elected at that time.

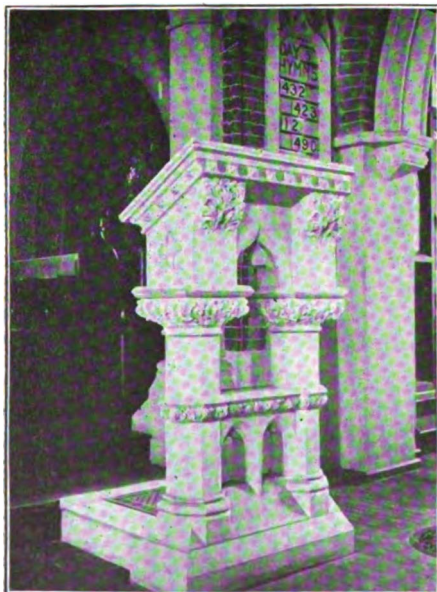
PENNSYLVANIA.

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

Philadelphia Notes—Gifts at Paoli.

ON THE Second Sunday in Lent, the 78th anniversary of All Saints' Sunday School was commemorated. In the morning the Rev. Herman L. Duhring, D.D., rector emeritus and Superintendent of the City Mission, preached the same sermon, in substance, which was preached at the 50th anniversary in 1877. He told how the inspiration first came because of the question of a child who asked Miss Ann Ritchie, then a communicant of old St. Peter's Church, Philadelphia: "Please tell me where I can go to Sunday School?" As a result, on March 18, 1827, in a rented room on Juniper Street, near Bainbridge, the first Sunday School in the neighborhood was opened with twenty scholars and six teachers from old St. Peter's Church. In the afternoon the Rev. George Barnes, of Alexandria, Minn., was present and addressed the Sunday School, of which he was once a member. In the evening the service was in charge of the Rev. George E. Faber of the City Mission, and the address was by Mr. William McClellan, Superintendent of the Church of the Atonement Sunday School, West Philadelphia. It is expected that the Rev. John H. Hill, rector-elect, will enter upon his duties at All Saints' Church on the Fourth Sunday in Lent.

ON THE First Sunday in Lent, immediately before Morning Prayer, at the Church



NEW STONE LECTERN,
Church of the Good Samaritan, Paoli, Pa.

of the Good Samaritan, Paoli, a stone Lectern of beautiful design, a gift of a member of the parish was dedicated to the glory of God. A special office of benediction authorized by the Bishop was read by the rector, the Rev. Horace A. Walton. The Lectern was designed by Messrs. George Natress & Son, Church Architects, of Philadelphia, and



NEW MEMORIAL FONT,
Church of the Good Samaritan, Paoli, Pa.

was built of Caen stone. The two pedestals supporting the book-rest are very graceful and are beautifully carved, the platform at the base is white marble inlaid with colored mosaic of artistic design. By a special treatment of the stone, the color effect of the Lectern is a soft ivory tint. The selection of Caen stone for the Lectern was made for the purpose of harmonizing with the same material used in the beautiful memorial gifts of the altar, pulpit, font, and hymn-board, recently placed in the church. During the past year an altar cross with eucharistic lights of unique design, and an altar rail of oak with wrought brass standards, were received as memorial gifts. The old and unsightly horse-sheds have this winter been removed, and new and substantial sheds, covered with stained shingles, erected.

BY THE WILL of Ann M. Sharpless the vestry of St. Mark's Church (the Rev. A. G. Mortimer, D.D., rector) is devised \$10,000 in trust for the benefit of St. Michael's mission, the income to be applied as the rector may direct; for the time being, the principal, at the direction of the trustees, to be used toward the erection of a church for the mission. All the books belonging to the testatrix are given to the Workingmen's Club of St. Mark's Church, and all religious paintings to St. Michael's mission. The sum of \$5,000 is devised for the benefit of St. Mary's Mission, the principal to be applied toward the enlargement of the church connected with the mission. After making a number of other bequests the residue of the estate is devised to St. Mark's Church for the benefit of the endowment fund. Very little is heard of the great missionary work done by St. Mark's Church,

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Philadelphia, through its two chapels: St. Michael's mission house and chapel at Seventeenth and Kater Streets, for white persons, and St. Mary's mission for colored persons at Eighteenth and Bainbridge Streets.

AFTER A RECTORATE at Christ Church (Old Swedes), Upper Merion, of over a quarter of a century, the Rev. A. A. Marple has resigned. This parish was one of three Swedish churches which came under the care of the Bishop of Pennsylvania in 1844 and 1845. Mr. Marple came to this parish from St. Luke's, Scranton, in 1878. Because of an attack made by thieves, the rectory was abandoned near the church and for some years Mr. Marple has lived in Norristown. The vestry has accepted his resignation.

A FINE CLASS was presented for Confirmation to the Bishop Coadjutor on the Second Sunday in Lent at St. Matthew's Church, Francistown (the Rev. J. Henning Nelms, rector). Among the number was one of the Judges of the Court of Common Pleas, with his wife and son.

AN OVAL PAINTING of the Rt. Rev. Alonzo Potter, third Bishop of Pennsylvania, 1845-1865, has been hung in the chapel of the Church House, by bequest of Mrs. C. C. Sower. The splendid painting of Bishop Whitaker is the only other painting in the chapel.

IN THE GROWING section of South Philadelphia, a mission has been started under the auspices of the Southwest Convocation which bids fair to become a well organized parish in a few years. For some time the members of the convocation had been seeking a suitable location on which to build a mission chapel. Through the untiring efforts of the Dean, the Rev. G. Woolsey Hodge, rector of the Church of the Ascension, and several laymen, an eligible site for a church was selected and secured at the northeast corner of Fifteenth and Porter Streets. On the lot which was purchased, a fine old colonial house, dating from the early part of the nineteenth century, was also purchased, which after a thorough renovation has been fitted up for parochial purposes. The first service was held in a small room on the second floor, on the second Sunday in October last, when seventeen persons attended. In three weeks the congregation increased to such a number that a larger room was used in the first floor with a seating capacity of two hundred. At



MEMORIAL FONT,
St. Paul's Mission, Philadelphia.

present the mission—called St. Paul's—has a membership of nearly one hundred persons, and the evening service is so well attended that a larger space will soon be needed. Since the new work began there have been twenty baptisms and a class for Confirmation

is now being prepared. One of the most encouraging features of the mission has been the growth of the Sunday School from 28 to over 100. A woman's guild and a chapter of the Brotherhood of St. Andrew have been begun and are doing effective work. Several valuable memorials have been given. On the First Sunday in Lent a new font in memory of Samuel J. Buck was used for the first

time. It is of white limestone, gothic in design, and the gift of Samuel J. Buck, Jr., in memory of his father. A building fund for the purpose of erecting a church and rectory has been started by the congregation. With the many improvements which the city authorities are making in this new neighborhood and the many new houses which are being erected in the immediate vicinity, this parish is destined to become one of great importance and influence. The Rev. Edwin S. Carson is the priest in charge. He was graduated from the Philadelphia Divinity School in June, made a deacon, and on St. Paul's day 1905, was advanced to the priesthood.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

City Notes.

THE SAINT MARY MEMORIAL, Pittsburgh, celebrated the fifth anniversary of the occupancy of its chapel, on the eve of the feast of the Annunciation. The service consisted of choral Evening Prayer by the vicar, the Rev. George W. Lamb; a short address of congratulation by the Archdeacon of the Diocese, the Rev. L. F. Cole; and a sermon by Bishop Whitehead, who is rector of the parish. The Bishop had for his theme "The Incarnation," his text being Hebrews x. 5. Beginning on the evening of Ash Wednesday, and continuing on the Monday evenings during Lent, the Bishop is delivering at St. Mary's a series of addresses on the following topics: "Regeneration, Repentance, and Absolution"; "The Eucharist and the Real Presence"; "The Catholic Church and Sectarianism"; "Faith and The Faith"; "The Gifts of the Spirit"; "The Fruits of the Spirit"; and "The Beatitudes."

THE ATTENDANCE at the noon-day Lenten services held in St. Andrew's Church, keeps up well; and during the week ending March 25th, there were addresses from Tuesday to Friday inclusive, by the Rev. Ralph Birdsall of Cooperstown, N. Y., his subjects being, "The Christian Layman"; "The Christian Communicant"; "The Christian Missionary"; and "The Christian Priest." On Monday and Saturday the addresses were made by local clergymen, the Rev. Messrs. R. W. Patton and H. A. Flint.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Athletic Club at Virginia City, Nevada.

VIRGINIA CITY, like many other mining towns, has had no place for young men to spend their evenings other than the brightly lighted saloons. The rector of St. Paul's Church in this town (Rev. H. A. R. Ramsay) has made repeated attempts to establish some place of recreation where the shop clerks and others might pass their evenings away from the ever-present temptations of the streets. The last effort has been crowned with success in the formation of an athletic club with a membership of some 25. A capacious hall has been rented and indoor tennis will be one of the pastimes. The rules of this club have a strict clause governing the conduct of members, and while its doors will be open to all young men of known moral character whom its members shall see fit to elect, the charter members are communicants of the Church, and it is hoped that the little leaven will leaven the whole lump.

The adult Confirmation class is being attended by four Presbyterians and two Roman

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Catholics, amongst others, who for some time have been attending the services of the Church. A dignified form of Christian worship, especially in connection with the Holy Eucharist, has appealed to these, and some have convinced themselves of our historical position by reading with great interest that splendid book for the laity, Westcott's *Catholic Principles*.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

A Correction.

THROUGH an error in THE LIVING CHURCH of last week, it was stated that the Rev. A. S. Thomas had accepted a call to Wilmington, N. C., and that his parish at Darlington would be in charge of the Rev. T. T. Walsh till May. It is the Rev. Harold Thomas who goes to Wilmington, and Mr. Walsh will act temporarily as secretary and treasurer of the General Board of Missions in the Diocese in the place of this other Mr. Thomas, until the meeting of the Diocesan Council in May.

TENNESSEE.

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

Death of Mrs. Quintard—Woman's Auxiliary.

THE WIDOW of the late Bishop Quintard died recently, and the burial service was conducted by Bishop Gailor in Memphis on the afternoon of March 17th.

THE QUIET DAY for the Woman's Auxiliary was held in St. Mary's Cathedral, Memphis (Rev. J. C. Morris, Dean), on the eve of the feast of the Annunciation, and was conducted by the Rev. William Johnson, rector of St. Luke's Church, Cleveland, Tenn., who gave addresses on the following subjects: "The Life of Perfection"; "The Life of Prayer"; "The Life of Work"; "The Life of Struggle"; and "The Life of Suffering."

The various branches of the Woman's Auxiliary in Memphis meet together every three months at the parish house of one of the branches, when papers are read, the general work discussed, and light tea served. The last of these was with Grace Church,

and the next will be with the Church of the Good Shepherd.

VERMONT.

A. C. A. HALL, D.D., Bishop.

The Bishop's Health—Clerical Club.

ALTHOUGH unable as yet to leave the hospital, Bishop Hall is progressing favorably towards recovery.

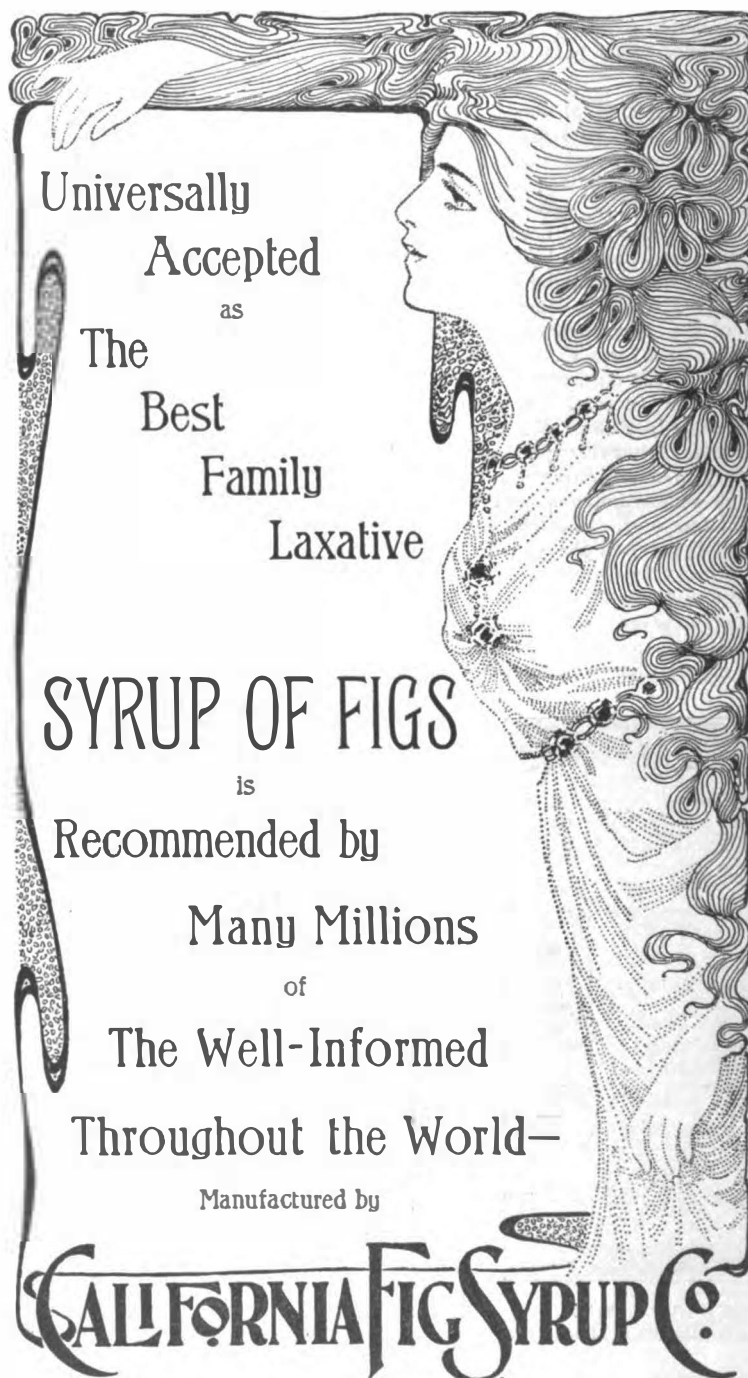
A CLERICAL CLUB, to be known as the "Connecticut and Passumpsic Clerical Club," to consist of the clergy in the eastern part of Vermont, the northwestern portion of New Hampshire, and the border parishes of the Diocese of Quebec, was organized on March 20th at a meeting held at Lyndonville, Vt. Sickness and other causes prevented a large number being present. The Holy Communion was celebrated, and a paper read by the Rev. G. N. Mead, on "The Holy Communion in History." The chief movers in the organization of this club are the Rev. G. N. Mead of Lyndonville, Rev. James A. Thompson of

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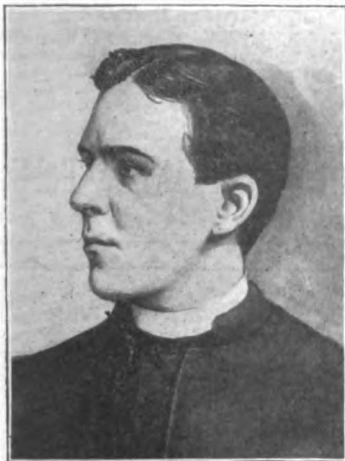
ROBT. A. GIBSON, D.D., Bishop.

Lent in Richmond—Rector-elect for St. Paul's.

SPECIAL LECTURES are given on the Friday evenings during Lent at Monumental Church, Richmond, by the rector, the Rev. Dr. W. E. Evans, on the subject, "Makers of Church History." Union services for the several city parishes are held on Monday evenings at Grace Church, Tuesdays at St. Paul's, and Wednesdays at St. James'.

A SECOND CALL within the past four months has been extended by St. Paul's Church, Richmond, to the Rev. R. S. Coupland, rector of the Church of the Ascension, Baltimore. The second effort was more successful than the first, and Mr. Coupland has accepted and expects to leave Baltimore early in May. On December 1st he was invited to take charge of the Richmond church, but, owing to the unsettled condition of his charge at that time, he declined.

Mr. Coupland is a Virginian by birth and was graduated at William and Mary College with the degree of B.A. in 1891. He was ordained deacon in 1894 by Bishop Whittle and priest in 1895 by Bishop Randolph. He was



REV. R. S. COUPLAND.

assistant at St. Luke's Church, Norfolk, Va., until 1897, and then after a short rectorship at St. John's, Covington, Ky., he entered upon the rectorship of the Church of the Ascension, Baltimore. He was elected to the rectorship of Grace Church, Chicago, in succession to the Rev. Dr. Stires a few years since, but declined the election.

It was erroneously stated in a recent number of THE LIVING CHURCH that the Rev. R. W. Barnwell had been called to St. Paul's.

WASHINGTON.

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

The Bishop's Anniversary—B. S. A.

ON THE feast of the Annunciation, the ninth anniversary of the consecration of the Bishop was observed by a special service at the Pro-Cathedral Church of the Ascension. The full choir was present, and the white hangings and altar vestments, with beautiful lilies and other white flowers, gave the church a festal appearance. Most of the clergy were in the congregation; the rector, the Rev. Clement Brown, assisting the Bishop, who celebrated the Holy Communion and gave a brief address, sitting in his chair at the choir steps. After referring to the mingled feelings with which such an anniversary is kept, he spoke specially of the festival and of the character of the Blessed Virgin, addressing his words chiefly to the women of the congregation, and contrasting the spirit of the first Christian home in Naz-

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areth with that which is too often found among women of the present day.

After this service, the Bishop conducted a Quiet Hour for the clergy of the Diocese.

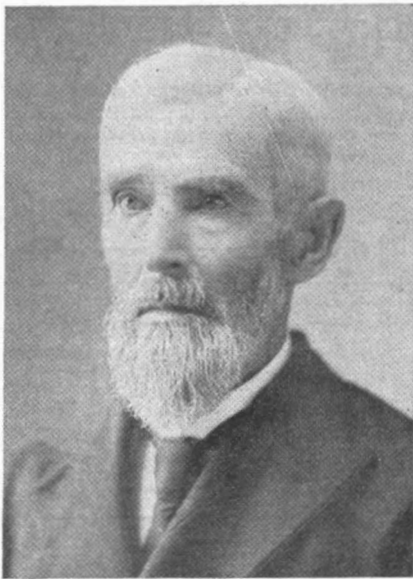
ON MONDAY evening, March 21st, a special service was held by the Brotherhood of St. Andrew, at Epiphany chapel, in memory of the late Mr. Perry Benjamin Pierce, who had been an earnest worker in the Brotherhood since its organization in this Diocese, and was for many years president of the Local Assembly. The Rev. Dr. Aspinwall, chaplain of the Brotherhood, conducted the service, and the vested choir of the chapel rendered suitable music, singing favorite hymns of Mr. Pierce. The Rev. Dr. McKim delivered the address, in which he spoke lovingly of the departed friend, for a long time a vestryman and registrar of Epiphany parish. At the close of this service, the regular monthly meeting of the local assembly was held in the parish house, when special mention was made of the coming tri-diocesan convention, to be held at Trinity Church in May, and Archdeacon Williams aroused much enthusiasm by his practical ideas in regard to arranging for it and making it effective for good. The secretary stated that President Gardiner would be present to address the meetings. A pleasant feature of the evening was the welcome extended to St. Margaret's chapter, recently formed, and the response by the Rev. Herbert Scott Smith.

WESTERN MICHIGAN.

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

Death of Judge Williams.

THE WHOLE DIOCESE has met with a loss in the decease of the Hon. Wm. B. Williams of Allegan, in the 79th year of his life. Coming to Allegan from the East in an early day, he was from his 25th year almost constantly occupying some position of trust in the gift of the people. He was Judge of Probate at the time of the Civil War, and re-



THE LATE WM. B. WILLIAMS.

[By courtesy of the Allegan (Mich.) Gazette.]

signed in 1862 to act as recruiting officer. He raised Co. I, Fifth Michigan Cavalry, and later organized in camp, the Twenty-eighth Michigan Infantry. He was twice elected State Senator, and in 1867 was a member of the State Constitutional Convention. In 1873

he was elected to Congress. He prepared a bill, the purpose of which was to collect from the Pacific Railways the 5 per cent. of its gross earnings which had been promised but, up to that time, never paid.

Judge Williams was brought up a Presbyterian, but had the good fortune to be connected with a congregation in Rochester where a liturgical service was used. His wife was organist of this congregation and thus it happened that when a movement was set on foot for establishing the services of the Church in Allegan, the Judge was competent to act as a lay reader and his wife to assist with the music. He was a charter member and vestryman of the Church of the Good Shepherd, and for many years senior warden. On the day of the funeral all places of business in the town were closed; the G. A. R. Post, Allegan Bar Association, and the county officials attended as distinct bodies. On the First Sunday in Lent memorial services were held in the Church of the Good Shepherd; addresses were made by Bishop Gillespie, the Rev. Wm. Lucas, rector, and by Judge Padgham.

The deceased for many years aided the Bishop by acting on the various important committees of the Diocese. His legal knowledge was ever at the service of the Convention, and he served faithfully as trustee of Akeley Institute. He was elected a number of times as deputy to the General Convention. We shall miss him and pray that God's peace may abide with him forever.

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Improvements in Rochester.

ST. JAMES' CHURCH, Rochester, will be much improved by means of a plan that is about to be carried out. The west end will be torn out and reconstructed of stone to match the remainder of the building. It will also be extended about thirty feet and joined with the rectory, and the chancel and organ will be removed to this new portion. The interior will be entirely remodelled and enlarged. A remarkable fact connected with the parish is that never since its organization, 28 years ago, has it carried a debt. The church building has been erected in portions as funds would permit. For the first 25 years of its existence the church was in

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charge of the Rev. James H. Dennis, after which the present rector, the Rev. F. C. Woodard, assumed charge.

CANADA.

News of the Dioceses,

Diocese of Toronto.

A GREAT MISFORTUNE has befallen St. James' parish, Orillia. The church, the finest in the town, was burned to the ground, with practically all its contents, on March 19th, in the morning. The fire began from the furnace, and the caretaker being at breakfast, it gained a strong footing before it was detected. The building was worth about \$26,000, partially covered by insurance. The congregation were obliged to have services in the opera house on the day of the fire, the Second Sunday in Lent.—THE ANNUAL meeting of the diocesan W. A. will be held in Toronto, May 3d, 4th, and 5th. It has been decided to hold it in the guild hall, McGill Street.—THE DEBT on St. Alban's Cathedral, Toronto, has been reduced to \$55,000.

Diocese of Ottawa.

BISHOP HAMILTON held an Ordination in Christ Church Cathedral, Ottawa, March 19th, the Second Sunday in Lent, when the Rev. Geo. Fletcher received priest's orders. Archdeacon Bogert preached the sermon, a number of the city clergy assisting in the service. Mr. Fletcher was graduated from Bishop's College, Lennoxville, in June, when he was ordained deacon. His large mission of Killaloe extends twenty miles along the Canada Atlantic Railway.—THE APPORTIONMENT for the General Missionary Society, contributed by the Diocese, has been again exceeded, more having been given than the sum required.

Diocese of Quebec.

THE ANNUAL evening meeting of the Quebec Church Society was held March 22nd, in Quebec. The speaker on the occasion was the Rt. Rev. Dr. Carmichael, Bishop Coadjutor of Montreal.—BISHOP DUNN has been giving a course of addresses in the Cathedral during Lent, on "The Christian Life."—EARL GREY has consented to be patron of the Quebec Church Society, an office always held by the Governor General of Canada.

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.]

WE HAVE received a copy of the new Good Friday "Three Hour Service," arranged from the Book of Common Prayer and the Hymnal, by the Rev. J. Baptiste Blanchet, D.D., priest in charge of the Church of the Holy Comforter, New York, with full musical setting compiled by Mr. Felix Lamond, organist and choirmaster of Trinity chapel Trinity parish, New York.

This new service is a departure from the usual order of Good Friday three-hour services, and an improvement in some respects on any service yet published.

It contains a brief Evensong, seven distinct services, each having an appropriate hymn, one of the Penitential Psalms, the Lesser Litany, one of the Sayings from the Cross and proper collects.

The Story of the Cross (Hymn 106) is arranged to Redhead's exquisite setting, published, we believe, for the first time in this country. The whole closes with a brief altar service. The hymns and Lesser Litany are set to music, so also are the Penitential Psalms to proper chants.

The Service is a gradual development of

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the story of the Crucifixion from the time that our Blessed Lord enters Gethsemane until He expires upon the Cross, so arranged that the worshipper who cannot attend the whole of the three hours may enjoy the benefit of one or more distinct consecutive services.

The musical arrangement by Mr. Lamond is exceedingly good, the pointing of the Psalms being especially easy, and printed with superimposed notes, after the manner of the best edition of Novello's Cathedral Psalter. The service is free from monotony, and sufficiently interesting from a musical standpoint to appeal to both choir and congregation. This publication is not a cheap penny leaflet, but a complete Three Hour Service, so that no other book need be used. It is issued in pamphlet form of twenty-four pages, neatly printed in hymnal style, by MacCalla & Co., Philadelphia. The price is 5 cents per copy, \$3.50 per hundred.

In connection with this, we would call attention to a work that is too little known in this country, *The Passion*, by J. Varley Roberts, Mus. Doc., organist and director of the choir of Magdalen College, Oxford. It is a Lenten cantata, cast very much in the usual form of musical meditation on the sufferings and death of Christ, but without the choral difficulties of Stainer's "Crucifixion" and other works of the kind. It is divided into seven parts, as follows: Gethsemane, Betrayal and Committal, Meditation (organ), The Compassions of Mankind, The Sympathies of Christ, The Witness of Nature, The Saviour's Death.

The narrative is given to two principal voices, tenor and bass, and the choruses are few in number, and exceedingly tuneful and at the same time free from difficulty. Suitable hymns are interspersed for congregational use, the whole work comprising fifty-four pages, and taking about three-quarters of an hour in performance.

The anthems of Dr. Roberts are so widely used in America we have no hesitation in saying that they equal in popularity those of any English composer. Choirmasters who have used "Peace I leave with you," "Seek ye the Lord," "Jesu, priceless treasure," "Lord, we pray Thee," "The path of the just," "Christ is risen," etc., will do well to send for a sample copy of "The Passion." It is published by Novello, Ewer & Co., and deserves a place in every choir library.

A "half-hour of hymn singing" has been added to the list of noon-day services for business men in St. Paul's chapel, Trinity parish, New York. So far the venture has been amply justified by results. The attendance on the first Tuesday numbered not fewer than a hundred; on the second Tuesday more than one hundred and fifty, and on the third, about the same number. During Lent the congregations are expected to increase. The singing is purely congregational, unaided by any choir, not even by the teachers and children of the St. Paul's Day School, who gladly give part of the time of their noon-hour to lead the music on Wednesdays and Fridays.

These services are in charge of the vicar, the Rev. W. Montague Geer, assisted by the organist of the chapel, Mr. Edmund Jaques. The *Vent Creator* (Hymn 289) is always sung by the vicar and congregation antiphonally, and one or two new hymns especially adapted to congregational singing, are practiced.

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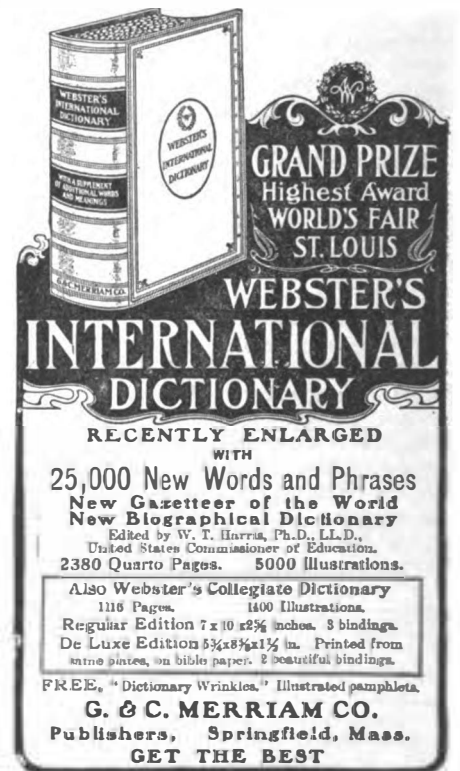
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These recitals have always been well attended, and have in fact overtaxed the seating capacity of the church. They were inaugurated seven years ago, and as the interest of the public has not abated in the slightest degree up to the present time, the attractive power of organ music has been conclusively demonstrated in Washington.

At the opening recital of this season, Mr. Freeman played, among other works, the Concert Overture in C minor, by Hollins, and the Toccata and Fugue in D minor, by Bach.

Mr. Walter Henry Hall, organist of St. James' Church, and of the Cathedral of St. John the Divine, New York, recently gave two lectures on the Development of Church Music, at St. James' Church, Madison Ave. The first lecture was devoted to early English music, from the time of Edward VI. The second lecture was descriptive of modern music. Illustrations were sung by St. James' choir, and included works by Merbecke, Tallis, Orlando Gibbons, Palestrina, and by composers of the Victorian period. Both lectures were given under the auspices of the Seabury Society of New York.

A correspondent asks us to mention an easy Communion service suitable for a rural choir, including *Benedictus* and *Nunc Dimittis*.

We would suggest Steane in F, Adlam in E flat, and three easy services by Clemson, all published by Novello, Ewer & Co. The *Nunc Dimittis* is not published as a part of the Communion Office, although it is sometimes used in chant form at the close of the service. It would be well for our correspondent to get sample copies of Stainer in F, and two services by Agutter, published also by the Novello firm.

We again repeat what we have many times said before: whenever music samples are needed for any special occasion, the leading music publishers will always send for examination, various settings from which selection can be made.

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A Five Year Old Orchard in the Midst of Our Lands
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— IN THE —

Great Fruit Belt of Michigan

Only a few years ago North Central Michigan was one vast lumbering camp. The slaughter of the giant pines, however, was but the first step in preparing the way for the development of an agricultural region, rich in promise, and possessing all the conditions favorable to successful farming—virgin soil of great productiveness, nearness to the unlimited markets of Chicago, Detroit, and other cities of the East, and with transportation facilities the best that could be desired.

The St. Helen Development Company, foreseeing the splendid possibilities of this section, purchased 125,000 acres of land in Roscommon County, and has taken upon itself the work of development, which has heretofore fallen to the lot of the individual settler.

We clear the land, fence it, and put it under thorough cultivation

We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

The price is \$1,000 for each 40 acres, payable at \$10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than \$150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for \$150 an acre and land around the lake that we would not sell at \$200 an acre.

FARM PRODUCTS.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18% per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of \$60 an acre, and adjacent to land planted to orchards selling for \$150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

Our Challenge

We will forfeit \$500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin. Competition open to all.

THE ST. HELEN DEVELOPMENT COMPANY

(L. C. DEPARTMENT)

St. Helen, Mich