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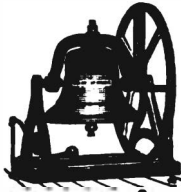
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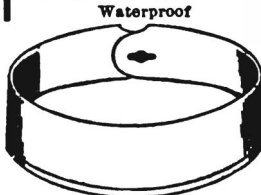
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The Living Church



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MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 26, 1907.

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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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HE THAT STRIVETH FOR THE MASTERY.

IN the various ringing notes characteristic of the words and writings of St. Paul, none, perhaps, attracts more readily the attention than the dominant chord of intense reality. It is in fact his chiefest power, the irresistible conviction thrilling alike his audience of old and the reader to-day, that every word, spoken or written, is the voice of an inner consciousness so strong and insistent that it needs must speak in no uncertain sound, or else take refuge in silence.

And having just commemorated anew the "wonderful conversion" of this chiefest of the apostles, and offered our thanksgiving that "through his preaching God has caused the light of the gospel to shine throughout the world," it can but be with deeper interest that we heed the earnest words in which he speaks to the Church in the Epistle for the Sunday called Septuagesima.

So vivid is the imagery, so apt and forcible the figures of speech, that one is almost led to forget that it is imagery or figure. Before the mind's eye rise the strong, virile forms of trained athletes eagerly preparing for the race which, for the time being, is the aim supreme in life, commanding every energy, engaging every faculty. In the distance gleams the rich laurel wreath, second for the present at least to no monarch's crown, and in every eye is read the fixed resolve that since while all may run but one may win, he must and will be that one.

How willingly is accepted any discipline, any ordering, even to rigid self-denial, if only that race be nobly run, its prize secured! For weeks had its needful discipline been the accepted order of the day, for weeks the body kept well under and brought into conscious subjection to the higher will, the stronger man within. "Temperance in all things," the accepted rule of life for each and every contestant, and no ordinance despised as "trivial" if bearing on the one great aim.

And all this for a wreath of laurel, and a fleeting blast of trumpet fame!

All but audible is the ring of incredulity in the apostle's tone as he cries: These struggle, strive, and suffer, if need be, for a crown corruptible; we, likewise strong and hardy men, are chosen competitors for a crown incorruptible, enduring, yet willing to enter the lists so poorly equipped, so inadequately trained and disciplined!

Readily understood is the Church's purpose in bringing to mind at this time this rallying cry of the brave leader. Already may be heard the first note of the call which is soon to bid all who are listed for the race to enter upon the season specially appointed for the training, the self-discipline, as absolutely needful for him who would win the offered prize as for the wrestler, the race-runner, of old.

Nor was there ever a time, surely, when that call was more needful—a call for that rule of life briefly outlined in the terse statement: "And every man that striveth for the mastery is temperate in all things." Forcibly impressive are the words, "He that striveth for the mastery." What man but rejects with indignation the imputation that he is not master of himself? Yet let each answer truly: What man can rightly lay claim to such mastery save he of whom it may be said: "He is temperate in all things."

The Lenten season draws near to test the boasted claims of self-mastery, and already the call for preparation goes forth, a living voice surviving the dead language in which it once was heard, proclaiming: "I keep under my body, and bring it into subjection, lest when I have preached to others, I myself should fail in the great race, lose forever the crown incorruptible, and I myself become a castaway."

"REJOICE evermore," says the apostle; let your joy be constant and durable; let it leave no opening through which sorrow can penetrate; for sorrow is the world under a form which disguises it the most; it is death with the appearance of life. Joy is your first, your every-day duty; it binds you to all other duties; it guards all your treasures. Ever be prepared to oppose it to the sorrow of the world, nay more, to an excess of godly sorrows.—*Vinet.*

THE FIASCO OF THE QUADRILATERAL.—I.

ONE willing to discern God in history, is pretty certain to see that during the closing years of the nineteenth century, Almighty God suddenly took the American people at their word, and challenged them to "make good" their high platitudes by administering unselfishly the government of the Philippines. Not less clear is it that God suddenly challenged this American Church to "make good" some high-sounding words relative to its hunger for Christian Unity, by applying them in practical form to the Old Catholic movement among Polish-Americans. The American people bravely undertook their task in the Philippines, and with some grave blots upon their administration, have yet, in the main, tried to fulfil their duty to a weaker race. The American Church, whose repeated professions had been published to all the world, failed utterly in a weak attempt to "make good." The fiasco of the movement resulting in the enunciation of the so-called Quadrilateral* is to-day, with the death of Bishop Kozlowski, complete.

Let us hastily recapitulate the story as it was told briefly in our news columns last week.

Bishop Kozlowski was consecrated in 1897 by Old Catholic Bishops in Europe, for their work among Polish-Americans, a large number of whom had revolted from Roman domination. Our own Church was not consulted in the matter, and, indeed, many felt the consecration to be an unfriendly act. Without our will, an alien Catholic communion, with which we had repeatedly declared our sympathy while it was confined to Europe, was set up in this country.

In 1901—our news article erroneously placed the date at 1902—Bishop Kozlowski declared his acceptance of the proffered terms looking toward Christian Unity which had been set forth by our Bishops in 1886, and asked that a concordat be arranged between the American Church and the Polish Catholic Church, on the lines we had suggested in that Declaration. We had distinctly stated that we did not seek to "absorb" other bodies, we had repudiated any desire to exalt ourselves at their expense, and had invited other communions to correspond with us in order to provide for amicable relations and friendship. Bishop Kozlowski, on behalf of his communion, took us at our word. And that was the beginning of the end of what we may now term the Fiasco of the Quadrilateral.

IN ORDER to understand the steps which led up to this communication on the part of Bishop Kozlowski, it is necessary for us to review the overtures of the Anglican Episcopate, which were the basis upon which his acceptance was given.

So far back as the Lambeth Conference of 1878, the Anglican Bishops placed on record their sympathy with Old Catholic work in Europe, and indeed, prior to that, both Houses of the American General Convention had shown great interest in the movement and the successive reports of the Commission on Ecclesiastical Relations during the period are of much importance.

A part of the Lambeth declaration of 1878 was taken by our own American Bishops as the text of a further important declaration, when, acting "in council" at the General Convention of 1880, they set forth and ordered to be placed on the minutes of the House of Bishops and to be communicated to the House of Deputies, the following (quoted in part):

"WHEREAS, The Lambeth Conference of 1878 set forth the following declaration, to wit:—

"We gladly welcome every effort for reform upon the model of the Primitive Church. We do not demand a rigid uniformity, we deprecate needless divisions; but to those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition, we are ready to offer all help and such privileges as may be acceptable to them and are consistent with the maintenance of our own principles as enunciated in our formularies;'

"Which declaration rests upon two indisputable historical facts:

"First, That the body calling itself the holy Roman Church has, by the decrees of the Council of Trent in 1565, and by the dogma of the Immaculate Conception in 1854, and by the decree of the Infallibility of the Pope in 1870, imposed upon the consciences of all the members of the National Churches under its sway, as of the faith to be held as of implicit necessity to salvation, dogmas having no war-

rant in Holy Scripture or the ancient creeds, which dogmas are so radically false as to corrupt and defile the faith:

"And, second, That the assumption of a universal Episcopate by the Bishop of Rome, making operative the definition of Papal Infallibility, has deprived of its original independence the Episcopal Order in the Latin Churches, and substituted for it a Papal Vicariate for the superintendence of Dioceses; while the virtual change of the Divine Constitution of the Church, as founded in the Episcopate and the other Orders, into a Tridentine Consolidation, has destroyed the autonomy, if not the corporate existence of National Churches:

"Now, therefore, we Bishops of the Protestant Episcopal Church in the United States of America, assembled in Council as Bishops in the Church of God, asserting the principles declared in the Lambeth Conference, and in order to the maintaining of a true unity, which must be a unity in the truth, do hereby affirm:—

"That the great primitive rule of the Catholic Church, '*Episcopatus unus, cujus a singulis in solidum pars tenetur*,' imposes upon the Episcopates of all National Churches holding the primitive Faith and Order, and upon the several Bishops of the same, not the right only, but the duty also, of protecting, in the holding of that Faith and the recovering of that Order, those who, by the methods before described, have been deprived of both;" etc.—(Journal Gen. Conv., 1880, pp. 263, 264.)

It is this *pronunciamento* that is referred to in the third preamble of the renowned overtures on Christian Unity that, in the form of a report by the committee of Christian Unity to the House of Bishops, was set forth as a Declaration by that House in 1886, and was afterward endorsed by the House of Deputies and in substance was further endorsed by the entire body of Anglican Bishops at the Lambeth Conference of 1887. The preambles to the Declaration thus made by our Bishops at Chicago in 1886 were as follows:

"WHEREAS, In the year 1853, in response to a Memorial signed by many Presbyters of this Church, praying that steps might be taken to heal the unhappy divisions of Christendom, and to more fully develop the Catholic idea of the Church of Christ, the Bishops of this Church in Council assembled did appoint a Commission of Bishops empowered to confer with the several Christian Bodies in our land who were desirous of promoting godly union and concord among all who love the Lord Jesus Christ in sincerity and truth:

"AND WHEREAS, This Commission, in conformity with the terms of its appointment, did formally set forth and advocate sundry suggestions and recommendations intended to accomplish the great end in view;

"AND WHEREAS, In the year 1880, the Bishops of the American Church, assembled in Council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that, in virtue of the solidarity of the Catholic Episcopate, in which we have part, it was the right and duty of the Episcopates of all National Churches holding the primitive Faith and Order, and of the several Bishops of the same, to protect in the holding of that Faith, and the recovering of that Order, those who have been wrongly deprived of both; and this without demanding a rigid uniformity, or the sacrifice of the national traditions of worship and discipline, or of their rightful autonomy," etc.

The substance of the Declaration following these preambles will generally be remembered. It was a Declaration that set forth to "our fellow-Christians of the different communions in this land, who, in their several spheres, have contended for the religion of Christ," the earnest desire of "the Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops in the Church of God, to make provision" for the healing of the divisions among Christians in our own land and also "for the protection and encouragement of those who had withdrawn from the Roman obedience." It was declared that "This Church does not seek to absorb other Communions, but rather, coöperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world." It was then that the enumeration of conditions—commonly termed the Quadrilateral—on which the Bishops were ready to consider overtures looking toward reunion with any "Christian Bodies" was made; and further was made manifest their "desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian Bodies seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass" (Journal Gen. Conv., 1886, pp. 79, 80).

From these considerations it becomes evident that the renowned action of 1886 was by no means intended to apply only to the Protestant denominations, but both then and in the earlier overtures toward unity the separated bodies that had

* The term "Quadrilateral" was commonly applied to the terms which our Bishops suggested in a Declaration on the subject of Christian Unity issued in 1886. That Declaration invited correspondence on the subject from other religious bodies, and mentioned as preliminary essentials to any proposals looking toward that end, acceptance of the Bible, the Sacraments, the Nicene Creed, and the Historic Episcopate.

broken with Latin Christianity and retained the Latin Episcopate were distinctly mentioned.

We lay stress upon this because when, in 1901, Bishop Kozlowski somewhat unexpectedly made known his acceptance of the terms proffered by the Anglican Bishops and his request to the latter to enter into relations, it was commonly said that the overtures did not extend to bodies already in possession of the Episcopate, and that Bishop Kozlowski's acceptance, therefore, raised questions not contemplated in that Declaration. We have seen that this impression was entirely unfounded. Both at Lambeth and in the American Declarations of 1880 and 1886 there was distinct recognition of these various Latin bodies, although in neither of those years was it contemplated that we should find an Old Catholic body, in possession of the episcopate, in our own land. That episcopate was extended to it only in 1897, eleven years later than the latest of these Declarations. But except for the fact that the Old Catholic communion, with which we had expressly stated our sympathy in the Declarations of 1880 and 1886, had, by the year 1901, when Bishop Kozlowski's response was given, become one of "the different Communion in this land" such as were directly addressed by our overtures of 1886, there is no reason why the Polish Catholic Church should not be deemed as one of those "Christian Bodies seeking the restoration of the organic unity of the Church," such as were contemplated in setting forth the Declaration of 1886.

We may digress for a moment to suggest how much it involved for this Polish Catholic Bishop to express a willingness to meet Anglican Bishops "half way" in this manner. In Latin orders himself, his original prejudices, if not convictions, must have been wholly unfavorable to the acceptance of Anglican claims. Only five years had elapsed since the Pope had formally declared Anglican Orders to be invalid. Even among Old Catholics there was not unanimous recognition of their validity. Consecrated in 1897, Bishop Kozlowski began his episcopate against the indignant protests of American Churchmen at what was deemed an act of intrusion on the part of his consecrators. No friendly hand was outstretched to meet him from the American Church. We had an abundance of sympathy to give Old Catholics *in Europe*, but none for Old Catholics *in America*. We had been accustomed to send delegates of courtesy to Old Catholic conferences in Europe, and we had welcomed Bishop Herzog to our own General Convention in 1880, but we made no friendly overtures to the Old Catholic Bishop who came among us in 1897 to reside, "for better, for worse, until death do us part." It was a momentous action for him when Bishop Kozlowski accepted the invitation of the one American Bishop who had been kind to him, to be present officially at an episcopal consecration in 1900, and the interest which the function had for the Old Catholic Bishop, to whom the English language was (at that time) an unknown tongue, may be imagined; but the service, his host, himself, were bitterly assailed afterward by Churchmen who ought to have known better. These things might easily have dissuaded the Polish-American Bishop from responding to the overtures of a Church whose members—with the one distinguished exception of the statesmanlike Bishop of Fond du Lac—had extended no cordiality to him. Yet in spite of all, Bishop Kozlowski made, in 1901, the year following the Fond du Lac consecration, his favorable response to the Chicago Declaration of 1886.

THE STORY of what this great American Church did with that, its only favorable response to the overtures of 1886 from which so much was hoped, is briefly told in the successive Journals of General Convention. We quote the terse official enumeration of the successive steps, in which all there is to be said of the way we answered when we were called upon to put our professions into practice, is told:

HOUSE OF BISHOPS, GENERAL CONVENTION OF 1901.

Twelfth Day.

"The Bishop of New York presented a Memorial from a Bishop of the Polish Catholic Church: which, on motion, was referred to the Committee on Petitions and Memorials." (Page 120) [The Memorial was not dignified with a place in the Journal.]

Thirteenth Day.

"The Bishop of Pittsburgh, from the Committee on Memorials and Petitions, presented the following report:

"REPORT NO. 6.

"The Committee on Memorials and Petitions, to whom was referred the memorial of the Rt. Rev. A. Koslovsky, Polish Catholic Bishop, respectfully offer the following:

"Resolved, That the memorial of Bishop Koslovsky be referred

to a committee of three Bishops, to confer with the Polish Catholic Bishop and to make report to this House at its next meeting.

"CORTLANDT WHITEHEAD, *Chairman.*"

"The question being on the resolution contained in the report of the Committee, it was adopted; and the Chairman appointed as such Committee the Bishop of Missouri, the Bishop of Pittsburgh, and the Bishop of Western New York." (Pages 132 & 133.)

[Bishop Kozlowski was present in San Francisco, where General Convention was in session, having gone there with the expectation of being invited into conference with, possibly, a committee of the House of Bishops, when he might have explained his attitude and desires; but no notice was taken of his presence, though his consecrator, Bishop Herzog, with whom he was in entire communion, had been a distinguished guest of the General Convention of 1880.]

SPECIAL SESSION OF THE HOUSE OF BISHOPS, APRIL 1902.

"The Bishop of Vermont offered the following resolutions:

"Resolved, That in reply to a communication addressed to the House of Bishops by Bishop Koslowski, the House would communicate to him in reply, with the friendly greetings of the Bishops, that a Committee has been appointed, with the Bishop of Chicago as Chairman, to consider the whole subject of intercommunion between the Polish Old Catholics and the Protestant Episcopal Church:"

"Which was adopted." (Page 405.)

SPECIAL SESSION OF THE HOUSE OF BISHOPS, OCTOBER 1902.

"The Chairman reported to the House the following preamble and resolutions, adopted by the Bishops in Council:

"WHEREAS, The Right Rev. Anthony Kozlowski, a Polish Catholic Bishop, consecrated by the Old Catholic Bishops of Europe and presiding over congregations of his own nationality in this country, has accepted the terms of the Chicago-Lambeth proposals for unity and has further assured us of his repudiation of Roman errors, and has applied to us on these terms for recognition and intercommunion; therefore.

"Resolved, That the Bishops, not assuming to recognize the organization of the Church of which he is Bishop, extend to him their Christian salutations and assurances of affectionate sympathy and interest in his work.

"Resolved, That a Committee of five Bishops be appointed to consider and propose the terms of intercommunion and jurisdiction, and report to the next meeting of the House of Bishops."

"The Chairman further reported that the Committee appointed under the second resolution consists of the Bishop of Albany, the Bishop of Chicago, the Bishop of Western New York, the Bishop of Maryland, and the Bishop of Central Pennsylvania." (Page 413.)

With these extracts, the official record ends.

There are evidently some gaps in the record that must have been filled in unofficially and irregularly. Three successive committees to which Bishop Kozlowski's papers were referred, are mentioned, and nowhere is there a record that one of them ever reported or was superseded by another. The Bishop of Missouri was chairman of the original committee, in 1901. Nothing further is said of this committee, and in April 1902 Bishop Kozlowski is informed that "a Committee has been appointed with the [late] Bishop of Chicago as Chairman to consider the whole subject," etc. Yet there is no record of the appointment of such a committee. By October of the same year, with no record of any report by either of these committees, nor yet of either of them being relieved of their duties, we find still another appointed as though action were then taken *de novo*, and the committee of which the Bishop of Albany was chairman, comes into being. No doubt many living Bishops may be able, by their recollection, to clear up these discrepancies. If this latter committee ever took any action, ever presented any report, it is not of record. So far as the Journals of the House of Bishops go (unless we have somewhere overlooked some germane entry) the matter was pigeon-holed. One or two Bishops whom we have consulted think that still a fourth committee was appointed during the session of 1904, though we find no record of it in the Journal of that year. We may perhaps be pardoned for suggesting that instead of appointing four special committees to consider the subject, none of which appears ever to have fulfilled its purpose, the proper reference in the first place would have been to the Joint Commission on Christian Unity, which had grown out of the Declaration of 1886 and had conducted the abortive negotiations with Protestant denominations under that Declaration. Certain it is that after waiting more than five years from the framing of his reply to our voluntary overtures, and receiving no response but the vague platitudes which we have quoted, Bishop Kozlowski has simplified the question for the Protestant Episcopal Church by dying. And with his death it becomes forever impossible for the Protestant Episcopal Church to vindicate its good faith in setting forth the Declarations of 1880 and 1886.

This is not a creditable record; and as it marks one more opportunity which this American Church has lost, we cannot

permit it to pass without some serious reflections upon it; which must, however, be postponed for another week.

WE are publishing, on another page, some information concerning the Church in Jamaica, and particularly in the devastated city of Kingston, not only as matter of news, but also in the hope that it may stimulate many American Churchmen to send contributions for relief to be administered through the Church. We write as the unfortunate story of friction between Admiral Davis and the Governor of Jamaica has just been published. That friction is most deplorable, though certainly the bad temper of one man, under conditions of stress, cannot seriously disturb Anglo-American relations. But however that friction must stay the beneficent intentions of the American nation, it cannot interfere with the good impulses of Churchmen, among whom all are brethren, and none are aliens to the Church's flag—the Cross. There are particular advantages in contributing, on occasions of these great catastrophes, through the Church. It may be that such contributions will be turned over by the Church authorities beneficent intentions of the American nation, it cannot interfere with the good impulses of Churchmen, among whom all are brethren, and none are aliens to the Church's flag—the Cross. There are particular advantages in contributing, on occasions of these great catastrophes, through the Church. It may be that such contributions will be turned over by the Church authorities to the general relief funds, as soon as received; it may be that they will be administered, as was the case in California, as special trusts. It is not desirable that conditions limiting the use of them should be named, and it is quite certain that the intelligent use of such funds in the wise discretion of the Archbishop and the Bishop Coadjutor of Jamaica, may be depended upon. Altogether apart from the first and most immediate need of feeding the hungry and providing for the homeless—which may or may not be the paramount necessity when Church funds may be received—there are a multitude of obligations thrown upon the Church by any such catastrophe that cannot be met from ordinary public funds. These include the temporary maintenance of such of the clergy as find their support suddenly cut off at a time when their ministrations are more than ever needed, the maintenance of Church and charitable institutions, and many such pressing necessities, even before that of the rebuilding of destroyed churches.

Thus it is that we especially invite the gifts of Churchmen to be made through the Church, confident that they will thus accomplish the maximum of good.

WE hardly anticipated that our expression of sympathy with our sister Church in France would have aroused such animated discussion as has found place in our columns. No doubt it has become impossible for the Presiding Bishop to assure that Church of our unanimous sympathy, as we had hoped he might; and yet we feel that such sympathy is due.

Those who disagree with us, do so, for the most part, because they hold that the Church of France, or the Pope, have acted unwisely. Possibly that is true. Many of us believe that nearly half the American people acted unwisely when they voted for free silver, or on some other occasion. But if the Government should proceed to persecute the minority for that mistake—if mistake it was—and particularly if it struck at what is and ought to be dearest to men, their religion—then we should wish to express our sympathy with the persecuted, as we now do with those in France. Many martyrs, in all ages of the Church's history, have been unwise.

Perhaps the Bishop of Maine has been the wisest among us, in quietly setting forth a prayer to be used for the afflicted Church in France; not deeming it is his duty to pass judgment upon the degree of right or of wrong which may be with or against Churchmen in France in their political relations.

ANSWERS TO CORRESPONDENTS.

E. V.—(1) An English canon requires sponsors to be communicants, and though the American Church may possibly not be bound legally by the requirement, it is one that has good sense in its favor.—(2) Any baptized persons may, in some degree, be included in the petition, "May the souls of the faithful departed rest in peace!"

E. R. B.—(1) There was a Colonel (afterward General) Sir William Erskine Baker in the British-Indian army at the time of the Mutiny, but we know of no book written by him. (2) A. M. Toplady (1740-1778), author of "Rock of Ages," was a clergyman of the extreme Calvinistic school in the Church of England.

H. B. W.—(1) We are not familiar with the edition. (2) A polyglot Bible is one in which the text is printed in two or more languages.

E. S.—(1) We have no definite information concerning the Sisters of the Atonement, and none has been received for the *Living Church Annual* in recent years.—(2) Yes.

THE SACK-CLOTH AND THE CONSCIENCE FUND.

BY ROLAND RINGWALT.

MANY of us read in boyhood of the Penitents, those strange Mexican fanatics, who ran barefoot through fields of cactus, scourging themselves until the blood streamed from their shoulders, and who kept on their mad pace until they fell, exhausted from running and loss of blood. Scott imprinted on our boyish memories the monk of St. Mary's Isle and the hermit with his bloody scourge. There was something picturesque even though horrible in the grim figures of men who lived for penance; and an interest that can never die awakens in him who reads of the ages in which master and slave, warrior and priest, noble and monarch walked their long pilgrimages, or wore their sack-cloth garments. All this is foreign to our customs, our luxurious dining cars, our modern improvements; and we are tempted to believe that the stern old devotees were men of different clay from the men of the twentieth century.

But the deep, strong feelings of human nature do not die, they merely change their manifestation. The limping feet of the pilgrim told that he had put peas in his shoes, and the sound of the scourge was audible several feet from the monk's cell. Less sensational is the newspaper item stating that the Government has received blank dollars in an envelope marked "Conscience Fund," and few people think of the sinner who has, so far as he can, scraped a blot off his record or dropped a burden from his shoulders. Yet to him it means a great deal. An unpleasant memory had vexed him for years. He had sworn to a false invoice, lied about a Government contract, swindled the authorities in a pension matter, or done something which troubled his conscience. At one time, perhaps he thought little of the matter or even laughed at it as a good joke, but there came a voice which told him that he was a liar and a thief. Nobody else may have known of his wrong-doing, and perhaps it was of some importance to him to conceal his misdeed from his family and friends. Without fear of the law, without any social pressure impelling him to make restitution, simply because he cannot do otherwise, he sends his offering to the Conscience Fund. The internal struggles that precede these restitutions would make a curious chapter in the spiritual history of mankind.

While every year brings a report of the sum paid by the remorseful into the national coffers, many private transactions are scarcely mentioned. Half a century ago a defaulter fled with the money of his employer, and hid himself in a land beyond the reach of extradition papers. The children of the employer received principal and interest. A man with his face muffled, stopped one evening at the dwelling of a railroad official, laid down a bag of money, said: "That is my share of the robbery of" (naming a date), and vanished. For years a street railroad corporation was continually receiving small sums. Every day somebody pays an outlawed debt; every hour somebody tries to make amends for the wrong-doing of the past. The recipient, in many cases, has no idea who cheated him, he merely knows that someone who sinned has repented.

Public schools and the multiplication table have taught us to look at things mathematically rather than dramatically. There is something dramatic about the penitent whose bare feet tread on sharp stones or whose shoulders bleed from the scourge. But if the Crusader who robbed a Saracen of his jewels, gave those jewels to a shrine, the fact remains that the jewels were stolen. If Mr. Smith swindled the Government out of a hundred dollars, and his conscience forces him to refund the money, Mr. Smith is doing what he ought to do. Emotionalism is personal, integrity concerns everybody. The impulsive Oriental who has sinned may beat his breast, while the colder Anglo-Saxon may simply think over the matter on his way to business. The true test of repentance is: Is the man willing to refund the loss he has caused to others? If A was cheated by B, it is no consolation to A to be informed that B now lives in a mountain cave and dines on bread and water. A would rather have a check for the amount.

Between the sack-cloth and the conscience fund, we think that the latter is preferable.

PUT this restriction upon our pleasures: Be cautious that they injure no being which has life.—*Zimmermann*.

RESTORATION OF SOUTHWARK CATHEDRAL

Statues are to be Restored to its Vacant Niches

MESSAGE ON THE OBSERVANCE OF SUNDAY

The Ill-Fated Education Bill in Retrospect

OTHER CHURCH NEWS OF ENGLAND

**The Living Church News Bureau
London, January 8, 1907**

THE magnificent altar screen at St. Saviour's Cathedral, Southwark, erected by Bishop Fox of Winchester, in 1520 (Southwark being then in that diocese), is at last to have its niches—vacant since Puritan times—filled with appropriate statues. Messrs. Nicholls of South London, who sculptured the best of the figures in the Winchester screen, have been entrusted by the chapter with carrying out the scheme of figures, as they may be offered. The two central niches—representing our Lord in glory and the Madonna and Infant Jesus; and single figures of Bishop Peter De Rupibus (who built the choir and Lady Chapel), 1207; St. Olave (who delivered London from being sacked by the Danes), 1008; Bishop Andrewes, *aet.* 1626 (whose body lies buried at the back of the high altar)—are in process of being carved, and will be in position before long. They are the gift of Sir Frederick Wigan, Mr. W. A. Bell, and two anonymous donors.



SOUTHWARK CATHEDRAL—THE CHOIR.

A "Message to the Nation" on the question of Sunday observance has been put forth by the Archbishop of Canterbury, Archbishop Bourne of the Romanist Dissenting body, and Mr. Scott Lidgett, on behalf of various Protestant Dissenting sects. They desire to call the attention of their fellow-countrymen to the combined efforts which are being made to set forth explicitly and forcibly the principle of Sunday observance. They are convinced that on adequate and reasonable Sunday observance "depends in no measure the possibility of promoting in England the deeper, the more sacred, and the more enduring interests of our common life."

In a New Year letter to the diocese of Canterbury, his Grace the Archbishop attempts to appraise the true significance of the conflict over the now happily defunct "Education" bill. One good thing, he thinks, has certainly come about:

"More people than ever before are thinking intelligently about the whole subject. Churchmen, I am persuaded, realize more widely the true value of our principles, and are increasingly keen in their attachment to them."

As to the Church's demands, he holds that they must be recognized, not in theory only but in fact, if fairness and justice are to prevail. Nor does it seem to him that they are in the least degree incompatible with what is called a national system of education, or with the amplest "popular control." But he thinks that the nation can only do this properly, if it enlists for the religious portion of the common task the co-operation of the various religious forces which are inherent parts and factors in the national life. So regarded, "our efforts in the field of educational progress and reform ought to have and, as I confidently believe, might have a larger unity of pur-

pose and plan than has been apparent, or perhaps possible, in the past."

Lord Hugh Cecil, in a letter to the *Times*, comments on certain points in the denunciations and limitations occasioned by the destruction of the bill. He himself cannot regard the destruction of the bill as a doubtful benefit to the cause of religious education. It seems to him a most precious victory:

"Never again, it is probable, shall we see the forces of Undenominationalism, so strong as in the House of Commons in 1906. The bloom is already off the present majority; and the next election, though it may well leave the Unionists in a minority, is not likely to make the Liberals independent of the Irish. But though the Irish are quite capable of sacrificing the interests of their English co-religionists on a critical occasion, they would scarcely dare to lend their aid to carry an 'Undenominational bill' through all its stages. Nor, it may be fairly hoped, will there be afterwards in our time such an other House of Commons as the present. The prospect, therefore, though still very anxious, is not so threatening as it seemed nine months ago."

The second point for comment by Lord Hugh Cecil is the regret for the bill which is expressed by those who desire peace and a cessation of controversy:

"These mourners are amiable but undiscerning. So unjust a bill could have brought no peace. When its passage seemed possible the thoughts of Churchmen were, I imagine, —mine certainly were—largely directed to making plans for continuing the contest and hindering the intended operations of the bill. I do not myself think the controversy so mis-

chievous as do many. In England we are so accustomed to political contests that they occasion very little loss of charity, and this dispute has done good by giving impressive testimony to the reality and earnestness of religious convictions even in the present day. At any rate, while we should welcome a just peace, Churchmen are, I hope, ready to fight and again fight rather than acquiesce in proposals so flagrantly unjust and oppressive as those contained in the late bill. The lovers of peace are wasting their tears over its coffin."

In conclusion, Lord Hugh Cecil says Churchmen want no unjust peace; they claim equal treatment; and they will never assent to any settlement which imposes Cowper-Temple teaching on children whose parents would prefer that they should learn the Faith of the Church.

The secretary of the Eastern Church Association, the Rev. Dr. Biggs, vicar of the Church of St. Philip and St. James, Oxford, in view of the increasing pressure of other work, is giving up the secretaryship. His successor will be the Rev. Dr. Price of Kingston, Taunton, who went out to Palestine twenty years ago, soon after the consecration of Dr. Blyth, as one of his chaplains, ministering to the congregation at Beyrout. The Standing Committee of the E. C. A. are arranging for the publication of several interesting works—a sketch of the Jerusalem Patriarchate by Canon Dowling, a translation of the Coptic Daily Offices by the Rev. Prebendary Brightman, and a series of translations of the Office books of the Orthodox Eastern Church, with Introductions and Notes. Of these, that of the *Paraklitike*, by Miss Dampier and Miss Romanes, is in the most forward state, and is likely to be first issued.

The vicar of Leeds (the Rev. S. Bickersteth) has received a check for £5 from "A grateful American Churchwoman" for the Tower fund of the Hook Memorial Church (All Souls').

The donor writes: "I see there is something still to be done to the Memorial Church. I owe a great debt to Dean Hook, from having read his life."

Another well-known Catholic Churchman has soon followed Dr. Randall, the late Dean of Chichester, out of this world into the next, the Rev. James Leonard Fish, for forty years rector of the Church of St. Margaret Pattens, Rood Lane, in the city of London, being deceased in his 79th year. Mr. Fish had quite a notable career. He graduated at St. Mary Hall, Oxford (since absorbed by Oriel College), in 1853, and after his ordination in the same year he served the parishes of Littlemore and St. Thomas the Martyr, Oxford, for four years while still in the diaconate. Shortly after being admitted to priest's orders he became assistant curate of Ashen, Essex, and in 1861 he came to London as assistant curate of Christ Church, Westminster. During his tenure of that assistant curacy he was sub-editor of *John Bull*, his experiences in connection with which are thus described in the *Church Times*:

"The one he valued most was being accompanied by Dr. Pusey to the Earl of Shaftesbury's, and being the only person present at the interview between those famous men when they resolved to cooperate in opposition to 'Essays and Reviews.' Mr. Fish was a facile journalist. When Exeter College Chapel, Oxford, was reopened on a Saturday morning and a sermon preached by Bishop Phillpotts, reporters being rigidly excluded, he telegraphed up for the afternoon edition of his paper a two-column report of a sermon of which he did not take a note. His account of Mr. Keble's funeral at Hursley, given hours after it took place, was probably his best bit of journalism; while Georgiana, Countess of Dudley, told him that he was the last person for whom she made tea as a spinster when he took her the long account to correct of the company and presents at her wedding on the following day. He was co-secretary with Mr. Gerard Noel Hoare, the youngest midday at the Battle of Navarino, of the committee which protested against the appointment of Dr. Temple to the See of Exeter, and was present at most of the memorable Church meetings of the period—notably, the one at St. Martin's Hall in defence of the Athanasian Creed, where Dr. Liddon made one of his comparatively rare speeches on a platform."

Under Mr. Fish's long incumbency at St. Margaret Pattens, that church has become, perhaps, the chief centre of Catholic life and worship in the old city. He made it especially notable by the revival of the observance of the martyrdom of King Charles I. *R. I. P.*

The Rev. Francis J. Hall, D.D., of the Western Theological Seminary, Chicago, contributes an article to the *Church Times* on "Reunion with the Eastern Church," the same appearing in the current issue of that newspaper and occupying about two columns and a half.

The funeral of the Baroness Burdett-Coutts took place at Westminster Abbey on Saturday, the body of the illustrious woman being interred at the west end of the church and immediately in front of the memorial to the seventh Earl of Shaftesbury. It was this statue which the late Baroness unveiled some twenty-five years ago. In close proximity to the grave are the memorials to Charles James Fox, William Pitt, General Gordon, and Zachary Macaulay. The funeral procession arrived at the Abbey shortly before noon. The coffin was taken into the cloisters, where it was met by clergy and choristers, and afterwards placed on a catafalque under the Lantern. The pall that was used was originally made for the funeral of a very dear friend of the late Baroness whose decease occurred in 1878. It was a plain pall of purple velvet, surmounted by a golden cross. The service was conducted by the sub-dean of the collegiate church (Canon Duckworth), the Dean being unable to attend through ill health, and he was assisted by Archdeacon Wilberforce. The psalm *Domine Refugium* was followed by an anthem, which was taken from the anthem composed by Handel for the obsequies of Queen Caroline in 1737. After the committal prayers was sung Goss' anthem, "I heard a voice from heaven." As the congregation dispersed, Chopin's Funeral March was played.

J. G. HALL.

HOWEVER mean your life is, meet it and live it; do not shun it and call it hard names. It is not so bad as you are. It looks poorest when you are richest. The fault-finder will find faults even in paradise. Love your life, poor as it is. You may perhaps have some pleasant, thrilling, glorious hours even in a poor-house. The setting sun is reflected from the windows of the almshouse as brightly as from the rich man's abode; the snow melts before its door as early in the spring. I do not see but a quiet mind may live as contentedly there, and have as cheering thoughts, as in a palace. The town's poor seem to me often to live the most independent lives of any.—*Thoreau*.

ANNUAL REQUIEM OF THE C. B. S. IN NEW YORK

He Who Was to be Preacher Was Among Those Commemorated

HOUSE FOR DEACONESSSES OPENED BY BISHOP GREER

Enormous Amount Raised by St. Thomas' Parish

CHURCH MUST GIVE REASON FOR THE HOPE THAT IS IN HER

The Living Church News Bureau,
New York, January 21, 1907

ON Monday, the 14th, at 11 A. M., in St. Ignatius' Church, Solemn Requiem Eucharist was celebrated for the departed associates of the Confraternity of the Blessed Sacrament. The celebrant was the Rev. M. W. Britton, vicar of the Church of the Holy Cross, New York; the deacon, the Rev. E. B. Taylor, Secretary General of the C. B. S.; and the sub-deacon, the Rev. Frederick Graves, of St. Mary the Virgin's. The preacher was to have been the Rev. Dr. Robert Ritchie. He was, however, amongst the number of those whose names were read by the celebrant as having passed to their rest, and there was no sermon. The order of the service followed closely that laid down in *Ceremonies of the Mass*, and was dignified and impressive.

On Tuesday, the 15th, the annual meeting of the New York Catholic Club was held for the election of officers. Steps were taken by which the Catholic Club will be absorbed in the new Clerical Union, and the latter brought into association with the main "Clerical Union for the Maintenance and Defence of Catholic Principles." A most interesting paper was read by the Rev. W. H. Barnes, on "Cardinal Newman." Several new members were elected to the Union.

On Tuesday evening, the 15th, at the weekly meeting of the Men's Club of the Church of St. Mary the Virgin, the Rev. H. P. Scratchley gave a most interesting address on "The Church Crisis in France."

On the afternoon of Wednesday, the 16th, Bishop Greer and the Deaconesses in the Bronx received a large number of their friends, both clerical and lay, at the formal opening of the new St. Agatha's (the Deaconess') House at 795 East 171st St. This house was originally an ordinary three family tenement house, but by an ingenious and artistic re-arrangement has been turned into a beautiful home for the Deaconesses, who, under Bishop Greer, are working in the various parishes and missions in the Bronx. St. Agatha's is next door to the new Church House, which is rapidly approaching completion. The Bishop hopes to have it ready for use by the spring.

Some newspaper excitement has been stirred up by the inauguration under the auspices of the Rev. W. Montague Geer, of St. Paul's Chapel in Trinity parish, of a club for the use and comfort of the many young business women who work in down-town offices. Some needlessly sensitive people seemed to read into Mr. Geer's innocent and useful plan a slight upon these business girls, as though it implied that they were unable to take care of themselves. The vicar has, of course, repudiated such an idea, and the club has started successfully with every prospect of providing a comfortable club for hundreds of young women where they can spend a quiet midday recess and have their lunch in pleasant surroundings.

More than \$750,000 was subscribed by St. Thomas' Church in the fiscal year which closed last November, according to the Year Book of the parish just issued. Of this great sum, half a million dollars represents the amount subscribed toward the building of the new church to replace the structure which was burned in the summer of 1905. None of this money has been thus far expended.

The remaining contributions, amounting to \$274,339.29, were, excepting \$58,000 spent for the erection of the present temporary church building, devoted to the ordinary expenses of the parish and its contributions to missionary and benevolent objects within and without the diocese of New York. The total income of St. Thomas' Parish, which has 3,176 communicants, apart from the amount subscribed for the new church, was received as follows:

From pew rents, \$55,321.83; offerings at services, \$66,700; subscriptions and donations, \$71,025; all other sources, \$81,292.46. Total—\$274,339.29.

Of this amount \$185,014.73 was expended in the parish, \$55,353.24 went for the current expenses of the parish church, \$8,579.61 for the poor, and \$120,781.88 for other parochial objects, including the erection of the temporary church and the support of the east side

work at St. Thomas' Chapel. For various missionary and benevolent objects in the diocese the parish gave \$40,866.30, and for general missionary purposes, outside the diocese, \$46,902.91.

The Rev. Dr. Stires, rector, says that there may soon be expected a definite announcement regarding the plans for the new church. It has been determined to spend \$1,000,000 on the structure. The twelfth architectural plan submitted, according to Dr. Stires, "seems completely to satisfy a very exacting committee."

The Rev. James E. Freeman, rector of St. Andrew's Memorial Church, Yonkers, is credited in the daily papers with the following, as an extract from a recent sermon:

"The Church as an adjunct of the concert hall has signally failed. Institutionalism has doubtless proved the most valuable ally of the Church for the past quarter of a century, but how this new phase of legitimate activity is to hold its own against the competitions of free libraries, men's clubs, and cheap but good concerts, it is difficult to say. The Church is coming to a crisis that is inevitable, she has got to give "a reason for the hope that is in her" to an inquisitive and progressive age. Can she do it when she stands for the kind of liberty that she witnesses to-day?"

Elaborate and beautiful oak and bronze doors have recently been presented to the Church of the Holy Comforter, Poughkeepsie, in memory of the late Judge of the Supreme Court, Joseph Folger Barnard. They are the gift of his widow, and were made at the Tiffany Studios, New York City. The doors are of heavy antique oak, closely overlaid with ecclesiastical designs of bronze. Upon one door appears the inscription: "Enter into His Gates with thanksgiving," and upon the other door, the continued invitation, "And into His Courts with praise." A supplementary cruciform tablet of bronze has been placed upon the east wall of the outer porch; it bears the inscription: "These Doors are given to the Glory of God, and in Loving Memory of Joseph Folger Barnard. 1906."

At the close of the morning service on the feast of the Epiphany, being the anniversary of Judge Barnard's death, the doors were dedicated by a solemn and impressive service, the rector of the church, the Rev. Robert Fulton Crary, D.D., being the officiant. The choir moved to the end of the nave, and took their places directly opposite a visiting delegation of prominent members of the Bar. Dr. Crary read the twenty-fourth Psalm, and then offered the following prayer of dedication, which is printed by request:

Almighty God, Bless, we beseech Thee, these New Doors, given to this Church to Thy honor and glory, and in loving memory of an earthly Judge, who was just and merciful in all his judgments: And grant that all who come to worship in this Church may enter these gates with thanksgiving and into these courts with praise, to walk faithfully in the Footsteps of Him Who is the Way, the Truth, and the Life; until through Him Who is the Door to everlasting life and the Gate-way to eternal happiness, they are received into the Blessed Church above, through the merits of Jesus Christ our Saviour, to Whom with Thee and the Holy Ghost, be ascribed all honor and glory and thanksgiving for ever and ever. Amen."

The service was concluded by the benediction and a recessional hymn.

MERCIFULNESS.

ABOVE ALL THINGS, let us, the ministers of Christ, remember that the loving Providence of our good God is never so effectively preached as when it is preached by imitation. Go to your heart-broken sufferer, and tell him in a perfunctory way, as if you were repeating your official lesson, that he must cast all his care upon God, since God careth for him, and the blessed words will but seem to blister his sore and open wound. But be to him like the Providence of heaven, a Providence in act as well as a Providence in language; give him your time, your thought, your prayers, your substance, if need be, give him above all, and in all, your true, penetrating, unaffected sympathy; and he will bless your presence as a ray of the very Face of God. It must cost us something to be like Him, who did not merely preach that God is mindful of man, but who gave His life-blood in attestation of the truth which He announced. It must cost us something if we are to follow His precept of rising so perfectly above the petty selfishnesses of life as to be true children of our All-Provident Father in heaven, who maketh His sun to shine upon the evil and the good, and sendeth His rain upon the just and upon the unjust. But with His love in our hearts, we, too, may dare to tell the world of our day that God is really mindful of man, and to be certain that, after whatever discouragements, in the end our report will be listened to.—Canon Liddon.

HE THAT kept the fire's rage in the hot burning oven from the three children that praised His name, cannot He keep the fire's flaming blasts from among His elect?—Hakluyt.

THE BROTHERHOOD ALIVE IN CHICAGO.

What it is Doing and how it is Being Done.

IMPORTANT WORK IN OLD TESTAMENT STUDY IS ANNOUNCED.

Settlement Work in Chicago.

OTHER CHURCH NEWS OF THE WESTERN METROPOLIS.

The Living Church News Bureau,
Chicago, January 21, 1907

THE executive committee of the Local Assembly of the Brotherhood of St. Andrew in Chicago is planning the work of improving and extending the effectiveness of the Order in and around Chicago, with marked earnestness and ability. Weekly committee meetings have been held ever since the last St. Andrew's day, usually on Saturday afternoons, and at a recent meeting, held at luncheon, each member of the committee brought by request written suggestions as to improved methods of Bible class work, formation of new chapters in at least fifteen parishes and missions of the diocese, the reviving of dormant chapters, intervisiting of chapters, visits from the members of the executive committee to all the chapters now at work, and the arranging of sectional conferences in the five group-centers of the city and suburbs. Frequent meetings of this active committee have always been its rule, ever since the re-organization of the Local Assembly some three years ago, but rarely if ever have such systematic and extensive plans been laid as those now under discussion.

The Oriental Society of the Western Theological Seminary is much gratified at being able to announce that the Rev. Dr. O. A. Toffteen's great book, *Biblical Researches*, Volume I. of "Side Lights on Old Testament Chronology," will soon be published by the Society, as the University of Chicago Press has just undertaken the work of printing the book for the Society. Much appreciation is due to the Rev. W. O. Waters, rector of Grace Church, who is the treasurer of the Oriental Society, and who has interested himself actively in bringing about the printing of this remarkable work. The Society has pledged itself to raise the necessary sum, and the laity of the diocese, both men and women, and of the Church at large, are asked to help by joining the Society, the annual dues being five dollars. Nothing in the way of scholarship has been undertaken for many years in any part of the American Church which can exceed in importance or in profound learning this notable volume by Dr. Toffteen. It will give the radical Higher Critics who have of late years denied the prominence and even the existence of Abraham, and who have put forth so many other subversive theories concerning the Old Testament, the severest challenge that Christian erudition of the ripest kind has ever furnished, and the latest inscriptions which Assyriology and Egyptology can supply have been brought into play to support the recovery of scholarly confidence in the accuracy of Genesis, and of the Old Testament generally. The book will be ready about Easter-tide.

Much interest is aroused by the announcement of the munificent gift of \$50,000 by Mrs. H. B. Butler, for a Social Settlement in connection with St. Peter's parish, Chicago, published last week. There are about twenty social settlements in Chicago, of all sorts and kinds. Some are purely Jewish, others are conducted by societies which are frankly agnostic. Several of the Protestant denominations are well represented in this kind of work. The Presbyterians have more than one such center of humanitarian effort, if we include their "missionary kindergartens," which are very successful among the foreign-born children; and the Methodists are represented by at least one settlement. The "Chicago Commons," one of the largest and finest settlements in the city, is managed by the acting president of the Chicago (Congregational) Theological Seminary. The Church has thus far been represented by the Rouse Settlement of Trinity parish, and by the Cathedral work which has been conducted from time to time on settlement lines, and at present is achieving solid results in these directions. Nothing to compare with the plans now being considered by St. Peter's, however, has hitherto been possible, for any of our parishes, and the success of this valuable work is watched for with keen interest throughout the entire diocese.

Some weeks ago Mrs. E. M. Duncombe, who for several years has done very faithful and active service in Chicago's Auxiliary circles as the diocesan vice-president in charge of the Junior Auxiliary, found herself unable to continue her

work, and her successor has not yet been appointed. A largely attended meeting of the officers and teachers of the various Junior branches was held at the Church Club rooms on Thursday morning, January 17th, Mrs. J. H. Hopkins being in the chair. In Chicago the two branches of the work, Senior and Junior, are not divided, but are considered and directed as parts of one diocesan branch. At this very promising meeting on January 17th, an important address by Miss Catherine Caryl, formerly of Mexico, gave many facts about the work of the Mary Josephine Hooker Memorial School and Orphanage, of Mexico, about which Miss Caryl was thoroughly informed. Arrangements were made for holding the annual sectional meetings of the Juniors after Easter, and the invitations of the Church of Our Saviour for the North Side, and of Epiphany parish, for the West Side branches, were accepted.

The Men's Club of Christ Church, Joliet (the Rev. T. W. MacLean, LL.D., rector), was addressed by the Rev. G. M. Babcock, rector of St. George's, Grand Crossing, on the evening of January 17th. The subject was "Some Aspects of Socialism," and the speaker was listened to with great interest. This Men's Club is not confined in its membership to the laymen of the parish, but includes a number of other representative citizens of Joliet, and is becoming a factor in the life of the city as a whole.

On the Feast of the Circumcision the parishioners of the Church of the Ascension, Chicago, gave a delightful treat to the girls of St. Mary's Orphanage, on Jackson Boulevard. Two omnibuses were filled with these children, about 70 in all, and were driven from the West Side to the North Side, arriving at the Church of the Ascension in time for mid-day Eucharist. After this beautiful service the children were taken into the parish house, where luncheon was served and games and various recreations followed until the afternoon was far advanced. The busses were again called into requisition and the ride home brought the day's keen pleasure to an end.

The Church of the Epiphany was crowded to the doors on Monday evening, January 14th, when the choir sang Gaul's cantata, "The Holy City." Mr. Francis Hemington, who has been for eight years Epiphany's organist, has been for about 16 months the choirmaster as well.

Owing to Bishop Anderson's absence, as he had not returned from his trip abroad by January 17th, the evening sermons on that and the following dates were preached at St. Andrew's Church by the Rev. Dr. F. P. Davenport and the Rev. Dr. John Henry Hopkins, in the series of mission services held from January 13th to 20th. There was a good attendance at these services all through the week, the church being filled on Monday evening when the preacher was the Presiding Bishop of the Church.

The Rev. Dr. F. P. Davenport gave the second of this year's series of the Hale Lectures in Grace Chapel, Wabash Avenue, on the evening of Wednesday, January 16th, the subject being "Custom and Law." Dean Lutkin, of the Northwestern University, gave his first lecture on sacred music, at the Western Theological Seminary, at 3 P. M. on Tuesday, January 8th, the subject being "Modern Hymn Tunes." Several persons attended in addition to the seminary students. The clergy, organists, and choirmasters of the diocese are invited to all these monthly lectures on "The Music of the Church."

An unusually impressive service was held at St. Martin's Church, Austin (the Rev. R. H. F. Gairdner, rector), on the evening of the Feast of the Epiphany, "the Feast of Lights." The entire Sunday School, preceded by the choir and followed by representatives of the Wise Men and the Shepherds, who were clad in Oriental costume, entered the church in solemn procession, all bearing tapers, and singing the Carol of the Kings. The regular service of Evensong followed. The Christmas gifts received by St. Martin's parish included an alms receiver, given by Mr. J. H. Hoes; a litany desk, from Mrs. B. J. Reynolds; hymn boards, from Mr. J. L. Price; and service books, from the Guild of the Little St. Mary. The Hon. Richard S. Tuthill, of Epiphany's vestry, addressed the January meeting of St. Martin's Men's Club, which was largely attended.

The contract for the new pipe organ for St. George's Church, Grand Crossing, has been let, and the instrument will be in use by Easter. The cost will be \$1,325, with motor, and the instrument will have eight stops.

Men's Clubs have lately been organized at both New Lenox and Manhattan, which missions are in charge of Mr. John Henry Smale, now studying at the W. T. S. The Club at New Lenox meets every night in the rectory.

The Chicago branch of the Woman's Auxiliary has raised

more than the sum apportioned by the office at headquarters for Domestic and Foreign missions during the past year. The apportionment was \$1,500, and the sum raised was \$1,875. The apportionment for the current year has been increased to \$1,900.

The rumors that Bishop Kozlowski had been poisoned appear to have been groundless. TERTIUS.

ROBERT RITCHIE.

BY ERVING WINSLOW.

ROBERT RITCHIE'S was a remarkable life, lived in conditions of singular harmony and beauty, and his character was one which we must contemplate, in the vividness of our sorrow, most gratefully and with a sense of singular refreshment. He was very early called, one of the triple band of priestly-born brethren, to that exquisite Church of St. James the Less, Philadelphia, which had been the ideal of his boyhood. He became at once the appropriate figure, the perfect centre of the environment, so admirable in itself and blessed with the memories of holy priests, his predecessors in the rectorship, and of good laymen like Robert Ralston, the pious founder, the Welshes, Yarnalls, Kemptons, and their contemporaries and successors. Mt. Peace, the Ralston's home, became a part of the God's acres that surround the church and rectory, which were built with exactness from the Ecclesiological Society's designs. Under the chancel window repose the ashes of the Bishop who won his crown through the valley of humiliation, and all about are the sleeping-places of the pilgrims who rest in hope. For these, Ritchie's prayers and intercessions went up for nearly two-score years from the altar which he reverently served.

In the neighborhood of St. James the Less live many humble folk, who make up the larger proportion of the parishioners, a few of those of another condition of life coming from the city. Among these worthy people, many of English birth, he ministered with simple, untiring dutifulness. To him there was no distinction of persons; while his intellectual appreciation of congenial society was intense, his human sympathy was absolute. Everybody loved him, young and old. He was wholly unaffected and perfectly approachable. In his guileless frankness there was something rarely child-like. He was splendidly loyal to friendship, full of genuine humor, but drawing the line with fine sensitiveness at any approach to irreverence, not always respected by men of his cloth. It seemed that he never thought ill of anyone; at least he never spoke an unkind word—strong as his convictions were of right and wrong, of mental and spiritual honesty no less than of personal integrity.

What his Churchmanship was is well known, yet he was most careful not to shock or wound the prejudices of those who might be offended by insignificant matters of detail, and while he loved beautiful ritual, he could forbear non-essentials as willingly as Keble himself. Thus some old friends who were visiting him and who belonged to a church where "advanced" ritual was common, were given a delicate caution by Robert Ritchie, probably very difficult to his sensitive courtesy, that, as guests of the rectory, it would be wise and kind to forbear little accustomed observances which might give offense to some of the simple members of his flock!

It is with great thankfulness that we recognize the testimony which Ritchie's life gave to the influence of the Church he loved so well. There was nothing sentimental or fantastic in his nature. He was a true man, not insensible to the temptations which beset mankind, recognizing the need of a definite, visible manifestation of the Truth, and he was a very noble example of the power of the organized, living Church to produce the real, solid, everyday saintliness to which, by its assistance—as all men are called, so all men may attain.

The patient, faithful ministry of the years at the Falls of Schuylkill, which are ended, is enshrined, we are assured, with the holy days of Bemerton and of Hursley, in the mind of the Church and in the heart of God.

THE SOUL'S value is measured in a Christian's judgment by the stupendous truth of the Incarnation and Death of the Everlasting Son; by the gift and energies of the Divine Spirit; by the perpetual intercession of Christ in heaven; by the grace and power of the sacraments; by the prospects which open to faith's eye beyond the grave—upwards into an illimitable heaven, downwards unto a fathomless hell.—Liddon.

INAPPROPRIATE laughter is the most inappropriate thing there is.—Catullus.

THE CHURCH IN KINGSTON, JAMAICA.

REPORTS of the frightful catastrophe at Kingston, Jamaica, make it interesting to learn what is the condition of, and probable loss to, the Church in that city.

The only direct information thus far received is of the total destruction of the old parish church of Kingston, which was at the apex of the triangle comprising the burned district. There appears to be no question that that church is totally destroyed. The rector is the Ven. Archdeacon Downer, who has occupied that position since 1873, and his curates are the Rev. G. H. Thompson and the Rev. T. P. George. There are three other Anglican churches in the city, of whose fate no information has yet been obtained. These are St. George's, St. Michael's, and All Saints'. The incumbent of St. George's is the Rev. H. H. Kilburn, and the curate, the Rev. G. M. H. Hughes. The rector of St. Michael's is the Rev. S. O. Ormsby. At All Saints' the rectorship was vacant when *Crockford's* for 1906 was published, and the parish was in charge of the curate, the Rev. J. J. Kirschmann.

Later reports specifically name St. George's Church among the destroyed buildings.

Kingston is the episcopal see of the Bishop of Jamaica, who is also Archbishop of the West Indies, being the Most Rev. Enos Nuttall, D.D., consecrated in 1880. There is also a Bishop Coadjutor, the Rt. Rev. Albert E. Joscelyne, D.D., whose residence is at Mandeville, Jamaica. The diocese of Jamaica comprises the island alone. Information as to the safety of Bishops and clergy has not thus far been given through the daily papers, but it is probably safe to assume that we should have heard of it if any had been lost. THE LIVING CHURCH will look for definite information in the near future.

The Rev. Augustus Prime, rector of St. Margaret's Church, Brighton, Boston, is supposed to have been in Kingston at the time of the catastrophe.

The Church is strong numerically, but weak financially on the island of Jamaica, and must now be entirely crippled. The report contained in the *Official Year Book of the Church of England* for 1906, credits the diocese with 43,600 registered communicants, while the Archbishop explains that the range of the Church's work and influence is much beyond that. There are 110 consecrated churches, 160 chapels and mission rooms in which services are held, 94 clergy, and 294 lay readers, catechists, etc., on the island. The Church has 228 primary schools with nearly 25,000 scholars. The people are, however, very largely poor and many of them negroes, and some little outside assistance is given by English societies, not, however, on a large scale. There is a partial endowment of the episcopate, but not sufficient for the purpose, and the theological college and other institutions require assistance. It is pathetic to read from the last report of the Archbishop:

"Owing to the almost complete collapse of the sugar industry and to the low price of coffee and other products, Jamaica has been passing through a time of serious financial strain. During the year 1903 it appeared as if we would soon begin to see more prosperous times; but in August the Island was struck by a severe hurricane. The result is that there continues to be very little money in circulation, and though, happily, there is no absolute destitution or starvation to any extent among the poor, yet there is much real poverty and distress among all classes, whose income depends on agriculture. After rates and taxes have been paid, and the necessities of life provided for, many loyal Church people find it impossible to keep up their former rate of voluntary subscriptions, in consequence of which many clergy are in receipt of most inadequate stipends. Help is asked to relieve this real and pressing and everyday distress, which is now a part of the life of many clergy and congregations. In 1903 the total amount of voluntary offerings was 27,446 pounds. In 1904, as the result of the general depression caused by the hurricane of 1903, these offerings shrank down to 24,617 pounds."

How pressing must now be the needs for assistance through the Church as well as through other agencies, must be apparent without awaiting details. The diocese has an American Commissary in the Rev. Wm. M. Grosvenor, D.D., rector of the Church of the Incarnation, New York, whose address is 209 Madison Avenue, and THE LIVING CHURCH suggests that prompt contributions for relief to be distributed at the discretion of the Archbishop or the Bishop Coadjutor be sent to his address.

TWO BOSTON PRIESTS EN ROUTE AND NOT HEARD FROM.

[SPECIAL DISPATCH TO THE LIVING CHURCH.]

BOSTON, Jan. 21.—It has just been learned that the Rev. Fr. Field, of St. John the Evangelist's Church, was a passenger

for Jamaica on the steamer *Harna*, which sailed from New York on January 12th. On the same steamer was the Rev. A. Prime, of St. Margaret's Church, Brighton. The steamer usually first stops at Port Antonio, from which place a cablegram announces to the New York office the arrival of the steamer. But up to noon to-day no such message has been received, although the steamer should have reached there on the 16th, two days after the earthquake. Friends of both priests are anxiously enquiring at the steamer offices for information. Father Field only started on the trip at the last moment and acquainted few persons with his intention.

THE FAMINE IN CHINA.

THE American Bible Society has just received the following cablegram from the Rev. John R. Hykes, D.D., the agent of the Society for China:

"Notify all Boards Shanghai Missionary Association 274 members, representing 19 bodies, urges appeal famine relief through all Churches. Million and quarter starving. Refugees already flocked cities. In district three million destitute. Many millions affected. Many deaths already, though five months' suffering only begun. General relief committee representing all interests in this part East, unite in placing work relief entirely in responsible hands of missionaries. Opportunity century impress China.

"HYKES, President."

A special meeting of representatives of missionary bodies of the United States having work in China was held in New York on January 18th, in response to this cablegram, and it was by them unanimously recommended that churches, societies, and individuals be urgently requested to contribute liberally and promptly to meet this emergency, which must continue until June. All funds should be sent to the treasurers of the various Foreign Missionary Boards of the Churches with which the contributors may be affiliated, or to the treasurer of the American Bible Society, William Foulke, Bible House, Astor Place, New York City.

WILL ANGLICAN UNIATES BE AUTHORIZED BY ROME?

THE Milwaukee *Sentinel* contains the following item, purporting to emanate from the (R. C.) Archbishop of Milwaukee:

"Archbishop S. G. Messmer says that while he does not believe the rule forbidding Roman Catholic priests to marry will ever be abrogated, he would not be surprised if Anglican priests, already married, are admitted to clerical orders, upon transferring their allegiance to the Roman Church.

"In England, especially, and in this country, too, the number of converts from the Episcopal clergy is increasing noticeably," said the Archbishop. "These men, when they come into the Catholic Church, are of course deprived of all their clerical authority, for naturally the Church can not recognize American orders. And if they are married men, they can be nothing more than laymen.

"These men can never be vested with the full power of Catholic clergy, but I do not think it improbable that the way will be paved for their becoming visiting pastors and that they will not be altogether barred from the clergy life. But you know the tendency is apparent, even in Episcopal circles, for a celibate clergy too. That is another side of the Catholic tradition of apostolic celibacy."

It should be said that the statistics of the Church do not bear out the statement that "the number of converts from the Episcopal clergy is increasing noticeably."

DEVOUTLY KNEELING.

A true Churchman **KNEELS**. He does not sit on the edge of the seat and bend his body forward, putting his head into his hand or his handkerchief. He kneels fairly and squarely upon his knees. It is what his Prayer Book directs, for over and over again the rubrics tell him to kneel when he prays. The Church knows no other custom. The instincts of an educated Churchman compel him to kneel when he draws near to God in prayer and supplication.

To sit at such a time savors of another system which is out of place in the Church, for it cannot be reconciled with the traditions or the liturgy we have inherited from our fathers, and besides it does violence to the Church's sense of reverence.

It is one of the anomalies of religion that the very people who in their public worship sit during their prayers, would consider it an irreverence to do the same in their private devotions at home. Imagine a devout man sitting by his bed to say his prayers! But this is what many do when they meet together in public.

No, don't bring these outside notions into the Church. Don't be afraid to kneel. It is the devout and reverent rule of the Church of God.—Rev. C. H. Hibbard, D.D.

A BRIEF HISTORY OF THE VULGATE.

BY THE REV. STUART L. TYSON, M.A. (*Oxon.*).

THE Latin Bible or Vulgate (*i.e.*, "the Common Translation"), as it afterwards came to be called, which for a thousand years was the authorized version of Western Christendom, and whose influence upon theological thought throughout that period can hardly be exaggerated, owes its existence to St. Jerome, a man who, with perhaps only one exception, was the greatest scholar and most painstaking student of the ancient Church. The New Testament, undertaken at the request of Pope Damasus, was issued within two years, A. D. 383-385; the Old, begun in 390 at the instigation of various friends, was completed about 405. St. Jerome was an extraordinarily rapid worker. Though a long illness intervened when engaged on the Old Testament, he translated Proverbs, Song of Songs, and Ecclesiastes in three days during his convalescence, finishing Tobit in one day and Judith at a sitting. As the method of procedure in regard to the two Testaments was very different, and as the New for various reasons was the more important, it is with reference to this latter that we shall more particularly speak. But it is first necessary to show why it was that the Vulgate came into being.

In Jerome's day, the ancient Latin Bible in use throughout the West (usually called the Old Latin, or less accurately, the *Itala*), was corrupt in a very high degree. On the one hand the Old Testament had been translated, not from the Hebrew, but from the by no means accurate Greek Septuagint, current in the second and third centuries, while in the course of time different manuscripts of this Latin version had themselves undergone change and corruption. On the other hand, the various Latin manuscripts of the New Testament were in almost a chaotic condition. The truth of Jerome's vigorous words, when in the face of great opposition he was urging the necessity of a purer translation, has in recent years been abundantly substantiated: "If we are to pin our faith to the Latin texts, it is for our opponents to tell us *which*; for there are almost as many forms of texts as there are copies. If, on the other hand, we are to glean the truth from a comparison of *many*, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further, all that has been inserted or changed by copyists more asleep than awake?" St. Augustine, too, speaks of "the endless diversity of the Latin translators," and goes on to say (though here he has not altogether understood the phenomena) that while the translations from the Hebrew and Greek can be counted, "the Latin translators are out of all number. For in the early days of the Faith every man who happened to get his hands upon a Greek manuscript, and who thought he had any knowledge, were it ever so little, of the two languages, ventured upon the work of translation." We shall see that these divergences were not due to independent translators. Yet Augustine's statement is hardly to be wondered at. As random examples of the exceedingly numerous Old Latin corruptions may be quoted Romans xii. 11, "Rejoicing in hope, serving the *time*" (instead of, according to the true text, "the Lord"); I. Tim. i. 15, "It is a *human* saying" (instead of "a faithful saying"), "and worthy of all acceptance." As to the origin of the Old Latin Bible, we must for the present confess our ignorance. The greater part, if not the whole, was in existence in Tertullian's day and even earlier, and there are some reasons for thinking that this earliest Bible of Latin-speaking Christians was prepared in Syria, about the middle of the second century. But in any case, it did not consist, as Augustine thought, of a series of independent translations. In spite of all the divergences to be found in the different MSS. of this version, there are evidently three clearly marked classes or types, under one or other of which each MS. may roughly be grouped. There is first, the African, the most primitive; second, the European, to which the greater number of extant MSS. belong; and third, the Italian, which represents the text underlying Jerome's revision. The point is, that whether or not it was an accurate translation originally—and our extant MSS. hardly suggest that it was—by Jerome's day it had become almost hopelessly corrupted. And thus we see why this great scholar determined to give to the Church the Vulgate.

Yet as far as the New Testament is concerned, it would be incorrect to say that Jerome made a fresh translation from the Greek. It was rather a recension of the Old Latin, a revision based on a comparison of the available Greek MSS.,

in which only obvious errors were removed. In his preface to the Gospels, the first portion of the new Bible published, he says: "To avoid any great divergences from the Latin which we are accustomed to read, I have used my pen with some restraint, and while I have corrected only such passages as seemed to convey a different meaning, I have allowed the rest to remain as they are." In the rest of the New Testament he gave rather more freedom to his pen. When Augustine congratulated him on his "translation of the Gospels," he tacitly corrected him by substituting the phrase, "the correction of the New Testament." It must be confessed that Jerome's principle left many inaccuracies and harsh passages untouched. On the other hand, there is not much doubt that if he had attempted a thorough retranslation directly from the Greek, he would have defeated his own end. Then as now, Christians were to nothing more opposed than changes in what they have, through repeated reading, come to conceive as the *ipsissima verba* of the inspired biblical writers. As it was, a heavy enough storm was raised by the sparing changes he made in the Gospels. "Is there a man," he asks, "learned or unlearned, who will not, when he takes the volume into his hands, and perceives that what he reads differs from the flavor he has once tasted, break out immediately into violent language, and call me a forger and a profane person for having the audacity to add anything to the ancient books, or to make any changes or corrections therein?" His apprehensions were justified. He was charged by many, both of tampering with our Lord's words, and of denying the inspiration of Scripture (Ep. xxvii.). Truly history repeats itself! And when he came to the Old Testament, which he did not revise from the Old Latin because the latter was past mending, but retranslated directly from the Hebrew, a veritable tempest of expostulation and anger broke upon him. Your readers may be familiar with the story of the diocese which revolted from its Bishop, and refused to be reconciled until the Old Latin for "gourd" (*cucurbita*) in the Book of Jonah had been restored as against Jerome's *hedera* (Ep. 104). Augustine, who like the Greek Church to-day, held the Septuagint to be almost if not quite equally inspired with the Hebrew, strongly censured the work. Happily for us all, Jerome cared more for truth than for the timid remonstrances of friends or the open denunciation of enemies, and the Vulgate to-day, with all the limitations which a translation from Hebrew or Greek into Latin necessarily involves, remains one of the noblest monuments of antiquity, and of priceless value to all students of the Bible. The differences between the Old Latin, of which fortunately there are some twenty-eight manuscripts extant, besides the quotations in the Latin fathers, and Jerome's revision are throughout clear and striking. Prejudice, however bitter and deep-rooted, could not for long gainsay the fact that his version was far more faithful to the original than its predecessor. It was a case of the survival of the fittest: "And when Jerome was ending his stormy life in Bethlehem in 420, the attacks or criticisms of his opponents were no longer heard; or, if heard, no longer attended to." His Bible, through its own intrinsic merits, became ere long the Authorized Version of Western Christendom.

But unfortunately it was by no means a pure Vulgate text that was thus handed down. For centuries in different parts of the West, the Old Latin was read by its side, and it is only too well established that many readings of this earlier version became incorporated into different Vulgate MSS. It is a cruel piece of irony, yet it cannot be gainsaid. Not only so, but in the course of centuries and indeed up to the time of printing, the Vulgate suffered severely from the carelessness and errors of copyists; from "their tendency to introduce matter from parallel passages, unconscious reminiscence of older renderings, occasional alteration for dogmatic purposes—all these in the course of centuries tended to produce a style of text very far removed from the original purity in which it left its editor's hands" (H. J. White). By the Middle Ages it would hardly be too much to say of the Vulgate what Jerome affirmed of the Old Latin—that there were almost as many forms of texts as there were copies. (For fuller information on this point, I must refer my readers to the great work of M. Berger, *Histoire de la Vulgate*, etc.) At a very early date, then, revisions of the Vulgate itself became necessary. Among the most important of these was that of Alcuin, then abbot of St. Martin's of Tours, undertaken in 797, at the instance of Charles the Great, and that of Theodrolf, Bishop of Orleans, a few years later. Many later attempts to restore Jerome's text were made, it must be confessed with very varying success. Among the more noteworthy of these are the *correctoria*, *i.e.*,

the lists of variant readings collected by different students in the Middle Ages. In the Complutensian Polyglot of Cardinal Ximenes, issued in 1514, the endeavor was made, not altogether successfully, to restore the text by the aid both of the ancient MSS. and the Greek. It was published in three parallel columns, the Latin in the middle and the Greek and Hebrew on either side, "because," as the editor grimly remarks, "Christ hung on the Cross between two thieves." It is to be feared that this attitude toward the two more ancient languages was only too common at this period. The first really serious attempt to recover the text was made by Robert Stephen in 1528. His second and enlarged edition, based on seventeen MSS., and reprinted in 1546, is practically the foundation of the official Roman Vulgate. The Roman Church about the same time turned its attention toward the production of a pure Vulgate text. On April 8, 1546, the Council of Trent passed the famous decree declaring that "*haec ipsa vetus et vulgata editio quae longo tot-saeculorum usu in ipsa ecclesia probata est*" should be used and regarded as "authentic" (*authentica*), and "that no one under any pretext whatever should dare or presume to reject it." But as a matter of fact there was no single edition which it selected. In 1585, Sixtus V. undertook the preparation of an authentic text, which in 1590 was published, with a Bull declaring it to be the "true, legitimate, authentic, and indubitable" text of Holy Writ, and that it was to be considered as the actual Vulgate pronounced authentic by the Council of Trent in 1546. But in the year of its publication Sixtus died, and Clement VIII., who came to the throne in 1592, after calling in immediately all the Sixtine copies (for reasons about which, perhaps, the less said the better), published another edition, differing in about 3,000 places from the Sixtine, but which, to surmount the difficulty of escaping the penalties (including the greater excommunication) that the Sixtine Bull had pronounced upon any who should "change, add, or subtract even the least particle" in that edition, was presented to the world under the name of Sixtus! At a later time that of Clement was added, and may be found in many editions to-day. This is now the standard Bible of the Roman Church, though many modern editions vary somewhat among themselves. The most accurate reproduction is that published by Vercellone at Rome in 1861. By the Bull of 1592 every edition must be assimilated to this one, no word of the text may be altered, nor even variant readings printed in the margin. Yet in many cases its text is inaccurate *per se*, and in others is far removed from what Jerome himself really wrote. To take but one instance only: The Psalms in the R. C. Vulgate are not Jerome's translation from the Hebrew, which with infinite pains he prepared for the Latin Old Testament, but this earlier translation (not earliest, which is called the "Roman") from the Septuagint and later Greek versions, differing in some places widely from the Hebrew. This "Gallican Psalter," as it was called, was selected for the Vulgate in the place of the one Jerome intended. If anyone will look at Psalm xiii. in the Vulgate, and then compare it with any English Bible (where it is numbered xiv.), he will find that about a third of it has been taken from St. Paul's Epistle to the Romans iii. 13-18! The history of this curious interpolation is very interesting, but too long to give here. Jerome originally marked the passage to show it was not in the original, but his marks here and elsewhere have long since dropped out. The words are found in our Prayer Book version, which in this psalm follows the ordinary text of the Vulgate.

Thus in 1592 the Roman Church put an end to attempts to recover Jerome's original text. Since that day the task has fallen on other shoulders. It is true that thus far work on the Old Testament is still in its infancy. In 1873, Heyse and Tischendorf published a collation of the great Codex Amiatinus throughout the Old Testament, and Vercellone has issued a great number of various readings for the historical books. But in regard to the New Testament the case is very different. Dr. C. Corssen is preparing, in Germany, an edition of the New Testament Vulgate which will reproduce, as far as our manuscript evidence goes, the variant readings, and other scholars are at work along the same lines. But there is nothing to be compared with the monumental work of the Bishop of Salisbury and Mr. White, now in course of publication (Clarendon Press, Oxford). Here will be found every important variant, selected from some thirty representative manuscripts, both of the Old Latin and the Vulgate, making it an indispensable book to every lover of the Latin New Testament. It is a work of infinite labor, many years having been required

to finish the portion already published, viz., the Gospels and Acts. For the sake of those who may wish to secure it—I have no doubt The Young Churchman Co. can supply it—I append the full title: "*Novum Testamentum DNJC Latine, secundum editionem Sancti Hieronymi ad codicum manuscriptorum fidem recensuit*," by John Wordsworth, Bishop of Salisbury, and Rev. H. J. White. It is said that more than 8,000 manuscripts of the Vulgate are still extant, though of course a large proportion of these, being late, simply reproduce their predecessors' errors. The greatest and most valuable is the Codex Amiatinus (early eighth century), the glory of the Laurentian Library in Florence. It contains the whole Bible. The MSS. of the Old Latin, by comparison, are pitifully few. Yet there are enough to give us a fair idea of the Latin Bible of the fourth century, and to show us the need of Jerome's revision. The Codex Bobiensis (fifth or sixth century, at Turin) is for the Gospels the oldest representative of this version, though containing many errors.

Such is a very superficial history of this great version, which has played so tremendous a part in the history of the Christian Church. By the devoted and self-denying labors of Christian scholars, it is likely that ere long we shall have in our hands (at least so far as the New Testament is concerned) substantially the text as it issued from the pen of St. Jerome, free from additions, subtractions, and "corrections." At some future time you will perhaps allow me to speak of its value and use for us to-day.

WHERE HE IS NOT KNOWN.

IT is not necessary to cross the seas to find such a place. You have but to enter one of the thousand apartments in a great city. The elevator takes you smoothly up; you stand before a door, you ring the bell, a polite maid opens, and you find yourself in the parlor waiting for the mistress of the apartment. Look around, and see if you can find a sign of His Presence. Ah! a familiar picture is hanging over there: Sargent's prophets, averting their faces with gestures of despair and seeming to repeat their, "Woe to the inhabitants of this place." The picture next to this, and from which they turn away, as if in horror, is one of those modern French pictures, showing three nymphs without any veil, contrasting with an ugly gorilla hanging from a tree near by. A slight shiver runs through you at the involuntary, but all the more startling, juxtaposition of these two worlds of thought, and turning round, you look for something more pleasant.

Another well-known masterpiece stands on the book case: David sheathing his sword after his victory over Goliath. But in the opposite corner, an ugly, squinting, evil-looking fawn, modernized to the extent of looking like a schoolmaster, is teaching a poor, innocent "goose-girl" her first lesson in evil. Perched on an apple-tree the repulsive creature seems truly the incarnation of what he teaches—sin. In the same room, a *Mater Dolorosa* is lifting up her hands in despair, while other little frames further down, reveal agile figures with more or less drapery about them. Truly an incongruous collection!

Every shade in the apartment is carefully and evenly pulled half-way down, where it meets a pretty white curtain. Those who live here have no longing to see God's beautiful sky; and here, we might ask whether those who live in town ever have the opportunity of seeing the sky for more than a passing glance, using it, as it were, for a barometer, to see what weather they are to expect?

And so, before the mistress of the house comes in, you know, if you have been observant, that she does not know Him as her Saviour, that she has not as yet prepared room for Him. The windows of her soul have not yet opened to the glorious vision. Just as from the windows of her apartment she can only look in the street, and not up to heaven, so must her inner vision be limited to the things of this world.

She comes in: a well-groomed, pretty, pleasant woman. Her whole person shows an intelligent care of herself; a keen knowledge of becoming shades; an artistic handling of ribbons and lace; good taste in the choice of jewels; but the very perfection of it all, betrays a mind with no higher ambition than that of enjoying the pleasures of this world; one for whom "future life" is but an empty word. Speak to her of our Lord, and the painful pause which ensues, will prove to you what an unfamiliar, unknown figure He is in this household.

Truly, a Stranger at the door, and likely to remain a stranger, unless God's mercy performs the old miracle anew: "And I will take the stony heart out of their flesh and will give them a heart of flesh." God grant it may be soon! M. J. B.

THE HOME STUDY OF DANTE.

BY SUSAN A. RICE.

THE first thing to do in beginning the study of Dante is to read the great poem without reference to its allegorical interpretation. By doing this, we are enabled to admire the grandeur of its conception, as a whole, and feel its dramatic power. The stories of Paolo and Francesca, of Ugolino, and the pathetic description of the wood of suicides appeal to our sensibilities; the earthly paradise delights us, and we are awed by the mystic Rose of Paradise.

Naturally the question arises concerning the best version of the poem to use if the original Italian text cannot be chosen. The prose translation of Professor C. E. Norton, the work of a life-long student of Dante, has great literary value, and is recommended as preferable. In poetry, Longfellow's rendering takes first rank.

After this preliminary reading to catch the inspiration of the poem, it is advisable to take some handbook on Dante—*Teachings of Dante*, by Dinsmore, is very good—and read again, this time, critically. As sidelights on the historical references it is also a wise plan to read Bryce's *Holy Roman Empire*, and some chapters in Hallam's *Middle Ages* on the state of European society during that period. We discover that the invention of a vision in which the living are made to converse with the dead, was not an uncommon form of literary composition at the time. The disappearance of these works from the annals of literature is evidence of their inferiority, however, while the Divine Comedy will live as long as the human mind survives.

In speaking of possible sources of the poem, a French critic points out that the churches and cathedrals of France teemed with sculptures and paintings relating to the future life that might have interested Dante on his visit to that country; and specifies a wall painting in the crypt of the Auxerre Cathedral, which shows the triumph of Christ exactly as depicted in the *Purgatorio*.

To return to the poem itself. It is divided into three parts, which treat of the state of souls in the *Inferno*, the *Purgatorio*, and *Paradiso*. Through the first two regions Dante is conducted by Virgil, who personifies Reason; while Beatrice, or Theology, shows him Paradise. Many who know the story of the romantic attachment of the poet for Beatrice and his declaration to write of her as no woman was written of before, prefer to believe she is not a mere personification of Theology, but the Blessed One. For this view we have the warrant of an able critic:

"Although Beatrice signifies Divine Wisdom or Theology, the literal aspect of the glorified woman of the poet's heart, and his poetical idea of womanhood, cannot be lost sight of—the *Paradiso* is the apotheosis of a real woman."

It is understood that the poem bears two meanings.

The political, or historical, is an autobiographical account of the events of Dante's time, covering the period between 1265 to 1321. In the second place, there is the moral interpretation. He is led through the *Inferno* to see the awful results of sin; through Purgatory to learn how to mortify evil inclinations and overcome faults; through Paradise to view the exalted condition of the blessed.

With the story of the poet's exile from Florence, and his subsequent wanderings, we are more or less familiar. His life was embittered with many trials and sorrows. It is quite justifiable from what is known of his life, to take the first two *cantos* of the *Inferno* as a record of his own conversion when a moral change came to him when about thirty-five years of age.

The construction of the City of Woe demands attention. There is a book on the *Inferno* by Denton Snider which will give much aid to a proper understanding of its plan.

According to mediæval theology, sin was divided into two general classes—incontinence and malice. Dante subdivides sins of malice into those relating to violence and fraud. Sins of the flesh are held less culpable than sins of the spirit. Scenes of torment and terror increase, from the outer circles adjoining the Limbo, where are confined the Will-less and Unbaptized, until the depth is reached where Satan is bound.

"That emperor who sways

The realm of sorrow, at mid-breast from the ice stood forth."

Francis Parkman, the historian, has spoken of this inaction, "fast bound in ice," as a fearful doom, known only in all its wretchedness to those whose limitations have deprived them of full use of their powers. On this journey neither friend nor foe is spared, from Filippo Argenti, for whose suf-

ferings Dante praises God, to his beloved friend and teacher, Brunetto Latini, whose plight he commiserates, while he admits its justice.

It is with a strong sense of relief we leave the abode of pain and behold again the stars. So dramatic and powerful is the *Inferno* that many readers never advance beyond, inferring that the remaining portions are tame in comparison. Nevertheless if the student perseveres he will be repaid. Each division has its appropriate lesson, incomplete without the others.

The *Purgatorio* continues in our minds a salient horror of sin without the hopelessness shown in the *Inferno*. With keen interest we follow Dante "as he goes on to blessedness" after the Angel—

"Seven times
The letter that denotes the inward stain
He, on my forehead, with the blunted point
Of his drawn sword inscribed;"

Here we meet the proud, bowed under heavy stones,

"Purging as they go
The world's gross darkness off."

Here, also, we see the piteous host of the envious, covered with sackcloth, their eyes sewn with an iron thread; the angry groping their way through the dense fog; the avaricious, "all downward lying prone and weeping sore"; the gluttonous, "so lean the bones stood staring through the skin"; the unchaste, purified by fire.

Dante meets Beatrice in the earthly paradise and is yielded to her guidance by Virgil, since reason may not apprehend things divine.

In the division which treats of Paradise, the poem culminates. It is the most powerful allegory ever written to turn the mind from earth to heaven. This portion is based upon the Ptolemaic system of astronomy, the theological doctrine of the mansions of Beatitude, the theories of Dionysius the Areopagite, and St. Bernard concerning the angelic hierarchy. Herein Dante appears essentially as a man of the Middle Ages. As the *Paradiso* abounds in theological discussion, it may be of interest to know that Dante went through the forms and kept the acts required for the doctorate of theology, but was prevented by lack of money from obtaining his degree.

It should be noticed that the *Paradiso* falls into three divisions, the first beginning at the termination of the earth's shadow at *canto* ten. The second includes the ladder of gold at *canto* twenty-one, the third, the Church Triumphant, at *canto* twenty-three.

Lyric passages and metaphors of exquisite charm abound throughout the *Paradiso*. The address of St. Bernard to the Virgin Mary ranks in poetry as does the Sistine Madonna in painting.

The three concluding *cantos* are an analogical completion of the entire poem.

At the outset it should be remembered that certain passages are vital in their relation to the entire work. The most essential of these are the opening *cantos* of the *Inferno* and the three *cantos* of the *Paradiso* mentioned.

The Christian note, predominant in modern religious life, is lacking. Fierce denunciation of sin and vivid portrayal of its consequences, purgatorial struggle against faults and weaknesses, aspiration after holiness, all these elements combine to make a study of this great poem a means of enrichment for both moral and spiritual growth. Lowell finely characterizes it as "a diary of the human soul in its journey upwards from error, through repentance, to atonement with God."

"WHAT A PLEASURE it is to pay one's debts!" I remember hearing Sir Thomas Lyttleton make this observation. It seems to flow from a combination of circumstances, each of which is productive of pleasure. In the first place, it removes the uneasiness which a true spirit feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence which is so very interesting to an honest mind; it opens a prospect of being readily supplied with what we want on future occasions; it leaves a consciousness of our own virtue; and it is a measure we know to be right, both in point of justice and of sound economy. Finally, it is a main support of simple reputation.—*Shenstone*.

THE MAN who has genius without perseverance, may be a rocket, but can never be a star; he that has perseverance without genius, will be a bright and steady star, but can never be a sun; he that hath genius and perseverance will be the sun of his own system.—*Rev. Wm. Arthur*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—Bible Characters. The New Testament.

BY THE REV. ELMER E. LOFSTROM

ST. PETER, HIS CONFESSION AND DENIAL.

FOR SEXAGESIMA.

Catechism: Fifth Commandment. Text: I. St. Peter v. 8.
Scripture: St. Matt. xvi. 13-19; xxvi. 69-75.

AS we are studying biography, it will be quite proper to take up briefly, at the beginning of the lesson, the first meeting between St. Peter and his Master, and his call to be an Apostle. The former of these was studied incidentally in connection with the study of his brother St. Andrew. We may but add that our lesson to-day contains the fulfilment of the prophecy of the new name given him at that time. We see him now become "Peter" instead of Simon. We can but refer to his call to become an Apostle (St. Luke v. 1-11). We see him there in his boat listening to the words that fall from the Master's lips. His subject was undoubtedly "The Kingdom."

Try to imagine what the disciple's thoughts would be. Probably he felt the summons of the great work of which he heard, for no manly man can have a vision of possible good things to be done, without feeling such a call. But, as indicated by his words, he felt himself both unworthy and unable to do anything towards that work. Then the miraculous catch of fish removed every objection. It showed him that, if obedient to Jesus, he *could* do that which was impossible for him to do in his own strength and skill. He confessed his sinfulness, and was summoned to the fishing for men.

Since that time he has been under training. The Son of God had been with His chosen Apostles all the time. They had been hearing His message, and they had been seeing Him. He was the Son of God and He wished them to know it. Yet He did not tell them so. St. Andrew and St. John knew that He was the Messiah the *first day* they were with Him. As yet He had not told them in words that He was the Son of God. But He had been telling them in other ways. He had taught with the authority which belongs to God only. They had heard Him brush aside the Law of Moses, and promulgate a higher Law with no appeal to any other than Himself (St. Matt. v. 21-48). They had seen Him exercise authority over the elements: water turned to wine at His word, the winds and the sea obeyed Him. St. Peter had himself been enabled by Him to walk upon the water—while his faith was true. They had seen His power over disease, and over the evil spirits. They had seen Him speak a quiet word of power to a dead girl, and again to a dead boy, and they had returned to life. They had been hearing many "voices" testifying to the fact that this Jesus was the Son of God. But as yet they had not been brought face to face with the question. Perhaps the thought had arisen in the minds of some of them as to what was the key to the solution of these mysteries. Now the time had come when the Lord Jesus wished them to know the truth. They must now be prepared for the news of the coming death and shame. They must first know the great truth, and know that they knew it.

As before every important crisis in His life, there was a night of prayer before the day which saw the great decision made. St. Luke tells us of the prayer (ix. 18), and it would seem that He continued His prayer until they found Him and came into His presence. He then began His questions, the questions which were to decide whether they could make the great deduction. When St. Peter declares "Thou art the Christ, the Son of the Living God," Jesus' answer shows that not the knowledge that He was the Christ, but that He was the Son of God was the important addition to their knowledge. His answer, too, would indicate that the enlightenment had come to St. Peter in answer to His own prayer ("Flesh and blood hath not revealed," etc.).

His words to St. Peter have been interpreted in several ways. They have had their share in the making of history. In the older classes the question may be discussed with interest and with profit. It may be stated positively that these words, "Thou art Peter," etc., do not make any promise of infallibility or supremacy. The scriptures themselves bear abundant wit-

ness to this, for such was not the fact with St. Peter. It was after this that he denied His Lord and lost his place as an Apostle for the time being. The Jewish Christians at Jerusalem "contended with him" about his admission of the Gentiles, which shows that they did not consider him infallible (Acts xi. 2). At the first Council at Jerusalem, St. James, not St. Peter, presided and pronounced the judgment (Acts xv. 13, 14, 19). St. Paul, fourteen years or more after his conversion, found at Jerusalem these "pillars" in the Church, "James and Cephas and John," while a little later he *corrected* St. Peter for his faithless attitude towards the Gentiles (Gal. ii. 9, 11-21). Other evidences might be adduced, but enough has been shown to prove that whatever these words addressed to St. Peter may mean, they do not bear any promise either of infallibility or of supremacy. For it was the Lord Jesus who addressed the words to him, and He keeps His promises.

In the light of what has been said as to the great truth which was that day declared, it should not be hard to arrive at the meaning of these words. There is a play upon words to be sure, but there is also a difference between the two words which would make it impossible for one who thought in Greek to identify the two words. The word for Peter (*petros*) means "a stone or a piece of a rock." The word translated "rock" (*petra*) means bed-rock, or the great underlying eternal ledge of rock. The great truth which had just seen the light of day was the truth that Jesus was the Son of the Living God. Upon that rock was to be builded the Church (see Acts viii. 37). The promise made that April day to Simon (St. John ii. 42) was now fulfilled, and he had shown himself to be a stone. He was a stone, the first, laid upon that great rock-ledge. But he was not the ledge. Other foundation can no man lay than that is laid, which is Jesus Christ (I. Cor. iii. 11).

The words to him about the keys, and the authority to bind and loose, confer something upon him. As a reward for what he had done, he was to have a great privilege. He had shown himself worthy of authority. Keys are the symbol of authority. They are used to open and to close doors. The promise here made was a definite one and we see St. Peter exercising it. He it was who, on Pentecost, opened the door of the Church to the first believers among the Jews and proselytes (Acts ii. 38-41). It was he again who opened the door to the first Gentile converts (Acts x. 44-48). He excluded from the kingdom when he said to Simon Magus, "Thou hast neither part nor lot in this matter" (Acts viii. 20). But it should be noted that the same power was given to the other Apostles as well (St. John xx. 23). As a reward for his confession it was St. Peter's privilege to use the keys and to open the door.

Our translation gives us the idea that the Lord here promised to protect His Church from the assaults of the evil one. But "hell" really means grave, and Jesus' promise here is that the prison of the dead, Hades, shall have no power to retain the members of His Church, who by His redemption shall be rescued from it, and be united with Him in His heavenly kingdom. The same idea is set forth in I. Cor. xv. 54-57 (Dean Mansel). Jesus here uses "Church" for the first time. It is not quite as wide a term as "the kingdom," referring rather to that part of the kingdom which is definitely organized upon the earth. As such it is a significant term, meaning those who are "called out" to be separated from the world.

So much space has been given to the important points of the first part of the lesson that but little can be said here as to the denial of St. Peter. But little needs to be said, as the lessons from the incident are more practical, and the teacher may himself readily see and apply them. It may be sufficient to refer to the too confident boast of the Apostle made on the night before (St. Matt. xxvi. 33, 35). He had good reason for his faith. He knew that Jesus was the Son of God. There was every reason why he should have been true to Him. Yet he failed so miserably, after his confident boasting, that his name has become a synonym for those big beginnings which "peter" out into nothing. Peter warns us against "petering." Overconfidence is the cause of it. Steady, plodding faithfulness is the cure for it. What the Church needs now is the faithfulness of those who will be steadily faithful. The discrepancy between the number of those who have been confirmed and those who are faithful communicants proves that there are not a few who still "peter."

Compare the different accounts of the denial (St. John xviii. 15-18, 25-27; St. Luke xxii. 55-62; St. Mark xiv. 66-72):

WE SHOULD BE JUST TOWARDS ALL MEN, EVEN TO THOSE WHO ARE NOT JUST TO US.—*Rosseau*.

Correspondence

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

"THE CATHOLIC POSITION IN THE CHURCH."

To the Editor of *The Living Church*:

IN your prospectus for the current year, published in the issue of January 12th, you state that "the Editorial Position" of THE LIVING CHURCH "maintains the Catholic position in the Church." This an interesting statement.

Can a priest live and serve in the communion of this Church—accepting *ex animo* the Creeds as a sufficient statement of the Faith, loving the Book of Common Prayer and conforming his usage of the same to the rubrics as he is able to understand them, cheerfully undertaking to do what those rubrics instruct him to do and refraining from doing anything where they are silent, maintaining that the Book of Common Prayer was consciously set forth by men who were conscious of what they were doing, not going outside of this book of worship for any rubric, any prayer, or any lection however ancient and however acceptable, and with respect to the General Canons consciously striving to be a faithful, honest, and useful servant of Christ in this Church—can a priest live and serve in the communion of this Church as above and still be un-Catholic? If not, what symbols must be adopted, what rubrics must be admitted to the Prayer Book and followed, what additional vows must be taken, what new canons must be enacted and obeyed?

C. A. LANGSTON.

92 Moreland Avenue, Atlanta, Ga.

[A priest may certainly do all that is enumerated by our correspondent above, and still not "maintain the Catholic position in the Church"; for his practice of "undertaking to do what those rubrics instruct him to do and refraining from doing anything where they are silent," etc., would necessitate, *e.g.*, his retaining in his arms perpetually every infant handed to him in holy Baptism, for the rubric (P. B., p. 249) requires him to "take the Child into His hands," and no subsequent rubric instructs him to return it. And this is an apt illustration of the limitation avowed by our correspondent in the foregoing. The "Catholic position" requires the acceptance of some prior authority to that of the Protestant Episcopal Church. The revelation of Christ was not given by our Lord to the Protestant Episcopal Church in 1789 when its Book of Common Prayer was compiled, nor did Christian experience or precedent date from that year, nor may one be termed a Catholic whose sole basis of authority is that book. The "Catholic position in the Church" requires one to accept the authority of the Catholic Church as a whole, except in such non-essentials in which it may have been modified by the legislation of the particular Church to which he belongs. In practice, a wide range of subjects may easily be discovered—the arrangement of church buildings, kneeling on entering church, private prayer during Holy Communion, fasting communions, crossing of hands in receiving, the use of surplice or other vestments by the priest, and countless other examples will occur to anyone—which must be determined by some other appeal than that to the rubrics of the Book of Common Prayer. We should certainly say that though one whose position was that stated by our correspondent might very likely be better in practice than in definition, his avowed position would "still be un-Catholic."—EDITOR L. C.]

THE CASE OF MR. COX.

To the Editor of *The Living Church*:

I AM greatly impressed by the letter of the late Harlan Cleveland to the Standing Committee of Southern Ohio, protesting against their action in reference to Mr. Cox, rector of Calvary parish, Clifton.

Does the Standing Committee realize what it means to allow a man of Mr. Cox's views to remain undisturbed in charge of a parish where he can instil his pernicious teachings into the minds of his people, and where he can go into the Sunday School and sow the seeds of heresy among the children?

To my mind it is right here that he will do an amount of mischief which cannot be estimated and for which the Standing Committee must answer.

Faithfully yours,

EMIL F. WEITZEL.

Gethsemane Church, Minneapolis, Minn., Jan. 13, 1907.

To the Editor of *The Living Church*:

I HAVE read nothing concerning the Crapsey-Cox controversies that has given me more sincere cause for thankfulness, than the communication (published by you January 12th) from the late Hon. Harlan Cleveland. Written literally under the shadow of death, in a truly Christian spirit—but with force and unanswerable logic, it puts concretely the *truth* before the Church, and that is what the Church needs. There can be no compromise on the fundamental verities; there can be no surrender of any of the vital truths which the Church has believed in for 1900 years. Better allow those who conscientiously differ—be they priest or layman—to drop out of the fold, than to try to adjust our belief to suit the views of modern minds. Loyal Bishops, priests, and laymen can do no greater service now than vigorously to maintain and utter the views expressed by Mr. Cleveland, and refuse to admit the possibility that at this late day we can change the Faith once delivered to the saints.

Yours truly,

CHARLES E. JACKSON.

Middletown, Conn., January 15th, 1907.

A CORRECTION.

To the Editor of *The Living Church*:

IN Dr. Dix's sympathetic and timely note in regard to the Rev. William C. McCracken he has inadvertently, no doubt, written: "He (Mr. McCracken) is promised \$300 a year from the *diocesan* fund," etc. Inasmuch as the diocese to which Mr. McCracken belongs has merged its funds and consolidated its organization with the General Clergy Relief Fund, of course the appropriation was from the General Clergy Relief Fund. I am happy to add that this appropriation has been increased to \$450 and that certain specials have been received by the General Clergy Relief Fund designated specifically for Mr. McCracken.

We have been exceedingly interested in this case and will be glad to receive additional sums so that this most valuable life may be saved and the strain of anxiety lifted at once.

I might add that Mr. McCracken is only one of many cases within the knowledge of the General Clergy Relief Fund, some of which are even more appealing were we at liberty to state the cases as frankly as has been done by Dr. Dix.

ALFRED J. P. McCLURE,

Assistant Treasurer and Financial Agent,

The General Clergy Relief Fund,
The Church House, 12th and Walnut Sts.,
Philadelphia, Pa., January 14th, 1907.

RELIGIOUS CONDITIONS IN FRANCE.

To the Editor of *The Living Church*:

IN reply to the Rev. Mr. Scratchley's query as to what part of the French Law of Separation deserves reprobation with such epithets as "iniquitous, intolerable, and immoral," I would respectfully point to that part of the law which confiscates all Church property, and closes the churches, in the event of the non-formation of "Associations." Is not this "iniquitous, intolerable, and immoral"? What defense can be made for such spoliation as this? Because as a matter of conscientious obedience to their supreme authority, the Pope, the French Church refuses to form Associations, does it deserve to have all its churches closed, all its Bishops and priests expelled from their homes, all its seminaries and institutions of every kind seized and all its endowments, bonds, moneys, and property of every kind confiscated? Here is the crux. Here is what challenges our profoundest sympathy for our brethren of the French Church. Here is what calls for severe reprobation. Has the French Government the right to rob the Church of all its property of every kind, to forbid its clergy to exercise their functions, and to turn the millions of worshippers out of their churches, because the Church refuses to organize itself in a certain way? Think, if you choose, the Church foolish and wrong in not complying with the conditions exacted by the law. But is not the State guilty of bitter persecution and outrageous injustice in visiting the Church's fault with such penalty as confiscation of all property and stoppage of all public worship? Will the Rev. Mr. Scratchley please give us his views upon this point and show, if he can, why we should not sympathize with the French clergy and laity in their deprivations, and why we should not condemn a cruel punishment for a light fault (if fault it be) as "iniquitous, intolerable, and immoral"?

Baltimore, January 12, 1907.

CUSTIS P. JONES.

To the Editor of The Living Church:

IN the issue of your paper for January 12th, Mr. Scratchley says my statements as to the French situation are "misleading." He expresses a wish to know my "point of view" and demands "citations and quotations." His requests, if complied with, would necessitate the giving up on your part of several pages of THE LIVING CHURCH. I am not disposed to ask this favor, which seems to me unnecessary. The question is not "What is the language of a law?" but "Under what interpretation is the law enforced?" I shall speak therefore of interpretations; the form of words may be found by anyone who will consult the newspapers.

I assert that the present laws are "iniquitous, intolerable, and immoral," and that they assail the "very fundamentals of common morality," for the following reasons:

They are *iniquitous* because they divert bequests already made for purposes of charity and education under the control of the spirituality, to a temporality that is not bound to carry out the will of the testator; because they seize upon bequests for the support of public worship and transfer them, without compensation, to the trustee, to the civil power, thus making the wish of the dying, and the right of bequest, a dead letter; and because they establish the right of a government based on partisanship and subject therefore to constant vacillations, arbitrarily to interfere at any time for the purpose of "regulating" public worship, thus destroying liberty of conscience.

They are *intolerable*, because they demand that the Church, if she would remain "tenant at will" of religious edifices and be permitted to engage in public worship, should sanction a "congregationalism" and a degree of lay control, that are subversive of the principles of episcopal government in the Church; because they actually give the State as represented by a partisan ministry, more dominance over the Church than was the case under the Concordat; because they deny the right of the clergy to solicit contributions for the support of religion and may, under the same interpretation, extend the same inhibition to the laity, thus destroying the Church through a process of slow starvation, and because they make possible the association of a number of men in any parish who could obtain the grant of the parish church, and then abolish Catholic worship and substitute that of Calvin or of "the Goddess of Reason."

They are *immoral* because they divert bequests for masses from their specified purpose, and turn them over to the lay improprators to use as they see fit; because they withdraw the stipends to the clergy, thus consummating the great robbery of 1789; because they seize upon all ecclesiastical property acquired since the Concordat and under its guarantees, giving no compensation whatever, and because churches built since 1801, by private contributions, are seized by the State without *quid pro quo* or compensation.

They assail the very fundamentals of common morality, in that they destroy the right of bequest, and the right of an individual or a corporation to enjoy in safety, property acquired honestly and in good faith.

It is thus that the laws are interpreted by the Government, and several interpretations are of the most recent date and leave one wondering what autocratic decision may come next. Within the last week it has been decreed that bequests for masses shall not revert to the heirs of the testator, but shall go to swell the emoluments of the lay improprator, while within the same space of time a curé has been arrested for soliciting contributions for the support of the clergy, and has been convicted and fined as a common beggar. After a year of such "interpretations," what will be left of liberty, save the name on a coat of arms?

Mr. Scratchley asks if I am aware that "the confiscation of Church property took place on November 4th, 1789." On my part, I desire to ask him if he knows that the Church of the Sacred Heart on Montmartre, together with thousands of other churches, schools, hospitals, convents, monasteries, and clerical residences have been erected since that time, at private expense and in conformity with the law, and that all of these have been seized by the State and either no compensation given, or small sums that did not represent a tenth of their actual value? The Church accepted the Concordat of 1801, and acquiesced in the alienation of her property; she had to, there was no alternative; but she received as a *quid pro quo* annual grants of from \$8,000,000 to \$10,000,000. This amount represented a very small rate of interest on her sequestered property, but it was something, and now the State terminates this and the robbery is complete, for with the Cathedrals, churches,

schools, monasteries, and property of the Church as it stood before 1801, goes all that has been acquired since, and for this gigantic and wholesale robbery no compensation is given. If there is not here a menace to the very fundamentals of common morality, then the generally accepted teachings as to the same have been grievously mistaken.

Mr. Scratchley, in his letter printed January 5th, lays great stress on the fact that he can find no formal admission on the part of the Government, that the payment of clerical salaries was in any way a measure of reimbursement for the property confiscated, and, by the date of signing the Concordat, dissipated beyond all possibility of restoration. It would be strange indeed if such an admission had been placed on record, but the fact remains that previous to that date the Government had paid no clerical salaries, while subsequently it did. Why? Mr. Scratchley says: "The property of the clergy"—probably a misprint for "Church"—"was taken as being the property of the nation; the clergy were salaried because they were public officials." Now it seems to me that buildings, lands, and funds pertaining to an ecclesiastical corporation, are no more the "property of the nation" than are the buildings, lands, and funds of a civil corporation, and that one of the "fundamentals of common honesty" is that such property cannot justly be taken by the State without due compensation, therefore, if the clerical salaries were not a measure of compensation, then so much the worse for the credit of the Government of 1801. In any case, historians, clerical and lay, have held for an hundred years that these salaries were in fact a compensation for stolen property that could not be returned, and it is better for the credit of both Church and State that we should continue to accept this explanation. Moreover, I would like to ask in what sense the clergy were more truly "public functionaries" after than before the signing of the Concordat.

I have not given Mr. Scratchley the "citations and quotations" he asked, but I think he will find that under the interpretation of the "Law of Separation" applied by the present Government of France, this law becomes "iniquitous, intolerable, and criminal" and that, as I have tried to show, it strikes at the "very fundamentals of common morality," at least at these as they are held by the people of the United States.

I am, sir, Very faithfully yours,
Boston, January 19th, 1907. RALPH ADAMS CRAM.

To the Editor of The Living Church:

IN regard to the Church troubles in France there is no doubt that any right-minded Christian must feel sympathy for "the Church of France." The Papacy, however, is manifestly being put in its right place. It seems that Providence is working out in France what was accomplished in England.

The real cause of the trouble is the Papacy—its false attitude toward all Christendom for centuries.

English Christianity is only beginning to recover from the damage done through four centuries of Italian mis-rule. France, Spain, and Ireland have been suffering from the same cause. We may call the government of France "Infidel," but God is using that Infidel government to expose and cast out an Italian ecclesiastical power, founded upon forgeries, which has assumed a lying attitude toward France and every other nation in Christendom for centuries. It would appear that the end of Papal usurpation is at hand.

Spain will probably arise and some day throw it off also. The Latin Church is being shown up in her true light by a world power. There will be no Church unity in Christendom till Rome acknowledges her hypocrisy of the past, reforms, and meets her sister Churches of England, France, Spain, Greece, Russia, and America on equal terms, ceases to adopt her arrogant attitude, drops Mariolatry, and exalts Jesus Christ to His true place as the one Mediator between God and man.

God used a licentious King in England to cut away the tentacles of that ecclesiastical octopus in Italy. Why should we think it strange that He should use an Infidel government in France to accomplish the same end?

The French Church is doubtless much more enamored of Rome than the English ever was, and therefore the separation will be a grievous and painful spectacle. Much injustice will ensue. Nevertheless the French Government has the right to rule in France, more so, at any rate, than an Italian ecclesiastic, elevated on the shoulders of an enormous falsehood.

God, who is "the same yesterday, to-day, and forever," will guide France safely through her grave crisis and bring the

French Church out of the fire, purified, strengthened, and ready to advance the real interests of Jesus Christ in the world, instead of the selfish and monstrous claims of the Papacy, originally founded on a conspiracy—witness the “Forged Decretals.”

Very truly yours,

Chicago, January 19, 1907.

HUGH J. SPENCER.

To the Editor of *The Living Church*:

MAY I once again use the valuable space in your Correspondence columns to answer Mr. Geo. C. Cochran's article in *THE LIVING CHURCH* of January 12th? In reply to which I beg leave to state that to a Roman Catholic, the Papacy is as dear as the Episcopacy was to the saintly King Charles of the Anglican Church, when he wrote, while a prisoner at Carlsbrook Castle:

“Next at the clergy do their furies frown,
Pious Episcopacy must go down,
They will destroy the crozier and the crown.”

And to the Roman Catholic Church it is as necessary as the Episcopacy to Episcopalianism. Had St. Charles the Martyr subscribed to Presbyterianism he might have lived, but Anglo-Catholicism would have perished. Thus God sends good men and strong men (though not always worldly-wise men) to defend His Church in time of trial and persecution.

The Hebrews, the Calvinists and Lutherans, or, as Mr. Cochran wrongly calls them, those of the Augsburg Confession, which is a dead-letter among them, have nothing at stake, as all of them are practically Congregationalists. Not so with Catholics.

Regarding the “large” subsidies from the state. The pitance amounts to a little less than 1 per cent. on the entire property robbed or stolen or, in polite parlance, confiscated during the French Revolution; lawfully, of course, by the National Assembly; did not Robespierre most eloquently defend it as lawful? The actual sum a French curé received since the Concordat was between 500 and 600 franks, or about \$100 to \$125 annually.

Mr. Cochran appears to have “Associated Press” information regarding the Church in France. The French Bishops held a *secret* meeting and they have denied time and time again the canard sent to America for our consumption, and, unfortunately as it seems, digestion; that their votes stood 48 to 26 or anything else; they have not even admitted that they voted on the matter at all, and if the Archbishop of Besançon actually did as Mr. Cochran states (I am not in a position authoritatively to deny it), that does not at all signify that all French Bishops could draw up a form of organization, satisfactory to both the entire French Hierarchy and M. Briant, the Minister of Worship. Why should there be a Minister of Worship in a “free” Republic?

Mr. Cochran places the Pope in a position as aggressor, where all the world recognizes him as being on the defensive. He calls him “hostile.” If I am attacked by a villain who first robs me of my property and then pounces upon me, I am *likely* to be “hostile” to such proceedings. Nor do the French Religious, be they curé, monk, or sister, “pose” as persecuted. Only one instance: My own sister, a sister of the order of Notre Dame, a *convent de Rodez, Apartement d' Aveyron*, after a conventual life of over 23 years, was with the rest of the sisters summarily expelled, without even a *centime* which they could legally call their own; thus they had to scatter, as it is unlawful for even three of them to dwell together in one house. Fortunately, she had a home to go to, but not so all of them. Such treatment does not require “posing,” it is simply persecution.

It would be unfair in me to expect anyone not a Roman Catholic to agree with the opinions of Roman Catholics on all matters; but to say the least, it is not charitable to speak of the Pope as “posing” as a prisoner.

It is the Pope's duty, as the Primate of the Roman Church, to reside at the Vatican, his home since the days of Constantine. The heir to the throne of Hanover resides in England, hence he is not a prisoner. He refused to be bribed by accepting the Grand Duchy of Brunswick instead of Hanover. Did he pose? Does any Pretender, so called, “pose” by merely claiming that he is the rightful owner of that which someone else now holds by force? It must be a very unpleasant duty not to be able to accept the political situation in Italy as it is.

The Pope does not “submit quietly,” nor have German Catholics “submitted quietly” to the injustices perpetrated by

Bismarck and Falk during the *Kulturkampf*. Newspapers like the *Germania*, the *Koelnische Volkszeitung*, etc., came into being, not to “submit quietly,” but to fight openly and above board the just cause of Catholic Christendom. Thanks to the great Catholic statesman, Windthorst, Germany to-day has a *Centrum*, whose primary object was to oppose the unjust May laws of 1870. This great Guelph made Bismarck go to Canossa by his tact and in defence of a just cause. No, Mr. Cochran, Roman Catholics are not satisfied. They have to accept injustices for their conscience's sake and do so everywhere. In England the Royal Oath is still an insult to Roman Catholicism and good breeding. The same may be said about the annual observance of Guy Fawkes Day, the dastardly outrage having never been proven against him. In Germany, the most enlightened and most maligned of all the Roman Catholic clergy, the Jesuits, do not yet possess equal rights with other men. Yes, even well disposed Protestants to this day call things deceitful “jesuitical,” while there is probably no body of men more opposed to “the end justifies the means” doctrine than the Jesuits. Thus the Church goes militant on its way.

Mr. Cochran says: “Since the nationalizing of the Church property” (he no doubt means legal filching or pilfering of the property) “the Church has received from the state subsidies approaching a billion dollars.” Now, this “nationalizing” took place in 1802. We now write 1907. 1907 minus 1802 is equal to 105 years. Divide that billion dollars by 105 and then again by the number of clergy, and the sum is about as stated above.

The story about Archbishop Ireland was also “Associated Press” news and, as usual, untrue. It has been positively denied, more than once, by that Most Rev. Prelate.

Mr. Cochran states: “Pope Pius would put French Catholics in open rebellion against the laws of France.” This is not so. The word “unjust” inserted before the word “laws” would, however, correct it. The truth is, all justice-loving mankind, whether French Catholics, Anglicans, Protestants, or non-Christians would, or should, be in open rebellion against *unjust* laws. And if French Catholics choose to worship in private, rather than have the Church subjected and enslaved to the state as Anglicanism is in England, then, may I ask, is that rebellion? or if rebellion, is it not justifiable?

Nor is it, as Mr. Cochran states, “more than probable” that French Catholics will organize under the law, as the law provides. Roman Catholic Churchmen are too enlightened to be thus ensnared and then have a Disraeli or an Atheist or Agnostic dictate to them how to worship God.

I would like to say more, but I fear I am already taking too much of your valuable space. I will, however, gladly submit this correspondence to your sense of justice, so to cut it down as not to mar the gist of it.

I remain, sir, for the welfare of all shades of Catholic and Apostolic Christendom,

Most respectfully and sincerely yours,
Philadelphia, Jan. 17th, 1907,

F. J. VOSS.

To the Editor of *The Living Church*:

IF the Separation Law in France is persecution and a blow at the Christian religion, what was the nomination of Catholic Bishops by avowed atheists? Every French Bishop consecrated in France previous to December 1905, was nominated by the French Government. The forming of associations to receive Church property has, it seems to me, very little in it of the sprinkling of incense on the altar of Diana; but I am not so sure about receiving a bishopric from the hands of an avowed skeptic, even though the Pope gave the pall afterwards.

Mr. Bodley, who is a member of the Institute of France, who is an authority on French matters, in his book, *The Church of France*, p. 86, tells of the *dossiers* of episcopal candidates numbering 800. Think of it, 800 clergy candidating (?) for the office of Bishop from the hands of a layman! Incense to Diana in forming associations to carry on religious worship and to receive property? What of being made Bishop by a lay skeptic? This the Concordat allowed—this the Separation Law put an end to. But the Pope sanctioned the first and was not consulted as to the second. That is the whole trouble. When men teach and hold false doctrine and suffer therefor, we may pity them personally, but we cannot support them officially.

Mr. Editor, this is my last.

Yours,

H. P. SCRATCHLEY.

[Discussion of this subject in these columns is now at an end.—
EDITOR L. C.]

CORRECTS MIS-STATEMENTS OF SECULAR PAPERS.

To the Editor of *The Living Church*:

RKINDLY afford me the hospitality of your columns to state that the report, rather widely circulated, that I declined my election to be Coadjutor Bishop of Oregon in 1905 "because I was thinking of becoming a Catholic" is the invention of some well-meaning but ill-instructed person or persons entirely unknown to me. The same may be said of the other report that I "was a graduate of Oxford University." I ask you to permit me to make this statement in the interests of truth.

FREDERIC E. J. LLOYD.

HOW TO GO TO ROME.

To the Editor of *The Living Church*:

SINCE this subject is under discussion in your columns, and since the newspapers announce that 1907 has already made a contribution to the clergy going to Rome, this time in the person of a gentleman who a very short time ago was somewhat more than willing to be a Bishop in the Church, and who has won for himself some reputation as a missionary, will you permit me to call the attention of those who are moving in the same direction to the example of one who ought to be a sort of patron saint to all who are of that mind—John Henry Newman, of blessed memory?

Nearly three years before Newman finally made his submission to the Roman obedience, when his mind first became unsettled, he resigned his living and retired to private life, and gave himself wholly to prayer and study. At the time of his resignation he wrote to Mozley (I quote from memory): "I am not good enough a son of the Church of England to hold office under her; I find myself loving the Church of Rome too well." After writing that, he waited for more than two years to see if new light would come to him. But he did not ask the Church of England to support him while he waited.

What a contrast does his conduct present to that of these belated stragglers who in our day join the thin ranks of the Romeward procession!

WM. REID CROSS.

Evansville, Ind., January 17th, 1907.

SANCTUARY.

I.

Sanctuary, Lord, Sanctuary! My soul seeks sanctuary!
 Let but these sacred portals close behind me
 Barred and kept fast by strong archangel,
 Whose guardianship none dares to violate!
 Sanctuary, Lord!
 Legions accursed prowl and prowl around me;
 Hell's messengers, undaunted, follow close
 With hissing breath to warp my shrivelling soul.
 I dare not face them, Lord, again! I plead
 For sanctuary! sanctuary! Once more
 Unsheathe Thy flaming sword 'twixt them and me,
 The power of battle flies my faltering hand!
 The strength to will, to do, to vanquish,
 Slips from my nerveless grasp.
 Before Thine altar, Lord, my soul seeks sanctuary!
 Sanctuary, Lord! Sanctuary!

II.

Sanctuary, Lord! The tinsel trappings of the world
 Enmesh me! Its glittering lights confuse and
 Dazzle me! My soul is seared with the hot breath
 Of pomp and pleasure. The sensuous strains
 Of lute and tabor, pipe and stringed viol
 Lull me to treacherous sleep; a drowse
 Whose dreams are death, whose wakening
 Is hell! Sanctuary! Lord, Sanctuary!
 The world's outpoured incense stifles me
 While I fain would breathe the pure air
 Of holiness within these ivoried walls
 Of Thine abode. Open! open, Lord,
 The portals of Thine House that I may rest
 Within its sanctuary!
 Sanctuary! Lord, Sanctuary!

III.

Peace, peace, my soul! Thou hast found sanctuary!
 Here the dear Lord unveils His radiant face
 As thou dost bow before Him in the Eucharist.
 The wanton world's abandoned laughter dies
 As the deep-voiced organ peals the *Trisagion*,
 While chant and psalm swell the archangel's chorus.
 Here bow thyself, O soul! in God's own sanctuary.
 See yonder priest, white-robed, at God's own altar
 Stand with hand uplift in holy benediction!
 Nor Death nor Hell can wrest thee from this peace
 Which passeth understanding. O! my soul,
 Thou hast found sanctuary! sanctuary!

B. W. R. TAYLER.

In St. George's Church, Schenectady, N. Y., December 30, 1906.

THE NECESSITY OF IDEALISM: A LESSON FROM TENNYSON.

BY GEORGE DOWNING SPARKS.

FROM the dawn of history there have been two kinds of men: those who look up and those who look down; those who have faith in the ideal and those who are perfectly contented to rest in the ordinary state of things; those who think the apostle was right when he wrote "The things seen are temporal, but the things not seen are eternal," and those who regard St. Paul as a mad dreamer, an idealist, a crazy fanatic, who would banish all pleasure and joy from the earth.

One of the last poems that Tennyson ever wrote was "Merlin and the Gleam." You remember how, in his peculiar witchery of language, he paints his own life work under the guise of Merlin, the old magician? And how the *motif* of that life work was "the undying longing after the ideal light, the mother-passion of all the supreme artists of humanity"? Tennyson is himself Merlin the aged, and thus he addresses every young voyager about to embark on the great sea of human life:

"O young Mariner,
 You from the haven
 Under the sea-cliff,
 You that are watching
 The gray Magician
 With eyes of wonder,
 'I am Merlin,
 And 'I am dying,
 'I am Merlin
 Who follow the Gleam!"

And then, in verses which are like windows, we look into the very heart of the greatest artist of the nineteenth century. We see how the poet ever strove to realize the ideal—that faith was ever grander and nobler than doubt; that love was as superior to lust as the stars are beyond the torchlights and fire-works of men; that patriotism, loyalty, reverence, unselfishness, are the supreme things to be sought for; that it is the duty—nay, that it is the wonderful privilege—for every child of man to give to the world his best, for the sake of his God and for the sake of his fellow man!

And so, as his life's journey nears its close, there is no crying out against the decree of Nature, no whining and lamenting of the fact that he must soon leave the kindly race of men and enter "the vasty hall of death." No, though the poem is sad with infinite pathos, it is yet crammed with inspiration to seek after the ideal, to follow the light "that never was on sea or land the consecration and the poet's dream."

As our religion is the apotheosis of all our highest dreams and ambitions, as it is the gleam that forever lightens our path, let us take the words of the master singer of the last century and apply them to our own individual lives:

"And so to the land's
 Last limit I came—
 And can no longer
 But die rejoicing,
 For thro' the Magic
 Of Him the Mighty,
 Who taught me in childhood
 There on the border
 Of boundless ocean
 And all but in Heaven
 Hovers the Gleam!"

"Not of the sunlight,
 Not of the moonlight,
 Nor of the starlight!
 O young Mariner
 Down to the haven,
 Call your companions,
 Launch your vessel,
 And crowd your canvas,
 And, ere it vanishes
 Over the margin,
 After it, follow it,
 Follow the Gleam!"

THERE is nothing sadder in this world, than the lost or wasted lives of men; sadder to the eye which is able to discern them than poverty or death. Those who are the sufferers in this generally retain a life-long delusion about them, viz., that they are caused by anybody's fault rather than their own. And they do in fact rise commonly not out of any great fault or crime, but from ignorance of the world or want of conduct, or neglect of opportunities which never recur. Who has not met with the helpless half-intelligent man full of many schemes, who in middle life has nothing to do, and is soliciting his friends to obtain for him an office which he is unfitted to hold, that he and his family may have the means of support!—*Jowett.*

LITERARY

RELIGIOUS.

On the Evidence for the Resurrection. With reference especially to the Emmaus Narrative of St. Luke's Gospel, and to Recent Criticism. By E. Hermitage Day, D.D. London: S.P.C.K. 1906.

We have here, within the compass of 64 pages, a useful summary of the evidences for the truth of the Church's traditional faith concerning the Resurrection of our Lord. Belief in this as a historical fact—not merely in an eternal living of the Soul of Christ as a philosophical theory, the doctrine of those who deny the Resurrection of His Body—must be assumed, as does the author, as the sole basis for the existence of the Church. Criticism—that is to say, reverent examination of the evidences—is here as elsewhere to be welcomed and not feared; and this brief essay is concerned in the setting forth of results of such criticism.

The simplicity and directness of the Gospel narratives is insisted upon, and the personal witness of the beloved disciple and of the two at Emmaus is regarded of especial value. Perhaps the emphasis of the sub-title upon the Emmaus narrative is too strong, as other portions of the sacred story are dwelt upon with equal or greater force. Upon the twofold witness of the empty tomb and of the appearances of the risen Lord is said to rest the Faith of the Church. The mere presence of the grave-clothes in the sepulchre is sufficient proof that the Body had not been removed by others, were one (*per impossibile*) justified in supposing so on any other grounds. As to St. Paul's witness, he was concerned in setting forth the effects of Christ's Resurrection, and so does not dwell upon the empty tomb. His enumeration of the appearances of the risen Lord is not an exhaustive, but a selective one, including only the official witnesses of the Resurrection (the apostles), and that appearance to five hundred brethren simultaneously which must appeal with peculiar force to the doubter. The reason the apostles did not behold the actual rising from the dead is obviously because of their lack of preparation, it being necessary to prepare them gradually even for the sight of the risen Christ.

The various rationalistic attempts to show how the belief in Christ's Resurrection arose are seen to be mutually contradictory, the hypotheses of each denying and disproving the others. The theories cited and rejected are those of legend, objective vision (telepathy), swoon, and subjective vision; all of which complicate instead of explaining the simple records of Scripture. The Christian faith, the author concludes in effect as he had begun, is based on a historical fact, not on a philosophical theory, and the "Easter belief" is, Harnack to the contrary, inseparable from the "Easter message."

JARED SPARKS MOORE.

Inspiration. By the late Frederick Watson, D.D., Fellow and Theological Lecturer in St. John's College, Cambridge; Vicar of St. Edward's, Cambridge; etc. Manuscript prepared for the Press by A. Caldecott, London: S.P.C.K. 1906.

The statement "that the Bible is the word of God, and that it is the word of man" is the keynote of this work. Inspiration is defined as the putting of life into an otherwise dead body. The material element in the Bible is of men, the spiritual element is of God. Controversies between Religion and Science on this subject arise only because of the failure of the disputant to hold these equally important truths together. Inspiration has too often been interpreted as Dictation by the Holy Ghost, involving the denial of any human element in the Bible; while the higher critics are too ready to conclude that because there is a very evident human element, therefore the Bible is not divine. But these two elements are complementary rather than antagonistic. God, in speaking to man, must employ human instruments, and must adapt the truth to the weakness of our understanding. Therefore His Revelation is progressive, not given all at once; and must to some degree take on the limitations of the receiving mind. In other words, there must be a cooperation between God and man in the formation of Scripture, and this is entirely consistent with what we know of God's doings in nature and in history. The writing of the books of the Bible, then, is a work of man, but into the otherwise dead words of the writers the Holy Spirit breathes the divine life.

Several chapters are concerned with the proofs of this divine inspiration, and then follow others upon the human element in the Bible. Proof of Inspiration is drawn (1) from personal experience, (2) from the biblical doctrine of sin, (3) from the harmony, (4) purity, and (5) abidingness of the biblical teaching, (6) from the history of Israel, (7) from the comparison of the religions of Babylon and of the Bible, and (8) from the evidence of prophecy. The author does not claim that any of these proofs can as such carry conviction to the unbeliever, as the Inspiration of the Bible is a matter of faith, and without the spiritual sense no man can discern spiritual things. But arguments addressed to the reason may indirectly arouse such a spiritual sense. So the Higher Criticism is but an analysis of the external form of Scripture, and though useful itself,

cannot touch the matter of Inspiration. Moreover, the fact that the prophets and the writers of the Epistles addressed themselves to matters of immediate importance does not destroy the eternal significance of their words and writings, unconscious as they may have been at the time of the permanence of their message.

The author is strongest, perhaps, in his treatment of the "Babel and Bible" controversy. The results of the Babylonian excavations have, he says, "illustrated the Bible's outward form," but have not "increased man's spiritual knowledge in the smallest degree." Babylon's religious history was stationary and her religious influence not lasting. Her supposed tendency toward monotheism is merely "the reflex of political facts upon the religious domain. Everywhere there is marked contrast between the religious conditions of Babylon and those of Israel.

The discussion of the human element in the Bible seems to be marred by a misleading analogy. Says the author: "Those who assert that one and the same thing cannot have divine perfections and human imperfections must be asked whether they do not believe that our Lord Jesus Christ was both Very God and Very Man." But, we are taught, Christ took the perfection of man's nature—its finitude, but no imperfections not essential to finitude. We can draw no conclusions, therefore, from the doctrine of the Person of Christ as to the imperfections in the form of the Bible. Rather, as the author later points out, the Bible is of the nature of an organism—a body of many parts, quickened and held in a unity by a soul, here the Spirit of God; or of a sacrament—containing an outward form and communicating an inward, spiritual grace. With apparent inconsistency the author regards the formation of the canon of Scripture as a work purely of the human judgment. The Church acted "not without divine help," but without being "especially inspired to come to a right conclusion." If, however, the Spirit has not guided the Church aright in separating the Word of God from the uninspired words of men, how do we know that He has inspired the Church in writing any of the books of the Bible? The "Inspiration of Selection" which we find within the Bible itself must have its counterpart in the broader field of sacred and pseudo-sacred literature.

The book closes with a chapter on the history of the doctrine of Inspiration, and a Conclusion, the purpose of which is to discourage any search for an infallible interpreter of Holy Scripture. On the whole, we should say that the author's strength lies in his defence of his main thesis and of the Inspiration of the Bible, but that his treatment of the human element and of the Inspiration of the Church is by no means so satisfactory.

JARED SPARKS MOORE.

The Hebrew Literature of Wisdom in the Light of To-day. A Synthesis. By John Franklin Genung. Boston: Houghton, Mifflin & Co. \$2.00 net.

At the very outset the author disavows allegiance to the method which now prevails in biblical criticism. His aim is to "unfold, in the literary idiom of to-day," what the Hebrew Wisdom literature "means for now and for all time, as distinguished from, or rather as added to, what supposably it once meant." It must be admitted that this approach is quite as reasonable as is the other. It is directly opposite to the usual procedure, which, instead of asking what the writer has to teach us, puts the question, what has he to teach his own contemporaries, to whom his message was directly addressed? There is one result of this treatment, as Professor Genung has employed it, which no one who reads this present book can fail to find, that is, that the literature with which he is dealing is seen to be surprisingly fresh and vital. If we do not find out exactly what its message was to its contemporaries, we do have a feeling that, in some sense, the Wisdom literature, as a whole, is a contemporary of our own. It has a real meaning, is human and interesting.

In addition to the consideration of the ordinary Wisdom books, there is a chapter upon the "Wisdom of God," as evidenced in the life and teaching of our Lord. In comparison with this, the foregoing Wisdom literature stands forth as "a grand manual of self-culture, a system of vigilance and defence." "The prevailing manhood current has been inward; the self has been the centre of the system." Now there takes place the complete reversal of the currents of life; the outward current is set in motion in the heart of man.

The last chapter considers the Epistle of St. James as a New Testament contribution to the body of Wisdom literature. In reading it, one can hardly help thinking that the book was really ended before this last chapter was written. Altogether, Dr. Genung's present book is one which will be read by many various grades of the students of the Bible and when read, it will be regarded as of more than passing interest and value to them all, whatever may be their antecedent knowledge of the Wisdom literature.

FRANCIS BRANCH BLODGETT.

Outlines of Biblical History and Literature. By Frank Knight Sanders, Ph.D., D.D., sometime Dean of the Theological Faculty and Professor of Biblical History and Archaeology, Yale University, and, Henry Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University. New York: Charles Scribner's Sons. \$1.25 net.

This is the last in order of the "Historical Series for Bible Students," edited by Professors Kent and Sanders of Yale University. It presents a carefully worked-out plan for the study of the Bible

by topics and periods, first of all giving directions for the intelligent reading of the biblical narrative, and then giving references to various books which deal with the subject under consideration. Nothing like an exhaustive reference list is attempted, but one which is wide enough for the general student, and one which is uniformly well chosen. Two features of the book of no little value are the appendix, consisting of a selected bibliography, and the maps, eighteen in all. It will be noticed that repeated reference is made to the various works written or edited by Professor Kent, and at first sight it might seem that this is disproportionate to all the other literature cited. But this present book comes at the end of one of his series, and so may be legitimately supposed to be used in connection with the other books in the series. If any other apology were needed, it can truthfully be said that the books of Kent and Sanders are very well worth using. Altogether, they form a very useful aid to the student, and particularly with this last volume putting at his service exact references to a considerable amount of well selected literature, they will be a valuable contribution towards making possible a wider knowledge of the Word of God.

FRANCIS BRANCH BLODGETT.

All About the Bible. By Sidney Collett, author of *The King's Declaration—A Protest and a Warning.* Fleming H. Revell Company. \$1.00 net.

The wonderful scope of this little book is shown by its full title, *All About the Bible, its Origin, Its Language, Its Translation, Its Canon, Its Symbols, Its Inspiration, Its Alleged Errors and Contradictions, Its Plan, Its Science, Its Rivals.* A title which promises so much would lead one to expect either a most valuable contribution to biblical study, or else the opinions of a writer who had very much overestimated his own learning. Whatever this book is, it is not a notable contribution to biblical study. A just estimate of its character and value can be obtained by citing two or three of the difficulties which are here set right. The six days of creation are shown to have been of twenty-four hours each. Joshua's long day is computed to have had exactly twenty-three and a third hours excess time, but astronomy gets the forty minutes which is its due when the shadow on the dial of Ahaz was made to go back ten degrees. Moral difficulties are quite as readily settled. The thirty-two thousand Midianite virgins, captured in war by Israel, are taken in order that they "may grow up pure and useful members of society." And so it goes on to the end, with explanations which are unique in character, and from most unexpected sources, but all of equal value.

The Children's Creed. Being a simple explanation of the Apostles' Creed, by Agatha G. Twining, with a preface by the Lord Bishop of Kensington. Sqr. 12mo, boards, 107 pp. A. R. Mowbray & Co. London.

Letters to a Godchild. On the Catechism and Confirmation, by Alice Gardner. 16mo. 104 pp. \$1.00. Longmans, Green & Co., New York.

Here are two English books on much the same subject. *The Children's Creed* is a beautifully gotten up book, with excellent paper, clear type, wide margins, fine illustrations in black and white and in colors. It is an attractive book, an orthodox book, and moreover, is endorsed by a Bishop. Certainly it ought to be a very helpful book, but it is not. It "is an attempt to meet what is undoubtedly a want, namely, teaching for little children on the Articles of the Christian Faith." It is an earnest attempt, a devout attempt, but unless "little children" in England have different natures from those in America, we do not see how it can be anything more than a sincere "attempt." This is the author's "simple explanation": "If you read the four Gospels carefully, you will find that our Lord Jesus Christ taught His disciples over and over and once again that He was the only Son of God, and that He was with God before the worlds were made. Jesus also taught the disciples in these words: 'I came forth from the Father and am come into the world.' We believe that Jesus Christ is God and Man. This is truly said when we call our Lord Emmanuel," etc. This truth—to an adult; but what does it convey to a "little child"?

Letters to a Godchild is an attractive title. Certainly a Godchild would be helped by letters from a faithful and loving Godfather or Godmother, yet we fear few such letters are written in America. They ought to be written, if sponsorship is not an empty form. If we cannot help our Godchildren in person, then we ought to do it by letter, for—we have promised before God.

We were much in hopes that Miss Gardner's book would help us to write some of the letters "we intended" to write, and it does so, in a measure. "My purpose in publishing this collection of letters to my Godchild is to meet the wants of those who endeavor to bring up their children to a reverent regard for religion, and a conscientious practice of duty, but without much definite dogmatic instruction."

In other words, this book puts the emphasis of instruction mainly on conduct, whereas the former volume puts it upon doctrine. Neither book is as simple as it should be for American children, yet the book for the older boys and girls is plainer and clearer than the one for "little children"; and to a conscientious sponsor who wants to write helpful letters to a Godchild, it will prove quite suggestive.

ALFORD A. BUTLER.

THE CONVERSION OF ST. PAUL.

Multitudes! multitudes jostle and shout;
Filled is the street of the city with men.
"Where are the blasphemers?—Here! Bring them out!
Let them not blaspheme our Temple again."

"Who is that one with the light flowing hair,
Skin like a woman's, and eyes deep and brown?
Stephen? We'll stone him!—Let's see if he dare
Boast of the Crucified—now! He is down!"

Standing aside, watching alone,
Saul, the young Hebrew, throws never a stone;
Beside him, unheeded, their loose raiment lies,
And he weeps as the Church's first martyr dies.

Multitudes! Now Saul's torn heart is the street
Where panic of thought sweeps him to and fro;
There is swift clasp of scruples! Sharp thought lances meet!
On his spirit's arena fights foe man with foe:

"Come let us be off!" Saul's true Hebrew soul
Says to Saul's heart, and his heart says, "No"—
"False!" his soul clamors, "Usurp not control!
Haste to Damascus!—I charge thee to go."

Saul journeys on,
Warm is the sun;
Over the hill is Damascus—'Tis noon.
Glare none and sound;
Saul on the ground!
Shimmer of light and confusion around.
Saul's heart finds rest
By Jesus possessed,
Quiet and peace of the spirit, is best.

Multitudes! Still there is jostle and shout—
Tumult in souls, that will not be put out;
Clash of good hope with the friends of the night,
Moan of the sin that will not be set right.

Soldier Apostle! Staunch spirit of Paul,
Thy good epistles bring help to us all:—

Strive not by effort nor tumult to gain
That which, unaided, thou canst not attain;
They surely fall who by merit will try,
Holiness thus from God's Heaven to buy.

Listen! the Saviour will call thee by name,
He can thy Sonship, thy freedom proclaim.
Bring and surrender to Jesus thine all,
And thy soul shall find peace as did blessed St. Paul.

The Rectory, Benson, Minn.

CARROLL LUND BATES.

SOME IDEALS FOR A NEW PARISH.

1. Reverence, outward and inward. A people imbued with the spiritual sense of religion, believing in mysteries and loving the Church as the sacramental expression of the deep things of God; a people reverent minded and reverent bodied, holding still to the lost art of worship, and going up into the Sanctuary of God as to the Mount of Transfiguration to understand things too hard to be interpreted down on the level of the world, believing that spiritual things are to be spiritually discerned by those only who are led by the Spirit of God.

2. Loyalty, deep and true. A people holding fast to the Faith of the Church as expressed in the Book of Common Prayer, living by its rule, keeping its appointed days of fast and festival, frequenting the eucharistic worship with unflinching regularity, exalting the Church idea as against the sect idea, thanking God for that Providence which has placed them in the communion of the Catholic Church and given them the confidence of a certain faith.

3. Charity, arising out of a still larger vision and a wider sympathy. A people whose heart God has touched so that by faith they behold the Church united as it was meant to be and must be, Catholic in every sense, a people deploring the sect principle expressed in such names as "Roman," "Protestant," and "Episcopal," never saying "My Church," or "Our Church," or "this Church of ours," but the CHURCH OF GOD, the Church organized from above and coming down through the Incarnation, the Church with a Catholic lineage and history, holding fast the deposit of faith, with roots in Apostolic times, but branches in every age and every nation, able to embrace all men, to harmonize all views and make men live together in the unity of the Spirit and in the bond of peace.—*Rev. C. H. Hibbard, D.D.*

WHEN Christ promises us eternal life, He does so as being the master and giver of it, as holding that life in His hands, as being able to give it to whom He pleases; but, at the same time, He implores us to accept of it. In all His words we feel that His most vehement desire is to make us happy; it is in the fulness of His heart that His mouth speaks, offers, promises—in a word, His lips overflow with grace, and His enemies wonder at His words full of wisdom and authority.—*Treille.*

THE QUEST.

AN ALLEGORY.

BY EDITH TATUM.

A CHILD once was playing in the fields at early morn. The grass was dew-bathed, and the air was sweet and pure. The butterflies, the birds, and the flowers were her friends, she called them by their names, and she was very happy.

But at last she grew weary of playing and sat to rest upon the grass; and sitting thus, thinking dreamily, her face grew clouded, for into her heart had crept longing and discontent.

"Ah!" she cried, "I must have dreamed that the sky was blue and far away, for it is pale, and I could almost touch it, were I to stand!"

She sprang to her feet and stretched out her arms.

"How tall I am, and strong," she said; "I will leave this little field and go out into the world; for somewhere, I know, I feel, there is Something—beautiful, grand! I will go seek it; I have tarried here too long."

So she started forth with hurrying feet, and now her soul was filled with fancies fresh and sweet, bright hopes and eager expectations.

She took no more notice of the sweet winds whispering through the reeds, nor the myriads of butterflies hovering over the tall poppies, but ran on with careless feet, sometimes crushing a violet, sometimes shattering a rose.

A robin was building a nest in a hedge near by, and seeing the pretty child running along with heedless steps and eager eyes gazing far away, called out, in her sweet, chirping voice:

"Wait, little one. Whither away so fast? See you not that the sun is but risen, and the dew is not off the grass?"

"Yes, yes," panted the child; "but I must on to other fields."

"Stay!" cried the robin. "You go on to other fields, but how know you whether they be as fresh and fair as these?"

The child paused an instant and pointed with one small finger.

"Look!" she said; "yonder in the distance are hills, blue and misty in the early light; and beyond, perhaps I shall find Something—Something of which I must have dreamed."

"But, little one, you look ahead too soon; there is much to learn here before you traverse those misty lands."

"Oh, I do not fear!" laughed the child; "already have I tarried here too long—the sun is rising higher."

The winds blowing through the grass, kissed her softly on the cheek, whispering:

"Stay yet a little while; I blow not so gently out there."

"Over yonder I see a wall," answered the child, "and I must pass it, I know it is lovely out there; I can close my eyes and picture it all—all the beauty and glory."

After awhile she came to a clear stream, making music on the pebbles.

"You are very pretty, brook," she said, as she put her little feet in the cool water; "but I know I shall find lovelier ones in those other fields, so I will not tarry here."

"Nay, wait," murmured the stream, "gather my bright pebbles and listen to my song—I come from lands afar and can teach you many things."

"I cannot stop," cried the child, and she waded through the rippling waters and passed on.

So at last she came to a wall. High it was, and of stone, and the gate in it was closed. But the girl knocked eagerly at the closed gate and her heart beat high with hope. She had not long to wait, for soon a boy's face looked over the wall—a face full of love and with eyes dark and tender.

"So you have come at last," he said; "I have been waiting for you; I want you to come in here with me—will you?"

"Yes, ah, yes," she answered. "I have been hurrying here so fast!"

"But the dew is still on your curls," he said. "You have not been in there long."

"But long enough," she said, and smiled.

"Do you not fear the briars in those fields and the stones on yonder hills?" questioned the boy, his hand still on the latch.

"Nay, I fear them not," replied the girl, with sparkling eyes.

"Come, then" he whispered, tenderly, and, opening the gate, he took her hand in his and kissed her on the lips.

Then the gate closed behind them, and the girl stood gazing about her with wondering eyes. Nothing was clearly seen—nothing was distinct; but the fields, the hills, and all beyond

were wrapped in golden splendor. The little meadow in which they stood was fresh and fair and sweet; and the hazy lands, the mist-enshrouded fields seemed full of promise—full of bliss.

The boy held the girl's hand in his and whispered, gently: "Come, we may not tarry longer."

"Just a little longer," pleaded she.

"Nay, we may not," he made answer; "see you not the sun is rising higher?"

So they went their way together through the golden morning, and hurried not, but tarried while they could.

"Ah, see," cried the girl, "how very beautiful that is!" And she dropped her companion's hand and ran a little to one side—stooped and plucked something from the grass. When the boy came up to her, she was standing, sorrowful, and tears were in her tender eyes.

"It was a rose," she sighed, "but it shattered when I plucked it."

By and by the sun rose higher, and grew quite warm; the mists did lose their golden tints, and in the fields grew only weeds.

"I am tired—so tired," sighed the woman drearily. The man put his arm around her and helped her on; but at last they grew so weary they sat upon a rock to rest.

"Come," said the man after a little while; "we must go on, the sun has begun to sink."

They toiled on, until at last they entered the gloom where the sun's rays reached them not and the air was filled with vague shadows and wierd sounds, and they grew sore afraid. The way was steep and rough and the stones hurt the woman's feet and she leaned upon the man for help. In the midst of the gloom they came to the bank of a river—a river rushing dark and cold toward the sea, and it was spanned by one narrow beam.

"I must wade through the flood," said the man; "you must cross by the beam."

"But I fear to lose your hand," the woman cried despairingly.

"Take this staff—'twill aid you—cross, and fear not. Keep straight on toward the hills, and beyond, in the heart of the sun-set glory we will meet again.

She saw him plunge into the stream, but through the gloom could see no more. Then by aid of her staff she crossed the river and went on her way alone. She toiled up the rough path wearily until her feet were sore, and her eyes grew tired of looking and her heart of longing.

And after a time she came to a great hill rising up, up, until it disappeared in thick, dark clouds, and there was no way around. Disconsolate, the woman sank upon a stone and wept.

"Ah, woe is me!" she cried; "I have come a long way seeking something beyond—I am weak and worn; I cannot go back, and now this great hill—I cannot climb it, for my strength is gone."

And as she wept, a voice, deep and grand, came to her through the darkness, saying:

"Daughter, knowest thou not the way?"

"Nay," she replied, "I see no way!"

"Didst thou not learn it from my messengers?" The voice grew stern and chilled her soul with fear.

"Thy messengers? I met no messengers," she said.

"They spoke unto thee," the Voice replied, "but thou wouldst not heed."

"Where are the treasures thou shouldst have brought?" the pitiless Voice spoke on.

"I saw no treasures," the woman made answer tremblingly, "I sought for something, beautiful, grand—which I felt but have not found."

"Thou dost not deserve the Beautiful," said the Voice.

In utter woe the woman wept; darkness and desolation filled her soul.

"Alone, alone!" she cried. "Most wicked have I been. Oh, had I but heeded the messengers, and sought the treasures!"

Then all at once there broke upon her woe, a Voice infinitely tender and sweet—like perfect melody borne from afar. Her sorrow was soothed to rest, and her soul stood still and listened.

"Daughter, thou hast sinned, but for the sake of the Something which thou hast felt but known not, thou shalt obtain the Beautiful. Come, I will show thee the Way."

GOD PARDONS many things for a work of pity.—*Manzoni.*

Church Calendar.



Jan. 25—Friday. Conversion of St. Paul. Fast.
 " 27—Septuagesima Sunday.
 Feb. 2—Saturday. Purification B. V. M.
 " 3—Sexagesima Sunday.
 " 10—Quinquagesima Sunday.
 " 13—Ash Wednesday.
 " 17—1st Sunday in Lent.
 " 20, 22, 23—Ember Days. Fast.
 " 24—St. Matthias' Day. Second Sunday in Lent.

Personal Mention.

THE REV. ASA SPRAGUE ASHLEY, rector of the Church of the Holy Innocents, Albany, N. Y., has accepted a call to become rector of Christ Church, Hornellsville, N. Y., in succession to the late Rev. Dr. E. S. Hoffman. Mr. Ashley expects to enter upon his new work about March 1st.

THE REV. DR. JOSEPH N. BLANCHARD has accepted a call to the rectorship of Grace Church, Madison, N. J., and will enter upon his duties February 1st.

THE REV. CHAS. H. BOHN of Mason City, Iowa, has accepted a call to St. Luke's Church, Cedar Falls, Iowa.

THE REV. J. K. BRENNAN of St. Louis is considering the call to the Church of the Mediator, Morgan Park, Ill., and has not, as was erroneously stated in THE LIVING CHURCH of January 19th, accepted.

THE REV. JOHN G. CARL, recently ordained, has been placed in charge of the parish at Catoctin, Md. He will also officiate at Thurmont and Walkersville.

THE REV. W. J. CORDICK has resigned St. Alban's Church, Superior, Wis., and accepted Trinity Church, Trinidad, Colo.

THE REV. C. W. DUBOIS has, on account of his wife's health, resigned Trinity Church, Van Buren, Ark., and taken charge of St. John's Church, Silverton, Colo., in the district of Salt Lake, taking charge February 1st.

THE REV. WALKER GAGE, curate of St. Luke's Church, Mechanicsville, N. Y., has accepted a call to the rectorship of St. Andrew's Church, Albany.

THE REV. GEORGE HIRST has resigned the church at Waupaca, Wis., and accepted the rectorship of Christ Church, Chippewa Falls.

THE REV. G. HUNTINGTON, curate of St. Paul's Chapel, Trinity parish, New York, has resigned to accept the charge of Grace pro-Cathedral, Indianapolis, Ind., from Quinquagesima Sunday.

THE address of the Rev. FLOYD KEELER is now 816 N. Eutaw St., Baltimore, Md.

THE REV. WALTER R. LORD, an assistant at Grace Church, New York, has received a call to become rector of St. John's Church, Buffalo, to succeed the Rev. G. G. Ballard, who has resigned.

THE REV. IRVING A. MCGREW, has accepted a call as rector of St. Mary's, Haledon, to enter upon his duties at once.

THE REV. EDWARD WALLACE NEIL, rector of the Church of St. Edward-the-Martyr, New York, and the Rev. JOSEPH A. FOSTER, curate of St. Peter's Church, Westchester, New York, have gone to Augusta, Georgia, for a pre-Lenten rest.

THE REV. JAMES M. OWENS has resigned the rectorship of St. Paul's Church, Lynchburg, Va., to accept a call to St. Paul's Church, Norfolk, Va.

THE REV. J. T. SLOAN is now in charge of St. Paul's mission, Orange, Texas.

THE REV. EDMUND BANKS SMITH, who has charge of St. Cornelius' chapel, Governor's Island, N. Y., will sail February 4th for four months in Egypt. His address will be care of J. S. Morgan, London. The Rev. John E. Dallam will take care of the work at Governor's Island during his absence.

THE REV. R. W. TRENBATH has been appointed by the Bishop as working head of the

Trenton Associate Mission to succeed the Rev. M. B. Nash, who has resigned to take charge of the Church of St. Uriel, N. J.

THE Very Rev. SYDNEY N. USSHER continues in charge of St. Mark's Cathedral, Grand Rapids, Mich., at the request of the parish, and it is probable that he will withdraw his resignation recently tendered.

THE Rev. WILLIAM WYLLIE'S address is care of St. Mark's Church, Palatka, Fla.

THE address of the Rev. H. W. WELLS is 1820 Union Avenue., Memphis, Tenn.

ORDINATIONS.

PRIESTS.

WESTERN NEW YORK.—The Rt. Rev. Bishop of the diocese held an Ordination in St. Andrew's Church, Rochester, on the First Sunday after the Epiphany, January 13th, when the Rev. JOHN A. COOPER of Sodus and LOUIS H. BUISCH of Angelica were advanced to the Priesthood. The following clergymen were present and assisting and united in the imposition of hands:—The Rev. Drs. Chas. W. Hayes and T. A. Parnell, the Ven. Archdeacon Davis and the Revs. Edw. P. Hart, E. H. Martin and H. G. Buisch who presented his brother, the Rev. Dr. Hayes presenting Mr. Cooper. The sermon was preached by the Rev. Evan H. Martin. The newly ordered priests will continue in their present cures.

MARRIED.

MCKINLEY-VERNOR.—In St. James' Church, Dexter, Mich., January 12th, by the Rev. George Vernor, ANNIE, daughter of the officiating priest, to CHARLES EVERETT MCKINLEY of Lorain, Ohio.

DIED.

SMITH.—At his late residence in New York, suddenly of pneumonia, December 22nd, 1906, THEODORE E. SMITH, sometime warden of St. Stephen's Church, New York, and father of T. E. Smith, Jr., of Akron, Ohio.

GAY.—Entered into rest at her home in Santa Fe, N. M., January 10th, 1907, in the 91st year of her age, Mrs. ANNE E. GAY, widow of the late Rev. John L. Gay.

"Peace, perfect peace."

APPLEGATE.—The Rev. OCTAVIUS APPLEGATE, S.T.D., rector emeritus of St. George's, Newburgh, N. Y., suddenly at Washington, D. C.

RHOADES.—Entered into rest on the morning of January 19, at Boston, Mass., MARY DELIA, daughter of the late Frederic Lauderburn, of Wellesley, Mass., and wife of the Rev. Winfred Chesney RHOADES.

MEMORIAL.

THE REV. ROBERT RITCHIE, D.D.

On Monday morning, the day after the Feast of the Epiphany, as we were about to meet to be his guests, the members of the Philadelphia Branch of the Clerical Union were shocked to hear of the sudden death of our beloved secretary, the Rev. ROBERT RITCHIE, D.D. The meeting was of course adjourned, for no one had any heart for the business of the day. We realized that we had met with such a loss as would not be felt in the removal of any other member of the Club. Not only was Dr. Ritchie our secretary, but he was the very life of every meeting, our genial host, our wise counsellor, our most faithful member. The interests of the Clerical Union were so dear to him that he gave of his time and thought to its service more than any other member.

In the translation of Dr. Ritchie to the ranks of the Church Expectant the Clerical Union has been bereaved of one of the most distinguished members of its council; the Diocese of Pennsylvania of one of its most honored and efficient priests; our Order of one of its most able and godly ornaments; the General Convention of one of its most learned deputies; and the Church at large of one, who for his knowledge of theology, his literary ability, his clearness in argument, and his courtesy to an opponent, made him for many years past a veritable pillar in the Church of God. But the loss to those who knew him best is the greatest of all. They have lost a father and a dear friend.

Among his many attractive qualities not the least was his unselfish service for others. He

always found time to give aid where his help was needed. He was one of those men—so rare in our own days—who was public spirited in the interests not merely of his own parish, or of the diocese, and the Church at large. To serve it he worked; to defend it he wrote; and he will be missed as few men are missed in our days. He is gone from us in the body but he is not separated from us in spirit. We pray that light perpetual may shine upon him; and we believe that to him, as to the Magi of old, the Epiphany star, which alike called both to leave their homes on earth, will lead him as it led them, after a season of preparation, to the very presence of the Master he loved and served so well, to worship Him, not, as in their case, for a brief period, but through all eternity.

ALFRED G. MORTIMER, D.D.,

WILLIAM MCGARVEY, D.D.,

ARTHUR B. CONGER,

Committee of Clerical Union.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

ADDRESS WANTED.

ALPHA—Will the advertiser whose address was keyed "ALPHA" send his name and address to the office of THE LIVING CHURCH, and receive replies, as the address has been misplaced?

WANTED.

POSITIONS OFFERED.

STENOGRAPHER AND TYPEWRITER. A beginner willing to start on \$8 a week until more experienced. Address: Box 44, THE BEVERWYCK, 39 West 27th Street, New York City.

YOUNG MEN of education and refinement to do mission work and study for Holy Orders in Arkansas. Hard work and poor pay. "Him that hath a proud look and high stomach" not wanted. Apply: VEN W. K. LLOYD, LL.B., Archdeacon of Arkansas, Little Rock, Ark.

POSITIONS WANTED.

A GENTLEWOMAN, widow, refined, educated, well connected, would take charge of widower's household. Highest references given and expected. Address: Mrs. W., care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER of exceptional ability and experience, desires immediate position. Fine player, trainer, and disciplinarian. Recommended by Bishops, clergy, and eminent musicians. Address: "COMPETENT," LIVING CHURCH, Milwaukee.

PARISH VISITOR, Churchwoman, experienced, would like position as parish visitor, diocese of Chicago preferred. References. Address: Parish Visitor, THE LIVING CHURCH, Milwaukee.

ASSISTANTSHIP WANTED. Young married priest, University and Seminary graduate, in charge of established parish, desires two or three years' experience as personal assistant to rector in charge of parish in which institutional work is largely developed. Earnest preacher and faithful parish worker. Salary not an important item. Highest references. Address: INSTITUTIONAL, THE LIVING CHURCH, Milwaukee.

RECTOR of city parish desires to make a change; good preacher and organizer; faithful visitor and successful leader; conservative Churchman; references of highest character. Address: M. A., care LIVING CHURCH, Milwaukee.

CLERGYMAN desires a position in a Church where reading the service, assisting or leading the choir, superintending or teaching in Sunday School and parish visiting will be the only duties required. Address: A 2, LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

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

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

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

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

CLERGY AND GUILDS. Orders taken for linen in Eucharistic Vestments, Surplices; *Embroidered Linen Chasubles on hand.* Address: LINEN VESTMENTS, THE LIVING CHURCH, Milwaukee.

UNLEAVENED BREAD.

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

COMMUNION WAFERS (round). St. Edmund's Guild, 889 Richards St., Milwaukee.

CHURCH EMBROIDERY.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. Ives, 43 West 69th Street, New York.

S. MARGARET'S SCHOOL OF EMBROIDERY, 17 Lousburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address: SISTER THERESA.

CHOIR EXCHANGE.

POSITIONS SECURED for Organists and Singers. Write THE JOHN E. WEBSTER Co., Choir Exchange, 136 Fifth Ave., New York.

CLERICAL REGISTRY.

GOOD OPPORTUNITIES for Rectors and Assistants seeking fresh fields of labor. Apply CLERICAL REGISTRY, 136 Fifth Avenue, New York.

WINTER RESORTS.

SAINT AUGUSTINE, FLORIDA. HILLCREST Guest House, in suburbs of St. Augustine, offers to limited number of guests the comforts of a home. House newly repaired. Spacious grounds sheltered from sea winds. Pines, Artesian well. Carriage service to city daily. Special terms to clergymen and mission workers. For particulars, address with references: THE SISTER IN CHARGE, Box 704, St. Augustine, Fla.

TRAVEL.

EUROPE.—A Select Summer Tour only \$250. Best steamers; small parties; new ideas; personal escort. REV. L. D. TEMPLE, Watertown X, Mass.

INFORMATION AND PURCHASING BUREAU.

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

APPEALS.

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

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

NOTICES.

The Field is the World.
In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS,

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

\$850,000 are needed this year to meet the appropriations.

Full particulars can be had from
A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

PENSION CONSIDERATION.

FIRST CONSIDERATION: The average salary of a clergyman is about \$600 per year. There are hundreds of excellent men doing heroic work on less, i.e., \$300 or \$400 per year. What are these to do when sick or superannuated? The Church must provide pension and relief.

SECOND CONSIDERATION: Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

THIRD CONSIDERATION: An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.

FOURTH CONSIDERATION: If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number old or disabled and their widows and orphans. Help to do this better.

FIFTH CONSIDERATION: There are excellent men and women in every diocese shut out from the help of local and other funds by requirements as to years in a diocese, seats in a Convention, contributions to a society, payments of dues, and the like. To help all in whom you are interested you must contribute to the General Fund; besides, sixty out of eighty dioceses now depend entirely upon the General Fund for relief and pension.

MORAL: There is a blessed opportunity for doing a beautiful and needed Christian work in the household of faith. Definite and generous offerings provide definite and generous pensions. Send for "The Field Agent" and other circulars. Make no mistake in the name of the society.

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

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

THE LIFE of a Christian does not consist in ceremonies, but in well-doing; he who is good cannot prevent his actions bearing testimony to it. Goodness means piety and loving-kindness. I say unto you, of whatever state or condition ye be, that a good man is known by his piety and by his charity. In this consists the Christian religion, which has its foundations in Love and Charity.—*Savonarola.*

BOOKS RECEIVED.

LONGMANS, GREEN & CO. New York.
A Companion to The Psalter. Consisting of Introductions, Notes, and Meditations, Contributed as a Help to the Devotional Use of the Psalms in Daily Public and Private Worship. By the Rev. J. Gurnhill, B.A., Vicar of East Stockwith, Late Diocesan Inspector for the Isle of Axholme, and Scholar of Emmanuel College, Cambridge. Second Edition. Price, \$1.75.

THE OPEN COURT PUBLISHING COMPANY. Chicago.

Sermons of a Buddhist Abbot. Addresses on Religious Subjects, by the Rt. Rev. Soyen Shaku, Lord Abbot of Engaku-ji and Kencho-ji, Kamakura, Japan. Including the Sutra of Forty-two Chapters. Translated from the Japanese MS. by Dalsetz Teltaro Suzuki. With Portrait of the Author.

The Praise of Hypocrisy. An Essay in Casultry. By G. T. Knight, D.D., Professor of Christian Theology in the Crane Theological School of Tufts College.

IMPORTED BY CHARLES SCRIBNER'S SONS, New York.

The Literature of the New Testament. *The Fourth Gospel, Its Purpose and Theology.* By Ernest F. Scott, M.A. (Glas.), B.A. (Oxon.). Price, \$2.00 net.

Jesus and Nicodemus. A Study in Spiritual Life. By the Rev. John Reid, M.A. Price, \$1.75 net.

To Christ Through Criticism. By Richard W. Seaver, M.A., B.D. Scholar, and Senior Moderator in Mental and Moral Science; Donnellan Lecturer, Trinity College, Dublin; Rector of St. John's, Malone, Belfast. Containing the substance of the Donnellan Lectures delivered before the University of Dublin, 1905-6. Price, \$1.50 net.

PAMPHLETS.

Proceedings of the Twenty-fourth Annual Meeting of the *Lake Mohonk Conference* of Friends of the Indian and Other Dependent Peoples. 1906. Reported by Miss Lillian D. Powers. Published by the Lake Mohonk Conference. 1906.

Some Thoughts on the Criticism of the Bible. A Paper Read by the Bishop of Central New York before the Utica Clerical Union, Monday, December 3d, 1906, and printed at the request of the members.

BOOKLET.

The Sayings of Our Saviour. Selected from the Four Gospels.

YEAR BOOKS.

Year Book of St. Mark's Church, New York. Advent 1905—Advent 1906.

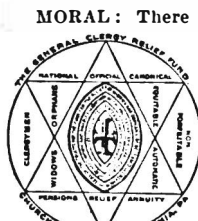
THE LIFE OF OFFERING.

Meditations upon the Passion and Resurrection of our Blessed Lord. Arranged for use during Lent and Holy Week and for Fridays throughout the Year. By the Rev. ARCHIBALD CAMPBELL KNOWLES, author of "The Holy Christ Child," "The Triumph of the Cross," etc. Milwaukee: The Young Churchman Co. Price, 50 cts.

"Here is a small but excellent manual for the Lenten Season. . . . It is not a new subject but the author writes of it in a reverent spirit equally removed from the sensational and the commonplace."—*Providence Journal.*

"A most excellent and spiritual little book. . . . The author speaks from deep spiritual knowledge and speaks well and to the point."—*Southern Churchman.*

"There is a true spirit of devotion throughout the little volume and it takes the practical phase of applying the lessons of the Cross to ourselves in such wise as to lead us to offer our entire selves with all we possess as offerings to Almighty God."—*The Living Church.*



THE CHURCH AT WORK

TEN DAYS' MISSION IN SAN FRANCISCO.

THROUGH the efforts of the Bishop of California and with the assistance of the Board of Missions there has been arranged for San Francisco and the trans-bay district a general mission of help and revival, which will begin on Septuagesima Sunday and last ten days. The Board has chosen for this pre-Lenten work the Rev. Endicott Peabody, D.D., of Groton, Mass., the Rev. James E. Freeman, of Yonkers, N. Y., the Rev. Charles Fiske, of Somerville, N. J., and the Rev. George C. Stewart, of Evanston, Ill.

The local clergy in and about San Francisco are making every effort to prepare for the work of the missionaries. They appreciate the generous confidence of the Board of Missions in responding to their call, and believing that the special purpose of the mission makes it unique and quite outside the ordinary conditions they trust that its deep significance will impress itself upon the people of the Church at large, and that Churchmen and Churchwomen will remember in their prayers the clergy who are to preach the mission and the community to whom they are sent. The Bishop himself, in a letter to his clergy, urges them, by constant and active intercession as well as by faithful preparation, to do their best to further the work. He hopes that the services will "rally and revive the religious life of those whose habits of worship have suffered from the destruction of the churches and the dispersion of the congregations, those whose spiritual life has missed the regular and more frequent celebrations that the loss of altars has much disturbed, the 'used-to-go' lapsed members and attendants, and the irregular and unattached confirmed people and communicants who exist in no inconsiderable numbers in San Francisco, as under the disintegrating and deadening influence of every large city, and have, we fear, increased in our parlous condition."

The mission will not be for these only, however, but for the winning of all souls to Christ, and it will have its larger outlook, too, in the presentation of the Church as God's agency in the advancement of His kingdom on earth. A special effort will be made also to reach the children, a most necessary work, since the Sunday Schools have been so sadly scattered and disorganized by the break-up of parish routine. In a New Year message to the diocese, Bishop Nichols says:

"The most significant yearning we can have for the New Year is that for the rehabilitation and new Pentecostal power of our religious life. If we have had probably the greatest set back in material things that has ever come to an American diocese, is it too much to see in it a unique spiritual reminder? If we have been humbled, is it not to prove us to know what was in our hearts—whether ambition for worldly bulk and bigness in things statistics are apt to be concerned with, or seeking first the pure righteousness, peace and joy in the Holy Ghost of the kingdom of God . . . Great as has been the aid the Board of Missions has rendered us in material things, still greater will be this provision for us. No agency would promise more for our yearning for the spiritual awakening. Let it be constantly in our prayers and hopes."

NEWS FROM THE GENERAL SECRETARY.

A CABLEGRAM from Dr. A. S. Lloyd to the Missions House, dated Manila, January 15th, has been received, which says: "Arrived here all well; pleasant passage."



REV. E. E. LOFSTROM
[NEWLY CHOSEN PROFESSOR AT SEABURY
DIVINITY SCHOOL.]

BISHOP CAPERS ASKS FOR A COADJUTOR.

THE BISHOP of South Carolina has issued a pastoral letter to his diocese, in which he gives notice that he shall ask for a Coadjutor to be elected at the next convention, which is to be held in Columbia in May next.

DR. VAN ALLEN'S SERMONS IN ROCHESTER.

THE FOLLOWING letter from the Rev. A. J. Graham, rector of Christ Church, Rochester, corrects a misunderstanding which has obtained some publicity:

"To the Editor of the Democrat and Chronicle:

"Sir: As I was leaving the city my attention was called to a statement in an evening paper, that the Van Allen sermons, to begin in Christ Church on January 20th, were intended to counteract the influence of the recent trial and of the Lyceum Sunday night talks.* Permit me to say that we have something better to do than to discuss dead issues. The subjects of these sermons were selected by me last July when the details of the mission were planned. They were never intended to be negative, but positive; not controversial, but instructive. They happen to synchronize with the Lyceum talks, but my date was chosen several months ago. The Lyceum talks are of recent origin.

ANDREW J. GRAHAM.

Washington, D. C., Jan. 12, 1907."

* Lectures by Dr. A. S. Crapsey.

THE BISHOP OF KENTUCKY CONDUCTS A MISSION.

BISHOP WOODCOCK conducted a most successful mission in St. John's, Uniontown, Ky. (the Rev. Frederick Thompson, rector), from January sixth to the thirteenth.

The mission was preceded by a Quiet Day on the third, given by the Rev. C. L. Biggs, rector of Grace Church, Paducah, which proved an effective preparation for the Bishop's ministrations. The mission proper began at 3:30 p. m. on the Feast of the Epiphany, with a service for men only, with one hundred and fifty men present—a large number, considering that the whole population of Uniontown, white and black, is only about twelve hundred.

It was intimated by some that many came because, judging from their experience with self-styled "Evangelists" under similar conditions, they anticipated, as one expressed it, "an hour of smut and dirt."

When they heard the clear, plain present-

ment of their duty in the heart searching words of the Bishop, they began to recognize that the Catholic view of religion is something radically different from that of popular Protestantism.

The result was that a large part of them attended nightly, and all with many others came for the second men's meeting the following Sunday.

The meeting for women, as those for children, were well attended.

Every night the church was filled, and the last night many were turned away, unable to gain entrance.

Nearly all the communicants in the parish made their communions on the Sunday after the Epiphany, among them two men who had not communicated in twenty-five years. Women who had not been on speaking terms for years were reconciled, and came to the altar together.

The community has felt a spiritual uplift and the cause of the Church has been greatly advanced.

There are bright prospects for several confirmations after Easter, although during his rectorship of less than a year Mr. Thompson has presented twenty-four for Confirmation.

"FROM JAMESTOWN TO OREGON."

THE BISHOP of Oregon has accepted invitations to lecture at Jamestown, Richmond, and New York, during the General Convention, which is to be held next October at Richmond, commemorating 300 years of English Christianity. His subject will be "The Church in America and Her Missionary Work from Jamestown to Oregon."

"I intend by these lectures in the East next October," said Bishop Scadding, "to show my friends and others that we are not 'poor benighted heathens' out here; for in every town I have visited I have found an intelligent, alert, and industrious community, and I desire to help them make religion and good citizenship keep pace with the material growth and prosperity. Some day we shall have strong, self-supporting parishes in many of these towns, but for the present our missions need help from outside, and I know of no field where the Church at large can make more profitable investment of her best clergymen and liberal contributions for religion than in Oregon. To me the opportunities seem manifold and magnificent; but I need clergymen of the right kind—godly, earnest, tactful, zealous, constructive teachers and workers, and also means with which to pay them fair living salaries. I believe in the missionary enterprise as the main hope of Christianity. Adventure for God, whole-hearted, constructive, inspiring, will never lack in knights of the Cross. The world is tired of apologies for the Church, for the Bible, for the sacraments.

"Men are waiting for leaders who will prove the Church's power by exhibiting it, who will place the inspiration of the Bible above discussion by surrendering to its claim, who will declare the reality of the sacraments by sturdily standing upon their foundations.

"I am looking for such clergymen for the vacant parishes and missions in Oregon, and believe they will come in good time. No others need apply."

Bishop Scadding's lectures in the East will be made for the episcopal endowment fund of Oregon. The fund now amounts to about \$30,000. The Bishop desires to make it eventually \$100,000, which will remove the

burden of heavy assessments on the parishes and missions for the support of the episcopate.

GAINS IN CUBA.

BY AN ERROR in the *Living Church Annual* for 1907, the communicant list of the missionary district of Cuba appears to have been stationary, the record as printed being as follows: "Present number, 636; last reported, 636; increase, 0."

This unhappily embodies an error that is seriously misleading to those interested in missionary statistics. The present number of communicants is correctly stated, but the number "last reported" should be 402, so that within the year the list, so far from being stationary, has increased by 234 names or 59 per cent.—the largest percentage of increase reported by any diocese or missionary district within the year.

It is unfortunate that the mistake should have been made.

A USEFUL GIFT TO THE BISHOP OF OREGON.

BISHOP SCADDING has received a very handsomely bound Bishop's Journal, and also a complete set of blank forms, and bound books for the ecclesiastical bookkeeping, and proper registering of official acts. These books are in twelve volumes, and are all specially printed for the diocese of Oregon, and are the generous gift of Bishop Potter of New York.

NEW YORK ASSOCIATION OF BERKELEY ALUMNI.

THE FIFTH ANNUAL meeting and reunion of the New York Association of the Alumni of the Berkeley Divinity School was held in New York on Wednesday, January 16th. The guests of honor were the Rev. Hiram Stone of Litchfield, one of the oldest living graduates of the school, and the Rev. Wm. P. Ladd, professor of Church History in the institution. After luncheon, a business meeting was held, at which the Rev. Dr. W. H. Vibbert was re-elected president, Rev. George Biller, Jr., vice-president, and Rev. Melville K. Bailey, secretary and treasurer. It was voted to invite Bishop Brewster of the class of 1872, to read a paper at the meeting next year. A message of greeting was sent to dean Binney, from whom a letter was read, regretting his unavoidable absence.

The vice-dean, Dr. Samuel Hart, spoke of the present condition of the school, its success and its needs. He called attention to the completion of the work of renovating and refitting the buildings, the opening of the refectory, the increase of library and scholarship funds, and the course of lectures and conferences on topics pertaining to Church work. The Rev. Mr. Stone spoke in a reminiscent strain of the early classes in theology, under the care of Bishops Brownell, Williams, Clark, and Cox, and Dr. Thomas W. Coit. Bishop Wells of Spokane dwelt on the importance of evangelistic work, and urged that there might be within the ministry a body of men specially fitted and authorized for it. Professor Ladd told of the direction of the mission and lay reading work of the students, and of the pains taken to secure the right solution of the problems which thus came before them, and also of the provision of pastoral work and ministrations for the mission stations.

Dr. Seymour of Litchfield told of some of the changes in the last half century, and expressed the belief that they had been in the line of real and lasting progress. The Rev. J. N. Lewis, Jr., of Waterbury read a brief but earnest paper, urging the importance to the theological student of careful attention to bodily health and exercise; he told of a parish in which three young assistants had broken down in three consecutive

years because they had not allowed themselves enough fresh air. The Rev. J. K. Cook of Hempstead had for his topic the extent of the influence of the divinity school, and its graduates. The Rev. Karl Reiland of Grace Church made a strong plea for early and constant practice in preaching. Brief remarks were also made by the Rev. Dr. Hitchings and Rev. Dr. Blanchard on topics suggested by earlier speakers.

Thirty of the alumni were present.

DEATH OF JUDGE RICKS IN OHIO.

THE DIOCESE of Ohio recently lost one of her most eminent sons, the Hon. Augustus J. Ricks, who passed away in Cleveland, in his 63d year. For many years he was the honored chancellor of the diocese. For some time he had been in failing health.

Judge Ricks' name had been closely associated with the life of the Church in northern Ohio during the past half century. When the Civil War broke out he was nineteen years of age and a student of Kenyon College. The noble example of President Andrews of Kenyon, who was the first to volunteer from Ohio—only a few months later to fall in battle—was quickly followed by young Ricks, who went to the front as first lieutenant of the 104th Ohio. He served upon the staffs of Generals Milo Haskall and George Cox. While serving with the latter he carried the news of Lee's surrender to the 23d Army Corps. In 1880 Mr. Ricks was appointed Judge of the United States District Court for Northern Ohio by President Harrison, and had a distinguished career on the bench.

Judge Ricks was a member of St. Paul's Church, Cleveland, and was vice-commander of the military order of the Loyal Legion.

The burial services were conducted by Bishop Leonard, assisted by the Rev. Ernest J. Craft, at St. Timothy's Church, Massillon, the judge's former home. The interment was at Massillon.

PHILADELPHIA PARISH HOUSE DAMAGED BY FIRE.

THE PARISH HOUSE of St. Luke's Church, Germantown, Philadelphia (Rev. Samuel Upjohn, D.D., rector), was partially destroyed by fire early Monday morning, Jan. 14th. The fire was caused by a defective flue and the damage is estimated at \$3,000. The beautiful church, rectory, and St. Margaret's Home for Working Girls, all on the same grounds, were not injured. The parish house was built in 1865, during the rectorship of the late Bishop Morris of Oregon, and was erected as a peace offering for the close of the civil war.

THE MAYOR OF ASTORIA WELCOMES BISHOP SCADDING.

GRACE CHURCH, Astoria, Oregon, welcomed Bishop Scadding upon the occasion of his first visitation of the parish by giving him a public reception in the Elks' hall. There was a large attendance of townspeople, and the address of welcome was delivered by the mayor—a Jew—who made a very hearty speech. He said that he and a number of gentlemen present had been "sizing up" the new Bishop while he was shaking hands and greeting the guests, and they had concluded that the Bishop was "all wool and a yard wide." In reply, the Bishop humorously thanked the mayor and his jury for their verdict, but said that if they had to pay for his ecclesiastical vestments they would find that the Bishop was more than a yard wide, and if they laid hands on his head, they would know he was not all wool. The Bishop expressed his regret at finding so many closed or weak missions in the diocese, and intends at the earliest opportunity to strengthen these, just as soon as they show readiness to be strengthened by assum-

ing their fair share of a missionary's support. "Oregon," he said, "is no longer a missionary jurisdiction, but a regularly constituted diocese, and as such we must become more and more self-supporting, and rely more upon ourselves for means." This is the keynote which the new Bishop is striking everywhere, and the people are responding to the best of their ability; but there are still many missions, and widely scattered settlements which must receive help from outside for some time yet or else be neglected.

LENTEN PREACHERS AT THE GENERAL SEMINARY.

THE following list of preachers and the dates of appointment, are for the evensong services at the General Theological Seminary: Wednesday February 13, the Rev. Prof. Hayes; Wednesday, February 20, the Rev. G. McClellan Fiske, D.D., of Providence, R. I.; Monday, February 25, the Very Rev. William M. Groton, D.D., of Philadelphia; Wednesday, February 27, the Rev. J. Howard Melish, of Brooklyn; Monday, March 4, the Rev. George M. Christian, D.D., of New York; Wednesday, March 6, the Rev. Ernest M. Stires, D.D., of New York; Wednesday, March 13, the Rev. Prof. Denslow; Wednesday, March 20, the Rev. Edgar A. Enos, D.D., of Troy, N. Y.; Friday, March 22, the Rev. Henry Lubeck, LL.D., of New York; Monday, March 25, the Rev. Prof. Kinsman. The Dean will conduct the Lenten retreat on February 11-12.

BISHOP SWEATMAN ELECTED ARCHBISHOP AND PRIMATE OF ALL CANADA.

AT the meeting of the Bishops of the Anglican Church for the ecclesiastical province of Canada, in Toronto, January 16th, the Right Rev. Arthur Sweatman, D.D., Bishop of Toronto, was elected Archbishop for Canada. Holy Communion was celebrated in St. Alban's Cathedral at 10.30, by Bishop Sweatman, assisted by the Bishops of Quebec and Ottawa. Those present were Bishop Sweatman of Toronto, Bishop Hamilton, Ottawa; Bishop Dunn, Quebec; Bishop Thornloe, Algoma; Bishop Mills, Ontario; Bishop Carmichael, Montreal; Bishop Holmes, Moosonee, and Bishop Williams, Huron.

At the meeting in the afternoon of the same day, Archbishop Sweatman was elected Primate of All Canada. The Bishop of Saskatchewan, the Right Rev. J. A. Newnham, with the Bishop of Moosonee, the Right Rev. Dr. Holmes, represented the province of Rupert's Land at the assembly of the United Houses of Bishops held for the purpose of electing the Primate of All Canada. The Bishops of Saskatchewan and Moosonee held proxies from several other Bishops of the western dioceses. The choice of the United Houses fell upon Archbishop Sweatman for the primacy. At the conclusion of the election, which took place in St. Alban's Cathedral, one of the Bishops rang the Cathedral bell as an intimation that the vacancy had been filled. After the election the Bishops adjourned to the See House, where they were entertained by the Primate and Mrs. Sweatman. On the way from the Cathedral the boys of St. Alban's school cheered the Primate very heartily. He addressed a few words to them and gave them a half holiday in honor of the occasion.

The new Primate was born in London, England, in 1834. He was educated at the University Collegiate School, London, and Christ's College, Cambridge. He was ordained by Bishop Tait of London. In 1865 he came to Canada to be head-master of Hellmuth Boys' College, London, Ontario. In 1875 he was appointed canon of London Cathedral, and later was made archdeacon of

Brant. He was afterwards clerical secretary of the House of Bishops, and also of the diocese of Huron. On the death of Bishop Bethune he was elected to succeed him as third Bishop of Toronto, his consecration taking place in Toronto on May 1st, 1879. Bishop Sweatman received the degree of D.D., *jure dignitatis*, from Cambridge University the same year, and that of D.C.L., from Trinity University, Toronto, 1882. In June 1887, he laid the foundation of the new cathedral of St. Alban the Martyr, in Toronto.

CHURCHMEN OF TROY (N. Y.) BANQUET.

A SOCIAL session followed the regular meeting of the Churchmen's League of the city of Troy and vicinity held recently in the parish house of Christ Church. A service was held in the church previous to the business meeting, at which an address of welcome was delivered by the Rev. Henry W. Little, rector of the church.

At the close of the service in the church the members, number 120 and representing all the parishes in Troy, Watervliet, Green Island, and Cohoes, marched into the parish house, where the business meeting was conducted. Only routine business was transacted and after a session of only a few minutes, the members retired to the main room of the parish house, where the banquet was served. Addresses were made by Bishop Nelson, Dean Talbot, Mr. Charles Nimmo, and others.

LEGACY TO TWO PHILADELPHIA PARISHES.

ST. MARK'S CHURCH, Frankford (the Rev. John B. Harding, rector) profits by the will of the late Harvey Rowland, Jr., after the death of Mrs. Rowland, the sum of \$25,000 reverting to the church for the following uses: \$10,000 for the new church fund; \$10,000 to supply linen, hangings, and flowers for the altar; \$5,000 without special designation. The sum of \$5,000 is also bequeathed to the hospital of the Church of the Good Shepherd, Radnor, for the support of five beds.

The Church of the Advocate, 18th and Diamond Streets (Rev. Henry Medary, rector), is further enriched by the will of the founder, the late Mrs. H. Louisa More. The bulk of her fortune is left for the maintenance of the church and other buildings and the beautifying of the grounds, also the support of the services; but there is a special stipulation that not more than \$1,000 in any one year shall be used towards the salary of any of the clergy of the parish, the testator feeling that such a large congregation, worshipping in the well-appointed and free-seated church, should contribute amply for the support of its ministry. The sum of \$10,000 is to be expended on a stone porch over the entrance of the south transept. The remainder of the income not used for the above purposes is left in trust to be used in the establishment and support of missions in the city of Philadelphia, such fund to be in the hands of a board of trustees, of which the Bishop of the diocese is a member.

DEATH OF THE REV. DR. APPLGATE.

THE REV. OCTAVIUS APPLGATE, D.D., rector emeritus of St. George's Church, Newburgh, N. Y., died suddenly of heart failure on January 12th, 1907, at Washington, D. C., where he was sojourning with his wife. His body, clothed in eucharistic vestments, was taken to St. Andrew's Church, whose rector, the Rev. George Calvert Carter, was a former curate and devoted friend. On Monday morning Bishop Satterlee, assisted by Dr. Devries and Mr. Carter, celebrated the Holy Communion for the family; and the body was taken to Newburgh, where with the bell tolling, it was placed before the altar from

which he had faithfully served for over thirty-five years. The St. Andrew's Brotherhood watched during the night, a similar office having been given by the Brotherhood at St. Andrew's.

The burial service was said Tuesday morning by the Bishop of New York, assisted by Bishop Greer, Archdeacon Thomas, Dr. Henry B. Cornwall, and the Rev. John Huske, the rector.

The interment was in private at St. George's cemetery, the prayers at the grave being said by the Rev. Leigh W. Applegate and the Rev. O. Applegate, Jr., a brother and a son of Dr. Applegate.

Many of the clergy of the vicinity were present, including Archdeacons Van Kleeck and Ashton; and the ministers of the city and the vestrymen of St. George's and of the Church of the Good Shepherd attended in a body.

Dr. Applegate was born on July 8th, 1840, at Kingsbridge, England. His father, Thomas Applegate, later came to this country, entered the ministry and led two of his sons to become priests. He was a graduate of Hobart College, from which he received his master's degree in course and in 1883 his doctorate. His divinity course was at the General Theological Seminary, which he has served for many years as a trustee. On his ordination to the diaconate in 1864, he became assistant to the Rev. E. A. Hoffman, D.D., at Grace Church, Brooklyn Heights, where he was ordered priest the following year and became the first rector of St. Paul's Church, Franklin, N. Y., a parish he organized and where he erected a beautiful Gothic church and secured a fitting rectory on the same property. After three years he was called in 1868 to St. George's as assistant with full pastoral charge and succession to the rectorship. He became rector in 1878 on the resignation of the Rev. John Brown, D.D., who had then completed 62 years of service there.

Dr. Applegate has always been intensely interested in missions. Since 1873 he has been a member of the missionary committee of the diocese, and for many years served as one of the Board of Managers of the Domestic and Foreign Missionary Society. In 1877 he became Dean of the Western Convocation, and served until its re-organization as the Archdeaconry of Orange, deeming his strength insufficient for the continuance of that responsibility. As a member of the Standing Committee and in many other ways and responsibilities, Dr. Applegate's service to his diocese and Bishop has been conspicuous for its good judgment and faithfulness. His missionary enthusiasm has a fitting memorial in the Church of the Good Shepherd in the southern part of Newburgh. This work, from its humblest beginnings in the loft of a factory, he fostered and developed with many personal ministrations and later with the help of curates until it was able to begin a separate life with the gift of a new church building from the mother parish.

So also St. Luke's Hospital stands for his tender and constant care for the poor and suffering. There was little encouragement at its founding, but with persistent effort and the help of a few tried friends he guided its growth and policies as a Church hospital until now its thorough equipment for efficient service is adequate to the needs of the whole community.

In 1903, owing to failing health, he resigned, becoming rector emeritus, and still living in the rectory he had secured for the parish was able to continue his duties to the diocese and seminary and to his brethren in the ministry who naturally turned to him for sympathy and counsel.

Earnestness and directness were marked features of his preaching. His voice was well modulated and sympathetic and he showed a remarkable excellence in the reading of the scriptures and interpretation of the Church's

offices. As a writer, his style was finished and scholarly to a high degree; and his sermons were marked by beauty of thought and grace of expression as well as forcefulness in delivery. His work, like his life, was full of a deep spirituality and unselfishness; he was especially strong intellectually, large in sympathy and though slightly reserved in social intercourse, was most intimate as a pastor; and his long years of service to three generations of his children in the Church, gave to his parochial relations a singular affection and devotion.

Dr. Applegate, as did his father, leaves a son to continue his service in the priesthood of the Church.

BISHOP WELLER GOES ABROAD.

BISHOP WELLER left on Tuesday of this week for New York, where he was to take passage for England to be gone until after Easter. He will travel through England and on the Continent in company with Col. and Mrs. E. A. Stevens of Hoboken, N. J.

BEQUEST FOR DR. F. E. J. LLOYD.

BY THE WILL of the late David Howell of Hamilton, Ohio, just probated, a bequest of \$2,500 is made to the Rev. Dr. F. E. J. Lloyd, whose resignation of the ministry has recently been announced. The sum has been quite generally stated in the press dispatches in connection with the report of Dr. Lloyd's secession to the Church of Rome all the way from \$100,000 to \$175,000 or more, and is correctly given in the foregoing.

The Uniontown (Pa.) *News Standard* for January 16th, makes in its editorial columns the following statement in regard to the manner of Dr. Lloyd's resignation of his parish and perversion from the Church which had commissioned him to serve in its priesthood:

"Ordinarily the severance of the relation between a pastor and his congregation is an affair so strictly their own that the outside public has neither inclination nor business to mix in. But the resignation of Dr. F. E. J. Lloyd from the rectorship of St. Peter's Church and his announcement that he had gone into the Catholic Church was executed in so spectacular a manner as to constitute a veritable play to the worldly galleries, and to render public comment therefore not only pertinent but inevitable.

"Dr. Lloyd evidently intended that his *coup*, so to speak, would make a public sensation. It is a way he has. He is fond of newspaper publicity and enjoys sensational newspaper type. When some months ago it was announced that he had received the appointment of Bishop Coadjutor of Oregon, he did not first take his own Bishop and Church officers into his confidence and acquaint them with his intentions, but while out West he telegraphed to the *News Standard* that he had decided to accept the appointment. His vestrymen, who were first entitled to know it, learned of it through the press.

"Last week when he wrote out his resignation as rector of St. Peter's, the newspapers knew it before the vestry and the congregation did, and the newspapers at the same time were given a tip that on Monday morning he would give them a sensation that would be heard throughout the land. He made good, and instead of officially informing his Bishop and vestrymen that he had not only resigned at St. Peter's but that he had quit the Episcopal Church and become a Catholic, they had to learn this through the press. Naturally the vestrymen and the congregation felt humiliated and mortified at being thus ignored and in being obliged to learn of the plans of their rector through the newspapers. The *News Standard* is always glad to get news at first hand, but it confesses that these are the only instances in which it was able to get the news about a pastor's resignation and renunciation before his congregation

could get it. A newspaper is always on the lookout for the news, but even the secular press is sometimes shocked at the lack of dignity and propriety in the methods by which a wearer of the sacred cloth will exploit himself in sensational newspaper publicity."

After comparing Dr. Lloyd's emphatic teaching upon the position of the Church with his present position, the *New Standard* continues:

"If all this has produced upon the minds of the community an impression of insincerity and a lack of straight-forwardness; has left also a feeling that many loose utterances of Dr. Lloyd have tended to batter down the line of demarcation that separates the Church from the world and that distinguishes things worldly from things spiritual, so that good people are to-day seriously debating the question as to whether the spiritual life of the community's churches has not been hurt quite as often as it has been helped by Dr. Lloyd's coming to Uniontown, he has only himself to blame for it.

"We say this in sorrow and not in anger, in behalf of the average sober sense of the community which has some rights in the

for Dr. Lloyd has been called off by the vestry, and the parish house will not be opened for that purpose."

NEW ALTAR AT CHRIST CHURCH, NEW HAVEN.

THE CONSECRATION of the altar and reredos given by Mrs. Mary Elizabeth Ives to Christ Church, New Haven, Conn., occurred on the First Sunday after the Epiphany, was accomplished with the celebration of the Holy Communion. After the processional, prayer asking the acceptance of the gifts were offered and the Holy Communion followed, with the Bishop of Vermont as celebrant. A sermon eloquently treating of the use of memorials and of the importance of dignifying the altar was preached by the Bishop of Delaware. The Hallelujah Chorus was rendered as the anthem. The clergy of Christ Church, who are carrying on a noble work, are the Rev. G. Brinley Morgan and the Rev. Frederick M. Burgess.

The altar is of Knoxville marble and the reredos of caen stone, with the Crucifixion as the centrepiece and the evangelists in the side

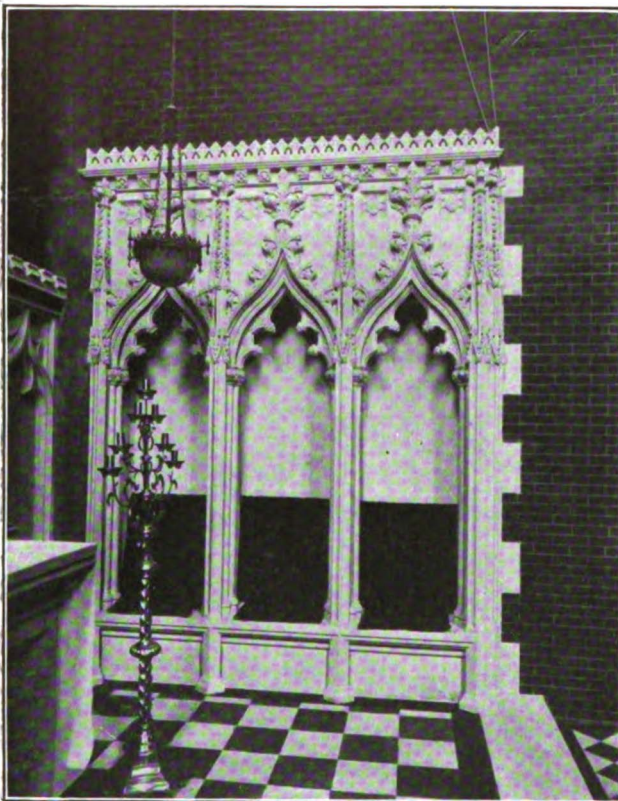
from this State, and is anxious that the State should make a good showing in numbers and in help to the institution at that time.

Vice-Chancellor B. Lawton Wiggins was the main speaker and Bishop Kinsolving, of Texas, followed, and there were speeches by a number of others whom the toastmaster, Hunt Henderson, designated as "common garden variety" of talkers.

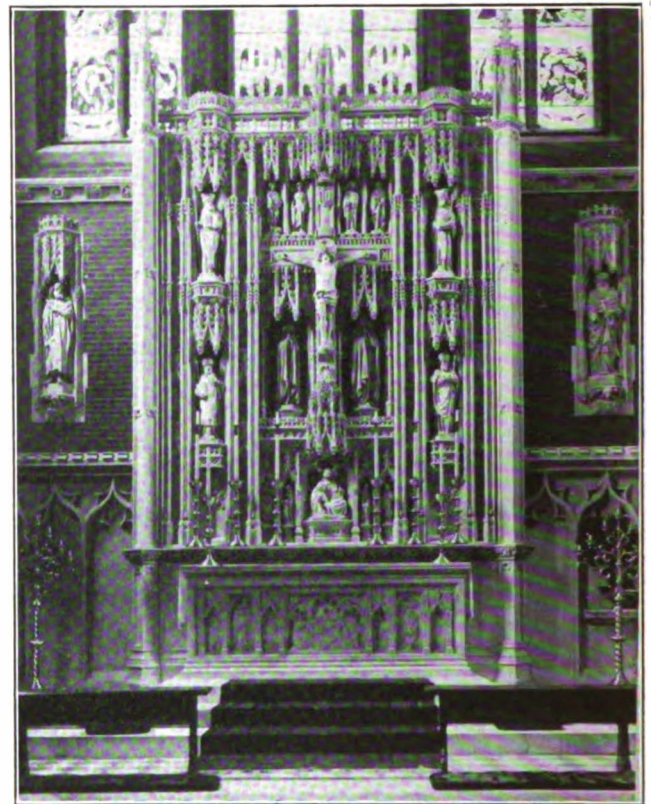
The banquet was a very elegantly served yet simple one and was much enjoyed.

LOCAL PREPARATION FOR B. S. A. INTERNATIONAL CONVENTION.

STEPS are already being taken by the Brotherhood of St. Andrew, in preparation for the International Convention to be held in Washington in September next. The following chairmen of the various committees have been appointed: Finance, Wm. H. Singleton, St. Michael and All Angels' Chapter; Transportation, George R. Anderson, St. Andrew's; Press and Printing, Bert T. Amos, Trinity; Hospitality, Gen. Cecil Clay, St. Andrew's; Music, Dr. Gabriel Johnston, St.



PAVEMENT AND SEDILIA, CHRIST CHURCH, NEW HAVEN.



NEW ALTAR AND REREDOS, CHRIST CHURCH, NEW HAVEN.

matter, and in deference to the general sentiment which feels that it has been deeply stung at times by Dr. Lloyd's utterances and methods. All good Christian people hope that the departing ex-rector will in the future lay aside those superficial and sensational dashes and plays that compromise the dignity of the pulpit, that have handicapped his usefulness here, and that finally led up to his spectacular exit from the communion with which he has been so long identified. All sincere people must deplore the episode, just as they will hope that out of it all final good may come to all concerned."

In the news columns of the same periodical is continued the following statement concerning Dr. Lloyd's resignation of his parish at Uniontown.

"Dr. Lloyd tendered his resignation December 31st and it was unanimously accepted by the vestry to take effect February 1st. Dr. Lloyd was to fill the pulpit until February 1st, but arranged with Archdeacon Flint of Pittsburgh to hold services during the remaining Sundays of January.

"The reception which was to have been given at the parish house Wednesday night

niches. It is a very handsome and elaborate work of art, better understood from the illustration than from a description. The gifts also include sedilia of caen stone presented in memory of Mrs. Lucy H. Boardman, and a pavement of Belgium and Carrara marble in memory of Mrs. Henry K. Morgan, late of Hartford. The entire work was designed by Henry Vaughan, architect, and was executed by Messrs John Evans and Co. of Boston, and gives to Christ Church a sanctuary second to that of few American churches in magnificence and ecclesiastical taste.

"BOOMING" SEWANEE.

The alumni and friends of the University of the South, at Sewanee, Tenn., were the participants in a banquet at the Hotel de la Louisiana, New Orleans, on the 15th inst., at which the history, aims, and needs of the University were talked over, with a view to arousing interest on the part of the alumni in this State and getting a large attendance at Sewanee next summer. Bishop Sessums is deeply interested in the great school, the original subscription for which was mainly made

Thomas'; Junior Work, J. Lewis Gibbs, St. Andrew's Chapter. The committees are being organized, and will soon be ready for active work.

ACTION OF THE WASHINGTON CLERGY ON DIVORCE LAWS.

THE WASHINGTON CLERGY has sent to the Commissioners of the District of Columbia, resolutions strongly opposing a proposed change in the local divorce laws, in order to make them conform to the uniform marriage and divorce laws adopted by the recent divorce congress. The signers of the resolutions, headed by Bishop Satterlee, declare that the change proposed would increase the causes for divorce in the District, and also that the law as it now stands, commends itself to our best citizens, and that the change would be deprecated by them. Referring to the recent congress on this subject, the resolutions urge that it is a misrepresentation of its action to say that it expressed itself in favor of lowering the standard and increasing the number of causes for divorce now recognized in any state. On the contrary,

resolution No. 6 adopted by the congress expressly declares that it recommends that no additional causes should be recognized in any state, and where causes are restricted, no change is called for.

The present divorce law of the District—a vast improvement on the former, and allowing only one cause for divorce permitting remarriage—was adopted a few years ago, largely through the efforts of our clergy and ministers of other Christian bodies, and there have been already several unsuccessful movements to have it changed for the worse. It is to be hoped that the present effort will share their fate.

CORRECTION AS TO WINCHESTER, MASS.

THE CHAIRMAN of the finance committee of the Church of the Epiphany, Winchester, Mass. (the Rev. J. W. Suter, rector), submits figures showing that the statement printed last week to the effect that pledges and pew rents for the support of that parish had diminished to the extent of about \$600 was incorrect.

The report of the treasurer for 1906 shows
 Pew rent receipts.....\$3776.84
 Pledges 1094.56

Total\$5471.40

The report of 1905 showed:
 Pew rent receipts.....\$2493.20
 Pledges 1974.39

Total\$4467.59

This is a gain of \$1,000 over 1905 in pledges and pew rents, instead of a loss for the year, a difference which is a most material one for a suburban parish.

The actual cash surplus in maintenance account at the end of the year 1906 was \$440, of which \$270 was at once applied to permanent investment, by wiping out the last dollar of debt on the new \$6,000 organ.

It is a pleasure to THE LIVING CHURCH to make the correction.

CALIFORNIA.

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

Death of Mrs. Saunders—Mission at Elmhurst—Work at Modesto.

CHURCH people were shocked to hear of the sudden death of the wife of the Rev. Nelson Saunders of Merced. Mrs. Saunders was a member of the House of Churchwomen last year and was appointed a delegate for the coming year.

THE CHURCH of the Advent, East Oakland is feeling greatly encouraged over the success of an effort to establish a mission in Elmhurst. Sunday afternoon services which were commenced last November are held in a rented hall, with an average attendance of fifty, and a Sunday School attendance of thirty.

A lot has been secured on which it is hoped to erect a church during this year.

ST. PAUL'S mission, Modesto (the Rev. Wm. E. Couper, priest-in-charge), has a most satisfactory record for the past year. Both church and rectory have been improved with fresh paint and new porches, green lawns and other improvements, at a cost of \$800.

An energetic Woman's Guild keeps things progressing in this little mission, so that there is every reason to believe it will in due time become a prosperous parish.

COLORADO.

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

Diocesan Intelligence.

ST. ANDREW'S, Cripple Creek (Rev. E. Johnson, rector), has been greatly improved by an iron fence about the lawn and other necessary repairs. Although the parish has

recently lost a number of families, the work in the camp is progressing.

THE SECOND united missionary meeting of the parishes of Colorado Springs, Colorado City, and Manitou was held in Grace Church parish house, Colorado Springs, January 10th. The devotional services were conducted by the rector of Grace Church, the Rev. H. R. Remsen. The address, a most stirring one, with an eloquent appeal for Church and Bible training of children in the home, was made by the Rev. John H. Houghton, rector of St. Mark's, Denver. Mr. Houghton also outlined the model parish marking as the secret of success—a foundation built upon our love for our Blessed Lord. Besides the four priests at Colorado Springs, Colorado City, and Manitou, three visiting priests from Denver were present and one from New Jersey. The large parish hall was well filled with the enthusiastic members of the Woman's Auxiliary, who later served refreshments in the guild rooms.

THE ORGAN DEBT on All Saints', Denver (Rev. F. F. Kramer, rector), of \$1,250 has been paid in full. This freed the parish from all indebtedness. All Saints' now has a splendid church and rectory on the brow of a hill in the residence portion of Denver. Dr. Kramer has been in the parish ten years.

CONNECTICUT.

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

Diocesan Notes.

MR. HENRY WADSWORTH of Glastonbury died on January 10th, in the 86th year of his age. Mr. Wadsworth was for many years connected with St. Luke's, South Glastonbury, and was one of the founders of St. James' parish, Glastonbury, in 1859. He rendered long service as an officer, and officiated as lay reader in both parishes.

MRS. MARY E., widow of John Randall Sturges, died at Wilton during Advent. Mrs. Sturges was the oldest communicant of St. Matthew's Church, and the mother of the Rev. Isaac C. Sturges, rector of St. Cornelius' Church, New York.

CHRIST CHURCH, Quaker Farms, received as a Christmas gift from the Church of the Nativity, New York, a brass altar cross and a pair of vases. Also from a friend, a pair of brass candlesticks for the altar. The parish is united with St. Peter's, Oxford. The rector is the Rev. George J. Sutherland, late of the missionary district of Asheville.

THE FIRST ISSUE of the *Connecticut Churchman* appeared late in Advent. It consists of twenty-four pages, handsomely printed, and contains much matter of interest and value.

TRINITY CHURCH, Brooklyn, was founded 136 years ago. The rectorship of three of its parish priests covers one hundred and two of those years. The present rector, the Rev. Samuel F. Jarvis, D.D., has been in charge since 1874.

IOWA.

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

Men's Club; Ottumwa.

THURSDAY EVENING, January 17th, the Fellowship Club of Trinity Church, Ottumwa, with a membership of 76 men, met in the crypt of the church. Hon. M. A. Roberts, a local judge, addressed the men, his subject being, "The Prevention of Crime and the Treatment of Criminals." A very excellent musical programme added to the evening's entertainment. A social hour with refreshments followed.

KENTUCKY.

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

Louisville and Other Notes.

THE LAYMEN'S LEAGUE has arranged for a lantern lecture on the History of the

American Church, to be given February 8th in the Sunday School room of St. Paul's, by the Rev. Wm. Howard Falkner, in the interest of the Men's Thank Offering.

ST. ANDREW'S (the Rev. J. K. Mason, D.D., rector) is preparing to celebrate the 50th anniversary of the founding of the parish, on February 10th to 12th. Former rectors who are now living are the Rev. Walter Burton, all of whom have promised to attend the celebration.

THE REV. FATHER PARRISH, O.S.B., will begin a mission in Grace Church (the Rev. Fr. Johnson, rector), on St. Paul's day and will close on Sexagesima Sunday. Bishop Woodcock will give an eight days' mission in St. John's Church (the Rev. C. P. Sparling, rector), beginning Sexagesima Sunday.

An order has been placed for a window to be put in St. John's Church in memory of the late Captain W. S. Phillips, one of the founders of the parish, and one of its most faithful workers.

ST. MARK'S (the Rev. R. L. McCready, rector), received, on Christmas day, a handsome brass lectern, presented by Mrs. Edward Rowland as a thank offering. The same day a handsome processional cross was given by Mrs. Thomas W. Kennedy as a memorial to her mother, Mrs. M. A. Willard, and her sister, Miss Hirtense Willard.

ST. JAMES' CHURCH, Shelbyville, is being put in complete repair. It has been painted on the outside and frescoed within; all the woodwork has been cleaned and varnished, and new windows are to be put in. The Bishop hopes to place a priest in charge of this promising mission at an early day.

THE Associate Mission which the Rev. Frederick W. Thompson has undertaken to establish in his parish at Uniontown, has made a promising start. The rector's son and two other young men, one a Harvard graduate, are now in residence, assisting in parish and mission work while pursuing their theological studies.

IN GRACE CHURCH, Paducah (the Rev. D. C. Wright, rector), a beautiful baptistry is to be built, according to plans by Geissler of New York, including marble pavement and pace, with marble font with cover, book-rest, railing and ewer of brass, two stained glass windows of appropriate design, and mural frescoes, including a copy of Plockhorst's "Christ and the Children." The whole to be a memorial of members of the Gould family.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

The Actors' Church Alliance.

THE BROOKLYN CHAPTER of the Actors' Church Alliance, at the invitation of the rector, the Rev. W. E. L. Ward, attended the High Celebration of the Holy Eucharist at St. Paul's Church, Brooklyn, last Sunday morning, January 20th. The sermon was preached by the rector.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Mission at St. Anna's Church.

A WONDERFULLY successful mission was begun on January 13th and ended January 20th at St. Anna's Church, New Orleans. The Rev. Herbert Parrish, abbot of the Benedictine Community, of Fond du Lac, was the missionary. Father Parrish has a magnificent voice and as a public speaker cannot be excelled. He presented the truths of religion clearly, definitely and attractively. The mission began with a church well filled but before it closed persons were unable to secure seats, so large was the attendance. Many new members were added to the Church, many

took fresh start in the spiritual life and great good was accomplished in every direction.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Work at Rockland—Mission to be Held in Portland.

THE report of the treasurer of St. Peter's, Rockland (the Rev. Russell Woodman, priest), for the year ending at Advent, was the best that has been made during the eight years of Mr. Woodman's incumbency. It showed that all bills had been paid, including those contracted for the installation of a steam-heating plant aggregating \$425, of which sum \$262 came from the summer visitors. The work at Rockland is important, not only because of the increasing number of persons in the city who through it are becoming more or less interested in the Church, but also because its priest is enabled to minister to the people of the Church of St. John Baptist, Thomaston, and of St. Georges', Long Cove.

DURING the first ten days in March the Rev. John Poyntz Tyler, Archdeacon of Virginia, is expected to hold a mission at St. Stephen's, Portland (the Rev. H. F. Kloman, rector).

MARYLAND.

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

Notes from the Diocese.

THE Feast of the Epiphany was not only the parish festival at the Church of the Epiphany, Govantown, Baltimore County, but also the tenth anniversary of the foundation of the Church and the ninth anniversary of the rectorship of the Rev. Carroll E. Harding.

A NEW mission is being organized on Park Heights Avenue, Baltimore.

PLANS are being drawn for a new church at St. Helena, Baltimore County.

A NEW parish house, at a cost of \$2,000 has just been completed in connection with St. Peter's Church, Solomon's Island. It will be used by the seamen, oystermen and others in connection with the parish for entertainments. The Rev. L. A. Wye is rector.

ON EPIPHANY night in Baltimore, the Lyric theatre was packed at the annual missionary mass-meeting which has come to be part of the ceremonies attending the anniversary of the Bishop's consecration. A choir of 100 voices provided the music. The first speaker was the Rev. G. Moseley Murray, general missionary of the diocese, who told of what was being done to spread the Church's work. The Rev. Dr. Randolph H. McKim, rector of the Church of the Epiphany, Washington, made an address on the Anglo-Catholic Church and Its Contributions to American Civilization and Liberty. The last speaker was the Rev. James E. Freeman, rector of St. Andrew's Church, Yonkers, N. Y., who spoke on Men and Missions.

ST. GEORGE'S CHURCH, Baltimore, has again united with St. Barnabas' Church, the latter having recently sold their church property, and the Rev. Thomas Atkinson is rector of both churches.

MASSACHUSETTS.

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

Death of Mrs. Sarah Burroughs—Rev. Arthur Ketcham to Remain at St. Mary's—Bishop Hall in Boston—Rev. Mr. Prime gone abroad.

THE REV. CHARLES W. DUANE, rector of historic Christ Church in the old North End of Boston, officiated at the funeral service, on January 19th, for Mrs. Sarah Burroughs, widow of the Rev. Henry Burroughs, formerly rector of this same parish. He died a number of years ago, and for the past eleven years

Mrs. Burroughs has been residing abroad with a daughter. She died at Pau, France, November 30th. Mrs. Burroughs was a woman of a wonderfully strong personality, of rare judgment and an untiring worker with her husband during the days of his ministration at Christ Church, cheering many a depressed soul by her kindness and sympathy.

TO HIS people at St. Mary's Church for Sailors in East Boston, as well as to others hereabouts who know of his wonderful work among the people of the water front, it comes as good news to know that the Rev. Arthur Ketchum is not to leave the parish, as had been feared. Mr. Ketchum lately was honored with being chosen by Bishop Potter as rector of the American Church at Munich, Germany, and had he accepted it would have been for a year, in the hope of restoring his health, which has not been of the best for some time. Mr. Ketchum has had this offer in mind for some weeks, but a few days ago he decided to continue in his present charge, the duties of which will be somewhat lighter now that he has an assistant in the person of the Rev. W. S. Packer, who came here a few weeks ago from one of the Cincinnati parishes.

BISHOP HALL of Vermont, who always is gladly welcomed in Boston, where many pleasant memories linger of the days when he was Father Hall, S.S.J.E., preached at St. Stephen's Church at the evening service, Sunday, January 20th. Bishop Coadjutor Frederick Foote Johnson of South Dakota also preached at both the morning and afternoon services at St. Paul's Church.

THE REV. FR. PRIME of St. Margaret's Hospital after his operation, was able to be the guest of honor at a reception which his parishioners planned for him on the evening of Wednesday, January 9th. The occasion proved a delightful one for both priest and laity, and among those outside the parish who graced the reception with their presence, all of whom had a few kindly words to say of the much-loved Fr. Prime, were the Rev. Dr. van Allen and the Rev. William B. Stoskopf of the Church of the Advent, and the Rev. Allan W. Cooke. Fr. Prime was presented with a purse of \$280. A couple of days later, Fr. Prime and Mrs. Prime went over to New York, whence they sailed for a few weeks' sojourn in Bermuda, which trip it is hoped will entirely restore Fr. Prime to health.

Later: Fears for the safety of Father and Mrs. Prime, with Father Field, who must have been in the region of the Jamaica earthquake at the time, are stated elsewhere in this issue.

PROFESSOR NASH continues to give great enlightenment to the laity through his admirable series of discourses each Thursday afternoon at St. Paul's Church. His last lecture was on "The Working Theology of a Great Man of Affairs," with the Apostle Paul as the central figure.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Improvements at Hillsdale.

ST. PETER'S Church, Hillsdale, has been re-decorated, a new roof added, and many other repairs made. The event was commemorated by a visitation of the Bishop of the diocese on the 13th inst.

MILWAUKEE.

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

Children's Missionary Service.

THE CHILDREN of the several Church Sunday Schools in the city observed Children's Missionary day last Sunday afternoon by a joint service at the Cathedral, when the

church was crowded, chairs being required in order to accommodate all of them. The children marched into the church with banners by classes and schools, and the service set forth by the Board of Missions was rendered.

Bishop Webb spoke in regard to the importance of Sunday School work, and asked them to take good care of their Lenten offerings for General Missions. The Rev. S. H. Littell of the China Mission, then told the children of the mission work of the Church done throughout the world, and specially of the land from which he had come. Much interest was aroused by the service.

MINNESOTA.

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

A Bequest—Work on a Nurses' Home—Men's Club at Mankato.

A BEQUEST of \$500 was recently left to the Church of the Holy Communion, Redwood Falls (Rev. C. S. Mook, rector), towards the erection of a parish house by the late Mrs. M. Powell of that parish. Mrs. Powell was one of the charter members of this parish and was always an active member of the Rector's Aid Society, and has chosen this most substantial method of demonstrating her love.

THE NEW Nurses' Home for St. Barnabas' Hospital, Minneapolis, was formally opened to the public on Wednesday evening last. The service of dedication was conducted by the Rev. J. P. Johnson, chaplain of the hospital, and the Bishop. After the dedication, the whole building was thrown open for inspection, and many were the expressions of satisfaction and admiration over the comfortable and harmoniously arranged home. This home has been built through the untiring efforts of the Woman's Auxiliary to the Board, and the especial devotion of Mrs. Dr. Peters, who for several years has been president of the Auxiliary. The cost of the building was \$22,000, and is all paid for except \$4,000.

THE REV. C. C. ROLLIT of Red Wing, addressed the Men's Club of St. John's Church, Mankato, on "The Pew as Viewed from the Pulpit." The meeting of the Club was at the residence of Mr. and Mrs. Edgar Weaver, where twenty-six gentlemen assembled and were entertained.

MISSOURI.

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

Work at the Church of the Holy Communion—Other Notes.

THE PARISH of the Church of the Holy Communion, St. Louis, celebrated its 38th anniversary on Sunday last by holding special services. The rector, the Rev. Charles F. Blaisdell, gave an interesting address dealing with the history of the parish in the past, and brought before the congregation his plans and hopes for the future.

The difficulties to be faced in this parish are those which accrue in all parishes in large cities, when "fashiondom" moves away and leaves the church in what has become almost a down-town neighborhood. Mr. Blaisdell and his vestry have faced the problem. A new parish house will shortly be ready for occupancy, which has cost nearly \$25,000. It is splendidly equipped and will contain reading, club, and billiard rooms, together with other necessary rooms and offices for the clergy.

Two new assistants, candidates for Holy Orders, have been added to the staff, and everything points to a successful issue.

Mr. Blaisdell hopes not only to be entirely out of debt in two years' time, but to have in hand a substantial sum which shall form the nucleus of a permanent endowment fund for the parish.

THE REV. H. A. STOWELL, who has the care of Ironton and Fredericktown, is opening

up several mission stations in the vicinity of his labors. Two services were held on Christmas day at Bismarck and one at Farmington. All of these being held in private houses.

NEBRASKA.

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

Seven Days' Mission in Omaha—Gift to Clarkson Hospital—The Endowment Fund.

THE REV. WM. WILKINSON, city missionary of Minneapolis, held a seven days' mission in St. Philip's Church, Omaha, commencing on Saturday, January 12th. The Holy Communion was celebrated each morning, and instruction was given in the afternoon. The mission service proper was held in the evening, when the missionary delivered some of his customary heart-to-heart talks. Although there was little time for preparation, the attendance was very good, especially in the evening, and our colored friends thoroughly appreciated the efforts made in their behalf.

Mr. Wilkinson also visited the Exchange Building in South Omaha, which is situated in the midst of the Union Stock Yards and is the centre of life among the commission men. At noon of each day Mr. Wilkinson took his place in the rotunda, and, standing upon a chair, preached to the crowds which assemble during the lunch hour. What results may come from this effort it is difficult to say, but from the remarks made by some of the men there seems to have been a general appreciation of Mr. Wilkinson's visit.

AN ANONYMOUS friend of the Clarkson Hospital has given \$1,000 to the building fund. This makes a total of \$4,000 given by this man towards the same object, and he has told the Bishop that as long as he is prospered he will continue to do the same from year to year.

BY THE will of Miss Leavitt of South Omaha, the Clarkson Hospital receives a legacy of \$5,000. The only condition attached to this gift is that one bed shall be kept free for the use of charity patients.

FOR SOME years the episcopal endowment fund of the diocese has been the subject of much discussion, both in the annual Council and by committees appointed for that purpose. The insurance plan has been discarded as unpractical, and no results have followed the efforts made to increase the endowment by public subscription. At the last annual Council another committee was appointed under the chairmanship of Mr. Scott King of South Omaha. At its last meeting this committee has decided to try and raise \$80,000, through the Building and Loan Association. Efforts are to be made to get enough persons or organizations to take up 400 shares, valued at \$200 each. One dollar a month is paid to the association on each share for eleven years and seven months, at which time the shares will be worth \$200. The members of the committee are very enthusiastic over the scheme and already about fifty shares are in sight and scarcely any canvassing has been done.

NEWARK.

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

Notes from the Diocese.

THE FIFTEENTH anniversary of the Rev. Edwin A. White's rectorship of Christ Church, Bloomfield, was observed on the First Sunday after Epiphany. On the preceding evening the parishioners presented to Mr. and Mrs. White, the study table and beautiful cut glass. The new church with its very strong and vigorous congregation and an unusual number of interested men bears witness to Mr. White's faithful work. He has led the people wisely so that the parish is now one of the most important in the diocese.

MRS. SILAS C. HALSEY has endowed a bed at St. Barnabas' Hospital in memory of her husband—Mr. Silas Condit Halsey—a prominent member of Trinity Church—who died last year.

FOUNDER'S DAY was observed at Grace Church, Orange, on the First Sunday after Epiphany, with a sermon by the Rev. Dr. Mann, in the morning, and the Bishop of the diocese in the evening, and with a very generous offering for General Missions.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
New Brunswick Convocation—Services in Elizabeth.

THE MEETING of the New Brunswick Convocation was held January 15, 1907, in the Church of St. Mary's-by-the-Sea, Point Pleasant (the Rev. Harry Howe Bogert, rector). The Bishop celebrated the Holy Eucharist, and presided at the business and missionary meetings. The Rev. H. H. Oberly, D.D., of Christ Church, Elizabeth, read a masterly essay on "Christian Unity," and the Rev. Robert E. Wood of Wuchang, China, gave a most interesting and instructive talk on the work of the Church in that far off field. In the evening the Bishop confirmed a class of twelve persons, presented by Fr. Bogert, one of the class being confirmed at home, as he was ill in bed. Of this class, all but two are converts to the Church, two having been Methodists, one a Lutheran, and the rest baptized by the rector. This makes 32 converts to the Church in the three years and a quarter that the present priest has been rector, and the number of communicants has grown from 36 to 103 in that time, not all of whom, however, are now living in the parish. Although a parish of but three and a quarter years' standing, it is one of the most promising on the Jersey coast, and has already spread its fame for devotion, spirituality, and missionary zeal far beyond the precincts of the diocese. At Christmas this year, the Sunday School, St. Vincent's (acolytes) Guild, and a friend, presented the church with a beautiful brass processional crucifix. The Easter offering is always given to missions. The Holy Eucharist is the chief service every Sunday, and the full Catholic Faith is taught and practiced.

AT ST. JOHN'S CHURCH, Somerville (the Rev. Charles Fiske, rector), a new memorial window was blessed on Sunday, January 20th. The window commemorates Mrs. Mary Elizabeth Parmelee, and is the fourth of a series of ten that will extend on both sides of the nave.

PROFESSOR KINSMAN of the General Theological Seminary will deliver a course of lectures during Lent at Christ Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector), on "The Doctors of the Greek Church." The course will include addresses on St. Athanasius, St. Basil, and St. Gregory Nazianzin, St. Chrysostom, and a final lecture on the Creeds.

THAT THE simple, earnest preaching of the gospel will still have a hearing was shown in Grace Church, Elizabeth, during the past two weeks. The rector, Rev. Henry Hale Sleeper, Ph.D., set apart Epiphany week for special sermons on "The Manifestation of the Lord Jesus" as follows: "At the Fords of the Jordan"; "In the Wilderness"; "On the Mountain Top"; "The Garden and the Hill"; "Out of the Tomb"; with short talks on "Irresolution," "Postponement," "Crises," "Present Help," "Common People." The interest was so great that the services were continued another week at the request, by a rising vote, of a large congregation. The topics for the second week were sermons about the Lord Jesus: "His Birth"; "His Teachings"; "His Prayers"; "His Courage"; "His Disciples"; with short talks on "The Bible,"

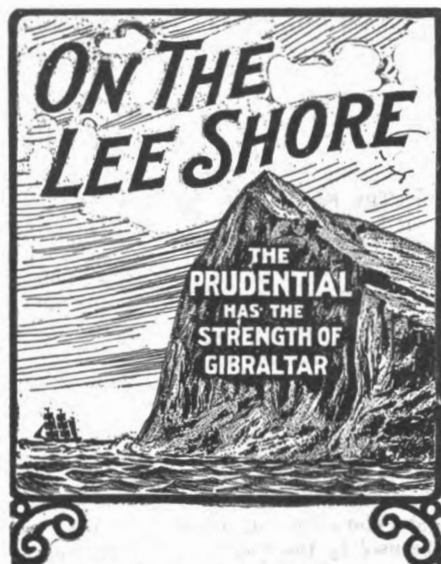
"The Church," "The Prayer Book," "The Sacraments," "The Ministry." Many resolution cards were signed expressing renewed devotion to Christian worship and service. The rector will continue to preach on Friday nights on kindred topics until Easter, with special sermons every night in Holy Week.

NEW YORK.

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

Large Training Classes for Sunday School Teachers.

NEVER BEFORE has so much been done in the diocese in the line of training the Sunday School teachers. The largest training class is at New Rochelle, where the rector of Trinity Church, the Rev. Dr. Canedy, has gathered over one hundred teachers from his own and neighboring churches and from the public schools, for a course of lectures, delivered by the Rev. Dr. Wm. Walter Smith, secretary of the N. Y. S. S. Association. Courses have also been held this season in Christ Church, Rye; St. Andrew's Church, Yonkers, and St.



A THRILLING STORY OF American Business Life

Written by Broughton Brandenburg, President American Institute of Immigration. Don't fail to read it. It tells how a fortune was made and lost in tobacco speculations—how a sudden turn in the stock market crippled a daring financier, how the death of his brother-in-law completed the financial ruin, and brought the delicately reared family to the verge of want. It also shows how a Prudential Life Insurance Policy for \$50,000 saved the situation. The author says of The Prudential Policy:

"It stood out like a chimney-tower above the blackened ruins of a mansion that had been swept by fire."

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Thomas' Church, Mamaroneck, all given by Dr. Smith. About 260 teachers are in training, and the results are already being felt and noticed in the schools.

OHIO.

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

Work on the Cathedral—Toledo Notes.

TRINITY CATHEDRAL, Cleveland, is rapidly approaching completion, and the Bishop hopes to consecrate it at the time of the meeting of the Convention of the diocese next spring. Some weeks' delay in the structural work has been caused by a mishap to the North German Lloyd S. S. *Princess Irene*. She had on board marble for the cathedral pulpit and also tiling for the floor, and collided with another vessel in the Bay of Naples and was obliged to go into dock for repairs.

Mr. Charles Brush has presented the Cathedral with a Skinner-Hope Jones pipe organ of four manuals, which is to cost \$23,000.

BISHOP LEONARD expects to consecrate St. Paul's Church, Conneaut, on St. Paul's day.

BISHOP BROOKE of Oklahoma has recently visited the Toledo churches and the Trinity Church Men's Club and received contributions for his remarkably prosperous work. He has a son, who is a student at Gambier and a member of the Kenyon Glee Club, which has given a popular concert at the Collingwood, lately, on behalf of Calvary Church.

THE REV. E. G. PITBLADO, the curate at Trinity, and the Rev. V. C. Lacey, of St. John's Church, have arranged to alternate for afternoon services at St. Andrew's, Auburndale, bringing with them their own choirs, the morning Sunday School and service going on as before, with the Rev. W. C. Hopkins, rector. Dr. Hopkins wishes to retire, and there is a standing offer of \$800 salary and room rent free to any clergyman who will take charge of St. Andrew's and St. Luke's missions. Applications should be made to the Rev. Dr. Cyrus Townsend Brady, rector of Trinity.

THE MEN'S CLUB of Trinity had a memorable meeting on Saturday, January 19th, when 110 attended and enjoyed a banquet—provided by the ladies. Choice music by the choir and speeches by Bishop Brooke and Archdeacon Abbott, the Rev. H. L. Duhring, of Philadelphia, Dr. R. W. Clark, secretary of the Fifth and Sixth Missionary Departments, Rev. Dr. C. T. Brady, Mr. John Gunkel, Father of the Newsboy Movement, and Mr. G. W. Stevens, the manager of the Art Museum. The alternated applause and laughter throughout nearly the whole evening were witness to the feeling that the occasion was one of unusual enjoyment. A few changes were made in the Constitution of the Club, providing the sustaining members should pay \$5.00, active members \$1.50 per year, and junior members 15 cents at each monthly meeting. The Club is open to all, irrespective of creed or parish. On January 20th, the annual Sunday School Missionary Rally was held at Trinity Church, when in spite of a terrific cold wind-storm the church was well filled with the combined Sunday Schools and congregations of the city. The three choirs of Trinity—the boys and men in cassocks and cottas, the Sunday School choir girls in red gowns and caps, the St. Cecilia Society in black gowns and caps, with the clergy, made a procession of unusual length and interest.

The music was inspiring and the addresses by Drs. Duhring and Clark, Archdeacon Abbott, Dean Daniels, and Dr. Brady, received marked attention. That of Dr. Duhring with two lighted candles in his hands and the hearty answers he drew from the children, were hailed as a delightful novelty.

DR. BRADY began on Epiphany day a noteworthy series of sermons, to continue until Easter. Besides those on Christ and the Church, the course comprises sermons on Ignatius, Polycarp, Perpetua, and the Proto-Martyrs, Athanasius and Arius, Chrysostom and Augustine of Hippo, Pope Gregory the Great, and The Latin Church, Augustine of Canterbury, Peter the Hermit, Pope Urban the Second, St. Bernard of Clairvaux, King Louis and the Crusades, Hildebrand, Innocent and the Papal Supremacy, St. Francis of Assisi and the Monastic Orders, Martin Luther and Reformation, Ignatius Loyola, Jesuits and the Inquisition, Lanfranc, Anselm, Becket and Langton, Cranmer and Laud, and The Church of England.

After every Sunday night service, there is a ten-minute talk on excuses against Church membership, or answers to questions from a box. On Monday afternoons the rector gives a lecture on the Book of Job. He will also preach every day in Lent.

THE ARCHDEACON recently delivered a lantern lecture before the Toledo Woman's Auxiliaries on the "Three Hundred Years of American Church History." The Rev. Alsof Lessingwell, General Missionary, is giving a similar one in a number of our churches.

ST. MARK'S AUXILIARY is having a series of monthly missionary meetings with papers prepared by the members.

OREGON.

CHAS. SCADDING, Bishop.

Progress in the Diocese

ST. JAMES' CHURCH, McMinnville, under the care of Archdeacon Chambers, is one of our oldest and most important missions. It is situated in the centre of a very promising missionary district, and would make an excellent centre for an associate mission. For lack of funds the work in this field has been sadly neglected, and many families and children have been lost to the Church. The mission has valuable property in the heart of the attractive town, and a small but well furnished church building. On the occasion of the Bishop's visit, January 13th, the building was crowded to the doors both morning and evening, and many requests were made to the Bishop to have a strong, permanent mission work done in the community. He counseled patience, and said he would do all in his power to raise the means whereby to secure strong men for the mission field.

THE CHURCH of the Good Samaritan, Corvallis, is a vacant and important parish. Excellent work has been done here and in the surrounding district by the Rev. E. T. Simpson, who recently left for Honolulu. The Bishop spent three days here last week, preached twice and gave an address to 800 students in the State Agricultural College. He made an earnest appeal for the Christian ministry. He lamented the fact that after fifty years of work in Oregon, only two young men, born and brought up in Oregon, had become priests in the Church. He said the Church needed in her ministry these young Oregonians, strong, earnest men, who understood the conditions of the Pacific coast. His stirring words made an impression, and it was suggested that the Bishop build a theological seminary at Eugene, and place it in affiliation with the State University. Desirable as this might be, the Bishop has no funds for such a purpose.

THE MORMONS are colonizing the eastern part of Oregon and bringing into the state much money for their work. The Romanists have made two dioceses, and are spending thousands of dollars in their aggressive missionary work. The Baptist Home Mission Board in New York sends \$6,000 annually to Oregon for their work, and the Presbyterians as much more; while the Domestic and Foreign Missionary Board appropriates \$2,400

for our own work. Oregon is a strategic missionary point, and sufficient funds ought to be forthcoming to keep open the many mission buildings bought and paid for by Bishop Morris in all parts of the state.

THERE IS an interesting work at La Grande, under the Rev. Upton H. Gibbs. In a territory of nearly 200 square miles there are but two priests and one deacon besides Mr. Gibbs, and all of them find their hands full. At La Grande there is a large Mormon tabernacle, costing \$40,000, directly across the road from our church. It is necessary to improve the church property, and the rector has raised some \$1,600 for the purpose, to which the Bishop will add something, and Mr. Gibbs hopes to raise \$2,000 more. A rectory must be built at a cost of about \$2,000. A novel means of raising money has been instituted in the reproduction of several of the papers entitled "Random Reveries," printed some months since in THE LIVING CHURCH and now appearing on heavy paper with a half-tone cut of the rector. These are sold for the rectory fund at 25 cents.

PENNSYLVANIA.

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

Notes—Memorial Window for Bryn Mawr—A Touching Scene.

THE ANNUAL meeting of the Christian Social Union, Philadelphia, will be held at the Church House, 12th and Walnut Streets, Monday afternoon, January 28th, at 4 o'clock. The principal speakers will be the Rt. Rev. O. W. Whitaker, D.D., LL.D., Bishop of the diocese of Pennsylvania, and the Rev. George Hodges, D.D., D.C.L., Dean of the Cambridge Theological School. The meeting will close with a reception of the members and their friends, who are cordially invited. An invitation is also extended to the clergy of the diocese.

A BEAUTIFUL memorial window, in memory of Katherine Kelso Johnston, wife of James Pemberton Hutchinson, and eldest daughter of the late president of the Pennsylvania Railroad, Alexander Johnston and Lois Buchanan Cassatt, was unveiled in the Church of the Redeemer, Bryn Mawr (Rev. James Haughton, rector), on Thursday of last week. The window was designed and executed at the Tiffany Studios in New York, and is in two Gothic panels, the subject being "The Education of the Virgin" and "St. Agnes"—the two scenes symbolizing a life of perfect devotion to the service of Christianity.

A TOUCHING scene occurred at the close of evensong at St. Stephen's Church, 10th and Chestnut Streets (Rev. Carl Grammer, rector), on the afternoon of the First Sunday after the Epiphany. The blind organist, David Wood, seated himself at the ancient instrument where he has presided regularly for a period of 42 years, and poured forth a pathetic and mournful farewell to the old instrument, which is to be replaced by a \$15,000 memorial instrument, given by the Magee family, and is now in the course of erection.

ON MONDAY, January 14th, the annual election of secretary and treasurer of the Clerical Brotherhood was held at the Church House, and resulted in the reelection of the present faithful incumbents, Rev. Charles L. Fulforth, secretary, and Rev. Charles Lyons, treasurer. The Rev. S. M. Montgomery was elected chairman for the month. There is a membership of about 75, which is rather a small percentage considering that there are over 300 clergy in the diocese—the greater number residing in the city. A paper on some timely and interesting topic is ably prepared and read each week by a member of the Brotherhood, or by some clergyman of another diocese.

THE EPIPHANY missionary meeting of the Pennsylvania branch of the Woman's Auxil-

ary was held in Holy Trinity Church, 19th and Walnut (Rev. Floyd W. Tomkins, D.D., rector), on Thursday, January 24th, at 8 P. M. Addresses were made by the Rt. Rev. the Bishop of Harrisburg; Rev. James Chapman of Japan, and the Rev. B. L. Ancell of China. The Rev. Dr. Tomkins presided.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Work at St. Matthew's, Grand Junction.

THERE IS great rejoicing in St. Matthew's parish in Grand Junction, Colorado, for the reason that a very important step in the history of the Church in this, the principal city of western Colorado, has recently been taken. Through the united efforts of people and priest, the organization of an independent and self-supporting parish has been at last perfected. The wardens and vestry, who are representative business and professional men of the city, were chosen by the people on the first Tuesday in December to be their representatives. A number of these men have faithfully served St. Matthew's mission for the last four years as committee men. The Rev. Chas. W. G. Lyon, who has been the missionary here for six years and over, was unanimously elected rector of the newly organized parish. The matter of creating a building fund for a new church will be taken in hand early in February.

SOUTHERN FLORIDA.

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

Gifts to St. Barnabas', Deland.

ST. BARNABAS' Church, Deland, has recently received two beautiful gifts. During Advent, a handsome purple chasuble of brocaded satin, with orphreys of white, was presented. The work was done by the Sisters of St. Margaret, Boston. A Christmas gift was a brass censer and incense boat, which were used for the first time on Christmas day and the octave Sunday. For the present incense will be used at St. Barnabas' on the five great feasts, on St. Barnabas' day, and on their octave Sundays. In addition to these, the Guild of St. Barnabas has purchased handsome new sets of white and green altar hangings. This little mission hopes to become self-supporting within another year. During the past year one of our number went forth to study to be a missionary and during the coming year one hopes to go to prepare to become a deaconess.

TENNESSEE.

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

Diocesan Notes.

THE REV. J. H. ILSLEY, recently ordained at Sewanee, has taken charge of the churches at Murfreesboro and Tullahoma.

ST. JOHN'S CHURCH, Knoxville, which has been without a rector for months, will be in charge of the newly-called rector, the Rev. W. B. Whittaker, on the first of February. However, Dr. Samuel Ringgold, rector emeritus, has kept up the services in the interim.

THE REV. A. M. HILDEBRAND has been placed in charge of Grace Memorial Church, Chattanooga. His presence will help the work of the Church considerably.

THE PEOPLE of the Church of the Good Shepherd, Memphis, since the arrival of their rector, have undertaken to enlarge the rectory, and to re-seat the assembly room in the parish house. Mr. Rhames has also just closed a successful mission at St. Ann's Church, Woodstock, which is also in his charge.

THE NEW pipe organ at St. Mary's Cathedral, Memphis, was first formally used at an organ recital on Monday, January 14th, given by Professor R. Jefferson Hall. The organ was built by the Marshall-Bennett Co., and is a fine instrument.

THE BISHOP of the diocese was the main speaker at a meeting held in Nashville on the 16th, for the cause of education. He made an eloquent appeal for a more general system of schools and then to have a certain amount of schooling compulsory.

GENERAL MALCOLM R. PATTERSON was inaugurated Governor of Tennessee at the state capitol at Nashville on the 17th. The Rev. Dr. J. R. Winchester of Calvary Church, Memphis, conducted the devotional exercises.

THE ACTORS' ALLIANCE of Memphis had an open meeting at Calvary parish house, on the 17th. The Bishop made an address. The Rev. Prentice A. Pugh is the chaplain of the Memphis chapter, and all the clergy are deeply interested in the work.

WESTERN NEW YORK.

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

The Woman's Auxiliary—New Rector for St. Thomas', Bath.

ON THURSDAY, January 11th, the Geneseo District of the Western New York branch of the Woman's Auxiliary, met in St. James' Church, Batavia, under the direction of Miss Lucy Arnold of Geneseo, district secretary. About fifty delegates were present from Batavia, Geneseo, Le Roy, Oakfield, Stafford, and Warsaw, together with Mrs. Philip N. Nicholas of Geneva, president of the diocesan branch, Mrs. Chas. Richards of Rochester, and Mrs. H. W. Blake of Buffalo. The Rev. Alfred Britain, rector of the parish, made an address, welcoming the delegates, after which brief reports were given from the parishes represented. The Very Rev. Hugh L. Burleson, Dean of Gethsemane Cathedral, Fargo, N. D., gave two addresses,

WHITE BREAD

Makes Trouble For People With Weak Intestinal Digestion.

A lady in a Wis. town employed a physician who instructed her not to eat white bread for two years. She tells the details of her sickness and she certainly was a sick woman.

"In the year 1887 I gave out from overwork, and until 1901 I remained an invalid in bed a great part of the time. Had different doctors but nothing seemed to help. I suffered from cerebro-spinal congestion, female trouble and serious stomach and bowel trouble. My husband called a new doctor and after having gone without any food for 10 days the doctor ordered Grape-Nuts for me. I could eat the new food from the very first mouthful. The doctor kept me on Grape-Nuts and the only medicine was a little glycerine to heal the alimentary canal.

"When I was up again Doctor told me to eat Grape-Nuts twice a day and no white bread for two years. I got well in good time and have gained in strength so I can do my own work again.

"My brain has been helped so much, and I know that the Grape-Nuts food did this, too. I found I had been made ill because I was not fed right, that is I did not properly digest white bread and some other food I tried to live on.

"I have never been without Grape-Nuts food since and eat it every day. You may publish this letter if you like so it will help someone else." Name given by Postum Co., Battle Creek, Mich. Get the little book, "The Road to Wellville," in pkgs.

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Every child born into the world with an inherited tendency to torturing, disfiguring humors of the skin and scalp becomes an object of the most tender solicitude, not only because of its suffering, but because of the dreadful fear that the disfiguration is to be life-long and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest, and most effective treatment available, viz., warm baths with Cuticura Soap, and gentle anointings with Cuticura Ointment, the great Skin Cure. Cures made in childhood are in most cases speedy, permanent, and economical.

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on "The Relation of the Auxiliary to the Board of Missions," and "The Spiritual Side of the Work." Mrs. Nicholas, who presided at the meeting, spoke on "Our Pledges" and "The United Offering." Mrs. Richards spoke on "Junior Work," and Mrs. Blake read a paper on "The Model Missionary Box."

Subsequently a meeting of the Rochester District was held in St. James' Church in that city (Rev. F. C. Woodard, rector), and presided over by Miss F. B. Rogers, district secretary, and Mrs. P. N. Nicholas, when Dean Burleson was also present and addressed the meeting.

THE NEW RECTOR of St. Thomas' Church, Bath, is the Rev. W. W. Jennings, who has



THE MISSIONARY CHAPEL AT SAVONA, N. Y.

had excellent training as curate at Christ Church, Rochester. During the vacancy in the rectorship, the church has been in charge of the Rev. G. T. Le Boutillier of Rochester, whose recent recovery from serious illness enabled him thus to serve for three months. This parish has a fine stone church edifice and a parish house equal to any in Rochester. There is also maintained by the parish and its rector an interesting mission at Savona.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

New Mission at Comfort.

THE BISHOP of the diocese has established a mission at Comfort, in the parish of St. Helena, Boerne. A frame chapel has been built and furnished, at a cost of \$1,800. There is not a single communicant in the place. Comfort is almost purely a German town of over 700 people, who for over fifty years past have been neglected by Christian America. It is a prosperous place, and has given our work such a welcome that the Bishop, upon his first visit there, less than a year ago, determined that this chapel should be built. Services are maintained on two Sundays in each month.

CANADA.

News from the Dioceses—Death of Rev. J. H. McCollum and of Mrs. Carmichael.

Diocese of Fredericton.

THE VACANT canonry in Christ Church Cathedral, Fredericton, caused by the elevation of the Rev. J. A. Richardson to the position of dean of the Cathedral, and Bishop Coadjutor of the diocese, has been filled. Bishop Kingdon has appointed the Rev. J. R. De Wolfe Cowie, rector of Fredericton, to the vacant canonry.

Diocese of Toronto.

THE REV. JAMES H. MCCOLLUM, the aged rector of St. Thomas' Church, died suddenly in his study, at his home in Toronto, January 9th. He was a native of County Cavan, Ireland, and an honor graduate of Trinity College, Dublin. After being a curate at Limer-

ick he spent two years in Great Britain, travelling in the interests of the Society for the Propagation of the Gospel and preaching for that object in many of the most important churches in the country. On coming to Canada he was first curate at St. George's Church, Toronto, and later first incumbent of St. Stephen's. He also held charges at Aurora and Burlington. When in 1874 the parish of St. Thomas was organized, he became the first rector and has filled that position ever since.—THE prospects for raising funds for the General Missionary Society purposed are very good in the diocese this year.

Diocese of Montreal.

THE 48TH ANNUAL session of the Synod of the diocese will begin in Montreal, February 5th. Some of the important business to be brought before it are some amendments to the canon on superannuation and amendments to the canons providing for the election of the Bishop, and, when necessary, of a Bishop Coadjutor. A motion to appoint a paid canvasser, under the direction of the Bishop, is also to be brought forward. He will be paid \$1,000 a year and \$150 for travelling expenses.—CANON ELLEGOOD, the venerable rector of the Church of St. James the Apostle, Montreal, announced on Sunday, January 13th, that he was about to take a holiday of some months to seek a warmer climate.

Diocese of Ottawa.

ST. STEPHEN'S CHURCH, Stafford, which was opened and dedicated by Bishop Hamilton in December, is the first church in the diocese to be built of cement blocks.—ST. JOHN'S CHURCH, Ottawa, has been sold to the Government for \$80,000. The congregation will continue to worship in the old church, however, until a new one is built.

Diocese of Ontario.

THE SERIOUS ILLNESS of Archdeacon Carey, rector of St. Paul's Church, Kingston, will necessitate the election of a new vicar and a meeting of the congregation has been called for the purpose.

Diocese of Quebec.

IN RESPONSE to a request from the Church Immigration Society in England, Bishop Dunn asks that special prayers may be offered on behalf of the work of the Society, in the churches, on St. Paul's day, January

A DOCTOR'S SLEEP

Found He Had to Leave Off Coffee

Many persons do not realize that a bad stomach will cause insomnia.

Coffee drinking, being such an ancient and respectable form of stimulation, few realize that the drug—caffeine—contained in coffee and tea, is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea, the caffeine toppers are nervous, irritable and fretful. That's the way with a whiskey drinker. He has got to have his dram "to settle his nerves"—habit.

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Chapter heads: The Officers of the Great Catechism, Place and Plan of the Great Catechism, The General Scheme of the Catechism, The Questioning, The Introduction and the Analysis, The Gospel, Homily, and Secondary Exercises, Quarterly Festivals and Prizes, The Enrollment of Members and Keeping of Registers, The Little Catechism, The Relation of the Catechism to the Sunday School, The Organization of Sunday School in Parishes where a Catechism is deemed impractical, Discipline, The Catechism of Perseverance, Clubs and Week-Day Catechisms. Appendices: Schemes of Instruction, Books Useful to the Catechist. Illustrations: Ground Plan of a Church, Catechist's Plan, Facsimile of Blackboard Picture.

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25th.—THE annual meeting of the Quebec Church Society will be held in Quebec, February 6th.—A VERY grateful response has been received from most of the Western Bishops to the offer of the diocese of Quebec to provide a fund of from \$5,000 to \$10,000, for the training of good men to work in the West.

Diocese of Saskatchewan.

THE NEW Training School for Catechists, to be opened in Prince Albert in January, is to have the use of the old St. Alban's Church, which has been prepared for the purpose. Eight men have been called in from the field for training this year, whom it is hoped in the future may be candidates for holy orders.

Diocese of Montreal.

THE WIFE of the Bishop, Mrs. Carmichael, passed away at St. George's rectory, Montreal, January 16th, at the age of 66. Though she has been in poor health, and seriously ill for the last six months, the news comes as a shock to the many friends to whom her gentle kindness had endeared her while reverencing her saintly life. Her interest and ready help were given to every good work brought to her notice. The sympathy of all the diocese goes out to the Bishop in his bereavement. The opening of St. Matthew's Church, which was to have taken place Sunday, January 20th, was postponed to the 27th on this account.

Music

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

THE SERVICE lists for the Christmas and Epiphany seasons that have been sent to this department, resemble very cosely those of a year ago. There have been comparatively few new anthems of the English school that have attained any great degree of popularity, with the exception of the compositions of Cuthbert Harris, Dr. Horatio Parker, Alfred Hollins, and John E. West, which steadily grow in favor. Few new Communion Services of the festal type have appeared. On the other hand there has been a falling off in the use of adaptations from Latin services, and the old Anglican favorites have held their own. The most popular anthem has been Handel's "Hallelujah" chorus, notwithstanding the fact that it belongs more especially to Eastertide. Carol services have increased in number—that is, services in which carols are sung by the regular full choirs rather than by the Sunday Schools.

Special musical services have not been much in evidence, although the first part of Handel's "Messiah," which is particularly appropriate to the Christmas season, has been sung by some of our ambitious choirs. Dr. Parker's new cantata, "The Shepherds' Vision," was published rather late in the fall, but it has been successfully sung in various churches, and next Christmas-tide it will probably be in extensive demand. It is a scholarly and melodious work, and where a short cantata is wanted, it fills the need admirably. It is published by the Novello house.

Another short work which deserves to be more frequently heard, is Gade's "Christmas Eve." This used to be sung every Christmas-tide at St. John's Chapel, Varick Street, under Mr. George F. Le Jeune, when his choir was at the summit of its remarkably brilliant career.

Neither of these two compositions, however, should be attempted by ordinary choirs. They require skilful singing, and although beautiful, are deceptive as to difficulty.

We are indebted to Mr. S. B. Whitney of the Church of the Advent, for the following lists:

Christmas Eve, Dec. 24.
Magnificat and Nunc Dimittis in A...Whiting.
 Carols, "What Child is this?"...Old English.
 "The Rose of Sharon".....Praetorius.
 "Cradled all lowly".....Gounod.
 "The seven joys of Mary".....Traditional.
 Anthem, "I will set His dominion in the sea".....Parker.
 "Hallelujah Chorus".....Handel.

Christmas Day.
 Communion Service in C.....Silas.
 Sequence, *Adeste Fideles*.....Novello.
 Anthem, "The stars in their silent beauty,"West.

Epiphany, Jan. 6.
 Communion Service in C.....Silas.
 Anthem, "Allelula".....Stalner.
Magnificat and Nunc Dimittis in E flat..Barnby.
 Anthem, "Now when Jesus was born".....Cruikshank.

Sunday after Epiphany, Jan. 13.
 Communion Service in F'.....Tours.
 Anthem, "O come, Redeemer of mankind".....West.
Magnificat and Nunc Dimittis in E flat..Barnby.
 Anthem, "There were shepherds abiding in the field".....Foster.

The Music Editor of The Living Church:

In the Music Department of the current number of THE LIVING CHURCH, a correspondent, "E. S.," protests against the "long services" which at present prevail in many of our churches, due, as he claims, to the combination of Morning Prayer with the Communion service. Your correspondent alleges that these long services are a cruelty to the small choir boy, and that the clergy are a species of flinty-hearted creatures who are either indifferent to the sufferings of the choristers, or take a special delight in torturing them. In addition to this the fiendish clergy preach sermons of "inordinate" length and in fact seem determined by all means in their power to render the services of our Church unendurable alike to choir and congregation. But it never seems to occur to your correspondent that the fault he finds with these services may perhaps lie with him, instead of with the clergy. Does "E. S." go to church for the purpose of true worship, or does he simply go as a painful necessity—the sooner through with the better? Is his tender solicitude for the choir boys in reality a sincere one, or is it himself that he is thinking of all the time? Is it only the long sermons that he objects



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A School for girls under the care of the Sisters of St. Mary. The second half of the Thirty-sixth year begins February 2, 1907. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR.

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A School for Girls under the care of the Sisters of St. Mary. The second half of the Twenty-first year begins February 2, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Ia. Address THE SISTER SUPERIOR.

to, or is it sermons of any length or any kind that he does not want? I opine the latter, and that it is his own spiritual welfare instead of the choristers which needs looking after.

The trouble with "E. S.," and those of his kind, is that they wish the Church service to be a sort of pleasant entertainment, with a short, spicy sermon and music to match. With them the element of true worship does not enter in at all. I am surprised that the musical editor of THE LIVING CHURCH takes his correspondent so seriously.

You may depend upon it that the man who stays away from church for "weeks at a stretch," because of a long sermon, is not the kind of a man in whom short sermons would incite a desire for more. No. The trouble nowadays lies with the laity, and not with the clergy. Overworked, underpaid, misjudged, and scoffed at by the thoughtless, the clergy plod along in their weary, thankless task, preaching the Word of their Master, undeterred by the sneers of the cynics and fault finders. It is for them, and not for the usually well-paid and cared for choirs, and the lazy and indifferent among the congregation, that the sympathy of your readers is required.

J. A. S.

The Magazines

Revue Catholique Eglises, for December has an article by Fumel on Pope Liberius, and one on the Assembly of the Clergy in 1641. The rest of the number is taken up with the separation of Church and State in France. There is nothing which bears upon Anglican Church Affairs in this number.

In the February *Everybody's* "Our Industrial Juggernaut," by Arthur B. Reeve, is an astonishing exposition of the yearly sacrifice of life in America to the twin gods of speed and greed. "Dollars vs. Pedigree," by George Barr Baker, is a sane discussion of international marriages, particularly of the sort which have recently gained notoriety. "Shall We Give Tips?" by Theodore Waters, is a powerful arraignment of the growth of the tipping evil in America. William Morton Fullerton, Paris correspondent of the *London Times*, writes an illuminating account of Georges Clemenceau, Prime Minister of France, and the problems which confront him. "The Autobiography of a Business Man" is a well-known and successful Chicago merchant's account of the ways and means to his success.

The January number of the *Bibliotheca Sacra* is an especially full one, and furnishes much food for all thoughtful readers. It opens with a carefully prepared article on "Some Fatal Weaknesses of the Wellhausen School," the author showing that, with a few exceptions, the literature of that school is by a series of untrained writers and would-be scholars. Students will be interested in the pages in which the writer makes this assertion and in those following in which he combats some of their conclusions. To the person who has witnessed the delusion of the Millerite and his brethren of to-day, the article by the Rev. Arthur Metcalf, on "The Parousia versus the Second Advent," will be of especial interest. "A new Oxford Movement," "Modern Theological Education," and "Traditions of the Deluge" are all of much interest; while in connection with the lengthy article "The Bible Verbally Inspired," should be read the editor's critical note, "A Neglected Analogy."

Blackwood's Edinburgh Magazine for January has the continuation of "The Daft Days" by Munro. An excellent review of the "Life of Robert Earl of Lytton," two short stories,

a continuation of "Drake": An English Epic by Alfred Noys, and an amusing article on Chicago by Charles Whibley. The latter's views on Niagara Falls and Chicago are remarkably illustrative of the average Englishman's density and provincial point of view.

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Samuel O. L. Potter, A. M., M. D., M. R. C. P., London, Professor of the Principles and Practice of Medicine and Clinical Medicine in the College Physicians and Surgeons of San Francisco, Cal., in his "Hand-Book of Materia Medica, Pharmacy and Therapeutics," in the citation of remedies under the head of "Chronic Bright's Disease," says: "Mineral waters, especially the **BUFFALO LITHIA WATER** of Virginia, has many advocates." Also, under "**BUFFALO LITHIA WATER**" is highly recommended.

George Halsted Boyland, A. M., M. D., of Paris, Doctor of Medicine, of the Faculty of Paris, in the *New York Medical Journal*, August 22, 1896, says: "There is no remedy as absolutely specific in all forms of Albuminuria and Bright's Disease, whether acute or chronic, as **BUFFALO LITHIA WATER**, Spring No. 2, accompanied by a milk diet. In all cases of pregnancy, where albumin is found in the urine as late as the last week before confinement, if this water and a milk diet are prescribed, the albumin disappears rapidly from the urine and the patient has a positive guarantee against puerperal convulsions."

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