



The Living Church

VOL. XXXVIII.

MILWAUKEE, WISCONSIN.—FEBRUARY 29, 1908.

NO. 18

2 & 3 BIELE HOUSE,
251 FOURTH AVE.,

NEW YORK

Entered as Second Class Mail Matter at the
Postoffice in Milwaukee.

153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.25 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at The Church Times office. Price \$2.50 per year. Single copies 25 cents.

THE LIVING CHURCH ANNUAL

A Church Cyclopedia and Almanac, for the year, issued at Advent. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 35 cents; cloth, 60 cents; postpaid.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

Holy Wedlock

A New Book with Marriage Service and Certificate

"Holy Wedlock" is the title of our new booklet containing the Marriage Service. It contains:

First. The Marriage Service from the Prayer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold, Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½ x 7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers:

No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 50 cents.

No. 2—HOLY WEDLOCK, bound in white leatherette, title of book in gold, boxed. Net, 75 cents.

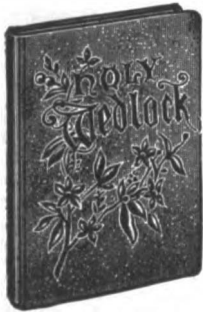
No. 3—HOLY WEDLOCK, white kid leather. \$2.00.

Every bride will want one as a souvenir of her wedding day.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.



Food Supplies

of the country depend in a large measure on the farm implements with which our grain crops are harvested. For these farm implements the market is steady and permanent. A farm implement manufacturing Company, whose bonds are described in the Circular mentioned below, has had 65 years of unbroken success and growth; its bonds are a steady and safe investment.

Send for Circular No. 600 G.

Peabody, Houghteling & Co.

181 La Salle Street

Chicago

(Established in 1865)

SPAULDING & Co.,

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention

SEND FOR OUR NEW CATALOGUE
Jackson Boulevard and State St., CHICAGO



CHURCH VESTMENTS

EMBROIDERIES, SILKS,
CLOTHES, FRINGES,

CLERICAL SUITS
HATS, RABATS, COLLARS

COX SONS & VINING
262 Fourth Avenue New York

CHURCH FURNITURE and SUPPLIES

Ecclesiastical Carvings
AMERICAN SEATING COMPANY



EVERYTHING FOR THE CHURCH

FOND DU LAC CHURCH
FURNISHING COMPANY

FOND DU LAC • WISCONSIN

MONUMENTS

SEND FOR FREE BOOKLET
Belted Crosses a Specialty

CHAS. G. BLAKE & CO.,
170 Woman's Temple, CHICAGO



MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST., 177 BROADWAY,
TROY, N.Y. NEW YORK.

Manufacture Superior
CHURCH, HOME, SCHOOL & OTHER

BELLS.

BELLS

Steel Alloy Church & School Bells. Send for
Catalogue. The C. S. BELL CO., Hillsboro, O.

R. GEISSLER
56 West 8th Street, New York

CHURCH

STAINED GLASS,
FURNITURE,
SILVER WORK,
BRASS WORK,
MARBLE WORK.

EMBROIDERIES, FABRICS
MEMORIALS FOR THE CHURCH AND
CEMETERY

TRADE MARK

CHURCH ORGANS

If you are contemplating
the purchase of a
Church Organ, get one
built by a reliable maker
and Guaranteed.

The worth of the Estey
Organ is shown by their unbroken record of sixty
years of business life and growth.

If interested don't fail to write
The ESTEY ORGAN COMPANY, Brattleboro, Vermont

**Epiphany Gifts
And
Church Memorials**
For the
Sacred Edifice

WOOD, METAL, STONE or MARBLE. MOSAIC,
ART GLASS, EMBROIDERY, etc. Send us definite
information and Ask for Illustrated Handbook on any of
the above subjects.

J. & R. LAMB
25 25 27 SIXTH AVE.
NEW YORK

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS
All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for particulars.
EMMA HAYWOOD, 125 West 91st St.
New York

INEXPENSIVE VESTMENTS
of cloth simply ornamented. Send for Circular to
Miss BERTHA M. MOBBES,
575 Amsterdam Ave., New York.
Refer by permission to the
RECTOR OF ST. IGNATIUS'S CHURCH, NEW YORK

Stained Glass Memorial Windows
Photos, designs and samples submitted free. Write
today for our printed matter and question blank.
Flanagan & Biedenweg Co., 58 Illinois St., Chicago

CHURCH WORK
TO MAKE CHURCH WORKS NEW YORK

CLERICAL COLLARS
Waterproof

Made in four widths
1 1/2-1 3/4-1 7/8-1 3/4 in
Furnished in
Dull Linen Finish
Celluloid or Rubber
These Goods can be
washed with soap and
water (hot or cold)
and put on at once.
Price 25c, post paid
Address
(Ecclesiastical Dept.)
CENTRAL SUPPLY COMPANY
NOT INCORPORATED
ASSOCIATION BUILDING CHICAGO

MISSION POSTER

COME TO THE MISSION

"COME, FOR ALL THINGS
ARE NOW READY."

God is ready to receive you.
His love is ready to pardon.
His grace is ready to strengthen you.
His wisdom is ready to teach you.

The above is a reduced facsimile of a
Mission Poster just issued. The Poster
is printed in two colors, on a sheet 21x
26 inches. It is recommended by Arch-
deacon Webber and other Missioners.
Price, .50 per dozen sheets, post paid;
3.00 per hundred, carriage paid.

Application Blanks.
To be filled in by applicants for the
Sacraments and offices of the
Church, giving the desired Informa-
tion in each case. The four blocks.
Net .35.
33—For Holy Matrimony.
34—For Burial.
35—For Holy Baptism.
36—For Confirmation.
Each sold in blocks of fifty for net
.10.

**Letters of Transfer for Communi-
cants.**
From one Parish to another, together
with acknowledgment of same.
No. 25—Folding paper, red and black.
Net .30 per dozen.

Published by
THE YOUNG CHURCHMAN CO.
MILWAUKEE WISCONSIN

A BOOK FOR THE TIMES The Commonwealth of Man

—BY—
ROBERT AFTON HOLLAND, S.T.D., D.C.L.
Cloth \$1.00 net. Postage 12 cts.

What the Critics Say of It

"A brilliant and stimulative book, large in
scope, rich in suggestion."—THE LIVING CHURCH.

"We have marked a dozen passages for quo-
tation, and it would have been easy to have
marked a hundred more."—The Church Standard.

"They charm by the beauty of their literary
style and stimulate thought by their brilliant
aphorisms and startling paradoxes."—The
Churchman.

"The pen of the writer is keen and epigram-
matic."—Hartford Courant.

"Every chapter rings and sings with vital
thought."—The Unity.

"The charm alike of earnest conviction and
of finished manner attaches to every page."—
Methodist Quarterly Review.

"No half-hearted or timid defender of the
old order."—New York Times.

"The work of a true scholar, it is dignified,
almost prophetic in tone."—Boston Transcript.

"There is a genuine thrill and stir in these
words which belong only to real eloquence."—
The Christian Register, Boston.

"Dr. Holland often reminds us of Ruskin in
his eloquence."—Springfield Republican.

"A book of real thinking force."—Advertiser,
Dundee, Scotland.

"Brilliant and vigorous."—Nottinghamshire
Guardian, England.

"I am greatly pleased with the powerful
blows, sturdy and incisive both, which you de-
liver upon the head of some of the fads that
crowd our modern atmosphere."—Right Rev. D.
S. Tuttle, D.D.

"Force and charm."—Right Rev. H. C. Pot-
ter, D.D.

"Words could hardly be found to express the
delight derived from your trenchant words and
exposure of the folly of some of our radical ex-
perimenters."—Rev. Morgan Dix, D.D.

"A robust, manly work."—E. B. Craighead,
LL.D., President of Tulane University.

"The clearest, simplest, and most philosoph-
ical treatment of present problems that I have
ever anywhere read."—B. L. Wiggins, LL.D.,
Vice-Chancellor of the University of the South.

"Worth all the books on political economy."—
Hon. W. T. Harris, LL.D., Ex-Commissioner of
Education of U. S. A.

Published by

THE YOUNG CHURCHMAN CO.
MILWAUKEE WISCONSIN

Our Nation's Flag In History and Incident

By COLONEL NICHOLAS SMITH

A Handsome 12mo. Cloth, Gift Top, With Many Illustrations. Price \$1.00 net; Postage 10 cents

THIS volume contains the true story of Old
Glory. It is a book of unusual interest and
value, for the following reasons:

It supplies much
that is lacking in
other works on our
Nation's flag.

It gives a concise
and straightforward
treatment of the
many banners used
in the early part of
the American Revolu-
tion.

It gives synopses
of the curious and
interesting debates
in the American
Congress relative to
the alterations of
the flags of 1795
and 1818. These
synopses have never
been published in
any book on the flag.

The volume contains more valuable historical
incidents with which the starry banner has been
associated and more eloquent apostrophes to,
and paragraphs about, the flag than all other
books on that subject combined.

Order through any bookseller, or direct
from the publishers

THE YOUNG CHURCHMAN CO.
MILWAUKEE WISCONSIN



The Living Church

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

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

OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: 2 and 3 Bible House.

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS:	583
The Theory and Practice of Love—Inter Nos—Sunday School Lenten Offerings—Death of Bishop Satterlee—A Triumph for Society.	
ANSWERS TO CORRESPONDENTS	586
DEATH OF THE ARCHBISHOP OF PARIS. European Letter. Rev. H. H. Jeaffreson	586
THE MESSAGE OF CHRIST. Katharine Dooris Sharp	587
IS THIS THE CORRECT RENDERING?	587
VESTMENTS CONSIDERED BY CANTERBURY CONVOCATION. London Letter. John G. Hall	587
ENGLAND UNDER THE ROMAN PRIMACY	589
LAST WEEK AMONG NEW YORK CHURCHMEN. New York Letter	589
HAPPENINGS IN CHICAGO. Chicago Letter. Tertius	590
MISSIONARY BULLETIN	591
MOVEMENT FOR UNITY WITH EASTERN CHRISTIANS	592
NO BISHOP ELECTED IN DELAWARE	592
THE TABULATED VOTES IN GENERAL CONVENTION	593
RELIGIOUS CONSENSUS IN AN ILLINOIS TOWN. Rev. Francis M. Wilson	593
A LENTEN PASTORAL. Bishop of Vermont	594
AN ANGLICAN UNIATE SCHEME IMPOSSIBLE. The Bishop of Fond du Lac	595
THE SOCIAL MISSION OF THE CHURCH. II. Very Rev. Selden P. Delany	596
DEATH OF BISHOP SATTERLEE. [Illustrated]	597
CATHEDRAL FOR CALIFORNIA [Illustrated]	598
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	600
CORRESPONDENCE:	601
Non-Liturgical Services (Rev. J. Norton Atkins)—Bishop Gratton's Papers on Pro-Romanism (Rev. W. H. Winn)—The Pro-Roman Movement (Rev. W. E. Cooper, Rev. Augustine Elmen-dorf, Rev. Edward S. Doan).	
LITERARY	603
BUSINESS PAPER. Benjamin H. Lathrop	604
RELIGIOUS DON'TS. Fred Fuller	605
LOOKING FORWARD TO LENT. Marie J. Bols	605
PERSONAL MENTION, ETC.	606
THE CHURCH AT WORK	608

THE THEORY AND PRACTICE OF LOVE.

THE essence of the Christian life, we have seen, is love. And, for the acquirement of that character, there are needed divine truth and human experience. This something we call love is not a flower that blooms in the garden of the natural man. Unfortunately, the one word love has, in the English language (not in the Greek) to do duty for several different conceptions. And to this fact is due, partly, the vague meaning the word conveys to most people, and the widespread notion that we may "love God and our fellow men" without exercising faith in the Lord Jesus Christ. Lincoln is declared to have expressed his entire willingness to "join" any "Church" that would make its requirement for admission to consist of nothing more than our Lord's summary of the law—love to God and neighbor.

But does the word as used in the New Testament convey no higher meaning than its ordinary use? It is not too much to say that the truth of the Christian religion must stand or fall with these two propositions; that "love" is a virtue, transcending unassisted human nature; and that we need for its attainment the Holy Spirit, received only by faith in Christ.

It is this divine love that is illustrated in the conduct of our Lord in the Gospel, and theoretically defined in the Epistle.

THE GOSPEL (ST. LUKE 18:31ff). LOVE IN ACTION.

Turn to the latter part of the Gospel first. We read there of an act of kindness, of philanthropy ("love of man"). A blind man sat by the wayside begging; and when he learned that Jesus of Nazareth was passing by "he cried, saying, Jesus, thou Son of David, have mercy on me!" Jesus grants the man's prayer. He said unto him, "Receive thy sight; thy faith hath saved thee." Now that is the kind of religion that we all believe in—giving sight to the blind. Many a man would contribute money for a hospital that could do that, who would subscribe to no doctrinal system and certainly would balk at "foreign missions."

But not to speak now of the faith in Christ Himself that was the condition, on the man's part, of receiving this material blessing, look at the fact that Jesus, when He turned aside to perform this philanthropic deed, was *on His way to Jerusalem*, in order that all things written of the Son of Man should be accomplished; He was to be put to death and out of that death was to come the Resurrection, with all that followed that. Because man has spiritual needs, above all needs to be brought into filial relations with his Father; because his sins need forgiveness, and his weakness needs strength in the Holy Spirit; because love toward God, moreover, requires each of us to recognize the will of God in events, even when those events transpire at Jerusalem and on the Cross—for these reasons, Jesus, while not disdaining philanthropy, as does corrupt religion, goes on to Jerusalem and acts out the larger, higher love, that we may call, to coin a needed word, *agapanthropy*, and not mere philanthropy. When we are brought face to face with this meaning of love to God and man, we are ready for faith in Christ; Christ its exemplar and Christ its inspirer.

THE EPISTLE (1 COR. 13:1ff). ST. PAUL'S DESCRIPTION OF LOVE.

St. Paul describes a love which is but the life of Christ put into abstract terms. It is more than kindness. It seeks the highest good of men, and is in sympathy with that Truth which is at once the transcript of the moral being of God and the instrumentality for the true service of man, omitting none of his needs.

THE COLLECT.

To get a glimpse, only a glimpse, of the range of meaning of love, is to be brought, it was said above, to Christ: it brings us, too, to our knees. Send thy Holy Spirit, O God, and pour into our hearts that excellent gift of Love. W. B. C.

INTER NOS.

It cannot be doubted that there is some measure of unrest in the Church in this country. The unrest seems to take no invariable form. It is questioning rather than definitely assertive. We are reminded how singularly deficient we are in leaders. We are told—wholly without specifications—that there is abroad an insidious propaganda that would decatholicize the Church. Events, generally trivial in themselves, are chronicled as though they had some sinister import which does not appear on the surface, and as though they were undoubtedly to be followed by some grave consequences. Suspicions of disloyalty are abroad concerning men who have sometime been regarded as leaders. Some of them are said to be greatly depressed; some are charged with an intention of perverting to Rome; some are said to entertain a desire to form an Anglo-Roman uniate Church, in which acceptance of Roman jurisdiction would be bartered for retention of some form of English liturgy and of Anglican customs, with or without the marriage of the clergy. But more often the unrest takes the form simply of asking, What next?

The strange thing about this unique condition is that it follows almost immediately upon the greatest triumph Catholic Churchmanship has obtained in this generation. The condemnation of Dr. Crapsey by a diocesan court was a signal triumph for the Faith of the Church. It was a deliberate refusal to admit the lawfulness of "modernist" interpretation of ecumenical standards. But the unanimous affirmation of that conviction by the court of appeal not only reinforced that local decision, but also placed beyond question the certainty that men who preach in our pulpits a denial of the historic doctrines of the Catholic Church, in their historic sense, do so at the expense of their own honor. It was a moral as well as a legal victory of the most far-reaching extent.

This was followed by the Cox incident in Southern Ohio, in which the net result was that an heretical priest was deemed too insignificant for the ponderous machinery of an ecclesiastical trial, though condemned by the Standing Committee and doubly condemned by his Bishop. Extra-legally, his condemnation could not be more pronounced, though many of us agreed with his Bishop in regretting that the condemnation was not made of legal force as well.

This again was followed by an intellectual attempt to rehabilitate Crapseyism; and an aged professor in a seminary, whose standing ought to have protected him against being used in that way, gave to the world that mass of incredible weakness and preposterous logic, *Freedom of the Church*; a book which advertised, better than any effort of his adversaries could do, the absolute failure of the attempt to make of Crapsey a martyr to intellect. Indeed one felt ashamed of the intellectual capacity of men who could seriously set forth such a book, and could only feel a sense of sadness at what seemed to be evidence of the decline of a once brilliant intellect.

This again was followed by election of deputies to General Convention, in which just one avowed adherent of the condemned priest—a layman—was returned as a deputy. Even in the so-called Broad Church dioceses, the men who had taken part in the ill-fated propaganda of Crapseyism met with signal defeat. Probably the recent General Convention was freer from men against whom imputations of heresy might be made than was any previous Convention. Crapseyism never raised its head. We doubt whether the history of the Church records another instance of such complete failure of a propaganda of heresy as that which has been witnessed in this American Church since Algernon Crapsey was presented for trial. Broad Churchmen were divided by it into two parts, of which the stronger, numerically and intellectually, was proven to be absolutely without sympathy with the "modernist" attacks upon the Virgin Birth and the Resurrection. The heresy against which the Pope thunders and which he magnifies until it seems to embrace the entire intellectual section of the Roman communion, has first been so effectually driven into a corner of the wall in this American Church that one hardly hears of it to-day. American Churchmen have fought and won the battle which the Pope proposes now to enter into.

With all this history so recent that the echoes concerning it have hardly died out of the Church papers, one might reasonably expect anything else rather than depression—much less despair—on the part of Catholic Churchmen. This year occurs the seventy-fifth anniversary of the preaching of Keble's assize sermon, which awoke the Oxford Movement into life. It might well be reckoned as the jubilee year of Catholic Churchmen.

From the feeble voice of one priest in distant Oxford calling upon English Churchmen to reassert an almost lapsed Catholicity, to the triumphant, official casting out of heresy by the American Church, is the history of a movement that has won. We ought to spend at least this year in unbroken thanksgiving to Almighty God. The victory is not ours, but His. But it is a victory that should fill us with awe as we reflect what was the condition of the Church of England in 1833 and what is the condition of the American Church in 1908.

How SHALL we account for this unrest? It is a strange phenomenon. It is, of course, true that one looking for troubles can find them. In a hundred Bishops, not all are paragons of wisdom; out of more than five thousand clergy, it is easy to find some who do not adequately reflect the wisdom of the Church. There are heretics in the ministry, there are men of low ideals, there are men of weak intellectual force. Yet these are not so numerous, any of them, as to constitute the norm of the clergy. On the whole, the priestly work of the Church is probably done more adequately to-day than in any earlier day of the American Church. On the whole, the American episcopate compares very favorably with that of any earlier day or with that of any other land.

When we come to large flaws in our Church life, there is, as there has always been, a large degree of worldliness among the laity. Catholic doctrine and practices have not sufficiently permeated the people. There is probably a falling away of church attendance. There is much apathy. These things are not local, and most of them we suffer in common with other bodies of Christians. They simply constitute the conditions under which we must work.

Specifically and locally, there has been some anxiety over practices legalized by Canon 19. The introduction of outsiders to preach to congregations of Churchmen, from the Church's pulpits, is an anomaly. Yet it must be remembered that, with a view toward showing precisely what is being done under Canon 19, THE LIVING CHURCH scans the whole horizon, week by week, and prints the result. One or two such instances a week, even if each of them was indefensible—and there are less than that—do not show widespread betrayal of Churchly order. And it must be remembered that some of these instances are perfectly legitimate, and that there have always been exceptional times when outsiders have been permitted to speak in our churches for good reasons; while our European correspondent vouches in this issue for the statement that Archbishop Whately had spoken in Roman Catholic churches on occasions by invitation. We seriously believe that there were more such incidents before the canon was amended than there are now; but now each diocesan correspondent has explicit instructions to report each instance in which an outsider, not a communicant of the Church, speaks in a church. We intend that the facts shall be known; but it is very easy to obtain a warped perspective by dwelling unduly upon such of these incidents as are open to criticism. Let nobody be driven into panic even by the excesses that will occasionally be committed under this canon.

There are those who would demand the repeal at the next General Convention of the new proviso attached to Canon 19. If these should be successful, their success would certainly be interpreted generally as the repeal of a restriction, and the net result would be that the control of the matter would be taken away from the Bishops, leaving each rector to interpret and apply the canon for himself. It is a very dangerous course that our friends take when they allow that the present canon is subversive of the polity of the Church and that either its new proviso or the whole canon should be repealed. It is certain that should these have their own way, every restriction that we now have would be wiped off the Church's statute book. Is this a wise line of action for us to take? We do not so conceive it. If Canon 19 shall be so interpreted as to bring in abuses on any considerable scale, we must all think seriously how it can be rewritten to prevent those abuses; but those who would simply wipe out the canon would leave us with no protection whatever.

Meantime, what shall be our course in the event that any Bishops repeatedly permit, under color of the canon, practices that are inconsistent with Churchly order? If in any diocese there should be a tendency to admit sectarian ministers into our churches as preachers of sermons, for apparently no exceptional cause, so that the distinction between the Church's ordained clergy and the ministers of the outside denominations was likely to be obscured, it would be important that the issue should be met. In that event we believe a letter of dignified

and firm protest, signed as largely as possible by clergy and laity of the diocese, might well be presented to the Bishop. We should not favor the circulation of such a protest until it were evident, by numerous specific incidents, that the Bishop himself was lax in maintaining the distinction which the Church so clearly makes in the Ordinal. For ourselves, in spite of some few apparently bad exercises of discretion that have already occurred, we do not look for such a contingency to arise in any single diocese. And in this era of frequent lawlessness, it should not hastily be assumed that the consent of the Bishop has been given to a sectarian minister who may accept the uncanonical invitation of the rector of a parish without the Bishop's knowledge. Yet it may well be understood that conservative Churchmen are not in a temper to permit rash experiments to be made in the Church, nor will they permit the Church's polity and order to be violated or revolutionized. If any Bishop really desires to invite the overturning of a beehive about his ears, he can easily secure it by an unwise use of the discretion reposed in him by this canon, and without the actual violation of the letter of the law.

Perhaps the most serious possibilities that loom before us in the future are those that are created by the general desire for unity that has succeeded, among most Christian people, to the former craze for division. When this desire becomes concrete, it will be a test of the Church's position. On Protestant grounds, the sooner all Protestant sects are fused into one, the better it will be for all concerned. On Catholic grounds there can be no organic connection or federation between bodies so totally different as a Protestant sect and the Catholic Church.

We are quite willing to allow that Christian people may, in increasing measure, meet together for common purposes, moral, civic, and, possibly, religious; yet it does not now appear that any relationship of organizations can be arranged. "Federation of Churches," as the term is used, cannot include the Church, as though the term were used in the same sense when we speak of the Catholic Church and its national or racial branches or communions, and the Protestant Churches about us. Yet Churchmen must remember that the desire on the part of Protestant Christians to find common ground upon which to effect closer relations is a right desire and one to be commended. Our proper attitude toward that desire should be a sympathetic one and not a repellent one. We should rather pray for the day when this Church shall be ready to take her place definitely in the counsels of Americans as the American Catholic Church, and thus be able to indicate to the Protestant world why we are unable to cooperate with them unreservedly upon their own grounds, and how we contemplate the possibility of effecting Christian union among Americans by offering them communion with the Catholic Church of Jesus Christ's foundation rather than by an affiliation of sects founded by men. Until we can convince our own fellow-Churchmen of this necessity, we might better, in our judgment, postpone any attempt to rally Protestant Christians about the banner of the Catholic Church. We shall not again press this matter of the Catholic name upon this Church, but until all Churchmen are ready for the reform we shall not feel that the American Church is able to be a considerable factor in promoting unity among American Christians. In the meantime we shall be sympathetic with any movement among Protestants to secure unity among themselves, even though it be apart from the Church.

As to the possibility of Catholic unity, we are unable to perceive a particularly bright outlook. It is only retarded by such ill-conceived schemes as that upon which we commented last week. Reunion of Western Christendom must depend upon such radical changes in the point of view of members of both Western communions, that it is hardly worth discussing at the present time. Whether a more hopeful outlook may be taken of the possibility of intercommunion between Orientals and Anglicans is not so easy to discover. There is between us no such traditional enmity as there is between Anglicans and Romans, and there is a greater willingness among, at least, a section of both these communions to try to find common ground, as is witnessed by the membership and aims of the Anglican and Orthodox Eastern Churches Union which are presented in this issue. Perhaps the present visit of the Bishop of London to Russia may have greater results than can be anticipated. Whether or not this outlook be one from which results can be anticipated in the near future, it certainly is not one that adds to our anxieties, as are measures suggested from time to time in the interest of unity with Romans or with Protestants.

THESE, THEN, are, broadly speaking, the chief anxieties that press upon Churchmen at the present time. If they seem unduly depressing to any true Churchman, we believe that he needs treatment for his liver. There is not even a crisis in the Church. The immediate issues of to-day are less serious than they have been at many times within recent years. They do not compare with the possibilities for harm shortly before the Crapsey trial; nor with the possibility that the Church might not support the Bishops in their pastoral of 1894 on the Incarnation; nor with the imminent dangers when the Church determined to embark upon her course of Prayer Book revision; nor with the possibilities of the exercise of bad discretion when the Quadrilateral was set forth; nor with the serious import of the failure to confirm the elections of Seymour and De Koven to the episcopate; nor with the passage of the Ritual canon of 1874. And so one might go back through the events of Church history to the council of Jerusalem itself; to the Crucifixion, remembering how the apostles forsook their Lord and fled. How trivial are the anxieties of to-day compared with those of epochs and crises innumerable in the history of the Catholic Church!

We ought to make this year, as we have already indicated, a year of thanksgiving and jubilation for the blessings which Almighty God has signally conferred upon the Church in the Anglican communion during three-quarters of a century past. What a tremendous uplift it would be if Churchmen who have been disheartened and so have saddened all of us, would write to say that they would join us in such a general year of thanksgiving and jubilee. The actual Keble anniversary is in July, but Whitsuntide might be selected for special thanksgiving services arranged for this purpose in many centers throughout the country. Shall not this suggestion be carried into effect?

SUNDAY school children have again their annual opportunity to aid in the Church's general missionary work by means of the Lenten mite-chests. So general has become the willingness to cooperate in this way that one no longer needs to urge upon the clergy that the opportunity be given in their parishes.

One is sometimes tempted to protest against relegating missionary matters in a parish to the Sunday school, and no parish does its duty—or even approximates to it—that does this. Yet the Sunday school offering is a most useful one. Its best feature is not that it gives a hundred thousand dollars and more to the missionary cause, but that it enlists a hundred thousand children or more in that cause as workers. As in all Church work, it is more important to get the souls than the money. Some training in missionary zeal must thus be given, and we may, perhaps, be training the next generation to better work in this great field of the Church's activity than the present generation is capable of. And it will be the greatest blessing to the Church if her next generation of people can be trained to care for her work, and that the work be not left to the tender mercies of a few.

Give the children this opportunity. Help them to make the most of it. Tell them the story of our own missionary work in concrete form.

And having done so, let no one dream that that parish has even begun to do its main work for missions. That work is the duty of the men of the Church, and cannot be relegated to women and children.

THE death of Bishop Satterlee, following so closely upon the death of the Bishops of Delaware and Nebraska, cannot fail to arouse a deep sense of loss throughout the Church. He was not only a statesmanlike Bishop in a see which, beyond all others in the Church, eminently requires that quality, but he was also an adviser on movements and measures within the Church that brought many to him for assistance in perplexities and dilemmas. He sometimes collaborated editorially for *THE LIVING CHURCH*, and always, we are sure, to the real benefit of the Church. His books and his more transitory writings were always replete with original thought and invariably proved suggestive to the reader.

His death is a real loss and it seems impossible adequately to fill his place; though well we know from all history that God never yet removed a man from his earthly work until He had first provided an apt successor to him.

May the soul of this, His faithful servant, rest in peace!

A GREAT social advance is made by the decision of the United States Supreme Court, handed down last Monday, wherein is upheld the right of a state to limit the hours in which women may be employed. It is, we believe, the first time in which that question has been directly passed upon by the final court, and an adverse decision would have cast workers for social reform into despair. It is not easy to claim the protection of the United States constitution for society as a whole, since the maintenance of the liberty of the individual was deemed the primary necessity of the day when the constitution was written. To-day we are confronted more frequently with the need for the limitation of the liberty of the individual for the good of society as a whole, and the constitution does not readily adapt itself to that need. Hence have come about the adverse decisions on measures that undoubtedly limited the right of individual contract in the interest of society as a whole. But now the Supreme Court expressly holds that women, as women, and therefore as differentiated from other citizens, may be protected by special legislation. The particular statute now upheld is one of the state of Oregon by which laundries are forbidden to employ women for longer than ten hours a day; but the principle enunciated by the court is a far reaching one, and the right to protect children by legislation undoubtedly follows from this right to protect women.

The court has taken a very sane view of the matter, and has not sacrificed society to an over-literality of construction of the constitution.

ANSWERS TO CORRESPONDENTS.

H. H. M.—(1) We have frequently expressed dissent to the proposition that unconfirmed persons from outside the communion of the Church may lawfully be invited to receive the Holy Communion at our altars.—(2) Certainly the change from the English to the American Prayer Book involved in the substitution of "*spiritually*" for "*verily and indeed taken and received,*" etc., is not a denial of the proposition affirmed in the English text, but rather an explanation of it.

INQUIRER.—(1) "Reformed Episcopal" orders are not recognized as valid because that sect does not sufficiently protect them from admixture with non-episcopal ordinations, nor sufficiently show her intent to continue the historic ministry in its historic sense.—(2) Anglican orders are neither accepted nor rejected by any other Catholic communion, except that their validity is denied by Rome. Orientals do not usually distinguish between validity of orders and orthodoxy (as they deem it) of faith and practice.—(3) The Church of England styles Bishop Blyth Bishop "in" rather than "of" Jerusalem in order to abstain from making any claim to jurisdiction where that of the Oriental communion is in effect.—(4) The American Church claims jurisdiction by right wherever the American nation extends, and thus occupies Porto Rico by the same right by which she previously occupied the territory embraced in the Spanish, French, Mexican, and Russian purchases. Beyond that, the Roman claim to jurisdiction in countries that have never been treated as national Churches but rather as missions dependent upon Rome, has never been admitted by this Church, and she has planted missions in Spanish-American countries not under the American flag. Questions relating to jurisdiction in those countries differ radically from those in European states.—(5) Orders are traced primarily through the succession of chief consecrators, secondarily through assisting consecrators. The only importance to the incident whereby Roman orders were re-introduced into the English line through the participation of De Dominis in the consecration of Laud, is that even if the Roman contention were true that valid orders had lapsed by reason of alleged flaws in the Edwardine and Elizabethan ordinals, they were then validly re-introduced, and have since been conferred by an ordinal whose validity not even Rome has challenged.—(6) We cannot say what is the present English law with respect to the assumption of titles to bishoprics by Roman prelates.—(7) In praying for the repose of souls in the Intermediate State it is not necessary that one should first have solved questions concerning their precise condition, which no man can know while he remains in the flesh.—(8) One would not wish to "make an offering to our parish priest to say Mass" for souls in the Intermediate State. The direct connection of money gifts with prayers and Masses for the dead has resulted in serious abuses and even scandals which we should not wish to introduce into this communion.—(9) Neither would it be wise to ask a Roman priest for Masses for any given intention. The ill will which is so unhappy an accompaniment to the division between the two communions of the West, and the great difference in the point of view of each toward the other, seems to preclude any inter-relationship of that nature.

F. C. E.—(1) Whether the Intermediate State should be termed Paradise or Purgatory is of little consequence. The former term was more usual in early English literature, the latter in Latin literature. The fact that the term *Paradise* is also used by many writers as equivalent to *heaven* has led many later writers in English to substitute the term used by the Latins.—(2) The exact mode of Lenten observance is largely left to individual initiative. Unless card playing, apart from large gatherings, should be especially selected as a pleasure to be voluntarily surrendered, it need not be deemed inconsistent with the proper observance of the season.

A. B. C.—A Bishop has no right to perform a baptism or marriage in a parish without the consent of the rector, but he has that right in a mission within his diocese.

DEATH OF THE ARCHBISHOP OF PARIS

Cardinal Richard is Succeeded by Mgr. Amette

FRENCH CATHOLIC PRIESTS LECTURE BEFORE A PROTESTANT SOCIETY IN PARIS

A Roman Precedent for Canon Nineteen

ON January 28th the venerable Archbishop of Paris, Cardinal Richard, breathed his last, at the age of 89 years. What an amazing period this long life covers? He was born during the Reaction, when Louis XVIII. was endeavoring to sweep away all traces of the Revolution; he lived through the Constitutional Monarchy and the Second Empire and the war with Germany; he was among the first to be raised to the episcopate under the second and more enduring Republic. In 1875 he became Coadjutor to the Archbishop of Paris with right of succession; and the following year he succeeded to the see. Although Paris is not the primatial see of France, the importance of his diocese made him the ordinary channel of communication between the Pope and the Government, and in 1889 he was raised to the Sacred College by Leo XIII. And now he has died while the French Church has yet to face the difficulties of reorganization after the tempest of disestablishment. He was a good and quiet prelate, set upon the spiritual welfare of his diocese, and never disposed to interfere in politics. Twice, however, he was reluctantly drawn into them: the first time when he was charged by Leo to reconcile the Royalist and the Imperialist factions to the Republic; and a second time when he had to mediate between a hostile Government and an irreconcilable Pope. It cannot be said that he displayed striking ability either in persuading monarchists to accept the Pope's directions or in impressing on the Pope the desires of the French Church and people. A newspaper recalls a sarcastic saying of the energetic Cardinal Lavignerie, that "Cardinal Richard was an excellent chaplain for a Sisterhood." But all men respected him for his goodness, which is a higher gift than political ability. Many of us will remember the touching scene when the venerable prelate was evicted from the palace which he had occupied for thirty years, and amid the tears and the prayers of his people, took refuge in the private house provided for him by a friend. Paris has had her glorious record of martyred Archbishops; and here was yet another who, like his Master, had not where to lay his head. A Church so fruitful in confessors cannot testify in vain. May he rest in that peace which he loved so well, but which this troublesome world so seldom granted him!

In a contest of a different sort he was called to take a part. When Alfred Loisy excited the feelings of Roman Catholics by the boldness of his criticisms of the Bible, it was the duty of Cardinal Richard, as his diocesan, to take account of his action. With criticism he had little sympathy, and it was hardly likely that at his advanced age he should be able to control the movement, even if it were not, like the wind and the tide, incapable of control. I will not discuss the course which he pursued; but, so far as my memory serves me, his letters were those of a loving and gentle Bishop, and were not sullied by the intemperate language which has pained us in other and higher quarters.

In England we should be anxious to learn who should assume the mitre which Mgr. Richard laid down; but in this case there is no uncertainty. For many years he has had the faithful assistance of Mgr. Amette as Coadjutor with right of succession, who necessarily steps into the vacant place. There is every reason for confidence that he will prove worthy of his predecessor, for, whatever view we may take of the course which has been imposed on the French Church, it cannot be denied that Mgr. Amette has shown both ardent zeal and delicate tact. There have been rumors of an intrigue against him on the part of the Jesuits, who are not apt to favor a former student of St. Sulpice. It is said that an attempt was made to persuade him to resign his position in Paris and to accept the inconspicuous see of Chambéry; and that recent visit to Rome was made partly in order to explain to the Pope his refusal of this proposal. I am not able to say whether there is any truth in this report, which recalls the intrigue of Manning against Mgr. Errington, which Mr. Purcell narrates with inconsiderate candor. If there was such an intrigue, it failed, and Mgr. Amette returned to Paris in time to assume the dignity, the burden of which he had long shared. May God prosper him in his tremendous task!

I learn from a newspaper a piece of news which gives me both surprise and pleasure. The Young Men's Christian Union

of Paris—a Protestant society—has arranged a course of lectures on "Life, Thought, and Art Inspired by Christ"; and many of these lectures are delivered by Catholics, priests, and laymen, and are largely attended by persons of both confessions. I am no lover of the shallow syncretism which treats the differences between Christians as unimportant; nor do I think the time is nearly come for the proposal of conditions of union. But I do believe that Christians who are divided have very much in common, and that it is advantageous to know the minds of those from whom we differ. We read with profit the books of our separated brethren, and it must surely serve the cause of charity if, with due safeguards, we hear their living voices. And, being on this point, may I, without interference in a controversy with which I have no personal concern, mention a fact which has not been referred to by any of your correspondents on the "Open Pulpit"?—that Archbishop Ussher often preached by invitation in Roman Catholic churches in Ireland. Absent from home, I have not at hand books to support my statement, but I do not think my memory plays me false.

HERBERT H. JEAFFRESON.

Mentone, January 31, 1908.

THE MESSAGE OF CHRIST.

BY KATHERINE DOORIS SHARP.

THE season of Lent brings intimately to mind the purpose of Christ's coming and the message which He bore to the world. His manner of life was simple; He was content with little. The pursuit of wealth and its enjoyment has never ceased through the many centuries since His message was first proclaimed. Yet, in these latter days there are symptoms of a growing contempt for mere wealth apart from honorable attainment. Is the day dawning into broader light when "the weak things of this world and things which are not, shall bring to nought things which are?"

Wealth and power are pleasing to the human mind, perhaps always will be; but let us cultivate a joy in them only as they may be shared with others and used as a means of general betterment. Thus shall we understand the message of

CHRIST CRUCIFIED.

"TO THE JEW A STUMBLING BLOCK AND TO THE GREEK FOOLISHNESS."

The humble Galilean, crownless, poor,
A message bring
To courtier, philosopher, and sage,
Who look for the world's king?

'Twas to the conquered Jew a stumbling block
That Christ should bless
By higher good than earthly place and pomp,
To the Greek foolishness.

Lord, in Thy Kingdom may I entry gain,
Though as a fool;
Then may I through the long eternity
Learn wisdom in Thy school.

IS THIS THE CORRECT RENDERING?

SOME questions are suggested as to the authenticity of those chapters of Exodus providing in elaborate measure for the building of the Tabernacle. It is suggested that the expense attending the provisions for worship which God is represented as having authorized through Moses is altogether excessive, and that, therefore, there must be here an interpolation of some editor of a later day whose experience in an expensive worship was derived from more corrupt times.

A woman who has given a good deal of attention to critical matters believes that the correct text should read as follows:

And Moses called unto Bezaliel and Aholiab, and said unto them,

Go to, let us get up an entertainment, a grand festival, with a manna supper, and roast quail in abundance.

We may also have games and music and dancing.

And let sundry beautiful damsels scour the neighboring country selling tickets. Let them be in comely attire, and let them play upon the timbrel and lute as they go, that they may attract the attention of the people.

It may be that yon wealthy Hittite will be pleased to contribute of his substance to the building of the Lord's Temple; and if we shall succeed in drawing a few shekels from some well-to-do Amalekites, our burden will be much reduced thereby. And best of all, these ungodly sinners will have been duped into paying tribute for the glory of our God.

VESTMENTS CONSIDERED BY CANTERBURY CONVOCATION

Extended Report Presented by the Bishop of Salisbury

HOUSE OF LAYMEN WISHES MARRIAGE LAWS CONSIDERED BY CHURCH COUNCIL

Bishop of London is Travelling in Russia

OTHER CHURCH NEWS OF ENGLAND

The Living Church News Bureau }
London, February 11, 1908 }

THE Convocation of the Province of Canterbury met for the usual February group of sessions at the Church House, Westminster, last week. Preceding the opening of Convocation on Tuesday morning, both Houses assembled in the Jerusalem Chamber at the Abbey and proceeded to King Henry VII's Chapel for a celebration of the Most Holy Sacrament of the Altar. The members of the House of Laymen, which also opened its sittings on Tuesday, were invited to attend this service.

In the Upper House the President referred to the assassination of the late King and Crown Prince of Portugal. The Archbishop thought that he should be expressing the feelings of all their Lordships if he said that they ought not to begin their proceedings that day without first of all expressing their sense of sympathy "with those who belong to another kingdom and to another Church, or another branch of the Church of Christ—the people and the Royal Family of Portugal." It would not be in accordance with precedent that they should pass a resolution on the subject; but his Grace felt quite certain that he might make himself for the moment the mouthpiece of that House of Convocation as a whole in saying "that no differences of nationality or varieties of creed can diminish the intense and respectful sympathy which we feel for that nation and for that royal house."

The Bishops of London, Lincoln, St. Albans, Winchester, and Salisbury paid tributes to the deceased Bishop Wilberforce of Chichester.

The Bishop of Birmingham informed the House that the Joint Committee on the Moral Witness of the Church on Economic Subjects had been divided into three sub-committees, one of which had reported, while another had its report almost ready. The Bishop of Hereford said the sub-committee on Betting and Gambling, of which he was the convener, hoped to present a report by-and-by.

The expected discussion on the resolution of the Lower House touching the question of the Relief of the Poor was postponed until the Royal Commission on the poor law had dealt with the subject. With regard to the resolution of the Lower House on a Form of Prayer for Convocation, the Archbishop thought it was rather a matter for diocesan action.

At the second day's session, their Lordships were made acquainted with a resolution passed the previous day by the House of Laymen asking that before the Lambeth Conference the Representative Church Council should be summoned to consider the Marriage question, in view of the Deceased Wife's Sister Act. With reference to this, the Archbishop said that he saw the greatest difficulty in carrying it into effect. The weeks before the Lambeth Conference were very busy. But this must appear to many Church people as a very lame excuse. There are yet almost as many as twenty weeks before the meeting of the Conference; and, moreover, "where there is a will, there is a way."

The Upper House agenda also included the report of the sub-committee of five Bishops appointed to draw up an historical memorandum on "the Ornaments of the Church and its Ministers." The Archbishop, before calling upon the Bishop of Salisbury to present the report, explained that a year ago three committees were appointed, in accordance with Royal Letters of Business, to consider points in the report of the late Royal Commission. Until the two committees which were considering the historical aspect of the matter had reported, the third committee, over which he presided, could not bring forward its report on opinions and recommendations as to policy. He said that decisions in "ritual and vestment cases" had often been based on inadequate historical information. The Bishop of Salisbury, in presenting the report (a small volume of 120 pages of close print), said it was a matter of very serious

moment that the true proportions of the question should be understood.

That was their excuse for spending so much time over historical details of "dress and ceremonial." They had throughout borne in mind that their work was to be historical. While they had not concealed their own opinions, they had endeavored to let the facts speak for themselves. The main part of the Report consists of three chapters. The first of those was a general history of liturgical costume, particularly in the Western Church, and gave a sketch of the origin of such costume in the secular and official dress of the Roman Empire. It showed, they believed, conclusively, that there was no imitation of Levitical usage in the choice adopted for Church use, and no intentional symbolism, even of a Christian character, in the form of Church vestments. All symbolic interpretation, although some of it went back to the ninth century, was an after thought, and was, in fact, fanciful, poetical, and arbitrary, though "perfectly unobjectionable."

The second chapter was a commentary on the Ornaments Rubric of the Book of Common Prayer, and dealt of necessity with many controverted points, and in particular with three—the reference to the second year of Edward VI.: the meaning of the words "retained and be in use"; and the character and authority of the "Advertisements" of 1566. The committee had no doubt that "the second year" referred to the Prayer Book of 1549, and the rubric was therefore to be construed, both positively and (generally speaking) negatively, by reference to the ornaments prescribed, permitted, or implied in that book. They believed it was intended by itself to be (with the Ordinal) a sufficient directory for public worship. They were equally clear that the clause of the Act of Uniformity "shall be retained and be in use," which was their present rubric, was rightly glossed by the Elizabethan Prayer Book of 1559. The character and authority of the Advertisements of 1556 was the most difficult point they had been called upon to handle, and required close study. While treating the Ridsdale judgment in 1876 with respect, they were constrained to think that the Judges on that occasion gave too great weight to the Advertisements. Queen Elizabeth was probably cognizant of the contents of the Advertisements, and she wished them to be issued, but she took care not to give them formal authority, so that she might be able to repudiate them if they turned out to be too unpopular or too inconvenient to enforce. The Advertisements became what they alone claimed to be, "rules in some part of discipline concerning decency, distinction, and order for the time."

The third chapter of the report took up the question which had never been before the Ecclesiastical Courts, and had, indeed, previously been but little discussed—"What are the Ornaments proper to a Bishop in the Church of England?" In that chapter the committee gave their reasons for holding that a Bishop is a "minister" under the Ornaments rubric, and that his vesture was still, in strict law, generally that prescribed by the Prayer Book of 1549.

In their general conclusions the committee held that the ornaments of the Church were regulated by the Prayer Book of 1549, except so far as the later books had abolished certain ceremonies which required ornaments still in use in that year. They regarded the Prayer Book as a sufficient directory as to the ceremonies to be used and, therefore, by implication, as to the ornaments required for divine service. They pointed out that certain accessories were permissible without being prescribed. In regard to the policy now to be followed as to vestments, their main object had been to reduce the controversy to a question of expediency and opportunity. They believed that the vestments had never been abolished in principle, and they wished to bring the Church to feel that their retention or abolition ought not to be a matter to excite very heated controversy. They were not an *articulus stantis aut cadentis ecclesiae*. It would be no prejudice to the unity of the Anglican Communion if one branch of it permitted more and another less in that matter. Clearly in the old days the local Roman Church was more puritan, or, at least, simpler, than the Gallican. There could be no question also that the use of a Cathedral and a parish church might well be different. Could they not extend the statelier usages fitting for Cathedrals to some at least of their town churches? And, while they accepted that as the general rule, could they not give Bishops, incumbents, and congregations liberty, within certain limits, to extend or diminish the usages of their parish churches everywhere? External uniformity was the ideal of the sixteenth century, but it was never attained. Their ideal ought, he thought, to be that of a regulated and varied liberty suitable to the local conditions, but not dictated by the arbitrary preference of the incumbent. The liberty of their parochial clergy had produced, on the whole, a fine type of character, but they clearly needed the power of directing it within certain limits, and it must be the aim of the movement which they seriously took in hand that day to define those limits for the good of the whole Church.

The Bishop then formally moved that the report be received and after a brief discussion the motion was adopted; and it was further decided that the report should be referred to the Lower House for its information. It is thus satisfactory to note that all the five Bishops serving on this committee—their Lordships of Salisbury, Gloucester, Exeter, Ely, and Bristol—have now publicly put themselves on record in adherence, broadly

speaking, to the view that has all along since the beginning of the Catholic Revival been held by Catholics concerning the old Catholic ornaments of the Church and her clergy—namely, that their lawfulness in the English Church, as a part of the Western Church, was absolutely indisputable.

A motion expressing satisfaction at the determination of the Government and people of China to restrict the consumption of opium was adopted. On the third and closing day of Convocation, the Upper House sat with closed doors.

In the Lower House, the subject of clergy pensions was the subject matter of discussion all day on Tuesday. The proposal to fix a time limit for incumbents was held in abeyance, but the House resolved that the younger clergy should be exhorted and helped to become members of the Clergy Pensions Institution; that parishes should be encouraged to make good the deficiency in an incumbent's income caused by the payment of a pension to his predecessor; that diocesan funds should be employed to provide a pension where it may be charged upon a living; and that the Bishops should be asked to keep before the laity the duty of contributing to clerical pensions funds.

In the matter of religious instruction in public elementary schools, a resolution was passed, among others, asserting the principle "that provision should be made in all public elementary schools for Christian instruction during school hours."

A series of resolutions on the subject of Temperance reform was agreed to.

A letter was read from the Archbishop in reference to the resolution of the House of Laymen which expressed the hope that the Representative Church Council might be assembled before the meeting of the Lambeth Conference in order to consider the situation arising out of the Deceased Wife's Sister Act. His Most Rev. Lordship was somewhat perplexed as well as surprised by the resolution. He had decided that his best course would perhaps be to endeavor to obtain the concurrence of the Archbishop of York in arranging for a joint meeting of the Northern and Southern Houses of Laymen in May, so that the laymen of both Provinces might express any opinion desired before the meeting of the Lambeth Conference. He desired in all matters of "Church polity" to secure the counsel and coöperation of the Houses of Laymen. Here the Primate and Canon Henson disagree *in toto*, for the latter told the Lower House in a debate on Thursday that there was no body he disliked more than the House of Laymen, and he did not want its views adopted or pressed. The reason obviously is that the Canterbury House of Laymen is quite apt to be dominated by Catholic Churchmen. Both Houses of Convocation were prorogued until May 5th.

The House of Laymen sat under the presidency of Sir Lewis Dibdin, in the absence of Lord Salisbury. The report of the Lower House of Convocation on the Union of Benefices was received, and a committee was appointed to consider it. Mr. Eugene Stock's resolutions on the subject of the Pan-Anglican Congress were agreed to. There took place rather a breezy debate over the two resolutions on the attitude of the Church towards the Deceased Wife's Sister Act. These were to have been proposed by Lord Hugh Cecil, but he, like his brother, the Marquis of Salisbury, was still an invalid through a severe attack of influenza, and therefore Mr. F. C. Holiday took his place. The first resolution, in its original form, expressed regret that the Representative Church Council was not convened last autumn for the purpose of considering the situation arising out of the passing of the Bill into law legalizing union with a deceased wife's sister; and earnestly desired to emphasize the importance of "the due recognition of the Council's consultative function in respect to grave and controversial matters." The other resolution expressed the hope that the Council might be assembled before the meeting of the Lambeth Conference, "in order that the opinion of the Council on questions affecting the Law of Marriage may be laid before the Conference." There was at first a determined attempt on the part of some members to shelve the matter by moving the previous question, but this was defeated. Finally, after a discussion joined in by Lord Halifax, Mr. Athelstan Riley, and Sir Lewis Dibdin (who spoke from the chair), the first resolution was amended so as to exclude the first clause. Sir Lewis Dibdin chose to consider the resolution, as drawn up by Lord Hugh Cecil, "a vote of censure upon the Archbishop," though Mr. Holiday and others entirely repudiated the suggestion. With this regrettable modification, both resolutions were carried by large majorities.

A resolution on the subject of providing "*Church teaching* [italics are mine] in school hours for all children whose parents

desire them to receive it" was carried; as was also Lord Halifax's rider declaring that that House could not accept any educational settlement "which does not place all forms of religious teaching in elementary schools on a footing of perfect equality as regards cost, time, and teachers."

OTHER CHURCH NEWS.

The Secretary of the S. P. G. states that it is hoped the new offices of the Society in Westminster will be ready for occupation in the week preceding Palm Sunday.

The Right Hon. George W. E. Russell (an Oxford M.A. of University College) has been elected a member of the Council of Keble College, Oxford, in the room of the late Lord Aldenham.

Canon Newbolt, on the evening of Candlemas day, preached at St. Mary's, Oxford, to a large congregation of undergraduates, the subject of his sermon being the Christian view of the human body and its use. The Rev. A. H. Stanton of St. Alban's, Holborn, has also lately been in Oxford, for the purpose of delivering an address before the Society *De Rebus Ecclesiasticis*. The meeting was a very crowded one.

The presentation of a testimonial to the Rev. R. A. J. Suckling in commemoration of the twenty-fifth anniversary of his vicariate at St. Alban's, Holborn, took place last week. I must defer an account of this interesting occasion until my next letter.

The Bishop of London left town on Saturday to visit the English chaplaincies in St. Petersburg, Moscow, and Warsaw, and he arrived in St. Petersburg yesterday for a week's stay. He will hold a Confirmation for members of the British Colony and will preach a sermon for men only at the English church. The Bishop's other engagements include an audience with the Czar, who has expressed a desire to see him, and a visit to Archbishop Antony, Metropolitan of the Russian Church. He will also meet the Procurator of the Holy Synod. The last Bishop of London to visit Russia was Dr. Creighton, who in 1896 represented the English Church at the coronation of Nicholas II.

The executive committee of the Essex and Herts Bishopric Fund has unanimously decided to recommend to the General Committee, to be convened at the Church House early next month, that Chelmsford should be proposed as the Cathedral city for the new Essex diocese, in accordance with the voting throughout the county of Essex.

A special service in memory of the late King and Crown Prince of Portugal was held on Sunday at St. Paul's, when the King and Queen and other members of the Royal Family were present.

J. G. HALL.

ENGLAND UNDER THE ROMAN PRIMACY.

THE following apt statement of conditions within the Church of England at the time when she withdrew from subjection to the see of Rome is taken from a recent book by Father Bernard W. Kelly (R. C.) entitled *Practical Preaching for Priests and People*, and, more immediately, from the (London) *Tablet*:

"People often ask with amazement how it was possible for a country like England—where Catholic faith and practice seemed to be part and parcel of the life of the people—to so utterly lose the belief of the centuries. The answer is not easy, and the fact cannot be ascribed solely to natural causes. For one thing, it is clear that the religious state of England at the time of the Reformation was anything but satisfactory; that long years of opulence and power had enervated the clergy as a body, that the faith of the millions must in a vast number of instances have become a perfunctory observance of a dominant creed. When every one professes the same thing, few take the trouble to examine the title deeds of their belief, and hence there arises religion without intelligence, where a fraction only can give a reason for the hope that is in them. Even a highly-educated layman like Sir Thomas More was uncertain whether the supremacy of the Holy See rested on divine or canon law, and gave himself to the study of the question with the result we all know. Wolsey, too, entered on the matter of the Royal divorce with a zeal for its accomplishment, which showed a mind little conversant with the doctrine bearing on the great sacrament. It is said that this same prelate, when he went north after his fall, could not find in his whole province of York a dozen priests capable of preaching the Word of God. Neither had the sacrament of Confirmation been administered in the archdiocese for many years, so that parents for miles round brought their children to receive the rite from the Cardinal as he proceeded to take possession of his archiepiscopal see. Such signs of the times would seem to indicate that the salt of the earth had lost its savour, and was good for nothing but to be cast out and trodden under the feet of men. The blow came and the ecclesiastical polity of Augustine, and Dunstan, and Anselm, and Thomas of Canterbury passed away."

LAST WEEK AMONG NEW YORK CHURCHMEN

What Transpired, and What is Arranged for the Immediate Future

EXTENSIVE WORK OF ST. GEORGE'S PARISH

The Living Church News Bureau
New York, February 24, 1908

THE Bishop Coadjutor of New York finds time somehow or other in the midst of his innumerable Metropolitan engagements to run up into the country and say a cheering word to the country Churchpeople. On Wednesday evening of last week Bishop Greer presided at a dinner of the men of St. Luke's parish, Matteawan, and spoke to them of the Layman's Responsibility. The Rev. George Toop has, during his rectorship of this parish, largely developed the work of the Church amongst men, and has made the Church a powerful influence for good in this manufacturing district.

Yesterday afternoon (Sunday, the 23rd) there was held at the Bronx Church House another of the monthly Sunday afternoon popular services in which all the parishes of the Bronx unite. A choir of 200 voices rendered the music, accompanied by an orchestra, and the Rev. Hugh Brickhead, rector of St. George's, preached the sermon.

Bishop Grafton of Fond du Lac is visiting the city and has made some interesting addresses during his stay. On the evening of Thursday, the 13th, the Bishop addressed the Churchmen's Association of Columbia University on Loyalty to Anglican Standards. Professor Edmunds of the General Theological Seminary also read a most instructive paper on "The Sacramental Principle," especially as it was held and considered in the History of the Church during the period from 1549 to 1662 A. D. This association of young Columbia men is persevering in its work of maintaining and expounding the Church's position in the University against somewhat discouraging odds.

On Tuesday, the 18th, at the weekly meeting of the Men's Club of St. Mary-the-Virgin, under the presidency of Mr. E. S. Gorham, Bishop Grafton addressed the members, giving an interesting historical survey of the English Church in her relations to the rest of Catholic Christendom, and vindicating the Anglican position.

The following are the preachers at the customary noon services on week-days during Lent at Old Trinity:

Thursday, March 5—Bishop Greer.

Friday, March 6—Bishop Greer.

Monday, March 9—The Rev. Robert B. Kimber.

Tuesday, March 10—The Rev. Canon Chase, Christ Church, Brooklyn.

Wednesday, March 11—The Rev. C. C. Walker, St. Ann's Brooklyn.

Thursday, March 12—The Very Rev. Dean Moses, Garden City.

Friday, March 13—The Right Rev. H. C. Potter, D.D.

Monday, March 16—The Rev. Milo H. Gates, Church of the Intercession, New York City.

Tuesday, March 17—The Rev. Professor Kinsman.

Wednesday, March 18—The Rev. Dean Robbins.

Thursday, March 19—The Rev. Dr. Kent Steele.

Friday, March 20—The Rev. E. F. Chauncey, Mount Kisco.

Monday, March 23—The Rev. Professor Hayes.

Tuesday, March 24—The Rev. Dr. Lewis J. Parks, Calvary Church.

Wednesday, March 25—The Right Rev. Frederic Courtney.

Thursday, March 26—The Rev. Karl Reiland, Grace Church.

Friday, March 27—The Rev. Dr. W. T. Manning.

Monday, March 30—The Rev. P. S. Grant.

Tuesday, March 31—The Ven. Archdeacon Nelson, D.D.

Wednesday, April 1—The Rev. Dr. Arthur Lloyd.

Thursday, April 2—The Rev. C. R. Stetson.

Friday, April 3—The Rev. Dr. Christian.

Monday, April 6—The Rev. Dr. Manning.

Tuesday, April 7—The Rev. Dr. Lubeck.

Wednesday, April 8—The Rev. Dr. Stires.

Thursday, April 9—The Rev. Herbert Shipman.

Friday, April 10—The Rev. Dr. Grosvenor.

Monday, April 13—The Rev. Dr. Lowndes.

Tuesday, April 14—The Rev. C. K. Stetson.

Wednesday, April 15—The Rev. Dr. Manning.

Thursday, April 16—The Right Rev. Bishop Burgess of Long Island.

On March 6th at the residence of the Rev. A. Duane Pell, 929 Fifth Avenue, an illustrated lecture, or series of lectures, will be given on "The Cathedral of St. John the Divine," in which the Bishop of New York, the Rev. Dr. Huntington, and Mr. La Farge, the architect, will take a prominent part. The lecture is under the auspices of the Cathedral League. Admission tickets are to be \$1.00.

The Clerical Union (formerly Catholic Club) will hold its monthly meeting to-morrow at the Hotel Manhattan, on 42nd Street, and will have as guests of honor Bishop Greer and Bishop Grafton.

A wonderful demonstration was made on Sunday after-

noon, the 16th, at the funeral of Deputy Fire Chief Charles W. Kruger, who sacrificed his life at a fire in the service of humanity. The funeral service was held in St. Thomas' Church on Fifth Avenue. It is said that 25,000 people thronged the avenue and 57th Street, and the Church was filled to overflowing. The choir of St. Thomas' sang and was assisted by an orchestra. Bishop Potter made an address, and the Rev. Dr. Stires, and the Rev. H. M. Knapp, chaplain of the fire department, officiated.

A great rally of Brotherhood boys—the Junior Local Assemblies of New York and neighboring cities—was held on Saturday, Washington's Birthday, at the grounds of the Cathedral of St. John the Divine. The proceedings commenced with Morning Prayer in the crypt with a sermon by the Rev. L. E. Learned of Christ Church, Ridgewood, N. J. After a recess a meeting of the New Jersey assembly was held, which was opened by the Rev. W. B. Gilpin, curate of St. Agnes' Chapel, and rector-elect of Trinity Church, Hoboken. After luncheon there was a Conference on "What Can I Do for the Kingdom?" "How Does the Church Help Me to Do It?" and at 3:15 p. m. Mr. Hubert Carleton, general secretary B. S. A., made an inspiring address on "Our Brotherhood." The day was entirely successful and will have splendid results among the Church boys of New York and the vicinity.

St. George's parish (the Rev. Birkhead, rector), continues to do its work on a most elaborate scale, as shown by the Year Book just issued. The total cash raised during the year exceeds that of any other parish in the United States and amounts to \$108,996.94. Communicants exceed 5,000, and nearly 8,000 individuals find their names on the parish records. Two new buildings have been erected during the past year, being a seaside home for summer use at Rockaway, and a similar building for a boys' camp to be known as Camp Rainsford, at Black Hall, Conn. The shift of population about St. George's brings about the inevitable question, which all the downtown and east side parishes in New York are facing. Italians are becoming more and more predominant about the church, and one hardly knows what will be the ultimate effect upon the work of the parish. The rector says that there is an increase in attendance at the 11 o'clock service, but a decrease at the 8 o'clock service.

There has just been issued on behalf of the Home for Old Men and Aged Couples its 35th annual report, in connection with which the trustees ask for better support for this charity. The report shows a deficit of \$7,000 last year. The expense of carrying on the institution amounts annually to \$20,000 and the income from invested funds to but little more than \$7,000. The remainder must annually be made up by private contributions.

There has been published in pamphlet form the Patriotic Address, delivered at the chapel of St. Cornelius the Centurion, Governor's Island, by the Rev. Charles C. Pierce, D.D., Chaplain Corps of Engineers, U. S. Army, upon the occasion of the Presentation of Mexican War Flags by the City of New York on November 17th, 1907. Dr. Pierce's address is one that was peculiarly appropriate to the notable occasion and many will be glad to read it. It is printed by Col. Stokes and the officers of the Twenty-third Regiment, N. Y. N. G.

THE FREQUENT erection in England of a small chapel upon a bridge was quite in harmony with its religious character. The bridge was thereby placed under the protection of a patron saint, and a convenient spot provided where pilgrims might pray for their safety as they travelled to some favorite shrine. Some of these bridge chapels have survived until to-day, notably that of Bradford-on-Avon, and one at Rotherham, dating from the fifteenth century. One at Derby is still in use; another is at St. Ives, Huntingdon, a very tall structure in the middle of the bridge. The finest example is on the bridge at Wakefield. The foundation was made in 1358, and a charter enacted that "ten pounds per annum be settled in William Kaye and William Bull and their successors forever to perform divine service in a chapel of St. Mary on the bridge at Wakefield." These chapels, owing to the rivers usually running east and west, are built out upon one of the piers, but for that of Burton, where the Trent runs south and north, no better place could be found than over the gate. The chapel upon London Bridge was built on the great pier in the centre of the bridge. It was dedicated to St. Thomas of Canterbury, and in a large crypt beneath it Peter Colechurch, its architect, was buried "with due and appropriate distinction." Whether Peter Colechurch was one of the Pontifex friars is uncertain, but his work was good and lasting. Though he labored twenty-nine years at his great task he did not live to see its completion. He died in 1205, and King John sent for a French Pontifex, named Isembert, who had built the bridges of Saintes and La Rochelle, and he finished the work in 1209.—*Ontario Churchman.*

HAPPENINGS IN CHICAGO

Work of the Daughters of the King

LENTEN STUDY AND TEACHERS' LECTURES

The Living Church News Bureau / Chicago, February 24, 1908

A VERY helpful meeting of the North Side chapters of the Daughters of the King was held at St. Simon's Mission (the Rev. H. B. Gwyn, priest-in-charge) Thursday evening, February 13th. Six very interesting addresses were given. The Rev. C. E. Deuel spoke on "The Qualifications of an Ideal Daughter"; the Rev. C. E. Bowles on "The Legitimate Work of the Order"; the Rev. J. H. Edwards on "The Relation of the Order to the Social Side of the Parish"; the Rev. Dr. W. W. Wilson on "The Purpose and the Efficiency of the Order"; Mrs. G. C. Burton, the diocesan president, on "The Incidental Work"; and Mrs. W. W. Wilson on "The Work Outside the United States." A new chapter of the Daughters of the King is being organized at Emmanuel Church, La Grange (the Rev. T. B. Foster, rector). The diocesan organization has recently presented to the diocese a Chalice and Paten, with an accompanying set of linen, to be used in the missionary work among the towns and villages of the rural parts of the diocese. At present this service is being thus used by the new general missionary in the Southern deanery, the Rev. W. B. Walker. A fund has also been started among the Daughters for the purchase of missionary literature needed in this new work in the Southern deanery. Under Mrs. Burton's efficient leadership as diocesan president the Daughters in this diocese will not only maintain their customary standard of work, but are giving great promise of increased usefulness all along the line of their important activities. Plans have been made to hold a special meeting of the Daughters in the Church club rooms on the evening of Monday, March 2nd, to provide opportunity for those members of the order who are employed in the stores and offices down-town to hold a general meeting. Dean Sumner will make an address, and it is hoped that thus there will be established a "Business-Woman's Branch of the Local Assembly."

LENTEN STUDY CLASS.

With the approach of Lent, copies of the announcement of the Lent Study Class to be held under the auspices of the diocesan branch of the Woman's Auxiliary in the Church Club rooms at 11 a. m. on Saturdays from March 7th to April 11th inclusive, have been widely distributed. This Lenten gathering for the study of Church doctrine, history, and missions has advanced during the past few years to a permanent and useful place in the diocesan observance of the sacred season. The special committee for this year consists of Mrs. Vincy B. Fullerton, of Ottawa, chairman; Miss Bessie M. Benton, of Chicago, secretary; Mrs. A. F. Crosby, treasurer; Miss Kathleen Moore, in charge of the reference library; and Mrs. G. C. Burton, in charge of the printing. The general topic for this coming Lent is "The History of the Book of Common Prayer." The writers are selected for successive Saturdays from St. Luke's Church, Evanston; Christ Church, Winnetka; St. Chrysostom's, Church, Chicago; the Church of the Mediator, Morgan Park; the Church of the Holy Spirit, Lake Forest; and Emmanuel Church, La Grange. The announcement leaflet includes a valuable list of reference-books and pamphlets, for each of these six programs. The subjects for the papers of March 7th include: "Morning and Evening Prayer," by Mrs. A. S. Hope; "The Lord's Prayer," by Mrs. C. R. Switzer; "The Use of Sarum," by Mrs. Luther D. Bradley; "The Chicago-Lambeth Quadrilateral," by Mrs. F. W. Harnwell. The general text book for the entire course is T. L. Temple's *The Church in The Prayer Book*. As in previous years, these valuable and carefully prepared papers are to be placed in the lending library of the Chicago branch of the Woman's Auxiliary, in order that they may be loaned to local branches outside of Chicago whenever desired. Applicants should address Mrs. Vincy B. Fullerton, the chairman of this committee, Ottawa, Ill. The preparations for this set of programmes have been more thorough and comprehensive than ever, and there ought to be a large attendance every Saturday morning at the Church Club rooms throughout Lent.

LECTURES TO SUNDAY SCHOOL TEACHERS.

The last of the nine lectures to the Sunday school teachers of the diocese, comprising the Training Course given on Saturday afternoons at 2 o'clock in the Church Club rooms since Christmas, will be by the Rev. Dr. John Henry Hopkins, on

February 29th, the subject being "The Kingdom and The Human Temple, Holy Unction, Sacredness of the Body, Value of Health, Miracles." There will be a syllabus of the subtopics and Scripture references, for each attending. This entire course of lectures has been of great value, and all things considered, the attendance has more than warranted the outlay of time and effort involved in the preparation and advertising.

The pre-Lenten meeting of the North Shore Sunday School Institute was held at St. James' Church, on the afternoon and evening of February 20th. After evensong there was a devotional address by the Rev. C. T. Bowles, on "Pre-Lenten Duty." After supper and a social hour, the business meeting was held and the Rev. George Wallace, of Japan, who for eight years was one of our missionaries in the District of Tokyo, gave a finely illustrated lantern lecture on Japan. The final address of the session was by Mr. C. E. Field, who spoke on "The Lenten Offering." The attendance was the largest in the history of the Institute, numbering about 175 in the evening, and there were also many present at the afternoon session. The North Shore Sunday School Institute was organized in St. James' Church, three or four years ago, and has steadily grown since that date.

PAROCHIAL MEN'S CLUBS.

The annual dinner of the Men's Club of St. Mark's Church, Evanston, the Rev. Dr. A. W. Little, rector, was held at the parish house on the evening of Thursday, February 20th, and took the form of a "Washington Commemoration." The invited speakers were Judge Marcus Kavanaugh, and the Rev. Dr. J. H. Hopkins, rector of Epiphany parish, both of whom spoke on "Washington's Life and Example"; and Mr. William H. Collins, who provided a number of amusing stories. The January literary meeting of the Men's Club of the Church of the Holy Communion, Maywood, was addressed by Professor Pickard, of the parish, on the subject of "Whittier." The club rooms in the parish house at Maywood are open every afternoon and evening, and there are nearly 100 members at present belonging to the club. A meeting was held in this parish house early in February, for the purpose of organizing a local chapter of the "Knights of St. Paul." Sixty boys and ten men were present, the men filling the offices, and the boys taking the obligation of this new order. The chapter is meeting every Monday evening. The Rev. E. Croft Gear, rector, has added a second "degree" to his chapter, for boys over 16 years of age.

MISCELLANEOUS.

When the Chicago Apollo Club sang as their public programs for February, "The Children's Crusade," by Pierné, the brilliant French composer, seventy-five choir boys from Grace, Trinity, and St. Andrew's Churches, Chicago, were prominent in the chorus work, and won high praise in the newspaper criticisms on the following days. The dates of the concerts were February 17th and 18th, in Orchestra Hall, the Theodore Thomas Orchestra playing the accompaniments.

The Rev. George Wallace, of Japan, has been spending some time recently in Chicago, and has accepted several invitations to preach. One of his interesting sermons was delivered at St. Mark's, Glen Ellyn (the Rev. F. O. Granniss, rector), on the recent "Missionary Sunday" observed so generally throughout the diocese.

The Rev. H. S. Webster has been rector of The Church of The Transfiguration, Chicago, nearly two years, and during this period the parish has prospered and grown. Many improvements have been made in the Church and guild-rooms during the past year, among them being new Eucharistic lights, stained glass in several windows, altar, and soon the interior of the church is to be completely re-decorated, the money for this being already in hand. The basement rooms have also been renovated and improved, a concrete floor laid, and the building has been wired for electric lighting.

The new catalogue of the Western Theological Seminary was issued during January, and is an unusually attractive pamphlet of about thirty-five pages, and includes two good pictures of the seminary buildings and the chapel. The faculty is a strong one, Dean DeWitt occupies the chair of Pastoral Theology and Homiletics; Dr. F. J. Hall's department includes Dogmatic Theology, Apologetics and Evidences, and Moral Theology; Dr. Davenport's subjects are Church History and Canon Law; Dr. Toffteen's chair is that of Hebrew and Old Testament, and the Rev. S. L. Tyson's subjects are New Testament Exegesis, Patristics and Liturgics. Dr. P. C. Lutkin, Dean of the Northwestern University School of Music, in Evanston, teaches Church music. The daily schedule of the seminary provides the Holy Eucharist at 7 A. M., Morning

Prayer at 8 A. M., and Evening Prayer at 6:30 P. M. Lectures are given from 9 A. M. to 1 P. M. The seminary also pays the fees of any of the students who desire to attend the lectures of "The Chicago Institute of Social Science," of which Dr. Graham Taylor is the director, the instructors numbering nine well-known specialists in Civics, Settlement Work, Charitable Institutions, and the work of the Juvenile Court. There are now forty students enrolled in all the departments, including twenty-two in the Graduate School (among them being sixteen of the Chicago clergy and six of the suburban clergy), and eighteen students in the Undergraduate School, including the special and the preparatory students. The Alumni Association officers are as follows: President, the Rev. N. B. Clinch, of Rockford, Ill.; Vice-President, the Rev. J. H. Dennis, of Colorado; Secretary, the Rev. O. W. Gromoll, of West Pullman, Ill.; Treasurer, the Rev. W. C. Way, of Lockport, Ill. The Seminary has organized a branch of the Church Students' Missionary Association, which meets every Thursday evening at 7:30 o'clock, the officers for this term being Mr. W. F. Bachman, president; Mr. F. S. Fleming, vice president; Mr. F. A. Patterson, secretary and treasurer. The branch is named "The Bishop Anderson Missionary Society."

The seminary now owns property valued at \$432,153, itemized as followed: The ground-site on Washington Boulevard, 210 feet front by 240 feet deep, \$40,000; Wheeler Hall, Dormitory building and Library, and furnishings, estimated at \$82,500; three dwellings on the seminary site, \$10,000; the "Wheeler Property," down-town (S. E. Cor. Clark and S. Water Sts.), \$200,000; The George A. Armour fund, \$39,000; The McLaren Memorial fund, \$7,191; Homiletics and Pastoral Theology Endowment, \$1,000; The Hale Memorial Fund (Perpetual Trust), \$52,462.

TERTIUS.

MISSIONARY BULLETIN.

THE offerings to February 1st, from parishes and individuals under the Apportionment Plan, are \$104,793.98. This amount is smaller than that of February 1st a year ago by \$16,947.25, and is contributed by 1,125 parishes as against 1,167 parishes a year ago. This decrease, however, in part is only apparent, because an offering taken in January had not come in February 1st (as it had last year), but has since come to hand and accounts for about \$10,000 of this difference. Receipts from other sources to apply on the appropriations show a slight increase. At the same time, however, the appropriations are about \$71,000 larger than a year ago, so that up to this time there is no increase in offerings this year to meet this increase in appropriations.

The apportionment for this year, however, if it should be fully met, together with the same amount of offerings from the Woman's Auxiliary and the Sunday schools as last year, if received, with legacies on hand, would pay all this year's appropriations; but last year the apportionment of \$657,000 was not met by \$190,000. If the importance of this work be acknowledged, something less, on an average, than \$1.00 per communicant during a whole year certainly cannot be a burden upon any part of the Church.

Fifty-eight dioceses and districts have made detailed apportionments, and the parishes therein have a definite figure before them of what is asked from them for General Missions. Last year by February 1st 50 dioceses and districts had made apportionments. It is urged that each rector will see to it that this obligation and privilege is presented definitely to each individual under his pastoral care, not once, but as often as may be necessary until each one has contributed in due proportion to his ability, or to his giving for all other Church purposes, until the whole amount asked for is made up; for that is the principle upon which the apportionment is based; proportionate giving by all the members of the Church toward the cost of this work, which has been undertaken by direction of the whole Church. We sincerely hope that offerings from the forty-two additional parishes that had been heard from at this time last year are only deferred, and that when they are received and apportionments have been made in all the remaining dioceses, the comparison of offerings will show a marked improvement.

Early contributions and remittances from all parishes and missions are most necessary in order that obligations may be met as they mature, and that the Board may know something more definite as to the probability that this year's bills will all be paid before they undertake to contract new ones in May for the next fiscal year.

MOVEMENT FOR UNITY WITH EASTERN CHRISTIANS.

AN interesting movement has been revived within the past year to effect closer relations between the Anglican and Eastern communions. Events of a few years ago had seemed to make necessary the indefinite postponement of all such attempts, but there have been reasons to believe within the past year that the time had come for a resumption of a serious attempt. It is, of course, impossible that complete intercommunion should be a matter of the immediate future, but it is hoped by many, both among Easterns and Anglicans, that the event may not be so far removed in the future as is commonly believed.

There was accordingly formed in England something more than a year ago, an organization known as the Anglican and Orthodox Eastern Churches Union. English Churchmen and those of the East were united in the organization, and it was hoped that there might be such a pleasant interchange of courtesies as might be helpful in the ultimate purpose of the Union. That purpose, as stated in the constitution of the Union, is two-fold: to promote mutual sympathy, understanding, and intercourse; and to promote action furthering union. Unhappily differences arose and several of the Eastern Orthodox members withdrew, leaving, however, a considerable number, and those among the wisest of that communion, still interested in the Union. The presidents, Anglican and Orthodox, are the Bishop of Gibraltar and the Archbishop of Riga; the former known as among the most scholarly of Anglican Bishops, being he who is charged with the care of Anglican churches in Southern Europe; the latter an earnest friend of the Anglican Communion, thoroughly desirous of reunion and now a member of the Holy Governing Synod of Russia. English members include Prebendary Ingram and the Rev. Messrs. Leighton Pullan, R. A. J. Suckling, Percy Dearmer, and others. On the Eastern side is also named the distinguished missionary, Archbishop Nicolai of Japan.

Some months ago an attempt was made to extend this union in the United States, and the Rev. Calbraith B. Perry became secretary for the United States. It was found that there were many distinguished men in the Orthodox Church as represented in the United States, as well as many American Churchmen, who would be glad to evince their practical interest in intercommunion by joining such a society. Eleven Bishops of the American Church and two Russo-American Bishops have already joined, being the Bishops of Southern Florida, Michigan City, Indianapolis, Maine, Chicago, Coadjutor of Fond du Lac, Colorado, Salina, Quincy, Springfield, and Coadjutor of New Hampshire, and the Russian Bishop Innocent of Alaska and the Syrian Bishop Raphael of Brooklyn. Between fifty and sixty priests and laymen have also accepted membership, including the Rev. Morgan Dix, D.D., LL.D., and the general committee has been selected from among the members, American and Orthodox, as follows: Rev. George C. Houghton, D.D., the Very Rev. Archimandrite Sebastian Dabovich, Rev. Theodore M. Riley, D.D., Rev. A. P. Ferintinos, Rev. Frank M. Clendenin, D.D., the Very Rev. B. H. Kerbawny, Rev. J. H. Knowles, Rev. Benedict Turkovitch, Rev. Charles LeV. Brine, Rev. Methodius Kourkoulis, Rev. G. Woolsey Hodge, Rev. Arthur Lowndes, D.D., Rev. Robert H. Paine, Rev. J. S. Miller, Hon. Nicolas N. de Lodygensky, Russian Consul-General in New York, Edwin S. Gorham, and Rev. Calbraith B. Perry, *ex officio*, secretary.

It is believed that the movement has progressed sufficiently far and has drawn into it a sufficient number of distinguished ecclesiastics, both Anglican and Orthodox, as to invite more general membership, and the request is now made that any Churchmen, clerical or lay, in sympathy with the movement will apply for blanks of membership, which will be furnished by the secretary for the United States, Rev. Calbraith B. Perry, Cambridge, N. Y., who will give any further information to inquirers and will forward the membership blanks to London.

On Thursday afternoon of last week, at the rectory of the Church of the Transfiguration, a meeting was held of the General Committee. There were present, besides other laymen, the Greek and Russian Consuls.

And here it may be noted that to the great regret of his many friends in this city amongst all kinds of Church people, clerical and lay, the latter official, Mr. Lodygensky, has been retired home and is soon to leave New York. We hope that he will do what he can in his Russian home to bring about closer relations between the American and Russian Churches.

There were also present a clerical representative of Arch-

bishop Platon, the Rev. Dr. Houghton, the Rev. Calbraith B. Perry, and the Rev. Charles Le Vesconte Brinc, rector of Christ Church, Portsmouth, N. H., who was secretary. Interesting reports were read of the work of the Union in England, and pains were taken to dispel the misunderstanding which has arisen with regard to the withdrawal of certain Easterns from the Union. As a matter of fact, it appears that there were no withdrawals, and that nothing has transpired seriously to discourage the members of this Union. Plans were adopted for developing the work and making its objects as well as the grounds for encouragement which it already has better known.

The Rev. C. B. Perry, American secretary, says in regard to this Union:

"Many of us believe that a movement for present closer relations with the Orthodox Churches of the East and preparation for final full intercommunion with them is free from dangers, while in no sense inconsistent with any proper and loyal aspiration for reunion in other directions. The hopeful side of such a movement is that many high ecclesiastics as well as great numbers of Oriental priests and laymen show themselves ready to meet the Anglican Church in any real and hearty attempt to explain or eliminate obstacles to reunion—not all the East, doubtless, for they have their differing schools of thought as well as ourselves.

"It was at the request of the General Committee of this Union, through its Hon. General Secretary, Rev. H. J. Fynes-Clinton, that I accepted the office of Secretary for the United States with the purpose of organizing an American Branch of the Union. Acting under the advice of some of the most distinguished Bishops and other clergy of the Church, a letter was prepared inviting to membership. After obtaining the names of the Bishop of Southern Florida and the Bishop of Salina and several distinguished priests—first among them the name loved and honored of all, the Rev. Dr. Morgan Dix—it was purposed to publish in the Church papers the letter as a general invitation to all who desired to join it, simultaneously with its appearance in the first Annual Report of the Union printed in England. Under advice commanding our respect the publication was delayed and name after name of Bishops, priests, and laymen was added as there was opportunity; but as the number of members is already so large, and it is impossible to reach all who are likely to be in sympathy with its objects by private correspondence, and as it is hoped to complete organization within a few months and many may wish to become members in time to participate in its organization, it seems that the invitation should be more generally made known. The circular letter having already served its purpose to a great extent and being no longer altogether applicable to present conditions, need not be printed in full. Its appeal was especially addressed to 'those in the Anglican Communion who are in full sympathy with Catholic Faith and Practice and who accept as of authority the Catholic Creeds and *definita* of the Ecumenical Councils,' as those most likely to be 'of real and effective service in drawing together Anglican Churches and the ancient Churches of the East.' After enumeration of many of the most distinguished members, Eastern and Anglican, among them the Bishop of Fond du Lac, who was elected as patron, and a brief rehearsal of its objects and proposed methods, it closed with an appeal founded on the peculiar and great opportunities of the American Church with the thousands of immigrant members of the Oriental Churches, saying that 'The circumstances of our day, especially in the American Church, seem to demand of all Catholic men some supreme public act of Faith which shall proclaim belief in the unchanging authority and the untainted orthodoxy of Catholic believers within the fold of the Anglo-American Church.'"

NO BISHOP ELECTED IN DELAWARE.

THE special convention called for the election of a Bishop held its session in Wilmington, Del., on Tuesday, February 18th, and after being in session parts of two days, during which time the clergy took 27 ballots, there was no nomination effected and, therefore, no lay vote cast. The diocesan canon requires the clergy to nominate to the laity by a two-thirds vote, and though one candidate, the Rev. N. S. Thomas, was, on the last ballot and on many preceding ballots, within one vote of nomination, it was impossible to come to an agreement.

The opening service was held in Trinity Church and was memorial to the late Bishop.

The Bishop of Central Pennsylvania preached the sermon from the text, "He was a good man, and full of the Holy Ghost."

After a brief and touching reference to the great loss felt by all the friends of the late Bishop, he discussed the qualities in which the text was true of him. (1) His virility was remarkable. His endurance of fatigue seemed unlimited, and he was the one to whom brother Bishops turned for emergency calls, to which he always responded. A sound mind in a sound body enabled him to fill his days with varied duties. (2) His genius for friendship was well known. A personal magnetism made him friends wherever he went,

and he held them afterwards. He gave them the best of himself. His large heartedness won the children always. Identifying himself with Masonry, he was appreciated in that great order, receiving from it shortly before his death its highest honor. Social service and labor questions received his careful and interested attention, and he served on many philanthropic boards. (3) His efforts for Christian Unity were constant. He welcomed every opportunity to promote this good cause, and gave to it his special talents of head and heart. (4) Firm for the principles of the Church, he recognized good wherever he found it. "Prove all things, hold fast that which is good," was his motto; "Christ and Him crucified" his message. He was Bishop of the whole diocese, eye of the people of Delaware, because he was a man of God, and devoted to the service of his fellow men.

Sixteen of the diocesan clergy were present; and also the Rev. Messrs. Levis, Grantham, and Osborn of Philadelphia; Taitt of Chester; G. W. Dame and Taylor of Baltimore; and Schouler of Elkton, Md. At the close of the service the visiting and diocesan clergymen were welcomed at an informal reception at Trinity rectory. The wives of the Wilmington clergy assisted the rector and family in their hospitality.

On Wednesday morning, in St. Andrew's, Wilmington, the Holy Communion was celebrated by the President of the Standing Committee. The rector of Smyrna read the Epistle, Archdeacon Turner the Gospel, and the rectors of Milford and St. Andrew's assisted in the service. The rector of Trinity, Wilmington, preached the sermon, on the text, "Fellow workers with God."

Immediately afterward the Secretary of the Convention, Mr. John E. Grohe, called it to order. A quorum being found present, its organization was completed, the Rev. Kensey C. Hammond being elected president. The committee on the Increase of the Episcopal Fund reported an addition of \$6,000, making the total endowment \$86,450.03. A resolution was passed fixing the stipend of the Bishop at \$3,700, an increase of \$100 over that formerly given. It also includes the use of Bishopstead, Wilmington.

The Convention then adopted special rules for its guidance in the election. The rule requiring closed doors was amended to allow the presence of visiting clergymen, alternate lay-delegates, and the convention stenographer. The president bade the members to prayers. The votes which followed are given in this table:

No. of Ballot	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27
Votes cast	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	16	16	15	17	17	17
Necessary to Choose	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	11	11	10	12	12	12
Rev. N. S. Thomas	10	10	11	11	11	11	9	11	11	11	10	9	10	10	10	9	11	11	11	11	9	10	8	8	8	8	11
Rev. O. Applegate	2	4	3	3	5	5	4	5																			
Rev. G. C. Hall, D.D.	4	3	3	3	1	1																					
Rev. C. H. B. Turner	1																										
Rev. R. P. Williams							3	2	1																		
Rev. R. Israel, D.D.																											
Rev. S. Hart, D.D.																		1	3	4	4	4	3	2	1	2	1
Rev. K. J. Hammond																											

Dr. Hall withdrew his name after four ballots were cast for him, and Mr. Hammond did so after three. After the twenty-seventh ballot, and the passage of some routine resolutions, the convention adjourned to meet in Christ Church, Dover, on Thursday, April 30th.

The attendance of the laity was especially large, and they waited patiently for a chance to elect a nominee, but in vain. All the clergy canonically and actually resident were present and voting, except two. The Rev. L. W. Wells of Millsboro was absent through sickness, and the Rev. J. Linn McKim of Georgetown was absent, being in his ninety-fifth year, and probably the oldest clergyman in the Church in this country.

THE TABULATED VOTES IN GENERAL CONVENTION.

IN THE LIVING CHURCH of February 8th (page 494) were published in tabular form the recorded votes in General Convention. After this issue had been circulated, several letters were received challenging the accuracy of one or other of the votes, and as in each instance it appeared on investigation that the record in THE LIVING CHURCH was borne out by that in the official Journal of General Convention, the discrepancies were referred to the secretary of the House of Deputies, the Rev. Henry Anstice, D.D., who authorizes us to make the following statement in regard to certain unfortunate errors which have crept into the printed Journal.

The entire votes recorded on pages 348 and 349 are transposed. The vote recorded on the former page, which purports to be that on the House of Deputies form of the amendment to Canon 19 (afterward killed in the House of Bishops) is in

fact the vote on the final form of the Preamble, which should have appeared on page 349; and similarly the vote purporting to be that on the latter subject printed on page 349 is in fact the vote taken on the House of Deputies form of the amendment to Canon 19, which should appear on page 348. Thus in the table printed in THE LIVING CHURCH in which the votes were designated by numbers at the top of each column, Columns 3 and 6 should be transposed. This applies to the vote both of the clergy and of the laity.

With respect to the vote on the Shayler amendment in which the Journal records the clerical vote of seven dioceses both in the affirmative and in the negative, the Secretary states that the seven votes were cast in the affirmative and should have been so recorded. They are the clerical votes of the dioceses of Connecticut, Delaware, Fond du Lac, Georgia, Kansas, Kansas City, and Kentucky. He states further that the clerical vote of Indianapolis, Iowa, and Long Island, which were blank in our table (since the votes are not recorded in the Journal), should each have been designated as cast in the negative. The Journal correctly stated the total; the error being made in the typesetting only, the original Journal being correct.

No instance has been pointed out in which the tables printed in THE LIVING CHURCH fail to agree with the printed Journal.

RELIGIOUS CENSUS IN AN ILLINOIS TOWN.

BY THE REV. FRANCIS M. WILSON.

WE have just completed a religious census of Macomb, Ill., which has brought to light what is to me a most interesting fact and, I think, will be to many others.

A census was taken in November, 1903, and by comparing it with that just taken, I find a loss in the following cases:

	1903.	1908.
Presbyterian	599	581
Methodist	893	755
Baptist	365	297
Christian	578	441
Cumberland Presbyterian	170	152
	2,805	2,226

The others, Churchmen, Roman Catholic, and Universalist, all show increase, and the number reported as having no preference has increased from 163 to 340. The numbers given above include membership and preference. In many cases the pastors knew nothing about them, and in others the persons where names were given never went to church.

In the spring of 1905 "Billy" Sunday conducted a "revival" in Macomb. The five religious bodies named above united in these services, and they claimed as a result over 1,600 converts. For a month after the close of these services these denominations were receiving numbers at all services.

Now in spite of all this it will be seen that their united membership has fallen off 379. In short, they have lost all of the 1,600 that "Billy" Sunday converted, and about 400 more.

Do not these facts afford a strong commentary on the work of these professional evangelists?

MANITOBA LAKE, Middle Canada, derives its name from a small island, whence, in the silence of the night issues a mysterious noise. On no account will the Indians approach or land on this island, supposing it to be the home of the Manitoba, or the "Speaking God," as it would be in English. The cause of this curious sound is the beating of the waves against large pebbles lining the shores. Along the coast is a long, low cliff of fine-grained compact limestone, which, under the stroke of the hammer, clicks like steel. The waves breaking on the shore at the foot of the cliff cause the falling fragments to rub against each other, and to give out a sound resembling the chimes of distant bells. The phenomenon occurs when the gales blow from the north, and then, when the winds subside, low wailing sounds, not unlike whispering voices, are heard. Travellers in this region say that the effect is impressive, and that they have been roused at night under the impression that they were listening to church bells chiming in the distance.—Ontario Geographic.

A LENTEN PASTORAL.

BY THE BISHOP OF VERMONT.

To the Clergy and Congregations of the Diocese of Vermont:

BRETHREN: I propose in my customary Pastoral Letter for Lent, instead of treating of some one particular subject (as I have often done), to give you this year some more general hints, by acting upon which we may make the season spiritually helpful.

1. Lent is especially a *penitential* season. This does not, of course, mean (as uninstructed or prejudiced people sometimes suppose) that we are to *limit* our penitence or our self-denial to this particular time. It means that we specially *emphasize* different duties and considerations at particular times, just as we emphasize and express (or ought to do so) our sense of gratitude for the blessings of God's Providence on Thanksgiving Day, and our patriotic spirit on the Fourth of July. The observance of particular days or seasons is intended to spread the thoughts which they emphasize throughout our lives. Being such as we are, we must fasten our attention on one thing at a time, that it may make a deep impression upon us. So it should be with the Forty Days of Lent. At that time (commemorating our Lord's Temptation at the beginning, and His Passion and Death at the close) we are to keep *prominent* in our minds the side of our religion which deals with sin and its consequences, with the remedies provided—Repentance on our part and Forgiveness on God's—and the necessity of self-restraint to conquer or guard against moral disorder.

2. Lent is a call to *common* or *united* repentance. Such thoughts as I have spoken of may be pressed upon us individually in a time of sickness or misfortune or bereavement, or by some great happiness, by any happening in our personal experience. Lent is a call to us *collectively*, as a body. "Call a solemn assembly, gather the people, sanctify the congregation," is one of the Scripture passages read at the beginning of the season, as a warrant and pattern for our observance.¹

This association with others—with the general body of faithful Christians throughout the world—in a common spiritual effort, should have an inspiring effect upon us one by one, even though we may be to a considerable extent shut off from religious sympathy in our immediate surroundings. It will lead us to say, "I will not fall out of the ranks. I will receive help and encouragement from the thought of others engaged in the same exercises. I must give them the moral aid of my own earnestness."

But beyond this, Lent calls us to humble ourselves before God *collectively*, for our sins and faults as a body, civil or ecclesiastical. With Daniel we are to confess our sins and the sins of our people.² Think of our duties—and then of our shortcomings—as a parish or congregation, as a diocese in the Church at large; or in village, city, state, and nation. Quite apart from what might be ideal, but are impracticable, conditions, are there not in our actual conditions grave faults in our social, industrial, commercial, municipal, political, religious life, for which we should humble ourselves before God? It is not enough for any of us to say, *I have nothing to do with these evils, save perhaps that I suffer from some of them.* Are we bending our endeavours to improve things? Are we seeking to inform ourselves, and to spread information, about industrial questions, and to throw all our influence (whatever it may be, and wherever it may reach) on the side of honest trade, and of mutual respect and consideration between classes with supposedly rival or antagonistic interests? on the side of faithfulness and purity in family life? on the side of the courageous and conscientious discharge of civic duties? Are we frowning down and not making light of, or treating as inevitable, offences against purity, honesty, and justice?

Public opinion in these days is a power of enormous force. Christian people have no right to withhold their influence, any more than their vote, from the side of what they believe to be right and just. "Curse ye Meroz," said the angel of the Lord, in the song of the indignant prophetess of old, "curse ye bitterly the inhabitants thereof"—the people of the village who selfishly held aloof from the contest against the invading tyrant,—"because they came not to the help of the Lord, to the help of the Lord against the mighty."³ "Ye are the salt of the earth," said

our Lord Jesus Christ to His disciples, by your influence to preserve society from corruption.⁴

If instead of criticizing and finding fault with persons in authority, we set ourselves to ask such questions as those given above, and then to join with real earnestness in the prayers for state and national rulers, and legislators, it might be profitable for both ourselves and others. As I have often pointed out to you, the Lord's Prayer, with its petitions to "Our Father . . . Forgive us our trespasses, Lead us not into temptation, but deliver us from evil," puts us alongside of all as fellow-suppliants, fellow-penitents, fellow-strugglers.

Are not a good many among us guilty in a small way of the same sort of dereliction of duty, or of use for selfish purposes of public trusts, which we condemn loudly when they are exposed on a large scale? Tax-papers, remember, are to be filled out in the middle of Lent, as well as municipal elections to be held near its beginning.

3. What I have already said leads quite naturally to the next point I would make, that we must be *definite* in our religion and in our Lenten exercises. "So fight I," said the apostle, "not as one that beateth the air."⁵ We must not vaguely confess our sinfulness, but definitely our sins, the things we have done which we ought not to have done, and the things we have left undone which we ought to have done. So Joshua led Achan to acknowledge, "Of a truth I have sinned against the Lord, and thus and thus have I done."⁶

We must be *definite* in our purposes of amendment, breaking with this evil habit, avoiding this or that occasion of temptation, taking up this or that neglected duty—at church, at home, at work, in seeking reconciliation with persons from whom we have been estranged and making reparation (if need be) for an injury done to another's name or property—or moral life.

4. One more word. Our aim should be *positive*. We must set ourselves not only to "cease to do evil," but to "learn to do well."⁷ How pitifully we come short—most of us even in aspiration—of anything like the standard of conduct and character put before us in the New Testament by our Lord and by His apostles! This is what we are called to pledge to, as Christians. Read the Beatitudes in St. Matthew 5, and the Fruits of the Spirit in Galatians 5, and see what is the temper and spirit Christ would form in His disciples, and what should be the result of all our privileges and means of grace. If by such virtues Christian people "adorned the doctrine of God our Saviour,"⁸ those who are outside would be drawn to seek the same help, instead of being (as now so often they are) repelled by the inconsistency between our profession and our practice. The surest way of extending the Church is to intensify its life.

St. Paul bids us examine or test ourselves—not only or so much as to what we have done (though that is necessary), but more particularly as to where we stand, whether we are in the faith,⁹ true to our baptismal promises and obligations, true to the gifts of grace we have received.

Let principles such as these inspire our Lenten exercises—our fasting and self-denial, our almsgiving and works of charity, our prayers public and private, our study of the Scriptures, our preparation for the Sacraments; then the observance of the season cannot fail to profit us.

"Is not this the fast that I have chosen, saith the Lord: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? . . . Then shall thy light break forth as the morning, and thy healing shall spring forth speedily."¹⁰

May it be so in our experience.

Faithfully and affectionately yours in Christ,

ARTHUR C. A. HALL,

Bishop of Vermont.

February, 1908.

⁴ St. Matthew 5: 13.

⁵ I. Corinthians 9: 26, in the Epistle for Septuagesima Sunday.

⁶ Joshua 7: 20.

⁷ Isaiah 1: 16-17.

⁸ Titus 2: 10.

⁹ I. Cor. 11: 28, II. Cor. 12: 5.

¹⁰ Isaiah 58: 6, 8, read as the First Morning Lesson on Ash Wednesday.

AT ONE TIME the Lutheran, Moravian, German Reformed, and Episcopal communions stood almost alone in their defense of sane and sacred as over against "rag-time" music. But others who were once content with the cheap and silly airs and plaintive melodies, that had about the same effect on men as on some lower creation, are beginning to realize that all this is not music—still less such music as is fit to bear the incense of worship and prayer toward heaven.—*The Lutheran.*

¹ Joel 2: 15, 16, read for the Epistle on Ash Wednesday.

² Dan. 9: 20; read the whole chapter appointed for the evening First Lesson on the Sixth Sunday in Lent.

³ Judges 5: 23.

AN ANGLICAN UNIATE SCHEME IMPOSSIBLE.

BY CHARLES CHAPMAN GRAFTON, D.D.,

Bishop of Fond du Lac.

IN a late issue I stated that I believe the attempt to form a Uniate Church unwise, cowardly, distrustful of God, and criminal, and one that would not have God's blessing, and would eventually dissolve.

The statement may have seemed harsh and cruel, and has provoked some comment elsewhere. It has been said in reply that Rome has accepted Uniate Churches in the East, which retained their own rite, and why not here in the United States?

I venture to hold that there are such differences between the two cases as to sustain rather than rebut my contention. The Easterns submitted to Rome as organized bodies, and went over with Bishops and clergy, churches and congregations.

Now it is not in accord with ordinary wisdom to suppose that any of our Bishops would join in any movement which involved their submission to the Papacy. We do not propose to put ourselves in the position of our brother Roman Bishops whose election depends on the Pope, who may be removed at any time by the papal action (or that which governs it), or have the exercise of our powers doled out to us a few years at a time.

We thank God our reformers delivered us from this monarchical, papal rule, and like the Eastern Churches, we are free from it.

It would be as likely that free England would tear up its Bill of Rights and return in its government to the despotism of the Tudors as that our Anglican Bishops would ever submit to the Papacy.

Again, the clergy who wished to join this Uniate movement, could not, as Easterns did, take their churches and church property along with them. Our Church property is held, for the most part, by trustees of the diocese, who could not and would not part with it for any such purpose. If not so held, yet were a portion of the parish, though a minority, did not wish to secede, the law would give them the use of the building according to the terms of its consecration, and the vestry would elect a new pastor. Without church buildings and church institutions, the scheme is not a *practical or wise one*.

Again, in these Eastern Uniate Churches, Rome made no objection to their orders. She has pronounced ours to be invalid. She cannot contradict herself. Unlike the Eastern Uniate priests, ours would have to submit to ordination. The Roman Ordinal does not admit of a conditional one, and with the papal decree denying our priesthood, a conditional reception could not be allowed. To deny thus one's orders and sacraments is a sacrilegious, that is, a criminal act. For a priest to say by his action that he has never received the Holy Ghost in Confirmation, is to sin against the Holy Ghost. To say he has never validly offered the Holy Sacrifice, and received the Body and Blood of our Lord, is, like Peter, to deny Christ. Is it not one of the greatest of all spiritual sins and fraught with a *deadly criminality*?

Again, is it too severe a condemnation of this proposed secession to say it is distrustful of God? Consider the whole course of the Anglican Church from the Reformation. How wonderfully it has been protected! How wonderfully the Faith has been preserved! How marvelous has been the revival in the last century! The melancholy apostrophe of Newman has been reversed, and the Church is again "the Mother of Saints, the nurse of the Heroic." She is putting on her beautiful garments. She is recovering her ancient heritage of the Catholic Faith. If men took courage in the dark days of the fifties, how faithless and distrustful is it now for any to doubt of God's Presence and Blessing on our Church.

Consider, moreover, the injury that will be done to the cause of Christ and to a great number of Christian men and women whose hearts would be stabbed and faith impaired. A large number of Churchmen would not follow the movement. It would not inspire confidence. Most would say: The old Church with its sacraments is good enough for me. But the hearts of many would be made sore, and some of them would lose hold of the Faith. The harm Newman's secession did was the removal of a barrier against rationalism, which, when he and others withdrew, surged in like a flood. His curate, Mark Patterson, became a leader of the Breads. So with many of his followers. It would be so with us. Many losing faith in the

Catholic position, there would be a great increase in the unbelieving, rationalistic, and Broad Church spirit. And who would be responsible for it? Who? Those who deserted their posts. God has promised His blessing to us as He did to St. Paul. "But unless these abide in the ship, ye cannot be saved." It is an awful responsibility these seceders will take. They would command neither confidence nor respect. They would go out with the brand of their criminality upon them, as deposed priests. What devout or wise Churchmen would want to join them? The movement would be a miserable failure.

And for what reason would this unwise, impractical, faithless, criminal action be taken? In order to get away from the differences in our Church? From the General Convention's late action about lay addresses to be given by the Bishop's permission on special occasions? From the tendencies of the Broad school which are inconsistent with our scholastic theology? Because there are some heretics among us? Granting, as I elsewhere have, all that can be said, our Church has not apostacised, or altered the Prayer Book, and until she has done that, we have no excuse for leaving her. If there are difficulties and trials and errors, the more *cowardly it is to run away*.

As a matter of fact, the Holy Spirit has presented to our Church the issue whether it would become Protestant or Catholic, and there has been a growing acceptance of Catholicity. There is therefore no righteous excuse for leaving her and trying to form a Uniate Church.

I venture to prophesy that no Uniate movement would succeed. It is the outcome of the Protestant spirit of making a schism when one does not like things. The Pro-Romans could not and do not agree among themselves as to their proposed liturgy, some wanting King Edward's book, which would surely be an unpopular service, others wanting a rite in Latin, which language they have begun to use in their offices. Rome, governed by policy, would not want a body that in this country, by its married clergy and English service, would cause dissatisfaction in its own Church. It would have consistently to demand submission to her full claim. She would not allow men to join her, who put, as I know of Pro-Romans doing, their own interpretation on the Vatican decrees. There is no *raison d'être* for a body that would stand between Anglican Catholicism and Romanism, for the points of difference would be too small, and great causes in politics and religion are not determined by fine points. The world would say, Be one thing or another, Anglican or Roman, but do not try to split the difference.

And would God's blessing be on the movement? Rather His condemnation. I believe those who led it would be in a grave risk of losing their own souls, for it would not only be unwise and cowardly and distrustful, but criminally wicked, and it would break up.

Pro-Romans seemingly make two mistakes. They make too much of the causes for depression and make an idol of reunion. Now God has made no promise that a lost union of the Church should ever be restored. In insisting on it as necessary to the Church's work of saving souls, it is dictating to Almighty God. Then, too, they put their own interpretation on the Vatican decrees and argue they may accept them and yet loyally remain where they are, under Bishops whose orders and jurisdiction they do not deny. But according to Roman authorities the Pope is "the Source and Fountain of all jurisdiction." If so, they cannot lawfully remain under Bishops who have not received their jurisdiction from him. It is an illogical position, therefore, and one full of uncertainty and unrest.

MOST MEN are eager to learn the secret of a great man's achievements. Newspaper reporters and magazine writers interview the day's celebrity, that readers may be informed what new formula for success he is able to give. A busy editor and author who does the work of two or three men, when asked how he accomplishes so much, said: "I do not worry, and I never lose a minute." One who heard the simple words thought that here, at last, was the new formula for which men have been seeking. But as he reflected he realized that there was, after all, nothing new in it. The message was spoken, some nineteen hundred years ago, by two humble disciples of Christ who urged their followers that, "casting all their care on Him," they should be "not slothful in business, fervent in spirit, serving the Lord." There is no new formula for success. The "success-secrets" were every one stated for all time by the men to whom God gave his message to the world. And that man who patterns his life according to God's teachings in His Word is most certain of achieving real success.—*Sunday School Times*.

THE SOCIAL MISSION OF THE CHURCH.

BY SELDEN P. DELANY,

Dean of All Saints' Cathedral, Milwaukee.

II.—OUR DUTY TO THE CHILDREN.

CHILD-LABOR is but one symptom of a deep-seated evil that is poisoning the life of our nation. That evil is our inhuman treatment of the children of the poorer classes. Like a foul disease it breaks out here and there in festering sores, one of which is child-labor. But there are many others, such as juvenile crime, vagabondage, and, worst of all, the breeding of weak, lawless, ignorant men and women to constitute the masses of the future.

Our inhuman treatment of the children of the poorer classes shows itself most plainly in the alarming number of deaths among poor children under five years of age, as compared with children of other classes; and in the physical condition of the children of the poorer classes in the public schools. Of course the condition of the children of one class will sooner or later affect the children of all classes.

THE SLAUGHTER OF THE INNOCENTS.

The latest obtainable statistics show that 100,000 infants under five years of age die in this country each year from easily preventable causes. Some of these causes are: incompetent midwives, quack doctors, factory work of mothers before and after child-birth, contaminated milk, unheated homes, and the ignorance or poverty of the mothers. The figures show that four or five times as many babies die every year in homes of the poor as in homes of the well-to-do.

On Holy Innocents' day we annually indulge in sentimental sighs over a few innocent children that were slaughtered by a cruel king. We seem to have slight sympathy for the thousands that are yearly slaughtered by our cruel industrial and social system. For this slaughter every American citizen is partially responsible.

We are responsible, because we could prevent it. There are remedial measures of the simplest character, which could be applied in all our great cities, or by state legislation, if only some of our leading Church laymen would work for them. They have been adopted long since in almost all the larger cities of Europe and Australia.

REMEDIAL MEASURES.

The mere mention of some of these remedial measures must cause surprise to many people. They are so thoroughly in accord with common sense that it seems as though we must have had them always. It is somewhat disenchanting to find out how many admirable institutions we in America are without.

The following, for example, seem so natural and reasonable: There should be in every city an official licensing and supervision of midwives, and they should be licensed only after satisfactory completion of a thorough course of training. In most of our large cities there are no requirements whatever. Any woman can be a midwife if she simply registers as such at the city hall. In New York the law was shamefully inadequate until the Midwives Bill of 1907 put all midwives under control of the Board of Health.

Again, there should be legislation in every state looking to the protection of women factory workers before and after child-birth. At present it often happens that a woman will keep up her work in the factory until her child is born, and then return to her work in a few days, to her lasting injury and that of her child. This will ultimately result in the weakening of the state, through the begetting and rearing of inefficient citizens. Why is it too much to hope that we may have laws forbidding the employment of women in factories for six months prior to and following child-birth? If the family is dependent for its living upon the woman's work, then the state could well afford to pension her during the time she is laid off. Bearing children is surely as noble a public service as slaughtering our brethren on the battlefield. Moreover, it would be saving for us in the long run, because of the improved raw material we would get for making citizens. Such laws and pensions have proven very effective in several of the enlightened countries of Europe.

Furthermore, why could we not have in every large city municipal day nurseries? There are many mothers who are too poor or too busy to nurse their children properly; or they are absent from home all day, working in factories, and consequently their children are neglected. If these infants could be taken to a municipal *creche*, where they would receive com-

petent nursing and pure milk, they would have some chance to grow up into healthy and useful citizens.

Fortunately the municipal supervision of the milk supply is an accomplished fact in many of our large cities. But the supply of good milk for poor mothers is still mainly in the hands of philanthropic individuals or societies. European cities have found it best to have that task administered by the cities themselves.

THE PHYSICAL NEEDS OF SCHOOL CHILDREN.

Why do children leave school and go to work? This is a question which has a close bearing on the problem of the two million slaves of child-labor. Undoubtedly many leave because they have no aptitude for intellectual tasks. The industrial or trade schools, which have been tried so successfully in Milwaukee, promise to be established generally in the near future; and if they do, they ought to provide an outlet for children of this sort, who cannot work with their brains alone, but only with hands and brains combined.

Many of the children, however, who leave school because they are too dull, are dull, not from any natural deficiency, but because they are underfed, sickly, or poorly clad. What degree of mental brilliancy could be reasonably expected of a child that usually has no breakfast, and has only coffee and rolls for dinner and supper? Workers among the poor in New York City tell us that in that city alone there are 40,000 children who, as a rule, go to school without breakfast!

No doubt there are many who would say that this is no affair of the city or state. But why not, as much as the studies of the children? In fact the physical well-being of school children is an essential part of their education. Our duty is not merely to cram their minds with various scraps of information; our duty is also to develop their bodies. We must look to their physical health, if we are to give them a sound foundation for real education, or for social and political efficiency.

To this end it would seem to be the duty of the city to provide free dinners at the public schools for the poorer children. The other children, if they wished, could buy their dinners at a low charge of a few cents a meal. This has been tried in many of the cities of England, France, Germany, Italy, Belgium, and Switzerland for a number of years. The resulting improvement in the mental capacity of poor and stunted children has been astonishing. It may be said that we are not so much in need of the free dinners as these European cities, because our poor are not so numerous nor destitute. That is probably true. But we must come to them very soon. There is a crying need of them in many of our cities already. It is not merely that many children get too little to eat at home, but they do not get sufficiently nourishing food, nor food properly cooked.

Only last week, the superintendent of schools in New York City, W. H. Maxwell, gave out the following as his opinion:

"There is a well-founded belief, after all due allowance has been made for sentimental exaggeration, that there are many children who fail to profit, either in whole or in part, by their education, because their bodies are not nourished. Even if the Board of Education should, as I trust it will sooner or later, provide at cost price a wholesome mid-day meal in all schools, the problem of instructing parents in the feeding of children would still remain. This can be accomplished only through a well organized corps of medical experts and nurses."

For the same reason the city ought to maintain an efficient system for the frequent medical inspection of all school children. The present system is in many places a farce. In some European cities the children have to undergo a thorough medical inspection every ten days. Why not?

OBJECTIONS.

Of course the mere suggestion that we should take any such action for the protection of other people's children calls forth a multitude of objections. If it were the protection of our own children which was in question, we would not think of objecting. Let us briefly consider some of these objections.

"It would mean a great increase in taxation." Perhaps it would. But we must all admit that there is great need of levelling up in our social structure. Those who do the hard work of the world get altogether too small a share of what they produce. It is only right that the property owners should be made to pay a little more toward providing human and decent conditions of living for their poorer brethren.

"It would pauperize people to give them municipal and state aid as proposed." The objection has been worked till it is threadbare. As a matter of fact it need not degrade one in the

least to receive help from the city or state. Many of us can testify from experience. Instead of paying out our small earnings to buy costly books, we often ask the city to buy them for us. We draw out some of these books week by week from the public library. We are convinced that we are not thereby pauperized nor degraded in the least.

Then, too, there are some that maintain that all this provision for the children is the duty of the family, not of the state. But why should it be the duty of the family any more than the education of the child's mind? If it is right to let the city train the minds of our children, can it be wrong to let the city develop and sustain and strengthen the bodies of our children? Let us not forget the simple truth that a human being is composed of a soul and a body.

Finally, it is sometimes urged, when any such measures are advocated, that their effect would be nullified by graft and politics. But somehow we seem to keep our public schools fairly free from these vitiating influences. At any rate we can do so, as long as there are a few public-spirited citizens who will keep their eyes open and remain faithful to their civic duty.

REASONS FOR AMERICAN NEGLIGENCE.

Why is it that we in the United States, compared to the people of Europe and Australia and New Zealand, are so behind in all legislation looking toward the protection of our children, and especially the children of the working classes?

Miss Jane Addams, in her latest very suggestive book, *Newer Ideals of Peace*, attributes our negligence to two causes. One cause is "the emphasis placed upon personal liberty at the date of the first constitutional convention, and the inherited belief in America that government is of necessity oppressive, and its functions not to be lightly extended." The other cause is the fact that most of the poorer classes belong to the immigrant section of our population; and we have not yet come to consider them as belonging to us. We maintain toward them that unconscious attitude of contempt which the nationality at the moment representing economic success always takes toward the weaker and less capable.

OUR DUTY AS CHURCHMEN.

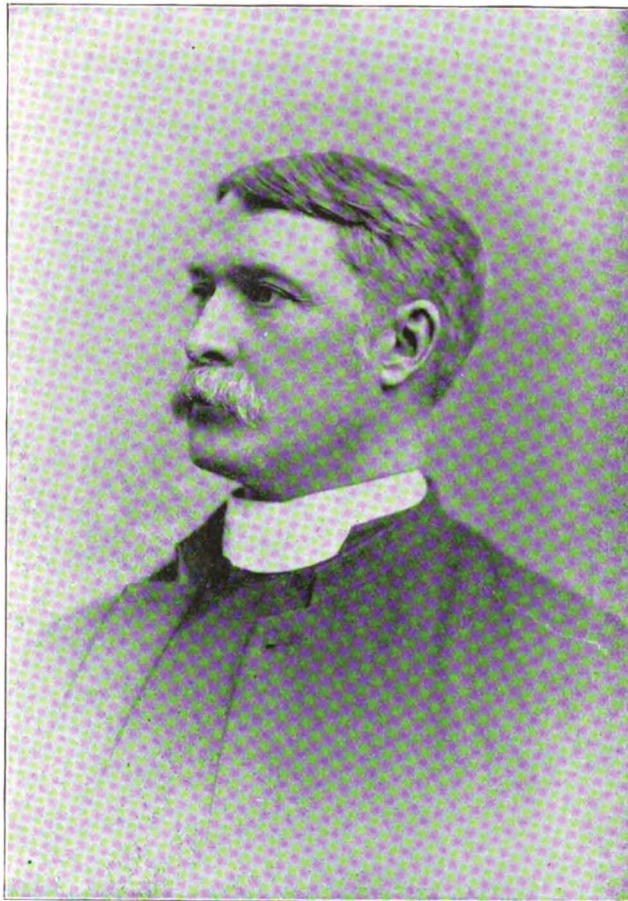
Over and over again the Church tells us what our duty is in this direction. She tells us that the law that must regulate all our relations with our fellow-men is, "Thou shalt love thy neighbor as thyself." That means we must take as much interest in protecting the babies and the school children of our poorer neighbors as we would if they were our own. It means that every one of us must do his part to check the present rate of infant mortality, and to improve the physical health of those who are to become the citizens of the future.

THE NATIONS of the earth have their religions. Why, then, shall we go to them with our religion and ask them to take it in place of their own? The first answer to this question, so often proposed today, is that just because they have the religion they have they need our religion. In their religion there are great truths; but in their religion there are at the same time great faults. Their religion needs to be reformed, amended, completed, fulfilled. Jesus is the answer to the highest demand their religion makes. Only in Him are all men and all religions complete. We appreciate the value of certain elements in the non-Christian religions, but every honest student of the religions of the earth knows the marvellous supremacy of Jesus over all other moral and religious teachers.—*Reformed Church Messenger*.

DEATH OF BISHOP SATTERLEE.

THE death of the Right Rev. Henry Yates Satterlee, D.D., LL.D., Bishop of Washington, occurred at his home in that city at 7:30 A. M., on Saturday, February 22nd. He had kept a regular appointment on the Sunday previous, although he was then suffering from an attack of the grippe. Some improvement seemed to set in during the early part of the week, but pneumonia developed and the end was sudden.

Bishop Satterlee was born in New York City on January 11, 1843. He was graduated from Columbia in 1863 and was ordained deacon in 1865 and priest in 1867, both by Bishop Horatio Potter. Until 1882 his ministry was spent in Wappinger's Falls, N. Y., first as assistant and then as rector. From 1882 until his elevation to the episcopate, he was rector of Calvary Church, New York. The degree of D.D. was given to him by Union and by Princeton Colleges, and that of LL.D. by Columbia. Having declined elections as Bishop Coadjutor of Ohio in 1887 and of Bishop of Michigan in 1889, Dr. Satterlee accepted his election as first Bishop of Washington in 1895 and was consecrated March 25, 1896. His administration in the episcopate in the national capital has been such as to win the sympathetic admiration of all Churchmen and of the public in general, and his far-seeing plans for the erection of a Cathedral on a magnificent scale prove, as do many other incidents in his episcopate, the statesmanship of which he was possessed.



THE RIGHT REV. HENRY YATES SATTERLEE, D.D., LATE BISHOP OF WASHINGTON.

Bishop Satterlee had taken vigorous ground against the dissipations and frivolities of what is known as high society, and had preached in advocacy of higher ideals among the "smart set." He had bitterly denounced the divorce evil and had expressed the belief that the modern apartment building is a large factor in the lack of harmony in modern homes. During his New York rectorship he was equally vigorous in promoting work among the poorer classes, which were adjacent to Calvary Church. Among the institutions which were developed under his administration were the Olive Tree Inn, where 15 cents a night was charged for a clean, comfortable lodging; the Galilee Mission, adjoining, where the spiritual needs of lodgers received attention; Galilee restaurant, where food

was served at very low prices, and the Galilee woodyard, where food and lodging was provided for men without money in return for a certain amount of work. A workingman's club, a reading-room, gymnasium, and a boys' club were inaugurated. The Bishop's observations convinced him, however, that it pauperized able-bodied men to give them anything but the gospel free.

The "rescue work" of Calvary Church under his management was not confined to aiding men and boys. For women he had one of the most remarkable corps of visitors and woman workers to be found in Christendom.

Bishop Satterlee was author of a number of works of value, of which *New Testament Churchmanship* and *A Creedless Gospel and the Gospel Creed* are perhaps the most important.

IT WAS spiritual instinct, even more than any faith or teaching of the Church, that was in Gladstone's mind when he uttered the memorable and entirely true dictum, "There is no argument that would stop what are called prayers for the dead, which would not equally prevail against prayers for the living."—*The Lion of St. Mark*.

NONCONFORMISTS in England are wishing for a modified edition of the Book of Common Prayer for public and private use by pastors and members of non-episcopal churches.—*The Lutheran*.



ACCEPTED DESIGN FOR SAN FRANCISCO CATHEDRAL.
[See page 600.]



ACCEPTED DESIGN FOR SAN FRANCISCO CATHEDRAL—INTERIOR.
[See page 600.]

CATHEDRAL FOR CALIFORNIA.

THE accompanying illustrations show the plans for the proposed Cathedral to be erected in San Francisco for the diocese of California. The plans had just been completed by the chief architect, Dr. George F. Bodley, R.A., before his sudden death. His partner, who is also his pupil and who will now have the chief direction of the construction, is Mr. Cecil Greenwood Hare, who will work in connection with the local architect, Mr. Louis P. Hobart. There will be what is, for a church, the unique construction of a steel structure, made necessary in order that the edifice may withstand earthquake shocks, and thus not only preserve the building in case of any repetition of the calamity of two years ago, but also prevent all danger of panic on the part of any large concourse of people that may conceivably be gathered within the structure at any time should an earthquake visit the city. It is said that the Cathedral as now designated will be the safest place in which one could remain in the event of such a calamity.

The following description of the plans was written by Dr. Bodley:

The style is the fourteenth century Gothic, its dimensions being 275 feet long externally and internally 251 feet, the width of nave being 37 feet and across nave and aisles 120 feet 4 inches, and transepts 37 feet wide and 157 feet long internally, the height from apex of ceiling to nave floor being 85 feet.

The central tower from nave floor to crossing is 144 feet to top of parapet and to top of spiral 217 feet from ground line. The western towers from nave floor level to top of parapet 130 feet and to top of spire 180 feet.

The plan consists of nave and double aisles with chapels which could be dedicated in honor of various saints. The roofs will be of wooden construction, treated with fine carved beams and boarded inside with ribs and bosses, and the construction of this roof might be of iron and even iron rods or girders inside these beams so as to make the roof extra strong.

The interior is amply lighted with clerestory windows, which will give a fine effect. At the east end is proposed to have a well designed stone reredos, forming a screen-like effect, and so have a passage at the back of this to form a connecting way between the vestries. The interior will have the advantage of being seen all at once, giving a look of great length.

We propose three chapels, two being on the north side and one on the south.

The chapels could be used by the people during choir services and also for early celebrations.

There will be a fine sense of space at the crossing of the nave transepts under the central tower, and at the entrance leading to the chancel there is an oak screen vaulted and surmounted by a carved beam with the Crucifixion. On either side we propose the organ, divided up into two parts, which would be connected by electric action.

The site is a fine one, and the most imposing point of view will be towards the west front with its two spires, which will look tall and imposing, rising from the lower ground of California Street. These lower parts of the west towers are massive, the richer part being confined at the top. The spires are covered with lead. There is no west door, the main entrances being on the north and south. However, two small doorways are shown at the west end, which lead to the crypt, which are essential. The two side entrances are approached by a long flight of steps as the ground lends itself, being on a considerable slope at the west end, which also forms porches, and the transepts have large entrance doors. The baptistry comes in well at the west end, as shown. There will be ample vestry space both round the choir and the lower level of the crypt, which is marked on the plan. The Bishop's vestry is shown on the north side, and the sacristies are shown immediately at the back of the high altar. The clergy vestry is on the south side and the choir down in the crypt, coming directly under the clergy. These are connected by a spiral staircase leading out of the sacristy to the choir vestry. The crypt is a large one and can have chapels. This would be the first portion to be built and could easily be used for services until funds come in. I believe the committee is anxious to do this in the early stages. There are large spaces in the crypt which might be used for stores and coal, etc., and also for the heating furnaces.

Externally there are many carved figures, which are desirable, and these might be given as gifts, but these can always be added at future time.

The perspectives show the Cathedral as it will look in reality. It is tall and lofty in its proportions and as wide as possible to the dimensions given. The pulpit might be placed at one of the tower piers on the left hand side and the lectern in the centre. It is very desirable that the Cathedral should be built in stone ashlar of a good color, red or white.

Illustrations of the accepted plans designed by Dr. Bodley appear on the two foregoing pages.

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 THE WOMAN OF SAMARIA.

FOR THE FIRST SUNDAY IN LENT.

Catechism: X. Duty Towards God. Text: St. John 7: 37. Scripture: St. John 4: 5-15; 25-29.

NICODEMUS was one of the best men produced by the old order. Yet Jesus had told him that it would be necessary for him to be born again if he would see and enter the Kingdom of God. That teaching which Jesus gave to Nicodemus proved that no one is so good that he does not need to enter the kingdom. The woman of Samaria stood at the other extreme. She was a bad woman. She was not even a Jew. She belonged to a race more hated and despised by the Jews than were the Gentiles. Was she too bad to enter the kingdom? Is anyone too wicked to enter? If they may enter, what is required of them? How can the way be opened to them? These are the questions answered by this lesson. It is similar to the lesson about Nicodemus, and complements that teaching. As the Master's teaching to Nicodemus was the first of His teaching recorded, this is the second. There was an interval, seemingly, of several months between the two incidents, and yet there is nothing recorded of what He taught between the two. Is not this because they both have to do with the "first" things?

After the Cleansing of the Temple and the discourse with Nicodemus, Jesus was working for some time in Judea (St. John 3: 22). He continued this until the attention of the Pharisees was drawn to Him because of the fact that He was making more disciples even than St. John Baptist. It was not yet time, according to God's plan for Him, for the opposition of the Pharisees to develop into open hostility, and He accordingly withdrew into His own country of Galilee (St. John 4: 1-3). Very scrupulous Jews went around through Perea beyond Jordan to avoid going through the country of the Samaritans. That would have taken two days longer. Those two extra days, our Lord spent in Samaria. "He must needs go through Samaria." This seems to have no meaning except that He was compelled by the fact that He had important work to do there. The woman of Samaria was there, and the people of Sychar. For their sakes, He must needs go that way.

Our Lord and His disciples had been traveling all day when they came to Jacob's well. According to the method of reckoning time usual with St. John, the hour was about 6 P. M. He sat down on the edge of the well, quite worn out and wearied with His journey. This fact is mentioned to give point to a reference made later on, which says that after having the woman respond to His teaching, Jesus was so refreshed by the happiness of His heart that His disciples thought that He must have eaten.

The place was full of historic interest. For this see Gen. 12: 6, 7; 33: 18-20; 35: 1-5; Josh. 8: 30-35 (Deut. 27); Josh. 24: 32. For the origin of the Samaritans, see II Kings 17: 24-41; Ezra 4: 1-6, 9, 10. The temple on Mount Gerizim, which the woman refers to as "this mountain," was built by Sanballat for his son-in-law, who was a son of the Jewish high-priest (Neh. 13: 28). The Samaritans claimed that he was the rightful high-priest. The temple remained until it was destroyed by John Hyrcanus, 129 B. C.. There still remains a small number of Samaritans who still keep up their own distinctive creed, but now number less than 100 souls.

When the woman came into the presence of Jesus, she had no knowledge of her great opportunity.

Study the tactful way in which our Lord opens up the conversation, and directs it firmly and steadily to the one end of bringing her to ask for and desire the Living Water. A Jew would not have spoken to a Samaritan, a rabbi or teacher would not have spoken to a woman. No wonder she was surprised at His addressing her. She was not seeking Jesus, but He was seeking to win her. In this, she is typical of all those who are in spiritual need and do not know it. The work of Christ has never been confined to those who were consciously seeking it. He would have us go to those who need Him, even though they know not enough of His love to ask for Him.

From the water in the well, Jesus findsthe figure in which

He would make clear to her, her need. Water is sometimes called "the gift of God." He Himself was the great Gift of God, and was come to give the great Gift of God, the Holy Spirit. The woman understood that He was speaking in a figure, although she did not know what He meant. She understood that He was offering her something which He considered far better than the water in the well. Accordingly, she finally asked Him to give her the Gift. That put her in a position where Jesus could help her. She was ready to learn, and to be instructed.

Before Jesus could give her the great spiritual Gift which He offered, she must be made ready to receive it. It is by studying what He now did for her that we find out what He meant to do for her. In the verses omitted from our lesson, He reveals to her her own sin, and His own knowledge of her. She must be made to see her sin in its true light before He could help her. She must be made to thirst after a better life, and a holy one, before He could give any help towards satisfying such a thirst. This He does for her.

At the same time that He shows her her sin in its true light, He gives her an experience of His own power and Person, which makes her recognize that He is a great Prophet. Having gone as far as she was able to go alone, He then tells her plainly that He is the Christ. She is then in a position to receive the Living Water. From St. John 7:38, we learn that the Living Water is the Holy Spirit. He had said to Nicodemus that by the birth of the Spirit everyone must enter into His kingdom. Clearly the same truth is here set forth, but here we have concretely illustrated the things first required of those who would actually accept His invitation. These are, as the Catechism declares, repentance and faith. It was these that Jesus led the woman to have, before He could give her the Living Water.

That she had an appreciation of the value of the Gift which Jesus had given her is shown by her conduct. She went at once to bring her friends. She did as St. Andrew, St. John, and St. Philip had done. This gives us an opportunity to bring out again the missionary lesson. What we have found to be of such great worth to us, we have no right to keep to ourselves. The Living Water is meant for all. Even though they are in a worse condition than was this poor, sinning woman, they may still receive the Living Water, and enter the kingdom if they will. But how can they learn of the Good News unless we who know it carry the word to them?

THE EMPTY PEW.

Perhaps there is no more trying incident in the ministry of any earnest parish priest than the occasion when he is called upon to hold service and preach to a mere handful of people. The average communicant of the Church fails to realize how important for himself and for the general welfare of his church is the attendance at divine worship. For himself he feels that an occasional visit, perhaps twice a year, on Easter, and when the Bishop comes is quite sufficient, and the thought that his absence in any sense injures himself and the Church never occurs to him. Yet that man is a distinct loser by not attending the services of his Church. The spiritual faculty in man is so closely associated with his mental and physical powers, that when the soul is uplifted or distressed his whole body is affected. The rest and peace which can come to his soul only by participating in the services of the Church is denied him, and he begins the week of toil with a cloudy conscience. As he continues the practice, he forms the habit of spending Sunday morning in his newspaper, trying to stultify his soul by the mental excitement of the sensational press, and Sunday evening he spends chatting with his friends. But there is another reason that should compel men to see their responsibility of attending divine worship. They injure not only themselves but the Church by their absence. The "empty pew" makes the whole edifice look bare, it chills the enthusiasm of the minister, it kills the interest of the visitor, and makes everybody depressed. People like to see churches built, but after they are erected they seem to think that it is not necessary for them to attend the services. They are unappreciative, neglectful, and even scornful. Their absence prevents the Church from being an active force. . . . There is no way of killing any Church quicker than by staying away from divine service, and there are thousands of men who are deliberately trying to ruin the Church to which they belong simply by their lack of interest. . . . Nothing will distort a man's conception of God quicker than absence from the Church services, and with a wrong idea of God, with all thought of personal responsibility for the Church gone, and a selfish, and self-centered view of life it surely is not surprising that the men and women of to-day fail in those personal, social, industrial virtues which made the parents of this American race strong, healthy, courageous, and happy.—*Duluth Churchman.*

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*:

BEING engaged in rural mission work in the district of Asheville, I noticed with much interest the Rev. Ernest Dray's letter concerning "Non-Liturgical Services," also the letters in your issue of February 8th.

For two years past in the work of the Student Associate Mission, conducted in this district, this question has been one of practical consideration.

In the "Prospectus of the Student Associate Mission and Second Annual Report," which was published last fall, I had occasion to report, under the heading of "Work With the Valle Crucis Associate Mission," the advisability of conducting non-liturgical services in places where the congregation were unfamiliar with forms of service in the Prayer Book and where the surroundings were entirely out of keeping with the dignity of such services, and where it was decidedly unadvisable and inconvenient to wear vestments of any sort. I have met with objections from workers in this field, but maintain the incongruity of the situation is worthy of consideration.

I have vividly in mind a service I conducted last summer in a little mountain schoolhouse which could accommodate about thirty people, or at most forty-five; the congregation consisted of people who were entirely unfamiliar with the Church's service, and who would not have used even a service leaflet, much less a Prayer Book. There was, of course, no place to vest except in full view of the congregation, which procedure has not proved a very dignified addition to the service, as I have learned from my short experience. So I appeared in my usual street dress and conducted a service consisting of a hymn, the Creed, prayers, with the Lord's Prayer and perhaps an extempore prayer, followed by a Scripture Lesson, from which the sermon or address was drawn; and the "meetin'" was closed with further prayers. Such a service I do not consider a "Church service" technically speaking. And in having such a service I do not consider there is any violation of rubric or canon.

In another place where I hold service in a school house, where we have a small number of Church members who assist in the service with the responses and hymns and chants (we have a small portable organ), I use the full Church service with vestments.

In such cases I vest in cassock before going to the schoolhouse, and during the singing of the first hymn, when the attention of the non-Church part of the congregation is occupied, put on surplice and stole. This plan I find the least distracting.

As to the matter of hymnal, one of the associates of the Student Associate Mission two years ago prepared a mission hymnal in pamphlet form, containing some thirty hymns, which we have found most useful, both in the services and also as to transportation, which is an item of practical importance when going anywhere on horseback with only a pair of saddle pockets to carry necessities in.

Some such service as the Rev. T. Tracy Walsh suggests or as are found in the "Book Annexed," as the Beatitudes, can be used very profitably; it seems to me that some such gradual approach to the liturgical services, especially the liturgy, are not only permissible, but also necessary if we do not wish to "cut off our nose to spite our face"; as one "outsider" said of the service in what is considered one of our most satisfactorily appointed chapels, "If you go there once, that will be enough for you"; not a very gratifying impression when it was thought the service was most properly conducted.

Surely such as these can be and must be reached by legitimate means. The "babes" cannot be fed on "meat," but must have "milk"; this does not mean that there will be any sacrifice of principle.

Yours truly,

Blowing Rock, N. C.,
February 14, 1908.

J. NORTON ATKINS,
Valle Crucis Assoc. Mis.

BISHOP GRAFTON'S PAPERS ON PRO-ROMANISM.

To the Editor of *The Living Church*:

I HAVE just read an attempted criticism in the *Southern Churchman* of some recent utterances of the Bishop of Fond du Lac, under the caption of "Pro-Romanism," published in THE LIVING CHURCH. I am very grateful to the writer of the criticism for his liberal quotations from the Bishop's articles, and frankly confess these constituted my only motive in reading his criticism. I sincerely thank God that He has in His wisdom inspired this great and true Bishop of His Holy Church to speak out in such clarion tones in the defense of the Catholicity of our beloved Church at this time, when her foes within and without her fold seem so determined to make of her a mere Protestant sect. His noble words of cheer and encouragement will bring gladness and joy to many of her devoted children, other than his own clergy, who will eagerly and heartily take heed to his wise words of cheer and counsel.

Though only an humble layman, I shall do my utmost to contribute earnestly and zealously my mite for the cause under the banner unfurled by the Bishop in the following utterances addressed to his clergy:

"No one who is loyal to Jesus Christ will desert his post. The Church has not rejected Catholicity, but is accepting it daily more and more. We have but to be patient, to work in a sacrificing spirit and making sanctity our aim, and we shall win the day. After some sixty years of battling for the cause and as the Superior General of the C. B. S., and as Bishop of the Church of God, inspired, I believe, by His Holy Spirit, I call on all our Catholic clergy to fear nothing, to stand to their posts, to gird on their spiritual armor, give way to no despondencies, listen not to unsettling temptations, stand shoulder to shoulder and let the word of command run down the line, Steady, boys, steady! cheer, boys, cheer!"

With all my heart and soul I desire to enlist under this banner as a zealous soldier of the Cross. God bless the great Bishop who has sounded this bugle blast of hope and cheer for the devoted children of the One Holy, Catholic, and Apostolic Church.

H. J. WINN.

Clarendon, Texas, February 12, 1908.

THE PRO-ROMAN MOVEMENT.

To the Editor of *The Living Church*:

MANY of us will thank you very heartily for your editorial comments on the proposal to take steps for reunion with Rome as it now is. Such a movement can only result from want of due consideration. Two things stand out prominently, not to mention others, against such a proposal. The first is the position in which the Church of Rome has, of late years, placed the Blessed Virgin Mother of our Lord. She has been practically exalted to the rank of Godhead; able to hear and answer prayer made to her directly. Not merely as a Mediator is she regarded, but as one who has what is really divine power. For one prayer offered directly to our Lord, a hundred are addressed directly to the Blessed Virgin. Of course this depends upon the belief in her "Assumption," or taking up into heaven. The authority or evidence on which this depends is really of the most worthless description. In the Liturgy of St. Chrysostom we find her commemorated along with other saints as being still in Paradise.

A second obstacle to reunion with Rome as it is at present, is the claim of the Pope, or Bishop of Rome, to be the Supreme and infallible head of the whole Catholic Church; and apart from whose communion, really meaning absolute submission, intellectual and moral, no one can be considered to belong to the Catholic Church of Christ. Students of history are well aware that these claims of the Bishop of Rome rest upon two forged sets of documents; the Forged Decretals for the so-called spiritual power, and the forged Edict of Constantine for the temporal. And although these documents have been given up long ago, even by Roman writers themselves, yet what was built up on them still abides. For tens of centuries the modern assumptions of the Bishop of Rome were not only unacknowledged, but we may say were almost unheard of, in the East at any rate. We all know the terms in which the first Gregory characterized the wish of the Bishop of "New Rome" to be styled "Ecumenical Patriarch."

In fact the Bishop of Rome for several centuries occupied precisely the position of the Archbishop of Canterbury in our own day: the Premier Bishop of the Western Church, *primus inter pares*, was the Bishop of Rome, just as the Archbishop of

Canterbury is cheerfully acknowledged as the Premier Bishop of the English speaking Catholic Church, with no authority to dictate in the management of the affairs of the autonomous Churches of the United States, or of the British Colonies. Some have thought they have seen an attempt suggested to exalt the Archbishop of Canterbury to a position for the English speaking Church analogous to that of the Pope to-day, leaving out the *ex Cathedra* part. One or two suggested steps appear to look that way, but we, on this side of the water, do not expect to see them adopted.

It seems to many of us that before union with Rome, which in fact means unconditional submission to and absorption by the Roman Church in the persons of the Vatican Curia, can be seriously entertained, two vital changes must be made by Rome (1) The return of the Pope to his primitive position, and (2) a fundamental change in the cult of the Blessed Virgin.

Until these changes take place no true lover of primitive Christianity could seriously think of union with Rome.

W. E. COOPER, B.D.,

Rector of St. Martin's Church, Toronto, Canada.

To the Editor of *The Living Church*:

IN justice to the Anglo-Roman Union will you permit me to say that it has no connection whatever with the "Church Unity Army"? Your associating the two together is entirely unwarranted. They stand on two entirely different platforms. Personally I never heard of the "Unity Army" until I read about it to-day in the editorial columns of THE LIVING CHURCH.

The Anglo-Roman Union stands upon the same platform as did Dr. Pusey and Bishop Forbes. If this proves embarrassing, as you suggest it does, to those "who would maintain the Catholic position among Anglicans," for my part I am indeed sorry. I would not willingly do anything to embarrass my Catholic brethren; but may it not be possible that this "embarrassment" comes from having left out of sight the importance of Church unity and the necessary discussion of the relationship of the Anglican communion to the rest of the Catholic world? Whether your statement as to what constitutes Catholicity be true or not, is one question; what is our duty to restore union to the divided Body of Christ is another. It is well known how earnestly Dr. Pusey worked for reunion with Rome. He writes Dr. Liddon in 1868 that he was "at rest" in the Anglican communion, but felt "that this state of disunion was very weakening and injurious; that our Lord's prayer was not fulfilled as it should be." Canon Liddon, writing after the Vatican Council, says:

"Pusey seemed to have labored in vain. Yet it would be a shallow estimate which would consign the *Eirenicon*, with all the loving work which it enshrined, to a corner in the lumber-room of costly failures and exploded utopias. The immediate project had failed, but the cause of reunion was not lost: rather in the end it will be found to have gained. However long God may defer the wished-for end, the contemplation of these years of patient labor will still, as they have already done, kindle others to a like self-devotion."

Bishop Forbes writes in 1869:

"The Calvinistic element would incorporate itself with the Dis-senters or unite itself to the mass of political Churchmen, while it is to be hoped that God may open the way to the Catholic party, without injury to its convictions, resting under the chair of Peter. It is to this consummation that present efforts must be directed. We may not live to see it, but surely to lay the foundation of such a work as this must be well pleasing to our Gracious Saviour, whose prayer for unity sounds forth from the Upper Chamber of Jerusalem through all time to the ends of the earth."

To be in company with such men as Pusey, Liddon, and Bishop Forbes, Mr. Editor, is worth more to some of us than the good opinion of such men as you quote in your New York Letter this week. I venture to assert again that the "embarrassment" you say we are causing is really caused by the men who have kept the "fulfilment of our Lord's Prayer out of sight" and not by us who are standing upon the best traditions of Anglican Catholicity.

May I be permitted one more word upon the point of view in approaching the subject of unity with Rome? The aim of the A. R. U. is to study the question of what should the *Anglican Church* do to restore unity? accepting as a basis the principle of the primacy of the See of Peter in spiritualities as did most of the reformers and the Tractarian leaders. Most of your writers to THE LIVING CHURCH, and indeed Anglican writers in general, seem to approach the subject from the point of view of what Rome should do. If a man seriously believes that the Holy Spirit presides over the destinies of the Catholic

Church and will guide it unto all truth, why can he not believe that Rome, too, will receive some measure of that guidance and leave them to work out the problem for themselves? If A and B have a quarrel it is obviously A's duty, if he will remain in charity, to determine what he owes B, and as far as possible act upon it. On the other hand if he persistently refuses to discover what he should do until B reforms and comes to him, he is in grave danger of being out of charity.

Thanking you in advance for the courtesy of so much space in THE LIVING CHURCH, let me conclude by saying that it is a great pleasure to read that so staunch a champion of Anglicanism as the Bishop of Fond du Lac can say of us that we are "loyal Churchmen and have a right place" in the Anglican communion.

AUGUSTINE ELMENDORF.

Jersey City, November 21st, 1908.

To the Editor of The Living Church:

WHY all this discussion about Pro-Romanism? Why not let Rome worry about Pro-Anglicanism? We have the vantage ground when it comes down to true and honest interpretation of Church history. What if Archbishop Ryan (R. C.) of Philadelphia does say in reference to Episcopal clergymen, "They are no priests"? Does that settle the matter? It looks as though the whole Father Paul fiasco was a splendid occasion for Romanists to make some positive statements against the validity of our Orders, and thus again, if possible, win over to the Roman position some "on the fence" Anglicans. Well, we need not worry. "More come to us than go to them," says Bishop Grafton in that most illuminating book of his called *Christian and Catholic*. It little becomes Rome to claim to be the only true Church of God, and the Church alone in which unity can be secured, when we know that she has not reformed since she was the primary cause of a religious upheaval that led to a divided Christendom, and a national Catholic Church becoming absolutely independent of her false claims and bigotry. For, had Rome kept the "faith once for all delivered" and not developed the Papacy out of the Roman episcopate, the holy Catholic Church throughout the world would have marched on to victories and conquests only to be dreamed of now by men of Catholic minds. No, Rome is not the only Catholic Church, nor does she deserve that title as does the Anglican Church. Rome must do what her sister Church did some centuries ago, "wash and be clean," then will it be time to talk and write about Pro-Romanism, for Rome will then be as Catholic as her Anglican sister.

In the meantime let us go on teaching and living the true Catholic religion the best we can, knowing that "truth," not "wrong," will in the end prevail. Our Italian sister may say and write naughty things about us, but in the long run not many will be influenced by her false statements. We have no false claims to bolster up and maintain for the sake of consistency. Our progenitors have handed down to us something more worthy of consistency. The Roman Church is overburdened with a "system" that is as hard to eradicate in its domain as another "system" is in another field. If a Lawson should arise in the former he would probably meet with so much indifference and antagonism that he would become discouraged and explain to the world, "Why I gave up the fight." And what an interesting story that would be! No. Rome cannot contradict her infallible errors, for that would be grossly inconsistent. She must maintain the mistakes of Papacy or else be humiliated in acknowledging the truth of Anglicanism. She prefers the *in-look* of Pro-Romanism rather than the *out-look* of Pro-Anglicanism. It is another case of the blind leading the blind. Numbers have nothing to do with the problem. The whole matter is a question of true and honest interpretation of Church history, and of "the faith once for all delivered." We have been preëminently guided by the Holy Spirit and stand to-day as an Apostolic Church possessing the Divine Orders of the Episcopate, the priesthood, and the diaconate. These we have inherited from our forefathers. If we have not these things, Rome has them not. If we have them, we have them on a basis of permanency apart from all developments of Papacy and dogmas that cannot stand the test of the ancient Catholic rule. The call of the Episcopate, not the Papacy, is the call of the Father to a divided Christendom for Catholic reunion.

Yours sincerely,

Troy, Ohio, February 21, 1908.

EDW. S. DOAN,

Rectory of Trinity.

LITERARY

A Catholic Atlas or Digest of Catholic Theology. Comprehending Fundamentals of Religion, Summary of Catholic Doctrine, Means of Grace, Perfection with Its Rules and Counsels, Worship and Its Laws. By the Right Rev. Charles C. Grafton, S.T.D., Bishop of Fond du Lac. New York: Longmans, Green & Co. Price, \$2.50 net.

This is a timely work from the pen of the Bishop of Fond du Lac. It is the fruit of his well-ripened and balanced theological scholarship. Its dedication indicates his loyalty: "To our Mother, Ecclesia Anglicana, and in grateful tribute to the three great theologians, Pearson, Hooker, Pusey."

It is a comprehensive analysis of Dogmatic, Moral, and Mystical Theology and Liturgics. It is timely, for, though it is essentially a digest of the whole field of the teaching and practice of the Christian religion, it is cast in the mold of modern thought and Anglican theology, and with special application to the questions of the day. This is indicated in the preface, where the author says: "The three principal forms of assault wear the livery and mask of science, of Higher Criticism, and of Modern Thought, yet the truths for which two stand make them rather champions of the faith than its opponents."

The idea of the work was suggested by a similar atlas published in French fifty years ago by the Abbe Monnier, but the order and general treatment are quite different.

The present work is divided into four parts, with a general introduction. Part I. is a "Summary and Analysis of Catholic Doctrine;" Part II. "The Necessity of Divine Aid and the Means of Grace;" Part III. "The Perfection obtainable here and its Rules and Counsels;" and Part IV. "Worship."

In its treatment of the subject of the existence of God, the Bishop develops an interesting line of thought: that the action of man's mental powers shows that he is in communion with another and greater mind than his own. In dealing with Genesis he allows the allegorical exegesis which reveals man's nature to God and proves the degeneration of man from the acknowledged facts of the condition in which he finds himself. There is a beautiful, mystical meaning in the six days of creation which is fulfilled in the progress of man's spiritual life, and, very significantly, each period ends with a judgment. The first part ends with a distinction between immortality and eternal life, the latter being the supernatural union with God and consequent bliss.

In the second part, in the treatment of Catholic Doctrine, the means of man's restoration and divine help received through the Sacraments and obtained by prayer are discussed. The harmony between the Sacraments and the seven stages of man's life, the need of the Church, and the final aim of religion, are beautifully brought out. Perhaps the most interesting portion of the work is that which treats of the perfection attainable here and its rules and counsels; Justification, Conversion, the Battle of Life, Capital Sins, the Decalogue, the Cardinal and Theological Virtues, the Beatitudes, and Evangelical Counsels. In this field the Bishop is especially at home and gives us of his best. The analysis of the Beatitudes is attractive in its representation of the golden ladder of the spiritual life progressing through the purificative, illuminative, and unitive ways.

In Part IV. the subject of Worship is discussed, as the revealed principles of Church services, consecration of places, the drama of the Liturgy, the Feast Days, the legal ornaments of the Anglican Church, the Eastward Position, and, especially, the lawfulness of the Reservation of the Blessed Sacrament.

The work ought to be very valuable in the hands of our clergy in providing for them, as it does, carefully arranged analyses, which they may expand for instructions; and we may well hope that there are many of our laymen sufficiently educated and interested in our holy religion to find pleasure as well as profit in reading this most satisfactory and comprehensive exposition of the teachings of the Church.

It is needless to say that the theory of a papal nonarchy as a feature of the Catholic Church does not find any countenance in this book, as it never has had in the teachings of its revered author.

Researches in Assyrian and Babylonian Geography. Part I. By Olaf A. Toffteen, Ph.D., Professor of Semitic Languages and Old Testament Literature, Western Theological Seminary, Chicago. Pp. 59 and two maps. Chicago: University of Chicago Press, 1908. Price (post-paid), \$1.03.

Dr. Toffteen has given us a learned and illuminating treatise on a difficult subject. He locates not only countries, mountains, and rivers, but also takes pains to locate the cities mentioned in inscriptions and letters. The work is very well done. The maps are carefully drawn, and present a most interesting picture of the days of the mighty king that ruled Babylonia and Assyria. The little volume will prove a valuable aid to all students of Babylonian and Assyrian antiquities.

EVENTIDE.

Lengthening shadows and setting sun
And the day's work almost done.

Wide was the field; the need was great.
Ah! work ill done or done too late,
Though long the hours from dawn to dark.
My Lord, "be not extreme to mark."

Lengthening shadows and setting sun,
And the day's work almost done.

The slothful servant loved too well
To loiter in some shady dell,
To gather fair things by the way,
While on life's flowers the dew yet lay.

Thy faithless servant turned aside
—Though ever there was One to guide—
From rougher paths where for His sake
Always there stands a cross to take.

Yet could Thy self-willed servant see
Where wearied souls for shelter flee,
Where faltering feet secure may stand,
"A great rock in a weary land."

Lengthening shadows and setting sun
And the day's work almost done.

Master, with empty hands I come,
Of my poor labor *this* the sum.
Nothing to lay at Thy dear feet
But what is mean and incomplete,
All marred with *self* and soiled with sin,
How could it Thine acceptance win?
Yet to the sinner at Thy side,
Who shared Thy shame, O Crucified,
Thou spakest words of love divine:
Trembling I ask to make them mine.

So when the day's work all is done
And evening shadows veil the sun,
Even for *me* by Thy pierced side
It shall be "light at eventide."

Santa Monica, Cal.

MRS. J. D. H. BROWNE.

BUSINESS PAPER.

BY BENJAMIN H. LATHROP.

THE rector of St. Philip's was seated at his desk, the picture of dejection. If we might have so far overstepped the bounds of propriety as to look over his shoulder, we should have seen in his right hand a long list of names. After each name was a dollar sign, followed by anywhere from one to four digits, a decimal point, and two zeros. A small percentage of these monetary notations was followed by a blue-pencil check mark. The list was a table of pledges made by some of the parishioners of St. Philip's, a year before. The check-marks indicated the subscriptions that had been paid. The document was a testimonial to the failure of Fr. Herrick's hopes. The register of the parish showed over four hundred members. The list of pledges contained 132 whose subscriptions, in amounts ranging from one to one thousand dollars, amounted in all to \$2,800. One thousand dollar item, three \$50 items, and forty smaller items averaging \$2 each, had been checked off, showing that of the \$2,800 pledged, \$1,230 had been paid, leaving eighty-eight unpaid subscriptions, amounting to \$1,570. No wonder Fr. Herrick was depressed.

Suddenly the senior warden, Dr. Fern, stood before him. The rector vaguely wondered how the old gentleman had entered the room without his realizing it. He had not heard the click of the latch, nor the closing of the door.

"What's the matter, Mr. H.?" said the bluff old physician (he always accented the *Mr.* when addressing his rector, that all the world might know that he, at least, had not yet yielded to High Church influence). "Oh, you needn't say a word. I see what you have in your hand. That's what comes of your free pews and voluntary subscriptions. Maybe I *am* a child of darkness, but—I told you so. Now, see here! Don't get down in the mouth. We've a good plant here, and it's meeting expenses all right, if the bad collections could be made good. Let's see one of those pledge blanks."

The rector wearily reached to a pigeon-hole in his desk, and fished out a pad.

"Him!" said the doctor, "I thought I remembered about how those pledges read. Now, if you'll do as I say, I'll get the bulk of that money in for you. Will you let me see the original unpaid pledges?"

The rector, pulling open a drawer of the desk, took out a

small bundle of papers neatly tied up in red tape, and handed it to the doctor, who deftly slipped it into the side pocket of his ulster.

The rector looked a little alarmed.

"What are you going to do, Doctor?"

"I'm going to make every one of those tin horn sports pony up, or know the reason why."

"No, no! That won't do. We can't use coercion. That would be a violation of ethics. Besides, it would be un-Churchly—un-Christian."

"Bosh!"

"Doctor, I must insist that you return those pledges to me! I handed them to you for reference only."

"Now, look here, Rector! Be sensible. You're my ecclesiastical superior, I know; but this is a matter of neither theology nor worship, doctrine nor discipline. It's business, pure and simple."

The rector settled back weakly into his chair. He knew himself to be right, and the doctor wrong. But the parish was in a serious financial condition, he had been under a heavy strain, and was weak and sick. There seemed to be something inevitable in the doctor's stand. He did not know just what his senior warden planned to do, but was sure, in his heart, that it was something dreadful and radical.

The pledge blanks read as follows:

FRANKFORT, MASS.,, 1904.

Within one year from date I promise to pay to the Wardens and Vestry of St. Philip's Parish Dollars, the same to be applied to the fund for the maintenance of the parish and its missions.

The first of these pledges had been filled out and signed nearly a year before the date on which our story opens.

The day after Dr. Fern's call on the rector, Fr. Herrick received in his mail an envelope containing a one hundred dollar bill, and an anonymous typewritten communication, undated, and reading as follows:

"Go to Atlantic City and take life easy for a couple of weeks. The wardens and vestry have been consulted, and will arrange for a priest from New York to supply until your return. Ask no questions, but get out."

This summary command, rude as it was, aroused first the rector's wrath, and then an entirely different emotion. He knew that no one but Dr. Fern would have dared write him in that vein, and that the doctor's bark was worse than his bite. Submissively, he packed his grip and left town on the next train. Rectors aren't usually so amenable to lay discipline, but the writer hasn't time to go into the psychology of his surrender. Mrs. Humphrey Ward, Mrs. Elizabeth Stuart Phelps, or even Mrs. Frances Hodgson Burnett could explain it all right, but it would take a long chapter in a 532-page novel to make his behavior seem strictly logical from a literary and philosophical standpoint. Anyway, he went.

On April 1st, Mr. Charles Klein, grocer, received the following communication:

"FRANKFORT, MASS., May 30, 1905.

"To Mr. Chas. Klein:

"A note drawn by you, payable at your store, for \$100 at one year after date, dated May 30, 1904, and endorsed by A. B. Fern, C. D. Graves, E. F. Harwich, and G. H. Imsden, of the wardens and vestry of St. Philip's Church, having been duly presented this day, and payment being refused upon presentation and demand made, was protested by me for non-payment, and you will be looked to for payment of the same. Please forward enclosed notices to your endorsers.

"Respectfully yours,

"I. J. JOHNSON,

"Notary Public."

Mr. Klein "flew up in the air." He summoned his cashier. "Anybody ask for me personally, yesterday, Miss Kipp?" "Yes. Mr. Johnson asked me if I could pay your pledge to St. Philip's; but you had gone to luncheon, and I naturally declined to pay it, as I thought it was a personal matter."

"——!?!——"

If Fr. Herrick had been in the store, he might have threatened Mr. Klein with excommunication.

Mr. Klein donned his hat and started for the notary's office.

Mr. Johnson greeted him smilingly, and handed him a typewritten circular. This is what he read:

"Inasmuch as in the heat of verbal argument things are often said which might better be left unsaid, the wardens and vestry of St. Philip's Church decline to discuss the matter of the unpaid notes personally, but herein set forth the facts:

"A little over a year ago our rector persuaded us to abandon the system of renting pews and sitting, and to depend solely upon vol-

untary subscriptions for the support of the parish. It is a small parish, but hitherto free of debt, and by careful management we can get along with \$3,500 in addition to the income from our endowment fund. Less than one-half of our parishioners subscribed to the maintenance fund, but their pledges amounted to \$2,800 and we felt that we could make both ends meet with this amount surely promised. The pledges given were, in effect, promissory notes, and were morally as binding, if not legally, as business paper. Two-thirds of the subscribers have made no payments on account of these pledges, and in order to insure our ability to meet the parish's maturing obligations we have decided to *demand* payment at maturity, and if necessary, to take formal action to enforce payment.

"We admit that the makers have one or two loop-holes. The form of the notes does not provide for payment to the payee *or order*, and the notes are not bankable in that no specific place of payment is mentioned. However, we are advised that we can legally collect, regardless of these facts.

"This action is taken in no spirit of oppression. The makers of the notes are abundantly able to meet their obligations, and cannot consistently repudiate them. Any parishioner able to pay his pledge and failing to do so at its maturity is a self-confessed hypocrite. There is no need for mincing words. Facts are facts. It may be said that many will be driven to sever their affiliation with our parish. Why? Because of financial inability to pay? No! Because of flagrant hypocrisy? Yes. Well, if they choose to punish themselves with excommunication, why should the parish be blamed? And why should we be censured if we admit that we can get along just as well, if not better, without them? Is that cruel and un-Christian? Why, would not they themselves be in better case honestly outside the parish than masquerading in it? What use have we for dead members? If you had gangrene in your finger, hand, or arm, would you not consent to amputation? Would any sentimental consideration for the diseased member influence you to imperil your whole body?

"Think it over. If *you cannot* pay your note, say so, and the matter will be dropped. If you can, but *will not*, confess yourself a hypocrite."

Mr. Klein was the first, but by no means the last, to receive from the wardens and vestry through Mr. Johnson, due notice of protest, and the explanatory circular letter. There was a great commotion for a few days. One or two of the parishioners made overtures to the Presbyterian pastor, but when he learned the cause of their defection from St. Philip's, he discouraged further advances. Another spoke in the Methodist class-meeting, and showed symptoms of a growing sympathy with Wesleyanism, but his eloquence fell pretty flat.

When Fr. Herrick returned from his brief vacation, the parish treasurer presented him with a check for his back salary, a bunch of receipted bills, a report showing a healthy balance in the bank to the credit of the parish, and six protested notes.

The rector fingered these last curiously.

"Never mind those," said the treasurer. "They're only a dollar apiece, and the makers have organized a Christian Science Church."

Whether this story is told as a recommendation to other treasurers to go and do likewise, or as a horrible example of how not to do it, the reader is left to judge for himself. Perhaps if it were read to a congregation, each member might be left to determine.

CALVARY.

For thy salvation I was slain
My child, shall this be all in vain?

For thee I bore that bitter pain—
My child, shall this be all in vain?

I died for thee to purge thy stain:
My child, shall this be all in vain?

I died to make thee good again:
My child, shall this be all in vain?

Grant, Lord, we pray, Thy bitter pain
May not have been, for us, in vain.

Z.

THERE ARE SIGNS of a new attitude of the Church towards bodily ailments and their cure. It is, in its essence, a reasonable movement, and, if carried on soberly and within the bounds of fact and knowledge cannot be other than beneficial. We see already its reaction on the medical faculty. Doctors are everywhere reducing their doses. There is a growing distaste for the experiment, as Voltaire termed it, "of putting drugs of which we know little into a body of which we know nothing." Good Christianity is good psychology, and the Church, in reasserting its function as a healer, is following not only an ancient and apostolic tradition, but also a line of genuine and veritable fact.—*London Christian World.*

RELIGIOUS DON'TS.

BY FRED FULLER.

IN this busy, strenuous, commercial life of the present day, every safeguard is used to protect us from error and to make us experts in the multitudinous vocations of life.

Take the little word "*Don't*," what an important part it plays! What a weighty factor! We have booklets on Society, Polite Manners, prefaced with the little, significant word. The newspapers give us "*Don'ts for the Nursery*," "*Don'ts for Christmas Shopping*," "*Don'ts for Business Girls*," for Business Men, Ad-writers, and so on, until their name is "legion." But I have not seen any booklet, newspaper, or magazine paragraph on "*Religious Don'ts*," therefore presume to supply the deficiency to a limited extent.

Don't omit to pray to God, morning and evening, should you be unable to do so at noon (Ps. 55:17; St. Luke 18:1; St. Mark 14:32; I. Thess. 5:17).

Don't let your prayers be formal, perfunctory, but earnest, heartfelt, loving requests to our Heavenly Father, through our Blessed Saviour Jesus Christ. As St. Paul instructs us, "with the spirit and the understanding" (I. Cor. 14:15; Phil. 4:6).

Don't omit—at least once a day—to study, read, mark, and inwardly digest a few verses from the Guide Book to Heaven (the Holy Bible) (St. John 5:39; Acts of the Apostles 17:11).

Don't omit to pray for our dear mother Church, for missions, your pastor, your Bishop, your parish, for one another. Pray our Heavenly Father to send His blessing, help, guidance, assistance, on each and every one (St. James 5:16).

Don't omit to keep Lent holy, with fastings (or abstinence) and prayers; above all receiving frequently the Holy Communion. Let your devotions, searchings of heart, during the holy season of Lent be real, earnest "stock-taking" of your religious life with a solemn preparation for Good Friday and Easter (Ps. 35, part 13th verse; I. St. Peter 5:6, 7). *Remember* our Blessed Lord fasted forty days in the wilderness.

Don't omit to read, study, keep abreast of the thought, life, activity of the Church. Bear in mind, please, that your Church paper is more important and necessary for your spiritual life than your secular paper is for your business life. It goes without saying that the Church paper "is instructive, upbuilding, and strengthening the characters of its readers, brightening the home, cheering, enlivening all its members; is a valued and welcome visitor, in the truest sense to be called a friend."

Don't take your Church news from the secular press; you will be led astray, receive false impressions, wrong information, if you do.

LOOKING FORWARD TO LENT.

BY MARIE J. BOIS.

YES, *looking forward to Lent*; to that time when the Church shall lead her children apart in the wilderness; when the noise and merriment of the world shall be heard but as in a faint echo; when the disciples shall draw nearer to the Master to learn of Him anew the marvellous story of the Atonement. Why should we not look forward to such a time?

Alone with Him in the desert, but—how shall we come? What shall we bring to our Lord and Saviour, that we may truly enjoy the priceless blessing of His divine Presence? Hear the answer resounding through centuries: "A broken and contrite heart, O God, Thou wilt not despise"; hear it again in the clear, unflattering tones of the Baptist: "Bring forth therefore fruits meet for repentance"; hear the Master's own loving warning: "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

Shall the sons and daughters of our Holy Church neglect to hear her voice when she calls to them, Watch and pray? Shall they despise their rich heritage?

Oh, how we *need* this time set apart to mourn over our sins; to consider their share in the unspeakable sufferings of the Cross; to understand that we ourselves have "crucified the Lord of glory."

Truly the thought is one which makes us shudder, yet, which we must face, ere we can begin to understand the love of our Saviour, alone in the wilderness, preparing for Calvary. May we not then *look forward* to the solemn earnestness of these forty days, and to a clearer knowledge of God's love for His children?

Church Calendar.



Mar. 1—Quinquagesima Sunday.
 " 4—Ash Wednesday.
 " 8—First Sunday in Lent.
 " 11—Wednesday. Ember Day.
 " 13—Friday. Ember Day.
 " 14—Saturday. Ember Day.
 " 15—Second Sunday in Lent.
 " 22—Third Sunday in Lent.
 " 25—Wednesday. Annunciation B. V. M.
 " 29—Fourth Sunday (Mid-Lent) in Lent.

Personal Mention.

THE REV. W. H. BAMFORD, rector of St. Paul's Church, Jeffersonville, Ind., has resigned, to take effect March 1st, and will go to Manchester Center, Vt.

THE REV. E. H. BENSON, curate at Holy Trinity Church, New York City, has accepted a call to the rectorship of the Church of St. John the Evangelist, San Francisco, and will take charge March 1st.

THE REV. M. M. BENTON has taken temporary charge of St. Andrew's Mission, Alamitas, Cal., diocese of Los Angeles. His address until Easter will be P. O. Box 261, Long Beach, Cal.

THE REV. JOHN H. BROWN has resigned the rectorship of St. Peter's Church, Fernandina, Fla., and has accepted a call to Christ Church, New Bern, N. C., in the diocese of East Carolina. He will hold his first service in New Bern on Ash Wednesday.

THE REV. W. O. CONE has accepted a call to St. Andrew's Church, La Junta, Colo.

THE REV. CAMERON J. DAVIS, rector of Trinity Church, Buffalo, has been granted a six months' leave of absence by the vestry on account of ill health. During his absence the parish will be in charge of the curate, the Rev. Pembroke W. Reed.

THE REV. HOWARD E. GANSTER of St. Luke's, Evanston, Ill., has been appointed in charge of St. John's Church, Irving Park, Chicago, from March 1st.

THE REV. FREDERICK J. KEECH, who for nearly fifteen years has been an assistant at St. John's Chapel, Trinity parish, New York City, has recently received an enthusiastic and unanimous call to the rectorship of the parish of the Atonement, Seventeenth Street and Fifth Avenue, Brooklyn.

THE address of the Rev. LEOPOLD KROLL after March 1st will be Lahaina, Island of Maul, H. I.

THE REV. A. DER. MEARES has given up the work at Marion, district of Asheville, but continues in charge of Old Fort.

THE REV. T. M. RILEY, D.D., feels himself unable to accept the vice-presidency of a society formed in New York on the 10th inst., and has accordingly declined.

THE REV. W. S. LLEWELLYN ROMILLY has resigned the charge of St. Phillip's Church, Belmont, N. Y., having received an unanimous call to the rectorship of Grace Church, East Ninety-first Street, Cleveland, Ohio. He will enter upon his work there on April 1st.

THE REV. CHARLES F. WESTMAN of Louisville, Ky., assumes the rectorship of St. John's parish, Mt. Pleasant, diocese of Western Michigan, on March 1st.

ORDINATIONS.

PRIESTS.

CONNECTICUT.—On February 22nd, at Christ Church, Hartford, by Bishop Brewster, the Rev. ALONZO JOHNSON (colored). The Rev. William V. Tunnell, warden of King Hall, a theological school for colored men at Washington, D. C., preached the sermon. Mr. Johnson has charge of St. Monica's, a chapel of Christ Church.

DIED.

GRAMBO.—Entered into rest, February 18, 1908, at Philadelphia, CAROLYN MARTIEN, daughter of the late Henry and Mary C. GRAMBO. The

burial office was said on Thursday in St. Mark's Church. Interment was made in St. Timothy's churchyard.

"They that wait upon the Lord, shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and shall not faint."

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.

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.

POSITION WANTED by lady as travelling or local companion. Educated in vocal and instrumental music. Give reference and state salary. Miss LULU H. JACKSON, Littleton, N. C.

POSITION WANTED by trained nurse to travel with invalid. Capable; highly recommended; Churchwoman. Address: Miss M. A. HENDERS, 25 Chestnut Street, Boston, Mass.

PARISH AND CHURCH.

A LENTEN AND EASTERTIDE CARD FOR THE SICK, on stiff cardboard (7 x 4 1/2 inches), printed in three colors, containing part of the Church's "Order for the Visitation of the Sick," and specially adapted by the selections, large type, and convenient form to the individual use of the patient, is now on sale at 15 cents each, 2 for 25 cents. The entire profits are devoted to the work of the "Woman's Auxiliary to the Board of Missions." Address all orders to HOLY CROSS BRANCH, 142 Eighth Street, Troy, N. Y.

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.

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

S T. 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.

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

O RGANS.—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 B. 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.

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

W AFER BREAD for Holy Communion, round and square. Circular on application. Address: ST. MARGARET'S HOME, 17 Louisburg Sq., Boston, Mass.

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

WINTER RESORTS.

R ESTHAVEN, 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.

T HE PENNOYER SANITARIUM (established 1857). Between Chicago and Milwaukee on N. W. Ry. Winters mild; dry, bracing air. Modern; homelike. Every case receives most scrupulous medical care. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

MISCELLANEOUS.

S UNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

L UMINOUS STARS; shine in the dark. Sent postpaid for 10 cents. IMPERIAL NOVELTY Co., Box 584, Milwaukee.

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

L UMINOUS 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.

H AVING 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. GAMSON, 28 West Twelfth Street, New York.

T HE 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.

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

TRAVEL.

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.

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.

APPEALS.

STUDENT ASSOCIATE MISSION.

The amount of \$400 to \$600 is needed to conduct this work for the summer of 1908, in the District of Asheville. This work is supported by voluntary contributions and it is earnestly hoped that this auxiliary, valuable both to the field and student, will not be curtailed by lack of funds. The "Prospectus and Second Annual Report" may be had from the undersigned, to whom all communications should be addressed.

REV. J. NORRIS ATKINS,
Blowing Rock, N. C.

NOTICES.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS,

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

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 envelopes 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.

INFORMATION AND PURCHASING BUREAU.

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

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:
Church Book Store, 317 N. Charles Street,
with Lycett Stationers.

ELIZABETH, N. J.:
Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

ROCHESTER:
Scranton, Wetmore & Co.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 412 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

ATLANTA, GA.:
Norman E. Murray, 20 Dunn St.

WINNIPEG:
H. Godfree, 78 Colony Street.

LONDON:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

AT THE FEET OF JESUS.

Short Prayers and Texts for Busy People during Lent, Holy Week, and Eastertide. By GRETCHEN. Introduction by the VEN. G. H. SPOONER, Archdeacon of Warrington. 25 cents net. Postage 2 cents.

This book is beautifully printed in red, purple, and gold, bound in dainty purple leatherette, purple edge. The deep devotional spirit makes it one of the most acceptable companions for Lent, particularly for those who can give but a few moments at a time to devout exercises.

BOOKS RECEIVED.

HENRY HOLT & CO. New York.
Arkansas Cousins. A Story of the Ozarks. By J. Ireckinridge Ellis. Price, \$1.50.

E. P. DUTTON & CO. New York.
Flower Grouping in English, Scotch, and Irish Gardens. Notes and 56 Sketches in Color. By Margaret Waterfield, author of *Garden Color.* With Contributions by E. V. B. S. Arnott, F. W. Currey, R. P. Brotherton, Rose G. Kingsley, S. Wyndham Fitzherbert, Hon. Emily Lawless, Frank Galsworthy, F. Graham Stirling, Walter P. Wright, W. W. Richmond Powell. Price, \$6.00 net.

James Francis Edicard, the Old Chevalier. By Martin Halls. With 11 Photogravure Illustrations. Price, \$4.00 net.

St. Catherine of Siena. A Study in the Religion, Literature, and History of the Fourteenth Century in Italy. By Edmund G. Gardner, M.A., author of *Dante's Ten Heavens, The Story of Florence,* etc. Price, \$4.00 net.

English Quotations: A Collection of the More Memorable Passages and Poems of English Literature, Arranged According to Authors Chronologically. With a Full Index of Words. By Robinson Smith. Price, \$3.00 net.

THE CENTURY CO. New York.
Come and Find Me. By Elizabeth Robins, author of *The Magnetite North, The Convert,* etc. With Illustrations by E. L. Blumenschein. Price, \$1.50.

LONGMANS, GREEN & CO. New York.

The Forgiveness of Sins. A Course of Sermons. By the Rt. Rev. A. C. A. Hall, D.D., LL.D., Bishop of Vermont. Price, \$1.00 net.

PAMPHLETS.

Confirmation, What and Why. By the Rev. J. Stewart-Smith, B.D., St. Mary's Church, Kansas City, Mo. Price, \$1.00 per hundred.

The Nineteenth Annual Financial Statement of the St. Paul Normal and Industrial School, Lawrenceville, Va. For the Fiscal Year Ending June 30th, 1907. (Through Normal Press, Lawrenceville, Va.)



ROMAN CATHOLIC affairs play a considerable part in the discussions in the *Hibbert Journal* for January. Father Tyrrell writes despondently yet with some hope for the future on the Prospects of Modernism. He holds that "The solidarity of Newmanism with Modernism cannot be denied. Newman might have shuddered at his progeny, but it is none the less his." On the other hand Father Gerard defends the Encyclical in a paper on The Papal Encyclical from a Catholic's Point of View, and discriminates carefully between Newman's doctrine of development and that condemned by the Pope. "It would seem to be obvious," he says, "that there is nothing in common between the logical development of dogma from a dogmatic *depositum fidei*, which Newman upheld, and the evolution of the whole system of dogma from the mere religious sense, which the Encyclical condemns." Truly Newman must have been a great thinker indeed, to be quoted confidently, as he is, by both parties to this controversy. A scholarly paper is contributed by one of our own clergy, the Rev. L. Henry Schwab of Sharon, Conn., on The Papacy in Its Relation to American Ideals. Mr. Schwab treats of the danger due to the influence of its obscurantism on American voters who are intellectually, as well as spiritually, subject to that institution. Of a paper by the Bishop of Carlisle on The Catholic Church: What is It? the less said the better. There is a striking paper by Sir Oliver Lodge, to be followed by a second, on The Immortality of the Soul, in which the distinguished author is less extreme in writing of the Resurrection of the Body than might have been feared, and his paper is a very thoughtful one. The other contents of the issue are reasonably varied. [Sherman, French & Co., American agents, 6 Beacon St., Boston; \$2.50 a year.]

THE *Nineteenth Century and After* for February has the usual variety of matter in its pages. H. Heathcote Statham has a good paper on the "Morality of Shakespeare," Lady Paget writes on a "Child's Recollections," J. H. Barnes has an interesting article on "The Drama of To-day and the Public's Attitude Thereto." Henry C. Corrance furnishes a "Vindication of Modernism," which does not seem to vindicate. The political articles and those on social subjects are useful as showing the trend of thought in England.

THOMAS A. EDISON, the great inventor, promises to give the world a new kind of house in 1908. He says he will mold houses, with concrete, and iron or steel molds—the metal to be removed when the concrete hardens. The concrete may be made with sand taken from cellar excavation. He estimates the cost of making a three-story, two-family house at one thousand dollars. Such buildings might easily rent for \$7.50 a month for each family.—*Sunday Companion.*

THE CHURCH AT WORK

ENTHRONEMENT OF THE BISHOP OF FREDERICTON.

CHRIST CHURCH CATHEDRAL, Fredericton, N. B., was the scene of an impressive ceremony on February 6th, when the enthronement of the Bishop of Fredericton and the installation of the Rev. Charles De Velier Schofield as Dean of the Cathedral took place.

The ceremony began at 11 o'clock. The Bishop having previously delivered to Archdeacon Forsyth the mandate of the Metropolitan for his enthronement, the choir and clergy proceeded to the chancel, followed by the Dean-elect, the Bishop of Ontario and his chaplain, and the Bishop with his chaplain bearing the pastoral staff. On arriving at the chancel, there followed the proper versicles and prayers, which were read by Sub-Dean Street, and after the hymn "The Church's One Foundation," the Ven. David Forsyth, senior Archdeacon, instructed the secretary of the Synod to read the certificate of the Bishop's election, his letters of consecration, and the declaration required to be made before the Metropolitan. Then the mandate of the Metropolitan for the enthronement was read by the senior Archdeacon, who then proceeded to the altar rail, followed by the Bishop, preceded by his chaplain, and accompanied by the Bishop of Ontario. The senior Archdeacon then made the address of enthronement and gave possession, authority, and jurisdiction not already possessed. Then followed the versicles and the prayer for the newly enthroned Bishop, which were read by the senior Archdeacon, after which the Rt. Rev. Dr. Mills, Bishop of Ontario, bestowed the blessing. This was followed by the singing of the *Te Deum*, after which the Bishop caused to be read his grant to the Rev. Charles De Velier Schofield, M.A., of the Deanery of the Cathedral church and the diocese of Fredericton. Then came the hymn "Now thank we all our God," which was followed by the celebration of the Holy Communion, the Bishop of the diocese being celebrant, the Bishop of Ontario reading the gospel, and the Dean the epistle. The sermon was preached by the Bishop of Ontario.

A PHENOMENALLY LARGE MEN'S CLUB.

A MEN'S CLUB with 1,300 members is something out of the ordinary. The Rev. Sydney Goodman, associate rector of the Church of the Ascension, Atlantic City, N. J., who went to that city to undertake work among men, has founded a men's club, meeting in the largest hall in the city, which once every month is crowded to the doors! This is one of the phases of the work at the Church of the Ascension. At a recent meeting, 1,058 members of the club were in attendance.

A new parish hall is almost completed, which will contain the home and future meeting place of the parochial activities, especially the men's club and services.

NEW STONE CHURCH AT SEDAN, KANSAS.

AT SEDAN, Kan., on February 13th, the cornerstone was laid of the new edifice being erected by the Church of the Epiphany, of which mission the Rev. F. Campion Armstrong is priest. The church is being built of native stone, and construction is proceeding rapidly. The Bishop performed the ceremony, and the visiting clergy were the Rev. A. F. Randall of the Church of the Epiphany, Independence; the Rev. A. S. Freese of St.

Paul's Church, Coffeyville, and Mr. A. E. Hawke, candidate for orders, in charge of the missions of Chetopa and Neodesha.

PARISH HOUSE DEDICATED AT BROOKLYN MANOR, L. I.

THIS BUILDING, the cornerstone of which was laid on December 22d, is now finished, and a brief service of dedication was recently held. It is built in the rear of land adjoining the present church building and at right angles with that structure. Its dimensions are 60x25. It slightly overlaps the church building and has a doorway of communication with it. The parish house is a slightly building, and reflects great credit upon its architects and builders. The interior of the building is ceiled and its sides sheathed with Georgia pine. It is to be heated with the Meade gas steam radiators, and lighted with gas fixtures on the walls and center chandeliers.

MEETINGS OF THE CONVOCATIONS.

DETROIT.—The winter meeting of the Detroit Convocation was held in Christ Church, Detroit, February 18th, Dean McCarrroll presiding. Commencing with the celebration of the Holy Communion in the church, business sessions were held in the Church House near by. Under the head of Church Extension, the growing work at River Rouge was discussed. The need of a church is greatly felt. A proposition was entertained looking toward the removal of a disused church in a near-by town to this locality. St. John's Church, by means of its clergy, has been holding services at Highland Park, at 4 p. m., in the Presbyterian house of worship. Much interest was shown in the discussion of the Michigan Church and Rectory Building Fund. The object is to add the last \$500 to any building scheme meeting the Bishop's approval, the building so erected to be thereupon out of debt. At this meeting many of those present made a personal pledge, and all agreed to obtain subscriptions from the members of the parishes represented. The subject of a comparison of communicant lists elicited much discussion. The canon requiring communicants to procure letters of transfer is almost wholly disregarded. Choral Evensong followed the discussions, the sermon being preached by Bishop Paddock.

KANSAS.—A convocation of the Southeast deanery of the diocese of Kansas was held in St. Paul's Church, Coffeyville, February 12th. After the customary devotional exercises the Rev. A. S. Freese was elected secretary-treasurer. It was declared to be the intention of the clergy to insist on canonical letters of transfer. Remarks were made by the Bishop, urging greater activity on the part of the Woman's Auxiliary. The Rev. John Bennett lectured on "Science the Handmaid, and Not a Barrier, to Christianity." The Bishop, by request, spoke of the General Convention.

WEST VIRGINIA.—The winter session of the Northwestern Convocation of West Virginia was held in St. Anne's Church, New Martinsville (the Rev. Upton B. Thomas, rector). On Wednesday at 10:30 the Bishop celebrated the Holy Eucharist, assisted by the rector of the parish and the Dean of the Convocation. The Rev. G. M. L. Bryden of Morgantown preached the sermon. One session was given to the discussion of "Methods of Sunday School Instruction," the speakers being the Rev. Messrs. Chrisman and Clopton. By invitation the Rev. W. M. Jefferies, late

Archdeacon of the Diocese of Alabama, made an address upon Sunday School Work. Dr. Moore of Parkersburg read the Convocation essay on "The Virgin Birth." After a helpful discussion it was ordered published in the diocesan paper, the *Church News*. A large congregation attended the closing service and heard a strong appeal for missions by Dr. Jefferies.

A JAPANESE CHURCH ALMANAC.

THE NOVELTY of a Church Almanac printed entirely in the Japanese language is received from the Rev. W. F. Madeley, Wakamatsu, Iwashiro, Japan. No doubt the contents are most interesting and valuable, but the Japanese hieroglyphics preclude one at this distance from judging it otherwise than as a curiosity. From the latter point of view, at least, it is a success, and might well be exhibited to Sunday school children as showing in what way the Church adapts herself to strange work in strange lands.

DEATH OF REV. W. J. LEMON.

THE REV. WILLIAM J. LEMON, rector of St. Matthias' Church, Waukesha, Wis., died on February 20th from an attack of spinal meningitis following an attack of la grippe. Mr. Lemon had been rector of this parish since 1901. He resigned last spring by reason of failing health, but the vestry urged him to remain and he promised, therefore, to continue in the rectorship until the coming Easter. He is survived by his wife, one son, Randles Lemon of Redondo, Cal., and a brother, Robert J. Lemon of Memphis.

The funeral took place on Sunday afternoon, the Rev. Dr. E. P. Wright officiating. Bishop Webb was unable to be present. The remains were interred at Sussex.

NEW PARISH HOUSES PLANNED IN CONNECTICUT.

AT TRINITY parish, Torrington (the Rev. J. Chauncey Linsley, rector) a parish house will be undertaken the coming spring. It will be of stone, in keeping with the beautiful church edifice, with which it is to be connected.

AT ST. JOHN'S, North Haven (the Rev. Arthur F. Lewis, rector), the parish has received a gift of land, upon which a parish house is to be erected. There is the beginning of a fund for the purpose. Repairs have been made upon the church and rectory.

TWO PRIESTS CONFORM TO ROME.

TWO PRIESTS of the diocese of Milwaukee, instructors, until shortly before, in the preparatory department of Nashotah seminary, were received by the Paulist fathers in New York into the Roman communion on Thursday of last week. They are the Rev. Edward Hawks and the Rev. James H. Bourne. They had several days previously resigned their positions at the seminary. Both are young men, the first having been ordained to the diaconate by Bishop Nicholson at the Trinity ordination of 1905 when the sudden beginning of his final illness occurred, and the second by Bishop Webb at Trinity 1906. Both were afterward advanced to the priesthood.

SESSIONS OF THE ARCHDEACONRIES.

LONG ISLAND.—A special meeting of the Archdeaconry of Queens and Nassau counties was held at Grace Church, Jamaica, on Monday, February 17th, for the purpose

of electing an Archdeacon in place of the Rev. John R. Moses, who declined the honor the day following his election. A number of candidates were balloted for informally until it became evident that the Rev. Henry Mesier was to be the choice of the Archdeaconry, when all the other candidates withdrew and Mr. Mesier was elected unanimously. The new Archdeacon is rector of St. John's Church, Far Rockaway. He is about 35 years of age and is a capable organizer.

MAINE.—The winter meeting of the Archdeaconry of the Kennebec, Maine, was held at St. Paul's Church, Brunswick, on February 12th. The meeting began with a celebration of the Holy Communion at 10 A. M., Archdeacon Seymour being celebrant and the Rev. L. A. Parsons, rector of the parish, assisting. The Rev. Henry Jones of Camden preached the Archdeaconry sermon. Resolutions were passed expressing the feeling that the term missionary used to denote the clergy in charge of missions should give place to some other. It was suggested that priest-in-charge be substituted, and the matter will be referred to the diocesan convention. Resolutions were also made in favor of a series of parochial missions to be held at the same time over all the diocese, forming a diocesan mission. A special committee was appointed to report detailed plans for this to the convention. In the afternoon a joint meeting was held with the first, second, and third divisions of the Sunday School Institute, at which papers on teaching the Catechism, Creed, and Church Year and Sacraments were read by members of the Commission. Discussion followed, in which the Bishop took part. In the evening the Rev. Brian Roberts of St. Mark's, Augusta, preached a sermon on the Church's work in the far West, where the preacher spent some years of his priesthood. On Thursday the Bishop conducted a very helpful Quiet Morning for the clergy along the lines of pastoral work.

COLORADO.—The Southern Deanery met at Christ Church, Canon City (the Rev. E. A. Sherrod, rector), on February 11th and 12th. The first evening was devoted to missions. Wednesday morning a paper and discussions followed. In the afternoon the visiting clergy were shown through the State's prison. In the evening Sunday school methods were discussed by the Rev. B. W. Bonell, and an address given by the Bishop on "The Ideal Sunday School." The deanery closed with a reception to the Bishop at the residence of Mr. C. D. Gibson.

BEQUEST FOR EDUCATION OF HOMELESS BOYS.

THROUGH the liberality of two Churchwomen an annex to St. Martin's College for Homeless Boys connected with the Church of the Evangelists, Philadelphia, is to be opened for male children from 2 to 7 years of age. Upon reaching the latter age they will be transferred to the college for their training and education. Twenty-five children can be accommodated at once.

THE NEWARK DIOCESAN CHURCH CLUB.

THE SECOND meeting of the recently organized Diocesan Church Club was held in the school-room of the House of Prayer, Newark, on the evening of February 10th. More than one hundred laymen from various parts of the diocese were present. The subject for the evening was "Church Extension in the Diocese of Newark." Various phases of the subject were presented by five laymen: William Read Howe, G. Wisner Thorne, James E. Bathgate, Jr., Edward O. Stanley, and Mr. Francis H. Holmes. All of the addresses were carefully prepared, dealing with actual facts, conditions and duties rather than generalities, and the discussion was very profit-

able. Mr. Mabie, the president of the Club, spoke briefly of the duty of the Church to take the leadership in the ethical movements of the time. The Bishop briefly opened the discussion. Refreshments were served at the end of the meeting. The endeavor is being made by the officers of the club to build up a large membership, with the annual fee of \$3.00 covering all expenses, unless it be determined to hold a dinner in the course of the year. Eating will be made subordinate to the presentation of living Church questions to increase knowledge and to stimulate interest.

METHODIST MINISTER AND WIFE CONFIRMED.

ON WEDNESDAY, February 19th, in the chapel of the See House, Buffalo, N. Y., the Rev. Alvan C. Willey, Ph.D., and wife were confirmed by Bishop Walker, the Archdeacon of Buffalo presenting the candidates. Dr. Willey is a graduate of Syracuse University and of Drew Theological Seminary, and has exercised his ministry in the Methodist denomination. He has become a postulant for Holy Orders and is now serving as lay-reader at the Church of the Holy Apostles, Perry, under license from Bishop Walker.

FOR WARDEN OF RACINE.

IN SUCCESSION to Dr. Robinson, Bishop-elect of Nevada, the trustees of Racine College, Racine, Wis., have chosen to the wardenship the Rev. William Francis Shero, Ph.D., rector of St. John's Church, Lancaster, Pa. Dr. Shero is an educator of proved ability. He took his B.A. from the University of Rochester, his M.A. from Hobart, and, later, his Ph.D. from Franklin and Marshall College, Lancaster. He also studied for a year at the General Theological Seminary, continuing his theological studies while being principal of public schools at Smethport, Pa. There he was very successful in his educational post and also assisted the rector acceptably in parochial and missionary work. He organized a choir of men and boys, and being himself a fine musician, was their trainer and the organist. While in Smethport he was presented in 1889 by the rector, the Rev. John H. McCandless, for ordination as deacon, and continued in that parish until his ordination to the priesthood in 1891, when he became rector of St. Paul's Church, Angelica, N. Y. After two years in that post he became chaplain of DeVeaux College, Niagara Falls, and from 1897 until 1899 was head master of Yeates Institute for boys at Lancaster, Pa. That position he relinquished to accept the rectorship of St. John's Church in the same city, where he still continues. Both in his educational and in his parochial work he has been remarkably successful, and a continuation of the success which has been attained by the grammar school of Racine College under its present administration is confidently anticipated.

DEACONESS DRANT ON THE CHINESE QUESTION.

THE THREE city branches of the Woman's Auxiliary to the Board of Missions gathered at Trinity Parish Hall, Rochester, N. Y., on the afternoon of February 20th, to hear the address of Deaconess Drant, who has been working among the Chinese of Honolulu and San Francisco, and has become conversant with their customs and mode of living, and who is now on her way back to resume her work in the latter city. "There are 50,000 Chinese in San Francisco," said Miss Drant, "and the attitude of the American people toward them is cruel and unjust. The prevalent opinion seems to be, that they are a race to be distrusted and for this reason many have a strong antipathy against them. In all my experience with these foreign peo-

ple I have never known of a thief among their number. They are truthful, obedient and courteous. Many religious bodies are represented in the Chinese mission field in the latter city, and one of them has erected an hospital at a cost of \$125,000 for the Chinese.

"The Episcopal Church is doing a splendid work in schooling the little Chinese children. In the morning the elementary branches are taught at the Chinese school, and in the afternoon the Christian religion is taught the children in the Chinese. About seventy-five men, the majority of whom are employed as 'seamstresses' during the day, attend the night school." Scathing criticism of the United States detention ward at the San Francisco docks was made by the speaker, who said it was a government disgrace.

"It is one little room," said the deaconess, "poorly lighted and ventilated. The immigrants are packed in like cattle, and I have known Chinese of the better station to commit suicide after the disgrace of being confined there. One Celestial was sixteen months in travelling from Frisco to Oberlin, owing to the detention placed upon him." Miss Drant spoke in praise of the loyalty of the Japanese to his country. Before the Japan-Russia war, she said, parties of Japanese would sally about the streets of Honolulu, spending money freely. When the Emperor's message came at the outbreak of the war, asking every loyal subject to lend his aid in financially supporting the conflict, a quiet settled over all. No more pleasure-seekers were seen on the streets and even the Honolulu street cars lost their Japanese patronage.

The attendance on this occasion was unusually large, and deep interest was shown in the self-sacrificing work of the speaker, towards which the offerings of the occasion, amounting to over \$22, were devoted, and sundry special pledges besides made to be redeemed in the future.

DAUGHTERS OF THE KING.

OHIO.—The twenty-sixth meeting of the Local Assembly of the Daughters of the King of the dioceses of Ohio and Southern Ohio was held in the Church of the Good Shepherd, Columbus, February 19th-20th. Twelve delegates and twenty-five other members of various chapters were present; also four delegates from junior chapters of the order. A service of Evensong with meditation was held the night before. At the close of the service an informal reception was held by the entertaining chapter to the delegates and visitors. Thursday at 10 A. M. Holy Communion was celebrated by the chaplain, the Rev. Robert Kell, assisted by the Rev. Charles E. Mackenzie, D.D., rector of St. James' Church, Zanesville, who delivered the sermon, an earnest charge and warning to the Daughters. After the service and luncheon the business session was called to order. Roll call of chapters enlisted two new ones since the last Assembly meeting. An interesting account of the General Convention at Richmond was read by the delegate (Miss L. Brennehan) sent from Ohio. The advisability of forming a separate Local Assembly for the Southern diocese was discussed. It was finally left to a committee of seven. Mount Vernon was selected as the next meeting place. Several excellent papers were read—"A Daughter's Lent," by Mrs. Robert Kell; "Enthusiasm and Responsibility," by Miss Alice Mitchamore; and an exquisite and appropriate poem by Mrs. J. E. Russell of Mount Vernon. Papers by the Junior Daughters from Mount Vernon and East Liverpool concluded the literary part of the programme.

PITTSBURGH.—The annual meeting of the Local Assembly of the Daughters of the King took place on February 18th, at St. An-

drew's Church. The Rev. Dr. Vance, rector, made an address on "The Light of the World." There was a goodly representation from the various chapters in Pittsburgh and Allegheny, as also from Bellevue, Carnegie, and Uniontown. In the afternoon, the Rev. D. L. Ferris of Calvary parish conducted a sort of Round Table, the questions pertaining to the conduct and work of the order as represented by the Chapters in this Assembly, which proved instructive and helpful. The annual election was held, and the officers for the ensuing year are as follows: President, Mrs. G. M. T. Taylor, Calvary parish, Pittsburgh; Vice-President, Miss Mildred Oliver, All Saints', Allegheny; Corresponding Secretary, Mrs. Hirsh, St. Peter's Church, Pittsburgh; Recording Secretary, Mrs. Wharry, Bellevue; Treasurer, Miss Ellen Taylor, All Saints', Allegheny.

DEAN WILKINS' RESIGNATION ACCEPTED.

DEAN J. J. WILKINS, rector of St. Paul's Pro-Cathedral, Los Angeles, after tendering his resignation and meeting with the refusal of the vestry to accept it, finally has prevailed upon that body to permit him to leave to become general secretary of the \$5,000,000 pension fund that is to be raised for the support of aged clergy of the Church. After a prolonged meeting of the vestry on February 15th, it was decided with reluctance to accept the resignation, but he was induced to remain until Easter, when he will preach his final sermon.

As secretary of the pension fund, Dr. Wilkins will make his headquarters at St. Louis.

MEETING OF BOSTON ASSEMBLY, B. S. A.

THE MIDWINTER meeting of the Boston Local Assembly of the Brotherhood of St. Andrew was held in the parish house of Trinity Church, Boston, February 19th, and though it was a stormy night there was a good attendance. The Rev. Dr. Mann, the rector, conducted a brief service, after which the business of the evening was taken up. Secretary G. H. Randall's report showed 22 active senior and 13 active junior chapters in the assembly district, which comprises all of the diocese of Massachusetts except the extreme lower counties. There are many opportunities in the assembly district for the starting of new chapters and there is a general increase of interest all along its line. Dr. Mann took for the topic of his remarks "The Layman and the Church." He congratulated the Brotherhood on being a strongly organized body which set the pace for the laymen of the Church, being, as it were, always a step ahead. There were times in the past when the Brotherhood had somewhat dissipated its energies by spreading its activities over too large a field; but that time has passed and the organization to-day is on a stronger footing than ever and most of its members have stuck faithfully to the standard, and they were bringing about results of which the Church is proud. G. Frank Shelby of New York, district secretary, took for his subject "The Brotherhood's Call," and said that it was evident that the movement had been inspired of God. He emphasized the fact that during the twenty-five years of its history the Brotherhood has been guided by God and kept from making the mistakes which organizations of its kind were prone to make. The Rev. James Yeames of Arlington also took part, assisting Dr. Mann in the opening service.

A BENEDICTINE FOUNDATION IN CONNECTICUT.

SOMETHING has appeared in Connecticut papers and in some of the Church press in regard to the foundation of an Anglican

Order of St. Benedict in the diocese of Connecticut. In a letter in one of the Church papers from James Grattan Mythen, "Basil, Prior of the Order," it is stated:

"It might be interesting to know that there has been started in Connecticut a community of monks who follow the Benedictine Rule and are therefore styled 'Benedictines.' Mr. James Grattan Mythen, the prior, now known as Brother Basil, O.S.B., is a candidate for Holy Orders in the diocese of Connecticut. Bishop Brewster is much interested in this attempt to revive in our communion the Ancient Rule of St. Benedict, that played so important a part in the education of England and the rest of Europe. It is interesting to note that the Benedictines in Connecticut are devoting themselves to teaching, though they also do other work, such as preaching, making of vestments, farm labor, and in general apply themselves to active service. 'To labor is to pray,' is their motto. Bishop Brewster has signified his consent to the solemn profession of Brother Basil, and that event will take place, D. V., on the Feast of St. Benedict, the founder of the Order. There are at present seven monks in the priory in Connecticut, with many applications for membership."

In a letter to the same journal, the Bishop expressly denies the report, stating that while he has felt a deep interest in Mr. Grattan, he has explicitly refused to give to the order his official sanction. It was inaugurated in the diocese without his knowledge, and he learned of its existence, and that accidentally, only after several months had elapsed. The Bishop has endeavored to help him, but most of the fatherly counsels have been disregarded. He has sought to dissuade Mr. Grattan from making a profession, but to no purpose. The Bishop says, "My efforts proving in vain, I no longer held him back from a step to which he declared his conscience constrained him, but gave him my consent that he make his profession at such time and place as should be agreeable to himself. Also, I commended him to another Bishop, with the thought that he might elsewhere, perhaps, find for his immediate project the encouragement and sanction which I could not give. I did then, and do now, testify to his high character and earnestness of self-devotion."

UNDER CANON 19.

A MISSIONARY SERVICE held last week at Grace Church, Orange, N. J., was addressed by three missionary experts outside the communion of the Church, together with the Rev. Dr. Arthur S. Lloyd, general secretary. Each of the speakers was introduced by the Rev. Dr. Charles T. Walkley, the rector. The outside speakers were the Rev. Dr. John Fox, who told of missionary work in India, the Rev. Dr. Arthur J. Brown, who spoke of conditions in the Philippines, and the Rev. Dr. Stanley White, whose subject was China.

IN PHILADELPHIA there are to be inter-denominational evangelistic services under the direction of Evangelists Chapman and Alexander, and St. Andrew's Church, West Philadelphia (the Rev. W. Arthur Warner, rector), is among those that are to take part in the series, in which the evangelists are to speak.

THERE WAS a special service at St. Paul's Church, Richmond, Va.) the Rev. Robert W. Forsyth, rector), on the evening of Sunday, February 16th, under the auspices of the Huguenot Society of Richmond, an organization having for its purpose the financial assistance of the remnants of the struggling Huguenot Church of France. The speakers were the Right Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania, and the Rev. Russell Cecil, D.D., pastor of the Second Presbyterian Church, Richmond.

Bishop Talbot took as his text the 11th verse of the first chapter of Timothy, "The

glorious gospel of the blessed God." Dr. Cecil presented the work of the Huguenot Society, telling of the struggling Church in France, a mere remnant of former days. Many of the most active members of the association in Richmond, he said, are descendants of those who were driven from France in the days of religious intolerance. Dr. Cecil referred to the recent separation of Church and State in France as an additional reason for aiding weak churches, now deprived of the aid of the State.

FOR THE BROTHERHOOD CONVENTION.

MILWAUKEE CHURCHMEN are making vigorous efforts to make a success of the national Brotherhood Convention to be held October 14-18. Chairmen of local committees have been appointed as follows: Reception, F. C. Morehouse; Finance, C. F. Hibbard; Hotels, H. D. Morton; Publicity and Print, A. B. Cargill; Transportation, Joe McC. Bell; Registration, F. M. Harbach; Halls, J. H. Radtke; Music, G. A. Daniels; Badges and Signs, J. M. Fiske, Jr.; Junior Work, T. E. Barnum.

The national committee is drawing up the programme and it is believed that this will be one of the most profitable of the long list of Brotherhood Conventions. An effort will be made to have the Bishop of Stepney and Father Waggett come from England to speak. The latter would probably be the chief speaker at a Sunday afternoon mass meeting on such a subject as Christian Socialism.

IN MEMORY OF REV. LOUIS B. VAN DYCK.

A SERVICE, memorial to the late Rev. Louis B. Van Dyck, D.D., was held in Grace Church, Buffalo, Friday evening, February 21st, at which were present Bishop Walker, the Rev. John C. Ward, rector of the parish, and the Rev. Messrs. Walter North, L.H.D., G. G. Merrill, J. Brush, D.D., E. M. Duff, N. W. Stanton, G. B. Richards, T. B. Berry, all of Buffalo, and Alfred Brittain of Batavia. After Choral Evensong the rector read a letter of sympathy with the occasion from the Rev. Charles H. Smith, D.D., and, as the successor of Dr. Van Dyck in the parish, bore testimony to his wholehearted ministry as he found it impressed upon the work and people of the parish. Bishop Walker next spoke as one who knew Dr. Van Dyck since their days together in the General Theological Seminary. Dr. North, who was associated with him as a member of the Standing Committee, spoke of his wise counsel, his unflinching adherence to principle, and his loyal Churchmanship always evident in the meetings of that body.



Mr. Brittain, who succeeded Dr. Van Dyck as rector of Grace Church, Newark, N. Y., and Mr. Stanton, who succeeded him in St. Mark's, Buffalo, told of his labors in each of those fields. The musical portions of the service were sympathetically rendered by the vested choir of Grace Church and a very large congregation gave token of the place Dr. Van Dyck held in the affection and respect of the people.

PROGRESS OF THE KNIGHTS OF ST. PAUL.

THE FOLLOWING chapters of the Knights of St. Paul, a secret Church organization for boys, have recently been instituted: St. James', Fort Edward, N. Y.; Little Rock, Little Rock, Ark.; Pueblo, Pueblo, Colo.; Holy Trinity, Pueblo, Colo.; Cathedral, Salina, Kan.; Maywood, Maywood, Ill.; St. Barnabas', Stottville, N. Y.; St. Paul's, Waterloo, N. Y.; St. Paul's, Elizabeth, N. J.; Emmanuel, Adams, N. Y.; St. Paul's, Watertown, N. Y.; St. John's, Coraopolis, Pa.; St. Andrew's, Emporia, Kan.; Grace, Oak Park, Ill.; St. George's, Chicago, Ill.

CALIFORNIA.

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

Statue Presented to St. John's, Oakland.

ON THE feast of the Purification, at St. John's Church, Oakland, at the Solemn Eucharist the rector blessed a beautiful statue of the Blessed Virgin holding the Holy Child. The statue was placed there by St. John's ward of the Confraternity of the Blessed Sacrament. It was made in Oberammergau, and occupies a prominent position in the sanctuary.

CONNECTICUT.

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

Change of Location for Girls' Diocesan School—Funeral of Rev. W. T. Smith.

WATERBURY having become a large manufacturing city, and no longer suitable for a girls' boarding school, it has been deemed best to transfer the boarding department of St. Margaret's Diocesan School for Girls to a new school now in process of establishment at Middlebury, near the city. The enterprise, known as the Westover School, is to be under the direction of Miss Mary R. Hilliard, principal of St. Margaret's.

THE FUNERAL of the Rev. Wemyss T. Smith, the late rector of St. Paul's Church, Norwalk, was probably the largest attended of any ever held in that city. Bishop Brewster was the celebrant of the requiem Eucharist. Interment took place at St. Paul's cemetery.

THE BISHOP of the diocese has appointed a Quiet Day for the clergy at Christ Church, New Haven, on Thursday, February 27th.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Sunday School Workers Banqueted.

A NOTABLE gathering of Sunday school workers was held in the Church of the Holy Apostles, Duluth, on February 18th. All of the superintendents and teachers, with their rectors, were invited to a banquet, covers being laid for sixty-one persons. Bishop Morrison, with all of the city clergy, was present, also the rectors of Hibbing, Virginia, and Cloquet. After the reports a thorough and general discussion was had as to the use and function of the Sunday school. From the interest and enthusiasm shown it is believed large results will follow. The Rev. Roderick J. Mooney conceived the idea and carried it to a successful issue.

GEORGIA.

Sketch of the Bishop-elect—Laymen's Post-Convention Meeting—Personal.

THE REV. DR. REESE, while not giving a positive assurance to the committee appointed

to wait upon him, has responded in such a manner as to give a reasonable hope that he will accept the office of Bishop to which he has been chosen. Dr. Reese is a Georgian and was for many years rector of one of the largest parishes of the diocese. He is, therefore, familiar with the work and the lines on which it has been conducted, and is presumably in sympathy with the needs and the proposed new policies of administration. It is doubtful if any man could have been chosen who will be more acceptable to the diocese at large, or a more efficient worker and manager of the large missionary field which this diocese presents. All are awaiting with impatience the outcome, and are anxious to have the diocese once more under a wise, zealous, and efficient head such as it is believed Dr. Reese will prove.

FOLLOWING hard upon the convention of the diocese (which is to be held hereafter just before the pre-Lenten season instead of in Eastertide) the laymen of the Church in Savannah gathered for a smoker under the leadership of Messrs. John W. Howard and Ernest McCarthy. The smoker was held in the parlors of the DeSoto hotel, and was largely attended. The primal object, as in all such gatherings, was to bring the laymen of the various parishes in closer touch with one another, and to stimulate interest in matters pertaining to the Church at large, especially in this diocese. Judge George T. Caren presided, and in his opening remarks said that this meeting was in recognition of the fact that the minds of laymen are as never before "swinging closer to what is right and farther from what is wrong in our daily lives"; that the Church is the oldest religious organization in the country and ought to be the leader in everything for uplifting in the community. Other speakers were the Hon. P. A. Stovall, who paid a touching tribute to the late Frank H. Miller, for many years the chancellor of the diocese. Judge Cann reminded the audience that Mr. Miller was a member and officer in the parish of St. Paul's Church, Augusta, beneath the altar of which rest the mortal remains of the great soldier-bishop, the late Right Rev. Dr. Polk, sometime Bishop of Louisiana. Other speakers were Col. G. A. Gordon, the Hon. A. B. Moore, the latter of whom suggested the formation of a permanent organization in the nature of a Church club, and Judge Walter Charlton of the Superior Court. The clergy were not much in evidence, but were not entirely ignored. The Rev. S. B. McGlohon of St. Paul's Church expressed his gratification at the interest of the men and their evident willingness to lend their great power to the cause and work of the Church. Several musical numbers further enlivened the programme of the evening. The effect of the gathering will doubtless be what has long been needed in Savannah—the bringing about of greater harmony among the three large parishes, and the lessening of the spirit of parochialism which has been too much to the fore.

THE REV. C. W. FRAZER, for some months past priest in charge of several organized missions in the city of Augusta, will, about May 1st, become assistant at Christ Church, Savannah. Mr. Frazer is canonically a priest of the missionary jurisdiction of Cuba, where, formerly a Presbyterian minister, he was brought into the Church and ordained deacon and priest by the Bishop of Cuba.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Programme of the New Clericus—Lenten Observance—New Indianapolis Mission.

THE FOLLOWING are the officers of the recently formed Indianapolis Clericus: President, the Bishop; Vice-Presidents, the Rev. Messrs. J. D. Stanley and Lewis Brown, Ph.D.; Secretary and Treasurer, Rev. G.

For Lent and Easter

The Life of a Christian. Some suggestions for Short Studies in the Spiritual Life. (Longmans, Green, & Co.) 75 cents, net.

By the REV. CHARLES MERCER HALL, M. A.

"The author of this little book is trying, in a plain and simple way, to teach people the truths of our holy religion. All the statements in this book are accurate and exactly in conformity with the teaching of the Catholic Church. Only a trained theologian can perceive how much truth is condensed into this little manual.

Calvary Every Day. The new Altar Manual and Book of Private Devotions for Catholics. Illustrated. Compiled by the same author. 54 cents, postpaid.

Order from A. C. McCLURG & CO., Chicago
EDWIN S. GORHAM, New York
GEO. W. JACOBS & CO., Philadelphia
OLD CORNER BOOK STORE, Boston
and the YOUNG CHURCHMAN CO., Milwaukee

The Churchman's Ready Reference

By The Rev. ALEXANDER C. HAVERSTICK

This is a book of over 300 pages, and the 28 chapters treat of over 500 topics. It is invaluable for the Churchman who wishes to look up topics about the Bible, the Prayer Book, Sacraments, Symbolism, Death and Resurrection, and many other subjects. The late Bishop of Delaware (Dr. Coleman) wrote the Preface, which is here given in full:

"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

"The manner of treatment and the style of composition will, I think, insure the attention of the reader throughout, and the earnest Churchman will find here in concise form, what it would take him a long time to find elsewhere.

"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church, as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day, may be attributed to ignorance and consequent prejudice. Any attempt, therefore, to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church, ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

(Signed) LEIGHTON COLEMAN.
"Bishopstead, Wilmington, Delaware."

This Book is nicely bound in red cloth, at \$1.00 net.
By mail \$1.10

A Parish Priest in buying one recently said: "I am going to show this around, and get as many of my laity as I can to buy copies for themselves."

LENT IS THE TIME

to push such books for the instruction of the people.

Our Lent Catalogue gladly sent to all applicants.

PUBLISHED BY

THE YOUNG CHURCHMAN CO.

MILWAUKEE, WIS.

Huntington. At each of the monthly meetings some member is to read a paper on some new book of general interest as the topic for discussion. Travelling expenses of out of town members are added together and divided equally among all present at each meeting, including the city clergy.

DURING LENT noon-day united services for business people will be held in Christ Church, Indianapolis, every week-day from Ash Wednesday to Good Friday exclusive, in charge of all the local clergy, with occasional outside assistance. United services are also to be held on the Wednesday evenings in Lent at the various churches in rotation, with speakers from without the city.

A NEW MISSION, "St. Luke's," has lately been opened in the rapidly growing north end of Indianapolis, in charge of the rector of Grace pro-Cathedral. A Sunday school and services are held each Sunday afternoon in a new public school building, corner of Thirty-third and N. Penn Streets, with excellent attendance and the prospects are very satisfactory. The Bishop had secured a fine lot near there some time ago, where a church is to stand when practicable to build.

KEARNEY.

A. R. GRAVES, D.D., Miss. Bp.

Successful Mission at McCook.

A SIX days' mission was held in St. Alban's chapel, McCook, Neb., on February 16th, by the Rev. Louis A. Arthur of Grand Island. The Rev. Edwin R. Earle is the resident priest. On each day of the mission there was an early celebration of the Holy Communion and an instruction. Attendance grew steadily to the end. The Church in McCook possesses a commodious lot in the best residential section of the town, but has, as yet, but a temporary frame chapel beside the priest's house. Plans for a new church building are now being considered.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church Building Planned at Munson.

THE MISSION at Munson, started by the Ven. Henry B. Bryan, formerly Archdeacon of Queens and Nassau, is now in charge of the Rev. Roy Duffield of St. Paul's School, Garden City, who has assisting him the Rev. Walter R. Marsh, headmaster of the school. The people of Munson are showing their appreciation of the efforts of these gentlemen to build a church there and have contributed very liberally toward a fund for this purpose. Plans for a suitable church edifice will soon be completed.

MARYLAND.

WM. PABET, D.D., LL.D., Bishop.

Lectures to Sunday School Teachers at Baltimore.

THREE LECTURES to teachers of the Sunday schools in Maryland will be delivered at Memorial Parish House, Baltimore, on March 9th, 10th, and 11th, by Mrs. William Walter Smith, wife of the Rev. W. W. Smith, M.D. The topics are as follows. "How to Prepare the Lesson." "How to Conduct the Recitation." "How to Build up Knowledge."

MASSACHUSETTS.

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

The Lenten Programme at St. Paul's Church, Boston.

THE PREACHERS at the noon-day Lenten services at St. Paul's Church, Boston, have been announced as follows: March 4, Rev. Wm.

Howard Falkner, St. Paul's, Boston; 5, Rev. Alexander Mann, D.D., Trinity, Boston; 6, Rev. W. H. van Allen, D.D., Church of the Advent, Boston; 7, Rev. Frank Poole Johnson, assistant, St. Paul's, Boston; 9-14, Rev. Frederick H. Sill, O.H.C., West Park, N. Y.; 16-21, Very Rev. George Hodges, D.D., D.C.L., Cambridge, Mass.; 23-27, Rev. C. Campbell Walker, St. Ann's, Brooklyn; 28, Rev. Percy Gordon, Grace Church, New Bedford, Mass.; 30-April 4, Rt. Rev. Thomas A. Jaggard, D.D.; April 6-11, Rt. Rev. William Lawrence, D.D., LL.D.; 13-18, Rev. Wm. Howard Falkner, St. Paul's, Boston.

MICHIGAN.

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

Detroit Priest Celebrates 28th Year of His Rectorship.

ON THE feast of the Purification, the Rev. S. W. Frisbie kept the twenty-eighth anniversary of his rectorship of St. James' Church, Detroit. Four new parishes have been formed within the territory formerly ministered to by St. James'.

NEWARK.

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

Services During Lent—Parish House Dedicated—Other Church News.

UNDER the auspices of the Brotherhood of St. Andrew there will be daily Lenten services with brief addresses in Trinity Church, Newark, beginning at 12:25 and ending sharply at 12:50 at noon. The addresses will be given by rectors from various parishes in the diocese, and a few by clergymen from without, or laymen.

ON THE evening of February 13th the new parish house of St. John's Church, Passaic, costing about \$10,000, the gift of Mrs. John Ward, was dedicated and opened by the Bishop, and a parish reception followed. The parish house stands beside the church, communicating with it directly, and has been so built as to add to the dignity and beauty of the buildings.

GROUND has been bought for the erection of a church for St. Stephen's mission of St. John's parish, Jersey City. The mission has so prospered, and the people are so enthusiastic, that it is believed a church will soon be built.

THE DIOCESAN Commission on Sunday School Instruction (and Religious Instruc-

AN OLD NURSE

Persuaded Doctor to Drink Postum

An old, faithful nurse and an experienced doctor are a pretty strong combination in favor of Postum, instead of coffee.

The doctor said:

"I began to drink Postum five years ago on the advice of an old nurse.

"During an unusually busy winter, between coffee, tea, and overwork, I became a victim of insomnia. In a month after beginning Postum in place of coffee I could eat anything and sleep as soundly as a baby.

"In three months I had gained twenty pounds in weight. I now use Postum altogether instead of coffee; even at bedtime with a soda cracker or some other tasty biscuit.

"Having a little tendency to Diabetes, I use a small quantity of saccharine instead of sugar, to sweeten with. I may add that today tea or coffee are never present in our house and very many patients, on my advice, have adopted Postum as their regular beverage.

"In conclusion I can assure anyone that, as a refreshing, nourishing, and nerve-strengthening beverage, there is nothing equal to Postum." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

ECZEMA FOR 55 YEARS

Suffered Torments from Birth—in Frightful Condition—Got No Help UNTIL CUTICURA CURED HIM

"I had an itching, tormenting eczema ever since I came into the world, and I am now a man of fifty-five years old. I tried all kinds of medicines I heard of, but found no relief. I was truly in a frightful condition. At last I broke out all over with red and white boils, which kept growing until they were as big as walnuts, causing great pain and misery, but I kept from scratching as well as I could. I was so run down that I could hardly do my work. I used Cuticura Soap, Ointment, Resolvent, and Pills for about eight months, and I can truthfully say I am cured. Hale Bordwell, Tipton, Ia., Aug. 17, '07."

"I cheerfully endorse the above testimonial. It is the truth. I know Mr. Bordwell and know the condition he was in. Nelson R. Burnett, Tipton, Ia."



TWO BOOKS FOR LENT

Through the Forty Days

Addresses for Lenten Reading. By Rev. A. W. Snyder, Author of "The Chief Things," "The Chief Days," etc. 12mo, cloth, \$1.00 net, post paid \$1.10. (New.)

An entirely new series of short addresses for every day during Lent.

The Christian Life Here and Hereafter

A most valuable series of thirty-two sermons. By the late Canon Frederic Watson, D.D., of Cambridge, England. With preface by Bishop of Ely. Edited by Rev. C. B. Drake. 12mo, cloth, \$2.00 net, post paid \$2.12. (New.)

SENT ON RECEIPT OF PRICE

THOMAS WHITTAKER, Inc.
BIBLE HOUSE NEW YORK

A PLAIN TE DEUM

Anthem. Full Harmony, no repetitions. "Just the thing for amateur and vested choirs." "Melodious, without undue elaboration." 5 copies 25 cts.
CHAS. D. MELLOTT, New York City
105 East 22d St..

Stories of Great

National Songs

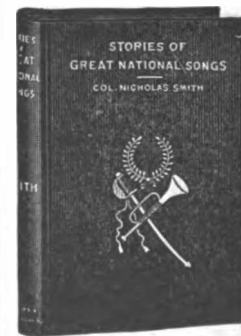
By COLONEL NICHOLAS SMITH

12mo Cloth, Gilt Top, Illustrated, \$1.00 net; Postage 10 cents

BEING a complete and comprehensive account of the origin and influence of the National songs and battle hymns.

Colonel Smith has placed every patriotic American under obligations to him for compiling this excellent work,

which throws light upon each of the celebrated airs associated with our national sentiments and traditions. On the list of anthems of which he treats are: "Yankee Doodle," "Hail Columbia," "Star Spangled Banner," "Battle Hymn of the Republic," "Columbia, the Gem of the Ocean," "My country, 'tis of Thee," "Dixie," and many others. Besides our American national songs, Col. Smith also touches upon those of England, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—Atlanta (Ga.) Constitution.



land, France, Germany, and Spain. This volume should be placed upon the shelves of every American library in order that future generations may be made familiar not only with the exquisite airs themselves, but also with the circumstances under which they are produced.—Atlanta (Ga.) Constitution.

The Young Churchman Co.
Milwaukee, Wis.

tion also) is endeavoring to help the Sunday schools of the diocese and to stimulate interest in religious instruction by the appointment of committees to care for different parts of the work.

OHIO.

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

Arrangements Made for Lent by Cleveland Clericus—Men of Church of the Holy Spirit, Cleveland, to Organize—Other Interesting Church News.

A MEETING of the Cleveland Clericus was held at Trinity Cathedral House, on February 17th, at which the principal address was made by the Rev. William Walter Smith, M.D., of New York. The subject of his address was "The Clergy and the Sunday School." Several important matters of business came up, among which were the ratification of arrangements for Wednesday evening united services at the Cathedral during Lent and the adoption of a list of uniform sermon topics for the Lenten Sundays. In former years the general plan has been an exchange of pulpits by the city clergy. This plan has not been found to work well in most cases. Instead, therefore, this year during Lent a united service will be held at the Cathedral, each Wednesday evening, at which all the clergy in the city are expected to be present in the chancel and procession. On Ash Wednesday and the Wednesday in Holy Week these services will not be held, as Bishop Leonard desires that evening service be held in every parish church on those days. The list of preachers for the remaining five Wednesdays in Lent is as follows: March 11, Rev. Dr. W. F. Faber, rector of St. John's Church, Detroit; March 18, the Bishop of Michigan; March 25, the Bishop of Ohio; April 1, the Rev. Dr. J. H. Hopkins, rector of the Church of the Epiphany, Chicago, and April 8, the Bishop of Niagara. The Clericus has adopted a scheme of uniform sermon subjects for the Sunday mornings during Lent. It is planned that in every church in the city and vicinity of Cleveland, where the plan is adopted, the rector will preach a sermon on the appointed topic. In this way it is felt that a marked impression can be made upon the community. The general title of the series is "The Sermons of Jesus." The plan has the endorsement of the Bishop and is expected to result in much good.

IN THE NEW parish house of the Church of the Holy Spirit, Wade Park Avenue, Cleveland, an oyster supper and smoker was given by the rector (the Rev. Russell K. Caulk) and vestry to the men of the parish, on February 19th. The Dean of Trinity Cathedral made the chief address of the evening. His subject was "The Power of Christianity in the Civilization of the World." As a result of this gathering of the men of the parish it is expected that a strong men's club will be formed. At the same place on the evening of February 28th, a lecture will be given by the Rev. Cyrus Townsend Brady, LL.D., of Toledo, on "The Comedy, Tragedy, Heroism, and Romance of the Modern Soldier of the Cross." This will be the first lecture in a series of five to be given by prominent clergymen and laymen.

ON FEBRUARY 19th an unsuccessful attempt was made to burn St. Andrew's chapel, Akron, a small but promising work of which Mr. W. W. Scupholm is lay reader in charge. Small boys are charged with having attempted the destruction of the building.

THE Rev. Dr. William Walter Smith, who is devoting the month of February to field work in the diocese of Ohio, conducted successful conferences of Sunday school teachers at Lorain, Fremont, Huron, Norwalk, and Sandusky during the week ending February 22d.

SEVERAL MONTHS ago the vestry of St. Paul's Church, Cleveland (the Rev. Walter

Russell Breed, D.D., rector), purchased a handsome residence on Euclid Avenue for the purpose of a new rectory, the old rectory having been transformed into a clergy house. After extensive alterations and repairs the new rectory has at last been turned over to the rector who, last week, took possession with his family.

ON SATURDAY evening, February 15th, near Toledo, the Rev. A. W. Mann was in another railroad accident, in which eight lives were lost. Fortunately he escaped injury, and was able to fill appointments at Detroit, Flint, Saginaw, and Toledo.

OKLAHOMA AND INDIAN TERRITORY
F. K. BROOKE, D.D., Miss. Bp.

Church to be Built at Shawnee.

AFTER A conference with Bishop Brooke it has been decided to build a new church at Shawnee "that will be a model place of worship and a credit to the city."

PENNSYLVANIA.

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

Presentation to St. Luke's, Germantown—Admission of Deaconesses—Church Club Celebration—Other Diocesan Notes.

A SILVER chalice and paten have been lately presented to St. Luke's Church, Germantown (the Rev. Samuel Upjohn, D.D., rector), by Mrs. Isabel T. Smith of New York City, as a memorial of her parents and other members of her family who were associated with the early work and history of St. Luke's.

AN INTERESTING service for the admission of candidates for the office of deaconess was held in the chapel at the Church House recently, Bishop Whitaker presiding. Five young women, from Pennsylvania, California, Missouri, and New York were presented by the warden, the Rev. J. De Wolf Perry, D.D.

A SERVICE in memory of the late James McCullen, Jr., was held February 16th, at old St. John's Church, North Liberties, Phila-

BRAIN POWER

Increased by Proper Food

A lady writer who not only has done good literary work, but reared a family, found in Grape-Nuts the ideal food for brain work and to develop healthy children. She writes:

"I am an enthusiastic proclaimer of Grape-Nuts as a regular diet. I formerly had no appetite in the morning and for 8 years while nursing my four children, had insufficient nourishment for them.

"Unable to eat breakfast I felt faint later, and would go to the pantry and eat cold chops, sausage, cookies, doughnuts, or anything I happened to find. Being a writer, at times my head felt heavy and my brain asleep.

"When I read of Grape-Nuts I began eating it every morning, also gave it to the children, including my 10-months'-old baby, who soon grew as fat as a little pig, good natured and contented.

"Within a week I had plenty of breast milk, and felt stronger within two weeks. I wrote evenings and feeling the need of sustained brain power, began eating a small saucer of Grape-Nuts with milk instead of my usual indigestible hot pudding, pie, or cake for dessert at night.

"Grape-Nuts did wonders for me and I learned to like it. I did not mind my house work or mother's cares, for I felt strong and full of "go." I grew plump, nerves strong, and when I wrote my brain was active and clear; indeed, the dull head pain never returned."

"There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pgs.

delphia. Mr. McCullen spent three active years as lay assistant to the rector, and one year in mission work in the South.

AN ABLE paper on "Canon 19," by the Rev. Samuel Upjohn, D.D. (rector of St. Luke's Church, Germantown), was the feature of the weekly meeting of the Clerical Brotherhood, Monday, February 17th.

THE CHURCH CLUB celebrated its anniversary in the lecture hall of the Museum of Archaeology at the University of Pennsylvania. After an interesting address by Dr.



NOW READY

The American Government

We have just published a work entitled "The American Government," edited by H. C. Gauss, Esq. Mr. Gauss is a trained journalist at present occupying the responsible position of Private Secretary to Attorney General Bonaparte.

This book not only gives a list of all offices of sufficient importance to be filled by Presidential appointment and subject to confirmation by the Senate, but a complete statement of the powers and duties pertaining to each office and the salary attached thereto. How many Americans are there who could tell precisely what the powers and responsibilities of the United States District Attorney or the Collector of the Port are and the extent of power vested in the hands of Bank Examiners and the Comptroller of the Currency, and to what work of reference could they turn for full information upon these subjects?

This book contains information upon points of law, procedure and custom not known to many of even the best informed citizens. Not many know that the terms of the Postmaster General and the Comptroller of the Currency extend a month beyond the term of the President who appointed them, and that the Postmaster General, unlike other Cabinet officers, can be removed by the President only with the consent of the Senate. Few know that the United States Senators and Representatives have a right to select, subject to passing of examinations, cadets in the Naval Academy, but have no such right with reference to the Military Academy, for which their selections are merely advisory, the President having the sole power of appointment. These and many hundreds of other facts as little familiar are brought out in this useful volume.

What American traveling abroad or contemplating going abroad but would gladly know the duties and powers of the American Ambassador and Minister, the Consul General and the American Consul; what their duties are not only to the Government they represent, but to American citizens who visit the countries to which they are accredited as well. Not long since a famous New Yorker lost a suit in the United States Circuit Court involving more than \$100,000. He desired to appeal it to the Supreme Court of the United States, but was astounded at being told by his lawyers that they were not sure that he could appeal it, and to his astonishment the Supreme Court refused to hear the case. Now this book tells just what cases can be heard in United States Courts and the jurisdiction of each court; and also covers all points likely to come up about the Government and its officials in all their relations at home and abroad.

This book makes a volume of nine hundred pages' bound in half morocco, and the price is \$5. It is a book of reference for American citizens and for foreigners who desire full and authentic information as to the organization of the United States Government.

L. R. HAMERSLY & CO.
1 West 34th Street, NEW YORK

A. T. Clay on "Recent Biblical Discoveries in Babylonia," a collation was served.

GEORGE WHARTON PEPPER and his wife have contributed \$3,500 towards the endowment of a bed in the University Hospital, Manila, Philippine Islands, as a thank offering from the recovery of their three children from a serious illness.

THE BISHOP COADJUTOR of the diocese addressed a large gathering of Presbyterian clergy and laymen in Witherspoon Hall on Monday last upon Civil Service Reform, in which cause the Bishop is deeply and personally interested.

THE ANNUAL meeting of Sunday school workers of the diocese to confer in regard to the Lenten offerings of the schools, will be held at the Church House, Philadelphia, on Saturday, February 29th, at 3 P.M. Addresses will be made by the Rev. Messrs. Prevost, James, and Van Meeter, all of whom have been missionaries.

THE REV. EDGAR COPE, rector of St. Simeon's, Philadelphia, prepared the plans and is superintending the remodeling and rebuilding of the pews of the church, at a cost of about \$1,000. The church seats over 900 persons.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Session of the Clerical Union—Mission at Union City.

AT THE February meeting of the Clerical Union on February 17th, the Rev. Dr. Arundel of Trinity Church, Pittsburgh, read an interesting and suggestive paper on "What Has the Bible to do with Religion?"

THE REV. D. B. MATTHEWS, Archdeacon of Erie, held a four days' mission at St. Matthew's Church, Union City, beginning Sunday, February 17th.

QUINCY.

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

Useful Present to the Bishop by School Children.

THE PUPILS of the school at Jubilee, Ill., have designed, built, and presented to the Bishop of Quincy an office desk. It is not an ordinary desk by any means. It is large enough for ten men to sit about it. It was designed expressly for what it is, a Bishop's desk. It is made of black walnut, in chief, and there is no metal in it save the locks and beaten copper handles, and even these were made at Jubilee. Its letter files will hold 40,000 letters and its fourteen capacious drawers will hold any amount of matter in a way to be quickly found. The bare desk weighs 500 pounds.

SOUTHERN VIRGINIA.

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

Brick Church to be Erected near Manchester.

STEPS have been taken to build a church at Forest Hill, near Manchester, by the Church of the Good Shepherd, just organized. The lot has been donated by the Forest Hill Land Co. The building will be of brick with slate roof, with a seating capacity of over 200.

SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Death of Dr. W. T. Ingram of Murphysboro.

ON FEBRUARY 21st, Dr. W. T. Ingram, warden of Trinity Church, Murphysboro, entered into life eternal. He was a devoted Churchman, and it was owing to his energy and zeal that the beautiful little church at Murphysboro was built. He was a member of the diocesan Board of Missions and represented the diocese at the Richmond convention as a lay deputy. The funeral took

place on Monday, the 24th, the Rev. W. M. Purce, priest-missionary of the South, officiating.

WASHINGTON.

Meeting of the Clericus—Special Preachers for Lent—Lectures Before the Churchmen's League—Notes.

THE CLERICUS met at the rectory of St. Paul's parish through the courtesy of the Rev. Dr. Harding. The Rev. Dr. Williamson-Smith read a paper on "Psycho-Therapy," instead of the subject the late Bishop was to have addressed us upon. Dr. Smith's paper was unique and scientific. But the most striking thing about it was that Dr. Smith had prepared most of it forty years ago. This paper was suggested by the recent visits of the Rev. Dr. Worcester of Boston, Mass.

SINCE THE arrival of the new rector at Hyattsville, Md. (the Rev. Henry Thomas), talk is revived as to the desirability of a more worthy memorial of Bishop Pinckney than the present Pinckney Memorial Church at this point.

THE SPECIAL preachers for Sundays in Lent at St. Mark's Church, Washington, are the Rev. Dr. Roland Cotton Smith, Rev. Wm. R. Turner, Chaplain C. C. Pierce, Rev. J. P. McComas of Annapolis, Md., and Rev. Dr. Richard W. Micou of the Theological Seminary in Virginia.

DURING the absence of the Rev. Dr. McKim, rector of Epiphany Church, Washington, the parish will be under the care of the Rev. G. Freeland Peter, assistant rector, who will be assisted by the Rev. Dr. Reese F. Alsop of Brooklyn, and the Rev. E. H. Ingle.

THE COURSE of lectures under the auspices of The Churchman's League will be delivered in Trinity Church, Washington, Tuesday eve-

Rheumatism

A Home Treatment Made Up of Well Known Remedies

Costs Nothing to Try

Rheumatism, Lumbago, Sciatica, Pain in the Back, has been cured, in the real meaning of the word, by a little Stillingia, Iodide of Potassium, Poke Root, and Gualac Resin. These remedies any one, even a young child, can take in any reasonable amount with perfect safety, and the results have been found to be astonishing. It has been proven that this combination makes up the best rheumatism remedy in existence, having actually cured many stubborn cases of over 30 and 40 years' standing—even in persons of old age.

The four remedies mentioned above, together with other well known ingredients, have been put up in compressed tablet form, and are called

"GLORIA TONIC."

If you suffer from any form of uric acid in the blood, and have Rheumatism, Gout, Lumbago, Sciatica, this is the way to drive it out of your system in quick time.

Test this great remedy for yourself free by sending for a trial package to John A. Smith, 4898 Gloria Tonic Bldg., Milwaukee, Wis. Send this notice with your name and address on a slip of paper and you will receive a trial package by return mail absolutely free. It is only in Gloria Tonic that you can get the above combination.

Have You Money To Loan

6% Not Carefully selected First Mortgage Loans. Interest paid promptly every six months. Over 27 years experience. Absolute satisfaction in every particular. We make loans with our own money and have papers all complete to turn over to investors. Large assortment always on hand. Write for references and information. PERKINS & COMPANY, Lawrence, Kansas.

Old Sol
is at his merriest,
jolliest best right
now in
California
Why not take a trip out
there this Winter? For
booklets on California
write
Union Pacific
Southern Pacific
E. L. LOMAX, G. P. A.,
Omaha, Neb.

"WHERE DIRT GATHERS
WASTE RULES"
Great Saving Results from
the use of

SAPOLIO

Digitized by Google

nings in Lent as follows: March 10th, "Church and Higher Criticism," the Bishop of Washington; March 17th, "The Virgin Birth," the Bishop of Chicago; March 24th, "The Resurrection and Ascension," Rev. F. J. Hall, D.D., of Western Theological Seminary; March 31st, "Christian Ministry," the Bishop of Atlanta; April 7th, "The Sacramental System," the Bishop Coadjutor of South Carolina.

THE SUNDAY SCHOOL Institute of the diocese held its regular February meeting at Epiphany parish hall, February 18th. The speakers were helpful and interesting. Mr. John O. Johnson, of St. Andrew's College Park, Md., spoke on "The Spheres of The Rector and Superintendent in the Conduct of the Sunday School." Mrs. Albert Sioussat, president of the Maryland Branch of The Woman's Auxiliary, addressed the meeting on "The Study of Missions in Our Sunday Schools."

THE GUILD of the chapel of the Nativity (the Rev. E. M. Thompson, priest-in-charge), is struggling to aid the chapel to begin building operations this coming spring. Three thousand dollars has been raised for purchase of the lot, and the guild is endeavoring to raise the \$8,000 needed for the building. This chapel is situated in a growing section of North-East Washington where the Church is sorely needed and appreciated

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop. J. N. McCormick, D.D., Bp. Coadj.

Double Anniversary of Bishop McCormick Celebrated.—Plans for New Parish House for Grace Church, Grand Rapids—Diocesan Notes.

THE DOUBLE anniversary of Bishop McCormick, being the second of his consecration and the tenth of his coming to Grand Rapids, originally as Dean of the Cathedral, was celebrated on Friday of last week with services at the Pro-Cathedral, followed in the afternoon by a reception. Bishop McCormick has endeared himself thoroughly to the diocese, as he had already endeared himself to the see city before his consecration.

IN PREPARATION for the proposed parish house for Grace Church, Grand Rapids, plans have been drawn up by a competent architect and are now submitted to the parochial guilds for their suggestions, so as to make this agency as practical as possible for parish needs.

St. John's, Ionia, has a new men's club, which was organized on February 11th, when sixty-five men of the parish turned out to greet Bishop McCormick, the speaker of the evening, at a dinner given to consider the advisability of this project.

A BUILDING FUND has been started at St. Mark's, Coldwater, with a view to erecting as soon as possible a needed rectory and to enlarge the parish house.

THE GRADUATES of Akeley Institute, the diocesan school for girls at Grand Haven, who reside in Grand Rapids have recently organized an alumnae association, to hold occasional meetings for social purposes and to further the interests of the school in their city.

BISHOP GILLESPIE has sent a pastoral letter to the diocesan clergy through the columns of the Church Helper, in which, among other recommendations for the better observance of Lent, he urges that one service a week should be held for the children of each parish. Most of the clergy accordingly will arrange for such a service on Monday afternoons.

TRINITY CHURCH, Marshall, has begun the publication of a monthly parish paper under

the direction of the rector, the Rev. Frederick Hewitt.

AT PETOSKEY (Emmanuel Church) a guild for intercessory prayer has been organized by the Rev. J. W. Bedford-Jones, rector.

CANADA.

St. Paul's Toronto, Free from Debt—New Church Dedicated at Carman.

Diocese of Toronto.

MUCH satisfaction is expressed that St. Paul's Church, Toronto, is now entirely free from debt, the last payment on an old mortgage on the church property, which has been on it for thirty years, having now been made. It is hoped that the window in memory of the late rector will be in its place by Easter.—IT WAS stated at the February meeting of the diocesan Mission Board that the greatest need was the want of young men for active work in the mission stations of the diocese.—THE NEW wing of Wycliffe College, Toronto, was opened on February 21st, Archbishop Sweatman presiding, when a portrait of the late Principal Sheraton was unveiled, the gift of the graduates.

Diocese of Rupert's Land.

THE NEW Church of St. Paul's, Carman, was dedicated by Archbishop Matheson, February 2d. It is a particularly fine church.—St. JUDE's mission church, Winnipeg, hitherto in the parish of St. James, has been made a parish in itself, and is now known as St. Jude's parish church.



ARTHUR NIKISCH.

ARTHUR NIKISCH, Conductor Leipzig Gewandhaus Orchestra, Conductor Berlin Philharmonic Orchestra, Director Leipzig Conservatory of Music, formerly Conductor of Boston Symphony Orchestra, and altogether one of the greatest musical geniuses today living, writes as follows concerning

Mason & Hamlin ORGANS

"I have on several occasions both heard and played your Liebt Organs, and I wish to express to you my sincere admiration for the instruments. They combine remarkable power with a superb variety of tone color, and the effects produced are often really orchestral in character. I congratulate you on manufacturing what I believe to be the best instruments of their class made."

(Signed) ARTHUR NIKISCH. Such an organ makes possible the finest church music and brings orchestral music within the sphere of the home. It is not a makeshift but a rare musical instrument, in a class by itself.

Send for catalogue O, describing styles for all purposes.

Mason & Hamlin Co. BOSTON, MASS.

Schools of Theology

NEW YORK.

The General Theological Seminary CHELSEA SQUARE, NEW YORK.

The next Academic year will begin on Wednesday, September 16th, 1908.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Schools for Boys

INDIANA.

HOWE SCHOOL

A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address Rev. J. H. McKENZIE, Box K, Lima, Ind.

School for Boys

ILLINOIS

St. Alban's Knoxville, Illinois.

A Church School for Boys. Location, sanitation, equipment, methods, masters, unsurpassed. Much attention given to each boy. Gymnastic and Manual Training. Younger boys in main building, with Matron; older boys with Headmaster, in cottages. Diploma admits to leading Colleges. Write for Illustrated Year Book. Rev. C. W. LEFFINGWELL, D.D., Rector, LUCIEN F. BENNETT, B.A., Headmaster.

WISCONSIN.

Racine College Grammar School.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. H. D. ROBINSON, Warden, Racine, Wis.

Colleges and Schools for Girls.

CANADA

Bishop Bothuno Colloge OSNAWA, ONT.

In care of the Sisters of S. John the Divine. For terms and particulars apply to THE SISTER-IN-CHARGE

ILLINOIS

ST. MARY'S KNOXVILLE, ILLINOIS

A Church School for Girls and Young Ladies. The Course extends two or three years beyond the High School. Training in Social Life and Domestic Science. Nearly forty years of success. One hundred students from twenty States. For Illustrated Year Book, address the Rector, the Rev. C. W. LEFFINGWELL, D.D.

WATERMAN HALL

The Chicago Diocesan School for Girls STICAMORE, ILLINOIS

The Nineteenth Year began September, 1907. Preparatory, Academic, College Preparatory and Special Course. The Rt. Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLETCHER, D.D., Rector.

NEW YORK

Saint Gabriel's School

PEEKSKILL-ON-HUDSON, N. Y.

BOARDING SCHOOL FOR GIRLS

Under the charge of the Sisters of St. Mary. College Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address THE SISTER SUPERIOR.

SISTERS OF ST. MARY

SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twenty-fourth year opened September 27, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. J. J. Richardson, Esq., Davenport; Simon Cassidy, Des Moines, Ia. Address THE MOTHER SUPERIOR.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year opened September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

LENTEN PREPARATION AND TRACTS

[All prices net, carriage additional.]

Church Booklets for Parochial Circulation

Distribute these at Lenten or Pre-Lenten Services.

The two Series heretofore published under the titles of the "Living Church Tracts" and "Parish Tracts," have been reprinted in a more attractive and convenient style, with title pages, in most cases, in two colors, and made to fit a No. 6½ envelope. The word "tract" has been eliminated, and the Series is now designated as "CHURCH BOOKLETS."

Most of the old series have been retained, and new ones added. Not less than a million copies were sold under the old title, but it was thought best to add to their attractiveness in printing, and make them more modern in appearance.

PRICES.

The 4-page Booklets are sold at the rate of 50 cents per hundred; 8-page, at the rate of \$1.00 per hundred; 16-page, at the rate of \$2.00 per hundred, and so upward. (For special reasons there will be occasional variations from these prices, as to number of pages.) Full sample set, 75 cts.

AT 50c PER HUNDRED.

"My Husband Will not Accompany Me to Church."

Individual Influence.

"You May Baptize My Child at Home."

A Brother's Love: A Ballad for Good Friday.

Always in His Place. By Harriet McEwen Kimball.

Keeping Lent: A Quinquagesima Leaflet.

AT \$1.00 PER HUNDRED.

A Lost Art. By the Rev. A. W. Snyder. *So Many Calls.*

The Church and Its Bible. By the Rev. Dr. Jewell.

What Good will Baptism Do the Child? By the Rev. A. W. Snyder.

What You Ought to Know About the Church. Same author.

Does God Care? Same author.

Faith and Opinion. Same author.

The Reason Why. Same author.

How it Happened. Same author.

Let Him Choose for Himself. Same author.

How to Behave in Church. Same author.

Adult Baptism. Same author.

A Change of Heart. Same author.

At His Best. Same author.

Over and Over Again. Same author.

Why Do You Want Me to Go to Holy Communion?

Don't. By the Rev. W. J. Miller.

Why Should My Child be Baptized?

"I Have No Time; My Business Takes Every Spare Moment."

Constant Communion. By the late Bishop Jebb.

Lent is for All Christians. By the Rev. M. M. Moore.

The Prayer Book Preparation for Confirmation. By Bishop Edsall.

Support the Parish. By the Rev. M. M. Moore.

The Church and Her Ways.

The Intermediate State.

The Lenten Fast. By the Rev. Chas. T. Stout.

John Wesley on Separation.

The Seven Gifts: A Brief Explanation of the First Collect in the Confirmation Office. By the Rev. C. M. Sturges.

Constant Communion.

A Few Words About Confirmation. By the Rev. Arthur Ritchie, D.D.

The Story of the Cross—Poem.

The Church that is not a Sect. By the Rev. W. T. Whitmarsh.

"Do This in Remembrance of Me."

Helpful Thoughts for Lent.

What is the Athanasian Creed? By Bishop F. W. Taylor.

"Our Own Church is in Debt."

What is Baptism For?

Thoughts on Holy Communion.

"I Have No Voice."

The Point of Divergence Between Historic Christianity and Christian Science. By Frederic Cook Morehouse, Editor *The Living Church*.

No Friday: No Sunday. An Editorial from *The Church Times* (London).

Man's Senses and God's Worship: A Dialogue By Richard H. Thorneon, LL.D.

Nineteen Questions About the Episcopal Church. (165th thousand). By the Rev. R. S. Barrett, D.D.

Important Items. Vital Features Regarding the Church Briefly Expressed. By the Rev. E. W. Hunter.

AT \$2.00 PER HUNDRED.

Church Facts. A History of the Church, with the Apostolic Succession, from the Days of Our Lord to the Present Time. By the Rev. E. W. Hunter.

The Book of Common Prayer. Same author.

All Other Things. General Information Essential to Loyal Citizenship in the Kingdom of God. Same author.

The Holy Catholic Church. Reasons for the Restoration to the Church, as a Title, of the Name Given Her in the Creed, and the disuse of any sectarian designation. Same author.

Christian Symbolism. The Christian Significance of the Furniture of the Church, Ritual, Forms and Ceremonies. Same author.

Elementary Notes on the Church, Doctrinal and Historical.

Which is the Church or Christ? By the Rev. J. Stewart Smith.

Do Methodists Constitute a Church? By the Rev. Jos. Hammond.

Confirmation, Its Authority, Obligation, and Purpose. By the Rev. A. W. Snyder.

The Best Means of Securing Money for Church Support. By the Rev. Alfred A. Butler, D.D.

The Sign of the Cross: A Devotional and Practical Consideration.

The Faithful Layman and the Unfaithful Layman. Two Editorials reprinted from *The Living Church*. By Frederic Cook Morehouse.

Confirmation. By the Rev. Dr. A. W. Little.

Some Hints for Lent. By the Bishop of Vermont.

A Brief Commentary on the Morning Service. By A Lay Worker.

The Duty of Constant Communion. By the Rev. John Wesley.

What the Rubrics Tell Us. A Compilation of Rubrics of the Prayer Book, with Notes on Some of the Practices of the Church.

AT \$3.00 PER HUNDRED.

How to Take Part in the Services of the Episcopal Church. By the Rev. George B. Johnson.

Donations, Bequests, and Endowments. By the Rev. E. W. Hunter.

The Order of Confirmation: An Explanation, with Notes on the Confirmation Gift, and the Proper age for Confirmation. By the Rev. A. Q. Bailey.

The Fond du Lac Tracts

A series edited by the BISHOP OF FOND DU LAC and intended to meet briefly some of the issues of the day.

No. 1. *The Church in the New Testament.* By the Bishop of Fond du Lac. .05; per hundred, 3.50; express additional.

No. 2. *The Holy Eucharist in the New Testament.* .15; per pkg. of 50, 3.50; express additional.

No. 3. *Catholicity and the Vincentian Rule.* .15; per pkg. of 50, 3.50; express additional.

No. 4. *Absolution in God's Word.* .15; or 15 copies for 1.00, express charges additional.

No. 5. *Difficulties of Faith.* By the Very Rev. Selden P. Delany. Edited by the Bishop of Fond du Lac. .10; or 50 copies for 3.00. Express charges additional.