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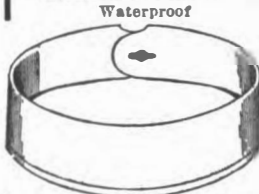
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in the work.

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This represents the attitude of a number of men who ought to enlist at once for service in the M. T. O.\* Campaign.

They are ashamed to say that they propose to hold aloof from the movement altogether, for they perceive its importance and its possibilities, and they realize that no excuse is available for them which would not exempt everybody else.

Accordingly, when asked to unite in the movement, they reply, "Not yet—But soon."

## HOW SOON?

# Why Not NOW?

At Jamestown, in 1607, English Christianity gained its first permanent foothold on our shores. For the blessings which they have since enjoyed, the Men and the Boys of the Church will this year unite in presenting a great

## MISSIONARY THANK OFFERING

to be used for increasing the efficiency of the Church's missionary plant—building churches, chapels, schools, etc. Little gifts and big gifts—all are acceptable, if they are the expression of a thankful spirit.

Having waited 300 years, why wait longer?

Your rector has appointed a parochial committee to present the M. T. O. cause in your parish—or, if he has not done so, he will if you urge him. Ought not the men and boys of your parish to be worthily represented in this movement? Ought not you yourself to be? Will you not say, "This matter shall have my attention at once!"—instead of persisting in your "Not yet—But soon"?

\* M. T. O.—so frequently used in the Church Papers these days—means "Missionary Thank Offering." Ask your Rector if you do not know what that means, and be ready to tell somebody else.

# EDITORIALS AND COMMENTS

## The Living Church

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

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THE world by wisdom knew not God: with all their advances in civilization and science, professing themselves to be wise, they became fools. And what is the fact with regard to every unconverted sinner? He is alienated from the life of God through the ignorance that is in him, and because of the blindness of his heart. To enable a man to see, it is necessary not only to bring the lamp, but to open his eyes; and the Scripture speaks of opening the eyes of the understanding and giving us the Spirit of wisdom and revelation in the knowledge of Christ.—*Jay.*

MOSSES—meek creatures! . . . The woods, the blossoms, the gift-bearing grasses have done their parts for a time; but these do service for ever. Trees for the builder's yard, flowers for the bride's chamber, flowers for the granary, moss for the grave.—*Ruskin.*

### WHAT WILT THOU?

**A**THWART the clear shaft of light with which the Sunday called Quinquagesima still directs our gaze to the glow of the eastern sky, falls the intervening shadow of the Cross.

From the very entrance upon His public ministry, ever and anon had our Lord given abundant evidence of His full comprehension and self-application of "all things written by the prophets concerning the Son of Man," with calm declaration of their due fulfilment, and thus sanctioning strongly the conviction that through all the unrecorded years gone by, those echoes of the past had, to Him, been living voices.

But the time was near when that which had been but a foreshadowing was to become a stern reality, and those upon whom it could but fall as a dark and overwhelming mystery, should be prepared through fuller knowledge of its dread details. Hence the clear and unequivocal delineation of events, even now gathering, and soon to culminate; a mighty storm, which forms the discourse on the memorable journey recorded, soon to end, as those who followed could neither comprehend nor foresee.

Most fitting and impressive, therefore, seems the wisdom of the Church in bringing likewise to our attention this special Word of our Lord, when, like those who attended Him of old, we too are preparing to accompany Him on that pathway which, with faces turned toward Jerusalem, is to bring us at last to Calvary.

So vivid is the picture, as we join that little band, that every incident of the slow, quiet progress is as a present and living reality. On either side rise clearly to view the green hills, the spring-clad fields and wakening meadows, with the dusty highway winding between, thronged with heedless, indifferent passers-by.

Suddenly, from afar, rings out a cry by no means unfamiliar, even now:

"Jesus, Thou Son of David, have mercy on me!"

Again and again the piteous plea ascends, and despite the din of the noisy thoroughfare, despite antagonistic voices seeking to drown its wail, straight as an arrow to the ear and heart addressed speeds that cry for help. And Jesus stands, commanding that the suppliant be brought unto Him; then, the clear, unconditional enquiry:

"What wilt thou that I shall do unto thee?"

Wonderfully full was that query from infinite Power addressed to infinite need. As ever clearly in evidence stands forth the requisite coöperative agency of fulfilment—God's and man's. Man's to call; God's to answer. Man's to ask; God's to give. And even as to that blind suppliant on Jerusalem's highway, so long ago, so stands the Son of Man, to-day, bidding all who will, to come; and asking, as they come: "What wilt thou that I shall do unto thee?"

Love and Power boundless, hold open wide the door of the great treasure-house with all its store of spiritual gifts. Is it not an invitation to all who enter upon the quiet Lenten journey, to pause often, and thoughtfully to ask, What is my need? Is it a deepened spirituality; a closer walk with God? is it a quickened faith; a more active love toward God and man? a brighter hope assured? greater unselfishness? more gentleness? more trustful patience; more strength to say "Thy will be done"?

Surely each soul knows its own dominant need; and each Lenten season calling anew, "Jesus of Nazareth passes by," bids that need lift its voice and cry: "Jesus, Thou Son of David, have mercy on me!"

And ever, in ready response, is heard anew that Voice which changeth not: "What wilt thou that I shall do unto thee?"

L. L. R.

### DR. CRAPSEY AS LECTURER AND AS AUTHOR.

**S**INCE the deposition of Dr. Crapsey, a number of letters prolonging the discussion of his former position in the Church have been received, and have been returned to their writers unpublished. The issues growing out of his trial are closed, and we deem it unprofitable to prolong the discussion of them. The matters of doctrine are, indeed, always proper for consideration, but it is now unnecessary to treat of them in a controversial manner.

But several correspondents, in private letters as well as in some intended for publication, have represented that where Dr. Crapsey formerly preached to a few hundred from the pulpit of St. Andrew's Church, he now speaks to several thousand each Sunday from the platform of a theatre. Was it then, they ask, a mistaken policy to give him the added prestige of trial and deposition?

To which we reply: By no means.

The question shows an entirely erroneous point of view. A priest is not presented for trial in the expectation either that his intellectual errors are thereby answered, or that his tongue will be silenced. Intellectual errors can be met only by intellectual rebuttal; and false teachers cannot be and ought not to be silenced in a free country. Certainly the right of free speech is one that none of us is prepared to deny to Dr. Crapsey, or to any other anti-Christian agitator.

The object of the trial and the deposition was, first, to clear the Church of teaching that must logically overthrow the Christian religion; and second, to compel obedience by the clergy to the vows that they have voluntarily assumed. The Church purports to hold a revelation from God, and to teach it, through her priesthood, to her people, by His authority. When under the guise of preaching the gospel, one of her commissioned teachers actually teaches that which would overthrow it, he undermines the credibility of the Church. The Church can only be believed if she agrees as to what is the gospel. If the message depends only upon the individual opinion of the preacher, it is no longer a message from God; it is but a crude, individualistic conception of philosophy. Rationalism must then supplant the gospel.

The priest of the Church must teach, as the revelation of God, only what the Church declares that revelation to be; and he can do that honestly, only if he honestly believes it to be true. The ordination vows are intended as permanent assurance that he has satisfied himself as to the truth of the Church's teaching and is willing to act as the voice of the Church in proclaiming it.

All that was intended to be accomplished by the Church, was, in fact, accomplished when Dr. Crapsey was condemned and deposed. All of us who possess the happy faculty of thinking had foreseen, long in advance, what has followed that deposition. It was inevitable that Dr. Crapsey must, in some wise, earn his daily bread when the Church was no longer able to provide it for him. It was most probable that he would do it, for a time at least, on the platform. It was inevitable that he would draw large audiences; just as all sorts of men and women made notorious by events in which, voluntarily or involuntarily, they have figured conspicuously, become valuable assets of the platform or of the dime museum. People have every right to pay an admission fee to listen to Dr. Crapsey, and Dr. Crapsey has every right to address them. The Church cannot and ought not to be able to suppress either party. Her duty is accomplished when she excludes him from her pulpit. Of course we are not now considering Dr. Crapsey's duty as a baptized Churchman, in relation to his baptismal vows. One who cannot be made to see the ethical obligation of fulfilling vows made at Ordination, is hardly likely to be more sensitive in regard to those made in Baptism. But so far as Dr. Crapsey, the Sunday lecturer in a Rochester theatre, is concerned, the Church has no responsibility for his utterances. She presses the Christian religion upon nobody. Mankind is perfectly free to trot after anybody. We might add that experience shows that the assets of ecclesiastical discipline are very short-lived to any sort of lecturer. The world drops him in a very few months. His fame is very transitory.

One must be constructive and definite to be able to wield any permanent influence over men; and Dr. Crapsey is neither.

Neither need we seriously analyze the reports of Dr. Crapsey's lectures. It really does not concern us greatly that he heaps reproaches upon the Church, and teaches a very pernicious

doctrine. There is an abundance of serious literature which quite sufficiently meets his intellectual peculiarities, and the Church continues to preach the gospel with the authority of Almighty God behind it. Men are at liberty to choose between that authority and the authority of Dr. Crapsey's opinion.

WHERE DR. CRAPSEY has made a tactical blunder, is in writing for serious magazines that are read by thinking people. In a recent paper in the *Independent* he devotes fully half his space to paraphrasing the position of his opponents. Now it is always a mistake for a prophet to bring his prophecies within the experience of his immediate audience. One may prophesy that London or New York will be destroyed by earthquake a hundred years later, and his hearers cannot disprove his prophecy. If he is emphatic enough in his utterance, he is pretty apt to draw disciples to him. But if he prophesies that the city will be destroyed to-morrow, and to-morrow passes without a catastrophe, he discredits himself. He has given the public a dangerous test to apply to his alleged powers of prophecy.

Dr. Crapsey has fallen into a like mistake. If he be a prophet greater than other prophets in his re-statement of what he is pleased to call Christianity; if he be able to separate truth from falsehood in the ancient, inspired literature of the Church; if he be better able than the Church to interpret the marvellous words of wisdom which fell from the lips of that One whom the prophet has discovered to have been the son of Joseph; if he be a better expounder than the Church, of prophets, evangelists, and apostles; then it would seem that he must have these powers by virtue of a marvellous insight, far exceeding that of ordinary men, into the real mind of writers whose literary works have come down to us. So long as he applies that marvellous power of insight only to the writings of eighteen centuries ago, Dr. Crapsey has the same advantage as the prophet who foretells the events of the next century. To one who repudiates any divine authority inherent in the Church, it is impossible to prove that Dr. Crapsey is wrong. Apart from that authority, he can as plausibly differ with St. Matthew and St. Luke as to facts of the beginning of the Christian era, as others can differ with him; and as St. Matthew and St. Luke cannot be subpoenaed to testify against him, Dr. Crapsey has an undoubted advantage over them, before his theatre audiences. It is not difficult for him to convince those audiences that he is a better prophet of that which they cannot disprove.

But when Dr. Crapsey paraphrases the intellectual position of those Churchmen who brought him to trial or who constituted the court, he makes the mistake of those who prophesy of the events of to-morrow—even of to-day. He gives us a specific test of his powers of understanding men, and of portraying their position. Surely one who can better interpret men and writings of many centuries ago than can others, would succeed triumphantly in understanding and interpreting his own contemporaries, with whom he has repeatedly come into personal contact, who have been educated in the same schools with him, who have read the same literature, used the same liturgy, and, in every respect, have given him the most thorough opportunities that prophet could desire for observation at first hand. Surely a prophet who can reconstruct the gospels and the theology woven by the Church during a history of nineteen centuries, so successfully that he exhibits only a superior form of pity for those intellectual weaklings who differ with him, would find it but child's play to read the minds of these, his unworthy contemporaries, these whose intellectual processes are of such a low order in comparison with the mighty pulsations of his own magnificent brain. Calm in his sense of superiority, he is able to say: "It is no reproach to say of the gentlemen who made up that court that such scholarship, experience, and wisdom" ("a ripeness of scholarship, a judicial experience, a practical wisdom such as are seldom found in this world") "were not found on the bench at Batavia. It was little less than cruel to call these men from their rural parishes to sit in judgment on the weighty matters that were brought before them." Dr. Crapsey might have added, had he really cared to be just, that other men were afterward called from the bench, the bar, and most distinguished city churches to discover whether these rural gentlemen had fulfilled their duty wisely and well, and unanimously determined that they had; but perhaps it is also "little less than cruel" to remind him of that. But surely, these very simple rustics must be the easiest sort of test for the accuracy of this great prophet's penetration. Surely he who can so understand men of eighteen centuries ago

as to be able to reconstruct their thought so thoroughly, will find it a trivial matter to understand these simple intelligences.

But alas and alas, and once more, alas! The prophet might have used the pages of the *Independent* which its editor so generously placed at his disposal, for the purpose of expounding his own views, which none of us could have disproved to the satisfaction of the *Independent's* readers who, like Dr. Crapsey, reject the authority of the Church. But that is where the prophet made his mistake. Fully half of Dr. Crapsey's paper is taken up with expounding the views of his opponents; not with criticising them, nor yet with proving that these alleged views of his prosecutors were late interpolations in literature that really misrepresented them; but actually stating what intellectual positions his opponents hold. Dr. Crapsey uses his space, not to tell Dr. Crapsey's views, but to tell what foolish, inane, uncritical, unintelligent views are held by his opponents. And therein is where the prophet has made his mistake. He has brought his powers of prophecy to a tangible test, within the experience of us who are yet alive.

Foolish as we who opposed Dr. Crapsey realize ourselves to be—the “weak things of this world” who have been chosen to “confound the mighty,” meaning himself—we are, yet, conscious that we understand our own position. When Dr. Crapsey essays to state that position for us, the worm turns. There we hold him rigidly to the test of his prophetic powers. There we demand that he prove his ability to understand the literature of the first century by understanding his contemporaries. But here he fails utterly. He misunderstands, and so misrepresents, his adversaries in almost every sentence that he writes. He says: “In the interests of dogma these gentlemen gravely determined that the scientific method could not and must not be used by an Episcopal minister in the investigation of the phenomena of religious life and history.” That is not true; it misrepresents what the court held. He says: “The court was blissfully ignorant of the fact that by this decision it set itself and the Episcopal Church in opposition to the whole thinking world.” That also is not true and misrepresents the court. He says: “The prosecution held that the accused had no right to study the Scripture for any other purpose than to find in Scripture proof in confirmation of the received dogma of the Church.” That is not true, and misrepresents the prosecution. He says: “It was, in the estimation of his accusers, a crime for the defendant even so much as to inquire into the validity and truth of the dogma.” That is not true, and misrepresents “his accusers.”

And these are but samples of the utter failure of this great prophet to understand the gentlemen who had been “cruelly” called from their “rural parishes”—Dr. Crapsey neglects to say that his counsel “scratched” from the membership of the court the warden of a theological seminary (Dr. Hayes) and the rector of a parish larger than his own (Dr. Sills). He misunderstands the court, the prosecution, and the larger body of his accusers; he misrepresents them; he speaks of the members of the court in language that, applied to a civil court, would be punishable for contempt. And this, not in a hasty moment or an off-hand *ad populum* address, but in a serious magazine article.

Is it not reasonable, then, for us to argue from the known to the unknown? If Dr. Crapsey cannot comprehend the intellectual position of the members of the court whose intelligence he insults, is it likely that he understands the position of our Blessed Lord better than does the Church of nineteen centuries? If he cannot speak of the prosecution without misrepresenting it, is it likely that his analysis of the synoptic gospels is more intelligent than that of others? If he cannot understand the great number of the Church who, explicitly or implicitly, are his “accusers,” is it likely that he is a more accurate critic of evangelists and apostles than are others?

Here, then, is where Dr. Crapsey has made his tactical blunder. He has given us an opportunity to test his exceptional capacity for interpreting the ancient, by interpreting his own colleagues; and in doing so he has failed absolutely. He is not greater than other men in intellectual penetration. The man-in-the-street has “sized up” court, prosecution, and accusers better than he; and has formed a decidedly uncomplimentary opinion of the late defendant.

As for Dr. Crapsey's own position, he states it, in the *Independent*, in these words: “He (Crapsey) could cry not only God was made flesh, but God was made star dust. God was incarnate not only in Jesus, but God began to be incarnate

in the first movement of life in the slime of the primeval ocean.”

If any one still doubted that Dr. Crapsey was wisely expelled from the Church's ministry, this article in the *Independent* ought certainly to have convinced him.

ONE of those frequently recurring discussions treating of the relation between dancing and similar diversions, and the Church, has of late been running through the secular press. To some it seems strange that “the Church,” which once exerted all its influence to prevent dancing among its members, now encourages that exercise in its many parish houses. Of course the misapprehension of what is “the Church” is at the bottom of a part of this wonderment; but although we cannot admit that the religious bodies which have conspicuously made war upon dancing are to be reckoned as “the Church,” it is quite true that it is only within recent years that the Church, through its churches, has seemed to have become the patron of the dance.

Yet this is simply one phase of the whole problem of the institutional church. Men have differed as to the wisdom of carrying on a host of social activities in the name of a local church, yet on the whole, the social church has won. But it does not follow, as some of its advocates seem to suppose, either that the institutional church is *ideally* the best form that the Church can take, nor yet that it would be better if all our churches should be modelled, in their parochial activities, upon an institutional plan.

The institutional church is a recognition of (but not a concession to) an abnormal state of society; and its value ascends in the proportion in which the social condition descends. The institutional church may be a power for good in a small community, in which public Saturday night dances in a hall, frequently over and sometimes connected with a saloon, are, or would be, the rendezvous of a mixed company of the young people. By providing a hall adjacent to the church, in which dancing or other social diversions may have place, and from which undesirable characters may be excluded, a powerful incitement to evil may be counteracted; and it is quite within the province of the Church to counteract evil by removing temptations to it.

Similarly, institutional churches are of inestimable value in those sections of our large cities in which the people have few opportunities to gratify legitimately the social instinct. That instinct is itself a right one, and if the Church makes provision for dancing and other social relaxation for young people who, generally, will be found hard at work until evening, it is performing a true service to them and to the community.

As the social scale ascends, the utility of the institutional church decreases. Private dances at home, where there is a “home,” are still better than public dances in a parish house. Parties by invitation of parents to young friends are the normal and the preferable mode of giving them their needed relaxation and amusement. Here the parish house, by introducing young people from well protected homes to a public dance of any description, may increase rather than decrease the peril that may attend any degree of social intercourse. The institutional church, out of its legitimate field, may thus tend to promote the very evil it is intended to counteract.

But, be it remembered, we have very few churches in which there is no field for social work among a boarding-house and flat population. We have already reverted to the habits of the cliff-dwellers; and not many parishes fortunate enough to possess a parish house, are so located that there might not be an abundance of opportunity for bringing to its social diversions, not a few of those who are deprived, without it, of a suitable place for dancing and merry-making. Why, too, might not the Church's parish houses located in the midst of a community of homes, be sometimes thrown open to the house servants from those homes? We do perilously little social or religious work among that class of our population. But the difficulty of providing for such young people through the conveniences of the parish house, and not making of the festivities public dances that might be attended with danger to those already protected in suitable homes, is no inconsiderable problem, which is not yet quite solved. It is a part of the social problem of the day.

Of course it should never be forgotten that such activities are but by-products of Church work. They do not bring souls nearer to Christ; they only keep them from straying farther from Him. “Does your Church believe in dancing?” was asked of one of our Bishops. “Yes,” was his reply, “but it does not esteem it necessary to salvation.” “I am tired,” said another

Bishop, "of confirming young people who have come from the sects to the Episcopal Church so that they might be permitted to dance." A right perspective is the greatest essential in carrying on any form of institutional work.

The Church may, at times, legitimately and wisely make provision for dancing and merry making under her protection; and yet to promote dancing and merry-making is not the fulfilment of the mission of the Church; which is, to unite human souls and bodies with the person of Jesus Christ, and to protect and train them in that higher life, which is hid with Christ in God.

**A** SERIES of papers that have been published daily during the past two weeks in the *Chicago Tribune* with relation to conditions in the Congo, cannot fail to suggest to everyone the question whether we have been imposed upon in the stories relating to wholesale misgovernment and atrocities in that region. The papers are from the pen of Frederick Starr, professor of anthropology in the University of Chicago. Professor Starr has, for some years, been known as a leading authority in matters pertaining to savage peoples. He has written a number of valuable works on the American Indians; he was at the head of the expedition which brought the Ainu of Japan to the St. Louis fair. Indeed he is recognized as an authority whose word, though not necessarily final, cannot be passed by as a negligible quantity.

Professor Starr explains in his papers that he has recently returned from a journey of exploration through the Congo that covered considerably more than a year; that he went at his own initiative, determined to seek for the truth concerning the natives, in the interests of anthropology; that he had no bias for or against either the Belgian administration or the English missions; that he paid his own expenses throughout his travels and accepted hospitality from neither party, though he staid at times both at different missions and with government officials, and was kindly received by all of them; that he made every effort to establish the exact facts. He admits, however, that he is not a believer in Christian missions to savage people, nor in movements to elevate them to higher ideals. He would "let them alone."

When, then, Professor Starr states that he finds no evidence of wholesale atrocities or misgovernment, and but few instances of local wrongs of much magnitude, we are obliged to feel that the Congo missions owe it to the world to tell more in detail why their own perspective should differ so radically from his.

It will be remembered that one who testifies that he did not see such atrocities committed nor find evidence of them, does not thereby overthrow testimony of others who claim that they have seen them. Certainly, however, the impression has been given that misgovernment and atrocities have been so conspicuous that, if those reports were not exaggerated, it seems incredible that when a competent person set out to find them, he should have returned without being able to. Visiting many of the missions, it would seem as though Professor Starr must have received whatever directions were necessary; and his experience is that none of the missions had complaints to make of the administration in their immediate vicinity, but that all of them believed that great atrocities were being committed at other places.

It should not be supposed that Professor Starr's testimony can directly establish the falsity of reports that have been circulated. There will undoubtedly be replies, in the course of which it is to be hoped that the real truth may be established. We shall welcome the promised publication of Professor Starr's papers in book form.

**WOODMAN**, spare that tree!

The "tree" for which we plead is that historic old tower at Jamestown, to which we are all turning reverent eyes in this tercentenary year. A picture of the venerable ruins was printed in our supplement recently issued in the interests of the thank-offering.

And now they propose to "restore" the old church! To "reproduce as nearly as possible the original type of edifice which formerly stood on this ground"!

"Restore" it? It is impossible. "Reproduce" it? First reproduce the men and the women who built it and who worshipped in it. They can pile twentieth century American brick around those venerable bricks that were brought from

England three centuries ago; but that is not restoration. It is vandalism. It is to build an anachronism; a new model of an old fane; a reproduction; not the old, but something "just as good." It is to turn an historic pile into an up-to-date "novelty." It is to manufacture a strictly fresh, just-from-the-factory "antique."

Who wants to see a brand new building, even on the old model, even though it be an enclosure for an altar to the God of gods, built on these ruins?

No, save us the ruins! Leave us the old tower! Preserve for us the genuine relics!

Strengthen it, save every brick, retard the process of decay, protect it by railings and guards, and station, if need be, a squad of soldiers about it to protect it from the desecration of vandals. But—leave us the ruins! Don't tamper with them!

Don't!!

**E**LSEWHERE we print an advertisement calling for help for the completion of St. George's Collegiate Church Jerusalem, which has the status of a Cathedral, though not the name: as the "Church of the Holy Sepulchre" is the Cathedral of Jerusalem, and the Orthodox Greek Patriarch is the Bishop of Jerusalem. But at the Mother-City of the Faith, every Communion of the Holy Catholic Church has its representative Bishop.

Bishop Blythe represents all branches of the Anglican Communion, at Jerusalem; and therefore that in America. When the Anglican Bishopric in Jerusalem was abeyance, the Patriarch made a special request for its revival.

St. George's Collegiate Church is very beautiful, and it is well known to many travellers, and to many of the clergy in the United States. It is a Gothic church of the Crusaders' style. At present it consists of a nave, with the "Chapel of St. Michael and All Saints" (the "Angel chapel") on the north-west side of the nave, which is used for daily services. On the north side is the baptistry, of similar dimensions, which contains the five canopied fonts of various marbles, given by Queen Victoria; and a large and beautifully inlaid marble font, for total immersion, lately given. The organ is a very good one.

The proposed extension consists of two transepts and a very fine chancel, with stalls for the canons and choir. The full cost is £5,000. There are six episcopal stalls, for representative provinces of our communion. These are Salisbury, Calcutta, Capetown, New York, Melbourne, Ottawa.

The "first stone" of the Church was given by the governor of an American state; Mr. Cornelius Vanderbilt, when he was at Jerusalem, gave the massive foundation of the tower, up to the plinth; Dr. Coit and his scholars at St. Paul's School, Concord, have built a considerable portion of the clergy house. So the Bishop in Jerusalem has good encouragement for asking further substantial help from America for the completion of the church of the representation of our Communion at the Cradle of the Faith.

#### ANSWERS TO CORRESPONDENTS.

F. A.—Little girls, in attendance at Church, whether for Sunday School or otherwise, might better be required to keep their heads covered.

W. L. G.—(1) The division of the Bible into chapters dates from the thirteenth century, and the paragraphing from the sixteenth, the latter being attributed to Stephens. We think the history of it is treated in detail in Smyth's *How We Got our Bible*, though we have not a copy convenient for verification.—(2) The American Church set forth its authorized version in the shape of the Marginal Readings Bible of 1904, but no revision of the paragraphing was attempted.

"YE" (Christians, ye that are lowly, serious, and meek; ye that hunger after righteousness, that love God and man, that do good to all, and therefore suffer evil; ye) "are the salt of the earth." It is your very nature to season whatever is round about you. It is the nature of the divine savour which is in you, to spread to whatsoever you touch; to diffuse itself, on every side, to all those among whom you are. This is the great reason why the providence of God has so mingled you together with other men, that whatever grace you have received of God may through you be communicated to others; that every holy temper and word and work of yours may have an influence on them also. By this means a check will, in some measure, be given to the corruption which is in the world; and a small part, at least, saved from the general infection, and rendered holy and pure before God.—*John Wesley*.

It is the Lord alone that teaches us to profit: He alone can render the most common truth impressive and influential. The knowledge He imparts descends from the head into the heart.—*Jay*.

## DR. KNOX-LITTLE RETIRES FROM PAROCHIAL WORK

Resigns His Curacy at Hoar Cross

### DEATH OF A DISTINGUISHED ENGLISH CHURCHWOMAN

Prosecution to be Commenced at Liverpool

The Living Church News Bureau,  
London, St. Vincent, D. M., 1907

CANON KNOX-LITTLE has resigned the cure of souls at Hoar Cross, Burton-on-Trent, which he has held for the last twenty-two years, in consequence of chronic ill health. Although his resignation does not take effect until Easter Day, he left Hoar Cross last week for the continent, and is not returning to the parish. An excellent appointment has already been made of a successor to the benefice. The patrons, the Meynell-Ingram Trustees, have selected as the new vicar the Rev. Frank Fuller, one of the assistant clergy of St. Matthew's, Westminster, and formerly assistant curate of Hoar Cross. Canon Knox-Little preached his last sermon as vicar of Hoar Cross on Sunday week, his theme being appropriate to the Feast of the Epiphany. Alluding to their parochial motto for 1907, "Stand fast in the Faith," he said the devil would always try to tempt people away from the Catholic Faith—to induce them to substitute their own inventions. They could only stand fast in union with Christ, and hold on to the Catholic Faith which they had learnt from God, "the only one who really knew." In the evening the Canon spoke in a thoroughly characteristic way to his parishioners regarding their relationship as pastor and people in the past. He reviewed the lines upon which he had worked in the parish during his vicariate. He had striven to impress upon them the necessity of repentance and prayer for others. There were many who prayed for them to our Lord, above all being His mother, the greatest of all creatures, and the blessed saints, and they should ask for their prayers, because they believed in the communion of saints. Then their duty was to pray for the dead, especially those who lay in that churchyard, and particularly they should never forget the late lady of the manor, who had given them that beautiful church. He had tried to teach them to do all that. No one knew more of the failures he had made in doing so, but he had tried to teach them the Gospel of Christ, and the whole counsel of God.

The late lady of the manor, whom the Canon here referred to, was the Hon. Mrs. Meynell-Ingram, sister of Lord Halifax, who built and endowed the magnificent church at Hoar Cross. Canon Knox-Little still retains his canonry at Worcester, and if his life is spared, he hopes to reside in that Cathedral city.

An influential appeal to women of England has been issued on behalf of the "restoration" of Selby Abbey Church, signed by Lady Harewood and other well-known titled women. These ladies have resolved to form an "Association of the Women of England" to whom shall be assigned the definite work of raising the funds for the "restoration" of the choir of the burned church, including its sanctuary, stalls, screens, pavement, etc. They aim at raising the sum of £20,000. Every woman, rich and poor alike, wishing to join the Association, is asked to contribute one shilling as an entrance fee and a bond of membership.

The *Guardian* has just been bereft of a most valued member of its staff in the person of the Hon. Mrs. Arthur Lyttelton; who was also well known for the active and intelligent interest she took in all questions pertaining to the moral and social condition of women, as well as for her devotion to the Church at large. "Since the Women's Pages," says the *Guardian*, "were added to this paper three years and a half ago, they had been conducted under her supervision, and although her health was often unsatisfactory, she never lost grip of her work, or failed in the keen and living interest which she threw into it." But her connection with the *Guardian* began long before this, and for many years she had been a very frequent contributor of reviews and other articles: "In many respects she was peculiarly fitted for such work. To the intuitions, the delicate perceptions, the reticences of her sex she added that broad, masculine grasp to which so few women attain; yet she never lost the attributes that charm, or that gracious womanliness which in its perfection is all too rare." R. I. P.

The *Guardian* of last Wednesday contained a hitherto unpublished sermon by the celebrated Dean Swift on "Swearing and Perjury" with a covering note by the present Dean of St. Patrick's, Dublin. Dean Bernard says that the MS. of this sermon, which has only been preserved in a fragmentary form,

came into his hands a short time ago through the good offices of Mr. John Cooke, to whose wife it descended, along with some other Swiftiana, through her grandmother, a niece of the Rev. John Worrall, who was an intimate associate of Swift's. Worrall held the office of Dean's vicar at St. Patrick's from 1694 to 1751—that is to say, during the entire period of Swift's tenure of the Deanery—and he saw a great deal of the Dean, both officially and socially. The sermon is thus not ill authenticated; and it bears, if Dean Bernard does not mistake, "traces of Swift's hand in the vigor and pithiness of its style."

The Rev. Dr. Knowling, Canon of Durham and Professor of Divinity in Durham University, who was formerly Professor of New Testament Exegesis in King's College, London, has lately been entertained as guest at a dinner given in London by some seventy members of King's College Theological Society, and also then presented with an illuminated address. The Rev. Prebendary Shelford (vicar of St. Martin's-in-the-Fields), chairman of the Society, presided, and Canon Knowling's health, among other toasts, was duly honored. Those, whose names accompany the address presented to Canon Knowling—his former pupils and friends in the theological faculty at King's College, in the University of London—express therein their deep gratitude and warm affection for his personal kindness and friendship, the valuable aid he had given them in their preparation for Holy Orders, and also for the honor he had won for their college by his exegetical labors and his profound theological learning. And they add that as a token of their affection and esteem, and as a memorial of his twenty years' work amongst them, they have founded a "Knowling Prize" at King's College, "which we trust you will regard as your own gift to the theological student who writes and preaches in the College chapel the next sermon during the academical year."

I regret very much to record that the positively wrong as well as fatuous policy of prosecution for Catholic practices is again to be associated with the administration of the diocese of Liverpool. The Bishop of Liverpool has informed the Rev. R. T. Brockman, of St. John the Baptist's, Tue Brook, and the Rev. E. Underhill, of St. Thomas', Toxteth, that legal proceedings will at once be instituted unless the use of incense and of the reservation of the Blessed Sacrament be discontinued. Neither of these priests intends to comply with their Bishop's arbitrary demand.

The annual Islington Clerical meeting, composed of Protestant Evangelicals, was held week before last, the chief subject for discussion being the report of the recent Royal Commission. The consensus of opinion at the meeting was against—though, of course, for entirely different reasons than those entertained by Catholics—any unsettlement of the Prayer Book at the present time.

J. G. HALL.

### HOW SHALL THEY FACE THE WORLD?

How shall they face the world, what raiment shall they wear,  
Those souls who day by day must work allotted task  
Whilst inwardly with heart-strings all unstrung they ask  
The shattering of the shell, aye, pray release? Who dare  
Approach those stricken ones, I say, and bid them tear  
From out their life their pain, or tell them gilded mask  
To weave with pleasure's loom, in her fresh brightness bask  
Until (untrue to all) they shall forget their prayer?

Oh, what were life if such could for one grief atone!  
Full well they know who've suffered most, borne Sorrow's palm,  
That when the pain pressed hard their heaven-sent balm  
Unselfish service was—an echo from the throne  
Of the Eternal Thought. Blessed work, heart's anchor grown,  
Fast held them 'mid storm until with pulse-beat calm  
They knew the road they trod and learned without alarm  
In majesty of grief their victory was won.

How shall they face the world, what raiment shall they wear,  
Who, looking at their life through human lens, find naught  
But chasm deep and difficult to cross? All wrought  
In wondrous hue their garb so be for love they bear  
Of love most infinite some revelation fair  
To brother man. So robed, with faces turned to port,  
The chasm may they bridge with happest, heaven-born thought,  
Tread softly and await the glory over there.

ISABELLA K. ELBERT.

THE necessity and dignity of faith;—nothing can be more philosophical, nothing more reasonable than this idea. And yet, if we are to believe vulgar declamation, and the sayings of people of the world, faith can be the portion only of weak minds and diseased imaginations. On the contrary, it is in a certain degree the common heritage of the human race; and in the highest degree the peculiar gift of elevated characters, of noble spirits, and the source of whatever in the world bears the impress of greatness.—*Vinet*.

## THE WORK IN NEW YORK CITY

## Two Parishes Keep Their Patronal Feast Days

## PROTEST AGAINST SUNDAY THEATRES OPENING

Grace Church Annual

DEATH OF DR. WYATT-HANNATH

The Living Church News Bureau  
New York, February 4, 1907

ON Sunday, the 27th ult., the dedication festival of St. Chrysostom's Chapel was kept, being the name day. In the morning the Rev. Dr. Dix, rector of Trinity, preached, and in the evening the Rev. Dr. Manning, assistant rector of Trinity.

The first Evensong of the Feast of King Charles the Martyr was observed at St. Edward the Martyr's Church last Sunday. The Rev. Dr. van Allen of Boston preached an appropriate sermon.

On Friday, February 1st, at 8 p. m., solemn Vespers of the eve of the Purification were sung at the Church of St. Mary-the-Virgin, which was also the occasion of the annual service of the guilds of the parish. In the Candlemas procession after the service all the guilds took part, each member holding a lighted candle. The sermon was preached by the Rev. Charles Mercer Hall of Kingston, from Heb. xii. 1, "Let us run with patience the race that is set before us, looking unto Jesus."

A large meeting of the clergy and ministers in New York was held on Monday, the 28th ult., to make a further protest against the unlawful opening of theatres on Sunday. A resolution to be presented to the Mayor was offered by Bishop Courtney, rector of St. James', and passed unanimously. Bishop Greer also spoke. The opportunity was taken at this meeting of making a strong protest against any further performances of the Wilde-Strauss opera "Salome," which has shocked the sensibilities of all right-minded people. On Sunday morning, the 27th ult., the rector of St. Bartholomew's, Dr. Leighton Parks, made a very clear and definite statement to his people on the impropriety of communicants of the Church countenancing by their presence such degenerate performances. The result of an aroused public sentiment has been that the opera is withdrawn from the boards so far as New York is concerned. What will they do in Chicago?

On the evening of Wednesday, the 30th, the Church Club held its monthly meeting at its rooms. The Bishop of the diocese, Dr. Potter, was to have spoken on the subject of "Settlements," but owing to a severe cold caught during his recent journey to Annapolis and Alexandria, Va., he was unable to be present. The members and some of their friends discussed the subject with interest and profit.

On the evening of Thursday, February 1st, the second yearly meeting of the "Federation of Church Clubs" was held at the St. Bartholomew's Lyceum, East 42nd Street and Third Avenue. A fine crowd of men from parishes all over the city attended. The chair was taken by the Rev. Melville K. Bailey of Grace Church, President of the Federation. He had to apologize for the unfortunate absence of Bishop Potter, who was still suffering from a severe cold, and who was to have addressed the meeting on "The Parson's Relation to Social and Economic Questions and the Duty of the Layman to Urge Them Upon His Attention." At short notice, Dr. John Bates Clark, Professor of Economics at Columbia University, took the Bishop's subject. He pointed out that as the Church in the old days of individualistic struggle for supremacy in commercial affairs had exercised a strong moral effect, so now in these days, when corporations have supplanted individuals, the Church ought to exercise her authority and influence towards restraining the evil tendencies which exist under these conditions, and helping to develop the power for good which after all does exist in the present necessary method of conducting the world's business. Reports of some of the Clubs were read and after some words by the secretary, the meeting closed.

The new Chapel of St. Paul in Columbia University was dedicated on Sunday afternoon, the 3rd inst. A fuller account will be given next week.

Grace parish, Broadway and Tenth Street, had an income last year of \$166,434.40, as shown by its annual report. The rector, the Rev. Dr. William R. Huntington, says in the report that if there be in New York any "rich men's clubs" masquerading as churches, the sooner they are unmasked and abolished the better, but, he continues, "when the owners of a pew

church voluntarily relinquish their rights of exclusive occupancy to a minimum, while at the same time generously supporting all manner of parochial efforts in the direction of social betterment and neighborly good feeling, the designation of 'rich men's clubs,' as applied to their undertakings, lacks accuracy."

The report of Grace Church for last year shows that of the \$166,000 income 36 per cent. went outside of the parish, while at least 48 per cent. more, expended technically within the parish, was devoted to east side work, the fresh-air work for the poor, and for the purchase of two plots of land in Fourth Avenue, in the rear of Grace rectory, on which the Rev. Dr. Huntington suggests there might be built Grace Lodge, the work of which should be part of that done by the Episcopal Church for arriving immigrants. Hence Grace Church, while maintaining daily services, a choir school, one of the best choirs in America, and all sorts of expensive things which modern religious conditions in a great city seem to require, yet gives to others about \$3 for every \$1 it spends on itself.

The report of the trustees of the Fund for Aged and Infirm Clergymen of the diocese of New York for the past year shows a principal account practically unchanged since the preceding report. The receipts for the year were \$10,156.81, and the amount paid to beneficiaries \$6,189. The balance of income on hand is \$9,193.51, so that financially the fund is in a very satisfactory condition, having an income considerably larger than is called for by its immediate needs. The income available for the relief of widows and children of clergymen was \$8,695.93, and the amount paid to such beneficiaries, \$8,311.04. In this case the demand on the fund very nearly equals the income. The number of clergymen receiving benefits is 16; that of widows and children 43.

The Rev. William Henry Wyatt-Hannath, M.D., passed away at his residence in New York City on Friday, February 1st, aged fifty years. Dr. Wyatt-Hannath was born in England and received English Orders. He came to this country about twenty years ago, and spent two years in the Northwest Territory, undergoing heroic treatment to recover his then failing health. He then took charge for some considerable time, of the Church at Yankton, South Dakota. About fifteen years ago he took up permanent residence in New York and entered upon the study of medicine, to which he was particularly devoted. Upon his graduation in that department of science, he almost at once became eminent and, as a general practitioner, was remarkably successful. For some time previous to his death he was professor and lecturer at the Eclectic Medical College in New York.

During all this time, however, he continued active in the Church and was in charge of suburban parishes, holding among these charges the rectorship of St. Luke's Church, Roselle, N. J., for several years. At the time of his death he was minister-in-charge of Emmanuel Church, Great River, L. I. The early close of his brilliant and successful career will be deeply lamented in the wide connection in which his personality has become so great a factor.

Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets, also, were paved with gold, and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal. There were also of them that had wings, and they answered one another without intermission, saying: Holy, holy, holy is the Lord! And after that they shut up the gates; which, when I had seen, I wished myself among them.—*Bunyan*.

Who can approach the high object of living unto God in all things, and at all times, without earnest zealous striving through the grace of God? To let no idle sin usurp God's place in our heart's affections, to have our conversation in heaven, to grow in grace to some degree of perfection, to love our neighbor as ourselves and manifest our love in outward deed, to build up a character, which will stand the sifting fire which is to try every man's work of what sort it is, to lay up for ourselves treasures in heaven—will aught less than earnest and zealous endeavors suffice for this? If we would but look on spiritual things in their true light, what earnestness and zeal would we daily manifest!—*Rev. R. Rankin*.

THE GREAT all-conquering wave of Christianity may be receding from the summits of society, which it took centuries to reach. We have now had before us for many years the undeniable and singular fact that, while the tone and amount of personal religion have been rising in general society, the religious character of the State, as such, has progressively declined. But the provision made by the Almighty for the everlasting maintenance of His truth can never fail, if and where His Church is true to herself.—*W. E. Gladstone*.



**BROTHERHOOD MEETINGS IN CHICAGO****Group Sessions in Five Sections****DR. TOFFTEEN DEFENDS THE OLD TESTAMENT****Several Gifts to Church of the Ascension****OTHER CHURCH NEWS OF THE WESTERN METROPOLIS**

*The Living Church News Bureau  
Chicago, February 4, 1907*

ON Monday evening, January 28th, five sectional meetings of the Chicago Brotherhood men were held. The North Side group met at the Church of Our Saviour. Mr. James L. Houghteling, Jr., was the chairman of the South Side meeting, which met in Trinity Church; Mr. A. L. Cram presiding on the West Side, the men meeting in St. Andrew's. Mr. J. L. Houghteling was chairman at the North Shore gathering at St. Luke's, Evanston, and Mr. Isham Randolph at the La Grange meeting, where were assembled delegates from the chapters along the C. B. and Q. railroad near Chicago. The same general subject was discussed at all these conferences, namely, "How to Make a Chapter More Efficient." The special points brought out during the discussions stressed the personal efforts necessary to bring men to Confirmation, to bring the newly-confirmed men into the Brotherhood, and to call during Lent on men who might not otherwise be sure to make their Easter Communion. Attendance at the noon-day Lenten services was also emphasized, as was also the bringing of men to these daily downtown services.

The Rev. Dr. O. A. Toftean addressed the Oriental Society of the Western Theological Seminary at a meeting held in Trinity parish house on the evening of Tuesday, January 29th, the attendance being considerably larger than at the first of these evenings, a few weeks ago. Dr. Toftean's lecture was an exhaustive accumulation of the evidences supporting the scriptural statement that Noah had three sons, Shem, Ham, and Japheth. The current denials of the accuracy of this statement put forth by the advocates of the Higher Criticism were shown to be untenable, by arguments drawn from Ethnology, Anthropology, Theology, and Philology, and the original union between the Semitic, Hamitic, and Indo-European races was clearly demonstrated. Thirty-five new members were added to the society, and the Rev. George Craig Stewart was elected a director in the place of the Rev. Dr. Frank Du Moulin, resigned. The society formally authorized the president and secretary to enter into a contract with the University of Chicago Press for the publication of Dr. Toftean's much-anticipated book on the Old Testament.

The diocesan Sunday School Commission at a recent meeting voted to urge all the Sunday Schools in the diocese to collect Lenten offerings for general missions and a committee was appointed to arrange for Advent offerings for diocesan missions on a scale much larger than that observed during the recent Advent season.

The Chicago Local Assembly of the Daughters of the King was held at St. Mark's Church on Tuesday, January 29th, with a good attendance. The rector, the Rev. Dr. W. W. Wilson, was the celebrant at 11 A. M., the sermon being by the Rev. Dr. Herman Page. About eighty delegates were present at the service and at the luncheon which followed. At the afternoon session the Rev. C. H. Young gave an address on Practical Methods of Chapter Work, and the Rev. C. E. Deuel spoke on The Rule of Service. There are about 29 parishes in Chicago where the Daughters are organized, and the total membership of the order in the diocese is about 300.

The Rev. E. A. Larrabee, rector of the Church of the Ascension, has received from a parishioner an offer of sufficient money to fit up a hall as a club-room for boys, if a suitable room can be found and rented near the church. What is needed to facilitate the work of the parish among boys is a room large enough for basket-ball, where the boys could rally without the restraint which is necessary in the parish house. As a memorial of the late senior warden of Ascension parish, Mr. Paul Dickinson, who passed away last August, Mrs. Dickinson is to place in the church a tiled floor, covering all that portion of the nave which is at present carpeted. The tiling will harmonize with the red brick of the walls, and will be laid in an artistic pattern with borders of black, a slab of dark marble being used for the inscription. The work will be begun early in February. Two beautiful pictures were added to the adornment of this church, at Christmas-tide. The fine Arundel Society reproduction of

Pinturicchio's "The Nativity" was placed on the Gospel side of the sanctuary, as a gift from a parishioner, and a new picture of the Infant Christ and the little St. John was placed in the choir of the chapel, as a thank-offering from another parishioner. A handsome Missal rest for the high altar was also given at the same time. Ascension parish is already planning to keep its fiftieth anniversary in the coming September, it having been organized in 1857. Chicago at that time had about 70,000 population. Begun originally as a mission of St. James' Church, which was over-crowded by its growing congregation, the Rev. C. C. Barclay was placed in charge, in January 1856, the services being confined to those at 9:30 A. M. and 7:30 P. M. during the first year. The Rev. J. W. Cracraft, a pronounced Low Churchman, was the first rector of the Church of the Ascension and remained in charge for about one year.

Several of the Chicago suburbs have been visited by an epidemic of scarlet fever and diphtheria since New Year's, and at Oak Park the Sunday School of Grace Church was closed on Septuagesima Sunday; the choir boys were absent the previous Sunday, and the sessions of the Confirmation class were interrupted. A list of nearly fifty names of the sick was printed in the weekly parish leaflet, for purposes of intercession. The new electric "fan blower" motor for the organ is giving great satisfaction. It was purchased by the Christmas offering. At a recent date Grace parish gave an offering of nearly \$450 for hospital work.

On the First Sunday after the Epiphany the Sunday School of St. Jude's mission, which meets at Bacon's Hall, South Chicago, and which, with St. Margaret's, Windsor Park, is in charge of the Rev. Hugh Spencer, presented the priest-in-charge with a well-filled purse, as a testimonial of appreciation.

An unusual meeting of men was that held by the Men's Club of St. Paul's parish, Kankakee (the Rev. H. A. Chouinard, rector), on Monday evening, January 21st. One hundred and fifty were present, and the address of the evening was by Mr. John L. Whitman, jailer of the Cook County Jail, Chicago. He spoke on the problems raised by the criminal classes, and told of the work being done at the County Jail in Chicago, which is known far and wide as one of the most successful in modern penology.

The Chicago Homes for Boys have received a gift of \$2,000 towards the \$25,000 which the authorities of the Homes are undertaking to raise for improvements. Mrs. J. J. Borland has recently furnished a "common-room" in the house No. 509 Adams Street (one of the houses of the Homes), which is being used as a club-room by the young men who live at this number. There is an abundance of furniture, including a large rug, an oak table ten feet long, twelve large easy chairs, a fine book-case filled with the new books, several monthly magazines and daily papers, and twenty-five new games. The room is heated by a gas-log and lighted by desk lamps. It is greatly appreciated by the boys and young men. The chapel has also been re-furnished during the past month, through the generosity of a friend of the Homes, with new pews, a new altar, a lectern and prayer-desk, and new hymn-books and Prayer Books throughout.

The Rev. Joseph Wilson Fogarty, of Red Lodge, Montana, has accepted the call of the Church of the Good Shepherd, Lawndale, Chicago, and begun his new work as rector on Sexagesima Sunday. He is a graduate of St. Augustine's College, Canterbury, England, and his former charges have been in Wapella, N. W. Territory, Canada, and in Hamilton, Montana. The Rev. Julian E. Ramsdell, who has been rector of Grace Church, Baldwinville, N. Y., Central New York, for the past six years, has become rector of St. Augustine's parish, Wilmette, one of the North Shore suburbs of Chicago, commencing his new work on Sexagesima Sunday. He is an alumnus of Trinity College, Hartford, and for five years was curate of Grace Church, Utica, N. Y.

The Rev. Erle Homer Merriman, who has been the curate at the Church of the Epiphany for two and one-half years, was elected on January 29th by the trustees of the Western Theological Seminary as Librarian and Fellow Instructor in Hebrew in the Seminary. His new work will commence on the first of May, and he will continue to assist at the Church of the Epiphany on Sundays. The library of the late Bishop of Springfield, about five thousand volumes, will have to be catalogued, and the newly-elected librarian, who had several years of experience in public libraries before his ordination, is well fitted to accomplish this work.

In his capacity as "corporation sole," Bishop Anderson has just purchased a large church building from the Baptists, on the

south side, to be the new St. Thomas' Church. The building will hold 800 people, and is well equipped with a spacious basement which can be used as a parish house. The Rev. J. B. Massiah, whose work in charge of St. Thomas' (colored) congregation has been very successful, will have the largest and best appointed building devoted to the colored work in any of our cities, when this new property shall have been made ready for him and his parishioners. Bishop Anderson has asked for personal subscriptions throughout the diocese aggregating \$3,000, in addition to the sum which St. Thomas' people will raise, in order that the purchase may be completed, and the building made ready for the services of the Church. The colored population of Chicago is increasing very rapidly, and a new impetus will be given to the Church's work among these people by the acquisition of this fine edifice.

TERTIUS.

### THOUGHT'S POWER.

I dwell amid toll and traffic,  
The hum of a city's noise;  
Yet aloof in my cosy study  
I can taste of a hermit's joys.

I can borrow the solace of silence,  
Delight in the mystical peace  
That Thoreau enjoyed in his forest  
'Till the sounds of the outer-world cease;

'Till the actual is loof in the vision  
That fancy has pictured complete,  
And far-reaching vistas of beauty  
Have banished the opposite street.

Outside, the weather may bluster  
And bleak winds fiercely blow,  
I can hie to a sunnier climate  
Whenever I care to go.

I can tarry in gardens elysian,  
Or wander entranced by the Sea,  
Forgetting the gaunt, frowning chimneys  
That are barring the sky from me.

I can gather the scents of the Tropics  
And revel in bowers of bloom,  
Or muse upon Alpine summits,  
For thought has infinite room.

Swifter than sound it travels,  
Has measureless space and light;  
For the soul who can wisely use it  
And values the gift aright.

It leads to the choicest spirits  
As well as the fairest lands;  
It can furnish a rarer banquet  
Than any mere wealth commands.

A banquet where hearts grow mellow,  
With the hope that high thoughts give,  
With the courage that breathes endeavor  
And makes it worth while to live,

To strive for the truer wisdom,  
And the braver faith it brings,  
The thoughts that can lift our spirits,  
And bear them aloft on wings;

The thoughts that have strengthened the Ages  
And marshalled the forces of will,  
Have given our heroes and sages  
The power to dream, and fulfil.

For thought is a priceless treasure,  
The reins of all progress it holds,  
It can lift men from dungeons of darkness,  
It teaches, inspires, consoles.

FELIX CONNOP.

### THE REVEALING.

A soul met mine, and tendered it a rose,  
A rich red rose, that bloomed but for a day;  
My soul saw passion, not the sweet repose  
It sought—and went its way.

A soul met mine, a violet on its breast  
All wet with dew; but dew that only lay  
Upon the surface; and my soul confessed  
Regret—and went its way.

A soul met mine, and showed, upon a leaf,  
A single teardrop, from its fellows stray;  
My soul cried out—and in its sudden grief  
Found Love—nor went its way!

Toronto, Ont. (Trinity College.)

H. BEDFORD-JONES.

## CALIFORNIA SENDS OUT HER GRATITUDE

### Notable Expression of Thanks is Adopted by the Convention

#### VITAL LIFE IS SHOWN, AT THE DIOCESAN CONVENTION

SAN FRANCISCO, January 28th.

THE fifty-seventh annual Convention was notable for several things.

First we had with us one of the missionaries sent by the Board of Missions, the Rev. Jas. E. Freeman of Yonkers, N. Y., whose helpful counsels left a very marked impression. We had also with us the Rev. H. R. Hulse, whose earnest and enthusiastic address on the Missionary Thank Offering gave a great impulse to that movement. A diocesan committee was appointed, consisting of one member from every active parish and mission in the diocese. Of this committee, Dr. Geo. S. Baker of St. Stephen's Church, San Francisco, is chairman, and from its labors we hope large things.

The following most interesting, if not remarkable, memorial and resolution were presented by the Rev. Dr. Bakewell, and their adoption by a rising vote was followed by the singing of the Doxology:

#### CALIFORNIA MEMORIAL OF GRATITUDE.

"God, having been our refuge and strength, and very present help in trouble, though the foundations of the earth were moved and the flame consumed the heavens; in this holy and beautiful house called by His Triune name and spared by His merciful hand, the clergy and laity of the diocese of California with the House of Churchwomen in Convention assembled, offer unto the Lord of heaven and earth this our Memorial Praise and Thanksgiving,

"In that He hath spared our lives amid the perils of the late terrible calamity which has visited this section of our state;

"Because, while many of our churches, smitten to the dust, appeal to Him in their humiliation, others remain standing evidences of His love and witnesses to His protection;

"In that He in whose hand are all the treasures of the earth hath raised up for us friends in the time of our great necessity, by whose bountiful offerings the losses of our clergy have been alleviated, temporary houses of worship have been constructed, our charitable institutions restored, and a Sustentation Fund provided for;

"And in that He hath put it into the hearts of the Board of Missions of the American Church to inaugurate a movement whereby our Church edifices, through the present and future liberality of God's people, may ultimately be rebuilt in their former beauty and permanency;

"For these and all other blessings of His merciful Providence, we praise and magnify His holy name.

"To our brothers and sisters in the Lord, to the Board of Missions, and to the Bishops, clergy, and laity who by their unbounded liberality have been the instruments of God's bounty towards us, we offer our heartfelt thanks. May the blessing of the good God rest upon them!

"The Lord was not in the earthquake nor in the fire, but in the still, small voice which in that dreadful hour, spoke to our consciences—and still doth speak in words of warning and of comfort.

"Moved by His mercies, we consecrate ourselves afresh to His faithful service.

"In the name of the Father, and of the Son, and of the Holy Ghost."

To the above Memorial unanimously adopted at a joint session of the House of Clerical and Lay deputies and the House of Churchwomen, assembled in Convention in Trinity Church, San Francisco, January 23rd, 1907, the following Resolution was appended,

"Resolved, That the secretary of the Convention be instructed to transmit copies of this memorial, bearing his signature, and that of the secretary of the House of Churchwomen, to the Board of Missions, to the Bishops who assisted in the relief fund, and to the Church papers."

Another notable resolution was presented by Mr. John Bake-

well, Jr., and duly adopted, and the committee called for appointed. It is notable as expressive of the awakening of the Church to some realizing sense of her duty to the community. The Resolution is as follows:

*Resolved*, That a committee of eleven (six clergy and five laymen) be annually appointed by the Convention to undertake the consideration and investigation of such social problems as may arise and affect the community.

"Furthermore, that this Convention instructs this committee to give especial attention to the consideration of tenement house reform and child labor."

Two other important resolutions were adopted: one looking toward securing a diocesan communicant list. This is in the interest of accuracy of record and is an effort to stop some of the leakage of communicants. A committee was appointed to study the matter and to report to the next Convention.

The other noteworthy resolution changed the missionary meeting from Wednesday morning to Tuesday evening. This is likely to accomplish two things: first, to secure the attendance of more men at the missionary meeting; and secondly, to enable us to complete our Convention in two days, and so prevent Convention from dragging on until the third day.

The results of the elections were as follows:

The Rev. W. A. Brewer was reelected registrar. Mr. A. N. Drown was reappointed chancellor. The Rev. Mardon D. Wilson was for the twelfth time elected secretary.

The Standing Committee for the following year is as follows: The Rev. Dr. Bakewell, the Rev. B. M. Weedon, the Rev. E. L. Parsons, the Rev. L. C. Sanford; Mr. A. N. Drown, Mr. C. D. Haven, Mr. L. M. Ringwalt, and Mr. Wm. Babcock.

The elective members of the Board of Missions: The Rev. Clifton Macon, the Rev. Ernest Bradley, the Rev. D. J. Evans; Mr. Robt. Bruce, Mr. Geo. E. Butler, Mr. G. H. Kellogg, and Mr. Francis Avery.

The Board of Directors of the Corporation: The Ven. John A. Emery, the Rev. D. O. Kelley; Mr. A. N. Drown, Mr. W. A. M. Van Bokkelen, Mr. Wm. H. Crocker, and Mr. John Landers.

Deputies to the General Convention: Rev. John A. Emery, Rev. E. L. Parsons, Rev. N. B. W. Gallwey, Rev. L. C. Sanford; Mr. A. N. Drown, Mr. W. A. M. Van Bokkelen, Mr. C. D. Haven, and Mr. Geo. E. Butler.

Alternate Deputies to General Convention: Rev. D. J. Evans, Rev. Clifton Macon, Rev. M. D. Wilson, Rev. E. F. Gee; Mr. G. H. Hooke, Dr. G. S. Baker, Mr. Wm. A. Crocker, and Mr. Francis Avery.

Delegates to the Missionary Conference: Rev. N. B. W. Gallwey, Rev. Cecil Marrack, Rev. H. B. Collier, Mr. H. R. Braden, Mr. Wm. Mintzer, and Mr. Geo. E. Butler.

#### THE BISHOP'S ADDRESS.

The Bishop's address began with a notable recognition of "the sympathy and succor that have so bountifully come to us from the whole Church. If our calamities, dating from April 18th, 1906, and their serious disturbance of our whole Church progress and life for a time, have left their mark in inevitable shrinkage of some statistics in our diocesan reports, they have, I believe, swollen what we might call the more vital statistics of the real heart of the Church and made a showing of our common brotherhood as an asset beyond the reach of tabulation and far overpassing even the magnitude of our huge estimates of disaster."

He told of the splendid work done by the Board of Missions and others to hasten relief to California after their calamity, and of the losses, and also the tale of what remains after the disaster was passed. The Bishop's House, which was first occupied March 29th, 1906, passed through the earthquake of the following month without injury except to the chimneys, and though it seemed at one time directly in the path of the fire, the flames did it no injury. It served afterward as a relief station in addition to being used for diocesan offices and affording a place in its spacious library for the worship of Grace and St. Peter's congregations.

#### ABOUT THE CATHEDRAL.

The Bishop reminded them that from the time of his first address to the Convention, he had kept the "Cathedral thought" before the diocese, and the thought appeared now to be in the way for early realization. "The 'sky-line' block," he said, "which is yet so accessible and in the very centre for a great free downtown church, bounded by California, Taylor, Sacramento, and Jones Streets, has been offered by the family of the late Charles and Mrs. Crocker. As a matter of record here the following have interest in it: Mrs. William H. Crocker, holding the title to her home lot in the southwest corner; Mr. William H. Crocker, Mr. George Crocker, Mr. and Mrs. C. B. Alexander, Mr. Templeton Crocker, Miss Jennie Crocker, and the heirs of Mrs. Francis Burton Harrison, who was Miss Mary Crocker, Mr. Francis Burton Harrison and Mr. Henry T. Scott, being guardians of the two minor children, Virginia and Barbara Harrison. All these have joined in a movement to set apart the whole block as a site for our diocesan and downtown worship and work and so filially perpetuate the home lot intact for a high use for humanity. The ready methods found by the attorneys and advisers of the heirs

of the late Mr. Charles Crocker, including those named above, and Mr. Charles E. Green, should not be overlooked. The Bishop and Standing Committee has taken due steps to form the 'Grace Cathedral Corporation,' and will report from time to time the subsequent steps which must hopefully and patiently and carefully be taken to solve equation after equation of the many weighty problems of right development which lie before them. We can well take time for the realization of the engaging vision—a civic as well as a Church vision—of a worthy fane looming up against the horizon, witnessing to God as other great commercial and civic buildings stand out from our noble city with their tribute to the achievements of man."

#### THE "CONSTRUCTIVE STIR" IN SAN FRANCISCO.

The Bishop then recurred to the constructive work being done in the city at large to clear away debris, to turn ruin into restoration, to build steadily. From this he rose to the higher consideration of "the sphere of character building," in which the same spirit means "keeping an eye to the uplift of manhood and womanhood and childhood to higher and higher and more solid levels of right and wholesome and clean living and likeness to the Master in self and in service."

He spoke of the civic problems of San Francisco and California, reminding them that there were two race problems on their hands, one of which dealt with the Indians. He told also of the efforts toward reform of civic conditions, concerning which he said:

"Few can down the haunting feeling that, under our own conditions here, somehow religion seems to be altogether too much of a negligible quantity. The churches go their way. The evils go their ways. The paradox of the situation is that avowed Christians seem to think it possible to go both ways. One serious consequence of all this is something like a daze of bewilderment on the part of clergy and people, both at the conditions and at the apparent futility of our Christian religion, as it is, to cope with them.

"The consciousness of the Christian community is, moreover, becoming clearer and more sensitive to the fact that the current credentials of our Christianity are not its claims, but its counts in its age; not its show of resource, but its real reforms; not its voice, but its *vis*; not its sentiment, but its shaping force for righteousness; not its *misericors*, but its wide ministrations to humanity. Not by their leaves, but 'by their fruits ye shall know them.'"

"If we believe, as we ought with all our hearts, that religion is equal to the rectification of what is amiss in San Francisco and California, how are we to show it so? A striking quotation from Robert Browning, which was applied to one of the strongest men of his time, the late Archbishop Temple, floods with light any answer to this question:

"I say, the acknowledgment of God in Christ  
Accepted by thy reason solves for thee  
All questions in the earth and out of it."

"It is, after all, but another way of saying with St. Paul: 'I can do all things through Christ which strengtheneth me.'"

#### HOUSE OF CHURCHWOMEN.

This novel appendage to the Church's legislative body in California, met in Trinity Church, San Francisco, on January 22nd. The sermon was to have been by the Rev. J. E. Freeman of Yonkers, N. Y., but owing to railroad delays he failed to be present in season. The Bishop of the diocese, therefore, preached the sermon.

At the conclusion of the service, the delegates to the House of Churchwomen withdrew to the Sunday School room, where they held sessions for three successive days.

The officers of the House were unanimously reelected: Mrs. G. H. Kellogg, president; Mrs. Thomas Flint, vice-president; Mrs. T. P. Woodward, secretary-treasurer; Miss Mary C. Heath, assistant secretary.

The first day was given chiefly to the president's address and routine business; the second day to hearing reports of various committees, notably that on Church Charities and Institutions, presented by Miss Anna Hall, who recommended that a pamphlet be printed containing information regarding each of these objects. Mrs. H. D. Lathrop presented the work of the Sisters of St. Saviour, and the Rev. J. A. Emery told of the work of St. Luke's Hospital.

At 10:30 a delegation from the diocesan Convention appeared to escort the Churchwomen to the missionary meeting held in the church.

The report of the central committee on Furnishing the Bishop's House was read by Miss Carrie Gwin, and approved by the House, the members taking pleasure in accepting Bishop and Mrs. Nichols' cordial invitation to the evening reception in the house the women of the diocese had lovingly furnished.

The report of the committee on Sunday School Work, and the discussion which followed, showed that the committee had not been idle during the year. A diocesan Sunday School Association has been formed with a membership steadily growing as its aims become known and understood.

A pledge, printed on blue paper with space for name and address, is given to teachers and all persons interested in Sunday Schools, to be signed and returned to the secretary of the Association, in return for which she sends the pledge printed on a white card, to be kept in a conspicuous place as a constant reminder. The pledge reads: "I do solemnly pledge myself, as a member of the Sunday School Teachers' Association, to pray daily for Sunday Schools, and

if a teacher, to endeavor to be faithful in my attendance at Sunday School and at teachers' meetings."

This committee has written many letters, and visited Sunday Schools during the year; the aim of the committee being to deepen the sense of responsibility in the teachers and to arouse enthusiasm in their work. Mrs. E. E. Osborne, chairwoman, is a most enthusiastic leader.

A committee on Woman's Work, with Mrs. E. A. Campbell at its head, was divided into sub-committees, each of which dealt with a certain phase of woman's work.

The committee appointed to effect coördination of the House with the Board of Missions, recommended that two members of each of the three convocations of the diocese, together with the officers of the House and the officers of the Woman's Auxiliary be added to the Board of Missions. This report was read by Mrs. R. M. Sherman.

The committee on Ways to Deepen the Spiritual Life of Church Members was represented by Mrs. S. L. Abbott, who urged that the faithful fulfilment of the vows of the Daughters of the King by all Church members, whether belonging to that order or not, would develop the spirituality needed.

The committee on Ways of Making Most Effective Woman's Work in the Parish or Mission was represented by Mrs. M. D. Wilson, who dealt with the numerous organizations for gathering and holding all classes—from the Sunday School and the various juvenile societies and guilds, to the reading room and lending library, mother's meetings, and roof gardens.

#### WOMAN'S INFLUENCE IN THE HOME.

The report of the committee on Woman's Influence in the Home, in the Community, and in Society, was made by Mrs. Gaillard Stoney. The report said: "We believe that men should maintain as high a moral standard as women. Is it not the duty of every Churchwoman to debar from her entertainments men who are known to be immoral as quickly as they debar women of uncertain reputation?"

"The social card game is another crying evil, especially when it is used as a means of gambling. It prevails to-day to a greater or less extent in society. If all Churchwomen should take a decided and firm stand on the subject and refuse to recognize it or permit it in their homes, it would go far to remedy the evil. Your committee does not think it should be condemned as a social amusement, but declares strongly against all card games used for the purpose of gambling.

"In our home life we need more religion and a deeper sense of reverence. It should be remembered that servants are a part of the home life and should be treated as such. They are entitled to a treatment and consideration they seldom receive. This is one phase of home life your committee urgently calls to your attention.

"The House of Churchwomen should take a definite and decided stand on the divorce problem which confronts us to-day, and is undermining the very foundations of society.

"Churchwomen ought to exert all their influence against this ever-increasing evil. Your Committee recognizes that circumstances arise which make it impossible sometimes for the marriage relation to be continued. In such a case the Church cannot, the State does not, nor should compel the husband and wife to live together. But the evil of divorce is that so lightly is the marriage relation held that people separate for the cause of trivial disagreements and seek consolation in another union.

"The real evil of divorce is re-marriage. Does not the remedy lie with the mothers, who should teach their sons and daughters the sacredness of marriage and a fuller understanding of the contract, 'for better or for worse'?"

"Your committee urgently calls to your attention the observance of Sunday. Such amusements as are practised during the week should be laid aside and the Lord's Day consecrated to Him."

#### CLOSING BUSINESS.

The third day was taken up with continuation of discussions on Woman's Work and on the work of the committee on Sunday Schools.

A report of the committee on the Lenten Noon-day Services was read by Mrs. M. D. Wilson, who has taken an active interest in the meetings arranged for the benefit of working women and girls, during Passion Week and Holy Week.

At the close of the third day, the Rev. D. O. Kelley conducted the devotional exercises, and all sang heartily "Blest be the tie that binds."

During its sessions, the House of Churchwomen was addressed by their Bishop and also by the Rev. J. E. Freeman, who spoke warmly of the unique organization, but urged upon the body of women not to lose their personal individuality in organization. He said: "We should not lose individuality and personality in the machinery of the Church. Christ loved the individual. His is the gospel of personal resurrection. He put large worth on the individual soul. Therefore take care that you be not so intense as to lose sight of personality."

The day following the convention was, as usual, devoted to the Woman's Auxiliary. The morning was given up to a meeting of the officers of the various branches throughout the diocese. The afternoon gathering was addressed by the Rev. Mr. McDonald of Hanford, the Rev. J. E. Freeman, Deaconess Drant, and the Bishop.

## A LENTEN PASTORAL.

BY THE RT. REV. A. C. A. HALL, D.D.,

*Bishop of Vermont.*

HERE has been a good deal of discussion recently about the Creeds, and in particular about the meaning of certain clauses in the Creed, and as to the right of a clergyman or layman to put his own interpretation upon sentences in which he professes the faith of the Christian Church.

One result of controversy is to fasten our attention upon particular questions in an exaggerated or disproportionate way. In view of this danger I would say something to you at this time about the Creeds, and the way in which we should use and study them. Especially I would beg you to remember these four points:

1. The Creed should be said as an act of devotion, in which we praise God for what He has made known to us concerning Himself, and for what He has done on our behalf. The Creed should be regarded as *a declaration of loyalty and self-surrender to Him in whom we believe*. Strictly speaking we only believe in a person. To believe in anyone is something quite distinct from believing a fact about the person (that it is so), or even from believing the person (that what he says is true). To illustrate the difference one might take an extreme case. A woman believes that she has a husband, that she was married to such a man. But, alas, the fact may be a cause of grief and shame to her. She may or may not believe her husband's word. She may (thank God the ideal is not unknown!) believe in her husband; she trusts herself, her future, her secrets, her life to him.

So with regard to Almighty God. It is one thing to believe there is a God; the devils believe this and tremble; evil men believe it, but hope He will keep away. It is another thing to believe God, to accept His word as final, when once we are clear that He has spoken. But it is something beyond this to believe in Him, to surrender ourselves to Him in trustful and loving obedience. This is the belief or faith to which the promises of the New Testament are made. "He that believeth on (or in) the Son of God hath eternal life" (St. John iii. 36). And this is the belief or faith which we ought to profess when we say our Creed. We chiefly learn in our Creed: First, to believe in God the Father, who hath made us, and all the world; secondly, to believe in God the Son, who hath redeemed us, and all mankind; thirdly, to believe in God the Holy Ghost, who sanctifieth us, and all the people of God (Church Catechism). Let us try to repeat our Creed with this accent of personal loyalty. To believe in the Lord Jesus Christ, so as to be saved (Acts xvi. 31), means to accept His word, to obey His commands, to follow His example, to seek His help.

2. The Creed, in which we profess belief in God as He has made Himself known to us, the Father, the Son, and the Holy Ghost, tells of facts which we believe about the work of our Creator, Redeemer, and Sanctifier.

We believe in God the Father, who (we believe) made heaven and earth, and all things visible and invisible.

We believe in God the Son, our Lord Jesus Christ, who (we believe) took our human nature of the Virgin Mary by the power of the Holy Spirit, who lived our life, and died, and rose again, and in our nature ascended into heaven, and will come at the end to judge the world.

We believe in God the Holy Ghost, who (we believe) forms the Holy Catholic Church, and gathers His people into the Communion or fellowship of Saints, who brings home to us the forgiveness of sins, and prepares us for a joyful Resurrection of the body and for the Life of the world to come.

These are facts which we should recite with a note of praise and exultation as we tell what God has done on our behalf.

3. We should note that they are facts which we profess to believe about God and His working. The Creed does not state theories about the facts, nor even give explanations of them. For instance:

(1) We are not bound to any theory or explanation of the Trinity; but only to believe that God is absolutely and indissolubly One, and at the same time to worship the Father as God, the Son as God, and the Holy Ghost as God.

(2) So with reference to the Incarnation. How the divine and human natures are united in our Lord's one person we may not be able to explain. We believe that Jesus Christ is the eternal Son of God who became man.

(3) No explanation is given of the way in which Christ's death secured the forgiveness of our sins. He died on our

behalf. He did all that was needful to make God and man at one, to reconcile man with God, from whom he had broken away.

Explanations of these facts we shall naturally seek, in order that we may believe them more intelligently. We shall try to harmonize the different truths, and gain some sort of consistent theory about God's work in Creation, Redemption, and Sanctification. Such explanations and theories belong to theology (however simple and elementary) rather than to our belief. The explanations and theories will vary a good deal with men's intellectual capacities, and with their knowledge of other truths. What is a helpful explanation at one time, may be outgrown at another. But (this is what I am anxious to impress upon you) whatever explanation is given or held, the facts remain the same. It is no explanation of a fact to deny it, or (as we say) to explain it away. God made the world, and all that is in it. That is the fact which we believe, whether we explain the manner in which He made it by a theory of evolution, or by what is called the process of "special creation." Jesus Christ rose from the dead, and appeared to His disciples, and ascended into heaven. He took again His human body, in however changed a condition. It is no explanation of this fact to say that His human soul lived on apart from the body after death. This we believe of every man's soul, but Christ's rising from the grave was a sign which He repeatedly foretold. Our common way of thinking of the resurrection—Christ's and ours—may have been crude. We will try to gain a more worthy conception. But we must not throw away our belief in the reality of the resurrection, as the restoration of *the whole* of man's nature to its integrity.

4. It is the *spiritual value* of these truths, their moral effect upon our lives, on which stress is laid in the New Testament Scriptures, and that we should keep in mind as we repeat the Creed.

(1) Our Lord's birth "of a pure virgin" (as our Christmas collect says) was "to make us clean from all sin" (Christmas preface). It was a renewal of the human race. Born of a human mother, deriving His created being from her substance, Christ was really man. But all the powers and faculties of that human nature (in body, mind, heart, and will) were from the very first moment of its existence formed and fashioned, moulded, and directed by the Spirit of God, in exact correspondence with God's original design for man's nature. All inherited flaw was cut off. Perfect human nature, physical and spiritual, was seen. It is no wanton or purposeless miracle that we reluctantly confess, when we say in the Creed that Jesus Christ, God's only Son, our Lord, was "conceived by the Holy Ghost, born of the Virgin Mary." We are rejoicing in the fresh start given to mankind.

(2) If Christ's birth has "an ethical value," so assuredly has His death. He died (let us always remember) not only *by* sin, at its hands (the crucifixion of the Son of God shows the climax of the world's blindness, cowardice, greed, and spite, and envy); not only *for* sin, offering in His perfect obedience a full reparation to God for our offences; but also (and this perhaps it is most important for us to dwell on) *to* sin or *from* sin. Rather than swerve from absolute love and loyalty to His Father, He would lay down His life, allow Himself to be put to a cruel and shameful death. Thus He broke away from all those lower desires of pleasure, gain, and honor, which draw men away from God, and from being their own best selves. Into this death we are baptized (Rom. vi. 3-11), that after His example, and by His aid, we may crucify the old man, our disordered nature, and continually mortify (put to death) all our rebellious and inordinate desires. Thus "through the grave and gate of death," we even now "pass to our joyful resurrection" to a higher moral and spiritual life (Collect for Easter-even). Letting go the lower, we gain the higher. Boasting in Christ's death—His perfect obedience even unto death—we set ourselves to imitate His example.

(3) So, once more, with Christ's resurrection. It has its ethical value, not only (as I have just pointed out) in connection with the death to sin and the new life unto righteousness; but also as the pledge of the rescue and restoration of the whole of our nature, physical as well as spiritual. If Christ's resurrection meant no more than that His soul lived on after separation from the body, there would be no such motive as is now presented to us "to keep our body in temperance, soberness, and chastity," because we know that our bodies, too, are to rise again like His. If there were no resurrection of the body (Christ's or ours—the two stand or fall together), we should be in the position of men of old, who, the noblest of them, simply

desired to be free from the burden of the flesh which pressed down the soul, while the poorer sort felt that as the body was soon to be altogether cast away like a worn-out garment, it might be treated with contempt or freely indulged in sensual gratification. The restoration of our complex nature to its integrity, with the body not cast off but spiritualized (controlled, that is, and used by the indwelling spirit), is the symbol of the hallowing of all departments of human life, by our faith in the incarnate Son of God. He took our nature and in it fought out our battle; He presents it perfected through discipline and suffering before God, and by His Spirit makes us sharers in that restored manhood. This is the Christian faith, and these are its consequences and results. Let us examine ourselves this Lent whether we be in the faith, believing in our hearts, and practising in our lives, what we profess with our lips. Let us seek through some study and instruction to gain a clearer and more intelligent grasp of our faith, that we may be ready to give to any who ask us a reason for the faith and the hope that are in us.

## QUINQUAGESIMA SUNDAY.

(FEBRUARY 10TH.)

"And they told him that Jesus of Nazareth passeth by."—*The Gospel for the Day.*

### I.

Into my life a blessing comes;  
Thou, Lord, art passing near;  
In ministrations of Thy Church,  
Thou grant'st me vision clear  
Of Thy dear Presence near to bless  
My tempted, burdened life,  
With peace and happiness and love,  
To help me in the strife.

### II.

Amid the busy scenes of earth,  
Like those 'round Gallilee,  
If Thou dost meet me in the way,  
I will not turn from Thee;  
To Thee I'll lift my voice in prayer,  
As did the sad of old,  
And hear Thy loving word convey  
The gifts, of which we're told.

### III.

If Thou beneath my roof would'st come,  
I'll gladly welcome Thee,  
That so amid earth's toils and fears  
I may Thy goodness see:  
Thy voice I'll hear, then open wide  
The door for Thee, dear Lord,  
And entering in Thou'lt sup with me,  
According to Thy word.

### IV.

In all Thy gracious work for man,  
What Thou dost long to see,  
Is loving faith, a contrite heart  
Wherewith to come to Thee;  
To give to Thee our trustful love;  
To go where Thou dost lead;  
To yield to Thee both heart and life;  
Make known to Thee our need.

W. J. MILLER.

A COMMENDATORY WORD FROM a Bishop may, it is well known, make a religious novel an assured success. This proves that the advertising power of the pulpit is great, yet it is exercised comparatively rarely, for the reason, probably, that preachers do not consider it within their province to "puff" this book or the other. Many of them, indeed, have a dislike to advertising even that denominational literature in which they might be expected to take exceptional interest. They hold that it is not their duty to undertake canvassing. Among the Wesleyan Methodists in particular a complaint has lately been made that more might be done in the matter of religious education if ministers would only do their part in popularizing Methodists' literature. But there is a broader side of the question. Without throwing itself open to any charge of "puffing," the pulpit might surely now and again give the pew a hint as to what it considers worth reading.—*Church Times.*

TO PRAY to God is a very solemn act. It is asking an infinitely holy being, the King eternal, immortal, and invisible, to turn aside from His omnipotent doings, and listen to a single sinner. God's eye is always on us, but here we are beseeching Him to fix it on us. A holy creature would pray to God with the greatest solemnity. How much more, then, should a sinful creature tremble to enter into the presence of God! Man's sin and folly is most conspicuous in the indifference with which he approaches God.—*George Wilson.*

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

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

**ST. PETER AND CORNELIUS.**

FOR THE FIRST SUNDAY IN LENT.

Catechism: Eighth and Ninth Commandments. Text: Acts x. 31.  
Scripture: Acts xi. 2-18.

**W**E may first consider *the preparation* which was made for the event about which the lesson is concerned. It was a very important step in the development of the Kingdom. It is not simply an interesting event when St. Peter baptizes Cornelius and his friends. It marks an epoch. God planned it, and brought it about. The Lord Jesus had given to St. Peter the keys. Keys open doors. He had already, on the day of Pentecost opened the door of the Kingdom to the Jews. Here he opened it to the Gentiles. The door having been opened, was never closed.

This was not brought about without providential ordering, even in its details. In our short-sightedness, we draw a distinction between the hand of God as manifested in angelic visitations, and things which happen in the more ordinary course of affairs. It was no accident that St. Peter was in Joppa, and that Cornelius was in Caesarea. Although St. Peter had not left Jerusalem because of the persecution that arose about Stephen (Acts viii. 1), he left the city when duty called him away. He went to Samaria with St. John to visit the work of St. Philip. He then made an official episcopal visitation of other places (Acts ix. 32). This brought him within reach of Joppa, whither he was called by the sickness of Dorcas, whom he raised from the dead. God's hand was leading him, and God was using him on the way. For the great step which was now to be taken, something more than natural means was needed. If Cornelius had applied for Baptism to St. Peter, he would doubtless have received it, but he would first have been circumcised and made a Jewish proselyte. The vision to St. Peter thrice repeated; the vision of direction to Cornelius; the messengers coming to St. Peter as he still "thought on the vision"; these pointed the way clearly to God's will in the matter.

To us, it seems a very natural thing that the Gentiles should have been admitted, but it seemed very different to the first Christians. They thought that the Kingdom was not for Gentiles unless they were first made Jews. St. Peter needed even more than the vision. He obeyed it, yet he needed the evidence of the Holy Spirit, coming down as tongues of fire upon these Gentiles, as upon the first body of Jewish believers, to convince him. Up to that time he had still been inclined to "withstand," but he could not withstand God. Perhaps the thing which makes us realize better than anything else the full depth of the prejudice of the first Christians is the fact that St. Peter, who had had the vision and who had recognized the will of God when the Holy Ghost was thus given, was afraid to live up to his knowledge, and some years later we find him refusing to eat with Gentile Christians (Gal. ii. 11-21). In passing, we may point out that the New Testament record bears witness to the fallibility of St. Peter. In our lesson it is related that the Church at Jerusalem "contended with him." They plainly did not consider him infallible, although in this case he was in the right. St. Paul, who "withstood him to the face," hardly considered him infallible, for in that case he proved him in the wrong.

We may draw our first practical lesson from the conduct of the Church members at Jerusalem. At first they contended with St. Peter, to be sure, but it was because of the training and prejudice of generations. They knew no better, for they had been taught nothing else. When St. Peter laid the full case before them, they understood that it was God's will, and then instead of contending, they rejoiced that God had extended His grace to the Gentiles. Because they understood that it was God's will, they forgot their old-time prejudices. No Christian can be a snob. We should remember that every person who has been baptized is a member of our Family, and therefore our brother. Because there can be no doubt but that it

is the will of God that everyone should come to the knowledge of His Kingdom, regardless of position or race or home, it becomes us to rejoice in the fact of His great mercy, and be the helpers in the carrying out of His will.

Cornelius has a word to say to us also. He tells us something of the importance and necessity for Baptism. He was a good man, just and upright in all his dealings. More than that, he was a devout man and prayed to the true God. He not only prayed, he did something positive also: he gave alms with a generous hand. God accepted him for these things, but God was not satisfied. The Lord Jesus said that there had never been a greater man than St. John the Baptist in the dispensations which were before the coming of the Kingdom, but he that is least in the Kingdom is greater than he. It is not a difference in character only, but also in privilege and position. Those in the Kingdom are in the family of God. God brought Cornelius into that family as everyone else must enter it. He was baptized into it. Perhaps he was no better morally than he had been before, but it was such an important matter that he should be baptized, that God gave the special orders of which we learn in the lesson in order that he should not only be a good man, but that he should be baptized into the Body of Jesus Christ. The angel who had carried the message to him had informed him that St. Peter would teach him what to do to be saved. It would seem to be clear that in spite of all his good points, God still required him to be baptized that he might be brought into the way of salvation. And the fact that he had already received the Holy Spirit did not cause St. Peter to omit the Baptism with water.

We may learn a valuable lesson from Cornelius the Gentile before he was a Christian. He had a vision directing him to do certain things. He did them all, but he did even more. He had been told that when St. Peter came he would show him how he and his whole house might be saved. He was so ready to obey the vision that he gathered that household together to welcome St. Peter when he should come. But he was not satisfied to have his own family and his own servants share in the blessing. He also had his friends there (Acts x. 25-28). He brought a true Christian spirit with him into the Kingdom. Have we that spirit which would not be saved alone, but is eager to share the good fortune with others?

**THREE.**

AN INCIDENT IN MISSIONARY EXPERIENCE IN MEXICO.

BY L. S. BATES.

**T**HE day was hot and the road was dusty and rough and long. It was past noon when I jumped from the mountain hack which brought me to a mining camp. Here I put up at a little hotel kept by two faithful Roman Catholic women. After a good dinner, I immediately set out to visit all the English speaking people in the camp and to give notice of a service to be held that night. This service was fully appreciated and heartily enjoyed by some of the people.

At the close of the service that night I announced that the next day was a saint's day and I would therefore administer the Holy Communion at break of day in the little hotel where I had put up. One of the good women referred to above made for us a little altar in the hotel parlor and draped it in white.

Here on the next day before the sun had gilded the tops of the mountains I began this holy service. And who were there? Just three; two young men of the camp and myself—one on my right hand and one on my left. The sacred books say: "Where two or three." So we claimed and received the promised blessing. I blessed these young men as was my right and privilege. In blessing them I also received a blessing. Though far from home and friends and sacred influences, these men were struggling to keep hold of God.

These are thousands of miles from the churches where they were confirmed. These are sheep not lost in sin, but yet far out in a wilderness most wild and cold to all right doing. The Church does well to send a helping hand to these and to hundreds of others situated like them. These are most precious jewels of the Church, and she should strive so to care for these that in that great day she may say in the words of her Lord and Master: "Those that Thou gavest me I have kept, and none of them is lost."

THOUGH evil days be now, yet will they not be always so.—  
Horace.

## Correspondence

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

### THE CATHOLIC POSITION IN THE CHURCH.

To the Editor of *The Living Church*:

I AM interested in the letter of C. A. Langston and your reply thereto, in your issue of January 26th. Are the practices to which you refer, evidences of or measures for Catholicity? Are not the differences in manner of worshipping or in ritual generally more temperamental than evidences of Catholicity? Or, to put it differently, Are not the variations in form and method of worship which appear more or less reverential the result more of temperament and environment than of the lack or fulness of Catholicity? Would not the "Catholic position" be to put less emphasis on these primarily and let them grow from a true and clear conception of the Church as a divine institution?

My own temperament is to enjoy just such practices as you refer to. I enjoy the service as ornate and reverential as possible, but I feel that others could be just as Catholic without their temperament calling for some expression. Is it not possible that the Apostles themselves looked on such questions as these with more or less varying feelings in accordance with their natures and temperaments? And they were surely Catholic. And is not the Episcopal Church for this very reason more Catholic in fact (and I wish it were so in name) than that branch of the Catholic Church that is guided and governed by the peculiar personal temperament of the Bishop-Pope of Rome? Was it not perhaps for this very reason that our Saviour selected twelve instead of one, that there might be—consistent with the Catholic position—the varying temperaments of men and women? And has it not been the policy of the Roman Church making Catholicity dependent on the individual ideas, notions, prejudices, and whims of just one Bishop—one man, no matter how great and good—that has brought so many unhappy divisions and schisms; and in fact has caused so much un-Catholicity, if you will permit the word?

The Roman Church, I think, teaches and inculcates all the practices you enumerate, and I have no fault to find with her for doing it; but she also teaches as necessary to salvation that we must believe that one man is the infallible expounder of the faith once for all delivered, and that this man can add item after item and dogma after dogma to the faith the apostles taught. Has Rome therefore more of the Catholic position because she practices these reverential teachings than has the Episcopal Church, which, while allowing more latitude in these practices, gives the same authority to St. Paul as to St. Peter, and to St. John as to St. James?

I heartily agree with you in your article on the treatment to Bishop Kozlowski. I do not see any Catholicity in our position as you put it.

The best way I know *not* to go to Rome, is to read *Romanism and Sectarianism*, by the Rev. Geo. C. Betts.

Respectfully,

Wilson, N. C., Jan. 28, 1907.

J. C. HALES.

[Certainly ceremonial practices are not to be confounded with Catholicity, nor did we intend to imply that they were; but Catholicity involves loyalty to the whole Catholic Church, in whatsoever is required by it, and not merely to the national branch of that Church in the United States.—EDITOR L. C.]

### THE OBSERVANCE OF THE ANNUNCIATION.

To the Editor of *The Living Church*:

THIS year the feast of the Annunciation (March 25th) coincides with the Monday in Holy Week. The festival sets forth the mystery of the Incarnation, and the offices proper to the Monday in Holy Week bring before us the redemptive work of Christ. Both holy days are equally important, and we cannot afford either to ignore altogether one day for the sake of the other, or to resort to the liturgical incongruity of mingling together the offices of a festival and of a day in Passion-tide, and so lose some part of each office. In the absence of any

rule in the Prayer Book, we cannot do better than to follow the custom of the rest of Western Christendom, and to say on March 25th the offices of Monday in Holy Week, transferring the feast of the Annunciation to the Monday after Low Sunday, April 8th. We shall then be preserving the Passion-tide office in its integrity, and also keeping the festival of the Incarnation at the same time as the rest of God's people; and so be testifying to the world our oneness in faith with those who profess that the Son of God "was incarnate by the Holy Ghost of the Virgin Mary and was made man."

It seems to me that it is especially important at this time, not only that we should be observing this feast on the same day as our fellow-Catholics, but that we should make a special effort to keep the feast on April 8th with all possible devotion and with every external demonstration that faith and piety may suggest. The enemies of the Incarnation have uttered, during the past year, unspeakable blasphemies against the Son of God and His spotless Mother. At such a time, it is the solemn duty of every faithful priest and layman to make a special profession of faith in the Incarnation and in the Virgin Birth of our Lord, and to lift up his earnest prayer that God may deliver our Church from the present overflowings of ungodliness, lest her candlestick be taken away, as has happened in ages gone by to other parts of the Church which were unfaithful to the trust of bearing witness to the Incarnation, as it has been defined by the Holy Ghost, speaking by the decrees of the Ecumenical Councils.

I would suggest, therefore:

1. That at all the services on Low Sunday (April 7th), the faithful be urged to attend church on the following day (April 8th), when the feast of the Annunciation will be kept.

2. That on the evening of Low Sunday there should be the first Evensong of the Annunciation, in which the hymns, psalms, lessons, and collect should all be proper to the Annunciation. There should be a special sermon, setting forth: (a) the Divinity and miraculous Incarnation of the Son of God; (b) the fact that He had but one human parent, the Virgin Mary; (c) that for nine months He lived in her womb, although He was the Almighty God; (d) that He was truly born on Christmas day, having a true body and soul like ours, but free from all trace of sin; (e) that there was but one Person in our Lord, and that was divine and not human; (f) that Mary at the time of the Incarnation was, and ever after continued to be a pure virgin; (g) and that everything which any mother contributes to the conception, nutrition, and birth of a merely human child, that the Blessed Virgin contributed from her substance to her divine Child, so that she was, and is, and ever shall be, the Mother of God.

3. That on the next day (April 8th) there should be frequent celebrations of the Holy Communion, at such hours as may suit the convenience of the people, so that every soul may have the opportunity of publicly renewing his allegiance to, and professing his love for God in the Flesh.

In this way we may make some slight reparation to the offended majesty of God.

WILLIAM MCGARVEY.

St. Elisabeth's, Philadelphia.

### NEEDS ARE SUPPLIED.

To the Editor of *The Living Church*:

I WISH to acknowledge a prompt response to my appeal of January 19th, on behalf of St. Monica's League, for Communion sets for two colored missions. I have the promise of two sets, shortly to be forwarded, and I very gratefully return thanks to you for the courtesy of your columns.

Very truly,

(Mrs. F. H.) MARY E. BIGELOW.

No. 1625 Massachusetts Avenue,  
Washington, D. C., Jan. 28, 1907.

### "SISTERS OF THE ATONEMENT."

To the Editor of *The Living Church*:

WILL you permit me to state, in answer to the inquiry of "E. S." in your Answers to Correspondents, that he will find information regarding the Sisters of the Atonement, at Graymoor, Garrison, New York, in the *American Church Almanac* for 1907, published by Edwin S. Gorham, Fourth Ave., New York City.

Yours sincerely,

Brooklyn, Jan. 27, 1907.

(Miss) F. E. LOCKE.

### "PONTIFF."

To the Editor of *The Living Church*:

**T** NOTICE sometimes in your valuable journal that the word "pontifical" and "pontificate" are used in relation to Christian Bishops.

These words are, as is well known, derived from the word "pontiff," and it is also well known that the Roman Bishops claim the title of *Pontifex Maximus*. The word pontiff, as is also well known, had a distinctly heathen origin. The kings of Rome and subsequently the emperors, were not only the secular rulers, but also the chief priests of the pagan religion of ancient Rome, and as such were styled *Pontifex Maximus*. Even after Constantine, who was the first Christian emperor, it was still retained, until the Emperor Gratian, A. D. 368, as part of the imperial title. When the emperors dropped it, the Popes seem to have taken it up, but how a Christian Bishop came thus to assume a distinctly pagan title seems strange, or why other Christian Bishops should be styled "pontiffs," or be said to "pontificate," is also difficult to understand.

Perhaps some of your readers can throw light on the real meaning of "pontiff." According to some authorities it is supposed to have had something to do with the building or guardianship of bridges; but what has the Bishop of Rome or any other Bishop to do with bridges? GEO. S. HOLMESTAFF.

[We think it quite likely that the derivation of the term is that stated by our correspondent; but it is only one of innumerable instances in which the Christian religion has adopted or adapted terminology from pagan sources. Certainly it could not be expected that the Christian religion would require expression in a new language.—EDITOR L. C.]

### FINALITY IN RELIGION.

To the Editor of *The Living Church*:

**A** FEW days ago President Eliot of Harvard University was invited to speak before a meeting of Congregational ministers in Boston. He took occasion to attack what he called "finality" in religious dogma and the use of forms of prayer with great bitterness.

Does it argue such a lack of humility as to prevent an appeal from being listened to, against a certain lack of humility in this latest utterance of the President of Harvard College? It has been a custom to call frequently upon President Eliot to deliver opinions upon all sorts of subjects, and he is always ready to respond with well expressed, well tempered, well balanced views, often very wise and sound, and always cool and clear, upon questions ranging from interpretations of international law to the proper interpretation of the Police Manual. There be those, however, in Boston itself, who venture to believe that a certain dogmatism and narrowness of vision even in the science of education, which is Dr. Eliot's special province, will cause him to be regarded in the perspective of history in very different proportions from those which he apparently occupies to-day among those scattered over the country whose vision is affected by the *esprit de corps* of Harvard.

When Dr. Eliot characterizes ritualism as "ecclesiastical bondage," and makes light of public forms of prayer, to be set aside because they hinder free expressions of spiritual need, he is not only rejecting the authority and practice of all but an insignificant handful of those who have claimed the Christian name from the days of Antioch to the present time, but he shows the most pathetic ignorance of that need of human nature for restraint and discipline which has led him to the fatal error of a lifetime in the abnormal development of elective individualism in education. For of course it was in "ignorance he did it," when he thus condemned the *Pater Noster*—the consolation and strength of the world in the ages since the Christian era began, with all those wonderful prayers of the saints, inspired by the Holy Ghost and embodied in the liturgies. The obedient and faithful use of these liturgies, forms of sound words in which are to be found an expression of every human joy and sorrow, hope and aspiration, becomes so enriched with association that day by day it lifts the soul higher and higher and more and more brings down to it, power and peace. Like all the best gifts, the misuse of them, indeed, is accompanied by the penalty of great evils, and the ear which hears with indifference and the tongue which mechanically repeats may betray the careless to a fatal and callous insensibility; but this is only the highest testimony to the tremendous value of the influence which is exerted day by day upon those who, with good will, mould themselves into these living forms and who have

found, who find, and who will continue to find in them, refuge and strength in every trial and temptation, in bereavement, pain, and sorrow, and upon the very bed of death.

And as for Dr. Eliot's scorn of "finality" in religion, let it be enough to say that what Catholic Christians mean by religion is exactly what St. Paul and the other writers of the New Testament meant—a belief and a life based on the belief, in the finality of facts which cannot be modified, since they are not symbols or myths, but unchangeable historical occurrences; the miraculous birth, life, death, resurrection, and ascension of Jesus Christ of Nazareth.

The Congregational ministers who are supposed to represent "old New England orthodoxy" might have been supposed to have some courage to defend their own convictions; but the only voice which was raised was that of Dr. Gordon, pastor of what is called the "New Old South Church," who managed suavely to suggest that his "friend" was "rather hard on the theologians!" It seems as though, in view of such shocking and most illiberal words, if no voice was raised in protest the very stones even of Boston should immediately have cried out!

ERVING WINSLOW.

### CONDITIONS AND MISSIONARY WORK AMONG KENTUCKY MOUNTAINEERS.

To the Editor of *The Living Church*:

**R**ECENT cases of lawlessness and crime in the mountains of Kentucky, have called the attention of the secular press to that district, with the result that an investigation by the press' representatives is claimed to be far from creditable to our missionary zeal, or effectiveness as a Church. Articles have also appeared inspired by statements made by Col. Hoag of the Salvation Army, in which the Church as a whole is very severely criticised for her neglect of so important a missionary field. Our denominational brethren have replied in a detailed statement in which they show the expenditure of hundreds of thousands of dollars for the erection and maintenance of schools and churches in the Kentucky mountains.

In all these articles there has been no mention made of the missionary work of the Episcopal Church. This mission has, naturally, called forth an inquiry from the press as to the part the "Great Episcopal Church is taking in the effort to better the condition of the mountaineer of Kentucky." As this work particularly concerns the diocese of Lexington, and is personally under the charge of the writer, he has published a statement in booklet form under the title, "Mountain Missions." In it he has endeavored to set forth a plain, unvarnished recital of our successes and our failures, in the unequal struggle to discharge our duty toward this desperately poor and ignorant people. He has called attention to the fact that our diocese is numerically and financially one of the weakest within the jurisdiction of our Church, and that our meagre resources have been taxed to their utmost to maintain her struggling parishes and central missions; that under such circumstances, the additional duty of ministering to thousands of isolated people in her in here mountain districts is a burden too heavy to be borne, without the cooperation of the Church at large.

We acknowledge with a deep sense of gratitude, the constant sympathy and generous financial help of our many friends of the clergy and laity. But liberal as their contributions have been individually, the aggregate has fallen far short of the amount necessary to place the work upon an effective basis.

In consideration of these facts, the General Board of Missions has generously promised to give us a dollar for every dollar we raise by our own efforts, inside or outside of our diocese, up to \$3,000 per annum. They have also agreed to continue the arrangement for five years.

Our only hope of securing this money is from a very general response to this appeal.

We will be glad to send copies of the booklet for distribution.

Faithfully yours in Christ Jesus,  
Winchester, Ky., Jan. 29, 1907. FRANK B. WENTWORTH.

### THE BACTERIA CRAZE.

To the Editor of *The Living Church*:

**I**T is well known that the clergy are among the best risks in life insurance. I have been amusing myself looking over the lists of deceased clergymen, as given in Whittaker's Almanac, for the years 1904-5 and 1905-6. In the earlier year, I obtain these results:

Eighty-four deaths; 68 whose age is noted. Of these,



deaths from 30-40, 3; 40-50, 6; 50-60, 15; 60-70, 14; 70-80, 18; 80-90, 10; 90-100, 2.

In the later year, 104 deaths, 94 whose age is noted.

Of these, deaths from 30-40, 8; 40-50, 10; 50-60, 14; 60-70, 21; 70-80, 27; 80-90, 11; 90-100, 3.

In 1904-5, out of 68, 44 died over 60, 30 over 70.

In 1905-6, out of 94, 62 died over 60, 41 over 70. Surely, as good a record as any class of the community can claim.

How *a priori* reasonings, ingenious theories, speculations or terrors are often crushed by one solid fact!

The scientific value of the bacterial discoveries, especially in surgery, is admitted by all; but to be possessed by the "bacterial craze" is quite another thing. To those so possessed, life has become a burden—even as they sip the cup of salvation they tremble and clamor for individual communion cups.

In the Church, whatever is left over of the consecrated elements is usually consumed by the clergy. The rubric reads: "If any of the consecrated bread and wine remain after the communion, it shall not be carried out of the church, but the minister and other communicants shall reverently eat and drink the same." A careful priest usually estimates the amount to be consecrated so closely, as to be able to consume what is left, without having to call up other communicants.

The priest therefore drinks the dregs of the common cup, after, perhaps, hundreds have been communicated.

Now if there were any danger in this, it must show itself by its results, and our clergy ought not to live out half their days! A study of the above figures will show that the danger, if any, is infinitesimally small, and is therefore a *negligible quantity*.

Let us not then, for a modern notion, which is hereby proved to have no foundation in fact, depart from the universal usage of the Christian Church. W. ALLEN JOHNSON.

Littleton, Colorado.

## BISHOP KOZLOWSKI AND THE QUADRILATERAL.

To the Editor of *The Living Church*:

I HAD not before heard that the mode of administering the Sacrament by the Old Catholic Polish Church had been a ground of objection to entering into Christian fellowship with them. It never came up in any official dealings with Bishop Kozlowski, and he would not, I believe, have objected, had it been made a condition, of conforming to our custom. Indeed he did so on some occasions. The feast of St. John is one of special observance by the Poles and in his church the Sacrament was administered in both kinds. It is fair to presume he would have done it always if asked to by us whose advice and counsel he sought. Administration in both kinds was commonly done, I know, in one of his churches. The Old Catholics in Europe, of which his organization was a part and by whose Bishops he had been consecrated, give the Communion in both kinds. I have three congregations of the Old Catholics (French) under my jurisdiction, and the same rule obtains. We should remember and make allowance for the fact that under Bishop Kozlowski the large body of Poles were being led out of Romanism and were in a transition state.

The objection raised by some was that in putting forth the Quadrilateral, we were only stating the preliminaries to a conference and that we should in practice demand much more than an acceptance of them. It was argued that we ought to have an authoritative statement of the faith of anybody seeking fellowship with us. In response a series of articles were drawn up and adopted in Synod by the Polish Old Catholics. I subjoin a copy. You may have published them before. But as such matters are quickly forgotten, I would respectfully ask their reinsertion. If we can bear in our communion with Pusey and Keble and Liddon and all of that school of Churchmanship, I do not see why we could not have allowed inter-communion between ourselves and these Old Catholics.

It is true that the opposition of Bishop McLaren had something to do with the failure. But with all respect to his great ability and theological learning, he, like some others, did not look kindly on any who left the Roman obedience. He thought they ought to stay where they were. He had no sympathy with the Old Catholic movement and consequently was opposed to Bishop Kozlowski. But if the Old Catholics had no right to break with the Papacy, neither had we, and I venture to think his ground was not in accord with the spirit of the Quadrilateral.

Concerning the latter, its third condition is somewhat am-

biguous. It requires that there shall be in the administration of the Lord's Supper "the unfailing use of Christ's words of Institution and of the elements ordained by Him." I think the general teaching of Catholic Christendom is that the priest in the prayer of consecration should purpose to do what Christ did. Our own words of consecration seem to be descriptive of what He did, rather than a repetition of the exact words He used. Does any part of the Church claim to know or use the words just as Christ spoke them? Then as to the elements, the condition was chiefly to guard against the practises of those who substitute water or grape juice or who do not use proper bread. While so far agreed as to the requisites of a valid consecration as to the administration of the Sacrament, the Catholic Church is not so unanimous. The Eastern Church administrators by intinction. The Roman to the laity under one species. We may hold ours the better and more scriptural way, but it would be temerarious to say that the Roman laity did not receive Christ. And if this is the more charitable opinion, is it right for us to make the mode of administration a condition of intercommunion? I am loath to believe this is the determined position of our Church and the meaning of our peace-loving and peace-making Quadrilateral. It would make the reestablishment of intercommunion with the East and West an impossibility.

Allow me to say one word for Bishop Kozlowski. I had much intercourse with him. He was a well-read theological student, a man of marked sincerity, one who made great sacrifices in leaving Rome, who was notably humble and most responsive to advice, who lived in great poverty and self-denial, who had heavy burdens to bear and was incessantly attacked and plotted against, who suffered as few are called to do. He could not but feel the way his overtures and himself were treated by us. For one I am thankful his life of toil and suffering is over. He was a Christian hero and a devoted servant of God.

C. C. FOND DU LAC.

## CONSTITUTION OF THE OLD CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA.

WHEREAS, A great number of people are coming to America who were members of the Old Catholic Church abroad, and whereas there are many in this country who are unable to comply with the unlawful terms of communion enforced by the Latin Bishops, therefore it has become necessary for the Old Catholics to establish in this country hierarchal jurisdiction over those priests who followed their people hither, and over the other clergy who are unable to abide under the jurisdiction of the Latin Bishops in America, and who have applied to the Old Catholic Bishops for episcopal supervision.

### ARTICLE I.

#### FAITH.

The Old Catholic Church accepts the Apostles', Nicene, and Athanasian Creeds and the doctrinal decisions of the undisputed ecumenical councils, and whatever was the faith of the undivided Church; the Old Catholic Church accepts the twenty-two (22) books of the old and the twenty-seven (27) of the New Testament as the Word of God; and enumerates them as follows: 1, the book of Genesis; 2, Exodus; 3, Leviticus; 4, the book of Numbers; 5, Deuteronomy; 6, the book of Joshua the son of Nun; 7, the book of Judges, and with it, as an appendix, the book of Ruth; 8, the first and second books of the Kings, as two parts of one book; 9, the third and fourth books of Kings; 10, the first and second books of Parallipomena; 11, the first book of Edras, and the second, or, as it is entitled in Greek, the book of Nehemiah; 12, the book of Esther; 13, the book of Job; 14, the Psalms; 15, the Proverbs of Solomon; 16, Ecclesiastes, also by Solomon; 17, the Song of Songs, also by Solomon; 18, the book of the Prophet Isaiah; 19, of Jeremiah; 20, of Ezekiel; 21, of Daniel; 22, of the Twelve Prophets of the Old Testament; the four books of the Evangelists, Matthew, Mark, Luke, and John; the book of the Acts of the holy Apostles; the seven General Epistles; namely, one of the Apostle James, two of Peter, three of John, and one of Jude; and fourteen Epistles of the Apostle Paul; namely, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews; and the Apocalypse, of the New Testament; and the other books (known as the Apocrypha), as declared by St. Jerome and St. Athanasius, the Church doth read for example of life and instruction of manners.

### ARTICLE II.

#### MINISTRY.

The Old Catholics held it to be necessary to preserve the three orders of the Apostolic ministry, namely, Bishops, priests, and deacons; and consider it advisable to preserve minor orders in which the laity aid in the practical work of the Church.

### ARTICLE III.

#### MEANS OF GRACE.

The Old Catholics retain and hold the seven Evangelical Mysteries instituted mediately and immediately by Jesus Christ for the salvation of men, and among them recognize Baptism and the Holy Eucharist as having preëminent dignity from the fact that they were immediately instituted by our Lord and that they are necessary to the salvation of all men where they may be had.

### ARTICLE IV.

#### BAPTISM.

The Sacraments are by the power of the Holy Ghost effectual signs of grace. Baptism is a sign of Regeneration or New Birth. By it as by

an instrument they that receive it rightly are grafted into the Church, receive remission of sins, are adopted as the Sons of God and are made members of Christ, children of God, and inheritors of the Kingdom of Heaven.

The conditions of rightful reception by adults are faith and repentance.

Infants, according to our Lord's command to suffer them to be brought to Him, are regarded as proper subjects of Baptism.

#### ARTICLE V.

##### THE HOLY EUCHARIST.

The Holy Eucharist is the chief Gospel Rite whereby the Church worships God and maintains her communion with Him. As a transaction within the spiritual body of Christ, it is governed by its own spiritual law. It is at once a Sacrifice and a Holy Communion or feast upon it. It is the unbloody sacrifice of the Gospel and sets forth and pleads Christ's death until he comes. It is a sacrament in which by virtue of the priest's consecration of the elements the thing signified is the Body and Blood of Christ which are thereby really present under the forms of bread and wine. Those who receive devoutly and with faith are alone partakers of Christ. The wicked and unfaithful receive to their harm.

#### ARTICLE VI.

##### JUSTIFICATION.

No man can be accounted just before God apart from Christ.

The remote cause of our justification is the free grace of God through the redemption that is in Christ Jesus; the proximate and instrumental cause, is the washing of regeneration in Baptism, whereby we receive remission of sins and have put on Christ; the subjective and receptive cause is faith. This faith is the joint action of man's whole intellectual and moral nature, believing, trusting, loving, self-surrendering of itself to God. It can only be ideally and not practically separated from good works. It is a faith working by love.

#### ARTICLE VII.

##### LITURGIES.

The Old Catholics deem it unwise for the present to alter or interfere with the national uses and rites of those Christians who come into communion with them and desire to be under their hierarchical jurisdiction.

#### ARTICLE VIII.

##### CHANGES OF LITURGIES.

The Ecclesiastical Authority reserves to itself the right to modify these uses and rites in any point which they may consider contrary to sound doctrine, and to supervise and give their imprimatur to any translations which may seem necessary that the people who so desire may worship in the vernacular. Such uses, rites, liturgies and translations of liturgies become lawful only when licensed by the Ecclesiastical Authority.

#### ARTICLE IX.

##### MISSION.

The object of the Old Catholic hierarchy in this country is to supply the needs of those persons who do not understand the English language and who cannot intelligently and devoutly take part in services conducted in that language. The Old Catholics desire to work in harmony with those Christians holding the same faith and having the same Apostolic orders as themselves.

#### ARTICLE X.

##### SYNOD.

The Bishops of the Old Catholic Church in America owe their obedience to the Old Catholic Synod of Europe, from which they have received episcopal orders.

#### ARTICLE XI.

##### UNITY.

The Old Catholic Church desires union with the American Church and to this end they have accepted the quadrilateral decrees put forth by the American Church as being necessary for inter-communion with that body. The Old Catholic Bishops do not desire to exercise an independent jurisdiction, but they desire to exercise the same jurisdiction over their people as is exercised by the Anglican Bishops as members of the American Episcopate. They desire to exercise the same rights and discipline without interference or reversal of their disciplinary decisions as is exercised by the members of the American Episcopate, and they bind themselves not to interfere with or reverse the disciplinary decisions of the American Episcopate.

#### ARTICLE XII.

##### CANDIDATES FOR EPISCOPATE.

Candidates for the episcopate elected in America must have their election confirmed by the Old Catholic Synod in Europe and no one is to be consecrated Bishop without at least three consecrators in Episcopal orders of undoubted Apostolic Succession.

#### ARTICLE XIII.

##### TRIAL OF A BISHOP.

A Bishop in the Old Catholic Church in America is now liable for any offense concerning his doctrine or morals before a court composed of his ecclesiastical peers convened by the Old Catholic Synod of Europe, or acting for and representing them.

#### ARTICLE XIV.

##### CANON LAW.

The Old Catholic Church in America accepts as binding upon them the canons of the Old Catholic Synod of Europe, alterations being made to meet local circumstances.

##### PROVISO IN CASE OF UNITY WITH AMERICAN CHURCH.

The Old Catholic Church in America reserves to itself the right, however, in case it is accepted by the American Church, to render to the House of Bishops that obedience and allegiance which is now vested in the Old Catholic Synod of Europe, provided, however, that the American Church extends to the Old Catholic Church in this country and to its Bishops the same representation which they now enjoy in the Old Catholic Synod of Europe.

Articles XV. to XX. cover "Trial of a Priest" and other matters of detail, and for lack of space are omitted.

#### ARTICLE XXI.

##### AMERICAN SYNOD.

The Old Catholic Churches in this country are to be governed by a Synod in which the Senior Bishop is to be president ex-officio. The Bishop or Bishops present shall vote as a separate order. The clergy in good standing are entitled to a seat and vote. The laity are to be represented by one representative for every five hundred adults. The Bishops and clergy alone have a right to vote in matters of doctrine and worship. The laity have a right to vote with the Bishops and clergy in all affairs that concern the temporal welfare of the Church. All votes to be counted by orders and a majority of each order is required to affirm a measure.

#### ARTICLE XXII.

##### ACCEPTANCE OF CONSTITUTION.

All congregations coming under the jurisdiction of the Old Catholic hierarchy in America must accept and sign through their representative

## THE TEACHING OF CHILDREN.

To the Editor of *The Living Church*:

It is perhaps presumptuous to question expert opinion, especially that of one to whom we owe much and whom we hold in esteem. I venture, however, to do this, after reading in your issue for January 26th, the criticism written by that recognized authority on catechetics, the Rev. Dr. Alford A. Butler.

He writes concerning a book entitled *The Children's Creed*, as follows:

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

The tendency in modern pedagogical methods is to do too much simplifying in teaching young children. An old school teacher remarked to me in reference to this, that there was too great an amount of mental mastication done for the children nowadays. This is my opinion, based on my own experience and observation. Some of the lessons for the primary and lower grades remind me of the Battle Creek predigested foods. Children require simple and plain fare but not such as will not afford exercise to their digestions.

Two of the most active faculties of the child's mind are the memory and the imagination. There should be constant appeal to these and both be given something to work on which will require real effort.

Judging from the extract above quoted, a child would get a good deal out of the book. The language is of the simplest kind, not employing any long and abstruse words. If I remember correctly, my early religious instruction was largely of this description, and I can now testify to its worth. The words are adapted to a child's memory and the terms and expressions used call forth an effort of the imagination. It matters not that the work of the latter may be exceedingly crude, for the main thing is to teach the child to do his own drawing and not to do what is merely a tracing. The late Archbishop Benson, who was a successful schoolmaster before he became a Bishop, told his clergy not to preach down too much to rustic congregations, as it would leave nothing to stimulate the minds of the latter to work. He added that the old-fashioned sermon, while often far above the heads of its hearers, yet had the effect of making them mentally look up and think.

Barrie, in one of his books, writing about the Scotch children being made to memorize the Shorter Catechism of which they understood little, remarks that it was however retained in their memories to be appreciated in after years. This is true of the Church Catechism. I was about six years old when it was first taught to me. When I was seven I could perfectly recite it as far as the questions on the Sacraments. Thus the words were firmly fixed in the mind while the ideas were necessarily vague. But by this means they became as seeds planted in the soil, to germinate and grow in subsequent life.

It seems to me that modern methods in instructing the young, make two mistakes:

- 1st. In underrating the capability of a child's intelligence.
- 2nd. In seeking too immediate results and not trusting

sufficiently to the effect of time by a strong dependence on the memory.

My conclusions being derived mainly from my own individual experience and knowing that "one swallow does not make a summer," I should like to hear from those who have brought up large families and noted their mental development from infancy to maturity.

UPTON H. GIBBS.

La Grande, Ore., January 29, 1907.

### GIFTS ACKNOWLEDGED BY DR. DIX.

To the Editor of *The Living Church*:

**I** BEG you to accept my thanks for your kindness in giving a place to my appeal for the Rev. William C. McCracken. Without the friendly aid of the Church press, nothing could have been done: with it much has been accomplished. As this meets the eye of those, more than 200 in number, who answered that call, they will be happy to know that I have received, to date, \$3,893.75. To the larger part of the givers, written acknowledgments have been sent; where such have not been received, let this carry my thanks and those of Mr. McCracken to every one; and to you my grateful appreciation of your help in this matter. The list has been carefully kept and might be published if desired; but that seems hardly likely to be requested, as it would take up a large space in your columns, and as many of the contributors have asked that their names should not appear, it would be incomplete.

MORGAN DIX.

### LOYALTY TO THE CHURCH (KEEPING LENT).

BY MARIE J. BOIS.

**T**O-DAY in a gathering where the great majority was composed of sectarians, I heard a Churchwoman exclaim: "I shall give up eating sweets during Lent—it will be good for me; I am growing too stout." With an ironical smile, a Presbyterian sitting beside her, answered: "Oh! I know a good many Church people who use Lent in this way."

"But there are people in the Church who *do* practise *self-denial*," I could not help but add, "only they do not publish the fact." We were too polite to enter into an argument, but I felt the slight cast upon the ordinance of the Church, and I knew that once more, one of the Church's own daughters had given an occasion to the enemies of the Church to blaspheme.

Lent, which they do not observe, is, of course, one of the things which they are bound to criticize, bound to assail with all the witticisms of a self-asserting, antagonistic spirit.

Now we Church people are on the point of undergoing a real *test*, not only at the hand of our divine Master, but also at the hand of the world. We shall be watched curiously, sneeringly it may be. Surely no sympathy will be shown to the true, faithful disciple who denies himself in order to follow Him more closely; our motives will be misunderstood. Now, then, is our opportunity to *do* something, to *bear* something for the love of Him.

Shall we give a *raison d'être* to the mocking criticisms of our opponents? Shall we fast, because it is better for our physical being? Shall we withdraw from the world, because we need rest from the fatigue of society life, in order that we may enjoy it all the more when we reënter it after Easter? God forbid!

And yet, O men and women of the world, you for whom this life seems to have everything in store; you, seeking your own pleasure from morning to night, dancing to the very beginning of God's own appointed day of rest; day when you should meet Him in His house, at His altar; you, who are then too tired to keep that appointment with the King of kings; you, who use this day of His for your own selfish end and purpose, resting your body while your soul is starving; will you not stop and listen to the voice of the Church telling you to withdraw awhile in the wilderness with your Lord and Master Jesus Christ?

While I am writing these lines, I hear the monotonous dance music of a large hotel near by. In imagination I can see the scene: A brilliantly lighted hall, filled with men and women bent on enjoying all that the world, the flesh, and the devil are temptingly offering them—butterflies turning in dizzy circles around an invisible, but all the more dangerous, glare. Speak of Lent to them, of self-denial to such. "An antiquated custom!" they would exclaim. To withdraw in the wilderness, they would only need to withdraw in themselves. The wilderness would then, in truth, be intolerable to them.

But to us, faithful, thankful, *loyal* children of the Church,

the wilderness is a wonderful solitude, shared by One who welcomes us to His retreat; who will teach us during these forty days to learn of Him as we never learnt before—days of golden opportunities: "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Let us gladly accept His invitation, and follow Him in the desert; let us look forward to these hours of communion with Him, learning to see ourselves as He sees us, truly *learning of Him*. Let us, oh! let us obey the Church's wise ordinance, and let us make the most of our blessed privilege of keeping Lent as *loyal* sons and daughters of the Church *not* with the small, mean, contemptible aim of benefiting ourselves thereby.

### A PAN-AMERICAN VALENTINE.

**I** WAS crossing a lawn in the famous park of Buffalo, the park where the great Pan-American Exposition was held, and sticking up among the grass-blades, I espied something, and stooped to examine it. What do you think I had found? A tiny white heart of cardboard, tied at the top with a blue ribbon. It bore this sentiment in verse:

"Henny-Penny!  
Caroline Denny  
Can't count her friends,  
They are so many!"

Wasn't that a strange message to find growing just where the Pan-American buildings used to stand? I decided that this Caroline Denny must be a very nice girl, just because she could not count the multitude of her friends.

Have you ever tried it, I wonder! The taking an inventory of your friends? I never had, and I started to question in my own mind whether they were as numerous as Caroline's valentine stated hers to be!

Within the left "lobe" of the heart, the initials K. J. G. were printed, evidently to indicate the name of the one friend who acknowledged Caroline's charm of countless conquest; and in the right "lobe" the date, 1906, was inscribed—so you see that the message is quite modern and the pleasant condition of affairs is attainable in this land and age. It is for this reason that I was so impressed by the attempted computation.

Americans are fond of large statistics, great figures of finance and growth; here is a calculation which we are not apt to make. K. J. G. has attempted it for Caroline, and has failed to arrive at the sum total. The mathematics were too high!

But nevertheless I think that this system is a good one, don't you? Not "How many dollars have I put in the bank?" nor "How many houses, or jewels, do I own?" These are pleasant reflections, I admit, but they pall as the numbers increase. I have known many a weary-minded man or woman, who has these things in plenty, yet is in loneliness most poor!

This year, instead of merely making money, try also the gentle art of making friends.

It is not always an easy matter, for the friends who are most in need of you are generally compassed about with cares, but if properly approached, you will be surprised to find how glad is there acceptance of your comradeship.

James Russell Lowell paid a great tribute to his friend when he said of him, "Where he found a stranger, there he left a friend." That's the material to use in making friends—strangers!

Let us try to be like little Caroline Denny who has so many. And if this brief story happens to meet the eyes of Caroline or K. J. G. the recorded friends upon the paste-board heart, why, please dear Caroline and K.—let me thank you for the message you unwittingly planted upon the lawn of the Pan-American Park.

FORGIVING on our part is so absolutely an indispensable *condition* of God's forgiveness, that it must not be viewed as the mere fruit which results from it, but rather as indicating the necessary internal disposition and feeling of our heart at the moment in which we actually seek and find His mercy.—*Stier*.

THE Holy Ghost dwells in body and soul as in a temple. Evil spirits indeed have power to possess sinners, but His indwelling is far more perfect; for He is all-knowing and omnipresent, He is able to search into all our thoughts, and penetrate into every motive of the heart. Therefore, He pervades us (if it may be so said) as light pervades a building, or as a sweet perfume the folds of some honorable robe; so that, in Scripture language, we are said to be in Him, and He in us.—*Newman*.

## 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. J. W. BURRAS of Morris Park, Richmond Hill, L. I., N. Y., has accepted a call to the rectorship of Epiphany Church, Ozone Park, N. Y., and entered upon his duties February 1st.

THE Rev. J. W. FOGARTY of Calvary Church, Red Lodge, Mont., has accepted a call to the rectorship of the Church of the Good Shepherd, Chicago. He will assume his new duties on Ash Wednesday.

THE Rev. WM. H. FROST has resigned his charge of St. Matthew's Church, Alliance, Neb., to accept the appointment of *locum tenens* of Holy Trinity, Lincoln, Neb.

THE Rev. FREDERICK CROSBY LEE, curate of St. Saviour's Church, Bar Harbor, Me., and vicar of the Church of Our Father, Hull's Cove, has been granted a leave of absence until June. In the interval he will act as chaplain of St. Mary's School, Knoxville, Ill.

THE Rev. ROZELLE J. PHILLIPS begins his new work in North Brookfield, Mass., on the second Sunday in February.

THE Rev. J. BARRY RYAN, recently of St. Paul's Cathedral, Fond du Lac, Wis., has been called to St. Mark's Church, Waupaca, Wis.

THE Rev. R. T. W. WEBB has resigned St. Phillip's mission, Detroit, Mich., and has accepted a position as assistant at St. John's Church, Detroit.

## ORDINATIONS.

### DEACONS.

ALBANY.—On Saturday, February 2nd, the Rt. Rev. William C. Doane, D.D., Bishop of the diocese, ordained to the diaconate CHARLES WESLEY SCHIFFER. The Rev. O. S. Newell presented the candidate and the Bishop made the address.

KANSAS.—On January 25th (feast of the Conversion of St. Paul), the Rt. Rev. Frank R. Millsbaugh, D.D., Bishop of the diocese, ordained to the diaconate, Mr. HARRY GWYNNE SMITH and Mr. ROLAND O. MACINTOSH, in Grace Church, Washington. The Bishop was assisted in the service by the Rev. Messrs. P. B. Peabody and Ernest Rudd Allan. The candidates were presented and the sermon preached by the Rev. Mr. Peabody. The Rev. Mr. Smith is minister in charge of Washington, and the Rev. Mr. MacIntosh, of Wakefield, Kansas.

## DIED.

LOCKWOOD.—Entered into life eternal, Sunday, January 27th, 1907, FREDERICK HENRY LOCKWOOD, M.D., of 2643 N. Hermitage Avenue, Chicago, Ill. Funeral services were held at All Saints' Church, and interment at Graceland, on January 30th, 1907.

Dr. Lockwood was a grandson of the late Rev. Henry Lockwood of Pittsford, N. Y., and nephew of the late Rev. Henry R. Lockwood, D.D., of Syracuse, N. Y.

MAGOFFIN.—Entered into Life Eternal, January 31st, at the home of her daughter, Mrs. John C. Jones, Orlando, Florida, Mrs. ANNA ELIZABETH MAGOFFIN, sister of the Bishop of Southern Florida and of the Rev. Charles M. Gray of St. Petersburg, Fla.

"Numbered with Thy saints in glory everlasting."

STEVENSON.—Mrs. SUSAN STEVENSON, born in County Longford, near Dublin, Ireland, died in St. Paul, Minn., February 28th, 1907, aged 80 years.

## MEMORIAL.

RT. REV. GEO. F. SEYMOUR, D.D., LL.D., D.C.L.

At a special meeting of the Board of Trustees of the Western Theological Seminary, held in Chicago on Tuesday, January 29th, 1907, the following resolution was adopted by a rising vote:

WHEREAS, On December 8th, 1906, the Right Reverend GEORGE FRANKLIN SEYMOUR, D.D., LL.D., D.C.L., Bishop of Springfield, departed this life at his home in Springfield, Illinois, be it

*Resolved*, By the Board of Trustees of the Western Theological Seminary, that the following minute be spread upon the records of this Board, and a copy sent to Mrs. Seymour, and suitable publication made.

Bishop Seymour was one of the petitioners for the Seminary's charter in December, 1883, and from the beginning of its history until the date of his death, he was a member of its Board of Trustees.

For ten years he served the Seminary in the capacity of Professor of Church History, thereby entering into the interior life of the institution and coming into personal contact with its instructors and students. By reason of his profound scholarship and commanding personality, together with his genial disposition, he ever commended himself to the affectionate regard and admiration of all with whom he came into contact.

As a trustee, Bishop Seymour, through the long period of twenty-three years, was second to none in the faithfulness of his attendance upon the meetings of the Board—often at great expense of personal comfort—and his readiness and helpfulness in its counsels is marked throughout the records of this body. This faithfulness in taking his full share of duty as a trustee was accompanied by a promptness of decision and action which made Bishop Seymour a tower of strength to his fellow trustees in their common responsibilities, while that reliability which was so well-known a characteristic of his life in every sphere of duty, gave to his work as trustee especial value, a work always guided by his broad-minded interest and deep loyalty to the Seminary in all its aims.

Bishop Seymour's concern for the welfare of the Seminary is finally indicated by the bequest of his splendid library, together with a fund for its care. Nothing could so nearly represent in perpetuity the personality of the Bishop. It will be a monument to the versatility of his great scholarship, while out of the volumes from which he refreshed the springs of his intellectual life, the instructors and students of the Seminary for generations to come will draw knowledge, somewhat as they who in times past sat at his feet and learned from his lips. Bishop Seymour added to the profound learning which adorned his duties as a Professor of Church History, a very keen sense of loyalty to the Church, which gave him in an eminent degree that indomitable courage in defense of the faith which won the respect and admiration of all who knew him. No question of personal popularity or self-advancement ever caused him to hesitate for a moment whenever he felt that the Faith of our Holy Mother, the Church, needed his defense as a dutiful son. To no man of our time do the words of St. Paul seem more appropriate than to Bishop Seymour—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me in that day."

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## ADDRESS WANTED.

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

## WANTED.

### POSITIONS WANTED.

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

## 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.

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

## 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 Lousburg 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.

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

## TRAVEL.

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

## FOR SALE.

HASTING'S DICTIONARY OF THE BIBLE, Isaac Williams' Commentary (8 vols.), Neale and Littledale on the Psalms (4 vols.). H. C., care LIVING CHURCH, Milwaukee.

## APPEALS.

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

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

## 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."

**A LENDING LIBRARY.**

The Rev. R. W. Andrews, one of our missionaries to Japan in the district of Kyoto, writes of his great need of a number of books as a "Lending Library." Men who become converts and learn to read the English language, are eager to know more. They ask for books on Church Doctrines and on the Christian Life. It does seem as though he could be supplied with the funds to purchase a hundred books, if Church people understood his needs. He says in a recent letter: "We are terribly short-handed here now. What is to become of us if no more people arrive, I don't know."

If a few books will help him in his work, he ought to have them. THE LIVING CHURCH will gladly forward him any sums sent us for the purpose.

**NOTICES.**

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent

**THE BOARD OF MISSIONS,**

for all or a part of their stipends.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,  
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

**PENSION 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.**

**LONGMANS, GREEN & CO. New York.**

*In Via.* Verses Written on the Way. By George Seymour Hollings, S.S.J.E. Price, 60 cts. net.

*Public Worship in the Book of Common Prayer.* A Handbook for Lay People. By the Rev. C. R. Davey Biggs, D.D., Vicar of St. Phillip and St. James, Oxford. Price, 80 cts. net.

*Quiet Hours with the Ordinal.* A Series of Addresses by the Rt. Rev. J. W. Diggle, D.D., Bishop of Carlisle. Price, 75 cts. net.

*The Profit of Love.* Studies in Altruism. By A. A. McGinley. With Preface by Rev. George Tyrrell, author of *Lex Orandi*, etc. Price, \$1.50 net.

*The Temptations of Our Lord.* Considered as Related to the Ministry and as a Revelation of His Person. By H. J. C. Knight, B.D., Principal of the Clergy Training School, and Fellow of Corpus Christi College, Cambridge, and Examining Chaplain to the Lord Bishop of Salisbury. The Hulsean Lectures, 1905-6. Price, \$1.40 net.

**IMPORTED BY THOMAS WHITTAKER. New York.**

*Readings and Prayers for Every Day in Lent.* Price, 75 cts. net.

*Skellington's Sermon Library. Vol. VII. God's Heroes.* A Series of Plain Sermons. By the Rev. H. J. Wilmot-Buxton, M.A. (Vicar of St. Giles-in-the-Wood, N. Devon), author of *Day by Day Duty, Bible Object Lessons, Common Life Religion*, etc. Price, 90 cts. net.

*The Restitution of All Things;* or, "The Hope that is Set Before Us." By S. Baring-Gould, M.A. Price, \$1.40 net.

*The Twelve Gates of the Holy City and Other Sermons.* By Charles Bodington, Fellow of King's College, London, Canon Residentiary and Precentor of Lichfield Cathedral. Price, \$1.75 net.

*Churchmanship and Labour.* Sermons on Social Subjects, Preached at St. Stephen's Church, Wallbrook, by Rev. Canon H. Scott Holland, M.A., D.D., Mr. George W. E. Russell, M.A., LL.D., Rev. F. Lewis Donaldson, M.A., Rev. Canon A. W. Jephson, M.A., Rev. P. N. Waggott, M.A., S.S.J.E., Rev. Conrad Noel, Rev. Percy Dearmer, M.A. Compiled by Rev. W. Henry Hunt, First Secretary and Organiser of the Church Army Social Work; author of *Social Wreckage—Work among the Unemployed*; Editor of the *Lay Reader's Official Directory*, etc. Price, \$1.75 net.

*Seven Steps to the Cross.* Being Seven Meditations suitable for Lent and more particularly for Good Friday. By Rev. Ernest Bradley, Rector of St. Paul's, San Rafael, Cal. Price, 60 cts. net.

**CHARLES SCRIBNER'S SONS. New York.**

*A Dictionary of Christ and the Gospels.* Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and (in the reading of the proofs) by John C. Lambert, D.D. Volume I: Aaron—Knowledge. Price, cloth, \$6.00 per volume; half morocco, \$8.00 per volume. Sold only by subscription, and only in sets.

**LUTHERAN PUBLICATION SOCIETY. Philadelphia.**

*Christian Theology.* By Milton Valentine, D.D., LL.D., Late Professor of Systematic Theology in the Lutheran Theological Seminary, Gettysburg, Pa. Vols. I. and II. Price, \$5.00.

**THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS. New York.**

*The Political and Social Significance of the Life and Teachings of Jesus.* By Jeremiah W. Jenks, Ph.D., LL.D., Professor of Political Economy and Politics, Cornell University.

**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.

**BISHOP McCORMICK'S BOOK FOR LENT.\***

The book *Litany and the Life*, written by Dr. McCormick before his elevation to the episcopate, had many commendations from the Church press, some of which we reproduce:

"This book is opportune and should meet the want of many during the season of Lent. The clergy are sorely perplexed at times for something to read at the week-day evensong, that will be at once short, fresh, and instructive; then, too, there are a number who are unable, for various reasons, to attend the week-day service, yet, who would like to read and meditate at this season.

"Dr. McCormick has given us a fitting book. Unless we are mistaken, it will meet with popular favor."—*Diocese of Albany.*

"This is an admirably suggestive book for use during the Lenten season, and highly helpful to the hard-driven man who needs some timely assistance. But it is not only useful to the speaker; it is useful also to the man or woman who is looking for good devotional reading during the solemn season. And it has the advantage of going over comparatively little used ground, turning from the many-times threshed-over material, and taking up that which has been much less used.

"The author begins by telling of Litanies and their place and use, and then takes up the Litany of our own Prayer Book, and draws from it a large number of helpful and stimulating thoughts.

"It takes up the petitions of the Litany, shows their purpose and meaning, and then applies them helpfully to the lives of the children of the Church. The Litany is one of the greatest and most magnificent prayers known to devotional literature, and it is exceedingly good that those who use it should be guarded against becoming careless, and reminded of its immense treasures of sound theological teaching and helpful and uplifting devotions.

"We cordially commend the book to all who are looking for Lenten reading."—*Southern Churchman.*

"The author treats on the Litanies, dividing his subject into thirty-eight parts, which provides for a daily use of the book during the forty days of Lent—omitting Good Friday and Easter Even—and it might be thus used, with profit, either by the clergy at one of the daily Lenten services or privately by the laity.

"A careful perusal of the pages of the above book would be a great help to anyone in the better and more intelligent understanding, and consequently use, of the Litany."—*Pacific Churchman.*

\**The Litany and the Life.* A Series of Studies in the Litany Designed More Especially for Use During the Season of Lent. By the Rt. Rev. John Newton McCormick, B.A., D.D., Bishop Coadjutor of Western Michigan. Milwaukee: The Young Churchman Co. Price, by mail, \$1.10.

**THE LATE BISHOP McLAREN ON PRAYER.\***

"Bishop McLaren's *Essence of Prayer* is capital in every respect, and will do good, and only good, to anyone who reads it. The Bishop tells first and clearly what prayer 'is not,' and very necessary to many minds is his clear explanation under this head. Then he tells with equal clearness and force what prayer is. Not only for Lenten reading, but for devotional reading at any time, it would be hard to find the superior of this little booklet."—*Southern Churchman.*

\**The Essence of Prayer.* By the Rt. Rev. W. E. McLaren, D.D., D.C.L., late Bishop of Chicago. Milwaukee: The Young Churchman Co. Price, cloth bound, 28 cts. by mail.

# THE CHURCH AT WORK

## ST. MARK'S, MINNEAPOLIS, WANT NEW LOCATION.

THE PROPOSED removal of St. Mark's Church from its present downtown location to what is locally known as the "Welles' site," is opposed in many quarters. It would then be but five blocks from St. Paul's Church.

At a meeting of the Standing Committee, held on Monday, January 21st, in St. Paul, the following resolutions were unanimously adopted:

"Resolved, That the Standing Committee of the diocese of Minnesota hereby approves and consents to the proposed sale of the real estate belonging to St. Mark's parish in the city of Minneapolis, pursuant to a resolution duly adopted by a parish meeting of said parish, duly called and held on January 2nd, 1907, and which proposed sale was duly approved by the Bishop of the diocese on January 11th, 1907. This approval and consent is given upon the written request of the rector, wardens, and vestry of said parish.

"Resolved, That in passing the foregoing resolution of consent, the Standing Committee (as the representative body of the Protestant Episcopal Church in the diocese of Minnesota) desires to go on record and to communicate to St. Mark's corporation, its feeling that the proposed location upon the so-called Welles' site, is unfraternal and detrimental to the best interests of the Church in Minneapolis."

The above resolutions were passed separately.

Upon the receipt of the foregoing resolutions by St. Mark's vestry, the Bishop placed his resignation, as rector, in the hands of the vestry in order that both the parish and himself, might be delivered from any embarrassment arising out of the situation.

## DEATH OF REV. DR. CLERC.

THE REV. FRANCIS C. CLERC, D.D., rector of St. Paul's Church, Philipsburg, Pa., in the diocese of Harrisburg, died the last week in January.

Dr. Clerc was one of the oldest priests in active service in the American Church, being nearly 90 years of age at the time of his death. He had served 37 years within the limits of the diocese, most of the time at Carlisle and Philipsburg. He was also for a time in charge of Burlington College, Burlington, N. J. He was graduated from Trinity College, and ordered deacon in 1846 and priest a year later, both by Bishop Brownell of Connecticut. His first ministerial work was as assistant at Trinity Church, New York City. His funeral took place on the 1st inst.

## FINE GIFT TO SHATTUCK SCHOOL.

THE MANY friends of Shattuck School, Faribault, Minn., will rejoice to hear of the munificent gift of \$65,000 from Mrs. S. S. Johnson and sons of California, for the immediate enlargement and completion of the armory, so as to provide on a large scale a drill hall, library, and gymnasium for the use of the boys.

## DEATH OF A NOBLE CHURCH WOMAN.

ON THE evening of St. Paul's day, the Church in Cleveland, Ohio, lost one of her oldest communicants and most devoted daughters, in the passing away of Mrs. Mary Castle in her 89th year.

Mrs. Castle was born in Charlotte, Vt., on September 11, 1818, her parents being George Newell and Hannah (*nee* Williams) Newell.



CYPRIAN PINKHAM, D.D.,  
BISHOP OF CALGARY, N. W. T.

[whose twentieth anniversary was celebrated on the Feast of the Epiphany].

Few persons can rightfully lay claim to a more distinguished lineage, for she numbered among her ancestors three Colonial Governors before 1680, *i.e.*, Thomas Dudley and Simon Bradstreet of Massachusetts, and Thomas Welles of Connecticut, and also one of the signers of the Declaration of Independence, William Williams of Connecticut.

On the death of her mother in 1823, she accompanied her uncle and aunt to Ohio with the westbound pioneer settlers who travelled by boat *via* the newly constructed Erie Canal to Buffalo and thence by stage to Melmore, in Sandusky County, Ohio.

Shortly afterwards her aunt died and she returned to her old home in Vermont, where she resided until 1838, in which year she began her continuous residence in Cleveland. Here she met her husband, the late Wm. B. Castle, and they were married in St. John's Church, May 13, 1840. Both Mrs. Castle and her husband were members of the first class confirmed in that church, the apostolic rite being administered by the Rt. Rev. Charles Pettit McIlvaine, D.D., second Bishop of Ohio. The early years of their married life was spent on the West Side, then known as Ohio City, of which Mr. Castle was mayor at the time of its annexation to Cleveland, and after that event was the first mayor of Cleveland.

After establishing their home on the East Side, Mr. Castle died in 1872, and Mrs. Castle became a communicant of St. Paul's Church, where she has ever since been known as one of the most prominent and active workers.

In speaking of her place in the life of the city, the *Cleveland Plaindealer* says: "In all the years gone by it would be hard to find any effort that had been made to alleviate sickness or suffering, to promote the public welfare or the advancement of the best interests of Cleveland or its citizens, where the names of William B. and Mary H. Castle do not appear. In the dark days of the war of the rebellion they were prominent in the Sanitary Commission. The Bethel, the hospitals, the churches, the schools—all have realized their benefactions."

She is survived by a son, William W. Castle of Boston, and three daughters: Mrs. Robert R. Rhodes, Mrs. David Z. Norton, and Mrs. Charles C. Bolton, all of Cleveland.

The burial services were conducted by Bishop Leonard, assisted by the Rev. Walter R. Breed, D.D., rector of St. Paul's Church, and the Rev. W. H. Jones, B.A., rector of St. John's Church. The interment was amid the oaks and pines of beautiful Lake View Cemetery, where sleep Cleveland's most eminent dead.

"Rest eternal grant her, O Lord, and let light perpetual shine upon her!"

## INDIAN TROUBLE IN WYOMING.

IN THIS Rocky Mountain country that composes the district of Boise, Bishop Funsten has been carrying on work among his Indian people at three different points, one of which is on Wind River reservation in western Wyoming, about 100 miles south of the Yellowstone Park. Here he has two missionaries, the Rev. John Roberts, working among the Shoshones, and the Rev. Sherman Coolidge, among the Arapahoes, the latter being a full-blooded member of that tribe. Though captured when a small boy, his associations have been among the whites; and while he does not speak the language of his people, he has a large influence over them. He married an intelligent white woman and lives on a ranch among his people, who have taken their allotment with the Shoshones, their former enemies. Recently a part of the reservation was thrown open to settlement by a treaty with the Government. The progressive Indians, with the full approval of our missionaries, sanctioned this treaty. The non-progressive, heathen Indians, forming a minority, bitterly opposed it. Their anger was increased by the coming in of the white settlers, and a delay on the part of the Government in making the promised payment. Evidently a secret conspiracy was formed for the assassination of those who favored the treaty—a sort of Indian *Mafta*. A half-breed by the name of Terry, son of a Mormon bishop, who numbered among his wives an Indian woman, was brutally murdered by these people, not far from the mission. Our own missionary, the Rev. John Roberts, while returning from the burial of a white man, saw approaching a band of these Arapahoe malcontents who gave every evidence of an intention of attacking him. He at once drove back to Lander, a little town on the border of the reservation, and telephoned to the captain in charge of Fort Washakie, who knew the actual things that were occurring, ordered Mr. Roberts to remain where he was. The captain then sent a detachment of soldiers to bring his wife and children to the fort, to avoid all danger of their being assassinated. A local newspaper speaks of the matter in the following terms. We give the exact words:

"There was much excitement in the post and agency last night when the news of the attempted outrage came in, and very few

people slept at all. Dick Washakie, son of the great chief, fled to the fort for protection, and the Shoshones are all gathering at the post and agency.

"The Rev. Mr. Roberts is greatly beloved by both Indians and soldiers, and it is openly stated that if he or Dick Washakie are murdered by the Arapahoe malcontents, the entire tribe will be wiped out in short order."

The Arapahoes have always been looked upon as intruders, and they have long been trouble-breeders. They are intelligent and of a haughty disposition. Many of them refused to take allotments, thinking that by so doing they could force the Government to abandon the plan of throwing the reservation open to settlement last summer. Failing in this plan, they seemed to adopt the ideas of the Russian terrorist, and marked for assassination all Indians and white men who took an active part in securing signatures to the treaty which ceded to the United States that portion of the reservation which has recently been opened. This is the only grievance they have against the Rev. Mr. Roberts, who has labored among them continuously for more than twenty-four years, knows them all personally, and who has befriended them all many times. He estimated that the renegades number from 175 to 200 in all.

The leaders of the non-progressive element tell their followers that the whole country belongs to them and that they are being gradually deprived of all their rights and privileges, citing the fact that they have recently been forbidden the sun dance, which forms a part of their religious ceremonies, and is estimated as one of their most solemn ceremonies. They have an oath-bound secret society which treasures up traditions of the past when they were a strong and powerful race. All these things combine to make them resent what they term the encroachments of the whites, and besides this, they believe that they can force the Government to placate them either by the gift of land or money, or both.

The Rev. Sherman Coolidge, who is now the Rev. Mr. Roberts' assistant, is expected home from Salt Lake in a day or two, and it is hoped that he may have influence with his people to quiet them down somewhat.

The Shoshones are and always have been a quiet and orderly race, very friendly to the whites, but bitter enemies to the Arapahoes, whom they despise heartily. If more serious trouble occurs, the Government will not need troops here to protect the whites, but it will be to protect the Arapahoes.

#### DEATH OF A CANADIAN PRIEST.

GREAT sorrow is felt at the death of the rector of Cobden, diocese of Ottawa, in Canada, the Rev. Frank William Ritchie, second son of the late Sir William Ritchie, Chief Justice of Canada. He died of typhoid fever at St. Luke's Hospital, Ottawa, January 24th. He was educated at Lennoxville, going through both the school and the college, from which he was graduated. He was ordained deacon in 1885 and priest the following year, after which he went as missionary to British Guiana for some years and then to Africa. Since his return to Canada he has held several charges in the diocese of Ottawa. He leaves a widow and three young children.

#### ST. THOMAS MEMORIAL CHURCH, OAKMONT, PA.

ON SEXAGESIMA SUNDAY, February 3d, the Rt. Rev. Cortlandt Whitehead, S.T.D., opened with a service of benediction, the new St. Thomas' Memorial Church, Oakmont (the Rev. Laurens McLure, S.T.D., rector). The building is a gift to the parish by its senior warden, Mr. Jacob W. Paul, in memory of his wife, Mrs. Susan Fries Paul.

The church is of stone, Gothic in style, and massive in character, with a seating ca-

capacity of 450. The floor of the nave is finished in tile, except under the pews, and that of the chancel in marble mosaic. The open truss-roof and the wainscoting are of Flemish oak.

Many handsome articles of furniture have been presented to the church as memorials. A magnificent altar and reredos of Caen stone are being made by Mr. R. Geissler, of New York City, for Mr. Thomas King, of Irvington-on-Hudson, New York, a former parishioner, in memory of his wife, Mrs. Blanche Finney King, which will be in place when the church is consecrated in May. The font is of the same material, and is a memorial of Joseph Malcom Barnsley; the Bishop's chair is a memorial to Mrs. Felix R. Brunot, who for many years had a summer home at Oakmont, and worshipped at St. Thomas'. The altar-rail is in memory of Miss Alice Wood Metcalf; the stalls of Mrs. Nettie H. Musgrave; the prayer desk, of Miss Maude Hilda Dickie. The jeweled altar cross commemorates a number of the faithful departed of the parish, and is set with jewels which were theirs. The estimated value of the whole property of St. Thomas' parish, including church, parish house, and rectory, is \$90,000. The church has a mission under its care, St. Thomas', Sandy Creek, which receives much attention from the rector.

#### DEATH OF AN AGED PRIEST.

THE REV. DUDLEY CHASE, retired chaplain of the U. S. A., passed away at his home on So. 41st St., Philadelphia, on Tuesday, Jan. 29th, in his 91st year. Rev. Mr. Chase was a son of the late Bishop Philander Chase, and was born in Hartford, Conn., in 1816, ordained deacon in 1842 at Rushville, Ill., and priested by his father at Quincy, Ill., in 1843. He founded and was rector of the Church of the Atonement, in Chicago. Upon receiving in 1864 a commission as chaplain in the Army, he served in that capacity principally in California and Nevada, until 1882, when he retired from army life, coming to Philadelphia and founding Grace Church Chapel, in West Philadelphia. His death was caused by congestion of the lungs. The burial took place from his late residence on Friday, February 1st.

#### BEQUESTS TO CHURCH OBJECTS.

BY THE will of the late T. Henry Asbury, of Oak Lane, Philadelphia, St. Martin's (Rev. Walter Jordan, rector) receives a bequest of \$2,500 towards the liquidation of the debt of \$5,000 resting upon the parish. From the estate of the late Emilie D. Wagner the sum of \$5,000 is devised to St. Mark's Church (Rev. Alfred G. Mortimer, D.D., rector), as a memorial to her mother, the income to be used as the rector may see fit; \$2,500 to St. Michael's mission of St. Mark's Church, to be used for its support; \$1,500 to the Sisters of St. Margaret, for the support of their house, and after the death of a relative the further sum of \$5,000 reverts to St. Timothy's Hospital, Roxborough, a Church institution.

#### PRESBYTERIAN MINISTER CONFIRMED.

MR. GEORGE EVERETT YOUNG, Presbyterian minister at Herscher, Ill. has resigned his work, parting with his people in the most friendly way, and was confirmed by the Bishop of Quincy in Grace Church, Galesburg, at an early morning service on January 28. He was presented by the Rev. Dr. Percival, rector of St. Paul's Church, Peoria, who celebrated the Holy Eucharist at which Mr. Young made his first communion. Mr. Young who is a scholarly gentleman and one of the best Hebraists in the West, announces that his step has been taken solely from a desire to enjoy Catholic faith and practice in the American Catholic Church. He will be associated with the Rev. Dr. Percival as a lay helper for the present.

#### THE BISHOP OF MAINE ON THE CHURCH IN FRANCE.

BEFORE the members of the Church Club of Maine, in the parish house of St. Luke's Cathedral, Portland, on the evening of January 31st, the Rt. Rev. Dr. Codman delivered an address on the religious situation in France to-day. Bishop Codman said:

"There are three distinct factors involved in the Church question in France—the Church, the Nation, and the Papacy. The Church must be kept distinct from the Papacy for the Catholic Church in France is French and the Papacy is Italian. But for the present the French Church is governed by a foreign sovereign in Italy. As in England the Church is governed by the Crown and Parliament, so in France the Church is governed by the Papacy. We do not confuse the Crown and Parliament with the Church in England, so also we can distinguish between the Catholic Church in France and the Pope.

"By the Catholic Church in France I mean the Church in her pastoral life and work. We see her gathered about the priest at the altar saying mass, baptizing, and training the children, marrying the young folks and burying the dead. She is seen in the faithful at their prayers and at their worship, confessing their sins, struggling to bear their trials, seeking comfort in their sorrows and coming to God, to Christ, and to the Blessed Virgin for help. Here Christ and the Holy Spirit are at work. This is the form in which Christianity has worked and still works in France. The Protestant may criticise, may want to substitute for it his own personal religion and perhaps there is need of reform. But the priests are for the most part sincere, earnest, and devoted men. Though lacking, perhaps, in education in the country districts these priests are quite equal in intelligence to many of the Protestant clergy in America. It is noticeable that in this controversy there has been no attack upon the moral character of the priests. The churches are crowded and though there is much religious indifference and agnosticism it is nowhere equal to the religious indifference, agnosticism, and deserted churches in Protestant countries. (Perhaps that which offends the Anglo-Saxon most is the unrestrained extravagance in the worship of the Blessed Virgin, a devotion which in its sentimentalism is revolting to Anglo-Saxon manliness. But when the Pope himself, in his last letter to the French Bishop, can speak of the Blessed Virgin as 'the daughter of the Father, the mother of the Word, and the wife of the Holy Ghost,' we feel as if sound Catholic theology was thrown to the winds and a sentimentalism substituted which is materialistic, sensual, and silly). Nevertheless only prejudiced Protestants can fail to see that the power of Christianity is alive and vigorous in the Catholic Church in France. Let us judge a Church as we would judge each other, by the virtue, not the vices or shortcomings.

"Is there any hope for the Protestant religion in France? To this question I think we can answer emphatically 'No.' The Protestant religion is a local growth and thrives only in certain soils. It is too cold, too dry, too inartistic for French taste. The Frenchman recognizes no half-way between Agnosticism and Catholicism. It is either Church authority or 'I do not know.' He will not build his faith on a sentiment. And finally the French people identify the Protestant religion with German Lutheranism and will not tolerate anything that comes from Germany. In France, therefore, it seems to me, the only hope for the Christian religion lies in the Catholic Church."

The address occupies several columns of the daily papers of Portland, but the above introduction is all we are able to find space for, much to our regret.

### FATHER FIELD'S VIGOROUS WORK FOR THE NEGROES.

THE DESIRE of the Rev. Fr. Field, S.S.J.E., to build a new St. Martin's Church for the Negro population of the South End, has brought forth some pretty plain speaking from this well-known priest, who appears to get little sympathy from those in control of the diocesan funds, none of which seems eligible for the Negro work of the city. In the parish paper, *The Messenger*, there is an article under the head of "The Spirit of the Episcopal Church," wherein he says, in part:

"We are refused help from diocesan funds for our colored missions in Boston on the ground that our work is not representative of the spirit of the Episcopal Church. We exclaim (as Fr. Stanton did many years ago) in our best Latin, '*Quantum mazillam*'—What cheek! The spirit and aim of the Church is expressed in the Book of Common Prayer, and we obey the Prayer Book 50 per cent. more than most of the clergy of the Episcopal Church.

"1. On seventy-nine days in every year for the last twenty-five years we have dined off fish and bread pudding. Do we like this kind of food? No, we have done it out of obedience to the Book of Common Prayer, which orders that on certain 'such a measure of abstinence is to be observed as shall . . .,' and we know that abstinence in ecclesiastical language means abstinence from flesh meat.

"2. We have daily all these years celebrated the Holy Communion and said Morning and Evening Prayers in the church. Has it always been convenient to do this? No; but we have done it out of obedience to the spirit and letter of the Prayer Book.

"3. We have given up Friday and Saturday afternoons and evenings to hearing Confessions, in summer and winter, when we have longed, longed, oh, so much, to be far away, anywhere. But we have done it out of obedience to the spirit of the Book of Common Prayer, which bids us invite people to come and open their grief to us, and because when we were made priests by the ordering in that Book, the Bishop said, 'Receive the Holy Ghost for the office and work of a priest. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained.' And we believed him.

"But you add to the services of the Prayer Book.' So do all living pastors, and we do not blame them. We simply try to make our services attractive and suitable to the various phases of religious feeling characteristic of religious thought in America to-day.

"There was a time when we trustingly went a-fishing, like Simple Simon, in mother's pail; now scourged by empty experience, we prefer the role of the astute pisan, and when asked to give up this and extend that we say (though let us not be supposed to liken the diocese of Massachusetts to Simple Simon), 'Show us first your penny.' It is known perfectly well that the great advance of the Church during the last fifty years, which is a constant theme of platform congratulation, is due, under God, to the clergy who have taught the Catholic Faith and Practice with regard to the Sacraments. But we can apparently only look for diocesan help and recognition in our work if we neglect the feasts and fasts, and omit daily prayers, so that we may open billiard rooms and club rooms, instead of seeking, as we have in the past, to revive and strengthen the spiritual life of our people."

Fr. Field notes that although the work of the Society of St. John the Evangelist among the Negroes is the only serious attempt to deal with the Negro problem that has been made by the Episcopal Church in Massachusetts, we can get no help from diocesan mission funds. We have been called "unpractical," "visionaries," "dreamers." We

are told that we ought to go in more for social work among the poor, and have what is called an "institutional church." We reply that the people who are called "unpractical" are generally the people who get what they want.

When St. Martin's Church is built and equipped for service, says this paper, no doubt the Episcopal Church in this diocese will be glad; but it seems to us wrong when people have deliberately for years set themselves against or ignored a thing, then at last, when in spite of their opposition or indifference it succeeds, to let them go off with a flourish of trumpets, wiping their hands on the back of success and crying, "See what we have done!"

### DR. MANN AT THE DINNER OF THE EPISCOPALIAN CLUB.

THE REV. DR. MANN of Trinity Church, Hubert Carlton of the Brotherhood of St. Andrew, and Mr. William V. Kellen, one of our prominent laymen, and in charge of the great thank-offering which the diocese of Massachusetts is to present at the triennial convention, were the speakers at the dinner of the Episcopalian Club at the Hotel Brunswick on the evening of January 25th. The general topic for consideration was, "What can Laymen do to Strengthen the Church Life?" Dr. Mann answered the question by the one word "Everything." He took occasion to take President Eliot of Harvard to task for the ammunition which he had wasted in a speech which he recently made wherein he expressed his disapproval of ritual and ecclesiasticism. In relation to Sunday observance, Dr. Mann said that he would like to see the laymen of the Church take a stand on this matter. The membership of the Church was made up of two extremes—the rich and cultured and the very poor—and it had a social influence far out of all proportion to the size of the Church.

"This influence," said Dr. Mann, "should not be used to prevent the hard-working people from enjoying their little pleasures while the rich make it a day simply for fun, with perhaps a morning attendance at church as a mere matter of form. Let everyone stand for the observance, not by that meaning those little sinless pleasures should be stopped, but that all doubtful gaieties such as dinners at country clubs and days given over to automobile rides should cease. Just because we are not puritanical and believe that the Sabbath was made for the people, not people for the Sabbath, yet simply because we want it free, let us rise and stand for the highest privileges of the day."

Another thing brought out by Dr. Mann was the question of Sunday School teachers, and he decried the use of young men and women to the exclusion of men of formed character and position. The character and personality of the strongest men is what is wanted. Dr. Mann concluded with an appeal for more clergy who he said were not forthcoming. He advocated the fathers stepping in and showing the rising generation that the profession was one of the highest, most respected.

These officers were elected for the ensuing year: President, William V. Kellen; Vice-presidents, Frederick H. Warner and Franklin W. Hobbs; Secretary, Henry C. Stetson; Treasurer, Henry M. Upham; Executive Committee, Huntington Saville, J. Adams Brown, Samuel W. Andrew, Henry J. Ide, Charles W. Leonard, Henry G. Vaughan, George G. Bradford, and Lawrence B. Evans.

### MEMORIAL TO DR. DONALD UNVEILED.

THE BEAUTIFUL memorial to the late Rev. Dr. E. Winchester Donald of Trinity Church was unveiled within the edifice on the morning of Sunday, January 27th. The present rector, the Rev. Dr. Mann, preached a sermon of marked power referring to the memorial

and for what it stands and dwelling upon the lesson which the character, life, and work of the lamented rector teaches to those who knew and loved him. In the afternoon there was another service, which partook of the nature of memorial exercises. The Rev. Reuben Kidner preached. He reviewed the active life and works of the late rector, his mission as a clergyman, or friend, or in his position as a member of the community. Organist Wallace Goodrich played Handel's "Largo" at the beginning of the service and the choir sang several hymns appropriate to the occasion.

The memorial is placed in the south transept near the baptistery. It is the work of Bela S. Pratt and includes a large architectural setting of Scotch brownstone with which are combined variegated columns of Italian marble, between which in the central portion is a bas relief of Dr. Donald. This is of Carara marble and shows a half-length figure holding a chalice, suggestive of the tribute paid the deceased by the Rev. Dr. Huntington of New York, who, preaching the memorial sermon, called him the "King's cup-bearer."

### DEATH OF THE FOUNDESS OF THE MORRIS REFUGE FOR CATS AND DOGS.

AFTER a lingering illness, Miss Elizabeth Morris, a prominent Churchwoman, and the founder of the Morris Refuge for Cats and Dogs at 12th and Lombard Streets, Philadelphia, passed to her rest on Friday, January 25th, in her 80th year. Miss Morris was connected with the old Revolutionary family of that name, and in her girlhood cultivated a deep love for the above domestic animals, and this love prompted her starting, 30 years ago, what has since become a blessing and boon to these poor and abused creatures—the hospital for animals known as the Morris Refuge. She was a life-long communicant of and always prominent in the charitable work of old St. Peter's Church (Rev. E. M. Jefferys, rector), from which church she was buried on January 29th.

### THE BISHOP OF MAINE'S RECEPTION.

AFTER a sojourn of about four months in France, Bishop Codman has returned to the diocese refreshed and re-invigorated. On the evening of January 30th he gave a reception in the Cathedral parish house, Portland, which was very largely attended. Besides a good representation of the clergy of the diocese and between six and seven hundred ladies and gentlemen from the city and neighboring parishes, there were also in attendance a dozen or more of the prominent denominational ministers and laity. The arrangements for the reception were in the hands of a committee of ladies of the Cathedral parish, who, with the Dean, the Very Rev. Dr. Vernon, exerted themselves, and most successfully, to make the occasion a thoroughly enjoyable one. The Bishop was assisted in receiving by his sister, Miss Codman, of Boston, who accompanied him abroad.

### DEATH OF THE REV. DR. BENJAMIN.

THE REV. WILLIAM H. BENJAMIN, D.D., for forty years rector of St. Barnabas' Church, Irvington-on-the-Hudson, died suddenly at the rectory in the early morning of February 1st, of heart failure, resulting from grippe. Dr. Benjamin, who was 70, came to Irvington when it was a small place, but as the population increased he developed the church and parish so that now it is one of the strongest along the Hudson River. The funeral was held on Sunday afternoon, the Bishops, the Rev. Dr. W. R. Huntington, officiating, and the neighboring clergy being present. The Rev. Arthur Hunt of the General Theological Seminary has been assisting in the work of the parish.



### MEMORIAL WINDOW IN ST. LUKE'S, LEBANON, PA.

A MEMORIAL WINDOW has recently been dedicated in St. Luke's Church, Lebanon (Central Pennsylvania), the Rev. John Mitchell Page, rector. It is the gift of Mrs. John A. Weimer, a member of St. Luke's parish, in memory of her late husband, a man notably active in social, civic, and business affairs. The window is the work of Messrs.



MEMORIAL WINDOW, ST. LUKE'S CHURCH.

J. & R. Lamb, and its general subject is the Incarnation. According to the wish of the donor, it was quietly dedicated at the early celebration of the Eucharist on the Fourth Sunday in Advent, by the rector, acting for Bishop Talbot. The prayers of dedication, as also the sermons preached in St. Luke's at Christmastide, were such as to make it clear that the events represented in this window were not regarded as the ingeniously edifying inventions of an irresponsible fanaticism, but the faithful portrayals of actual happenings of history, to which God the Holy Ghost has borne witness in the tradition of the Church and the words of the Scriptures.

### RESIGNATION OF HIS PARISH BY THE REV. GEORGE C. COX.

THE RESIGNATION of the Rev. Geo. Clarke Cox as rector of Calvary Church, Cincinnati, was tendered to the vestry at a meeting held on the evening of February 1st, and accepted unanimously, seven members being present at the meeting and the consent of three absentees being received. The resignation takes effect September 1st, being the anniversary of his assuming the rectorship.

After the meeting Mr. Cox issued the following statement:

"I have resigned my parish, but not my ministry. This action is taken to relieve my parish of any further disturbance because of the ceaseless agitation of my right to remain in the ministry, which has been carried on by my opponents since the decision of the Standing Committee on December 12th last.

"The form of that decision has always been unsatisfactory to me, though at the time it was made I did not say so, in the hope that whatever the form of the decision, the matter might be all owed to rest. And now Bishop Vincent, who will still have to select my judges, should the case ever be brought to trial, has issued a statement in which he has prejudiced the whole matter, declaring it to be simply a question of discipline, and declaring me to be guilty without a trial. I think that there can be no doubt but Bishop Vincent is mistaken in this. It can be a question of discipline only when a properly constituted court shall have found me guilty of the things which Bishop Vincent and the rest of my opponents assume to be proven.

"The entire question at issue is a question of doctrine, and the Bishop is no more authorized by the Church to declare the truth

of doctrine than am I or any other minister or layman. When disputes arise over doctrinal matters the Church has provided a way clumsy and unsatisfactory, it is true, but at least legal, to determine them.

"A man must be presented for trial by the Standing Committee. There must be a court of five presbyters chosen by the accused from nine nominated by the Bishop, to try the case. The accused may defend himself and endeavor to show his innocence of the charges. Have any of these things been done? There has been no trial ordered, no court constituted. I am, before the law, in as good and regular standing as the Bishop himself. I have a letter from him, dated December 17th, five days after the decision of the Standing Committee, declaring that I am in good standing. Any attempt to destroy my standing by indirection on the part of the Standing Committee or the Bishop, or by private persons seems to me unworthy.

"If the Standing Committee, in quoting the Crapsey case, intended to convey the impression that they thought me to be judged and condemned by that case, that committee was acting beyond its powers. It is not a court, and it cannot determine either questions of doctrine or questions of discipline. I am loath to believe that it intended this meaning, as many have thought and triumphantly quoted, for it must know well that the decisions of Western New York bind no one outside that diocese, even as the decisions of Southern Ohio bind no one outside this diocese.

"Being unwilling to be the cause of continual agitation in the diocese, and having deeply at heart the welfare of Calvary parish, I have thought that its welfare might best be served by a resignation of the parish.

"The date on which my resignation was to take effect was left entirely to the vestry.

### THE FEAST OF THE PURIFICATION AT KEMPER HALL.

"THE FEAST," as we call it at Kemper Hall, since it is the dedication festival of the Community of St. Mary, the Mother House of whose western province is here; "the Feast," therefore, brought a number of priests and many associates of the community to the convent to assist in the solemnities of the day.

Solemn Pontifical Vespers were sung on the eve, the Bishop of the diocese officiating. The chief service of the day was a solemn Eucharist, the chaplain of Kemper Hall being the celebrant and Bishop Webb, the preacher. The priests assisting were the Very Rev. the Dean of the Cathedral of St. Peter and St. Paul, Chicago, the Very Rev. Charles L. Mallory, dean of the Milwaukee Convocation and rector of Kenosha. The Rev. H. G. Moore, rector of Winnetka, Ill., the Rev. C. A. Capwell of Holy Innocents', Racine and the Rev. B. Stewart Bert of Immanuel, Racine. The music of the Mass was by Ferris Tozer, in G., and was sung with more than ordinary excellence, and in a very reverent spirit by the school choir.

Just before the Eucharist fifteen members of the school were admitted into the Guild of the Holy Child by the Bishop in a most impressive service.

At one o'clock the clergy and associates and other guests with the girls of the school, sat down to a most enjoyable luncheon in the great dining hall, after which the day was spent in pleasant visiting, and was brought to a close by one of the prettiest parties we have ever attended at Kemper Hall, given by the Intermediate Class. The Gymnasium was artistically decorated with snow-laden branches of ever-green, and the class colors, red and gold.

The rousing cheer of the school for "1909" gave conclusive evidence of the success of the evening, and brought to "finis" a very happy day.

### PREPARATIONS FOR LENT IN LOUISVILLE.

LOUISVILLE will have a fruitful Lent if it can be ensured by careful preparation. Daily services and frequent celebrations with appropriate instructions will be the rule in the several parishes.

Daily services will be held at noon-day in the hall of the Board of Trade under the auspices of the Brotherhood of St. Andrew, for men, with addresses by Bishop Woodcock, the Rev. John Mockridge of Detroit, the Rev. Alexander Vance of Pittsburgh, the Rev. D. C. Wright of Paducah, and the Rev. S. S. Marquis, D.D., of Detroit; each of whom will take these services for one week. Six of the central parishes in the city have arranged to hold union services on Fridays, in their several churches in rotation, at which the sermon will be delivered by the visiting priest conducting the noon-day services that week.

### FLOOD DAMAGE AT UNIONTOWN, KY

THE recent flood in the Ohio river not only converted the streets of Uniontown, Ky., into canals, but invaded St. John's Church so that the water covered the chancel floor. The damage to the church will be considerable, and will impose a serious burden upon the congregation in making the necessary repairs, all the more serious from the fact that the church and rectory have but recently been put in excellent condition at much expense. Fortunately the water did not get into the rectory, but many of the parishioners incurred heavy losses.

### EX-MINISTER GREENER IN BALTIMORE.

THE Baltimore *American* of January 25th says:

"Richard T. Greener, late American consul to Vladivostok, Russia, will make an address at St. James' Protestant Episcopal Church this evening, the occasion being a reunion of the members of that congregation by way of celebrating the birthday of the rector, the Rev. G. F. Bragg, Jr., which occurs today. Almost 100 years ago a talented old colored man, Jacob C. Greener, a communicant of St. Paul's Church, being licensed as a lay reader, made the first attempt in this city to establish a colored Episcopal church. He held services in his own house, but eventually had to give up the effort, the few colored Episcopalians returning to St. Paul's and St. Peter's Churches. Some years later the attempt was made again and culminated in St. James' African Church, now located on Park Avenue and Preston Street. Ex-Minister Greener is the grandson of Jacob C. Greener, the pioneer Afro-American Churchman here. R. T. Greener is the first man of the colored race to graduate from Harvard University, Cambridge, Mass. About 25 years ago he was dean of the law department of Howard University, Washington, D. C."

### WOMAN'S AUXILIARY IN LOS ANGELES.

AN INTERESTING report recently made by Mrs. Philip Gengembre Hubert, president of the Woman's Auxiliary of the diocese of Los Angeles, shows advancement in every direction in the work of the Woman's Auxiliary. Since October last, Mrs. Hubert has visited north as far as Santa Barbara, and south as far as San Diego, including Oceanside, Escondido, Fallbrook, and Long Beach. At the district meeting held at Pasadena, twenty-two branches were represented. A meeting of especial note held at San Bernardino brought representation from the neighboring branches of Riverside, Redlands, Ontario and near-by points, each branch adding to the general interest by the production of well prepared papers. Deaconess Grebe made a trip in the interest of the Auxiliary to Lompoc, Hue-

neme, Oxnard, Ventura, Santa Paula and Santa Barbara, which will be productive of definite results.

Advent boxes were sent to missionaries of the diocese, and included in the contents were a number of much needed suits of clerical clothing. The different branches of the diocese are now preparing to meet their pledges and apportionments before beginning their Lenten work for Alaska.

#### DEATH OF THE REV. DR. WALKER OF VIRGINIA.

THE REV. CORNELIUS WALKER, D.D., professor emeritus of the Theological Seminary of Virginia, died on Wednesday, January 23, in Ketonsville, Md. He was in his 89th year.

Next to Dr. Packard, with whom Dr. Walker was associated, he was one of the most widely known and universally loved clergyman of the South.

For years Dr. Walker filled a professor chair at the Virginia Seminary. He was a most profound thinker, ready writer and ideal teacher.

Hundreds of clergy all over this country and in the mission fields rise and call him blessed.

His quiet spirit, sweet temper, and lovable disposition, made him an example to those he taught, not only the knowledge of theology, but the practical daily abiding in Christ. His star will shine for ever in the hearts and minds of those he taught. His heritage is heaven, after work well done. He was the author of some splendid books—among them, *Walker's Outline of Theology*.

#### FUNCTION AT THE THEOLOGICAL SEMINARY OF VIRGINIA.

ON ST. PAUL'S DAY, the new chancel of Emmanuel Chapel of the Theological Seminary of Virginia, was solemnly dedicated. It is the gift of Bishop Potter of New York, who is an alumnus of the seminary. Bishop Gibson made the address on behalf of the Board of Trustees, and Dean Crawford on behalf of the faculty. Bishop Potter made a response. There was a large and distinguished body of clergy and laity present.

#### REV. A. W. MANN'S THIRTIETH ANNIVERSARY.

LAST ST. PAUL'S DAY was the thirtieth anniversary of the ordination of the Rev. Austin W. Mann to the "Voiceless Ministry" of the Church to the "silent folk" of the Mid-Western dioceses. It was the first ordination of a deaf-mute man west of the Alleghenies; and the second since Apostolic days. A service was held in the evening at Grace Church, Cleveland, with a reception in the parish house, at the close. Letters of congratulation from the Bishop, Archdeacon Abbott, General Missionary Leffingwell, Rector Bubb, the Rev. Dr. Chamberlain, vicar of St. Ann's Church, New York, and the Rev. Mr. Searing, of the New England Mission, were read by the Rev. Mr. Mann. The letter of Bishop Leonard is as follows:—"I am sorry that I can not be present at your anniversary on Friday evening next. You have certainly been a faithful and devoted pastor to your people, and I know they appreciate all your good works. It is a noble record to lay at the feet of your divine Lord. I do wish that your "silent" friends would make some effort at this time, to mark your anniversary with some suitable monument. If they could raise funds among themselves and among their hearing brethren, and build a rectory for St. Agnes' Deaf-Mute Mission, which you could occupy and your successors in this diocese, it would certainly be an interesting act of remembrance. Will you say to your dear people that my heart goes out to them with great desire and that I trust they will uphold your hands in the future, as they have done in the past."

#### MISSIONARIES RETURN TO CHINA.

MR. AND MRS. LITTELL start for their journey to Hankow at the beginning of this month. Mr. Littell says that among the places he visited in the United States, nowhere was he more gratified at the expression of interest than was shown at his visit to Milwaukee, where he spoke on a Sunday morning at St. Paul's Church, and to a congregation of children at the Cathedral. Indeed all along the line there seems to be a welcome for the live missionary. He has something that people want to hear, especially if he comes from China. Mr. Littell returns with generous contributions for his work, but with something he values more, and that is a fresh interest assured to him on the part of Churchmen in America for what their representatives are doing in China.

#### A DESCRIPTION OF THE BISHOP TUTTLE CHURCH HOUSE.

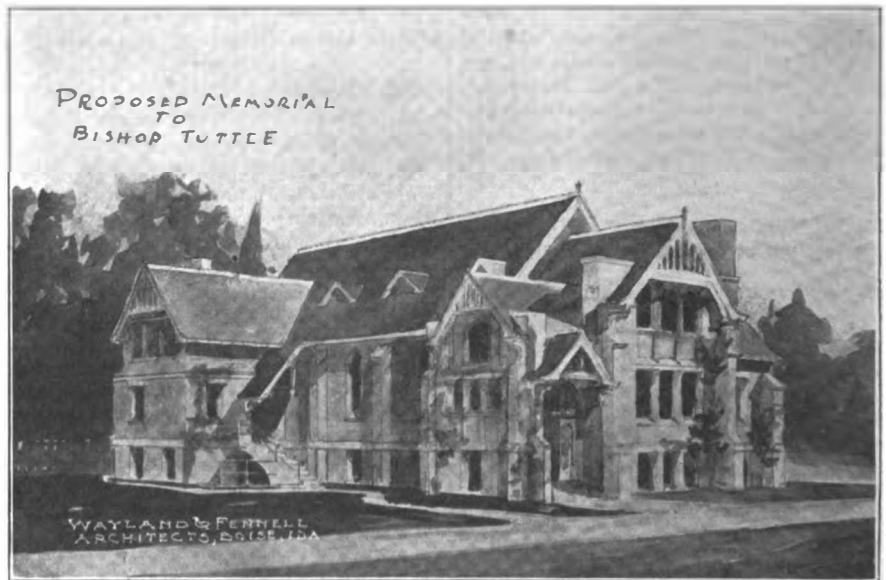
THE SITE of the building is a commanding one, facing Eighth Street, situated between the rectory and St. Michael's Cathedral, a narrow street intervening between the latter and the proposed structure. The material used for the outside walls will consist largely of stone ornamented by the use of cut stone; buttresses of stone will strengthen and ornament the angles of the front and aid in the support of the trusses over the main auditorium. The roof will be covered with cedar shingles as will certain portions of the gables, they to be finally stained to harmonize with the stone of the walls. The plans as prepared by Wayland & Fennell, architects of Boise, contemplate a main hall or auditorium

ways leading to the basement and to the rooms directly over the Bishop's room. The second story room will be devoted to the uses of young women's societies, etc., and may be converted into a gallery space by means of an archway looking into the auditorium. The entire basement will be excavated, and ultimately finished for the junior societies, play-rooms, etc. The building will be steam heated from boilers to be located in the cathedral.

Bishop Funsten suggests that all the old-time friends of Bishop Tuttle help him complete this building. This may be done by even the poorest persons giving one dollar for purchasing one stone of remembrance. One half of the amount needed is now available, making it possible to begin operations at once. Bishop Funsten is very anxious to have the building completed by the first of next May, at which time Bishop Tuttle has promised to be in Boise to celebrate the fortieth anniversary of his consecration as Bishop, and his first coming to Idaho, Utah and Montana. It is hoped that all who may be interested will respond promptly and liberally to the suggestion of Bishop Funsten, thereby presenting a substantial token of appreciation for the early efforts of Bishop Tuttle.

#### CHURCH ARCHITECTURE STUDIES IN DETROIT.

MR. SILAS MCBEE of New York has been doing some good educational work in Detroit. In that city the highest ideals of church architecture seemed to have been reached fifty years ago. Since that time, the Church has been content with a multiplication of village



PROPOSED BISHOP TUTTLE HOUSE, BOISE, IDAHO.

thirty-four feet in width by fifty feet in length, at one end of which will be built a recessed stage, and at either side of the stage are located dressing rooms. Immediately adjoining the dressing room on one side is located the kitchen and serving pantries. In this portion will also be located toilets and lavatories. This portion of the building is entered at the rear of the auditorium and approached from the outside by a vestibule and outside concrete steps.

The front library, or Bishop's room, extends, with its alcove, across the entire front, and is so designed that it may be made a part of the auditorium; the alcove will contain a large stone fire-place at either side of which there will be "built in" seats, arranged for comfort, as well as beauty and utility. It is the intention to use wood largely for the finishing of ceilings throughout these rooms and also the auditorium portion. The main rooms of the building are approached through a vestibule, to the side of which are stair-

churches and missions. The mission church belongs to the country and the cross-road. The Roman Church makes no such mistake as putting a mission church in the city. Cleveland, with its new Trinity Cathedral, has taken a commendable step in the construction of the church which both by its proportions and its dignity is suited to being called a Bishop's church, and in some measure in accord with the civic architecture of a metropolis. Its example is likely to be followed in other cities so that there may ultimately be looked for in every see city an architecturally dignified cathedral.

Mr. McBee, in his lecture upon Church Architecture on January 30 at St. Paul's parish building Detroit, set forth the proper ideals which should be expressed in a house dedicated to the worship of Almighty God. He furnished illustrations from other lands and times, and traced the history of the spirit of worship connected with architecture in the Church of England. During his visit

to Detroit, Mr. McBee was entertained at a luncheon given at the Detroit Club. Assurances of a most enthusiastic character were given by Churchmen of the city, that they would profit by his instructions and encouragement. St. Paul's Church, the oldest parish in this part of the Northwest, is likely to have, what it deserves, an edifice of artistic worth and large proportions. Over \$100,000 have already been spent upon the lot and parish building, and the outlook for their undertaking is in every way promising.

In connection with the determination of the vestry of St. Paul's Church to enter immediately upon plans for building, and in connection with the visit of Mr. McBee, the announcement was made by Bishop Williams that St. Paul's would be the Bishop's Church, and would be known hereafter as St. Paul's Cathedral. There was a peculiar fitness in the selection which he had made, as the first rector of the church was both rector and Bishop for thirteen years. Bishop Harris followed the precedent and made St. Paul's his church. It was the church in which he was consecrated and from which he was buried.

The Bishop said that heretofore he had had no church in the diocese that he might call his own, where he might feel that the pulpit was peculiarly his. While the organization of the parish will not be changed for the present, he nominated the Rev. Dr. Marquis as Dean of his Cathedral, which in future he hoped gradually to make the center of episcopal activities and diocesan work.

The Bishop also said he was working hard for the establishment of a scientific, undenominational school of theological science at the state university, where religion might be studied in the modern spirit of free, unhampered research. This school might properly be supplemented by other outside schools for the promotion of specific denominational study.

**ARCHDEACON WASHBURN CALLED TO OLD CHRIST CHURCH.**

THE VEN. ARCHDEACON WASHBURN of Rochester, N. Y., has been called to the rectorship of old Christ Church, Philadelphia. Dr. Washburn is one of the appointed preachers for the noon-day Lent services at St. Paul's Church, Philadelphia.

**ARMENIANS AT FRESNO, CAL.**

THE CONGREGATION of the Armenian Church of the Holy Trinity at Fresno, Calif., tendered a most hearty reception to the Rev. Theodore and Mrs. Isaac upon their arrival in that town on Friday, January 18, that being Christmas eve (Jan. 5) according to the Armenian calendar. The first Vespers were sung at 6 P. M. and the following day the services began at 8:30, the office of Morning Prayer, lasting about an hour and a half, being immediately followed by Mass at which about one hundred persons received the Blessed Sacrament. Second Vespers were sung at 6 P. M. The services on Sunday were held at the same hours but the Mass was a solemn Requiem (with sermon) for their departed brethren, the combined services lasting from 8:30 to 1 P. M. The church which has seating capacity for about four hundred, was crowded to the doors, very many having to stand throughout the services.

The Church of the Holy Trinity was built in 1900 and consecrated by Bishop Sarajian. There are some 2500 or 3000 Armenians in and around Fresno, but the great majority of them are Protestants of the Presbyterian and Congregational denominations and have their own places of worship. The minority, however, in spite of many discouragements, are very loyal to their Mother Church and are determined that the services which they love shall be continued in the community.

**JOINT COMMISSION OF THE GENERAL CONVENTION ON SUNDAY SCHOOL INSTRUCTION.**

OFFICIAL REPORT OF PRESS COMMITTEE.

The Joint Commission of the General Convention on Sunday School Instruction held its seventh meeting at the Church House, Philadelphia, on Wednesday, January 23d. Of the twenty-one members, there were present five Bishops, five presbyters, and four laymen.

A change was again made in the personnel of the Commission by the election of Mr. Frederic C. Morehouse of Milwaukee, to fill the place of Mr. W. M. Allen of Southern Ohio.

The most important business accomplished at the meeting was the final unanimous adoption of a statement of the general principles which should underlie a proper curriculum. This statement was presented by the committee on Courses of Study, etc., at the last meeting of the Commission, and was referred to in the report of that meeting. It is based upon what is believed to be the generally recognized order of child growth; and suggests certain subjects which seem to have commended themselves to the mind of educators within our own Church, and to be an essential agreement with those outside our communion. In the primary department, embracing the kindergarten and ages up to about eight, the aim is stated to be "to plant in the heart of the child those first truths of Christianity which underlie the Lord's Prayer, the Creed, and the Ten Commandments viz., God's love, care, wisdom, power), which form the basis for inculcating obedience and love, and inspiring the reverence and worship of the child." The material recommended for this age is naturally the story, which may be drawn from any source, but particularly of course, from the Bible. Memorizing of a suitable character is also recommended. The next department recognized is the junior, covering the years from about nine to thirteen. In this department the aim is: the moral education of the child, the deepening of his sense of duty to others, the direction of his social relations and activities, and the establishment of moral and religious habits. The material recommended for use in this department is again the story, but it is suggested that the form of presentation should be more biographical and historical, and that the elementary study of the Church Year, Catechism, and Prayer Book should be added. Wherever practicable, this study should be accompanied by self-activity on the part of the student in map and other manual work. In this period of the child's life special emphasis should be laid upon the cultivation of habits of devotion. The third department is the middle or intermediate, embracing the ages thirteen to sixteen. As this is the age of personal choice, the emphasis should be upon the personal life; the building of a strong, devout, helpful, Christian character upon the basis of the realization of the principles and teaching of Jesus, personally recognized as Lord. The material used should be Old Testament history as the moral development of a nation, and as a preparation for Christ; the beginning of Church history, Missionary expansion, and Church worship. The senior department, embracing students of about sixteen to twenty years of age, is recognized as presenting the last opportunity that most will have for consecutive study. It should, therefore, cover those subjects which will best equip the pupil for his future as a Churchman and a Christian, and should be closed with something analogous to a graduation. The aim is naturally to deepen the moral conviction, strengthen and determine Christian character, and broaden the comprehension of the mission of the Church, and of personal responsibility for taking an active part therein. The range of material suitable is obviously very

large, including such subjects as the Prayer Book and Christian Doctrine, Church Polity, Church History, Detailed Knowledge of the Missionary Work of the Church, Bible Introduction, and closer study of the Bible by periods and books, the Teaching of our Lord. In conclusion it is urged that every school may have what may be called a post-graduate department, offering courses in normal training, and in advance work in as many departments of religious education as is possible in each school. In this department the student should be allowed to elect the particular course he will pursue, but special emphasis should be laid on the normal course, as the key to the increasing of the efficiency of the school. It will be noted that this is merely a statement of principles, which are as applicable to the smallest school as to the largest; though the method of their application, that is to say, the specific curriculum followed, will inevitably and rightly be widely divergent in schools of different capacities and needs? Such a statement of the principles recognized by the vast majority of educators, will also be a guide to parents in the most important work of home training.

Other matters of importance were discussed at the meeting, and were referred to the committee which is to write the report of the Commission. Among these matters the most significant was a proposal, which met with hearty approval, that the Commission should embody in its report a recommendation that each diocese be urged to appoint a diocesan Sunday School secretary who shall give his whole time to advancing the Sunday School work of the diocese.

The next meeting will be held in New York, on May 15th, when final action will be taken on the committee's draft of the report to be presented to the General Convention.

**DEATH OF AN INDIAN PRIEST AND CHIEF.**

THE LAST of the long line of chiefs of the Oneida nation—a line reaching back into a misty antiquity—and the first Christian priest of the same nation, Cornelius Hill, died at Oneida, Wis. (diocese of Fond du Lac), on Friday, January 25th, at the age of 75 years. Mr. Hill's chieftainship was of legal force until the Oneidas became Ameri-



REV. CORNELIUS HILL (Onam-gwat-go).

can citizens, by an act that took effect only a few years ago; and his influence among his people was almost that of a dictator, and was always on the side of righteousness. He was made a chief when 15 years of age, and took his seat in the council when 18, which was a great honor for so young an Indian. He bore the name of Chief Onon-Gwat-Ga. For more than twenty-five years this chief of Oneida was interpreter in the Church services, making special use of his talent on Sunday, when he gave the congregation the Epistle, Gospel, Lessons, and sermon in the Oneida tongue, and with more or less of old

Indian fervor and eloquence as the matter appealed to him. On the festival of St. John Baptist, 1903, he was ordained priest.

For the last three winters he has found his duties as interpreter very taxing to his strength. Early in December he began to feel the effects of the cold, and it was with difficulty that he came on Sunday, December 16th, to perform his duties for the last time. It was the first Sunday of the present missionary, the Rev. A. Parker Curtis, and Fr. Hill said he could not stay at home. The kind and loyal reception the present missionary has been accorded by the people is owing chiefly to Father Hill's words that day, and he will always feel a deep sense of gratitude to that good man.

It was a great grief to know that he could not be at church on Christmas day, the first time he had ever missed that day so especially dear to the Oneidas; but his strength failed from day to day, and the last two weeks were a quiet waiting for the end. It came peacefully and without pain. He had lately received his *viaticum*, and was ready. God rest his soul!

On the day of the funeral requiem celebrations of the Holy Eucharist were offered by the Rev. Geo. Shelton, Rev. J. M. Raker, and Rev. H. L. Burseson, the latter the acting general secretary for General Missions, at 7:30, 8, and 9 o'clock. At 11 the Church was filled with between 700 and 800 people. After the Burial Office, the Holy Eucharist was offered by the missionary; the Rev. H. L. Burseson preaching the sermon, which was interpreted by Brigman Cornelius, a choirman, who has begun to take the work of interpreter.

Mr. Hill is the third priest to die in the harness at Oneida, and with the Rev. E. A. Goodnough and the Rev. S. S. Burseson, lies on the high ridge over-topping the great church where probably the largest congregation of Christian Indians in the country meets, Sunday after Sunday, for solemn worship of the Great Spirit, *Rawennio*.

Not only did his sweet nobility of character, his justice, wisdom, and high Christian example make Mr. Hill a tower of strength to the mission, and gave him a great influence over the Indians, but as their hereditary chief, his word was almost law. Few would have questioned any decision he might give. This power he always used for the good of individuals, the uplifting of his people, the cause of Christ, and the work of the Church. No Indian, probably, has ever been in position to do what he did. As priest and chief, he chose the highest ideal of both, and that the Oneidas to-day are the only wholly Christian tribe in the West, and the most advanced in civilization, is owing largely to him. When in early days an attempt was made to drive the missionary away, he said to those who headed the movement: "If you do, it will be over my dead body." His stand saved the Oneidas to the Church.

#### M. T. O. IN WASHINGTON.

ON THE evening of Septuagesima Sunday, a very spirited and largely attended meeting in behalf of the Missionary Thank Offering was held at the Church of the Epiphany, under the auspices of the Churchman's League. Bishop Satterlee presided and introduced the speakers, the Bishops of Tennessee and Lexington. The former, in his address, spoke in warning against the sin of covetousness, which, he said, is the curse which has come to every republic and caused its destruction in the past, and in the present day is sapping the life of this republic. Avarice is destroying individual responsibility—the hope of the nation and the hope of the Church.

A course of five lectures in the interests of the M. T. O. has been arranged for the Tuesday evenings in Lent, at the Church of the Epiphany, as follows: "The Anglo-Saxon

Church in the Colonies, and in the United States":

February 19.—"The Church in Virginia and Carolina, to the Outbreak of the Revolution," Rt. Rev. Beverly D. Tucker, D.D., Bishop Coadjutor of Southern Virginia.

February 26.—"The Church in Maryland and the Middle States, to the Revolution," Rev. Carl Grammer, D.D.

March 5.—"The Church in New England, to the Revolution," Rev. Samuel Hart, D.D., D.C.L., Vice-Dean of Berkeley Divinity School.

March 12.—"The Church in the Revolutionary Epoch," Rev. Wm. M. Groton, D.D., D.C.L., Dean of the Philadelphia Divinity School.

March 19.—"The Church in the Nineteenth Century," Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania.

#### THE SALT LAKE ANNUAL.

A USEFUL PUBLICATION, giving information in readable form concerning the missionary district of Salt Lake, is entitled *The Salt Lake Annual*, and has recently been circulated. A group picture of the clergy of the mission adorns the first page, and the specific information concerning the several missions and other forms of work attempted in the district, give to it a very useful character. There are pictures on nearly every page, so that one puts down the *Annual* with a far more intelligent idea of what the Church has and what the Church is trying to do in that vast field, extending from central Colorado westward through the entire state of Utah and half way through Nevada, with a corner of Wyoming included, than could be obtained from the official journals of the diocese and missionary districts as a rule.

It appears from this publication that the educational work, which had previously been carried on in a number of places, is now concentrated in schools in Salt Lake City, Logan, and Provo. A new church is to be put up at the latter place, while at Logan, which is the seat of the State Agricultural College, there is an associate mission which is qualified to oppose Mormonism with a theology "which is rational and Catholic." A small monthly magazine is projected in the interests of this work. Strangely enough, the name of the Church school at that point appears to be The Brigham Young College, for which very likely there may be local reasons. There is an interesting work among Indians at Randlett and White Rocks, and since a part of the Reservation was recently opened to white settlers, an important work is being carried on among the latter. In Salt Lake City there is not only the Cathedral, of which the Rev. Benjamin Brewster became Dean last year, but also a thriving and well organized parish, St. Paul's, and two missions, and by no means least, the important work at Rowland Hall, the girls' school. The corner-stone for the new and elaborate buildings of the latter institution was laid in October. A group picture of the girls and young women of the school is an attractive feature of the *Annual*. St. Mark's Hospital is also a useful feature of the work in the see city. The stories of activities in many places in western Colorado, eastern Nevada, and the corner of Wyoming, embracing the town of Evanston with an adjoining area of some eleven thousand square miles, also in the district of Salt Lake, complete the interesting publication.

#### OREGON ORGANIZES FOR THE M. T. O.

MUCH IMPETUS was given to the working out of the M. T. O. movement in the diocese of Oregon by a campaign of education, begun by the Bishop on Wednesday last. Before a very large audience of Church people he gave an illustrated lecture on "The Church and Her Missionary Work from Jamestown to Oregon," in Trinity parish. In a graphic

and inspiring way he told of the establishment of the Church in Virginia, and showed many views of Jamestown, and of the early church buildings in the East. He also projected stirring messages from Bishop Greer, Mr. G. W. Pepper, and others regarding the M. T. O. On the day following the lecture, the Bishop entertained at luncheon at "Bishopcroft" the local M. T. O. committee and the Rev. H. R. Hulse. Plans were formulated, and fully discussed in the presence of Mr. Hulse, whose advice was of the greatest possible assistance. At night a mass meeting of men was held at Trinity Church, and although not attended as largely as it was hoped, yet all the men present were representative of the various parishes. Mr. Hulse explained the movement fully, and inspired all by his earnest and optimistic address. Speeches were also made by Mr. James Laidlaw, the British Consul, Mr. Grueber, Mr. Burns, and a discussion followed from the floor which helped the cause. Plans were adopted by which every man in the diocese will be heartily invited to join in this thanksgiving celebration.

#### ALBANY.

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

#### Archdeaconry of Troy Meeting—Archdeaconry of Ogdensburg—Other Notes.

THE 92ND MEETING of the archdeaconry of Troy began its session in St. John's Church, Troy (Rev. Henry R. Freeman, rector), on Monday evening, January 28th, the Ven. Joseph Carey, archdeacon, presiding. There was a large attendance of clergymen. After evening prayer, the archdeacon introduced as the speaker for the evening, the Rev. Mr. Grabau of Plattsburgh. His subject was "The Concentration of Missionary Work," specially applied to that portion of New York covered by the Adirondacks. The Rev. Dr. Perry of Cambridge, N. Y., made a report on "Closer Relations of Oriental Churches." The Rev. Dr. Riley of Hudson, N. Y., was appointed vice-president of the committee. The diocesan missionary spoke upon the mission work of the diocese at large, and also suggested that offerings be taken on Ash Wednesday for the deaf mute work in the diocese.

The Rev. H. W. Little, rector of Christ Church, Troy, offered a resolution, "That the archdeaconry would welcome some formal action which would call for a more reverent observance of the Lord's day." After various amendments, the resolution was passed. The Rev. Mr. Newell of Mechanicsville, chairman of the missionary committee of the archdeaconry, read a very interesting report. With this, closed the session of the archdeaconry, held in one of Troy's most beautiful churches, lately restored after the disastrous fire. The hospitality of the rector and his people was, as usual, most gracious.

THE WINTER Convocation of the archdeaconry of Ogdensburg was held in St. Mark's Church, Malone (the Rev. J. H. Brown, rector), on Tuesday and Wednesday, January 22nd and 23d. The important motions that were carried in the meeting were two, viz.: That a new arrangement of subjects, and more time in which to consider them at the Convocation, be adopted; and that at each fall Convocation a written report be limited to 500 words and covering the parish work of the year, be handed in by each clergyman entitled to a seat in the archdeaconry.

HOOSICK FALLS Section of the Albany Diocesan Sunday School Institute held its first meeting at St. Luke's Church, Cambridge, the Rev. D. B. Perry, rector, January 24th, 1907.

The Rev. Mr. Newell representing the Diocesan Commission, presided, explaining the absence of the Very Rev., the dean of All Saints, Albany, on account of illness. The

Rev. James E. Hall acted as secretary. The Rev. S. Borden-Smith, Miss Eddy of Hoosick Falls and Mrs. Barnaby of Cambridge were appointed a committee to appoint permanent officers.

The first topic discussed was, "What shall be taught in the Sunday School." Mr. Newell gave an outline of studies proposed by the Commission for the Schools of the Diocese. The Rev. Walter Gage, rector of St. Andrew's Church, Albany, opened the discussion of the second topic, "How shall the subjects for study be taught?" describing the New York Commission's plan especially as elaborated by Miss Cushman in her manual. Luncheon was served at 12:30.

On re-assembling the following officers were elected for the year: president, the Rev. L. Kroll, Jr., of Hoosick Falls; secretary, Mrs. Calbraith B. Perry of Cambridge; treasurer, Mrs. Gray of Granville.

Mr. Kroll made an instructive address on the purpose of the institute, and the responsibility of the workers. It was decided to meet twice each year. Evensong was then sung by the Rev. James E. Hall and the Rev. Walter Gage. The president closed with a short address.

This meeting proved to be one of enthusiasm. The attendance was large, notwithstanding the fact that the thermometer registered 30 degrees below zero. St. Luke's parish, famed for its cordiality and general hospitality, made up for the coldness of the weather by the warmth of its welcome and all went away encouraged by the day so profitably spent in this delightful parish, whose rector it is a pleasure to know.

#### ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

**General Lee's Birthday Observed—Bishop Gailor to Deliver Baccalaureate Sermon—School at Winslow Prospering.**

AT ST. PAUL'S CHURCH, Fayetteville, on the 100th anniversary of the birth of General Robert E. Lee, the Confederate Sons of Veterans, Daughters of the Confederacy, and Southern Memorial Association met at noon, by arrangement of the latter, for a memorial service. This being the anniversary of the birth of this faithful Churchman, the church was decked in white and evergreens and the altar banked with red carnations, the Southern colors. The hymns used were "Onward, Christian Soldiers," "How firm a Foundation," and "For all the Saints," the two last, his favorite hymns. The prayers and lesson were read by the rector, the Rev. Thomas D. Windiate, and, by license of the Bishop, the eulogy on General Lee and his last words were given by veterans of the Confederate Camp.

THE RT. REV. THOMAS F. GAILOR, D.D., Bishop of Tennessee, has been invited to deliver the baccalaureate sermon before the students of the State University of Arkansas, at Fayetteville, in June, and has consented. The University for the present year has enrolled about twelve hundred students.

DURING the last week of January, the Arkansas Training School for Catechists held a session, at which lectures were given of great benefit, by the Bishop of Maryland, the Rev. W. B. McPherson, formerly of Baltimore, being the Dean of the School.

THE HELEN DUNLAP SCHOOL at Winslow has shown much progress under the Rev. C. W. Du Bois, lately removed to Colorado. There are now twenty-five students in attendance and a good home training is being given the girls from the surrounding mountain territory, Winslow being the highest point in the west of Arkansas.

#### CENTRAL PENNSYLVANIA.

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

**Associate Mission House to be Built—M. T. O. Movement.**

PLANS have been drawn for the Associate Mission House, to be located at South Bethlehem. It is hoped by the Bishop, to have the foundation ready for the corner-stone at the time of the diocesan convention in May.

THERE is enthusiasm in the diocese over the M. T. O. movement, and meetings are being held throughout the diocese.

#### CONNECTICUT.

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

**Deaths of Prominent Churchmen—A Quiet Day—New Rector at Guilford—Archdeaconry Meeting.**

MR. NORRIS BAILEY, an honored citizen of New Britain, died on January 24th, having completed, very nearly, eighty-five years. He had served St. Mark's Church (the Rev. Harry S. Bodley, present rector) as warden and vestryman for forty-seven years, a longer period than any other in the history of the parish. He was given to good works, but, as it was said of him, "his charities were dispensed so unostentatiously that few knew of them save giver and receiver."

MR. WILLIAM F. WHITTELEY died at Hartford on the feast of the Conversion of St. Paul, aged 84 years. He was one of the founders of St. Thomas' parish the Rev. Henry Macbeth, rector), and aided in the erection of the church building. He was, for many years, senior vestryman.

MR. GEORGE H. CLARK, who died recently at Newark, N. J., was a son of the late Rev. George H. Clark, D.D., of Hartford, and a nephew of the late Bishop of Rhode Island. Mr. Clark was a graduate of Yale in the class of 1880.

SPECIAL SERVICES are appointed in Grace Church, Windsor, Ash Wednesday, February 13th, to Sunday, February 17th, inclusive, conducted by the Rev. Philip M. Rhineland, professor in the Berkeley Divinity School, Middletown. Subject of sermons, "The Claim and Call of Christ."

THE QUIET DAY for the clergy of the diocese, was conducted at Christ Church, New Haven, on January 30th, by the Bishop of Western Massachusetts. The rule of silence was observed by request of the Bishop of the diocese.

CHRIST CHURCH, Guilford, though one of the oldest parishes in the diocese, dating from September 5th, 1744, when the parish was organized, has never had a rectory.

The Rev. Frederic R. Sanford, late of North Haven parish, became rector, December 23d. No house being available, he has been obliged to live in his own house, at Madison, five miles away. The need of the rectory was so apparent, that the people rose to the situation. The parish decided, almost without effort on the rector's part, on a pleasant and neat house near the church, and it has been purchased, will be fitted up with all modern improvements, and ready for occupancy in the spring.

THE WINTER meeting of the Archdeaconry of Litchfield was held on January 28th and 29th, at Christ Church, Canaan (the Rev. Joseph P. Smyth, rector). The meeting was an interesting one, though several of the clergy were detained by illness, or by the severity of the weather. At the missionary meeting on Monday evening, addresses were delivered by the Rev. Messrs. Cunningham of Watertown and Hooker of Marble Dale.

On Tuesday morning, the Holy Communion was celebrated by the Archdeacon, the Ven. John F. Plumb of New Milford, the sermon being preached by the Rev. J. Chauncey Linsley, of Torrington. The literary exercises

consisted of a paper by the Rev. Dr. J. B. Nies of Sharon, on "The Religions of India," and an exegesis by the Rev. Dr. Mannaduke Hare of New Milford, Exodus ix. 16. The spring meeting will be held at St. Andrew's, Marble Dale.

#### DELAWARE.

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

#### Diocesan Notes.

BISHOP COLEMAN gave the benediction at a special meeting in West Presbyterian Church, Wilmington, January 29th, of the International Sunshine Society. The address of the evening was given by Mrs. Cynthia Westover Alden of New York, and the Delaware State President, Mrs. James W. Penniwell, presided.

AT TRINITY CHURCH, Wilmington (the Rev. F. M. Kirkus, rector), on January 31st, Woolford T. Grenfell, M.D., volunteer medical missionary to Canadian Labrador, delivered a most interesting address to an audience far too large for the parish house, as originally advertised. Interest in the lecturer was heightened by the general acquaintance with his two books, *Off the Rocks* and *Harvest of the Sea*. A large offering was collected for his work. Horace Wilson, Esq., Mayor of Wilmington, presided, and Bishop Coleman conducted the devotions and pronounced the benediction.

#### FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLES, JR., D.D., Bp. Coadj.

#### Personal.

THE REV. F. W. MERRILL, who was obliged to relinquish work at the Oneida Mission last year by reason of serious ill health, is now able to be about, and after having travelled in the East, is now spending the winter in the South.

#### HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

**Meeting of Clericus of Williamsport—Archdeaconry Meeting.**

THE CLERICUS of Williamsport met on Monday, January 20th, at Trinity Church, Williamsport. There was an unusually large number of clergy present. The Rev. Mr. Gamble of Renovo read a paper on "Everlasting Punishment," which was discussed. In the evening at the Park Hotel 360 men assembled for the annual dinner. Mr. C. La Rue Munson was the toastmaster. The first address was made by Mr. W. R. Butler of Mauch Chunk, who spoke of the "Church in the Life of the Nation." Mr. John C. Schmidt of York spoke of the "Pastor and His Pay," and President Luther of Trinity College spoke on the theme, "The Church and Higher Education." He called attention to the fact that in the charter of Trinity College it was forbidden to demand a religious test from either faculty or students. The Bishop of the diocese gave the closing address.

THE ARCHDEACONRY of Williamsport met in Christ Church on Tuesday, the 22nd ult. At the morning service the Rev. J. W. Diggles of Bloomsburg preached the sermon. In the afternoon Mr. Jesse A. Ryan of Williamsport read a paper, a criticism of Peabody's *Jesus Christ and Christian Character*. Addresses at the evening missionary meeting were made by the Rev. Arthur J. Watson, Rev. David Elmer Simpson Perry and the Bishop of the diocese.

BISHOP COLEMAN of Delaware will hold special services for a few days early in February in St. Stephen's Church, Harrisburg. Later in March there will be missions in St. Stephen's and St. Paul's Churches.

**KENTUCKY.**

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

**Diocesan Notes—Lenten Services in Louisville—Calvary Chapel Flooded.**

THE ONE HUNDREDTH anniversary of the birth of General Robert E. Lee was celebrated January 19th in Christ Church Cathedral, Louisville, as it was generally throughout the Southern states.

THE REV. W. H. FALKNER, rector of St. Paul's, Louisville, has instituted a series of special sermons to young men to be preached on the night of the third Sunday in each month, designed particularly to reach the medical students, of whom there are over one thousand in Louisville every winter. The first of the series was preached by Bishop Woodcock on January 20th, when a large number of students attended.

BISHOP WOODCOCK observed the second anniversary of his consecration on January 21st, anticipating the real date, St. Paul's day, because of a conference of Bishops in Washington which he had to attend. The Bishop celebrated in the Cathedral, and made an address in which he expressed his gratitude for the encouraging condition of the diocese and the spirit of harmony and loyalty pervading clergy and people. After the service the Bishop entertained the city clergy at luncheon at the episcopal residence, where several very pleasant and profitable hours were spent in a conference concerning diocesan missions and candidates for the ministry.

THE LOCAL COUNCIL of the B. S. A. met in St. Paul's Church, Louisville, Friday, February 1st, at 8 P. M. The committee on Lenten Noon-day Meetings made their final report, showing that excellent work had been done by the committee, and that all things were now ready. The directors of the Board of Trade, by unanimous vote, have granted the use of their hall upon week-days, from February 14th to March 23d, inclusive, thus indicating their appreciation of the value of last year's services, held in the same place. The committee made several recommendations, all of which the Council promptly adopted. First, that a corporate Communion of the Brotherhood be held in the Cathedral Ash Wednesday at 7:30 A. M., in preparation for those meetings which are to be begun the next day. Secondly, that a committee be appointed at once to make arrangements for the meetings next year. A committee was appointed to correspond with the Washington committee on Arrangements for the National Convention, to which Louisville expects to send a large delegation.

CALVARY CHAPEL, Louisville, was the only church in the city affected by the recent flood, the water having attained a depth of several feet on the floor and causing damages to the extent probably of \$100. However, this disaster may prove a not unmixed evil, for it served to extend the acquaintance of Mr. E. C. McAllister, late travelling secretary of the B. S. A., but now a postulant for holy orders and lay reader in charge of this mission chapel of Dr. Minnigerode's parish. His unwearied labors and sympathetic attentions to the flood sufferers has made him widely and favorably known to the sufferers, and has advanced the cause of the Church in that community. Before the waters reached the chapel it was kept open day and night as a place of refuge for those driven out of their houses, where food and shelter were furnished for the homeless. Throughout the night hot coffee was provided for the workers. Now all are united by the memory of common sufferings and deeds of mercy done in His Name.

**LEXINGTON.**

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

**Items of Diocesan Interest.**

BISHOP BURTON has just returned from the East, and brings the good news that he has secured some new clergy for this diocese.

The Rev. G. Croft Williams, of Oxford, Maryland, 10 miles from Easton, has accepted the position of missionary at St. John's, Corbin, Ky., and parts adjacent, and will enter upon his duties there on February 1st. He will occupy the cottage on the grounds of St. John's Academy, boarding at the Academy. It will be a great pleasure to the teachers to have the addition to the family circle of Mr. and Mrs. Williams and their two little children. The missionary and his wife will also have an advantage over most other missionaries in having this society of good Church people and workers close at hand at their home, to cooperate with them in their efforts. A new mission is being organized at Ft. Thomas, a suburb of Newport, Ky., and to this new work the Bishop has called the Rev. Custis Fletcher, of Tazewell, Virginia; a graduate of Roanoke College, and of the class of 1904 in Alexandria Seminary. Mr. Fletcher has accepted the call, and will begin work there on March 1st.

For St. Peter's parish, Paris, a postulant, Mr. Litsinger, has been secured who comes to us from the Protestant-Methodists. He has the highest testimonials, and is full of life and energy.

There is still room for two earnest men; a parish, with its mission stations being still vacant; and also a large town, which is still a mission, with some other stations belonging to it.

THE MISSION CHURCH of the Good Shepherd, South Broadway, Lexington, has just been removed from its old site, and placed on a fine lot adjacent to the new public school on East Maxwell Street, a part of the city which is being rapidly built up. A Sunday School with a hundred pupils is already at work, this effort having been started and developed since the arrival of Dean Capers, and through his zeal and energy.

**MARYLAND.**

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

**Rev. Mr. Coit Urged to Remain—Men's Guild of St. Paul's—Monthly Meeting of the W. A.**

VIGOROUS EFFORTS are being made by the people of St. Luke's Church, Baltimore (the Rev. C. W. Coit, rector), to induce Mr. Coit to withdraw his resignation and to remain at St. Luke's. He has been offered a year's leave of absence, and petitions have been signed by the people. His resignation was a surprise to everyone, for while it was known that the climate disagreed with him, it was not thought that he contemplated resigning. The last of the many improvements made during his rectorship is a new altar in the side chapel, given as a memorial to the late Rev. James Briscoe by his widow. The altar is of quartered oak, carved after the design of Mr. Henry Vaughan of Boston, who also built St. Luke's clergy house and St. Stephen's chapel, both of which have been erected during Mr. Coit's rectorship.

THE MEN'S GUILD of St. Paul's parish, Baltimore (the Rev. A. B. Kinsolving, rector), gave a dinner to the men of the parish on January 24th, which was attended by about fifty men. After an address by the rector, John P. Poe, Esq., spoke on the Opportunities of Parish Work; Dr. Robert W. Johnson, on Purity of Life among Men; and Professor Joseph S. Ames, on the Need and Opportunities for Religious Work among the Men of Johns Hopkins University.

THE REPORT of the parochial charities of St. Paul's Church for 1906 shows \$5,173.16, exclusive of donations in kind, as having been spent upon the Boys' School, and \$3,384.94 upon St. Paul's House. This latter, in addition to its use as a parish house, provides a home for a limited number of young women, who pay a small sum for their board, and are allowed the free use of rooms.

THE BISHOP and Mrs. Paret left Baltimore on January 20th, and are at present at Hot Springs, Arkansas. The Bishop will resume his visitations about March 1st.

THE MONTHLY meeting of the Woman's Auxiliary, held at Emmanuel Church (the Rev. J. Houston Eccleston, D.D., rector) on January 29th, was of unusual interest and profit. The Rt. Rev. F. F. Johnson, assistant missionary Bishop of North Dakota, spoke on the work among the Indians, and the Rev. Robert E. Wood of the China Mission spoke on the work at Wuchang, making a plea for the completion of Ingle Hall, and the development of the college at Wuchang into a University.

THE REV. DR. ECCLESTON and R. Brent Keyser, Esq., have been appointed by Bishop Lawrence as members of a committee to arrange for the religious services of the Jamestown Exposition.

**MARQUETTE.**

G. MOTT WILLIAMS, D.D., Bishop.

**Personal.**

THE REV. BENJAMIN L. ANCELL of Soo Chow has been visiting parishes in the diocese of Marquette, telling of the progress of Church work in China.

**MASSACHUSETTS.**

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

**Lenten Services at St. Paul's, Boston—Archdeaconry of Lowell Meeting—Bells for Manila Cathedral.**

BISHOP THOMAS A. JAGGAR of St. Paul's Church, Boston who, by the bye, has gone to Old Point Comfort for a fortnight, prior to taking up his Lenten work, has been fortunate in securing a strong list of preachers for the penitential season. He himself will be the preacher on Ash Wednesday; on Thursday, the Rev. Dr. Mann of Trinity will speak, the preacher for Friday will be the Rev. Dr. van Allen, and on Saturday the Rev. Mr. Johnson of St. Paul's. Thereafter the noon-day services for each successive week will be conducted by a single priest, and those who will be heard are Bishop Sessums of Louisiana, Rev. J. A. Richardson of Frederickton, N. B., Bishop Frederick Courtney of New York, Dean Hodges of the Episcopal Theological School, Bishop Lawrence, and Bishop Jaggar.

THE ANNUAL MEETING of the archdeaconry of Lowell was held at St. Peter's Church, Salem, Thursday, January 31st. Holy Communion was celebrated and Bishop Lawrence delivered the address. At the business meeting there were reports of missionaries, election of officers, and the transaction of other business. Luncheon was served at 1 o'clock.

IT IS INTERESTING to learn that the bell which the parishioners of St. Stephen's Church are to present to the Cathedral at Manila, to which reference was made in this department last week, is to be a memorial to the Rev. Fr. Torbert, who labored with Bishop Brent at St. Stephen's for several years before the latter was raised to the bishopric. The bell is to be one of six, and the others are being contributed as follows: One by the U. S. army corps stationed at Manila, as a memorial to their fellow-soldiers; another by the officers of the engineer corps, as a memorial to their fellow-officers; the third by the Egbert family, as a memorial to Colonel Egbert; the fourth by Bishop Brent's family, as a memorial to his father and mother, and the fifth by an army officer, whose identity has not yet been made known.

**MICHIGAN.**

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

**News From the Diocese.**

A LAYMEN'S Missionary Conference is to be held at Jackson in St. Paul's Church, February 10th and 11th. A desire has been ex-

pressed by the laymen of that parish to have other laymen, better informed than themselves, visit their city and tell them and the people of their city what the Church is doing in missionary fields.

THE REV. C. L. ARNOLD has resigned the rectorship of St. Peter's, Detroit, and will devote himself to the care of two large institutions for the care of the sick and aged which he has established in the city. The rapid growth and importance of his work has for some time seemed incompatible with his carrying on at the same time parochial duties. Mr. Arnold has built and paid for the only church built in Detroit for several years, and has made his influence and usefulness widely felt in the community.

THE winter meeting of the Detroit Convocation was held in St. Matthias' Church, Detroit, January 29, the Rev. W. A. Atkinson, rector. St. Matthias', which started as a mission about ten years ago, services being held in a hall, has had such success that a commodious church has been built, and at the recent convention, it was admitted into union as a parish.

Convocation being held there, demonstrated the fact, both as to the rapid growth of the city in the northwestern portion, but also that the Church has been alive to the benefits of an early occupation of the field. With 157 families, and 153 communicants connected with this new parish, the members of convocation certainly had one example of the progress the Church is making in Detroit.

At this meeting (the Bishop being celebrant at the opening service) Dean McCarroll presided.

Reports were made of the mission work, in Detroit and vicinity. Discussion of the topic, "How to make Convocations more effective," elicited much discussion. Among many suggestions, one is worthy of special mention. It was that the stronger churches should establish a mission in some needed locality, or take charge of one already in existence, and become responsible for its services. This arrangement need not necessarily make the mission so fostered, a parochial mission, but rather as a more certain guarantee for constant oversight and ministrations, such as are sometimes sadly lacking in feeble missions.

In the evening, the Rev. Dr. Marquis gave an address on "Three hundred years of American Church History," illustrating the lecture by stereopticon views.

BISHOP WILLIAMS is desirous to establish an associate mission at St. Philip's Church, making it a centre for work among the young people in that crowded population.

THE REV. DR. DARNELL of St. Mary's Church, holds a reception to the clergy and laymen of the city, in behalf of the mission having become a full-fledged and independent parish.

THE REV. GARRET E. PETERS celebrated his eighty-second birthday, on January 30.

THE REV. S. W. FRISBIE completes on Sexagesima Sunday, the twenty-seventh year of his rectorship of St. James' Church.

**MILWAUKEE.**

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

Missionary Rally at St. Paul's, Beloit.

A MISSIONARY RALLY, in behalf of the Woman's Auxiliary, is to be held at St. Paul's Church, Beloit, on the 11th inst. The Bishop of the diocese will speak on "Missionary Work in Wisconsin"; Rev. H. C. Boissier, rector of Trinity Church, Janesville, on "Some Missionary Experiences," and the Rev. John White, rector of Christ Church, Janesville, on "Three Years at Nome, Alaska." The latter address will be illustrated with

stereopticon views of Alaska. In the evening, Bishop Webb will give an illustrated lecture to the Men's Club on the Holy Land.

**MINNESOTA.**

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

Twenty-fifth Anniversary of St. Paul's, Minneapolis—Bishop Van Buren in Minneapolis.

THE TWENTY-FIFTH anniversary of St. Paul's, Minneapolis, was celebrated recently. Supper was served by the women of the parish, after which the rector, the Rev. Theodore Payne Thurston, gave a review of the history of the parish. Letters were read from three of the former rectors, Rev. Floyd W. Tomkins, of Philadelphia, Rev. Dr. Treadwell Walden of Plattsmouth, N. H., and Rt. Rev. F. R. Millsbaugh, Bishop of Kansas. Also a telegram was received from the Rev. F. T. Webb of Tacoma, under whose rectorship the present location of the church was selected. At a meeting of the vestry held that afternoon, it was finally decided to proceed with the plans for the new church building which will set at rest any speculations as to a new location

THE REV. DR. VAN BUREN, Bishop of Porto Rico, visited in Minneapolis on Sunday, January 27, and in the morning preached in St. Paul's Church (Rev. T. P. Thurston, rector), and in the afternoon addressed a meeting of all the Sunday Schools of Minneapolis, in St. Mark's Church. The Bishop took the children on an imaginary trip to his diocese, and had them assist in building a church, and interested even the youngest child present. The children of Minnesota have an especial interest in Bishop Van Buren as he is their own Missionary Bishop, the children giving annually the contents of their Lenten mite chests towards the Bishop's salary.

**NEWARK.**

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

**Diocesan Notes.**

THE ANNUAL CONFERENCE of the Junior Brotherhood of St Andrew will be held on February 22nd, in St. John's Church, Jersey City. At the service at 11 o'clock, the Rev. Henry H. Hadley of Newark will preach. The conference will be continued in the afternoon after 2 o'clock. All interested in boys' work in the Church are invited.

THE CLERGY and officers of the parishes in Orange, Bloomfield, and Montclair, met at dinner in Grace Church parish house, Orange, on the evening of January 30th. It was quite a remarkable gathering of 125 or 150 officers of the churches. It was planned by the Rev. Wm. P. Taylor, and the Rev. Henry C. Stone of Grace Church worked out the details. Archdeacon Cameron presided and spoke. The other speakers were the Bishop, Mr. Mabie, and Mr. John W. Wood. A motion to take up the subject of the formation of a Church Club was adopted with enthusiasm, and a committee of laymen from the various parishes represented at the dinner, was appointed with power to add to their number and act immediately.

THE LAST number of *The Newark Churchman* contains a picture and a very interesting sketch of Rev. Joseph H. Smith, the senior priest of the diocese. He was born in Philadelphia in 1818. For twenty-three years he was rector of St. Paul's Church, Newark, and then for twenty-one years he was the missionary at Hamburg and Vernon. His home is now in Philadelphia, but he still does a good deal of Church work. He was confirmed by Bishop White in the last service of Confirmation held by him. So, these two lives cover the whole period of the organized Church in this country.

**OHIO.**

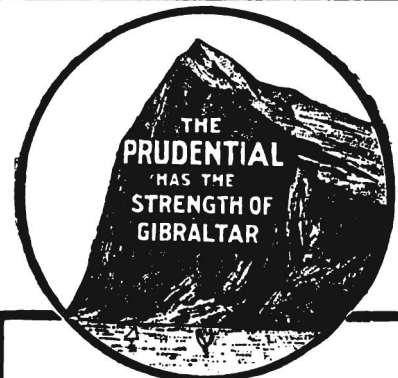
WM. A. LEONARD, D.D., Bishop.

Conference of Sunday School Workers—St. Paul's Parish, Cleveland, Celebrates.

THE Church Education Society of Cleveland, has arranged for a conference of Sunday School workers with Mr. Carlton Mills of Boston, at Trinity Cathedral house on February 6th.

ON ST. PAUL'S DAY the congregation of St. Paul's parish, Cleveland, tendered a reception to the new rector, the Rev. Walter R. Breed, D.D., and Mrs. Breed, that being the day upon which he took charge of the parish. It was the largest and most enthusiastic gathering of the kind in the history of St. Paul's. The rector and Mrs. Breed were presented to the congregation by the wardens, Messrs. Henry C. Ranney and Edward S. Page, and Mrs. Page.

In addressing his people, Dr. Breed recalled the fact that Dr. Frederick Brooks, a brother of Bishop Phillips Brooks, was one of the earliest and most beloved rectors of St. Paul's, and that it was through the influence of the late Bishop that he (Dr. Breed) entered the ministry.



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**PENNSYLVANIA.**

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

**News From the Diocese.**

THE fourth sermon this season under the auspices of the Christian Social Union, Philadelphia, will be delivered by the Rev. William M. Groton, S.T.D., dean of the Philadelphia Divinity School, in the Church of the Holy Apostles, 21st and Christian Sts., Sunday, February 10th, at 10 A. M. (not at 8 P. M. as previously announced). The subject will be "The Social Teachings of the Lord's Prayer."

AS IN former years, the Philadelphia Local Assembly of the Brotherhood of St. Andrew will maintain noon-day services for business people at St. Stephen's, 10th and Chestnut Streets, and old St. Paul's, 3d Street below Chestnut—both churches being situated in congested business centers, and in the fourteen years past of the conducting of these services, they have been the means of reaching and influencing thousands of lives. Among the prominent clergy who will make addresses at these meetings are the following from out of town: the Bishops of Harrisburg and Delaware; the Rev. Dean Hodges, Boston, Mass.; Rev. Wm. Meade Clark, Richmond, Va.; Rev. W. R. Stearly, Cleveland, Ohio; and Rev. L. C. Washburn, D.D., Rochester, N. Y.

THE PRE-LENTEN Communion service for the clergy of the diocese, usually held in the Church House, will be held this year at the Church of St. Luke and the Epiphany (Rev. David M. Steele, rector), and in connection with the testimonial service in commemoration of the completion of twenty years of Bishop Whitaker's episcopate in the diocese. The service will be held on Monday, February 11th, at 10:45 A. M., and each of the more than 300 clergy of the diocese have received special invitations to the same. The Bishop

will be the celebrant and addresses are expected from a number of representative clergymen and laymen. One of the chief objects of the commemoration will be the presentation of the amount received towards the memorial endowment fund of the Church Training and Deaconess' House. The House, which is at 708-710 Spruce Street, will be open for visitors upon the same afternoon.

AT THE annual meeting of the board of trustees and overseers of the Divinity School, held last week at the Church House, the Rev. Dr. J. Alar Montgomery was elected to fill the chair of Old Testament Literature and Language. Dr. Montgomery is a well-known and noted scholar, and a great-grandson of the saintly Bishop White.

THE Burial Office was read over the remains of David Irons, professor of Philosophy at Bryn Mawr College, on Saturday, January 26th, at the Church of the Redeemer, the rector, the Rev. James Haughton, officiating. Many well-known educators from the universities of Cornell, Princeton, Pennsylvania, and other institutions of learning were in attendance, showing the high standing of Professor Irons.

MR. THADDEUS L. VANDERSLICE, a prominent lawyer and Churchman, died suddenly on the street on the morning of January 26th. The burial services were held at his late residence at Chestnut Hill, Tuesday, January 29th, the Rev. Jacob Le Roy, rector of St. Martin's-in-the-Fields, officiating, the interment being in the churchyard of St. James', Perkiomen, the ground for which was given by his ancestors, over 200 years ago. The committal at the grave was said by the Rev. Harvey Fisher, rector of St. John's, Norristown, Pa. Mr. Vanderslice was a member of the Loyal Legion, the G. A. R., the Penn Club, and the night previous to his death, was the retiring president of the Netherlands Society

at their annual banquet, held at the Bellevue-Stratford. He was a first cousin of ex-Governor Pennypacker.

THE LOCAL chapter of the Society of St. Charles, King and Martyr, observed St. Charles' day, January 30th, by attending a high celebration at the Church of the Transfiguration (Rev. Fr. Roche, rector), at 9 A. M. After the service the annual meeting of the chapter was held, the same officers being re-elected. A low celebration in commemoration of the day was held at the Church of the Evangelists (the Rev. C. W. Robinson, rector).

AFTER forty years as rector of Calvary Church, Germantown, the Rev. James De Wolfe Perry, D.D., has presented his resignation to the vestry, to take effect July 1st next. The vestry, by an unanimous vote, asked him to reconsider. Dr. Perry was born at Bristol, R. I., and graduated from the West Philadelphia Divinity School, and, after serving for a short time as assistant at St. Luke's Church, he was called to the rectorship of Calvary. He is president of the Standing Committee, represents the diocese on the General Board of Missions, and delegate to the General Convention. Calvary is one of the seven influential and active parishes of the Germantown district, and its picturesque group of church, parish building, rectory, and grounds, is valued at \$100,000. During the past year over \$19,000 was expended on parochial, diocesan, and other objects.

THE REV. HENRY L. PHILLIPS, rector of the Church of the Crucifixion (African), preached his 30th anniversary sermon on Sunday, February 3d. The Rev. Mr. Phillips is a native of the British West Indies, and is endowed with considerable tact, energy, and ability. He has just received a degree from Lincoln University.

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**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Notes From the Diocese.**

ON MONDAY, January twenty-first, the monthly meeting of the Clerical Union took place, at St. Peter's parish house, Pittsburgh. After luncheon, a paper on "Prayer" was read, by the Rev. John R. Wightman, rector of the Church of the Redeemer, and a lengthy and interesting discussion of the subject followed.

ON THE evening of January twenty-first, the Guild of St. Barnabas met at Trinity parish house. The service was read by the chaplain, the Rev. E. M. Paddock, and one nurse was admitted into membership by the chaplain general, Bishop Whitehead. At the close of the service, an address was delivered by Dr. Johnson, who had for his subject, "The Ideal Relation of Physician and Nurse."

THE NEW St. Thomas' Church, Oakmont (Rev. Laurens McLure, S.T.D., rector), will be opened with a service of benediction on Sunday, February 3rd, by the Right Reverend the Bishop of the diocese. The consecration of the structure has been postponed until the early summer, to await the completion of a handsome altar and reredos of caen stone, now being constructed by Mr. R. Geissler, of New York, the gift of a former parishioner, Mr. Thomas King, in memory of his wife, Mrs. Blanche Finney King.

THE LAYMEN'S Missionary League had a rather unique social, business, and religious meeting combined, on the evening of January twenty-first, at Trinity parish house. Supper was served in one of the large rooms, there being present the Bishop of the diocese; the chaplain of the League, the Rev. Dr. Flint; the Rev. L. F. Cole, Archdeacon of the diocese; the Rev. Messrs. Cady and Flewelling, clergymen connected with the missions under the care of the League; Mr. N. P. Hyndman, president, and about twenty-five lay evangelists and lay readers. Following the supper, shortened Evening Prayer was said by two of the lay readers in Trinity Chapel, after which a business meeting was held, at which delegates were appointed to the Conference of Laymen's Associations, as follows: Archdeacon Flint, and Messrs. Shoemaker, Smith, Corfield, and Dr. Wade.

The League will celebrate its eighteenth anniversary on St. Matthias' day, which this year falls on the Second Sunday in Lent. The service will be held at Calvary Church, and the sermon will be preached by the Rt. Rev. John N. McCormick, D.D., Bishop Coadjutor of Western Michigan.

**QUINCY.**

M. E. FAWCETT, D.D., Ph.D., Bishop.

**New Organ for St. John's, Kewanee.**

IN ST. JOHN'S CHURCH, Kewanee, the Bishop dedicated a new pipe organ on Septuagesima, and confirmed a class of thirty-nine, the largest in the history of the parish.

**RHODE ISLAND.**

Wm. N. McVICKAR, D.D., Bishop.

**B. S. A. Meeting—Men's Club of St. John's Banquet—W. A. at St. John's Church, Providence.**

THE RHODE ISLAND Assembly of the Brotherhood of St. Andrew held its usual January meeting, Monday evening, January 28th, at St. Paul's Church, Pawtucket. A larger number of members than usual was present. Matters of general interest were discussed, especially the question of providing funds for the hospital and prison visitation. It was finally decided that though the Assembly did not disapprove of the continuance of the work, the fund should be raised some other way than through its treasury.

A very stirring address was made by the Rev. Guy L. Miner of Franklin, Mass., which

was followed by a collation, provided by St. Paul's chapter.

THE MEN'S CLUB of St. John's Church gave the usual annual banquet on Wednesday, 30th ult. About 70 members were present. Addresses were made by Albert A. Baker, Esq., the city solicitor; the Rev. Joseph Hutcheson of Warren, Professor McDonald of Brown University, and the Rev. Dr. Bradner. Professor McDonald emphasized the importance of reaching the individual, and through him, influencing the masses, expressing his opinion of the utter uselessness of trying to bring about reforms by advocating them before large gatherings. Man to man influence he claimed, was the only course likely to be successful, and men's clubs afforded a grand opportunity to exercise it.

THE USUAL quarterly meeting of the Woman's Auxiliary was held at St. John's Church, Providence, January 31st. Interesting accounts of missionary efforts in Alaska, South Dakota, and South Carolina, among the mining camps and mountain whites. The next meeting will be held at Jamestown, Va., during the ter-centennial Exhibition, when the 300th anniversary of English Christianity on American soil will also be celebrated.

**SOUTHERN VIRGINIA.**

A. M. RANDOLPH, D.D., LL.D., Bishop.  
B. D. TUCKER, D.D., Bp. Coadj.

**Opening Programme for Jamestown Exposition—Lots Purchased for a Rectory.**

MR. G. T. SHEPPERD, Secretary Jamestown Exposition Company, who is in charge of all ceremonies for the exposition, has just given out the following part of the programme for the opening day exercises on April 26 next.

1. Opening prayer by the Rt. Rev. A. M. Randolph, D.D., LL.D., Bishop of Southern Virginia.
2. Address and introduction of the President of the United States, by the Hon. Harry St. George Tucker, president of the Jamestown Exposition.
3. Address, by the Hon. Theodore Roosevelt, President of the United States, after which the President will touch the button, setting the machinery in motion opening the exposition. After the opening exercises are concluded, the President will review the troops that are visiting the exposition, together with the governors and their staffs, and other military organizations that will participate.

LOTS HAVE been purchased for a rectory to be erected for St. Thomas' Church, Abingdon.

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

**Dr. Ringgold's Farewell Sermon.**

AFTER a rectorate of almost 20 years, the Rev. Dr. Ringgold preached his farewell sermon on the 27th ult., to the congregation of St. John's, Knoxville.

Dr. Ringgold has passed his 81st birthday. He has vacated the rectory, which will be occupied at once by the new rector, the Rev. W. C. Whittaker. A gold cross with chain was presented to the retiring rector, inscribed: "To Dr. Ringgold, from the Members of His Parish." The doctor will continue his residence in Knoxville.

**WASHINGTON.**

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

**Diocesan Notes.**

ON MONDAY EVENING, the Churchman's League held its regular winter meeting, with over one hundred and fifty members present. Thirteen new members were elected. The Brotherhood of St. Andrew had been invited to the meeting, and its president, Mr. Robert Gardiner, and Bishop Gailor of Tennessee, among the guests of the league, made short speeches. The principal address was by the Bishop of Washington, on "The Cathedral, its Worship and Work," in which he outlined the position of a cathedral as the Bishop's Church, with its supra-parochial scope. He also gave a sketch of the present state of affairs for the Washington Cathedral.

The president of the league, Mr. Wm. H. Singleton presented a series of resolutions of the same character as those of the Washington Clericus, on the question of a change in the divorce law of the District. These, on a motion from the floor, were adopted, and set forth, that the Churchman's League, composed of five hundred Churchmen of the diocese of Washington are of the opinion that no additional cause of divorce should be recognized, and no change made in the code of the District on the subject. It was ordered that three resolutions should be sent to the proper committees of Congress, should any diocesan legislation for the District of Columbia be proposed.

A JOINT meeting of the Senior and Junior Chapters of the Brotherhood of St. Andrew in the various city parishes was held in St. Paul's Church on Tuesday evening, January 29, to discuss plans for the International Convention in September next. Bishop Satterlee and Mr. Gardiner, president of the Brotherhood, spoke on the subject. There was also a special meeting at St. John's on Sunday afternoon, with an address by Mr. Gardiner.

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THE REV. GEO. B. RICHARDS, rector of the Church of the Ascension, Buffalo, N. Y., who has recently undergone a severe surgical operation, is making most satisfactory progress towards recovery, and his physicians say that in future his general health will be better than it has been in years.

**CANADA.****News of the Dioceses.***Diocese of Quebec.*

THE INSTALLATION of the Rev. Canon Allnatt, D.D., to the vacant canonry in the Cathedral, Quebec, took place on Septuagesima Sunday, January 27th. The Bishop preached in the Cathedral the same morning and celebrated Holy Communion.

*Diocese of Toronto.*

THE Ven. Archdeacon Sweeney, rector of St. Phillip's Church, Toronto, has been appointed secretary and registrar of the House of Bishops.

THERE was a large congregation present at the induction of the new rector of St.

Thomas' Church, Toronto, January 25th. Archbishop Sweatman was present, wearing his convocation robes, and a number of the clergy. The Rev. Father Davenport intoned the prayers and the Ven. Archdeacon Sweeney preached. The new rector is the Rev. Cato Ensor Sharp, M.A.

THE NEW Church of St. Jude, Thornton, was opened January 20th. The building is a fine one, of brick. A strong appeal is being made for funds to complete St. Alban's Cathedral, Toronto.

*Diocese of Montreal.*

THE new St. Thomas' Church, at the corner of Sherbrooke St. and Delormier Ave., Montreal, was formally opened, and dedicated January 27th, by Bishop Mills of Ontario. Bishop Carmichael was unable to be present on account of illness, but it was hoped that he would be able to preach the following Sunday, and dedicate the memorial gifts. The Ven. Archdeacon Norton read the gospel, the rector of St. Thomas', Canon Renand, the epistle, and Bishop Mills the first part of the service for Holy Communion. The church was crowded. At the January meeting of the Executive Committee of the diocese, resolutions of sympathy were passed with the Bishop in his great bereavement in the death of Mrs. Carmichael, and with the Ven. Archdeacon Davidson, who was seriously ill in one of the city hospitals. The congratulations of the meeting were sent to the parish of Buckingham upon its attaining to the status of a self-supporting rectory.

*Diocese of Huron.*

PLANS have been prepared for the new church (St. John's), Sarnia, and building operations will begin shortly. The jubilee of St. Paul's Church, Wisbeach, was celebrated January 25th. The Archdeacon of London (the Ven. J. B. Richardson, D.C.L.), preached the sermon.

*Diocese of Rupert's Land.*

AN ADDRESS on "The Advantage of Organization to the Individual Teacher," was given by Canon Phair, at the first meeting of the lately organized Sunday School Association, in Winnipeg, January 24th. Monthly meetings will be held during the winter, as a help to instructing Sunday School teachers. Archbishop Matheson is the president of the association.

*Diocese of Nova Scotia.*

A COMMITTEE has been appointed by the Archdeacon to take into consideration the best means to be adopted to forward the movement for the creation of a new diocese in eastern Nova Scotia. This has been done in accordance with a resolution passed at the

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last Church conference of the Archdeaconry of Cape Breton.—ST. PAUL'S Church, Port Morien, has a very good report for the year just closed—the average sum given for Church and missionary purposes by each member of the congregation, being unusually large.—THE PUBLIC catechising of the children, was a feature in the children's service held in the parish church at Louisburg, the first Sunday after Epiphany.

*Diocese of Qu'Appelle.*

IN THE absence of Bishop Grisdale, a general ordination will be held by Bishop Pinkham of Calgary, in St. Peter's Pro-Cathedral, South Qu'Appelle, on the 1st Sunday in March.

*Diocese of New Westminster.*

IT WAS announced at the executive committee of the diocese that a site for a Chinese mission building has been purchased in New Westminster. Funds furnished by a lady in England will be used for the erection of the building.

ALL SAINTS' CHURCH, Vancouver, in addition to meeting all its current expenses has reduced the debt.

*Diocese of Niagara.*

AT THE meeting of the Chapter of the rural deanery of Haldemand, at Caledonia, January 9th, a paper was read on "Holy Communion," and a discussion held on "Clerical Stipends." Holy Communion was celebrated in St. Paul's Church in the morning.

*Diocese of Fredericton.*

THE BISHOP COADJUTOR, the Rt. Rev. Dr. Richardson, presided at the executive and diocesan committee meetings in January, as Bishop Kingdon was unable to be present from the state of his health. Reports read were, on the whole satisfactory. The diocesan apportionment for the General Missionary fund was not entirely met, but was an increase over last year.—BISHOP RICHARDSON'S first official act in St. John, was the induction to the parish of St. Paul's, St. John, of the Rev. E. B. Hooper, who succeeds the Rev. A. G. H. Dicker, who has gone to Toronto.

*Diocese of Keewatin.*

A BILL is being prepared for the incorporation of the Synod of the diocese by the Dominion Government.

# Music

Editor, G. EDWARD STURBA, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.  
[Address all Communications to St. Agnes' Chapel, 221 West 91st St., New York.]

The question of congregational singing continues to perplex a great many rectors who are continually trying various plans for the betterment of the people's part in the music of the Church services. It is unquestionably a puzzling problem, and one that seems to be constantly presenting either new difficulties, or else old ones under new forms.

We have recently received some interesting communications on the subject from clergymen who are experimenting in various ways, and meeting with success in certain directions, in spite of drawbacks.

The rector of a large and flourishing parish in the diocese of Indiana says that his chief trouble is in getting his people to make steady progress in singing the Psalter. He claims that the fact that our Psalter changes every day in the month makes it extremely difficult to teach even the choir, to say nothing of the congregation.

He maintains that the Roman Church has the advantage over us in this respect, inasmuch as there are fixed psalms for Vespers on each day of the week, and the people have much greater opportunity of becoming familiar with them. He says, however, "I do not know how far they make the music at Vespers congregational."

This rector calls for the publication of an abridged hymnal, containing perhaps the sel-



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ections of psalms without the complete Psalter, together with the Canticles at Morning and Evening Prayer, and such other music as is most necessary, all at as low a price as possible, so that all the people can have copies and follow the notes of the music.

Another rector in the diocese of Ohio suggests a similar book, and mentions a list of about two hundred and fifty hymns which he thinks could easily be cut down to two hundred. He holds that the vast number of the hymns and tunes in the regular hymnal are practically useless, and he also emphasizes the necessity of having the words and music of everything that is to be sung by the people provided for them, so that they can easily follow the singing.

Still another rector in the diocese of Illinois says that the problem of music in small missions is an acute one. "Yet it must be solved, because there are more congregations of small size in the Church than of large size. My plan is to arrive at a middle ground between the 'supremacy of the choir and the supremacy of the congregation.' I have made a selected list of about seventy-five hymns from the hymnal, with special reference to congregational singing. Most of them are in four four time. These I am going to use in my church for the coming year, with occasional additions at special seasons like Christmas, Easter, etc. I have two stations which I serve, so the same list will do for both places. With this limited number of hymns, and frequent rehearsals of the congregation I hope to promote good singing. I say good from the standpoint of enthusiasm and adherence to time. For the Canticles I use simple chants; for the *Te Deum* the setting by Simper, in the key of F. The *Te Deum* I cover with manilla paper to preserve it, and I shall get some more chants and paste them inside the covers. For the choir I am selecting ten anthems, easy and singable, and these I shall use over and over again during the year. Thus a repetition only occurs at the end of ten weeks. I use anthems like "Send out Thy light," Gounod, and for Communion Services I have those by Cruickshank, Tours, and Simper. My choir is of the amateur type, and I try to have two voices on each part, so if one happens to be missing I can still preserve four part harmony."

Another rector in the diocese of California writes that his chief difficulty is in getting music copies for his congregation, and he is particularly worried over the Psalter question.

All this shows that there is a strong attempt in different parts of the country to increase the interest in congregational singing, and although there are plenty of difficulties in the way, these will disappear wherever there is *persistence* in following out a set plan.

And although the "set plan" will vary somewhat according to the tastes of the clergy, there are certain fundamental principles to be observed, as is proved by the various communications that have appeared from time to time in these columns. First of all the music must be easy and singable. Second, there must not be too much of it if the people are to become sufficiently familiar with it. Third the people must have the music in their hands, ready to use. And this must be seen to, even, as in the case of our correspondent from Illinois, if it be necessary to cover the different copies with manilla paper, and paste chants inside the covers. As to the Psalter, we adhere to the opinion we have expressed before, that the best Psalter is the Cathedral Psalter. Here again there are "tastes" to be taken into account. Those who favor the use of a plain-song Psalter will do well to investigate the progress made by the Roman Church during the past three years. Our Illinois correspondent points to the great advantage the Roman congregations have in reduced number of psalms used at Vespers.

Is this advantage proved by the congregational singing in the Roman churches? If so, in what churches? Where can we hear the actual proof? Will not some of our correspondents enlighten us on this most important point? Has the congregational singing of the psalms improved in the last few years in the Roman Church or not?

In St. Patrick's Cathedral, New York, and in other large Roman churches we have visited, the most noticeable feature of the singing of the psalms is the complete silence of the people!

To the Music Editor of The Living Church:


DEAR SIR:—May I be permitted a brief space in your columns to reply to the letter of J. A. S. in a recent issue? Your correspondent says that E. S. is lacking in the "spirit of true worship," because he objects to long services and long sermons, and that what he wants in the Church service is really "a sort of pleasant entertainment with a spicy sermon and music to match." Now I think I can safely say on behalf of those who attend our church services that while they may not desire the services to be in the nature of an "entertainment," they most certainly do desire that such services shall supply them after their usual week of hard work, with a certain amount, at least, of both spiritual and physical rest and refreshment. This cannot be secured by a long service over two or three hours, and including a sermon that in most instances is simply a reiteration of undeniable truths droned out in a solemn voice. Whatever may have been the case in the past history of the Church, men of intelligence to-day require that the sermon shall possess some human and vital interest, and not be a weariness and infliction to the spirit and the flesh. The manner of shortening the service aside from the sermon, must be left of course to the judgment of the rector, and the tastes and requirements of the congregation with a careful consideration for those "small sprigs of humanity" who in the present day of male choirs are such an indispensable factor in the service. In this matter, as in all others pertaining to church affairs, the exercise of common sense on the part of the clergy is as I have said before, essential to any solution of the difficulty. E. S.

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