

# The Churchman

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**ARE YOU ONE OF THEM?**

## Publishers' Statement to Advertisers

**T**WICE, within the past few weeks, there have come to *The Living Church* office, circulars relating to the Religious Press, in which the circulation of *The Living Church*, purporting to be cited from "Rowell's American Newspaper Directory," is placed at "4,000 to 7,500." This is, of course, a gross misrepresentation of the fact; and *The Living Church* begs to make an explanation concerning the true facts.

For a long term of years, *The Living Church* has refused advisedly to make a statement of circulation to the Newspaper Directories. The reason for this refusal is to be found in the vicious practice of grossly over-stating their circulation which has obtained among others, not a few, of the Religious Press in years gone by, and is not yet at an end. For instance, a religious periodical whose circulation is, to our certain knowledge under 1,000, has, in its bids for advertising during the past two years, claimed a circulation of 5,000 in a letter to one party, and of 50,000 "readers" in another letter. And while this degree of "exaggeration" is exceptional, there has been no little mis-statement of circulation by publishers of other religious papers.

*The Living Church* could not, of course, have a part in any such contest of exaggeration, nor did it desire to place itself under a handicap by giving out actual figures when others did not pursue a like policy. It therefore declined positively to give out any figures, a number of years ago, and has steadily persisted in this refusal.

Of course it has lost some advertising thereby; but the great bulk of old advertisers have continued their patronage, simply because they had demonstrated that advertising in *The Living Church* pays.

Rowell's Directory has sought, during recent years, to compel the publishers of all periodicals to state their circulation. Where any have refused to do so, the Directory publishers, have, year by year, reduced the figures which they append to the names of such periodicals, in order to force them to conform to the Directory plan. They would be perfectly justified in leaving the circulation blank; but we believe that they are not justified in printing as facts, figures that grossly misrepresent any publication, and grossly mislead any advertiser. *The Living Church* may sometime alter its present policy of refusing to have part in the competition between circulation statements, but it will certainly not do so under force from the Directory publishers.

The circulation of *The Living Church* is very largely in excess of the figures stated, and the paper could not possibly pay its way in the world if it were not. It is not primarily an advertising sheet, and refuses to print much of the competitive advertising that is a blot upon the pages of too many periodicals. It receives gladly the advertising of high-class houses, and gives them such returns that they return to the columns of *The Living Church* year after year. What better testimonial to its value to such advertisers could be desired? But its readers are not of the class that will "bite" at sensational promises, they do not want shoddy wares nor secret concoctions. Such advertisements would not pay if *The Living Church* would print them, and *The Living Church* would not admit them at any price. It is not in the race for ordinary competitive advertising.

If any reputable, high-class advertisers have been deceived by these gross misrepresentations of the circulation of *The Living Church*, we should be pleased to have them inform us of the fact, that we may claim damages for the published slander.

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# The Living Church



VOL. XXXVI.

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 16, 1907.

NO. 16

## EDITORIALS AND COMMENTS

### The Living Church

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

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

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THE double relation which we have the honor to bear to God by creation, and by redemption, as the work of His hands, and the purchase of His blood, is a most endearing and prevailing argument with Him, to “save” us from our enemies. But then let it be remembered, that no man can say to God with a good conscience, “I am Thine,” unless he can also go on, and say, “I have sought Thy precepts, I desire to serve and obey Thee alone”; since, after all, “his servants we are to whom we obey”; and if sin be our master, how can we say to a Master, whose interest is directly opposite, “I am Thine?”—*Horne.*

LET those who are inclined to think at all highly of themselves commence writing a short memoir, or account of all their doings which have at all benefited mankind. If the perusal of that does not serve to humble them, let them ask somebody else to supply the list, and then peruse that; and finally let them contrast their opportunities of doing good with the good they have done. The result will not always be found gratifying.—*Green.*

### THE WORLD, THE FLESH, AND THE DEVIL.

FRAUGHT with significance which can but appeal to the consciousness of the vast majority of men, stands the record of that conflict encountered by our Lord Jesus Christ at the very entrance of His manhood's career, and immediately following His public self-dedication in Baptism.

Like countless young men—humanly speaking—emerging but recently from conditions, and an environment, remote from the world's great centres, what more fully in accord with results familiar to every man's experience, than the speedy onslaught of temptation in form and seductiveness, manifold?

Studying closely, moreover, the record, as presented, we can not fail to be impressed with its full identification with that trinity of forces ever seeking man's overthrow, comprehensively designated by the Church as “The World, the Flesh, and the Devil.” So patent, in fact, this identity, that we have little difficulty in recognizing each of the foes invidious as each unsheathes its own familiar weapon, its own vantage ground of attack.

What more forcibly significant of the world's subtle insight of human aspirations, of man's universal susceptibility to the voice of praise, to its loud applause of the spirit bold enough, brave enough, fearlessly to emblazon for itself a path by the dauntless dash for freedom—freedom of thought, freedom of action, untrammelled by time-worn restraints and limitations, upheld by triumph assured—and when does not the Tempter promise triumph to him who is brave enough to dare?

For all such the world holds ready its tinsel crown, and hails him hero of the day.

Again: Since the hour which beheld Esau, strong and vigorous, bartering his sacred birthright for a mess of pottage, where do we not see men, physical giants it may be, battling fiercely with temptation strong, temptation luring unceasingly from the higher life, from vows perchance now but solemnly plighted, seeking to draw him from the nobler ideals of truest manhood, from the higher plane of self-control, self-discipline, the beauty, and the strength, of purity. How do we behold life's best gifts misused, perverted, till that which should have been stepping-stones on its rugged mountain-path of achievement, is degraded into perishable food with which to appease the demands of the flesh.

Easily followed the sequence, recorded: Assured of the soul dazzled and misled by the world's garish adulation, its incense of praise; weakened by surrender to the tyranny of the hungry flesh; the arch-enemy of man no longer hesitates to present nought less than himself with his bold: “Worship thou me, and all things earthly are thine.” Is it not, in truth, the very incarnation of evil whose voice is thus heard serene in the consciousness of earthly power and wealth, stooping no longer to veiled subterfuge, or suggestion, fearlessly offering “all” if “all” be surrendered, embodied in the one supreme tribute of worship.

How complete, though concise, the portrayal of the fall possible to all; the onslaught inevitable, lurking in ambush for the heart however shielded, assailing even the sons of God. The warfare, the conflict fierce, unescaped, unevaded, even by Jesus, strong Son of Man. He Who took upon Himself man's nature, subject to its conflict in every detail, for the very purpose that He might manifest to man the glorious possibilities of resistance, the grandeur of victory. That side by side with the tried and tempted He might stand crying with, and for him, to the Tempter: “Get thee hence; it is written thou shalt worship the Lord thy God, and Him only shalt thou serve.” L. L. R.

## WHY DRIVE THEM TO ROME?

WE had occasion, not many weeks ago, to remark that this American Church loses annually about three of her clergy by secession to the Roman communion. The average is surprisingly regular from year to year. During the year covered by the current *Living Church Annual* (November 1st, 1905 to November 1st, 1906), only one of the depositions recorded was (so far as we know) on that ground; yet the average has speedily been equalized by the secession of two others since. Of course there are also, *per contra*, accretions to the clergy list by reason of clergy received from Rome. There was one such—possibly more—last year. It is quite likely, however, that our losses to Rome are greater numerically, than our gains from her, since our Bishops have, quite generally, learned to be very cautious in receiving applicants from among the Roman clergy, and most of such applications are refused. Thus, the late Bishop Nicholson had refused applications from more than a dozen Roman clergy, before his death. Some were refused because they could not speak the English language and could not probably be utilized in our ministry, some because they could not satisfy the Bishop of the purity of their motives and of their righteousness of life, and some, possibly, for other reasons. A like experience is, no doubt, that of most of our Bishops—at least of those who have a reputation for being sympathetic toward men in mental or moral distress; and it is significant that such priests from the Roman communion as are received to this communion, are more commonly accepted by the juniors among our Bishops, and that the same Bishop seldom receives a second. Yet there are exceptions, and it should not hastily be assumed that none have come to us on satisfactory grounds, nor that none of those received have made good use of their ministry among us. It is enough for us simply to point out that our Bishops, quite generally, have learned to exercise a great caution—possibly that they carry their caution to an extreme. There is among us no counterpart to the fever for proselyting which we find among many of the Romans, and particularly among the clergy of their religious orders. By our own too extreme caution, as we deem it, we have lost the guidance of the entire Polish Catholic body; it is easy to think how eagerly Roman propagandists would have welcomed a like body of men from ourselves or elsewhere who might make overtures to them. Even the ubiquitous Vilatte—who now, as “Archbishop of Texas,” is seeking to build up a following in France—was once permitted to make his recantation to Rome and was received as a “convert” in the Eternal City, thus leading a distinguished Bishop of the Roman communion in this country, who had full knowledge of the individual, to use in his haste—if he was correctly reported—the exclamation that Vilatte had finally “fooled the infallible Pope!”

From all of which we intend simply to deduce our preliminary postulate; Rome is always eager to draw from the Anglican communion, Anglican Bishops are cautious to an extreme in receiving any who are or have been priests of the Latin communion.

THE CLERGY who pass from us to Rome may be divided into three classes. There are, first, those who have been involved in some degree of moral obliquity during their ministry with us, which has led, or threatens to lead, to the diminishing of their influence, and, frequently, to discipline by their Bishops. Secondly, there are those who have come to us from other religious bodies, lacking stability, frequently disappointed in obtaining rapid promotion or, sometimes, in finding less of the true Catholic spirit among us than they had anticipated, and who pass from us to Rome, not infrequently abandoning her in later years as they have abandoned other connections. And finally, there are those who leave us because they have become disheartened, perhaps in despair, because of the contrast, only too violently marked at times, between our Catholic professions and our Protestant practice. These of the third class, though fewer numerically, no doubt, than either of the others, are our real losses. They are not often men of large intellectual attainments, but they are frequently men whose ministry among us might be a very useful one. They have been, or might easily become, good parish priests. They are not leaders among men, and they become, ultimately, victims to their environment. We are stronger always for the loss of clergy of the first two classifications mentioned, and so long as the two Western communions continue to be intimately associated in work among the same people while yet out of communion with each other, these will continue to go from us; unless, indeed, Roman ecclesiastics shall some

time cease to welcome them and shall refuse to become parties to such transactions, as our own Bishops usually refuse to welcome priests of a corresponding class who would come from Rome to ourselves. To-day, a hearty welcome and a commission to lecture on the alleged causes for their sudden intellectual handspring awaits them, and they go. We, at least, are stronger for it.

But the real losses, as we have observed, are in those who go from the third class. They are neither many, nor great; but they are distinct losses. It is of this class of priests, and of this class only, that we ask the question that appears at the head of this consideration: “Why Drive them to Rome?”

WE ARE IMPELLED to this consideration by reading in a late issue of a leading Roman Catholic paper, an article by one who went out from among us to the Roman communion, and who tells the story of his intellectual life, prior to taking the step that to us means schism but to him meant honest conversion. The author is Stephen W. Wilson, who went from us to Rome in 1903, after a ministry in this Church of twelve years. Mr. Wilson explains that he was thoroughly taught in the seminary, of the true Catholic character of the Church called Protestant Episcopal. Only by seeing in her (as he then supposed) a true branch of Christ's holy Catholic Church was he able to give his allegiance to her. He graduated and was ordained in that conviction. He then entered upon his ministry, and found that conception of the Church wholly foreign to the people among whom his lot was cast. Questions of “ritual” arose which, to both parties, were understood to involve the question of the historic position of this Church: was she essentially Catholic, or essentially Protestant? His Bishop came to the parish, and instead of supporting the rector who was seeking earnestly to fulfil the conception of a Catholic priest which had been given him as an ideal, he gave his sympathy more especially to the people, and sided with them against their priest.

To the priest—the author of the article referred to—the attitude of the Bishop was a death-blow. The Bishop must know better than he; but if so, then this could not be essentially the Catholic Church. The Bishop appeared to be content with being a Protestant among a Protestant people. Had not all his seminary training, then, been based upon a mistake?

He left that diocese and went to others of more congenial Churchmanship. But the harm had been done. One part of the Church, he reasoned wisely, could not be essentially Catholic unless all parts were. His doubts continued constantly to perplex him. They would not down. At length he vanquished them by abandoning the communion in which he had been ordained, and was received into the “Catholic Church.”

That is the story as told by the writer of the article; and it bears the impress of truth upon it.

Let us seek to add to it, however, by adding other germane considerations.

Mr. Wilson entered the seminary—Nashotah—with extremely limited intellectual preparation, and an even more limited experience or knowledge of men and movements in the Church or outside. He had been impelled to seek the ministry by a noble priest who had come into touch with him. He is remembered as one who learned easily and who was evidently very much in earnest. The preparatory department at Nashotah, since much more fully developed in order to prepare such “raw material” before sending it through the seminary, was at that time only embryonic. The seminary gave him such instruction as it could; but it could not give him the broad foundation to his specialized studies, nor the large outlook on life, nor even the true historical perspective, that would have kept him steadfast amidst a hostile environment. It is wholly unjust to blame the seminary for not doing for its student what it did not purport to be able to do. Students entering in like manner have been graduated and ordained and have done noble and useful work to their life's end, from every class, probably, of every seminary in the Church. The seminary must be exonerated of any degree of responsibility for the tragic end.

We shall not state what was the diocese and who the Bishop that gave the young priest the impulsion Romeward of which he tells. This would be unjust; for it would assume the Bishop's culpability on only *ex parte* testimony. The Bishop's evidence might give a different color to the incident. It is sufficient to say that the Bishop, though of the Protestant wing, is not accounted a partisan. He would probably term himself a “Moderate.” His episcopate may be said to have been characterized by extreme caution. Outspoken

Catholic Churchmen have found themselves perfectly able to work under him; yet one does not recall that he ever committed himself definitely to the Catholic, as compared with the Protestant position, in the Church. It is to be said, too, that the Bishop was then very young in his episcopate and the priest very young in his priesthood; and that though the characteristics of the Bishop which we have mentioned have been pronounced to the present time, none would speak of his episcopate as a failure, and men of all schools of thought within that diocese speak of their Bishop in the most loving terms. Certainly the Bishop would never be picked out as an example of violent partisanship, and we desire that the personal element should be wholly undiscovered. But upon this fact we must lay the strongest emphasis:

*That extreme caution, that refusal to stand by a Catholic-minded priest among a Protestant-minded people, that exaggerated Anglicanism that is termed "Moderate" in Churchmanship, drove a useful priest to Rome.*

Granted all the obvious limitations of the priest's position; granted that stronger men in the same diocese, holding the Catholic position, never thought of surrendering that position for the Roman—the fact remains that, by his own voluntary statement so long after the event that no personal feeling can be assumed to account for it—if, indeed, there ever was any feeling between the Bishop and his priest—this one, specific instance of the perversion of a useful priest to Rome, can be laid to the door of a Bishop whose only fault was that he practised a "Moderate Churchmanship."

But, it may be asked, in finding a "ritual" controversy between priest and people, in which possibly the priest had undertaken to press Catholic ceremonial too fully upon an unprepared people, should the Bishop have permitted the priest to drive the Protestant people away because they could not or would not worship according to the priest's ideals?

By no means; for it must be remembered that though elaborate ceremonial is Catholic, plain ceremonial is not necessarily anti-Catholic. If there were a "ritual" difficulty to be adjusted—we ought to say that we have no knowledge of its details—a wise Bishop would have chosen between two possible courses. He might, on the one hand, have explained carefully to the people the meaning of the ceremonial that was distasteful to them, and explained its origin and history within the Church, so as to disarm their prejudices; or he might have explained to them that though such-and-such practices, ornaments, vestments, or whatever the bones of contention might have been, were perfectly legitimate in the Church, were of the highest authority, and had been found helpful to myriads of souls in the Christian Church, yet out of deference to a local inability on the part of the people to be able to utilize such ceremonial intelligently in the honest worship of Almighty God, the practices would, for the present, be discontinued at his (the Bishop's) request. Either of these courses might probably have saved the day for both priest and people, not to say for the Bishop. Even if the case were an extreme one, requiring material modification of the priest's arrangement, the second course would almost certainly have proved efficacious. If there had been actual disloyalty—as in this case there could not have been—the Bishop would have had the strongest case against the rector on true Catholic grounds of obedience and loyalty. But whether intentionally or unintentionally, the Bishop succeeded in conveying to priest and people the impression that he considered the priest to be intrinsically wrong and the people to be intrinsically right. And in so doing he drove the priest to Rome, though several years were yet to elapse before he made his submission, and he drove the people more definitely into an uncatholic Protestantism out of which it should have been the Bishop's wiser policy to lead them by gradual degrees. We cannot forbear adding that comparison of the latest statistics of that parish with those reported by Mr. Wilson when he left it, shows that it is considerably weaker numerically than it was then. Both priest and people show, in this perspective, what was the effect upon them of "Moderate Churchmanship."

**WHY DRIVE THEM TO ROME?** This tangible instance shows that the true "Romanizers" in the Church, of whom we used to hear much a few years ago, are those "Moderate" Churchmen who will neither take the initiative in leading Church people to live up to the ideals of the Church, nor yet will stand by braver men when these seek to do it. One need not force ceremonial upon hostile or unprepared people, nor need the most definitely

Catholic Bishop acquiesce in such forcing when, perchance, some over-ardent priest has made the mistake of doing so. There has been far too much confusion between ceremonial and Catholicity, which terms are by no means synonyms for each other. And yet there is a right way and a wrong way—a Catholic way and a Protestant way—of meeting issues that grow out of such difficulties. Why drive well-meaning, if not intellectually powerful, priests to Rome?

And why drive badly instructed and narrow-minded people farther into Protestantism?

**W**ITH reference further to the subject of the loss of communicants through drift from place to place, a clergyman writes us of the success he has had in following communicants who had removed from the parish, and especially in cases where they had asked to have their names retained on the register of the parish from which they had removed. It is known to all who have had experience in the matter, that there is a greater or less number of persons who, after removing from a parish, desire, probably through sentimental reasons and sometimes for reasons less worthy, to be still considered as parishioners at their old home, rather than of the parish into which they have removed. This tendency is not a right one. Our correspondent has transmitted to us a copy of a letter that he is accustomed to send to those making such requests, and which reads as follows:

LETTER TO AN ABSENT COMMUNICANT WHO IS NOT TRANSFERRED  
AND DOES NOT WANT TO BE.

*My dear Mr. ———:*

I fully appreciate the sentiment which makes you desire to be reckoned still as a communicant of this parish, and your disinclination to become a member of any other, and especially as you are a stranger in a strange city, toiling hard to gain a livelihood and as you do not feel that you are permanently settled; nevertheless the reasons why you should be transferred to the parish where you are, are clear and important.

1. Every communicant should (a) attend some one church; (b) have a certain priest as his guide and pastor, and (c) contribute according to his power to the support of that church and priest.

2. Therefore every priest is required to keep an accurate list of all communicants within his cure, and to see that each is diligent in his duties. Of course he cannot do this with people who are away from his parish; therefore, the Church requires that

3. "A communicant removing from one parish to another, shall procure from the rector of the parish of his last residence, a certificate stating that he is a communicant in good standing," etc., to be presented to the priest of the parish into which he removes.

Therefore I beg that you will without delay or doubt take a letter to the priest of the parish where you now live, and promptly do the same each time you move. When you return here, you will be gladly welcomed by your true friend and pastor,

A RECTOR.

This is certainly a happily expressed communication, and it may be that others of the clergy may find it useful as a basis for similar cases.

### ANSWERS TO CORRESPONDENTS.

**PIEST.**—(1) It is not customary to light candles for matins.—(2) It was the old English custom to stand the candles directly on the altar, and though the common but modern use of placing them on the gradine is more orderly, they might yet rest upon the altar itself if that is more convenient in any place.

### VIA CRUCIS.

'Tis said that in His boyhood, Christ of Nazareth,  
Cramped from the bench, stretched out His weary arms;  
And lo! His shadow falling on the rude shop's wall  
Outlined the Cross with all its sad alarms!  
Oh, drew He longer breath?  
Paused He, or turned at once to toll? Can any say  
What fear or courage swayed His heart and soul?  
Nay; but His sorrows still to us enduring call:  
"Behold the pictured Cross, accept its whole,  
And rise with Him, to-day!"

MARY LIVINGSTON BURDICK.

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragil birch-tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only Stagnation; the last was Rest. For in Rest there are always two elements—tranquility and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. This it was in Christ.—*Henry Drummond.*

## OUR LONDON CORRESPONDENT GIVES THE ENGLISH NEWS

Corner-stone of New S. P. G. House to be Laid in April

### CONFERENCE OF COLLEGE PRINCIPALS

The Living Church News Bureau  
London, January 29, 1907

THE Archbishop of Canterbury writes to Bishop Montgomery, secretary of the S. P. G., that it gives him great pleasure to intimate to him that the Prince of Wales has most kindly consented to lay the foundation stone of the new house of the S.P.G., and that his Royal Highness hopes that his engagements may render it possible for him to give them the date which they should specially desire—Friday, April 26th. Bishop Montgomery writes that it is with joy and satisfaction that they have received this letter from the Primate. Proceeding, he says: "For the first time in the history of the Society for the Propagation of the Gospel we are about to build a house suited to our needs. Our present building, indeed, has become wholly insufficient for our work, and since the Government has bought all the houses in Delahay Street, we have been compelled to move. Our new house will be close to the Church House, at the corner of Wood and Tufton Street, and on land bought freehold from the Ecclesiastical Commissioners. The architect is Sir William Emerson. Work has already been begun upon it, and we hope to see the House completed by February, 1908, in time for the great Church gatherings of next year. A sum of about £8,000 is still needed to cover the cost of the contract and of the fittings. We hope to obtain this sum on the occasion when the Prince of Wales lays the stone. No part of our mission funds have been spent on the site, and we have no intention of drawing upon such funds for the erection and furnishing of the house. The object is one which will appeal to all our supporters, to whom we are looking for aid which may in no way injure funds which support our foreign mission work." Details of the arrangements will be announced in due time.

The principals of theological colleges have met in conference for the first time at Cuddesdon College during the past fortnight. Six principals were unavoidably absent, but twenty-two were able to be present. The chief subject of discussion was "The Best Method of Testing the Intellectual Fitness of Candidates for Holy Orders in regard to general as well as theological knowledge." Papers were read by the director of the Society of the Sacred Mission (the Rev. Father Kelly) and by the principal of King's College, London; the selected speakers were the principals of St. John's, Highbury, and the warden of Queen's College, Birmingham. As the result of the discussion, it was resolved to submit certain resolutions to the Bishops. There was also a discussion on "How to Train Men to Preach." It was decided that the Conference should meet every year, only excepting the years in which the larger Conference on the training of candidates for holy orders was summoned.

What is euphemistically called the New Theology—in reality, the Old Heresy—is very much in evidence just now in Protestant Dissenting circles and in some of the newspapers, owing to the public utterances of Mr. R. J. Campbell of the City Temple in London. This popular Protestant preacher seems to have gone all to pieces theologically—to have come to believe that Christianity is, after all, nothing but a tissue of lies, and that the only "religion" good enough for people in this enlightened twentieth century—at any rate, people of the clever sort—is a soulless Pantheism. It appears that he is also the leading spirit in the formation of a league for the promotion of this specious form of religion. It is said that nearly 1,000 Congregationalist preachers are ready to give in their adherence at once to Mr. Campbell's league. The Bishop of London, preaching the other day at the Church of St. Bartholomew-the-Great, in the city, on the occasion of the induction of the new rector (the Rev. F. G. Sandwith), expressed himself thus concerning this latest and devilish movement against Christianity:

"There was no such thing as a new theology—the Church of Jesus Christ had only one faith. They welcomed light on it from every quarter, and all knowledge only showed the brightness and clearness and deepness of it every day. That there was one faith, Jesus Christ incarnate, born of the Virgin Mary, God as well as very man, living, dying, risen, ascended, the same yesterday, to-day,

and forever. This was the gospel which their new rector came to preach to them, and it was because they believed that behind all secondary causes and agents Jesus Christ ascended, because they believed that Jesus Christ had chosen their new rector to come and work there in His name, that they put their welcome on the highest grounds and highest plane when they said receive him, for, in the words of the text, 'Is not the sound of his Master's foot behind him?'"

At the Church House, Westminster, on Thursday last, there was a private conference of the Bishops, the Primate presiding. No statement was made to the press as to its objects.

Sir Walter Phillimore, one of his Majesty's judges, who is also a well-known Catholic Churchman, has been giving his views on the constitution, methods, and results of the late Royal Commission on "Ecclesiastical Discipline." He made his criticisms in an address at a meeting of the Knightsbridge and Pimlico branch of the E. C. U., of which he has been chairman for some years past. After referring at some length to the original "Ritual" commission of 1867 and the Ecclesiastical Courts Commission of 1881, Sir Walter Phillimore went on to say that the constitution of the late commission was much less favorable to Catholics than that of either of the previous commissions. Yet the tone was much better: "Those matters which appeared in 1867-70 as novelties, had become known, and more or less understood, by 1906. History, too, was better known, and the historical school at Oxford had removed any source of ignorance, error, and prejudice." Although, then, there was much to be thankful for in the report of the commission, there was, unhappily, still much to criticise adversely: "The commission has at times grasped, at times forgotten, that after all the objects of worship are primarily the glory of God, and secondarily the edification of souls, and that divine service conducted mechanically, even though with mechanic precision and complete obedience to routine and order, may leave the hearts of men untouched, and in time the churches empty." Again, Sir Walter criticised the commission as follows:

"People more minutely learned in historical theology than I, may question the connection which the Commission try to establish between some of the practices which they dislike and the more scholastic form of the doctrine of the Real Presence, and the grosser practical conceptions of it which followed on the Berengarian controversy. At any rate the Commission neither sought for nor obtained the assistance of people so learned. The same may be said of their connection of certain Ritual acts with a belief in a gross form of Purgatory. The Commission appear not to have thought out the question of Invocation and of the Intercession of Saints. This is rather indicated by the language of paragraph 253, yet they proceed to condemn hymns and manuals because they contain such invocations."

Lastly, the "balance" of the report was wrong. The more dangerous breaches of order were in the other direction, yet not a word was said "suggesting vigorous enforcement of discipline in that direction." But while Sir Walter Phillimore offered this protest against much with respect to the commission, there were some practices mentioned in the report which he hoped none of them would uphold, which he himself could not support: "If our priests fall into the habit of repeating the Canon of the Mass according to the Roman or Sarum rite after they have consecrated the Blessed Eucharist according to the rite prescribed by our Prayer Book, they should explain that they do not do it because they have any doubt of the efficacy of our Consecration Prayer. Such a doubt would be disloyal. And I think the laity have some right to complain of the delay which is imposed upon them while the private devotions of the celebrant are thus prolonged." He also deprecated the omission of the second half of the words of administration. He concluded with certain cautions with respect to Reservation of the Blessed Sacrament and Invocation of Saints.

It is reported that Glastonbury Abbey ruins will be put up to auction on June 6th next, in a marquee in the abbey grounds.

According to the Liverpool *Daily Post and Mercury*, "mediation" has begun in the matter of the threatened prosecutions for Catholic practices in the diocese of Liverpool. There appears to be an earnest hope in the diocese that a settlement may be arranged on the lines of regulation as adopted in certain other dioceses, which may avoid a prosecution.

J. G. HALL.

THE wisest and the best of all ages have agreed that our present life is a state of trial, not of enjoyment, and that we now suffer sorrow that we may hereafter be partakers of happiness.—Sir W. Scott.



## NEW YORK LETTER FULL OF NEWS

## St Paul's Chapel of Columbia University Dedicated

## MAGNIFICENT GOLDEN CHALICE

## Personal Items

The Living Church News Bureau,  
New York, February 11, 1907

**S**T. PAUL'S Chapel, of Columbia University, the cornerstone of which was laid on October 31st, 1904, in the presence of the Archbishop of Canterbury, was dedicated on Sunday, the 3rd, at 4 P. M. Until this time no one knew who were the donors of this beautiful work of ecclesiastical architecture, but the occasion was made the opportunity of announcing that the building is the gift of Miss Olivia Phelps Stokes and Miss Caroline Phelps Stokes, in memory of their parents. By the terms of the deed of gift the memorial is to be known as "St. Paul's Chapel of Columbia University, forever to be and remain a house set apart and dedicated to the service of Almighty God and of His Son, Jesus Christ, our Saviour." The chapel was crowded with alumni, members of the faculty, students, and friends. The service was in charge of the Right Rev. David H. Greer, D.D., Bishop Coadjutor of New York. Prayers were read by Professor Vincent of the Union Theological Seminary, of the class of '55, and a trustee of Columbia. The lesson, Acts xvii. 16-34, was read by the Rev. Dr. Coe, President Butler read the deed of gift. Representative men from other prominent religious bodies were present, and of the clergy of the Church in New York the Rev. Dr. Manning, assistant rector of Trinity, and the Rev. Dr. Robbins, Dean of the General Theological Seminary, were present. The music of the service was rendered by the choir of Holy Trinity Church, Brooklyn, N. Y. The procession of professors, administrative officers, trustees, and clergy left the library at 4 P. M. for the chapel, in their robes of office, and the presidents of classes in cap and gown acted as ushers.

The sermon was preached by the Rev. Dr. L. C. Stewardson, president of Hobart College, and was a long and laborious effort to justify "freedom" of thought in religious matters within the Church, and deprecating bondage to "forms" and "dogma."

In the course of the service President Butler read a letter from the Archbishop of Canterbury relative to the dedication of the chapel, in which Dr. Randall said:

No Archbishop of Canterbury, and least of all the one Archbishop of Canterbury who has visited America, can regard with indifference an event so important as the dedication of the new chapel in Columbia University. One of the most vivid and delightful of the memories which I retain of my visit to the United States is the recollection of the day when I was allowed to take part in dedicating the site of the new building. I shall be with you in spirit on February 3rd, and shall be asking the blessing of God upon the university to which by your kindness I have the honor to belong.

The new chapel marks a departure in Church architecture in this country, in the sense that the entire interior color scheme and decorative treatment are contained solely and wholly in the constructive materials. The furnishings and fittings of the chapel are characterized by simplicity. The carving and Tarsia work of the pulpit, reading desks, choir stalls, and organ cases are the work of Coppede of Florence, one of the best-known wood carvers of Italy, as the result of a competition organized by the architects of Italy, in which the three leading wood carvers of that country, respectively active in Siena, Rome, and Florence, took part. The style of the detail represents the best period of Italian wood carving, about 1500. The chandeliers and open-work rail of the galleries are bronze, and the pavement's large and simple patterns are defined by inlaid bands of mosaic, consisting of fragments of old porphyry and serpentine brought from Italy.

The windows include three in the apse which are filled with stained glass by John La Farge, and they contain a single subject—St. Paul preaching at Athens—and few other modern windows have as beautiful a setting. Other windows in the chapel are merely temporary.

The exterior materials are of brick and Indiana limestone. The interior length is 120 feet, and the greatest width is 76 feet. The interior diameter of the dome is 48 feet, its interior height is 91 feet, and it supports a simple terra cotta lantern of some eight tons weight. The cost of the structure complete has

been about \$260,000, exclusive of the stained glass, choir wood carvings, and organ. The seating capacity is 1,050.

The windows in the dome are memorials to well known alumni of the institution, beginning with Philip Van Cortlandt, class of 1758, donor, to Robert B. Van Cortlandt, '82.

The annual dinner of the New York Church Club was held at Delmonico's on February 7th. Dean Van Amrynge, the President of the Club, presided. Bishop Greer spoke enthusiastically of the progress of the Men's Thank Offering campaign and appealed to the men present to help the cause. Mr. F. C. Morehouse, Editor of THE LIVING CHURCH, spoke on "The Church Press." Rev. Professor Kinsman, of the General Theological Seminary, pleaded for an Evangelical Catholic Revival, and the Rev. Dr. Manning urged the importance of the Church Club to individual parishes. The dinner was marked by great enthusiasm, and was the largest and most successful yet given.

The golden chalice given by Miss Adele Kneeland to the New York Cathedral, is a magnificent piece of work. It stands 11 inches high, and weighs exactly 50 ounces. The plinth is hexagon in plan, with intermediate pointed spandrels enriched throughout with delicately mounted wire-work and pierced tracery, from which rises the base. The centre panel has the Crucifixion, with the lily and passion-flower in beaten relief on either side, and enriched with diamonds, rubies, and sapphires.



THE GOLDEN CHALICE GIVEN TO NEW YORK CATHEDRAL BY MISS ADELE KNEELAND.

The other five panels are mounted with medallions of repousse figure work, representing the Annunciation, the Nativity, the Last Supper, the Resurrection, and the Ascension. These panels are surmounted with crocketed canopies of beaten metal. The stem and knob are of beaten and pierced tracery; from the centre of the knob project six hexagon-shaped bosses encrusted with large faceted sapphires, and between each boss are graceful beaten leaves with ruby centres. Above the stem is a rich canopied open cup-piece with crocketed buttresses at each angle, and supported beneath by flying angels, in which rests the perfectly plain bowl. Adequately to describe the great beauty of the chalice is almost impossible; suffice it to say that it is in design of the choicest fourteenth century period. The chalice, which has been executed by Messrs. Keith & Co., of London, and was designed by Mr. W. Keith, is undoubtedly one of the finest specimens of modern ecclesiastical art workmanship that this country has seen.

On Tuesday, February 5th, at St. Chrysostom's Chapel, there was a meeting of the Junior Clergy Missionary Association. There were 40 members present. The proceedings commenced with a devotional service in the chapel at 12:45 P. M., conducted by the Rev. Thos. H. Sill, the vicar. After this,



luncheon was served in one of the parish rooms. An address of welcome was made by the vicar, a letter of regret was read from Bishop Potter at his enforced absence. Bishop Worthington, representing Bishop Potter, Bishop Mann of North Dakota, Bishop F. F. Johnson, of South Dakota, were present and all three spoke. Mr. Atkins of the senior class of the General Theological Seminary gave a very interesting account of the work of the Church Students' Missionary Association in the Seminary. The next monthly meeting was arranged to be held at the Seminary in the Chapel of the Good Shepherd, when there will be an early celebration of the Holy Communion, the Dean, celebrant; the preacher, the Rev. Professor Roper.

The Rev. Theodosius Tyng, of the diocese of Kyoto, recently gave a series of three lectures at the Seminary, the general subject of which was "Christianity as the Culmination of Japanese Ethical and Religious History."

The Bishop of the diocese is recovering satisfactorily from a severe attack of the grippe.

St. Stephen's parish of this city has just been able to realize the sum of \$90,000 on a lot which was many years ago donated to the parish by Trinity corporation. The income for years past has only been \$1,200, so the sale is a very advantageous one.

The sixth annual dinner of the Trinity School Alumni Association was held on the 5th inst. at the Hotel Astor, with a large attendance. The president was the Rev. Thos. H. Sill, who arrived rather late and was in consequence somewhat "joked" upon the cause, which was as follows:

As the vicar was about to leave his home for the hotel, he was stopped by two dusky parishioners. While the girl waited, the man engaged the minister in earnest conversation. In a moment the three adjourned to the doctor's study. There was a hasty ceremony, a hurried expression of thanks, and Dr. Sill rushed to keep his engagement at the dinner.

The doctor's apologies for his delay were accepted, but he was reminded of the occurrence when Dr. L. T. Cole, the rector of Trinity School, arose to speak.

"I do not know whether Dr. Sill smashed the record," said he, "but before learning of his experience, I had thought that the marriage performed by a parson in the South Carolina mountains was probably the quickest on record.

"He was digging in his potato patch in front of the parsonage one day when he saw a horse upon which were seated a man and a girl rushing down the road at a gallop. Behind them galloped an irate-appearing old gentleman.

The minister took in the situation at a glance and shouted: "Grab hands. Have her; have him. Hitched, by gum."

There were nearly fifty graduates at the dinner.

On February 5th the Rev. Frederick Graves resigned his curacy at St. Mary the Virgin's, New York, and was married at 8 A. M. on the same day to Miss Denslow. In appreciation of his services the Catechism class presented him with a beautiful chalice and paten. He was also the recipient of many presents from the various guilds, among which was a purse of \$200. Mr. Graves will be greatly missed, as he was very efficient in the Sunday School work.

#### BLESSEDNESS.

BUT what is this character? Can we sum up in one comprehensive word the quality of this character to which Blessedness belongs? Is there a single epithet in our vocabulary by which its essential principle can with adequateness be expressed? My brethren, I think there is. And the word that I choose is "Christlike." The blessed character is the Christlike character. Take the Beatitudes as a whole; that whole is a representation of the character of Christ. Or take them singly; you discover some feature of Christ in every one of them. Was He not poor in spirit, who with infinite condescension "took upon Him the form of a servant," and "for your sakes became poor, that ye through His poverty might be rich"? Did He not mourn, who "Himself took our infirmities and bare our sicknesses"? Was He not "meek and lowly in heart"? Did He not hunger for righteousness, whose "meat" was to do His heavenly Father's will? Yes, in each and in all of those wonderful, vivid sentences, we can scarcely fail to recognize the lineaments of Jesus. They are portrait sentences, verses of rich description, and we only understand them in the fulness of their meaning, when we study them as illumined by the Speaker's Personality. And then, indeed, this central truth stands plain and clear—that all our chance of Blessedness depends on whether or not we are confirmed to Jesus Christ. It is only the Christlike character that is blessed. It is only the Christlike people that receive the promise. Our single hope of happiness, our sole salvation, is to do as Christ did, to live as Christ lived, to be what Christ is.

## CHICAGO IN GRIP OF EPIDEMIC

### But Church Work Goes on Satisfactorily

#### A GOOD M. T. O. MEETING

#### Sunday School Interests Cared For

The Living Church News Bureau  
Chicago, February 11, 1907

THE epidemic of scarlet fever and diphtheria and grippe, which has been so disturbing an element in Chicago and its suburbs during January, was sufficiently wide-spread during February's first week to prove of considerable influence in keeping down the attendance at all kinds of Church gatherings, parochial and diocesan. Services were discontinued at the Church of the Advent on Sexagesima Sunday, and at Riverside and other points the parish house gatherings were cancelled during the week.

The missionary mass meeting, held at Orchestra Hall on Tuesday evening, February 5th, would have been marked by a crowded house but for the epidemic. As it was, the Bishop said that he considered the attendance encouraging and satisfactory. It was widely representative, the suburbs as well as the city parishes and missions sending delegations, and the boxes all being filled. The Bishop presided, in addition to making the introductory address, in which he stated that the Laymen's Forward Movement and the Missionary Thank Offering were matters of the deepest concern and importance, and that he hoped that the diocese of Chicago might have ten thousand men and boys sending in their contributions, be they large or small, for the M. T. O. Pledge blanks were pasted in all the programmes used at the meeting, and an opportunity was given to every one present to sign one and to place it in an offertory basket, before the evening closed. After the Bishop's address the congregation sang hymn 418, led by a male chorus of clergy and laity from the stage, Mr. Francis A. MacKay, organist and choir-master of the Church of the Redeemer, being the organist of the evening.

The Rev. Hiram R. Hulse, the general secretary of the central committee of the M. T. O., was introduced by the Bishop, and he emphasized the fact that while the National Government was planning to join with the State of Virginia in a great demonstration of material progress, at the Jamestown anniversary next October, the Church was making every effort to put forth a demonstration of spiritual power and activity, in gathering this great Missionary Thank Offering, and in the notable service during which it is to be presented. The energetic and generous action already taken by other dioceses was shown, and the fact was brought out that now every diocese and missionary district had appointed a diocesan committee, to work in harmony with the central committee, so that already many thousands of dollars were in sight.

After the singing of "America," Mr. Charles Edward Field, of the Church of the Redeemer, Chicago, was introduced, his theme being "The Church and the Nation." Mr. Field is one of the ablest speakers in the diocese of Chicago, and his address not only held the attention of his large congregation, but won spontaneous applause at many points. He spoke of the fact that the business principles of the General Board of Missions in undertaking work to cost hundreds of thousands of dollars without having one cent in hand at the beginning of the fiscal year, were the only principles possible, and that their faith in the Church and her people must not be allowed to meet with disappointment. To express a deep sense of gratitude for these three hundred years of Church life, he said, is a duty in which all ought to share gladly and unstintedly. He spoke of the importance of foreign missionary work, and then showed the multitudinous needs of polyglot Chicago, with her 45 languages and races. He declared that our national prosperity must be leavened with Christianity, if it is to bring forth worthy fruition, fraught with liberty and freedom.

Hymn 327 was then sung with a will, and the last speaker of the evening, the Very Rev. Sydney N. Ussher, dean of St. Mark's Pro-Cathedral, Grand Rapids, Michigan, was introduced by the Bishop as one who had travelled around the world, seeking missionary information. His topic was fittingly "The Man in the Field," and in an address brimming with eloquence and filled with valuable data culled from personal investigation, the methods, the trials and the successes of foreign missions were graphically described. The harsh treatment which China, for

instance, has received at the hands of Christendom's governments, and the brash and mendacious reports about foreign missionary work given by some tourists and by some occidental residents in the Orient who are not missionaries, were unsparingly exposed, and the final climax of what a remarkable oration was reached in the assertion that Christianity must be called a Revelation, and not a Religion in the ethnic sense.

During the collection of the pledges and offerings the hymn "O Sion Haste" was sung, and the Bishop pronounced the Benediction at about 10:15 P. M., thus closing the fourth Missionary Mass Meeting held during Advent, or Epiphany or in early February, by the clergy and laity of Chicago. Mr. MacKay gave a recital of the superb organ in Orchestra Hall, for a half hour before the meeting opened, and Dean Hodges' new book "Three Hundred Years of the Episcopal Church in America" was on sale in the foyer throughout the evening. Large numbers of copies were bought.

The pre-Lenten meetings of Sunday School teachers and of the Brotherhood men held in various parts of the city and suburbs, showed in the records of attendance the effects of the epidemic, but in most cases the gatherings were notable for the spirit and enterprise of both the speakers and the hearers. There were 152 men who came to the five sectional conferences mentioned last week, which is a good total, under the circumstances.

The North Shore Sunday School Institute met on February 1st, at All Saints' Church, Ravenswood. The afternoon session began with Evening Prayer, at 5 o'clock, the meditation being by the Rev. E. A. Larrabee, on Lenten Preparation. The supper and social hour gave place to the evening session at 7:30 P. M., the address being by the Rev. Dr. J. S. Stone, on "Christ in the Gospels."

The South Side Institute met at St. Bartholomew's Church (the Rev. W. S. Trowbridge, rector), on Wednesday, February 6th. The afternoon conferences at 4:30 were led by Miss Clara M. Evans, on "Devotions, Prayers, and Hymns"; by Mr. A. L. Cram, on "The Personal Application of the Lesson," and by the Rev. G. M. Babcock, on "Memoriter Work, Catechism, Collects, Texts, etc." These three conferences were conducted after the methods observed at the Brotherhood of St. Andrew's conventions, the teachers seeking those whose themes interested them the most. Evensong followed at 5:30 P. M., and the business session came after supper. About 80 persons were present. The evening session was first addressed by the Rev. E. H. Merriman, president of the West Side Institute, his theme being "Character the Goal of Sunday School Work, and Emulation a Help Thereto." The Rev. S. B. Blunt gave the other address of the evening, on "The Teacher's Own Spiritual Life."

The West Side and Suburban Institute met on Thursday afternoon and evening at the Church of the Advent (the Rev. D. LeB. Goodwin, rector). The attendance numbered 55, and the meeting was one of the best held for a long time. The Rev. Chas. H. Young, president of the diocesan Sunday School Commission, conducted a Quiet Hour at 4:30 P. M., the theme being "The Teacher's Preparation for Lent." The evening address was by Miss Fredrica Beard, on "Successful Sunday School Teaching," and was followed by a discussion from the floor. The roll call of schools showed a somewhat larger proportion of attention to the new plan of collecting Advent offerings for diocesan missions than was given by the Sunday Schools in some other parts of the diocese.

Among the cantatas sung on the evening of the first Sunday in February, Sexagesima, were Maunder's "Penitence, Pardon and Peace," sung by the choir of St. Paul's, Kankakee, and Spohr's "God, Thou art Great," sung by the choir of the Church of the Epiphany, Chicago. Mr. Francis Hemington gave his one hundred and seventh organ recital at the Church of the Epiphany at the last pre-Lenten programme of this season's series, on Monday, February 4th, and that same evening Mr. Irving Hancock gave a recital at Trinity Church. The soloist at Epiphany was the tenor soloist of the parish choir, Mr. John W. Hooper, and Mr. William B. Ross, the tenor soloist of the Plymouth Congregational choir, sang at Trinity's recital.

Dean P. C. Lutkin gave his third lecture on "The Music of the Church," at the Seminary, on Tuesday afternoon, February 5th, the subject being "The Organ in the Church." The following evening, the Rev. Dr. F. P. Davenport gave the third lecture in the Hale Lecture Course, at the Seminary Chapel, the subject being "The Constitutional Episcopate in the General Councils."

On February 1st, Mr. Harlan Page, one of the oldest mem-

bers of the Church of the Epiphany, entered into rest. He was buried from the church on the afternoon of Sexagesima Sunday. During the Civil War he raised a company, became its captain, and six members of his regiment now living in Chicago were the pall bearers at his burial.

The mission at Morton Park, a suburb of Chicago, has been re-opened by the Cathedral staff of clergy, and regular services are now being held. The mission lately received the gift of an Altar Book from one of the Chicago churches.

The February edition of the *Diocese* contains special accounts of two parishes which have been making notable progress of late. One is St. Martin's, Austin, the Rev. R. H. F. Gairdner, rector, and the other is Grace Church, Hinsdale, the Rev. H. E. Chase, rector. St. Martin's is showing marked improvement along all the lines of work, and Grace Church, Hinsdale, where a new parish house has been built within the past summer, at a cost of \$3,000, is also advancing in many directions. Provisional chapters of the Brotherhood of St. Andrew, both Senior and Junior, have been organized at Hinsdale, and the choir-room formerly used has been fitted up as a chapel. As soon as the floating debt, which is not large, shall be extinguished, the vestry will begin the work of completing the church building. Within the past five years the rectory debt has been paid, and a new pipe organ, costing \$1,600, has been purchased, and a beautiful window has been placed in the church in memory of Mr. John Ohls. The new parish house has an assembly room holding 250 people, and a \$500 steam-heating plant, for both church and parish house has lately been installed. The rector of Hinsdale is a grandson of Bishop Philander Chase.

TERTIUS.

### CHRIST, THE CHAMPION OF CHILDREN.

"CHRIST is the champion of the children; He is preëminently the discoverer and lover of childhood," said the Rev. E. A. Cutler at Westminster Presbyterian Church, Milwaukee, in a sermon, reported in the *Sentinel*. "Contrast His attitude with that of the Romans and Greeks. We find Socrates sneering at the grief of a mother weeping for her babe, Plato suggesting that every town or city should select some distant hilltop and there build a pen for the exposure of unwelcome children, and Aristotle urging laws that make the drowning of weak babes compulsory upon parents.

"On the edge of the city of Rome was the Lactarian column, at the foot of Mount Aventine, and here at night were brought the helpless babes to die from cold and exposure, or wild beasts; or to be rescued and trained to a life worse than death. And this in that city—mistress of the world—where stoicism—the best of pagan philosophies—flourished! We are not surprised when history tells us that conditions elsewhere were even worse.

"One race of antiquity alone honored the child—welcomed it—cared for it. That was the Hebrew race, of which Jesus Christ was the consummate flower. In a time when Rome was supreme, and Roman indifference to child-life prevailed, He more than literally 'set a little child in the midst,' and ever since the kingdom of childhood has been extending. In a time when children were regarded as nuisances, he commanded His disciples to 'forbid them not' from coming unto Him; when they were looked upon as insignificant, He pronounced a blessing upon him who gave to one of these little ones a cup of cold water; when they were ignored, He made the little child an example to those entering the kingdom; when their lives were counted as of little value, He denounced the man who offended them, and said that, with a millstone around his neck, he ought to be drowned in the depths of the sea. Talk about the extravagant expressions of Senator Beveridge in his speech against child labor! One has only to read the scathing denunciations, uttered by the Man of Nazareth, to realize how heinous is such a crime, and how conservative is the language recently used in flaying it."

THAT the advice given in these words was sound and judicious, no one who believes in the existence of a God will venture to deny. If there be a God, and if that God is the Being who regulates every thing which can affect us now, and who arbitrates our portion throughout eternity, then, most assuredly, it is of the very first importance that we should be acquainted with the great, and good, and wonderful Being.—*Blunt*.

MAN'S LIFE on earth is a perpetual warring; this is especially true of the real Christian, since he must fight against whatever hinders his spiritual welfare. He must fight against the world, the flesh, and the devil; and he is continually fighting. Thus it was with the Apostle and with the Martyrs, and thus it will be with good Christians; God so desires, in order to give them greater glory in the life which is to come.—*Savonarola*.

VIRTUE begets peace; peace begets ease; ease begets disorder; disorder begets ruin; similarly, from ruin arises order; from order, virtue, glory, and good fortune.—*Macchiavelli*.

### THE SAN FRANCISCO MISSION.

THE diocesan "mission of help," concluded at San Francisco February 5th, was of more than local interest, as marking a new departure in the work of the Board of Missions. It was a larger view of its position as the representative of a national Church that moved the Board to grant the request of the Bishop of California and undertake the arrangements for a general mission for San Francisco and the trans-bay district. The acceptance of the responsibility was proof that "missions" and "missionary" were not terms meant to express only the work of collecting money and managing the finances of the Church at home and abroad. Missions must hereafter be interpreted emphatically as having to do with the preaching of the Gospel rather than the paying of the salaries of those who are sent to preach.

The genesis of this "mission of help" lay in Bishop Nichols' realization that the great need of San Francisco and the surrounding district was not simply material, but spiritual. It was not enough that Church edifices be rebuilt and Church organization reestablished; San Francisco needed a spiritual awakening. He therefore requested the Board of Missions to select four missionaries and to arrange the details of a general plan for a mission for San Francisco and Oakland, which would have as its aim the strengthening of the California Church as a whole, the awakening of its spiritual life and the developing of the personal religion of Church people. The work was intended to assist the local clergy in organizing for aggressive labor and to aid in the restoration of parochial life, but it had its larger aim in pressing home the fact that the Church's campaign is one for righteousness and therefore in urging all who desire the promotion of righteousness to identify themselves with her in this work.

The Board, in selecting the missionaries, chose representatives of every school of thought in the Church. The four men who were asked to do the work were the Rev. Endicott Peabody, D.D., headmaster of the Groton School, Groton, Mass., and well known for his work with men; the Rev. James E. Freeman, rector of St. Andrew's Church, Yonkers, N. Y., a missionary of trained experience and a pupil of the late Dr. Walpole Warren; the Rev. Charles Fiske, rector of St. John's Church, Somerville, N. J., who had already done much work of the sort in conferences and parochial retreats; and the Rev. G. C. Stewart, of St. Luke's Church, Evanston, Ill., whose early Methodist training has not been forgotten in his advance to a more Catholic faith. Dr. Peabody and Mr. Stewart were assigned to the San Francisco district, where all the parishes united in services under the former at Trinity and under the latter at St. Stephen's. Oakland was in no less need of a mission. Its population of 150,000 has been almost doubled since the earthquake, and the presence of so many San Francisco refugees made the problem on that side of the bay practically the same as at the sea city. Mr. Freeman was assigned to the Church of the Advent, East Oakland, and Mr. Fiske to St. John's, and the other parishes of Alameda County united with these in the work there.

The mission was successful beyond the most sanguine expectations. Continuous bad weather throughout the whole of the ten days' services did not prevent the gathering of large congregations, whose numbers steadily increased as the mission proceeded. The missionaries addressed themselves to three classes—those to whom the disaster of last April had been a call to deeper devotion and more faithful work; those who formed the great majority of Church people, the communicants who, deprived of sacraments and regular services, and stunned by the greatness of the disaster, had drifted into carelessness and neglect, and a third class, whom the Bishop called the "used-to-go" element, who had been almost wholly lost to the Church. For the first the services were a call to a deeper consecration; for the second, a plea for earnest Christian service; for the third a call to repentance and amendment. This last was combined with an effort for the whole community in the converting of souls to Christ, though under the circumstances the mission needed to be, first of all, a call to Church people.

Four great mass meetings for children, two in Oakland, addressed by the Rev. Charles Fiske, and two in San Francisco, by the Rev. G. C. Stewart, were of assistance in reorganizing the scattered Sunday Schools. There were mass meetings, also, for men, addressed by Dr. Peabody and Mr. Freeman. On Thursday, January 31st, Quiet Days were held for the women of the diocese, under the auspices of Mr. Stewart and Mr. Fiske, while Dr. Peabody and Mr. Freeman spent that day in visits to Berkeley and Palo Alto, where they had the opportunity of

speaking to large gatherings of the students of the University of California and Leland Stanford. There were also conferences with the clergy, at which all the missionaries spoke, and a conference of the heads of different educational institutions, addressed by Dr. Peabody. On February 5th some of the leading business men of the community met the missionaries for an informal conference at the residence of Mr. Wm. Bowers Bowen. On the last Sunday morning, the missionaries preached in other parishes, St. Paul's and Trinity, Oakland, St. Mark's, Berkeley, and in the temporary building of the Church of the Advent, San Francisco.

Not the least striking side of the work of the mission was its influence in welding together the clergy. Men of all schools of thought worked in perfect harmony. Indeed, it has been noticeable throughout the whole period of disaster at San Francisco that men of different ways of thinking have learned to understand each other better and to work with a larger charity and with mutual respect and esteem. Another remarkable evidence of the power of the mission was the unusual development of the intercessory side of its work. Hundreds of requests for prayer were received, some of them of the most pathetic character, and towards the close of the mission thanksgivings abounded, many of them for blessings already received during the week and for prayers already answered. The closing meetings on February 4th showed that this stream of intercession was still increasing, more requests for prayers being received than on any previous night. Some remarkable conversions, often with special confession, were also received. In San Francisco on the closing night the two missionaries held a united service in Trinity Church, the Bishop also speaking, but in Oakland no central place could be found large enough for all who wished to come and the mission closed separately. At St. John's, a *Te Deum* of thanksgiving was sung by the entire congregation, with inspiring fervor. A renewal of baptismal vows marked the close of the mission at all four churches.

The San Francisco "mission of help" is the first general diocesan mission held in this country. Its success ought to encourage future efforts of the kind. It has been suggested, too, that the Board of Missions may make it the beginning of a new policy in furthering its missionary work. Why should not missionaries be sent to other dioceses, to bring to their Bishops the help of the general Church in their work and to take back to their own dioceses a new appreciation of the problems of missionary administration and a new zeal for missionary work? The importance of the San Francisco mission, as a movement in this direction, was certainly appreciated by Bishop Nichols, who spoke of it at one of the conferences of his clergy. That it was apparent to others is evident also from the fact that the Bishop of New York sent a special message of encouragement to California, and himself volunteered as preacher at Yonkers, during Mr. Freeman's absence. C.

### WHAT CHRISTIANITY CAN DO IN EAST AFRICA.

BY THE REV. F. T. STEAD.

You ask for a story from *real* life illustrative of the benefits of Christianity. I think I can supply one. Here in this country (East Africa) there is a custom known as "Kigege," a system of infant murder. If a child is born under certain conditions, or if certain events happen during a child's early days, the child is considered to be unlucky, and therefore must be killed. For instance, if before a child is born the mother should knock her foot against any article and cause it to bleed, the child is "Kigege," and will be killed. (The people here never wear anything on their feet—not even sandals.) Again, if a baby cuts its top teeth before one appears on the lower jaw, the child is "Kigege." This custom is much worse in some places than others; here for instance in the towns of the lower valley the custom is terrible—in fact it is supposed that 50 per cent. or more of the babies here are killed, while in the country round Magila the things which make a child "Kigege" are really few. Many infants who are killed here as being unlucky would be allowed to live in the Magila district. But among the people if a child is unlucky the custom must be observed, otherwise the parents are considered as unlucky, and so no one will have anything whatever to do with them—their house, their garden, and their cattle at once become taboo. It is a very dangerous thing for a parent to allow an unlucky child to live.

Such a custom as this will only die out when there is a power in the land which is capable of strangling the power of the superstition of the people. The power of the German has so far failed, and will I think continue to fail to root out superstition: it must be a power stronger than that of a government. I think that those who are Christians show that the love of the Master is the power which is capable of this.

## A TRIBUTE.

IN MEMORY OF THE REV. CORNELIUS HILL,  
*Chief of the Oneida Indian Nation.*

BY THE REV. F. W. MERRILL,  
*Late Missionary at Oneida, Wis.*

THE good, godly, and saintly man, Fr. Hill, has departed this life."

Such was the postal message received by me on the day following the burial of the Rev. Cornelius Hill. With an earlier notification I should have braved the fatigue of travel even to the retarding of my slowly gaining of health and strength in this genial clime of Florida to be at the funeral. It would have been a privilege and great honor to have stood by his grave and shared the sorrow and mourning of the people for the loss of the "grand old man" of Oneida. I wonder if old Thomas John's voice was brave enough "to give out" the weird and grand old burial hymn of the Oneidas, which more times than can be numbered Cornelius Hill had presented for many and many of his own people?

The departed missionaries of Oneida have all been great men, but he was the greatest of all. His life has been linked with the earliest history of the Church in the Northwest. He had a boyish remembrance of Oneida's first missionary, the Rev. Eleazer Williams, he knew well the next in order, "Priest" Davis. He was greatly attached to "our great Father Kemper," by whom he was confirmed. He had been present at the ordination at Nashotah of the Rev. F. R. Haff more than fifty years ago, and when we looked upon the peaceful face of that aged and early missionary at Oneida as we attended his burial last year, Fr. Hill said, "Only a very good man could look so good in death, and he was always so good to us."

Thirty-six years he had as his pastor and friend the Rev. Edward Goodnough of saintly memory, and whenever his name was mentioned by Fr. Hill there was instinctively the softening of his voice in great tenderness of a loving memory.

Of Fr. Burleson he so often said, "He was so good to us all in our sickness." Great, clever, smart, were not words in his vocabulary, it was always, "He was a good man," or the question, "Is he a good man?"

For more than thirty years he has stood beside the missionary to interpret to his people the missionary's Sunday message. I am wondering what that greater number of the congregation will to-day think when they cannot understand the "Man of God's" message to them, because Fr. Hill is not there to say it in the language which they only understand. Very few Sundays in his life has he been absent from church. I remember so well a Sunday when kept at home by sickness many of the older people went to his home and said, "It didn't seem like Sunday without you at church."

How careful he was in his interpretation to give just the best he could of the missionary's sermon. Ofttimes when with an excess of vigor the missionary's voice would sound over loud, there would come his earnest, persuasive, gentle voice in interpretation, that would soften anything like harshness that had come from the preacher. He was too honest to change one iota in the interpretation even when most personal words were said about himself. One felt such perfect confidence that the poorest material would come to the people in an eloquence that we might all covet.

For many years he was the organist and choir-leader. The now splendid National Band owes its existence to him who was its early organizer and musician in it. On all public occasions he was the orator and interpreter of the day, and although one could not understand a word that he said, we were always fascinated by his wonderful expressive countenance and gestures.

In material things he was ever ahead of his people. The earliest threshing-machine and other modern farm implements were brought into use through his influence and encouragement.

He was seldom absent when there was a call for a day's work at the church or on the mission farm, and it was he who directed the large number of willing workers who gladly gave their labor for the good of the mission. I wonder how many yards of greens he must have wound for the decoration of the church on the many Christmas festivals and other great days of the Church. He told me that this last Christmas was the only one that he could remember in his long life that he had missed, and he felt so sorry that he could not give the new missionary his help.

The Bishops and clergy of the diocese never knew this man

as he was at home. His great veneration for their sacred office made him appear shy and reserved as he met them at Council and other clerical gatherings.

One had to live at Oneida to know that he was the real rector, the ruler, of the church and people. He never for a moment forgot that he was a chief of a great nation, and I am sure that the people never forgot that he was the great chief of their nation. He ruled firmly, wisely, lovingly. I have seen the very set determination on his face, when it was reported that someone had been guilty of grave sin or fault. "Such conduct cannot be tolerated," and in an instant there would come the softening of expression and voice, "we must council with him, and lead him back to God and the Church."

Whenever anyone was in trouble or sin it was to him he went for comfort and advice, but he was too loyal to give that advice without first consulting with the missionary; over and over again he has brought such a person to, me, and I always gave the most careful attention to what he had to say, knowing that in some way he would give me the opinion that would be my guide as to my decision in the matter. It was never with him, "I want" or "I think," always, "The people want" or "We think." Oh! rare humility! such is only given to the truly great.

Under the careful instruction of the Rev. S. S. Burleson, Cornelius Hill was prepared for ordination to the diaconate in the year 1895, but it was not until 1903 that he was advanced to the Sacred Order of the Priesthood. For more than a year previous to his ordination, he, with others learned in their own language, gave much study and time to the translation of the divine liturgy into the Oneida language. For a month previous to the ordination he came daily to the church for instruction in the celebrating of Holy Communion, learning to perform with great reverence the manual acts for that solemn service. His was an example for those whose prejudices will not allow them to accept any new order of things in the ceremonies of the Church. For many years accustomed to the "old ways," yet so great was his appreciation of a reverent worship (and Oneida is noted for the grandeur of its beautiful worship), that he said after a very beautiful service, "I felt to-day that heaven could have nothing more beautiful than that glorious service."

On the morning after his ordination, in the presence of his two Bishops, a number of the clergy and a large congregation, he celebrated his first Eucharist and gave the first communion to the class just confirmed by Bishop Grafton. He had asked that I stand close to him all through the service, for he said, "The words are so great and solemn that I fear that I may not be able to say them all." No one but myself saw his glasses dimmed with the tears as they flowed down his face, yet with marvellous control there was no break in his voice, although it never sounded so low and gentle. He is in no greater silence now than there was in the church that morning when his people listened to words that they had never before heard in their church. Can you imagine with what rapture an old Indian, with sixty years of regular attendance at the altar, heard for the first time a priest of his own nation saying the solemn words which he could now understand?

After his ordination Fr. Hill constantly administered the Holy Communion to the aged and sick in their own homes whenever occasion demanded it, but he shrank from too frequent public celebration of the Holy Eucharist, it always seemed hard for him to feel otherwise than awed with the solemnity of the service. Distance was never too great or weather too severe for him to visit all who might require his services. His last visitation was made just before his fatal illness, to an old man who for many years had been a "backslider," and his report was, "that man is so penitent, so glad to get back to God." I might write on indefinitely and then only a fragment would be told of the wonderful life of this holy and great man of Oneida. God rest his dear soul.

There have been many appeals come out from Oneida. There is an urgent one now, that every friend of Oneida will make most earnest prayers that to some young Indian there will be given the vocation to the ministry, so that this great Christian nation may have its representative in the sacred ministry of the Church.

Bagdad, Florida, Sexagesima Sunday, 1907.

IN OUR LIFE we should do three things. To gain the victory over our passions—"Live soberly"; to respect the claims of our neighbors—"Live righteously"; to derive our motives from the highest source—"Live godly."—*Reynolds.*



*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

**MARY AND MARTHA.**

FOR THE SECOND SUNDAY IN LENT.

Catechism: Tenth Commandment. Text: St. Luke x. 42.  
Scripture: St. Luke x. 38-42; St. John xi. 1-5.

**W**E learn in this lesson something of the home which Jesus loved to visit during the last year of His ministry. He had no place where He might lay His head during that year. He had kept His home in Nazareth until He was rejected there. He had then taken up His home at Capernaum, and lived there until they also rejected Him. From that time on, He had no home. The home of Mary and Martha at Bethany seems to have offered a place for quiet retirement of which He availed Himself whenever He was near. It was to that home that He went during those last nights before His Passion (St. Luke xxi. 37). He seems not to have left it the day before the betrayal. From a comparison of St. Mark xiv. 3-9 and St. John xii. 1-8, it has been thought that Martha, who seems to have been the elder of the two sisters, was the wife of "Simon the leper." If this be so, the fact that Simon had been healed of his leprosy by Him (as is implied) gives us one of the reasons why the two sisters should have loved the Master even before He raised their brother Lazarus from the dead.

The two women whom we meet in this lesson were distinct contrasts as to character. Martha took delight in showing her devotion by ministering and serving to the bodily needs of the One she loved. Mary did not let such ministering interfere with her sitting at His feet to hear the gracious words which fell from His lips.

We are distinctly told that Jesus loved them both. He loved Martha, who took such delight in "serving" when He was the honored Guest. He loved Mary also, and we have His own word that, even more than the serving of Martha, He valued the spirit shown by her as she sat at His feet. The story as told in the first passage of scripture appointed for our study brings out very vividly this as His deliberate judgment. Martha puts her side of the case strongly. She even takes it for granted that He will take the same view of the matter which she herself had taken. Yet Jesus commends instead of condemning Mary.

We need to learn the lesson Martha learned that day. There are two ways in which we may give expression to our love for the Master. We may work for Him in an active way, or we may "sit at His feet" to learn of Him and worship Him. It is easier to do the first. It seems as if we were really doing more for Him when we are at work for Him, raising money for the Church, "which is His Body," or lending our material support. When we would count over what we have done for Him and His Church we are more likely to tell of the material gifts and active "serving" than of the other good part which was the offering of Mary. Mary had been helping Martha. She had "left" her, in order that she might sit at His feet to hear Him as He was teaching. Jesus values that spirit of worship and humble willingness to be taught of Him above the active service. He desires both. It is really a concrete example of the fulfilling of the two great commandments with which He summed up all the Law and the Prophets. It is our duty both to love God and to love our neighbors. In ministering to our neighbors' need, we are serving Him and ministering to Him (St. Matt. xxv. 34-40). He would not have us neglect that duty. But along with that, and even before that, we must give Him in His own Person our love and worship and a humble willingness to be taught by Him. Mary is commended because she kept the two commandments in the order in which Christ taught them. Martha made the mistake of thinking that she was doing all that was needed when she omitted in a large measure the *first*, because of the demands of the second.

This seems to be the great lesson to be drawn from the story and it is one which cannot be too much emphasized. It would be easier for us to do our duty if it could be definitely marked out as so much work to be done. When there is work to be done for the Church, we may feel as if we were accomplish-

ing more than when we are faithful in our attendance at Church for the purpose of offering the sacrifice of prayer and praise, and there sitting at the feet of the Lord Jesus to learn of Him. When Jesus commended Mary in the face of her sister's criticism, He sends the word to us that our first duty is to love and worship Him. Along with that duty, we should also minister unto Him, but not to the neglect of the first duty.

That Jesus values the true worship of the grateful and loving heart and would give such devotion a place of honor above the caring for the poor is taught us by this same Mary a few weeks later. It was she who poured over His feet the precious ointment. In a study of Mary that beautiful story should not be omitted. Jesus Himself had said that the story should be told all over the world wherever the Gospel should be preached (St. Mark xiv. 9). It is recorded also in St. John xii. 1-8; and St. Matt. xxvi. 6-13. In telling the story notice that while Jesus places the offering of love which she had given Him above the service which might have been rendered to the poor, He does not say or imply that alms to the poor are not to be given. But it emphasizes and illustrates the point already made that the love and worship of the Lord Jesus is the first duty from which we are not excused even under the plea of being occupied with "ministering" to Him. These are indeed to be done, but not in such a way as to leave the other undone.

The second passage of scripture brings before us an incident which occurred not long after the first. It was not long before the close of His ministry. It was a very natural thing that Mary and Martha should send for Jesus when their brother Lazarus was sick. If Simon the leper was a member of their own household they had good reason to know of the power of the Christ. Even if he were not, they knew of his healing. They knew that if Jesus could come, Lazarus would not die. Their sending for Him and His delayed coming seems to offer a very good illustration of *prayer and its answer*.

Prayer is asking Jesus for help, just as they asked for His help. The statement that "Jesus loved Martha, and her sister, and Lazarus" is placed alongside of His refusal to come as soon as requested. From this story we may learn then something of those prayers which He does not answer in just the way we ask or expect. His refusal to come at first, was not inconsistent with the fact that He loved those who sent the request. It was because He loved them and would use them as a means whereby the greater power and glory of God might be made known that He delayed coming. They asked for one thing, and in their short-sighted vision it seemed the *only* relief that could be given. He saw more clearly than they. He did not give that for which they asked in order that He might give them something better instead.

This illustrates and explains something of the reason why our own prayers are not always answered in just the way we expected. He loves us too much to give us the poor thing for which we ask when He has something so much more precious to give us. Because we know this, we should trust Him enough to leave the answer to our prayer entirely in His hands. We should be afraid to ask that our desires and petitions be given us in only one way. We cannot see clearly enough to ask that. We should always pray that our requests be given only as He sees that they are "most expedient" for us. And when there seems to be no answer to our prayer, we should look about to see what it is that God is sending us instead. He often withholds the lower gift asked for, in order that He may give us the higher and more spiritual blessing.

IT IS REALLY very curious to observe how, even in modern times, the acts of discouragement prevail. There are men whose sole pretence to wisdom consists in administering discouragement. They are never at a loss. They are equally ready to prophesy, with wonderful ingenuity, all possible varieties of misfortune to any enterprise that is proposed; and when the thing is produced, and has met with some success, to find a flaw in it.—*Helps*.

THE uniformity, concord, and perfect harmony which appear in the constitution and conservation of things; their conspiring to one end, their continuing in the same order and course, do plainly declare the unity of God; even as the lasting peace of a commonwealth (composed of persons different in affections and humor) argues one law, that regulates and contains them; as the orderly march of an army shows it managed by one conduct; as the uniformity of a house, or a town, declares it contrived by one architect.—*Barrow*.

FAITH is the heavenly ray that, with tranquillizing light, bursts through the black veil of destiny: the self-won ideal.—*Feuchtersleben*.



## 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.

### A VARIANT READING.

To the Editor of *The Living Church*:

I VENTURE to think that Mr. Newell (LIVING CHURCH, January 19th), in criticising your statement that "‘peace among men in whom He is well pleased’ more accurately represents the original text than does the authorized translation, ‘peace, good will towards men,’" has himself fallen into error.

In the first place, he says that "the authorized version in our English Bible is about as good a rendering of the original text as can be produced." There is hardly any question that it is an accurate rendering of the Greek text which the King James translators had before them. Whether this was the "original text" is altogether a different matter. They translated from a text practically identical with that of the so-called *Textus Receptus*, a title which is derived from the confident assertion of Elzevir in his preface to the second edition (1633), *Textum ergo habes nunc ab omnibus receptum*. This scholarly printer made the best use of the then available manuscripts; but they were so few, and sometimes so faulty, that from the standpoint of students to-day, who are acquainted with, and have collated, so many more ancient Greek manuscripts than was possible for him to do then, his text is of very little value. It is much to be wished that those who are so fond of the *Textus Receptus* would spend a few months in comparing it with some of the great Greek Uncials which have been brought to light since the seventeenth century. I imagine they would revise their judgment as to its value.

The Greek reading which Mr. Newell gives, of which, as I say, the Authorized Version is an excellent translation, is that of the *Textus Receptus*. But is this the true reading? Let the ancient MSS. and the fathers answer. "Men of good will" (ἀγαθῶν εὐδοκίας), or as you translate it, perhaps more correctly, "men in whom He is well pleased," is supported by the following authorities: The original scribe of the *Codex Sinaiticus* (fourth century), the *Codex Alexandrinus* (fifth century), the original scribe of the *Codex Vaticanus* (fourth century—the greatest of all our MSS., and to which, as to many others, Elzevir had no access), *Codex Bezae* (sixth century), the Old Latin (perhaps second century), the Vulgate (end of fourth century), the Gothic Version (fourth century), St. Cyril of Jerusalem (fourth century), Ps.-Ath., the translator of Irenaeus (the Greek text here is lost), the translator of Origen, St. Athanasius (fourth century), together with St. Augustine (fourth century), and all other Latin fathers. "Goodwill towards men," on the other hand, is supported only by a few fathers, by (not the first, nor the second nor the third, but by) the fourth-hand of *Codex Sinaiticus* (seventh century), the third-hand of the *Codex Vaticanus* (tenth or eleventh century), the *Codex Regius Parisinus* (eighth century), and a few still later Uncials, together with the Coptic, the Syriac, the Armenian, and the Æthiopic versions. To sum up: all the best manuscripts (except *Codex Ephraemi Rescriptus*—fifth century which is here defective), all Latin fathers and Latin versions, and many Greek fathers, read "men of good will": the inferior MSS., on the other hand, most versions, many Greek writers, read "goodwill towards men." There is really no question at all, in view of the witness of antiquity, that εὐδοκίας and not εὐδοκία (i.e., "men of goodwill" or the like, and not "goodwill towards men") is the true reading.

The Vulgate rendering, *In terra pax hominibus bonae voluntatis*, which Mr. Newell criticises as varying "somewhat from the original Greek," is, I venture to think, a careful translation of the Greek which St. Jerome had before him, and represents as accurately as any translation can do, exactly what St. Luke really wrote. (Of course I do not suppose Mr. Newell imagines that St. Jerome had before him a text similar to the *Textus Receptus*, and so was guilty of the gross error of translating a Greek nominative by a Latin genitive.) St. Jerome's translation here is an instance of the value of the Vulgate in recovering the original text.

I submit, therefore, that when you say to your correspond-

ent, "‘peace among men in whom He is well pleased’ more accurately represents the original text than does the authorized translation, ‘peace, good will towards men,’" you are entirely correct, and by the witness of all our best and most ancient authorities, your reply cannot be gainsaid. Of course, the exact force of εὐδοκία is another matter, though in my opinion you have translated it correctly. In any case, the genitive is precluded.

STUART L. TYSON.

80 Woodstock Road, Oxford, England.

### CHANGE OF NAME.

To the Editor of *The Living Church*:

THE following, quoted from a recent issue of a denominational paper and discussing union between Universalists and Unitarians, may serve as a warning to some who consider change of name not yet "expedient."

"We have 'the United Presbyterian Church' in this country, why not have 'The United Liberal Church,' or better still, why not have 'The American Catholic Church'? Let fifty men and a half-dozen papers clamor for a year for the right meaning of the word 'Catholic' and the 'Roman' tinge will disappear from it, and the people will come to see that the word belongs to us. It is a noble word spoiled by bad usage."

The above is quoted from an article by the Rev. Eben S. Rexford, published in the *New Unitarian* for December, 1906.

The denomination which covets the word "Catholic" is certainly the most "liberal" in the sense of striking out the greatest number of Christian beliefs; but it certainly is not Catholic if it be a fact that that term is derived from καθ' ὅλου, (embracing the whole).

PHINEAS WHITING.

Lowell, Mass.

### "PARISH HOUSE BOXER" SURRENDERS HIMSELF.

To the Editor of *The Living Church*:

I ENCLOSE a slip from a New York paper, relating a deplorable mishap:

"Adam Brown, who was the boxing opponent of John Mason in St. Bartholomew's parish house on the night of January 23rd, when the latter received a fracture of the skull through being knocked down, surrendered himself to the police yesterday. He was accompanied by the Rev. Dr. Harriman, of St. George's, of which church he is a member, and Oscar Wahler, his uncle, of Harrison, N. J.

"According to his story Brown was one of several young men who went to the parish house to represent St. George's in athletics contests against St. Bartholomew's. He was selected as the best of his parish to box Mason, who was considered the strongest in the uptown parish. In the extra round which they fought he knocked Mason down, but no attention was paid to this, as the latter arose without difficulty and left the building unaided.

Brown, who lives at No. 401 East Twentieth street, had not heard of the serious outcome until the Rev. Dr. Harriman sent him a telegram to come to this city, he being with his uncle in New Jersey. Magistrate Moss, convinced that it was an accident, held him in nominal bail for February 15."

It is of course an accident, but it is a pity that such an accident could be possible. If the mission of the Church is to enlarge her bounds, and if some of the clergy are going into institutionalism for that purpose, should not such things as sparring bouts be excluded? For my part, I prefer the English Rugby or Harrow "fight," which is at any rate not premeditated. Sparring and "bouts" cannot be conducive to the spirit of the Gospel. They have and always have had a demoralizing atmosphere. A parish house is not a public athletic institution. It would be hard even to have the precarious safeguard of a professional boxer. The whole thing is so shockingly out of place in a Church institution, that it should be immediately banished.

I fear that some of the clergy are becoming faddists in the matter of institutionalism. They seem to know of no other way to make things "go" in the parish. They do not seem to have succeeded in their vocations as priests and pastors. They seem to fancy that they are to deal with bodies only, and not with souls. They appear to have no sacramental conceptions, and to forget that man is a sacramental creature. Athletics will only incidentally promote religion. Boxing bouts never will. This misdirected institutionalism is in many cases a copying of Protestant bodies in their endeavors to get hold of the young people, in some way or other. The Church will suffer if it departs from the purposes and ideals for which it was founded.

To many it is fascinating to see the popular young rector

of some parish or other cheering his base-ball nine, or himself at the bat; also to know that he has eleven other parish societies to which he devotes himself. There is no harm in such things, if not carried to excess. Yet sometimes one wonders how he prepares his sermons and for them, and for his other duties in God's House, on the Lord's Day.

The enthusiasm for "institutions," evinced by some of the clergy, does not appear to have created an enthusiasm for an Institution of our Sacred Lord—His last work before the Crucifixion. There are parish houses where "institutions" of some sort or other take place every working day in the week, but in the Church, our Lord's Institution is relegated to one Sunday a month, and perhaps the greater festivals. The question is whether these parish house activities are productive of increased attendance in God's House, at the Holy Eucharist, and of candidates for Holy Orders? I hope so. I believe in parish houses used for the glory of God, and the good estate of the Church, but not for things of a bad reputation, among which I count sparring.

Clinton, Conn.

C. E. ROBERTS.

### VIA MANDATORUM.

**M**EN will fight to the death or persecute without pity for a religion whose creed they do not understand and whose precept they habitually disregard."

This was said of human nature as it manifested itself four centuries ago, at a time when men, going armed to church, clutched their sword hilts at the name of the Prince of Peace, where it occurs in the Creed. In this present century of civilization and tolerance men no longer need to fight for the religion so many of them do not yet understand, but to show that they glory in it they build churches above which towers, in view of all the world, the symbol of man's salvation; and the more the preachers in these places of worship dilate on the theme, "Saved by Grace," the more comfortably do some of the Church members slumber under their preaching.

An inspired writer warns us that Scripture may be wrested to the destruction of him who would be his own commentator thereupon, and it is to be feared that the words "imputed righteousness" have wrought awful mischief in the mouth of him who would make part of God's Word greater than the whole. What can the righteousness of Deity in human form do for the son of Adam who continues in sin because he has heard talk of an all-sufficient atonement? Man's righteousness is as nothing, so this serene believer is wont to contend. Yes, he admits having heard the story of a certain young ruler who, asking the way of salvation, was reminded of the laws he had learned in the temple—but that was before the sacrifice on Calvary by which alone man may be saved, let the mere moralist say what he will.

The Christian of this kind is fond of the expression, "mere moralist." It seems somehow, to condone the fact that the speaker has himself but a vague, general knowledge of the Decalogue, so uncertain an acquaintance indeed that if challenged to repeat one Commandment, the chances are many to one that he will stumble upon another. As for refraining from statements not in accordance with facts, he will probably assert that there are occasions when this is simply impossible. Lying forbidden by the Third and Ninth Commandments? What are the Third and Ninth Commandments? Oh (on having his memory refreshed), they are directed against perjury and slander; to speak falsely on oath, or to be guilty of libel, is, in his opinion, quite a different matter from telling the harmless untruths current among men and women. Remind him of the first lie uttered on earth, and he will contend that there is no kinship whatever between what he calls "white lies" and the false assertions of Satan.

If told that religion has been defined as "right doing," the religionist of this kind will scout such a meaning and fall back on the literal translation of *religio*. Bound again (he will say) to Deity by the power of the Cross, and by that power only, it is not for those saved by grace to talk of right doing.

And Gallio, listening to all this, afterwards gives it as his opinion that religion has no perceptible influence on men's conduct. "The man of just and noble soul" will, so Gallio thinks, be honest, upright, and reliable, even though he may never have seen the inside of a church, while the profession of religion does not alter the man of low principle except to make a hypocrite of him. Gallio is wrong, of course, but it would be very difficult to convince him that the imputed righteousness spoken

of on Sunday goes very far during the week towards properly influencing the conduct of those who are to be saved by it.

And if Gallio is not mocked, what are we to say of Omniscient Deity? He who wrote with His finger on the stones given to Moses, wrote with the pen of St. John, centuries after Moses had been buried on Nebo:

"Blessed are they who do His Commandments, that they may have right to the tree of life, and may enter in through the gates into the city."  
C. M.

### THE CHARM OF POETRY.

BY GEORGE DOWNING SPARKS.

**I** WAS visiting a large bookstore some time ago, and by chance picked up a copy of Austin Dobson's Poems. My eye fell on his exquisite little lyric of "The Child Musician":

"He had played for his lordship's levee,  
He had played for her ladyship's whim,  
Till the poor little head was heavy,  
And the poor little brain would swim.

"And the face grew peaked and eerie,  
And the large eyes strange and bright,  
And they said—too late—'He is weary!  
He shall rest for, at least, to-night!"

"But at dawn, when the birds were waking,  
As they watched in the silent room,  
With the sound of a strained cord breaking,  
A something snapped in the gloom.

"'Twas a string of his violoncello,  
And they heard him stir in his bed:—  
'Make room for a tired little fellow,  
Kind God!' was the last that he said."

As I read, the whole picture stood out as real as the crowd of shoppers surrounding me. The caprice of the rich, the hard, grasping greed of the parents, and the tired child turning (as we all must, sooner or later) to the great God, the infinite Father of all. Dobson, though a minor bard, is nevertheless one of the truest of poets. The lyric just quoted will surely make this plain. He possesses that mysterious something which enables him to strike "that electric chain wherewith we all are darkly bound."

As I thought of the incident, I realized anew the inexhaustible inspiration of poetry, and yet how many people read the mighty masters of song? Of course we must read the newspapers, but cannot we read something else in addition?

I look at men in a street car or ferry boat, each one poring over his paper, and wonder if they ever read anything else besides the dull, sordid record of crime and greed which they find there. And yet it is possible, at a very small expense, to have a copy of some good book in one's pocket, and after the perusal of the morning's news, to take it out and read a short poem, or even a few stanzas, before beginning the day's toil. It will surely pay a thousandfold. Anything and everything that will militate against the gross materialism of the age will be a boon. We Americans need to fight manfully against the worship of the Golden Calf if we wish to escape the fate of those nations which worshipped it in the past, and then went down to their doom. Poetry, especially great poetry, will tremendously help us to do this.

But poetry not only cheers and inspires, but it also soothes and tranquilizes. I know of no more illustrious example of this than the case of John Stuart Mill. In a striking passage in his autobiography he thus bears witness to the healing power of Wordsworth's poetry: a philosopher acknowledging his debt to a poet, a man of fact bearing witness to his obligation to a man of the imagination!

"What made Wordsworth's poems a medicine for my state of mind was that they expressed, not mere outward beauty, but states of feeling, and of thought colored by feeling, under the excitement of beauty. They seemed to be the very culture of the feelings which I was in quest of. In them I seemed to draw from a source of inward joy, of sympathetic and imaginative pleasure, which could be shared in by all human beings, and which had no connection with struggle or imperfection, but could be made richer by every improvement in the physical or social condition of mankind. From them I seemed to learn what would be the perennial sources of happiness, when all the greater evils of life shall be removed. And I felt myself at once better and happier as I came under their influence."

What was true of the English philosopher has, I suppose been true of countless thousands since. We, all of us, can be made better and happier by reading great poetry. If this is so, shall we not at once begin to read the classics of English song?

# LITERARY

## THE RUSSIAN SERVICE BOOK IN ENGLISH.

*Service Book of the Holy Catholic-Orthodox Apostolic (Greco-Russian) Church.* Compiled, translated, and arranged from the old Church-Slavonic Service Books of the Russian Church, and collated with the service books of the Greek Church. By Isabel Florence Haggood. Houghton, Mifflin, & Co. 1906. For sale at The Russian Cathedral, 15 E. 97th St., New York. Price \$4.00 net.

This book, of almost seven hundred pages, is a translation of "those services which are generally used" in the Russian Church, and "include practically all that are ordinarily required." Although it is not, therefore, a complete version of the liturgical books of Russia, it is the most extensive translation of the services of any of the Oriental Communion which thus far has been attempted. The translator is a member of our own Communion, and has done her work as "a gift of love," and as a help "to a right understanding of the Holy Orthodox-Catholic Apostolic Church of the East."

The book is primarily designed for use in the "public worship of the Russian Church in this country." "It has always been the policy of the Holy Orthodox-Catholic Apostolic Church of the East," the preface tells us, "to have her services celebrated in the languages of the countries inhabited by her members. In accordance with this policy it is desired, eventually, to make English the language, in this country, of the Russian Church." The present translation is the first step in the carrying out of this policy here in the United States. In inaugurating such a line of action the Russian missionaries are showing wisdom of the first order, for it is only by their having public services in English, that they can hope to retain their hold upon the people they already have, or to gain accessions from the Protestant bodies. It has always been inexplicable, that the Roman Church, which in other ways is so eminently practical, should so obstinately adhere to the use of the Latin tongue in public worship, notwithstanding the constant complaints of her more intelligent members. In this country her missionaries realize how sorely they are hampered by being tied down to the use of a dead language, and how necessary it is that vernacular services should be allowed if they are to win converts among the native-born Americans. "To give the Catholic Church a proper standing in our age," says a Roman Catholic writer, "a standing of acceptance to nineteenth-century intellects—whether Protestant or Catholic—contemplative processes of individual worship in the public services of the house of God must yield to prayers read in the vernacular in the full hearing of the congregation, to confessions of sin recited in common by the people, to ejaculations and songs of praise given and sung in the full voice of the assemblage" (*The Catholic World*, April 1890).

The same desire found expression at a Roman Catholic congress held a few months ago in England. One of the speakers, Father Thurston, S.J., "thought the question of a partially vernacular liturgy might be considered. This would have been impossible in the early Middle Ages. But the great European languages are now comparatively stable. Was there then the same reason for the retention of Latin? Could not for instance the Epistle, Gospel, and some other portions of the Mass, be read in the vernacular? If a strong and reverent feeling should arise on this point and should find expression, he had no doubt it would be considered."

"The Bishop of Newport taking up this point said that there was nothing against the consideration of such a matter. A vernacular liturgy had been considered by the council of Trent which had admitted that there were many arguments in favour of such a thing, but had decided against it at the time" (*The Tablet*, September 29, 1906).

Still the Roman Church has not thus far taken the first step towards allowing distinctively liturgical services in the English tongue. In this matter the Russians have shown themselves to be ahead of her in practical wisdom.

The book before us opens with an interesting preface, in which are given the names of the Slavonic liturgical books. Then follows a table of feasts and fasts, and certain tables of Lessons. Perhaps it will be possible in a subsequent edition for the translator to give complete tables of all the Scriptural Lessons read in the Russian Church. Such an addition would enhance the value of the book for the student of liturgiology. There is a useful section on "The Symbolism of the Church," in which the chief features of divine worship are described, and illustrations given of the ornaments of the Church and clergy. After this comes the English version of the various offices.

The reader will at once notice the total dissimilarity which exists between these Slavonic services and the corresponding offices in the Latin Rite or in the Book of Common Prayer. The general structure, the exuberance of figures of speech, and the length of the prayers, is all in striking contrast to the simplicity and terseness of our offices or even of the offices of the Roman Church, and is far removed from the habits of thought of one accustomed to Western customs. Indeed we think that the Russian Church will find that it is neces-

sary for the success of her work in this country, that her offices should be simplified and shortened, and in some degree adapted to Western habits of worship.

In the next place, one cannot fail to be impressed with the fact that the Blessed Virgin evidently occupies a very prominent place in the devotional life of the Oriental Catholic. There is a common idea that the devotion of the Roman Catholic to the Virgin is quite unknown in the East. As a matter of fact, however, the liturgical services of the Roman Church bear no comparison to the offices of the Eastern Church, in point of intensity of address and frequency of prayer to the Virgin. In the Roman Missal, with the exception of one or two anthems in the Proper, there is no direct address to any saint. Nor do we recall any prayer, direct or indirect, to the saints in any of the other sacramental offices. These addresses are almost exclusively confined to the Breviary; and even there, they are comparatively few. In all the Russian offices, on the contrary, there are ever recurring prayers made directly to the Virgin and the Saints, and anthem after anthem is offered in the Virgin's praise. Here are some of the titles with which our Lady is addressed: she is "the Door of Heaven," "the Glory of the World," "the Song of the bodiless Powers," "Paradise," "the Queen over all," "the Salvation of all Christians," "the Temple of the Godhead," "the True Vine," "the Hope of Christians," "the Undeified," "the All-pure," "the Sovereign Lady," "the Mediatrix never-failing."

The invocations of the Virgin and Saints are not confined to a mere asking for their prayers. Petitions are addressed to them such as it would be our common custom to address to God. For example: "Save us, O most pure Birth-giver of God" (p. 14); "O Champion Dread, who cannot be put to confusion, despise not our petition. . . establish the state . . . save the Emperor . . . bestow upon him victory from heaven, for thou didst give birth to God" (p. 17). "Vouchsafe unto us thy mercy, O Birth-giver of God, thou who art a fount of tender compassion. Look upon the people who have sinned; manifest as always thy power. For trusting unto thee we cry unto thee, Hail!" (p. 51). "As is our bounden duty, we all with love sing praises unto thee, O Mary, Virgin all-undeified, the Mother of God, in that we have the sleepless eye of thy prayers. From sin deliver us now, and from the condemnation of death" (p. 405).

Even in the very Liturgy itself we find such prayers as these:

"Do thou, in that thou hast might invincible, free us from all assaults, that we may cry unto thee, Hail, O Bride Unwedded" (p. 86). "O compassionately loving Mother of the merciful God, have mercy upon me, and grant unto me repentance and contrition of heart, and humbleness of mind, and deliverance from the bondage to evil thoughts" (p. 124).

Frequently, where we would conclude a prayer with "through Jesus Christ our Lord," we find in these Russian offices the ending, "through the intercessions of the holy Mother of God."

These quotations are not here made for the purpose of finding any fault with them; the Fathers of the Council of Ephesus would have used just as strong expressions. But it is in order to draw to them the attention of those who are hoping for union with the venerable Churches of the East, so that they may rightly estimate what Orthodoxy means to those who are in communion with Constantinople.

The typographical arrangement of the Liturgy of St. Basil with the Liturgy of St. John Chrysostom, which the translator has thought well to adopt, is not a success. It is very confusing, and but few will be able intelligently to disentangle the parts of the two Rites thus mixed together. It would have added but a few pages more to print the two liturgies separately.

A most extraordinary mis-translation—for such it must surely be—occurs in the Liturgy of St. Basil on page 103: "Albeit he was God before all the ages; yet he appeared upon earth and dwelt among men; and was incarnate of a holy Virgin, and *did lay aside his Godhead*." The original Greek of these last words is *ἐκένωσεν ἑαυτὸν*, that is, "he emptied himself"; or as our English Bible renders it in Philip. ii. 7, "made himself of no reputation." We cannot imagine that the corresponding Slavonic words in the Liturgy are correctly rendered by "did lay aside his Godhead," and that the Russian Church teaches so monstrous a heresy. For if so, then she is under all the anathemas of the General Councils. Surely here must have been some inexplicable oversight. The blunder should be eliminated at once, by the printing and inserting of a corrected page.

The term "Birth-giver of God" as a translation of the Slavonic equivalent for *θεοτόκος* is not wholly satisfactory. It is not English and is not intelligible. It would seem that it would be better to have made use of the untranslated Greek word *Theotokos*, which has acquired a place in theological English.

We have been told repeatedly that in the East they do not prostrate themselves or kneel or genuflect to the consecrated Sacrament, but only bow profoundly. This, however, does not seem to be true, for on page 139 we read: "While the Divine Mysteries are being borne in solemn silence from the chapel of oblation to the altar, all the people and the singers, *kneeling humbly* render divine reverence to Christ our God, who is in the Holy Mysteries, for they are pre-sanctified." Moreover, although the rubrics of the liturgy give no direction to the priests to prostrate themselves to the ground after the consecration, yet as a matter of fact, Mr. Birkbeck tells us that every Russian priest does so: "There is nothing about it in the ru-

bricks, not even in the latest editions printed by the Russian Holy Synod, and on looking the matter up in Nokolski's book on the services—a very full book of practical instruction and explanation, which is used by all the clergy in Russia—I find that what he says about it is: 'customarily, after the consecration of both (the chalice and discos), all the officiating priests and deacons worship the true Body and the true Blood of Christ *with a prostration down to the ground.*' So it is a custom and not a rule, though I doubt if it is ever omitted; and I have seen the Greek do it too" (*The Guardian*, July 31st, 1901).

The wording of the office for "The Falling-asleep" of the Virgin clearly teaches the resurrection, and the bodily assumption of the Virgin: "The heavenly powers most high also, when they were come with their Master, were seized with dread as they escorted the all-pure body which had received God; with stately mien also they went before, and invisibly cried aloud unto the Powers most high: Lo the Queen over all, and the Maiden of God cometh" (p. 264). "When the all-holy angels beheld thine assumption, they marvelled how a Virgin should ascend from earth into heaven" (p. 226).

With regard to the administration of the Sacrament of Penance, there seems to be very little difference from our own practice and that of the Roman Church. The Confession is auricular; nothing is to be concealed; the confessor is to question the penitent in detail; he is to counsel him. We have been told that the East knows nothing of the indicative "I absolve thee," and that the absolutions are all precatory. But here again is another mis-statement, for the Russian Church has substantially the same form of Absolution as the English and Roman Churches. On page 291 we read: "May our Lord and God Jesus Christ, through the grace and bounties of his love towards mankind, forgive thee, my child N., all thy transgressions. And I, his unworthy priest, through the power given unto me by him, do forgive and absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen."

"The Rite of Holy Matrimony" bears witness to the indissoluble character of the marriage relation, which was—but in practice is no longer—the teaching of the East, and which is still the doctrine of the West: "O eternal God, who hast brought into unity those who were sundered, and hast ordained for them *an indissoluble bond of love,*" etc. (p. 293). "O God most pure . . . who didst say unto them . . . what God hath joined together, that let no man put asunder" (p. 296). "Preserve their union indissoluble" (p. 303).

Second marriages receive scant courtesy. It is thus that the priest prays over those entering the marital relation for a second time: "Vouchsafe unto them the contrition of the publican, the tears of the harlot, the confession of the thief; that repenting with their whole heart, and doing thy Commandments in peace and oneness of mind, they may be deemed worthy also of thy heavenly Kingdom" (p. 305). Certainly a most appropriate prayer when the contracting parties are divorcees!

It is noteworthy that while the convert from the Latin Communion is required (pp. 455, 456) to repudiate explicitly the doctrine of the *Filioque*, the Primacy of Rome, and the Infallibility of the Pope, no mention is made of the doctrine of the Immaculate Conception.

The "Office used at the Founding of a Church" resembles in a number of particulars the one in the *Pontifical Romanum*. This is only one of several instances which would seem to indicate that in some way the Slavonic offices have been in a measure influenced by Western models.

In rendering the *Gloria in Excelsis* into English, the translator has been on her guard against blindly reproducing our Western form; but when she reaches the *Te Deum* (p. 540), it would seem that she simply copied the version in our American Prayer Book. It is inconceivable that the alteration made by the General Convention of 1789, to-wit: "thou didst humble thyself to be born of a Virgin," is also found in the Slavonic text of this hymn.

The above criticisms must not be understood as showing any lack of appreciation of the monumental work which Miss Hapgood has accomplished. The difficulties of the undertaking, and the time, labor, and patience involved, can only be appreciated by those who have made the attempt to translate any Eastern liturgy into idiomatic English. The translator is to be congratulated on the very great measure of success which she has attained, and the Russian mission is to be congratulated on having secured the services of one so evidently qualified for so difficult a task.

WILLIAM MCGARVEY.

### BISHOP TALBOT'S REMINISCENCES.

Fresh and breezy is the volume of Bishop Talbot's Reminiscences of his Western life.\* It is in no sense to be esteemed an autobiography, but rather a series of those adventures of his days of "roughing it" in Wyoming and Idaho, such as Bishop Talbot is able to tell so effectively in his missionary addresses. The Western cow-puncher or miner, as the Bishop saw him and learned to know him, is by no means a hopeless character, and is picturesque even in his occasional villainy. Bishop Talbot's frontier was not, indeed, the frontier as Bishop Tuttle writes of it in his volume of *Reminiscences* recently reviewed, for the years between the late sixties when Bishop Tuttle went to the far West, and the late eighties when Bishop Talbot succeeded to a portion of the same field with the adjacent territory of

Wyoming, were years of rapid change and progress. Wyoming and Idaho were, however, in many of their remote sections, sufficiently picturesque during Bishop Talbot's episcopate in those territories, to give a deep color to his volume.

Perhaps the story of Old Chief Washakie, to whom Bishop Talbot devotes a chapter, has the greatest interest for most readers. He was the Shoshone chief during a long term of years, and he exercised an absolute power over his tribe. He had been a brave warrior in the days when the Shoshones and Arapahoes were accustomed to meet in deadly combat, but the power of the Cross had conquered him, and his had been a noble influence in extending missionary influence among his tribe. He had never taken the war path against the whites, and had saved a number of them from Indian massacres. General Grant had so appreciated his services to the white man, that he had presented Washakie, after the return of the chief from a memorable visit to Washington, with a fine saddle. Washakie had learned to pray morning and night, and had been baptized by the Rev. John Roberts, who had spent more than twenty-five years in missionary work among the tribe. His last, dying message to Bishop Talbot was: "Tell the good friend who has gone East that Washakie has found the right trail."

Bishop Talbot's book is replete with stories of miners and of mining camps, of stage coaches, of missionary scenes set in crude surroundings, of individuals whom he remembered, and, indeed, of fragments of human interest as they rush through the Bishop's mind. There are interesting chapters on "Mormonism and the Mormons" and "The Red-Man and Uncle Sam."

It is the Bishop's unflinching sense of humor, and his power of depicting graphically whatever scene comes to his mind, that are the chief characteristics of his book.

\* *My People of the Plains.* By Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania. New York: Harper & Bros. Price \$1.75 net.

### RELIGIOUS.

*Problems in Life and Religion.* By Dean Ovenden. London: Society for Promoting Christian Knowledge. New York: Edwin S. Gorham.

This book comes to us with its own *imprimatur*, as it is published by the Tract Committee of the S. P. C. K.

Dr. Ovenden, the Dean of Clogher in Ireland and Canon of St. Patrick's, Dublin, has written a number of useful books. He tells us that in this one he has dealt with subjects about which he has been consulted from time to time by his own parishioners at Enniskilles, "when they have failed to reconcile some passages of the Bible with their own inner consciences, or have been troubled by the effect which modern speculations might have on old beliefs which they have cherished." The same doubts and difficulties doubtless will be found in the Church here in America and everywhere. The book would be useful for lay-readers, as each chapter is really a short and clearly-expressed sermon, complete in itself. The subjects are not closely connected, but there runs through them all a high and direct purpose of influencing the mind and heart of the reader. No texts are prefixed but there will be found at the end of each sermon an appropriate passage of Scripture which might well be put first as a text. The illustrations and examples are unusually full and enlightening. The writer knows his Bible and is a careful and conservative student of modern knowledge, and he deals with the problems which he mentions in a convincing way, especially helpful to plain people who have not much time for reading.

A LITTLE BOOK of 20 pages with paper cover entitled *Devotions for Holy Communion* and including also short prayers for morning and evening, is published by the Altar Guild of the St. Mary Memorial Church, Pittsburgh, Pa., and may no doubt be obtained from the vicar of that parish, the Rev. Geo. W. Lamb, 3743 Boquet St. The book does not include the Prayer Book service, but only such accompanying prayers as are useful during the celebration. It is said to be compiled chiefly from *A Plain Communion Book*, by the Rev. E. C. Dearmer, B.D., with the consent of author and publishers. The booklet seems to be a very useful one for young communicants.

MR. THOMAS WHITTAKER has just published, preparatory to Lent and for special use during that season, a number of books, among which are *Briefs for Our Times*, by Rev. Morgan M. Sheedy; *Churchmanship and Labor*, by Scott Holland, Percy Dearmer, *et al*; *The King and His Kingdom*, by the Dean of Carlisle; *Readings and Prayers for Every Day in Lent*, *The Restitution of all Things*, by S. Baring-Gould, and *Twelve Gates of the Holy City*, by Canon Bodington.

IF IT be consoling to be much in the thoughts of a revered earthly friend, what must it be to occupy the thoughts of ONE, better than the best, more loving than the most loving human relative? An earthly father writes his son in a distant land, "You are never absent from my thought." Such, too, is the comforting declaration of our Father in heaven. The humblest and lowliest of His children on earth can say, "I am poor and needy, yet the Lord *thinketh* upon me."—*Macduff*.



## Church Calendar.



- 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. FORREST H. BLUNT of East Fairfield, Vt., has accepted a call to the rectorship of St. John's Church, Ionia, Mich., and will enter upon his new field on the first Sunday in March.

THE REV. WILLIAM A. BRAITHWAITE has resigned as curate of the Church of the Redeemer, Astoria, N. Y., and accepted the rectorship of Emmanuel Church, Adams, N. Y., where he took up his new duties on February 1st.

THE REV. W. N. CLAYBROOK has resigned the Church of the Nativity, Huntsville, Ala., and has become general missionary of Alabama.

THE REV. W. E. EVANS, D.D., rector of the Monumental Church, Richmond, Va., has accepted a call to the rectorship of the Church of the Advent, Birmingham, Ala.

THE REV. EDWARD HARDCASTLE, M.D., rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., has resigned his parish to take a rest.

THE REV. PACA KENNEDY of St. Mary's, W. Va., has been called to the rectorship of the Church of the Nativity, Huntsville, Ala.

THE REV. A. E. KNICKERBOCKER has returned to Omaha, Neb., after a year's study at Oxford, England, where he took up special work in Dogmatic Theology and Exegesis, and has accepted a call to the rectorship of St. Martha's Church and chaplain of Brownell Hall, Omaha.

THE REV. CHARLES D. LAFFERTY has accepted a call to All Saints' parish, St. Mary's County, Md. His address hereafter will be Oakley, St. Mary's County, Md.

THE REV. W. S. MCCOY, who is in charge of the Missions at Dundee and Himrods, N. Y., has become curate of St. Luke's Church, Rochester, N. Y.

THE REV. C. J. S. MAYO, rector of the Pinkney Memorial Church, Hyattsville, Md., has been called as assistant rector to the Rev. J. A. Harrison, D.D., at Trinity Church, Demopolis, Ala.

THE REV. H. J. MIKELL, rector of the Church of the Holy Communion and of the Porter Military Academy, Charleston, S. C., has been called to St. Paul's Church, New Orleans, La.

THE REV. WM. C. MCCracken has been compelled by ill health to resign St. Paul's parish, New Albany, Ind.

THE REV. EDMUND A. NEVILLE has resigned the rectorship of Calvary Church, Sedalia, Mo., and accepted an appointment to St. Paul's Church, New Albany, Ind., and will commence his new work February 15th.

THE REV. Canon PATTEE, rector of Trinity Church, Cedar Rapids, Neb., has accepted a call to the rectorship of St. Stephen's Church, Ashland, Neb.

THE REV. FREDERICK S. PENFOLD has accepted a call to the rectorship of St. Paul's Church, Marinette, Wis.

THE REV. PEMBROKE W. REED, rector of Potello, Idaho, has been elected curate of Trinity Church, Buffalo, N. Y., and will enter upon his duties March 10th.

THE REV. JOSEPH N. STARR, lately rector of St. George's Church, Baltimore, has gone abroad for an extended tour on the Continent.

THE REV. HERBERT SOWERBY, rector of St. Mark's Church, Coldwater, Mich., has resigned his church. His resignation will take effect next July.

THE REV. HAROLD THOMAS of Orangeburg, S. C., has accepted a call to his old parish of St. John's, Florence, S. C., and will enter upon his duties about March 1st.

THE address of the Ven. WILLIAM M. WALTON is changed from Indianapolis to Post Office Box 1225, St. Louis, Mo.

THE REV. F. A. WARDEN, rector of St. Paul's Church, Columbia, Pa., has resigned to take up work in San Juan, Porto Rico.

THE Ven. R. H. WOODWARD has resigned as rector of the Church of the Advent, Brownsville, Tex., and as archdeacon of the Rio Grande, to take work under Bishop Aves in the missionary district of Mexico. His address will be Guadaluajara, Mexico.

### ORDINATIONS.

#### DEACONS.

ALASKA.—On January 20th, in Holy Trinity Church, Juneau, the Bishop of the diocese ordained to the diaconate, Mr. HARRY P. CORSER. The sermon was preached by the Rev. Thomas Jenkins, who also presented the candidate.

#### PRIESTS.

NEW YORK.—On Sunday, February 3d, at St. Philip's Church, West 25th Street, New York City, the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, advanced to the priesthood the Rev. FLOARDO HOWARD. The candidate was presented by the Rev. J. W. Johnson, and the preacher was the Rev. Melville Bailey. The Rev. Messrs. Bishop, Daniel, Johnson, Bailey, and Watson assisted in the laying on of hands.

MILWAUKEE.—On Sunday, February 3d, in Racine College Chapel, Racine, the Bishop of the diocese, the Rt. Rev. William Walter Webb, D.D., advanced to the priesthood the Rev. LINN W. McMILLIN. Dean Barry of Nashotah preached the sermon, and the Rev. Dr. Robinson presented the candidate.

### DIED.

BENJAMIN.—At the rectory, Irvington-on-Hudson, on Thursday, January 31, 1907, Rev. WILLIAM HENRY BENJAMIN, D.D., rector of St. Barnabas Church, Irvington-on-Hudson.

CLERIC.—On the evening of January 30, 1907, after more than sixty years of active service in the Church's ministry, FRANCIS JOSEPH CLERIC, for nearly thirty years past rector of St. Paul's Church, Philipsburg, Pa., entered into life eternal.

STEVENSON.—Entered into the rest of Paradise, January 28, 1907, at St. Paul, Minn., Mrs. SUSAN STEVENSON, aged 81 years. Formerly a member of Grace Church, Cleveland, Ohio.

"Heaven's morning breaks, and earth's vain shadows flee."

WELLS.—The Rev. WILBERFORCE WELLS, for many years priest in charge of the Church of Our Saviour, Lebanon Springs, N. Y., died on Friday, February 8, 1907.

### IN MEMORIAM.

REV. WILLIAM HENRY BENJAMIN, D.D.

The Rev. WILLIAM HENRY BENJAMIN, D.D., for forty years rector of St. Barnabas' Church, Irvington-on-Hudson, died at the rectory on January 31, 1907.

No tribute to his work could be greater than the tears shed with his family by the men and women to whom he has been a father for so many years. At the first celebration on the day of his burial, the altar was crowded with men and women whom he baptized, prepared for Confirmation, married, and for whom he had so often broken the Bread of Life.

Dr. Benjamin has built up a parish that is unique for the generosity of its people, for the earnest young people workers, and its quiet spiritual work.

"They that turn many to righteousness shall shine as the stars for ever and ever."

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage

—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

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BY AN ACTIVE PRIEST, a parish with moderate compensation. Highest references as preacher and worker. Address: "DEAN," LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN, Organist and Choirmaster, desires change. Good organist and chorus director, successful trainer of boy and adult voices. "G," care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH.

THE GIFT of a set of colored chasubles is desired by a mission priest. Will any church give one chasuble or more? Address: "CHASUBLE," care LIVING CHURCH, Milwaukee, Wis.

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.

### 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.

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

### UNLEAVENED BREAD.

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

### FOR SALE.

#### PAMPHLETS.

MARY, THE MOTHER OF JESUS. CHRIST-BORN. THE HOME IN NAZARETH. Rev. Morgan Dfx says: "They contain the unadulterated and undefiled truth of the Holy Scriptures on these points. I am charmed with them." 5 cents each; \$4.00 per 100; postpaid. Address H. S. PARMALEE, East Orange, N. J.

THE USE AND ABUSE OF LENT." A new four page leaflet for parish distribution. Thoroughly Catholic. Specimen copy, 2 cents. \$1.19 post paid per 100. THE BROTHERHOOD OF ST. ANDREW, St. John's Church, Bayonne, N. J.

### TRAVEL.

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

EUROPE.—Ten weeks' summer tour for party of limited number and exclusive and congenial character as individuals, \$450 to \$585. Rev. FREDERICK A. HEISLEY (conductor in American Travel Club), Wilmington, Del.

### APPEALS.

ST. JAMES' CHURCH, ATLANTIC CITY, N. J.

Sunday, March 10th, 1907, will be the tenth anniversary of maintaining services all through the year. The cost of all repairs and improvements is, approximately, twenty-two thousand dollars ..... \$22,000  
 Paid on Account ..... 16,000

Amount still needed ..... 6,000  
 Surely there are those who know of the improvements which have been made and the great



importance of the work who will send a special donation on or before the tenth anniversary. Donations may be sent to Bishop Scarborough, Trenton, N. J., Mr. Robert B. McMullin, Treasurer of Rittenhouse Trust Co., Philadelphia, Pa., or Rev. Wm. W. Blatchford, Atlantic City, N. J.

#### 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.

#### JERUSALEM.

£5,000 will complete St. George's Church, the seat of the Bishopric, and centre of Anglican influence in the Holy Land. Architect will begin in April. Bishop Blyth appeals to American Churchmen for aid. Canon's stall "Hermon" held by Bishop of New York. Checks, "BISHOP BLYTH, Jerusalem, Palestine"; crossed "Credit Lyonnais."

#### THE ARTHUR HOME, SUMMIT, N. J.

The Arthur Home of Summit, N. J., the only Church Institution in the state for destitute boys, is in urgent need of funds for daily bread. Twenty-four boys are admirably cared for, and prepared for life's struggle. Will you help these "little ones" of Christ's flock? Miss A. E. O. MAY, treasurer, or the Rev. WALKER GWYNNE, rector, will gladly receive the smallest contributions.

#### NOTICES.

\$75,000

Invested at 4% will provide permanently for the stipend of one of the 27 Missionary Bishops of the Church.

#### THE BOARD OF MISSIONS

as the Church's agent now holds general and special Trust Funds amounting to \$1,920,872.

It has never lost a dollar of its invested funds.

The report of the Trust Fund Committee can be had for the asking.

Write to the Rev. A. S. LLOYD, D.D.,

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 CONSIDERATIONS.

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. McCLURE, Assistant Treasurer.

#### 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.

#### BOOKS RECEIVED.

E. P. DUTTON & CO. New York.

*The Transfigured Sackcloth and Other Sermons.* By the Rev. W. L. Watkinson, author of *The Influence of Scepticism on Character*. Sixth Edition. Price, \$1.25 net.

*Loose Beads.* "Life's Free Beauty, Its Loose Beads. With No Straight String Running Through." By Katharine Burrill. Price, \$1.25 net.

*The Shadow of Eternity.* By Harold B. Shephard, M.A. Price, \$1.00 net.

*The Book of the V. C.* A Record of the Deeds of Heroism for which the Victoria Cross has been bestowed, from its Institution in 1857 to the Present Time. Compiled from the Official Papers and Other Authentic Sources by A. L. Haydon, author of *With Pizarro the Conquistador*, etc., etc. With Ten Illustrations. Price, \$1.50.

*The Apostles' Creed.* Six Lectures Given in Westminster Abbey. By H. C. Beeching, M.A., D.Litt., Canon of Westminster. Price, \$1.00 net.

*Vittoria Colonna.* With Some Account of Her Friends and Her Times. By Maud F. Jerrold. Price, \$4.00 net.

*Pro Fide.* A Defence of Natural and Revealed Religion. By Charles Harris, B.D., Lecturer in Theology and Parochialia, St. David's College, Pampeter; Examining Chaplain to the Bishop of Llandaff. Price, \$2.00 net.

*The Words of the Christ.* As recorded in the New Testament. King James Version. 1611. Price, 50 cts.

*The Interpretation of Scripture and Other Essays.* By Benjamin Jowett, formerly Master of Balliol College, Oxford. Price, \$1.00 net.

*Lord Milner's Work in South Africa.* From Its Commencement in 1897 to the Peace of Vereeniging in 1902, Containing Hitherto Unpublished Information. By W. Basil Worsfold. With Portraits and Map. Price, \$4.50 net.

*Truth and Falsehood in Religion.* Six Lectures Delivered at Cambridge to Undergraduates in the Lent Term, 1906. By William Ralph Inge, M.A., D.D., Late Fellow of King's College, Cambridge, and of Hertford College, Oxford; Hon. D.D., Aberdeen; Vicar of All Saints', Knightsbridge; Examining Chaplain to the Bishop of Lichfield.

THE MACMILLAN CO. New York.

*The Steps of Life.* Further Essays on Happiness. By Carl Hilty, Professor of Constitutional Law in the University of Bern. Translated by Melvin Brandow, Minister of the Church of Our Father in Lancaster, Pa. With an Introduction by Francis Greenwood Peabody, Professor of Christian Morals in Harvard University. Price, \$1.25 net.

*The Religious Conception of the World.* An Essay in Constructive Philosophy. By Arthur Kenyon Rogers, Ph.D., Professor of

Philosophy in Butler College; author of *A Brief Introduction to Modern Philosophy*, *A Students' History of Philosophy*. Price, \$1.50 net.

THE BRADLEY-GARRETSON CO. (Ltd.) Philadelphia.

*The Heart of Christianity.* By Rev. T. S. Linscott, D.D., F.R.C.I., author of *The Path of Wealth*, *Disciplining the Nations*, etc.

#### PAMPHLETS.

*Judaism and Christianity.* Short Stories. IV. Baptism, Jewish and Christian. By the Rev. J. E. Hanauer, Jerusalem. Published by Longmans, Green & Co., New York. Price, threepence net.

*Journal of the American Society for Psychological Research.* Section "B" of the American Institute for Scientific Research. Vol. I. February, 1907. No. II. Price, \$5.00 a year or 50 cents a copy.

*Thirty-Ninth Annual Convention of the National American Woman Suffrage Association.* February 14 to 19, 1907. Chicago, Music Hall, Fine Arts Building.

#### GOOD FOR THE OLDER MEN.\*

It was a brutal joke of Professor Osler that men should be removed from life after they are forty (or fifty?) years of age, because after that period of age "they are non-productive and of no good to their times and generation." The professor uttered the sentiment as a *bon mot*; but in times when mercantile houses and railroad corporations are dismissing employes after the fiftieth year, and when churches set a "dead line" for pastors, even a jest that tends to aggravate conditions should not have been spoken. This volume is a rational, vigorous, and practical protest against and contradiction of that assumption. Colonel Smith gives the names and brief biographies of men of the present generation who have lived to become octogenarians, or even centenarians and have retained their vigor of mind and body, and their youthfulness of spirits and have served their age as effectively in old age as in earlier years. Editors like Cramer and Bryant; educators like Eliot and Angell; capitalists, authors, scientists, business managers; women like Anthony, Ames, Howe, and Aiken. Hundreds of brief biographies are given. The chapter on the diet for aged people is worth the price of the book many times. Reading this book will bring sunshine into lives, and lead people to realize how much good can be accomplished after one passes the sixtieth mile-stone.—*The Standard* (Chicago).

\* *Masters of Old Age.* The Value of Longevity Illustrated by Practical Examples. By Colonel Nicholas Smith. Milwaukee: The Young Churchman Co. Price, \$1.25 net. Postage 12 cts.

ALL occupation about earthly affairs, to which Christians, as men, are called, all knowledge of what is needful for the furtherance of Christ's cause on earth—all these things come rightly to us if only, in every moment and every part of our life, we are inspired by the right kind of love to Christ, if we regard everything that comes to be done only in the light of its being something to His holy kingdom.—*Schleiermacher*.

#### EASTER SERVICES FOR SUNDAY SCHOOLS.

In our Evening Prayer Leaflet Series, we make special services for Sunday Schools. The service is entirely from the Prayer Book, with Carols that are fresh and attractive, and also simple enough for any ordinary school to learn easily. They are numbered 61, 71, 81, 85, and 87. Price, in any quantity, at the rate of \$1.00 per hundred. Samples on application. THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

# THE CHURCH AT WORK

## THE CHRISTIAN SOCIAL UNION.

THE BOARD of the Christian Social Union met in the Church House, Tuesday, February 5th. Ten members were present, Mr. Clinton Rogers Woodruff presiding. Among the several reports of various standing committees, the Rev. Nathaniel S. Thomas reported for the Child Labor committee, suggesting some changes in the wording of the bill to be presented before the legislature now in session. A committee was appointed to arrange for Friday afternoon meetings in the diocese of Delaware during the coming Lent, the subject of the sermons to be "Justice." A letter from Dean Hodges was read, in which he expressed himself willing to furnish a paper for publication at some future time. A letter was also received from Mr. W. Hudson Shaw, accepting the invitation to address a public meeting under the auspices of the Christian Social Union, March 2nd, in the Church House, at 4 P. M., on the subject, "English Social Problems." A committee was also appointed to arrange for three successive parlor meetings, to be addressed respectively by Dr. Samuel McCune Lindsay, Mr. August Belmont, and Miss Beck of New York. The question of dissolving connection with the Church Association for the Advancement of the Interests of Labor (C. A. I. L.), and resuming the former name of "The Christian Social Union," was referred to the committee on Policy.

## SPECIAL NOONDAY ADDRESSES IN COLUMBIA COLLEGE CHAPEL.

DURING LENT, twenty-minute addresses will be made in the new St. Paul's chapel of Columbia College, New York, as follows: Friday, February 15th, the Rt. Rev. Henry C. Potter, D.D., LL.D., Bishop of New York, "The Branded Body"; Friday, March 1st, the Rev. G. Ashton Oldham, B.A., acting chaplain of Columbia University, "Honesty in Religion"; Friday, March 8th, the Rev. Lyman Abbott, D.D., editor of the *Outlook*, "The Battle of Life"; Friday, March 15th, the Rev. Loring W. Batten, Ph.D., rector of St. Mark's Church, "Belief and Knowledge"; Friday, March 22nd, the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, "Christ Before Pilate."

## DEATH OF A RETIRED ENGLISH MISSIONARY BISHOP.

THE DEATH of Bishop Burdon, which occurred suddenly on January 5th, at the age of 80, removes one of the veterans of British missionary work in China. The Rt. Rev. John Shaw Burdon (says *The London Times*) was born in 1826, being the son of Mr. James Burdon of Glasgow. Having offered himself to the Church Missionary Society for work abroad, he was trained at their institution, now the Church Missionary College, at Islington, and in 1852 was ordained deacon by Dr. C. J. Bloomfield, Bishop of London, and priest in 1854 by Dr. Smith, first Bishop of Victoria, Hong Kong. From that time for nearly half a century he continued to labor in the Church Missionary Society's missions in China. He was stationed at Shanghai till 1860, moving to Ning-po in 1861, to Shaohyung in 1862, and to Peking in the same year, making that capital his headquarters for the next eleven years. In 1874, on the retirement of Bishop Alford, Mr. Burdon, who then received from Archbishop Tait the Lambeth D.D. degree, was consecrated third Bishop of Victoria, Hong Kong, and retired from that office, after 21 years' work, in 1895, when he was succeeded

by the lamented Bishop Hoare. Bishop Burdon was an accomplished Chinese scholar, who laid missionary work under considerable obligations by his achievements as a translator. He was a member of the board which furnished the Bible Society with a Mandarin version of the New Testament in 1871, and, in collaboration with Bishop Schereschewsky, he translated into Mandarin Chinese the Book of Common Prayer.

## LEGACY FOR MISSIONS.

BY THE will of Mrs. Elizabeth A. McLean of Framingham, Mass., the Domestic and Foreign Missionary Society of the Church is to receive \$3,200. The bequest is to be known as the Hannah Barker and George Crawshaw fund in memory of the mother and husband of the testatrix.

## BANQUET OF THE ALUMNI ASSOCIATION OF ST. STEPHEN'S COLLEGE.

ON MONDAY evening, February 4th, the Alumni Association of St. Stephen's College, Annandale, N. Y., held a business meeting and banquet at the "Graduates Club," 18th Street and 5th Avenue, New York City. About seventy-five members from New York City and vicinity were present. The needs of small colleges with Church influences were shown, and an effort is to be made to get Churchmen interested in St. Stephen's, as well as raise a fund for the college of \$500,000 towards an endowment. Among the speakers were the Rev. Dr. Geo. C. Houghton of the Church of the Transfiguration, the Rev. Prof. Geo. Anthony, Mr. Charles Coffin of Catskill, Archdeacon Holden of Brooklyn, and the Rev. Dr. A. C. Kimber, one of the trustees and vicar of St. Augustine's Chapel, Houston Street, New York City.

## CHURCH OPENED FOR FIRE SUFFERERS.

THE REV. CHARLES MOCKRIDGE, rector of St. John's Church, Roxbury, Mass., quite distinguished himself on the morning of the 5th inst. Nearly opposite the church a bad fire broke out just after midnight and there were many narrow escapes, not to mention one person killed and several injured. It was a frightfully cold night and Mr. Mockridge had the church opened and many persons—for there were fully one hundred who had to flee for their lives—found at least a warm place. Mr. Mockridge was instrumental in procuring food and clothing for the unfortunates and made thereby many new friends for himself and his beneficent work in the neighborhood.

## PROTEST AGAINST MILITARY DISPLAY.

THE PROTEST against the military display arranged by the Government for the Jamestown Exposition, and signed by the Bishops of Rhode Island, Oklahoma, South Carolina, Western Michigan, Asheville, New Hampshire, Colorado, Michigan, Kentucky, and Coadjutor of Nebraska, which was recently printed in *THE LIVING CHURCH*, was presented in the U. S. Senate on the 9th inst., by Senator Hale of New Hampshire.

## PARISH HOUSE DAMAGED BY FIRE.

BY A very narrow margin the parish house of Calvary Church, Sandusky, Ohio (the Rev. Charles F. Walker, rector), escaped destruction by fire in the early morning of Friday, February 8th. On the previous

evening a parish society had given a social and by eleven o'clock the last ones of those present had left the building. In the morning, shortly after four o'clock, smoke was discovered pouring from the windows on the lower floor. When the firemen arrived, almost immediately thereafter, they found that the fire, which had originated from defective heating apparatus, had eaten its way from the basement, inside of the partition walls to the roof. By prompt and vigorous work they succeeded after something more than an hour of hard effort in getting the fire under control. At first it was feared that the entire building would be destroyed, and had it not been for the fact that there was no wind, this would no doubt have been the case. The damage to the building is in the neighborhood of five hundred dollars, covered by insurance.

The building, which is of stone, two stories in height, was erected in 1870, as the original church building of this congregation. When the new church was opened in 1900, the old building was secularized and has since been utilized as a parish house. It is now intended by the vestry that the building, while being repaired, will be entirely overhauled.

## A HAPPY CELEBRATION FOR THE BISHOP OF DULUTH.

ON FEBRUARY 10th, the feast of the Purification, the Bishop of Duluth celebrated the tenth anniversary of his consecration.

At 10 A. M. he celebrated the Holy Communion in the crypt chapel of the pro-Cathedral. It was the first service held in the new building, which is as yet unfinished, and was in itself, therefore, a fitting celebration of the close of the first decade of his episcopate.

As the 2nd happened to come on Saturday, but few of the clergy could be present; but the little chapel was filled with worshippers, who joined in the service of thanksgiving.

At the close of the service, the Bishop was asked to remain in the chapel when, in behalf of the district, the Rev. A. R. Parker read an address, and the Rev. A. H. Wurtele presented to the Bishop a replica of a pastoral staff, which is being made for him—the gift of the clergy and officers of the district.

The address was typewritten on birch bark, mounted on white and purple ribbon. The staff is of solid silver. Inside the curved head is a cross, and on the staff proper is engraved the Bishop's seal and an inscription.

The address is as follows:

"Dear Bishop:

"Your children in the Church unite in extending to you, their chief shepherd, on this, the tenth anniversary of your consecration their hearty congratulations and sincere affection.

"Ten years ago you turned your back upon home, friends, and congenial surroundings, that you might respond to the Church's call to the exalted position you have so ably filled.

"Hardship and exposure have not restrained you from going wherever men had made their homes. Forgetful of self, you have carried the message of a loving Saviour to burdened souls throughout your large district.

"To your clergy, you have been a wise and patient leader.

"Your larger vision, unswerving faith, and untiring zeal, have given new courage to many a despairing pastor, who has turned

to his work with greater energy, buoyed up by hope.

"To their shortcomings, you have addressed yourself with the utmost charity; and whenever the occasion has warranted, you have been unsparing in your praise.

"To the laity, you have been a true 'father in God': wise in counsel, fearless in rebuke, kind in reproof, loud in praise; always lifting their thoughts from the temporal to the eternal. Ever exalting the Son of Man, that all men might be drawn unto Him.

"Occupied with our own affairs, we have often failed to give expression to the love that has filled our hearts.

"We have been content to receive from you, and have thought too little of the words that might have cheered, or the deeds that might have lightened your burdens.

"We esteem it, therefore, a blessed privilege that on this occasion we may assure you of our love, and present to you this slight token of our esteem. Accept it, dear Bishop, from a people who have learned to love you; from a people to whom you are no longer a stranger, but a shepherd, whose voice they know, and whose leading they will gladly follow; from a people whose constant prayer is, 'That it may please Almighty God to spare you to them for many years to come, and give them grace to follow where you shall lead.'"

The presentation came as an absolute surprise to the Bishop who, as he accepted the gift, spoke in a most feeling manner of the loyal support he had received from his clergy, and of his unworthiness of the words of praise which had just been given.

In the evening, a reception was tendered him by the ladies of Trinity parish, at the beautiful home of Mr. George Crosby, Mrs. Morrison sharing with him the honors of the occasion, together with the host and hostess, in receiving the guests.

The spacious rooms were tastefully decorated with flowers, and a charming musical programme was rendered.

During the evening another surprise awaited the Bishop, when he was called to a prominent place in the reception hall, and presented with a magnificent episcopal stole, the gift of Trinity and St. John's Churches, Duluth.

The address which accompanied the presentation, was delivered by the Rev. A. H. Wurtele, vicar of the Pro-Cathedral.

It voiced the esteem and affection in which the Bishop is held, alluded in most complimentary terms to the work which he had accomplished in Duluth, and in the district, and also gave a beautiful description and interpretation of the embroidery on the stole, which is unique, being, not only thoroughly ecclesiastical in design, but also emblematical of the state of

Minnesota, and of the Indian element in the diocesan work.

It was embroidered by a loving hand: three months having been spent in the execution of the needlework.

The Bishop thanked the people for this last proof of their devotion, in a few earnest words, denying, however, any claim to the words of praise which had just been uttered.

At the close of the evening, when all the guests had departed, a third and last surprise was discovered, in the shape of an exquisitely illuminated acrostic, dedicated to himself, which had been quietly laid upon his overcoat in the dressing room, by the one who had originated it.

The whole day was full of happy episodes,

and will ever be a beautiful memory to cheer many a dark hour of discouragement.

#### PROPOSED ENDOWMENT FOR THE DIOCESE OF OREGON.

IT IS VERY generally felt by the Churchmen in Oregon that the movement, which succeeded in changing Oregon from a missionary jurisdiction into a diocese, was many years in advance of the proper time. Oregon is essentially a missionary diocese, and is still obliged to look for assistance beyond its own borders of 98,000 square miles.

The Bishop has made an extended visitation throughout the length and breadth of this vast field, visiting and cheering the scattered communicants, many of whom have not seen a clergyman, much less a Bishop, for more than a year. The fact that he has 65 parishes and missions, and only 20 clergymen, does not seem to discourage him, and at various large gatherings of Churchmen he has spoken enthusiastically, and optimistically of the outlook. Now that Oregon is a diocese, he proposes to have it "stand upon its own feet" as soon as possible. To this end he is leading in a popular movement to raise an adequate permanent endowment fund for the episcopate, thus relieving the many parishes and struggling missions of a heavy assessment for the Bishop's salary, travelling, and necessary expenses. The amount aimed at is \$100,000. Already \$30,000 has been secured and is safely invested by the trustees. The Bishop believes that this is a movement which will not only prove popular in the diocese, but will appeal strongly to his many friends, and those liberal friends of the late Bishop Morris, without the diocese. There are but very few foreigners among the many incoming settlers in Oregon. The majority are sturdy Americans from the East and middle East, including many young men, not a few of them college graduates, virile and full of initiative, whose means are now sunk in their ranches, but who in short time will be well-to-do if not wealthy. The opportunities for constructive Christian work among these people are magnificent, and the Bishop believes that there is no part of the whole missionary field where the Church can make a more profitable investment of her best equipped clergymen, and liberal contributions than in Oregon. He is appealing earnestly for clergymen of the right kind, and for means with which to pay them living stipends. He believes that "the field is the world, but Oregon is the fertile garden."

#### PRESERVE OLD ST. JOHN'S, RICHMOND.

THE *Times-Despatch* of Richmond, Va., tells of the opposition to the "improvements" for Old St. John's Church:

"Mayor Carlton McCarthy has sent to the Council a vigorous veto message, stating his objection to an ordinance affecting historic St. John's Church recently passed almost without objection by the two branches of the Council. While the message has not yet been made public, the Mayor frankly admitted that he had vetoed the ordinance. He went even further in expressing the hope that his action would direct the attention of the Virginia Historical Society, the Association for the Preservation of Virginia Antiquities and kindred organizations to the provisions of the measure, which, in his opinion, would authorize an innovation that would prove a serious menace to the existence of one of the most historic relics in the entire country.

"The ordinance in question authorizes the vestry of St. John's Church to build a memorial chapel and parish house within the enclosure, the chapel to be a memorial to the Rev. Alexander Whittaker.

"Whether the two are to be included in one building is not quite clear from the terms of the ordinance, but in either event the

Mayor regards such a proposition as constituting a grave increase of the danger of the destruction of this historic old church by fire.

"I am opposed, teetotally opposed, to the erection of these buildings," said the Mayor, "but I cannot discuss my reasons in detail in advance of the reading of the veto message by the Council."

"The ordinance was recommended by the committee on St. John's burial-ground, and, after a perfunctory sort of explanation, was passed by consent, no opposition to it developing anywhere. The Mayor's message may be depended upon to be a vigorous presentation of the objections to the plan proposed by the vestry.

"Mr. Edwin March Wheelwright, an eminent Boston architect, who visited the old church recently, expressed the opinion that it would be almost a desecration to put any other building there, and that the modern buildings now in the church-yard should be removed."

#### SUNDAY SCHOOL WORK IN OHIO.

THE SUNDAY SCHOOL Institute of the Sandusky Convocation held a very successful meeting at Grace Church, Sandusky, Ohio, on Tuesday, February 5th. The principal speaker was the Rev. Carlton P. Mills of Boston, Mass., field secretary of the Massachusetts Sunday School Commission, who conducted in the afternoon a conference on the subject of "Curricula for Small Sunday Schools," and in the evening made a very stimulating address on "The Providing and Training of Teachers." There was also held in connection with the meeting of the Institute a conference of the Ohio Sunday School Commission, the diocesan organization, at which the Rev. Henry E. Cooke, president of the commission, presided. There was a good attendance at all of the sessions, many coming from distant parts of the Convocation. The next meeting of the Institute will be held in Marion, in May.

#### GIFTS TO RETIRING MEMBERS OF W. A. IN SOUTH CAROLINA.

MRS. ROBERT WILSON, former diocesan president of the Woman's Auxiliary of South Carolina, and Miss M. E. Pinckney, former secretary, who, after 21 years of faithful service, resigned their positions last May, have been presented with handsome testimonials from the members of the Auxiliary throughout the diocese. Mrs. Wilson's is a silver salver with her monogram in the centre, encircled by an embossed wreath, and Miss Pinckney's, a silver bowl, the edge decorated with a design of pansies in gray silver—both articles are engraved with appropriate inscriptions.

#### FIFTEENTH ANNUAL CONVOCATION OF SOUTHERN FLORIDA.

THE FIRST vespers of the Convocation on the evening of Tuesday, January 22nd, were said in Grace Church, Ocala, by the Very Rev. L. A. Spencer, Dean of the Cathedral of St. Luke, and the Rev. Campbell Gray of St. Barnabas' Church, Deland. The sermon was by the Rev. T. H. Johnston of Christ Church, Braidentown.

On Wednesday morning the procession formed at a neighboring house and marched to the church, where the service of consecration of the new Grace Church was said by the Bishop of Southern Florida, the preacher being the Bishop of Florida, who was present as a guest.

The Convocation was called to order, there being present nine clergy of the district, three visiting clergy, and the two Bishops, and the laity representing six parishes. This is the smallest Convocation that has



been held, but it proved to be a very interesting one.

The Bishop delivered his address, in which he referred to the departed Bishops of the past year, and also to the two priests of the diocese who have passed to their rest. He spoke of the many cares of the past year, it having been full of more anxiety than any other year of his episcopate. Among the encouragements he told of the many new churches and the addition of some earnest and consecrated men to the corps of the clergy. The number of confirmations for the year was 205. He also spoke earnestly of the Men's Thank Offering and the great importance of interesting men in the history of the American Church. He made a strong appeal for the endowment of the district so that it might become a diocese.

The Bishop also spoke a few brief words of thankfulness for the recent unanimous decision of the Court of Review which stood for the faith, and assures us that no priest can read into that faith that which contradicts it.

At the evening service there was a sermon by the Rev. R. Stahley, who has been working among the Indians of the Everglades.

On Thursday morning the Bishop made his annual address to the Woman's Auxiliary. The Auxiliary then adjourned to a near-by hall and had a good and inspiring meeting. The election resulted in the choice of the Rev. Charles M. Gray and Mr. F. H. Rand as delegates to General Convention. The next Convocation will be held in the Cathedral at Orlando, January 15th and 16th, 1908. There was a missionary meeting at night, when addresses were made by the Rev. T. H. Johnston and others.

#### THE INDIAN MISSION AT ONEIDA, WISCONSIN.

THE REV. A. P. CURTIS has begun a very promising work at Oneida, in continuation of that of the late missionary, Father Merrill. It is earnestly requested that the friends of the mission will continue their support to its sustenance, which needs it now more than ever. One necessity for the well being of the mission is the securing of a lot of land between the church and the cemetery, which is now for sale, the Government having allowed the Indians to dispose of their property. The importance of securing this lot is very great, for it is almost sure to be taken by some white man, who will establish a saloon there. About \$2,000 is necessary to purchase this property, which is also greatly needed as an extension of the cemetery ground.

#### RECENT MISSIONS.

THE REV. FR. PARRISH, O.S.B., closed his mission in Grace Church, Louisville, Ky., on Sexagesima Sunday. Inclement weather interfered somewhat with the attendance, but judging from earnest attention, the number of first confessions made, and resolution cards returned, the mission did great good.

The Rev. John C. Sage of Dubuque, conducted a mission at St. James' Church, Independence, Iowa, of a week's duration. The missionary gave brief meditations at the daily celebrations of the Holy Eucharist on the "Names of the Blessed Sacrament of the Altar." The night congregations were large, and the preaching was on the distinctive teaching of the Church and her catholicity.

The Rev. William Wilkinson of Minneapolis gave a seven days' mission in St. Paul's, Winona, Minn. Services were held each day in the factories and in the Normal School at the noon hour. Interest in the mission was so great, that on the closing Sunday evening, St. Paul's Church was too small to accommodate the crowds, so the service was held in the Congregational church, which is

larger; but even there, many were turned away on account of lack of room.

At Trinity Church, DeSoto, Mo. (Rev. A. Brittain rector), a week's mission was conducted by the Rev. Edw. Duckworth of St. Louis.

The Rev. J. Brittingham of Wheeling, Va., gave a mission in St. Paul's Church, Sisterville, diocese of West Virginia. Mr. Brittingham was the first priest to hold service in the place, and his mission services thus had an added interest.

#### SCHOLARSHIP FOR SEABURY.

MRS. WILLIAMS CARTER of Arkville, Delaware County, N. Y., has sent the Bishop of Minnesota a check for \$500, with the promise of \$100 annually, until the sum of \$1,000 has been reached, and has made a bequest in her will of \$3,000 for the purpose of establishing a scholarship in the Seabury Divinity School, Faribault. The scholarship is to be known as the David Buel and the Charlotte Buel Lockwood Scholarship, and is to be used under the direction of the warden and the president of the board for a worthy young man, a preference to be given to a young man with Indian blood.

#### HARCOURT PLACE SEMINARY TO BE REOPENED.

THE TRUSTEES of Kenyon College, Ohio, are able to announce that Harcourt Place Seminary, Gambier, will be reopened in September, 1907, under the management of Miss Harriette Merwin, who has for the past nine years been associated with Miss Dana's School at Morristown, N. J.

Miss Merwin's experience has been most successful, and there is every reason to anticipate that under her capable direction the school will at least maintain its previous high standard. Harcourt Place will offer both college preparatory and general seminary work for young ladies, and be conducted along the same general lines as heretofore. The buildings have been thoroughly repaired and provided with ample protection against fire, and will be refurnished throughout. A reunion of the former students of Harcourt Place is to be held in June and the school buildings will also be thrown open for the entertainment of visitors during the Kenyon commencement week.

#### M. T. O. IN IOWA.

THE BISHOP of Colorado is doing episcopal work in the diocese of Iowa, on account of the absence of the diocesan. On Monday evening, February 4th, the men of St. Paul's parish, Des Moines, tendered to Bishop Olmsted and to the Rev. H. R. Hulse of New York a public supper, attended by 118 men, including the clergy of Des Moines, and the rectors of Waterloo, Dubuque, Cedar Rapids, Iowa City, Newton, and Ames. Enthusiastic addresses about the Men's Thank Offering were made by Dr. Cathell, Mr. Arthur, Mr. Sage, Mr. Edmund Lockwood, Mr. George F. Henry, Mr. Hulse, and Bishop Olmsted, and much interest was created in the subject of Iowa's share of the M. T. O.

#### DEAN USSHER OF GRAND RAPIDS HONORED.

A BRILLIANT RECEPTION was recently given by the Young Woman's Society of St. Mark's Cathedral, Grand Rapids, Mich., in honor of Dean Ussher. Willing hands had transformed the Sunday School room into a veritable fairy land. Potted palms and foliage plants with roses and carnations, silver and cut glass candelabra, together with choice rugs and rich Oriental hangings which decorated the walls, made the scene very effective. Those receiving were Bishop Gillespie and Miss Wheelock, Bishop Coadjutor McCormick

and Mrs. McCormick, Dean Ussher, Mr. W. R. Shelby and Mrs. Shelby, Mr. and Mrs. E. F. Sweet, Mrs. T. H. Lyon, Mrs. G. Stuart Johnson, Mrs. C. L. Frost, Mrs. Kearney Williams, Dr. and Mrs. Alexander Campbell. Sweet music on the harp, violin, piano, and vocally was rendered by Mrs. A. Nash Brown, Miss Forster, Miss Krause, Miss Garwood, and Miss Fitch. During the height of the festivities the hum of conversation ceased in response to a call to order by Mr. Shelby, the senior warden, and Bishop Gillespie, on behalf of many of Dean Ussher's friends, presented the Dean with a purse of gold. Dean Ussher responded in a happy vein, deeply touched by the many tokens of esteem and affection, notwithstanding the short time he has been privileged to minister to the members of St. Mark's parish.

#### CHURCH CLUB FORMED AT ST. JOSEPH, MISSOURI.

AT A GATHERING of the men of Christ Church, St. Joseph, Mo., an organization, to be known as the "Christ Church Club," was formed. The suggestion to organize a men's club was enthusiastically carried out at the close of speeches made by Mr. John M. Locke of New York City, the Rev. E. H. Eckel, and Mr. Horace Wood. The officers of the club are: Horace Wood, president; William C. Motter, vice-president; Charles L. Holland, secretary; E. C. Hartwig, treasurer. The next meeting of the Club will be on February 12th, and a committee of five was appointed to arrange a programme.

Those who attended the meeting were impressed by the address made by Mr. Locke. He spoke on "The Work of Laymen in Spreading Christ's Kingdom among Men." Mr. Locke is a wholesale merchant of New York, and his visit to St. Joseph was of a business nature.

"Mr. Locke is one of the somewhat rare men in whom is united the qualities of a sagacious business man and an earnest Christian," said Mr. Eckel.

#### HEALTH OF THE BISHOP OF IOWA.

THE REV. DR. CATHELL received, on February 8th, a letter from Bishop Morrison, dated at Rome, January 22nd, giving an encouraging account of his health. He could "walk about alone two or three hours at a time, in the crowded part of the city, and feel no discomfort." This shows a very great degree of improvement, and the information is gratefully received.

#### THE PROCTER MEMORIAL IN HONOLULU.

ST. ELIZABETH'S Memorial Church, Honolulu, with its fine parish house, rectory, and grounds, is the gift of Mr. Wm. A. Procter of Cincinnati, Ohio, in memory of his late wife, who has recently received from their children a magnificent Tiffany window for its chancel, bearing the inscription: "In Memory of Charlotte Elizabeth Procter. Entered into Rest, March 28th, 1903. 'To give light to them that sit in darkness.'"

The glass is fully up to the high standard of artistic workmanship for which the firm is famous. The subject treated is apparently a visit of Elizabeth and her son John Baptist to the youthful Jesus, who is represented as exhibiting a snow-white dove poised on His hand. The general coloring is subdued and chaste, opalescent tints predominating in the drapery of the life-sized figures. The detail is worked out with what seems marvellous skill, leaving nothing to be desired. The window was unveiled by Bishop Restarick, assisted by several of his clergy. Addresses were made by the Bishop, the priest in charge, and a layman who is regarded as an authority upon the subject of art.

The work carried on at this mission is in



the nature of "settlement work," for whose full equipment ample provision has been made by Mr. Procter. The mission fills a real want in the community, and is regarded as one of the most valued agencies of the Church here for reaching the heathen population in the vicinity.

#### DEATH OF THE REV. THEOPHILUS M. REILLY.

THE REV. THEOPHILUS M. REILLY died suddenly at his home at Haddonfield, N. J., on the evening of January 29th, aged 73 years. He was one of three brothers who were born in Mt. Nugent, Ireland, and came to this country at an early age. He was a graduate of Nashotah in the class of '59, and ordained to the diaconate the same year by Bishop Kemper. He served several years as rector of St. John's Church, Camden, N. J., and for more than 30 years he was connected with Burlington College at Burlington N. J., and was at the head of St. John's Academy, Haddonfield. Two brothers survive him in the ministry, the Rev. William M. Reilly, rector of St. Paul's Church, San Francisco, and the Rev. Edward M. Reilly, who was associated with him in the management of St. John's Academy.

#### ST. PETER'S, COLUMBIA, TENNESSEE, AWARDED \$3,100.

ST. PETER'S CHURCH, Columbia, Tenn., has been awarded the sum of \$3,100 by the Court of Claims at Washington for occupation and damage done to the church when used as a hospital during the late Civil War. The Rev. Mr. Capers, rector of St. Peter's brought the attention of the vestry to this claim some two years ago, and no great difficulty was found in having it settled when properly presented before the Court of Claims; although it took some time to secure affidavits of witnesses to make proper proofs.

#### MAY SELL ST. THOMAS' SITE, NEW YORK.

THE St. Thomas' Church (New York City) authorities are seriously considering the sale of their property at the northwest corner of 53d Street and Fifth Avenue and the erection of a new edifice on the former site of the Hotel Langham, at the northeast corner of Fifth Avenue and Fifty-second St.

The church has received handsome offers for the 53rd Street corner, and the whole proposition will hinge upon whether enough adjoining property on 52nd Street, at the rear of the old Langham plot, can be obtained to make up a site large enough for the proposed new edifice.

If the new site cannot be obtained a new structure will be erected on the present site, at 53rd Street.

#### DIOCESAN SYNOD OF MONTREAL.

THE FORTY-EIGHTH annual Synod of the diocese opened with a service and celebration of Holy Communion in Christ Church Cathedral, Montreal, February 5th. A number of clergy assisted in the service and the preacher was the Rev. Canon Chambers of St. Stephen's Church, Lachine, who took for his text, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

The opening of the business session took place in the afternoon, in the Synod Hall. There was a large attendance of clerical and lay delegates.

The solemnity of the occasion was felt inasmuch as this was the first synod held since the death of Archbishop Bond, and also the recent great bereavement of the Bishop of the diocese in the death of Mrs. Carmichael.

At the commencement of his charge, the Bishop spoke some beautiful and touching words about the late primate, saying that,

"for good and noble things of God, a stronger and more forceful life has never been developed in the Church of England in this country."

The Bishop said too "in the providence of God, I have entered on my duties as Bishop of Montreal. In the nature of things my episcopate cannot be one of long duration, for I am well advanced in years, and could never imperil the force and responsibility of such an office by what my life has taught me prolonged physical weakness could not fail to bring about. But as long as God clearly fits me for the position in mind and body, I will strive to fulfil my duty as a Bishop with the same sense of responsibility that I have ever sought to nurture as a priest." And later on he said, "Nor should I ever forget, nor by the grace of God will I, that by solemn oaths and promises I am bound to hold the one faith revealed in Holy Writ, and defined in the Creeds, bound to receive the canonical scriptures of the Old and New Testaments as containing all things necessary to salvation, bound to teach the same word of God, to partake of the same divinely ordained sacraments through the ministry of apostolic orders, and to worship one God and Father through the Lord Jesus Christ, by the Holy and Divine Spirit. The day I could not do these things willingly and without mental reserve or specious gloss on the words, that day, as a Christian and a gentleman, I would sever my connection with the Church of England."

In reviewing the general needs of the diocese, the Bishop remarked that the country parts were wonderfully covered by the Church's ministry, the only deanery where more clerical help was positively and immediately needed being the deanery of Clarendon, which had developed from 17 churches in 1877, to 29 churches this year, whereas the clergy had only increased in the same period from eleven to thirteen.

The weak spot in the diocese at present lay in the suburbs of Montreal, which were being populated at an exceedingly rapid rate.

Touching upon the question of the clerical stipends, the Bishop showed how hardly the increased cost of living was pressing on the clergy. As the matter was an injustice which ought to be dealt with immediately, he would move the appointment of a committee to consider the matter and report as quickly as possible some method whereby clerical stipends could be placed on a juster basis.

Attention was called to the fact that the attendance at Dunham Ladies' College was smaller than usual this year, and a plea made for support for this institution for the education of the daughters of members of the Church of England.

Speaking of the matter of the succession to the bishopric, the Bishop said, that since the legality of the synod's procedure had been called in question and being advised that all the doubts and questions raised would be finally settled satisfactorily to all parties by a special act of the legislature of the province, he had applied for such an act in the name of the synod as its president. A resolution would also be placed before the synod to meet the peculiar necessities of the case. The Lord's Day Act was touched upon, which the Bishop said, taken in conjunction with the outspoken words and influential action of his Grace Archbishop Bruchesi, the head of the Roman Catholic Church in the Roman Catholic diocese of Montreal, could not but be productive of good. The Bishop referred to the "most unhappy controversy between the two congregations of St. Edward's and St. Stephen's Churches, Montreal, as to their respective positions." He asked the two incumbents and the wardens to meet him that night in order that they might consult as to the best means of putting an end to these unhappy differences.

The Bishop concluded with a mention of

the great missionary congress to be held in England next year, introductory to the Pan-Anglican Council, together with the great offering from all parts of the world to be made in St. Paul's Cathedral. He had no hesitation in laying before Church members throughout the diocese the Archbishop Bond memorial fund as a fitting object to form the thanksgiving of the diocese of Montreal on that occasion.

Before the business of the Synod was proceeded with, a resolution was passed, recording in fitting words the Synod's sense of the loss sustained by the death of Archbishop Bond.

With regard to the question of the succession to the bishopric, the Synod unanimously affirmed and ratified the action of Bishop Carmichael in submitting a bill to the legislature, in order that all doubts on the matter should be set at rest. A resolution was passed unanimously, congratulating Dr. J. H. Davidson upon his advancement to the office of vice-chancellor of the diocese, and thanking him most heartily for his services as Church advocate for the last 25 years.

The election of the officers of the Synod resulted as follows: Clerical Secretary, Canon Baylis; Assistant Clerical Secretary, the Rev. J. M. Almond; Lay Secretary, Mr. W. L. Bond; Treasurer, Mr. Lansing Lewis.

Among the subjects taken up on the second day of the Synod were the grants to missionaries. It was decided that to those missionary clergy who did not last year receive their canonical stipends, grants should be made from the mission fund surplus, and it was agreed that from the same source a sum of \$1,000 should be placed to the credit of the Bishop for Church extension in and about the city of Montreal. The connection with the report on Sunday School work, submitted by Archdeacon Ker, it was recommended that a general secretary of Sunday Schools be appointed by the General Synod who should confine his duties to Sunday Schools and Sunday School work. The report of the Treasurer of the Synod, Mr. Lansing Lewis, provoked a good deal of discussion on questions of expenditure.

On the evening of Wednesday, the second day's sitting of the Synod, there was a meeting of the Missionary Society of the Church of England in Canada in the Synod Hall, at which the attendance was very good. The speakers were Dr. Norman Tucker, secretary of the Society, and the Rev. A. P. Shatford.

On the morning of the third day, Thursday, a motion was brought forward by Archdeacon Norton, seconded by Archdeacon Ker, that the Bishop be requested to appoint a paid canvasser, at a salary of \$1,000 with \$150 for expenses, to visit every family in each parish and mission in the diocese at least once in three years and solicit subscriptions for the various diocesan funds. This resolution was afterwards withdrawn, but a resolution giving effect to the committee's recommendation that the best man should be chosen for the position and that the Bishop should not in any way be hampered by limiting him to \$1,000 salary, was carried. Dr. Davidson, vice-chancellor, began to read the report of the committee appointed to consider the Bishop's charge. The report expressed deep thankfulness for the Bishop's clear and unmistakable profession of his faith. The wording of the report, congratulating the Bishop on his presence in the Synod "as president and in full possession of the see as Lord Bishop of the diocese," was taken exception to by the Rev. Arthur French, who asked that as a matter of courtesy the report, or at any rate the opening words be not presented to the House, pending the action of the legislature in regard to the bill for removing all doubts as to the legality of Dr. Carmichael's succession to the bishopric. Mr. French said he had no doubt as to the action of the legislature,



and personally he wished to see his Lordship in the office of Bishop for many years, but he thought they should not by any report anticipate the action of the legislature. After some discussion, the Bishop said he always, if possible, desired to grant an act of courtesy and therefore asked Dr. Davidson to defer the report.

The Dean of Montreal took the chair on the afternoon of the third day, the Bishop being much fatigued.

**"BISHOP'S DAY" AT THE CHICAGO WOMAN'S AUXILIARY.**

A REPRESENTATIVE meeting not only in point of attendance but as showing the many directions of Auxiliary activities, was held Thursday, February 7th, at 11 o'clock in the Church Club rooms.

Mrs. Hopkins presided and there was a total attendance of 96, the number of branches represented being 54.

On this the ninth observance of "Bishop's Day" an impressive address was made by Bishop Anderson. He enlarged upon the policy which had been pursued in diocesan missionary work, a conservative positive one, and one which was showing results, for the important purchase had just been made of a large church building for a new St. Thomas' Church. He also announced that after 5 or 6 years' waiting he was now in a position to place a travelling missionary on the line of the Rock Island railroad, thus giving care to many unsheltered people. He dwelt upon the great heritage of our American Church and of the obligation which rests upon Church people to present the Church, its life and teachings, with such widened sympathies and enlarged horizon that it can but meet the needs of those many peoples who are ready to welcome a Catholic Church.

The Bishop read the noon-day prayers and the offering of the day was given to him for some one of his points of work.

Mrs. Hopkins made several announcements, one being that a letter had come from the Rev. Mr. Andrews, of Akita, Japan, telling of his happiness and gratitude that the women of the Chicago diocese were making intercessions for him and his work.

**A NARROW ESCAPE.**

THE REV. J. F. WEINMAN, rector of Calvary Church at Rockdale, Pa., narrowly escaped death or serious injury on Saturday of last week. While coming into Philadelphia as a passenger on a P. B. and W. train, a bullet crashed through the glass of the car window, grazing the head of the Rev. Mr. Weinman. It is supposed to have been the result of careless target shooting or the work of a maniac.

**LEGACIES FOR CHURCH PURPOSES.**

IN THE will of the late Mrs. Frances O. Winnemore, disposing of an estate of over \$23,000, Bishop Whitaker is given the sum of \$500 with which to aid poor churches—\$300 to the endowment fund of Trinity Church, 2nd and Catherine Streets; and \$200 to the Church of the Crucifixion, 8th and Bainbridge Streets—the residue of the estate being devised to the Domestic and Foreign Missionary Society of the Church for missionary purposes.

**DEATH OF CANON BURKE OF CANADA.**

THE REV. CANON BURKE, for twenty-eight years rector of St. Thomas' Church, Belleville, died at Carleton Place, Province of Ontario, January 30th. He was eighty-three years of age and retired in 1902. He was born in Dublin, Ireland, his father being a Waterloo officer. He was graduated from Trinity College, Dublin. Since his retirement

the deceased clergyman lived with his son-in-law, the Rev. Archibald Elliott, at Carleton Place. He was long respected and very well known in the diocese of Ontario.

**ENDOWMENT FOR OLD SWEDES CHURCH, PHILADELPHIA.**

BY THE recent death of the widow of the late Dr. Stille, ex-provost of the University of Pennsylvania, Gloria Dei Church—Old Swedes' (Rev. Snyder B. Simes, rector)—receives an endowment of \$75,000, which is placed in the hands of a reliable trust company, the interest to be used in paying the salary of the rector and other expenses. The Rev. Mr. Simes has been in charge of the work at this ancient landmark for 36 years.

**CANADIAN SUNDAY SCHOOL COMPLIMENTED.**

THE Sunday School in connection with St. Paul's Church, Halifax, has been selected by the committee of the Sunday School and Missionary Convention Exposition, as one of the few schools "justly regarded as representative and typical of the best American Sunday Schools." The officers of the school have been asked to supply all material used in the working of the school in its various departments, to be used in the great Sunday School Exposition which is to be held at Rome, Italy, May 20th and 23d next.

**CATHOLIC CLUB OF SOUTHERN CALIFORNIA.**

AT ITS SECOND dinner, held in Los Angeles, Tuesday evening, February 5th, the Catholic Club of the diocese entertained Fr. Wallace and Fr. Wilbur. Fr. Wallace was the leading speaker of the evening. Fr. Wilbur also addressed the club. Several valuable articles on Inspiration have recently appeared in THE LIVING CHURCH from his pen. The *Crusader*, published in San Diego, is under the auspices of the Catholic Club and is extending its circulation into nearly every state in the Union. It is an exponent of the Catholic cause exclusively, and its leading articles, Catholic Notes and Instructions, are written by leading men in the Church. An article by Bishop Grafton, on "Our Position and Cause," appears in the February number.

**PREACHING CONFERENCE IN SAN DIEGO.**

A SUCCESSFUL preaching conference, lasting eight days, was conducted in All Saints' parish Church, San Diego, California (Rev. J. A. M. Richey, rector), by the Rev. R. H. Gushee, president of the Catholic Club of the diocese of Los Angeles. Ontario, Cal., which is Dr. Gushee's cure, is a notable place, in several respects. It has a superior climate, and together with Upland, spreads out at the base of Mount San Antonio or "Old Baldy," as it is commonly termed; it is two miles high. Here too is found the second largest orange-packing house in California. With an abundant supply of mountain water which insures unceasing irrigation and supplies the necessary power, Ontario is also perhaps the only city in the country in which electricity is employed not only for light, but almost exclusively for cooking also. Last but not least, Christ Church is the most Catholic parish in Southern California, and this is due to the consistent and persistent labors of Fr. Gushee, who not only secured all the Catholic accessories, but whose people practise their religion. Not long after he was consecrated, Bishop Weller held a mission in this parish. Fr. Gushee is himself a man of extraordinary ability as preacher and instructor, and All Saints', San Diego, is reaping much benefit from his recent conference.

**THE ALBANY CATHEDRAL SUMMER SCHOOL.**

THE NEXT SESSION of the Albany Cathedral Summer School is from Monday, June 24th, to June 28th, inclusive, the sessions beginning on Monday afternoon. There will be three lectures in the morning, one in the afternoon, and a conference each evening. The list of lecturers is not yet made out in full, but among those who have indicated their purpose to give courses of lectures are the Rt. Rev. Arthur C. A. Hall, Bishop of Vermont, Rt. Rev. Thomas F. Gailor, Bishop of Tennessee, and the Rev. Henry S. Nash of Cambridge, Mass. The complete list of lecturers will be announced later. The terms for the school are five dollars for matriculation and a dollar a day for board and lodging; rooms will be assigned in order of application, which must be accompanied by the matriculation fee. Application should be made to Canon Schlueter, The Deanery, Albany, N. Y.

**CLERICAL RETREAT AT OMAHA.**

THE ANNUAL retreat of the clergy of the diocese of Nebraska was held in Trinity Cathedral, Omaha, in Sexagesima week, beginning Tuesday and closing Friday. The men lived together in the parish house, cots having been brought in to accommodate all who came. Dean Barry of the Nashotah Divinity School was the conductor, and under his guidance and devotional meditations all were brought into close communion with the real things of life. Special commendation was heard on all sides of the instructive meditations on the Personality and Work of the Holy Spirit.

On Friday, the Dean held a Quiet Day for women, in the Cathedral.

**ALABAMA.**

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

**Appointment of a General Missionary.**

ONE OF THE most encouraging signs of the determination to move forward in the Church's work in the diocese of Alabama is found in the prompt and generous response of the diocese to the request of the Bishop to furnish means at once to put a general missionary at work in the field. Scarcely a month has passed since the first letters of the Bishop were sent out to individual laymen in the diocese, making known to them the fact that a man for the work had been secured, and the money for his salary was wanted, and the entire amount needed for the year's salary has been sent in! The



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fact alone means great things for the Church. From all sides have come assurances of renewed interest and readiness to help. The Rev. Mr. Claybrook, the general missionary, will begin his work in the southern part of the diocese. Twice in the past few months the Bishop has visited a small seacoast village, named Bon Secour, on Mobile Bay, and confirmed 21 persons. Other sections of the diocese are also pushing rapidly ahead.

#### ALBANY.

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

**Memorial Window at Hoosick Falls—Meeting of S. S. League—The 195th Meeting of the Albany and Troy Clericus.**

THE FIRST joint missionary service under the recently organized Sunday School League of Albany, was held in St. Peter's Church (Dr. Battershall, rector), Sunday afternoon, January 20th. The church was filled with children representing the Sunday Schools of St. Peter's, St. Paul's, All Saints' Cathedral, and Holy Innocents'.

The programme set forth by the Board of Missions was generally followed, excepting the hymns, which has been conceded to be a poor selection for such an occasion. But this fault was made up by the admirable singing of other hymns by the children, under the leadership of St. Peter's splendid choir. Bishop Nelson was the special speaker for the service, and he used as his theme the visit of the Magi to the Infant Jesus. The offering taken was for Missions and will be divided equally among the schools represented for their own individual offerings. It is proposed to hold a similar service in All Saints' Cathedral on March 17th.

THE 195TH REGULAR meeting of the Albany and Troy Clericus was held Monday, February 4th, at St. Barnabas' House, Troy. There was a good attendance. The Rev. Walker M. Gage was elected a member, and the Rev. Charles A. Livingston, an honorary member of the society. The Rev. Charles L. Sleight, rector of Grace Church, Waterford, read an interesting paper on "Days of Fasting," which was followed by a general discussion.

A MEMORIAL WINDOW has been dedicated in St. Mark's Church, Hoosick Falls (the Rev. Leopold Kroll, rector). The window is the gift of Mrs. Charles W. Barnum, Lime Rock, Conn., W. S. Nicholls of New York City, and George H. Nicholls, Jr., of Hoosick Falls, N. Y., in memory of their late mother, Louise Phelps Nicholls, the wife of the late Rev. George Huntington Nicholls, S.T.D., for many years rector of St. Mark's Church, Hoosick Falls, N. Y. The subject of the window is the figure of a woman with a dove nestling in her hands, representing Peace.

#### BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

**New Rectory for Fayette.**

ST. JOHN'S CHURCH, Fayette, Idaho, is to have a new rectory, to be built on the lot adjoining the church on the north. It will be built of brick with concrete foundation. The building will be two stories high, the second floor to be fitted up as a guild room.

#### CALIFORNIA.

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

**St. Luke's, San Francisco, Will Sell Property—Memorial Window—Benediction of Gifts.**

THE CONGREGATION of St. Luke's Church, San Francisco, have decided not to rebuild on the old site, corner of Van Ness Avenue and Clay Street, and the property is offered for sale.

A NEW memorial window has been placed

in St. James' Church in memory of the late Mr. John Bornholdt, who was in his lifetime one of the prominent parishioners of the church.

A SERVICE of benediction was recently held at a morning service in St. Peter's Church, by the Bishop of the diocese. A brass altar cross, with vases of the same material, have been given as memorials of Mr. Charles P. Silkman, for many years a faithful vestryman of St. Peter's. Memorials to other deceased members are promised in the near future.

ST. JAMES' CHURCH, San Francisco (Rev. S. J. Lee, rector), which was badly damaged by the earthquake, has been thoroughly repaired, and several improvements added; among them being two memorial windows and a handsome altar frontal. The pulpit is the handiwork of the rector, as is also the fence about the church property.

The Bishop of the diocese visited St. James' on Septuagesima Sunday, for Confirmation, and the service of benediction of the new furnishings.

ST. LUKE'S CHURCH, San Francisco, on Sunday, February 10th, resumed services in its own building. A new temporary church, seating perhaps 400 people, has been built on Clay Street, near Van Ness Avenue, near the site of the old church, and was occupied for the first time on the above date.

THE REV. ERNEST BRADLEY, rector of St. Paul's Church, San Rafael, expects to hold a week's mission in St. Stephen's Church, San Luis Obispo, beginning on Sunday, February 24th. Mr. Bradley was in charge of San Luis for two or three years before coming to his present charge.

#### CONNECTICUT.

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

**News from the Diocese.**

AT GRACE CHURCH, Hamden (the Rev. James E. Coley, rector), the people have lately removed the remainder of the indebtedness resting upon the site of the parish house. The parish is now free from all incumbrance. An effort is being made to secure a new organ, and a little more than \$400 is in hand for the purpose.

AT OAKVILLE a beginning has been made in the erection of a parish house for All Saints' Church (the Rev. J. Atwood Stansfield, minister in charge). It will stand next to the church, and is to consist of three rooms.

THE REV. GEORGE HICKMAN BUCK, rector of St. James' Church, Derby, observed the 20th anniversary of his rectorate on Sexagesima Sunday, February 3d. A reception was given on Wednesday evening, February 6th, at which the Bishop of the diocese was expected to be present. Mr. Buck has served as archdeacon of New Haven since 1900.

THE REV. JOHN T. HUNTINGTON, rector of St. James' Church, Hartford, was recently tendered a surprise reception, on the 77th anniversary of his birth. The Bishop was present, and a number of the clergy. The president of the Men's Club of the parish, on behalf of the Club, presented the rector with a bouquet containing seventy-seven red and white carnations.

Mr. Huntington was ordained by Bishop Brownell in 1853, being the son of the Rev. Enoch Huntington, long a priest of the diocese.

MR. WILLIAM H. CAMP died at Canaan on January 30th, after a prolonged illness, aged 45 years. Mr. Camp was the clerk and treasurer of the parish of Christ Church (the Rev. Joseph P. Smyth, rector). He also served as organist for many years. His loss will be most deeply felt. He leaves a wife and a mother.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLER, JR., D.D., Bp. Coadj.

**Church Building Purchased.**

THE VESTRY at All Saints' Church, Kaukauna, Wis., have bought from the Baptists their former place of worship and are now altering it into a church edifice. The Baptists have behaved very kindly in the disposal of their property, taking less for it on account of its being used for Church purposes. Negotiations also have been undertaken for the purchase of a rectory.

#### HONOLULU.

H. B. RESTARICK, D.D., Miss. Bp.

**Work on the Cathedral—Personal.**

THE WORK of enlarging St. Andrew's Cathedral and the building of the new memorial guild hall adjoining, progresses steadily. When completed the Church will be represented there by a group of buildings as imposing and convenient as could be desired.

THE REV. JOHN USBORNE of St. Clement's Church, Honolulu, will take a much needed rest abroad this summer, accompanied by his wife. Mr. and Mrs. Osborne have not left the islands for several years, and the change will do them good. They will spend the vacation in Canada and Europe.

#### KANSAS.

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

**Convocation of the S. E. Deanery.**

THE CONVOCATION of the South East Deanery was held with the Church of the Epiphany, Independence, February 4th and 5th. The opening was on Monday night. The Rev. Mr. Attwater, who was to have given an address on "Sunday Observance," not being able to be present, the Rev. John Bennett gave an address on "The First Principles of Christianity."

Tuesday morning at 10 o'clock, Holy Communion was celebrated, the Bishop being celebrant, assisted by the Rev. J. F. Milbank, rector of Independence. The Bishop preached a very helpful sermon on the "Piety Inculcated by the Prayer Book."

After this service the business session was called to order by the Bishop. Clergy present: the Rev. Messrs. John Bennett, J. F. Milbank, A. S. Freese; and catechists: Messrs. R. K. Pooley and A. E. Hawke. The Bishop said that Dean Watkins had declined to serve further as Dean of this Convocation, and appointed the Rev. John Bennett as Dean for the coming year.

Tuesday, at 2 P. M., the Rev. John Bennett gave an interesting address on "The Testimony of the Rocks to Divinity." He was followed by the Rev. Mr. Milbank, who spoke on "Man's Testimony to a Creator."

Tuesday, at 7:30 P. M., evening prayer was said by the Dean, the lessons being read by Mr. Milbank. The Rev. Dr. Carr having arrived during the afternoon, now gave his address on "The Use of Liturgy in Religious Services." He was followed by Mr. R. K. Pooley, with an address on "Music in Its Relation to the Offices of the Church." This subject aroused some discussion, and many questions were asked of Mr. Pooley. The Rev. Mr. Freese then gave a short talk on "Missions in China." The next meeting of Convocation was fixed for September, 1907.

#### LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

**Church Club Banquet—Bishop Penick Lecture.**

THE FIRST annual banquet of the Church Club of Lexington, under the auspices of Christ Church Cathedral, was given on Tuesday evening, February 5th. The guest of honor was the Rt. Rev. C. C. Penick, D.D., of Fairmont, W. Va. The Bishop of the

diocese said grace; Judge Lyman Chalkley being toastmaster, and nearly 200 guests, ladies as well as gentlemen, present. A very *recherche* menu having been served, the following toasts were responded to: "The Church and the American People," by Bishop Penick; "The Church and the Diocese of Lexington," by Bishop Burton; "The Church Club of Lexington as I Know It," by Dean Capers; "The Church Club as It Should Be," by Mr. J. Jones (the president of the Club); "The Catholic Faith," by Mr. James Poyntz Nelson; "The Ladies," by Dr. William B. McCune. All went off very happily, and it was made clear that the laity are by no means averse to plenty of good solid Church instruction, even as the material of after-dinner speeches; and that not only from Bishops and Deans, but also from the laity themselves. The ladies were not asked to respond to any toasts, neither did they speak while they were going on; but they greatly enjoyed their opportunity with an abundance of lively conversation all the rest of the time, to the gratification of the more silent partners at the table.

ON WEDNESDAY night, February 6th, Bishop Penick gave a magnificent lecture on the subject of "The Awakening of the Nations." It was a grand missionary address, but not merely that—it showed the marvellous progress being made just at this present period of the world's history, especially by those nations concerning whom until a very few years since the word progress could never have been predicated, for all things continued as they were from the beginning of the creation. The lecture was given in the Cathedral, by invitation of the Dean, and was prefaced by a short introductory service of a missionary character. The congregation quite filled the large Cathedral, and apparently more than half were members of other religious bodies, and their pastors, eager to listen to this great champion of the mission cause.

**MAINE.**

ROBT. CODMAN, D.D., Bishop.  
Archdeaconry Meeting.

THE WINTER meeting of the archdeaconry of the Kennebec was held at Christ Church, Gardiner (the Rev. R. W. Plant, rector), on Tuesday, February 5th. There was a corporate celebration at 10 A. M. The special preacher was the Rev. I. C. Fortin of Lewiston. The archdeacon, the Ven. H. P. Seymour, reported that since the meeting in September last, he had held 56 services, given 50 addresses, and travelled 4,872 miles. The general outlook for the work in the archdeaconry, he said, was most encouraging. At the meeting in the afternoon, the subject of "Diocesan *Esprit du Corps*" was discussed by appointed speakers and others, and much interest was aroused.

**MARYLAND.**

WM. PARET, D.D., LL.D., Bishop.  
Gifts to the Church—Other Notes.

BY THE WILL of the late Mrs. Margaret A. Elliott, \$300 is left to the Church Home and Infirmary for the founding of a bed, and, after numerous personal bequests, the residue of the estate is left to the endowment fund of Emmanuel Church (the Rev. J. H. Eccleston, D.D., rector).

AT THE meeting of the Baltimore Local Assembly of the Brotherhood of St. Andrew, February 12th at 8 P. M., in the parish house of the Church of St. Michael and All Angels, Baltimore (the Rev. J. G. Murray, rector), the Hon. C. W. Henisler of the Juvenile Court gave an address on "The Child and the Law."

THE REV. W. HAMILTON BENHAM, formerly of Detroit, Mich., came on to Baltimore with the thought of taking up work as

the agent for the Maryland Prisoners' Aid Association, but owing to unfavorable conditions, he has declined the work and gone on to New York.

THE REV. H. PARRISH, O.S.B., will begin on February 24th, a two weeks' mission for colored people at the chapel of St. Mary the Virgin (the Rev. Houghton Fosbroke, priest in charge) of Mount Calvary Church (the Rev. R. H. Paine, rector).

THE Shrove Tuesday Quiet Day, arranged by the Bishop for the clergy, was held at Christ Church, Baltimore (the Rev. E. B. Niver, rector). The conductor was the Rev. Charles Mercer Hall, rector of Holy Cross Church, Kingston, N. Y. Mr. Hall is also giving a series of conferences at Christ Church, the first week in Lent, on the subject, "Suffering: Its Cause, Its Use, and Its Remedy." The Holy Communion is celebrated each morning, and an address is given then and at evensong in the afternoon.

THE SERIES of preachers for the noon-day Lenten services at the Church of the Messiah, Baltimore (the Rev. Peregrine Wroth, rector), includes the Bishop of the diocese, the Rev. A. B. Kinsolving, D.D., the Rev. R. F. Humphries, the Rev. E. B. Niver, the Rev. R. S. Coupland, the Rev. W. D. Morgan, the Rev. W. P. Dame, the Rev. A. C. Powell, the Rev. W. M. Dame, D.D., the Rev. E. W. Wroth, the Rev. D. Hooft, the Rev. J. H. Eccleston, D.D., the Rev. G. W. Dame, D.D., the Rev. R. H. Paine, the Rev. G. M. Murray, the Rev. J. G. Sadtler, the Rev. C. A. Hensel, the Rev. J. G. Murray, the Rev. P. Wroth, all of Baltimore; the Rev. F. M. Kirkus and the Rev. H. W. Wells of Wilmington, Del., the Rev. C. E. Smith, D.D., the Rev. R. P. Williams, the Rev. A. S. Johns, and the Rev. R. H. McKim of Washington, D. C., the Rev. R. W. Forsyth of Richmond, Va., the Rev. E. T. Lawrence of Pikesville, Md., the Rev. Hobart Smith of Garrison Forest, the Rev. P. F. Hall of Catonsville, the Rev. W. H. H. Powers of Towson, and the Rev. E. T. Helfenstein of Ellicott City.

**MASSACHUSETTS.**

WM. LAWRENCE, D.D., LL.D., Bishop.  
Novel Idea—The M. T. O.

A BATHER NOVEL idea has been put in practice by the Rev. F. M. Brooks at his Watertown parish, the Church of the Good Shepherd. It consists of a series of addresses on Sunday evenings on different countries—each speaker being a native of this or that country as the case may be. The lectures have been very well attended and they have been productive of so much good that others have been planned for the field to include educational and sociological subjects. Ex-

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perts will tell what is being accomplished for the good of our common American life. One of these already has been given—Sunday, February 3rd—when Dr. Charles D. Tenney, director of Chinese government students in America, on "China." The next three speakers with their topics will be Hon. John G. Bardy, ex-Governor of Alaska, on "Alaska"; Professor Leo Wiener of Harvard College, on "Russia"; George H. Maxwell of Newton, on "Arid America"; and Miss Sarah L. Arnold, Dean of Simmons College, on a topic yet to be announced.

THANKS to a most careful system of procedure, the work looking to the raising of the big thank offering on the part of the men is progressing satisfactorily in this diocese. Headquarters have been established in the Diocesan House and as most of the rectors have been heard from as to the number of men in their respective parishes—about 180,000 laymen there are in the diocese, so it is estimated—the executive committee, of which William V. Kellen is chairman and Joseph Gradton Minot, secretary, is now sending out the requisite number of pledges and copies of the Bishop's letter to each parochial committee, which will work among its own laymen in the way that seems to them most advantageous. As yet no attempt is being made to directly secure contributions. It is a sort of campaign of education that is now going on; but after Whitsunday the executive committee will begin to handle the money, as that is the limit of time mentioned on the pledges for the reception of subscriptions. It is a pleasure to note that several of the larger Boston parishes are taking a lively interest in the laymen's thank offering and this is especially true of the Church of the Advent, whose laymen are working hard to make as magnificent a showing as possible. While few persons interested in the movement dare speculate as to what the Massachusetts diocese will contribute to this fund, one enthusiast has been found who thinks that it will be between \$800,000 and \$1,000,000.

#### MINNESOTA.

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

**St. Mark's, Minneapolis, Decide on New Location—Meeting of the Faribault Convocation.**

ST. MARK'S CHURCH, Minneapolis, has accepted the resignation of the Bishop as rector and also the resignation of the two vicars, Rev. E. G. Hills and Rev. C. E. Haupt. As soon as the resignation of the vicars was accepted, they were elected associate rectors. At a parish meeting held on Monday, February 4th, the parish voted to build the new church building upon the corner of Hennipen Avenue and Oak Grove Street, which is within five blocks of St. Paul's Church.

THE MEETING of the Faribault Convocation was held in Christ Church, Austin (Rev. J. S. Budlong, rector), on February 5th and 6th. It was a regret to all that the Dean of the Convocation, Rev. F. D. Budlong (Fairmont), was ill and obliged to be absent. The meetings were well attended and resolutions of respect and love for the Rev. Dr. Davis, a member of that Convocation, were adopted as also a resolution, memorializing the diocesan Sunday School Institute to appoint the Rev. Elmer E. Lofstrom, professor-elect of Exegesis and instructor in Catechetics in Seabury Hall, as travelling secretary to promote Sunday School work in the diocese. This seems a feasible plan, as it would entail small expense and would not interfere with his work at Seabury. The Rev. W. H. Knowlton presided in place of the Dean. The following programme was carried out: "Club Work," Rev. George Dunlop, St. Peter; "Auxiliary and Guild," Rev. G. H. Mueller, Albert Lea; "The Social Needs of the Parish," Bishop Edsall; "The Spiritual Needs of the Parish," Rev. C. R.

Birnbach, Blue Earth; "The Home Missionary": (1) "His Duty to His People," Rev. A. E. Fillmore, Mankato; (2) "His People's Duty to Him," Rev. Elmer E. Schmuck, Owatonna; (3) "His Financial Support," Rev. G. H. Miller, Albert Lea; (4) "His Ideals," Rev. Robert Ten Broeck, Windom.

The Convocation sermon, "The Changing and the Unchangeable in Religion," was preached by the Bishop.

#### MISSOURI.

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

**Parish Organization—Southern Convocation—Missionary Class at the Cathedral—Preparing for Lent.**

THE RECTOR (Rev. Wm. Elmer) and officers of St. Philip's Mission Church are taking steps to organize as a parish. When this is accomplished, they contemplate building a new church on the spacious lot they already own.

THE SOUTHERN Convocation of this diocese held its pre-Lenten sessions at Grace Church, Jefferson City (Rev. J. N. Chapman, rector), from the 5th to the 7th, inclusive. Papers were read on "Church Problems," "Church Instruction," and "Modern Problems." The Rev. L. F. Potter (Dean of the Convocation) and the Rev. H. A. Stowell of Ironton, preached the sermons at two evening services, and the Rt. Rev. D. S. Tuttle, D.D., LL.D., preached the sermon at the closing service. The Convocation adjourned to meet in the fall, at Sullivan.

A MISSIONS CLASS was held at the Cathedral on Tuesday last, under the auspices of the Missouri branch of the Woman's Auxiliary. "Current Topics in the Mission Field" was the subject. Recent articles in THE LIVING CHURCH proved to have stimulated more than one St. Louis woman, notably that entitled "In Darkest Arkansas."

THE REV. W. M. WALTON of Indianapolis having accepted the position of archdeacon in the diocese, the Missionary Board is expecting a large extension in the work of the Church throughout the coming year.

THE CHURCHES in the diocese are making efforts to enlarge the scope of their work during Lent, and particularly to develop the spiritual side of this work. Extra services are announced to be held in nearly every church.

THE BROTHERHOOD of St. Andrew has secured the Garrick Theatre for noon-day Lenten services for every week-day from February 13th to March 30th. The services will commence at 12:05 P. M. and close promptly

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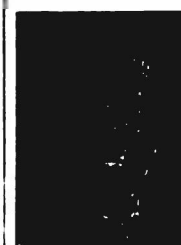
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at 12:30 P. M. Notable preachers from out of town, as well as several of the local clergy will give the addresses. The Rev. James R. Winchester of Memphis, Tenn., will be the first speaker, and he will be followed by the Bishops of Kentucky and Kansas.

**NEW JERSEY.**

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

**Memorial Window—The Bishop Celebrates 32nd Anniversary of Consecration.**

A WINDOW in memory of the late Rev. George Morgan Hills, D.D., has been placed in St. Mary's Church, Burlington, where Dr. Hills was for a long time the rector.

THE BISHOP of the diocese celebrated the 32nd anniversary of his consecration on the feast of the Purification. He celebrated the Holy Eucharist at Christ Church, Trenton, and spent the rest of the day at his home, receiving many congratulations from friends in and out of his diocese.

**OHIO.**

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

**Toledo Notes—Lent Sermons at Sandusky.**

LATELY Grace Church, Toledo (Rev. C. H. Molony, rector), has received a beautiful processional cross for the choir, and \$25, both from persons who refuse to give their names.

THE CLERICUS entertained at their February lunch, the Rev. Calton P. Mills, who on Monday, February 4th, addressed an afternoon and evening meeting of Sunday School officers and teachers, on behalf of the General Sunday School Forward Movement.

THE CHAPEL of Trinity Church is now filled at 4:30 P. M., every Monday, to hear the lectures of the rector, the Rev. Dr. Cyrus Townsend Brady, on "The Book of Job."

THE MISSIONS of St. Luke's and St. Andrew's are to be managed, after May 1st, by Mr. F. R. Tchan, a Bexley Hall student, who is to be ordained next June. Mr. Tchan is a man of great promise and many accomplishments, and will be an assistant of Trinity and will work the missions in connection with the mother church.

THE Woman's Auxiliaries are making good progress with the United Offering, and the men are preparing soon to start work on their proposed Thank Offering for next General Convention.

THE TWENTY-FOURTH semi-annual Local Assembly of the Daughters of the King of Ohio and Southern Ohio, was held in the Church of the Good Shepherd, Cleveland, on February 7th and 8th.

On Thursday evening, February 7th, at 7:30 P. M., there was a meditation for the Daughters, by the chaplain, the Rev. Robert Kell. On Friday morning, at 10:30 A. M., there was a celebration of the Holy Communion by the chaplain, assisted by the Rev. Mr. Foster, rector of the parish. The sermon was preached by the Rev. W. L. Torrance of Ravenna. His text was, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." After a delightful luncheon, the business session began at 1 P. M. Interesting papers were read by Mrs. Torrance of Ravenna, on "Intercessory Prayer"; by Miss Kell, on "The Source of Our Influence"; by Miss Pratt, on "What Our Order Stands For." After the usual business, and voluntary addresses by the Rev. Mr. Torrance, the Rev. Mr. Foster, and the chaplain, the meeting adjourned.

At CALVARY CHURCH, Sandusky, Ohio (the Rev. Charles Frederick Walker, rector), a course of sermons has been arranged to be given by visiting clergy, on the Sunday evenings in Lent. The preachers will be the following: February 17th, the Rev. Wm. Curtis White, rector of the Church of the Redeemer, Lorain; February 24th, the Rev. Francis McIlwain, rector of Christ Church,

Huron; March 3rd, the Rev. John M. Withycombe, rector of St. Andrew's Church, Elyria; March 10th, the Rev. Alsop Leffingwell, General Missionary of the diocese of Ohio, Toledo; March 17th, the Rev. Arthur Dumper, rector of St. Paul's Church, Norwalk; and March 24th, the Rev. Albert Neilson Slayton, rector of Grace Church, Sandusky.

**PENNSYLVANIA.**

O. W. WHITTAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Ep. Coadj.

Many Notes from the Diocese.

THE LENTEN Pastoral Letter of the Bishop of the diocese was read in all of our churches on Quinquagesima Sunday, dealing with the work and needs of the Church of All Souls for the Deaf (Rev. C. O. Dantzer, rector). Mrs. Margaret J. Syle, the very efficient parish visitor, is the widow of a former rector of All Souls'. While the congregation possess a well appointed church building, the parochial and industrial work is hampered and delayed by the long-felt want of a parish building. The parishes of the diocese are asked each Ash Wednesday to devote their offerings towards the needs and support of this important work in our midst.

THE REV. AZAEL COATES, rector of the House of Prayer, Branchtown, has established Sunday services in the Fire House, adjacent to his church. The firemen appreciate the thought on their behalf and enter most heartily into the spirit of the movement and show their interest in the heartiness of the singing.

MEN'S CLUB banquets have recently been held in the following parishes: Holy Apostles', St. Matthew's, St. Matthias', and St. Simeon's. The speakers at these functions have presented some line of thought for the consideration of the men present, such as the Men's Thank Offering, the work of the Juvenile Court, the opportunity for lay work in the prisons and other institutions, and it is hoped telling results may follow.

THE ANNUAL delegate meeting of the Sunday School Auxiliary to the Board of Missions of the diocese was held at the Church House, Saturday afternoon, February 9th, and was largely attended. Addresses were made by Bishops Whittaker and Mackay-Smith, Mr. George C. Thomas, and the Rev. Dr. Duhring. Last year the Lenten offering of the Sunday Schools of this diocese was \$37,626.20—this year it will be over \$38,000, if the interest and enthusiasm manifested at the delegate meeting pervades the whole diocese.

THE WINTER session of the Norristown Convocation was held on Thursday, February 7th, at St. Paul's Church, Ogontz (Rev. J. Thompson Cole, rector). A committee was appointed to take into consideration and confer with the other convocations as to the feasibility of the division of the old diocese of Pennsylvania, thereby separating the country parishes of the four counties of Bucks, Chester, Delaware, and Montgomery from the more than one hundred large and influential parishes of Philadelphia. A committee of three was also appointed to confer with the Bishop Coadjutor and the Standing Committee to take steps for the removal of the church and parish building of St. Peter's, Weldon, to the more flourishing and growing settlement of Glenside. The rector of St. Peter's is the Rev. John F. Schunck. Another committee was authorized to form a Ladies' Auxiliary of the Convocation to the Board of Missions.

THE MID-WINTER meeting of the Norristown sectional conference of the Brotherhood of St. Andrew was held on Thursday, February 7th, at St. Peter's Phoenixville (Rev. Wm. H. Burbank, rector). At the conference in the afternoon, the subject, "Imperative Needs of the Brotherhood," was ably



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discussed members of the different chapters present. At 6 o'clock the sixty men and boys present were served to a most bountiful repast in the dining hall of the new parish house, which has just been finished at a cost of \$40,000 and presented to the parish by Mr. Wm. H. Reeves, a member of the vestry. Evensong was held in the church at 7:45 P. M., with a very helpful and interesting sermon by the Rev. Archibald H. Bradshaw, rector of Calvary Church, Conshohocken, upon the text, "Simon Peter, lovest thou Me—feed My lambs." The Rev. Mr. Bradshaw lately came into the Church from the Presbyterian body, and is a very forceful and interesting speaker.

THE REV. WALDEMAR JANSEN, minister in charge of St. Bartholomew's, 28th and Lehigh Avenue, was married to Miss Carrie Potts, in Christ Church (Old Swedes), Bridgeport, on Saturday, February 9th, the rector, the Rev. Chas. H. Stocking, D.D., officiating, assisted by the Rev. Edgar Cope, rector of St. Simeon's, where Mr. Jansen has been curate for a number of years.

THE REV. LOUIS COPE WASHBURN, D.D., archdeacon of Rochester, N. Y., who has received an unanimous call to become rector of historic old Christ Church, is a former Philadelphian and son of the late Rev. Daniel Washburn, for many years rector of old Trinity Church, 2nd and Catherine Streets. He received his degree from Hobart College, and was rector of St. Peter's, Hazleton, from 1884 to 1888. Dr. Washburn is an author and writer of some note.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Rectorship Anniversary.—B. S. A. Meeting—Daughters of the King Annual Meeting.

ON SUNDAY, February 3d, the Rev. T. J. Danner celebrated the 15th anniversary of his rectorship of St. John's Church, Pittsburgh. There was a very large congregation, many former parishioners attending as well as the present members of the church. The record of work has been surpassed by only three or four of the other parishes in the diocese, but owing to the changing conditions of the community, from which the population keeps steadily moving further out of town, the congregation remains practically the same as several years ago.

THE CHAPTERS of the Brotherhood of St. Andrew located along the Monogahela river held a joint meeting at St. Mary's Church, Braddock (the Rev. Fred Ingley, minister in charge), on Friday evening, February 8th, in which meeting all the chapters in the Pittsburgh Assembly were invited to join. The principal speaker of the evening was Mr. John M. Locke, council member from New York City. Mr. H. D. W. English, ex-president of the Brotherhood, also made an address upon "Work among Unprivileged Boys." At the close of the meeting, light refreshments were served, and opportunity given for social intercourse.

THE PITTSBURGH Assembly of the Daughters of the King held its annual meeting on Friday, February 8th, at Calvary Church, Pittsburgh. The Rev. D. L. Ferris of that parish had the opening service, a celebration of the Holy Communion, and made the address. In the afternoon he spoke again, and an appeal was made in behalf of St. Barnabas' Home, by its superintendent, Mr. G. P. Hance of Carrick. It is an organization under the direction of Churchmen, where men coming out of the hospitals of the city and having no homes to go to are cared for until able to obtain employment; as also other helpless and homeless men. It is entirely dependent upon voluntary contributions for its support. Officers for the current year for the Assembly were elected as follows: President, Mrs. G. M. T. Taylor, Calvary chapter; First Vice-President, Miss Mildred Oliver, All Saints' chapter, Allegheny;

Second Vice-President, Miss Kate Smith, St. Peter's chapter; Recording Secretary, Mrs. George Hardy, Nativity chapter, Crafton; Corresponding Secretary, Mrs. Hirsh, St. Peter's chapter.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Notes from the Diocese.

THE Y. M. C. A. of Clemson College has just concluded a series of religious services, conducted by Archdeacon Webber of Boston and Rev. K. G. Finlay, rector of Holy Trinity, Clemson, and St. Paul's, Pendleton.

ON SEPTUAGESIMA Sunday, the Rev. T. T. Walsh, diocesan missionary, acting for Bishop Capers, instituted the Rev. C. H. Jordan as rector of the Church of the Nativity, Union.

BISHOP CAPERS visited St. Matthias' Church, Summerton (Rev. John Kershaw, Jr., rector), on Septuagesima Sunday and consecrated the new chancel which has just been completed. He also dedicated a memorial brass altar Prayer Book rest.

BISHOPS STRANGE of East Carolina, and Cheshire of North Carolina, and Weed of Florida, have kindly consented to assist Bishop Capers during the next three months. Bishop Strange will make his first visitation, to Marion, on February 7th.

#### VIRGINIA.

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

New Mission at Del Ray.

THE RECTOR of Christ Church, Alexandria (Rev. Wm. J. Morton), has established a mission at Del Ray, which will be served by students from the Seminary.

#### WASHINGTON.

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

Notes from the Capital.

THE CLEERGY of Washington are aroused upon the subject of a proposed change in the

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# SAPOLIO

divorce laws of the District of Columbia. As it now stands upon the statute book, there is only one cause for which an absolute divorce will be granted, and that is the one at present recognized by the Church law. There is a strong movement toward increasing the number of causes to conform with the recommendations of the recent Divorce Congress. The clergy are endeavoring to enlist the cooperation of all the Christian denominations, as well as our own people, in creating an influence to preserve the present law.

THE WINTER meeting of the archdeaconry of Washington was made memorable by two events. One was the movement to make the present apportionment plan more effective and to arouse greater enthusiasm along the whole line of missionary work. This was, in part, the outcome of the meetings to increase the interest of the men in the Missionary Thank Offering, recently held in several parishes; and, as a result, this great movement was the subject of all the sermons delivered in the churches of Washington on Quinquagesima, by the especial request of the Bishop. The other event was the service held the same evening, when Mr. Alexander M. Hadden of New York and Archdeacon Williams graphically described the splendid work being done in New York and Washington by the Prisoners' Aid Department. The influence of the simple stories of magnificent, Christ-like work among the unfortunates will long be felt by those who were present.

THE BROTHERHOOD of St. Andrew in the diocese is working hard to prepare for the Convention to be held in Washington this year. Several chapters have reorganized, and others are taking new interest in the work. Perhaps the most hopeful sign is the increasing attendance of Brotherhood men at the corporate communions which have now become very generally held.

**WESTERN MICHIGAN.**

GEO. D. GILLESPIE, D.D., Bishop.  
J. N. MCCORMICK, D.D., Bp. Coadj.

**Personals.**

THE REV. LINCOLN R. VERCOE, rector of St. Paul's Church, St. Joseph, has declined a call to his former home city, St. Louis, Mo., and his parishioners are manifesting their satisfaction at his remaining with them by active plans to build a much needed parish house this coming spring.

ST. JOHN'S CHURCH, Ionia, will soon have as its new rector the Rev. Forest H. Blunt, who comes to them from East Fairfield, diocese of Vermont.

**WESTERN NEW YORK.**

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

**Notes from the Diocese.**

THE REV. DR. STEWARDSON, president of Hobart College, has been called to the chaplaincy and to a chair of Philosophy in Columbia University, New York; but an effort is being made by the students and alumni of Hobart to induce him to remain in his present position.

THE NOON-DAY services during Lent in St. Luke's Church, Rochester, will be conducted by Bishop Walker, Bishop Wells of Spokane, and by the local clergy in turn.

THE FOLLOWING clergy have been engaged to preach at the noon-day services in St. Paul's, Buffalo: the Rev. W. C. Roberts of Corning, the Rev. Louis C. Washburn, D.D., of Rochester, the Rev. John Dows Hills of Oil City, Pa., and the Rev. Chas. A. Jessup of Greenport, R. I. These will take the services of the first four weeks, the preachers for the remaining weeks are yet to be announced.

BY THE WILL of Maria D. Wentworth of Washington, D. C., Christ Church, Rochester,

receives \$5,000 for memorials to be erected in the church; and by gifts of the late Mrs. H. M. Halsey a memorial missionary library of 100 volumes is now placed in the parish house.

AN EFFORT is to be made to secure funds which will allow the trustees of De Veaux to use the full capacity of the school buildings and to give instruction to and maintain at least fifty more students than is possible at present. Under the recent ruling of the courts it is declared illegal to open a paid-pupil department. It is therefore desired to secure additional endowments, the income from which would be sufficient to permit the entrance of a number of additional pupils. At the present time the large buildings and equipment of the school are maintained for about 23 pupils, the income from the De Veaux foundation being insufficient to provide for a larger number.

**The Magazines**

A LITERARY EVENT of each recurring year is the annual "children's number" of the *Spirit of Missions*, which gives a view of missions, especially made interesting to children, but not juvenile in any sense calculated to repel those of older growth. Indeed it is this, the best number in the year of our very excellent missionary magazine, that best presents the work of the American Church in its many fields.

The February number for this year is this children's issue; and never was a more successful children's number made. Mr. Clapp tells of his "Three Years with the Boys and Girls of Bontoc"; and as we read the really thrilling story of what the Church's mission is doing in that pagan island of the Philippine group, one realizes what missionary fervor was shown when Mr. Clapp, since he has been in "the States" for his present vacation, has said "No" to an urgent invitation to be the dignified dean of a well-established American Cathedral. "Missions" take on new significance from such an incident, and one realizes that the American Church is sending, as she ought to send, her best men into the missionary field. "Bishop Rowe and the Children" tells some of the features of our brave Alaskan work. "The Silent Note in Mexican Child Life" is the title of a paper in which Bishop Aves tells the story of the life of the little *peons* in the republic south of us. Mrs. Nathan Matthews, wife of our heroic missionary in Liberia—the only white clergyman, we think, still at work in that African field which has provided graves for so many hardy Anglo-Saxon missionaries, and is now manned almost wholly by workers of the negro race, under a colored Bishop—tells what are the bright and what the dark spots in that work. And so the story of heroic work is continued throughout the magazine, each field seeming to be more picturesque than the other, until, regretfully, the back cover is reached.

Church people ought, of course, all to be regular subscribers to the *Spirit of Missions*, but extra editions of this children's number are always printed so that they may reach especially all the children in the Church. [Published at the Church Missions House, 281 Fourth Avenue, New York. Price \$1.00 a year; 10 cts. for the single issue.]

*Revue Catholique des Eglises* for January has an article on Catholicism in American Society, one on the Mission of the Russian Church, one on Catholicism in Oxford, various book notices, a list of books on Anglican Orders, and the Encyclical of Pius X on the French Church troubles.

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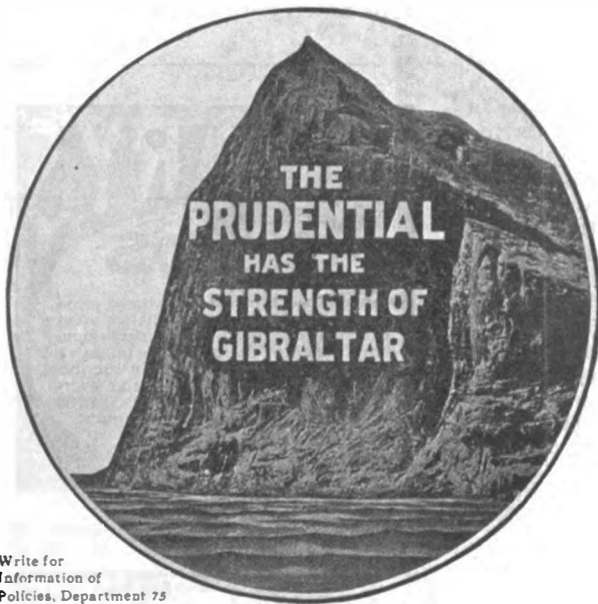
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ASSETS, over	127 Million Dollars
LIABILITIES (including Reserve over \$103,000,000) nearly	107 Million Dollars
CAPITAL STOCK,	2 Million Dollars
SURPLUS (largely for ultimate payment of dividends to Policyholders), over	18 Million Dollars
INCREASE IN ASSETS, nearly	20 Million Dollars
PAID POLICYHOLDERS DURING 1906, over -	16 Million Dollars
INCREASE IN AMOUNT PAID POLICYHOLDERS 1906 over 1905, over	2 Million Dollars
TOTAL PAYMENTS TO POLICYHOLDERS to Dec. 31, 1906, over -	123 Million Dollars
CASH DIVIDENDS AND OTHER CONCESSIONS Not Stipulated in Original Contracts and Voluntarily Given to Holders of Old Policies to date, nearly	7½ Million Dollars
LOANS TO POLICYHOLDERS ON SECURITY OF THEIR POLICIES, nearly -	5 Million Dollars
NUMBER OF POLICIES IN FORCE, nearly -	7 Million
NET INCREASE IN INSURANCE IN FORCE, over	82 Million Dollars

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Write for Information of Policies, Department 75

- The Year's Record Shows:
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  - Increased Payments to Policyholders for Death Claims and Dividends.
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Dividends to Policyholders during 1906 over	\$1,250,000
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