

# The Living Church

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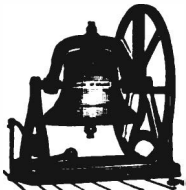
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YOU DON'T have to go to heathen lands to-day to find false gods. America is full of them. Whatever you make most of is your god. Whatever you love more than God is your idol. A man may make a god of himself, of a child, of a mother, of some precious gift that God has bestowed upon him. He may forget the Giver, and let his heart go out in adoration towards the gift. Many a man's heart is like some Kaffir's hut, so full of idols that there is hardly room to turn around. Rich and poor, learned and unlearned, all classes of men and women are guilty of this sin.—D. L. Moody.

## DIVINE TRUTH AND HUMAN EXPERIENCE.

IN the Epistle and Gospel for Septuagesima we had impressed upon us the necessity of getting at the real essence of the Christian life. It is more than believing; it is more than doing; it is being. It is not sufficient to run the race of life; we must so run as to obtain. Are we laborers in the Lord's Vineyard? Let us beware of the mere doing of things. Let us see that the right spirit animates us in all things: love to God and man. In the Church's teaching for this Sunday, we are taken a step further in the study of the Divine Life. We learn that there must be a combination of the human with the divine. This is theoretically illustrated by our Lord in the Gospel; and practically in the experience of the Apostle Paul.

THE GOSPEL (ST. LUKE 8:4ff). PARABLE OF THE SOWER, THE SEED, AND THE SOIL.

There have been and there still are two views concerning the relation of human nature to goodness. One of these is the rationalistic view; what we may call the sufficiency of human nature unto itself. Human nature is a ground that brings forth the fruit of character, without any sowing of the seed of divinely revealed truth. The other view we may call the theological view, that, viz., of Human Depravity. The best natural man, according to this theory, is incapable of doing works that are really good, really pleasing to God, at any rate; and incapable, too, of exercising faith and repentance, until God, in His mercy, has so changed that nature, that He is capable of believing the truth so as to bring forth the fruits of the Spirit. The one of these views exalts the human at the expense of the divine; the other exalts the divine at the expense of the human.

It is very remarkable that our Lord steers between these two extremes, uniting in one consistent view, what is true in each.

Against the rationalistic theory of the sufficiency of human nature and of what we may call natural goodness, we are taught in this parable that just as, no matter how good the soil, there must be planted the right seed, and nature nowhere produces wheat, for example, of itself; so the best specimen of the natural man; the man our Lord describes as the man of an "honest and good heart," still needs, in order to bring forth the highest character, the implanting of the divine truth, to be nourished also by the sunshine of God's grace. (Note: this will be made still more apparent next week, when we come to consider what "love" really is.)

It is remarkable and may be something more than a coincidence that St. Luke's expression for an "honest and good heart" is the familiar Greek phrase to express the highest ideal of moral excellence; so that he makes our Lord to say that the most highly developed natural man is but the soil for the Word of God, the two together producing the Christian, the highest type of all.

On the other hand, our Lord does not teach "total depravity." The natural qualities of faithfulness, kindness, perseverance, and the like, are precisely those qualities of human nature to fit it to be the soil for God's highest truth.

THE EPISTLE (II. COR. 9:19ff). EXPERIENCES OF THE APOSTLE PAUL.

The natural pride of the man had to be humbled; his human sympathies to be quickened and enlarged, by the persecutions he endured, and by the care of all the Churches. We sometimes wonder at the sufferings endured by the best of God's saints. Do we not forget that out of those very experiences, with God's truth and grace, come those virtues which evoke our admiration?

We will not, then, put our trust in anything that we do, but by God's truth and power we will in every adversity bring forth the fruits of the Spirit.

## AN "ANGLO-ROMAN UNION."

IN the New York Letter for this week is told the story of the formation in that city of the "Anglo-Roman Union," having for its objects "the maintenance and defence of Catholic principles and the forwarding of a corporate reunion of the Anglicans with the Apostolic See, the basis being the belief in the Roman primacy."

Churchmen who have long been accustomed to desire and to pray for the reunion of Christendom must be very cautious how they condemn any concrete measure which purports to have that end in view. If we are ever to have reunion, whether with Rome or with other Christian bodies, we must undergo some sort of transition whereby unity may be accomplished. No one seriously believes that with no prior work on our part, we shall awake some bright morning to discover that the clouds that have for centuries obscured the unity of the Church have suddenly vanished. Just as God uses men to show to men the Way of Life, so, we cannot doubt, He will use men to prepare men to live in harmony within the communion of the Catholic Church, if it be His will to restore that broken unity.

And there is nothing *per se* that one can object to an organization having for its object the ultimate reunion of the Anglican and the Roman communions. Yet when it is said, as Father Paul is reported to have said in a recent interview, that "we have a fair precedent for the organization in the Anglo-Orthodox-Eastern Churches Union, whose object is the amalgamation of the Anglican Church with the Eastern Church," we are obliged to point out that he is wholly mistaken. In order to make that organization a "fair precedent" for this more recent one, it would be necessary that the members of the former should begin with the postulate that the Anglican Churches should forthwith place themselves confidently under the control of the Holy Synod of Russia. Father Paul's "fair precedent" breaks down at first analysis.

One wishes that it might be possible for the public to appraise this new movement at its true quantitative and qualitative worth. Dr. Riley, one of the elected vice-presidents, has already withdrawn his name, and it is rumored that certain other names in the list of officers are used without authority. If such be true it is obvious that each of these gentlemen must personally withdraw his own name. No one else can do it for him. Practically, the organization is one more visionary scheme of Father Paul James Francis, abbot and editor, who has already planned the "Society of the Atonement" and the "Church Unity Army," and has given us the benefit of ample literature setting forth his views. We fear that this sponsorship is not such as to commend the new organization to the public as a practical measure. Yet as the matter has been seriously exploited through the daily papers, we shall treat it seriously in this consideration.

Our first thought is that the ground can be paved on our side for eventual reunion only by men who are themselves *sure* of the whole Anglican position. If one is in doubt as to the validity of that position, he is thereby unfitted to assume leadership in a work of such magnitude as that of preparing for Anglo-Roman unity. When nations, having developed differences among themselves, choose diplomats to meet each other with a view toward discussing terms of peace, they do not select men who are in doubt whether their own national cause be in the right. Their ambassadors are invariably men who adequately and intelligently represent the national convictions; and the function of these ambassadors is to seek common ground whereon the conflicting interests may be united.

We should not wish to do injustice to any of the gentlemen who took part in the formation of that union last week. It is quite likely that there were varying minds among them, as there are apt to be among men of other groups. Yet we are unable to overlook the fact that some of these gentlemen have expressed themselves quite violently, within recent weeks, on matters pertaining to the welfare of the Anglican communion. One might conceivably enter into such a movement from either of two directly opposite points of view. He might be so sure of the present triumph of Catholicity in the Anglican communion as to believe that now, with the strength of that position back of him, we should be able to negotiate with the Papacy on Catholic grounds, confident that an impregnable position must of itself exert a commanding influence; or he might be so depressed by emotions approaching despair as to be ready to make the best terms that could be wrung from a triumphant adversary. The distinction is the same as that between Abraham Lincoln, who held that we should have lasting peace by fighting

for it, and the peace-at-any-price men in the union who were such an embarrassment to the war president in his endeavors to establish peace.

Which of these positions is that of the members of this Anglo-Roman Union? We could wish them success if we were able to believe it were the former. But when gentlemen publish unbalanced criticism of men and measures within the Church, it is impossible to recognize in them wise leaders of their brethren in a movement requiring such wisdom, such self-control, such diplomacy, and such a balanced mind as are required for the success of their endeavors. One must be able to do justice to his own communion first before he is either in position to do justice to another, or to ask members of another to do justice to his. This does not mean that he must be blind to evils that have lodged within his own communion; but it does mean that he must see those evils from a balanced perspective.

On the other hand, we cannot overlook the fact that at least the founder of this Union is already committed to the full Roman position in doctrine and polity. In the "Faith Rule" for the "Church Unity Army," out of which, apparently, this more recent organization has grown, the following profession is subscribed:

"I do firmly believe all that the Holy Catholic Church in communion with the Apostolic See of Rome believes, and I accept as the Catholic Faith each and every dogma defined *ex Cathedra* by the Roman Pontiff sitting in the Chair of Peter. I do also confess my love, loyalty, and belief in the Orders and worship of the Anglican Church. Furthermore, relying alone upon the help of God, I do offer my life in her service and the cause of Church Unity, the Centre of which Unity I believe to be the Chair of Peter. And I pray and believe that this happy consummation will be wrought by the Power of God without danger to the life or polity of that part of the Body of Christ known as the Anglican Communion."

To what extent this professed belief in Anglican Orders is to be understood, may be gathered from an expression in a tract proceeding from the same source, entitled *We Cannot Deny Our Orders*:

"We are ready to acknowledge that we are TECHNICALLY (at any rate) in a state of schism; that, therefore, our Orders, THOUGH VALID, are schismatical. That is the very utmost which we can concede; and it is a big concession."

Whatever else may be said of the position thus set forth, it is certainly not the Anglican position; and thus such of the members of this new union as are in agreement with its founder are incapacitated from representing the Anglican side in any movement to combine the two communions. This in itself would cause us to look upon the movement with distrust.

Indeed we are bound to observe that Father Paul seriously disagrees with himself in stating his position. Two very different statements attributed to him may thus be placed in parallel columns:

AS EXPRESSED IN OUR N. Y. LETTER, THIS ISSUE.

"This does not mean that we acknowledge the supremacy of the Holy See nor the doctrine of Papal infallibility."

AS EXPRESSED IN THE "FAITH RULE" OF THE "CHURCH UNITY ARMY."

"I do firmly believe all that the Holy Catholic Church in communion with the Apostolic See of Rome believes, and I accept as the Catholic Faith each and every dogma defined *ex Cathedra* by the Roman Pontiff sitting in the Chair of Peter." [Papal Infallibility was so defined in 1870.]

It may, of course, be said that we have no right to judge of this new organization by the rules which Father Paul has published for his "Church Unity Army"; but unless the new organization chooses to begin by repudiating its founder, we shall have little interest in the exact shades of belief which different members may profess among themselves. Each of them may well realize that he is playing with fire. If any one of them finds himself in a compromising position before the Church by an idea that he was only affirming a wish that a Primacy such as we discern in the early centuries of the Church might now be restored, let him at once withdraw before his good faith be put to the test. The Roman Primacy is to-day inextricably interwoven with the Supremacy and the Infallibility of the Pontiff. Sensible men must recognize the condition, and not assume that the fourth century can be reproduced in the twentieth. Let gentlemen understand distinctly that "corporate reunion of the Anglicans with the Apostolic See" means with the See

as it is conducted in this twentieth century, and can mean nothing else.

IT IS PERHAPS unnecessary for us to examine this position in detail. To accept "each and every dogma defined *ex Cathedra* by the Roman Pontiff sitting in the Chair of Peter," is either to repeal the Vincentian rule, which was once the test of Catholic doctrine, or to deny that the Eastern and the Anglican communions are parts of the Catholic Church. If the former, then the Church of the earlier Christian centuries was in error; if the latter, then the members of this union, being outside the Roman communion, are themselves not Catholics, and the Church which gave them the orders whose validity they tenaciously maintain is a mere Protestant sect which cannot confer holy orders. Again, to hold that "we are technically (at any rate) in a state of schism," and that "our Orders, though valid, are schismatical," is to introduce a distinctly novel proposition, which is neither Roman, Anglican, Eastern, nor Protestant. Its very novelty condemns it.

Schism is a tearing of the unity of the Church; a withdrawal of a part from communion with another part of the Church. The sin of schism may be committed in two ways. It may be imputed to him who drives another to abandon fellowship with the Church, or to him who actually withdraws. In the former instance the sin would adhere to individuals only; in the latter it would be corporate as well. Whatever may be said of those troublous days of English Church history which made up the reigns of Henry VIII., Edward VI., and Mary, this much is certain: there was no schism between England and Rome when Elizabeth came to the throne. Did England thereafter abandon communion with Rome, or Rome with England? Certainly the latter. It was the Pope who called his followers out of the communion of the Church of England and not the Church of England which called her members out of the Church of Rome. The overt act of schism was therefore an act of the Pope.

Again, it would seem as though those who propose the terms of such an union as that now formulated would weigh more carefully the terms which they use. The "basis" of reunion offered by this Anglo-Roman Union is "the belief in the Roman primacy." We had weakly supposed that the Catholic Faith was the "belief" that bound Catholics together; and this novel substitute proffered strikes us as both inadequate and vague.

What constitutes "belief" in "the Roman primacy"? The term is almost meaningless. It evades the very question at issue. Everybody has some belief about the primacy; it is difficult to see how any one can believe *in* a primacy. The expression looks strangely like a substitute for the Catholic profession: "I believe one Catholic and Apostolic Church." Why not say distinctly what it is that one professes when he declares his belief *in* the primacy?

The Roman primacy is an existing institution which may be variously interpreted as a divine foundation, an enactment of the Church, or a natural growth; a permanent institution or one useful only so long as it should prove its usefulness to the Church; an institution of Western Christendom or an institution of the whole Church; a precedence of courtesy or a divine right; an absolute monarchy, or a mere office of leadership. What is its relation to the Roman Supremacy and to Papal Infallibility? Why should the very questions at issue be evaded by this Anglo-Roman Union, by using an expression that is meaningless if interpreted broadly and heretical if interpreted strictly? Really, the Catholic creeds would seem to us a sufficient statement of the Catholic Faith, and if this Union wishes to explain its attitude toward the institution known as the Roman Primacy, one might expect that it would be able to choose language that would be reasonably intelligible.

BUT BEYOND all these considerations is that, greater than all, of the present untimeliness of any movement destined to bring the Roman and Anglican communions closer together. On the one hand the Anglican communion has proven that Catholicity may be held and practised quite apart from Rome; on the other, the Roman communion has proven that affiliation with the papal see is no protection from falling into "modernism," into laxity of morals, or into apostasy. We do not discover in the Roman communion a willingness even to treat with Anglicans upon the ground of a "technical state of schism" not involving invalidity of orders on our part; and we certainly do not discern among Anglicans a willingness to accept any such surrender of the Anglican position. As for any

position of Anglican "Uniates," we should repudiate it with our last breath, and its absolute impossibility from both the Anglican and the Roman points of view seems so patent that one can hardly discuss it patiently.

Gentlemen who are taking up with this latest novelty in religion must realize that they are seriously embarrassing us who would maintain the Catholic position among Anglicans. If they were strong enough to prove a serious factor in our Church life, they would prove a most useful ally to ultra-Protestants, in assuring Churchmen that the *terminus ad quem* of the Catholic Movement is Rome. All of us, we trust, desire unity, and unity that left Roman Christendom out would be far from complete; yet it would be cowardly for us to surrender, for the sake of unity, the impregnable position with respect to Catholicity which we hold. This position is that the Catholic Church is complete wherever the valid ministry of the Church, in its threefold orders, is teaching the Catholic Faith and administering the Catholic sacraments with the living Presence of the Holy Spirit in her; that any primacy, whether of Rome or of any other see, depends upon the Church, and not the Church upon the primacy; that the faith can be finally defined only by the consensus of the whole Church, expressed generally and corporately as such consensus, and not by any single Bishop; and that unity will eventually come, in the good providence of God, if at all, by the recognition throughout the Church of the equal authority of all Bishops severally, and the appellate authority of all of them collectively.

We cannot do otherwise, then, than to condemn this movement which some have sought to exploit, through this most recent of ecclesiastical novelties. Whatever else may be said for or against it, we repudiate it as an expression of Catholic Churchmanship.

#### DR. CARROLL'S RELIGIOUS STATISTICS FOR 1907.

WE are wholly unable to understand what can be the authority which leads Dr. H. K. Carroll to attribute to the "Protestant Episcopal Church (2 bodies)" a decrease in ministers and in communicants during the past year. For classing together the "2 bodies," Protestant Episcopal and Reformed Episcopal, as he does each year, Protestant Episcopalians have, no doubt, only themselves to blame. But altogether apart from the statistics of the Reformed Episcopal Church, which are not in our possession, the figures attributed to the "2 bodies" are grossly inaccurate. In place of the 830,659 communicants which Dr. Carroll reports, the *Living Church Annual* for 1908 reports (for the Church in the United States only) 860,998; and in place of his 5,197 ministers, the *Annual* counts 5,203. The latter variation would be trivial if it were not that Dr. Carroll's figures count Reformed Episcopal ministers along with the clergy of the Church, where, of course, the *Annual* does not. But so far from either ministers or communicants showing a decrease, the *Annual* reports a gain of 27 clergy and of 23,925 communicants, being a larger ratio of gain in the latter than has been customary in recent years. We cannot say what can be Dr. Carroll's authority, but we are in position to know that in the figures reported in the *Annual* the number of communicants is always under-stated rather than over-stated, and that the number of clergy is taken from the official count reported by the Bishops in each diocese, with names invariably recorded in proof of the accuracy of the count.

Churchmen may therefore rest assured that the Church has not sustained a decrease in numbers, either of the clergy or of communicants, during the past year. Moreover, the Church gains three per cent. in her communicant list where the average gain reported by Dr. Carroll for Christian bodies in general is but two per cent., and the gain made by "Catholic (9 bodies)" is but a trifle over that average. Our gain in clergy is relatively less satisfactory, being approximately one-half of one per cent., where the average increase in ministers reported by Dr. Carroll is about 1½ per cent., and that of "Catholics" nearly 4 per cent.; but lest one should be unduly depressed by the latter comparison, we add that our own clergy number one to every 165 communicants, while "Catholics (9 bodies)" have only one in 733.

Some other studies in these statistics are interesting. Thus, a writer in the *Church Standard* of February 8th gravely stated that Christian Scientists "have a larger number of adherents than the Episcopal Church, with all its learning, power, and wealth." Dr. Carroll counts 85,096 as the number of Christian Scientists, which is but slightly more than 10 per

cent. of his under-stated number of "Protestant Episcopalians," and less than 10 per cent. of the accurate count. Dr. Carroll notes the partial union effected during the year between Presbyterians (North) and Cumberland Presbyterians, but finds that a considerable proportion of the latter had refused to unite with the larger body. "An interesting development of the past year" among Greek Catholics "is a negro priest consecrated (ordained?) by the Greek Patriarch of Constantinople."

Dr. Carroll's article is published in the (New York) *Christian Advocate* of January 23d and is reprinted in condensed form in the *Literary Digest* of February 8th. It has come to be looked for annually as the most complete statistical review of the year for the religious bodies of the United States, and it is therefore especially to be regretted that his statistics for the Church have proven so misleading.

IT is reassuring to discover here and there a judge who refuses to grant divorces recklessly. One such is Judge Poindexter of Spokane, Wash., who, although a candidate for election on Congress, recently denied an application for divorce on these grounds:

"The mere fact that a man and his wife can not live together is no ground for divorce. The administration of the law, which in its practical working allows a divorce merely upon application therefor, on dissatisfaction and uncongeniality, establishes at once and *ipso facto* a system of trial marriage. Such a system in its effect upon the family and upon the childhood of the land would be fatal to our institutions."

Churchmen will be glad to know that Judge Poindexter is a vestryman of St. John's Church.

### ANSWERS TO CORRESPONDENTS.

E. S.—(1) Though the words of our Lord were not spoken in Greek, the fact that the gospels were written by divine inspiration in that language must guarantee to us the substantial accuracy of His sayings thus reported. Consequently we have a right to draw inferences from such facts as the gender of nouns, and the like.—(2) It is very widely, if not universally, believed that St. Peter assumed a foremost position among the apostles as their spokesman; but nothing can be deduced from this fact alone as to any corresponding primacy on the part of his successors. There is a "leader" of each party in the American House of Representatives, but it does not follow that his leadership will be assumed by his successor in office.

K. B.—The remaining papers in the series were not published in THE LIVING CHURCH.

W. H.—Dr. Harvey Goodwin was Bishop of Carlisle from 1869 to 1892.

BOSTON.—Christmas greens should be removed from the church at the feast of the Purification or at Septuagesima, whichever comes first. The Christmas period is over at either of those days, and the greens have then quite outlived their usefulness.

SUBSCRIBER.—"Individual communion cups" are objectionable because they mar the unity of the sacrament. They are forbidden in the Church by the common sense of propriety rather than by canon.

CHURCHMAN.—A priest, officiating at the burial of the dead, is obliged to conclude the office before giving way for the rites of any secret order; but it is quite legitimate for members of such an order to take up their special rite from the moment when the priest concludes the Prayer Book office at the grave.

E. H. E.—The quotation in question will be found on page 227 of Manning's *The Temporal Mission of the Holy Ghost*, published in 1865. The exact form is: "The appeal to antiquity is both a treason and a heresy." Apparently, however, Manning's meaning is that the Church is the proper judge of her own past, in which case the principle is hardly open to criticism. In any event, a polemic use of the quotation should be precluded by a thorough study of the context.

"I AM AN old man, and I have seen many troubles, but most of them never happened." This is a quotation from a book written to make the reader feel better. Isn't life made up of a great deal of illusion anyway? There are "the pleasures of hope" in youth, the zest of acquisition in manhood, and so on—some new illusion for every decade, some fond anticipation for every state of life, and little side vanities all along the way. Let us keep the illusions that warm and cheer us and chase away the illusions that worry and affright us. In other words, pick your illusions with some discernment. This we know, that there is in the lives of all of us too much of fear—too much anticipation of bad and awful contingencies. Don't associate with such illusions.—*Catholic Citizen*.

THE 17th thousand has lately been printed of *Private Prayers for the Faithful*, by the Rev. John C. Sage, rector of St. John's Church, Dubuque, Iowa. This is an excellent little manual of twenty pages sold at 5 cents in paper, and 10 cents in limp cloth, by The Young Churchman Company, Milwaukee.

## MEETING OF THE FRENCH EPISCOPATE

### The Relations of the Bishops to the Papacy Discussed

#### PROMINENT PROFESSORS DISCIPLINED FOR "MODERNISM"

[FROM OUR EUROPEAN CORRESPONDENT.]

AFTER the revolutionary treatment to which the French Church was subjected a year ago, it would seem natural that her Bishops should meet together to discuss plans for her reorganization. Such meetings were held at the time, but they were futile because the Pope refused to sanction any practicable form of association to receive what the state, rather grudgingly, was prepared to give. Whatever the demerits of these associations, one would imagine that, on Catholic principles, the French Bishops were entrusted with the duty of ruling the French Church; and if proof were demanded of their docility toward the Holy See, it was amply given by their action last summer. It was natural, therefore, to expect that another general meeting of the French Episcopate should be held; and it is certain that it was contemplated by the statements made by persons who were not likely to speak without knowledge. But for some reason the general meeting fell through. It is reported that it was suppressed because of the anticipation that it would claim some share in the appointments to vacant sees. Under the Concordat, the state proposed certain names to the Pope, among whom he made a selection. That this method was unsatisfactory may be readily admitted, though perhaps it worked fairly well, as a still more unsatisfactory method does in England. At all events, it gave the French people some voice in the nomination of its chief pastors. There were those who hoped that after Disestablishment a more catholic procedure would be restored, by which the mind of French Churchmen, or at least French Bishops, should be expressed. But the aim of the Vatican seems to be to reserve the appointments entirely to itself. It might, indeed, show the courtesy of consulting the Bishops, and they might make recommendations, but only in sealed letters which should keep unknown the name of their nominee; but other persons might no less be consulted, of whom possibly Mgr. Montagnini may be taken as a sample; and the Pope by no means bound himself to appoint or even to consider the person recommended. The appointment rests solely in his own hands.

Whether it was the fear that a general meeting of the French Bishops would present unwelcome demands which could not be easily disregarded, which caused the plan to fall through, I cannot say. For a vast general assembly which might have impressed the country, but might also have proved intractable toward Rome, several smaller meetings were substituted; and these were assigned, not to the provinces into which the Church has organized herself with a view to joint action, but to those sees which are ruled by prelates who are Cardinals of the Roman Church—Bordeaux, Paris, Lyons, and Rheims. The prelates of these dioceses are to preside, not as metropolitans, but as Cardinals. The first of these meetings has now been held, under the presidency of the Cardinal Archbishop of Bordeaux.

One point of interest has just arisen. At this moment the Archbishop of Paris is not a Cardinal. It is hardly conceivable that no meeting will be held in a diocese of such vast importance. Will Mgr. Amette be raised at once to the Sacred College? Or will the meeting in Paris be held under the presidency of one who is not a Prince of the local Roman Church, but only the Archbishop of a French see? The matter is perhaps more significant than it appears.

#### THE POPE AND THE SACRED COLLEGE.

One of your correspondents has presented us with a fancy picture of the Bishops of the whole Church delegating their authority to the Sacred College, and thus enabling them by mere election to create an infallible Pope. You have shown that the dream has no historical foundation; and I may add that, if it were true, it would be quite inadequate, because no advocate of the papal claims would be satisfied by the representation of them as coming by a double delegation from the episcopate at large. A vivid imagination may extend the dream and show us the shepherds of Christ's flock delegating their holy office to the representatives of the local Church of Rome, who themselves regard no duty more pressing than that of absolute obedience to the pontiff whom they have elected. The origin of



papal legates may be no more than the occasional intervention of the chief Western see in cases where a local episcopate fell short of its duties; but students of mediæval English history are familiar with developments of legatine intervention—how Italian prelates were sent from the Pope's side to supersede the native episcopate; how the English Church and state resisted the intrusion of foreign prelates; how for the occasional *legatus a latere* was substituted a permanent representative of the Pope, when the (probably English) occupant of an English see was made *legatus natus*; how those who had chafed at an occasional visit from a foreigner, found themselves under bondage to the permanent representative of the Pope; how the discipline of the Church was confounded when a Wolsey, Archbishop of York and *legatus natus*, dominated his superior, Warham, Archbishop of Canterbury. The same confusion is now established in France, with this difference: that in the Middle Ages Cardinals were often appointed at the instance of their sovereign, and were frequently in opposition to the Pope, but now they are created at his will and consider subservience to him the highest virtue. I said, some months ago, that the efforts of the Vatican were directed less against the government than against any tendency toward independence in the French Church; and here we see a fresh triumph of this policy. But the French are a proud people, and we may doubt whether they will be content to see their Church sink into the position of a department of the Roman Curia.

#### SUSPENDED FOR "MODERNISM."

Another act of despotism is the removal of Mgr. Batiffol from his professorship at Toulouse. The event took place some weeks ago, but I deferred my comment on it until I should have procured information from the most trustworthy source. Mgr. Batiffol is known everywhere as a scholar of the highest eminence and the greatest sobriety. At the time of the Loisy controversy he was thought, by some people, ungenerous in his emphatic dissociation of himself from that bold writer. His attitude is indicated by the title of his best book, *Studies in History and Positive Theology*. He aims at studying the words of the Fathers as they expressed them, without reading into them the developments of more recent writers. The second volume of this work deals with the doctrine of the Holy Eucharist, and traces with vast skill the steps by which it has developed from a vague awe in the presence of the precious Gift into a logical conception which may be rightly expressed by the term transubstantiation. The book was reviewed in the *Guardian* by the Bishop of Salisbury, with whom I am in agreement in questioning whether the development which is traced is always healthy, and in regretting a certain unspirituality of tone; but as to the fact of the development there is no room for question. It is so in the case of our Lord's divinity, which the earliest Christians believed, but which they were surely unable to express in the language of the Nicene Creed. But Batiffol has been deprived of his chair; and, although this is denied by an organ of the Vatican, I am assured on authority which, if it might be divulged, would be beyond question, that he was deprived, if not by order of the Pope, yet by his express desire; "and in this matter a desire was the same as an order."

I had written so far when a similar case came to my knowledge, which rouses my personal indignation. Don Salvatore Minocchi is probably the most learned Hebraist in Italy. He is also a sincere and earnest Roman Catholic, though his convictions do not hinder him from granting the honor of his friendship to an Anglican like myself. A few days ago he delivered in Florence a lecture which was really a chapter of a book on Genesis which is awaiting permission before publication. His lecture was also submitted to the authorities some two or three weeks before delivery. In it he maintained the view, so familiar to ourselves, that the account of Creation, of the Garden of Eden, and of the Fall, were at first Babylonian myths, which the sacred writer purged from polytheistic error and converted into the sublime revelation of the One God which opens our Bible. The value, then, of these chapters is not historical, in the sense of narrating facts as they actually occurred, but symbolical, as setting forth sublime spiritual truths. For such a view he is able to claim the support not only of modern theologians, such as the Dominican Lagrange and the Jesuit Humellauer, but also that of Origen and Augustine and Aquinas and Cajetan. Further, the lecture was delivered to a select audience of learned people, and not to a general congregation of unlearned people who might be scandalized by its novelty—if indeed a general congregation in Italy is likely to

know anything about Genesis or to care anything about a theological discussion. Yet for this innocent lecture he was summoned before the Archbishop of Florence and called to sign a declaration, drawn up for him in the most precise terms, asserting his acceptance of the literal historic truth of these chapters. This, as an honest man, he could not do, and he was accordingly suspended from his priestly office. It is right to add that Minocchi has a scholar's aversion to rash statements, and that he found it right some months ago to dissociate himself from the more extreme school represented by *Il Rinascimento*. So much for those who defend the Encyclical and the action connected with it as if it were directed only against the advocates of certain extreme views with which Minocchi is no more than myself in accord.

The *Gloria d' Italia* for January 26th "learns from trustworthy sources that the suspension *a divinis* of the Rev. Professor Minocchi . . . is entirely due to the initiative of the ecclesiastical authorities of Florence, and not to orders received from the Holy See." HERBERT H. JEAFFRESON.

Mentone, January 27, 1908.

#### PRESIDENT ROOSEVELT ON RELIGIOUS EDUCATION.

TO the members of the Religious Education Association who were received at the White House on February 12th, President Roosevelt spoke as follows:

MR. PRESIDENT, LADIES AND GENTLEMEN:—It is a very real pleasure to me to greet the members of this association. I doubt if there is any lesson more essential to teach in an industrial democracy like ours than the lesson that any failure to train the average citizen to a belief in the things of the spirit no less than the things of the body must in the long run entail misfortune, shortcoming, possible disaster upon the nation itself. It is eminently right that we Americans should be proud of our material prosperity.

It is eminently right that we should pride ourselves upon a widely diffused and exceedingly practical system of education. I believe in both, but neither will avail if something else is not added to the nation. The material prosperity is essential as a foundation, but it is only a foundation, and upon it must be built the superstructure of the higher moral and spiritual life; for otherwise in itself the material prosperity will amount to but little. So with education; it is necessary that we should see that the children should be trained not merely in reading and writing, not merely in the elementary branches of learning strictly so defined, but trained industrially, trained adequately to meet the ever increasing demands of the complex growth of our industrialism, trained agriculturally, trained in handicrafts, trained to be more efficient workers in every field of human activity. But they must be trained in more than that or the nation will ultimately go down. They must be trained in the elementary branches of righteousness; they must be trained so that it shall come naturally to them to abhor that which is evil, or we never can see our democracy take the place which it must and shall take among the nations of the earth.

In making an address, in greeting any body like this, I always want my words taken at their exact face value. I do not believe ever in teaching what cannot be practised. I do not ever want to hear a man say, Pay no regard to the things of the body in life as it is to-day; on the contrary I would tell every young man that it is his first duty to pull his own weight, to take care of himself and take care of those dependent upon him. He cannot do anything for others unless he has first made certain that he will not be a burden upon others. I want to see a man able to earn his own livelihood. I want to see the woman able to do her part as housewife and mother. But all my plea is that the man shall not be content with merely that; that the man shall realize that after a certain point has been reached the increment of his fortune, the increment of his material well-being, amounts to but very little compared to the result of effort spent in other directions.

THERE ARE people who would not steal a pin, would not take a spoonful of intoxicating liquor for a beverage, but who think nothing of robbing a man of his good name, sticking the knife of scandal into a neighbor's back, and passing around a bottle of libelous drink about an absent human brother. Here is a vice to which good people are addicted. "Thou shalt not bear false witness against thy neighbor" deserves a place among the mottoes that hang on walls of societies, at street corners, and in homes and hearts.—*Christian Observer*.

## BETTER STIPENDS FOR ENGLISH CLERGY

### A New Departure to be Made by the Ecclesiastical Commission

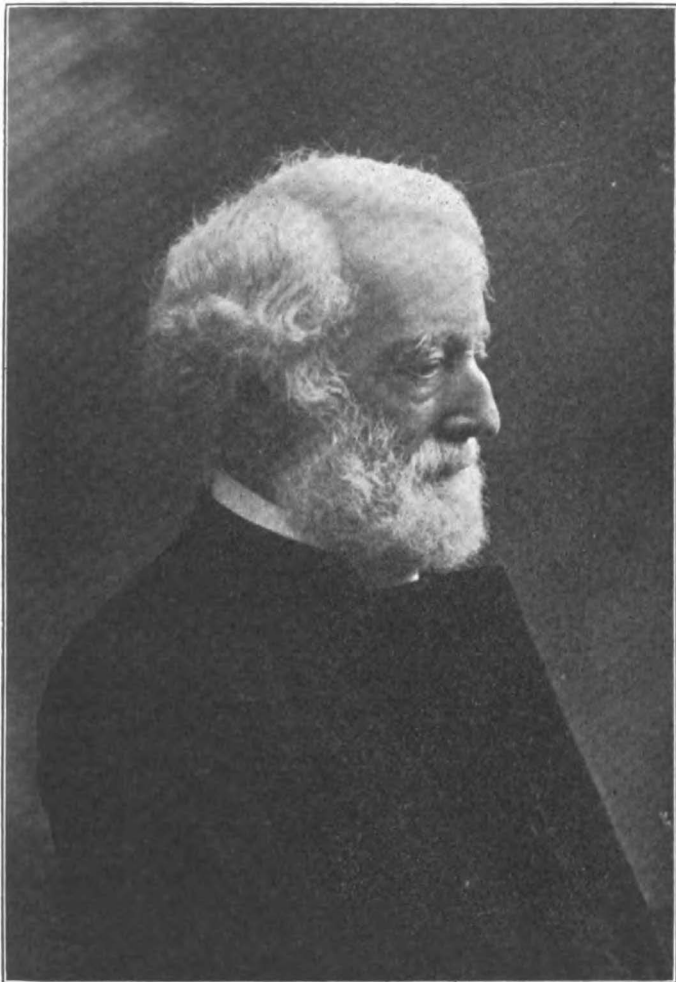
#### PAN-ANGLICAN CONGRESS ADMISSION PROBLEM

##### The Circulation of Catholic Literature

##### OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }  
London, February 4, 1908 }

**M**R. J. H. BURNSIDE, secretary for the statistical returns collected by the S. P. C. K., has forwarded to the public press the usual annual statement of the voluntary offerings of the Church of England. The figures for the year ending Easter, 1907, reach the grand total of nearly seven and one-half million pounds. But there is a decrease in 1907 against the preceding year of £300,000. The first half of the return deals with funds raised for home, foreign, and educational work, educational and



THE LATE REV. PREBENDARY BERDMORE COMPTON.

charitable assistance for the clergy, and philanthropic work. The figures show a total of £2,488,577. There are decreases under the first two headings, but increases under the two latter. The second half of the return deals with funds raised—by Church collections or parochial machinery—for the parochial clergy, for elementary education, and for general parochial purposes. Of the grand total of £4,973,668, there is an increase under the first heading, particularly in respect of Easter offerings; a great decrease under the second; and also a decrease in the total under the last, but increases in the sum raised respectively for the maintenance of Church services and the support of the poor. In Part I. the figures have been compiled from authorized statements communicated by the officials of diocesan and central societies. In Part II. the figures have been extracted from the officially authorized returns of the Church issued at the instance of the Houses of Convocation and under the sanction of the Archbishops and Bishops of both Provinces.

The Archbishop of Canterbury has written a letter to Lord Ashcombe, chairman of the Queen Victoria Clergy Fund, bringing under his notice an enclosed memorandum of the Ecclesiastical Commissioners, announcing a very important new de-

parture in the work of providing a more adequate income for a large number of the poor beneficed clergy, involving fresh annual grants to the extent of £50,000. At a largely attended Board meeting of the Ecclesiastical Commission, recently held under the presidency of the Primate, it was unanimously decided to carry out the following scheme of augmentation: First, as from May 1st next all benefices in public patronage (*i.e.*, practically benefices whose patrons have no power of sale), where the population exceeds 1,000 and the income is less than £200 per annum, will, without any outside benefaction being required, be raised to that sum. Second, all benefices similarly circumstanced, where the population is at least 500 and the income is less than £150, will be raised to that sum. Third, all benefices which would be entitled to the benefit of this augmentation but for the fact that they are in private patronage, will be included if either the patronage be made public, or half the sum necessary to provide the augmentation be forthcoming from outside sources. It appears from a provisional estimate that the total grants will not exhaust the £50,000 a year, and if so there will be a residue available for raising benefices of the smaller class beyond the £150 standard. How this notable scheme for the augmentation of the poor benefices has become possible is thus explained by the Primate:

"Twenty years ago the property of the Church vested in the Ecclesiastical Commission was in a position which caused us some anxiety. It had been charged year after year with annual payments in favor of incumbents until it was, roughly speaking, charged almost 'up to the hilt.' It was necessary to pause, and for the last twenty years practically no fresh charges have been placed on the *corpus* of the property of the Commission. All that has been given away has been derived from the surplus income of the property, and, moreover, a part of that income has been annually saved and added to *corpus* in order to make the financial position more secure. The result of twenty years' wise administration is that this saving has now answered its purpose, and, further, the property of the Commission can with safety be subjected to an additional charge in order to carry out the statutory trust under which it is held—namely, to secure additional provision for the cure of souls where such assistance is most required."

The importance of this new departure, as pointed out in the Primate's letter, lies not only in its direct application to existing needs—it will forthwith augment about a thousand benefices—but in the indirect consequences which may confidently be expected:

"The Governors of Queen Anne's Bounty will immediately be enabled to do their distinctive work more effectively. Their funds, as you will remember, are devoted exclusively to the help of benefices of less value than £300 per annum. As soon as the Ecclesiastical Commissioners' scheme comes into operation, such parishes, if their population be considerable, can at once be, so to speak, struck off the Q. A. B. list, and additional funds will thus be set free for helping those rural parishes in which the population, though sufficient to make their continued separate existence desirable, is still small. In the same way diocesan funds, and your own Queen Victoria Clergy Fund, will be appreciably relieved and will be enabled, if adequate support be given them, to make their work more effective than hitherto."

It appears, however, that the Primate and his fellow Ecclesiastical Commissioners are not going to rest content with the raising of a great number of benefices to incomes of £150 or £200 per year. They hold that incumbents of small benefices ought to have secured to them an annual income of not less than £300; and to effect this will now be, the Primate hopes and believes, a possible achievement.

#### ADMISSION TO THE PAN-ANGLICAN CONGRESS.

At the half-yearly meeting of the United Board of Missions, held at the Church House last week, under the presidency of the Primate, some information was given by the Bishop of St. Albans concerning the Pan-Anglican Congress. He said that the Finance committee had found that it was necessary, if they were to avoid a considerable deficiency, to raise the price of tickets from half a guinea to a guinea. It had been resolved to issue 5,000 guinea tickets, but none would be allotted until early in April. The reason for this delay was that they wished to give people from all parts of the world an equal opportunity of obtaining them, and a certain number would be allotted to those who came from different parts abroad. There was great difficulty in regard to the seating in the Albert Hall, but it had been decided that there should always be 2,000 seats which would be allotted to those other than the guinea ticket holders. There would be special services at St. Paul's on four evenings, at which addresses would be given, and they were also arranging for meetings to be held in various parts of London and the suburbs, so as to extend the benefits of the

Congress to the people at large. Possibly there would be meetings also in the provinces.

Mr. Mynors, secretary of the Pan-Anglican Congress, writes that no one can be a member of the Congress except by payment of a guinea, or by being a delegate from a diocese outside the British Isles; and that none but members will be admitted to the service of Thanksgiving at St. Paul's. The guinea qualification for membership has caused some adverse criticism in the correspondence columns of the *Church Times*. By way of explanation for the arrangement, Bishop Montgomery, secretary of the S. P. G., writes to that newspaper:

"It is obvious that the Congress must be paid for; £5,000 is the very least the Congress will cost us; I fear it will cost more. It seems a good plan to pay for the Congress with the fewest number of tickets within reason, and thus save as many free seats in the Albert Hall as possible. By the method adopted we shall preserve 2,700 free seats in the Albert Hall on every night. . . . Or turn to the service when the thank offering is presented. It seems certain that no one will be present at that service who is not an accredited delegate from some diocese in the world; 5,000 people can just find standing room in St. Paul's. I think it will be seen that it is no longer a question of guinea subscribers."

In addition to the 5,000 delegates, there will be some 254 honorary members of the Congress, as guests of the Mother Church, from beyond the seas. While, on the other hand, already applications for tickets, accompanied by money, are coming in at the rate of some sixty a day. Well may the Bishop and others concerned be perplexed to know how to accommodate all those who desire to be present at the meetings of the Congress.

The Bishop of Norwich delivered an address on "Disestablishment" on Wednesday evening last at the National Liberal Club. There was a large attendance. The Bishop's remarks were in the main a repetition of his utterances on the subject in his presidential address at the last Church Congress. Believing that the Church, as established (in constitutional phrase) is a great spiritual force amongst all classes, he is not in favor of disestablishment.

#### PROGRESS OF THE CATHOLIC LITERATURE ASSOCIATION.

The secretary of the Catholic Literature Association (the Rev. A. H. Baverstock), in his report issued last month, states that their numbers continue to grow steadily, and at the time of writing they numbered some 121 members, 280 associates, and 50 circles, with a membership of nearly 800 (over 1,200 in all). Their tract cases are finding a steady sale. "We feel sure that the more the value of the cases is tested, the more general will the demand for them become, and few churches where the Faith is thoroughly taught will like to be without them." Some of their publications have sold very well. The letterslip on *The Chief Act of Public Worship* has sold right out, and a fresh edition has been printed. "It is a small thing, but seems to have been effective in helping on the reform perhaps most needed at present in the English Church, the restoration of the Lord's Service to the central position which belongs to it on the Lord's Day." The second booklet, on *Saying Our Prayers*, has a steady sale. The booklet on *The Anointing of the Sick*, again, has received a welcome from very many outside the Catholic Literature Association. "We had a cordial congratulation on it from a Bishop, and another Bishop consented to its distribution at a diocesan conference." They printed a larger edition than usual, and events have shown that they were justified in doing so.

#### AN OFFICIAL ORGAN FOR THE A. AND E. O. C. U.

I have lately been in receipt of a copy of the Interim Report of the Anglican and Eastern-Orthodox Churches Union, December, 1907. Enclosed therewith was a circular issued by the Hon. Treasurer (the Rev. W. Wakeford) setting forth a scheme for the publication of *Eirene* as an official organ of the Union. The general committee has come to the conclusion that the best way of raising the capital for this enterprise (a capital of at least £300 is necessary), is to form a private limited liability company. They are anxious that this work should be undertaken by the Union as a whole, and that the members of the Union should be the chief shareholders. This company will have a capital of £1,000 in £1 shares. The work and membership of the Union is stated to be steadily progressing. The committee has now found an Eastern Orthodox President of the Union in the person of the Most Rev. the Lord Archbishop of Riga and Mitau (the Anglican President is the Rt. Rev. Bishop Collins). "His Grace has done much already to help the cause in Russia, and has frequently expressed his great interest in it, and his sense of the nearness of the An-

glican to the Orthodox Church." He worked for some time in Siberia, and is now a member of the Holy Governing Synod. The committee desires also to record its gratitude to the Most Rev. Archbishop Nicholai of Tokyo for allowing himself to be elected a patron of the Union (the other patron is the Bishop of Fond du Lac). "He hopes that all his thirty native priests may wish to join." The committee especially welcomes the support of the Rt. Rev. Bishop Raphael of the Syrian Orthodox congregation in the United States, and the Bishop of New Hampshire as members. The report contains the list of additional signatures, thirty-four in number, which has been attached to the appeal issued by the A. & E. O. C. U. members in the United States, printed in the annual report.

#### GENERAL AND PERSONAL NOTES.

"Modernism" and the Church" is the title of a very weighty paper read by the Rev. Professor Swete of Cambridge University, to a meeting of the London Society of Sacred Study, at Sion College on January 28th, and which was printed in full in last week's *Guardian*. Dr. Swete thinks that we ought not to quarrel with Modernism, as the Roman Pontiff, Pius X., seems to do, because it teaches the doctrine of vital immanence; or, again, because it recognizes that Almighty God reveals Himself in men even apart from His self-revelation in the prophets and in our Lord Jesus Christ. The Encyclical is, as it seems to him, on somewhat firmer ground when it speaks of the attitude of Modernism towards the Person of Christ. In his theory of biblical inspiration, it is pointed out how near Pius X. comes to the position held by some extreme Protestants. As to the relations which ought to exist between Modernism and the Catholic Church, Dr. Swete says:

"On the one hand the modern spirit greatly needs the guidance and the strength of the Church's long experience; on the other hand the Church is no less in need of the quickening and broadening influences of the new learning of our day. The Anglican communion, with its double heritage of Catholic beliefs and liberal traditions, is in a position to save the situation by reversing the policy of the Pope."

There have recently been held in different parts of London a series of well-attended and enthusiastic meetings, organized by the Church Schools Emergency League, in defence of Church schools and training colleges and of the principle of the rights of parents as a practical solution of the education question. Among the principal speakers was Lord Robert Cecil, M.P.

I regret delay, which was unavoidable, in sending the accompanying photograph of the late Prebendary Berdmore Compton, second vicar of All Saints', Margaret Street. At the January meeting of the S. P. G., a resolution was unanimously adopted, all the members present standing, placing on record their sense of the services rendered to the Society by the late Prebendary.

J. G. HALL.

AS A MATTER of fact, the churches of this country are to-day doing more practical philanthropic work for the uplifting and purification of society than all the outside reformers, agitators, and critics put together. They are doing this, first, in their pulpits and religious services. They are doing it through their organized and far-reaching agencies, which provide bread for the hungry, clothing for the destitute, instruction for the ignorant, sympathy, relief, and inspiration for the suffering, hospitals for the diseased, fellowship and diversion for the lonely and the homesick, and the gospel of hope and promise for the despairing. The churches themselves, instead of being the cold, cheerless, repelling institutions described, are the most numerous and powerful social centers of this age or country. Some may be found which are not of that order, but they are the exceptions. The great majority of churches are warm, cordial, and generous in their greetings and hospitality toward all who will come and share with them in the purely social features of their Church life.—*Democrat and Chronicle*, Rochester, N. Y.

DARKNESS seems to be as necessary to life and growth in this world as is light. An earnest, tireless worker for Christ who has recently suffered through months of illness, writes a cheery word of sympathy to a fellow-sufferer, and adds about herself: "It is a long time since I have done a day's work; it is only a half hour's work, or maybe fifteen minutes at a time. And many days have been in a dark room. I wonder, sometimes, if a dark room is as necessary for the developing of characters as it is for the developing of negatives. If so, perhaps a time will come when I can look back upon the dark-room days with thankfulness. Just now, I want to work." To wait and to trust, if God directs that, even while one longs to be out in the light and at work, is to gain and grow in the development which only the dark room can give. How good it is that God can be trusted to decide when the darkness is needed!—*Sunday School Times*.

## "ANGLO-ROMAN UNION" FORMED

### Small Group of Churchmen in New York Plans for the Reunion of the West

#### FATHER PAUL BRINGS SOME OTHERS INTO HIS UTOPIA

##### Church Club Dinner With Various Speakers

##### OTHER HAPPENINGS IN NEW YORK

The Living Church News Bureau  
New York, February 17, 1908

LAST Tuesday morning New York Churchmen and others were startled to find themselves face to face with what seemed to be a sort of Twentieth Century Gunpowder Plot. They read in their morning papers of a dire conspiracy hatched the night before at the "Restaurant Roma," by which the lines of demarcation between the Church of Rome and the Protestant Episcopal Church in the United States were to be blown to atoms. As the day wore on, however, and nothing happened to the new buildings of the Cathedral of St. John the Divine, and when it was discovered that Bishop Potter and Dr. Huntington were still alive, the apprehensions of the earlier hours disappeared and gave way to a hope that things might not be so dreadful as at first they seemed.

The fact appears to be that Father Paul James Francis, who is both the Prior and the Order of the Society of the Atonement at Graymoor, near Garrison's, N. Y., had asked a few friends to dine with him, and listen to his theories on the achievement of the impossible, and how to make believe that the Pope is the divinely constituted monarch of Christendom, and at the same time that, notwithstanding the denial of the infallible Pope, Anglican Orders and Sacraments are valid. About ten priests and as many laymen accepted the invitation. Amongst the former was the Rev. Dr. Theodore M. Riley, rector of Christ Church, Hudson, who gave a thoroughly interesting and careful historical review of the position of the Anglican communion in relation to the rest of Christendom since the Reformation, and who laid stress on the lack of discipline, the looseness of teaching, and the individualism which have so greatly discouraged those of us who value with an infinite value their Catholic heritage. Most of the men who attended this meeting were not prepared to proceed to any organization, and still less for any publicity in the daily papers. They simply went to hear what men who had been thinking seriously on these vitally important matters had to say. That there is any prospect of the few men who are at the back of the Utopian schemes of *The Lamp* leading any great movement is not seriously entertained. That there is a widespread anxiety about the *terminus ad quem* of the extreme Broad Churchmen and their well laid schemes is undeniable, but it is much to be hoped that all loyal Churchmen who believe in the Catholic Faith and try to practise it, will come together and stand up for their principles, and so let all the world know that the Episcopal Church is not in danger of compromising her position as an integral part of the Historic Church.

The result of the Conference was the formation of an "Anglo-Roman Union," and officers were chosen as follows:

President, W. M. Cammack of Philadelphia; Vice-presidents, the Rev. Dr. Theodore M. Riley, rector of Christ Church, Hudson, N. Y., and W. A. Buchanan of Philadelphia; Council: the Rev. C. P. A. Burnett, the Rev. B. J. Fitz (New York), the Very Rev. F. E. Aitkins, Michigan City, Ind., for the clergy; with George Hazlehurst of Philadelphia, Dr. H. M. King of Liberty, N. Y., and E. L. Prior of Jersey City as lay members. The secretary is the Rev. Augustine Elmendorf of Jersey City, and the treasurer is J. W. Barney of Jersey City.

The objects of the Union, as stated in its constitution, are "the maintenance and defence of Catholic principles and the forwarding of a corporate reunion of the Anglicans with the Apostolic See, the basis being the belief in the Roman primacy." Father Paul, the prime mover in the affair, gave out a statement after the Conference in which he expressed the belief that the Union had a "fair precedent" in the Anglo-Orthodox Eastern Churches Union, having for its purpose unity between the Eastern and Anglican Churches, of which the Bishop of Gibraltar is president.

"This is not a plot to get a few Anglicans into the Roman fold," he said, "but is an organization to accomplish the union of the Anglican Church as a whole with the Church of Rome. It differs from the so-called 'quadrilateral plan' offered by the Lambeth Conference in 1888 in that it recognizes the primacy of the See of Peter. This does not mean, however, that we acknowledge the supremacy of the Holy See nor the doctrine of Papal infallibility. We have no

particular method by which to accomplish the union. We shall simply follow the dictates of the Holy Spirit."

The movement has been seriously criticised, as would be expected, both on the Roman and Anglican sides. Dr. Riley has withdrawn his name from the list of officers and authorizes the following statement:

"I trust that I may feel at liberty to say to you that my consent to be named a vice-president of the society recently created in New York (February 10th) has been withdrawn. Whatever reasons there may seem to have been for academically discussing certain subjects, have become futile when confronted with popular apprehensions, which cannot be rectified. The twenty-eighth canon of Chalcedon, the canons of Sardica respecting appeals, or the principles underlying St. Cyprian's *De Unitate* may be very clear as fit subjects for consideration in conferences of instructed persons, but, without a larger knowledge of Church history than the general public possesses, the above or similar subjects mean revolution from the inherited order and confusion of mind to simple believers. That condition of things has been unfortunately precipitated and, for myself, I feel it a duty to try and allay it.

"There have been a good many anxieties abroad recently in the American Church and discussions of *dernier resort* methods of securing orthodoxy and continuity to our beloved Church are not to be wondered at, but the questions at issue in all such matters need not only a large demand for any organization, but also a mass of learned, responsible, and trusted men to consider details.

"It is much to be regretted that the late conference did not insist upon these two conditions before creating any organization. But often wisdom comes only after experience. Larger reflection convinces one of the necessity of retracing steps too hastily taken or too easily acquiesced in."

In *The Evening Mail*, Dr. Christian, rector of St. Mary the Virgin, is reported to have said:

"It is the height of foolishness to talk of uniting the Episcopal and Roman Catholic Churches, which at the present time are irreparably separated, thanks to the 'bull' of an infallible Pope. The meeting of the representatives of the Anglican Church last night to start a movement intended to unite the Churches was nothing short of treason to the Episcopal Church on the part of those who participated."

On the other hand Archbishop Ryan (R. C.) of Philadelphia, being asked if the clergy of the Episcopal Church could be received into the Roman communion in a body, said: "They are not priests. They would have to be ordained."

The condition, then, which this newly devised "union" must face, is that it has already added materially to the disunity among Anglicans and simply advertised the futility of its scheme with respect to Rome. Some of the harm done by the newspaper reports of such well meant but irresponsible schemes, came to your correspondent's immediate notice to-day. A child came to give in her name for confirmation at one of our churches. "I want to be confirmed," she said, "but papa says if the Episcopal Church is going to join the Romans he won't let me!"

##### RESIGNS HIS CHAPLAINCY.

It is reported that the Rev. Dr. McGarvey has resigned the chaplaincy of the Sisters of St. Mary and is succeeded, on a temporary appointment, by the Rev. Father Huntington, O.H.C. The Mother Superior at Peekskill declines to verify or to deny the report.

##### CHURCH CLUB DINNER.

The annual dinner of the Church Club of New York was held at Delmonico's on Wednesday evening, the 12th inst. Dean Van Amringe of Columbia University presided and read a letter from Bishop Potter, who expressed his deep regret at being unable to be present on account of a prior engagement. The Bishop expressed his supreme interest in Canon 19 as amended and felt that it would be an advantage by its permission to have the opportunity of hearing laymen in the Church's pulpits.

The Coadjutor, Bishop Greer, told his hearers that the work of the Church could not be done by the clergy or laity independently of each other, but only by both working together. "There is enough dynamite in your baptismal vows," he said, "to blow into fragments all the corrupt practices and all the evils of New York City, the United States, and the world at large. These are days of great combinations. The world is becoming a great economic whole. Is it not time for Churchmen to combine, for laymen to combine with clergy to establish on earth the Kingdom of God?"

The Very Rev. W. L. Robbins, Dean of the General Semi-

nary, speaking of the affairs of the Church, said it would be better that unwholesome symptoms should come to the surface than that they should be suppressed. The signs of the times seemed to point to the fact that the great Catholic movement of seventy years ago had in its original form spent something of its force, but that there was now being developed the idea which is seizing upon the Church—that of organic unity—which would never let go. The essence of the Church and her worship is sacramental.

Much amusement was caused by Mr. Francis A. Lewis of Philadelphia, who, referring to the Pro-Roman movement, read some imaginary telegrams, as follows:

ROME.—Blessing declined. Holy Father says too many cranks at large in America already.  
MERRY DEL VAL.  
(16 words collect.)

NEBRASKA.—Congratulations. Don't quite catch on to the "Uniat" scheme. Till further advised, prefer my own plan for government guarantee of all bank deposits.  
W. J. BRYAN.

WASHINGTON.—Am delighted to know that things are moving on the lines indicated in your telegram and that you are no pussy boots. Is not a subject I know very much about. That will not preclude me from offering some suggestions at the proper time. It may lead, incidentally, to a reunion of myself with Bellamy Storer. Am preparing a message on various matters and will include this in it. Confidentially, my next message will put all its predecessors in the paralytic class.

Speaking seriously on the subject in hand, Mr. Lewis said he didn't think the Church would be rent in pieces by the "Roman schism." It would go on, he said, in its own way in the spirit of the Richmond Convention. The members would cooperate with anybody they could cooperate with, and stand firm behind the colors of the Church they were born in and hoped to die in.

The Rev. Dr. Lubeck, in speaking of what he termed the "splendid and wonderful work" being done by the laymen of the Church, said, in part:

"What a change this marks in the policy of the Church! A vast change has taken place in this land as well as in England. With all that is being done there is a great deal more to be done. Men of the Church, as men of the Church, must go to the front in these times to show that they believe in the Church, in the movement in favor of honesty, the great modern movement that is going on against dishonesty."

#### ON BEHALF OF THE NIOBRARA LEAGUE.

An interesting service was held at the Church of the Incarnation on the afternoon of Sunday, the 9th inst., in connection with the Niobrara League. It had a personal and pathetic element in the presence of the beloved and venerable Bishop Hare of South Dakota, who has been through such intense physical suffering and the prospect of whose ultimate restoration to health seems so uncertain. The Bishop of New York took charge of the service and the Coadjutor, Bishop Greer, Dr. Huntington, and Dr. Manning made addresses. Bishop Hare spoke of his long work amongst the Indians and read an Indian hymn of great beauty which is to be printed and distributed as a memorial of this occasion. Bishop Potter, in closing, recalled a conversation with Bishop Williams of Connecticut at the time when Bishop Hare was chosen to go to the West. Bishop Williams said: "Potter, I wonder when the House of Bishops will learn not to try to cut stone with a razor. Why send Hare to Dakota?" "But," said Bishop Potter, "the choice has been justified."

#### "SACREDNESS OF HUMAN LIFE."

On Tuesday evening, the 11th, Bishop Potter presided at a meeting at Cooper Union, under the auspices of the American Museum of Safety Devices, to discuss safety methods for American labor. The Rev. Percy Grant spoke effectively on "The Sacredness of Human Life."

#### AT THE GENERAL SEMINARY.

It is generally understood that at the meeting of the Board of Trustees of the General Theological Seminary last week the name of the Rev. Dr. Loring W. Batten, D.D., was proposed by Dean Robbins for the professorship of the Literature and Interpretation of the Old Testament, with the proviso that Dr. Batten should retain his position as rector of St. Mark's-in-the-Bowery, and that there should be an adjunct professor of the Old Testament, for which the Rev. F. B. Blodgett was nominated by the Dean. The committee recently appointed by the General Convention to inquire into the government and conditions of the Seminary was in session last week. It is hoped that

the result of their work will be to reorganize the Board of Trustees and reduce its number to such limits as shall make it more useful and effective. It may not be generally remembered that in 1884 the number of trustees was reduced from somewhere in the neighborhood of 400 to about 150. It is now sought further to reduce this latter number.

The annual retreat will be held at the Seminary on March 2d and 3d and will be conducted by the Rev. Professor Kinsman. The preachers in the Chapel of the Good Shepherd during Lent at Evensong are:

- March 4—The Dean.
- " 9—The Rev. Prof. Denslow.
- " 11—The Rev. Dr. Lubeck.
- " 16—The Rev. Prof. Edmunds.
- " 18—The Rev. Dr. Reazor.
- " 23—The Rev. Dr. Huntington.
- " 25—The Rev. Dr. Manning.
- " 30—The Rev. C. K. Stetson.
- April 1—The Rev. Dr. Batten.
- " 6—The Rev. Dr. Christian.
- " 8—The Rev. Hugh Birkhead.
- " 13—The Rev. Elliot White.

#### BISHOP COURTNEY CONVALESCENT.

Bishop Courtney has almost recovered from his recent very severe illness, but is not yet quite well enough to get back to work. The Rev. Dr. Manning of St. Agnes' Chapel preached at St. James' Church on Sunday morning (16th) and on the same morning the Right Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, preached at St. Agnes' Chapel.

#### BURIAL OF BISHOP WORTHINGTON.

THE body of the late Bishop of Nebraska having been brought to this country after his death at Mentone, France, the burial service was held at the Church of the Incarnation, New York, on February 11th. A considerable delegation had come from Nebraska to be present at the service, including the Right Rev. Arthur L. Williams, D.D., Bishop Worthington's successor; the Rev. John Williams, president of the Standing Committee; the Rev. W. H. Moor, secretary of the diocese; the Rev. A. E. Knickerbocker, rector of St. Matthias' Church, Omaha; the Rev. A. E. Marsh, rector of St. Mary's Church, Blair; Richard S. Hall, chancellor of the diocese; and the Rev. John A. Williams (colored), rector of St. Philip's, Omaha.

These clergymen and laymen, with the Bishops of New York, Connecticut, and Ohio, followed the vested choir of the church as it preceded the body of the lamented Bishop in the solemn procession that moved up the nave to the choir.

The service, including the entire committal, was divided among the Bishops present, the Bishop of Ohio reading the commendatory prayer from the Visitation Office. There was a large congregation present, including many of the clergy of New York and elsewhere. The Board of Missions, which was in session on that day, adjourned in order that its members might be present and many of them embraced the opportunity to do so.

The funeral party afterward proceeded to Lenox, Mass., where on the afternoon of the 12th the body was laid to rest in the cemetery. Bishop Williams and the Rev. Thomas W. Nickerson, rector of St. Stephen's Church, Pittsfield, officiated. Mrs. Worthington's health is such that she was unable to travel with the party and she remained in New York. Mr. John Kohlsaat of New York, a brother-in-law of the deceased Bishop, was in the party, as was the Rev. E. A. Osborn, rector of St. John's Church, Parkville, Brooklyn.

#### THE SEA-SOUL.

- Old harper harping round the girdled earth
- Songs of its birth,
- Old white-haired harper swinging through the spheres
- Whose music clear and slow
- The planets know
- Through endless circles of unnumbered years:
- Oldest of bards: in vast
- Measureless past,
- High curving have thy white waves struck their tents
- Breaking on every shore:
- Forevermore:
- And on the coast-lines of the continents,
- Mysterious vast music setting free;
- As boundless as God's love—thy soul, oh sea.

## GENERAL MISSIONARY CONDITIONS

## Contributions Not Very Materially Reduced in the Months of Stringency

## LATE ITEMS OF PROGRESS FROM MANY FIELDS

THE Treasurer reported to the Board of Missions at its meeting last week that, up to the closing of the books on February 1st, there was an apparent shortage in the Church's offerings as compared with the corresponding date last year of about \$16,000, but a large collection which was taken in January (as it was a year ago) and received since February 1st brought the falling off as compared with last year down to \$5,924.78. The falling off reported on January 1st was \$6,448.02. The total contributions to the first instant, applying on appropriations, were \$170,342.79.

Mr. and Mrs. George Wharton Pepper of Philadelphia contributed securities and money of the par value of \$3,500 to constitute an endowment fund for one of the beds in University Hospital, Manila, as a thank offering for the recovery of each of their three children from serious illness.

## HISTORIC PAPER PRESENTED.

A letter was read from Mr. George C. Thomas of Philadelphia, presenting to the Board of Missions the original letter of consecration of Bishop Philander Chase, signed by Bishops White, Hobart, Kemp, and Croes, which was accepted by a resolution of appreciation and thanks.

## ALASKA.

Letters were submitted from the Bishop of Alaska on the eve of his departing for a winter journey to the interior. The snow was six feet deep and the trail was bad. He is encouraged about the prospects of the new landing town and railroad terminal, Cordova, on the southeastern coast, which he says is a "coming place." He has arranged for a mission site there, and says we are the first to "possess the place." By the kindness of individuals, who contributed for the purpose, the Bishop, with Mrs. Rowe, is planning to take a vacation in England this coming summer—the first real relaxation he has had since he was consecrated. The Board accepted the resignation of the Rev. F. C. Taylor, lately of Valdez, to take effect April 1st, because of his wife's feeble health.

## COLORED WORK IN NEBRASKA.

An appropriation for colored work in Lincoln, Neb., at the rate of \$500 per annum, was made to take effect when the work has begun. It is pleasing to say that this appropriation is "matched" by an equal contribution from the diocese and by almost as much from the colored people themselves. The Bishop is expecting to receive into the Church a colored congregation, with its minister, ready and desirous of such admission.

## HAWAII.

Bishop Restarick upon his return to duty found the work doing very well indeed. He has secured the acre of land on very favorable terms, upon a part of which St. Andrew's Priory School stands. He thinks that, with the buildings, it is worth \$15,000. The land adjoins the Cathedral and gives them five acres now in the centre of the city. Four of the pieces have been acquired within four years. The land alone of the whole plot is worth \$60,000, with a debt of only \$3,000 on one piece. The Japanese work has "arisen and grown to such importance" that they must have a proper building for it. The house which the Bishop hopes to rent is situated half a block from the Cathedral. The Bishop congratulates himself upon getting such a start in Japanese work. The Sunday before he wrote he baptized twelve Japanese—twenty-five in six months; all having had a year in training.

## PANAMA.

Archdeacon Hendrick, formerly of Colon, Panama, resigned January 14th. Upon a recent visit the Bishop of Springfield confirmed 116 in the Canal Zone. Archdeacon Bryan says that the Bishop's visit did much to strengthen the Church. The Rev. E. J. Cooper, formerly of New Jersey, has succeeded to the charge of Christ Church, Colon.

## MEXICO.

Bishop Aves wrote quite at length about the details of the work in his missions among foreign residents. The Rev. H. E. Clowes has been transferred from Aguas Calientes to Chihuahua and the Rev. Harry C. Goodman from the Isthmus of Tehuantepec to San Luis Potosi.

## A VACANCY FILLED.

The Bishop of Minnesota was elected to membership in the Board, to fill the existing vacancy.

## MEETINGS OF CHICAGO DEANERIES

## The Churches Endorse the Anti-Saloon Movement

## VALUABLE PAPER BY PROF. TYSON AND ADDRESS BY THE BISHOP

## Other Diocesan Activities

The Living Church News Bureau,  
Chicago, February 17, 1908

THE 138th chapter meeting of the Northeastern Deanery of the diocese of Chicago was held at the Church of Our Saviour, Fullerton Avenue, Chicago (the Rev. J. H. Edwards, rector), on the morning and afternoon of Tuesday, the 11th of February, and was one of the largest and most important in the recent history of the organization. Some sixty or more of the Chicago and suburban clergy were present, and the gathering was notable not only for the address and paper, but for the measures passed by unanimous voting. The Holy Eucharist was celebrated at 11 A. M. by the Dean, the Ven. Archdeacon W. E. Toll, assisted by the rector of the parish. The morning session which followed was addressed by Mr. James K. Shields, the president of the Anti-Saloon League of Illinois. His description of the remarkable organization of this anti-saloon movement throughout the entire nation as well as in Illinois, was listened to with the deepest attention, and at its close several volunteer speakers followed it up with valuable data concerning our own attitude as Church clergymen upon this great question. One speaker said that at a recent meeting of the leaders of the liquor men, held in Chicago, the statement was made, so he was informed by competent authority, that the liquor men agreed that they are facing "the fight of their lives," and "that all the Churches are lined up, except the (Roman) Catholic and the Episcopal." Whatever may have given rise to this lamentable impression, it was promptly nailed as a falsehood as far as the Chicago clergy are concerned, and the deanery at once elected the Rev. E. J. Randall, rector of St. Barnabas' Church, Chicago, as our representative on the directory of the Illinois Anti-Saloon League, and also elected the Rev. W. O. Waters, rector of Grace Church; the Rev. C. H. Young, rector of Christ Church (Woodlawn); and the Rev. George Babcock, rector of St. George's Church (Grand Crossing), as representatives of this Deanery in the Chicago Law and Order League. A number of our city clergy have already preached on the Anti-Saloon movement and the Sunday Closing movement, during the past few weeks, and several of them also joined the list of thousands of various kinds of sermonizers who preached on these themes on Septuagesima Sunday. Among the clergy who have for some time past accepted office in the local branches of the Chicago Law and Order League, and other similar organizations, are the Rev. H. B. Gwyn and the Rev. E. J. Randall, the latter having been president for more than one term of the Garfield Park Protective Association, a local organization in St. Barnabas' parish district, which has carried on much systematic work for the purification of the neighborhood from the evils of liquor and the like. This deanery meeting will pass into our local history as marking a turning-point in the relationship of the Chicago clergy as a body toward these great and growing movements.

Luncheon was served by the ladies of the parish, followed by a social hour of hearty enjoyment, utilized by a good many of the clergy in securing visiting preachers for their respective Lenten service lists. Upon reassembling in the chapel for the afternoon paper, the Deanery listened to one of the most brilliant and scholarly pieces of New Testament exegesis ever presented at any of its one hundred and thirty-eight meetings. It was the paper by the Rev. Stuart L. Tyson, of the Western Theological Seminary, on "The Holy Eucharist in the Epistles of St. Paul." It is quite impossible within the limits of this letter to give any adequate account of the masterly technique of this thesis. Its two main contentions were: (a) that in First Corinthians (to which the writer mainly confined his attention), St. Paul stresses the Communion rather than the Sacrificial aspect of the Holy Eucharist, and (b) that the etymology of the two crucial words, *ποιεῖτε* and *ἀνάμνησιν*, will not always bear the sacrificial meaning which recent scholarship has at times attributed to them. In fact the writer emphasized the statement that the vast preponderance of usage was in favor of the translations "Do this," instead of "Offer this," and "Remembrance," instead of "Memorial before the Father." He was careful, however, to state at the outset that this did not at all invalidate the sacrificial aspect of the Eucha-

rist, but that this great truth cannot, in his contention, be pinned to these texts from St. Paul as solidly as some writers have held. Several volunteer speakers, among them the Rev. Dr. F. J. Hall and the Rev. Dr. A. W. Little, reiterated the statement that the sacrificial character of the Eucharist is proven anyway, even if the arguments of this paper were listened to rather than the opinions of Sadler and others who prefer the Sacrificial interpretation of the Greek words quoted above. The paper was the first which the Rev. Stuart L. Tyson has read before the Chicago clergy since his arrival here, and there was but one testimony concerning its brilliance and power. The meeting then adjourned, and all realized that it had been an unusual one in every way.

NORTHERN DEANERY.

The winter meeting of the Northern Deanery was held in St. Peter's Church, Sycamore, on January 27th and 28th, with a large attendance of the clergy. The Bishop of the diocese gave the address at the evening service on Monday, the 27th, taking as his subject "Religious Education." While giving every credit to the teachers in the public schools, he pleaded for something definite in the form of religious education as the real means of preserving and developing the moral sense of the nation, and stemming the tide of immorality which shows itself in so many ways. The address contained a splendid plea for the recognition of the greatness and opportunity of the sphere of the teacher in the Sunday school. The clergy were entertained at dinner at Waterman Hall, of which the Dean of the deanery is rector. After the usual business, there were papers on "Some Aspects of the Pastoral Office," the division of the subject being as follows: "The Priest as Teacher in the Sunday School," by the Rev. A. B. Whitcombe, rector of St. Luke's, Dixon; "The Priest in Confirmation and First Communion Classes," by the Rev. E. Weary, rector of Grace, Sterling; and "The Priest in the Community," by the Rev. N. B. Clinch, rector of Emmanuel, Rockford. In the afternoon a service was held for the women of the parish, with addresses on the work of the women in the Auxiliary, the Junior Auxiliary, and guilds, the speakers being the Rev. Messrs. F. J. Bate of Grace Church, Freeport; A. Lutton of St. James' Church, Dundee; and F. C. Sherman of Trinity Church, Aurora. The next meeting will be held at St. Luke's Church, Dixon, and it is hoped can be in connection with services of reopening in the historic church at Grand Detour, the oldest church in the diocese, the interior of which has recently been restored.

MEN'S CLUB AT EPIPHANY.

The eighth annual dinner of the Men's Club of the Church of the Epiphany was held at the parish house on the evening of Wednesday, February 12th (Lincoln's birthday), about 125 guests being present. Mr. George E. Shipman, the president of the club, was the toastmaster. Addresses were made by the Rev. E. Reginald Williams, rector at Kenilworth; by Mr. Arthur E. Magill, son of the former senior warden of the parish; by Dr. D. R. Brower, of the Standing Committee of the diocese and senior warden of the parish; and by the Rev. Dr. John Henry Hopkins, the rector. The music of the evening was furnished by the Epiphany Maennerchor, and by Mr. Frank H. Collins, under the direction of Professor Francis Hemington, the organist and choirmaster of the parish. The dinner was served by Mr. C. A. Van Orden, assisted by the Epiphany guild. It was a most successful gathering in every detail.

BROTHERHOOD OF ST. ANDREW.

The Chicago Brotherhood men have organized sectional pre-Lenten conferences as follows: On February 14th the first (north side) was held at St. Peter's (Chicago), the speakers being Mr. Robert H. Fergus and Mr. J. H. Smale; the next (west side) met at St. Luke's (Chicago), on February 17th, the speakers being Mr. C. H. Wood and Mr. E. H. Stroud; on the south side, Mr. C. H. Wood and Mr. J. H. Smale were the speakers at Grace Church on the evening of February 18th, and the North Shore Chapters will meet at St. Mark's (Evanston), on the evening of Monday, March 2nd, the addresses to be by the Rev. A. W. Griffin and Messrs. R. H. Fergus and J. H. Smale. In all cases the themes selected were the well-worn yet ever new rules of the Brotherhood's life, "Prayer and Service."

MISCELLANEOUS.

The eighth lecture of the Sunday School Teachers' Saturday Afternoon Training Class, and the last but one of the course, will be given at 2 P. M. at the Church Club rooms by the Rev. Dr. P. C. Wolcott. The subject will be "The Kingdom

in the Home; Holy Matrimony; Indissolubility of Marriage; Children and Parents."

On the evening of Thursday, February 13th, the American College of Organists held a public service at St. James' Church, Chicago, at 8 o'clock, the choirs of St. James' and of St. Peter's parishes uniting for the service. Mr. Clarence Dickinson, organist and choirmaster of St. James', played the organ accompaniments during the service. The prelude was played by Mr. Eric Delameter, the organist of the New England Congregational Society; the interlude was played by Miss Irna Mae Haines, organist of the Plymouth Congregational Society, and the postlude by Mr. Arthur Dunham, organist of Sinai Temple. The Rev. Dr. James S. Stone made the address of the evening. The clergy of the city were invited to attend and to occupy the chancel.

On the evening of Monday, February 10th, the choir of the Church of the Epiphany gave a special cantata service, the Church people of the west side being specially invited. The cantata was Gaul's "The Holy City," which was sung entire. A large congregation attended, nearly filling the church.

Dean Sumner has sent appeals to many of the parish papers of the city and suburbs, asking for donations of clothing for the poor who flock to the clergy house, at 18 South Peoria Street, for aid. Many responses have already been received, but there is still need of more of these supplies. TERTIUS.

DR. REESE ELECTED BISHOP OF GEORGIA.

THE Rev. Frederick F. Reese, D.D., rector of Christ Church, Nashville, Tenn., was elected Bishop of Georgia at the convention of this diocese held in St. Paul's Church, Augusta, shortly before 7 o'clock on the night of February 13th. The election took place immediately after the fourth ballot of the clergy and the third ballot of the laity, the results of which were as follows:

	CLERGY.	LAITY.
Dr. F. F. Reese .....	11	10
Dr. Chas H. Strong.....	6	4
Fr. S. C. Hughson.....	1	2½

At the close of these ballots the election of Dr. Reese was made unanimous on the motion of the Rev. R. G. Hamilton of Valdosta.

Dr. Reese is very well known in the diocese, being a native of the state, and having been for a long time, before the division of the diocese, rector of Christ Church, Macon, and secretary of the diocese. He accepted a call to Nashville some four or five years ago, where he is at present. At the late General Convention he was elected Missionary Bishop of Wyoming, but was compelled to decline on account of the climatic conditions obtaining in that state. It is thought that nothing of that nature will enter into his consideration of his election in the diocese of Georgia.

The names of the Rev. James R. Winchester, D.D., of Memphis, Tenn.; the Rev. Wm. T. Capers of Lexington, Ky.; the Rev. Robt S. Coupland of Baltimore, Md.; and the Rev. Percy Gordon of New Bedford, Mass., had also been placed in nomination.

The Standing Committee elected at this convention consists of the Rev. Chas. H. Strong, D.D., of Savannah; the Rev. Chas. T. Wright of Albany, and the Rev. G. S. Whitney of Augusta; Capt. H. C. Cunningham of Savannah, Messrs. E. S. Elliott of Savannah, and John A. Cobb of Americus. Mr. W. K. Miller of Augusta was elected chancellor of the diocese in the place of his father, the late Hon. Frank H. Miller, and Colonel Bierre Gordon of Savannah was elected registrar.

At a previous meeting of the convention the salary of the Bishop was fixed at \$4,000. This action was arrived at after quite a debate, it being the wish of some of the members of the convention to devote a part of this sum to the missionary work of the diocese. Other work of interest to the diocese was transacted at subsequent meetings.

The missionary rally held in St. Paul's Church Wednesday night, February 12th, was largely attended both by clergy and laity, and the interest manifested indicates that the coming year will be one of the most important and progressive in the history of the missions of the diocese.

The Rev. Charles H. Strong, D.D., was president and the Rev. S. J. French, secretary, of the convention.

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

JOINT DIOCESAN SERIES  
SUBJECT—*Life and Teaching of our Lord Jesus Christ*  
BY THE REV. ELMER E. LOFSTROM

### HE TEACHES NICODEMUS.

FOR QUINQUAGESIMA SUNDAY.

Catechism: IX. Chiefly Learn. Text: St. John 3: 5.

Scripture: St. John 3: 1-17.

**O**UR last lesson closed with the statement that after the cleansing of the Temple on the occasion of His first visit to Jerusalem, after the beginning of His ministry, Jesus worked many signs in the city of Jerusalem, and that as a result of these signs many believed on Him in a superficial sort of a way. To these, we are told, Jesus would not trust Himself. Evidently they were ready to accept Him as the Messiah had He proclaimed Himself as such. But the fact that they expected from the Messiah something so different from what Jesus was, made it impossible for Him to trust Himself to them. They would have hindered rather than have helped Him in His work. There was only one man of all those drawn to Him by these signs performed in the city of Jerusalem to whom Jesus could "trust Himself" with any hope of helping him.

That man was Nicodemus. He was a ruler of the Jews. He belonged to the great council of the nation known as the Sanhedrin (St. John 7:50). The members of this council were all men noted for their knowledge of the Old Testament Law. He was evidently a man of wealth also (St. John 19:39). His later conduct, as shown by the references already given, proves him to have been a man of independent thought, of considerable influence in the Sanhedrin, and when finally convinced, of great moral courage.

This man came to Jesus by night. The Passover comes in the spring. It is at the time of the full moon. From the reference to the miracles done at the time of the Passover (verse 2), we may safely conclude that it was at that time. The reference to the wind was probably suggested by the sound of the wind blowing at the time. So that we may say with some certainty that it was a windy night in the spring of the year, with the moon a little past its fulness.

What Jesus taught Nicodemus that night has added interest for us in the fact that it is the first recorded teaching given by our Lord. Add to this the fact that His teaching has to do with the first or fundamental requirements of the kingdom, and we have another reason for studying it carefully.

In studying the lesson passage, the first thing to be noticed is the fact that Nicodemus, the expert judge in such matters, offers to admit that Jesus is a Teacher sent from God. No doubt at the same time that he made this admission, he was wondering what Jesus might or might not have to do with setting up the kingdom of God. For all Jews were looking for the Messiah, the king who should reign in righteousness. and St. John Baptist had attracted the attention of the nation to his announcement that the kingdom was near. Our Lord's answer to Nicodemus included his thoughts as well as his words. Notice that Jesus' words admit of no exception, and would therefore include Nicodemus and his class (Nicodemus had included his class with himself when he said "we"). Jesus' words also make clear the fact that what was needed was not a Teacher, even though that teacher be sent from God. What was needed to make the kingdom of God appear was a new kind of men. To see, and to enter, the kingdom of God, a man must not learn more, but he must be different from what he has been. He must be born again.

Here then we have the reason which lies back of Jesus' answers to Nicodemus. For the setting up the kingdom of God He needed a new kind of men. He explained the same thing in the sermon on the mount. The supposition which lies at the bottom of his words is that His disciples are not to be like "others." See especially St. Matt. 5:43-48. Later events showed clearly that the kingdom which Jesus founded was not to enter into competition with other kingdoms of the world, and be simply greater while still of the same kind. Nor was it to win its way by drawing to itself men of the Nicodemus class only more perfectly instructed. The way of God is the way which rightly understood appeals to the reason of mankind.

But it can never be lived by simply being studied or learned from great teachers. Men must be changed from what they are by nature. Jesus made this clear here in His very first teaching. The first thing required in order to get anyone into His kingdom is that he be born anew.

Nicodemus, being an oriental and therefore used to figures, must have understood that Jesus was speaking in a figure, and he asked for further light. He confessed that he did not understand the figure. In His second answer, Jesus explains the term "anew" and connects it with "water and the Spirit." Certainly in the days of St. John Baptist this birth of "water" would be understood as referring to baptism. And the Baptist had said that there was One coming after him who would also baptize with the Holy Spirit. It cannot be supposed then that he referred to anything else than baptism as the outward and visible sign of this new birth of which He spoke. Jesus also explained that the new birth was a spiritual one, and in quite another sphere than the birth of flesh.

Jesus here speaks of two parts to the new birth. The water connects it with baptism. He says later that He has been speaking of earthly things. It was something practical, designed for this life and world. On the other hand, He as distinctly declared that it was spiritual. He likens it to the wind, which can be known only by its effects. He contrasts it to anything fleshly. Make it clear to your pupils that regeneration or the new birth has these two parts. As a sign and pledge of their repentance and faith, men are required to be baptized. When they give this sign of their obedience, God causes the spiritual part to take place at the same time. The Catechism explains the connection between the outward and visible sign and the inward and spiritual grace. Although it is not the appointed lesson in the Catechism, in all classes where the pupils are above nine years of age it should be learned in connection with this lesson. The wording of the explanation in the Catechism is based on Ephesians 2:1-10, a careful study of which will show that "children of wrath" is practically synonymous with "children of disobedience."

The fact that this spiritual entrance into the new kingdom is called a new "birth" teaches us some things by analogy. It takes place once for all, and cannot therefore be repeated. Jesus' figure of the wind tells us also that it is beyond human causing—i.e., the spiritual part of it. We fulfil the conditions, and leave the rest to God. He will do His part beyond any question. The new birth does not make our final salvation an assured thing. It brings us into the new spiritual realm, and gives us powers by which we may live the new life, but unless we cultivate our spiritual powers and use our spiritual privileges, we may still be lost (St. Matt. 8:12; Gal. 2:17, 18).

Jesus told Nicodemus other great truths. He had showed him that it was not necessary to understand the new birth in order to accept it. He spoke of other mysteries which could not be understood by Nicodemus. He likened Himself to the brazen serpent in the wilderness (Num. 24:7-9), foretelling His death on the Cross. He explained that He had come down from heaven and was going back to heaven; that as a necessary result He had positive knowledge of that of which He was speaking. He told Nicodemus of the world-wide character of His mission. This must have been one of the strangest things to Nicodemus of all that He said to him. He explained the great love of God which sent Him, His own Son, into the world to save the world. When you consider how much all this included, you will see that Jesus "trusted Himself" wholly to Nicodemus. That fact tells us that Nicodemus was a sincere inquirer. He could not understand the Good News then made known to him, however, until he had seen Jesus lifted up on the Cross. Then he saw and believed (St. John 19:39).

THE QUININE bearing trees, named by Linnaeus cinchona, were so called in honor of Ana, countess of Chinchona, vicereine of Peru, in 1629, a Spanish lady whose first husband was twice viceroy of Mexico and once of Peru, and her second also viceroy of Peru. While in Lima she fell ill of an ague, from which she was relieved by the powder of a bark give to her physician by a Peruvian noble, whom he had cured some years before, and when she returned to Europe she took with her a quantity of this bark. She died before reaching Spain, but it was owing to her cure and the measure she had taken to make known the remedy that quinine was first introduced into Europe, where the knowledge of its virtues was soon spread by the Jesuits. The name, properly, should be chinchona, but it is rarely so spelled.



## 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.

### NON-LITURGICAL SERVICES.

To the Editor of *The Living Church*:

**Y**OUR correspondent of January 25th, and the three of February 8th, in considering the above subject, have been considering what doubtless worries many of us who are trying to carry the Church's services to the very many who know nothing of her ways and customs. Often the question has come to my mind, If this Church is *the Church*, why is she not the Church of the masses? The only answer is to be found in the exclusive use of a liturgical service. Not in a higher educated ministry, nor in the use of vestments, nor in a liturgical service *per se*, but in the fact that they cannot join in our service. And they cannot do so for one or several reasons: (1) That they cannot read; (2) That they cannot read fast enough; (3) That they cannot find the places. Thousands join the sects every year who might come to us, if they could do as we do—use the Prayer Book. So, what the Church needs to do is to adapt herself to different conditions of people throughout the country. The Church recognizes no public service but what is between the covers of the Prayer Book, nor does she recognize a so-called rubric of common sense. How are many of us, then, to reach the thousands who are in touch with no religious service, or who are hungering after something better than what they are getting? The answer is, Go and preach the Gospel to them, without embarrassing them with a conformity to which they cannot possibly conform. Some, it seems, are venturing to do so, with or without episcopal authority, I do not know. Three years ago I began services in a community where the people were for the most part illiterate, and were not being reached by any religious service. They attend well, and seem to appreciate what I have done for them. We begin with a hymn from the Hymnal, then I read a Lesson, then I ask all to stand and recite the Creed with me, then I ask all to kneel with me and say the Lord's Prayer. I follow with the Family Prayers, and others. Then another hymn, followed by the sermon, then the offering, followed by the closing hymn and the benediction. The service is taken from the Bible, Prayer Book, and Hymnal, but there are no responses, for the reason that only two or three could read the responses, and if I asked them to respond the others would soon stop coming. The hymns are usually some familiar ones which the congregation soon learn to catch on, "Just as I am," "Jesus, Lover of my Soul," "My Faith Looks Up to Thee," "Stand Up for Jesus," etc. Some results are seen in the twenty baptisms, which might never have been, and the four marriages, which might have gone to some justice of the peace. The services are preceded by Catechism instruction, and questions on some facts of our Lord's life.

At one of my missions there are very few members, and the attendance with outsiders is very meager. I have been conducting the strictly Prayer Book service, always in the forenoon, but so far as the outsiders catching on to our ways is concerned the result has been unsatisfactory. Now, I propose soon to have a second service during the day, letting it be known throughout the community that that service is especially intended for those who do not understand the Prayer Book service. It will be similar to the one mentioned above, and by following it up with house-to-house visiting, I hope to get some interested in the Church's service, ways, and customs. Very respectfully,

A. DER. MEARES,

*In Charge of Marion and Old Port.*

Biltmore, Jurisdiction of Asheville, Feb. 11, 1908.

### "LEST WE FORGET."

To the Editor of *The Living Church*:

**W**HY not keep on lecturing on the progress of the American Church? The M. T. O. has taught us a great lesson, not only to be thankful, but what to be thankful for. Love and loyalty for the Church may be conveyed through the stories of history more readily than in some other ways, and why there-

fore should we not keep this great story before our people by presenting it at least once every two years?

The parishes of New Hampshire, by coöperation, own slides, lectures, and travelling-box, making a complete and handy equipment for lectures on History of the American Church. The lectures have been given some twenty times, often with great success. The work may be done in one to four lectures, as preferred. Our aim has been to surpass all existing courses on this subject; to make it more interesting, more comprehensive, and more Churchly. The box has gone about as far as it is likely to go for the present among its owners, and, as "Commissioner" I wish to offer it to any parish which will pay express *plus*. The charge for one of the old M. T. O. sets was \$4.20 for 60 slides, while ours (\$2 for 120 slides) is less than 25 per cent. of the charge made by business houses. Missions and small parishes can have the lectures free. A schedule for next winter will be made out as well as one for the remainder of this season, and to this end I would invite early correspondence.

Yours,

Keene, N. H., February 15, 1908. JOHN S. LITTELL,  
"Commissioner" for New Hampshire.

### ASYLUMS FOR THE INSANE.

To the Editor of *The Living Church*:

**A**PROPOS your article in issue of February 1st, I have had occasion to observe the workings of the Asylum for Feeble Minded Children at Lincoln, Ill. The institution had been used as a political asset, and the *morale* was decidedly poor. The present superintendent, Dr. Hardt, who is vindicating the good judgment of the State Board of Charities, has made many changes, and naturally antagonized the *laissez faire* school of politicians, who dearly love a political asset. The institution cannot in a day be rehabilitated, but those on the ground, knowing the past conditions and the present, realize the great improvement. Even the state legislature's committee brought this out, though so manifestly hostile, that the opportunity of testifying was denied to a number of persons who were qualified to give evidence as to conditions for a considerable term of years. When the politicians have no hand and the State Board of Charities has full control, our state institutions may stand some chance of fair administration. WM. N. WYCKOFF,  
Lincoln, Ill. Rector of Trinity Church.

To the Editor of *The Living Church*:

**I**N a recent issue of THE LIVING CHURCH there was an article on the serious abuses in some of the Illinois state institutions. One frequently reads these reports in the daily papers, but do we ever hear of or see the other side of the story? One knows, on probing these articles, that they are usually the stories of newspaper reporters—written for political purposes. I think it due to such men as Dr. Whitman, late superintendent of the Elgin Asylum in Illinois, and Dr. Christian, the present superintendent of the Pontiac Asylum in Michigan, that the statement made by Dr. Emil G. Hirsch should not be allowed to pass unchallenged.

No one outside the institutions can know of the devotion and self-sacrifice of such men and their work for the upraising of humanity.

All institutions for the insane are open to public inspection, and if charges of cruelty are made, why do the public courts not take the matter up and get at the root of it? No, they are satisfied with abusing and blaming those in charge, and letting it drop.

It might be a good thing, as you suggest, for the Church to appoint diocesan inspectors, but they could not do any more than is being done at present. The institutions are open to the visitations, and, in many cases, to the public services of the parish priests, if they care to take advantage of the privilege. While in Elgin, the Rev. Fr. Dennis frequently made calls at the insane asylum and his home was always open to those in trouble. As long as such men as the late Judge Sherwood of Elgin, Bishop Gillespie, and the present members of the board of trustees of the Pontiac asylum are allowed to go through the institutions at any time and hear the complaints of the inmates there is not much danger of hidden cruelty.

Accidents *will* happen in asylums as elsewhere in a community of two or three thousand people, but why the immediate rush into print and the subsequent abuse of those in charge? To my knowledge any accident or reported cruelty, either real or imaginary, was always enquired into at once by the physi-

cians, and, if necessary, was reported to the commissioners and trustees.

Your article goes on to say the Church is not doing her full duty with respect to these matters. Is this not a "cut unkind" to the priest of the parish in which the institutions are situated? These places are full of Church people, who, if well enough, are allowed the full privileges of the Church, and it is the fault of the people, and not of the Church, that these privileges are not taken advantage of.

I find a very general idea prevailing that institutions for the insane are hells of crime instead of retreats of rest in charge of good and noble men who are gently leading men and women back to faith in God and man. MARY GRANT DUFFY.

New York, February 15, 1908.

### CLERICAL SALARIES AND CLERICAL MATRIMONY.

*To the Editor of The Living Church:*

IN recently discussing the matter of clerical salaries you pointed out that a salary which is miserably inadequate for a married priest may be quite sufficient, and even liberal, for a single man.

This is undoubtedly true, and it follows that in probably half the instances of "inadequate" salaries the fault is rather with the clergy than with the people. I say the fault is with the clergy because so many of them persist in doing what prudent men in other professions never dream of doing—viz., getting married at a time when their incomes are altogether inadequate to support a wife, still less a family. A lawyer or doctor who would do such a thing would be regarded as wanting in common sense, and entitled to no sympathy in his resulting misery.

The amount of income "adequate" to justify entering into matrimony differs of course according to locality and circumstances, but as a rule a professional layman rarely finds himself able to marry until he has completed from eight to ten years of active professional life, while a clergyman seems to think himself justified in taking a wife the moment he is ordained. Indeed I have been told that it is a difficult thing to prevent the young men at the divinity schools from contracting matrimonial alliances on an income of nothing at all.

Applying the rule that prevails among laymen, a clergyman who marries under thirty years of age has no right to complain of inadequate salary; after that age he has a right to expect a salary that will meet the increasing expenses of a growing family, including the suitable education of his children.

When a man has shown his fitness by years of faithful service in the ministry, I think, as you say, his salary should about equal the average income of his parishioners, and I would add that when the time comes that he is disabled by age or infirmity, he should receive *as of right—not merely as of grace*—a suitable pension which will keep him in comfort during his declining years. Surely the Soldiers of the Cross are as much entitled to this as the Soldiers of the Flag.

We may therefore say, I think, that in large and wealthy congregations where the salary is "inadequate," the fault is with the laity; but on the other hand, generally speaking, in the smaller and poorer parishes salaries are "inadequate" because of the folly of the clergy.

It has been lately stated that fifty per cent of the lawyers in New York City make less than \$1,200 a year. I think it is safe to say that the average salary of a clergyman in the Episcopal Church for about the first ten years of his ministry is little, if at all, below that of the lawyer or doctor for the corresponding period.

At the last General Convention a movement was inaugurated for the raising of a large fund to provide pensions for aged and infirm clergymen. Such pensions should be automatic; that is, the clergyman by faithful service should earn his pension as of right; but if this principle be accepted the clergyman should be willing to submit to a certain amount of discipline.

Would it not greatly promote the efficiency of our ecclesiastical organization, and also tend to the well being of the clergy, if for the first ten years after his ordination every priest were obliged to remain absolutely under orders just like an officer in the army or navy; his work assigned to him by his ecclesiastical superior and an adequate salary paid to him not by his parish or charge, but by the Church at large?

Haverford, Pa., February 15, 1908. ROWLAND EVANS.

### THE VOTE OF LOUISIANA ON THE SHAYLER AMENDMENT.

*To the Editor of The Living Church:*

IN your issue of February 5th, you analyze the votes that were cast on several important questions before the recent General Convention at Richmond. Among other criticisms you make this, to which I beg to call your attention:

" . . . Louisiana, in which diocese there is probably more looseness of theology expressed in high places than in any other in the country, voted aye in both orders (on the Shayler amendment to the Preamble), showing, perhaps, the recognition by the deputies that local conditions are such as to make it at least expedient that the proposition should be re-affirmed in this document."

It would be presumptuous in me to speak on behalf of any "in high places," whether in Louisiana or elsewhere, and could I feel that the editor of THE LIVING CHURCH is indeed that final court and authority in matters theological that he assumes, I would hesitate even mildly to deprecate its judgment. Of those who are not "in high places" I may be permitted to speak, and from a judgment which is merely editorial I may be allowed to dissent, and to ask: What has provoked the editorial ire against Louisiana's Churchmen—those "in high places" and deputies to General Convention?

The reflection upon the integrity of the Louisiana deputies is without warrant or justification. It deserves, as it will have, the severe reprobation of all who know these gentlemen, and of all who love fairness and justice. Although entitled to a seat in General Convention I did not qualify, and so I can say with propriety that while other deputies might be older in years and in experience, and of wider reputation in the Church, no delegation brought to their work a loftier purpose, more sincerity, firmer grasp upon things essentially religious. Why should you say of these gentlemen "perhaps the recognition by the deputies that local conditions are such as to make it *at least expedient* that the proposition should be re-affirmed in this document"? You can grant sincerity to Fond du Lac deputies for offering the phrase "Word of God" in the proposed Preamble, but the Louisiana delegation can be credited with mere expediency, not because of principle. And why? Because of "looseness" in theology on the part of those "in high places" in Louisiana.

Mr. Editor, such strictures upon these gentlemen are as worthy your columns as they are unfair to the deputies from this diocese and insulting to the diocese. I feel sure that reflection will cause you to withdraw the unwarranted judgment upon a diocese where you have many friends to whom you have given pain, and, much more, upon gentlemen whose ministries and character are entirely worthy and of high praise.

Respectfully,

Monroe, La., Feb. 11, 1908.

H. R. CARSON.

[The foregoing letter is printed out of courtesy to its writer. There has been in our columns no reflection whatever upon the gentlemen who represented the diocese of Louisiana in General Convention. In the analysis of the vote on the Shayler amendment we assumed that they knew local conditions in their diocese and, knowing them, felt that there was a necessity, for the protection of the Church, to reaffirm in the Preamble the statement that the Bible is the "Word of God." The "looseness of theology" which we have repeatedly observed in the expressions which come to us from "high places" in Louisiana has never emanated from these gentlemen. We assumed that they also were anxious to condemn such looseness, and that they voted for the Shayler amendment for that purpose. It seems incredible to us that any other interpretation could be placed upon our words. The reference was complimentary to the delegation, in that it imputed to them strength with which to withstand the inevitable pressure of a "looseness" of environment at home.—EDITOR L. C.]

### CARELESS THEOLOGICAL WRITING.

*To the Editor of The Living Church:*

ON page 65 of the recently issued report of the Joint Commission of the General Convention on Sunday School Instruction, Appendix 1, § ii., appears the following astounding statement:

"Confirmation is the public assumption of the vows of Holy Baptism. This combination of baptism with confirmation is the natural and impressive fact. It is the bringing together of infancy and youth, the conscious assumption by youth of the unconscious vows of infancy. This union, under the influence and benediction of the Holy Spirit, is what makes, or should make, the day of confirma-

tion stand apart in a kind of solitary beauty through the coming years."

This Commission includes seven Bishops, and so naturally will be accepted by Sunday School teachers as speaking with more authority than the parish priest, yet in the face of the historical fact that the ratification of vows was not added to the Confirmation Office until after 1660, they deliberately endeavor to spread the mistaken idea that this and not the confirming (*i.e.*, strengthening) of the Holy Ghost is the chief part of Confirmation, *Quis custodiet Custodes?*

Monticello, Fla., Yours faithfully,

January 31, 1908.

WILLIAM JAS. MOODY.

### THE "PRO-ROMAN" POSITION.

To the Editor of *The Living Church*:

**W**E have read with much sympathy the article in your late issue in behalf of pro-Romanism. We believe those who agree with it are loyal Churchmen and have a right to a place amongst us. Our heart's desire is that we Catholics, who are a feeble folk and small in number, shall keep in loving union. We have grown together by years of suffering and struggle and must not let questions which are largely academical divide us into factions.

Will my pro-Roman friends give one who for sixty years has been in the fore-front of the battle a kindly hearing? God, in His good providence, has placed us here in this portion of His vineyard with a special work to do in reviving in the Church its Catholic heritage and preparing souls for their exaltation into the kingdom of Glory. This is our great mission, and if I may so say, the *terminus ad quem* of the Catholic movement.

We have all of us, at times, sorrowed with our Lord over the condition of a divided Christendom and desire to see its reunion. But we must be careful in our spiritual life not to make of reunion an idol, nor, by determining the way in which it might be brought, to dictate seemingly to Almighty God. The Church is Christ's Church and not ours, and as He can make all things work together for good, even the sins of men, so He can the division of Christendom. Christ prayed both for internal unity and the outward union of His Church, and His prayer was accomplished. The Apostolic Church became one by unity of a divine life sacramentally given that cannot be broken; also for a thousand years it was, with some disorders, practically united. Through the sins of men, Christian fellowship has been interrupted, but whether it is God's will that it should be reunited by restoring inter-communion, or otherwise, no one can affirm. He did not pray or promise that if union was once lost it should ever be restored. He did not bring the Jewish nation together after its disruption, and we cannot affirm that it is God's will to do so to the Christian Church. So far as God's will is made known to us in Holy Scripture it does not look like it. For the prophecies concerning the Church foretell its outward rending. The gates of hell will not prevail against it, but it is not said they shall not divide it. While the inner garment of Christ was preserved in its entirety, the outward garment was rent in pieces. While it was prophesied that no bone of His body should be broken, and thus unity should be preserved, it was also written that all His bones should be "out of joint." The gospel ship in which salvation was promised nevertheless outwardly goes to pieces, though all in it are saved. In the latter days we know that both sun and moon shall be darkened, and the stars shall fall, and "when Christ cometh, shall He find faith on the earth?"

We cannot, therefore, say but that it is the will of His good pleasure to let the divisions existing remain and to work through each to the gathering in of the predestinated number of the elect. We must, therefore, not make an idol of any scheme or theory or plan of our own concerning the Church's earthly future, for doing so only brings distress and unsettlement of mind; but we must learn to rest securely in His dear will, though it is a hidden will of God.

If, indeed, it is His purpose to reunite divided Christendom, then is it not more likely that the reunion should begin by an establishment of our recognition by the East? We are but very slightly separated from the East in doctrine, and more like the Orthodox Churches there than we are now in agreement with Rome. From Rome we differ in our form of Church government, having for our final authority a General Council, and, with the East, rejecting the monarchial idea of the Papacy. Our rule of faith differs from that of Rome, which involves a

belief in the Papal infallibility, and so does that of the East. We reject together the dogmas of Papal infallibility and the Immaculate Conception of the Blessed Virgin. While agreeing with the East in allowing a married clergy, we differ from Rome in this and its discipline, give with the East the Blessed Sacrament in both kinds, and have the services in a tongue understood by the people. Is it not rather, then, through the East that union should first come, if reunion is the will of God's good pleasure?

Of course we recognize that there is a difference between ourselves and our pro-Roman friends in regard to the Papacy. We believe that there is a difference between the mediæval and modern monarchical Papal claims and the precedence of honor and dignity of the early ages. While some of our pro-Roman friends give a minimizing interpretation to the Vatican decrees, we must, as serious thinkers and practical men, take the interpretation of them as given by accredited authorities. According to Roman authorities the Pope is "the source and fountain of all jurisdiction." The appointment of all Bishops is claimed by him. He is the source of all legislation, so that the Church without him can do nothing. He is, in a word, the absolute monarch of the Church, and apart from general councils, his utterances, when he speaks *ex cathedra*, are infallible. Along with the Eastern Church we believe this claim to supremacy is largely the outcome of a human spirit and the great cause of the divisions of Christendom.

Your correspondent refers to the statements of Harnack and Dr. Briggs concerning the Papacy, but the environment of neither has been such as to give them a spiritual insight into the gospel system or make them authorities for Churchmen. We possess no such Biblical learning as either of these scholars, but we venture humbly to state that we know more about the relations of the blessed apostles, including St. Peter, than either of them. We have stated the discoveries the Holy Spirit enabled us to make in our book, *Christian and Catholic*, which we believe if our friends will seriously consider they will abandon their view that the modern monarchical Papacy is entitled to any divine authority.

How in this condition of things can union be ever brought about? Certainly not by any arrangement or scheme of theologians. No joining together in such wise as diplomats might arrange an alliance or union of nationalities would result in any spiritual benefit to either party or to the world. A restoration of Christian fellowship to be spiritually effective must be brought about by the action of the Holy Ghost leading all parties of the Church to repentance for their own sins and those of their forefathers. If Peter is to strengthen his brethren he must first of all be converted.

Catholicity and the Papacy are two distinct things. One is of God, the other largely of man. Until the Papacy is repented of and given up, reunion with Rome is impossible; and if this is impossible, so, too, reunion with Rome is. Our pro-Roman friends, we fear, will not agree with this, and holding what they do, these courses of action are those apparently open to them:

First, believing in the divine authority of the Papacy, they might individually submit to it.

Secondly, holding that their orders, in which they believe, prevent this, then to work for reunion with Rome by making our Church as like her as possible; and to show their sincerity in the importance of this, for those who are married to separate themselves from their wives.

Thirdly, if this plan involves an immoral rejection of obligations they have assumed, then to apply for some sort of a Uniat Church, which, while it would involve the desertion of their posts of duty and assumption of the responsibility of the harm done to souls, and involve a reordination and create another scheme, would, on the other hand, allow of the retaining of their wives and give them the gratification of a smug little Church all by themselves with the academical delight of using King Edward the Sixth's liturgy.

Or, lastly, they might give up their own wills and submit to God's will, who can overrule the divisions of Christendom to His own ends of gathering in the predestinated number of the elect. Then would they be at peace in their own souls, and would find that they could work best for the union of Christendom, if that was God's will, by staying where they are and helping on the good work of developing our own Church's Catholicity.

We shall do our best work for reunion by standing firmly for the ancient Catholic faith as set forth by the Ecumenical

Councils, and by working for the renewal amongst ourselves of a true Catholicity, and cultivating a spirit of charity towards all in our own communion, and a greater trust in God.

Baltimore, Feb. 11, 1908. C. C. FOND DU LAC.

To the Editor of *The Living Church*:

THE Rev. Augustine Elmendorf in your issue of February 8th has this in his letter: "When one realizes the pitiable weakness of Christendom to-day in the world, and believes that a large part of that weakness is caused by the divisions of Christians, he must perforce be interested in Church unity. If he feels that the Protestant position is not tenable for him, where is he to turn? Must he retire from the field of active work in the cause, unless he will work for unity with Russia? Is there anything particularly 'illogical,' etc., about one's preferring Rome to St. Petersburg?"

As long as men look to "Rome" or to "St. Petersburg" there can never, never, be unity. We must look to the "See of Jerusalem"—the *mother of churches*. When we have independent (*i. e.* of one another and yet joined to one another), *national* Episcopal churches revolving around Jerusalem as the earth and other planets revolve around the sun (and so make up a "solar system"), we will have unity, but not one moment before. There is an "analogy" between "the Church" and the "constitution and course of nature" as well as between "religion" and "nature," and the sooner we get our eyes away altogether from Europe and turn them eastward to Palestine and the rising sun, we shall find light on the subject. It was the "political" makeup of the "Holy Roman Empire" in the West that has imperiled the Church and Christianity. We must therefore cut the cord that binds us "politically," not "ecclesiastically" to Rome and "Constantine's" successors in the chair of St. Peter and preach a new crusade. Pius X. as Archbishop or Patriarch, is paramount in Italy, not beyond. Jerusalem must come to her own in God's good time. "They shall prosper that love thee." His Beatitude Damianos is Arch-Patriarch and *primus inter pares*. National churches have a large place in the East. Is the Primate of your Church prepared to be subject to Canterbury, Rome, or St. Petersburg?

C. A. FRENCH.

Diocese of Ontario, Canada.

To the Editor of *The Living Church*:

IT is a matter of great satisfaction to encounter a letter on this evidently provocative subject, conceived in the reasonable spirit and couched in the courteous terms that characterize the communication from the Rev. Mr. Elmendorf, published in your issue for February 8th. Why is it that the very suggestion of a Church Unity that may begin with the vast and historical Latin Church, with which our own Communion was once in full and explicit unity for more than twelve centuries, should let loose the dogs of war, and arouse every passion of rage, indignation, ridicule, and abuse, when suggestions for union with Protestant organizations with which we have never had any lawful association whatever, and from which we are separating relentlessly day by day, elicit only the most commendatory comments from gentlemen of broad and inclusive minds?

It is not that the "Romanizer" is flagrantly guilty of treason to his faith and disloyalty to his Church, for if our Creeds and our formularies and our Orders are anything more than a decorative pretense, they declare frankly and explicitly that in all the essentials of faith we stand in immeasurably closer kinship to Rome than we do to Protestantism, singly or as a whole—if one may speak of so heterogeneous a thing as possessing any of the elements of wholeness. We are "Churchmen" because we believe in "One Catholic and Apostolic Church" founded by Christ on certain lines dictated by His Divine Omniscience, destined to endure, One, Catholic, and Apostolic, to the end of time: directed and governed by the Holy Ghost through the divinely ordained successors of the Apostles; a Church which, in its visible aspect, is bound up, root and branch, with the vast, all-embracing, all-significant Sacramental System, which is to the Visible Church what the doctrines of the Incarnation and the Redemption are to the Church invisible. The line of demarkation between Catholics and Protestants does not lie in the dogmatic novelties of Wittenberg, Geneva, and Edinburgh, nor yet in diverse ideas as to ecclesiastical polity, but squarely in the acceptance or rejection of the Catholic Sacraments. With those who accept these and therefore ad-

here to the great truth of Sacramentalism, we are bound, in loyalty to Christ, to work and pray for reunion; with those who reject them and deny the fundamental truth of the Sacramental scheme of the Catholic Church, we can have nothing to do, so far as schemes of unity are concerned, though we can and must work with them, heart and soul, in all projects of Christian service.

Is there any moiety of Protestantism that accepts even the two major Sacraments, as we of the Anglican Communion are bound to accept them? Is there any one individual member of any single Protestant moiety who believes that orders, matrimony, or penance, for example, are divinely ordained channels of grace which man may neither deny, alter, or "re-define"? Is not Protestantism founded in part on an explicit denial and repudiation of the entire idea of Sacramentalism? Surely these are commonplaces of fact, and being so, we are absolutely es-topped from any attempt at union with those who utterly reject and abhor this which we know to be the visible sign of the Church to which we belong, for the perpetuation of which, in all its integrity, the Apostolical Succession was established and is sacredly preserved.

Turning from THE LIVING CHURCH to *The Churchman* of the same week, I find a brilliant and unanswerable letter from the Bishop of Nebraska, in which appear the following words:

"The truth is, sir, Christian Unity and Protestantism are utterly alien, the one to the other. Notwithstanding all that can be said of the good it accomplished in the way of bringing about human freedom from the intolerable yoke of a feudal Papacy, Protestantism, in its root principle, is the utter negation of Christian Unity. . . . Who are we that we should hope to be the universal solvent to weld absolutely discordant elements into one mass of united Christians?"

And yet, we are bound to work and pray for the reunion of Christendom; if by their denial of the Sacraments and the Sacramental system, as I believe, we are absolutely forbidden to attempt an union with the Protestant denominations, while any such misguided attempts could only result either in indignant refusal on their part, or the betrayal and sacrifice of our own most sacred possession (since Protestantism is the "utter negation of Christian Unity"), what are we to do? There remain the Latin and the Oriental Churches. A *rapprochement* with the latter is urged in high places (though it must be confessed the various attempts at approximation have not as yet been received by the East with any degree of effusive cordiality) and efforts of this kind create no disturbance, and I have yet to hear them stigmatized as "disloyal." As Mr. Elmendorf remarks, "Is there anything particularly 'illogical,' etc. about one's preferring Rome to St. Petersburg?"

We hear more or less speculation as to whether the Oxford Movement has come to an end or no. Considering that its object was the saving of the Anglican Church from becoming a Protestant sect, and that this work is now accomplished and the grievous peril removed, it is safe to say that the Oxford Movement, as such, has indeed come to an end. Largely seen, however, we realize that this was in itself but a part of a much greater matter, and the *terminus ad quem* is the reunion of Christendom. The first battle has been won, but the armies are not disbanded, for we now see that it was not a skirmish, but a campaign that lay before us. There is a new battle ground, new enemies, revealed by the vantage ground won by the great Oxford victory, and the army, strong now with new recruits, even though weakened in a measure by the loss of the older veterans of the first conflict, must by the necessity of its position march on to its new objective.

To say that this objective is reunion with the Latin Church is to court ridicule, if not ostracism, but such was the reception accorded the skirmishers in the first engagement of the war, and one could hardly hope a happier fate than to be found worthy of the measure meted out to the men of the Oxford Movement. In any case, there is the logic of the event, and it is hard to see how it can be gainsaid. As Mr. Elmendorf says, "When the Anglican Communion is ready to take a fair and historical view of the Papacy, and her people believe and practise the Catholic religion, God will raise up a Pope who will deal with the subject in a way befitting the high office he holds."

This must be so, for the Catholic Church cannot remain much longer rent and shattered by an old conflict now three centuries gone, the justification for which no longer exists. The ideals and prejudices of Jacobites, Legitimists, and all fanatical defenders of "lost causes" are generally held up to scorn, but how better are we who still cling to the shibboleths of the Reformation, as though Alexander VI were still in the chair of

St. Peter, Tetzl still peddling indulgences, and the pagan Renaissance still in the flush of its universal dominion.

Reunion then must come, but with the Mother Church, not with the sects of Protestantism. There has been error and wickedness on both sides, and nothing is gained by a scrupulous balancing of the scales. For three centuries we have magnified differences: now let us magnify the correspondences. Unconditional surrender would be as bad as the screaming defiance of the last three hundred years. We have that which we cannot abandon, Rome has that which she cannot give up, but charity is a great solvent and is singularly potent in the direction of dissolving into nothingness hard nuggets that once seemed immutable facts, but then are seen to be but insignificant prejudices.

There was once a Bishop of a western diocese, in the old and early days of the movement towards Catholic regeneration, who would not confirm in any church where he could not see the legs of the "Holy Table." Once upon a time he suddenly became aware, as he took his seat in a certain church, that the necessary legs were hidden by a white cloth that fell to the floor. In righteous indignation he rushed from the chancel into the "vestry," pursued by rector and wardens, who thought the worthy prelate must be ill. Revealing the cause of his discomfort, he was led back in triumph to the sanctuary and shown that the offending "frontal" concealed legs indeed, but the legs of a kitchen table, the which had been pressed into service to do duty as an altar, while the rightful article (also duly legged) was at the carpenter's shop being repaired and varnished. This fable (though it is recorded as history) teaches that times change, and with them men and manners. We know now that the conviction of more than a century that visible legs to an altar are necessary to the valid administration of the Holy Communion, was an error. Similarly we may be sure that with years other things now accepted as essentials will be revealed as palpable inessentials.

Let us keep rigidly to the Catholic Faith and think less about Protestant negations; let us pray for the unity of Christ's Church, and work for reunion with so much thereof as holds with us to the Catholic Faith; if we do this, wonders may be wrought whereof now we hardly dare to dream.

R. A. CRAM.

To the Editor of The Living Church:

**S**TRIPPED of all explanatory verbiage, Mr. Augustine Elmendorf's letter in your issue of the 8th presents the Pro-Roman position as working for that kind of Church Unity that would come by the acceptance by the Pope of Rome—as a part of the Roman Catholic Church—of the Anglican communion as a communion; and he "believes that when the Anglican communion is ready to acknowledge the Papal claims God will raise up a Pope who will deal with the subject in a way befitting his high office"; and so far as this proposition is concerned, I think so too. He thinks that the letter of Pope Leo to the Bishop of Antioch goes to show that the Anglican view of the Papacy needs to be revised and readjusted in the interests of truth and fairness.

I cannot follow him here. I believe, on the contrary, that the Roman view both of the Papacy and of the Anglican communion will have to be revived and readjusted. The Anglican view of the Papacy is that the Pope of Rome was that Bishop of the Catholic Church who was called to the high honor of Primate of the Universal Church and that the development of this Primacy into a Supremacy has brought so much trouble and dissension in the Church and was really and primarily responsible for the present disordered condition of Christendom. I am persuaded to believe that this view of the present claim of the Papacy is, in the words of the dogma of infallibility, "irreformable."

This Anglican view of the Papacy is borne out by Pope Gregory a hundred years later than the letter of Pope Leo referred to. The Roman view is absolutely inconsistent with Scripture. There is such a great gulf fixed between these two views of the Papacy that, like the Rev. Mr. Westcott, I cannot understand how any sincere Catholic of the American Church can call Pro-Romanism a work for unity. Nor do I grasp the consistency of a position that works in the American Catholic Church for Papal Supremacy. And I seriously and sincerely believe that Pro-Romanism is hurting the Catholic movement more than any other one thing, in that it rouses that insane fear of going to Rome that so undermines the equilibrium of our people as to unfit them to understand real Catholicity. No one

denies that the Papacy is strongly entrenched, but there is a fast increasing number of Catholics who regard it—as it now claims to be—as the greatest fraud and humbug that ever marred the beauty of the Catholic Church. J. C. HALES.

Wilson, N. C., February 9, 1908.

### SOME LITURGICAL HISTORY LITTLE KNOWN.

BY THE REV. SAMUEL HART, D.D.

**A** CORRESPONDENT asks why it is that in the discretionary part of the Litany, page 35 of the Prayer Book, the responses of the people are printed sometimes in roman and sometimes in italic type. The answer is that the different methods of printing are "survivals," showing that the Litany is a composite service, drawn from several sources which were not all originally used in one way.

In two instances there are in this part of the Litany a versicle and a response, having the words *Minister* and *Answer* prefixed, both in Roman type, followed by "Let us pray" and a prayer. This is an ancient method of introducing and saying a prayer, as distinguished from a petition of a litany, the versicles first giving in few words and in general terms what is more fully said in the comparatively long prayer.

Then there is an instance of a Psalm, with its antiphon preceding and following, and its *Gloria*. The Psalm—the 44th—is now reduced to the first verse, which probably at one time stood as a reminder for the whole; the antiphon in its two forms begins with "*O Lord, arise.*" This antiphon is put into italic type, as to be said or sung specially by the choir or perhaps by all the worshippers, priest, and people, while the first part of the *Gloria* belonged to the priest alone and the second part was said as an answer, and they are both printed in Roman. (If we adopt Maude's theory, that *O Lord, arise*, is a response rather than an antiphon, the reason for its printing in italic is practically the same.)

Thirdly, there is also a series of four versicles and responses taken from the Litany against War to be said on St. Mark's day, beginning with the words, "From our enemies defend us." These were said litany-wise; the clerks, clerical or lay, one or more, who led in the litany, sang the first verse, the rest with the choir responding in the second, etc., as in the body of the Litany.

Thus we see in the passages what Archbishop Trench would call "fossil history." Yet it is not altogether history; for in some of the English Cathedrals, and probably elsewhere, the Litany is sung at a double faldstool by two priests choral or two lay clerks, the clergy in their stalls and the choir replying in all the responses which are in italic; but when the rubric says *Priest* (in our book it is *Minister*), a priest in his stall sings the verse and the others reply in the responses printed in Roman. A like rule is followed at the consecration of an English sovereign, the rubric at the coronation of King Edward VII. reading: "Here followeth the Litany, to be sung by two Bishops, vested in copes, and kneeling at a faldstool above the steps of the theatre, on the middle of the east side thereof, the choir singing the responses to the organ." In this case the Litany was shortened, stopping with the *Kyrie eleison*; but in the service for Queen Victoria's coronation, in which the whole Litany is printed, the plural *Bishops* is used except where the Prayer Book has *Priest*, and there the word is *Bishop*.

THERE ARE no passengers in the Church of Christ. It was not our Lord's will, and it is not now His will, that there should be two classes in His Church, one to labor and the other to be carried along by the labor of the rest. All are with Him to march and serve. There is no provision for mere passengers; and most certainly there is no parlor car. There are some who seem to themselves to be travelling rapidly toward the heavenly country through smiling prospects, resting on cushioned chairs, and safe not only from the pain, but also the dust and the crowd of the journey. But these are under the influence of delusion; they are in a hypnotic trance; they are like persons seated upon the platform of a railway station in the hands of a mesmerist and under a powerful suggestion, so that they fancy themselves to be nearing home at sixty miles an hour, when in fact they have not boarded the train. No, our salvation is not an affair of steam and wheels. Every step of it must be trudged. It is more like one of our South African journeys by coach, in which, at the severer hills, the passengers must push behind. This service can only be accomplished in the unity of organic life. It is by the force and according to the law of the body that alone any members can do His special work.—*Rev. Fr. Waggett.*

### THE OLDEST GREGORIANS.

Although in many minsters of the land  
The robed priests stand  
In white attire where rich light lies calm,  
And though the organ peal  
While thousands kneel,  
Rolls heavenward a penitential psalm.  
Yet where the waste seas lie  
Beneath the sky,  
The waves intone a grander service still:  
Immeasurably old  
When, roofed with gold,  
The great white temple rose on Zion's hill,  
Forever, dying, chant their litany,  
The waves those white-cowled friars of the sea.

L. TUCKER.

### SOME ORIGINALS FROM CLERICAL LIFE.

By W. P. T.

**B**RIDGET, over the wire, to the rector of her mistress for the recovery of whose husband he had been using prayers daily: "Mrs. — says 'stop the prayers!'"

Needy applicant, to Rev. Dr. —: "I never tell no lies about nobody unless they deserve them"; and, then, as she goes away weeping from the rectory steps—having been refused further help: "Well, I ain't got no one but the Lord to trust in, now."

A woman parishioner to aged Dr. —, who noticed the church filled to hear an expected young and popular preacher, and, also, the evident disappointment when he did not turn up: "Never mind, Doctor, when you were as young as he, you could preach just as well."

"Have you had many funerals lately?" asked the clergyman of the undertaker.

"No," said the undertaker, very sadly.

"I suppose," continued the clergyman, "that there are some months when you have more funerals than other months."

Undertaker: "January is a *strong* month."

This was overheard just behind two Irishmen coming from the public celebration of the twenty-fifth anniversary of the ordination of a popular local Roman Catholic priest. A purse of fifteen hundred dollars had been presented to him:

First Irishman: "Well, he can take that, now, and pay his honest debts with it!"

Second Irishman: "Faith, an' that is for his own private use, it is."

"Have you ever been married?" to a colored person who wished to be united to the wondrous creation by her side.

"Yas, sir."

"When did your husband die?"

"He ain't dead—law no! But I ain't seen him for fo'teen months."

"Have you a divorce?"

"*Di-voorce!* Why, he ain't worthy to git no divorce!"

An eminent Philadelphia dean, classifying the clergy, compared one class to the turtle which, although its head was off—still kicked.

Pat and Mike held an *ante* or a *post mortem* autopsy over the animal, if that is it:

Pat: "It's dead, I tell yez—don't you see its head's off?"

Mike: "It's alive! Don't you see it kickin'?"

Pat: "Faith, Moike, an' this is it—the baste is dead but it ain't conscious of it!"

A well-known clergyman, never heard to do anything else but preach, visited a "breaker" in the coal regions. When the coal came up out of the shaft and was dumped at the top of the breaker a great deal of dust flew about.

Doctor to an Irish laborer: "Pretty dirty, here, Pat?"

Pat: "Yes, father."

Doctor: "Oh, well, it doesn't make any difference so long as you are clean inside."

Pat: "But we get a good dale of dust in our lungs, father."

A very well-known mission preacher began a course of mission sermons in a town not far from a great city, thus:

"You good people will not die, many of you, of heart disease or of nervous prostration. All your young blood goes to the big city; but, statistics prove that as many people die of torpidity of the liver as die of either."

This same clergyman told of a young undertaker of whom he had enquired as to how he was succeeding, to get this reply: "If things continue as they have been going, before long I shall be burying some of the best people in town."

Sam — was a fellow-citizen who very much enjoyed bad health. After considerable argument he was induced to attend a men's club banquet, of which he partook, by the by, as largely as anybody. The set toasts were finished. General remarks were invited. Sam had a *criticism* to make:

"I've been sitting in the south transept for sixteen years but, big print or little print, I can't read my Prayer Book. We need more lights there."

This drew from a fellow-banqueter, who knew Sam, the following, told by Massy Ryan, the sculptor: Once upon a time a sea-sick traveller sat upon a deck-chair, miserable. The steward, coming up and noticing the electric lights shining in his eyes, asked: "Are you not well, sir? Do the lights annoy you?" Passenger: "Not my lights—my liver."

A down-east parson had rendered before a clerical assembly a brilliant essay, which was not exactly orthodox. It educed this story in the course of the discussion which followed:

One evening, after an unusually impressive effort on the part of Presbyterian Dr. Barnes, Sam, the colored sexton, who thought no one quite as good a preacher as his chief, was walking home with a friend, almost paralyzed by the wonderful effort he had just listened to.

Sam's attention was called to an Aurora Borealis, which he, then, for the first time in his life saw. He started back.

"What's the matter, Sam?"

Sam: "Bless my soul, sonny, if the doctor's brain ain't a-busted!"

### COMPENSATION.

By MARIE J. BOIS.

**S**TRANGE how marvellously each link of a Christian's chain of experiences fits into the preceding link, wondrously similar yet unlike in design is that chain when compared with some fellow Christian's own chain—still, they both reveal the same Hand, the same divine workmanship.

"It is the people of small means who are the greatest givers, for it is among them that the richest hearts abound," these words which I quote from a parish paper fell under my eyes at the very time my mind is full of the sharp contrast between the thoughtlessness of the rich and the true generosity of the poor; between the millionaire's daughter dashing up in her automobile to leave a twenty-five cent present for some teacher, and the poor public school scholar bringing "Teacher" a present worth five times as much in monetary value and beyond comparison in thoughtful affection for "Teacher."

God forbid, I should measure the value of a gift by what it cost, and chide the rich girl because her present was paid for with a quarter (though the humiliation of such a present is hard to bear); but I cannot help thinking of the opportunities the poor millionaire is letting slip by—of learning that "it is truly more blessed to give than to receive." And yet, it is not this side of the question which is uppermost in my mind, I am thinking of the *blessed side of poverty*.

Who has never exclaimed: "Ah, if I were rich! Who has never longed for more than God has given him? Before we knew Him, to use for our own selfish purpose; afterwards, with the longing to help in His work. But even with the higher ambition we have no right to be dissatisfied with what we have; Not only need we not be dissatisfied, but let us thank Him that we are poor as He was; let us ask Him to teach us to follow Him so closely that we may learn the wondrous compensation granted to those who have little in this world but who are rich in love, in devotion, in sacrifice for others.

WHAT a blessed thing it is that we can forget! To-day's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer, "If you should keep a book and daily put down the things that worry you, and see what becomes of them, it would be a benefit to you." The art of forgetting is a blessed art, but the art of overlooking is quite as important.—*Aughey*.

# Church Calendar.



Feb. 23—Sexagesima.  
" 24—Monday. St. Matthias.

## Personal Mention.

THE Rev. C. W. BOYD has resigned the rectorship of St. David's Church, Cheraw, S. C.

THE address of the Rev. WILLIAM J. CLEVELAND is changed from San Diego to La Jolla, Cal.

THE Rev. FRANKLIN Y. CLARK, a curate at Holy Trinity Church, Philadelphia, has accepted the rectorship of St. Barnabas' Church, Reading, Pa.

THE Rev. HICKMAN DENNING, in charge of the Church of the Redeemer, Superior Avenue, Cleveland, has resigned, the resignation to take effect on March 1st.

THE Rev. WALTON HALL DOGGETT, formerly rector of Epiphany Church, Los Angeles, Cal., has accepted the rectorship of St. Mark's Church, Durango, Western Colorado, entering upon his duties on Quinquagesima Sunday. Mr. Doggett will also have charge of Farmington, N. M., as well as other missionary stations in Colorado.

THE Rev. EDWARD H. EARLE, rector of the Chapel of the Redemption, Baltimore, Md., resumed his pastoral duties on Septuagesima Sunday, after a long stay in the hospital, and can be addressed as heretofore, 1332 Fort Avenue, Baltimore, Md.

THE Rev. E. M. FRANK of Chicago has accepted the vacant rectorship of the Church of the Advent, Fifth and Buttonwood, Philadelphia, and will enter upon the work the first Sunday in Lent.

THE Rev. W. B. GILPIN, curate of St. Agnes' Chapel, New York City, has been elected rector of Trinity Church, Hoboken, N. J.

THE address of the Rev. HERBERT J. GLOVER has been changed from Altoona, Pa., to 63 Linden Street, Brooklyn, N. Y.

THE Rt. Rev. WM. CRANE GRAY and Mrs. Gray of Southern Florida sailed on February 6th on the *Arabic* for the Holy Land. They will remain abroad until after the Lambeth Conference.

THE Rev. JAMES BIDDLE HALSEY, vicar at All Hallows', Wyncote, Pa., has accepted the call to the rectorship of St. Timothy's Church, Roxborough, Philadelphia, made vacant by the recent death of the Rev. Robert Dennison, and will take charge May 1st.

THE Rev. FREDERICK HUMPHREY, D.D., rector of St. John's Church, Havre de Grace, Md., expects to retire from active service on May 31st, after twenty years of rectorship in that parish. Action has been taken to make Dr. Humphrey rector emeritus on his retirement.

THE Rev. GEORGE ADRIANCE MOORE has resigned the curacy of St. Saviour's Church, Bar Harbor, Me., to take effect March 1st, so as to go to the diocese of Quincy for his ordination to the priesthood.

BISHOP AND MRS. PARET, who have been spending some weeks in Florida, expect to return to Baltimore early in March.

THE Rev. WILLIAM C. RODGERS has been appointed curate at St. Agnes' Chapel, New York City. His address is 121 W. Ninety-first Street.

THE Rev. WILLIAM RICHMOND has been elected rector of All Saints' parish, Orange, N. J., from which he retired in 1905.

THE Rev. C. ERNEST SMITH, D.D., rector of St. Thomas' Church, Washington, has resumed his parish duties after a severe illness.

THE Rev. IRVING SPENCER, for more than five years a missionary in the Philippine Islands, will return to this country this month, and expects to take up work at home. His address for the present will be the Church Missions House, New York.

THE Rev. GEORGE WALLACE of the missionary district of Tokyo, Japan, will shortly visit Missouri in the interests of foreign missions.

THE Rev. C. B. WILMER, D.D., rector of St. Luke's Church, Atlanta, Ga., has been compelled by ill health to go to Tampa, Fla., where he will remain for several weeks.

## ORDINATIONS.

### DEACONS.

OKLAHOMA.—In St. Andrew's Church, Lehigh, Okla., on the Fifth Sunday after the Epiphany, February 9th, Mr. THOMAS P. GALES, formerly a Congregational minister, by the Bishop of the district. Archdeacon Smith was the presenter and preacher. Mr. Gates is in charge of Lehigh, where he lives, with Atoka and Coalgate.

WASHINGTON.—On the Feast of the Purification, in St. Mark's Church, Washington, the Bishop admitted to the diaconate WALLACE N. PIERSON, a student of the Theological Seminary in Virginia. He was presented by the Rev. C. S. Abbott, Jr., vicar of the Church of the Good Shepherd, Washington.

### PRIESTS.

WASHINGTON.—On the Feast of the Purification, by the Bishop of Washington, the Rev. J. C. VAN LOO (colored). He was presented by Canon De Vries, rector of St. Mark's. The sermon was preached by the Rev. Dr. G. Williamson Smith. Mr. Van Loo will continue in charge of St. Thomas'.

## DIED.

GEORGE.—On Tuesday, February 11, 1908, in the rectory of St. James' Church, Marietta, the Rev. T. M. NELSON GEORGE, in the 50th year of his age.

PRICE.—Entered into Paradise, February 11, 1908, MARY ANN, infant daughter of Archie and Jeannette Torrence PRICE of Marion, Ind., aged 9 months and 19 days.

"We asked life of Thee, and Thou gavest her eternal life."

ROBINSON.—Fell asleep, Saturday morning, February 8th, 1908, at Steubenville, O., ANJANE BROWN, wife of Andrew and mother of Misses Anna and Ida ROBINSON. The burial office was said in St. Paul's Church, Monday morning, at 10 o'clock.

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

SASS.—Entered into the Life Eternal at his home in Charleston, S. C., February 10, 1908, GEORGE HERBERT SASS, aged 62 years.

"Let light perpetual shine upon him more and more unto the Perfect Day."

WARNER.—Entered into the rest of Paradise, at Skaneateles, N. Y., on Wednesday, February 5th, 1908, LEWIS FREDERIC, son of Helen M. and the late Dr. Frederic M. WARNER of New York, aged 15 years and 8 months.

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

YARDLEY.—On Sunday, February 9th, at her home in Newport, R. I., in the 74th year of her life, JANE WOOLSEY, widow of the Rev. Henry A. Yardley.

## MEMORIALS.

### RIGHT REV. GEORGE WORTHINGTON, D.D.

At a meeting of the vestry of Christ Church parish, held on Friday evening, January 24th, the following resolutions were adopted:

WHEREAS, We, the Rector, Wardens, and Vestry of Christ Church, Beatrice, Nebraska, are shocked by the newspaper reports of the sudden death of our beloved Bishop, the Right Rev. GEORGE WORTHINGTON, D.D., and

WHEREAS, By his death we are deprived of his wise and fatherly counsel, sympathy, and cooperation, and

WHEREAS, The Bishop was always generous in his gifts of time and substance, in considering the needs of this parish; and especially so when critical conditions have been encountered; therefore be it

*Resolved*, That this parish has sustained a loss which grieves and afflicts every member thereof, and more particularly and more personally the rector and the individuals comprising the vestry, in their official capacity; and be it further

*Resolved*, That we, as a parish of the diocese

of Nebraska, as a vestry, and as individuals, extend to Amelia T. Worthington, widow of the deceased, the assurance of our profound sympathy and love; committing her to the tender care of our Divine Redeemer, whose wisdom and goodness are unfailing.

*Resolved*, That these resolutions be adopted and spread upon the records of the parish, and a copy furnished for publication to *The Message*, *The Crozier*, and *THE LIVING CHURCH*, and that a certified copy be sent to Mrs. Worthington, on her arrival from Europe.

REV. W. A. MULLIGAN,  
*Rector.*

J. E. SMITH,  
*Senior Warden.*

GEO. ARKWRIGHT,  
*Junior Warden.*

S. C. SMITH,  
F. H. PLUMMER,  
C. A. HABIG,  
J. ED. C. FISHER,  
B. H. BEGOLE,  
C. H. VAN ARSDALE,  
J. L. ANDERSON,  
*Vestrymen.*

[Seal]

## 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.

## WANTED.

### POSITIONS OFFERED.

WILL someone kindly suggest to the Bishop of Kansas City the names of five clergymen suitable for missionary work in West Missouri? Will any offer themselves? The towns have intelligent populations; conditions for growth are favorable; salary \$900 a year.

A TRAINED or experienced woman wanted to take charge of a Church Home for children, located in Dallas, Texas; good salary offered and good service demanded. Address the Very Rev. HARRY T. MOORE, Dallas, Texas.

### POSITIONS WANTED.

WILL the clergyman who on February 15th published an advertisement keyed K, care THE LIVING CHURCH, please send his address to this office?

RECTOR of a parish in the Middle West desires *locum tenency*, near mountains or seashore, for six weeks from middle of next July. Best of references. Apply: DELTA, care of THE LIVING CHURCH, Milwaukee.

## PARISH AND CHURCH.

FOR SALE.—Kimball Pipe Organ in excellent condition. Electric motor. For particulars see W. N. S., 406, 100 State Street, Chicago.

CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

ST. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to MRS. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

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 desire 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.

### CLERICAL REGISTRY AND CHOIR EXCHANGE.

**CHURCHES LOOKING FOR RECTORS or ASSISTANTS, or ORGANISTS and CHOIRMASTERS,** please write for prompt supply to the **JOHN E. WEBSTER CO., 136 Fifth Avenue, New York—Offices of the CLERICAL REGISTRY and CHOIR EXCHANGE.** Testimonials (on application) of trustworthiness and eligibility. For Clergy, salaries \$500 up; for Organists, \$300 up.

### CHURCH EMBROIDERY.

**CHURCH EMBROIDERY** of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. **MISS LUCY V. MACKRILLE, Chevy Chase, Md.**

### UNLEAVENED BREAD.

**ALTAR BREAD**—Round stamped or plain Wafers; also sheets, square, prepared for fracture. **THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.**

**WAFER BREAD** for Holy Communion, round and square. Circular on application. Address: **ST. MARGARET'S HOME, 17 Louisa St., Boston, Mass.**

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

**COMMUNION WAFERS (round).** **ST. EDMUND'S GUILD, 891 Richards St., Milwaukee.**

### WINTER RESORTS.

**RESTHAVEN, SAINT AUGUSTINE, FLORIDA;** opened to limited number of guests. Sunny, cheerful house, near City Gates and old Spanish Fort. Homelike and quiet. Open fires, new plumbing, sulphur baths, wide verandas. Block from car line. Diet kitchen. Particular attention to the convalescent and delicate.

Special terms to clergymen and mission workers. Address, **SISTER IN CHARGE.**

### HEALTH RESORT.

**THE PENNOYER SANITARIUM** has been a constant advertiser in **THE LIVING CHURCH** since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy, and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first-class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Winter very favorable time for treatment. Reference: **THE YOUNG CHURCHMAN CO.** Address: **PENNOYER SANITARIUM, Kenosha, Wis.**

### MISCELLANEOUS.

**STEREOPTICONS, MOVING PICTURE** Machines, supplies. Large line of slides to rent. Prices very reasonable. Catalogue free. **CHARLES M. STREBBINS, 1028 Main St., Kansas City, Mo.**

**SHOPWORN HASTINGS' Century, Britannica,** theological and devotional books etc. Catalogue Books purchased. **EXCHANGE, Derby, Conn.**

**IN THE LONG RUN LINEN LACES** are the cheapest; we have them from 4 cts. per yard. Write for samples: **THE IRISH LINEN COMPANY, the Importers, Davenport, Iowa.**

**LUMINOUS CROSS**—shines in the dark with blue light. For the sick room or sleepless people. Postpaid, 25 cts. **IMPERIAL NOVELTY CO., Box 584, Milwaukee, Wis.**

**HAVING** a large collection of **STAMPS, American, English, Canadian, and foreign,** I wish to dispose of them in 25-cent sets or upwards, proceeds to assist invalid family. Address: **MRS. GAYSON, 28 West Twelfth Street, New York.**

**FOUNDING A RURAL PARISH.**—I offer Churchmen the opportunity to secure good land—\$12.50-\$16.00—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. **ARCHDEACON CHASE, Shell Lake, Wis.**

**THE MISSIONARY IN DISTRESS** has a valuable library to sell. List of books, condition and valuation may be obtained from the **RECTOR OF ST. THOMAS' CHURCH, Ennis, Texas.**

### BOYS' VACATION AND SUMMER SCHOOL.

**A CLERGYMAN,** taking cottage on beautiful lake not far from Chicago, will receive into his home during July and August several boys, 8 to 15 years. Coaching, if desired. Address, **M. A., LIVING CHURCH, Milwaukee.**

### GENEALOGY.

**MRS. BRODNAX** will receive orders for researches, coat-armour, etc. Address: 15, Bedford Place, London, England.

### TRAVEL.

**TRAVEL TO EUROPE THE IDEAL WAY.**—Fifteen personally conducted tours. Limited select membership. Unrivalled in extent, duration, scenic charm, at moderate cost. Incidentals low. Apply now. **J. P. GRAHAM, Principal, Lawrence School, Box 1055h, Pittsburg, Penn.**

**EUROPE**—Unusual opportunity to join private party for 73-days' summer tour of Continent and British Isles. **Mrs. P. SHELTON, 31 Thurston Street, Somerville, Mass.**

**EUROPEAN TOUR FOR BOYS.** Small, select party. Two vacancies. Experienced conductor. References. Sail June 27th. **C. FRANK PHIPPS, B.S., Montclair Academy, Montclair, N. J.**

**ENGLISH GENTLEWOMAN** offers companionship for free passage to England. June, splendid sailor, many voyages. References given and required. **MISS HARRIS, 44 Cedar Street, Somerville, Mass.**

### ACKNOWLEDGMENTS.

**THE WHIRLWIND MISSION, Fay, Okla.,** acknowledges with thanks the receipt of \$10 from a member of the Woman's Auxillary of St. Thomas' Church, New York, towards the purchase of a dictionary; likewise the offer of a cabinet organ by a **Fond du Lac Churchwoman.**

### APPEALS.

#### WASHINGTON'S BIRTHDAY.

Has your Sunday school any part in the Children's Thank Offering of Three Cents per scholar for the Washington Memorial Chapel, Valley Forge? Sexagesima Sunday will be an appropriate time for the offering. For information apply to the **Rev. W. HERBERT BURK, All Saints' Rectory, Norristown, Pa.**

### NOTICES.

**A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.**

Every dollar and every dime aids to do the work entrusted to it as the agent of the Church.

**THE BOARD OF MISSIONS,** \$850,000 are needed to meet the appropriations this year.

A postal card request will bring a savings box free.

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.**

### QUINQUAGESIMA REMINDER.

The Church asks all clergy and congregations to contribute annually to the National and Official Fund for the Pension and Relief of the old and disabled clergy and their widows and orphans.

Many a clergyman in sending a small offering writes: "I wish it were more." A few words tenderly and frankly spoken from the Chancel; a judicious distribution of printed matter and en-

velopes might make it more. Send for printed matter.

Facts of the most painfully interesting nature are constantly coming under the notice of the trustees of the fund; facts which speak in simple but eloquent language, telling the sad story of disease, privation, poverty, and helplessness. Could some of these pictures from real life be spread before a congregation, many eyes would be in tears, many hearts would be moved with deepest emotion.

**GENERAL CLERGY RELIEF FUND,**  
**REV. ALFRED J. P. MCCLURE, Assistant Treas.**  
The Church House, Philadelphia.

### FOR QUINQUAGESIMA.

A Leaflet for distribution the Sunday before Ash Wednesday. Price, 50 cts. per hundred. A list of "booklets" for Lent and other seasons, mailed on application. **THE YOUNG CHURCHMAN CO., Milwaukee, Wis.**

### BOOKS RECEIVED.

**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) of John C. Lambert, D.D. Volume II., Labour—Zion, with Appendix and Indexes. Price, cloth, \$6.00 per volume; half morocco, \$8.00 per volume.

**RICHARD G. BADGER, Boston.**

*Ropes of Sand.* By Lura Kelsey Clendening.

*Thekla.* A Drama. By Aileen Cleveland Higgins.

*Poems.* By Helen Elizabeth Coolidge.

*The Secret of the Statue and Other Verse.* By Eleanor C. Donnelly, author of *Poems, A Tuscan Magdalen, Prince Ragnal,* etc.

**THE VEDANTA SOCIETY, New York.**

*The Gospel of Ramakrishna.* Authorized Edition.

**FROM THE AUTHOR.**

*Calvary Every Day.* A Prayer Book for Catholics. Compiled and Arranged by Charles Mercer Hall, M.A., rector of the Church of the Holy Cross, Kingston, N. Y.

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

*The Holy Ghost the Comforter.* By G. F. Holden, M.A., vicar of All Saints', Margaret Street. With an Introduction by the Bishop of London.

### PAMPHLETS.

*Association for International Conciliation. A League of Peace Address Delivered at the University of St. Andrews.* By Andrew Carnegie, rector of the College.

*Association for International Conciliation. The Results of the Second Hague Conference.* D'Estournelles de Constant and David Jayne Hill. Document 4, December, 1907. American Branch of the Association for International Conciliation. Substation 84, New York City.

*The Warrant for and the Permanence of the Creeds.* A Charge Delivered to the Clergy and Laity of the Diocese of Lexington. By the Right Rev. Lewis M. Burton, D.D., Bishop of Lexington, at the Twelfth Annual Council, held in St. John's Church, Covington, June 11-12, 1907.

*The Church at Jamestown.* The Norm of American Christianity. By the Right Rev. Lewis M. Burton, D.D., Bishop of Lexington.

*The American Episcopal Church in China.* By Annette B. Richmond, a member of the Staff of the District of Shanghai. Published by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, New York. Price, paper, 50 cents; cloth, 75 cents.

*The Future of Commerce.* Address of Senator Philander C. Knox, before the Chamber of Commerce of Pittsburgh, Pa., Wednesday, February 12, 1908.

*The People, the Railroads, and the National Authority.* Address of Hon. Philander C. Knox before the Lincoln Club, Kalamazoo, Mich., Tuesday, February 11, 1908.



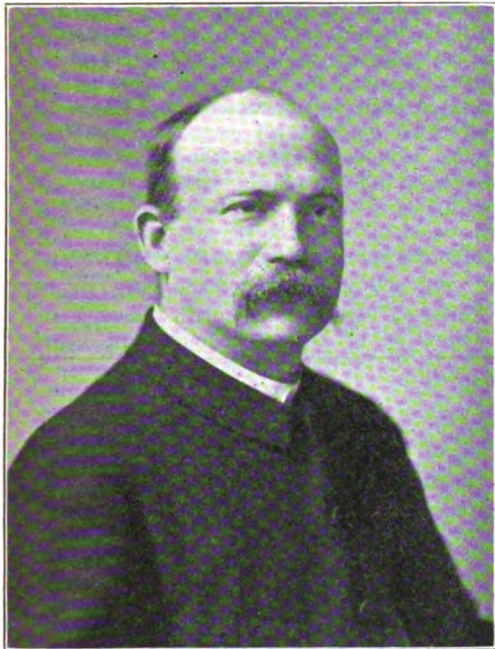


# THE CHURCH AT WORK

## REV. DR. ALFRED HARDING CELEBRATES HAPPY EVENT.

THE REV. DR. ALFRED HARDING, rector of St. Paul's Parish, Washington, celebrated his twenty-first anniversary as rector of that parish, on Monday, February 10th, by a celebration of the Holy Eucharist at 7:15 A. M. He preached his anniversary sermon on the Sunday preceding, at the morning service, taking as his subject St. Paul's exhortation to St. Timothy: "That thou stir up the gift of God in thee."

Dr. Harding has led a most active and energetic life. After several years of successful business life in Brooklyn, N. Y., he entered Trinity College, Hartford, Conn., and was graduated valedictorian of the class of '99. He took the full course in Berkeley Divinity School, and received his degree M. A., from Trinity College, 1882. In that year he was ordained deacon by Bishop Littlejohn of Long Island. His diaconate was served at Trinity Church, Geneva, N. Y., under the Rev. H. W. Nelson, D.D. He was ordained priest



THE REV. ALFRED HARDING, D.D.

in 1883, and shortly afterwards became first assistant at St. Paul's, Baltimore, Md., of which the Rev. J. S. B. Hodges, D.D., was the rector. In 1887 he had simultaneous calls to Trinity Church, Wilmington, Del., and to St. Paul's, Washington. He accepted the latter, and so has completed twenty-one years as rector of his first and only parish.

Dr. Harding's connection with the diocese of Maryland, will round out a quarter of a century. Dr. Harding was a promoter of the diocese of Washington in 1895 and one of its most enthusiastic founders. He has been secretary of the Standing Committee since the formation of the diocese, and has served as deputy from Washington to four successive general conventions. He was awarded the degree of D.D., by his *alma mater* in 1902. Dr. Harding is chaplain and trustee of the House of Mercy, member of the Board of Governors of the Episcopal Eye, Ear and Throat Hospital; secretary of the Board of Directors of Columbia Hospital, member of the Chapter of the Cathedral, and visitor and instructor of the National Cathedral School for Girls.

The happy members of his large congregation gathered at the rectory on the after-

noon of his anniversary, and after presenting him with a substantial testimonial of the high esteem in which they hold him as their spiritual father, spent a pleasant hour or two chatting about the past, present, and future of St. Paul's.

## DEATH OF THE REV. T. M. N. GEORGE.

THE REV. T. M. N. GEORGE, rector of St. James' Church, Marietta, Ga., died Tuesday morning, Feb. 11th, at the rectory in Marietta after an illness of several months. He was born in Marietta in 1857, the son of a priest, and was ordained in St. James' Church, while a young man. He had been rector of St. James' for the past three years, coming from Newberne, N. C., and succeeding the Rev. Dr. Pise, the present dean of the Cathedral, Atlanta. Mr. George was greatly loved by his congregation, and the people in Marietta, and his death is greatly regretted. He was an able speaker and a devout Christian.

The funeral was held on Thursday morning in Marietta, the Bishop of Atlanta, the Bishop of East Carolina, and many of the clergy of Atlanta and Georgia, being in attendance.

## "THE CALL OF THE MINISTRY."

THE CONFERENCE on The Call of The Ministry at the Berkeley Divinity School, Middletown, Conn., Feb. 7th and 8th, brought out a large attendance of clergymen and laymen. The Bishop of Connecticut presided over the deliberations. The Vice-Dean, the Rev. Samuel Hart, D.D., as a preliminary read a valuable statistical paper, showing that in forty-eight years the number of our communicants has increased by 453 per cent., the number of clergymen by 158 per cent., and the number of our candidates for Holy Orders by 61 per cent. In the last twenty-four years, the increase of communicants has been 136 per cent., of clergymen 51 per cent., and of candidates 14½ per cent., or at about one-eleventh the rate of the increase of communicants. We have now, as has been noted, 469 candidates for Orders, one being furnished by (or for) every 1,859 communicants. If there were one for every 908 communicants, as in 1883, we should have now 960; if one for every 480 communicants, as in 1859, we should have 1,816. Other speakers were Professor Charles H. Hayes, formerly of Trinity College, now of the General Theological Seminary in New York; President Luther of Trinity College, Professor P. M. Rhineland, formerly of the Cambridge Theological School; the Rev. Sherrard Billings of Groton School; Professor W. H. Munro of Brown University; the Rev. Dr. Mann of Boston; the Rev. Nathaniel S. Thomas of Philadelphia, Hubert Carlton of the Brotherhood of St. Andrew, the Rev. George E. Quaille of St. Austin's School, Salisbury.

At the Saturday session Bishop Brewster, on taking the chair, announced as the subject for the day "The Way of Overcoming the Hindrances to the Call of the Ministry," and spoke earnestly on several points suggested by the discussions thus far. He was followed by the Bishop of Vermont, who affirmed that the remedy for intellectual difficulties would be found in intelligent and intelligible teaching on the part of this clergy. The Rev. Ernest del' Miel thought that for some people the way into the ministerial ranks was made too easy. Professor Charles S. Baldwin of Yale University spoke frankly and seriously of the possibility of personal influence on the part of instructors; and he was followed by the Bishop of Asheville, John H.

Fitzgerald, Jr., president of the Berkeley Association at Yale, the Rev. Henry A. McNulty of the Church Students' Missionary Association, William Beach Olmsted, head master of Promfret School, and others. Letters of regret were read by Rev. Professor Colladay from a number of the Bishops who were unable to be present. They had written to bear witness of the pressing importance of the matter, and of their lively interest. There included the Bishops of Ohio, California, Alabama, New York (Coadjutor), Kansas City, Los Angeles, and Nebraska. A committee of fifteen was appointed to further the objects the conference had in view, with the Bishop of Vermont as chairman, and after the customary votes of thanks the conference adjourned.

## THE CHURCH LIBRARY ASSOCIATION'S FOUNDER.

MRS. WILLIAM A. MORRISON, who died in Cambridge, Mass., January 24th, 1908, was the founder of the Church Library Association. She found that the books offered to children in the Sunday school libraries of the neighborhood were neither interesting nor edifying. Some of them set forth an impossible piety, others depicted a social life which, however true of rural English parishes a century ago, was wholly foreign to current American conditions. This situation she determined to change. Thus she gathered about her a little company of like-minded persons, and they began to read books and record their opinion of them, and then to make a list of such as were true to real life, well written, wholesome, attractive to youth and helpful. The first printed list was issued in 1880, and similar lists have been published year by year. Requests for these lists have continually increased. This work Mrs. Morrison did for the love of Christ and for the advancement of the kingdom of God. She was a devoted daughter of the Church, whose life of quiet faith and constant cheerfulness in the face of many sorrows was a blessing to all who knew her.

## CONVOCAION AS A KANSAS EDITOR SEES IT.

THE FOLLOWING laconic and somewhat irreverent notice is from the *Eldorado* (Kan.) *Republican*:

"Bishop Millspaugh and a dozen Episcopal rectors, priests, and preachers, with their wives, will hold a convocation in Trinity Episcopal Church, this city, Thursday and Friday of this week. There will be singing, praying, preaching, exhorting and lecturing, all for the glory of God and the New Jerusalem. The public is invited to the morning, afternoon, and evening meetings. The building is heated with natural gas and will be thoroughly comfortable. If the ministers live up to what they preach, the Lord will be in His Holy Temple, otherwise not."

## CONTRACT LET FOR ST. MARK'S GUILD HOUSE, MINNEAPOLIS.

THE VESTRY of St. Mark's Church, Minneapolis has let the contract for the building of the Guild House on the new site some time ago purchased by the Church and known as the Welles site. The material to be used is known as Bedford stone, and the style Gothic, to be in keeping with the church which it is proposed to build at a later date. The contract price for the new guild house calls for an expenditure of \$38,000. It is hoped that the building will be ready for oc-

cupancy early in the fall. By the terms of sale the vestry have to give possession of the present church building in May of this year, and after that date and until the new building is ready arrangements have been made to conduct services in the auditorium of the Arts and Crafts building. The vestry has also purchased a site at the corner of Eleventh St. and Western Ave. for down town settlement work.

#### CONGREGATIONAL MINISTER CONFORMS.

D. E. PUTNAM, late a Congregational minister at Mystic, Conn., has been received by the Bishop of Connecticut for orders in the Church. He has been placed as lay-reader, in charge, at St. Paul's Mission, Southington.

#### TENNESSEE CONVOCATIONS.

THE NASHVILLE Convocation met at Trinity Church, Clarksville, for a three-day session on January 29th. At one of the sessions the "Practical Value of the Doctrine of Intermediate State" was discussed. The discussion was led by Rev. E. A. Bazett-Jones, who was followed by the Rev. R. K. Smith, and the Rev. William Johnson. The discussion on missions was led by the Rev. S. E. Hubbard, followed by Dr. M. P. Logan and Dr. F. F. Reese.

THE MEMPHIS Convocation met at St. Andrew's Church, Collierville, on February 4th, 5th, and 6th. The Dean, the Rev. R. W. Rhames, presided. Lay delegates were in attendance and much interest was shown. The chief topics were "The Layman's Work—(a) In Sunday Schools, (b) Brotherhood, (c) Finance, (d) Vestry, (e) Clubs, (f) Choir, (g) Lay Readers. Secondly, "Spiritual Development" by means of—(a) Bible, (b) Church, (c) Home. The Bishop preached the closing sermon on "Life and Its Meaning."

#### DEATH OF THE REV. JOHN BRANN.

NEWS has been received of the death on February 4th at Los Angeles of the Rev. John Brann, missionary at Orange, Cal. Mr. Brann had been in poor health for a number of years. He had formerly been in the ministry of the Protestant bodies, and conformed to the Church and was ordained as deacon in 1891 and priest in 1892 by Bishop Knickerbacker of Indiana. His work had been given to the Church in Indiana, in Wisconsin, in Washington, and in California. He is survived by his widow and several children.

#### LECTURES TO THE CLERGY.

LECTURES to Clergy at Oxford, England, are being arranged for July 20-31, 1908. They will follow, as far as possible, the syllabus of the Central Society of Sacred Study, and are open to all clergy of the Anglican Communion. Details will, it is hoped, be announced shortly. Information may be had from Rev. Dr. Kidd, Secretary, St. Paul's Vicarage, Oxford.

#### THE CHURCH LEAGUE OF THE BAPTIZED.

THE ABOVE-NAMED worthy organization, "a woman's organization to aid in securing pensions for the clergy and for their widows and orphans," has established an annual corporate Communion for its members, which is held on All Saints' day. The central service is held at Christ Church, New York. Last year, after paying all expenses, which are very small, the sum of \$1,330.25 was turned over to the treasurer of the General Clergy Relief Fund. As the dues are but 10 cents per annum, even the very poor can afford the expense, though, of course, larger sums are thankfully received.

Many a worthy man shrinks from enter-

ing the ministry with the prospect before him that after a life of self-denial on an inadequate salary, he will find himself in his old age without means of support for himself or those dependent on him. The League of the Baptized bids fair to become a great agency to relieve this intolerable condition. "No servant of the Cross can ask to be exempted from the obligation bound upon every man and woman to endure hardness as a good soldier of Jesus Christ, but it is surely not the purpose of the Church to wait and see how well her aged or widowed and orphaned ones can starve."

Miss Louise Winthrop Koues, 2914 Broadway, New York, is the president and secretary, and will gladly forward any information desired concerning the organization and its aims.

#### A MILLIONAIRE PRIEST.

ONE OF the richest clergymen in England died at Guildford recently, says the *London Express*, in the person of the Rev. Francis Paynter, who had been rector of Stoke-next-Guildford for thirty-four years. He owned much property in the neighborhood of Regent street and Piccadilly, London, and his income was reputed to be between £70,000 and £80,000 a year. Mr. Paynter was a great benefactor to Guildford. He built three churches, as well as many missions, and founded a coffee tavern in furtherance of the temperance crusade, in which he was keenly interested. He had traveled all over the world in the cause of mission work. He established a college in India and supported a number of missionaries at his own expense.

#### OFFICIAL NOTICE.

THE PRESIDING BISHOP has assigned to the Right Rev. Thomas A. Jaggard, D.D., the full charge of the Congregations of the American Churches on the Continent of Europe and the Ministers officiating therein, in place of Bishop Worthington, who died at Mentone, France, January 7th.

February 10, 1908. DANIEL S. TUTTLE,  
*Presiding Bishop.*

#### HEAD OF ACTORS' CHURCH ALLIANCE PASSES AWAY.

COLONEL LUKE W. FINLAY of Calvary Church, Memphis, president of the Actors' Church Alliance, passed away on January 30th. The Bishop, assisted by the rector, the Rev. J. R. Winchester, conducted the funeral. He was faithful as a lawyer, as a man, and as a Churchman.

#### A LETTER FROM ALASKA.

MANY readers of this paper have been contributors of magazines, etc., to St. Matthew's Reading Room, and will therefore be interested in this report of the work accomplished during the year 1907:

"The reading room was kept open, lighted, and heated, every week-day in the year and has been largely patronized. Besides the thousands of visits to the reading room, the men of this district have received the following to take to their claims or outlying creeks, which we, as representatives of those who sent them, have given out: Weekly magazines, 10,983; monthly magazines, 6,533; newspapers, 704; books, 260; miscellaneous, 965; making a total of 19,445. Most of the books have been kept on the shelves; duplicates have been given away."

#### FOLLOWING A GOOD EXAMPLE.

A MEETING of the clergy and laymen of the parishes and missions in and around the city of Atlanta was held in the offices of Col. Ellis on Wednesday night, February 12th, at which ways and means for holding the daily Lenten noon-day services were discussed. In

view of the fact of their great success last year it was unanimously decided to repeat them this year. The only discussion was as to the advisability of asking ministers from the denominations to make addresses at these meetings, and a resolution was adopted that such ministers should be asked to make addresses only as a matter of last resort, in the event of an impossibility to obtain Church clergymen. Invitations will be sent to several of the prominent speakers among the Southern clergy, and an effort will be made to limit the list of speakers to Churchmen exclusively.

That the "other Christian bodies" of the city of Atlanta are to take advantage of the religious spirit aroused by these Lenten meetings is evidenced by the fact that the Rev. Campbell Morgan of London is to give a series of lectures under the auspices of one of the bodies, and that another is to conduct a series of meetings of the revival order.

#### PRACTICAL CHRISTIAN COMITY.

A PLEASING instance of practical Christian comity other than that of "the open pulpit" variety was recently shown by the parish priest of the Roman Catholic Church of Our Lady of Good Counsel at Baltimore, Md., who during the recent serious illness of his friend and neighbor, the Rev. Edward H. Earle, rector of the Episcopal Chapel of the Redemption, had prayers daily offered for the Rev. Mr. Earle's recovery during the Celebrations of the Mass in the Church of Our Lady of Good Counsel. Previous to entering the hospital for surgical treatment, Mr. Earle was presented by his own congregation with a purse of money and a handsome dressing gown as tokens of appreciation and sympathy.

#### DIOCESAN SYNOD OF MONTREAL

THE DIOCESAN SYNOD of Montreal, Canada, opened on February 11th, with a service and celebration of Holy Communion in Christ Church Cathedral. Bishop Carmichael, in his charge, said that in this forty-ninth Synod of the diocese but two members remain who were present at the first Synod in 1859, the Rev. Edmund Wood and Canon Ellegood. Episcopal acts had been the confirming of 842 people, the consecration of two churches, the opening of one, and the laying the foundation stone of another. The Bishop said that it was a cause of deepest gratitude that the mission fund of the diocese had again a reputable sum to its credit, so that the stipends of all missionaries for 1908 can be raised to the canonical standard of \$600, \$700, and \$800. As to the Lambeth Conference the Bishop wished to know if it was the desire of the Synod that he should represent the diocese officially at that meeting. If so, it would be necessary for them to make him the bearer of a reputable missionary offering. The result of the appeal for Church extension, when the Church people of the city were asked for \$20,000 to create a fund to be called "The Bishop of Montreal's Church Building Fund," furnishes cause for great gratitude to God. The six churches needed are well in sight. The missionary service on the evening of the second day, in Christ Church Cathedral, was attended by a crowded congregation and one of the largest clerical processions that have been seen in Montreal. The sermon was preached by the rector of St. George's, Dr. Paterson Smyth, in the absence of the Bishop of Niagara through illness.

#### WILL LEAVE FOR THE PHILIPPINES.

THE REV. ROBB WHITE JR., who has been rector of St. James' Church, Cambridge, Mass. for nearly two years, succeeding the Rev. Dr. Edward Abbott, has notified the vestry that he has accepted a position in the Philippines and will work under Bishop Brent. Mr. White, who is deeply interested

in mission work, was anxious for some time to go to the Philippines and he applied to the Board of Missions for the opportunity. At its last meeting in New York the Board thought favorably of the matter and accordingly notified him that he had been appointed. He will succeed the Rev. Samuel S. Drury, who was in the Philippines two years and lately came home, was ordained to the priesthood, and immediately assumed charge of St. Stephen's Church, Boston. Mr. White's work will consist of evangelical and educational work among the Igorrotes, and his headquarters will be at Bagulo, about 200 miles from Manila. He hopes to take up his work in September. He is a native of Lawrenceville, Va., and is 30 years old. He was educated in the University of Virginia and the Virginia Theological Seminary at Alexandria. He has seen hard service in the mountain districts and is well fitted to take up work in his new field.

#### NEW CHURCH OPENED AT EL PASO, TEXAS.

THE NEW St. Clement's Church, El Paso, Texas, was used for the first time on Sunday, February 8th. The Rev. Henry Easter is the rector. Bishop Kendrick confirmed a large class in the evening. The church is a stately one and the interior finish is in keeping with the handsome exterior. There is nothing gaudy or showy, yet in simplicity and grandeur, inside and out, it is a typical house of worship, picturesque, solemn, and impressive. The ceiling and the woodwork, including the pews, chancel railings and all other fixtures, are of dark hard wood and rather heavy, but not too much so for the size of the edifice. The walls are plain white, and the aisles are carpeted in appropriate colors corresponding to the rest of the finish. The lights are in clusters and rows inside of plain ground glass globes, which shed a soft radiance over the interior. The windows are art glass, all save a few that are reserved for memorials.

Adjoining the church and connected with it is the parish house and Sunday school room, with study for the rector, kitchen, dining-room, manual training workshops and all the accessories of an up-to-date parish. The church to date has cost over \$65,000, exclusive of the memorials or the lot on which it is erected. There is a debt of \$3,000 remaining on the structure.

#### WORK AMONG COLLEGE STUDENTS.

THERE IS to be held at Ann Arbor, Mich., March 31st to April 2nd, an "Interdenominational Conference of Church and Guild Workers in State Universities." The aim of the conference will be not so much to arouse public enthusiasm through a series of popular meetings as to bring together a body of men, practically engaged in, and intelligently acquainted with Church work among University students, in order that they may discuss problems along the lines indicated in the announcement.

#### PATRIOTIC RELIGIOUS SERVICES.

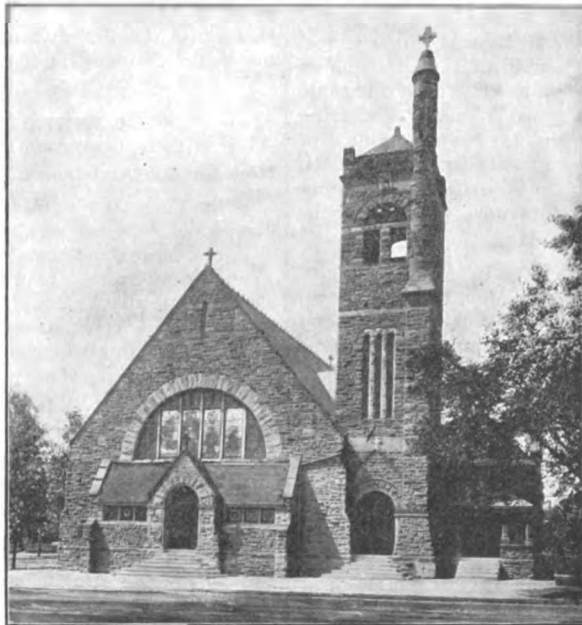
THE FIRST of a series of patriotic services planned by the Rev. C. T. Brady in view of the G. A. R. Encampment to be held in Toledo next summer was held at Trinity Church, Toledo, Sunday evening, February 9th. It was attended by the local camp of the Sons of Veterans and delegates from several G. A. R. posts and auxiliary societies. An unusual feature of the service was that the veterans marched in the processional and recessional; that the color-bearers marching at the head of the choir were both Sons of Veterans, and that the Scripture lesson of the day was read by a member of R. B. Hayes Camp, Sons of Veterans, and a layman of St. Paul's Church.

#### REOPENING AND BLESSING OF ST. PAUL'S CHURCH, PEORIA.

THE FIFTH Sunday after Epiphany was one of the great days for St. Paul's Church, Peoria, Ill. (the Rev. H. Atwood Percival, D.D., rector). The church was re-opened and the new altars in church and chapel, together with pulpit, reredos, credence, and alms shelf, were consecrated and blessed. The interior has been newly decorated in a most tasteful manner, and everything placed in a churchly way for the decent and reverent celebration of the sacraments and carrying on the worship of the Church. The contract for the altars, reredos, pulpit, marble floors, etc., was given to Messrs. J. & R. Lamb of New York, and was executed to the complete satisfaction of rector, vestry, and donors. The large altar is of the finest Vermont marble, and with the pavement, reredos, wainscoting, alms shelf, and credence table are memorials to the late Matthew Griswold, for many years senior warden of the parish, Philip and Sophia Zell, Sumner Rust Clarke and Virginia Davis Clarke; the chapel altar to Peter Wistar Kuhn and Maria Louisa

#### DEATH OF REV. HENRY WILSON, D.D.

THE REV. HENRY WILSON, D.D., of the diocese of New York, and one of the vice presidents of the Christian and Missionary Alliance, died while in attendance on a convention of that society, after a week's illness of pneumonia, at the residence of Mr. and Mrs. M. R. Emmons, of the city of Atlanta. Dr. Wilson was born in Canada sixty-seven years ago, but came to this country early in life, and has been a resident for the majority of the time since in the diocese of New York. During the early part of his career he is said to have taken a very prominent position in that diocese, having been at one time put in nomination for the episcopate. He is also said to be one of the most proficient students of theology in the Church, and is the author of several books on that subject. For the last twenty years he has been engaged in the work of the Christian and Missionary Alliance, an "interdenominational" organization for the promotion of missionary effort. At the time of his death he was one of the vice presidents of the society, and the editor of the children's page of their paper, the



ST. PAUL'S CHURCH, PEORIA, ILL.

Kuhn; the pulpit of brass and wood, finely carved, to Charles Emerson Butts. The total cost of the improvements is about \$8,000.

The service consisted of the singing of Psalm 24 the full choral Litany, solemn procession, the *Te Deum*, following the consecration of altars, and blessing of memorials by the Bishop of the diocese. The Holy Communion was celebrated by the rector of the parish, and the sermon was preached by the Rev. J. M. Maxon, priest-in-charge of Grace Church, Galesburg, Ill. Others present and assisting in the service were the Rev. W. H. Gustin, canon of St. John's Cathedral, Quincy, chaplain to the Bishop; the Rev. Canon Behrens, St. Alban's School, Knoxville, and the Rev. B. E. Diggs, rector of St. Andrew's Church, Peoria. The edifice, which seats about a thousand, was filled to the doors and many were turned away unable to get in. The music, rendered by a full vested choir of men and boys, sixty in number, under the direction of Henry Kirke White, Jr., was of a most creditable character.

During four and a half years, St. Paul's parish, besides raising \$5,000 annually for current expenses, has raised and paid off a large indebtedness, and given to other purposes more than \$20,000. It is now entirely free from debt, and one of the strongest and most prosperous churches, both financially and spiritually, in the Middle West.

*Christian Alliance Magazine*. He is survived by two daughters, who live in New York City.

#### MEETINGS OF THE WOMAN'S AUXILIARY.

BURLINGTON.—A meeting of the Burlington, Vt., district of the Woman's Auxiliary was held in St. Paul's Church, Burlington, on February 12th. On the preceding evening there was Evening Prayer with an able sermon by the Rev. P. G. Duffy, rector of St. Paul's Church, Vergennes. On Wednesday morning Holy Communion was celebrated at an early hour, and matins preceding the morning session. The following programme was carried out:

Paper, "Medical Missions of the Church," the Rev. W. T. Forsythe; paper, "St. Augustine's Mission, Raleigh, N. C.," Miss Lucy Torrey; address by president of Vermont Branch of the Woman's Auxiliary; paper, "What the Native Women Themselves Are Doing in Mission Fields for the Auxiliary," Mrs. A. C. Clarke; paper, "Missions in Vermont: Their Extent and Needs," the Rev. Wm. F. Weeks, followed by a discussion; "Work of Women in Pan-Anglican Congress," the Rev. G. Y. Bliss, D.D.

Noon-day intercessions were said. A lunch was served in the parish house at 1 p. m. The meeting concluded with Evensong.

ST. LOUIS.—Under the auspices of the Woman's Auxiliary, Miss Grace Lindley of New York will conduct Bible classes in St. Louis for nine days commencing March 8th. The Gospel of St. Luke and the book of the Acts of the Apostles will be the subjects of study. The Bishop of Kentucky will conduct the annual Quiet Day of the Auxiliary on March 17th, at the Cathedral.

#### WORK OF THE BROTHERHOOD OF ST. ANDREW.

CLEVELAND.—On February 11th the Cleveland Local Assembly of the Brotherhood of St. Andrew held an enthusiastic meeting in St. John's Church in that city, with over 100 members present. Reports were received from the chapters represented and the question of the noon-day Lenten theatre services was discussed. An important change in the plan from that followed in former years was adopted, in that the different city chapters are each to be in charge of the services for a week, during which time they will take care of the ushering and other details. Owing to the number of chapters in the city, two or more will be jointly assigned to the same week and the plan will be followed of combining each week a strong chapter and a weak one. The Rev. Wilson R. Stearly, rector of Emmanuel Church, Cleveland, made an address on the subject of "Essential Elements in Personal Brotherhood Work." A stirring appeal to support the Lenten programme of the Brotherhood was made by Mr. Wm. H. Rogers, of the Incarnation chapter. A number of the city rectors were present at the meeting.

BROOKLYN.—The Long Island Assembly of the Brotherhood of St. Andrew met in conference at St. Mary's Church, Brooklyn, on February 7th. There were two conferences: one by the senior members, led by James H. Falconer, and the other by the juniors, led by W. H. Harvest. About 175 members were present. An evening service followed the conferences, the sermon being preached by the Rev. James E. Freeman of St. Andrew's Church, Yonkers. Among the clergy present were the Rev. Messrs. J. Clarence Jones of St. Mary's, C. Campbell Walker of St. Ann's, C. F. J. Wrigley of Grace, M. A. Trathen of St. Michael's, and W. A. Swan and Frank Page of St. John's.

LOUISVILLE.—The local assembly, Brotherhood of St. Andrew, held its quarterly meeting at the new St. Stephen's Church on Tuesday evening, February 11th. A large delegation attended. The discussion largely centered around the coming Lenten services. Addresses were made by Mr. Robinson, the president, Mr. Minnigerode, and other delegates.

#### A CORRECTION.

THE CURIOUS error was made in THE LIVING CHURCH of February 1st of stating that during the past year there had been at the Church of the Holy Apostles, Philadelphia, 2,510 baptisms and 1,811 persons confirmed. This highly impossible record for one year's work is rather the record for forty years in that parish.

#### DEAF-MUTE FIELD DIVIDED.

THE LARGE field in which the work among deaf mutes has for many years been in charge of the Rev. A. W. Mann has been divided, and Mr. Mann will now labor in the dioceses of Ohio, Southern Ohio, Pittsburgh, Michigan, Western Michigan, Michigan City, Indianapolis, Kentucky, and Lexington. The Rev. George F. Flick, a graduate of Gallaudet College and the Virginia Seminary, has taken charge of the work in the dioceses of Chicago, Quincy, Springfield, Milwaukee, Fond du Lac, and Marquette. He will live in Chicago and

will serve All Angels' Mission every Sunday, and do week-day work in the cities around. On Saturday evening, February 8th, a reception was given the Rev. Mr. Flick and wife at Grace parish house, Chicago. Bishop Anderson, being unable to be present, sent a cordial letter of welcome, which was read by the Rev. Mr. Mann.

#### CHURCH BELL IN A TREE.

EPIPHANY MISSION at Sherwood, Pa., has been presented with a large bell. As the church is without a tower or belfry, use has been made of an ancient chestnut tree standing close by, one large limb extending over the roof, and from this the bell has been hung and by connection with a rope is rung from the vestry room.

#### ATLANTA.

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

#### Death of Capt. W. G. Paschall.

CAPTAIN W. G. PASCHALL, a prominent member of Epiphany Church, Atlanta (the Rev. C. A. Langston, rector), and a pioneer citizen of Atlanta, died Tuesday February 11th. His funeral was attended by members of the local camp of United Confederate Veterans, of which he was a member, having commanded a company in the civil war.

#### CONNECTICUT.

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

#### New London Archdeaconry Meets—Personal.

THE FEBRUARY meeting of the New London Archdeaconry, was held, as usual, at Trinity Church, Norwich. The president, Archdeacon Brown, read a paper on "The Present Relations of the Masses Toward the Church." He acted as a substitute for the Rev. A. McGinnis, who was to have read an essay on "Prayer," but was detained by illness.

THE REV. JOHN D. GILLILAND, rector of St. Peter's, Plymouth, has been, for several months, in impaired health, and unable to officiate. He is now at Southern Pines, N. C., and improvement is reported. The services at St. Peter's are sustained by a lay-reader, assisted by the neighboring rectors.

#### FOND DU LAC.

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

#### Death of Miss Mary A. Smith of Green Bay.

MISS MARY A. SMITH, a devout Churchwoman, died at the home of her nieces in Green Bay, Wis., on Saturday last, just one day before her 86th birthday. Miss Smith had made her home for many years at Stoughton, Wis., where by her efforts a mission was started and a Sunday School maintained. Her work was unflagging for the Church in whatever community she chanced to be, and many of the clergy in Wisconsin dioceses will recall her with grateful memories.

#### KENTUCKY.

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

#### Lenten Preparations at Louisville—Church Library to be Established—Other Happenings.

ARRANGEMENTS have been completed for the Lenten noon-day services under the auspices of the Brotherhood of St. Andrew. The directors of the Louisville Board of Trade have offered the use of the hall in the Board of Trade Building. The following is the list of speakers: Bishop Woodcock, Bishop Francis, the Rev. W. Bedford Jones of Petoskey, Mich., the Rev. L. E. Johnson, the Bishop of Central Pennsylvania, the Rev. R. L. McCready, the Rev. S. S. Marquis of Detroit, and the Rev. John Mockridge.

THE CHURCH Literature Committee of the Laymen's League is making an effort to es-

tablish a circulating library of Church literature and to establish a reading room.

THE WOMAN'S AUXILIARY of Grace Church, Louisville, held a special meeting on February 6th, to which representatives from all the auxiliaries in the city were invited, and with general acceptance. There was a celebration at 7:30 A. M., and a meeting from 9 to 12, after which luncheon was served, and a service followed at 3 P. M.

BISHOP WOODCOCK is holding an eight-day mission at Hickman. The mission commenced on the Fifth Sunday after Epiphany.

ST. PAUL'S CHURCH, Henderson, is having a revival of interest in its Sunday school, under the direction of its rector, the Rev. Chas. L. Biggs. A stereopticon has been purchased and is being used to illustrate the lesson work. Mr. Biggs is chairman of the Sunday School Commission and has been instrumental in effecting a division of the diocese into Sunday school districts at the important centers.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

#### Mission Concluded at Mansfield—Personal.

ARCHDEACON WEBBER has just concluded a six-day mission in Christ Memorial Church, Mansfield. The archdeacon held four services each day. There was an average of twenty communicants at each celebration, large congregations at 11 A. M. and 4 P. M., and a crowded church at every night service. On Sunday the early Celebration, though it was storming, was attended by two-thirds of the communicants. The vesper service at 4 P. M. was for men only, and 300 men attended. The night service was held in the session hall of the M. E. college. After this service, all the Church people returned to the church, and the Archdeacon gave his final instructions and then solemnly the whole body of Church people renewed their baptismal vows as read to them from the baptismal service.

THE VEN. ARCHDEACON C. C. KRAMEB was elected grand high priest of the Grand Chapter of Royal Arch Masons, which held its annual convocation in New Orleans on February 4th and 5th. He was also appointed by the grand master to deliver the oration before the Grand Lodge of Louisiana, at its annual communication in 1909.

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**MARYLAND.**

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

Meeting of the Sunday-School Institute — Conference of Lay Workers Planned — Notes.

THE SUNDAY SCHOOL INSTITUTE of the diocese met in St. Peter's church, Baltimore, and listened to a helpful paper, read by the Rev. William Cleveland Hicks, rector of Emmanuel Church, Cumberland, and late curate at St. Agnes' Chapel, New York. His theme was "Some Things That Are Essential to Success in Sunday School Work."

THE LAYMEN'S MISSIONARY LEAGUE of Maryland is planning to hold a conference of lay workers early in May, at which the establishment of a "Commons," or training school for lay readers, will be discussed. Much good work is being accomplished by the league, not only in the city, but throughout the whole diocese.

A SERIES of illustrated lectures on the life of Christ is being given at Emmanuel parish house, Baltimore, by the Rev. Lewellyn N. Caley of the Church of the Nativity, Philadelphia.

**MISSOURI.**

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

Speakers for Lenten Services—Evolution of a Newsboys' Club—Other Church News.

THE FOLLOWING named clergy are amongst the speaker for the Lenten noon-day services to be held at the Garrick Theatre, St. Louis, during Lent: The Ven. Dean Beecher of Omaha, the Rev. Messrs. W. C. Waters of Chicago, T. W. Powell of Toronto, W. R. Stearly of Cleveland, George Craig Stewart of Chicago, and S. C. Hughson, O.H.C. Bishop Tuttle will speak on Ash Wednesday and in Holy Week. The Brotherhood of St. Andrew is responsible for these services. The Lenten work Missouri has undertaken will be general. Boxes are to be sent to the Industrial School for Girls at Fayetteville, Ark., and to St. Augustine's Colored School and Hospital at Raleigh, N. C.

THE NEWSBOYS' CLUB, under the supervision of the Rev. Claude E. Remick of the Cathedral, organized fourteen years ago, is enlarging its scope of work. In future it will be known as the Cathedral Club, with branches for boys, girls, and young men, the boys' branch being a successor to what was known as the Newsboys' Club.

THE BISHOP has appointed the Very Rev. C. M. Davis, the Rev. Edmund Duckworth, the Rev. D. C. Garrett, Mr. E. H. Linley, and Miss Mary Triplett to be delegates to the Pan-Anglican Missionary Congress to meet in London in June. The Bishop will sail on May 30th and will attend the Lambeth Conference in addition to the Congress.

**MONTANA.**

L. R. BREWER, D.D., Bishop.

New Altar at Great Falls Church.

A HANDSOME new altar has just been placed in the Church of the Incarnation, Great Falls. It is of solid oak, hand carved, and is the gift of St. Agnes' Guild.

**NEWARK.**

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

St. Mark's Church, Jersey City, Rededicated.

ST. MARK'S CHURCH, Jersey City, which was almost totally ruined by fire last summer, was rededicated by Bishop Weller on February 2nd. He was assisted by the rector, the Rev. F. G. Mortimer, and his assistant, the Rev. G. B. Wood, and at the afternoon service Father Huntington, O.H.C., made an address. The walls of the restored building have been tinted in green and tan, and the seating and other furniture is of the mission style. A piano is being used at present in

lieu of an organ, which will not be ready for use for several months.

**NEW JERSEY.**

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

New Rectory Bought by St. John's, Somerville—Mission at Bound Brook.

ST. JOHN'S CHURCH, Somerville (the Rev. Charles Fiske, rector), has purchased for \$6,000 a rectory opposite the church. The property is an attractive dwelling-house, and will be a worthy addition to the Church property, on High Street. After full payment for the house a fund of several thousand dollars will remain on hand for improving and enlarging it to fit it for rectory purposes.

ST. PAUL'S CHURCH, Bound Brook (the Rev. A. S. Phelps, rector), has had a successful ten days' mission conducted by the Rev. H. H. Sleeper, Ph.D., of Elizabeth. The theme of the address at the chief mission services in the evening was "Modern Science and Religion." There were three services daily, including the Holy Communion each morning and afternoon services on alternate days for children and for women.

**OHIO.**

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

Addresses on Sunday School Work—Greeting to Bishop Paddock.

THE GENERAL SECRETARY of the Sunday School Federation, the Rev. Wm. Walter Smith, M.D., is now at work in the diocese of Ohio. Every Monday and Tuesday evening during the month he will be at Trinity Cathedral, where he will deliver one of a series of eight lectures on child study, religious pedagogy and Sunday school organization. On the remaining days of each week he will be engaged in visiting all of the other important Church centers of the diocese, including the theological seminary at Gambier, where he will have a training class for the students. On Monday, February 17th, he was the speaker at the regular meeting of the Cleveland Clericus, held at Trinity Cathedral House.

AT ST. PAUL'S CHURCH, Cleveland, a supper was given in honor of Bishop Paddock,

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The mistake is frequently made of trying to build up a worn out nervous system on so-called tonics—drugs.

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"In about two weeks I was sleeping soundly. In a short time gained 20 lbs. in weight and felt like a different woman. My little daughter whom I was obliged to keep out of school last spring on account of chronic catarrh, has changed from a thin, pale, nervous child to a rosy, healthy girl and has gone back to school this fall.

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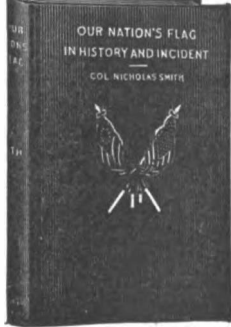
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who is *en route* west, on February 12th, by the Frederick Brooks Missionary Society. About one hundred persons were present, many of whom had well known the Bishop in the early days of his ministry. Addresses were made by the Ven. A. A. Abbott, Archdeacon of Ohio; the Rev. Wm. A. Thompson of Woonsocket, R. I.; the Rev. Dr. Walter Russell Breed, the present rector, and by Bishop Paddock himself, in which he spoke of his aim and ideals in the development of his new and large jurisdiction. On the following day the Bishop addressed a meeting of the Woman's Auxiliary in the chapel of Trinity Cathedral, Cleveland, and on Friday, the 14th, spoke to the Woman's Auxiliary of Christ Church, Warren.

THE HON. FRANKLIN J. DICKMAN, for many years a judge of the Ohio Supreme Court, and for five years its Chief Justice, died at his home in Cleveland, February 12th, in his 80th year. He was one of the oldest communicants of St. Paul's parish, in that city, and was always deeply interested in its welfare. He was also actively interested in the broader concerns of the Church and for a number of years was a member of the Committee on Canons of the Diocese of Ohio. He was a man of broad culture and of charming personality.

THE REV. A. L. FRAZER has completed fifteen years of active work as rector of St. John's Church, Youngstown. The parish under his guidance has done excellent work.

#### PENNSYLVANIA.

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

Grace and Christ Churches, Germantown, Redecorated.

THE NEW chancel, sanctuary, and transepts which have been in course of erection for several months at Grace Church, Mt. Airy, Germantown (the Rev. Simeon C. Hill, rector), were used for the first time on Septuagesima Sunday. There were two celebrations of the Holy Communion. The Rev. Geo. F. Breed, D.D., and the Rev. Joseph L. Miller assisted the rector at the services.

DURING the past month the walls of the chancel of Christ Church, Germantown (the Rev. Charles Arndt, rector), have been redecorated in gold and colors, and electric lighting installed. The annual banquet of the Men's Club of this parish will be held, as usual, on Washington's Birthday, February 22d.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

The Bishop's Lenten Appeal.

BISHOP WHITEHEAD has issued a Lenten appeal to the clergy, superintendents, parents, sponsors, teachers, and children of the Sunday school. After stating that the previous year the children of the diocese gave \$4,538.65 in their mite-boxes, the Bishop speaks of the diocesan missionary work, which is described as most promising and encouraging.

#### SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

New Choir, New Windows, New Chapel—Other Interesting Church News.

GRACE CHURCH, Charleston (the Rev. William Way, rector), has begun the organization of a vested choir, which, after training and practising, will render the service on Easter Day for the first time.

IN THE Church of our Saviour, Trenton, a carved oak prayer-desk has been placed "To the glory of God and in loving memory of Lizzie Day." It is the gift of the Day family

in memory of a daughter, sister, and aunt, who is now in Paradise. Miss Day was most closely identified with the Church of our Saviour, for which she worked earnestly and faithfully.

ST. JOHN'S CHURCH, Walhalla, has just had its plain windows replaced by tinted glass ones, which add greatly to its appearance.

THE NEW chapel of the Holy Cross on Sullivan's Island is completed. There is to be a rectory on the chapel grounds.

ON February 4th, the Rev. T. Tracy Walsh, diocesan missionary, held a service at Conway, the county town of Horry County. This is the first Church service which has been held in Conway since the Revolution.

MR. E. B. ANDREWS, a theological student from the University of the South, is in charge of the churches at Clemson, Walhalla, Pendleton, and Seneca, during his vacation.

AT MIDDAY service in Grace Church, Charleston (the Rev. William Way, rector), on the Fifth Sunday after the Epiphany, Mr. Silas McBee, editor of the *Churchman*, made an address explaining the work of the "Laymen's Missionary Movement."

#### TENNESSEE.

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

Death of Charles Mitchell.

CHARLES MITCHELL, senior warden of Christ Church, Nashville, recently died. His funeral was conducted by the Bishop, assisted by the rector Dr. F. F. Reese. His loss will be felt by those who knew the power of his quiet but persuasive life.

#### WASHINGTON.

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

Epiphany Conferences—New Parish to Be Established—Other Church Activities.

SUCCESSFUL Epiphany conferences were held February 7-10, at St. James' Church, Washington, of which the Rev. J. W. Clark is the rector, conducted by the Rev. Father Officer O. H. C. These conferences were held at 10:30 A. M. and 7:30 P. M., children's conference 3:30 P. M. The subjects of Father Officer's addresses were: "Bible Reading," "The Gift in Holy Communion," "Vocation," "God and its Soul," "Prayer," "Ahaz and His Vocation," "Smiting with the Arrows"

MEMBERS of the new chapel at Congress Heights, Anacosta parish, under charge of the Rev. Wm. Brayshaw, assistant to the

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"In my opinion," says a well known German physician, "no one can truthfully say that coffee agrees with him, as it has long since been proven that caffeine, contained in coffee, is an injurious, poisonous substance which weakens and degenerates the heart muscles.

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Rev. W. G. Davenport, rector of the parish, have made application for the establishment of Congress Heights parish. They have it understood, the hearty consent of the mother Church.

AN UNUSUALLY LARGE and well attended meeting of the Clericus was held Tuesday at the episcopal residence. After the luncheon and social chatting the meeting was called to order by the president, the Rev. H. Albert Griffith, and the Bishop addressed the meeting on "Spiritual Leadership: Its Definition, and Application to the Clergy Theoretically and Practically."

THE ARCHDEACONRY of Washington held its regular meeting in the parish hall of the pro-Cathedral on Wednesday, February 6th. The Bishop was present and presided. The main subjects under discussion were the "Colored Work" and the new canon of the diocese regulating the self-apportionment of parishes for diocesan missions. Plans were approved for erection, in the near future, of Calvary Church for colored people. Canon Harding ably interpreted the new canon on diocesan missions.

## Music

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

*The Appreciation of Music.* By Thomas Whitney Surette and Daniel Gregory Mason. New York: The H. W. Gray Co. London: Novello & Co.

One of the most important advances made in our modern system of education owes its origin to the recognition of the fact that we cannot properly value certain subjects without special training in what we may call the new science of appreciation. In a broad sense there is need of appreciation in every department of knowledge. But there is particular need of it in the fine arts, because there is a false impression, more or less prevalent, that beauty in form, color, and sound appeals chiefly to the senses, and that the understanding plays as it were a subordinate part. A greater fallacy can hardly be imagined; yet there are millions of persons who satisfy themselves with the mere sensuous delights of painting, sculpture, architecture, and music.

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Music lovers will find in this book a practical guide written from the listener's rather than from the professional musician's standpoint. It is intended not only for music lovers, but also for would-be music lovers. There are those who are indifferent to music, who can nevertheless be taught to understand and appreciate it.

Starting from the primitive folk-song, the gradual evolution of musical art is clearly followed up to the symphonies of the great masters. The various steps of this evolution are carefully illustrated by musical examples, in the form of short quotations, and also by complete pieces printed in a supplement.

An analysis of these illustrations is given, measure for measure, and thus the student is led on from step to step, to the higher forms of composition.

The work is very comprehensive, and we cannot commend it too heartily to teachers and students alike, for it contains much that

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the professional musician should know, although it begins with elementary and fundamental principles.

If books of this kind were more universally read and studied, we would hear little or nothing about the "dryness" of Bach's organ music, and the "unmeaning jargon" of the great tone poems of Richard Wagner.

Just as there are thousands of tourists who fail to get at the heart of Venice, and to whom the Vatican palaces are tiresome, so also are there countless thousands of persons who live in a world of tone color to which they are totally blind, because they refuse to open their eyes.

Among the programs of organ recitals sent for notice are the following: St. Stephen's Church, Colorado Springs; Bertram T. Wheatley, organist. Grand Offertoire in G, Lefebure Wely. Invocation (*Messe de Mariage*), Dubois. Fugue in E minor, Bach. Fourth Sonata in D Minor, Guilmant. Postlude, Harriss.

College of the City of New York: Samuel Baldwin, organist. *Suite Gothique*, Leon Boellmann. Spring Song, Hollins. *Toccata* in F, Bach. *Pastorale* in E, Lamare. Wedding Hymn, H. Woodman. *In Paradisum*, Dubois. *Largo*, Handel. *Marche Pontificale*, F. de la Tombelle.

Organ recitals in Russia are few and far between, and when given are not highly appreciated. As our readers undoubtedly know, in Greek churches there are no instruments used for choir accompaniment. Everything is sung *a capella*, and the choirs (composed of boys and men) attain remarkable proficiency. They are in fact considered the finest in the world, and their excellence is very largely due to their continuous practice in unaccompanied singing.

A foreign journal gives a curious account of a recent organ recital in one of the prominent Russian *conservatoires*, by the professor of organ playing. He had no less than six attendants, as follows: an organ blower; a second organ blower, as assistant in case of need; a gentleman to turn the music; two gentlemen, one on each side, to manipulate the stops; and lastly an attendant to hold a lantern so as to throw a light upon the pedals! There seems to have been a great "pothor" about the affair, but the fact that the recital was held at all indicates that the Russians are "advancing."

The musical authorities of the Cathedral of St. John the Divine, New York, announce that a chorus to be known as The Cathedral Festival Choir has been formed for the public presentation of the higher forms of sacred choral art. It is purposed to establish a society which in time shall emulate the festival performances held in English cathedrals.

For the present the Chorus will be limited to one hundred and twenty selected mixed voices. The recitals will be given in the Synod Hall, with eminent soloists and an adequate orchestra.

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Besides oratorios, it is hoped to present occasionally *a capella* works of various Church schools by such composers as Byrd, Gibbons, Palestrina, and Tchaikowski.

The Festival Choir will always have the cooperation of the boys of the Cathedral Choir School, thus ensuring varieties of tone color, and a distinctive semi-chorus such as is required in the "Angelic Choruses" in Gounod's "Redemption."

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