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The Living Church

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THE UNITY OF LIFE.

THE prevailing philosophy of the day is the Monistic. It seeks to explain all life as the working out of one force, one principle. In trying to do this, it finds one obstacle in the way, the problem of evil, or sin. And so, the tendency to-day is to belittle sin: to make out that, after all, there is not so great a difference between righteousness and unrighteousness, between truth and untruth.

Undoubtedly the existence of evil is a great mystery. It is impossible for the human mind to understand how evil could either originate or continue to exist and carry on its dreadful work in a universe created and controlled by an all-wise, all-loving, and all-powerful Deity. The existence of a spirit wholly evil is incomprehensible, but not therefore impossible.

Now there is a philosophy of the Bible as well as a philosophy of the schools, but it is a pragmatic and not a speculative philosophy. It aims at reducing multiplicity to unity and discord to harmony through a well-ordered life instead of through a theory that is for the intellect only. It aims at overcoming evil and is not content to deny its existence or explain it away. THE GOSPEL (ST. LUKE 11:14ff.). CHRIST CASTING OUT THE DEMONS.

The story of the casting out of a demon by our Lord reveals to us two opposed kingdoms, each a unity in itself: each under a leader; but Christ is the stronger of the two. "If I with the finger of God cast out demons, no doubt the Kingdom of God is come upon you." Life is a conflict between two opposing kingdoms, and the unity we are to attain is the unity of victory or of defeat—to be all good or all bad. Hence the first lesson for us to learn is the necessity of choosing sides.

This truth is obscured for us by the fact that none of us, in the present state of things, is either altogether good or altogether bad. There is good in the worst of men and there is evil in the best of men. But this state of things cannot last always. "Every kingdom divided against itself is brought to desolation: and a house divided against a house falleth." That profound principle which Abraham Lincoln saw to be true in the '50's with reference to the United States and slavery, is true for the individual soul. We have got to commit ourselves absolutely and forever either to all good or to all evil; and not to commit ourselves to the good is, by our very inaction, to commit ourselves to the bad. "He that is not with Me is against Me."

And the second lesson for us to learn is, that it is only through Christ that we can win out for all good against all sin. There remains in each of us a false self, which is subject to the enemy of God and human souls until we put our trust in the Stronger Man who taketh from the strong man all his armor and divideth his spoils. Only by allegiance to Him may we be numbered among those blessed ones who hear the word of God and keep it.

THE EPISTLE (EPH. 5:1ff.). THE KINGDOM OF LIGHT AND OF DARKNESS.

This teaching of Christ during the days of His earthly life, a teaching exhibited not only by word of truth but by deeds of power, became for the disciples after Pentecost matter of experience. The Apostle Paul was but one of those who was enabled to "set his seal to this, that God is true," and out of his own experience to exhort us to walk as children of light and have no fellowship with the unfruitful works of darkness. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

THE COLLECT.

It is only as we thoroughly believe these truths taught by the Master and experienced by disciples that we can in all sincerity and truth make our appeal on bended knees to the Source of all power to be our defense against all our enemies.

W. B. C.

UNITY BY SURRENDER OF THE CHURCH'S POSITION.

WE have more than once alluded to that new condition in Christendom which has arisen through the decline of sectarian polemics and the general desire among Christians to effect reunion. That new condition is at one and the same time a matter for rejoicing and a serious danger. It signifies the wish for unity, without which unity never can be accomplished; but also the fact that abstract dangers have become concrete. So long as men held lax views as to the nature of the Church and her ministry, without much opportunity to experiment with them, the danger was academic. It was always distressing to listen at Church congresses and otherwise to men whose conception of the Church was merely that of one of the Protestant sects; yet one felt that the Church's official standards sufficiently protected her position, and the very desire on the part of sectarians to hold themselves aloof from the Church was a protection.

Almost suddenly the danger has shifted to a concrete one. There have been a number of well meant suggestions looking toward the reunion of Protestant Christians with the mother Church that indicate how widespread is the misconception of the position of the latter among her own children. We understand that there is little danger to be apprehended from movements that would involve the Church in the "Federation of Churches" that has been promoted in New York. We are probably free from any danger on that score. The unhappy experiment made by our missionaries in China and explained in our columns last week may, we trust, be accepted as a "horrible example" of what is involved in such federations. To surrender the Church's position first and then make a valiant fight to secure the indorsement of the Catholic creeds by a body that distinctly repudiates the authority of the Catholic Church, is of no particular value to anybody. If the Shanghai conference, for instance, had unanimously affirmed the Nicene Creed, it would still have given no protection to the faith of the "Chinese Church" in the future, for the principle of authority was entirely lacking. The fundamental weakness of the "Chinese Church" is that it is not the Church built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

A CORRESPONDENT outlines to us certain proposals looking toward unity that, he says, will be introduced into the forthcoming council of the diocese of Alabama. These proposals will be found enumerated in the letter, "An Alabamian Plan for Unity," which will be found in the Correspondence columns. Too much anxiety need not be aroused by the presentation of this plan. It is, at present, only a scheme which some unnamed person intends to ask the Alabama diocesan council to ask the General Convention to formulate. Perhaps the father of the plan will see how impossible it is before he has committed himself to it. Certainly the diocesan council may be trusted to repudiate it. With absolute certainty, of course, such repudiation would be given by General Convention. We criticise it only because it puts in tangible form the proposition to "federate" Churches about which much is said in the abstract. As there are people who, perhaps, do not see the impossibility of the suggested plan at first reading, we shall attempt to show how it involves simply Unity by Surrender of the Church's Position: yet in giving space to its consideration we should not wish any reader to suppose that we view the scheme as within the range of serious possibilities.

If the Protestant Episcopal Church were a body complete in itself and independent of all ecclesiastical relationship with bodies in other lands and in earlier centuries, the plan might be feasible. But did Jesus Christ deliver a revelation to the Protestant Episcopal Church? Did He endow that Church with any distinct authority over His people? Did He commit to that Church the power to incorporate men into His Body and the sacramental means of sustaining their spiritual life?

It is obvious that He did not. The Protestant Episcopal Church dates, as such, only from the years immediately following the American Revolution. Either, then, the Protestant Episcopal Church totally lacks all that character which, we are taught, was impressed by the Son of God upon the Church of His foundation; or else the Protestant Episcopal Church possesses it by other right than the fact of her own independent organization.

Of course the fact is that the only claim of the Protestant Episcopal Church upon our allegiance is derived from her

corporate identity with the holy Catholic Church of history. It is the Catholic Church to which the revelation was given. Of that Church alone is Jesus Christ the Head. Into that Church alone does Baptism incorporate us, by making us members of Christ, whose body is the Church. Through that Church alone is the divine food given for the strengthening and upbuilding of the spiritual life. To the ministry of that Church alone is confided the governance of the faithful. We are not now considering what extraordinary grace may be given by the Holy Spirit apart from the Church, nor the individual condition of persons who inherit their place outside the communion of the historic Church through no fault of their own. We would indicate simply the title-deeds to our allegiance which are possessed by the Protestant Episcopal Church. They are deeds that depend wholly upon the continued identity of that Church with the Church of history.

To "invite all English-speaking Christian bodies in the United States to unite with [this Church] in forming The American Church" implies that the foundation of Jesus Christ must now be superseded by a new foundation. Good bye to the foundation of the apostles and prophets; we, the English-speaking Christians in the United States, are sufficient to take their place. Supplant St. Peter with the excellent Mrs. Eddy. Build strong on the superstructure held erect by the late lamented Dowie. Fit a good, English-speaking Protestant elder into each of the foundation stones from which an apostle or a prophet has been ejected. See twentieth century Protestantism triumphant in the foundation.

Come then to the corner stone and eject Jesus Christ. Let us have no more of the Church of His foundation. Not the Catholic Church, but The American Church, for us! Not a Church of Parthians and Medes and Elamites and all nations and languages and kindred under heaven, but a Church of English-speaking Americans! "Not this Man, but Barabbas!" "Away with Him! Away with Him!"

The "foundation principles of this union shall be the six principles laid down in the sixth chapter of the Epistle to the Hebrews." Six foundation-stones then instead of twelve; a "Church" built up on two verses of Holy Writ instead of the Church of the living God! Really, one is tempted to wonder whether the twentieth century can witness such a suggestion made seriously!

And the proposal "to consecrate twelve Bishops for each of the denominations" is a fitting anti-climax. What right on earth have Bishops of the Apostolic Succession in this twentieth century English-speaking American Church? Really, the historic episcopate is treated as a fetich by too many Protestant Churchmen. Throw away the Church, tear down her foundations, eliminate her Cornerstone, supersede her Creeds, cast out her sacraments, deny her authority, surrender her priesthood, but—save her Bishops! Could any proposal be more absurd? No, when we throw away the rest of the historic Church, let the Bishops go with it! Let us build no new Church upon a distorted episcopate. Let us remember that it was a Church in which the historic episcopate was carefully preserved of which "One like unto the Son of Man" said: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

LEST WE affright any of our readers by considering thus seriously a proposition that would, in effect, detach the Protestant Episcopal Church from the Catholic Church of the ages, we must remind them again that there is not the remotest danger that the Church will fall into the apostasy which is proposed in this wise. We cannot but wonder whether our correspondent who sends the story has not been misled in thinking that any single Churchman proposes to introduce such a scheme into the Alabama council. We can easily foresee the scheme decorously laid on the table.

Yet propositions looking to some form of "Federation of Churches" do arise from time to time and do succeed in confusing the minds of otherwise sensible Churchmen. It is well that the impossibility of countenancing such schemes should occasionally be made clear. Only a complete apostasy of the Church could result.

The religious future of the American people is not with Protestantism. The American Catholic Church must, in all probability, be their ultimate rallying ground; but whether the Church now in communion with the see of Rome, or that now called Protestant Episcopal, shall be that American Catholic

Church, will depend upon the conduct of each. Much responsibility rests upon American Churchmen.

ONE phase of the value that a Provincial System might be to us is shown in the incident related in our London Letter for last week as having occurred in India, where that system is in vogue; as it is, indeed, in practically every part of the Anglican communion outside of the United States.

The Bishop of Bombay, as it will be remembered by readers of Church papers, issued last year some extraordinary and revolutionary orders relating to many phases of divine worship and Church work. A number of the clergy at once protested. The controversy finally simmered down to the issue of whether unconfirmed children might be present at Holy Communion, not, of course, receiving the sacrament. The Bishop held that they might not. Several of the clergy refused absolutely—as well they might—to repel the children, who have as good a right to worship Almighty God in His temple and in His appointed act of worship as has the Bishop. The Bishop met this “contumacy” by inhibiting several of the clergy.

Thus far the episode might have happened in America; for though it is unthinkable that any of our one hundred Bishops could reach the height of stupidity to which the Bishop of Bombay has climbed—he has just passed suddenly to his rest and one laments the necessity for alluding to his mistakes; may he rest in peace!—yet it is very easy to assume some real and conscientious difference between a Bishop and one or more of his clergy which might lead to inhibition of the latter.

But the rest of the incident could not occur in the United States. The inhibited clergy appealed to the Metropolitan of the Province, the Bishop of Calcutta. The latter, after hearing the case, reinstated the inhibited priests and held that “the attendance of unconfirmed children at Holy Communion does not necessarily imply strange doctrine and cannot legally be prohibited.”

Why should an American Bishop be treated as an absolute monarch beyond any other Bishop in Christendom? Our clergy have absolutely no appeal beyond their Bishop, except in the event of a formal ecclesiastical trial which, happily, is of very rare occurrence. We fear it cannot be said that episcopal injustice to a priest is unknown among us, while also the fear of being unjust in a case in which there is no possibility of an appeal oftentimes prevents a Bishop from well deserved discipline of a contumacious priest. Our own position is therefore a choice between absolute monarchy and anarchism, according as any Bishop might elect.

Much of our difficulty under Canon 19 might be averted if, for instance, aggrieved Churchmen in New York or Long Island had the right to appeal to a Metropolitan for an injunction to restrain a priest from permitting men not episcopally ordained from preaching sermons at regular Lenten services until the meaning of the canon might first be argued and determined. Many of the controversies which from time to time disturb the Church, might be quieted by such means.

In the absence of any such right of appeal each Bishop interprets the canons according to his own sweet will; and though an interpretation may be contrary to the plain language of the canon, there is no redress, except by the unwieldy fashion of preferring charges against the Bishop and placing him upon trial. And no one seriously recommends that course as a solution of canonical questions.

AN interesting paper in *St. Andrew's Cross* for March gives particulars of the work of St. Paul's Society and of the Brotherhood of St. Andrew in Harvard University. Church work among college students is among the most difficult forms of Church work, and many inquiries are made from time to time as to how the work can best be done. It is a pleasure to note that St. Paul's Society has revived to a greater activity than it has had during recent years, and that real progress is made in its work among Harvard students.

The article shows that several forms of work are promoted by its members. They have arranged for a course of lectures on the Christian Faith, the lecturers being Professors Drown and Nash of the Episcopal Theological School and Dr. van Allen of the Church of the Advent, Boston. They maintain a missionary study class, in connection with which a number of missionary addresses have been delivered during the year and regular study is promoted on the missions of the Church. The members make their corporate communion regularly on the third Sunday of each month at Christ Church, Cambridge, and

have special celebrations on St. Andrew's day and on the feast of the Conversion of St. Paul. They maintain a special interest in city missions in Boston and in work of boys' clubs in that city. Most important of all, they arranged a mission, which was held in November by the Bishop Coadjutor of Fond du Lac, assisted by the Archdeacon of the same diocese, which lasted ten days. Archdeacon Wilbur gave a course of excellent twenty-minute instructions at each evening service and the mission sermon was preached by Bishop Weller. Both the missionary and his assistant performed admirable work. The Society attempts work especially among the freshmen at the university, and perhaps the most valuable suggestion in the article is that of the necessity of beginning the work in the preparatory schools that are the chief feeders to the university. For this purpose the Society sent deputations last year to Groton, St. Mark's, St. Paul's, and St. George's schools, as a result of which the Society was enabled to enter upon its active member list all of the Churchmen from those institutions, about 150 in number, who entered Harvard as members of the class of 1911. Each year a religious census is taken of the incoming students, and all freshmen who are students are invited early in the year to a reception tendered especially to them and held in the parish house of Christ Church. An attempt is made in this way to bring new students into touch with the Society and at least to keep them in touch with the Church.

The article closes with some most valuable suggestions drawn from the experience of the Society in regard to work among college men. Those interested in such work cannot find a more practical aid than this article. Indeed, if the clergy and others would come more and more to view *St. Andrew's Cross* as a practical guide to them in work among men, rather than merely as the organ of a society with which, possibly, they have no immediate point of contact, they would be greatly aided in their parochial work, and the magazine would have a wider opportunity for fulfilling its purpose.

WE feel keenly the serious condition of our general missionary treasury as reported by the Treasurer at the recent meeting of the Board of Missions, reported elsewhere in this issue. At each General Convention there is a wave of missionary ardor which demands the expansion of our work and, consequently, the increase of the expenses of the Board. Four additional Missionary Bishops were elected at the last Convention, and two at the Convention of 1904.

But the missionary enthusiasm seems to miss the pocket book. The Church does not sustain her legislators; one wonders whether the legislators sustain pecuniarily their own votes.

The world cannot be converted by means of resolutions. To send out Missionary Bishops and withhold support from them is vastly worse than not to send them out.

Many of us, no doubt, feel seriously the results of last fall's panic; yet it is simply essential that the Church's obligations be met. May we not have honest, earnest efforts to meet them?

We are the more anxious over the condition since we realize the additional discouragement to missions which must result from the publication last week of regrettable facts relating to the China mission. These facts do not increase missionary ardor.

But we beg to remind Churchmen that such issues as those which grow out of the China episode cannot rightly be met by withholding supplies. When Bishops are created, they are given a life-long tenure, except where, after presentation and trial, they are deposed for serious offenses. Discipline is never rightly exercised by “starving the minister,” be he Bishop or rector. However serious the mistakes which any of our missionaries have committed, these cannot under our canons be sentenced to death by slow starvation. Nor is it logical to punish missionaries or to close up churches, schools, or hospitals in Japan, Alaska, and America, in order that we may show our condemnation of mistakes made in China.

We write thus frankly because it will be most difficult for mistakes in the mission field ever to be pointed out or corrected, if the first result of publication of the facts is the withholding of supplies.

If we must have criticism, as apparently we must, let our criticism be accompanied by more ardent prayers and by increased offerings for the support of missionary work. Thus shall we evince our good faith, and thus shall our right to criticise what is badly done be generally recognized.

And things done in China must be discussed on their merits,

without the sense that we are impairing the efficiency of our missionary work throughout the world by the mere presentation of facts.

WHAT is the duty of the lay member of a parish into which a sectarian minister is intruded as a "preacher"?

The question is raised, and the editor is requested to express an opinion.

If Bishops and clergy, especially in the metropolitan dioceses, intend to force sectarian ministers into the pulpits of the Church, with a total disregard for the rights of the regular worshippers, they must be prepared to face the issue. They must realize that they are driving loyal communicants at least out of the parish which, possibly, has many dear associations to them. They are risking the spiritual welfare of souls who are driven to question seriously how far they can be loyal to a Church whose Bishop plays with schism.

To the inquiring layman our reply is this: If the parish is the only one in the community, remain loyally within it, and address a respectful letter of remonstrance to the rector and to the Bishop. Keep away from the service. If there are other parishes in the city—and most of these instances are reported from the larger cities in the East—take letters of transfer to another parish and attach yourself to it. But this action is recommended to apply only to places where there has been clearly the preaching of ordinary sermons by outsiders at ordinary services, and not to instances in which outside specialists are, in good faith, permitted to speak in such wise and on such subjects as are clearly distinguished from the preaching of sermons. In case of doubt, confer with the Bishop or the rector.

To Bishops and rectors who are casting dismay into the hearts of faithful Churchmen and are plunging the Church into serious dangers, we beg to suggest meditation upon these words of the Ordinal: "AND IF IT SHALL HAPPEN THAT THE SAME CHURCH, OR ANY MEMBER THEREOF, DO TAKE ANY HURT OR HINDRANCE BY REASON OF YOUR NEGLIGENCE, YE KNOW THE GREATNESS OF THE FAULT, AND ALSO THE HORRIBLE PUNISHMENT THAT WILL ENSUE."

It seems incredible that we can actually have, in this American Church, Bishops who are willing to risk the disruption of the Church and the serious injury to immortal souls for the sake of experimenting with practices that can be justified only by a complete distortion of a much criticised canon, and that, at best, are wholly unnecessary.

HOW to turn Penitence into Cash is a discovery of the Pennsylvania Railroad. An advertisement printed recently in the Philadelphia papers begins:

"LENTENTIDE AT ATLANTIC CITY.

"The metaphorical 'sackcloth and ashes' of Lent lose much of their penitential severity when donned amidst the cheerful surroundings of Atlantic City.

"There is no better place in which to rest during the period of enforced social inactivity than this delightful City by the Sea."

Mention of some of those characteristics of Atlantic City that do, indeed, quite successfully mitigate the "penitential severity" follows. One almost expects to read of sackcloth bathing suits, so successfully are pleasure and penitence mixed by the adroit advertiser.

But though one feels a sense of indignation against the railroad for this brazen exhibition of cynicism, is it not true that Churchmen themselves are more to blame?

ANSWERS TO CORRESPONDENTS.

T. E. D.—The latter portion of the *Ave Maria* as now used dates only from the fifteenth century.

INQUIRER.—Easter Even is the concluding day of Lent and is subject to the same rule of abstinence as are other days of the season. Without Easter Even there would be but thirty-nine days of Lent.

W. M. P.—The House of Bishops declared its opinion in 1871 that the word "regenerate" in Baptism was "not there so used as to determine that a moral change in the subject of Baptism is wrought in the Sacrament." This did not imply that remission of sins is not given in Baptism, but rather was intended to distinguish between Regeneration and Conversion—two words that had become largely misconstrued as synonyms in the popular language. The new birth is a spiritual change; and remission of sins an effect, conditioned (in the case of adults) upon penitence. Read Chap. 9, Vol. I., of Mortimer's *Catholic Faith and Practice*.

WHAT IS BEING DONE WITH MONASTIC PROPERTY IN FRANCE?

[FROM OUR EUROPEAN CORRESPONDENT.]

SOME months ago I wrote about the singular indifference with which the dissolution of the Religious Orders was regarded in France. These orders were enormous in extent; they had been almost entirely refounded and reëndowed during the last century, and therefore presumably corresponded to present needs; they represented much that was of great historical interest; and yet, when M. Combes undertook the destruction of them, the country sat still. Devout persons protested against sacrilege, the poor regretted the expulsion of those who had been charitable friends, and, especially, medical men (many of them not professing to be Christians) deprecated the substitution in hospitals of expensive and incompetent paid nurses for the tender and gratuitous care of Sisters. But even good Catholics seemed to care little, and the nation as a whole was either fascinated by M. Combes or indifferent to the cause of the Religious. Now, however, the indifference has passed away, and those who cared little for the monks are eager to discuss the fate of the Milliard. If I have hitherto said nothing on the matter, it has been partly because I felt my incompetence to deal with a question of law and finance, and partly because I was loth to say anything that might cast aspersions upon a nation which is justly sensitive as to its honor and the government to which its honor is confided. But what esteemed Frenchmen are saying freely, I may safely echo; and what I shall say to-day is mainly based upon an able article in the *Journal des Débats*, itself a review of an essay in the *Revue des Deux Mondes*—organs which have no superiors in intelligence and integrity.

When, in 1901, the government of M. Waldeck-Rousseau assumed the task of dealing with the Religious Orders, the law contemplated two purposes: first, the confiscation of the property of such Congregations as should fail either to seek or to obtain authorization from the State; and, secondly, the legal constitution of such orders as should be authorized. The second purpose became unnecessary when, under M. Combes, authorization was refused to all orders indiscriminately. Their property was to be confiscated generally; and it was estimated that it would amount to a *milliard*—a thousand millions—of francs, equivalent to forty million pounds sterling, or to two hundred million dollars. The proceeds were to be applied to a fund for providing old age pensions—an ingenious device for gaining the support of the working-class and the Socialists. Yet there were certain points which had to be considered. The law provided that members of the suppressed orders should have a right to recover any property which belonged to them individually; benefactors and their representatives could reclaim their benefactions; the debts which religious houses had incurred before their suppression were to be paid by the liquidators whom the State provided; and a scanty allowance was to be made such houses as by their poverty required it. "All this was complicated enough; but the liquidators were pleased to add complications of their own."

In any case the amount realized would probably have fallen short of the estimate, because the casting of so vast an amount of property on the market was sure to depreciate prices; and sales under compulsion naturally fetch less than those which are made voluntarily at the convenience of the vendors. Allowance must also be made for the probability that some of the dispossessed monks (being, after all, only men, and men fighting against a law which they considered unjust) would adopt illegal devices to withdraw some of the property from the inquisitors. But the liquidators adopted the line of assuming that all claims were fraudulent, and the claimants men of straw. Premises which the orders had occupied as tenants were seized as if they had been the property of the orders, and the real owners had to take legal action to recover what was their own. Sums which had been lent to the orders on mortgage, even by so respectable and so unclerical a society as the *Crédit Foncier*, were similarly refused. A vexatious series of appeals from one court to another has so far cost the State seven millions to sweep in fourteen millions; to say nothing of the enormous sums which have been spent on litigation by those who resisted this spoliation, and the sums which have been unjustly forfeited by those who had not the means or the courage to resist the spoliation.

History repeats itself. When Henry VIII. despoiled the Religious Houses in England he promised that the wealth taken from idle monks should be used for the promotion of

learning and the service of the country; but it was the prodigal king and his greedy new nobility who were enriched. I cannot say whose are the fingers to which the plunder of the French convents sticks, but it is evident that little of it will reach the superannuated workingman. "The only part of the law which has not proved expensive is that which provides help to aged and infirm members of the late congregations. The total under this head amounts to no more than 170,445 francs. It is not this that has cleared out the famous *milliard*."

France is at once a thrifty and an honest nation; it does not love waste, and it hates robbery. Therefore it is not surprising that an outburst of general indignation has led to the appointment of a senatorial commission to enquire into the alleged malversation of property. Perhaps a judicial might have been preferable to a parliamentary commission, but I cannot say whether the French constitution would sanction it. If little of the wealth already purloined can be recovered, at least it may be hoped that some of the robbers will be exposed and punished, and that the liquidation of the remainder of the property will be justly performed.

I mentioned some weeks ago the noble protest of eminent French Protestants against the proposed sequestration of legacies for Masses for the dead. It was laid before the Senate some days ago. The signatories ask nothing for themselves; their associations for worship have been formed in accordance with the law, and receive such sums as the law allows them; and they do not believe in prayers for the dead. But they remember how, in the days of Louis XIV. the funds of Protestant consistories were seized and alienated to hospitals; and in a spirit of genuine and generous liberality they are indignant that their Catholic brethren should suffer the like wrong and be wounded in their tenderest feelings. They are no less indignant that their country's honor should be sullied by an act of gross injustice.

The following story is probably not literally true, but it shows the present confusion between Church and State. The Cathedral clock, facing the public square, stopped, and the Bishop was requested to set it going. "No," said he, "the church belongs to the State, and the State must make the clock move." So appeal was made to the prefect, and he replied that he had no funds for such a purpose, and that, if the clergy refused the task, the municipality must undertake it. But the mayor said that the clock did not belong to him; give him the church, and he would look after the clock. So the people have to go without the clock and to trust to their watches!

Mentone, Feb. 27, 1908. HERBERT H. JEAFFRESON.

FAITH.

BY STELLA PAUL CRAIG.

IN this age of science, of great undertakings, of invention; this era of wealth and worldly success; of personal effort and individual achievement; when "self-reliance" is the keynote, and "forward" the watchword, are we not apt to lose sight of the good old-fashioned "faith" of our ancestors? When competition is so great that a man has to devote his entire time and energy to the struggle for advancement in the line he may have chosen for his life work, are not a simple trust and faith in a Higher Power apt to be relegated to the background, and preference given to the man's faith in himself and his own ability?

But surely the two views of life are not incompatible. The child has implicit faith in his father, and yet gradually learns to have confidence in himself. His faith in his father does not decrease, in proportion as his faith in himself increases. Why then should this natural order of development be reversed as the child grows to manhood? Why should his faith in his Heavenly Father be cast aside as a worn out garment as soon as success in life seems assured?

Ah, friend, remember that life is not one continual round of success; remember that

"Into each life some rain must fall,
Some days must be dark and dreary."

Then, when misfortune befalls you, when darkness seems to encompass you as with a mantle—then you will feel the need of the uplifting arm of faith to sustain you. And when at last your hour arrives for the surrender of your life's forces, when the time comes for you to enter the inevitable valley of death, then the simple faith of the child in its father will enable you to meet the terrors of the unknown unflinchingly, knowing that your Heavenly Father will safely lead you to the eternal home He has prepared for you in His Kingdom.

POLITICS IN ENGLISH EDUCATIONAL BILL

Probably an Attempt to Arouse Antagonism to the House of Lords

YORK CONVOCATION IN SESSION

House of Laymen Condemns the Bill

SUDDEN DEATH OF THE BISHOP OF BOMBAY

The Living Church News Bureau }
London, Shrove Tuesday, 1908 }

IT is difficult to take the Government seriously in respect of Mr. McKenna's Education Bill, that is, from an educational point of view. Sir Henry Campbell-Bannerman and his Cabinet are surely acute enough to know that this bill is an altogether impossible one for the House of Lords. The bill, being a money grant, cannot by custom be amended in the Upper House of Parliament. The Lords, therefore, must either accept its provisions *en bloc* or throw out the whole measure. Now I think we may reasonably suppose that the real purpose of the Minister of Education in bringing in such a drastic Protestant Dissenting bill, particularly in drafting it in the form of a money grant, was not so much to offer a genuine solution of the education question as it was to display a strategic move in the Government's avowed campaign against the House of Lords as well as to avert a revolt amongst their supporters. The Government have at any rate fully redeemed the pledges they made to their Protestant Dissenting *clientèle*, who form the backbone of the Radical party. But they might have shown some little ingenuousness towards those who differ from them, by declaring on the face of the bill that it was one for the extinction by starvation of all Christian schools in the country. For such would be the fate of schools which accepted Mr. McKenna's proposal to contract themselves out of the local public authority's control and abandon their share of the rates. The proposed Parliamentary grant is a miserably paltry sum in comparison with the amount that would be lost through the withdrawal of rate aid, and utterly insufficient for the maintenance of Voluntary schools. It is believed by many of acute political discernment that the "contracting-out" arrangement in the bill was made more for the sake of Roman Dissenting schools than for Church schools, and as a special inducement to Roman Dissenters to dissociate themselves from the Church side in the education struggle. But it is gratifying to note that their spokesmen repudiate Mr. McKenna's bill quite as much as English Catholics do. All sections of the Conservative-Unionist Opposition will offer strenuous resistance to the bill; as will also the Labor party, from its adherence to Secularism. Even the supporters of the Government are not agreed among themselves as to the worth of all Mr. McKenna's proposals. The Irish Nationalists are up to the present maintaining an attitude of reserve.

As to the line the Church will take in the matter, it will be one of unmitigated and unmitigable antagonism. The Church's fighting organizations—the English Church Union, the National Society, the Church Schools' Emergency League, and the Parents' League—will oppose the bill to the utmost. The small group of Clerical Latitudinarians and others have come out as Pro-McKennaites, but practically they do not count as Churchmen. Canon Henson, the Dean of Ripon, and Sir Edward Russell speak only for themselves and their *confrères*.

A MIDNIGHT PROCESSION.

The Bishop of London has promised to join a contingent of the Church Army in a midnight march through some of the worst slums of Westminster, followed by a service in the Church of St. James the Less, Pimlico, on the night of April 4th.

YORK CONVOCATION IN SESSION.

Convocation of the Province of York met last week at York for its February group of sessions, the House of Laymen sitting concurrently. The Archbishop, presiding at the full Synod, referred in sympathetic terms to the assassination of the King and Crown Prince of Portugal, and expressed the sympathy of Convocation with the Royal Family. His Most Rev. Lordship presided over the Upper House, where the Bishop of Ripon presented a report on the increase of the episcopate, recommending that the East Riding of Yorkshire should be constituted as a diocese under the Archbishop, and the north part of the diocese with certain rural deaneries a separate diocese. The West Riding of Yorkshire needed two, if not three, new dioceses, with

centres at Sheffield, Leeds, and Bradford. Two new dioceses were suggested in Lancashire. The House resolved that the President be requested to appoint a committee of both Houses to consider the question, with the power to invite the co-operation and counsel of members of the House of Laymen. This was the chief item on the *agenda* for the Upper House. The House went into committee for the purpose of drafting a series of resolutions dealing with the Board of Education's new Training College regulations, to be forwarded to Mr. McKenna.

In the Lower House, the Dean of York presided in the absence of the Prolocutor, Chancellor Espin, who, owing to his advanced age and enfeebled state of health, sent in his resignation. (The Dean himself must be old enough to be a contemporary of the Chancellor, having celebrated his eightieth birthday recently.) Although an effort was made to secure precedence for a discussion on Mr. McKenna's bill, the discussion was postponed until the House should have the text of the bill before it. Canon Cleworth (head of the Church Schools' Emergency League) succeeded, however, in carrying the House with him in a protest against the "unjust character" of Mr. McKenna's bill. In the course of the discussion, the Dean of Ripon rendered himself conspicuous by his support of the bill. The Canon's resolution was adopted amid applause, and a motion was also carried protesting against the new Training College regulations. There was presented a report of the committee on Moral Corruption in Social Life. The report stated that the deliberate opinion of the committee that the decrease in the birth-rate was mainly due to the evasion of the responsibilities of married life had received important confirmation from individual evidence collected by the committee of the Fabian Society. Discussions also took place on Clergy Pensions and other matters.

The House of Laymen, under the chairmanship of Lord Cross, were chiefly engaged in discussing "the bill." A resolution was moved advising that the managers of Church Training Colleges should resist Mr. McKenna's Training College regulations, and to this was attached a rider rejecting that Minister's bill. The two chief opposing combatants in the debate were Lord Halifax and Sir Edward Russell, editor of the *Liverpool Daily Post*. The rider was adopted by 44 votes to 3, and the resolution with that addition was then agreed to.

DEATH OF THE BISHOP OF BOMBAY.

Reuter's Bombay correspondent telegraphs that the decease of the Bishop of Bombay occurred suddenly at his residence near Poona yesterday. The Bishop had been seriously ill for some time from diabetes. The Right Rev. Dr. Pym was born in 1856, and was educated at Bedford Grammar School and graduated in 1879 from St. Mary Magdalene College, Cambridge. He was ordained priest in 1881, and in 1882 was placed in charge of St. John's, Miles Platting, where he first figured as a vigorous exponent of the Protestant cause. After holding various other parochial charges, he was nominated in 1893 to the important incumbency of Rotherham, when he was Rural Dean, being also elected in 1895 as Proctor in Convocation for the Archdeaconry of Sheffield. He was consecrated Bishop of Mauritius in 1878, and in 1903, after the retirement of Dr. Macarthur (now Bishop Suffragan of Southampton), Dr. Pym accepted from the Secretary of State for India the offer of translation to the See of Bombay. The *Times* newspaper, in the course of its obituary notice of the Bishop of Bombay, says:

"Ecclesiastically, he had been known as a moderate and vigorous Evangelical, but few were prepared for the strong attitude he was to take up as against some extreme practices [*sic*] prevalent in the diocese of Bombay, where much of the most vigorous educational and missionary work is carried on by the Society of St. John the Evangelist and the Wantage Sisterhood. Rather more than twelve months ago he gave his primary charge to the diocese, in which he emphatically condemned a number of practices in vogue, the points on which he chiefly insisted being 'Children's Eucharists' and celebrations without the requisite number of communicants. The matter which, perhaps, caused most comment was the emphasis laid by the Bishop on the Report of the Royal Commission on Ecclesiastical Disorders, which, whatever it may lead to in the way of legislative or canonical enactment, was still merely a report and applied to the Provinces of Canterbury and York. Many of his clergy protested against this Charge; and, though for a time there was a hope of a settlement, High Churchmen in England intervened in support of those who were attacked by the Bishop, and in the end he formally inhibited two, of whom one was the respected head of the Cowley [St. John] Fathers' Mission in the diocese. The Bishop then paid a visit to England, and the two clergy appealed to the Court of the Metropolitan, who first withdrew the inhibitions *ad interim*, and afterwards

settled the matter by a 'compromise,' of which the details are not yet fully known, but which seem to have reversed the action of the Bishop as far as 'Children's Eucharists' are concerned."

The great and deplorable mistake Dr. Pym made as Bishop of Bombay was allowing himself to be actuated by his own bias towards Protestant individualism. R. I. P.!

J. G. HALL.

THE BISHOP OF LONDON IN RUSSIA.

THE Bishop of London has returned home from his visit to Russia. In contributing to the London *Diocesan Magazine* for March some notes of his visit to St. Petersburg, the Bishop says:

"Nothing could exceed the warmth of the welcome I have received in Russia from the English colony, and from the authorities in Church and State in Russia itself, and my week at St. Petersburg was full of interest from start to finish. . . . Very soon after my arrival I was taken by our Ambassador, Sir A. Nicholson, who has been most kind throughout and who gave a dinner at the Embassy to welcome me, to call upon the Procurator General of the Holy Synod, the members of which direct the central government of the Church in Russia, and I went myself to call upon the Metropolitan of St. Petersburg and the Metropolitan of Moscow, who was at St. Petersburg. The former speaks English excellently, but with the two latter I had to trust to my acting chaplain, the Rev. Arthur Cazalet, to interpret, who prattles Russian like a native and has known St. Petersburg and Moscow from boyhood. . . . As a sequel to these visits, I was invited to attend the chief service in St. Isaac's Cathedral on the Feast of the Purification. I went at 10 A. M. in my cope and mitre, attended by my chaplain, and was conducted to a special place prepared for me within the sacrarium. I did not, of course, take any part in the service, but I was presented afterwards with two of the small loaves out of which the pieces of bread are cut for consecration as a gift in memory of the service. Afterwards I was embraced by the Bishop and priests present as a sign of brotherhood and amity. It would be difficult to describe adequately the richness of the singing, unaccompanied by any instrument, and the solemnity and reverence of the whole service."

In a letter written for the *Church Times* from Moscow by one of the Bishop of London's fellow travellers, the writer says:

"During his stay in St. Petersburg the Bishop had called upon the Metropolitan of Moscow, who, with the Metropolitans of St. Petersburg and Kieff, was in St. Petersburg for the meeting of the Holy Synod. The Bishop's first visit in Moscow was therefore to Bishop Triphon, the senior of the four Suffragan Bishops of Moscow. The meeting between the Bishops was a very cordial one. Bishop Triphon expressed his regret that in the absence of the Metropolitan of Moscow, the extra work which would fall to his share would prevent him from personally escorting the Bishop of London, but in his stead he appointed one of his clergy for that purpose during the Bishop's stay in Moscow.

"Besides fulfilling the object of his visit by getting to know well most of the English residents of Moscow, and in ministering to them through the courtesy of the Procurator of the Holy Synod, M. Isvolsky (brother of the Minister of the Interior, and of the Metropolitan of Moscow), the Bishop was enabled to see a great deal of the life and working of the Holy Orthodox Church of Russia.

"The Procureur of the Church in Moscow took the Bishop to see the magnificent old church of the Rest of Our Lady in the Kremlin (completed 1497), containing a fine Iconostasis full of Icons, the weight of silver in this Iconostasis alone being five tons. This church, which is the one in which the coronation of the Czars takes place, also contains many of the tombs of the Metropolitans and Patriarchs of the Orthodox Church. The next visit was to the church of the Twelve Apostles and sacristy of the Patriarchs. A most interesting day was spent at the famous Troitsa Monastery, one of the oldest in Russia.

"The Bishop was received by the Prior and by Bishop Eudokius, rector of the Ecclesiastical Academy, and was shown by them over the whole place, which looks from a distance like a vast fortress.

"The students in the Seminary sang a hymn of welcome, and the Bishop, at their request, offered a prayer for them, and gave them his blessing.

"The Bishop and his chaplain stayed to the mid-day meal with the leading members, and discussed for two hours the different points both of agreement and difference between the two branches of the Church. They all expressed the greatest desire for as much union as was possible between the Anglican and Russian Churches, and said that they prayed every day for the reunion of Christendom, and that now they had seen in the flesh a master representative of the Church of England, they would pray with even more reality and fervency.

"According to the Russian custom, the Bishop was embraced by the heads of the Monastery before leaving."

The Bishop also paid a visit to the English chaplaincies at Warsaw.

HISTORIC NEW YORK CHURCH ABANDONED

Last Services in Old Church of St. Mary's, Lawrence Street

LAST WEEK'S NEWS OF THE CHURCH IN NEW YORK

The Living Church News Bureau
New York, March 16, 1908

ON Sunday March 8th, the last services were held in the old historic church of St. Mary's, Lawrence St., Manhattan, of which the Rev. H. R. Hulse is rector, and where as mentioned in the last letter, a new church is to be built on the old site. The church was packed at all services. The Rev. John P. Peters, D.D., rector of St. Michael's, preached the last sermon on Sunday evening. Dr. Peters' grandfather was the first rector, his uncle the second, his father the third, and he himself had lived as a boy in the old rectory next the church. Dr. Peters called attention to the fact that St. Mary's was the first free church in New York, and so far as he could learn, in the country. St. Andrew's, Harlem, was started from St. Mary's. The first free school in the neighborhood was started



OLD ST. MARY'S CHURCH, LAWRENCE STREET, NEW YORK.

by St. Mary's, the vestry at its first meeting in 1823 having voted to establish a free school. The Rev. Wm. Richmond, the first rector of St. Mary's, went to Oregon in 1850 to lay the foundations of the missionary work of the Church in that distant part of the country, and Trinity Church, Portland, Ore., was founded by him, and so in a sense may be considered a daughter parish of St. Mary's, Lawrence Street. The "Sheltering Arms" Home was built on ground which had been originally intended for the Church, and was founded by Dr. Peters, the third rector. The House of Mercy at Inwood was founded by the wife of the first rector, and the Speyer School in Lawrence Street has grown out of the original free school. With the passing of St. Mary's Church, the last building of old Manhattanville disappears.

"John Wesley and His Times," was the subject of the lecture given on the 12th inst. in Earl Hall, Columbia University, to the Churchman's Association of the University by the Rev. F. W. Norris of St. Matthew's, Brooklyn. The Bishop of New York was present as the guest of honor, and complimented the association on its work, and assured the members of his hearty support.

The Festival Choir of the Cathedral of St. John the Divine, under the conductorship of Mr. Walter Henry Hall, gave its first recital at the Synod Hall, on Wednesday evening, March 11th. Gounod's "Redemption" was sung by the chorus of 120 voices and the Cathedral choir, accompanied by about 38 of the Philharmonic orchestra. The work of overcoming the acoustic difficulties of the Synod Hall was successfully accomplished by the erection of a platform and by partitioning off the platform into boxes. Canon Voorhis and Mr. Walton Hall have been the moving spirits in this enterprise, which it is hoped will develop into a great permanent chorus which will give the great works of the world composers in the Cathedral of St. John the Divine.

This Lent the rector of St. Bartholomew's has tried the experiment of a short noon-day service with address. The experiment is distinctly successful, the service, which consists of hymns and a brief address, being attended every day by a large number of the residents of the neighborhood as well as by many

of the business men and women from the banks and stores in Forty-second Street.

The Bronx Church House continues to justify its existence and cheer the heart of its founder. The clubs are all full of activity and overflowing with members. The men's club numbers 336, the boys' 350, and the girls' 430. A meeting of the Girls' Friendly Societies of the Bronx recently held was attended by 500 women. At the special service in the Bronx Church House on Sunday afternoon, the 29th, the Rev. Dr. Stires of St. Thomas' will be the preacher. The Rev. Dr. Huntington says that the corporation of Grace Church intends to resist as far as possible the plan to run a part of the new Lexington Avenue Subway under Grace Church. It is felt that there would be grave danger of the foundations of the church and other buildings being seriously affected.

The Rev. William Bernard Gilpin leaves St. Agnes' Chapel this week, where he has served as curate nearly two years, to take up his work as rector of Trinity Church, Hoboken. The Rev. Robert Johnstone comes as assistant to Holy Trinity, Harlem, from Trinity Church, Columbus, Ohio.

A noon-day luncheon club for working girls and women has been started at the Grace Church Neighborhood House, No. 98 Fourth Avenue. The second floor of the house is used by the club and is equipped with a pleasant, bright, and airy dining-room and a model kitchen finished in tiles, and supplied with the latest cooking appliances. From 11 A. M. to 2 P. M. the dining-room is open for the use of the young women employed in the neighborhood, and at present not more than fifty can be provided for. The club has been running for some weeks and the average number of members using it is about forty. The prices are very low. One great object in view is to provide plain, home-cooked, wholesome food. The waitresses are volunteers from the parish organizations. There is no club organization. All that is desired is that expenses may be paid. Besides the dining-room there are rest-rooms, a reading-room, and a library. Many of the girls gather here for their noon hour and sing songs. The establishment of another club for younger girls between 15 and 20 is contemplated. There are a large number of such girls employed all around Grace Church.

MISSIONARY DEFICIT IS IMMINENT

Contributions Show a Serious Decrease as Compared with Last Year

VIEWS OF THE GENERAL FIELD AS PRESENTED TO THE BOARD OF MISSIONS

THE Treasurer stated to the Board of Missions at last week's meeting that he regretted very much to present a discouraging report, but there had been a still larger falling off than was stated last month in contributions towards the appropriations to March 1st as compared with the corresponding date late year, continuing:

"The decrease as reported at the last meeting of the Board of \$6,448.02 to February 1st now amounts to \$36,736.90," so it must be apparent to all that in all probability we shall have a larger deficit at the close of this year than in 1907.

The Bishop of Minnesota accepted his election to membership in the Board and was assigned to the standing committee on Africa and Haiti. The Bishop of Pittsburgh was assigned to the committee having under its charge the missions in the newly acquired territory of the United States.

Dr. Wm. Jay Schieffelin called the attention of the Board to the fact that the Laymen's Missionary Movement has arranged to have a great missionary meeting for men in Carnegie Hall, New York, on the evening of April 20th, at which Secretary Taft will be one of the speakers; his topic being his observations of the good work that missions are doing in the Orient. Mr. Silas McBee, Mr. John R. Mott, and Mr. White will also speak. In connection with this the Board recognized the importance of the movement and expressed the hope that the members would be present.

Mr. Robert H. Gardiner communicated to the Board the information that, at a Conference in Chicago of some of the executive officers of seven of the lay brotherhoods of the various Christian bodies in the United States, it was suggested that an effort be made to secure the observance of the week beginning Sunday, November 29th next (the first in Advent) as a special week of prayer. This suggestion was referred to the executive committee of each brotherhood for adoption. The Council of the Brotherhood of St. Andrew determined to observe the week and asked the President (Mr. Gardiner) to request the Board of Missions and all missionary organizations in co-operation with it to urge their missionaries throughout the world to unite in the movement that men may be brought to Christ and that all Christians may come to feel their personal responsibility for the

spread of His Kingdom. The Board directed, by resolution, that the missionaries of this Society be requested to observe the week.

Dr. J. H. Kellogg made an offer to the Board to receive into the Battle Creek Sanitarium at a nominal rate missionaries who are in need of rest or the care that such an institution affords, of which offer the Board requested the General Secretary to express its appreciation.

ALASKA.

Bishop Rowe was heard from as late as January 25th. For the first time he went by stage from Valdez to Fairbanks—400 miles in eight and one-half days; stopping at night. He compares this with his first journey and considers it a great advance over having to go in on the trail, with dogs, snowshoes, etc., to which mode of travelling he will have to come back for the rest of his journey. He had made a short trip to the Chena Indian village, where he confirmed 35. Hopes to be back in Valdez in April, spend a few weeks at Sitka, in May, and then leave for England by way of New York. The Rev. Dr. John B. Driggs wrote from Point Hope on November 14th. He had then just heard that the vessel carrying his year's supplies had been shipwrecked. He wrote: "It is slim living at the mission, but I will hold the work together and hope to pull through the winter all right." The Rev. John W. Chapman was heard from under date of December 27th. He reports himself in much better health: his assistants were well and the work of the mission at Anvik was going on regularly. When he was home last Mr. Chapman took some medical studies and says they have been of signal use to him as there was no doctor within 150 miles. The Rev. Edward P. Newton writes enthusiastically of his work and says: "It is delightful to see the admiration, veneration, and love which is felt for Bishop Rowe. He has earned it every bit." Dr. Grafton Burke, a young man who was brought up under Dean Stuck's rectorship at St. Matthew's Cathedral, Dallas, Tex., was appointed as a missionary physician. He has been preparing for some time for work in Alaska. For years Bishop Rowe has longed to have a medical missionary on the Yukon. For a distance of nearly 700 miles there is no physician. There are many places in need of one that are north and south from points on the Yukon.

HONOLULU.

As shown by the letters from Bishop Restarick, the Honolulu work is constantly progressing. On a Sunday night in January the Bishop had on the Cathedral premises a service with fifty Japanese men in attendance besides women. Another class of catechumens has been formed among them. The Bishop has recently succeeded, after long negotiations, in securing title to an acre of land on which St. Andrew's Priory School, Honolulu, stands. The land is worth \$15,000 and the people locally have recently given nearly \$25,000 for the erection of a new building for the school.

PANAMA CANAL ZONE.

The Bishop of Springfield, who is temporarily sojourning in the Island of Trinidad, wrote from there:

"You will have heard of my visit to the Canal Zone. The welcome I had, made my trip almost a triumphal procession. It was a wonderful time. The Church has her opportunity now. If only three more men can be sent we shall hold a position in the Zone that can never be taken from us. Nowhere in the States is the Church more respected and welcome. To hold this respect she must be strongly represented and by her best."

JAPAN.

Arrangements concerning the consecration of one or more Japanese Bishops, perhaps as Coadjutors or Suffragans, at an early day, are to be brought up in London in July, and it was felt necessary that the American Bishops should be represented. The Right Rev. Dr. McKim was therefore asked to attend the conference. He will probably leave Tokyo in the latter part of May and be back in his district by September. Question being raised by the Bishop as to the desirability of obtaining a government license for St. Margaret's School, so giving the students a proper status, the matter was referred to the Bishop with power.

The Bishop of Kyoto wrote that the new buildings at Wakayama, where the Rev. Mr. Dooman is stationed, were all finished and the church will be consecrated as soon as the last bills are paid. It is likely that the Rev. Dr. I. H. Correll, on regular vacation, will come home by way of the Suez Canal in order to attend the London Missionary Congress, as he has been requested to by the Bishop and the Japanese clergymen of the district.

THE PAN-ANGELICAN CONGRESS.

Statement was made before the Board that Mr. John W. Wood and Miss Julia C. Emery had been appointed by the Bishop of New York, upon the delegation from his diocese, to attend the Pan-Anglican Congress in London. Whereupon Mr. Wood and Miss Emery were requested by the Board to accept the appointment.

ON THE Third Sunday in Advent, a rector of a parish in this diocese, in discussing the Epistle with the Sunday school, called their attention to the phrase, "stewards of Thy mysteries," and asking what the "mysteries" of the Church are, received the prompt reply, "The sermons." The rector was taught a good lesson by the scholar.—*Springfield Churchman.*

A CHICAGO DOWNTOWN PARISH

What Grace Church Has Accomplished in the Last Five Years

VARIOUS ACTIVITIES OF THE CHURCH IN THE WESTERN METROPOLIS

The Living Church News Bureau,
Chicago, March 12, 1908.

BISHOP WELLER'S week of conferences at Grace Church, Chicago, of which mention was made in our last letter, is being anticipated with the deepest interest. The Rev. W. O. Waters, rector of the parish, has advertised the conferences as widely as possible, and large congregations are expected. Besides the sermons at mid-day and at 8 P. M. on the Second and Third Sundays in Lent, March 15th and 22nd, Bishop Weller will preach at 8 P. M. throughout the week, his subjects being as follows: Monday, "God"; Tuesday, "The Incarnation"; Wednesday, "The Atonement"; Thursday, "The Church"; Friday, "The Sacraments"; Saturday, "The Soul."

The Rev. W. O. Waters has recently completed his fifth year as rector of Grace Church, succeeding the Rev. Dr. E. M. Stires, now of New York City. During these five years Grace Church has become a thoroughly "down-town" church, and its work has been pushed vigorously along these lines. The financial record of these five years has been remarkable. The endowment fund, begun four years ago with \$100,000 as the goal, now amounts to \$117,000. While this large sum has been raised, the parish not only maintained its generous contributions for diocesan and general objects, but increased them. More money has been given by Grace parish for charitable work and for missionary work at home and abroad during these five years than during any other five-year period of her history. Much new work has been blocked out and organized. The staff of workers has more than doubled. For more than three years out of these five the parish has supported a priest who has resided among the Bohemians and Poles of the southwest side of Chicago, large numbers of whom have for many years been attached to Grace parish. A young men's club, a young women's club, and a boys' club, all Bohemian or Polish, have been meeting each week, at Hull House, as a part of this west side work carried on by Grace parish. A flourishing sewing school has also been organized in connection with this work. In addition to this, much new work has been organized at the parish house adjoining the church itself, on Wabash Avenue. The free day kindergarten was begun last October, and a sewing school, a club for boys and young men, and other similar societies are carrying on a very interesting work in the community residing near the church. The Hibbard Memorial Chapel, built during these five years, is used for daily services, and is architecturally one of the most beautiful and perfect Church edifices in the United States.

One of the well established departments of Grace parish is the local branch of the Church Periodical Club. About 60 of the parishioners are enrolled as regular or occasional contributors, and their work for the past year shows the following large results: Monthly periodicals mailed, 317; weekly, 48; Sunday School papers, monthly, 110; books, 69; magazines, 1,259; papers, 885; Sunday School papers, 1,589; pamphlets, 89; Easter cards, 22; Christmas cards, 155; picture cards, 23; calendars, 21; pictures, 593; music, 8; leaflets, 28; letters and post cards written and received by librarian, 247. Mrs. Ida S. Wright is the librarian, and the club has completed its seventeenth year.

TRAINING COURSE FOR TEACHERS.

The recently completed course of lectures to Sunday School teachers, given as a training course under the auspices of the diocesan Sunday School Commission at the Church Club rooms, was a gratifying success in many ways. There were between 20 and 30 of the leading Sunday schools of the diocese represented in the attendance, which averaged about 70 persons, and the character of the nine lectures was notably high. The Rev. A. B. Whitcombe of Dixon, the secretary of the diocesan Sunday School Commission, is now preparing a list of examination questions, and a number of the teachers who attended the course will soon grasp the opportunity thus afforded to take the written examination and to receive the official certificates issued by the diocesan Commission.

G. F. S. WORK.

A reorganized department in the diocesan work of the Girls' Friendly Society, lately undertaken under the direction of Mrs. H. G. Moore, the wife of Canon Moore of the Cathedral,

is that of the G. F. S. Literary Conferences. The object of this effort is that of interesting some of the brightest girls in literary work, and of stimulating their reading and writing by annual conferences, with prizes for excellence in the preparation of papers. Three sectional conferences of this sort were held by the Chicago G. F. S. just before Lent, one on each side of the city. The north side branches met at the parish house of the Church of the Ascension, and the first prize of the evening was awarded to a member of Ascension branch, a second prize being given to a member of St. James' branch. The south side conference was held at Trinity parish house, and a member from Grace branch won the prize. The largest conference was that of the west side branches, held at the Cathedral parish house, there being about 100 members and associates present. The prize of the evening was awarded to a member of the Cathedral branch. The subjects of the papers assigned for the competitors at each of these conferences were a review of Myrtle Reed's novel, *The Shadow of Victory*, and "A Suggested G. F. S. programme for 1837 and for 1907." In some cases only one of these themes was chosen, but the interest aroused was so marked that there will undoubtedly be a much larger list of writers and of papers at the next annual conference.

NOON-DAY SERVICES.

The noon-day services in the Chicago Opera House were well attended during the first full week of Lent, the preachers being the Rev. George Craig Stewart and Dean De Witt. For the week-days of March 16th to 21st, the addresses will be given by the Rev. Dr. John Henry Hopkins and the Rev. Dr. Herman Page. The papers at the Lent Study Class of Saturday, March 21st, will be by members of St. Chrysostom's parish. Mrs. W. D. C. Street will describe "The Holy Eucharist"; Mrs. Ruthven Deane's topic will be "The *Gloria in Excelsis*"; Mrs. J. Edward Wynne will tell of "The Place of the Offertory in the Holy Communion Service"; and Mrs. Ernest McCullough will give an account of "The Concordat Signed by Bishop Seabury and the Scottish Bishops." The principal reference book suggested by the committee in charge of this programme is Canon T. T. Carter's *Special Instruction on the Holy Eucharist*. The Lent Study Class is certainly making an exhaustive and thorough study of the Book of Common Prayer.

GUILD OF ALL SOULS.

A chapter of the Guild of All Souls was organized at St. Thomas' (colored) Church on the evening of Tuesday, March 17th. The income of the guild will be from monthly dues, which will not exceed 20 cents a month. We believe that this is the first organization of this exact nature to be formed in any Chicago parish, and the plan will undoubtedly commend itself as a wise and helpful measure.

A MISSIONARY KINDERGARTEN.

The work at "Providence Kindergarten," on Archer Avenue, as the missionary kindergarten established last fall by the diocesan branch of the Woman's Auxiliary is called, has been lately increased by the formation of a thriving sewing school. Sixty pupils were present at its last meeting, Miss Clara Patton, who has been assisting at Grace Church kindergarten, is now helping Miss Ray at the Auxiliary's kindergarten, the officials at Grace parish having kindly consented to this arrangement and transfer.

MISCELLANEOUS ITEMS.

Bishop Anderson preached at the Central Y. M. C. A. Sunday afternoon meeting on the First Sunday in Lent, in the large auditorium on La Salle Street. Several hundred young men were present and were deeply impressed by the Bishop's able charge.

The Rev. W. O. Waters was the preacher at Orchestra Hall on the evening of the First Sunday in Lent, having accepted the invitation of "The Sunday Evening Club," a new organization just formed for the purpose of holding religious services of varied character in the "loop district" down town. This is the first time that a priest of the Church has been invited to address this new society. His theme was "God's Love for Sinners," and his sermon was a powerful one.

At the Church of the Advent, the Rev. D. LeB. Goodwin, priest-in-charge, the Boys' Club has been recently organized into a chapter of "the Knights of St. Paul," the order instituted four years ago by the Rev. Dr. T. W. MacLean, rector of Christ Church, Joliet, and which has been receiving favorable notice far and wide. The visiting preachers at the Thursday evening Lenten services at the Church of the Advent will be the Rev. E. V. Shayler, Rev. G. W. Smith, Rev. E. C. Gear, Rev. H. J.

Spencer, and Rev. H. B. Gwyn. During the last five years the Church of the Advent has acquired a property valued at \$17,000, upon which there is a debt of \$7,000. Of this, \$5,000 is not due for three years. The work is thriving in every way.

At St. Thomas' Church (the Rev. J. B. Massiah, rector), the ornaments of the parish have lately been increased by the gift of a window in memory of Laura Roberta Crutcher, presented by her brother, Mr. John F. Crutcher. The Lenten services at St. Thomas' are held on Wednesdays and Fridays. There is a choral Celebration every Sunday at 11 A. M., in addition to the Celebration at 7:30 A. M. TERTIUS.

CHURCH WORK BY MEN.

A CHURCH LAYMAN OFFERS TO DO VOLUNTEER PERSONAL WORK, OUTSIDE OF BUSINESS HOURS, TO SPREAD THE GOSPEL AND STRENGTHEN THE CHURCH: WHAT SHALL HE DO?

THE movement in the Church to get men to take larger interest in missions takes definite shape in the issue of suggestions to men concerning methods of work, and the coördination of missionary effort with other efforts of Churchmen. The suggestions were drawn up at a meeting of laymen held in New York in January, and are signed by a committee of which Mr. George Wharton Pepper of Philadelphia is chairman.

It was not so very long ago that it was thought advisable to avoid the word missions when announcing meetings which it was hoped men might attend. To-day, in encouraging numbers, men are volunteering to work, outside of business hours, for many forms of Gospel and Church extension. In some cities, notably in Pittsburgh, Buffalo, Baltimore, New York, and Springfield men have achieved gratifying results. At the Seabury Conference of 1907, men representing these associations of workers formed the Church Laymen's Union, a federation for the interchange of suggestions, the coördination of plans, and the personal acquaintance and inspiration of workers.

Upon invitation of this Laymen's Union, men from these associations and also invited leaders from a dozen or fifteen cities in which associations do not as yet exist, came together, and out of their experience drew up suggestions intended to answer the question, which they say is asked them from many quarters, "What shall men be given to do?"

With Mr. Pepper on the committee drafting the recommendations and now issuing them are the Messrs. John M. Glenn, William Jay Schieffelin, John W. Wood, George F. Parker, and Eugene M. Camp, New York; Irving D. Sayles, Providence; John N. Carpender, New Brunswick, N. J.; H. W. Atkinson, Baltimore; Harvey H. Smith, Pittsburgh; George T. Ballachey, Buffalo; Robert W. De Forest, Bridgeport; Clarence L. Parker, Norwich; C. Julian Wood, Newark; and George J. Bassett, New Haven.

Preliminary to its suggestions, the committee outlines a threefold duty of men: (1) To the parish, to lighten burdens of rectors; (2) To Church extension in city and diocese, in order that parishes may be established wherever there is need for them; and (3) To missions everywhere, that the Board of Missions of the Church may have its work made known and adequately supported. It is pointed out that nothing is to be done save under the authority provided by the Church, and the point is made that the movement ought to be one of men rather than of laymen.

The committee advises laymen in each principal city to form associations, the Bishop approving. It recommends that each association of workers be self-controlling, and that it take up such work as it may find most pressing, after a careful study of local conditions, and consultation with Bishop, Archdeacon, and rectors. Speaking of associations already working it states that some are called laymen's leagues, while others prefer other suitable names, in order that clergy may belong—a society of men rather than of laymen. The committee thinks societies named for well-known American Missionary Bishops of early days are eminently fitting.

The suggestions are seven in number, and the committee points out that all of them have been put into practical and successful operation. The committee follows with a list of names and addresses to whom to apply for additional information concerning the workings of the various lines, and the results attained. The suggestions are:

1. A Church Workers' Commons. A school to enlist and train volunteer workers. Courses to be offered in Bible, Sunday school, and mission class teaching, lay reading for volunteer work in Church extension, rubrics for the orderly conduct of the service, and canons

for the legal organization of the Church and her missionary work, the preparing and giving of Bible and missionary addresses, money-raising, and system in benevolence, work among boys, social leaders among young people, and Church economics. In most cities facilities for such school or Commons can be found among clergy and laity.

2. Corps of Missionary Speakers. There may be men for each subject, but it is generally found that each man is willing to take two to four subjects, and to give six to twelve evenings each year. These speakers present the missionary work of the Church at home and abroad, they tell of city conditions and needs, and they spread the news of the General and diocesan Conventions. A central bureau is maintained and assignment of speakers is made as occasion demands. Opportunities for addresses are found in parish men's clubs, Church dinners, Sunday evening congregations under canonical regulation, archdeaconry and convocational meetings, and in parlor meetings that are arranged in different parts of the parish.

3. A Workers' Annual Missionary Conference. The committee thinks such ought to be arranged in every principal city. At it, statements ought to be made concerning the work of the past year, and plans mapped out and committees named for work to be done during the year to come. Coöperation will be had with the secretary and council of the Missionary Department, and steps should be taken to make it a real conference; a fountain of information and inspiration.

4. Church extension by the help of laymen, acting under direction of the Bishop and Archdeacon, the planting of new missions in the suburbs of the city and in towns tributary to the city. This work involves the providing of competent men as lay workers, and it may involve the securing of financial aid in buying sites and building churches.

5. Out-of-door meetings in summer, indoor meetings in shops in winter, noon-hour meetings in churches and halls in Advent and Lent. In the ranks of clergy and laity are to be found speakers. Where churches plan Advent and Lent meetings, there is need for advertising and personal work to secure attendance. There are many men who will not attend a religious service held in a church, but will do so if it is held in a hall or a vacant store. The thing to be done, the committee observes, is to carry the Gospel to the people, and this in cities in America as in cities in China.

6. Men trained to raise money. There is need for a financial revival, based on spirituality. It must be an individual revival. Men must be taught how easy it is to lose the blessing that comes of giving. The Church needs an army of men whose work is to induce others to give. In many parishes most difficulties about securing the full apportionments for missions may be overcome by offering to assist the rector through a committee of laymen placing the matter personally before other laymen and securing their individual subscriptions. The parish committees organized to gather the Men's Thank Offering will be useful in this connection, and might be continued. The Church lacks money largely because she has few besides Bishops and rectors whose task it is to present her claims.

7. Men's Missionary Societies in parishes. These may well be, the committee thinks, composed of young men. The work of such parish societies would be a study of missions, the habit of systematic giving, the raising of the apportionments for missions, the distribution of missionary literature, the working charge of missionary meetings, and the furnishing of men to attend the Workers' Annual Missionary Conference.

The committee expresses the belief that these suggestions in some measure answer the question, "What shall the volunteer man be given to do?" The recommendations conclude:

"Individual workers and groups of workers must ever remember the supreme requisite, which is spiritual devotion to Jesus Christ and His Church. Without spirituality, the best plans, the most perfect methods, may go for naught. The habit of personal prayer, of common prayer by associations of workers, is above all method. Regular attendance upon public worship in one's own parish church, receiving of the Holy Eucharist at stated intervals, the reading of God's Word, and personal surrender to God's will—these things are urged upon all workers with all of the emphasis at our command."

THE CONSECRATION of Dr. Ridgeway to the see of Chichester has added another to the pairs of brothers who are Bishops in the Church of England. There are (1) the Pagets of Oxford and Ipswich; (2) the Moules of Durham and (late) of Mid-China; (3) the Gibsons of Gloucester and (late coadjutor) of Capetown; (4) the Ridgeways of Chichester and Kensington. The present Metropolitan of India is an elder brother of his successor, the Bishop of Colombo. In Ireland we have had the Bishops of Cork and Ossory, father and son respectively, but in England the Bishop of Salisbury was not consecrated till shortly after the death of his father, the Bishop of Lincoln, and the same is true of the Bishop of Winchester, who was appointed to the see of Exeter shortly after the death of his father, the first Bishop of Liverpool.—*Church of Ireland Gazette*.

A SMILE, or a kind word, acts as a tonic to the recipient, chasing away gloom, and giving him fresh strength, hope, and courage.

DR. MORTIMER'S CONFERENCES ON "THE PRESENT RELIGIOUS UNREST."

A SERIES of conferences by the Rev. A. G. Mortimer, D.D., rector of St. Mark's parish, Philadelphia, has been arranged on the invitation of a committee of Philadelphia laymen consisting of Messrs. Rowland Evans, A. J. Dallas Dixon, George C. Thomas, George Wharton Pepper, Eckley B. Coxe, George H. Lea, John W. Pepper, William Drayton, Morris Earle, Horace Brock, Charles L. Borie, and John S. Newbold.

An introductory conference to the series was given in the ballroom of the residence of Mr. Horace Brock on Thursday evening of last week. Other conferences are to be given on the four succeeding Thursday evenings at St. Mark's Church, which will take the form of a consideration of the New Testament conception of the Church as contrasted with that of modern Romanism and Sectarianism.

At the preliminary conference Dr. Mortimer said in part:

"Religious unrest is not specially the characteristic of our communion; indeed, except for the unrest caused by the unwise amendment of Canon 19 we are perhaps freer from it than other religious bodies. It is most manifest in the Roman communion in the Latin countries. It is only scientific to study a religion in its native surrounding—not as an exotic. For instance, to study esoteric Buddhism as one of the fads of Boston and to consider its working in India or Thibet are very different things. In Boston it is a comparatively harmless fad; in Thibet it is a debasing religion. Similarly, we ought to study the working of the Roman Church in its own sphere, where for centuries it has flourished without opposition, and not merely in England or America, where it has to compete with other religious systems. If we take almost any Latin country of Europe, but especially France and Italy, we find the profoundest unrest—a party antagonistic to the Church, far stronger than the Church itself.

"This is instanced by the oppressive legislation against the Church in France and the election last December of a Jew as Mayor of Rome by a majority of twelve to one, showing conclusively that in countries where Romanism has been unopposed it has practically lost its hold on the people.

"If we turn from the people to the theologians of the Roman Church, we find parties of the most powerful character, extreme broad critics, followers of Loisy, liberal philosophers, headed by Tyrrell, and moderate and brilliant scholars, all alike under Papal ban. Church newspapers like the *Rinnovamento* of Milan and the *Justice Sociale* and *Vie Catholique* of France, ordered to suspend publication; and all who do not accept the late syllabus and encyclical excommunicated, but apparently, without other effect than to advertise the dissensions of the Roman communion.

"If we turn to the other extreme, we find the chief Congregationalist church in England, the City Temple, in London, advocating the new theology of its pastor, Mr. Campbell, who denies the divinity of our Lord; teaches that He was mere man, although a great social reformer; professes the baldest pantheism instead of the divine omnipotence, and makes sin to consist, not in an offense against God, but 'in slowness in getting into line with the cosmic purpose.' It is only right to say that a protest from other Congregationalist bodies has lately been made against this parody of Christianity.

"The Presbyterians in Scotland are losing their hold on their people and dividing into a high Presbyterianism which approaches our Church, and has its headquarters at St. Giles' Cathedral, Edinburgh, and a broad school which is abandoning many of the characteristic doctrines of Presbyterianism.

"Until quite lately there was but little unrest among ourselves, but what there was has been greatly accentuated by the mischievous amendment to Canon 19, which, while intended by its supporters to be restrictive, has proved, so far, the very reverse. There can be no doubt then that there is religious unrest everywhere.

"If we seek its cause, it is to be traced, not to any one thing, but to the tremendous revolutions in thought and life which have swept over the world in the last generation. A revolution in science, not merely on account of its marvellous discoveries, but still more in the complete change in scientific theories, the material world, which was considered the one thing certain, being now regarded as most uncertain, matter being only a manifestation of force, while the discovery of radium has upset the received molecular theories and atomic chemistry. So that instead of Agnosticism being applied to religion, as in Huxley's time, it describes rather our attitude to scientific theories, and Sir Oliver Lodge, one of the most prominent scientists of to-day, proclaims in his book, *The Substance of Faith Allied With Science*, a creed which, so far as it goes, differs but little from the creed of Christianity.

"Again, philosophy has changed, as it has so often, and in place of the Aristotelian syllogism we have a philosophy of relativity—in its psychological aspect represented in Harvard at least by Professor James' last book, called by the name of *Pragmatism*.

"Still again, history has been largely rewritten, and this has extended to Church history. Documents have been found to be forged, and while this does not affect the great doctrines of the

Church, it does throw doubt on claims which have been based upon them, as, for instance, many of the Papal claims.

"Then we have had higher criticism applied to the Scripture, which, after taking away from us as unauthentic all but four books of the New Testament, has veered round and restored them again—with commendation.

"Lastly, but by no means least, we have the wealth and luxury of modern life which make the precepts of the Gospel so difficult to obey.

"These things, to my mind, are the real causes of the unrest which has made itself felt even in religion.

"The dangers of this state are that in our desire to do something to meet the difficulty, we do something radical, which may bring untold distress. On the one hand, in despair, accepting the authority of the Roman Church, without considering whether its utterances are true. On the other hand, throwing in our lot with some of the newly invented crazes of the day—the so-called new theology, Christian Science, or some other form of extreme Protestantism.

"If we ask what are the remedies for our difficulties, I should reply the study of the way in which the Church has met similar difficulties in the past; for she had to face very much the same sort of dangers in the first centuries of her life. Gnostic philosophy and Arianism were not unlike the cause of our present troubles. After a long struggle the Church emerged stronger, with her doctrines defined by the Ecumenical Councils. In the twelfth and thirteenth centuries she again had to meet pagan philosophy, as represented by the Arabian commentaries on Aristotle, and she restated her teachings in the terms of that philosophy in the writings of St. Thomas Aquinas. Again, after the Renaissance, she had the world attacking her, and in many cases, unfortunately, threw overboard her most precious inheritance at the Reformation, and has been striving ever since to regain what in a time of panic was sacrificed."

THE PRO-ROMAN MOVEMENT.

BY THE REV. H. H. OBERLY, D.D.

WE are told by the newspapers that a movement is now in progress in the Church that has union with the Roman Church for its object. We are also told that the theory which has given birth to the movement is that the centre of Catholic Unity is to be found in "the chair of Peter." We are further informed that the adherents of the movement, though not yet actually numerous, are increasing, and that sooner or later "they must be reckoned with."

Vague as this information is, it has caused some apprehension; and a good many minds are disturbed lest the Church be torn by factions. Some people think that the movement has been caused by the recent effort of the Protestant party to open the pulpit to sectarian ministers, and that this is a counter action. That opinion is a mistake. The Pro-Roman movement began several years ago, and has grown very slowly, so slowly that at present it has not enough adherents to compose a party. It is possible that the recent agitation concerning the amendment to Canon 19 may have hastened public announcement of the view of those who seek communion with Rome, but that is all, for the two matters are entirely independent.

The movement is too insignificant to demand notice, and might be passed over in silence were it not that an air of mystery is thrown about it, and hints are given of a large, but as yet unacknowledged, membership, and the progress of sympathetic negotiations. Besides this, there is a subtle charm in a definite proposal for unity, and many earnest and prayerful but not deep-thinking people are in danger of being weakened in their loyalty to the Church, and in peril of falling out of a state of grace. For these reasons it seems wise to accept the challenge of the press and review the situation.

One is tempted to be impatient with those people who drag out of its grave the skeleton of the old Roman controversy, and insist upon a new examination of its anatomy. But however mistaken we may think these people are, we must concede to them sincerity, and a real desire to bring about the reunion of the Church. Having said this in deference to charity, we must say, in deference to reason, that the movement is the most visionary and baseless project ever presented to rational beings. It is founded upon unreasonable sentiment, and is unsubstantial from top to bottom. It has no historical or theological basis on which to rest, no practical plan of action, and no probable result in view. It might be characterized as the dream of a few visionaries, and therefore to be lightly dismissed. It has excited the ridicule of some people, and they are trying to laugh it down. But it is wise neither to persecute nor deride. The scheme is chimerical and unpractical; the Rome with which these men seek union ceased to exist in the eighth century; the Rome denounced by the Thirty-nine Articles changed after the

Reformation by the decisions of the Council of Trent, and changed again by the Council of the Vatican in 1854, and again by the Council of the Vatican in 1870, and is changing almost day by day by the Papal encyclicals and rescripts. "Communion with Rome as a centre of unity" in the early centuries was quite a different thing from communion with Rome to-day. The only possible union with the Roman Church to-day is by individual absorption; that is, each person must go by himself and be received as a heathen, and be baptized and confirmed, and be told that now, for the first time in his life, he is a Christian. A man must be in most awful, deadly earnest about his salvation to submit to such conditions. And he must be very sure that the step he is taking is forced upon him by the conviction that it is God's will, so revealed that there can be no mistake; for otherwise his soul will be in mortal peril for committing the sacrilege of repeating a sacrament.

There can be no communion with Rome but this.

We may have our opinions about the wisdom of the men who are promoting the Pro-Roman movement, but we have no right to question their loyalty or their piety. They are not denying a doctrine of the Church, nor infringing on her polity, nor breaking a canon. They have a right to their opinions and their prayers. But on the other hand those who are breaking Canon 19, and denying the express language of the Ordinal, by inviting sectarian ministers into their pulpits, even with episcopal sanction, are doing far more harm to the Church, and are actively disloyal. The subterfuges to which they resort in order to create "special occasions" are shamefully unworthy of men who call themselves Christians.

In a few years the opinions and acts of the Pro-Romans and the Protestantizers will have passed into oblivion, and the Church, in the meantime, will be fulfilling her destiny without their help. We can well afford to take Gamaliel's counsel, "Refrain from these men and let them alone; for if this counsel on this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it."

AN OPEN LETTER TO THE HOUSE OF BISHOPS.

I FEEL, from one standpoint, the presumption of this letter to the fullest, but, God being my helper, I will be presumptuous. I seek only God's truth and the welfare of His Church. There are times when "we can not but speak the things which we have seen and heard."

I became aroused to our danger last summer, made great efforts during the meeting of General Convention, and have written repeatedly in the Church press, only to find apathy everywhere, and a belittling of perils.

I find in my Bible that the Ministry in both its functions of preaching and ministration, and in the one as much as in the other, is *mediatorial*. I read in II Cor. 5:18, 19. "Hath given unto us the *ministry* of reconciliation," and "Hath committed unto us the *word* of reconciliation." I find from these texts that these functions are "given," "committed." I find in my Bible that these mediatorial functions are, both of them, given and guarded by *ordination*. I can not conceive a denial of these things.

I find in my Bible that it is quite possible to hold that a direct "charism" could take the place of ordination for giving either of the two functions, but that there is not a scintilla of evidence that any one without either ordination or "charism" ever exercised any mediatorial functions. They had to be given, and ordination was the regular and charism the extraordinary way. No man took them.

I find in the new canons only one of these mediatorial functions still guarded by ordination. The Ministry of reconciliation is guarded, but the Word of reconciliation is not. This departure from Scripture is so patent, and the peril to the function so great, that one hurries to note what safeguards there are in place of ordination. I find lay-readers can be "licensed" to mediatorial functions. I find "any Christian man" can be "permitted" by a certain interpretation of the word "address" to exercise the same. Ordination guards because it confers (without ordination there is no power), but "licensed" and "permission" presuppose the power to be already there. The canons, then, assert that laymen may have the mediatorial functions. There is no safeguard against possession; there is only a slight protection against exercise. Just think of the right to mediate for God being not given but

possessed. Mediation is broadened to the vanishing point. *Mediatorial preaching is cast down.*

But more than this. If "license" and "permission" presuppose that the right exists, but do not specify by what means it has come, then various theories can be put forth to account for the right, each one giving a different ground. But none of these theories, "the inherent right of a Christian man," the "inward call," "an inspired message," "baptism," "capacity," etc., etc., have any recognition whatsoever in any standard or document in the length and breadth of the Anglican Church as giving authority. Ordination she knows, but these things are theories and unknown to her standards. The "inward call" is the strongest of them all, but how does she treat it? She ordains the man "truly called" with the words "Take thou authority." Individuals may be convinced that all sorts of things give right, and that to "license" or even to "permit" men who have these is enough, but they quote no standards. Rather do they rely on the idea that they are very much the same as the ancient and Scriptural "charism." This of course proves too much, for the "charism" could equally warrant mediatorial ministrations as well as mediatorial preaching, even as some religious bodies claim. But enough on this line: our new canons do not create anything to put behind "license," and if anything is there already it is unknown to our standards. In any event, neither license nor the thing behind license, whatever any man's theory makes it to be, can rival ordination: and to make it a rival is to *cast down ordination.*

This casting down of ordination (as the ground of authority), and of mediatorial preaching, by letting unordained men get the mediatorial functions as easily as the right to make a simple "talk," so fills me with dismay that I appeal boldly to those without whom nothing can be done. In trying to open some things, the very shrine is endangered. Whatever may be said about other kinds, and authority of other kinds, mediatorial preaching at least, and the authority for mediatorial preaching, must be treated in canons as in Bible and Prayer Book.

I appeal to our noble Presiding Bishop, because this calamity happened under his presidency.

I appeal to Bishops Doane, Paret, and Potter, because they have been members of the canons committees ever since 1892.

I appeal to my former teacher, Bishop Gailor, because he knows ecclesiastical history so fully.

I appeal to my own Bishop Randolph, because he never departs from the norm, mediatorial preaching, and knows so well what it is.

I appeal to Bishop Cheshire, because of his ability in expounding Canon Law.

I appeal to Bishop Brewer, the great advocate of the new canons that cause our trouble.

I appeal to Bishop Lawrence, President, by virtue of abilities, of the House of Bishops.

I appeal to all of our Bishops—canonists, thinkers, leaders, to calm, if they can, the minds of those, like myself, disturbed beyond words, and show, *if it be so:*

(1) That the mediatorial element in preaching is still guarded in our canons, sacredly.

(2) That the unordained lay-reader who may be "licensed" to preach "sermons," is still kept from doing anything he wishes even up to, and including, mediatorial preaching.

(3) That "license" can equal ordination in "committing unto us the word of reconciliation."

(4) That under Canon 19, men permitted to make "addresses" can be kept from preaching (at least once) as mediatorial ambassadors of God.

(5) That our new canons do not immeasurably weaken both preaching and ordination.

Right Reverend Fathers, I believe that various abuses of preaching have weakened our conception of the mediatorial element thereof, and that you can do the Church no better service than to guard and cherish it by canons more in accord with the Ordinal. If the mediatorial word be now attacked, mediatorial ministrations will ere long be assaulted also. Spiritually called men, endowed men, inspired men can claim anything as well as preaching. Learned men in our midst are attacking Bible, Creed, Articles, and Orders. The accent you have placed on your power of "license," and the varieties of your "permissions," adds to our fear. Give us back the way of ordination that was for so long canonical, even as it ever has been Biblical.

Right Reverend Fathers, speak for us! Act for us! Some

of us are saddened, and some are maddened. Give us back our safeguards for every MEDIATORIAL function.

R. W. BARNWELL,

Rector of St. Paul's Church, Petersburg, Va.

RELIGIOUS DEPRESSION.

I suppose religious faith has no subtler foe than that depression of spirit which attacks us all sometimes, and, if it be encouraged, is ready to take up its abode with us permanently. Often it has its origin in some bodily ailment; and then the counsel of a wise and good physician is clearly required. But very commonly it can be banished by a strong, cheery effort of the will; and to take wide views, rather than brood over some one misfortune or defect, helps greatly. I could say much about the sort of anxious fretting which breeds melancholia and leads to homicidal frenzy and suicide; but I have in mind just now the sort of depression which sets a few good Churchmen worrying about the future, as if all the labor of the past seventy-five years in the Catholic Revival were wasted. Doubtless, some things are bad; the scandals in connection with the so-called "open pulpit" have done great harm; and the hasty and illjudged enthusiasm of two or three missionary Bishops who have for a moment forgotten that the *Depositum* is a trust, not a freehold, has given pain. But why whine about it? The time requires prayer and action, not vain regrets and cowardly desertion. As I think of Keble and Pusey, of Neale and De Koven and Ewer and Seymour, I say *Tantus labor non sit cassus*; and when the memory of the bitter persecutions of even a generation ago comes to mind, of Tooth and Bell Cox imprisoned in England for the Faith, of episcopal boycotts and all the frenzy of 1874 on this side of the Atlantic, another phrase out of Virgil comes to me with reproach and inspiration: *O passi graviora!*

There never was a year when so many Catholic-minded Bishops ruled the American Church as this year; never so many faithful priests teaching the fulness of the Faith once for all delivered; never so many devout lay-folk profited by that teaching and used the sacraments regularly to their souls' health. That the Holy Cross fathers should give a general mission in such a city as New Haven, with the Bishop of Connecticut's full approval, in January; that the open practice of sacramental confession should have leavened even Virginia; that the church without the Holy Eucharist every Sunday and holy day is recognized as a curiosity, a survival of the Dark Ages: facts like these hearten us, and we are too busy making more facts of the same sort to waste the short hours of life in pessimistic wailings, "I, even I only am left; the Catholic Revival is a failure!" *Sursum corda*: there is work to do, battles to be fought, intercessions to be made. This is no time for gloom. Do you remember Stedman's poem on "Phil Kearney"? Take one phrase of it for a watchword of good cheer: "You'll find lovely fighting along the whole line."

A word about the Reunion of Christendom. It has lately been urged, in defence of inviting denominationalist leaders to speak from Church pulpits, that such laxity "makes for Christian Unity." But the facts are all the other way. Sectarian bodies have "exchanged pulpits" for two centuries with no corresponding reunion. Nay, that very pretense of regarding "one church as good as another" perpetuates division by taking away any real reason for uniting. If "one church is as good as another," all alike are humanly established, voluntary societies; and "no church" is as good as any. As to the attitude of our own communion, that has already been defined unmistakably by General Convention and the Lambeth Conference, in the so-called "Quadrilateral." Earnestly desiring the visible reunion into one Body of all who worship Jesus as God Incarnate, the English and American Bishops have laid down as essentials, without which no negotiations could even be commenced, four necessary things: the two great Catholic Creeds, the Apostles' and the Nicene; the Bible as the Rule of Faith; the two great sacraments, Baptism and the Eucharist, as our Lord established them; and the *Historic Episcopate*. To imply that a ministry confessedly altogether human in origin and authority, derived either from a congregation, or from some self-constituted founder of a sect, is all one with the ministry preserved threefold "from the Apostles' time" by the *Historic Episcopate*, is inconsistent with a Churchman's loyalty or intelligence. And so the great Bishop Coadjutor of New York, Dr. Greer, said, last Tuesday, that this Church would never surrender the Catholic ministry she had received from the apostles and had transmitted by Apostolic Succession. Men may sneer at "magical" doctrines; but, when we understand that by that invidious term they mean to brand all the supernatural side of Christianity as incredible, we shall know better what weight to give to their opinions.

Meantime, the Catholic Church continues steadfast "in the Apostles' Fellowship"; and (to quote Bishop Greer once more) she looks confidently for the reunion of all scattered Christians into one Body by the means of that very Apostolic Ministry.—*Rev. William Harman van Allen, D.D.*

SCANDAL is a canker that eats into the life of a community, leaving a trail of corruption behind it. Avoid it as you would a pestilence.

SHALL WE GO TO ROME?

BY THE BISHOP OF FOND DU LAC.

WAS it in a spiritual vision or actual sight I saw and heard this conversation? Judge, dear reader, as you please. We are living in days when young men see visions, some of them very foolish ones, as well as old men dream dreams of a faith once for all delivered and of the saints who defended it in the long ago.

"I have come to you Father," said one, "to say I am going to submit to Rome. I can bear the state of things in the Protestant Episcopal Church no longer. This 19th canon business has upset me entirely. I came into the Church on her holding out to me that she was a true branch of the Catholic Church, held the ancient faith, and had an apostolically descended priesthood, and so, valid sacraments, as the sectarians had not. Their ministry, I was told, had no authority which they could trace up through the apostles to our Lord; and now all this seems changed. Why, sir, a priest who has been deposed in one diocese for Unitarian belief has been allowed, it is said, by a Bishop, to preach in our churches! This, and other acts, like exchange of pulpits, is to deny the doctrine of the Apostolic Succession and the teachings in our Ordinal. It is not the Church I joined and gave my allegiance to. One of our oldest and most conservative Bishops of our Church said of the Richmond Convention that "our Church had swung from her moorings." If it is not the Church I entered, and as a priest gave my allegiance to, I am justified in leaving it. Indeed, I tell you, it has become a matter of conscience with me. I love you and the old Church, but it is a matter of conscience, and I must go."

"Is it a matter of conscience with you?" I said.

"Yes, Father, it is."

"Well! Don't you know that that is a very bad argument, and the individual conscience a very unsafe guide? I have never known a person who wanted to do some wrong or self-willed thing but said it was a matter of conscience! It was what Saul said when he helped to put Stephen to death, and persecuted Christ. His conscience told him he was all right, but he was all wrong. Your conscience, dear Son, is out of order; that is the trouble with it. You have fallen into individualism or Protestantism. You are only a Protestant and guided by your own opinion or individual conscience. You ought, as when a man's watch has gone wrong, to reset your conscience just as he does his watch by the standard time. At present you are not willing to do this, being so self-willed and illusioned; but when you get a real change of heart and submission to God's will as manifested in the Church, you will give up talking about your individual conscience. You have no business to have one in such matters apart from the mind of the Church. God's Holy Spirit, speaking through the collective conscience of the Anglican priesthood which has faced this question most fairly, has said: 'It is not right to join Rome.' You have the vast majority of those who have seriously examined the matter, along with such saints as Pusey, Keble, and Carter, against you."

"But, my Father, while thanking you for your humbling lesson, I feel I must go to Rome, for it will cost me so much to do so. I don't want to go. I do believe in my orders, and I have here so many dear friends. I do not know anyone there. Do you realize what the struggle is in my heart? It will cost me more than I can express. I am sure I am in the right in going, because it will cost me so much pain and distress and sacrifice."

"I see, dear Son, if you have been delivered from the Protestantism of an individual judgment that now you are at least a Jansenist. You think because one side of a proposed action is the harder one to take, therefore you are safe in taking it. Don't you know this is Jansenism? It is not the teaching of Catholic morals. The sacrifice or pain involved in any action is no test of its correctness or righteousness. Get out of this and throw it away as a spurious spirituality. What you really are tempted with is the glamour of the Papacy, its claims and worldly power, the subtle appeal it makes to your vanity and concealed and unconscious worldliness. The poor Protestant Episcopal Church has nothing to offer to your natural ambition, and the Catholic priesthood in it has nothing but labor and often neglect and a cross; but you know you are a true priest, and must not deny your priesthood."

"God forgive me, Father, from acting on any wrong mo-

tives one way or another, but do you know how the difficulty about our orders is being got over? The Pope is reported to have said that if we submit to reordination, we need not disbelieve in our past orders. Of course the Roman Bishops who ordain us must believe we never had them. We, however, need not deny them; and it is the Church that will assume the responsibility of ordaining us while holding this belief, and not the Bishop ordaining. In this way the Bishops and ourselves get out of a difficulty. Is not this clever?"

"So you will be enabled to act a lie! You to believe one thing, and the Bishop ordaining another. You to be believed as submitting to Rome, while in fact not accepting the Papal decree and not submitting. You withholding your acceptance of the Papal decree concerning the invalidity of our orders in order to get ordained, and then being obliged, when priested, to declare as a part of the teaching of the Roman Church that Anglican orders are invalid! The Bishop wriggling out of his responsibility, by saying that the Church for whom he acts is responsible, but not himself! As if the Church and not himself would be responsible at the final judgment seat of Christ! Dear Son, I don't want you to become a Protestant or a Jansenist, but above all, not a Jesuit. Don't take part in acting a lie."

"You put it rather strongly; but Father, I must believe there is but one Church. The Lord prayed for unity and the Church must be one. How can it be, then? Does not our Anglican theory about divisions and branches break down? I want one Church, one faith, one authority, yes, one visible Head. Don't try to keep me in this city of confusion, this Babel of General Conventionalism, this laity-ridden Church. I loathe it! I want unity and authority and peace."

"I dare say you do. The Church is one, and as there is one body, there can only be one head, and as a divine society it must have a divine Head, and as it is a visible body, it must have a visible Head. The Church Militant, however, is not an entity by itself, and so does not need a head any more than does the Church Expectant. Christ, the Scripture tells us, is the Head of the Church, and there can only be one Head. He is visible to the greater part of the Church in glory, and to those in the expectant Church as they pass before His judgment seat, and He is visibly represented by each Bishop in every diocese to the clergy and laity, as the head of each Christian family. As it is necessary there should be a head over every family, so there is one Bishop over every diocesan one; but as it is not necessary that there should be one head over all families, so it is not necessary that there should be one Bishop over all Bishops. But as to the Branch theory, have you not read that Christ said He was the Vine, and that the Apostles, including Peter, were the branches? Peter, therefore, was only a Branch, not the Vine. Have you not been taught in Holy Scripture that the Church is the 'family of Jesus Christ,' and so one, by the possession of a common nature; and that as a family is indestructibly one by the possession of a common life, so the Church is one through sacramental grace assisting us and imparting Christ's life? Neither the gates of Hell now or the outward division of Christendom can prevail against this unity. It is one indestructibly."

"But, Father, Christ not only prayed for unity, but for an outward union, that the world might believe in His divine mission."

"Yes, my dear friend, but the union, to bear witness to His divine mission, would have to be a supernatural union. Now an enforced union under the papal monarchical supremacy only bears witness to earthly power; while a union by divine charity and subordination of all the parts to the whole in a general council bears witness to the divine character of the Church. Rome's monarchism is a rebellion to Christ, and has been the source of disunion, not a principle of union."

"I do not see how, unless we submit to Rome, the Church can ever conquer the world. We must unite to win. The unbelief of the day demands it."

"But again, my dear Friend, it was not prophesied nor intended that the Church was to conquer the world. The world will in the end seemingly conquer the Church. But God, who can overrule even evil to good, does use the very divisions of Christendom to the fulfilling of His work. By the very divisions of Christendom, Christ has preserved the infallibility of the Church by not letting her add or impose by ecumenical authority any new dogmas on the faithful. He also has enabled each portion of undivided Christendom by proclaiming the faith of the undivided Church to exercise its prophetic office with

authority, and through each is winning souls to the gathering in of the predestined number of the elect."

"You know, Father, what our Lord said about Peter in St. Matthew and St. John."

"Yes, and I know what the fathers in their exegesis said about that text in St. Matthew and the others the Romans appeal to. Christ did not say 'Thou art Peter, the Rock on which I will build My Church,' but upon 'This Rock,' referring—so the majority of the Fathers declare—to Himself or to Peter's confession of His Divinity. As a Catholic, I must take the interpretation of Holy Scripture according to the fathers, and none of them for five hundred years ever interpreted this passage as giving any authority to St. Peter which was to be transmitted to a successor. Neither did St. Peter nor the Apostles show they regarded Peter as having any authority over them. Nor do the Councils of the Church, while recognizing in laudatory phraseology the preëminence of the Roman See, acknowledge by their acts its supremacy or the Papal infallibility. Peter was to shepherd the lambs of the new dispensation and the sheep of the old and bring them into the kingdom, which he did, but no authority was given him over other shepherds. Christ prayed for him not that he should not fall, or be infallible, but that, falling, his faith in Christ should not fail, and it did not. If you are a true Catholic, you will not desert your post, deny your orders, and submit to Rome. The supremacy is largely a development of the carnal mind, of forgeries, and of a love of power, in disobedience to our Lord's command concerning a kingly authority. 'It shall not be so amongst you.'"

"But see, good Father, the awful condition the Protestant Episcopal Church is in! What divisions! What teaching! And now this dreadful amendment to the 19th canon! I could have stood much, but not that! Does it not deny the doctrine of the Apostolical Succession? Does it not allow the sectarian ministers to be as valid ministers as ourselves? However you may explain it technically, it is not the way the world regards it. Does it not allow a Bishop to admit a priest deposed by members in one diocese to preach in the pulpit of another diocese? What are we coming to? I have lost faith in the Protestant Episcopal Church. That is the real truth of it."

"Well! I am not surprised. You have been putting your trust in the wrong place. You have relied too much on the Bishops. Just what Newman did! You know what is said in Scripture: 'Put not your trust in princes.' I think the amendment of the 19th canon was the secret work of Satan. It has given the Church a blow. But our trust must be in God, not in man. As Christ has protected and delivered us for the past three centuries or more, so we must believe and trust in Him. It is His Church, and not ours, and we must stand to our posts. The greater the trial, the firmer must be our faith. We must not desert our work but be loyal to Him, and loyalty to Christ will win the day."

"How then, Father, would you have one decide the question of his duty? Is it by staying and fighting on, or by leaving for Rome?"

"My Son, look at the matter in this way. There is the question between Rome on the one side and the four Eastern patriarchates, together with the Anglican Communion, on the other. The matter at issue is the claim on the part of Rome to the supremacy and infallibility and to be the vicar of Christ and source of all jurisdiction. It is an obvious fallacy to say that Rome is in the right because she says she is in the right. The only authority that could decide such a question is a General Council of the whole Church.

Now supposing Rome to be in the right, no Anglican would be condemned by God for not submitting to Rome, for no real Ecumenical Council has ever declared in favor of the supremacy of Rome. God could so have ordered events as that an unmistakable and universally recognized Ecumenical Council should have so declared. He has not done so. Therefore no Anglican can be condemned for not submitting to what has not been so decreed, even if Rome were in the right. But if Rome, as we believe, is in the wrong, her present claims being the result largely of the worldly mind, then for any one of us to assume the powers of a whole General Council is not only a presumptuous and guilty action, but to go over to Rome is practically to deny our orders, desert our post, and to take upon oneself a fearful responsibility which must bring upon oneself a fearful punishment and retribution. God deliver you from this!"

CHRISTIANITY is the framework, over which we may train the lovely flowers of noble deeds, kind words, pleasant smiles, beautiful thoughts;—a perfect life.

A FABLE.

BY THE REV. R. N. WILLCOX.

HERE was once a King who led his army into the field against a very powerful and subtle enemy. The King warned his officers and soldiers against false messengers purporting to come from him and bearing messages which would confuse and injure the army.

For a time the battle waged furiously, but everywhere the army of the King was victorious because of the discipline and united zeal of the troops. Soon, however, the enemy, perceiving that they were being defeated, tried to confuse and divide the army "by the craft of subtle fraud." The prince in command of the hostile forces clothed some of his own men in the uniform of the huperetai or messengers of the King and sent them with contradictory messages to the King's troops. But at first this failed, for though they called themselves messengers of the King they were "found to be liars." As time went on, however, and the army of the King had carried its victorious banner into many distant countries, the troops began to forget or not to heed the warnings of the King and his staff officers, and instead of examining the commissions of the messengers, they only examined the messages and they obeyed that message which they thought was most like the King's style, or which they thought he ought to have sent, or merely that which was easiest.

This soon brought confusion, and many of the soldiers said that if the officers of the King brought such contradictory messages they might as well give up fighting, so they laid down their arms. Indeed some of the messages told them that their arms and armor were useless, other messages that they were not only useless, but actually hampered their movements, so many discarded them. Some messengers even told the troops that there was no enemy at all; others that the enemy was powerless to kill them. And some of the troops believed even this, though the King himself had said, "Fear him who is able to destroy both soul and body." Thus many were deceived and "snatched" from the army of the King.

But it remained for a much later time for the properly commissioned highest officers of the King to admit that they might not have been intrusted with the whole message of the King, and so to permit those whom they knew were not commissioned as they were to give what might perhaps be the missing part to the troops on special occasions.

And thus the decent order and discipline of the troops was again jeopardized and many of the weaker soldiers surrendered. And the end is not yet.

BISHOP WHITE AND THE SABBATH.

THE LATE Bishop of Central Pennsylvania used to tell of a call he made upon Bishop White in 1834, a short time after his own ordination. When the usual civilities had passed between them, Bishop White asked:

"How long do you remain in Philadelphia, Mr. Howe?"

The young clergyman, influenced by his New England associations, replied:

"I will probably stay until after next Sabbath."

"Do you mean until after Saturday, which is the Sabbath, or until after the Lord's Day, the first day of the week?"

"Pardon the error, sir. I meant over Sunday," the young clergyman stammered, and said Bishop Howe, "I never repeated the mistake, and when I afterwards found the confusion resulting from popular error by the claims of the Seventh Day Adventists and others of their kind, I realized, as never before, the necessity of exact language, especially in ecclesiastical terms. I think many people are making a similar error in the misuse of the word 'Catholic' at this time. It would be a loss to the cause of truth if the Romanists were allowed to appropriate it exclusively."—*Bishop's Letter, Kentucky.*

A TRUE FRIEND is like a rare and beautiful plant: to be cherished with care, guarded faithfully, never to be treated harshly or handled roughly or carelessly. Under such conditions it will thrive and flourish, a blessing as well as pleasure to its happy possessor.—*Stella Paul Craig.*

A RELIGION, if it be a true religion, ought to have at least a slight element of mortification. We ought either to mortify the flesh, or what is, in the case of pigs, much more important, to mortify the spirit. We fast because of our sins, and because of all the sins which our Lord had to bear. Some of us may fast because we feel so sorry for our sins, others of us fast because we do not feel as sorry for our sins as we should like to, so to fast for them is all we can do. We trust that our Lord, in His mercy, will see and understand, that if we are not sorry, at least we are in earnest in wanting to be sorry for our sins.—*The Missionary (Boston).*

THE TRANSLATION OF BISHOPS.

BY THE RT. REV. BOYD VINCENT, D.D.
Bishop of Southern Ohio.

THE Church's universal sense of loss in the death of the late Bishop of Washington and her equally universal concern as to the selection of his successor in that important See, both bring fairly to the front again a question which the Church has only dallied with so far, but which she ought to face squarely and settle definitely. That is the question of the Translation of Bishops in this Church.

The subject has been more or less formally before the Church ever since North Dakota's protest, in the General Convention of 1901, against the then recent loss of two of her Missionary Bishops by election to dioceses, and her pointed question as to the equal availability of diocesan and coadjutor Bishops for like translation. The result was (1) the immediate prohibition (Canon 10 :4) of such translation of a Missionary Bishop for five years after his consecration, except to a new diocese in his own district; and (2) the projection, by a resolution of the Bishop of New York, of the whole wider subject into the field of discussion. That resolution was as follows (Journal 1901, p. 56) :

"That in the judgment of this House there is nothing in the Constitution and Canons of this Church that makes any Bishop of this Church, whether Diocesan or Missionary, ineligible for election to a vacant diocese"; and asking the Committee on Canons to report whether any other enactment was necessary to define rights and privileges in this matter.

The Committee on Canons did so report substantially (Journal 1901, pp. 45, 90) that it knew of "no canonical impediment to the translation of a diocesan or coadjutor Bishop, other than the permission in the case of a Missionary Bishop," but advising against relying, in the face of long contrary usage, on this negative argument, and recommending that the whole subject be referred to a Joint Commission in order to a definite settlement by canon. This was accordingly done.

No report was made by this Commission until 1907, when it recommended (Journal 1907, pp. 123-4) this amendment by addition to Art. II, of the Constitution:

"Section 5. A Bishop or Bishop Coadjutor of any diocese of this Church may not accept election and jurisdiction in another diocese than that for which he was consecrated without great and reasonable cause and a strong and general demand for the translation, nor without the consent of a majority of the Bishops of this Church having jurisdiction within the United States, and the consent of a majority of the Standing Committees of all the dioceses of this Church. But if his election to such other diocese shall have taken place within three months next before the meeting of the General Convention, then the consent of the House of Deputies shall be required in place of that of the Standing Committees."

No direct action, however, was taken on this proposed amendment; but on account of the lateness of the report in the session, the Joint Commission was continued and instructed to report early to the next General Convention. The subject is likely, therefore, to be one of first importance at that time.

On the whole, then, so far as the law of this particular Church is concerned, it is evident that we have none, certainly none that is directly prohibitory, in the matter. It is straining a point to find even a negative argument against general translation in the express permission given in the case of Missionary Bishops. So far as our practice is concerned, there is of course a clear tradition against the translation of diocesan Bishops. But there is no real reason why this tradition should be considered as having the force of law.

As to the law and practice of the Church at large, we know the very general custom of translation, and with what ordinarily good results, in the Church of England, apparently ever since the days (*Circ.* 600 A. D.) of the Augustinian Mission, when Mellitus, Bishop of the East Saxons, and Justus, Bishop of Rochester, were successively translated to Canterbury, and Paulinus from York to Rochester. I am not familiar enough with the modern practice of the Greek and Roman Churches to speak confidently of it.

But as to the ancient law and practice of the Catholic Church the record seems clear. See Apostolic Canon 14, Nicea 15, Antioch 21, Sardica 1, Carthage 3: 37, 4: 27. But even while all of these canons forbid the general practice of translation, still they must all be construed together, to get at the full and exact mind of the Church in those days. For instance, the 15th Canon of Nicea declares, that "By reason of the frequent disturbances and factions which have taken place, we ordain the total abrogation of the usage which has been established con-

trary to the canon, so that no Bishop, Priest, or Deacon should remove from one city to another," etc.

But Wirgman (in his *Constitutional Authority of Bishops*, p. 222) points out that "the canon" here referred to is the 14th Apostolic Canon (declared by both Beveridge and Hefele to be Ante-Nicene) which forbids only personal and private action and so self-seeking and ambition, on the part of the Bishops themselves. But this same Apostolic Canon contains this special provision; it permits no translation, "except there be some reasonable cause which compels this step to be taken; such as the fact that some greater advantage to the cause of religion amongst the people of the other diocese would be the result. And even then the Bishop himself must not decide the matter, but the decision must come from many Bishops as the result of a very strong demand for the translation."

It will be seen then, on comparison, that while the form of the constitutional amendment proposed by the Joint Commission may be otherwise faulty, still it does contain the whole purport and almost the exact language of this 14th Apostolic Canon itself. The 27th Canon of the Fourth Council of Carthage contains the same idea and almost the same language, viz: "If the good of the Church demand it, the translation of a Bishop must take place at the Synod upon the written request of clergy and people. But perhaps, as Wirgman also points out, the best commentary after all on the real meaning even of the Nicene Canon is in the fact that that Council itself at once proceeded to translate Eustathius, Bishop of Beroea, to the Patriarchate of Antioch (Socrates 1: 13; Sozomen 1: 2).

In other words, the legislation proposed by the Commission, instead of opening the door to all sorts of abuses, would really define and regulate an already unprohibited and dangerously undefined power; would embody our own tradition against general translation in the very form of the ancient law itself; and yet, like that law, would provide, too, for the greatly exceptional cases.

I have called attention here to the case of the Diocese of Washington, not because it is the only conceivable case in point under such proposed legislation, for it is not. There are other easily conceivable instances of important sees in this Church, to which the translation of an already peculiarly equipped Bishop might be manifestly for the advantage of the entire Church; and no mere sentiment true and beautiful as this is, as to the sacredness of the tie between a Bishop and his diocese, ought to preclude the demands of such ecclesiastical statesmanship in a great branch of the Church Catholic. But I have referred to the Diocese of Washington for two special reasons: first, because it is now actually vacant, and next because, so admittedly, it is now and must always increasingly be, a see of such first importance in the Church's influence on the life of the nation. The fuller organization of this Church upon historic lines is a fact which to most thoughtful minds among us is approaching with no uncertain steps; and if, as was long ago suggested, Washington should become the seat of a Metropolitan or even of a National Primate, its case would of course, be that much stronger. But even as it stands at present, it is sufficiently to the point. Not that there is meant to be the slightest suggestion here of formal interference just now with the perfect independence of that diocese in its own affairs; although even that diocese itself would not deny the right of the general Church to be intensely interested in its episcopal elections, just as the general Church would not deny the right of that diocese to appeal to the Church's support in certain parts of its own work.

But the main points of this article, which the case of that see is cited merely to illustrate, are: (1) that if that diocese should not find elsewhere the specially equipped man it needs for its Bishop, and should elect and try to translate to itself any existing diocesan or coadjutor, it probably, as our law now stands, has the power to do so (see Report of Committee on Canons above), subject only to the control of the House of Bishops over the resignation of his jurisdiction by one of its members: (2) that our law ought to provide definitely against such general practice of translation; but that (3) it ought also to provide for rarely exceptional instances, such as that of Washington, being subject not merely to confirmation by, but also to a general and duly formulated demand of, the Church at large.

This article does not pretend to have discussed this subject of translation exhaustively, in all its phases of legality, desirability, and expediency. My object has been only to call fresh attention to its importance, not only under present circumstances, but at the next General Convention, and so to elicit at once if possible fuller discussion of the whole subject.

THEOLOGY AS A SCIENCE.

BY ERVING WINSLOW.

HAVING the affection and respect of a life-long friendship for Father Searle, the superior of the Paulists, I have been led to make extracts from a paper contributed by him to the February number of the *Catholic World*, a criticism on an article in the *North American Review* by Mr. Charles Johnston. Father Searle was in early life an astronomer and continued to carry on his scientific labors until the heavy executive duties caused by his promotion to the administration of the society made it impossible. He has a solid and logical mind and his arguments (with the omission of those which do not concern our Church) might be of value to all Catholics who hold the "deposit of faith" as an absolute and fundamental certainty.

It is, no doubt, rather hard for non-Catholic Europeans or Americans to realize what the position of the Catholic Church is with regard to the matter of religion; though it is really very much the same as that of the scientific world in the matter of physical science. Accustomed as they are to regard religion as merely a matter of speculation, in which no definite and certain results can ever be obtained, they seem to fail even to conceive the position of those who maintain and really and thoroughly believe that certain facts in the domain of religion are known with absolute certainty, though many of them are entirely unattainable by abstract reason, and in no way verifiable by experiment or observation.

Of course the method by which these facts have been ascertained is different from that employed in scientific research, as has just been implied; but we regard them as having even a higher degree of certainty than that possessed by any of those of experimental science. We believe them to have been revealed by God Himself, and committed by Him to the custody of an organization which He has founded for the purpose. . . . The system—if it may be so called—of Modernism is in itself entirely irreconcilable with this fundamental Catholic position. . . . The idea that it is going to spread and gain ground and put a new face on the Catholic Church as a body, is obviously absurd. If Modernistic theories ever could affect the Church as a body, the Church would simply cease to exist; it would have no definite faith, and would be resolved into a number of individuals holding different views on every religious question, and in no way distinguishable from others who had never been Catholics at all.

The fact is that Modernism, from the true Catholic standpoint, is, to a large extent, mere nonsense. We may take, for instance, the paragraph from the *Rinnovamento* which Mr. Johnston says "is finely said, and in the true spirit of liberty." We will substitute in it for "Christianity," "religion," "faith," etc., "science"; for these things are science to a Catholic, and science of the highest and most certain kind. Suppose, we say, then, as a paraphrase:

"Science is Life; it is unquenchable aspiration, it is hope, it is the striving of the whole being toward that which in life partakes of the material (we substitute this for the 'eternal' in the original); it is the progressive elevation of our hearts and minds in a passionate search after truth." (Without, of course, any expectation of ever finding it.)

It is in vain that we try to enclose science in intellectual system and definitive expressions of its development. It is by its very nature a continuous becoming; . . . as if a divine (or, we will say, human) artificer were seeking to express in pliant clay, ceaselessly and ever unsatisfied, his ineffable ideal."

What arrant nonsense this would be, applied to physical science! And to the Catholic, it is just as nonsensical applied to religion. Religion is a matter of fact, just as physical science is. The Resurrection of Christ is one of its primary facts. "If Christ be not risen again," says St. Paul—that is, if His resurrection be not an actual historical fact—"your faith is vain." If we were to have, in astronomy, a perpetual "striving of the whole being" to find out whether the earth is round or flat, or whether it is larger than the sun or smaller, what an absurd thing astronomy would be! And yet this is the sort of thing that the Modernists would have us do in religion. One of the propositions condemned in the Syllabus runs as follows:

"The Resurrection of the Saviour is not properly a fact of the historical order, but a fact of merely supernatural order; neither demonstrated nor demonstrable."

That is to say, it is simply an imagination, and as utterly useless as would be a speculation as to the appearance of the other side of the moon.

The human artificers of natural science are, of course, far from completing their task; but they are not unsatisfied, in the sense that they feel their work to be a failure, which seems to be the idea as to the Divine Artificer in the above Modernist passage. Their work is good, comprehensible, and practical, as far as it goes. The Divine Artificer of the true religion cannot, of course, make us completely understand all that He Himself does, any more than we understand all of the physical science, of which He also is the author; but it does not follow that we understand nothing clearly and practically, in either one or the other. If we did not, it would be better

to abandon both studies, as a waste of time. There is no "true spirit of liberty" in "ever learning and never attaining," as St. Paul says, "to the knowledge of the truth"; "you shall know the truth," says our Lord, "and the truth shall make you free." That is to say, the actual knowledge of it shall make us free, not a perpetual and fruitless hunting after it. . . .

Suppose that in one of our universities a professor was found to be teaching the flatness of the earth, or maintaining that the circumference of a circle was exactly three times its diameter, or any other scientific heresy, and to be obstinate in his views; would not the authorities get rid of him, if possible? And if his heresies were numerous and struck at the very basis of all scientific teaching, would they not be still more intolerant, would they allow him to teach or lecture, or have any text books he might have written used as such in their institution? Would they not "stem the tide of" his "intellectual life," as far as it could affect their students? Would they not see that the "brand of heresy" was "stamped on them," and have them "held up to the reprobation of the (scientific) faithful"? . . .

Mr. Johnston also displays the usual one-sidedness as to the teachings of our Lord, which is quite conspicuous in modern Protestantism. Indeed, it is a characteristic of Protestantism—and we may say of heresy in general—to take some particular texts; to choose them—as the word heresy itself implies—and ignore the rest. He says: "Where do we find Jesus claiming despotic authority over men's intellects, and demanding that they shall renounce their convictions?" Well, one would think that he would remember a pretty strong, important, and fundamental instruction reported as given by our Divine Lord to this effect: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (St. Mark 16: 16). We quote the ordinary Protestant version, as being a little stronger even than our own. Rather despotic, this seems to us. "If you do not renounce your convictions, you will be damned"; or "condemned," as we have it. One man, simply as such, cannot lawfully or validly thus threaten another; but the Divine Master can thus speak, and so could the apostles, or those who have a right from Him to speak in His Name. As St. John, who may be supposed to have had, above all others, the spirit of Jesus, says: "We are of God. He that knoweth God, heareth us. He that is not of God, heareth us not. By this we know the spirit of truth and the spirit of error." Of *truth*, and of *error*. It was the denial of *dogma*, namely, that of the Incarnation, of which he was speaking. And there are plenty more passages similar to these, of our Lord and of His apostles, if Mr. Johnston will take the trouble to look for them. But he simply follows the line so often taken nowadays, that our Lord did nothing but lay down rules for a sort of universal philanthropy; that the "way" and the "life," which He proclaimed himself to be, consisted entirely in this; as for the "truth," now despised by our modern Christians as "dogma," that is regarded as quite unimportant.

A LENTEN TEST.

BY MARIE J. BOIS.

DID it ever happen to you, dear reader, to be thrown during Lent in daily contact with someone who holds absolutely antagonistic views of Lent, and of the Church in general?

With what delight do such persons attack the Church's ordinance; with what glee do they tell you of the failings of "Episcopalians!" Yes, though you did not start the discussion, though you were not looking for a quarrel—if such a word can be used of the polite, but cutting remarks which sectarians so love to make upon our dear Church—it is forced upon you, often most unexpectedly, as if the Enemy had hoped to find you off your guard. And it was his aim, after all? You are trying to follow faithfully the Master's example—like Him, then, you will be tempted by Satan. Let me quote from a great spiritual leader, long ago gone to his rest, and yet whose words ring as true to-day as they did over a century ago:

"He who gives himself to God may count upon many and varied temptations, and one who through long years underwent no trial or humiliation might well question the soundness of his position. When we speak of proving a thing we mean putting its quality, its strength, its reality, to the test. Unproved goodness is but an uncertain matter. Untried virtue can scarce deserve the name . . . to prove is to purify . . . Weariness, heartache, desolation, purify love and kindle courage; the contempt of men extinguishes human respect and self-conceit. *All temptations tend to detachment, humility, union with God.* Who then will be afraid? And so, when temptation assails us, let us remember with whom we are in the wilderness, and let us ask Him to teach us how to meet the enemy, that we, too, may learn by personal experiences that in truth temptations lead to detachment, humility, union with God."

Helps on the
Sunday School Lessons

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

HIS CALL TO THE FISHERMEN.

FOR THE FOURTH SUNDAY IN LENT.

Catechism: XIII. What Desirest Thou? Text: St. Matt. 4:19, 20.
Scripture: St. Luke 5:1-11.

OUR last lesson told of our Lord's rejection at Nazareth. As a result of His rejection there, He removed to Capernaum. St. Matthew himself lived at Capernaum, and was a tax-gatherer there. He gives a personal touch to his narrative here when he quotes, in connection with Jesus' removal to Capernaum, the prophecy of Isaiah, "The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up" (St. Matthew 4:15, 16).

Capernaum was on the shore of the sea of Galilee. The Bethsaida here mentioned seems to have been a suburb of Capernaum, about two miles down the coast. The name Bethsaida means "house of fish" or perhaps, as we would say, "Fishertown." This indicates the chief business of the place. Warm springs enter the lake at the supposed site of the place, and it is still an excellent place for fishing. The water is shallow for a long distance out. Very probably it was for this reason that the men in the boat out in the deep "beckoned" to their partners in the boat on the shore. It was too far to call commands. They may have attracted their attention by calling, and then indicated their desire by waving the hand for them to come.

The four men who were at this time called to become fishers of men were already disciples of Jesus. They were the first four to go after Him, as we have already learned (St. John 1:35-42). Since becoming His disciples, they had been with our Lord at Cana of Galilee when He made the water wine (St. John 2:11), and also at Jerusalem when He cleansed the Temple (St. John 2:22). They had remained with Him while He was working in Judea (4:2), and were with Him at Jacob's well (4:27). But it seems that when Jesus returned to Galilee, these men had gone back to their fishing.

When our Lord came along the shore that morning, coming out of Capernaum, He was accompanied by a crowd that was eager to hear Him. This was natural, as they not only knew of His other miracles, but the healing in their own town of the son of the King's officer must have made them eager to see and hear Him. Jesus led this crowd out to the place where His four disciples were mending and washing their nets. He asked Simon Peter for the loan of his boat, that He might speak from it to the people on the shore. While He was speaking, the boat was pushed out a little from the shore, and He sat in the boat; for sitting was the attitude of authority. See the picture, and then make your pupils see it.

We are told nothing of what Jesus was speaking of that day. Probably something like the teaching of the sermon on the mount, or something of the kingdom which He had come to establish. It is not important to know or we should have been told. But from what He then did, we may perhaps safely infer something as to the thoughts of these four men. As they once more heard Jesus, were they not wishing that they were in position to do something to help Him? Did not their hearts burn with a desire to see the work of which He was telling, accomplished—and at the same time their common-sense urging that it was not for such men as they to help in such a work?

Certainly our Lord's actions answered just such objections. He told Simon to put out into the deep and let down the nets for a draught. To fishermen, as these men were, this must have seemed a very strange command. It was day, and they always fished at night. They never tried to draw their nets except in the shallower water near the shore. Humanly speaking, there was no use of fishing out in the deep and in the day-time. Common sense would argue that there could be no results from such fishing. But because Jesus asked it, these men did it. They obeyed Jesus, and found all their former experience and "common-sense" at fault. It told them, more eloquently than words could tell, *that those who would obey Jesus could do*

anything. With such a Master, even such men as they could do "impossible" things.

Then St. Peter gave voice to another hindrance which he felt standing in the way of his helping Jesus in His work. He felt that One who had such power as He had just shown must be very holy and very near to God. In such a Presence, he felt that he was too sinful to be with Him as a helper. His former objection having been removed, he now felt his unworthiness. It was a natural feeling. We have an indication of what Simon Peter was before Jesus took him and began changing him into the rock-man, in the fact that when he came to deny his Lord, on the night of His betrayal, he "began to curse and to swear." Had this not been the habit of his youth he would hardly have fallen so easily into such language. We need not minimize his sinfulness. But Jesus can use even the sinful if they will go with Him and be obedient to His commands. So to Simon's objection He gives the reassurance: "Fear not; from henceforth thou shalt catch men."

Jesus called these men, who had already been with Him as disciples, to go with Him as His apostles. As His disciples, they could still go on with their old work. As His Apostles, they must leave everything else and give all their time to Him and His work. He still asks for both disciples and Apostles. His disciples can still give the main part of their time to other things. They need not do different things from what other people do, but they are to do them better, and in a higher spirit. His disciples must make other work help and not hinder their duty towards God.

But Jesus still asks for young people to give up all else to follow Him. There are two objections which every right-minded young man feels when confronted with the question of the call to the ministry. They are the two objections answered by our Lord that day. They feel that they are not able to do His work. They are right in thinking so if they leave Jesus out of account. But those who give Him a perfect obedience, even though they do not understand His commands and cannot make them square with common sense, find that He never gives a useless command, and makes the way open for its accomplishment. They also feel that they are not good enough to be with Him as disciples. It is right that they should feel so, but the very fact that they do is an indication that they are the kind of boys that He can use. To them, He would say as He said to Simon: "Fear not; from henceforth, coming with Me, you shall catch men." That is certainly a better and nobler work than catching only fish. Let no teacher of boys let pass this opportunity to bring before them the call to be "fishers of men."

It may be worth while noting that there are indications that these men thus called to be His Apostles were not men of extreme poverty or sinfulness. They were honest workmen, not idlers. They had boats, and Zebedee, at least, had hired servants. We also know that St. John was a man "known to the high-priest" (St. John 18:15). Jesus can save any man who is alive, no matter how sinful he may be. But when He chose His Apostles He did not choose men who were notoriously wicked nor idlers.

THE LAST SLEEP.

When life's tedious hours are over,
And twilight is drawing near,
We fall gently into the slumber,
That knows neither trouble nor fear.

A sleep that the poor tired body
Welcomes gladly; a needed repose;
For the day has been long and fatiguing,
And we are worn out at its close.

A gentle release from life's duties,
A sudden cessation of breath,
Just a lullaby, soothing and tender,
And we sleep in the arms of death.

But oblivion is not our portion,
For when the long night watch is o'er,
Our Lord and the dear ones departed,
We meet on the opposite shore.

And join in the anthems of glory,
That ever around the white throne,
Are rising in beauty and grandeur,
To honor the great Three in One.

Then fear not, when life's day is over,
In slumber to close your eyes,
For the Saviour is waiting to greet you,
When you waken in Paradise.

STELLA PAUL CRAIG.

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.

SCHOOL HISTORIES VS. OBJECT LESSONS.

To the Editor of *The Living Church*:

IN advocating episcopal or diocesan action against "errors in school histories," or, what is worse, bias in teachers, I fear the reverend brother is proposing a policy that is futile. No matter how right we may be, the public would resent the dictation to the schools. The evil is too widespread to correct in this way. How widespread it is, is a story which no one has yet told. Two years ago I addressed inquiry to school departments in all our cities of 50,000 people and over, and also to the history departments of all the 500 American colleges, to get the titles of their history text and reference books, and then read most of these books. I wish I could tell your readers what I then found out. It may be said briefly that a number of the American-made histories of England follow the highly-colored methods of Macaulay, Goldwin Smith, and John Lord, rather than of leaders like Hume, Green, Gardiner, Stubbs, Creighton, Freeman, Gladstone, and Wakeman.

Practically, some teachers go even farther than the histories, and these views are being forced into our young people's minds. It is a fact that some of the most unfavorable histories have been growing in popularity.

Against this we might ask an episcopal uprising; we should not be likely to get it, if we did ask it. And if we had it, the result would only be a universal war on the schools, resulting in the crystallization of public opinion against the Church. Why not let these conditions alone? The evil will correct itself. It was but natural that our "un-friends" should seize this weapon against the Church. But so far have the American writers departed from the English that I believe all decent scholarship will shortly tend to return our way. We can always appeal to teachers' sense of fairness. Every priest should have a copy of the English Roman Catholic declaration that they do not claim title to the English churches; and also a copy of the Presbyterial Scottish Assembly's greeting to the Archbishop of Canterbury (in 1897), hailing him in strong and touching terms as the successor of Augustine. Thus you can prove that, in the main, both testify to what is actually, in some schools, the undiscovered truth of the Catholicity of our mother Church.

If the clergy live good, clean lives in their respective communities, are a holy inspiration to their people, and carry on a vigorous policy of preaching the Cross, they will establish a perfect claim for fair and considerate treatment for the Church of which they are the product and representatives. We can do our own teaching of the Church, our Lord's family, amongst our own people. We can, for one thing, show them the object lesson of the Church's antiquity and continuity—the chasuble. How can we expect our people to become and to remain faithful against heavy odds unless we manage to get them out at least once or twice a month for a good, hearty people's Eucharist? Here is something which will teach Catholicity much more effectively than if we had with us the bias of mere school histories.

Let me thank you for inserting my notice of stereopticon lectures on History of the American Church. These lectures of course bring out the point at issue. There have been a dozen applications, all of which have been answered favorably.

Yours truly,

Keene, N. H., March 7, 1908.

JOHN S. LITTELL.

SOCINIAN LANGUAGE FROM A PRIEST.

To the Editor of *The Living Church*:

IN the midst of a deeply interesting article of great value by the Rev. Samuel McComb, D.D., assistant at Emmanuel Church, Boston, published in the March *Century Magazine*, describing the remarkable results of the first year of the parish's class for the Moral Treatment of Nervous Disorders, one is distressed to find the following language concerning our Blessed Lord. I give the wording and the capitals just as they are published in this widely read and influential periodical:

"Christ, who was not only the greatest of teachers, but an ever-successful physician as well, achieved his mighty deeds through the faith in God, which was the secret of his own life, and which he sought to awaken in the sufferer."

Is it not too bad, Mr. Editor, that such careless language should be written by a priest of the Church? It is just the kind of mere humanitarianism which we always expect to find in "Christian Science" or Unitarian writings, and if it were not offset by plain declarations concerning our Lord's Deity (and there are none in this article), it would convey inevitably the impression that our Lord was simply a great man, striving to lead other men into His own kind of a religious life.

Is it not an invariable rule outside the English Bible and Prayer Book that one who believes our Lord to be the Son of God Incarnate should always use a capital "H" when writing of Him?

Whether this be accepted or not, it certainly is not correct to say that our Lord achieved His mighty deeds through the kind of "faith in God which He sought to awaken in the sufferer." He achieved His mighty deeds by His own inherent power as being the Son of God Incarnate, and the faith which He strove to awaken in the sufferers around Him was faith in Himself as being the Son of God. JOHN HENRY HOPKINS.

Epiphany Church, Chicago, 7th day in Lent, 1908.

IN READING THE SERVICE.

To the Editor of *The Living Church*:

I VENTURE to think that the Rev. G. Heathcote Hills, in his article, "Some Common Faults in the Reading of the Prayer Book Offices" (March 7th, 1908), suggests quite an incorrect reading of the Prayer of St. Chrysostom. That little collect is placed at the end of Morning and Evening Prayer and the Litany, and is a request that God would grant the petition offered in those services. This idea runs through the whole prayer and the words referring to it are the words that should be emphasized. Let any one read the prayer through, emphasizing the following words, and he will see the point:

"Common supplications"; "grant their requests"; "Fulfil"; "desires and petitions"; "granting." The words suggested by Mr. Hills for emphasis—"In Thy Name," "now," "world to come," "life everlasting," are merely incidental to the prayer.

Deer Park, Ontario, Canada,

T. W. PATERSON.

March 9th, 1908.

To the Editor of *The Living Church*:

IN two late issues of your excellent paper there have appeared articles pointing out some common faults in reading the services of the Church. Undoubtedly the clergy of the Church are, generally speaking, the best public readers to be found today. Yet it may be said without offence that we have not given to the subject all the study and attention which it deserves.

The faults usually pointed out are those of emphasis which, after all, is one of the lesser elements in expression. And stress is but one form, and that the poorest form, of emphasis.

We hear the clergy say that to be natural in reading is the desirable thing to achieve. Precisely so! Yet how seldom does one hear our services rendered in a natural voice! Artificiality and unnatural tones are the rule, and naturalness the exception. The *habitual* is not necessarily the *natural*, indeed it is very likely to be unnatural because acquired by effort and experience. Unfortunately, reading is not well taught in our public or high schools, and but seldom in our colleges. How many college graduates are there who can read Shakespeare aloud with good tone color and modulation? And the Bible and Prayer Book are just as difficult to read aloud as is Shakespeare. The fact is, we do not make our services as impressive as they should be, just because we think it is not quite right to study the art of expression with reference to Divine worship. We forget that both speaking and reading are in reality very artificial. When a child learns to talk it makes its own words at first; gradually it adopts arbitrarily the words used by older people. The spoken word is by custom made the sign of an idea. The learning of a spoken language is a mental process. To the child the words used are arbitrary. Then comes the struggle with the printed word. The printed word is but the artificial representation of the spoken word. The printed word is the sign of a sign, and therefore doubly artificial. The process of learning the printed word is again a mental process. To read aloud is a complex process involving the interpretation of the printed sign and the

physical process of expressing it in words corresponding to the printed symbol. From childhood therefore the art of reading is an arbitrary and artificial process of conveying thought. It is indeed so artificial that learning the process requires years of patient toil. And in learning to read the child does not express much of its own feeling. More and more it acquires the habit of using the voice without tone color so that the reading tones of most people are cold, intellectual tones merely, and only in play or fellowship do the emotions assert themselves sufficiently to modulate the voice. Good reading is something more than the clear enunciation of printed words even with correct emphasis. It is a psychological process; it combines with the mental and physical processes the emotional element, and clothes the words with life and feeling.

The reader assimilates the ideas for which the printed words stand, then sends them forth clothed with form and throbbing with soul, so that they are vital, living, and energizing.

The old method of learning to read by rules is out of date; the process is now recognized to be psychological and depends upon the logical sense and the dramatic instinct. A few years ago I had the honor of calling attention to Dr. Curry's *Vocal Interpretation of the Bible*, through THE LIVING CHURCH. May I now add to that his *Principles of Expression* and *The Dramatic Instinct* as books very helpful and suggestive to those who wish to study this subject and have not access to a competent teacher?

Streator, Ill.

Respectfully,

A. W. HIGBY.

To the Editor of The Living Church:

A GOOD Congregational friend once asked me to visit his church, the Central Congregational, Boston, especially to see its beautiful windows. I attended an afternoon service, and meeting my friend later, told him of my visit.

"How did you like the windows?" he inquired.

"I didn't see them," I replied.

"Didn't see them! Why not?"

"Because I sat in the front pew."

"Of course you couldn't see them there! Why didn't you sit 'way back?"

"Because your swift walking young sexton started a foot race up the middle aisle, and before I could overtake him he had tagged goal for me at the front pew, and stood waiting for the reinforcement to the congregation to come up to the firing line. The service closed after sunset and the windows were then dark, so was I deprived of the saintly vision."

I read with interest the article in March 7th number by Rev. G. Heathcote Hills on "Some Common Faults in Reading the Prayer Book Offices" and I am reminded of the too common fault of haste. I am an old man, "slow of speech and of a slow tongue," as well as slow gaited, but my young rector—may the heavens be his bed—opens the throttle and puts on full speed when he comes to the start away level of the creed and I cannot possibly overtake him: I have warned him that when he has ascended into heaven I have only just descended into hell, but it doesn't seem to do any good!

"Know ye not that they which run in a race, ran all, but one receiveth the prize?" Surely I am not a winner in this contest. Pray tell me who is.

Yours truly,

CALVIN G. HUTCHINSON.

Dorchester, Mass., March 12, 1908.

To the Editor of The Living Church:

THE Rev. Mr. Hills, in his article on Common Faults in Reading the Service, says that the letter *e* in the first syllables in the words *perfect* and *mercy* should be pronounced like the *e* in the word *merry*.

The dictionaries most in use do not agree with Mr. Hills. The Century Dictionary, Webster's International, and Worcester give the pronunciation as being the same as that of the *e* in *her*, *fern*, and *heard*; while the Standard gives the sound of *er* in these words the same as the last syllable in *over*.

Very truly yours,

EDMUND P. KENDRICK.

Springfield, Mass., March 14, 1908.

OLD TESTAMENT CHRONOLOGY.

To the Editor of The Living Church:

NOTICE in this week's issue of THE LIVING CHURCH (March 7th) the statement that some count the Exodus as having taken place as late as 1285 B. C. Other dates are 1491 and 1685 B. C., and the statement of the exact time seems to be more guess-work than exact knowledge.

Has it ever occurred to any writer on this subject that an astronomical date might be found which would fix the time of the Exodus within a very close margin?

Astronomy is an exact science, while philology and higher criticism and the solution of Biblical chronology by reference to tablets, etc., is largely guess-work.

I fancy that such an astronomical fact can be found in Joshua 10:12-13, a quotation from the Book of Jasher: "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon . . . the sun stood still in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it." The nearest thing to it was "the going back ten degrees of the shadow on the dial of Ahaz (Isaiah 38:8), another astronomical statement in which the 20 minutes not accounted for in the 23 $\frac{2}{3}$ hours of Joshua's day is made up to complete a whole day.

Of the first, Isaiah speaks as "his work, his strange work," and Habakkuk says "the sun and moon stood still in their habitation," showing that they accepted the statement as that of an actual occurrence.

Astronomically, what would this mean? A conjunction of the sun and moon at Beth Horon, Long. 35 7 min., plus or minus East from Greenwich, and in Lat. 31 53 plus or minus N., and that the conjunction was delayed for a space of 23 $\frac{2}{3}$ hours, nearly a "whole day."

Herodotus, quoting Egyptian records, and Chinese records of the time of Yeo, contemporary with Joshua, confirm the Bible account of a long day; and Greek mythology has its witness to bear in the story of Jupiter withholding the setting of the sun while he pursued one of his many victims.

This is a conjunction that could repeat itself at the same place only after 23 $\frac{1}{2}$ quintillions of years; so that if its astronomical date can be established we have a base in exact science from which to count, for Israel wandered forty years in the wilderness, and the long day occurred within the first year of their attempt to conquer the land of promise.

Lieutenant Totten has calculated this conjunction for another purpose and I give the result of his work.

The moon was over Ajalon, Long. 35 2, Lat. 31 5 in. The sun was over Gibeon, Long. 35 10, Lat. 31 51 N., and Beth Horon between the two, Long. and Lat. noted above. The Beth Horon conjunction was due 12-13 minutes past 11 A. M. on the 24-25th day of the 4th civil (10th ecclesiastical) month Tebeth, our December and January (Joshua speaks of the hail stones as destroying many of the enemy, Josh. 10:11): which would be the 113-114 day of that calendar year, Tuesday and Wednesday, *anno mundi* 2555: the 91st and 92nd days after the 2555th completed solar year from the Creation (Ussher's date); being the last day of the 8th, and the first day of the 9th lunation of the 2634th lunar year from the same epoch: or the 933, 285-6th day.

Or reckoning by reversed cycles from the lunar eclipsing new moon of Tuesday, June 17th, 1890, Joshua's long day was 3435 lunar years and 10 lunations ago (41,230 lunations: or from this same eclipse 1,217,531-2 days prior to June 17, 1890. The eclipse of June 17th marks the 72,834th completed lunation of the moon, or the middle of its 6070th lunar year, 4 $\frac{1}{2}$ days short of our summer solstice of 1890; that is the 5888 $\frac{3}{4}$ year of solar duration; or the 2,150,816th day; and was the 22,862nd eclipse which has occurred since the dawn of time.

This conjunction due Tuesday-Wednesday, 24-25 2555 A. M. was 5888 $\frac{3}{4}$ prior to 1890, corresponding to December-January, 1443 B. C.

Now Ussher fixes the date of the Exodus at 1491, and the entrance into Canaan at 1451, and Joshua's long day at 1450 B. C.; and as Christ was born in the astronomical year 7, the true date for the Exodus would be 1443, plus 40, plus 7 astronomically, that is 1490-1; and this date is herewith offered to students who ignore the province of astronomy as a helper in finding data for noting Bible chronology.

Let me add: Ussher's date, 4004, should be placed opposite Gen. 4:26 instead of opposite Gen. 1:1, which would do much to disarm a certain kind of criticism, and would harmonize scriptural and astronomical chronology.

Bellport, L. I., N. Y.

IRVING MCLEROY.

HEBREW CHRISTIANITY AND THE MISSION TO THE JEWS.

To the Editor of *The Living Church*:

GENTILE Christianity has absorbed for centuries the culture, wealth, and spiritual force of Hebrew Christianity through the Gentilizing of Jewish Christians. This process of absorption has removed the Gospel light from Israel and left loyal Hebrew Christians singularly helpless as they face the indifference of the Church on the one hand, and the opposition of their unconverted brethren on the other; for the latter naturally regard them as traitors, and act accordingly. The animosity of the Hebrew is directed against the Jewish Christian less, I believe, on account of his profession of Christianity than because he has been guilty of defection from a national cause. It cannot be for nothing that Israel is still a nation though scattered through a hundred countries and speaking a hundred tongues.

The unanimous vote, however, of the House of Deputies at Richmond, in favor of the restoration of Hebrew Christianity (Journal, 380-1, 383-4, 393) and the appointment of a commission by the General Convention to consider the question fully, give promise of a brighter future for the mission to the Jews, since the Church has now declared that she does not require Hebrew Christians to be disloyal to Abraham and Moses when they become disciples of Jesus Christ.

The commission met at New York, February 12th, and the quorum present unanimously adopted the resolution of the House of Deputies. Unfortunately, the Board of Missions is not disposed to action. May I not therefore appeal, as a minister in Israel and a member of the General Convention Commission, to all who are interested in the salvation of the Jews, for aid in carrying out the following programme of witness to the three-quarters of a million Jews in Greater New York and vicinity:

1. To gather Hebrew Christians into a Hebrew Christian Church, "to contend for the faith once delivered to the saints."
2. To appeal to Christians of full or half Jewish birth to sustain the Hebrew Christian Church in worship and service, and thus prove as loyal sons of Israel who follow the Messiah, that we rejoice in the Lord God of our fathers, and faithfully work for the spiritual welfare of our Jewish brethren.
3. To induce well-to-do Jewish Christians to support financially this Hebrew Christian Church, as such action will prove an inspiration to the Church at large and a blessing to Israel.
4. To send forth from this Hebrew Christian Church qualified workers to all righteously conducted Jewish missions to teach, visit from house to house, and in all loving ways of service, by becoming as Jews to the Jews, to gain them for Christ.

Perhaps your readers will help us, in the spirit of Cornelius of old.
Respectfully yours,
Holy Cross Clergy House,
New York, March 10, 1908.

MARK LEVY.

AN ALABAMA PLAN FOR UNITY.

To the Editor of *The Living Church*:

IN recalling your editorial remark of eight or ten weeks ago to the effect that "it is unquestionable that this Church will sooner or later be approached with regard to joining in a Church Federation of some kind," it might be noted that in the diocese of Alabama exists a movement to assume the aggressive and make such approaches ourselves. At the coming Council in May, it is planned to present the following resolution:

1. "That this Council requests the next General Convention to invite all English-speaking Christian bodies in the United States to unite with it in forming The American Church;
2. "That the foundation principles of this union shall be the six principles laid down in the sixth chapter of the Epistle to the Hebrews as being the 'principles of the doctrine of Christ'; namely, Repentance and Faith; Baptisms and the Laying on of Hands; Resurrection and Judgment.
3. "That the Bishops of this Church offer themselves as the living links to bind together the sundered portions of Christ's English Church; expressly denying any assumption of authority over other Christian bodies; not desiring to interfere with their forms of worship or government; but seeking the fulfilment of Christ's dying prayer for unity; so that by the laying on of their hands, as an outward and visible sign, the Presbyterian, Baptist, Methodist, Congregational, and all other de-

nominations may be united with each other and with the Universal Church;

4. "That this union shall be on the model of the formation of the Federal government of the United States; each denomination retaining a measure of its own independent sovereignty; but with the hope that as time goes on the union shall become more and more strongly cemented, in mutual fellowship and esteem;

5. "And, finally, that this Church requests the national assemblies of all other English-speaking Christian bodies to formulate the simplest possible platform, taken from God's word, on which they will be willing to join in the formation of the American Church."

The plan of proposing to consecrate twelve Bishops for each of the denominations, suggested recently, could be included in the above outline.

Sincerely yours,

St. John's Rectory,

Mobile, Ala., March 11, 1908.

IRWIN TUCKER.

THE ANGLO-ROMAN UNION.

To the Editor of *The Living Church*:

IN reply to the Rev. Irving P. Johnson's open question addressed to me in your issue of March 14th, "Have you by your direction, suggestion, or assistance, aided in detaching members of the Anglican Communion from such allegiance, and while acting under your vows as an Anglican priest, aided or encouraged said Anglicans to identify themselves with the Roman Communion?"

Allow me, Mr. Editor, to state that I have not assisted or encouraged Anglicans in the direction of individual submission; on the contrary I have consistently and persistently advocated a *corporate* return of the Anglican Church to communion with Rome. But I have in four cases counselled persons who came to me declaring they were troubled in conscience at having left the Roman Catholic Church, not to remain with us if they were conscientiously convinced that they ought to return to their former allegiance, and I imagine any Catholic-minded priest would have given the same counsel.

I regret that Mr. Johnson is suspicious of the "good faith" of the Anglo-Roman Union, but I think that a closer acquaintance with its aims and methods will entirely reassure him and others as to the loyal attachment of its members to *Ecclesia Anglicana*.

PAUL JAMES FRANCIS, S.A.

St. Paul's Friary, Graymoor, Garrison, N. Y.,

March 14, 1908.

DEPUTIES TO GENERAL CONVENTION AS REPRESENTATIVES.

To the Editor of *The Living Church*:

THE discussions in the "Open Column" of all the Church papers have been exhaustive on some questions that came up at the recent General Convention, but one thing that impressed me has not been mentioned. One deputy from a Southern state remarked during a discussion that he "did not represent any one but himself." He amplified this statement to show the House how he stood alone in his ideas. Now this struck me as being very queer. He had been elected to serve a diocese as its deputy. He could not possibly stand alone, for he was the representative of hundreds of souls whom he had left behind in his diocese. There was another deputy who said some things derogatory to the mental equipment of our Bishops. This man was not from a Southern diocese. While he was saying what he had to say, my mind questioned whether his diocese was being represented, or whether the deputy was speaking for himself only! Surely no diocese in our Union would make such sweeping statements as were made by that deputy.

The question came up in my mind as to whether a diocese elects a man to do and say what he sees fit; or whether it elects him as its representative, and expects him at all times to stop and consider the dignity of the office to which he has been called, and to act accordingly.

The House of Bishops has ever been a dignified body. And it doubtless is the desire of all the dioceses that the House of Deputies be the same. It seems to me that the latter result could be more quickly attained if elected deputies would try a little more to lose sight of themselves and their individual ideas and hobbies, and strive to gain a larger view of that portion of the Church that they were elected to represent.

EDWIN A. CLATTENBURG.

Wollaston, Mass., Feb. 1, 1908.

"ENTANGLING ALLIANCES."

To the Editor of *The Living Church*:

YOUR editorial utterance, and "What Happened in Shanghai," in the current issue (in all of which I fully concur), reminds me of a leaf from my own experience, referring to matters of "union," "unity," and "comity." The period referred to was when I was several decades younger than to-day—hence what followed, and subsequent life's action.

In the state where I resided there existed a Sunday School Association, comprehending within its constitution all the "Evangelical Churches" of the commonwealth. By some chance, forgotten now, I was induced to join my efforts with the executive committee and become one of its members; representing, as I soon learned, the "Episcopalians." This connection continued until the next state convention, which, out of deference to myself, was called to meet in the village where I resided, and in the Congregational church thereof.

While making up the order of exercises I realized that nothing I called "Churchly" could be tolerated; not even an opening service founded on the Book of Common Prayer—a service book then used largely in the diocesan Sunday schools. The other members of the said committee ventured the suggestion that to do as I wished would be to introduce discussions unpleasant, and possible *irritation*. All this in the *executive* sessions of the committee. In short, to join these (good Christian people, undoubtedly) "union" conventions, I must have behind me all I regarded as "Faith once delivered."

In my dilemma I consulted the saintly Bishop Bissell, with whom I often travelled; and he told me he had thought I would come to him, or to some one else, ever since he learned through the press of my connection with the Association. He said: "Every Churchman who unites with such a body leaves his Prayer Book behind him!" I *know* such to be the case.

In maturer years, and after a somewhat public life, it is my opinion that this is the virtual experience of *every one*, be he Bishop, priest, deacon, or layman. One lesson of nine months' duration sufficed me for all time.

Bennington, Vt.,
March 13, 1908.

Faithfully yours,
H. L. STILLSON.

ERRORS IN SCHOOL HISTORIES.

To the Editor of *The Living Church*:

IN your issue of March 14th is a communication regarding the "Errors in School Histories," in which I am greatly interested, as well as in the one on the same subject in a previous number.

I am a teacher of history in the public schools and my duty to the Church and to my pupils demands that my "teaching be done in accordance with the truths of history." Will the writer of the article please name the texts in use in the public schools in which these incorrect statements occur?

If the inaccuracies are of sufficient magnitude even to warrant the *suggestion* of calling the matter to the attention of the state legislatures, surely the teachers should have *definite* and accurate information, *know* the truth and teach it. The priests of the Church should be the most able to give such information.

Marinette, Wis., March 15, 1908. MARTHA CAMPBELL,
Instructor in History, Marinette High School.

[The editor begs to say that a careful presentation of facts such as requested by our correspondent will be given in the near future in these columns.—EDITOR L. C.]

A ROMAN EQUIVALENT TO CANON 19.

To the Editor of *The Living Church*:

THE interesting correspondence concerning Roman Catholic Bishops officiating in Anglican churches reminds me that it was no unusual thing in early days in the South for our (Roman Catholic) Bishops to preach in Episcopal and Protestant churches. I remember reading of the great Bishop England of Charleston taking the place of an Episcopal minister who was suddenly called out of town and was unable to preach on a certain Sunday. Bishop England, in episcopal robes, mounted the pulpit, preached a great sermon to the faithful, using the Douay version of the Bible, gave out a hymn, and dismissed the congregation with his blessing. He was frequently invited to address Protestants in their churches.

The following has nothing to do with Anglicans, but it is

such an amusing thing that I think it will prove interesting reading. In New Madrid, Mo., lives Father Furlong, a devoted priest who is held in affectionate regard by all the citizens of the town. It happened that a famous Protestant revivalist was to be in New Madrid to give a revival, but at the last moment he was taken ill and sent word that he could not come. What was to be done? People had come into town from all over the country, and there was no preacher. In their extremity one of them suggested getting Father Furlong. "But he's a Cath'lic!" said one of the deacons.

"What's the difference? Let's ask him to talk to us," said the rest.

So a delegation waited on the priest, explained matters to him, and he agreed to give them a sermon. He made such an impression on the people that after the sermon they met and decided to ask Father Furlong to give a week's course of sermons, which the good priest did. Not one of his hearers was a Roman Catholic.

I cannot agree with your London correspondent as to Archbishop Ussher officiating in one of our churches. I have never heard of such a proceeding in Ireland, and knowing that country as well as I do, feel sure that there must be some mistake.

St. Louis, Mo.

SCANNELL O'NEILL.

STATE LEGISLATION ON MARRIAGE AND DIVORCE.

To the Editor of *The Living Church*:

I HOPE you will kindly publish, and ask other papers to reprint, this statement from the officers of the Inter-Church Conference on Marriage and Divorce. W. C. DOANE.

Albany, N. Y., March 14, 1908.

"Hearing that in some states the recommendations of the Congress on Uniform Divorce Laws have been so far misunderstood as to bring about a proposal to pass laws allowing six causes for divorce from the bond of matrimony, we feel bound, as representing the Inter-Church Conference on Marriage and Divorce, to call general attention to the fact that the Congress merely stated that these six causes were in accordance with the legislation of a large number of American states, adding, 'This Congress desires to see the number of causes reduced rather than increased, and that no additional causes should be recognized in any state, and in those states where causes are restricted no change is called for.' Of course this disproves entirely the idea that in the proposed statute the Congress *recommended* six causes, for it was distinctly understood and plainly expressed that they recited the existing causes and did not recommend them, and that the purpose of the Congress was, and is, to leave intact the laws of any state in which the causes are restricted, as they are in the District of Columbia and in the state of New York, for instance, to the one cause of adultery.

WILLIAM CROSWELL DOANE, *Chairman.*
WILLIAM H. ROBERTS, *Secretary.*

"THE POLICY of the Episcopal Church, as we understand it," says the *New York Examiner* (Baptist), "appears to be to organize secondary schools, not as a part of the ecclesiastical machinery, but with Episcopalian money and under Episcopalian auspices. These schools are distinctly Church schools, in the sense that the spirit, the atmosphere, of them is Episcopalian. They are frankly meant to be feeders of the Church. During the entire course, which may cover seven or eight years, the pupils are under Episcopal influences, whatever their home denominational affiliations may be. There is nothing in this to which exception can be taken. They are private schools, and no Baptist or Presbyterian parent who may send his son or daughter to one of these institutions has any reason to complain if his child comes out of the mill a good Episcopalian. We must not be understood as saying that any direct attempt at proselyting is made. It is the tone of the school, the influence of the ritual, daily felt, the instruction in ecclesiastical history, that do the work. A continual dropping wears away the stone. This is a wise policy for the Protestant Episcopal Church; would it not be a wise policy also in these days of negligence in home instruction for us Baptists to adopt?"

IT IS SAID that the first discovery of diamonds in South Africa was made by a gentleman who came upon some boys playing marbles. They were using large rough pebbles for marbles, and one of these rolled to the tourist's feet. Something in the stone attracted his attention, and, picking it up, he tested it, finding it in the rough crust a diamond of great value. The stern and severe experiences which we call sorrows conceal within their forbidding exterior diamonds of God's love and grace. We do not know how we are robbing ourselves when we refuse to accept the trials. Acquiescence in God's will is taking into our life the good which our Father is offering to us.—*Canadian Churchman.*

LITERARY

SUNDAY SCHOOL WORK.

Sunday Schools the World Around. Official Report of the World's Sunday School Convention in Rome, 1907. Philadelphia: Sunday School Times Co. Price, \$1.00 net.

When a large 12mo volume of over 400 pages, printed on excellent paper, well illustrated, and handsomely bound is offered to the public for one dollar, it is plain that the aim of its publishers is not money-making, but the strengthening of the good work of Christian education for the young.

The book has a fascination and value for all who are interested in Sunday school work. It is, first of all, a record of the voyage over, full of life and incident. Then it records the convention itself, with its many addresses on particular aspects of Sunday school work, from leading workers. Then reports from Sunday school workers "the world-around." To read of the conditions under which Sunday school work is being done in North Africa, Austria, Belgium, Bohemia, Bulgaria, China, Congo Free (?) State, and nearly thirty other countries, is itself almost an education in the most important part of all education.

It is valuable also as an illustration of the value of the fundamental principle of adaptation. For if under such varied, difficult, and contradictory conditions the Gospel can be taught and taught successfully, there is certainly no cause for discouragement at home. For a Churchman there are no sadder words in any report than these: "To-day Greece is the only country in the world where the circulation of the Gospel in the language spoken by the people is forbidden by Church and State."

The book is a valuable one for reference. It should be in the libraries of the diocesan Sunday School Commissions and Institutes, and in the hands of those who are studying the complicated problems which surround the question of religious instruction for the children in the public schools.

ALFORD A. BUTLER.

Our Lord and His Lessons. Instructions in the Art of Teaching and Catechising. By Spencer Jones. London: Skeffington & Son. Price, 3/6.

This is a good book in its way. And its way is English—decidedly English. Pedagogical principles of the simplest sort are explained at such great length that one is forced to believe either that the author thinks he is presenting original ideas, or that the teachers for whom he writes have little or no ability to think for themselves.

The chapter on the Teaching of Our Lord, as an example for all teachers, is good and would be helpful to any teacher, American or English. But its application, which is explained to the most minute detail, is intended for different conditions than those which exist on this side of the water.

A. A. B.

RELIGION.

The Holy Ghost the Comforter. By Rev. G. F. Holden, M.A., vicar of All Saints', Margaret Street. New York: Longmans, Green & Co.

Devotion to God the Holy Ghost is much less developed amongst us than to God the Father and to God the Son. For this reason a book like the one now under notice is timely and useful. The Bishop of London commends it in a preface as a good book for Lent reading.

The author treats of each of the gifts of the Holy Spirit under three divisions: in reference to our Lord, to the Church, and to the individual soul. The treatment is devotional and not in the least controversial. The book cannot help being of service to all who read it.

Why I Am an Anglo-Catholic. By Rev. George A. Cobbold, B.A. London: A. R. Mowbray & Co. New York: Thomas Whittaker. Price, 50 cents.

Just the book to put into the hands of anyone hesitating whether to stay in the Anglican Church or pervert to Rome. It consists of six addresses, each beginning with the query Why? and treating of the subjects a Christian, a Churchman, a Catholic, an Anglican, a Ritualist, and a Communicant. The addresses are forceful, plain, direct, and convincing, and we heartily commend the book as a capital handbook for distribution.

AMONG the publications announced by Thomas Whittaker, Inc., for the Lenten, Passiontide, and Easter seasons, should be noted the second part of *Mission Preaching for a Year*, from Lent to Whitsunday, edited by the Rev. William Henry Hunt; *The Seven Words from the Cross*, by the Rev. Frederick Watson; *The Pathway of the Cross*, by G. T. Shettle; and *The Christian Life Here and Hereafter*, by the Rev. Frederick Watson, edited by the Rev. C. B. Drake, with a preface by the Bishop of Ely.

A VISION OF WASHINGTON NATIONAL CATHEDRAL.

It came to my mind as a vision,
In the stillness and darkness of night,
When the stars of the heavens seemed sprinkled
As jewels of luster and light;
Rising up on Mount Alban's high summit,
Springing gracefully on towards the sky,
In masonry massive and stately,
It gladdened the heart and the eye.

II

Uplifted, in cruciform splendor,
An emblem of sorrow and peace,
Its turrets, and towers, and buttress
Suggesting Christ's strength and increase:
'Twas a sight that could ne'er be forgotten,
A poem of art and of stone,
It raptured the soul with its beauty,
Its harmonious blending and tone.

III

'Twas a glimpse of the oncoming future,
A vision that time will fulfill,
As fruition of hopes and endeavors
To honor Christ's cause and His will:
It will stand as a landmark for ages,
Christ's witness on capital's heights,
A rest for the heartsore and weary,
A triumph of liberty's rights.

* * * * *

IV

Its precincts enshrine its first Bishop,
Whose spirit upbuilded its theme,
Who toiled, with unceasing devotion,
To further this noble Church scheme;
His soul will pervade it forever,
His genius undying remain,
For SATERLEE'S work is immortal,
His name and his fame free from stain.

Washington, D. C.

JOHN M. E. MCKEE.

RELIGIOUS LABOR.

BY EUGENIA BLAIN.

WILL some one be so kind as to explain what the rector meant this morning, when he said it was wrong to make a religion of work, but that all labor must be performed in a religious spirit?"

"Put on your thinking-cap, dear!"

"And grapple with the proposition yourself. It's an easy one," the Judge added.

"I suppose he intended to say that we must not put work in the place of religion."

"That's part of it—a fair substitute, any way."

"And everything should be done conscientiously."

"Capital. The idea exactly."

"But there is always so much more in an idea than just the bare statement of it—don't you think so?" Mrs. Armes appealed to the Professor who had dropped in on Sunday evening.

He was gazing at the fair young giantess seated in the rosy light of a red lampshade with very apparent interest.

"An idea contains all one can dig out of it," he replied, "and this is full of suggestions."

"Please tell us what you find in your delving," the young girl begged.

"Enough to bore you thoroughly, unless you like sermonizing."

"I love it."

"A girl avid of preaching is a *rara avis*," the Judge proclaimed.

"Oh, indeed," cried the hapless victim.

"Such levity," chided Mrs. Armes, displeasure in her frown while a smile hovered on her lips, as she glanced apprehensively at the Professor.

But the Professor was not attending. His air of abstraction indicated that he was already lost in the subject.

"To labor in a religious spirit means, in its broader signification, an habitual altitude of devotion; the restricted sense Miss Jennie has caught and rightly interpreted," he began. "It is included in the other and implies a sensitive conscience ruling equally in the workshop and the world. There may never be varying standards for different sets of circumstances. In the field of labor, honesty and truth find the largest opportunities as well as the most insidious foes. The virtues of unselfishness and altruism may bring forth as abundant fruitage in the humblest daily toil as in the most extended philanthropy, if one seeks only the well-being of others, regardless of personal considerations. And conversely, what evil is wrought by the presence of the opposite qualities. Mrs. Armes refers occa-

sionally to the domestic problem. Servants really hold the key to the comfort of the family, to make it or mar it at will."

"And how often they choose to mar it!"

"Never mind, mummie dear, wait till your big girl gets out of school and runs this house."

The Judge uttered a groan, faint but expressive.

"What a reign of peace and happiness we shall have, and how glad I shall be to retire!" Mrs. Armes smiled at her daughter. "I can join the embroidery class, and do guild work and spend my declining years in congenial pursuits."

"There are few things more irritating, I fancy," continued the Professor, ignoring these flippant remarks, "than the bad typing of manuscripts. Fortunately I have at length secured the services of an expert, whose work is a constant source of pleasure. Every one who labors for another may in like manner transform his allotted task into a benediction, but only by its surpassing excellence can such a result be attained. It must of necessity cause either satisfaction or annoyance. Those who, by the carelessness and imperfection of their work, tempt others to wrath, share in its guilt, in addition to that which they also incur through neglect of duty. It is quite as immoral to do badly executed work as it is right and noble to do that which is faultless. To strive after perfection solely for the love of it, and because it is in itself admirable, is an exalted aim, but to labor for it in order that others may reap the benefit is still more praiseworthy. Here is scope for self-surrender the most complete, and unselfish, unremitting toil, since perfection can be achieved in no other way. There is no 'royal road,'"

"You know Daisy Dean has taken up house-decoration since they lost their money, and she is simply in love with it. She grows quite eloquent on the subject. She says that when she is doing a house, the people who will live in it are ever present to her imagination, and they seem just like her own dear friends, though they may be—and generally are—total strangers. She is always thinking of them and hoping they will be pleased, and she studies designs and artistic effects and color schemes, not only because she wants to succeed and get on, but a very great deal because of her desire to give them happiness."

"Precisely—a charming instance of genuine religious labor, and one quite unique. People generally engage in business purely with a view to personal profit, and with never a thought of any other possible obligation. In the mind of the producer, the consumer is but a vague and shadowy notion, and one chiefly suggestive of revenue, which he purposes making as large as circumstances will permit. Yet the consumer is a real flesh and blood personage, quite as much alive as he is, and with very clearly defined rights—the right to a square deal and that which he pays for, rather than some imperfect and fraudulent substitute. Greed and avarice are ever whispering advice in the ear of the producer.

"'Economy is a virtue,' they urge; 'use cheap material and cheap labor and so double your profits.' Economy is never a virtue when it is practised at the expense of another. Then it becomes a vice."

"Do you remember Felix Conrad?" the judge asked of Mrs. Armes.

"Perfectly; it was too tragic a tale to be easily forgotten."

"I am reminded of the story," he told the Professor, "because it is in line with what you have been saying. Conrad was a German and began as a machinist. But he was too big a man to remain in the ranks. As soon as he could save money enough, he started for himself and went into the manufacture of car-wheels. He had little capital, but huge ambition. From the outset he determined to do only superlative work, the best on the market. With scarcely any money, that meant a long and bitter fight. He came off victor in the end with a national reputation, but not until he had grown old in the conflict. And then, at last, he paused for breath. His daughters wanted to go to Europe and he consented to take them. He was a member of the Republican Club, and popular, and a lot of us went to see him off.

"They were a jubilant party, radiant with happiness. I shall never forget the picture they made, standing by the rail of the steamer, the old man waving his hat in the enthusiastic German fashion to his friends on the pier, his face beaming, the sun shining on his white hair. In order to leave a nominal head to the concern, he took a partner before he left. It proved a terrible mistake, for he was most unfortunate in his selection, and got a very unworthy substitute, who changed the policy of the business completely—as soon as he got control—and adopted one of rigid economy—presumably with the mistaken idea of

increasing profits. The skilled workmen were discharged and green hands employed, and a cheaper grade of iron used, and of course the result was an inferior product. Trade began to fall off at once, and when Conrad returned from his holiday, it was to find his business in ruins. He never could regain the confidence of the public, and he died soon after of a broken heart."

"A sad tale indeed," the Professor commented, with manifest sympathy, "but none the less a beautiful and inspiring one, as a record of high and noble aims, nobly achieved. The golden fruition was snatched away from the unfortunate man through the interposition of a malign influence, but for all that, the story is conclusive evidence that lofty ideals are appreciated."

"I do not make car-wheels and I am neither a type-writer or a cook, but just a school-girl grubbing among the ancients and trying to master the mysteries of rhomboids and rombi, and being mastered by them—mostly—" the maiden affirmed, during a pause in the conversation.

"She wants a personal application, you perceive," the Judge blithely explained.

The Professor looked indulgently at the eager young face, while a benignant smile illumined his own.

"The student period is due of preparation," he said, "and it must ever be borne in mind that the more perfect it is, the more adequate will be the result. An intellect trained by the mental gymnastics of a college course has a grasp of life problems which the undisciplined mind does not possess. It has a keen insight, penetrates to the heart of things, is fertile in expedients, resourceful. But there is one department of education which rarely if ever receives the attention it merits. Though all important, yet, save in the pulpit, it is a neglected side-issue. Whatever be the calling in life, there is a vocation that exists along with it and pervades it—the vocation of ministry; and this is in general so opposed to natural impulses that in order to gain proficiency therein, much training is required. No one lives in a vacuum, but in the midst of a thronging multitude. To resent their presence as an intrusion or to yield but a grudging welcome is the supremest selfishness. The only right and happy course is to recognize kinship and cheerfully to accept the responsibility it entails. To give abundantly, lavishly, the very best one has to bestow of friendly words and deeds, to comfort and aid and encourage the companions on the way, is a paramount duty."

The young girl's eyes were shining.

"What lovely ideals you picture for us!" she exclaimed. "They are so attractive, yet so high that they seem far, far out of reach. One would like to live way up there, only for the hard climbing, the long, wearisome ascent."

"The ascent truly has its difficulties," the Professor responded, "but it is not as wearisome as it may appear, by reason of the rewards, the fountains of delight along the way. There's a special joy—an increasing fascination in the vocation of ministry. The 'full measure, pressed down and running over' is ever flowing into the life, to gladden and bless it."

"Hear what our Lord Jesus Christ saith: 'Forasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me,'" Mrs. Armes added softly.

THE ROSE AND THE STAR-FLOWER.

"Come forth, sweet Stella, from thy wooded nook;
Enjoy the brilliance of this sunny glade,
With the gay rout along the laughing brook.
Come from thy shade!"

"O Rose, I'm fearful of the rough, rude breeze
And garish light: this rock protection lends.
I have, amid these tall and faithful trees
Enough of friends!"

"Come, foolish flower! Mark how my charms delight!
The morn is fresher for my dewy bloom.
Star-blossom, save thy loveliness from blight,
And leave thy gloom!"

"Above me, Rose, I see one patch of sky!
It seems to touch me with a gentle spell.
I feel there must, unseen, be Some One nigh
That loves me well!"

"Haste! for the dancing flowerets hail me Queen,
O'er all, by peerless beauty's right, to reign!
Come, dreamy one, and in my court be seen,
Nor bloom in vain!"

"Dear Rose, the sky invites me now, and I,
Fading, must thither pass, that Love to meet!
'Tis joy to live and blossom: but to die—
Ah! that is sweet!"

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.
 " 27—Wednesday. Annunciation B. V. M.
 " 29—Fourth Sunday (Mid-Lent) in Lent.

Personal Mention.

THE address of the Rev. FRANK E. BISSELL has been changed from South River, N. J., to Mauch Chunk, Pa.

THE Rev. A. P. CURTIS has resigned the work of the Oneida mission, diocese of Fond du Lac.

ON Thursday, March 12th, the Rev. WILLIAM W. FLEETWOOD and wife sailed from New York on the steamer *Slavonia* for Naples, on a pleasure journey. They will visit Italy, Switzerland, Germany, France, England, and Scotland, and return about September.

THE Rev. J. W. FOGARTY, rector of the Church of the Good Shepherd, Chicago, Ill., has returned to his work after a vacation spent in Florida.

THE Rev. ADELBERT MCGINNIS entered on his duties as curate at the Church of the Redeemer, Chicago, on March 1st. His address is 5832 Washington Ave., Chicago.

THE present address of the Rev. GEORGE L. PAINE is 38 Sumner Street, Dorchester, Mass.

THE Rev. JAMES C. QUINN, D.D., minister in charge of St. Andrew's Church, Trenton, N. J., entered on his work as rector of Trinity Church, Antrim, Pa., diocese of Harrisburg, on March 1st.

THE Rev. A. RAMSEY, rector of St. John's Church, Cambridge, Ohio, has accepted the rectorship of St. Luke's Church, Granville, Ohio, and will assume his new duties about the 1st of April.

THE Rev. F. N. SKINNER, formerly connected with St. John's Church, Fayetteville, diocese of East Carolina, has become rector of St. Paul's Church, Beaufort, N. C.

THE Rev. WILLIAM ASHTON THOMPSON, rector of St. James' Church, Woonsocket, R. I., has accepted the rectorate of Grace Church, Sandusky, Ohio, which has been vacant since last October by the resignation of the Rev. Albert Nelson Slayton. He will assume his new duties at Easter.

THE Rev. SYDNEY N. USSHER, B.D., has accepted a call to St. Bartholomew's Church, New York, as assistant to the Rev. Leighton Parks, D.D.

THE Rev. WILLIAM C. WAY has resigned the rectorship of St. John's Church, Lockport, Ill., and has accepted that of St. Philip's, Chicago. His address after March 14th will be Thirty-sixth Street and Hamilton Avenue, Chicago.

DIED.

BROWN.—Mr. GEORGE BROWN, aged 73 years, died at his home in Sussex, Wis., on Wednesday, March 4th. He was for twenty-two years senior warden of St. Alban's Church, and did his duty most faithfully.

DOUGLAS.—At Delta, Colo., Sunday morning, March 1st, the Rev. WILLIAM TAYLOR DOUGLAS, born in Louisiana, December 20, 1858, and for twenty-five years a faithful priest of the Church.

HILLS.—In Baltimore, February 24, 1908, HORACE HILLS, JR., organist of Mount Calvary Church, in the 60th year of his age.

LITZENBERG.—Fell asleep January 15, 1908, at Elkton, Md., LUCY HELEN, daughter of Mrs. Ann Goldsborough.

MEMORIALS.

RESOLUTIONS ADOPTED BY THE VESTRY OF THE PARISH OF ST. PAUL'S CHURCH ON THE DEATH OF THEIR RECTOR, REV. WEMYSS T. SMITH.

WHEREAS, It has pleased Almighty God in His inscrutable wisdom to take to Himself the Rev. WEMYSS T. SMITH, late the beloved rector

of St. Paul's Church in Norwalk, Connecticut; therefore be it

Resolved, By the wardens and vestry of said church, That we put on record our high estimate of the sincerity of his Christian character and of his untiring fidelity to his work as a priest of the Church of God. We found in him not only a faithful and devoted rector, but also a friend of great discretion, wise counsel, and amiable disposition, singularly free from petty foibles, and one whose life exhibited in a marked degree a constant sense of the nearness of his divine Master. No man is wholly comprehended of another, yet we who were near to him and associated with him knew the purity of his heart, the warmth of his personal friendship, and the wide scope of his hopes and plans for the advancement of the Kingdom of God in our parish and community, and it is with a deep sense of loss that we record our grief at his decease in the prime of life and usefulness.

Resolved, That these resolutions be recorded in full upon the minutes of the parish, and that a copy be sent to the bereaved family.

(Signed) FRANK L. BOUTON,
Parish Clerk.

RETREATS.

A day's Retreat for Ladies will be held at Holy Cross Church, Avenue C and Fourth Street, New York, on Saturday, April 11th. Conductor, Rev. Father Huntington, O.H.C. Apply to The Assistant Superior, C. S. J. B., 233 East Seventeenth Street.

CAUTION.

ADAMS.—Caution is suggested in regard to FREDERIC ADAMS, a young man, short and dark, of good manners and address, who, it is believed, is likely to apply to clergymen and laymen in various parts of the country. He holds at least one letter of introduction, said to have been obtained under misrepresentation. Information will be furnished by BISHOP MCCORMICK, Grand Rapids, Mich.

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.

AN INTELLIGENT MAN OR WOMAN in every city, to obtain subscriptions for the MAGAZINE OF HISTORY, a high-class monthly. Liberal commissions. Write for particulars: 121 E. Twenty-fifth Street, New York.

SEVERAL GROUPS OF MISSIONS on railroads in South Dakota are vacant. Salary, \$1,000 per annum, guaranteed. Extremes of Churchmanship not desired. Address: BISHOP HARE, Sioux Falls, South Dakota.

CURATE wanted in New York City; unmarried, good Sunday School worker and able to interest children; live in parish house. Full Catholic ritual. RECTOR, P. O. Box 1820, New York.

POSITIONS WANTED.

POSITION as Parish Visitor, Home Matron, wanted by woman of experience. Box 935, Waterloo, N. Y.

EXPERIENCED Organist and Choirmaster, Oxford graduate, seeks position. HARRISON, 914 Yakima Avenue, North Yakima, Wash.

APRIEST (colored), several years' experience; Prayer Book Churchman; good preacher; desires parish or missionary work in North or East; salary, \$1,000 a year. Address: PRIMUS, care LIVING CHURCH, Milwaukee.

PRIEST, engaged on Sunday, wishes work in or near New York during week. PRIEST, THE LIVING CHURCH, Milwaukee.

EXPERIENCED ORGANIST AND CHOIRMASTER, age 33 (Fellow of American Guild of Organists, New York; Associate Royal College of Organists, London, England; Licentiate in Music); Recitalist, holding one of the highest positions in Canada, desires position in United States. Highly recommended by Lord Bishops of Montreal and Ontario. Address, as references, Bishop's Court, Montreal, P. Q., and Bishop's Court, Kingston, Ontario. Apply: JOHN B. NORTON, 67 University St., Montreal, Canada.

PARISH AND CHURCH.

BOOKLET: *Thoughts During the Administration of The Holy Communion*. In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Valette. Sold by Edwin S. Gorham, publisher, 251 Fourth Avenue, New York. Price, 10 cts. or \$1.00 per dozen, post-paid.

FOR SALE—A new Sterling Silver Communion Set, English standard medium size, consisting of Flagon, two Chalices, Paten, and cut glass Cruet, inclosed in mahogany case. Can be bought very cheap. Address: M. O. STANDISH, care Mrs. Henry Kelly, Madisonville, Ohio.

ALLENTEN AND EASTERTIDE CARD FOR THE SICK, on stiff cardboard (7 x 4½ 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.

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NOTICES.

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NEW NAME.

After March 18, 1908, the only legal name and title is THE GENERAL CLERGY RELIEF FUND. Hereafter the former name, i.e., "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen of the Protestant Episcopal Church in the United States of America," should not be used.

ENDOWMENT.

There is, for generous Churchmen and Churchwomen, opportunity for good without parallel in the purposes of this National Fund.

A large gift, at interest, would lift the or-

inary work of the society up to a basis of adequacy and dignity, and make not only the widow's heart sing for joy, and bring relief and freedom from corroding anxiety to the sick and infirm among the clergy, but it would react upon the Church and fill the hearts of the workers with courage and hope in all hard places.

"And the King shall answer and say unto them, verily I say unto you, inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me."

No man or woman making such a gift can possibly foresee many other splendid beneficial results that would follow.

In making wills, remember this sacred cause. Contributions will be held as "Memorial Funds" if so desired. Such gifts will continue to do good through all the time to come.

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

APPEALS.

ST. STEPHEN'S CHURCH, PEORIA, ILL.

To the Readers of The Living Church:

DEAR BRETHREN:—If you will kindly read the attached appeal, I feel confident you will send a subscription to assist in building a church for the laboring people. I am giving my life for this work, and I venture to solicit your aid.

With hopes of your responding and wishing you a joyous Easter, I am, yours faithfully,
SYDNEY G. JEFFORDS,
Rector of St. Stephen's Parish.
Peoria, Ill., March 8, 1908.

St. Stephen's parish, Peoria, is located in the midst of 45,000 laboring people, a parish whose members are such that it is necessary to appeal to the benevolently and philanthropically disposed for the needed funds to build church and rectory—a parish which has never received one dollar from the Diocesan nor General Board of Missions, hereby appeals to the readers of THE LIVING CHURCH for assistance to build St. Stephen's Church and rectory. It is proposed to erect a church with a seating capacity of about 1,200, and the estimated cost of church and rectory is \$50,000. The wardens and vestrymen of St. Stephen's parish, being laboring men, have not the time to solicit funds. The burden of all soliciting heretofore has been cast upon the rector, and it is a physical impossibility to raise the needed amount in small subscriptions by personal solicitation alone and unassisted. The importance of the field is evidenced from the following: Since the organization of St. Stephen's parish, August, 1902, there have been 165 children baptized and 66 adults—total, 231—the candidates varying in age from 6 hours to 70 years. It is a matter of vital importance, the providing for the laboring people a spacious church within one block of the new free High School now in course of erection for manual training and commercial courses. Subscriptions are hereby earnestly solicited, will be gratefully acknowledged, and may be sent to Home Savings and State Bank, Peoria, Illinois; Illinois National Bank, Peoria, Illinois, or to the rector, 705 Howett Street, Peoria, Ill. Send your subscription, interest others to do likewise, and your Easter joy will be the consciousness of assisting in the erection of a building for the proclaiming of the Easter message to the poor and humble.

The above appeal has the endorsement of the Bishop of Quincy. M. EDWARD FAWCETT,
Bishop of Quincy.

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.

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Old Corner Bookstore, 27 Bromfield Street.

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Church of the Epiphany, Ashland Blvd. and Adams Street.

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The Young Churchman Co., 412 Milwaukee St.

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BOOKS RECEIVED.

METHUEN & CO. London.

Devotions for Every Day of the Week and the Great Festivals. From a Christian Library of practical Divinity. By John Wesley, M.A., Sometime Fellow of Lincoln College, Oxford. With an Introduction by Charles Bodington, Canon of Lichfield.

EDWIN S. GORHAM. New York.

The Mind of Christ in His Ministers. Ordination Sermon Preached in the Crypt of the Cathedral of St. John the Divine, New York, on the Fourth Sunday in Advent, December 22, 1907. By George William Douglas, D.D., S.T.D., Canon of the Cathedral. With a Prefatory Letter from the Bishop Coadjutor of the Diocese.

LONGMANS, GREEN & CO. New York.

Incarnate Love. Meditations on the Love of Jesus. By the Rev. Jesse Brett, L.Th., Chaplain of All Saints' Hospital, Eastbourne; author of *Anima Christi, The Altar and the Life*, etc. Price, 75 cents.

E. P. DUTTON & CO. New York.

The Unlucky Family. By Mrs. Henry De La Pasture, author of *Peter's Mother, The Lonely Lady of Grosvenor Square*, etc. Illustrated by E. T. Reed. Price, \$1.50.

The Call of the Deep. Being Some Further Adventures of Frank Brown. By Frank T. Bullen, F.R.G.S., author of *The Cruise of the "Cachalot," With Christ at Sea*, etc. Price, \$1.50.

CHARLES SCRIBNER'S SONS. New York.

In Korea with Marquis Ito. Part I. A Narrative of Personal Experiences. Part II. A Critical and Historical Inquiry. By George Trumbull Ladd, LL.D. Price, \$2.50 net.

GEORGE W. JACOBS & CO Philadelphia.

The History of Truro Parish in Virginia. By Rev. Philip Slaughter, D.D. Edited with Notes and Addenda, by Rev. Edward L. Goodwin, Historiographer of the Diocese of Virginia. Price, \$1.50 net.

PAPER COVERED BOOKS.

LONGMANS, GREEN & CO. New York.

Some Thoughts on the Incarnation. With a Prefatory Letter to the Archbishop of Canterbury. By J. Armitage Robinson, D.D., Dean of Westminster. New Impression. Price, 25 cents.

Studies in the Character of Christ. An Argument for the Truth of Christianity. By Charles Henry Robinson, M.A., Hon. Canon of Ripon and Editorial Secretary of the S. P. G. New Impression. Price, 25 cents.

Some Elements of Religion. Lent Lectures, 1870. By H. P. Liddon, D.D., D.C.L., Late Chancellor and Canon of St. Paul's. Twenty-first Impression (Sixth Edition). Price, 25 cents.

Some Thoughts on The Athanasian Creed. By J. Armitage Robinson, D.D., Dean of Westminster. Price, 25 cents.

Roman Catholic Claims. By Charles Gore, D.D., D.C.L., Hon. D.D. (Edin.), Bishop of Worcester. Ninth Edition. Price, 25 cents.

PAMPHLETS.

Denver Cathedral Sermons. No. 14. *The Criminal Outlook: Its Cause and Its Cure.* Preached by Dean Hart on Quinquagesima Sunday, 1908. Price, 5 cents. (Alexander & Meyer. Printers, Denver, Colo.)

Civic Righteousness. A Sermon Delivered in St. Thomas' Church, Taunton, Mass., on Thanksgiving Day, November 28, 1907, by the Rev. Malcolm Taylor, Rector of St. Thomas' Church. (New England Watch and Ward Society, Boston.)

Did Jesus Really Live? A Debate Held in Orchestra Hall, Chicago, January 21, 1908. Yes! Contends Rev. Crapsey. No! Contends Mr. Mangasarian. Great Debate Series.

Vol. I. Under the Auspices of Original Research Society.

The Anglo-Roman Union. Introductory Address at the Conference of the Friends of Reunion, held at the Roma Café, New York City, Monday, February 10, 1908. By Rev. Paul James Francis, S.A. Requests for Information concerning the A.R.U. should be addressed to Mr. John W. Barney, 143 Liberty Street, New York City.

The Witness of The Diocese of Durham. By George H. Ross-Lewin, M.A., Vicar of Benfieldside, Honorary Canon of Durham Cathedral, and Rural Dean of Manchester. An Address Given to the Members of Several North-Country Field Naturalist Societies who met in St. Cuthbert's, Benfieldside, Parish Church, on a Week-day Evening in July, 1901. (A. R. Mowbray & Co., Ltd., Oxford, England.)

Cornell University. Announcement of the Seventeenth Summer Session. July 6 to August 14, 1908. (Published by the University, Ithaca, N. Y., March, 1908. Bi-Monthly.)

Some Permanent Results of the Philadelphia Uphereal of 1905-06. By Clinton Rogers Wodruuff. Reprinted from *The American Journal of Sociology*, Vol. XIII, No. 2, September, 1907. (Printed at the University of Chicago Press.)

LITERATURE TO MEET PRESENT CONDITIONS.

It is beyond doubt that very much of the anomaly apparent in present conditions in the Church is the result of lack of knowledge concerning Church principles, not only among the laity, where such ignorance is widespread, but, unhappily, among some of the clergy as well. The Young Churchman Company has made a study during many years past to supply whatever might be needful in the literature of the Church in order to meet current needs. It is useless to publish books and pile them into basements, and unless these books can get widely into circulation, it is obvious that we shall have no redress from the erraticism of individual clergymen, many of whom were trained outside the Church, or from the widespread ignorance concerning the Church that prevails among the laity.

It is not necessary that the laity should be left to themselves or left to incompetent guides in meeting the issues of the day. They would be built up in a larger knowledge of what is involved in their Churchmanship if they would read such a book as *Catholic Principles*, by the Rev. F. N. Westcott (cloth, \$1.37, paper 47 cents). The author shows in that work the basis upon which Catholic Churchmanship stands, and the principles which make staunch Churchmen among the laity, protecting them from the insidious inroads of Roman Catholicism on the one hand and the tendency toward Protestant sectarianism on the other. Those who are willing to go into the matter still further will find themselves strengthened immensely by the same author's later book, *The Heart of Catholicity* (cloth \$1.10), in which it is shown that the Catholic spirit is not one of controversy, nor does it consist in differences as to the faith, but in positive principles that are largely effective through love.

And for those who are looking toward the Church, but are not sufficiently in touch with her principles to be able to use Mr. Westcott's books to the best advantage, there can be nothing better than Dr. Little's *Reasons for Being a Churchman* (\$1.27 postpaid), in which is considered, in simple manner, the reasons why English-speaking Christians of all names should ally themselves with the historic Church of the English nation, rather than with later sects dating from the Reformation era or later. The principle of submission to authority is not only laid down in ample degree, but is explained in such wise as to bring it within the comprehension of general readers. But if the outsider is not even looking toward the Church, but is in a receptive mood, it may be that that ad-

mirable volume, *Come Home*, a plea on behalf of reunion, written by the late Rev. John Langtry, sometime prolocutor of the lower house of the Canadian General Synod, will be more effective. It is a loving plea to Christian people outside the Church to consider how their spiritual longings may best be satisfied in the old Church of the English race, and to consider the reasons that might well attract them to that Church.

To build up in positive Churchmanship and to protect Churchmen from the counter claims of other systems is the purpose of the Bishop of Fond du Lac in that admirable volume, *Christian and Catholic* (\$1.65 postpaid), which has been helpful to so many readers. There will be found in this book very much to settle those who are unsettled in the present active campaign in the interest of Romanism, while at the same time the book is constructive and in no sense a destructive one. Bishop Grafton's smaller volume, *Pusey and the Church Revival* (55 cents postpaid), is a valuable study in the nineteenth century history of the Church of England. The Roman claims upon the allegiance of all Churchmen are contested on scriptural grounds in Bishop Seymour's *What is Modern Romanism?* (80 cents postpaid), wherein are examined those portions of Holy Scripture which are alleged to have specific bearings on the claims of the papacy. Bishop Seymour shows in this work that none of the passages do in fact support the claims made on behalf of the Roman communion.

And if the prevailing agnosticism of the age creeps into the Church in some wise so as to disaffect any of her members or to lead any of them to a desire so to strengthen themselves in the foundations of the faith as to be able to meet intelligently the difficulties that are raised by others, a book that may well be recommended is Major W. H. Turton's *The Truth of Christianity* (85 cents postpaid). In this work, written by a British army officer, who has come largely into contact with agnostic thought and is happily possessed of the education and ability to withstand such thought upon its own ground, we have "An Examination of the More Important Arguments for and against believing in that religion." There is a little book, too, that ought to be better known as containing nuggets of thought for men who have accustomed themselves to scientific methods of imagination and thought, entitled *Some Studies in Religion*, written by the Rev. Louis Tucker (82 cents, postpaid). This book is described in its sub-title as "Portions of Christian Evidences Translated out of the Technical Terms of Theology into those of Popular Science." It is a work to be placed in the hands of amateur scientists and those who are affected by the agnosticism that immature knowledge of science so readily promotes.

FOR CONFIRMATION CLASSES AND THE YOUNG.

But the right way is to strengthen our young people, especially at that receptive period when they are about to be presented for Confirmation. Then is the time that they should be so grounded in the faith and so thoroughly instructed in the step they are about to take that they will not fall away from the Church in their later years. There are admirable manuals of instruction for Confirmation classes, such as Dean De Witt's *Manual of Instruction for Confirmation Classes* (11 cents postpaid), and Bishop Scadding's *Direct Answers to Plain Questions* (paper 30 cents, cloth 45 cents, postpaid). These treat in simple form of those things which ought to be learned by the candidate for Confirmation. The history of the Anglican communion might well be read by young candidates in the Rev. R. W. Lowrie's *English Church History for American Children* (31 cents net). More mature candidates for Confirmation will be thoroughly strengthened by means of Dr. Ewer's classic text book,

The Grammar of Theology (paper 28 cents, cloth 55 cents, postpaid).

ON THE BIBLE.

It is beyond question that much of the decline in religion is due to the questions that have been raised in regard to the position of the Bible in the Church and among intelligent people. It is essential that these questions should be met. A little book by the Hon. John H. Stiness, formerly Chief Justice of the Supreme Court of Rhode Island, is entitled *The Bible: A Revelation* (28 cents), and is such an essay as will give the Churchly point of view to those who are in doubt as to what place should be accorded the Holy Scrip-

tures. If any have been disaffected by critical questions they will be greatly aided by reading the series of papers by the late Professor Elmendorf, entitled *The Word and the Book: Letters on the Higher Criticism* (55 cents). Dr. Elmendorf treats in this paper of critical questions in their right relationship to the Bible and to modern thought. The book is one that will be of great assistance to those who need strength. For careful study of the Bible, Dr. Arthur Ritchie's *Spiritual Studies in St. Luke's Gospel* (two volumes, \$5.50, postpaid) is of great value.

These suggestions are intended to show that the Church is in possession of ample literature to meet the varying conditions that

confront her to-day. Unless the clergy are ready to assist in building up an intelligent laity, there will undoubtedly be many defections from the faith of the Church, and there will be serious movements in dangerous directions looking toward affiliations with sectarian bodies, such as will be impossible to thoroughly trained Churchmen, but unfortunately are only too likely to be promoted by those whose knowledge of the Church is superficial. A campaign of education among the laity is what we strongly need.

Any of the books named, or any other Churchly literature, may be obtained from The Young Churchman Co., Milwaukee, Wis.

THE CHURCH AT WORK

THE RECENT CONVENTION OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

THIRTY-THREE delegates from fourteen Church schools, a few of which were not members of the Church Students' Missionary Association, met at Groton on Saturday, February 29th. The convention began with a business meeting at 5 o'clock, Saturday afternoon. Dr. Peabody, the acting chairman, welcomed the delegates to Groton, and spoke of the great results obtainable if everybody entered into the work of the C. S. M. A. with a hearty spirit. After a hymn and a few short prayers, he called upon the various missionary societies in alphabetical order to report on their work. Nine did so: Groton, Hoosac, Howe, Phillips, Exeter, Pomfret, Ridgefield, St. Mark's, St. Paul's at Concord, and St. Paul's at Garden City. All the reports were interesting, all different, and all hopeful. The question of the Bible Study classes and of prayer meetings was introduced; it was finally moved that the various representatives bring before their respective societies the question of holding weekly services of prayer. Such services, it was thought, would help to make religion a more positive element in the boys' lives. In the evening, at a quarter to 9, there was a service in the school chapel preparatory to Holy Communion, and the Bishop of Vermont made a very strong address.

The delegates gathered again in the afternoon to hear three talks on missions. The first was from the Rev. Philip Rhinelander of the Episcopal Theological School at Cambridge. He spoke on "Missions and Ministry"; his special theme was the necessity for enthusiasm and the lack of enthusiasm in our religion. Mr. Douglas Palmer, an undergraduate from Williams College, was the next speaker. He gave a very inspiring account of the work of Dr. Grenfell in Labrador, and closed with a splendid tribute to the unselfish, Christian spirit of the man himself—a man who gives everything to his work, and gets nothing in return. The third speaker was the Rev. S. S. Drury of St. Stephen's Church, Boston. He first told of the joy and pleasure that a missionary has, then laid stress on the necessity of "going slowly," saying that Christianizing comes after civilizing, and ended by calling for personal work from his hearers.

A few of the delegates left Groton Sunday evening, and the rest, Monday morning. So hearty and so sympathetic was the spirit with which they had entered into all the services and meetings, that the convention as a whole had been successful and satisfactory beyond all expectations. It is believed that a regular custom has been inaugurated, and that in future the C. M. S. A. will meet each year at one of the large Church schools.

GIFT TO ST. PAUL'S CHURCH, PEORIA, ILL.

ST. PAUL'S CHURCH, Peoria, Ill., has been presented with two solid silver alms basins by Mr. J. Merrill of New York, an old friend of the rector of the parish. These basins are made from a ten-pound piece of silver ore, the first taken from a new vein in one of the new silver mines at Cobalt, New Ontario, Canada. The alms basins have been designed and made by Tiffany & Co., New York, are very beautiful in design, and reflect great skill and cultivated taste. They were blessed by the rector at the celebration of the Holy Communion on the Second Sunday in Lent.

REMARKABLE CONFIRMATION CLASSES.

THE LARGEST class in the history of Christ Church, Montpelier, Vt. (the Rev. Homer A. Flint, Ph.D., rector), was presented to Bishop Hall for Confirmation on March 8th, consisting of forty-four members. This number is exactly twice that of the largest previous class. There were 30 males and 14 females, the average age being 24 years. The class consisted in part of a father and three sons; a mother and three children; another mother and two children; a husband and wife; ten members of the choir, and a whole Sunday school class of eleven boys together with their teacher.

THE BISHOP of the diocese administered the apostolic rite of Confirmation recently in St. Paul's Church, Waterloo, N. Y., to a class of forty-six and received one from the Roman communion. The class was notable for the fact that it contained nine husbands with their wives, while the most of the class was composed of adult people. This class makes 227 which have been confirmed in this church during this present rectorship of four and a half years. A corporate Communion was arranged for these several classes during Lent and an effort is being made to have every member of each class at the celebration. Most gratifying results have thus far been obtained.

MISSION AT CHRIST CATHEDRAL, SALINA, KAN.

A MISSION was held in Christ Church Cathedral, Salina, from February 16th to Ash Wednesday. Fathers Huntington and Anderson, of the Order of the Holy Cross, conducted it. There was a daily instruction on the Holy Eucharist, following a celebration. At noon an intercession service was held. At 3 o'clock on week-days Father Huntington made an address to women, and on Sundays at 4 o'clock, to men. Every evening a preaching service was held. The children's mission, held every afternoon, was very suc-

cessful. Over forty medals were given at the close to children who had been present on twelve days out of fourteen. The interest in the mission grew steadily to the end, and it has set forces at work which will have large results in the future.

LENTEN OBSERVANCE.

CONNECTICUT.—At the Church of the Holy Trinity, Middletown, the Lenten preachers are the Rev. Arthur P. Greenleaf, Wallingford; the Rev. H. H. D. Sterrett, New Haven; the Rev. W. H. Garth, Naugatuck; the Rev. Frederick M. Burgess, New Haven; the Rev. Charles Lewis Slattery, Springfield, Mass., and the Rev. Samuel Hart, D.D. The rector of Grace Church, Norwalk, is giving a course of essays on Comparative Religion on Friday evenings. The special preachers at St. James', New London, are the Rev. John H. de Vries, D.D., Saybrook; the Rev. Walter Marvine, chaplain U. S. Army; the Rev. William J. Brewster, Warehouse Point; the Rev. Richard D. Hatch, Windham, and the Ven. Archdeacon Brown, Norwich. At Christ Church, the mother parish of Hartford, and located in the business section of the city, noon-day services are held daily. The following will each speak on three consecutive days: The Bishop, the Rev. Dr. Charles L. Slattery, the Rev. Messrs. William H. Garth, J. De Wolf Perry, Jr., Arthur P. Greenleaf, Harry I. Bodley, E. C. Acheson, John N. Lewis, Arthur J. Gammack, E. B. Schmitt, Arthur T. Randall, S. R. Colladay, and F. J. Kinsman. At St. Peter's, Milford: the Rev. W. H. Lewis, D.D., Bridgeport; the Rev. N. E. Cornwall, Stratford; the Rev. E. H. Kenyon, Bridgeport; the Rev. C. H. Brewer, Brooklyn, N. Y.; the Rev. F. C. Todd, Hartford; the Rev. E. L. Wells, Bridgeport. United Lenten services will be held at Trinity Church, New Haven, and at all of them the preacher will be the Rt. Rev. Thomas A. Jaggard, D.D.

GEORGIA.—The Lenten season is observed by daily services in most of the parishes of the diocese. At Savannah there is, in addition to the daily parochial offices in the three churches, a noon-day service for business men in Christ Church, which is in the centre of the business district. The service occupies less than twenty minutes. It is taken in turn by the rectors of the three parishes.

LOUISIANA.—At New Orleans the Church Club will have the noon-day Lenten services at Grace Church, with special lecturers at stated periods. The Rev. William S. Slack, was the preacher for the 5th, 6th, and 7th; the Rev. E. W. Hunter for the 9th, 10th, and 11th, and the Rev. B. Warner, D.D., for the 12th, 13th, and 14th. The special lecturer was the Rt. Rev. J. Philip Du Moulin, D.D., who lectured at St. Paul's Church, Wednes-

day, March 11th, on "Laymen's Vocation and Ministry in the Church."

MASSACHUSETTS.—For the first full week at St. Paul's Church, Boston, the noon Lenten discourses were given by the Rev. Father Sill, O.H.C. This was the first time that this energetic young priest has been heard at this church, and he made a very deep impression upon his congregation, which grew so large that on Saturday, usually the poorest attended of the week, there were as many people as the interior would hold. At the close of the service on that day many persons lingered to express verbally their appreciation to the young priest for the beneficial series of discourses which they had been privileged to listen to during the six days. The preacher for the second full week of Lent will be Dean Hodges of the Episcopal Theological School. Lectures on "The Religious Teachings of the Poets" are given in the Sunday school chapel on Tuesdays, at the Church of the Advent, Boston, by the Rev. William Harman van Allen, D.D., rector. Those previously given were, March 10th, "Tennyson," March 17th, "Emerson." The one on March 24th will be on "Arnold"; April 7th, "Whitman"; April 14th, "Browning." An offering for Father Field's colored work will be made at the end of the course. There will be no lecture on March 31st.

MISSOURI.—The many and varied Lenten activities of the Local Assembly of the Brotherhood of St. Andrew are well organized and doing great good in the city of St. Louis. At the Garrick Theatre the Rev. W. O. Waters, rector of Grace Church, Chicago, and the Rev. T. W. Powell, rector of St. Clement's, Toronto, have been the speakers during the past week.

MISSISSIPPI.—The Lenten privileges offered by Trinity Church, Natchez (the Rev. Josiah B. Perry, D.D., rector), are very plentiful. In addition, a series of services of 25 minutes' duration, for men only, is held at the Star theatre. The subjects treated of are especially appropriate to the times, and touch on many phases of personal and Church life.

OHIO.—At Trinity Church, Toledo (the Rev. Cyrus Townsend Brady, LL.D., rector), there are Wednesday evening sermons through Lent, delivered successively by the Rev. Messrs. L. E. Daniels, Alsop Leffingwell, Duncan Convers, J. J. Dimon of Mansfield, Arthur Dumper of Norwalk, Frank Roudenbush of Fremont, and C. H. Molony of Detroit. There is an abundance of other services, and it appears that the rector gives during the season 16 sermons, 42 fifteen-minute addresses, 7 extended lectures, and the addresses for the three hours service of Good Friday. On Friday evenings there are stereopticon lectures on Christ and the World, by the Rev. E. G. Pitblado.

PENNSYLVANIA.—During the first week in Lent the speaker at the noon-day services held under the auspices of the Brotherhood of St. Andrew at St. Stephen's Church, Philadelphia, was the Bishop of Kentucky. On three days in succession over 1,500 persons were admitted, and it was found necessary to close the doors and turn many away. At similar services held at old St. Paul's, Philadelphia, the Rev. Dr. Tomkins was the speaker, and the attendance was proportionately as great, three-fourths of the attendants at the latter church being men, representing all classes and conditions of life. The chapters of the Brotherhood of St. Andrew in Germantown and vicinity held a united Lenten service in the Germantown Y. M. C. A. hall on Thursday evening, March 19th, when an address was given by Chaplain Chas. C. Pierce, U.S.A., rector-elect of St. Matthew's Church. A large vested choir of men and boys was present and led the singing.

PITTSBURGH.—During the week ending March 14th the noon-day meetings held at

Trinity Church, Pittsburgh, under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew have had a most gratifying attendance, the body of the church being completely filled each day. The Rev. J. Thompson Cole of Ogontz delivered a series of addresses on the subject, "Jesus Christ the Answer to all the Problems of To-day," under six subdivisions: "The Christ of Conviction," "The Christ of Compassion," "The Christ of Courage," "The Christ of Comfort," "The Christ of Consecration," and "The Christ of the Church."

SOUTHERN OHIO.—The Lenten noon-day services in Cincinnati are this year being held at the Lyric Theatre. So far the attendance has been considerably larger than in any previous year, and this is especially noticeable in regard to the number of men present. The following are the clergymen who are conducting the services: The Rev. Murray Bartlett, Rochester, N. Y.; the Rev. J. Howard Melish, Brooklyn, N. Y.; the Rev. S. S. Marquis, Detroit, Mich.; the Rev. Wm. O. Waters, Chicago, Ill.; the Rev. Theo. I. Reese, Columbus, O.; Bishop Tuttle of Missouri; Bishop Williams of Michigan; Bishop Vincent of Southern Ohio.

WASHINGTON.—The noon-day Lenten services for busy people, held at the Church of the Epiphany, Washington, are receiving more and more attention from the business men as the days go by. This has always been a popular feature of Lenten life in the capital city, and this year Trinity Church has again opened its doors for the same service. But Epiphany is more centrally located and the large and earnest congregations attest the value of the noon hour of prayer. Addresses at Epiphany thus far have been by the Rev. Messrs. J. H. Nelms of the pro-Cathedral; W. M. Clark, editor *Southern Churchman*; Geo. F. Dudley, St. Stephen's. Those to follow are: March 16, Rev. Geo. H. McGrew, Grace, Woodside; 17, Archdeacon Williams; 18, Right Rev. C. P. Anderson, D.D.; 19, Rev. William L. Devries, Ph.D.; 20, Rev. Geo. Williamson Smith, D.D., LL.D.; 23-27, Rev. R. F. Alsop, D.D., St. Ann's, Brooklyn; 30, Rev. C. Ernest Smith, D.D., D.C.L.; 31, Rt. Rev. C. K. Nelson, D.D.; April 1-3, Rev. Charles C. Pierce, D.D.; 6-9, Rev. W. C. Richardson, D.D.; St. James', Philadelphia; 10, Rev. G. F. Peter, chaplain Local Assembly Brotherhood of St. Andrew.

WESTERN NEW YORK.—Addresses are given at the noon-day Lenten services at St. Paul's Church, Buffalo, under the auspices of the Brotherhood of St. Andrew, by the following speakers: the Rt. Rev. Wm. D. Walker, D.D., LL.D.; the Very Rev. Almon Abbott, M.A., Hamilton, Ont.; the Rev. W. W. Bellinger, D.D., Utica, N. Y.; the Rev. W. F. Faber, Detroit, Mich.; the Rev. James T. Lodge, St. Mary's, Buffalo; the Rev. M. L. Woolsey, St. Andrew's, Buffalo; the Very Rev. Frank Du Moulin, LL.D., Cleveland, O.; the Rev. James E. Freeman, Yonkers, N. Y.; the Rev. C. F. J. Wrigley, D.D., Brooklyn, N. Y.; the Rev. Pembroke W. Reed, Trinity, Buffalo; the Rev. Walter R. Lord, St. John's, Buffalo; the Rev. Wilson R. Stearly, Cleveland, Ohio.

NOTES FROM THE MISSION FIELD.

PORTO RICO.—At La Mission de San Pablo, Bar Turce (the Rev. Charles E. Snavely, rector), there has been a general increase, due largely to the heroic energies of Don Ernesto Rivera, one of Porto Rico's promising candidates for holy orders. Some six months ago evangelistic services were opened in a small room in a one-story cottage-house, and a Sunday school organized by Mr. Rivera. At Christmastide the congregation, which invariably extended to the streets, found itself occupying an entire house, converted into a temporary chapel, equipped with an altar, made by Mr. Rivera's own hands, lights, and sacred pictures, and with a seating capacity

of a hundred. Mr. Rivera has prepared many for holy baptism, and has presented them to the Rev. Mr. Snavely of Puerta de Tierra, who makes regular visits to St. Paul's to administer the sacraments. A large class is receiving instructions for confirmation. At a recent visitation of Bishop Van Buren to the chapel, both the work and the workers received cordial commendations from their chief pastor, who promised his labor in their behalf toward making permanent provision for Christian instruction and sacraments for St. Paul's.—THE HOSPITAL of St. Luke the Beloved Physician, Ponce, is enjoying a period of prosperity far in excess of its many friends' most sanguine expectations.—THE Church of the Advent, Aguas Buenas (the Rev. C. S. Snavely, rector), in the coffee region, where it has the support of a number of communicants from the Boston parish of the same name, is doing a fine work under the native missionary, Professor Jose Archilla, and Miss Jackson of Vermont.—ALL SAINTS', Vieques, the Rev. the Hon. Leonard Read, rector, has extended the sphere of its activities to the plantation Esperanza, where the rector's faithful parish helper, Miss Sarah R. Davidson of Maryland, has opened a school. Miss Davidson is making weekly visits in the saddle to this new mission, which receives the hearty coöperation of the Sucesion de Mouraille, the owners, who are citizens of France and Roman Catholics. All Saints' parish has an interesting history. Vieques is a little island about twenty miles off the east coast of Porto Rico, and belonging thereto. For many years it was practically a French port, and to-day has consular agents representing Great Britain, France, Spain, Denmark, and Santo Domingo. An Anglican mission, under the episcopal supervision of the Bishop of Antigua, B. W. I., was established here some twenty-five years ago by the late Father Bean. With Holy Trinity Church, Ponce, All Saints' up to the time of the American occupation claimed the distinction of being the only churches in all Porto Rico not under the Roman obedience. Its English-speaking congregation and rector are all British subjects, with the exception of Judge Sykes, an American. The rector, upon the unanimous solicitation of the British subjects and with the approval of his Bishop, the Rt. Rev. Dr. Van Buren, is at present serving as consular representative of his native land. One of his petitioners cited the international law precedent that the first diplomatic officers were among the priests of ancient Egypt. The son of the late Archdeacon Read of Antigua, he had in that colony a few years ago, previous to his ordination by the Bishop of Porto Rico, met with distinguished success as a civil and mining engineer, as well as in his youth in Rouen, France, where he also represented his government in a consular capacity. Services at All Saints are conducted both in Spanish and English, and the Rev. Mr. Reed's perfect familiarity with French makes him quite at home among the French colonists of his parish, for whom an effort is being started to provide religious advantages. Few missionaries possess the linguistic and scientific ability of Mr. Reed, and it is doubtful if since several centuries men have exercised the twofold ministerial functions, diplomatic and sacerdotal, as does he. It is said by travellers that All Saints', Vieques, has the fullest Catholic ceremonial anywhere in the Anglican communion, established in the West Indies.

CUBA.—Bishop Knight, accompanied by Archdeacon Steel, has just returned from his annual trip to the Isle of Pines. The confirmation at Santa Rosalia was the first ever held there. Owing to the difficulty and danger of night travel in order to attend the services at McKinley, it has been decided that it will be better for the missionary to make two visits to the island each month, so that the people at McKinley and Nueva

Gerona may have day services, and on Sunday. It is expected that in a short time a resident missionary will be placed on the island, who may have a motor cycle, and so be able to reach all the places, which now number seven. Another Church school has been started in Cuba. It is in Guanabacoa, and is under the direction of the Rev. H. C. Mayer. There are about seventeen pupils. The work on the new Cathedral has progressed to such an extent that it is now expected that the building may be occupied on Easter day. Lent is being observed in all the churches which have a resident minister, and in some places with daily services. This is the case at the seminary, where there are two services every day, and at the pro-Cathedral, where there are daily services, and the celebration and litany additional on Wednesdays.

DEATHS AMONG THE CLERGY.

THE DEATH is reported since last week's issue was printed of the Rev. John S. Wilson, the Rev. George S. Somerville, the Rev. Wm. Taylor Douglas, and the Rev. George Henry Hunt.

Mr. WILSON was an aged priest, born in England in 1833 and becoming in young manhood a Methodist preacher. He came to the United States in the fall of 1871 and was finally led to consider the claims of the Church, which made clear to him the necessity that he should retire from his Methodist connection and enter into holy orders in the Church. He was ordained deacon in 1895 by Bishop Coxe of Western New York and became assistant at St. Mary's Church, Buffalo. In 1896 he was advanced to the priesthood by the present Bishop of Pittsburgh. Mr. Wilson became assistant at the Church of the Holy Communion, New York, in 1899, and retired from active work in 1906, since which time he has made his home with his daughter, Mrs. F. J. Hughes, in Bridgeport, Conn. He is survived by one son and five daughters. The burial service was conducted at St. John's Church, Bridgeport, on the afternoon of March 7th, by the Rev. Dr. Lewis, rector of that parish, and the Rev. Dr. Mottet, rector of the Church of the Holy Communion, New York.

Mr. SOMERVILLE was a graduate of the University of Virginia and of the Virginia Theological Seminary and was made deacon in 1885 by Bishop Whittle and priest a year later by Bishop Randolph. His entire ministry has been spent in the diocese of Virginia, his last charge being the rectorship of Fairfax parish in Fairfax county, being the parish in which the Theological Seminary is situated.

The Rev. WILLIAM TAYLOR DOUGLAS died at Delta, Colo., on Sunday, March 1st. He was missionary at St. Luke's Church at that point, which is in the missionary district of Western Colorado. Mr. Douglas was born in Louisiana, December 20th, 1858, and was ordained deacon in 1884 and priest in 1885 by Bishop Galleher. He was a missionary in Louisiana until 1890, after which, for four years, he was general missionary in the diocese of Kansas, for five years general missionary in northwestern Texas, and was afterward engaged in other missionary work in Louisiana and California before going to Colorado.

THE REV. GEORGE HENRY HUNT, who died in St. Louis on March 8th, was one of the oldest of the diocesan clergy of St. Louis, being 79 years of age. He was graduated at Nashville Theological Seminary and was ordained by Bishop Otey as deacon in 1860 and by Bishop Green as priest in 1864. His successive charges were at Pulaski, Tenn.; Jacksonville, Ala.; Canton, Miss.; Tuscaloosa, Ala.; Newport, Ark.; St. Charles, Mo.; and St. James' Church, St. Louis, of which latter he was rector from 1890 until 1893, after which he retired from active work. He

died at St. Luke's Hospital, to which he had been taken from his home six weeks previous. The burial service was conducted by the Bishop on the 10th inst. Mr. Hunt is survived by his widow, one son and five daughters.

THE POWER OF A GOOD EXAMPLE.

AN INTERESTING illustration of the silent influence of the Church is evident in Cleveland, where the Pilgrim Congregational Church, which is directly opposite Trinity Cathedral, has begun to hold "Lenten services, with full vested choir." A curious feature of these "Lenten services" is the fact that they are held only on Sunday evenings.

DEATH OF A CANADIAN PRIEST.

THE DEATH of the Rev. Canon Matthews, for many years rector of Kingsville, diocese of Ontario, Canada, where he died, took place March 10th after an illness of a few days, of pneumonia. He was ordained priest in 1866, and was 69 years old. He was rector of Grace Church, Toronto, and afterwards rector of Clinton before going to Kingsville, where he has lived for the last twenty-four years.

UNITED LENTEN SERVICES AT CLEVELAND.

ON THE evening of March 11th, at Trinity Cathedral, Cleveland, was held the first of the series of Wednesday "United Lenten Services" of the city parishes. In former years the plan has been followed in most of the Cleveland parishes of holding mid-week Lenten services, with the various city and suburban rectors as the preachers. In some cases it has been possible to obtain preachers for these services from outside of the diocese. But whichever plan was followed it was found that the attendance was not encouraging, and the practical result was, as one rector recently expressed it, "to exhibit the Church in her weakness, rather than in her strength." The completion of the splendid new Trinity Cathedral has made it possible to adopt an entirely new plan this Lent. Every Wednesday evening all the city parishes are uniting to hold a great Lenten service at the Cathedral, with preachers of note from other dioceses. That the plan is likely to prove a most excellent one was demonstrated at the first of these services, referred to above. The large edifice was filled to the doors long before the beginning of the processional hymn, so that those who came at the hour of service were unable to find seats. The preacher for the occasion was the Rev. William F. Faber, D.D., rector of St. John's Church, Detroit, Mich. He delivered an eloquent and masterly sermon on the text: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). He referred to the fact that the advancement of science had in no wise rendered impossible religious belief, since the latter is a matter of the heart, rather than the head. He laid emphasis upon the need of a personal experience of religious truth as a basis for belief. The large choir of the Cathedral was further augmented by that of St. Paul's Church. The music, which was of a high order, was under the joint direction of Mr. E. A. Kraft of Trinity, and Mr. C. E. Clemmens of St. Paul's. Bishop Leonard, Dean Du Moulin, and nearly all of the city clergy were present in the procession and occupied seats in the chancel.

NEW CHURCH PUBLICATIONS.

THE CHAPTER of the Brotherhood of St. Andrew of the Church of St. John the Divine, Sharon, Pa., has undertaken the publication of *The Parish Leaflet*, a monthly record of the life and work of the parish. The first number consists of 16 pages, the first page con-

taining a cut of the beautiful church edifice. In addition to the usual lists of parochial activities, there is a variety of well-selected and suitable reading matter, and if the succeeding numbers fulfil the promise of the initial one, it will prove a permanent power for good in the life of the Church. The editor is the rector, the Rev. Frank J. Mallett, Ph.D.

VOLUME 1, No. 1, is to hand of the *Mission Quarterly*, published on December, March, June, and September in the interests of the Valle Crucis associate mission, district of Asheville, N. C. Its purpose as stated, "is intended to be not only for the use of the Church people in this region, as a medium of approach and information to them, but it is planned to be also a means of communicating to those outside this region news of the various missions in this particular group, as well as their needs and the many opportunities offered to Christian people for forwarding the growth of the Kingdom of God in this part of His vineyard." The subscription price is 25 cents per year.

EXTENSIVE IMPROVEMENTS TO GRACE CHURCH, GRAND RAPIDS, MICH.

PLANS have been prepared for the construction of a tower to the church and a guild hall for Grace Church, Grand Rapids, Mich. (the Rev. F. R. Godolphin, rector), and they are awaiting the decision of the committee. The guild hall will conform to the church in design and construction, this latter feature being in brick trimmed with stone. It will be two stories in height, with a basement, which will be quite an important part of the whole. Here will be located the bowling alleys and the fuel and heating plant. On the first floor will be men's clubrooms and other places for assembly, as well as the rector's office. The second floor will be fitted up as a large auditorium, the main floor and balcony accommodating 525 persons. There will be a stage and this will be equipped for the presentation of any form of entertainment which it is desired to present. The dimensions of the building will be 45x76 feet and the cost is estimated at \$12,000. It is expected work will begin early in the spring and be completed within three months.

RETURN TO THE FOLD.

RECENTLY in St. Paul's Church, Peoria, Ill. (the Rev. H. A. Percival, D.D., rector), the Bishop of Quincy confirmed three of the ex-vestrymen of the Christ Reformed Episcopal Church, now defunct. The property has been sold and practically all of the former communicants have come back to the old Church. The vestrymen confirmed are among the leading business men of Peoria.

MEMORIALS UNVEILED AT ST. PETER'S, MARE ISLAND.

AT A special service at St. Peter's chapel, Mare Island, on February 26th, arranged by the Rev. A. A. McAlister, chaplain U.S.N., seven windows and a tablet were unveiled to the memory of heroes of the American navy, as follows: Windows to the memory of Rear Admiral John Rogers, with an address by the Rev. F. W. Clappett, D.D., of Trinity Church, San Francisco; to the memory of Rear Admiral S. L. du Pont, with an address read by Chaplain McAlister; to the memory of Captain George W. Coffin, with an address by Captain Usher read by Captain Phelps; to the memory of Rear Admiral Frank Wildes, with an address by Captain Young; to the memory of Paymaster General James Fulton, with an address; to the memory of Colonel Charles F. Williams, with an address by Major John T. Myers; to the memory of

Lieutenant J. W. Dauenhower, with an address by Captain McCrackin. The tablet is to the memory of Rear Admiral Kimberly, and the address was made by Lieutenant Graham.

ANNIVERSARY OF ATLANTIC CITY COLORED CHURCH.

ST. AUGUSTINE'S CHURCH, Atlantic City, N. J., recently celebrated its seventh anniversary. During these seven years the Rev. J. N. Deaver, the rector, has built up a large and prosperous work among the colored people. It was at the invitation of the Rev. J. H. Townsend, rector of the Church of the Ascension, that Mr. Deaver came to Atlantic City in 1901 to start work among the colored population. Two months after services were begun, the first confirmation class was presented. There are this year 220 communicants, and the parish, which is now in union with the convention of the diocese, is strong and active. From the first it has been self-supporting. There is a three-story building, valued at \$10,000, the first story being the church, with a seating capacity of 300; over that a parochial hall and various guild rooms, and in the third story the living rooms of the rector and his family. There is now a debt of but \$3,000 on the property.

CROSS PRESENTED TO REV. DR. H. D. ROBINSON.

ONE OF THE parishioners of the Church of the Evangelists, Philadelphia, has presented to the Rev. Dr. H. D. Robinson, Bishop-elect of Nevada, a handsome pectoral cross. The rector of the Church, the Rev. C. W. Robinson, is a brother of Dr. Robinson.

DEFECTION OF ANOTHER PHILADELPHIA PRIEST.

ANOTHER of our Philadelphia clergy abandoned, last week, the work for which he had been ordained, and was received into the Roman fold. He is the Rev. Henry Allen Yost, a graduate of the University of Virginia and the Philadelphia Divinity School. Mr. Yost had been in holy orders less than two years, having been ordained as deacon by the Bishop of Pennsylvania on June 10, 1906, and as priest by the same Bishop on June 9, 1907. During the past few months he has been in temporary charge of St. Timothy's Church, Roxborough, of which parish he had been assistant during the rectorship of the late Rev. Robert E. Dennison. His mother and his young sister are said to have been received into the Roman communion at the same time.

B. S. A. MEETINGS IN SOUTHERN CALIFORNIA.

MR. JAMES L. HOUGHTLING is making a visit of several weeks in Southern California, and his presence in Los Angeles and its neighborhood has resulted in a great stimulus to the life of the Brotherhood of St. Andrew in the diocese of Los Angeles. The quarterly meeting of the Los Angeles District Assembly was held in St. James' Church, South Pasadena, on the evening of Monday, March 2d. Every parish chapter in the city and all the chapters in the towns throughout the county were well represented. After a brief service in the church, conducted by the Rev. F. N. Henstridge, the assembly was called to order in the parish hall by the president, Mr. Fred G. Leonard. The usual business and reports having been considered, Bishop Johnson was requested to address the meeting. In response he said that they often heard him, and that he would now only use his opportunity of expressing the deep pleasure which Mr. Houghtling's presence gave them all. Mr. Houghtling began by saying that he had followed their proceedings with extreme inter-

est, and he wished to assure them that in this meeting he had found a case in which the wise East might well learn from the Wild West. He had never before been present at a district assembly meeting so well conducted and so earnest and practical in its method and spirit. He then gave an earnest, brotherly talk on the spirit and principles which lie under Brotherhood work; and every man present felt the better for it.

Mr. Houghtling also spoke on Quinquagesima evening in St. Paul's pro-Cathedral, Los Angeles.

PITTSBURGH CHURCHMEN AND THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

A WAVE of interest in the great missionary movement seems to have struck Pittsburgh with force, and renewed interest is being manifested in all directions. On February 24th the Church Club of Pittsburgh had as its guests of honor at dinner at the University Club, the Rev. Dr. Lloyd, secretary of the Board of Missions, and Mr. John W. Wood of New York City, corresponding secretary. These two men spoke enthusiastically regarding the work being done in the missionary field, urging upon the people that if it was not possible for them to go into these fields, they should give the necessary money to send others to do the work. At this dinner a resolution was adopted, calling a meeting to discuss ways and means of better raising the necessary funds in the Pittsburgh diocese for carrying on this missionary work, and Sunday, March 8th, at Calvary Church, Pittsburgh, a meeting was held, when the needs of this movement were brought out and a committee appointed to devise ways and means and carry them into effect for furthering the interest of missions in the diocese.

At a meeting held Thursday afternoon, March 12th, in Trinity parish house, Bishop Whitehead presiding, resolutions were adopted by the delegates to the convention of the Young People's Missionary Movement and other Church people present at the meeting, heartily approving the opportunity afforded by the work of the Young People's Missionary Movement, and promising to make special efforts to send full delegations to the conferences to be held this summer under the auspices of the movement.

CATHEDRAL CHAPTER TO BE FORMED IN MASSACHUSETTS.

VERY SHORTLY a Cathedral Chapter will be formed in the diocese of Massachusetts. The bill for incorporation has passed both branches of the legislature and been signed by the Governor; and it legally now has power to "receive, hold, and manage all property devised and bequeathed by Mary Sophia Walker, late of Waltham, for the purpose of building, establishing, and maintaining a cathedral church and to carry out the trust for such purpose set forth in the will and codicils of the said Mary Sophia Walker, and shall have power to acquire, take and hold in trust or otherwise by purchase, gift, grant, devise, or bequest, all or any other estate or property, real or personal, necessary or proper for all or any of the objects or purposes of the said corporation, and to sell, convey or otherwise dispose of any and all property held by them." The corporation as it now stands is composed of Bishop Lawrence, Archdeacon Samuel G. Babcock, the Rev. Professor Edward Staples Drown, the Rev. Dr. Daniel D. Addison, the Rev. Dr. Alexander Mann, the Rev. Philo Woodruff Sprague, the Rev. Dr. Leonard Kipp Storrs, the Rev. Charles T. Whittemore, and Messrs. E. Pierson Beebe, Harry Burnett, Charles F. Choate, Francis W. Hunnewell, Charles Henry Parker, Charles G. Saunders, and Grant Walker.

As Bishop Lawrence is to go abroad late

in May or early in June to attend the Lambeth Conference, it is more than likely that a meeting will be called within a few weeks, though possibly not until after Easter, to formally organize the Cathedral Chapter. Once created, the corporation will then proceed to select a suitable location first for the pro-Cathedral, which it is quite likely will be somewhere in the Back Bay.

PRIEST TO BE GUEST OF KING OF ITALY.

THE REV. ALAN SPENCER HAWKESWORTH, of the Church of the Messiah, Sheraden, diocese of Pittsburgh, has been recognized as one of the greatest mathematicians in the world, and will be among forty persons who will be entertained by the King of Italy during the fourth meeting of the International Congress of Mathematicians, to be held at Rome, April 5th to 11th. Mr. Hawkesworth has already sailed for Italy, expecting to return to his work about May 1st.

A CORRECTION.

IT WAS erroneously stated in the news columns of last week's issue that the Rev. Charles C. Pierce, D.D., had sometime been elected Missionary Bishop of The Philippines. The error was one for which a news correspondent alone was responsible.

Dr. Pierce was, in 1901, nominated by the House of Bishops to be Bishop of North Dakota, but the election failed in the House of Deputies.

UNDER CANON 19.

CERTAIN "union services" are being held by "the various Protestant Churches" in Corpus Christi, Texas. At the "Episcopal church" one of those services was held on the evening of Friday, March 6th, at which addresses were given by the local Methodist and Presbyterian ministers. The rector of the parish is the Rev. A. J. Holworthy.

A SERIES of special services are being held on Sunday evenings at Trinity Church, San Francisco, at which addresses are given by men who are specialists in their departments: "The Boy and Girl Problem in our City Life," discussed by Mr. A. J. Todd, probation officer of the San Francisco Juvenile Court. "The Evils of Child Labor," treated by Mr. J. C. Astredo on March 1st. On March 8th "The Control of the Liquor Traffic" was discussed by Charles A. Murdock and by Bradford Leavitt, the latter of whom is an Unitarian minister.

NOT ONE of our churches alone in Philadelphia is taking part in the evangelistic services of sectarian ministers already referred to, but three. To St. Andrew's Church, West Philadelphia, which has already been mentioned in this connection, should be added the Church of the Prince of Peace, an offshoot of Holy Trinity, of which the vicar is the Rev. H. K. B. Ogle; and St. Anna's, a small mission church in charge of the Rev. Fleming James, Ph.D. It has been reported in the Philadelphia papers that the revivalist at St. Andrew's would be the Rev. George B. Lund, a minister of the "Reformed Church," and that the Bishop Coadjutor of the diocese was to preside at the opening service and to introduce the intruding minister.

AT ST. MICHAEL'S CHURCH, New York City, there has been arranged for Wednesday nights during Lent a series of "third services," at which "the special preachers" are respectively the Rev. A. P. Atterbury, D.D., pastor Park Presbyterian Church; Rev. T. H. Baragwanth, pastor Grace Methodist Episcopal Church; Rev. A. Edwin Keigwin, D.D., pastor West End Presbyterian Church; Rev. Richard Hartley, pastor Hope Baptist Church; Rev. Henry A. Stimson, D.D., pastor Manhat-

tan Congregational Church; Rev. Henry E. Cobb, D.D., pastor Collegiate Reformed Church.

DEATH OF SISTER CAROLINE.

SISTER CAROLINE of the Sisterhood of St. John the Evangelist died last Wednesday at the age of 71 years, in St. John's Hospital, Brooklyn, and was buried from St. Luke's Church. Sister Caroline entered the order thirty years ago, after the death of her husband, the Rev. Edgar H. Tallman. She had been in charge of St. Catherine's Hall, a school for girls in Washington Avenue, Brooklyn, for twenty-five years.

GIFTS TO TRINITY CHURCH, COLUMBUS, O.

TRINITY CHURCH, Columbus, O., has received the gift of a very handsome litany desk from Mrs. Whiting in memory of her husband, Mr. A. N. Whiting, who was for many years treasurer of the diocese and also junior warden of Trinity Church. Mrs. Edwin Parsons of New York has given \$1,000 towards the endowment fund of Trinity Church. It is in memory of her mother, Mrs. Sarah A. Swayne.

Two very handsome windows have been placed in the north and south transepts of Trinity Church in memory of George T. McCauley, late vestryman of the parish, and Miss Phelps, who was formerly at the head of the Phelps School for Girls. The subject of the McCauley window is "The Parable of the Lost Sheep." The window is given by his wife. The subject of the Phelps window is "St. Hilda, Abbess of Whitby," patron saint of learning and of the education of women. The window is given by the pupils of the Phelps school. Both windows were made by the Gorham Co. In character and workmanship they are of the English stained glass of the fifteenth century, and therefore ecclesiastically correct with the Gothic architecture of the church.

ACCEPTS PHILADELPHIA CALL.

THE REV. CHARLES C. PIERCE, D.D., who is retiring from the chaplaincy of the Corps of Engineers of the Army, at Washington Barracks, D. C., has announced his acceptance of the call to St. Matthew's Church, Philadelphia, and will enter upon his duties about April 1st.

He has declined the call of the late Bishop and the Cathedral Chapter, to become canon-missioner of the Washington Cathedral.

As special preacher at the Open-Air services on the Cathedral site in the latter city, he has been acting canon-missioner for the past seven years, in addition to his military duties.

CONSECRATION OF HOLY TRINITY CHURCH, OCEAN CITY, N. J.

IMPRESSIVE ceremonies marked the consecration of Holy Trinity Church, Ocean City, N. J., on Saturday, March 14th, by the Bishop of New Jersey. Many visiting Churchmen from different parts of the diocese and Philadelphia were present at the services. The sermon was preached by the Rev. C. M. Perkins, D.D., Dean of the Convocation of Burlington. About ten years ago the Rev. Martin Aigner, then rector of Trinity Church, Mount Holly, acting under direction of the Bishop of the diocese, began conducting services at this popular seaside resort built up largely by members of the Methodist body. A neat and commodious church was erected at a cost of over \$4,000 and since 1906 has been open for services throughout the year. Through the efforts and labors of the present rector, the Rev. Herbert J. Cook, D.D., all indebtedness was paid last October, and the property has been deeded to the diocese. Dr. Cook was for twelve years rector of Calvary

Church, Conshohocken, Pa., and also Dean of the Convocation of Norristown, Pa.

ARKANSAS.

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

Mission Held at Jonesboro.

A MISSION was held in St. Mark's Church, Jonesboro, Ark., from St. Matthias' day to Quinquagesima Sunday, by the Rev. Loaring Clark, rector of St. Paul's Church, St. Louis, Mo. On each day of the mission there was a celebration of the Holy Communion, followed in the afternoon by an address for women and children and in the evening by a mission service for everyone. The attendance and interest increased steadily to the end.

CALIFORNIA.

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

Quiet Day for Convocation of San Francisco.

ON SHROVE TUESDAY the Bishop of California conducted a Quiet Day for the clergy of the Convocation of San Francisco. The place was the chapel of St. Mary the Virgin at St. John's Church, Oakland, and luncheon was served by the ladies of that parish.

CONNECTICUT.

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

"Quiet Day"—New Reredos Installed at St. Paul's, New Haven.

THE QUIET DAY, held by the Bishop at Christ Church, New Haven, was largely attended by the clergy of the diocese. The Bishop gave an introductory address at the Holy Communion and spoke of "The Power of the Ministry in the Spirit"; "The Reality of the Ministry—the Man to be Sincere and Real"; "The Essential Character of the Ministry—not Vicarious, but Representative of Men and of God." The rule of silence prevailed during the day.

AT ST. PAUL'S, New Haven (the Rev. J. De Wolf Perry, Jr., rector), the new reredos has been put in position. It was to be included in the extensive improvements made in the chancel a year ago. It has now been placed in the niche reserved for the purpose. The figure represents our Lord in glory, crowned, and clad in simple though beautiful vestments. His hands are outstretched over the other figures surrounding him and extended toward the congregation in the spirit of the text inscribed beneath the altar, "Gather my saints together unto Me, those that have made a covenant with Me with sacrifice." Daily Morning and Evening Prayer are now sustained at St. Paul's, having been inaugurated at the close of the mission of the fathers of the Holy Cross, in January last.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Progress at All Saints', Dallas.

ALL SAINTS' CHURCH, Dallas, grows and enjoys regular Sunday services. Mr. H. C. Rast, lay reader, has placed in the chancel a well-made prayer desk, the work of his own hands. The congregations are good and the church is out of debt. A modest house for the clergyman has been erected, the money being raised chiefly by the ladies and the missionary. The Rev. Edwin Wickens has been the missionary here for over ten years, commencing with no communicants, and now there are seventy-two on the register.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Successful Mission Held by Bishop—Archdeacon Stuck to Lecture—Notes.

BISHOP STRANGE recently held a mission in the little town of Williamston. Such large numbers began to attend the services

from outside the Church that a larger building had to be secured. The Methodist minister offered his church building, the crowds grew larger, took full part in the worship, and on the last night the Methodist minister expressed the gratitude of the community for the visit of the Bishop, terming it a benediction to every church in the town.

THE LARGEST hall in Wilmington has been secured for the visit of Archdeacon Stuck, who lectures at the invitation of the rector of St. James' Church.

THE CONVOCATION of the Wilmington district met at Burgaw recently, in the Presbyterian church, and despite very bad weather excellent congregations attended every service.

THE OPENING date of the annual Council has been changed from May 23d to May 16th.

DURING Lent the four parishes of Wilmington are uniting in a joint service every Wednesday night at St. James', the different rectors alternating as preachers.

FOND DU LAC.

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

Prospective New Church at Antigo.

BIDS have been invited for the construction of a stone (natural boulder) church at Antigo by St. Joseph's parish (the Rev. W. Fred Allen, rector).

GEORGIA.

Death of Captain Hammond—Candidacy for the Bishop's Residence.

THOMASVILLE laments the passing of Captain William M. Hammond, for many years a vestryman of St. Thomas' Church and a prominent member of the Diocesan Convention. Captain Hammond was one of the leading members of the bar, and had served his state as well as his diocese in legislative council.

VARIOUS places in the diocese are present to the Bishop-elect their advantages as a place of residence, but no choice will be made at present. Geographically and for conveniences of travel, several country towns are more nearly central than the large cities. There is, too, a growing feeling in the diocese at large that the cities should not dominate the affairs of the diocese—that this is the diocese of Georgia, not of Savannah or Augusta—and that the Bishop would be more in touch with the work of Church extension if he should elect to live in some semi-rural town.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Window Dedicated at Grace Church, Jamaica—Club for Boys at South Brooklyn—Annual Dinner of St. Peter's Men's League.

ON SUNDAY, March 8th, the Bishop visited Grace Church, Jamaica (the Rev. H. O. Ladd, rector), and dedicated the handsome window recently presented to the church by Michael Pette in memory of his deceased wife, Mrs. Lydia Euler Pette. The subject of the window is "The Annunciation," and it was designed and executed in Germany. It has been placed on the west side of the church near the entrance.

THE REV. JOHN MCKIM, until recently vicar of St. Paul's Chapel, College Point, was tendered a dinner and presented with a gold watch by friends, before leaving for his new field of labor at Saranac Lake.

A SOCIAL and athletic club for men and boys has been formed by Christ Church chapel, South Brooklyn. The club will be under the direction of the Rev. Carl S. Smith, who will be assisted by Mr. Howard Irving Johnson, a postulant for holy orders.

THE ANNUAL dinner of the Men's League of St. Peter's Church, Brooklyn, was held in the parish hall on February 26th. More than one hundred men attended. General E. L. Molineaux, the president, introduced the speakers, among whom were Bishop Burgess, Justice Norman S. Dike, General Horatio C. King, Rev. Dr. Hillis, Mr. John W. Wood, and Rev. James E. Freeman.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Will Be Both Dean and Rector—Eulogistic Reference to Rev. Dr. Wilkins.

THE REV. WILLIAM MACCORMACK will enter upon the rectorship of St. Paul's parish, Los Angeles, on May 1st; and, as St. Paul's Church has been made, by agreement between the Bishop and the vestry, the pro-Cathedral of the diocese, he will on the same day become Dean of Los Angeles.

ON THE First Sunday in Lent, in Christ Church, Los Angeles (the Rev. Baker P. Lee, rector), a striking addition to the prescribed order for divine worship took place at the mid-day service. After giving out the customary notices, Mr. Lee proceeded to address the congregation in warmly eulogistic terms with reference to the Rev. Dr. J. J. Wilkins, the retiring rector of the neighboring parish, coupled with regret at his departure from the city and diocese. Then he called upon the congregation to express their hearty concurrence with what he had said by a rising vote. They rose *en masse*. When they were seated he put before them the name of the incoming rector of St. Paul's, and requested that they should pledge to Mr. MacCormack a cordial welcome to the city by rising as they had done in expression of their regret at Dean Wilkins' departure. When the second rising vote had been taken, Mr. Lee proceeded with the service.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Mission at St. Anna's, New Orleans.

AT ST. ANNA'S CHURCH, New Orleans, the Rev. Shirley C. Hughson, O.H.C., concluded a most successful mission on the evening of the 15th inst. The attendance at all the services was phenomenally large and the spiritual results were most satisfactory. People of all religions from all parts of the city attended the services and a great many first confessions were heard. The Holy Communion was celebrated twice daily and mission services were held nightly with special services for men, women, and children at stated hours in the afternoons of Sundays.

MILWAUKEE.

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

Secretary Haberstro Making Active Brotherhood Campaign.

A CAMPAIGN on behalf of the Brotherhood of St. Andrew is being made in the city and diocese by Mr. W. A. Haberstro, a travelling secretary of the Brotherhood. Mr. Haberstro is spending a few weeks in Milwaukee, assisting in the preparations for the national convention of the Brotherhood to be held in Milwaukee in October. He addressed a large gathering of men and boys at St. Stephen's Church on an evening of last week, and has addressed the several local chapters separately at their own meetings. He also spoke at the noon-day service last Monday in Conservatory Hall, where the Brotherhood has arranged for such services on every day in Lent, the services being taken by the local clergy. The general committee in behalf of the Brotherhood convention meets regularly on every Thursday afternoon. A novel arrangement for the convention that is certain to be popular is a series of "Junior Camps" in parish houses of the several

churches, where cots are to be placed and arrangements made for the convenience of juniors attending the convention. These will give the best of care to boys, under competent charge, at a minimum of cost. All the city churches have placed their parish houses at the disposal of the Brotherhood for the purpose mentioned.

MISSOURI.

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

Address to the Junior Brotherhood—Lecture for Benefit of Hospital Missions.

THE JUNIOR ASSEMBLY, B.S.A., met at St. George's chapel, St. Louis, on Friday evening, and was addressed by the Rev. T. W. Powell of Toronto. The Juniors are increasing in numbers rapidly under the enthusiastic leadership of Mr. George Robinson.

THE WORKERS and friends of the Hospital Missions of St. Louis gathered at the Cathedral on March 12th last to listen to a lecture by Miss Mary Triplett, secretary of the Woman's Auxiliary, on "Holy Week in the Holy Land." The lecture was illustrated with stereopticon views.

OHIO.

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

Cleveland Clericus Enjoys "Quiet Hour"—Normal Study Classes at the Cathedral—Addresses on Christian Psychology.

BISHOP LEONARD conducted a "quiet hour" for the members of the Cleveland Clericus, in the chapel of Trinity Cathedral, Cleveland, on the morning of Monday, March 9th. There were three twenty-minute addresses *ad clerum*, interspersed with hymns and prayers. The Bishop took as the central idea of his meditations the thought of the priest as the personal representative of Christ and the need of an intimate personal fellowship with the Blessed Lord, in order that he might truly represent Him before the people committed to his care. As the particular subjects of his three meditations the Bishop took the familiar topics of "The Holy Scriptures," "Prayer," and "The Holy Communion," as the three chief means by which and through which the priest is to come into intimate knowledge of and relationship with Christ. There was a good attendance at the service, nearly all of the clergy of the city and near-by suburbs being present.

FOR SEVERAL weeks past normal mission study classes have been held at Trinity Cathedral, Cleveland, for the preparation of teachers to conduct classes in mission study in the various parishes of the city and suburbs during the Lenten season. Classes of this character have now been organized in a number of the Cleveland parishes, as well as at St. Paul's, East Cleveland, and St. James', Painesville. The subject of study this Lent is "China," Dr. Arthur H. Smith's book, *The Uplift of China*, being used as the text book of the course.

THE REV. DR. BREED, rector of St. Paul's Church, Cleveland, has begun a series of Sunday night addresses on the subject of "The Healing Power of Religion," with some special reference to the work of the Rev. Dr. Worcester of Emmanuel Church, Boston. During the course he expects to consider the claims of Mrs. Eddy and her followers in the "Christian Science" body. These addresses are attracting much attention.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Lectures on the Great Religions at the Pro-Cathedral.

AT THE pro-Cathedral of St. Stephen the Martyr, Portland (the Rev. H. M. Ramsey, vicar), a special course of Sunday evening

sermons is being given on "Six Great Religions." The topics for the remaining Sundays of the series are: March 22, "Buddhism." Seeking Salvation Through Works; March 27, "Mohammedanism," Seeking God in Dogma—A Creed with one Article; April 5, "Judaism," Seeking God Through Law—A Religion of Precedent; April 12, "Christianity," God Seeking Man—The True Religion.

PENNSYLVANIA.

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

Parish Activities of Calvary Church, Conshohocken—Day of Intercession—General and Personal Notes.

THE MEN'S CLUB of Calvary Church, Conshohocken (the Rev. Archibald H. Bradshaw, rector), had its annual dinner on March 2nd in the Parish House. Dinner was served by a caterer for 125. Popular songs on a leaflet, sung between the courses, manifested the strong spirit of fellowship which prevailed. The club now numbers about three hundred in membership with an attendance of about two hundred the first Monday night of each month. Twenty-three new members were admitted to the Girls' Friendly Society of Calvary Church on March 10th. Miss Margaret Lukens is the directress.

A DAY of intercession was observed on Monday, March 9th, at St. Mark's Church, Philadelphia (the Rev. A. G. Mortimer, D.D., rector). Morning Prayer and Litanies were said and three meditations given upon "Responsibilities in the Christian's Life and Example." The meditations were given by the Rev. Floyd W. Tomkins, D.D., of Holy Trinity Church; Rev. J. B. Halsey of St. Timothy's Church, Roxborough; and Rev. John M. Page of St. Luke's Church, Lebanon, Pa. The service and meditations were most helpful and inspiring.

A SERIES of teacher-training lectures for Sunday school teachers and other lay workers, under the auspices of the Sunday School Association of the diocese, is being given in the chapel of the Church of the Incarnation on the Tuesday evenings during Lent at 8 o'clock, the lecturers being the Rev. H. L. Duhring, D.D., and Franklin S. Edmonds, Esq.

THE REV. DR. A. G. MORTIMER addressed the members of the foreign branch of the Woman's Auxiliary at the Church House on Monday morning, March 16th, on "The Spiritual Side of Our Work."



THE Bishop Coadjutor of the diocese has been confined to the house by illness for about two weeks, but is now able to keep his confirmation appointments. During his illness some of his confirmation visitations were made by the Bishop of Harrisburg.

THE BISHOP OF PITTSBURGH was elected chaplain of the Society of Colonial Wars at their sixteenth annual meeting, held on Thursday evening at the Historical Society Building, 1300 Locust Street, Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meeting of the Missions Study Class—Five Years' Successful Rectorate Observed.

THE MISSIONS Study Class under the direction of the Pittsburgh branch of the Woman's Auxiliary held its March meeting on Thursday, the 12th, at the Church of the Ascension. There were three papers read on as many different subjects. One of these was on work in Oklahoma, by Mrs. H. W. Armstrong of St. Thomas' Memorial Church, Oakmont; a second, prepared by Mrs. Davis of St. Matthew's Church, Homestead, on Mormon History. In the unavoidable absence of Mrs. Davis, her paper was read by Mrs. Louis Rott of the same parish. The third paper was on "How the Church is Trying to Solve the Negro Problem," read by Mrs. Slicer of St. Stephen's Church, Wilkesburg. There was a good attendance, and much interest was displayed in the subjects treated. The last meeting for the season will take place at Calvary Church, Pittsburgh, on May 14th.

ON SUNDAY, March 15th, the Rev. John Dows Hills, D.D., completed a five years' rectorship at Christ Church, Oil City. During that time there have been 186 baptisms, 41 marriages, and 70 burials. One hundred and fifty-three persons have been confirmed, and there has been a net gain in communicants of 137, the list now numbering 451. A handsome parish house has been erected, and the church takes care, through its rector and lay readers, of missions at Rouseville and Petroleum Centre.

QUINCY.

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

Service for Deaf Mutes at Peoria—Personal.

ON THE evening of March 5th the Rev. Geo. F. Flick said Evening Prayer and delivered a sermon on Character, for the deaf mutes of Peoria, in St. Paul's chapel. These services will be continued monthly in the chapel. The work has been well begun and promises to grow in interest and helpfulness to these unfortunate people, who heretofore have had no ministrations.

THE Rev. Dr. H. Atwood Percival has been appointed by the Bishop of Quincy as delegate to the Pan-Anglican Congress to be held in London in June. Dr. Percival expects to sail the last of May.

WASHINGTON.

Tribute to the Late Bishop Satterlee—Growth of Memorial Fund—Diocesan News Notes.

THE REV. P. M. RHINELANDER, professor at Cambridge Theological Seminary, formerly in charge of the Church of the Good Shepherd, Washington, preached a memorial sermon on Bishop Satterlee, Sunday, March 15th. Mr. Rhinelanders was closely associated with the Bishop, having been ordained by him, and in the conduct of the Cathedral mission of the Good Shepherd for many years prior to his work at Cambridge.

THE SATTERLEE memorial fund is growing every day. Contributions are coming in very fast. Certainly the women are doing their part and are stirring up life everywhere throughout the diocese. The Churchman's League and the Brotherhood of St. Andrew have offered their services to the pastors in the distribution of the envelopes for this purpose, and many churches have asked for an additional supply. The prominent congregations back of this movement are the pro-Cathedral, St. Thomas', St. Alban's, St. Paul's, Trinity, and St. Mark's.

THE BISHOP'S death has sorely crippled the missions in the diocese, and at the meeting of the diocesan Missionary Board, Monday, March 9th, in Trinity parish hall, measures were taken to secure payment of apportionments from churches in arrears. This is an urgent need and it is earnestly hoped that all behind in it will speedily come to the front.

THE TRUSTEES of the Croome Industrial Institute of Prince George County, Maryland, held their meeting, Monday, March 9th. Owing to the Bishop's death, the presidency is vacant. This institution is for the training of colored boys and girls, and dates from 1899, when it was started by Miss Susie Willes, sister of a former rector of that parish. Miss Willes and her sisters taught in the school and raised funds for a chapel.

THE CATHEDRAL Council met in St. Paul's on Monday evening to arrange plans for furthering the causes represented by their various committees. Many of the members spoke fully, and the meeting was largely attended and necessarily prolonged.

CANADA.

The Various Activities of the Church for a Week Detailed.

Diocese of Ottawa.
SPECIAL services on behalf of the Canadian Church Missionary Society will be held in

APPENDICITIS

Grape-Nuts as a Reconstructing Food

The number of cases of appendicitis which get well by proper feeding and nursing, is not less remarkable than the number of cases which were formerly operated on only to find that the operation was unnecessary.

While looking for the cause of this disease, it is well to remember that excessive starch fermentation may be considered a frequent cause, and that suggests more care in the use of starchy foods.

Grape-Nuts can be retained on the most sensitive stomach and is extremely nourishing—just the ideal food for appendicitis cases.

"Last spring I was taken ill with appendicitis," writes an Ind. man. "The doctor told me not to be alarmed, for he would do the best he could to save me from the operating table.

"He advised me to eat nothing for two weeks, during which time I became so weak I could hardly move. The trouble began to leave me and I began to eat fruits and milk, but I did not regain the strength I had before I was sick.

"A friend of mine recommended Grape-Nuts. I tried it and it worked wonders with me. I soon began to gain in strength, and in a month was as strong as ever.

"I don't think I ever used a food that did me so much good. I now weigh 160 lbs., as against 130 before I was sick, all due to Grape-Nuts and regular exercise.

"My muscles are like iron and I can do the hardest work. Being employed in a printing office, I have to think a lot, and my mind is clear, thanks to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

EYESIGHT IN DANGER

From Terrible Eczema—Baby's Head a Mass of Itching Rash and Sores

DISEASE CURED BY CUTICURA

"Our little girl was two months old when she got a rash on her face and within five days her face and head were all one sore. We used different remedies but it got worse instead of better and we thought she would turn blind and that her ears would fall off. She suffered terribly, and would scratch until the blood came. This went on until she was five months old, then I had her under our family doctor's care, but she continued to grow worse. He said it was eczema. When she was seven months old I started to use the Cuticura Remedies and in two months our baby was a different girl. You could not see a sign of a sore and she was as fair as a new-born baby. She has not had a sign of the eczema since. Mrs. H. F. Budke, LeSueur, Minn., April 15 and May 2, 1907."

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This is a very useful and very practical series of papers bearing on all phases of the erection of a Church and profusely illustrated. The papers were originally published in (London) *Church Bells*. Their scope is not exclusively English, and a number of the illustrations are of American buildings.

Address
The Young Churchman Co., Milwaukee, Wis.

Ottawa April 26th, when many well known speakers will preach in the city churches. Several of the Bishops are expected. There will also be a public missionary meeting in St. George's Hall, Ottawa, on the 27th.—THE SUBJECT taken up at St. John's Church, Ottawa, at the weekly services during Lent, is the Ideal Churchman. Canon Kittson, who takes one of the series, March 13th, has for his subject, "The Churchman's Attitude to the World."

Diocese of Toronto.

AN ordination was held by Bishop Reeve in St. John's Church, Peterborough, March 1st. It is seventeen years since the last ordination was held in Peterborough and much interest was felt.—THE MISSION held in Christ Church, Norwood, by the Rev. J. Bennett Anderson, rector of Brooklyn, was very successful. A men's service was held on the afternoon of Sunday.

Diocese of Algoma.

A CORPORATE Communion was held in All Saints' Church, Burke's Falls, on St. Matthias' Day, for the Woman's Auxiliary of the parish, and Bishop Thorneloe gave an address, most helpful to the members present. The occasion was the Bishop's annual visitation. The rector, Canon Allman, presented a number of candidates for confirmation.

Diocese of Rupert's Land.

THE NEW Sunday school building for All Saints' Church, Winnipeg, is to be begun early in the spring, and to cost about \$25,000. It is proposed in the future to build a new church also, but not this year.—THE congregation of St. Matthew's, Winnipeg, is also considering the necessity of enlarging the church or erecting a new building. At a meeting of the vestry, March 3rd, Archbishop Matheson was present, and the best means of forwarding the improvements was discussed.

Diocese of Quebec.

BISHOP DUNN made arrangements to visit Lennoxville, March 10th, to preside at the meeting of the corporation of Bishop's College, and on the 11th, Ember Day, to interview the divinity students. The Bishop has been holding confirmations during Lent in Quebec and suburbs.

Diocese of Montreal.

AT A special meeting of the Executive committee of the diocese, March 10th, Bishop Carmichael presiding, a report was read from the joint committee of the Widows' and Orphans' and the superannuation funds, of correspondence with the diocese of Niagara as to reciprocity in diocesan beneficiary funds. It was stated that while the principle of reciprocity was concurred in on general lines, the matter would seem to come most properly from the General Synod for forming some general scheme on the matter.

FORTITUDE.

In speaking of Courage, it is a truism to say that we must not confuse animal courage with the courage of endurance, which can be attained by those who have no animal courage at all. But the courage that we ought to cultivate, as a *quality*, apart from the occasion of its exercise, is not so much uncomplainingness, which perhaps comes more properly under another head, as gallantry of heart. We cannot say that we have courage equal to that shown in many well-known examples of Pagan history, unless we have cultivated a disregard of possible consequences to ourselves, and have got into the habit of looking possibilities of pain, trouble or death steadily in the face, without feeling that the world and its interests would come to an end if we were called upon to face them. Otherwise the softness and luxury of modern civilization, and the susceptibility of the imagina-

tion and the nerves in the present day, have a strong tendency to make us cowards; and a spirit of cowardice means paralysis of usefulness, and much needless suffering, even if the spirit of sacrifice proves strong enough at some supreme moment to make us ashamed not to face the danger.—*Mary Bramston.*

CLOTHES IN CHINA.

Fashions in Chinese clothes change, but, unlike our fashions, they last much longer than do the garments. There are regulations made by law and custom as to cut and material from which neither man nor woman ventures to depart. Every official must assume his summer or winter costume on a day specified in the *Peking Gazette*. Even if he should not "care a button" himself for these things, he has to wear a particular kind of button upon his cap, and no other.

Rich Chinamen have as many clothes as have ladies of fashion in the West, and experience self-respect accordingly. One of them related with pride that, when he went on a visit to a foreign country, the Custom House officers would not believe that his multitudinous garments were all for his own use, and were not intended for sale.

Owing to the many temperatures of a day in China these changes of raiment are required. On a cold winter's morning a Chinaman puts on jacket after jacket, sometimes thickly wadded ones, too, until he looks like an old-clo' man or a cotton ball. When the day becomes warm he takes the jackets off according to taste, and is found behind the counter of his shop stripped to the waist as in summer. When evening approaches, on go the jackets, and he becomes the same dimensions as in the morning. A Chinaman speaks of a day as a "three, four, or six coat cold day."—*Selected.*

THERE may be a joy of private possession in other things. But the value of spiritual truth (to the possessor) is increased by diffusion.—*Bishop Westcott.*

MUSIC STUDENTS

Should Have Steady Nerves

The nervous system of the musician is often very sensitive and any habit like coffee drinking may so upset the nerves as to make regular and necessary daily practice next to impossible.

"I practice from seven to eight hours a day and study Harmony two hours," writes a Mich. music student. "Last September I was so nervous I could only practice a few minutes at a time and mother said I would have to drop my music for a year.

"This was terribly discouraging, as I couldn't bear the thought of losing a whole year of study. Becoming convinced that my nervousness was caused largely by coffee, and seeing Postum so highly spoken of, I decided I would test it for a while.

"Mother followed the directions carefully and I thought I had never tasted such a delicious drink. We drank Postum every morning instead of coffee, and by November I felt more like myself than for years, and was ready to resume my music.

"I now practice as usual, do my studying and when my day's work is finished I am not any more nervous than when I began.

"I cannot too highly recommend Postum to musicians who practice half a day. My father is a physician and recommends Postum to his patients. Words cannot express my appreciation for this most valuable health beverage, and experience has proven its superiority over all others." "There's a Reason."

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Music

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

The inauguration of the new organ, built for St. James' Church, New York, by Mr. Robert Hope-Jones, took place on the evening of February 27th. There was a large congregation present, and as this organ is the first of any importance made by the Hope-Jones firm for a New York church, a great number of organists were in attendance.

There was a brief opening service, in which the choir of St. James' Church, and the choir of the Cathedral of St. John the Divine, joined forces. After the Creed and prayers, an organ recital was given by Mr. Walter Henry Hall, organist of St. James' and of the Cathedral; Mr. Frank Sill Rogers, organist of St. Peter's Church, Albany; and Mr. Felix Lamond, organist of Trinity chapel, Trinity parish, New York. The following pieces were played:

"In Paradisum," Dubois. *Marche Funebre et Chant Seraphique*, Guilmant. (By Mr. Hall.)

"Largo," from New World Symphony; Dvorak. Fugue from the C minor Sonata; Reubke. (By Mr. Rogers.)

Overture; Smart. Prelude to Parsifal; Wagner. (By Mr. Lamond.)

At the close of the recital Sir George Martin's festival anthem, "Rejoice in the Lord, O ye Righteous," was brilliantly sung by the combined choirs.

The work of Mr. Hope-Jones has been favorably commented upon in this column in connection with two excellent instruments made by him—one in Montclair, N. J., and the other in Elmira, N. Y.

He has succeeded both here and in England (where he built the great organ in Worcester Cathedral) in developing a fullness of tone that is entirely lacking in the average organ. And we are bound to admit that he has done this very often in the face of peculiar difficulties.

We have not space for a full description of the new St. James' organ, but we give the list of registers, with the length of the long-stem pipes.

While a single recital affords a somewhat limited opportunity for judging accurately the resources of a large organ, we think that this new instrument will fulfil all expectations. Possibly an outsider, unaccustomed to the acoustics of St. James' Church, upon studying the specification and afterwards hearing the organ, might be a trifle disappointed. But one who is at all familiar with the old Roosevelt instrument, cannot fail to appreciate the remarkable improvement that has been made.

It seemed to the writer that Mr. Hall, in accompanying his choir (which was largely augmented by the Cathedral choristers) was rather sparing in the use of the full organ. But of this he was perhaps better able to judge than the listeners in the pews.

Mr. Rogers was particularly successful in both of his pieces. The first he registered with unusual skill, and the second, which bristled with difficulties, he executed in a masterful manner, bringing out the speaking power of the organ in a striking way. Mr. Lamond was at his best in the Smart piece.

The specification is as follows:

PEDAL ORGAN—

Contra Tibia Clausa	32 feet
Tibia Profunda (partly old)	16 "
Contra Tibia Clausa (partly old)	16 "
Contra Viola	16 "
Bourdon	16 "
Tibia Plena	8 "
Flute	8 "
'Cello	8 "
Ophecleide	16 "

Trombone	16 "
Tuba	8 "
Clarion	4 "
GREAT ORGAN—	
Contra Tibia Clausa (partly old)	16 feet
Tibia Plena	8 "
Diapason Phonon	8 "
Open Diapason (old)	8 "
Tibia Clausa	8 "
Doppel Flute (old)	8 "
Viole d' Gamba (old)	8 "
Gedact	8 "
Octave (old)	4 "
Flute Harmonique (old)	4 "
Super Octave (old)	2 "
Mixture	3 ranks
Ophecleide	16 feet
Tuba	8 "
Clarion	4 "

SWELL ORGAN—

Bourdon	16 feet
Contra Viola	16 "
Geigen Principal (old)	8 "
Concert Flute (old)	8 "
Viole d'Orchestre	8 "
Viole Celeste	8 "
Gedact	8 "
Quintadena	8 "
Quint Celeste	8 "
Rohr Flute (old)	4 "
Gambette	4 "
Piccolo (old)	2 "
Trombone	16 "
Tuba	8 "
Tromba	8 "
Oboe (old)	8 "

CHOIR ORGAN—

Bourdon (old)	16 feet
Open Diapason (old)	8 "
Salicional (old)	8 "
Stopt Diapason (old)	8 "
Dolce (old)	8 "

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The organ chamber at St. James' Church illustrates the carelessness, or indifference, or ignorance (perhaps all three) of architects and "building committees." The floor of the organ is elevated so far above the floor of the church that there is no "head room" for the pipes. They speak for the most part into a pocket. Ninety-nine organ chambers out of a hundred are planned in this same stupid way.

That an organ builder could cope at all with such a serious drawback is little short of incredible. And this fact must be persistently kept in mind by any one who presumes to criticise this new instrument.

The writer would like to have this organ placed upon the floor of the basement, with the floor of the present organ chamber and a corresponding section of the floor of the church cut away, giving ample breathing space above the longest pipes. Until this common-sense principle of allowing plenty of space above the pipes, and plenty of space opening directly into the church, is applied, we shall not get the best results, whether in St. James' Church or in any other.

The Magazines

IN THE MARCH number of *Christian Art*, that handsome magazine of which Ralph Adams Cram is the editor and which is published in Boston, there is a consideration of the Washington Cathedral, in which some rather serious criticisms are made, which no doubt will have attention by those responsible for the edifice that will, we trust, sometime grace the national capital. The author, John Sutcliffe, is partly confirmed in his view by the editor, who, however, views the published scheme for the Cathedral as rather tentative and the published designs as "hardly more than preliminary sketches." Weaved into the editorial are a number of memorial thoughts drawn out by Mr. Bodley's death, and some comparison of the projected Cathedral in Washington with that of New York and of other recent and newly planned Cathedral structures. The same issue of the magazine has a series of handsome views of the magnificent Calvary Church, Pittsburgh, and a thoughtful article on the work of Henry Wilson, to which the editor's initials are signed. "The Real and Legendary St. Patrick" is the title of a paper which for the most part preserves the traditional manner of treating the subject. The magazine is, as its predecessors have always been, a very handsome one.

WE ARE very brisk and hasty with Him who never delays but for our good, to ripen those mercies for us which we would pluck while they are green. He never yet cast any away that stayed by Him, and resolved, whatever came of it, to lie at His footstool and wait, were it all their life-time, for a good word or look from Him. And they choose well who make that their great desire.—*Archbishop Leighton.*

THE mere existence of a saint does more than the busy activity of many sinners.—*Dr. J. R. Illingworth.*



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It was before the day of

SAPOLIO

They used to say "Woman's work is never done."

The Oregon Associate Mission

"Behold, a Company of Prophets." I. Sam. x., 10.

THE PROBLEM

THERE IS NO DEBT ON ANY CHURCH BUILDING IN THE DIOCESE OF OREGON, and we have valuable property, land, church buildings, rectories or "prophet's chambers," in the promising towns and villages in all parts of the Diocese. This is all due to the foresight, unusual business ability, and remarkable missionary enterprise of the late Right Rev. Benjamin Wistar Morris, for 38 years the beloved Bishop of Oregon. On account of the difficulty in getting clergymen, largely for lack of means with which to pay them living stipends, the services in many of these places have been discontinued or carried on intermittently, resulting in loss of Children to the Church, and prestige in the community.

Since the ceding over of Eastern Oregon by the last General Convention, the Diocese of Oregon now consists of that part of the State of Oregon lying west of the Cascade range, an area TWICE THE SIZE OF THE DIOCESE OF OHIO. It is settling rapidly with stalwart, sturdy citizens, not the element that forms the "tenement problem" of large Eastern cities, but a worthy agricultural and commercial element. These need the preaching of the Gospel, and pastoral care quite as much as those in the foreign field; and, for the present, it is believed this can best be done under the following plan:

THE PLAN

This plan, commonly called an "Associate Mission," is truly scriptural and Apostolic. It has for its object the development of the spiritual life of the clergy by united prayer and study; encouragement and cheer by association in work, economy with efficiency of service in the field by encouraging self-help and rousing the people to feel their own responsibility, which is in the end the assurance of growth and development.

It is proposed under this Associate Mission system to group some vacant parishes and missions around strong centres, to send unmarried clergy "forth by two and two" to live in these centres and minister to outlying missions. It has been proved that this can be done effectively on a comparatively small outlay of money for each centre.

Our policy in Oregon is not to see how widely the funds can be scattered, or how many men can be appointed, but rather to put men who know how to bring things to pass on fields where something can be brought to pass.

THE PROPHETS

FIVE earnest young men, who will be graduated and ordained in the East next Summer, have volunteered to give their services as unmarried men for two years to the Oregon Associate Mission, and others, who will graduate from the Theological Seminaries two or three years hence, have also expressed their willingness to come later on. We have rectories, and "prophets' chambers" at strategic points, and prophets are ready to come to them as soon as a reasonable assurance of a living can be given them.

The world is tired of apologies for the Church, apologies for the Bible, apologies for the Sacraments. Men are waiting for leaders who will prove the Church's power by exhibiting it, who will place the inspiration of the Bible above discussion by surrendering to its claim, who will declare the reality of the Sacraments by sturdily standing upon their foundations. Such clergymen, the Bishop is assured, are holding themselves in readiness to open the silent churches of Oregon.

IT will be most unfortunate if these men are lost to Oregon simply for the reason that funds cannot be secured with which to pay them living stipends. Will YOU for one help to avert this calamity?

THE PROOF

My Dear Bishop Scadding:

I am much interested in your Associate Mission plans. During the twenty-one years of my Episcopate I have tested many methods of missionary effort. Long years ago, before the responsibility of the mitre rested upon me, I conceived the idea that the Associate Mission plan was worth considering. I wanted it tested in Detroit. In Omaha all the Church growth, as far as missions are concerned, is indebted to the Associate Mission, and in most sections of the country I believe that it would facilitate the work of Church extension, and reduce expenses. But the difficulty, alas: The men must be in sympathy with the idea, necessarily unmarried, and pledged to this condition and service for a certain length of time. They must be the best men that can be found, consecrated and full of missionary zeal. I was fortunate in securing such men. You are on the right lines, and I hope you will meet with sympathy and financial support.

Sincerely yours,
G. WORTHINGTON,
Bishop of Nebraska.

THE PROSPECT

ALTHOUGH called a "diocese," Oregon is practically nothing more than a vast missionary district, and is both under-manned and under-equipped for the problems before the Church. Thousands of home-seekers are settling in Southern Oregon and in the Coast counties. Something must be done for their spiritual needs. With clergy associated together to meet these conditions, the prospect for the Church's growth is most encouraging.

THE ASSOCIATE MISSION method is the same principle which underlies "College Settlements," "Neighborhood Guilds," clergy houses for curates in city parishes, etc. It means maximum endeavor at minimum expense. This plan looks to the speedy establishment of self-supporting Churches where such are possible.

MISSIONS of this kind are necessarily temporary, and when they have brought the individual missions to a point where they need the undivided labors of one man the Associate Mission will have served its purpose, and have survived its necessity and usefulness, and like a flying squadron, the company of prophets can be placed elsewhere.

THE PLEA

AN earnest appeal is here made for financial support from friends WITHOUT the Diocese of Oregon, as well as within, for this scriptural and workable missionary undertaking. The clergy who have volunteered to join the Associate Mission are aglow with missionary fervor, but may be lost to Oregon unless living stipends of at least \$600 as deacons and \$800 as priests can be assured them.

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In the Name of Our Father,
 God of Our God, and of Our Holy Spirit. Amen.
We do Certify:
 That, according to the ordinance of Christ Himself, as did administer it
 the sacrament of
Holy Baptism,
 Holy Mother, _____ a Member of Christ, the Child of
 God, and an inheritor of the Kingdom of Heaven, on the
 _____ day of _____ in
 the Year of our Lord, One Thousand Nine Hundred and
 _____ the said administration being in
 _____ Church.
 In the Diocese of _____
 (Signed) _____
 Pastor: _____
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