



# The Living Church

VOL. XXXVII.

MILWAUKEE, WISCONSIN.—MARCH 28, 1908.

NO. 22

2 & 3 BIBLE HOUSE, NEW YORK



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



153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis.

### THE YOUNG CHURCHMAN

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

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

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

### THE SHEPHERD'S ARMS

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

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

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

### THE LIVING CHURCH

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

#### CLUB RATES

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

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

### ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

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

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

### THE LIVING CHURCH ANNUAL

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

### EVENING PRAYER LEAFLET

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

Postage is charged in addition on all periodicals to subscribers in Canada and abroad



## Carved Ecclesiastical Furniture in America

Those who are familiar with and competent to judge the designs and execution of our ecclesiastical furniture regard our product in this line as rivaling those fine examples found in the famous Churches and Cathedrals of the Old World.

As specialists in all the periods of Gothic, as well as the other styles of religious architecture, we are, upon request, prepared to furnish designs and submit estimates for the complete equipment of Sanctuary, Chancel, Sacristy and Chapel.

PEWS	CLERGY STALLS	ROOD SCREENS
CHOIR STALLS	CREDENCE SHELVES	ALTAR RAILS
ALTARS	RELIGIOUS STATUARY	PULPITS
PRIE DIEUX	ROOD BEAMS	FONTS, etc.

**American Seating Company**  
Designers and Builders of Church Furniture

CHICAGO 90 Wabash Ave. BOSTON 70 Franklin St.	NEW YORK 19 W. Eighteenth St. PHILADELPHIA 1235 Arch St.
--	---

Shops: Manitowoc, Wis.

# A RECORD

During the past ten years not a dollar invested by us for our clients in **Chicago Serial Apartment Building Bonds** has been lost or has failed to draw interest promptly and regularly.

We are now offering an issue of this sort, secured on well-located property in every way up to standard and bearing 6% interest. A full description will be found in our Circular No. 623G.

## Peabody, Houghteling & Co.

181 La Salle Street  
Chicago  
(Established 1865)

# SPAULDING & Co.,

Representing the Gorham Co.'s  
Ecclesiastical Department

## Church Furnishings

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

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



### CHURCH VESTMENTS

EMBROIDERIES, SILKS,  
CLOTHS, FRINGES,

CLERICAL SUITS

HATS, RABATS, COLLARS

COX SONS & VINING

262 Fourth Avenue New York

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

**CHURCH FURNITURE**  
and **SUPPLIES**  
Ecclesiastical Carvings  
**AMERICAN SEATING COMPANY**



EVERYTHING FOR THE CHURCH  
**FOND DU LAC CHURCH**  
**FURNISHING COMPANY**  
FOND DU LAC • WISCONSIN

## MONUMENTS

SEND FOR FREE BOOKLET  
Celtic Crosses a Specialty

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



**MENEELY BELL COMPANY**  
22, 24 & 26 RIVER ST., 177 BROADWAY,  
TROY, N.Y. NEW YORK.  
Manufacture Superior  
CHURCH CHIME SCHOOL & OTHER  
**BELLS.**

## BELLS

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

**MENEELY & CO.** WATERVLIET, N.Y.  
(West Troy), N.Y.  
The Old Reliable  
Meneely Foundry,  
Established  
nearly 100 years ago.  
**CHURCH,  
CHIME  
SCHOOL  
& OTHER  
BELLS**

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

**CHURCH WORK**  
SILVER BRONZE BRASS  
TO WICK AN WORKS NEW YORK

**EASTERTIDE**  
**Memorial Gifts**  
Can be selected from our large  
stock or by Special Design  
from WOOD, METAL, STONE OR MARBLE,  
ART GLASS, MOSAIC or EMBROIDERY. Order  
promptly. Illustrated data on request.

**CLERICAL COLLARS**  
Waterproof  
Made in four widths  
11in-14in-14in-14in  
Furnished in  
Dull Linen Finish  
Celluloid or Rubber  
These Goods can be  
washed with soap and  
water (hot or cold),  
and put on at once.  
Price 25c, post paid  
Address  
(Ecclesiastical Dept.)  
**CENTRAL SUPPLY COMPANY**  
NOT INCORPORATED  
ASSOCIATION BUILDING - CHICAGO

**R. GEISSLER**  
56 West 8th Street, New York  
**CHURCH**  
STAINED GLASS,  
FURNITURE,  
SILVER WORK,  
BRASS WORK,  
MARBLE WORK,  
EMBROIDERIES, FABRICS  
MEMORIALS FOR THE CHURCH AND  
CEMETERY

**CORRECT**  
**Clothing and Vestments**  
Lowest Prices for Best Quality.  
Special Prices on Choir Outfits.  
Write to A. E. Jackson, Dept. Y  
910 Walnut Street, Philadelphia, Pa.

**CHURCH EMBROIDERIES**  
VESTMENTS, ALTAR LINENS  
All material supplied. Artistic Stoles a Specialty.  
Sale of Sample Stoles, reduced. Send for particulars.  
EMMA HAYWOOD, 128 West 91st St.  
New York

## For Holy Week and Good Friday

NEW THIS YEAR.

### THE CALLS OF THE CONQUEROR.

Addresses on the Three Hours' Agony. By the REV. EDWARD A. LARABEE,  
rector of the Church of the Ascension, Chicago. Net 60 cts. Postage  
5 cts [Now ready.]

The general plan of the Meditations is to couple with each of our Lord's Sayings one aspect of His triumph on the Cross, with its invitation to us to respond to the corresponding grace or opportunity afforded in the Church. Thus in the First Word our Lord's perfect prayer suggests our use of the Eucharistic Sacrifice; His pardon of the penitent thief is our invitation to value absolution; the commending of His Mother to St. John suggests the consecration of the affections in the religious life, and the lofty estimation of Christian marriage. Under the Fourth Word some misconceptions concerning the Atonement are simply treated. The Word, "I thirst," is taken as our Lord's invitation to the discipline of suffering. "It is finished," to patience, especially in discouragements in the Church; the last Word is the Call to Obedience to Catholic authority.

BY THE SAME AUTHOR.

### THE TEMPLE OF HIS BODY.

Addresses for the Three Hours' Service. By the REV. EDWARD A. LARABEE,  
S.T.B., rector of the Church of the Ascension, Chicago. Cloth bound,  
net 60 cts. Postage 5 cts.

### THE LIFE OF OFFERING.

By the REV. ARCHIBALD CAMPBELL KNOWLES. Net 50 cts. Postage 5 cts.  
Meditations upon the Passion and Resurrection of our Lord. Arranged also for  
the Fridays throughout the year.

### CALVARY.

Being Good Friday Addresses on the Seven Words from the Cross. By the  
REV. A. ST. JOHN CHAMBER, D.D., rector of St. Anne's Church, Lowell.  
Cloth bound, net 60 cts. Postage 5 cts.

### BLESSING AND BAN FROM THE CROSS OF CHRIST.

Meditations on the Seven Words on the Cross. By the REV. MORGAN DIX,  
D.D. Net, 50 cts. Postage 5 cts.

### THE HILL CALLED CALVARY.

Addresses for Good Friday. By the REV. THOMAS E. GREEN, D.D. Net  
50 cts. Postage 5 cts.

### THE WORDS FROM AND TO THE CROSS.

Meditations for Holy Week and Good Friday. By the RT. REV. A. C. A.  
HALL, D.D., Bishop of Vermont. Net 60 cts. Postage 5 cts.

### VIA CRUCIS.

The Lesson of Holy Week. By the REV. H. C. TOLMAN, D.D., author of  
*Urbs Beata*.

"Professor Tolman mentions that after the adjournment of the First International Congress of Archaeologists at Athens, in the spring of 1905, he had the privilege of spending the Holy Week in Jerusalem. Day by day, as he meditated upon the events of our Saviour's life from Palm Sunday till Easter Day, he wrote down some notes of the thoughts which had occurred to him in the very scene of the Passion and the Resurrection. Those notes, not greatly enlarged, but accompanied with illustrative photographs, are reproduced in this convenient little volume, which we heartily commend to the devout reader. We regret that *Via Crucis* had not reached us when we made up a list of special readings for the Lenten season."—*Church Standard*.

### EVENTS OF HOLY WEEK.

A four-page leaflet relating the events of each day in Holy Week. With  
cut of the Crucifixion. \$2.00 per hundred.

### THREE HOURS' SERVICE FOR GOOD FRIDAY.

Authorized for use in many Dioceses. Contains Hymns. Sample copy, 5 cts.  
Per hundred, \$4.00, carriage additional.

Published by **The Young Churchman Co.** MILWAUKEE WISCONSIN



# The Living Church

VOL. XXXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 28, 1908.

NO. 22

## The Living Church

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

Published by THE YOUNG CHURCHMAN Co., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: Thomas Whittaker, Inc., 2 and 3 Bible House.

London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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

### SUBSCRIPTIONS.

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

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

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

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

### ADVERTISING.

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

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

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

## PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS: . . . . .	735
The Miraculous and the Supernatural—The Anglican Position—Resolutions of the Massachusetts Church Union—Attitude of Our Clergy Toward Sectarian Revivals—A Graceful Presentation.	
ANSWERS TO CORRESPONDENTS . . . . .	738
BISHOP OF LONDON AS MISSIONER. London Letter. [Illustrated.] John G. Hall . . . . .	738
RESOLUTIONS OF MASSACHUSETTS CHURCH UNION ON CANON 19 . . . . .	739
PRESENTATION TO M. DE LODYGENSKY. New York Letter [Illustrated] . . . . .	740
RESTORATION OF ST. MARK'S, JERSEY CITY [Illustrated] . . . . .	742
INTERCESSION IN CHICAGO AND ELSEWHERE FOR INCREASE OF THE MINISTRY. Chicago Letter. Tertius . . . . .	744
DR. MORTIMER'S CONFERENCES ON "THE PRESENT RELIGIOUS UNREST" . . . . .	745
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom . . . . .	746
CORRESPONDENCE: . . . . .	747
Sensible Advice (Rev. H. P. Scratchley)—Anglo-Roman Resolutions (R. A. Cram)—Better Preaching (Mrs. A. E. Breck)—Laymen Wanted for Tokyo Work (John W. Wood, Secretary)—The Translation of Bishops (The Bishop of Vermont)—Roman Equivalents of Canon 19 (Rev. Edward H. Earle)—Sectarian Ministers in Church Pulpits (A. D. Holland)—Philadelphia Churches in Protestant Revival (Rev. Ralph B. Pomeroy, W. C. Hill).	
LITERARY . . . . .	750
AN OLD MAIDS' STREET. Mary Livingston Burdick . . . . .	752
LINCOLN AND GLADSTONE. Rev. Roland Ringwalt . . . . .	752
A LENTEN SUGGESTION. Marie J. Bols . . . . .	753
PERSONAL MENTION, ETC. . . . .	754
THE CHURCH AT WORK [Illustrated] . . . . .	757

## THE MIRACULOUS AND THE SUPERNATURAL.

IN the Gospel (St. John 6: 1ff.) is told the story of the miraculous feeding of the five thousand. What was the purpose of this extraordinary deed of power? To feed the hungry? Undoubtedly, in part, but in part only. A little while afterward we find our Lord rebuking these same people (6: 26ff.) for looking at the matter solely from the physical point of view. "You seek Me," Christ says to them, "not because you saw in that miracle a manifestation of a power essentially spiritual, a manifestation intended to lift you up to the Giver of the heavenly food and to the pursuit of the life which transcends the material now and lasts on into the eternal future, but ye seek Me merely to get something to eat."

This sheds a wondrous light on the purpose of the miraculous. It is one of the ways in which God has lifted men to the true supernatural which is the spiritual and eternal. Christ's deeds of power over nature, as all similar works before Christ came in the flesh, were not merely "miracles" (wonders, things marvellous from the natural point of view), they were also "signs," guide posts along the pathway of the life which was being especially guided by God in order to point to the true goal of nature and of all existence, viz., the spiritual: "Righteousness, peace, and joy in the Holy Spirit." When men object as men did very often in times past, not so often now, that miracles are impossible because of the uniformity of the laws of nature they forget that there could be no miracles except for the uniformity of nature's laws—somewhat as there could not be a curved line but for straight lines.

It is also, as it were, on the screen of nature that there is thrown the picture of nature's true purpose and goal which lies beyond itself and which is the salvation of man.

Does nature exist for man or man for nature? Is there another kingdom above and beyond nature, or is nature all? Those are the questions, questions of transcendent importance for man, which God has answered by miracles.

It is true that miracles had for those who witnessed them an evidential value they cannot possess for us. We of to-day believe in miracles because we believe in Christ, and not *vice versa*. Our faith is in Christ Himself as still living and still exerting influence, only that influence is on the spiritual plane. His power is shown to-day in the Holy Spirit: converting men's wills to God, purifying their affections, and illuminating their spiritual minds. In a word, miracles in the realm of physical nature have given way to miracles in the realm of human nature. The faith we need now is faith in Jesus Christ and the Holy Spirit. All the rest is the history of the process by which a gracious God has brought us to this high plane of vantage. And apart from the Holy Spirit as a power (working no doubt through both physical and human nature, but also above nature physical and human) there is no salvation, no freedom, no true personality for any of us.

Otherwise (Epistle, Gal. 4: 21ff.) we are kept within the grip of a power which enslaves, binding to sin and death. To all who deny this higher power of God, the question appeals now as strongly as ever:

Tell Me, ye that desire to be under law: ye that think nature is supreme and the moral law sufficient for salvation: do ye not know that law enslaves, but that Jerusalem which is above is free, which is the mother of us all, the children of God by faith in Jesus Christ?

May God, in His Power and His Mercy, grant to us that comfort which by His lower kingdom of nature He teaches us to long for, but gives us only through our Lord and Saviour, Jesus Christ.

W. B. C.

## THE ANGLICAN POSITION.

WE are never surprised when Latin, Slavic, or other alien observers fail to do justice to the Anglican Position. That position differs so radically from the position of any other section of Catholic Christendom, ancient or modern, that misunderstanding is, no doubt, inevitable. The difference is not in faith, nor yet in polity, but in ordinary practice and, it may be said, in atmosphere. It is difficult to reduce the difference between Anglican and Latin Churchmanship into language, because it has to do for the most part with intangible things. It is always misleading to assume that either the dogma of the Immaculate Conception or that of the Infallibility of the Pope chiefly differentiates the two communions from each other, for they had split apart four centuries before the earlier of these dogmas was promulgated. Neither is outward ceremonial the distinguishing feature, for the influence of Rome in ceremonial had always been in the interest of simplicity before the clash in the sixteenth century. The Church of England had been more "ritualistic" than the Church of Rome.

The difference is primarily in the life of the people. How national characteristics could have become so completely changed as were those of the English people between the early days of the sixteenth and the early days of the seventeenth century cannot easily be determined. One obtains some light upon it by studying the abuses which had fastened themselves upon the Church at the beginning of this period. Non-resident, imported Bishops, unlearned clergy, the decline in preaching, worldliness in high places, the bad influence of a secularized Papacy—these, and not doctrinal causes, were the primary influences in the social revolution. The incident of the divorce won royal support to what was, in fact, the side of needed reform, and diverted political influence from the maintenance of the *status quo* to a policy of nationalism in religion. Viewed from the standpoint of the twentieth century, it is easy to see that the Church was ultimately a sufferer rather than a gainer by the meddling of Henry VIII. in religious matters. The policy of nationalism which he espoused has been carried to a grossly unwarrantable extreme. It is a great anomaly that the Church of an island nation should have assumed a policy of aloofness with respect to the remainder of the Catholic Church. Now that the Anglican Communion is of world-wide extent it is difficult to recall how extreme was that aloofness in the days when the two English provinces, accompanied only by a minority of Irish Churchmen, parted company with the Continental Churches.

It is unprofitable to dwell too closely upon the mooted question of who was the greater sinner in this schism. One cannot read English history dispassionately without feeling that the separation between England and Rome was inevitable, altogether apart from the royal policy. And with the papal blessing upon the Spanish Armada and the political events of the Elizabethan regime, what might have been a temporary breach seems to have become so crystallized as to make reunion almost unthinkable. The two parties became, at least for the time, irreconcilable enemies. Unhappily they remain, in popular estimation, such to-day. England has gone to an extreme in nationalism and Rome to an extreme in centralization. Never mind now which extreme is worse; we are simply seeking to account for present-day facts.

Nationalism in religion brought with it the inevitable decline of customs founded on Catholic consent and practice. The English Church never repudiated those customs. Her standards have seldom recognized their decline. But isolation has produced its invariable consequences. Just as men who abandon intercourse with their fellow men in general quickly assume an individualistic type, so did English Churchmanship. It became a thing different from the Churchmanship of other lands.

The saving feature to English Churchmanship was that at length it set about the task of extending the Kingdom of Christ in other lands. It became a missionary Church. It planted the Cross in British colonies and in pagan lands. A sister Church grew up in the United States. Without this missionary movement the Church of England would either have become extinct or at least have degenerated into such a local body as the Church of Abyssinia. She might have lost the marks of her Catholic heritage. The Church of England has been saved by developing the Anglican Communion.

But it has been throughout a communion in which the influence of the historic foreign Churches has been *nil*. Wherever Anglican Churchmanship has been planted, it has been a Churchmanship of rigid non-intercourse with that of Europe.

This was undoubtedly an anomaly and an evil, but we are not ready to say that it was an avoidable evil. The two communions have moved in different orbits. Each has emphasized its distinguishing characteristics. Each has repelled the other. Each has assumed that its present condition was better than a union with the other could have been.

To-day we are beginning to see the fallacy of the assumption. There is no strength in division. It was a distinct loss to each party when the Churches of England and Rome parted company. It may have been inevitable, and, under the circumstances, a lesser evil than union without harmony; but an evil it was, nevertheless. In union is strength. In division much strength is forfeited.

THE PARTICULAR characteristic of the Anglican Communion is that it has held Protestants within the Church for nearly four centuries. That characteristic has, no doubt, produced abnormalities in the Church, but there is this to be said for it: in Anglican countries alone has it been possible for the historic Church to keep Protestants within the Church's fold. If it be said that in these countries more Protestants are outside than are inside the Church, it yet remains true that only in the Anglican Churches are any of them inside.

It may be responded: So much the worse for the Anglican Churches. But that cannot easily be acknowledged. It is "worse" for the Anglican communion that so many of her children are not rightly instructed in her own religion; but, given the fact that such people are found among us, it is far from discreditable to the Church that they have not been repelled from her communion. The Church of England might, indeed, have put all Protestants out of her fold, as did the European Churches; but she could only have kept them out of the nation by employing the same method as did the European Churches—the Inquisition. It was not the superior Churchmanship of Italy, Spain, or France that kept Protestantism out of those lands, but the Inquisition. Without the Inquisition each of these Churches would have been confronted with the same problem as was the Church of England. Only two solutions of the problem seem to suggest themselves. One is to put all Protestants outside the Church; the other is to keep them within, and do the best possible with them.

The Church of England chose the latter course. It was not entirely successful. The moment the Protestant party obtained the upper hand in the nation, it ungratefully abolished both Church and King. The alliance thus formed in common misery was bad for the Church, and when the Church and King were restored, each recognized its dependence upon the other. By assuming a firm ground the Church lost a considerable portion of the Protestant party, but by no means all. Probably it was a mistake to admit conforming Presbyterian ministers to holy orders after the Restoration. They conformed and were ordained, but did not become Churchmen at heart. The mistake cost the Church of England dearly, for those conforming ministers became the type of the clergy for several generations.

But—and here is the uniqueness of the Anglican position: for nearly four centuries the Anglican Churches have held Protestants within their communion, where the European Churches could not. One may hold that this is worth doing or not worth doing as he may choose, but the fact remains the distinguishing feature of the Anglican Position. The English-speaking nations have not killed off Protestants by the Inquisition as did the Latin nations, nor lost them entirely from the Church as did the German Church. If Roman Catholics remind us that all Englishmen were Churchmen in the days of the Roman supremacy, it is sufficient to reply that Rome lost the allegiance of all England and of most of northern Europe by her own bad management when unquestionably supreme, and the Church of England saved to the Church a half of what Rome had lost within that land. Every Anglican is therefore a living witness to-day to the superior success of the national Church of England to that of Rome in dealing with the Anglo-Saxon race.

But we can go further than that in defense of the Anglican Position. In spite of the perplexities that have come repeatedly upon Anglican Churchmen through the mass of undigested Protestantism in her midst, she has yet done wisely in seeking to retain Protestants within the Church. The "Reformation Settlement"—a much abused term—may probably be said to be this: Protestants within the Church were left to hold abstractly the truth of their own contrary views, so long as they loyally

used the Church's services and sacraments and made no attempt to tamper with the Church's standards.

The easy way would undoubtedly have been to repel every Protestant from the Church. That is the easy way to-day. But is it the right way?

We cannot feel that it is. We should be glad to eradicate Protestantism from the Church by making thorough Catholics of all Protestants, but not by repelling Protestants from it. So long as Protestant laymen attend our services, support our parishes, receive the sacraments, and do not seek to overthrow the Church, it would be criminal folly to drive them into schism. Neither can we repel Protestants from the ministry so long as they are loyal to the Church's Creed and keep the terms of the Reformation Settlement. Let no one dream that such action can be done in the name of Catholicity. Holding, as we should, the highest standards of Catholic practice and worship as the privilege and norm of Anglicans, every well balanced Catholic Churchman is ready to tolerate the lower standards of Protestant Churchmen within the Church. Herein is where the primary mistake is made by men who place reunion of Anglican with European Churches as the greatest good to be sought. If Rome would to-day accede to the terms suggested, for instance, by the members of the Anglo-Roman Union—which, it is notorious, she will not do—we should still be confronted with the impossibility of inducing Protestant Churchmen to accept the same terms. Even if, through any incredible process of mental evolution, the governing bodies of Roman and Anglican Churches should agree on terms that recognize a Roman Primacy, it would result simply in the disruption of the Anglican Communion. After having held Protestants in the communion of the Church during the generations when it was difficult to do so, we should at last be consigning them over to heresy and schism. And unless the conditions of the Primacy were very carefully safeguarded from exaggeration, we cannot conceive that either would Catholic Churchmen be willing to accept them. We shall not exchange the evils that we have, for others that history has shown to be involved in the Roman Supremacy. It is quite true, as Mr. Cram says in his very thoughtful letter published in this issue, that "In the meantime, looking forward and not back, it behooves us to put our own house in order against the coming of that great day." That is precisely what we have maintained. We shall make haste best, in our judgment, by altogether deferring the consideration of the ultimate form of the Roman question. Every party among Anglicans, including, we think, the extremest among the Pro-Romans, admits that unity with the Papacy *under the conditions prevailing to-day* is impossible. Why, then, is not the issue too academic to be promulgated in such wise as to divide us? In the meantime it is at least thinkable that those Churchmen *may* be right who believe that we must first win back the allegiance of those English-speaking Christians that we have lost, before it will please God to restore to us communion with other parts of the Catholic Church. At any rate, we may not, if we would, render ourselves blind to the actual physical existence of the mass of Protestantism within and without our communion; neither can we afford to be contemptuous with Churchmen who are seeking to draw outside Protestants into communion with the Church. We earnestly desire that the sympathetic guidance of Catholic Churchmen should be given to such endeavors, which guidance would also be a safeguard against revolutionary projects looking toward unity on a basis of Protestantism.

No plans looking toward unity can be worth while, then, that fail to take into consideration the uniqueness of the Anglican Position to which we have drawn attention. We can proffer no terms of union with Rome that involve the disruption of the Anglican Communion. And we can only deplore the bad statesmanship of well meaning and generally loyal Churchmen who overlook these conditions which prevail in our own communion.

For our part, we believe it to be by divine overruling that such misguided attempts of Anglicans to secure unity prematurely must necessarily come to nothing through the policy of Rome toward us. If Rome were ready to reduce her primatial Bishop to the position of a *primus inter pares*, ready to recognize Anglican orders, to countenance worship in the vulgar tongue, to permit of the marriage of the clergy, to recede from her dogmas of 1854 and 1870, and to enter into communion with the Anglican Churches on a Catholic basis, it would be time for us to discuss what would be our duty in the premises. Our Bishops repelled Polish-American Old Catholics who were closer to us than that, and desired to come still closer. We must,

ourselves, do very much "levelling up" before we shall be fit for the unity that both parties make impossible to-day. We must make practical Catholicity the norm among laity and clergy. That we can better do by postponing the discussion of all sorts of questions looking toward reunion with Rome until there is at least a possibility of finding common ground upon which both communions could unite without disruption to either of them.

THE resolutions of the Massachusetts Church Union on the signal abuses now being perpetrated under color of the late amendment to Canon 19 will be found on another page. They voice the anxieties of what is probably the overwhelming majority of intelligent Churchmen, and they do so in conservative and temperate language.

We thoroughly believe—and we are quite generally in touch with Churchmen throughout the country—that the vast majority of men whose opinions are entitled to respect, hold, with us, that such practices as the "exchange of pulpits" that has twice been reported from Massachusetts, the turning of churches over to sectarian revivalists, of which there are three instances reported from Philadelphia, and the intrusion of sectarian ministers into the pulpits of churches for the preaching of what cannot be distinguished from ordinary sermons, is contrary both to the letter and to the spirit of the canon. If this is the case we can with propriety and dignity protest against such abuses, and we earnestly concur in the protest of the Massachusetts Church Union. At the same time we should not wish it understood that the American Church, generally, is a party to these abuses. Loyalty to the principles of the Ordinal prevails in the vast number of dioceses. Let nobody exaggerate the seriousness of the condition, which is bad enough in spots but not of wide extent.

During the next sixty to ninety days most of the Bishops will, in the ordinary course, address their diocesan conventions on subjects connected with the Church, and it is inevitable that practices occurring or likely to occur under color of this canon will be very generally considered. Much will depend upon the view that shall be commonly taken by the Bishops. If, as we thoroughly believe, the vast majority of the Bishops take the temperate and conservative view that has been enunciated by most of those who have written on the subject, the matter will be greatly simplified. We shall simply quarantine the Church against those who persist in misrepresenting it. If the utterances of the majority of the Bishops assume a more serious aspect, we shall meet the issue when it comes. We do not anticipate such a contingency.

In the meantime we earnestly entreat conservative Churchmen to be cautious in their public utterances. To maintain that the canon, either by letter or by spirit, justifies the practices that have been permitted in Massachusetts, Pennsylvania, and New York churches and, to a small extent, elsewhere, is simply to embarrass those who are seeking intelligently to protect the Church from a present danger, and is to invite the very abuses that we desire to prevent. Moreover, each defection to Rome that has occurred within recent weeks and each that, in popular rumor and newspaper gossip—of which we have had too much—has been threatened, is directly traceable to the influence of parties who have taken the extreme and unreasonable view of Canon 19. To prod the Church into excesses by advertising that excesses are now lawful, and then threaten defection to Rome or to influence others to secede by reason of those excesses, is a pastime which reflects something else than credit upon any who are guilty of it.

We earnestly call upon conservative Churchmen to rally to the defence of the American Church against those who, by word or deed, would commit her to practices that are inconsistent with the ordinal. Let us resolve that, by the grace of God, this Church will be firm in maintaining her Catholic heritage. Let us be careful not to write or to say that which affords aid to any who plunge the Church into excesses, by assuring them that in doing so they but reflect the letter and the spirit of the Church's law. And we entreat the Bishops, in their convention addresses, to allay the distress which so many of us feel, by setting forth in unmistakable terms their determination to protect the Church from any tampering with the sacred priesthood, by so using the discretion which is recognized as theirs by Canon 19 as to permit no intrusions into the preaching office of the Church, and by so expounding the canon as to reassure their loyal sons in the Church who maintain, with confidence, that the very fact that the Bishops gave their unanimous vote in

favor of the new amendment to the canon, proves the reasonableness of the presumption that the canon must be interpreted by the Ordinal, by the custom of the Church, and by the determination to protect the Church from danger.

WHEN certain of our clergy appear to have forgotten the Churchly way of answering the request to join in general, undenominational "revivals," it is reassuring to see narrated the experience of one who had declined such an invitation. The Rev. Dr. Oberly of Elizabeth, N. J., explains in his parish paper that he has thus declined, and writes as follows:

"In the light of many years of experience, I can see no ground for expecting any lasting, beneficial results. In December, 1905, an effort was made 'to deepen the spiritual life of the people.' I was in sympathy with the movement, and, while declining to take an active part, or to close the church, I agreed to offer daily prayer for the outpouring of the Holy Spirit, to offer the Eucharist with that intention, and to invite special preachers for Sunday evenings. What was the result? The union meetings became revival services, the well-worn machinery was put in motion, and many conversions were reported. A good many cards were sent to me by the committee signed by persons who desired to belong to this parish, or who claimed to be parishioners, and who solemnly pledged themselves on oath to lead hereafter a Christian life. Some of these people, mostly quite young, were registered communicants. The "revival" took place in Advent, but not one of those who signed received Holy Communion on the following Christmas day, nor so far as I know, at any time since. Not one of those persons comes to church, nor does any Christian work, nor gives a cent to the poor, nor to missions, nor to the support of the parish. What religion they had seems to have evaporated."

No one would wish to say that no good is accomplished by these "revivals," but one whose Churchmanship is an essential part of his religion can see how so much more good can be accomplished in a Churchly way, that it is not strange that our clergy generally decline to take part in revivals.

WHAT was a most interesting occasion, at which a Loving Cup was presented by American Churchmen to Mr. de Lodyginsky, the retiring Consul General from Russia in New York.

Mr. Lodyginsky's view of the possibilities of closer relations between the Anglican and Eastern communions is a most hopeful one. None of us would wish to unite the two communions on a platform of anti-Romanism. The platform would be rather one of pro-Catholicism. And pro-Catholicism should be our watchword for the future.

Much depends upon us. Unless we faithfully guard and develop the Catholicity of our own communion we shall not be able—we ought not to be able—to be trusted with a concordat of amity by the Eastern communion. Yet when men of the intelligence of Mr. de Lodyginsky once succeed in mastering our point of view, and learn how it is possible in fact for a Catholic Church to have Protestant members without thereby impairing the Catholicity of the Church itself, there will be good hopes for the future.

#### ANSWERS TO CORRESPONDENTS.

J. F. C.—The marriage license is a civil rather than an ecclesiastical requirement, and we are unable to digest the greatly varying laws of the states in regard to it. The English law as to banns is practically obsolete in this country, and ecclesiastical publication of banns during the Church service would not be accepted in civil law in any state, so far as we know, as the equivalent of a license. There is a fundamental difference between English and American civil marriage laws, in that the former assume the jurisdiction of (so-called) ecclesiastical courts over marriage causes, and the latter recognize no such courts as possessed of civil jurisdiction.

#### FLAMES FROM WATER.

Natural gas is a wonderful thing and the tricks it can play seem to upset many of the laws of Nature. Up Deer Creek in Allen county, Missouri, the well drillers have a pumping plant to supply the boiler of the drill rig with water. Among the pipes that are run down to the creek is one carrying the gas which leaks from the casing of the big well. This pipe has been run out into midstream and the escaping gas causes the water to boil violently. The escaping gas has been ignited, and so this boiling fountain in the middle of the creek burns with a hot, boiling flame, each bubble being filled with gas. The sight at night is weird, as the water seems a bubbling mass of flame, and the pipe being invisible, the fire seems to come directly from the water.—*Exchange.*

#### BISHOP OF LONDON AS MISSIONER

Preaches a Mission for Fourth Consecutive Lent

SKETCH OF THE NEW PRIMUS OF SCOTLAND

Death of Rev. George F. Holden

TROUBLES AT PLYMOUTH CHURCH ARE SETTLED

The Living Church News Bureau,  
London, March 19, 1908

THE Bishop of London's fourth Lenten mission began on Ash Wednesday afternoon, when the Bishop preached at Holy Trinity Church, Sloane Square, S. W. The mission, however, is being held, for the most part, much farther east, in the district of West Central London. The Bishop's general subject was Spiritual Wonder, in connection with five fundamental verities of the Catholic faith—namely, those of the Incarnation, the Atonement, the Ever-Blessed Trinity, Prayer, and the Blessed Sacrament of the Altar.

The Christian religion was, he said, as wonderful to-day as it was two thousand years ago. And he would ask them, had they lost their wonder? If so, how were they to get it back? In the first place, they were to give more time to devotions, prayer, and reading. Secondly, meditate. "Don't be afraid of the word 'Meditation.' Meditate in your own way. Take the Story, and ask the Holy Spirit, who inspired that Story, to bring it home to you and make it live again. That is meditation." Then study. And he would urge them to look into their lives. Lastly, persevere.

In speaking of meditation, the Bishop said he always recommended some special book for Lent, and, in recommending the book he would have them read this Lent, *The Holy Ghost, the Comforter*, written at the Bishop's request by his friend the (now late) Rev. G. F. Holden, vicar of All Saints', Margaret Street, his Lordship spoke in affecting terms of Mr. Holden's fatal illness, as such it proved to be, for on the following day he passed out of this mortal life (I refer again presently to this departed priest).

On Thursday, at the mid-day service at St. Paul's, Covent Garden, the Bishop again preached on "Spiritual Wonder" to a crowded congregation, described by the *Times* representative as composed mostly of "workaday" people. His message was to them, in brief, "Go back like children into the wonderland in which the early Church began." The Bishop also again made a touching allusion to the very serious illness of the vicar of All Saints', Margaret Street.

Allegrì's *Miserere* is being sung at St. Paul's Cathedral on Fridays in Lent after the 4 o'clock evensong.

I send a photograph of the newly elected Primus of the Scottish Church, the Most Rev. Dr. Robberds, Bishop of Brechin. And here I wish to correct an *erratum* in my previous

reference to his Lordship in connection with his elevation to the Primacy. I there practically stated that immediately prior to his being consecrated Bishop of Brechin four years ago he was assistant curate of the Church of St. Mary, Redcliffe, Bristol. I ought rather to have said that he was the vicar of St. Mary's, Redcliffe; although formerly, from 1887 to 1892, he served the assistant curacy of this church. The new Primus, unlike his predecessor, Bishop Wilkinson, is of Scottish extraction, and is one of the youngest members of the Scottish Episcopate, having been born in 1863. It is stated that the duties of the office of Primus are in reality much more



RT. REV. JOHN F. ROBBERDS, D.D.,  
BISHOP OF BRECHIN,  
Newly elected Primus of Scotland.

burdensome than the strictly limited responsibilities assigned by the canons would lead one to suppose.

#### DEATH OF REV. GEORGE F. HOLDEN.

The Rev. George Frederick Holden, vicar of All Saints', Margaret Street, passed away on Thursday last, his illness being double pneumonia as the result of influenza. He had been, as the *Times* obituarist rightly says, a well known figure in Church work in the West End for nearly five and twenty years. He was an Oxford M.A. (Pembroke College), and was admitted to the priesthood in 1882. Mr. Holden seems to have begun his



clerical career as an evangelical, for till 1884 he was assistant curate of a church in Liverpool, the benefice of which was in the gift of evangelical trustees. An intimate friend of the late Scottish Primus, he joined in 1885 the staff of clergy at his old parish of St. Peter's, Eaton Square (Prebendary Storrs having been then vicar for two years in the room of Dr. Wilkinson who had become Bishop of Truro), and was placed in charge of St. John's, Wilton Road, where he worked quietly but with exemplary priestly devotion and apparently marked spiritual results for twenty years. Just about this time three years ago, on the decease of the Rev. Prebendary Allen Whitworth, the Bishop of London appointed Mr. Holden to the vicarage of All Saints', Margaret Street, thus becoming the fourth vicar of this famous London Church. During his brief incumbency his work was mainly that of pulling the Church together again as a local Catholic center after the serious set back it had under the preceding vicar, who, though a man of much intellectual and administrative ability as well as an able preacher, was not adequately in sympathy with the ideals and traditions both in respect of teaching and worship which had been so prominently associated with All Saints' under its first two vicars, Mr. Upton Richards and Prebendary Berdmore Compton. In his new position Mr. Holden was more actively identified with the Catholic cause at large in the English Church, and was really one of the most valuable of Churchmen both as a Catholic teacher and as a fighter. The Bishop of London spoke of him as one of the most hard-working and devoted priests in the diocese of London. He was one of the officers of the English Church Union, being a member of the council. May he rest in peace!

## PLYMOUTH LITIGATION IS STOPPED.

The *Times* states that the Rev. O. E. Anwyl, vicar of All Saints', Plymouth, against whom proceedings were recently commenced in Sir Lewis Dibdin's court, for alleged non-compliance with the Bishop of Exeter's directions to discontinue the use of certain services and ceremonies, on Sunday last issued a letter to the congregation, in the course of which he says:

"I find that the interpretation I put upon certain of the Bishop's requirements was a mistaken one. The Bishop's interpretation, and not mine, appears to be binding upon me, and I desire, therefore, to say that in future I must strictly comply with each and all the Bishop's requirements in the sense in which I now understand the Bishop to have intended. This will involve, among other points, the abandonment of the special Holy Week services, as well as other services to which we have been long accustomed, and, until the Bishop sanctions some additional services, we must be restricted entirely to the Prayer Book services. The All Saints' 'Appendix' to *Hymns Ancient and Modern* will not be able to be used. Incense will be still used at the Offertory in the form in which the Bishop prescribes in his letter, and which, though he does not approve, he is willing to tolerate."

I suppose, therefore, we may conclude that the prosecution brought by the Bishop against the vicar will now be annulled.

## MISCELLANEOUS ITEMS.

Among the late Lord Aldenham's notable benefactions to St. Alban's Cathedral was the provision he made for a magnificent organ for the Cathedral, and this has recently become materialized. The organ, formerly placed above St. Cuthbert's screen (between the nave and choir), has been divided so as to open up the view of the vaulting from west to east, and has also been thoroughly remodelled and considerably enlarged, the cost exceeding £3,000. The dedication took place last week, in the presence of a large congregation, by the Dean of St. Albans.

Mr. John Cory, of Cardiff, has presented to the Archbishop of Canterbury, to be placed in Lambeth Palace, a large painting of the seven famous Bishops (including Archbishop Sancroft) who were committed to the Tower in 1688 because they refused to promulge King James II.'s "Declaration of Independence for Liberty of Conscience." In acknowledging the gift, the Primate states that it will greatly enrich the Lambeth collection.

Father Ignatius is confined to his bed at Llanthony Abbey by severe illness. He was in normal health until Thursday last, when he had a slight paralytic seizure.

Under the direction of the Bishop of London, a new work is being compiled by the Rev. Sadler Phillips, entitled *Our Early English Colonies*. It will contain the Bishop's historical address at Richmond, Va., and "a history of the American and West Indian Churches" from the earliest times founded on documents in the muniment room at Fulham Palace. The book is to be illustrated by facsimiles of interesting documents.

The Bishop of London (whose energy seems as untiring as that of the German Emperor or President Roosevelt) held a special service for the leading business and professional men of

the city at St. Michael's, Cornhill, yesterday, at 1 p. m. The attendance was by special invitation. The church was crowded, many even standing in the aisles. The Lord Mayor and sheriffs attended in state. Many prominent city men were present, including Mr. J. G. Nairne, of the Bank of England. The Bishop's desire that the service should be of the same character as that which he conducted in New York last September, was fully complied with. The subject of his sermon was The Spiritual Need of London.

The Bishop commenced by telling how the idea of the service originated from that which he held in Wall Street. What he wanted to put before them was "What London is: What London Means." There never was such a problem in the history of the whole world as London. Nothing stirred him more than the two separate lives, those of the rich and poor, which were lived. He told how, a few hours before, he had been with one of the richest women in England, who was shortly to undergo an operation. He could not help wondering what difference would her two million pounds make if the operation proved fatal, as compared with her trust in God. It mattered nothing, when this life came to a close, how much money they were going to leave behind. "The question is: 'Are you right with God? Are you honorable in your business and straight in your private life?'" Once again he pressed home the point which he brought out in New York—that they were all stewards of what they possessed. Only that morning he had "buried" one of his clergy (presumably the late vicar of All Saints', Margaret Street), who, two years ago, had written saying that he was getting more income in his new benefice than he needed, and that he wished to hand over the balance, which amounted to some £400 or £500 every year. That, said the Bishop, should be a lesson to those who had thousands where this priest only had hundreds.

J. G. HALL.

RESOLUTIONS OF MASSACHUSETTS  
CHURCH UNION ON CANON 19.

At a special meeting of the Massachusetts Church Union, held in Boston on March 19th, the following minute was unanimously adopted:

"Resolved, That the Massachusetts Church Union views with great regret the practical working of the amendment to Canon 19 of the General Canons, as passed at the late General Convention at Richmond. The Union cannot conceive that many of the Bishops and deputies who voted for this amendment would have done so could they have foreseen the untoward happenings which, even in so short a time, have resulted from the legislation they assisted in effecting. On account of the anomalous and disquieting conditions at present prevailing, and, under the canonical regulation in question, likely to continue, it is the strong hope of the Massachusetts Church Union that the recent amendment to Canon 19 will be recast, in the interest of Apostolic Order, at the next General Convention."

THE CHRIST-CHILD'S OUTSTRETCHED  
HANDS.

"THE MOST TOUCHING OF ALL PICTURES OF THE MADONNA AND CHILD IS THE ONE IN WHICH THE CHILD, SEATED ON HIS MOTHER'S KNEES, STRETCHES OUT HIS LITTLE ARMS TO BLESS THE WORLD

AND APPEALS TO IT FOR LOVE."

On His mother's knee, aroused from sleep,  
Jesus stretches out His arms, in love,  
Blessing all the world as from above; .  
Angels fly, a holy guard to keep.

Wondrous Child of power, love, and might,  
Born to triumph over Death and Sin,  
Soon for thee a conflict shall begin,  
Now the waiting world is filled with light.

See His gentle Mother gazing now  
Sadly on His face. Did coming woe  
Fill her heart with fear? And could she know  
Thorns at last must crown the Saviour's brow?

Still the Holy Child, in love divine,  
Stretches out His arms; no shade of gloom  
Dims His beauty now; the Cross and tomb  
Seem afar, though part of God's design.

Still the picture, rare, the nation's see,  
Still His arms outstretched in mute appeal  
Ask the love our souls, repentant, feel,  
While His beauty shines on you and me.

Asbury Park, N. Y.

MARTHA A. KIDDER.

**PRESENTATION TO M. DE LODYGENSKY**  
**American Churchmen Show Regard in New York**  
**for Departing Consul General from Russia**  
**LAST WEEK'S HAPPENINGS AMONG NEW YORK**  
**CHURCHES**

The Living Church News Bureau  
 New York, March 23, 1908

HERE was an interesting gathering of Churchmen at Trinity chapel, New York, on March 19th, in order to express to Nicholas N. de Lodygensky, the retiring Consul General from Russia in New York, the personal esteem of members of the Anglican Communion and their appreciation of his efforts to promote the reunion of Christendom.

Opportunity was taken to present to M. de Lodygensky a loving cup, together with several books and an address of appreciation bearing the signature of the subscribers. The loving cup is of solid silver, gilt inside, weighing 66 ounces, and 17 inches in height. It bears this inscription on one of the front panels:

THIS LOVING CUP IS PRESENTED  
 BY SOME OF HIS FRIENDS OF  
 THE AMERICAN CHURCH  
 TO  
 NICHOLAS N. DE LODYGENSKY  
 AS A MARK OF PERSONAL ESTEEM  
 AND IN APPRECIATION OF  
 HIS EFFORTS TO PROMOTE  
 THE REUNION OF CHRISTENDOM.  
 March 19, 1908.

On the opposite corresponding panel at the back are engraved the coat of arms of M. de Lodygensky. The books presented are Bishop Potter's *Reminiscences of Bishops and Archbishops*, Dr. Dix's *History of Trinity Church* (4 vols.), Dr. Lowndes' *Vindication of Anglican Orders* (2 vols.), Dr. Gummey's *Consecration of the Eucharist*, and the Rev. Henry Faber's *English Bible Versions*.

The gift was accompanied by the following address, which was illuminated on vellum and bound in Russia leather:

*"To the Honorable Nicholas N. de Lodygensky, Imperial Consul General of Russia at New York, etc.*

"We the undersigned as members of the American Church beg to express our sincere regret at hearing that you are about to return to your native country. You have done so much, during your residence here, to foster a friendly feeling between the American Church and the Orthodox Russian Church and to promote in every way in your power a sense of comradeship and union that your influence will be greatly missed.

"We trust that you will accept what we now have the pleasure in offering you as a token of our esteem, and that when you return to your Fatherland you will not cease your kind efforts to promote the cause of the Reunion of Christendom as wisely as you have done in the land of your sojourn.

"New York, March, 1908.

**BISHOPS.**

H. C. POTTER, D.D., LL.D., D.C.L.,  
*Bishop of New York.*  
 JAMES H. DARLINGTON, D.D.,  
*Bishop of Harrisburg.*  
 ROBERT CODMAN, D.D.,  
*Bishop of Maine.*  
 C. C. GRAFTON, D.D.,  
*Bishop of Pond du Lac.*  
 WM. M. BROWN, D.D.,  
*Bishop of Arkansas.*  
 C. P. ANDERSON, D.D.,  
*Bishop of Chicago.*  
 E. M. PARKER, D.D.,  
*Bp. Coadj. of New Hampshire.*

**PRIESTS.**

MORGAN DIX, D.D., D.C.L., Rector Trinity, New York.

ARTHUR LOWNDES, D.D., LL.D.,  
 Author of *Vindication of Anglican Orders.*  
 F. M. CLENDENIN, D.D., Rector St. Peter's, Westchester, N.Y.  
 G. WOOLSEY HODGE, Rector of Ascension, Philadelphia.  
 W. R. HUNTINGTON, D.D., D.C.L., Rector Grace, New York.  
 ERNEST M. STIRES, D.D., Rector St. Thomas', New York.  
 WILLIAM T. MANNING, D.D., Rector's Assistant, Trinity Church, New York.  
 WILLIAM H. VIBBERT, D.D., Vicar Trinity Chapel, New York.  
 ARTHUR RITCHIE, D.D., Rector St. Ignatius', New York.

CALBRAITH B. PERRY, D.D., Rector St. Luke's, Cambridge, N.Y.  
 G. C. HOUGHTON, D.D., Rector Transfiguration, New York.  
 J. H. WATSON, M.A., City Mission, New York.  
 JOHN CAMPBELL, Rector Church of the Mediator, New York.  
 MILO H. GATES, Rector Intercession, New York.  
 CHARLES EVERETT OSWALD, Curate of Trinity Chapel, New York.  
 J. BAPTISTE BLANCHET, D.D., Rector All Saints', Mariners' Harbor, Staten Island.  
 J. HARRIS KNOWLES, Curate St. Chrysostom's Chapel, New York.  
 J. CLARENCE JONES, Rector St. Mary's, Brooklyn.

HENRY BARKER, M.A., Rector All Saints', Rosendale, N. Y.  
 FREDERICK W. CORNELL, Chaplain, Randall's Island, New York.  
 SAMUEL MITCHELL, Curate St. Chrysostom's Chapel, New York.  
 HENRY RILEY GUMMEY, JR., D.D., Rector Grace, Haddonfield, N. J.  
 STUART CROCKETT, D.D., Rector Holyrood Church, New York.  
 WILLIAM CUNNINGHAM RODGERS, M.A., Curate St. Agnes' Chapel, New York.  
 J. B. WASSON, D.D., Chaplain to Strangers, New York.  
 J. C. LORD, M.A., Rector All Saints', Navesink, N. J.  
 GEORGE WILLIAM DOUGLAS, D.D., Canon Cathedral of St. John the Divine, New York.  
 THEODORE M. RILEY, D.D., Rector Christ Church, Hudson, N. Y., and Hon. Canon of the Cathedral of All Saints, Milwaukee.  
 JOSEPH A. FOSTER, Curate St. Peter's, Westchester, N. Y.  
 EDMUND BOOTH YOUNG, Rector St. Luke's, Chelsea, Mass.  
 J. S. B. HODGES, D.D., Rector Emeritus St. Paul's, Baltimore, Md.  
 D. I. ODELL, Rector Annunciation, Philadelphia.  
 J. S. MILLER, Rector House of Prayer, Newark.  
 WARNER E. L. WARD, Rector St. Paul's, Brooklyn.  
 WILLIAM HARMAN VAN ALLEN, D.D., Rector Advent, Boston.  
 G. E. MAGILL, Rector Holy Innocent's, Hoboken, N. J.  
 PHILIP A. H. BROWN, Vicar St. John's Chapel, New York.  
 GEORGE MCCLELLAN FISKE, D.D., Rector St. Stephen's, Providence, R. I.  
 GEORGE S. PRATT, Rector All Souls', New York.  
 OCTAVIUS APPEGATE, Rector St. John's, Kingston, N. Y.  
 CLARENCE WYATT BISPHAM, Rector St. Philip's, Philadelphia.  
 STURGES ALLEN, Superior Order of the Holy Cross, West Park, N. Y.  
 CHARLES MERCER HALL, M.A., Rector Church of the Holy Cross, Kingston, N. Y.  
 ARCHIBALD CAMPBELL KNOWLES, Rector St. Alban's, Olney, Philadelphia.  
 RALPH L. BRYDGES, Rector St. Mark's, Islip, N. Y.  
 BRUCE V. REDDISH, Rector St. John the Divine, Hasbrouck Heights, N. J.  
 CAMPBELL GRAY, Priest-in-Charge St. Barnabas', Deland, Fla.  
 CHARLES LEV. BRINE, Rector Christ Church, Portsmouth.  
 MAURICE W. BRITTON, Vicar Holy Cross, New York.  
 EDMUND B. SMITH, Chaplain St. Cornelius' Chapel, Governor's Island, New York.  
 JAMES A. MCCLEARY, Rector Ch. of Mediator, Edgewater, N. J.  
 CLARENCE BUEL, Priest of the Diocese of Maryland.  
 AUGUSTUS PRIME, Rector St. Margaret's, Brighton, Mass.  
 GEORGE WILLIAMSON SMITH, D.D., LL.D., Emeritus Professor of Trinity College, Hartford.  
 LAITY.  
 J. H. VAN AMBINGE.  
 EDWIN S. GORHAM.  
 H. H. CAMMANN.  
 GEORGE F. CRANE.  
 AMBROSE S. MURRAY, JR.



LOVING CUP PRESENTED TO N. DE LODYGENSKY  
 BY AMERICAN CHURCHMEN.

THOMAS D. WINDIATE, Rector St. Paul's, Fayetteville, Ark.  
 THOMAS B. FULCHER, Canon of All Saints' Cathedral, Albany, N. Y.  
 EDW. WALLACE NEIL, Sc.D, Rector St. Edward the Martyr's, New York.  
 H. M. DENSLOW, D.D., Professor of Pastoral Theology, General Theological Seminary, New York.  
 FRANCIS J. HALL, D.D., Professor of Dogmatic Theology, Western Theological Seminary, Chicago.  
 CLARENCE M. DUNHAM, Rector St. Jude's, Brooklyn.  
 GEORGE N. MEAD, M.A., Curate Corpus Christi, New York.  
 JOSEPH HOOPER, M.A., Rector Epiphany, Durham, Conn.  
 S. P. SIMPSON, Curate St. Clement's, New York.



KENNARD BUNTON.  
NICHOLAS F. PALMER.  
AUGUSTUS L. HYDE.  
FREDERIC C. MOREHOUSE.

CHARLES LANIER.  
SETH LOW.  
ELBRIDGE T. GERRY.  
WILLIAM JAY."

The gifts were presented by Bishop Potter on behalf of the donors, the addresses, in considerable part, being as follows:

**BISHOP POTTER:** We have assembled here, gentlemen, in order to present to our friend, the Consul General of Russia, the silver loving cup which stands on the table before you. Most of you, I fancy, all of you doubtless, are personal friends of Mr. Lodygensky, and have learned as I did with very keen regret that he was about to retire from his present position and be removed from the residence in New York which has made it, I hope, in some sense a home to him. He goes away from New York carrying away with him a quite peculiar sense. No foreign consul, so far as I know, has come into quite the relations to the Church that he has formed and fostered, and it has been a great delight to us in connection with many interesting occasions to have him present and to have him testify to his sincere interest and sympathy with the life of the Church in this land.

The problems with which we are dealing and the problems with which the Church in Russia are dealing are of course as diverse as the political, the social, and the various domestic conditions of life in that great land, and our own. It is not the attitude, the gift, the endowment of many men to go below the surface in that regard. The fine quality in the mental endowment of our friend, as I have encountered it, has been that he has been able to penetrate to those essential and substantial elements of identity of interest and of affection and of historic veneration which bind us and the Church in Russia together, and so we ask him, and I ask you, my dear friend, to take with you to your home in Russia the cup which stands on the table before you, at this moment, and which perhaps you would allow me—the inscription of which perhaps you will allow me to read (reading).

It is impossible that a man with your many and practical gifts can come into the horizon of our ecclesiastical or personal life without producing results which make your departure from that horizon profoundly depressing to us. I want you to know, when you go back to your Russian home, that great empire whose growth and progress and great political ideas we are all watching with intense interest and sympathy, you will carry with you the love and respect and undiminished interest of a great multitude of people who are represented by the reverend clergy and others who are in this room. We beg you, as the expression of that affection and respect to accept this loving cup and the books that go with it, and bear back with you to that native land the constant remembrance of our undying love. (Applause.)

**MR. LODYGENSKY:** My Lord Bishop and Very Reverend Brothers and Reverend Fathers: It is not a *captatio benevolentiae* that I really must begin by saying that I appeal to your generous tolerance. I have never been educated and prepared for making addresses and speeches, and if I say some words now to-day, it will just be a plain expression of my heart. If there will be some grammatical or syntactical errors, you will pardon them of a stranger who has spent only six years in this hospitable land, who has certainly made some progress in his knowledge of the great Anglo-Saxon language, but not sufficient. What I want to say and I hope that you will believe that it is my sincere feeling, is that this is to-day one of the happiest days of my life, to be greeted in this way by representatives of the Anglican Church in the United States. It is a most important event in my personal life. If you will pardon me for entering on some small details, it will explain to you how I came to love this *Ecclesia Anglicana*.

This question has been put to me by many persons and there is absolutely no personal merit of my own in it. My mother was a very religious person, and she had an English education. She was born in the year of Napoleon, 1812, the time when Russian civilized society was Voltarian, but she herself was of another turn of mind. At the same time when I learned the prayers in Russian from her, I learned them in English, and I read the Gospel into old Slavic and in English at the same time. When a boy at school, at a college in Moscow, every Sunday I went to my church at 8 o'clock, and at 11 to the English chapel, and when I learned the catechism and the history of the Church through the professor of theology, he positively pointed to this special peculiar feature, that the Anglican communion is not Protestant, and he even referred to the tradition that even St. Paul himself had been on the shores of Britain, as well as some of the other Eastern fathers. So this is the explanation of the riddle that I was always aspiring to come nearer and study this Church and have close relations with it. I had no opportunity until I came here, with the only exception, as I say, that I always went to the English church when I could do it.

Your Lordship made an allusion that although there are such great differences between the two Churches and States, and so forth, there are points of similitude. Now this is precisely the important motif of all my feeling and all my personal relations. Both of our Churches are Catholic. They are apostolic. They have their apostolic orders, and they are independent; without being anti-Roman, they are non-Roman. So this is the situation, and this gives the opportunity of mutual attraction and mutual interest. That, I consider, is the great blessing that I had before leaving on the eve of my career and my life; I had this opportunity of spending six years

in America. I regret that I did not come earlier, and had not more years to spend here.

I want to say now, if it is not calling too much for your patience, that in paying these great compliments to my activity here, it is a cloud of incense, and that out of all this cloud of incense there is only one point where I may say that really I did something, and this is that in 1903, with the most fervent prayers, I requested the Right Rev. Bishop of Fond du Lac to go over to Russia. This was my motion, and it was seconded by one of our friends here. Now this was a really very important event, although it came on the eve of this unfortunate war; nevertheless it produced a very great impression. In the history of the relations of the two Churches, this was the second American Bishop who went over. The first was Bishop Young of the state of Florida, I think a curate of Dr. Dix's. This is forty years ago. Now you see the visit of Bishop Creighton of England and the quite recent visit of the Bishop of London; after having been here and received your pitcher, he went over to Russia. These personal visits are precisely the best way of coming closer together. I remember that in vain I tried even to recommend to your Right Rev. Bishop to go when you went to Egypt, but I think you could not go because it was at the time of the Revolution or something like that. The Bishop of Delaware was just in the same situation; he promised that he would go, but he could not. Now that all these bad times, the war and revolution, is over, I think it would be very important that some practical, closer relations should be established. You have on both sides institutions; you have here—I beg pardon if the name is not correct; it is either the Committee or the Commission of Foreign Relations of your General Convention; what is the proper title?

**BISHOP POTTER:** We have the Joint Commission.

**MR. LODYGENSKY:** Now the result of this visit was the appointing by the Holy Governing Synod of Russia, of a special commission for the study of the relations of the Anglican communion, and the presence of one of the most enlightened Archbishops, Archbishop Sergius of Finland, who knows English. Those are two permanent institutions, but I want to refer to two special ones which presents opportunities. In June, if I am not in error, there will be a Pan-Anglican Congress. On the other side, Russia is on the eve of a local council. If it is not abusing your patience too much, I want to point out what an important event in the inner life of the Russian Church it is. The last local council was in 1667, called by the Czar Alexis, the father of Peter the Great. It was for the revision of books. There were representatives of the four patriarchates. The local council, which will be convoked now, is called to pass on internal matters, but there is hope that the representatives of the patriarchates will also be invited and be present. This would seem to me to be an occasion that the Anglican communion, as well in England as from the East, would also take some interest in this event of internal evolution of the Russian Church.

**BISHOP POTTER:** When does that sit?

**MR. LODYGENSKY:** It is not yet decided. It is the Emperor himself who took the initiative, because, as you know, in our Church the councils are convoked by the Emperor. It was so in Byzantium and it was so in Russia, and it will be just the same thing now. The date is not yet fixed, but it was hoped that it will be perhaps in the fall of this year.

**BISHOP POTTER:** I will move at the Lambeth Conference that we unite in sending a commission.

**MR. LODYGENSKY:** That is the point. And at last I want to mention a modest organization which also can be of great help, that is the newly instituted Anglican and Eastern Orthodox Churches Union, with the mother organization in England and a branch here in America. The committee of this Union may set at work and elaborate a programme of practical studies.

That is all I have to say about the Russian Church. But at last I would beg permission, although a stranger and a foreigner, to tell you the feeling and opinion I have in regard to the Anglican communion at large. If I were an Anglican, I should be just as happy as I am in being an Easterner. (Applause.) I should consider that I belonged to a Church which has the entire Evangelical truth, which has the apostolic orders, which has obtained and conserved its independence. It is an autocephalous Church. I think that in these attempts or tendencies towards the reunion of Christendom, the Anglican communion, the *Ecclesia Anglicana*, has a great mission. It is the only independent Church of the Western Patriarchate. The Western Patriarchate, history not only teaches us, but even the present shows us, is unfortunately in a state of disintegration. In the 16th and 17th centuries, you find these great Protestant movements. At the same time the English Church separated. Then came the Jansenists, and the Dutch Church, the only remnants of Catholicism now. The Gallican Church was crushed and now we see the results. What do you see in France? What do you see in Italy? In Spain? I think that the Anglican communion, if it takes in its hands the banner of the revival of true Catholicity in the West, will find followers and will help those who want to remain Catholics without being subjects of one city. Now this is perhaps entering into a province which is none of mine, but this is the result of my studies here and of my personal relations.

Once more, I beg to express my most deep and heartfelt thanks for you, my Lord Bishop, and for all of our good friends and my friends who have, in their great kindness, honored me by their friend-

ship during all of this time, and now present me with such a beautiful gift and interesting books, which I will take home as a remembrance of the best times and the hour of my life here in your city. (Great applause.) This is quite a little thing in comparison with these beauties (presenting a book to Bishop Potter). I beg your permission.

BISHOP POTTER: I am very much obliged to you. Thank you.

MR. LODYGENSKY: I would say to all these gentlemen, those who have not this book and would like to have it, it would be the greatest pleasure to me to send it to all of them.

BISHOP POTTER: I have here, my Consul-General, a photograph which I want to show you, which only came to my house to-day (showing a photograph to the Consul-General) and which is the first picture you ever saw of a Greek Archbishop and a Bishop of the Anglican communion.

MR. LODYGENSKY: Assisting at the same ceremony.

BISHOP POTTER: Yes, sir. That is the baptism of my little grandson who is there, you see. (Indicating to the Consul-General), and the Archbishop of Zante, who was here in this country some years ago, you remember.

MR. LODYGENSKY: Yes.

BISHOP POTTER: He was good enough to accompany me to my daughter's house in the Catskills, and when I was to baptize my little grandson, we arrived at my daughter's house and she said, with her unvarying courtesy: "I am very sorry, Your Grace, that I have but two spare rooms, one for my father and one for yourself, but my husband has made arrangements for your chaplain to sleep at the Club." "Not at all," said the Archbishop, "he will sleep on the floor on a blanket at my feet." (Laughter.) I may say that I have not brought the clergy of the diocese of New York to that perfection of habit. (Laughter.)

MR. LODYGENSKY: I conclude that this is not the first time, Bishop, that you celebrated with the Greeks?

BISHOP POTTER: Oh, not at all, not at all. We have had the great privilege and honor of blessing—I think you have, Dr. Dix, one of your altars placed under the service of a Greek priest?

DR. DIX: I think so.

BISHOP POTTER: I am sure of that because I borrowed it of you. (Laughter.) You were very amiable about it. When we got to Kingston on the same journey, the Rev. Charles Mercer Hall came to me and asked if I would allow the Archbishop to go to his church and say a little office of consecration. He was going to let a stone into his altar, and that stone on which the Holy Communion has been celebrated ever since in that church, at that altar where the learned Judge Alton B. Parker, who was a candidate for the office of President, worships—that altar was placed by the Archbishop of Zante, in Greek orders. I think that is a very interesting fact.

MR. LODYGENSKY: There is another union.

BISHOP POTTER: There you see it began; it began and it continues. But now we wish you all joy, my dear Consul-General, and a safe voyage with your extremely precious luggage. Good-bye!

#### MISCELLANEOUS.

The library of the General Theological Seminary has recently received from the estate of the late Right Rev. Leighton Coleman his collection of autographs. Bishop Coleman had been for many years a collector of autographs, and the volumes containing the letters and manuscripts which he collected are of exceptional interest. By this addition to the autographs of Bishops to those already at the Seminary in the Murphy collection, the Seminary collection becomes one of the best in any public institution. The collection of Bishop Coleman also contains many autographs of authors and of Anglican Bishops and clergy.

The various mid-day and other special Lenten services and devotions continue to be well attended. On Friday, the 20th inst., St. Paul's chapel was crowded at noon with business men and women when Bishop Courtney preached. The experiment of a noon hour service at Christ Church, Broadway, continues to be successful in its results.

Lenten preachers at St. James' Church, Goshen (the Rev. George W. Dumbell, D.D., rector), on Wednesday evenings include the Rev. J. Holmes McGuinness, Rev. F. S. Smithers, Rev. William Fitz-Simon, Ven. Archdeacon Thomas, Rev. Charles Mercer Hall, and the rector.

A committee of the Laymen's Union some months ago decided to make an effort to get some leading English Church laymen to come to this country to speak on the great missions of the Church of England all over the world. To this end Bishop Brewster, Bishop Darlington, and others have been asked to look for such a man during this coming visit to the Pan-Anglican Conference and when found to extend to him an invitation.

On Wednesday the 18th inst. the Federation of Men's Clubs met at Grace chapel together with representatives from civic organizations such as the Citizens' Union, etc., to take action with regard to the anti-race track betting bills now before the Legislature at Albany. The Rev. W. S. Chase of Brooklyn,

Mr. J. J. Murphy, secretary of the Citizens' Union, and others made addresses and it was resolved that these united clubs and organizations should memorialize the Legislature in favor of the strong position taken by Governor Hughes against race-track gambling.

The Summer outing and Conference for men under the auspices of the Seabury Society will be held this summer at Kent, Conn. from Aug. 1st to 9th. The Rev. Dr. Lloyd and the Rev. Father Officer will be there to help in the missionary researches and devotional meetings.

The offering of the Church of the Incarnation, for Domestic and Foreign Missions, is \$11,110. This more than fulfills the amount of their apportionment.

#### RESTORATION OF ST. MARK'S, JERSEY CITY.

THE reopening of St. Mark's Church, Jersey City (the Rev. Frederic E. Mortimer, rector), was noted several weeks since. It is now possible to give, as will be found on the next page, an illustration showing the chancel as restored and improved. The church was seriously damaged by fire about a year ago and the work of restoration thereby made necessary was made the occasion for marked improvement. The plans for the decoration were prepared and partly executed by the rector and his assistant, the Rev. George B. Wood.

Among the improvements are the erection of nearly one hundred feet of oak screen around the galleries on either side of the chancel. All the oak canopies, stalls, and altar have been refinished to one and the same color. The decorations of the ceiling and chancel are more elaborate than formerly. The sacristy and outer-sacristy have been panelled in hard wood. All the walls of the church have been painted in oils.

The Sunday school room is very superior to the old one in the beautiful historical frieze. An extra story has been built over the printing office, and has been divided so that part can be used for altar bread work and other purposes.

The Lady Chapel has been entirely redecorated and the walls hung with Van Eyck tapestry of most beautiful design. The windows above the altar in the chapel were sent to England to be restored and came back as good as new.

The new circular window—Our Lord in Majesty—is very beautiful and promises to be as helpful from a devotional point of view as the one destroyed.

The statues for the Rood—Our Lord, St. Mary, and St. John—have been carved in Oberammergau by the son of the famous Joseph Mayer, who took the part of the Christ in the Passion Play. A generous parishioner has defrayed the cost, and will have the comfort of knowing how every eye entering the church turns to the imaged Christ upon the Cross, the hope of our salvation.

Another member of St. Mark's has given an entirely new and large set of figures for the Creche.

We can only mention now a few of the restorations. One of great interest, the "Old Master," a painting of St. Raphael and Tobias, said to have been painted by Murillo and his pupils, has been so well restored that it looks better than before the fire. The Madonna and Child, given in memory of Bishop Starkey, will once more look down from the north wall. The two stained glass windows in the Lady Chapel have travelled to London and back, and look as they did when new.

Parish energies are now directed toward raising a fund to provide a new organ at a cost of about \$2,500, half of which was raised in the offerings at the service of rededication.

There has been placed in the church a copy of The Annunciation by Fra Filippo Lippi (1469), made by an artist in England, the same size as the original in the National Gallery in London, as a memorial to the first priest of the Church in Jersey City, so far as known, the Rev. Edmund D. Barry, D.D. St. Matthew's parish was organized on the 21st day of August, 1808, and was consolidated with St. Mark's some years ago. The latter parish will, therefore, shortly celebrate the centennial of the founding of St. Matthew's. Dr. Barry was rector from 1809 until 1816, though resident in New York, and again from 1824 until some years later.

A view of the restored and improved chancel will be found on the next page.

I DO NOT SAY you can make yourself merry and happy when you are in a physical condition which is contrary to such mental condition, but by practice and effort you can learn to withdraw from it, refusing to allow your judgments and actions to be ruled by it. "What does that matter?" you will learn to say. "It is enough for me to know that the sun does shine, and that this is only a weary fog that is round about me for a moment. I shall come out into the light beyond presently." This is faith—faith in God, who is Light.—George MacDonald.





RESTORED CHANCEL, ST. MARK'S CHURCH, JERSEY CITY.



## INTERCESSION IN CHICAGO AND ELSEWHERE FOR INCREASE OF MINISTRY

### Fifty Priests in Membership of the Ember Guild

#### DAY OF PRAYER IS OBSERVED AT AUSTIN CHURCH

#### Resignation of Rev. Charles E. Bowles at Ravenswood

#### OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau /  
Chicago, March 28, 1908

THE Ember guild, which was started by some of the clergy of this diocese within the past year, to keep the Ember seasons with special prayers, meditations, and celebrations of the Holy Eucharist, offering intercessions for the increase in the number of candidates for Holy Orders, now enrolls nearly fifty priests in different parts of the nation, the membership including a good many of those in the diocese of Chicago, and in neighboring dioceses. The Lenten Ember Day notices to the guild called attention to the recent death of the Rev. Frederick W. Barker, of Merrill, Wisconsin, who was one of the members of the guild.

Friday, the 20th day of March, was observed in St. Martin's Church, Austin (the Rev. R. H. F. Gairdner, rector), as a day of prayer. From 8 A. M. to 8 P. M. there was unceasing prayer offered in the church, over seventy of the parishioners having volunteered to come to the church at stated hours for this purpose. An extensive outline of themes for intercession had been drawn up by the rector, and the day was one of deep, quiet devotion. The new organ lately installed in St. Martin's is proving very satisfactory in every way. The Rev. Luther Pardee, who was once the rector of the parish, was present at the service of opening, and Dr. Falk was the organist of the occasion. On Wednesday evenings during Lent a series of services with special organ music is being held, and the rector has invited several of the leading organists of the city to play at these services.

Large congregations greeted Bishop Weller during the eight days of his series of conferences at Grace Church, Chicago. The church was crowded at the Sunday services, and hundreds came on the week-nights, as well. A great many Church people in all parts of the city and suburbs feel that the officials of Grace Church parish have laid them under welcome obligations, by making it possible for them to attend this remarkable series of conferences.

Universal regret greeted the announcement, made during the second week of Lent, that the Rev. C. E. Bowles has been obliged by ill health to resign his parish of All Saints', Ravenswood, the resignation to take effect on April 1st. The Rev. W. H. Willard Jones will take charge of the parish until after Easter. Father Bowles has not been well ever since the death of his mother, several months ago, and the stress of parish work during this particularly trying winter in Chicago, when there has been so much illness everywhere, has depleted his strength till he has decided to cease work for a while, and to take a long rest. He will go at once to the home of his brother, Mr. George Bowles, at Port Washington, Long Island, where it is earnestly hoped by his large circle of friends that his health will speedily be restored. He has been the beloved rector of All Saints' parish for nearly ten years. During this period the parish has steadily grown in numbers, as well as in spiritual life. There were 95 families, with 750 souls, when he came. There are now 130 families, with 750 souls. The communicants have increased from 250 to 364, the Easter communicants from about 150 to 275, and the Sunday school from 120 to 200. The daily celebration of the Holy Eucharist has been a feature of the parish life for years under Father Bowles. Last year there were 576 services in the church, of which 402 were celebrations of the Holy Eucharist. The parish is in first-class condition, with a Woman's Auxiliary branch of 40 members, a Junior Auxiliary of 30, a chapter of the Daughters of the King numbering 26, an Evening Guild of 20, a Men's Club of 30, and both senior and junior chapters of the Brotherhood of St. Andrew. The financial condition of the parish is excellent, the total receipts last year having been over \$6,000, as against some \$2,725 the year before Father Bowles became the rector. The parish has been liberal in its gifts to the general work of the Church, as well as to diocesan work. The deep personal regard and the frequent intercessions of a host of friends will follow Father Bowles as he leaves the city where he has been at work ever since his ordination in 1892. His name now stands within

twenty-five of the head of the diocesan list of over 100 clergy, in seniority of residence in Chicago.

Bishop Anderson instituted the Rev. Homer Worthington Starr as the rector of Christ Church, Winnetka, on the morning of the First Sunday in Lent, confirming at the same service a class of eleven candidates, nearly all being men or boys. Among the new departments of work recently organized in this parish are the study classes for men and women, meeting separately, under the direction of the rector, the theme of study being "The Teachings of Our Lord applied to our Modern Social and Industrial Problems." The boys of the parish have been formed into a "Castle Iona" of the "Knights of King Arthur," and the Sunday school has been reorganized and graded throughout. The male choir has been reinforced by the addition of a vested double quartette, which has greatly strengthened the musical department of the parish.

The special preachers at the Church of the Epiphany, on Wednesday evenings in Lent are: the Rev. A. W. Griffin, the Rev. R. M. Kemp, the Rev. Dr. J. S. Stone, the Rev. W. O. Waters, and the Rev. S. B. Blunt. At St. James', Chicago, Dr. Stone has invited this year a series of visiting priests for the 4 o'clock services on Sunday afternoons, as follows: the Rev. E. A. Larrabee, the Rev. A. W. Griffin, the Rev. Dr. J. H. Hopkins, the Rev. J. H. Edwards, the Rev. G. C. Stewart, and the Rev. S. B. Blunt. At St. Peter's Church, on four of the Sunday evenings in Lent, visiting priests are preaching, namely, the Rev. Dr. J. S. Stone, the Rev. Dr. J. H. Hopkins, the Rev. E. A. Larrabee, and the Rev. G. C. Stewart.

During the six months since the Rev. R. M. Kemp became the rector of St. Chrysostom's parish, Chicago, the work of the parish has gained in every way. The congregations on Sundays have increased rapidly, and the Lenten attendance at the 5 P. M. daily services is among the most numerous in the city. The parish is now negotiating for the purchase of a double house, on Dearborn Avenue near the church, for use as a parish house, and this addition to the equipment of the parish will be of great assistance in furthering the parish work in all departments. A parish paper, *St. Chrysostom's Herald*, has been started, and reached its fourth number with the beginning of Lent. There are now ten parish societies besides the choir and Sunday school. The rector is preaching a powerful series of sermons on the Sunday evenings in Lent, on "The Christian Home." On the morning of the Second Sunday in Lent, the sermon at St. Chrysostom's was by the Rt. Rev. the Bishop of Kearney, being the sermon on the Hale Foundation, Western Theological Seminary. Bishop Anderson confirmed a class of twenty-eight candidates, presented by the Rev. R. M. Kemp, on the evening of the First Sunday in Lent.

The vestry of St. Mark's Church, Evanston, have elected the Rev. Herbert A. Wilson as curate of the parish, and on Ash Wednesday he began his work of assisting the Rev. Dr. Little.

Dean Sumner lately completed his second year at the Cathedral, and the *Cathedral Chimes* contains a summary of the large work which has been accomplished under his energetic leadership during this comparatively brief period. Not only has the parish work of the Cathedral, as it may properly be called, been maintained and increased, but the deanery, as the headquarters of the diocesan City Mission, has become an increasing influence in many parts of the great civic enterprises of Chicago. For years the vicinity of the Cathedral has been infested with disreputable houses. This immediate neighborhood is now much improved in character. Lake and Randolph Streets have been actually freed from all resorts of a vicious nature. Chief Shippy, the Chief of Chicago's police, is carrying on the regulation of this neighborhood directly from his own personal desk at police headquarters. Dean Sumner has been instrumental in closing six other places of evil resort, having summoned the Board of Health to his aid. A new building was lately opened near the clergy house on Peoria Street, under a false name. The Dean discovered this, and the building has been closed and will be torn down, undoubtedly, by the fire department, if an attempt is made to reopen it. Scarcely a day passes but the clergy of the Cathedral are appealed to in the name of justice on behalf of some unfortunate of the neighborhood. Dean Sumner, during the past two months, has been invited to make many addresses outside the Cathedral. Besides presenting the cause of City Missions and the Cathedral work in several Chicago and suburban parishes, he has gone thus to Freeport, Momence, Ottawa, and Rockford, and in Chicago has made addresses at a meeting of "The Cribside Society," and

before "The Jewish Women's Council" of Sinai Temple; before "The Juvenile Court Committee" of the Chicago Woman's Club; before a meeting of "The Advisory Committee of the Bureau of Charities," at Hull House; before "The Shakespeare School Association," and at "The Tribune Lodging House." In addition to all this, Dean Sumner is attending meetings, weekly or semi-weekly, of eleven philanthropic, protective, and relief organizations, besides those connected with the work of the diocese.

Increasing interest is centering in the weekly meetings of the Lent study class, on Saturdays at 11 A. M., in the Church Club rooms. Mrs. Hopkins was able to be present at the meeting on March 21st for the first time since Lent began. On March 28th the papers are to be from members of the Church of the Mediator, Morgan Park. Mrs. B. T. Roberts' paper will describe "The Psalter"; Mrs. H. C. Russell's, "The Lectionary." Miss K. Ellen Inglehart will tell about "The Douay Version of the Bible," and Mrs. Fred E. Young, about "The Marginal Readings Bible." The reference books suggested by the committee for this programme are Neale and Littledale's *Commentary*; John Eadie's *The English Bible*; the Preface to the Marginal Readings Bible, and Appendix XII, General Convention Journal of 1901.

TERTIUS.

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

### I.—THE NEW TESTAMENT CONCEPTION OF THE CHURCH.

THE first of the Lenten Conferences at St. Mark's Church, Philadelphia—following the preliminary conference reported in last week's issue—was held on Thursday evening of last week. Dr. Mortimer said in part:

We are living in times of great religious unrest, confronted with the dangers of two extremes—on the one hand, an extreme of Protestantism, represented by the so-called new theology, which is a denial of the Divinity of Christ, of the reality of sin, and which substitutes for Christianity Pantheism; and, on the other hand, of Romanism, Papal Infallibility with its latest utterance denying the right of the religious man to read, to think, or to vote, in a word, to exercise his privileges as a man or as a citizen. Between these two extremes, in a place of unique opportunity and therefore of responsibility, stands the Anglican Communion, holding all the essentials of the Catholic faith, possessing Apostolic orders and valid sacraments, and fortunately untrammelled by any irreformable action in the past. She alone is in a position, if she is true to herself, to afford a rallying ground for those who are not prepared to accept the monstrous claims of the Papacy to infallible utterance on all questions of faith and morals, or to those who are unwilling to give up their faith in the evangelical doctrines of Christianity.

At such a time it is of great importance that we should assure ourselves by investigation exactly what the Catholic position is, and we must necessarily begin by examining our conception of the Church of Christ, since almost everything depends upon that.

If the Church is a mere organization, an association of people for social or religious purposes, like all things human it must decay. If, however, it is, as we believe, the Body of Christ, it can never die, and we have the assurance of its Lord that the gates of hell shall not prevail against it. It may be persecuted, as it has often in the past, as our Lord Himself was; but after every period of persecution there will always be a glorious resurrection.

For our conception of the Church we must start at least with the teaching of the New Testament, and indeed, if we grasp this, we shall not require to go much further. In the days of the most radical higher criticism we were told that only four books of the New Testament were absolutely genuine and authentic: the epistles of St. Paul to the Romans, to the Galatians, and the first and second epistles to the Corinthians. Later criticism has reversed Bauer's verdict, and restored, with some emendations, the rest of the New Testament. But we might confine ourselves to one epistle of St. Paul, the first to the Corinthians, and we should find there an adequate revelation of what the Church is. St. Paul tells us again and again that it is the Body of Christ. He is not, however, contented with using a mere metaphor or illustration, but he tells us with great detail what he means by the Body of Christ. In Romans 12: 4-5, in I. Cor. 12: 12-14, in Ephes. 4: 15-16, and finally in Col. 1: 18, 24, he describes at very great length the Church as the Body of Christ.

It will help us, before we approach St. Paul's teaching, to ask what we ourselves mean by a living body. Do we mean merely the material flesh and blood and bones which we can see and touch, and the chemical properties of which we can analyze? No; for these things alone are simply dead matter. We mean these but we mean also something behind them which holds them together, and which we may call spirit, soul or life. Without this the flesh and blood and bones are simply so many pounds and ounces of nitrogen and carbon and lime, etc. That which constitutes them a living body is the life or spirit, which, acting through the marvellous processes of digestion, has not only gradually built up the organism, but preserves it from

decay and enables it to fulfil all its various functions. Separate soul and body, take away spirit or life, and in one moment all the intricate and varied machinery not only stops but stops altogether. The moment after death the eye retains all its delicate parts but it is unable to see; the brain possesses precisely the same convolutions but it is no longer an instrument of thought. It is evident, therefore, that when we speak of a living body we mean spirit quite as much as matter, and we cannot separate them in our conception of body, for man's bodily life is not merely a representation of his spiritual; it is his spiritual life, developing under bodily conditions. And the converse is also true; for even when man is recognized as essentially spiritual, yet his spiritual being has no avenue, no expression other than bodily, so that if he is not spiritual in and through the body he cannot be spiritual at all. Man therefore is spirit in and through body.

Now this is precisely what St. Paul teaches in regard to the Church. He says, "There is one body, and one Spirit" (Eph. 4: 4); and again, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body" (I. Cor. 12: 12-13); and again, "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another" (Rom. 12: 4-5). In these passages St. Paul makes three assertions:

1. That the body is composed of all the members. It is a whole; the head is Christ (Col. 1: 18).
2. That the admission into this body is by Baptism.
3. That there is a peculiar unity caused by a common life, which is the result of the operation of that one Spirit, the Holy Ghost, which is the common life.

We cannot, therefore, conceive of the Church as the Body of Christ without taking into account first this note of unity, and we may gain perhaps a clearer view of the Church's unity by stating the three partial erroneous views which are found amongst men.

1. There is the modern rationalistic view of a unity artificially formed from diversity by fusing individuals into a society. This is absolutely inconsistent with our Lord's revelation in Holy Scripture of the Church's unity. It is the sort of unity of which we speak when we speak of the fiction of a legal corporation, such as a railroad corporation, which consists precisely of the sum total of all the stockholders and is without any other coherence than is found in a community of interest, and can be dissolved at any time. This is not the unity of a living body such as the Church.

2. Then there is the Protestant view of a purely spiritual unity, which is independent of, and indeed contrasted with, a bodily or corporate unity. But, as we have seen, we cannot separate body and spirit without the death of the body.

3. Lastly there is the modern Roman view of a bodily unity, visible and external, and contrasted with spiritual unity. These last two views, while diametrically opposed, contain partial and different views of truth, but together make up the whole truth; for the unity of the Church is both a bodily and spiritual union: "For by one Spirit are we all baptized into one body" (I. Cor. 12: 13).

In the Nicene Creed, which is drawn from Holy Scripture, our conception of the Church is expressed in the words, "I believe one Catholic and Apostolic Church." We have briefly treated of the Church's oneness. What do we mean by its Catholicity? Surely that all men are eligible for membership in it, and equal in it as regards their salvability. The Church's Catholicity requires us to reject, on the one hand, the Puritan doctrine which narrows down the Church to those who possess the ideal holiness of a self-constituted standard, and, on the other hand, the teaching of the Church of Rome which confines membership in the Church to those who are in external communion with the Bishop of Rome.

It may be well to pause here and observe that there is not in the New Testament the smallest hint that external communion with Rome has anything to do with being a member of the body of Christ. St. Paul says that we are admitted into this body by baptism. Romans say by accepting *ex animo* the claims of the Pope of Rome. For instance, a person baptized even in the Roman Church is not a member of the Church if he does not believe in a doctrine which was promulgated less than forty years ago, the infallibility of the Pope, for by the decree concerning this doctrine those who do not accept it are *de facto* excommunicate and cut off from the body of the Church. It is true that some Roman theologians admit that all baptized persons who are not in communion with Rome belong to the soul of the Church though not to the body, a very generous admission only made in modern times, but absolutely contradicted by St. Paul, who says that every baptized person is part of the body, not merely of the soul, of the Church.

We have one note left, that of Apostolicity. By this we mean that the Church's authority depends upon our mission from her Lord through His Apostles to evangelize the world, which mission includes the authority and gifts necessary for her work. This mission implies not only the handing on of Apostolic doctrine, but Apostolic succession, by which we mean a principle of continuity in the ministry of the Church, the Bishops succeeding one another in an unbroken chain from Christ Himself through His Apostles and their successors, the Bishops of the Church, and reaching down to the Episcopate of the present day. While the doctrine of Apostolic succession is recognized by the Roman, Eastern, and Anglican branches of the

Church to-day as absolutely essential to lawful ministry in the Church, and to the validity of the Sacraments, it is quite naturally rejected by the various Protestant bodies who forfeited the Apostolic ministry when they separated from the Church, and who cannot regain it except on the condition of reunion with the Church.

This seems to be indicated also in St. Paul's treatment of the Church as the Body of Christ, since he says, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. 12: 4-5); and again, "But now hath God set the members every one of them in the body, as it hath pleased Him" (I. Cor. 12: 18). Here St. Paul puts before us the Church as one body composed of many members, certain of which are organs performing necessary functions for the well-being of the whole body. But these organs do not confer life on the body; indeed they depend absolutely on the one life of the body. As we have said, at the moment after death the eye still retains all its marvellous parts unimpaired, but the life has departed and the eye is therefore useless to the body and to itself. The life of the eye is the life of the body specialized for a particular functional purpose, and yet it would be quite untrue to say that its capacity for seeing was conferred upon it at the will or by the act of the body. No, St. Paul says it is God who "hath set the members every one of them in the body, as it hath pleased Him."

Surely this illustrates the doctrine of the priesthood of the Church. It is an organ of the Body, not having a life apart from or in place of the Body, but having the life of the Body specialized by the function of priesthood. We might say it was like the eye of the body. If a man by accident loses his eyes he becomes blind. He does not lose his life but he loses a most important organ of his body, on which his work and happiness largely depend. All the other organs of his body cannot reproduce the eye. Only God who made the body, as St. Paul says, can do this.

So in regard to the sectarian ministries. We cannot deny that they are part of the Body of Christ by Baptism, but they are a part which has forfeited a most important organ, the organ of priesthood, and having lost this organ once they can never reproduce it. A blind man may do wonderful things with his other senses to make up for his blindness, but he cannot recover his sight. We may well recognize how much sectarian ministries accomplish, taking into consideration their great limitations, but we certainly ought not to consider them an adequate representation of the Body of Christ with the organ of Apostolic ministry lost. They may have many other gifts but they have not this.

In the last General Convention some well intentioned persons passed an amendment to one of our canons, to permit sectarian ministers who were willing to accept our view of their ministry (that is, that they were Christian men but only laymen) on special occasions to give an address in our churches. The canon was intended by its supporters to be restrictive. So far as we may judge of its working in the East it has not proved restrictive at all. But whether this be so or not we may surely say that it is not only unnecessary but most dangerous to have blind guides teaching our people. Every Bishop when he is consecrated solemnly promises that he will "drive away from the Church all erroneous and strange doctrine contrary to God's Word." How then can he authorize a man to teach in our Church who rejects some doctrine which this Church has received, or maintains some doctrine which this Church has rejected? Is it not quite inconsistent with his consecration vow?

We may sum up then by saying that our position is that of St. Paul. We regard the Church as the Body of Christ. We recognize all baptized Christians as part of that Body, and we equally reject the claims of Rome which makes communion with the Pope a condition of being a member of the Church, and the position of the various sects who, in addition to having no valid ministry, each rejects some part of the Catholic Faith or teaches some erroneous doctrines. If we are to use our great opportunity in the present day as apparently the only center of unity, we must keep ourselves free from entangling alliances with the imperfect forms of Christianity, whether they err by excess or defect, whether they represent the extremes of Romanism or Protestantism.

### SEA-WORSHIP.

Like a great organ in a darkened church  
Whose slow tones search  
The heavy undertone of murmured prayer  
And softer grandly rise  
To the deep skies,  
Swept upward through the incensed-laden air,  
Or, like those night-winds whirled  
Around the world,  
Breathing slow anthems from the solemn pines  
When the great floods of air  
Rouse everywhere  
Deep music from earth's jagged mountain lines,  
So up to God sounds on eternally,  
Sonorous, vibrant, the enormous sea.

L. TUCKER.

## Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES

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

### A SABBATH DAY AT CAPERNAUM.

• FOR THE FIFTH SUNDAY IN LENT.

Catechism: XIV. How Many Sacraments? Text: St. Matt. 4: 23.  
Scripture: St. Mark 1: 21-34.

WE have already studied some circumstances connected with Capernaum which should now be recalled. After the turning of the water into wine at Cana of Galilee, Jesus was at Capernaum for a few days before going to Jerusalem for the Passover (St. John 2: 12). There is no record of miracles done at that time, but they are implied by St. Luke 4: 23. After His return to Galilee from Judea, Jesus had healed the nobleman's son, who was sick at Capernaum. After His rejection at Nazareth, He had removed to Capernaum (St. Matt. 4: 13-16). This is the first Sabbath recorded since that removal. The miraculous draught of fishes and the call of the four disciples to leave all and become "fishers of men," had taken place immediately before this Sabbath. As they left their nets to go with Jesus, He led them into Capernaum (verse 21).

The synagogue at Capernaum was built for the Jews by a wealthy centurion, for whom Jesus later healed a slave (St. Luke 7: 5).

We have already, in connection with the service at Nazareth, learned that it was the custom for the ruler of the Synagogue to invite any distinguished visitor to read a lesson and sometimes to address the congregation. The order of service here would be practically the same as there. When Jesus began His teaching, the people were astonished at the authority with which He spoke. The authority which astonished them was not that of external authority. The scribes claimed and tried to enforce that kind of authority. They tried to explain the application of the Law of Moses to the smallest details of life. Jesus' authority was of another kind. He went to the very heart of things. He showed the fallacy of that religious life which pretended to keep the commandments of God and offended against the commonest dictates of humanity. Probably the thing which astonished them most was the fact that He did not hesitate to supersede the old commandments of God. For instance, in the sermon on the mount, He said: "Ye have heard that it was said to them (not by them, as A. V.) of old time, Thou shalt not kill . . . but I say unto you," etc. He calmly set aside the old, narrow interpretation of the commandments of God, and in His own name, and by His own authority, gave a new, searching interpretation which, by its very truthfulness to the best dictates of the heart of man, commended itself to all. No wonder they were "astonished at His teaching."

There is a very striking picture in the incident of the man with an unclean spirit. Study the story carefully until you can see it clearly. Then you will be able to make your pupils see it also. It is a picture not without its moral. For, notice, it was a spirit of *uncleanness*. There are various degrees of uncleanness, and every one of them is dangerous, if tolerated. Impure thoughts, words, and actions, if admitted a place in a child's life, defile and contaminate not only his own life but all those who come in contact with him. This danger should be noticed at times. Here is an opportunity. Make your appeal on a high ground. As members of Christ, and as having the Holy Spirit dwelling in our hearts, we must not admit even an unclean thought, much less speak of that which is impure.

From the synagogue, Jesus went with His four disciples to the home of SS. Peter and Andrew. There, as St. Luke tells us, they found Simon's wife's mother "holden with a great fever; and they besought Him for her" (4: 38). Jesus came and stood over her, and taking her by the hand, "rebuked the fever" and it left her. Then she arose and ministered to them. It is interesting to remember that both the homes which received Jesus were blessed by His presence. Here, St. Peter's mother-in-law was relieved of the fever. At Bethany, the home which had so often received Jesus was made glad by the restoration of Lazarus from the dead. No home can be all that might be and should be unless it admits Jesus into it. Every



home should have a family altar, where daily prayers are offered. Children should be reminded not to forget their daily prayers and reading of the Bible. Our ideal of life is kept much more safely when we daily bring Jesus into our lives.

Both the teaching in the synagogue and the healing of the man with the unclean spirit had caused great wonder in Capernaum. Practically every Jewish family in Capernaum had been there for the service. The news was thus carried to every part of the city. Being the Sabbath day, they counted it unlawful to carry any kind of burden. They could not, therefore, bring their sick friends while the Sabbath rest continued. But with the Jews, the next day began at sunset. As soon as three stars could be counted, the next day had begun. Anxiously they waited for the close of the day. When the sun went down, they began to come to the house where Jesus was. No one who came went away disappointed. They showed their faith by coming, and Jesus sent them away healed, every one. There was one man who did not come at this time, who was brought later (St. Mark 2: 1-12). At Nazareth our Lord could do no miracles because the people would not fulfil their part of the conditions. Even Jesus cannot help those who will not fulfil the conditions which He lays down. He can help no one who is unwilling to be helped.

It was a busy day, and a wonderful one. Yet Jesus is as ready now as He was then to help all those who will accept His aid. Each Lord's day the opportunity is given us to come into His presence and listen to His wonderful words—words such as "never man spake." Those who have come to years of discretion and have been admitted into the full communion of the sacramental life of Christ, may receive Him into their own hearts and souls, and be strengthened and refreshed by that Presence to keep out all that is unclean, and every burning fever that would destroy the soul.

## 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.*

### SENSIBLE ADVICE.

To the Editor of *The Living Church*:

**I**N regard to the violation of the amendment of Canon 19 (for clearly the exchange of pulpits or the invitation of a sectarian to preach at an ordinary Sunday evening service do not come under the amendment), there seems to me a dignified course of procedure for Catholics to pursue. If, when there is a violation of the canon, rectors of parishes and prominent Catholic laymen should firmly and calmly protest, either in person or in writing to their Bishop, while professing perfect loyalty, against such violation, the occurrence of these violations would be less. Hysterical utterances, which are in some cases disloyal, and sermons with polemical titles, are of no value whatsoever. The Bishop is responsible; hold him responsible: Let him know that we object, and will do so whenever there is need.

One thing our hysterical brethren do not seem to know how to do, which is, to keep out of the secular newspapers. My experience is that we of the clergy could have meetings to form a society for any purpose whatever, and the newspapers would ignore us if we did not let them know about it or send them an account. A dinner to discuss Anglo-Roman Union would have passed unnoticed if the reporters had not been told to be on hand

H. P. SCRATCHLEY.

Bloomfield, N. J.

### ANGLO-ROMAN RELATIONS

To the Editor of *The Living Church*:

**W**ILL you permit me to question the exactness of one statement in your leader on the "Anglo-Roman Union," published February 22nd? You say: "Let gentlemen understand distinctly that 'corporate reunion of Anglicans with the Apostolic See' means with the See as it is conducted in the twentieth century and can mean nothing else." Apparently you assume that Rome has settled down to a definite and final position from which there may never again be any shadow of turn-

ing. History and the doctrine of probabilities do not bear out this assumption; on the contrary, the "conduct" of the Apostolic See changes and must change from year to year and from Pontiff to Pontiff, even as it changed during the reign of Pius IX. and from the Pontificate of Leo XIII. to that of Pius X. It is claimed that at present the Holy See is dominated by a reactionary Curia; grant this; yet can anyone doubt that if, by the grace of God, a second Hildebrand were called to be another Gregory the Great, he would make his own will supreme over all external influences? Since the Reformation Rome is said to have been ready on three occasions to make generous terms with the Anglican Church; it is entirely dependent on the personality of the occupant of the Chair of Peter whether or no she may not assume the attitude again. It would be heresy to say that God could not, at His pleasure, raise up a Pope who, from the Roman side, would do everything essential to bring to an end the divisions between the two Communion, and we that have faith believe that in His own good time He will raise up such an one.

In the meantime, looking forward and not back, it behooves us to put our own house in order against the coming of that great day. Rome cannot do all, nor can we alone by our own activities effect the reconciliation; but at least we can prepare the way, even if Rome is at present inactive, and the first step is to revise our standards of what constitutes our "irreducible minimum," while effecting the same revision in our judgment of what, in the Roman system, is for us impossible of acceptance. Of necessity this must be a slow process and dependent on the mental growth and development of the component individuals who make up the Anglican Communion, but the number of inessentials on either side which we now hold to be essentials, and which must be placed in the other category before reunion is possible, is far smaller than the number of equally inessential things that, since the beginning of the Oxford Movement, have been justly judged and incontinently abandoned. If, for the future, we look for the correspondences between Rome and ourselves, instead of jealously searching out and magnifying the differences, it will not be long before we realize that the things we must stand for to the death are few in number even though they may be fundamental in their nature.

And the second step is the consistent elimination from our part of the Church of those points of difference which are not founded on essential principles, but have been left us as an embarrassing heritage from an historic past.

Dr. Huntington's plea for the "filing for reference" of the XXXIX Articles is exactly in line with this process, and no better first step towards the final unity of the Catholic Church could be imagined. And there are many other instances of a like nature, ranging in magnitude and importance from the restoration of the "Holy Communion commonly called the Mass" to its rightful place as a Sacrifice as well as a Communion and as the one supreme and obligatory act of public worship, and a revision of some of our missionary methods in Roman Catholic countries, to the elimination of the gratuitously misleading epithet "Protestant" from the official designation of the American Church and the cutting out of the intruded Ten Commandments from the Communion Office. At present this part of the Catholic Church is handicapped by a crushing weight of sixteenth and seventeenth century legacies that not only retard the progress of Catholic unity, but serve as excuse and justification for those who, on the one hand, would undo the work of the Oxford Movement, and on the other, would land us in the glittering quicksand of "unsectarianism."

At present, it seems to me both Rome and we ourselves are prone to exalt into importance matters of secondary moment, as, for example, the celibacy of the clergy on the one hand, vernacular services on the other. Let us discriminate between dogma and discipline, and segregate in a single category the absolute fundamentals of faith and conscience, and we shall then find that in most of these we are at one, that the "irreducible minimum" is not so portentous as it appears, while the questions of predilection or policy or administration offer no difficulties that cannot be adjusted by charitable concessions and liberal compromises.

And in the process of a readjustment of standards there is, it seems to me, no single thing to be compared in importance with the reassertion of the Sacramental basis of the Church as an organism. The duty plain before us is that of upholding against every adversary the great fact that the Church as an organism exists for the Sacraments she administers, and for the efficiency of which the Apostolic Succession has been ordained

and is sacredly preserved. This is the great Organic Law, the "Charter of Liberties" of the Catholic Church, though for generations almost lost to sight, and if we can restore it once more in all its integrity, the rest is easy; for before this one transcendent truth all else sinks into unimportance. Here, I believe, the layman may do great service; it is for him that the Sacraments were ordained, and for him that the ecclesiastical hierarchy exists. Theological subtleties are not for him, nor the curious inquiring into the mysteries of dogma and the intricacies of ceremonial, but it is for him to demand that the Sacraments be recognized once more in their absolute primacy. I should like to see a society formed, of laymen exclusively, who would take their stand on this doctrine of Sacramentalism, all the members of which should be solemnly bound to uphold the Sacraments as the very reason for being of the Visible Church; to place themselves, where this were physically possible, only under the spiritual direction of priests who held to the same Catholic doctrine, and in every way to show publicly their reverence for and dependence on the several Sacraments. In the case of the Holy Eucharist each member of such a society should be bound in honor to require of his parish priest, as of right, that there should be at least one celebration of the Holy Communion in his parish church on each Sunday and Holy Day (except Good Friday) throughout the year, and if this were refused without good cause, I should like to see it recognized as natural and permissible for those refused the privilege of taking part in the one supreme act of Christian worship, to betake themselves to the nearest Roman Catholic church, where they would not be denied the benefit of joining in that worship refused them at home.

It seems to me that more can be done by this establishing of new standards of the essential and the inessential; by this elimination of schismatic details of doctrine and liturgy and ceremonial, and by a determined lay insistence on a dominant Sacramentalism, than by those methods of ceremonial approximation in vogue in some quarters. We know, all of us, parishes where the adoption of the "fiddleback" chasuble, the seating of the officiating priests in the middle of the Creed, the fixing of a holy-water stoup at the door, or the advocacy of the use of the rosary, is considered the last word in the preliminaries of reunion. I submit that the result is often exactly the reverse, and that it would be far better for the cause of Catholic reunion if all these and other details of a similar nature were abandoned at once, that the "ritualistic" movement should stop short at the point it has now reached, and that all our energies should be devoted to the exaltation of the doctrines of Sacramentalism, the steady discouragement of essentially Protestant doctrines and practices, the quiet isolation and ostracism of those in any official position in the Church who betray their Lord with the kiss of "reinterpretation," and, finally, by the charitable determination that for the future we should search not for the points of difference but for those of contact between ourselves and the other portions of the Catholic Church, that with us are co-inheritors of Catholic truth, Catholic order, and the Catholic Sacraments.

R. A. CRAM.

### BETTER PREACHING.

*To the Editor of The Living Church:*

I HAVE been interested in the letter from a layman to Bishop Potter and his plea for better preaching. If such conditions prevail in New York, the fate of the less favored localities may be imagined.

It does, indeed, seem a grave mistake to allow the most incompetent minds to handle publicly the great truths of our holy religion, often in such a crude manner as to shock and weary earnest Church people and utterly to confuse and disgust truth-seekers. It may be said that "practice makes preachers." But why should the public suffer by the practice? We are not obliged to hang our walls with the attempts of undeveloped artists, nor listen to the music of embryo composers. Why, then, to poor sermons, where so much more beside our sensibilities is at stake?

Let a clergyman practise the art of writing sermons until a competent committee, chosen by the General Convention, shall agree that he can convincingly instruct or rouse to holy enthusiasm. And if such a committee would also select sermons of the great preachers to be read in every church throughout the year, surely not a difficult matter considering our definite doctrine and the volumes of magnificent sermons to draw from, it might put in abeyance the "I" which grows like a weed in

a certain clever soil, but it would also recognize true worth, and the Church throughout the land would have the best. The clergy could then give serious thought to the sermons they wrote, and the Church be the richer for that thought. Incidentally, there might be an increase in our congregations.

Portland, Oregon.

(Mrs.) A. E. BRECK.

### LAYMAN WANTED FOR TOKYO WORK.

*To the Editor of The Living Church:*

ST. PAUL'S COLLEGE, Tokyo, needs a layman for its faculty. He should be unmarried, about 25 years old, and have a degree from some American college of good standing. If he has had some experience as a teacher, so much the better. And if he has some acquaintance with business methods he would be of much use in the commercial department of St. Paul's. A knowledge of music and a liking for athletic sports are likewise desirable. Good health and communicant membership in the Protestant Episcopal Church or some Church in communion with it are indispensable qualifications. The man is needed in Tokyo by September 10th.

Bishop McKim and President Tucker ask the Board of Missions to nominate a man.

I will be pleased to give any further information desired. If any of the clergy know of young men before whom such an opportunity for usefulness might be placed personally, I will be grateful if names and addresses may be sent to me promptly.

281 Fourth Ave., New York.

JOHN W. WOOD,

March 18.

*Corresponding Secretary.*

### THE TRANSLATION OF BISHOPS.

*To the Editor of The Living Church:*

IF your columns are to be opened to a discussion of this subject, I should be glad to say a few words, following the paper of the Bishop of Southern Ohio.

I. As to the *legality*.

(1) It is true there is no express prohibition. There never has been any. But it has always been understood that it was not lawful. (2) Taken along with Canon 9, which only contemplates the *consecration* of a Bishop-elect, *i. e.*, that he should be a Presbyter, § v. of Canon 10 seems to exclude the election to a vacant see of any Bishop save a Missionary Bishop. (3) A joint commission, appointed in 1901, has still under consideration the subject not merely of the wisdom but of the legality of the translation of a Diocesan or a Coadjutor Bishop. The most that those on this commission who favor translation have been able to do was to propose (in 1907) an additional section to Article II. of the Constitution, *making it legal*. The consideration of this proposal was postponed until 1910. So that the present illegality seems to be admitted.

II. On the question of the wisdom or desirableness of such translations, permit me to repeat what I said in an address to my diocese in 1903:

"In view of the migratory character of the clergy I feel sure that you will agree with me that any change (such as some advocate) in the hitherto unbroken custom (if it be not an actual rule) of the Church in the United States, forbidding the translation of a Bishop from one diocese to another, would be exceedingly ill-advised. With these shifting local pastorates it is of the greatest importance that at any rate the Chief Pastor should be permanent. Since the matter has been discussed, and particularly with reference to smaller dioceses, I should like to take this opportunity to record my conviction that any such change would be mischievous for these two reasons, in addition to that just given.

"(1) With no authority (as in England) to care for the see from which a Bishop might be taken, as well as for that to which he was sent, we might have the same sort of selfish seeking of its own interests on the part of a large and wealthy diocese, regardless of the interests of a smaller (and therefore perhaps more difficult) diocese, that we now see in the case of parishes in choosing a rector.

"(2) I do not dwell on the temptation to ambition that might be put in the way of Bishops, though I fear history shows that this could not be regarded as an impossible danger. But I would ask you to consider the serious damage that would be done to a Bishop's position and influence in his diocese if he were proposed as a candidate elsewhere and not elected. This might happen for excellent reasons, in no way reflecting on his value and usefulness in the position to which he had been called; yet the defeated candidate (as he would be regarded) would be thought of as one who had been

'turned down;' and a sense of instability would have been introduced, which would, I am sure, be hurtful."

III. I quite recognize the advantages which might arise, under proper conditions, from the choice of a man already trained and proved in episcopal administration for such a see as Washington or New York. If Washington could be made the see of the Presiding Bishop, allowing in that case the translation of a diocesan Bishop on his election by the House of Bishops, it would probably be a gain. But that is not at present, at any rate, a practical question. Nor the election to such a see as New York by the Bishops of the Province.

Under our existing arrangements for the election of Bishops, I am convinced that any permission for the translation of Diocesans or Coadjutors would be extremely unwise.

March 21, 1908.

ARTHUR C. A. HALL.  
*Bishop of Vermont.*

### ROMAN EQUIVALENTS OF CANON 19.

*To the Editor of The Living Church:*

IN a recent issue of your esteemed weekly I noticed statements that Archbishops Ussher and Whately had officiated in Roman churches in Ireland in actual use as such. Having waited for some time for some one more qualified to write on the subject I now venture to state that in my opinion your correspondents are mistaken in the matter. May I venture to suggest that Archbishop Ussher, being Lord Primate of the Church of Ireland during very unsettled times, was called upon in the exercise of his office to officiate in many of the ancient Church edifices in his jurisdiction where the celebration of the Mass is known as a matter of history to have been maintained by adherents of the See of Rome long after the introduction of the English Book of Common Prayer? As regards Archbishop Whately, I can more positively affirm that he did not so officiate in any Roman church in Ireland, having had the privilege as a youth of knowing very intimately many of his contemporaries, including his most noted biographer, my dear friend the late William John Fitzpatrick, member of the Royal Irish Academy of Literature, who was himself a devout member of the Roman Catholic Church. It is true however that the Rt. Rev. John Jebb, Lord Bishop of Limerick, 1822 to 1834, did endear himself so much to the Roman Catholics of his diocese that on several occasions he preached by invitation in their churches, and that on the occasion of his funeral the Roman Catholic Bishop of Limerick officially attended the services with many of his clergy. A similar incident taking place in connection with the Roman Catholic Archbishop of Dublin at the funeral of my dear friend the late Archbishop Lord Plunket was noted by the present writer in the *Philadelphia Church Standard* for March 15th, 1902. Those who desire further information on the matter will find many interesting details in my friend, Mr. W. J. Fitzpatrick's *Life and Times of the Rt. Rev. James Doyle, D.D.* (R. C.) Bishop of Kildare, also in Mr. Walsham How's *Memoir of William Conyngham, Fourth Baron Plunket and Sixty-fourth Lord Archbishop of Dublin.*

Faithfully yours,

Baltimore, Md., March 20, 1908. EDWARD H. EARLE.  
*Priest in Charge, Chapel of the Redemption.*

### SECTARIAN MINISTERS IN CHURCH PULPITS.

*To the Editor of The Living Church:*

THE news and the editorial columns of the Church papers have had great surprises, at least for the laity, during the past few weeks.

It appears that one of the prominent rectors in Manhattan has invited five or six sectarian ministers of as many different persuasions to instruct the faithful committed to his charge. From the viewpoint of a Churchman such a procedure needs only to be stated to be condemned.

During the episcopate of the immediate predecessor of the present Bishop of New York, much the same thing was attempted by some rectors of great influence, and without the consent of the Bishop; indeed he was not even asked, and, apparently, for two very good reasons. First, he could not consent if he would, and second, he would not if he could. When it came to the knowledge of the Bishop that such attempt had been made, he gently but firmly rebuked them, and the incident was closed.

It cannot be lawful to expose the faithful to the teachings

(apparently by authority) of heretics or schismatics, while the Church bids them pray to be delivered therefrom.

It has been asserted, by way of apology, that these sectarian ministers are more orthodox than the late rector of St. Andrew's, Rochester, or any of his numerous sympathizers among the so-called Broad or liberal clergy. This statement, though doubtless true, will hardly be considered sufficient justification to overlook the violation of the law of the Book of Common Prayer.

The possession of a goodly amount of sanctified common sense would save a loyal priest from committing such a blunder.

Sectarianism, as manifested in opposition to the Catholic Church, appears to be a device of the evil one, and none the less so when its hatred is directed, not against the Church, but against what might be termed its own household. The four denominations having the greatest numerical strength, have, by division and subdivision, multiplied until they now number sixty-four distinct bodies, thus proving that they could not live in peace and harmony with each other, even for the sake of Jesus, our Lord and God, who came down from heaven to bring peace to men of good will.

The late Dr. John Mason Neale labored, but in vain, to find even one article of the Christian faith upon which all sectarians could be said to be agreed. It is, however, remarkable that all are agreed in opposition to the Catholic Church, in which Episcopalians confess themselves believers. Notwithstanding all this, the great love and mercy of God is manifest in the devout lives of millions of souls, members of these various sectarian bodies and therefore not of the body of the Church, but who undoubtedly belong to its soul. They were born in sectarianism and have no thought of being in a state of rebellion against God's Church.

The holy Church throughout all the world teaches her children that all who live up to the light which they possess, and keep the windows of their soul ever open towards heaven, and "do justly and love mercy and walk humbly before God," are in the way of salvation.

It is estimated that the ministers of these various sectarian bodies are the great obstacles to Church unity, with, of course, many honorable exceptions.

It is a duty to despise sectarianism, and equally a duty to love its adherents, and out of that love to pray for them: that they may be "lightened more and more with the Light of the everlasting Gospel"; that they may "covet the best gifts"; that they may desire to know the truth; and that our heavenly Father may give them above what they can ask or think; and that at the last the beatific vision may be theirs. This the Church does in her public assemblies.

To withhold truth is only to deceive and hurt the soul, and is only a false charity.

A. D. HOLLAND.

224 West 105th Street, New York.

### PHILADELPHIA CHURCHES IN PROTESTANT REVIVAL.

*To the Editor of The Living Church:*

IT is with genuine regret that I have read the paragraph under the title "Under Canon 19" in your issue of March 21st, referring to the revival services in Philadelphia, and especially to those to be held at St. Andrew's Church.

I fail to recognize by what right you describe the Rev. Mr. George B. Lund as an "intruding minister." The phrase is both incorrect and offensive, and can do nothing but harm.

There is no doubt that it is perfectly proper for any one to hold and maintain the position that Canon 19 was ill advised, and that participation in general revival movements is undesirable, and productive of more mischief than advantage; but the very nature of the question should forbid the employment of inuendo and petty spitefulness.

We hear much of the difficulty many men are experiencing in remaining loyal to the Church since the passing of Canon 19. We have it described in your last issue as "the secret work of Satan," and are told that "It has given the Church a blow." Did it ever occur to some of the leaders and spokesmen of the Catholic party that the use of petty, uncharitable, and unjust language, the bandying of feeble words, the exhibition of ill-concealed spite, shake the loyalty of many men who value the Church just in proportion as she manifests the Spirit of Jesus Christ, and sets herself resolutely to lead men to a nobler, more splendid conception of the life of God and the life of man?

I would not disparage orthodoxy, but there is an orthodoxy

of the heart and spirit which is fully as essential as that of the mind. To substitute ecclesiasticism for love of God and man, is to deny the whole spirit and teaching of Jesus Christ. To make the Church the house of a petty, narrow spirit is to give the lie to her loftiest pretensions. For her chiefest glory lies not in the fact of her maintenance of any external organization or body of tradition, venerable though they may be, but in her unceasing effort to forward noble, splendid living in the fear and love of God, in her constant warfare against evil, and in her devotion to the ideals and spirit of her great pattern and exemplar, Jesus Christ.

But if the maintenance of certain standards is essential to the preservation of the purity of the Church's life and service, at least let them be defended in the spirit of charity and large mindedness. I have never read that Jesus Christ ever sneered at any man.

Very truly yours,  
Princeton, N. J., March 20, 1908. RALPH B. POMEROY.

To the Editor of *The Living Church*:

WE have heard of the "common sense" of the Convention that passed the amended Canon 19, and are told that it does not sanction the Open Pulpit.

At present Philadelphia is enjoying a revival under Presbyterian auspices. The papers and sign boards announce that a reverend doctor and seventy-five leading evangelists are holding meetings in a number of places and among them a P. E. church.

It would appear that this church is about 150 feet away from a large Presbyterian church which is the storm center of the district, and that the P. E. church is apparently used as a sort of overflow meeting place. The evangelists are assigned to the various churches by the reverend doctor, and the one sent to the P. E. church is a minister of another denomination.

The meetings are continuous for weeks, the professed object being the salvation of souls. Is it not fair to ask, if Canon 19, which names a special occasion, can be utilized for continuous instruction on religious subjects for a period of weeks, why not for months or years?

At the meetings cards are distributed to all comers asking if they belong to any religious body, and if not, they are requested to state 'what Church they prefer.' So under this canon, if this is a fair use of it, a consecrated building may be given over to make converts to any form of belief, and persons not belonging to the Church, who have no interest or obligation to teach the faith and order of the Church, may give continuous religious instruction and lead their converts and possibly children of the Church to whatever form of faith they may advocate, provided a Bishop can be found so weak or easy as to give his consent.

If the canon has been improperly used, it would seem an imperative duty of the House of Bishops to lose no time in declaring their understanding of it, for the guidance of rectors and benefit of the laity.

W. C. HALL.

### ALL IN WHITE.

All in white the plum'd trees  
Rhythmic sway and swaying fling  
Lustrous crystals, rainbow-hued,  
On the graves of vanished flowers,  
Wreathing them to requiems low  
All in white.

All in white the frozen fields  
Cherish underneath the mold  
Seeds of fruit and grain to be.  
Fair their covering, jewel-sown—  
Winter's warmest, softest down,  
All in white.

All in white the mountains smile  
Through their haze of frosty air—  
Symbols of eternal peace,  
Changeless, spotless, sun-illumed,  
High above the wind-torn clouds  
All in white.

All in white may I be wrapt  
When the Summer days are dead,  
White my robe and white my bed,  
Snow-filled all the sky o'erhead—  
Winter, pray thou cover me  
All in white.

LINDA DUVAL KUHLETHAU.

## LITERARY

### NEW BOOKS FOR LENT.

The increase of volumes made especially for the season of Lent is slow, because the number of readers of such volumes is very limited. There are, however, two or three such works published regularly every year, and one laments that the number of appreciative readers does not increase more rapidly. The only new volume of readings adapted to each of the forty days of Lent is *Through the Forty Days*, by Rev. A. W. Snyder (Thomas Whittaker, New York. \$1.00 net). Mr. Snyder's terse, practical style is already familiar through his many tracts and his previous volumes. This is a useful addition to the useful volumes from his pen that have gone before.

For the Three Hours' Addresses of Good Friday, there is just ready a new volume by the Rev. Edward A. Larrabee, rector of the Church of the Ascension, Chicago, entitled *The Calls of the Conqueror* (The Young Churchman Co., Milwaukee, 60 cts net). This is the second volume of Good Friday meditations from Father Larrabee's pen. He treats the subject in this volume by a division of the Seven Words into these subjects: The Triumph of Prayer, The Triumph of Grace, The Triumph of Love, The Triumph of Holiness, The Triumph of Suffering, The Triumph of Patience, and The Triumph of Obedience. There is the same high standard of personal spirituality that this author has always held up, and the same reliance upon the sacramental means of grace given within the Church for the development of the highest life that can be attained by the Christian.

### DEVOTIONAL MANUALS.

A very excellent manual is *Calvary Every Day*, compiled and arranged by the Rev. Charles Mercer Hall. The contents are very varied, including devotions for the Holy Eucharist, prayers for boys and girls, litanies and special devotions for many classes and many particular needs, as well as brief statements of doctrine and grouped subjects for meditation. The little volume concludes with a number of devotional hymns. An addition to the Library of Devotion published by Methuen & Co., is *Devotions for Every Day of the Week and the Great Festivals*, by John Wesley, with an introduction by Charles Bodington. Few Churchmen, even among those who are generally well informed, can be aware what a mass of devotional matter of the highest order may be gathered from the writings of John Wesley, as is testified by this volume. The meditations herein contained remind one of the psalms of David and of the aspirations of the author of the *Imitation of Christ*. The book is divided into devotions for the several days of the week, each sub-divided into parts for four hours of prayer during the day; then into devotions for the great festivals, similarly divided, and finally into a number of occasional devotions, including those for a family, litanies, special prayers and the like. The versicles and petitions for the Church contained in the litany for family use (pages 178-79) might well be made the special petitions of the Church at this time of anxiety, together with the general intercession for the Church immediately following. One realizes now how fraught with serious consequences is the failure of the Church to deal adequately with such of her children as, perhaps, are not always wise in their zeal for the accomplishment of God's work, when he sees what was the devotional and liturgical power of John Wesley and remembers what was the outcome of his ministry within and without the Church. May God save us from like mistakes in the present generation!

The devotional use of the Psalter is accentuated in a little volume of *Psalter Prayers* (Thomas Whittaker, New York. 40 cents).

The publishers of the works of John Henry Newman have divided his volume *Meditations and Devotions* in three short volumes entitled, respectively: Part I., *The Month of May*, Part II., *Stations of the Cross*, and Part III., *Meditations on Christian Doctrine*. Each of these is published by Longmans, Green and Co. in cloth at 40 cents net. They are of varying degrees of adaptation to Anglican needs, the third part, consisting of meditations, being especially useful.

### RECENT PAMPHLETS.

#### ECCLESIASTICAL SUBJECTS.

A time of especial intellectual anxiety always multiplies the pamphlet literature which deals with issues of the day. The present anxieties in the Church have begun to produce the literature on the subject that might be anticipated.

In an address to the clergy and laity by the Right Reverend the Bishop of Fond du Lac on the subject of *The General Convention*, Bishop Grafton tells succinctly what was accomplished in General Convention and defines mooted questions in a conservative manner. His interpretation of Canon 19 is that reasonable interpretation that has been propounded in *THE LIVING CHURCH* and by most critics of importance. A sermon by the Rev. Elliot White, rector of Grace Church, Newark, N. J., is entitled *Episcopal Faithlessness the Cause*



of *Pro-Romanism*. It was preached in his parish church on Septuagesima, and after reciting the newspaper reports of the formation of the Anglo-Roman Union, the author states the usual reasons why we cannot accept the doctrine of Papal infallibility, after which he proceeds to a rather severe indictment of the authorities in the Church. "The rank and file of Churchmen," he says, "would like to see the Church's ministers respect the Church's standards. An increasing number of clergy and laity are getting sick, not of the Faith of the Church, but of the faithlessness of those who are sworn to uphold it. They are getting tired of the unrebuked levity with which the most sacred truths are handled in the Church's own pulpits. They would resent being called bastards, and having the chastity of their own mothers publicly called in question. And yet they listen in vain for even an Eli-like reproof of men who in the Church's pulpit say that while they 'happen to believe' in our Lord's legitimacy and in the chastity of His Holy Mother, are yet at pains to impress upon their hearers that they are quite at liberty to affirm the contrary. They are getting very tired, too, of the curious astigmatism of the administrators of such discipline as we have. Tired of those prudent men who can see no possible harm in throwing open our pulpits to Unitarians and permitting canonically deposed priests of this Church to continue in our chancels, but who never weary of pleading for 'caution in the use of ritual.' Tired of being eyed askance because they wear the sacrificial vestments, while the best robe is being brought forth and the fatted calf is being killed for the prodigal whose principal stock in trade is the fact that he has wasted his brains in riotous thinking. They are weary of this straining out ritual and swallowing heresy. They are tired of seeing missions exploited in the interests of party. Tired of being asked to support in foreign lands Bishops and priests they would not permit in their chancels at home. Tired of being pilloried because they decline to do so. Tired, exceedingly tired, of all this talk of our having to pull together, and finding that the 'you help me' is never backed by an 'I'll help you.'"

A radically different treatment of substantially the same conditions is contained in the *Introductory Address at the Conference of the Friends of Reunion*, held at the Roma Cafe, New York City, Monday, February 10, 1908, by the Rev. Paul James Francis. This was the address out of which grew the formation of the Anglo-Roman Union. Father Paul first considers the different groups which together he treats as the Catholic party and which he believes to be seriously divided into four different portions, after which he adverts to the Broad Church party, which, strangely enough, he believes to be solidly united, which is in almost amusing conflict with the facts. He treats then of some of the problems within the Church and concludes with the necessity for forming an organization which shall seek to bring the Anglican Communion under the control of the Roman primacy. It is fair to say that throughout his address there is entire loyalty to Anglican standards, although there is, in our judgment, a strange and regrettable misconception of actual conditions and of the cure for such evil conditions as exist among us.

A really valuable pamphlet comes from an English writer, the Rev. George H. Ross-Lewin, M.A., vicar of Benfieldside, Hon. Canon of Durham Cathedral, and Rural Dean of Manchester, and is entitled *The Witness of the Diocese of Durham* (A. R. Mowbray & Co., London). The reverend author treats of the history of the diocese of Durham as showing the continuity of the English Church through troublous times, and shows from that history a number of instances in which Roman conceptions of what occurred in the Reformation epoch are entirely disproved. The pamphlet is a useful one. There is a sermon by the Rev. C. B. Wilmer, D.D., entitled *Things New and Old*, which is described in its subtitle as "A Study in the Episcopal Church." Dr. Wilmer recalls the events of General Convention and gives his own interpretation of the four postulates of the Quadri-lateral.

An ordination sermon by the Rev. George William Douglas, D.D., S.T.D., is entitled *The Mind of Christ in His Ministers* (Edwin S. Gorham, New York). In it there are many happy thoughts and a striking defense of the doctrine of the Blessed Trinity. An appreciation of *Bishop Huntington* by the Rev. George Chalmers Richmond, is contained in a memorial sermon.

Strangest, perhaps, of all this pamphlet literature is the record of the debate between Dr. Algernon S. Crapsey and Mr. M. M. Mangasarian on the subject, *Did Jesus Really Live?* The debate was held in Orchestra Hall, Chicago (Original Research Society, Chicago). When reviewing the two addresses and the two replies of the contestants, one is bound to say that while Dr. Crapsey admirably establishes the affirmative proposition, yet his adversary, equally without doubt, shows the inconsistency between the position which Dr. Crapsey has there established, and the position which Dr. Crapsey himself has assumed in the religious world. The debate reminds one of a sparring match between two blindfolded contestants.

#### NATIONAL AND CIVIC SUBJECTS.

A paper bound volume of nearly 500 pages contains the *Proceedings of the National Conference on Trusts and Combinations*, under the auspices of the National Civic Federation, Chicago, October 22-25, 1907 (National Civic Federation, New York). This conference has been so largely reported through the daily papers that it is not necessary to say more than that the addresses there given and collected in this volume contain the ripest thought of the ripest

thinkers in this country on the vexed question of the regulation of trusts and combinations under our government.

A sermon by Dean Hart, preached at the Cathedral in Denver, has for its subject, *The Criminal Outlook: Its Cause and Its Cure*. It is such a weighty presentation of the serious condition with respect to crime and our general failure to punish it that is needed. The preacher wisely shows that our public school system must be blamed for no small part of this crime, and cites statistics to show that out of 662 prisoners in the Colorado State penitentiary, 573 were native Americans and only 89 foreign born. It is difficult to make the American people realize that the criminal class is not the foreign section of our population, but those who have been raised in our own schools. Dean Hart makes the somewhat novel suggestion that if it be true that our school system cannot adequately cope with the necessities resting upon it by reason of money shortage, it would be better to confine popular education to the fifth or sixth grade of the district school and do that well, leaving those whose education is taken further to pay for it personally. The same problem of the schools is considered in a paper entitled *The Bible in the Public Schools*, by W. F. McCauley, in which the writer takes the ground that it is the function of the state to "teach morals and religion as a foundation of its own prosperity." Most of us would be unwilling that the state should make itself responsible for such teaching, and therefore the essay does not present so practical an effort to cope with the serious evil as might be desired.

A really valuable contribution to the study of municipal reform is contained in a paper by Clinton Rogers Woodruff, entitled *Some Permanent Results of the Philadelphia Upheaval of 1905-06*. Few outside of Philadelphia, at least, can be aware what radical changes have been made in the municipal government of that city and in the conditions surrounding the government by reason of the civic revolution of two or three years ago. The large measure of success that has been reached in Philadelphia can only be an encouragement to those who are tempted to despair with respect to civic conditions in America, and Mr. Woodruff's paper should be widely read. A sermon on *Civic Righteousness*, by the Rev. Malcolm Taylor, rector of St. Thomas' Church, Taunton, Mass., is of value as holding up a higher standard before the public. The sermon is published with a commendation from the president of the Law and Order League of Taunton.

#### MISCELLANEOUS.

*Thomas Alva Edison. Sixty Years of an Inventor's Life.* By Francis Arthur Jones. Profusely illustrated. 370 pages, 12mo, cloth, \$2.00 net; postage 20 cts. additional. New York: Thomas Y. Crowell & Co.

All of us are interested in the wonderful story of the life of Edison and many, therefore, will be greatly interested in this volume telling of his life story. That story is one of the fairy tales of the nineteenth century, which proves, however, to be a true story. The story is well told.

*The Ibs of History.* By Joseph Edgar Chamberlin. Philadelphia: Henry Altemus Co.

It is an interesting study to the curious-minded to contemplate what would have happened if events had changed the current of public as well as private history. The author of this entertaining book has given us several notable examples of such possibilities. The subjects chosen are of the greatest importance to Americans and the English-speaking world. To read of the possibilities that might have happened under such headings as "If George Washington had become a British Midshipman," "If the Confederates had marched on Washington after Bull Run," is to realize on what slight incidents—apparently—the whole course of the world's history depends. The subjects chosen are of world-wide importance and the author in a nutshell gives us the facts connected with these events. For busy people, especially, this little book of 203 pages will prove intensely interesting and instructive.

JOSEPH RUSHTON.

IN A LITTLE book entitled *Rock or Sand? Is Christianity True or False?* by the Rev. John Wakeford (E. S. Gorham, New York), there is stored a marvellous amount of information and argument. There is not so very much that is new to be said in apologetics; but we find here many of the old proofs set forth in an original manner. The style is condensed and epigrammatic, and the points made are very telling. The book is just the thing for a clergyman to put into the hands of one who is seriously-minded enough to think about religion; but who, for one reason or another, is not yet persuaded of the truths of Christianity. The special topics treated are, The Being of God; The Nature of Man; Christ, God, and Man; The Purpose of Miracles; The Truth of the Resurrection; The Christian Religion. On all these points the author maintains without compromise the orthodox position of the Church.

#### THOU SHALT BE COMFORTED.

Let but the rays of God's glad sunlight fall upon thy tears  
And straight a rainbow shall be born—hope scatter all thy fears.

ISABELLA K. ELBERT.

## WITH ME ABIDE.

With me abide, dear Lord, this day,  
When in Thy house I kneel to pray;  
O let me feel Thee at my side;  
Thy sheltering Arms throw open wide.

With me abide this morning hour,  
And let me feel Thy wondrous power;  
To fast-sealed ears speak words of peace,  
Then, shall all earthly longings cease.

With me abide! Then I am blest;  
With Thee, dear Lord, thrice-welcome Guest,  
No shadows flit across my sky,  
For all is light, when Thou art nigh.

With me abide! always abide  
From early morn till eventide;  
Then, as mine eyelids close in sleep,  
Thy tender vigil o'er me keep. Amen.

EMILY M. EVENDEN.

## AN OLD MAIDS' STREET.

BY MARY LIVINGSTON BURDICK.

THE street is nearly a mile long, and is shaded by elms and maples. It runs from northeast to southwest, and the lake on one side bounds the long, sloping lawns, and gives back sunrise and sunset, and blue or gray noontide skies. There is moonlight on the lake, too, both in winter and in summer; and everything seems so lovely that people born in the region naturally go on living there; and perhaps that's one reason why the street has come to be known as "Old Maids," or, to put the title into the university girl's words, "La Rue des Old Maids."

It was Elizabeth who first called my attention to the name—and the fact.

"Do you know, Aunt Penelope," she said, "that there are fifty-nine old—well, 'bachelor-girls' living within ten blocks of each other?"

"I deny it, Elizabeth," I said, firmly, "I deny any number or all numbers of 'bachelor girls.' There are, I dare say, fifty-nine—no, sixty (I shall not except my personal share of the present company) unmarried women of considerably more than marriageable age living on Arbor Street, but there is not one 'bachelor girl' among them. You'll not find the variety you mention beyond the territory of the 'post-grads,' as you call them."

"'Post-grads'!" laughed Elizabeth. "'Post-grads,' Aunt Penelope, is coming on! But, to return to our friends. There are fifty-nine—you say sixty—maiden ladies, all gentlewomen, some handsome, not one ill-looking. I wonder what each one's story was. Aunt Penelope, I wonder—yes, I wonder Why!"

And, pulling my left temple's curl more to the right, Elizabeth hurried away to a lecture on advanced psychical research, leaving me to an 'extension course' in the same subject.

Some of the *whys* I could tell my niece, and very accurately. Perhaps I shall some day. For there are lessons in patience and forbearance and self-sacrifice to be learned. The heart, like scholars' brains, can be taught by many masters.

I'll begin with the Otis girls. Still "girls"—though their tales were told in my childhood. They are twins, and live at the end of Arbor Street, where the town commences to be the country, in the square white house their father built for his wife just after his wedding. Before the war—the Civil War, I mean—each was engaged, and to a fine young man. But when Lincoln called, both boys answered; and in less than a year Miss Margaret put on black. For all earthly time, too. Then a little later, Miss Jane followed her twin's example—having the same reason and the same blood. The Otis family could give but once. So the girls just went on together.

Near their home is Squire Henderson's. He's been paralyzed for twenty years, and "Lidas" has always stayed with him. She goes to church, and walks out every day "for her health"; but the rest of the time her father needs her.

The Misses Allen come next—three of them. They are teachers still, though it's twenty-four years since Miss Lucy, the youngest, commenced her work. Their father went to California, and never came back; so first Miss Hannah and afterward the other girls took up the load of the bread-earner. They take care of their old mother yet, and they've educated three brothers. The boys have improved their opportunities, too, and they wish their sisters would rest. But work has become a habit; and the marrying question was settled long ago.

Margaret Graham? Perhaps I'm mistaken, but it looks to

me like a matter of pride that entered into her case, and spoiled two people's happiness. Margaret's family had little, and she was so afraid that the Worthingtons might think she wanted Jack's money that she scarcely gave him a glance. He waited awhile, then went out West, and is there or somewhere, to-day, making a fortune.

As for Helen King, she doesn't know that any man, excepting her father, exists. Well, Dr. King is the salt of the earth, and he's hale and energetic, and interested in the fine things of life, even at sixty-five. But sometimes I wonder what her life will be to Helen after his death!

Then, there's Miss Hillis. At least Miss Hillis is what every one calls her. It is so long since the tragedy of her life was enacted that few people know that she has the right (if she should so choose) to use another name.

When she was a girl she went to a neighboring town to live for a year or two with her uncle's family and attend the academy. One day a man, pleasant and cultivated in conversation and appearance, applied to her uncle, as the Congregational minister, for information regarding a comfortable boarding-place, offering as reference letters from another minister and a well-known business house in the East. The result was that he became a boarder in the immediate neighborhood and a frequent caller upon his new pastor, and his pastor's niece.

Acquaintance developed into a friendship which seemed to grow into love. Four months afterward the two young people were married, and three days later the heart-broken girl returned to her mother. The newly-made husband had deserted his bride, disappearing as soon as they reached the general railway station of a large city, sixty miles distant from the home-town. The fact that he had previously relieved her of the responsibility of carrying \$1,500, her mother's wedding gift, gave full light to his intentions. So a wedding ring was removed, a marriage certificate filed away, and a name that had been written but once by its owner was forever renounced.

And Miss Hillis resumed her quiet, colorless identity, in her mother's four rooms, sewing busily, collecting church subscriptions, teaching in Sunday school, and visiting the afflicted and the needy.

Yes, I suppose I must own that Eleanor Chase and the Kents care more for European travelling than for home-life; and that Katherine Armour has "a career"; and that Edith Hale "prefers painting"; and that Janetta Blunvelt "follows her music"—which last is more than old-fashioned people who like melody can do. And there is a number of others who did not "find congenial companionships," and still others whose reasons or causes *d'être* I do not know.

And there is one concerning whom "deponent saith not"!

Perhaps I shall say, some day—to Elizabeth—unless she shall herself cultivate her heart a little more, and her mind a little less. For I want her to be happy, and good, and to think well whether or not she would wish to live on Old Maids' Street.

## LINCOLN AND GLADSTONE.

BY ROLAND RINGWALT.

IT was in 1809 that the great English Liberal and the great American Liberator first saw the light of day. Gladstone was to learn what Eton and Oxford could teach, to share all that was best in English and Scotch thought, to be in touch with the latest influences from the continent. Lincoln was to sum up his early years in that pathetic sentence, "No boy liked gingerbread more or got less of it"; to spend his early manhood in the field, on the flat-boat, and in the cross-roads store; to be weighed down for a large part of his life by the burden of debt. Yet the gaunt and melancholy man, from the frontier was to falsify Gladstone's statement that Jefferson Davis had "created a new nation."

Nine out of ten men, if asked what most impresses them in Gladstone's character, would say "his massive learning." It was a marvel that one head could carry all Gladstone knew. The classical training, which so many forget, remained with him, and, when weary of budgets and division, he found relief in Homer. He had, too, that faculty which we call a gift of making statistics interesting. Such a gift is an acquirement. A man who like Gladstone could hold an audience, hour after hour, while he talked of estimates and revenues, army appropriations and land receipts must have had a vast amount of political, historical, and economic knowledge. To this must be added a fund of ecclesiastical information and a long course

of reading in theology and ethics. Gladstone is said to have wished that he had been Archbishop of Canterbury, he more than held his own with Newman and Manning, he was ready at odd moments to write papers on Church history and reviews of deep theological treatises. His edition of Butler is justly famous, and his "Studies in Butler" would do credit to any Bishop on the Bench. Verily, a man who read as Gladstone did needed some exercise—chopping down a tree, for instance.

The extent of Lincoln's reading no one can estimate. Herndon thought that he read very little, that is, far less than most men who have any intellectual life whatever. Certainly he was not a learned man. But he always knew more than people could reasonably expect him to know. His schoolboy productions were rough, loutish, some of them even coarse; but even as a boy he knew more, read more, gathered more information than most men. It is not surprising that his early newspaper articles were ungrammatical, it is surprising that they were worth printing. Years before the war he startled a court by his grasp of old English precedents bearing on his case. He never claimed to have an intimate acquaintance with American history, but his citations are remarkable, and no man can read the Cooper Union speech and the letter in the Vallandigham case without asking, "When did the frontiersman learn all this?" He may not have read any of the great satirists, yet the way he speaks of "Stephen and Franklin and Roger and James" is worthy of Swift at his best. Among all the cultured wits of all time is there anything better than Lincoln's reply to the drunken Congressman? The maudlin intruder reeled, fell into a chair, and muttered, "Oh! Mr. President, why should the spirit of mortal be proud?" Lincoln replied: "My dear sir, I see no reason whatever."

It would seem incredible that Lincoln could have a finer sense of the proportion of things than Gladstone, yet he undoubtedly had. Gladstone allowed himself to notice inferior people, sensational books, passing notoriety. If Lincoln had had Gladstone's theological training he might, like Gladstone, have annotated Butler, but he certainly would not have entered into a controversy with Ingersoll. Five hundred people remember Ingersoll because Gladstone stooped to recognize him where one person remembers him for anything else. Gladstone gravely discussed *Robert Elsmere*, and not long after an enterprising grocer gave away a copy of *Robert Elsmere* to everybody who bought a certain quantity of soap. It is a strange fact that the backwoodsman who, in off hours, chatted and joked like a backwoodsman, had a higher sense of literary dignity than the learned English premier.

Both men had that trait which more perhaps than any other distinguishes men from grown-up children. They did not sulk or pout under criticism; they read, marked, learned, and inwardly digested the severe attacks of their enemies; they recognized that censure, even when false or brutal, is always instructive. "Flattery," said Sir William Temple, "when it is disguised turns our heads, and when undisguised, our stomachs." Lincoln and Gladstone knew that one tribute wrung from a stubborn enemy is worth all the hurrahs of a dozen campaign speeches. The policy of a statesman is like the walls of a fortress—worthless unless it can stand fire. It was no easy task to face the agile Douglas, no light skirmish to meet the attacks of Beaconsfield. Perhaps Gladstone never showed to better advantage than in his tribute to his great rival. Lincoln, after four years of civil war, after censure and opposition had been violent and cruel, was able to address his countrymen in that wonderful second inaugural, "With malice toward none, with charity for all."

### A LENTEN SUGGESTION.

BY MARIE J. BOIS.

IN the parable of the lost coin, our Lord tells us that the woman called to her neighbors to rejoice with her over the recovery of the precious piece. Is it not a natural feeling to want others to share our joy? Obeying the same impulse, the writer would tell of a precious, most precious discovery she has made, with the prayerful hope that others will want to learn the priceless worth of it. I mean the *privilege of a quiet hour alone with God in His sanctuary ere the day's work begins.*

How can I tell of the wondrous peace and beauty of it? Go, dear reader, and find out for yourself; and you, too, will wonder at the richness of the blessing, at the depths of peace and hidden strength which shall be yours.

Indeed, I am aware that many Christians, especially those

leading the Religious Life, know all this far better than I do, and much more; but my message is for those who are in the world, in a secular calling. Once already, I spoke in THE LIVING CHURCH of the privilege of daily attendance at church, whether or not a service is to be held. I told of the beauty of an "afternoon tryst," but—and how true this ever is, of the spiritual life—there remained something greater, something deeper to be learnt; something which the morning hour alone has in store for him who exclaims: "O God, Thou art my God; early will I seek Thee."

The simple way in which I made this discovery is no less remarkable than the discovery itself, and proves once more that "all things work together for good to them that love God."

Waking up in great pains, one morning, shortly before Lent began, I had to go early to the doctor's. On my way back I passed before the church, and feeling very weak, I entered to breathe a short prayer for strength and help in my day's work. How shall I describe the beauty of the sanctuary at this early hour? Another world seemed revealed to me. True, I had seen it at the early celebration, but on that special morning—owing perhaps to the sense of helplessness which is apt to overcome one in the hour of sickness—the church was, in its solemn stillness, *a haven of refuge, the gate of heaven, the Father's House on earth.* Cheered and comforted, I went to my classes, which I was enabled to hold from the first to the last.

Do you wonder then, dear reader, that the new privilege which was granted to me made me resolve to keep it, to claim it as mine by rising a little earlier and going to praise God every morning in His holy temple, asking "those things which are requisite and necessary for the body as well as the soul"? Do you wonder that I want to tell you of the beauty of that morning hour, so that you, too, may claim the glorious privilege?

*Alone with God in His sanctuary ere you go forth to your work; do you know what it would mean in your daily life? If you do not, Lent offers you a splendid opportunity to learn it.*

### A MAN AMONG MEN.

IN A special sermon preached at St. Mary's Church, Glasgow, Bishop Campbell spoke in touching words of the late Primus, says the *Western British American*. A panegyric or "appreciation" would have been most repugnant to him. But, speaking as one who knew him intimately for more than thirty years, he would say that his great power, whatever it was, was derived from that lifting, sanctifying, converting power of the crucified Lord, who said—"I, if I be lifted up, will draw all men unto Me." He was no statesman in the modern sense, nor a great scholar, but he touched men and women as no statesman or scholar could; they had to face the great alternative of sin or repentance. A man of the world at St. Peter's, Eaton Square, said—"I can't stand him; he makes me feel as if I were sitting on thorns."—and he went elsewhere. The Bishop himself was struck by the fact that people were ashamed at St. Peter's to do, or say, or even suggest things which were done to-day. He had caught the Divine strength manifested and awakened, as Wesley caught it. The sinners came ashamed, and began to go out one by one. A friend once said to the Bishop—"Our new Bishop of St. Andrew's stays in a country house, and not only host and hostess, but governess, footman, servants, all had their effectual word from him." He himself was on board ship with him, and found him talking to the most unlikely people. Probably none of us here ever knew how great he was; Africa did know. He had guessed its secret, and anticipated its need in the great mission of help which he planned. In this country he had brought them far closer to their brethren of the "English Church," for all English Churchmen knew the Primus now. He was the man who guessed the secret of his dear Lord; he did not vie with statesman, soldier, or scholar, but all went to him for advice. He had the one thing they lacked. He said to great men of the world: "You must begin to lead a new life." And such men were counted to Christ. Why was this? He had the power that sets free the stream of supernatural influence which flows upwards, and that power was prayer. His last message to us at Edinburgh was to bid us pray for all our needs.

### PEW RENT IN INDIAN CORN.

A correspondent has whiled time away looking through ancient records in Newton, Mass., the result of which is that he finds on March 30, 1778, the church pews were leased at auction at the March meeting annually, the rent to be paid in Indian corn, not less than half a peck to be accepted at a bid, and the corn to be delivered to the treasurer. The first year receipts were 22 bushels!

A BEAUTIFUL thought is to the mind what the dew-drop is to the flower. It gives life and strength to the soul, brings out its purity and sweetness, and enables it to exert its uplifting influences over all who are fortunate enough to be brought within the radius of its glory.—*Stella Paul Craig.*

## Church Calendar.



Mar. 29—Fourth Sunday (Mid-Lent) in Lent.  
 Apr. 5—Fifth Sunday (Passion) in Lent.  
 " 12—Sunday (Palm) before Easter.  
 " 13—Monday before Easter.  
 " 14—Tuesday before Easter.  
 " 15—Wednesday before Easter.  
 " 16—Maundy Thursday.  
 " 17—Good Friday.  
 " 18—Saturday. Easter Even.  
 " 19—Easter Day.  
 " 20—Monday in Easter.  
 " 21—Tuesday in Easter.  
 " 25—Saturday. St. Mark, Evangelist.  
 " 26—First Sunday (Low) after Easter.

## Personal Mention.

FRIENDS of the Rev. T. H. M. VILLIERS APFLEBY will regret to hear he has been ill in New York City since Christmas and unable to take any duty.

THE Rev. E. J. BAIRD took charge on March 1st of St. Mary's-by-the-Sea, North East Harbor; St. Jude's, Seal Harbor, and St. James', Sound, Maine.

THE Rev. CHARLES E. BOWLES, for over ten years rector of All Saints' Church, Ravenswood, Chicago, has resigned. After April 1st he may be addressed, care of Mr. George Bowles, Port Washington, Long Island, N. Y.

MR. CHARLES WARREN BALDWIN, a candidate from the diocese of Long Island and a member of the present senior class at the General Theological Seminary, will, upon ordination to the diaconate, be associated with the Rev. Roelf H. Brooks at St. Paul's, Albany, N. Y.

THE Rev. OTWAY COLVIN, rector of Christ Church, Cape Girardeau, diocese of Missouri, has accepted the rectorship of Grace Church, Ottawa, diocese of Kansas, and will also have charge of the missions at Olathe and Osawatomie.

THE Rev. C. J. CURTIS of Fairplay, Md., is now in charge of St. John's parish, with three churches, at Accokeek, Pomonkey, and Indian Head. His postoffice address is Accokeek, Md.

THE Rev. WILLIAM H. DECKER has resigned the rectorate of St. James' Church, Jermyn, Pa., to take up that of St. Paul's Church, Peckville, Pa., which he founded during his charge of the former parish. The change will be made about April 1st.

THE Rev. GEORGE F. DEGEN has entered upon his work in Kansas, taking the joint rectorship of Grace Church, Chanute, and St. John's, Girard.

THE Rev. ANDREW HARPER, JR., rector of Grace Church, Ravenna, diocese of Ohio, has accepted a call to become rector of Christ Church, Springfield, Mo., diocese of Kansas City.

THE Rev. HARRY G. LIMRIC has been appointed by the Bishop of Mexico to take charge of St. John's Church, Torreón, Coahuila, Mexico.

THE Rev. B. S. MCKENZIE, for six and a half years rector of St. James' Church, Macon, Mo., has resigned and accepted the work of general missionary of the eastern portion of South Dakota. He entered upon his duties on March 1st, and should be addressed at Sioux Falls, S. D.

THE Rev. F. C. O'MEARA, of Escanaba, Mich., has accepted the rectorship of Grace Church, Carthage, Mo., diocese of Kansas City. He is expected to commence his new work in about two weeks.

THE Rev. L. W. S. STRYKER, formerly of St. John's Church, Passaic, N. J., arrived in Wheeling, W. Va., the 12th of March, and entered upon the rectorate of St. Matthew's Church, which has been without a rector since the departure of the Rev. D. W. Howard for Norfolk, the 1st of October.

THE Rev. FREDERICK PEMBER is about to resume his ministrations with the Rev. W. F. Cheney of the Church of the Good Shepherd East Dedham, Mass. His address in future will be West Roxbury, Mass.

THE Rev. W. S. L. ROMILLY, in charge of the parishes of Belmont and Friendship, diocese of Western New York, has tendered his resignation, to take effect April 1st, having accepted a call to work in Cleveland, Ohio.

THE Rev. STEPHEN F. SHERMAN, JR., and wife of St. Louis, have sailed via the Mediterranean for the South of France. Mrs. Sherman is seeking strength again after a prolonged and serious illness.

THE Rev. LEE AXTELL WOOD has become rector of St. Paul's Church, Visalia, Cal., succeeding the Rev. H. C. Carroll.

## ORDINATIONS.

### DEACONS.

ALBANY.—On Tuesday, March 17th, in All Saints' Cathedral, by the Bishop of Albany, Mr. LEWIS E. HESS. The candidate was presented by the Rev. George L. Richardson of Glens Falls. Mr. Hess is to be the curate of the Church of the Messiah, Glens Falls, N. Y.

TENNESSEE.—On March 18th, at Otey Memorial Church, Sewanee, Tenn., by the Bishop of the diocese, JOHN FRANCIS McCLOUD. The candidate was presented by the Rev. W. S. Claiborne. Mr. McCloud will be the assistant in the parish church at Sewanee, and is a member of the graduating class in the Theological Department of the University of the South.

### PRIESTS.

ALBANY.—In the Cathedral of All Saints, on Tuesday, March, 17th, the Bishop of Albany advanced to the priesthood the Rev. THOMAS S. KILTY, who was presented by the Rev. Canon Fulcher. The sermon was preached by the Bishop. Mr. Kilty is priest in charge of Christ Church, West Burlington, N. Y.

HARRISBURG.—On March 18th the Rev. ERNEST ALBERT RICH of Blue Ridge Summit, and the Rev. THOMAS RICHARD YATES of Williamsport. The service was held in St. Paul's Church, Harrisburg. Mr. Rich was presented by his brother, the Rev. Alexander M. Rich of the diocese of Maryland. Mr. Yates was presented by the Rev. Alexander McMillan, Archdeacon of Harrisburg. The sermon was by the Bishop.

MAINE.—In St. Saviour's Church, Bar Harbor, on Quinquagesima Sunday, March 1st, the Bishop of the diocese advanced to the priesthood the Rev. AUBREY CALDWELL GILMORE, who for the past year has been ministering to the congregation of the Church of Our Father, Hull's Cove. The candidate was presented by the Rev. Stephen H. Green, rector of St. Saviour's Church, with whom Mr. Gilmore has been directly and indirectly associated in work since February 1, 1907. Bishop Codman preached a strong and helpful sermon on the special subject prescribed by the Rubric. The Rev. E. J. Baird and the Rev. Stephen H. Green united in the laying on of hands.

SOUTH DAKOTA.—By the Bishop of the diocese, on March 17th, at Grace Church, Huron, of which he has had charge since his ordination as deacon in July, 1907, the Rev. LEONARD K. SMITH. The sermon was preached by the Rev. M. F. Montgomery, rector of Lead and Deadwood, who was also the epistoler. The candidate was presented by the Rev. J. B. Van Fleet, rector of Trinity Church, Watertown, who was gospeller. The Litany was said by the Rev. Edw. Ashley, Dean of the Niobrara Deanery. The Rev. H. L. Russell, deacon in charge of Trinity Church, Pierre, also assisted in the service. The Rev. Messrs. Ashley, Montgomery, and Van Fleet joined in the laying on of hands.

TENNESSEE.—On March 1st, in the Otey Memorial Church, Sewanee, Tenn., the Bishop of Tennessee advanced to the priesthood the Rev. GRANT KNAUFF, who was presented by the Rev. Christopher W. Knauff, rector of St. Luke's, Cleveland, Tenn. The Bishop was the preacher, the Rev. W. H. Du Bose, vice-dean of the Theological Department of the University of the South, the epistoler, and the Litany was read by the Rev. Father Hughson, O.H.C. Other clergy present and taking part in the ordination were the Rev. Churchill Eastin, the Rev. A. H. Noll, and the Rev. J. H. Ilsley. Mr. Knauff is the general missionary of the Convocation of Knoxville, with residence at Cleveland, Tenn., where he is also assistant in the parish church.

## DIED.

DENNISON.—Entered into rest, March 10, 1908, at Geneva, N. Y., HUGH DENNISON, father of the late Rev. R. E. Dennison of Philadelphia, and grandfather of the Rev. G. H. Dennison of Hackensack, in the 89th year of his age. The funeral service was held in Trinity Church, of which he was for thirty-seven years a vestryman.

PRIOR.—Entered into rest, Saturday, March 14, 1908, at her son's (J. F. Pryor's) home, 34 Hoffman Avenue, St. Paul, Minn., LUCRETIA MILLER PRIOR, wife of the late John Prior, aged 94 years. Interment at her old home, Cleveland, Ohio, March 17, 1908.

Grant her eternal rest, and may eternal light shine upon her.

WINDRAM.—At the Charlesgate, Boston, on March 15, 1908, very suddenly, WESTWOOD THOMAS WINDRAM, in his 53d year.

## MEMORIALS.

### REV. JONATHAN EDWARD JOHNSON.

The Rev. JONATHAN EDWARD JOHNSON, who died at Lakehurst, N. J., January 16th, was a noble and patient soldier of Christ. For some years he had known of his growing disability due to heart trouble, yet no one would have suspected it. He never cried out, but lived in the supremest faith in God's will as best. He was so modest that comparatively few knew his thorough scholarship, and his deep and unshakable faith. But those of us who rejoiced in his friendship were frequently reminded of his loyalty and undying affection. We see him living as seriously as though preparing to meet his God. He was sternest with himself. With those he loved he was tender and devoted as a woman. In some lives is left a great gap.

He was born November 18, 1868. He took his degree of A.B. with the class of '91 at Harvard. How sweet the memories of those three years at the Cambridge Theological School, where he graduated with his B.D. degree in 1894. He spent his diaconate at the Church of the Ascension, Fall River, Mass. His pastorates were at Gardner, Mass., and Pontiac, R. I. The year before his death he supplied at Hingham, Mass. He had gone to Lakehurst to recuperate when the end came. As he lay dying, he said: "I have done a good day's work, haven't I?"

The funeral service was at St. Stephen's Church, Lynn, Mass., conducted by the Rt. Rev. William Lawrence, D.D., his former Dean and Bishop, assisted by the rector of the parish, the Rev. E. J. Dennen, and Rev. E. W. Smith of Fall River, Rev. G. F. Weld of Hingham, and Rev. C. H. Brown of Lynn. Among the honorary bearers were two old classmates, the Rev. H. B. Washburn of Worcester and the Rev. L. W. Rogers of Central Falls, R. I. A widow and three children survive him.

Says one who loved him dearly: "His life was like an open book, of which every page could be read. He was a staunch Churchman, but most tolerant. In fact he was tolerant of everything but intolerance in others. He was absolutely unselfish and devoted to his work." His life is perfectly epitomized in the text of his last sermon: "My strength is made perfect in weakness." A. L. B.

## 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 cents 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.

**A N INTELLIGENT MAN—OR WOMAN**—in every city, to obtain subscriptions for the *Magazine of History*, a high-class monthly. Liberal commissions. Write for particulars. 141 E. Twenty-fifth Street, New York.



POSITIONS WANTED.

**C**ULTURED, well-bred, capable woman desires position as housekeeper; able and willing to care for one or two children. Good needlewoman. Address: M. L. C., LIVING CHURCH, Milwaukee.

**P**OSITION AS HOUSEMOTHER in Children's Home, by a Churchwoman of training and experience. Sanitation a speciality. Good disciplinarian. Address: CHILD-LOVER, LIVING CHURCH, Milwaukee.

**A** PRIEST, 30 years old, single, engaged in educational work in the East, would like to correspond regarding *locum tenency* work. Available from June 15th to September 15th, or reasonable portion of that time. Address: "LOCUM TENENS," care THE LIVING CHURCH, Milwaukee.

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

**E**XPERIENCED 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. NORRON, 67 University St., Montreal, Canada.

PARISH AND CHURCH.

**C**HURCH PLANS.—If about to build, send 2-cent stamp for booklet of "Church Plans and Designs." Address: MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Correspondence solicited.

**F**OR SALE—Solid Silver Paten, White Stole, Book-Markers, Garnet-Colored Silk Challice Veil and Burse, White Linen Corporal and Pall, 6 Purificators, all embroidered, second-hand, almost good as new. *New:* Violet-Colored Embroidered Lecturn and Prayer Desk Hangings of Broadcloth, Lecturn Book-Mark. Blunt's *Annotated Book of Common Prayer*, cheap. Apply, B. W. A., LIVING CHURCH, Milwaukee.

**P**ASCHAL CANDLESTICK given to any church paying expressage. **ST. EDMUND'S GUILD, 891 Richard Street, Milwaukee, Wis.**

**B**OOKLET: *Thoughts During the Administration of The Holy Communion.* In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, publisher, 251 Fourth Avenue, New York. Price, 10 cts. or \$1.00 per dozen, postpaid.

**F**OR 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. STANBISH, care Mrs. Henry Kelly, Madisonville, Ohio.

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

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

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

**S**T. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to Mrs. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

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

**O**RGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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

CLERICAL REGISTRY AND CHOIR EXCHANGE.

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

CHURCH EMBROIDERY.

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

UNLEAVENED BREAD.

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

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

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

WINTER RESORTS.

**R**ESTHAVEN, SAINT AUGUSTINE, FLORIDA; opened to limited number of guests. Sunny, cheerful house, near City Gates and old Spanish Fort. Homelike and quiet. Open fires, new plumbing, sulphur baths, wide verandas. Block from car line. Diet kitchen. Particular attention to the convalescent and delicate. Special terms to clergymen and mission workers. Address: SISTER IN CHARGE.

HEALTH RESORT.

**T**HE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

TRAVEL.

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

**E**UROPE.—COMPREHENSIVE SUMMER TOUR—\$165. Experienced management. Other tours at higher cost. Apply at once. **TEMPLE TOURS, Box X 3178, Boston, Mass.**

MISCELLANEOUS.

**F**ORTY DOLLARS for introducing *The Sign of the Cross.* **ANCHOR PRESS, Waterville, Conn.**

**B**ABIES' LAYETTES MADE TO ORDER. Reform Patterns and directions for 40 garments, long and short, 25 cts. Catalogues. **MARIE L. CHARLES, Linden, Mich.**

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

**L**INEN LACES from four cents a yard. Write for samples, stating requirements. **THE IRISH LINEN COMPANY, the Importers, Davenport, Iowa.**

**B**OOKS FOR SALE CHEAP.—35 volumes "Encyclopedia Britannica," down to date, at \$1.00 per vol. (Scotch edition); 10 volumes Bryce's "Shakespeare," 50 cts. each; 10 volumes "Ten Epochs of Church History," edited by Dr. John Fulton, 50 cts. each; 32 volumes "The World's Best Histories," 25 cts. each; 6 volumes "Thirty Thousand Thoughts," 50 cts. each; 4 volumes Schaff-Herzog, Encyclopedia, \$1.00 each; 6 volumes American and Anglican Pulpit, 25 cts. each. Apply to Rev. E. P. WRIGHT, D.D., National Home, Wis.

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

NOTICES.

The Field is the World. In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 39 Dioceses and Districts in the United States.

\$850,000 are needed this year to meet the appropriations.

Full particulars can be had from A. S. LLOYD, General Secretary, 281 Fourth Avenue, New York. **GEORGE C. THOMAS, Treasurer.**

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

NEW NAME.

After March 18, 1908, the only legal name and title is THE GENERAL CLERGY RELIEF FUND. Thereafter 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 ordinary 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.**

INFORMATION AND PURCHASING BUREAU.

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

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

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

## THE LIVING CHURCH

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

## NEW YORK:

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

## BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

## PHILADELPHIA:

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

## WASHINGTON:

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

## BALTIMORE:

Church Book Store, 317 N. Charles Street,  
with Lyeett Stationers.

## ELIZABETH, N. J.:

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

## ROCHESTER:

Scranton, Wetmore & Co.

## CHICAGO:

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

## MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

## ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.  
Phil. Roeder, 618 Locust St.  
Lohman Art Co., 3526 Franklin Ave.  
Wm. Barr Dry Goods Co., 6th and Olive Sts.

## ATLANTA, GA.:

Norman E. Murray, 20 Dunn St.

## WINNIPEG:

H. Godfree, 78 Colony Street.

## LONDON:

G. J. Palmer & Sons, Portugal Street, Lin-  
coln's Inn Fields, W. C.  
A. R. Mowbray & Co., 34 Great Castle St.,  
Oxford Circus.

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

## EASTER POST CARDS.

No. 1308—An especially appropriate and beautiful Easter design, gold beveled edges, resurrection and other scenes, with poetical verse on each card in attractive text letters. 6 cards in packet, 25 cents. Sold only in full package, except as noted in "sample package."

No. 1012—Embossed Crosses, with daffodils, violets, etc., intertwined.

No. 1028—White Cross on silver background, with passion flowers, callas, etc., intertwined.

No. 1031—Fansies embossed on silver background, white panel with greetings.

No. 1033—Slender silver embossed cross, with wreath of white and flowers and sprigs of forget-me-nots.

No. 1034—White doves embossed; also Angels in flight toward Calvary in the distance.

No. 1036—Silver Cross, adoring angels with palms. Spring blossoms.

No. 1141—Silver background, outlined cross, vignette of sheep and shepherd, bunch of spring flowers.

No. 1143—Silver background, outlined cross, white and lavender spring flowers.

No. 1166—Flowers artistically arranged in shape of a cross, silver disc.

## PRICES.

The above nine numbers, sold in full packages only, at 15 cents per package, except a SAMPLE PACKAGE, will be made up of one card from each package including No. 1308, making 10 cards for 25 cents. All full packages contain 6 cards, and at least 3 different designs.

OTHER DESIGNS, 6 CARDS IN PACKAGE, FOR 15 CTS.  
Address: THE YOUNG CHURCHMAN CO., MILWAUKEE, WIS.

## "AT THE FEET OF JESUS."

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

This book is beautifully printed in red, purple, and gold, bound in dainty purple leatherette,

purple edge. The deep devotional spirit makes it one of the most acceptable companions for Lent, particularly for those who can give but a few moments at a time to devout exercises.

THE YOUNG CHURCHMAN CO.,  
Milwaukee, Wis.

## AN EASTER GIFT.

A correspondent writes to us as follows: "What book have you—either old or new—that would be nice for an Easter gift? I would like a very beautiful, spiritual book."

We had no hesitation in answering: "By all means, Faber's *Spiritual Conferences on Kindness*."

The book is old, and yet *new*. It is spiritual, and in its make-up, a very beautiful book. The book is fitted as an Easter gift for young people as well as for adults of any age or sex. The book cannot be too highly commended.

Bound in light-colored cloth, gilt top, handsomely printed in two colors, by mail postpaid, 96 cents.

Bound in Maroon Turkey morocco, full gilt edges, boxed, \$1.58 postpaid.

PUBLISHED BY  
THE YOUNG CHURCHMAN CO.,  
Milwaukee, Wis.

## BOOKS RECEIVED.

## LONGMANS, GREEN &amp; CO. New York.

*A Mind that Found Itself*. An Autobiography. By Clifford Whittingham Beers. Price, \$1.50 net.

## A. R. MOWBRAY &amp; CO. Ltd. Oxford.

*The Hymn of Praise of the Incarnation*. Considerations on the *Magnificat*. By the Rev. G. F. Bullock, M.A., late vicar of King's Sutton. With a Preface by George Seymour Hollings, Mission Priest of the Society of St. John the Evangelist, Cowley St. John, Oxford.

*Angels: Their Nature and Service*. By R. W. Britton, M.A., Vicar of St. George's, Kendal, and late Chaplain to His Majesty's Military Prison, Kendal.

*The Prodigal Son*. By the late Rev. G. F. Bullock, M.A., Sometime Vicar of King's Sutton.

*The Land Without a Sun* and Other Tales. By M. A. Curtois, author of *My Best Pupil*, *The Kitten*, etc.

*Brevissima: For Busy People*. Very Short Meditations for a Year on the Gospel of St. John. Edited by the Rev. Daniel T. W. Elsdale, M.A., Rector of Little Gransden. Third Edition.

## PAPER COVERED BOOKS.

Churchman's Penny Library No. II. *Church Property and Revenues*. By P. V. Smith, LL.D., Chancellor of the Diocese of Manchester, author of *The Church Handbook*, etc.

Churchman's Penny Library No. 10. *Our Private Prayers: Some Practical Instructions*. As given by the late George Howard Wilkinson, Bishop of St. Andrew's; Primus.

Churchman's Penny Library No. 12. *The First Five Minutes After Death and the Future Crown*. By the late H. P. Liddon, D.D., Canon of St. Paul's Cathedral.

Churchman's Penny Library No. 13. *Our Church Beyond the Seas*. By the Rev. W. E. Bouiter, M.A., Vice-Principal of St. Paul's Missionary College, Burgh.

Churchman's Penny Library No. 14. *The Holy Eucharist, Sacrifice and Feast*. By B. W. Randolph, D.D., Principal of Ely Theological College, and Hon. Canon of Ely. Examining Chaplain to the Bishop of Lincoln.

*A Heavy Burden*. By Flora L. Freeman, author of *Sunshine of Every Day Life*, *Polly*, etc., etc.

*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 Lancaester.

*Advice for Meditation*. By Henry Hollingworth, M.A.

Heyford Papers, No. 3. *Holy Communion*. By the Rev. A. R. Sharpe, M.A., Rector of Upper Heyford. No. 4. *Faith, Belief, Conduct*. No. 5. *Confirmation—and Afterwards*.

*First Lessons in Question and Answer Form on Confirmation or the Laying on of Hands*.

By Caesar Caine, Vicar of All Saints', Ipswich, author of *A Catechism on the Blessed Eucharist*, etc.

*Forgotten Truths. Six Allegories*. By Margaret Egerton.

"*The Glory of the King*." Short Meditations for Easter. By E. Abbot-Smith, author of *The New-Born King*, etc.

*Concerning Belief*. Plain Words on Its Nature and Reasonableness. By the Rev. G. H. Tremeneere, M.A., St. Agatha's, Landport.

## NEWSON &amp; COMPANY. New York.

*Reflections on the Psalms*. By Janet E. Ruuts-Rees.

## STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS. New York.

*The Unfinished Task of the Christian Church*. Introductory Studies in the Problem of the World's Evangelization. By James L. Barton. Cloth, 50 cents; paper, 35 cents.

## HOUGHTON, MIFFLIN &amp; CO. Boston.

*Priest and Pagan*. By Herbert M. Hopkins, author of *The Mayor of Warwick*. Price, \$1.50.

*The Church and Modern Life*. By Washington Gladden. Price, \$1.25 net.

## E. P. DUTTON &amp; CO. New York.

*The Symbolist Movement of Literature*. By Arthur Symons. Price, \$2.00 net.

## REEVE &amp; SILK. New York.

*Nephilim*. By William J. H. Bohannon. Price, \$1.50 postpaid.

## MUSIC.

## THE H. W. GRAY CO. New York.

*Novello's Quarterly*. A Book of Anthems and Services. No. 1A. Issue for Lent and Easter, 1908 (Supplement).

## WILLIAM A. POND CO. New York.

*A Praise Service Cantata for Quartet of Solo Voices, Chorus and Organ Accompaniment*. The text from the Holy Bible and the Hymnal, the Music by Albert J. Holden. Price, 60 cents.

## PAMPHLETS.

*The Church of the Living God*. I. The Question Stated. A Sermon Preached in St. Luke's Church, Germantown, Philadelphia, by the rector, the Rev. Samuel Upjohn, D.D., on the First Sunday in Lent, March 8th, 1908.

*Some Words on the Gospel of Health*. Two Sermons in Christ Church, Detroit, February 9th and 23d, 1908. By William D. Maxon, rector.

*God's Promise of the Growth of His Kingdom, and the Conditions We Must Fulfill in Order to Aid in the Consummation of that Promise*. Sermon Preached at the Opening Service of the Fifth Annual Conference of the Sixth Missionary Department in St. Paul's Church, Des Moines, Iowa, Thursday, January 16th, A. D. 1908, by the Rt. Rev. Samuel Cook Edsall, D.D., Bishop of Minnesota.

*The Best Religion to Live and Die In*. A Few Plain Notes. By An Old Hospital Chaplain. (James Parker & Co., London.)

THE EMISSARIES of Mahomet are at work in the towns and villages of West Africa where there are no Christian missionaries. In visiting most towns, the first building to catch the eye is a Mohammedan mosque. The chief is "saluted"; sitting beside him is a Mohammedan teacher. Mohammedan charms adorn his piazza. In the evening, prayers, said by the Mohammedans, are heard for long distances; children repeat their lessons before Mohammedan instructors. And not one Christian there to bear witness to his Saviour. What is the result? Villages, which a short time ago were absolutely heathen, are nominally Mohammedan; towns are being closed to Christian missionaries.—*Ontario Churchman*.

# THE CHURCH AT WORK

## NOTICE TO CORRESPONDENTS.

CORRESPONDENTS of THE LIVING CHURCH are requested to sign their names and the words, "diocesan correspondent" at the end of all matter intended for publication. The observance of this rule (which is more honored in the breach than in the observance) will be greatly to their own advantage as well as to that of the editor.

Please write names plainly, and be sure they are correct.

Also write personals, ordination notices, clerical changes, etc., at the end of the communication or on a separate sheet of paper, and oblige  
THE EDITOR.

## INSTALLATION OF NEW ORGANS.

THE CHANCEL of St. John's Church, Springfield, Mo. (the Rev. Robert Nelson Spencer, rector), has been recently enlarged to accommodate a two-manual and pedal pipe organ built by Henry Pilcher's Sons of Louisville, Ky. The organ was opened on

is a talented musician, and with the recently augmented choir the music of St. John's is reaching a high character. It has long been felt that St. John's is too small to accommodate the large congregations, and even at the evening service the church is frequently taxed to its capacity, and the enlarging of the edifice is one of the problems to be solved.

A FINE NEW Pilcher pipe organ is being installed at St. John's Church, Wichita, Kan. The instrument weighs five and one-half tons, and cost \$4,000, and its installation necessitates the remodeling of part of the interior of the church. It will be used for the first time on Easter day.

## HOW LENT IS BEING OBSERVED.

ATLANTA.—The noonday services that are being held in the Y. M. C. A. hall in the city of Atlanta are meeting with even a larger attendance than last year, at which time they were considered very successful. The speakers at these meetings for the first two weeks

given neither in a church building nor at a regular Church service, are construed not to come within the provisions of Canon 19.

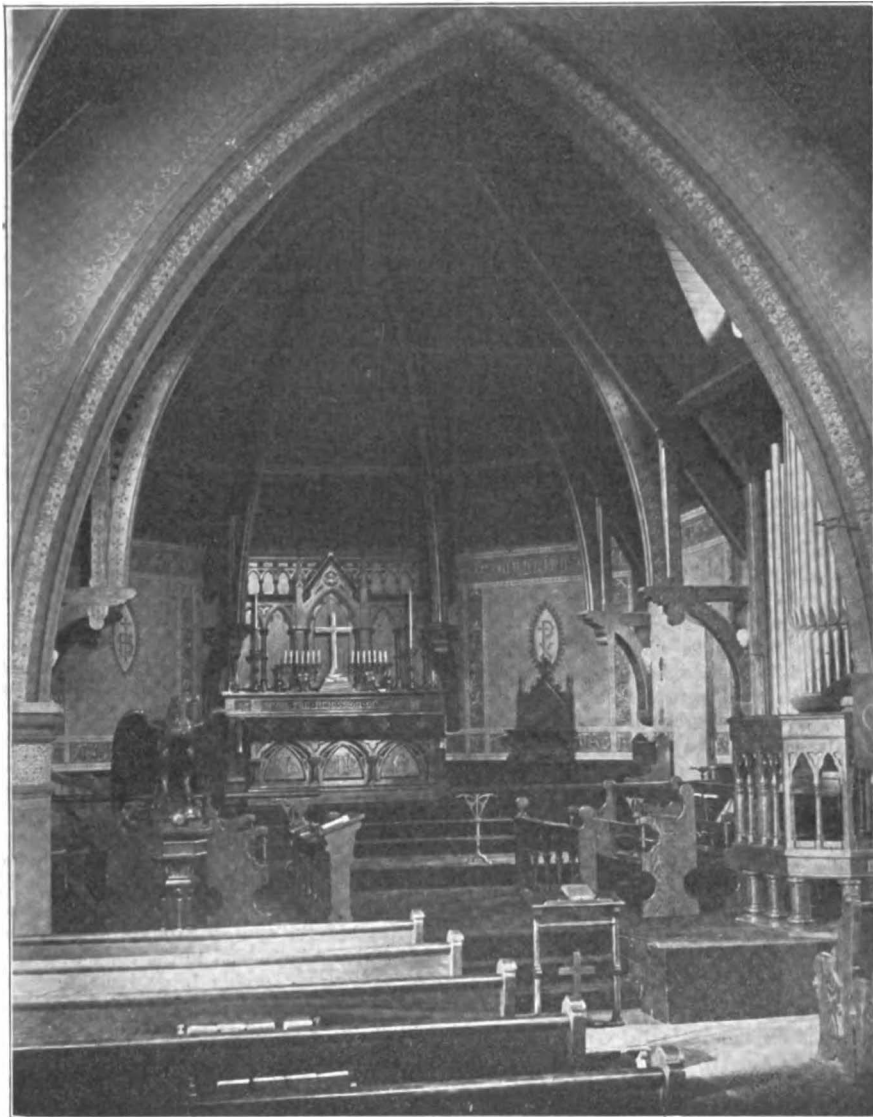
IOWA.—Special Lenten preachers in Iowa churches are: Trinity Church, Iowa City—March 26, the Rev. Marmaduke Hare, M.D., Grace Cathedral, Davenport; April 2, the Rev. John C. Sage, St. John's Church, Dubuque; 9, the Rev. Chas. J. Shutt, St. James' Church, Independence; 16, the Rev. August Schepp, Ph.D., St. Paul's Church, Durant. Joint services of Trinity and Grace Cathedral, Davenport—March 25, the Rev. W. D. Williams, Trinity Church, Iowa City; April 1, the Rev. J. C. Sage, St. John's Church, Dubuque; 8, the Rev. John Arthur, Grace Church, Cedar Rapids. At St. Andrew's, Waverly, there are special illustrated lectures by the rector every Wednesday. St. Luke's, Fort Madison—March 24, the Very Rev. Wyllys Rede, D.D., Dean of the Cathedral, Quincy, Ill.; 31, the Rev. William Hengen, Ottumwa; April 9, the Rev. John C. Sage, Dubuque; 14, the Rev. James M. Maxon, Galesburg, Ill. Christ Church, Burlington—March 25, the Rev. E. H. Rudd, Fort Madison; April 8, the Rev. John C. Sage, Dubuque. St. John's, Dubuque—March 24, the Rev. Charles C. Rollit, Red Wing, Minn.; 31, the Rev. Marmaduke Hare, M.D., Davenport; April 7, the Rev. Frederick J. Bate, Freeport, Ill. St. John's, Ames—March 31, the Rev. F. L. Drake, Fort Dodge; April 17, Rev. Thomas Casady, Des Moines. Trinity, Muscatine—April 1, the Rev. Allan Judd, Clinton; April 3, Rev. John Arthur, Cedar Rapids; April 8th, Rev. G. H. Sherwood, Rock Island, Ill.; April 10th, Rev. W. D. Williams, D.D., Iowa City.

LONG ISLAND.—Lenten services in Brooklyn churches have been generally well attended. At Holy Trinity the noon-day services with sermons by visiting clergymen continue to draw large congregations. The Rev. Campbell Walker, rector of St. Ann's, is preaching an interesting course of sermons on the Wednesday evenings in Lent on "The Typology of the Jewish Tabernacle," illustrated by a large model. At St. Peter's (the Rev. Lindsay Parker, rector) a service, in addition to many others, is held on Wednesday evenings which is termed "a quiet hour." More than two hundred women attended this service last Wednesday morning. While there are prayers and preaching every day in almost all the churches, there are not many parishes in which it is the rule to celebrate the Holy Communion daily. It has long been the custom to begin the day with this service at St. Paul's, Clinton Street; St. Martin's President Street, and St. Michael's, North Fifth Street.

MICHIGAN.—Lenten services are being held as usual in all the Detroit churches. St. John's has begun a Sunday afternoon service in addition to its regular evening service. The week-day noon service, held under the auspices of St. Andrew's Brotherhood in the old Mariners' church near the ferry, is meeting with marked success.

MISSOURI.—The Bishop of Missouri and the Rev. W. R. Stearly, rector of Emmanuel Church, Cleveland, O., have been the preachers at the Garrick Theatre noon-day services at St. Louis during the past week.

OHIO.—Noon-day Lenten services, under the auspices of the Cleveland Local Assembly of the Brotherhood of St. Andrew, were begun on Monday, March 16th. The services are held in the Lyceum Theatre, which is con-



CHANCEL OF ST. JOHN'S CHURCH, SPRINGFIELD, MO.

Septuagesima Sunday, being the first anniversary of the rector, the Rev. Robert Nelson Spencer. The new organ has excited much comment upon the sweetness of its tone. The stringed tone effects are singularly soft and beautiful, while the deeper ones can be felt, though not unpleasantly heard, over the entire church. The organist, Mr. C. E. Marsh,

have been the Bishop of the diocese, the Rev. S. R. Belk, D.D., Methodist; the Rev. H. H. Covington, Holy Comforter, Sumter, S. C.; the Rev. C. T. A. Pise, D.D., Dean of the Cathedral, Atlanta; the Rev. Raimundo De Ovies, St. Andrew's, Birmingham, Ala.; and the Rev. Theron Rice, D.D., Presbyterian. These addresses by sectarian ministers, being



veniently located in the heart of the downtown district. The first speaker in the series was the Bishop of Michigan, who made the addresses on March 16th to 18th, inclusive. His subjects on the successive days were: "A Profitable Life," "A Profitable Religion," and "A Profitable Spirit." The second speaker was the Dean of Trinity Cathedral, Cleveland, who made the addresses on March 19th and 20th. His subjects were: "Christ and Prosperity" and "Christ and Commerce." He made a plea to business men not to allow the insistent demands of commercial life to crowd everything else out of a place in their lives. The second of the united Lenten services of the Cleveland parishes, held at Trinity Cathedral on Wednesday evening, March 18th, was, if such a thing were possible, even more successful than the first. Every seat in the large edifice was filled before the hour of service; although the weather was inclement, extra seats were placed in the open spaces and yet many persons were obliged to stand. The preacher was the Bishop of Michigan, who was the former Dean of the Cathedral. His text was: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint" (Isa. 40: 31). The speaker referred to the two types of life, the contemplative and the active, and said that there was no need in this day of "the strenuous life" of his urging it upon his hearers. Rather did he desire to urge upon them that they would take time for contemplation and meditation in the midst of their feverish, active lives of to-day. The Bishop spoke without manuscript or notes and in a most eloquent and happy manner. Occupying seats in the sanctuary and chancel were Bishop Leonard and many of the city clergy. The music, by the combined choirs of Trinity Cathedral and St. Paul's Church, was of an unusually high order.

**PITTSBURGH.**—A special Lenten Junior Local Assembly meeting took place at St. Peter's Church, Pittsburgh, on Thursday evening, March 19th, under the presidency of Mr. John Sharpe. A junior from each chapter gave a five-minute address on the general subject, "The Equipment of a Church, the Origin, Use, and Meaning of Its Various Parts and Furnishings."

**WEST VIRGINIA.**—The Brotherhood of St. Andrew belonging to St. Luke's, Wheeling, is having a series of services on the Friday evenings in Lent, at which the speakers are laymen from other cities.

#### GIFTS, MEMORIALS, AND IMPROVEMENTS.

**St. JOHN'S**, College Park, diocese of Atlanta, has recently received a handsome brass altar rail, the gift of a friend of the congregation.

**TRINITY MISSION**, Greensburg, Ind., has lately received the donation of a lot for a rectory.

**THE SUM** of \$1,000 is bequeathed by the will of Anna Giffen to the Rev. J. Andrews Harris, D.D., rector of St. Paul's Church, Chestnut Hill, Philadelphia, "to be used in such manner and for such purposes as he may deem best."

**GRACE CHURCH**, Hutchinson, Kan., has installed electric lights.

**St. JOHN'S CHURCH**, St. Cloud, Minn., has installed a kitchen and dining room in the basement at a cost of \$1,000.

**THE ERECTION** of a new parish house for St. Stephen's Church, Wissahickon, Pa. (the Rev. S. M. Holden, rector), is contemplated in the near future. It will be of stone, two

and one-half stories high, and 52x65 feet in dimensions.

**ON SUNDAY**, March 15th, the new pipe organ recently installed at St. Paul's Church, Chester, Pa., was dedicated.

#### FROM MISSION TO PARISH.

**THE FIRST** Sunday in April marks the date on which the Rev. W. H. Decker becomes rector of St. Paul's Church in Peckville, diocese of Central Pennsylvania. This church he founded while rector of Jermyn. It has now a congregation of 150, a fine church edifice has been built, and there is a Sunday school of 75 persons. This has all been accomplished in two and a half years.

#### CHURCH CONSECRATED AT NEODOSHA, KAN.

**ON St. Patrick's** day the Bishop of Kansas consecrated a pretty stone church at Neodosha, Kan. The Church people, though few in number, have built it gradually during the last seven years, as the money came to hand. Two of the former clergymen in charge, the Rev. A. S. Freese and the Rev. John Bennett, and also the Rev. A. F. Randall and the catechist in charge took part in the services. The Rev. A. S. Freese, the priest in charge, preached the sermon.

#### NOTABLE CONFIRMATION CLASSES.

**NUMEROUS** instances are coming to light where the males outnumber the females in confirmation classes. One of the latest is St. Paul's Church, Holyoke, diocese of Western Massachusetts, where a class was presented to the Bishop, composed of 22 men and 13 women. Another instance was at St. John's Bedford, diocese of Indianapolis, where a confirmation class has just been presented that increased the communicant list by over 25 per cent., and in which the males were largely in the majority. At Fort Scott., Kan., the Bishop recently confirmed ten heads of families, with more men than women in the entire class.

#### DEATH OF THE REV. GRANVILLE ALLISON.

**THE DEATH** of the Rev. Granville Allison, LL.B., took place at Memphis, Tenn., on March 12th. He had been a constant sufferer from pernicious anemia for the past two years, and was obliged to give up his duties as rector of Grace Church, Memphis, of which he had been in charge since 1902, several months ago, being succeeded by the Rev. Dr. Black. At the time he was elected rector of Grace Church the congregation was worshipping in the chapel, and the new church edifice is practically the result of his tireless efforts.

**Mr. Allison** was given the degree of LL.B. by Vanderbilt University in 1890, and was ordered deacon in 1897 by Bishop Quintard, and priest by Bishop Gailor in 1899. His first charge was as assistant at St. Ann's Church, Nashville, Tenn., and afterwards he became rector of the Church of the Messiah, Pulaski, where he remained until 1902 when, on the death of the Rev. George Patterson, D.D., he was elected rector of Grace Church. His wife was formerly Miss Omberg of Memphis, and he leaves, besides, three children.

#### NATIONAL CONFERENCE OF CHURCH CLUBS.

**THE SIXTEENTH** annual conference of the National Conference of Church Clubs of the United States will be held at St. Louis, Mo., on May 6th and 7th. It will commence with a celebration of the Holy Communion in the Cathedral chapel, and at 9:30 there will be a second celebration, with an address by the Bishop of Missouri. The business sessions will be held at the Schuyler Memorial House.

**On Wednesday** the president, Mr. James A. Waterworth, will make his annual address. Other addresses will be made, as follows: "The Church's Mission," Mr. Frank V. Rhodes, the Churchman's Club of the diocese of Maryland; "The Church's Organization," Mr. Edward P. Bailey, the Church Club of Chicago; "The Proper Use of Music in Church Worship," Mr. John Thomson of Philadelphia, Pa.; "The Layman's Responsibility for the Work of the Church," Mr. Robert H. Gardiner of Gardiner, Me.

#### APPOINTMENT BY THE PRESIDING BISHOP.

**THE BISHOP'S HOUSE**, St. Louis, Mo.,  
MARCH 20, 1908.

The Presiding Bishop has appointed the Rt. Rev. ALBION W. KNIGHT, D.D., Bishop of Cuba, to be his Commissary for the care and supervision of the Canal Zone, in place of the late Bishop of Washington.

DANIEL S. TUTTLE.

#### IMPROVEMENT TO ST. LUKE'S, WHEELING, W. VA.

**St. LUKE'S CHURCH**, Wheeling, W. Va. (the Rev. Jacob Brittingham, rector), has just completed extensive changes in the parish property, which have taken nearly a year to make. The church, rectory, and parish house have all been raised to a height sufficient to insure their safety during the floods which sweep down the Ohio valley with such frequency. As the church was raised more than twelve feet, the ample space left was utilized for a large hall, which has been handsomely fitted up for the use of the Sunday school or any large secular gatherings, while the lower floor of the parish house, now on the same level, is to be fitted up for a gymnasium, through the generosity of Mrs. H. C. Franzheim. The second floor of the parish house will be used for guild rooms; and as soon as the necessary funds are in hand, for a reading room.

The first social meeting in the new hall was in the form of a supper, the Monday preceding Ash Wednesday, which was attended by probably 400 people, and at which a good sum was realized for the improvement fund.

#### NEW ALTAR FOR ST. PAUL'S CHAPEL, BALTIMORE.

**A NEW ALTAR**, which is being made by J. & R. Lamb of New York, is to be put in place in St. Paul's chapel, Baltimore, by Easter day. More than \$6,000 has been expended upon this chapel since the beginning of the summer, and great encouragement is felt by all in the substantial progress made. The congregations have been large, and the Sunday school numbers more than 500. It is in the care of the Rev. Frank H. Staples.

The Rev. Dr. Kinsolving recently announced that with the aid of two legacies of \$5,000 each, the endowment fund of St. Paul's had reached the sum of \$103,000. More than \$30,000 has been added to the fund within the past two years, and a large increase in the number of families who have taken pews gives ground for encouragement. About 100 persons are being prepared for confirmation in the church and chapel.

#### A CATHEDRAL FOR MICHIGAN.

**THE BISHOP** of Michigan in his last convention address alluded to the uses of a Cathedral, saying that such a building serves the diocese and the community as no parish church can. It is an ecclesiastical centre and home. About it in time can be gathered missionary, educational, and charitable institutions. It gives the Bishop a church.

St. Paul's parish having offered to the Bishop its church for this purpose, being cen-

trally located, he had accepted the offer. At present there is only the chapel built, but very recently plans, submitted by Cram & Co., have been mainly accepted, though the specifications will be arranged at a meeting of the committee. It is proposed to build at present only the chancel and the transept. It is intended by this arrangement to give seating capacity for about 900.

**PROSPECTIVE NEW PARISH HOUSES.**

THE PLANS for the new parish house of Trinity Church, Torrington, Conn., have been received from Henry M. Congdon & Son, the architects of the church. The work is to be undertaken this spring. The building will be of two stories, brick and stone, with slate roof, iron beams and girders, trimmed in limestone and granite. It will be most complete in every respect.

GRACE CHURCH, Huron, S. D., which has been in charge of the Rev. Leonard K. Smith for several months, and who was ordained priest on March 17th, is one of the handsomest churches in the diocese. It is a stone church, is free of debt, and was built in the days of honest cement and mortar on an attractive corner. On the same lot is a neat and cozy rectory, surrounded by a beautiful lawn. There are about eighty-five confirmed persons in the parish and a Sunday school of about fifty. Plans have lately been drawn for a parish house, which will be built in the early summer and which will be of great value as a social center and meeting-place for the guilds, also for occasional mid-week services and for sessions of the Sunday school.

The Rev. Mr. Smith is a graduate of Harvard University and came to Huron directly from the Cambridge Divinity School.

**ADDITION CONSECRATED AT GRACE CHURCH, GERMANTOWN, PA.**

THE RECENT enlargement of Grace Church, Mt. Airy, Germantown, Pa. (the Rev. Simeon C. Hill, rector), was consecrated by Bishop Whitaker on the Third Sunday in Lent, at the 10:30 A. M. service. The Bishop also administered the rite of Confirmation and preached. The enlargement consists of a transept and baptistry, the lengthening of the nave and chancel, the addition of three spacious rooms to the parish house, and the rebuilding and enlarging of the organ. An altar and reredos of Caen stone was erected in memory of Mr. and Mrs. J. Henry Dunn by their children. Two hundred additional sittings are afforded, and by the various improvements, Grace Church becomes one of the most beautiful, commodious, and best equipped parishes in the city and diocese.

**BIBLE CLASS FOR SOCIAL PARIASHS.**

Two YOUNG business laymen, H. Louis Duhring and Edw. Boggs, have inaugurated and are conducting on Sunday afternoons a Bible class for men at the Galilee mission, Philadelphia, which is in the centre of what is known as the "Tenderloin district." So far there has been an average attendance of between sixty-five and seventy each Sunday.

**OBSERVED IN PANAMA.**

THE FOLLOWING incident is told in the Panama Press:

"Archdeacon Bryan devoted his sermon on Sunday to a brief talk on the life of Henry Y. Satterlee, late Bishop of Washington, applying the text 'the day of a man's death is better than the day of his birth.' When he began speaking a little bird alighted on the grilling over a casement window, and when the congregation was told that the Bishop of Washington was also the Bishop of the Canal Zone, the bird cocked its head to one side in surprise, seeming to listen intently. At men-

tion of the beautifully useful life of Bishop Satterlee the bird drew himself up in dignity, and, lifting his slender throat, burst into song, which, as the speaker recited the wholesome influence exerted by this man of quick sympathies—this man with heart of gold—grew into an obligato, the little virtuoso accompanying, in sweetly liquid tones, the eulogy. When it was gently and sadly told how God had called the Bishop to his own, and how his body would be placed in a crypt at the Cathedral at St. Albans, the warble grew soft, then softer, until it died with the hush and silence that marked the sermon's end. The bird-virtuoso just seemed to 'know,' so beautiful was the tribute he paid in song to the man so greatly loved by all classes of an American people."

**CONFERENCE WITH SENECA INDIANS.**

BISHOP WALKER, accompanied by Archdeacon Ayres and Mr. Thomas H. Clough, the lay reader of the mission, visited the Indian congregation of the Church of the Good Shepherd on the Cattaraugus Reservation, Saturday, March 14th. Morning Prayer was said and the Bishop preached a forcible sermon from St. Matt. 15: 25, to a congregation of Senecas that completely filled the little church.

After the service all repaired to the school-house near-by, where the women of the Seneca nation served luncheon to about 150 people. These Seneca Indians look to the Bishop as their father in God and their friend, and a conference followed the luncheon at which were present to take counsel with the Bishop, the president, secretary, treasurer, and members of the Council of the Senecas. Matters of importance concerning their material welfare were discussed, the Bishop having but just returned from a meeting of the Indian Commission in Washington. The conference lasted nearly three hours and was only interrupted by the arrival of the train which was to carry the Bishop and his party to Buffalo. The president of the Senecas moved a vote of thanks to the Bishop, by extending the right hand to him, for his constant care for and interest in their people.

**SITE SELECTED FOR MARYLAND CATHEDRAL.**

A MEETING of prominent clergy and laymen of Baltimore has lately been held to discuss the Cathedral project in Maryland. Option has been secured upon a commanding site near the Johns Hopkins University property.

**GENERAL CONFERENCE OF PITTSBURGH SUNDAY SCHOOL INSTITUTE.**

ON THE evening of March 16th the Sunday School Institute of Pittsburgh held a general conference at St. Peter's parish house, the Rev. J. G. Robinson, the newly elected president, presiding for the first time. The general subject was "Church Teaching." The first paper was read by Mrs. M. E. Slicer of St. Stephen's Church, Wilkinsburg, and dealt with "Instruction in Missions," relating mainly to work through the Junior Auxiliary in conjunction with that of the Sunday school. The discussion brought out different methods used to interest the children in the regular Sunday schools in missionary work, by missionary services once a month, by an annual Missionary Sunday during Epiphany-tide, by providing for the support of scholarships, in whose possessors they take a personal interest, and by means of missionary boxes sent to various schools, hospitals, etc. The second paper was on "Prayer Book Instruction," by Mr. Theodore M. Hopke of St. Stephen's Church, McKeesport. It was excellent in every way, and elicited many words

of hearty approval and earnest discussion. Bishop Whitehead, being present, was asked to speak a few words on this topic, which he said was one in which he was particularly interested. Miss Howarth of Detroit, a representative of the Correspondence Sunday School, being in attendance, the Bishop introduced her to the Institute, and she told something of the aims and methods of this late addition to the work of instruction amongst the young people of the Church who are scattered about in hamlets and villages, unable to attend any organized school.

There was a large attendance at the meeting, and much enthusiasm displayed. A grand Sunday school rally of all the Sunday schools of the city and suburbs will be held under the auspices of the Institute on the Sunday after the Ascension, May 31st.

**OPEN AIR SERVICES IN BALTIMORE.**

OPEN-AIR services under the direction of the general missionary of the diocese of Maryland will be regularly held every Sunday afternoon during the summer. The first of these services will be held on Sunday, April 26th, near St. Bartholomew's Church, Madison and North Avenues, Baltimore. After the singing of several hymns, led by the vested choir and brass quartette, the creed, collects, and a short address, all will be invited into the church building, where Evening Prayer will be said. It is hoped that by means of these services many may be brought into touch with the Church and learn to know and love her liturgy and at last be turned to righteousness.

**TO ERECT CHURCH FOR PHILADELPHIA NEGROES.**

ST. AUGUSTINE'S CHAPEL (colored) Philadelphia, under its faithful priest in charge, the Rev. H. S. McDuffey, has made such admirable progress that the Bishop Coadjutor has authorized a committee to secure \$10,000 for the purchase of a site on which to build a church. The congregation now worships in a hall. The Rev. Dr. Grammer, rector of St. Stephen's, is chairman of the committee and greatly interested in the work among colored people.

**NOT A RECENT PERVERT.**

AN ITEM has been going the rounds of the daily papers concerning the sometime Rev. E. W. Jewell, who abandoned his work in the



**The only baking powder made with Royal Grape Cream of Tartar**  
**No Alum, No Lime Phosphate**

American Church at Manistee, Mich., and was received into the Roman communion. The items have conveyed the impression that the secession had just occurred. This, however, is an error. Mr. Jewell made his submission to the papacy in the early part of 1905 and was deposed by the Bishop of Western Michigan on June 16th of that year. What is new in this item is simply the information that Mr. Jewell has recently been ordained in the Roman Church.

#### UNDER CANON 19.

AT TRINITY CHURCH, San Francisco, on Sunday evening, March 15th, Rabbi Jacob Voorsanger is reported to have given an address on "The Vital Question of American Home Life."

#### DEATHS IN PHILADELPHIA.

AFTER an illness which lasted only a few days, Mrs. Mary H. W. Silvester, widow of the Rev. Wm. W. Silvester, first rector of the Memorial Church of the Advocate, Eighteenth and Diamond Streets, died on March 14th at the rectory, her son-in-law, the Rev. Henry Martyn Medary, being the present rector. Mrs. Silvester was an active and deeply interested member of the diocesan branch of the Woman's Auxiliary and closely connected with all the parochial activities of the parish which her late husband formed and built up. Besides her daughter, Mrs. Medary, she is survived by two sons, one of whom, the Rev. C. C. Silvester, is a curate at St. James', Twenty-second and Walnut Streets. The Burial Office was said in the Church of the Advocate on Wednesday morning, March 18th, Bishop Whitaker and the Rev. Nathanael S. Thomas, rector of the Church of the Holy Apostles, officiating. Interment was in the crypt.

THE SAD death of S. Decatur Smith occurred at the Jefferson Hospital on Wednesday of last week. Mr. Smith was a musical composer of considerable ability and widely known. The Burial Office was said at St. Clement's Church on Saturday morning, March 21st.

IN THE death on Thursday morning of Mr. Joseph G. Darlington, Philadelphia lost one of her most enterprising merchants and valuable citizens. Early in life he entered the employ of the late Mr. John W. Thomas, father of Mr. George C. Thomas, and was finally taken into partnership, being the head of the concern at the time of his death. Mr. Darlington was connected with a number of historical and military societies. The funeral was held on Saturday last at the Church of the Redeemer, Bryn Mawr, the Bishop of Rhode Island, the Rev. Dr. Tomkins, and the Rev. James Haughton, rector of the Church of the Redeemer, officiating.

#### PRESBYTERIAN MINISTER TO BE CONFIRMED.

THE REV. DR. ROBERT G. ROSCAMP, for many years a Presbyterian minister, will be one of the candidates for confirmation by Bishop Whitehead when that prelate makes his next visitation to Newcastle, Pa., on April 10th. He is now lay reader at Trinity Church and is making the theological studies necessary for his entrance into the ministry of the Church. He was for several years grand chaplain of the Elks.

#### IN AID OF CIVIC BETTERMENT.

AS AN INDICATION of what may be done by clergy in country missions and parishes to influence a community and aid in civic betterment, the work of the Rev. W. E. Glanville, D.D., in Iowa, is an instance. Serving St. George's, Farley, as one of his stations he spends six days every other week in that community of 600 souls. Discovering that the

people were eager to read and that there was no public library to provide reading matter, he got in touch with the State Library Commission and appointed a librarian at the parish church. The travelling library is changed at intervals and the people are eagerly making use of it. Flowing from this enterprise there is a thorough stirring up of interest in municipal affairs and improvement. A "Town Improvement Association" was organized largely through the efforts of Dr. Glanville. A room was rented and here the society which now numbers in the neighborhood of 75 meets at regular intervals and debates and considers various propositions of town importance. In this society are actively interested the Roman priest, the Presbyterian and Methodist ministers, together with Dr. Glanville, rector of St. George's. We cite the activity of this parish priest as a sample of what might be done by many of our clergy towards the betterment of the villages in which they live.

#### ALBANY.

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

#### Meeting of the Clericus—Lecture on Church History—Personal Notes.

THE 264TH regular meeting of the Clericus was held March 2d at Grace Church rectory, Albany. The Rev. R. N. Turner, Jr., curate at All Saints' Cathedral, Albany, and the Rev. D. H. Clarkson of Schenectady were elected members of the Clericus. The Rev. Walton W. Battershall, D.D., was the essayist. His subject was "The Survival of the Priest." A profound and reverential treatment of a subject especially appropriate for a meeting of the clergy immediately preceding Lent was rendered by the learned doctor; and the extensive and practical discussion which followed the reading of the paper helped to make the meeting a most profitable preparation for the holy season. The next regular meeting will be held at Trinity Church, Lansingburgh, May 4th. The Rev. Paul H. Birdsall will be the essayist.

THE HISTORY of the English Church in America was told in an interesting manner to

#### HAPPY OLD AGE

##### Most Likely to Follow Proper Eating

As old age advances, we require less food to replace waste, and food that will not over-tax the digestive organs, while supplying true nourishment.

Such an ideal food is found in Grape-Nuts, made of whole wheat and barley by long baking and action of diastase in the barley which changes the starch into sugar.

The phosphates also, placed up under the bran-coat of the wheat, are included in Grape-Nuts, but left out of white flour. They are necessary to the building of brain and nerve cells.

"I have used Grape-Nuts," writes an Iowa man, "for 8 years, and feel as good and am stronger than I was ten years ago. I am over 74 years old and attend to my business every day.

"Among my customers I meet a man every day who is 92 years old and attributes his good health to the use of Grape-Nuts and Postum, which he has used for the last 5 years. He mixes Grape-Nuts with Postum, and says they go fine together.

"For many years before I began to eat Grape-Nuts, I could not say that I enjoyed life or knew what it was to be able to say 'I am well.' I suffered greatly with constipation, now my habits are as regular as ever in my life.

"Whenever I make extra effort I depend on Grape-Nuts food and it just fills the bill. I can think and write a great deal easier."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

#### CRACKS FROM ECZEMA

Could Lay Slate-Pencil in One—Hands Dreadful State—Disease Defied Treatment for 7 Years

#### PERMANENT CURE IN CUTICURA

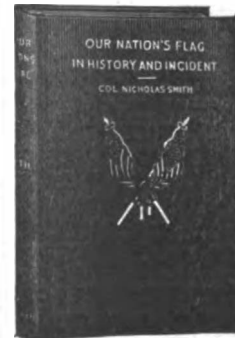
"I had eczema on my hands for about seven years, and during that time I had used several so-called remedies, together with physicians and druggists' prescriptions. The disease was so bad on my hands that I could lay a slate pencil in one of the cracks and a rule placed across the hand would not touch the pencil. I kept using remedy after remedy, and while some gave partial relief, none relieved as much as did the first box of Cuticura Ointment. I made a purchase of Cuticura Soap and Ointment and my hands were perfectly cured after two boxes of Cuticura Ointment and one cake of soap were used. I now keep them on hand for sunburn, etc., and use Cuticura Soap for shaving. W. H. Dean, Newark, Del., Mar. 28, '07."

## Our Nation's Flag In History and Incident

By COLONEL NICHOLAS SMITH

A Handsome 12mo. Cloth, Gilt Top, With Many Illustrations. Price \$1.50 net; Postage 10 cents

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



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

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

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

any book on the flag.

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

Order through any bookseller, or direct from the publishers

THE YOUNG CHURCHMAN CO.  
MILWAUKEE WISCONSIN

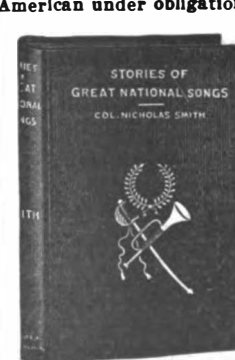
## Stories of Great National Songs

By COLONEL NICHOLAS SMITH

12mo Cloth, Gilt Top, Illustrated. \$1.50 net; Postage 10 cents

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

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



which throws light upon each of the celebrated airs associated with our national sentiments and traditions. On the list of anthems of which he treats are:

"Yankee Doodle," "Hail Columbia," "Star Spangled Banner," "A T T I E Hymn of the Republic," "Columbia, the Gem of the Ocean," "My country, 'tis of Thee," "Dixie," and many others. Besides our American national songs, Col. Smith also touches upon those of Eng-

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

The Young Churchman Co.  
Milwaukee, Wis.



a large congregation at All Saints' Cathedral, March 19th, by the Rev. Dr. George R. Van De Water, rector of St. Andrew's Church, New York. He traced the lineage of the Episcopal Church from the Apostolic Church to the early British Church, and thence to the Church of England. He sketched the early history of the Church in this country, saying that the organization at Jamestown was the first on this continent. It was the first Church here. Within the territory of the United States, the first Christian service held, the first white child baptized, the first Holy Eucharist celebrated, the first Bishop consecrated, were all in the Church or by the Church that first carried the banner of Christ to this jurisdiction. The name, the Protestant Episcopal Church, was adopted in the early days without consideration or discussion. All this came later, when too late to effect a change. But what is there in a name? Ours is in the Catholic creeds.

BISHOP NELSON has been elected chairman of the committee on Education and Publicity in the Albany organization connected with the State Charities Aid Society.

THE BISHOP has appointed the Rev. W. W. Battershall, D.D., Archdeacon of Albany, the Rev. Canon Tibbits, and Mr. Robert C. Pruyn, delegates to the Pan-Anglican Congress to be held in London, England, in June.

OWING to Bishop Doane's early departure for England, the graduation exercises of St. Agnes' School will take place this year on Tuesday, May 19th, in the great school room and in the Cathedral.

**CENTRAL NEW YORK.**  
CHAS. T. OLMSTED, D.D., Bishop.

**Status of the Rev. George C. Richmond.**

THERE HAVE BEEN of late some rather sensational articles in local papers having reference to what appears to be the practical inhibition of the Rev. George C. Richmond from officiating in the diocese. Mr. Richmond is rector of St. George's Church, Rochester, in the diocese of Western New York, a parish of about 100 communicants. On February 9th he officiated at St. Joseph's Church, Rome, diocese of Central New York, during the absence of the rector, the Rev. A. L. Byron-Curtiss, and preached a sermon, afterward supplied to the public press, that was considered to contain matter of a distinctly political nature and subject to serious criticism. The rector of St. Joseph's, learning of the matter, promptly disclaimed any responsibility for the sermon and reported the matter to the Bishop. Mr. Richmond also obtained some notoriety by officiating at a wedding on the stage of a Rochester theatre. When lately he was announced as a special preacher at St. John's Church, Syracuse, at the invitation of the Rev. I. M. Merlinjones, the Bishop intervened. The Bishop is quoted in a local paper as explaining his action as follows:

"I knew nothing whatever of the wedding ceremony until I read it in the newspapers. It was at my suggestion, however, that Mr. Merlinjones decided to withdraw from the arrangement. I learned that Mr. Richmond was contemplating an attack of a personal character on a well-known public man and that the newspaper men of Syracuse had been informed thereof in advance. In February Mr. Richmond preached a sermon or rather made an address in Rev. A. L. Byron-Curtiss' church in Rome, which was merely a political speech. As I did not care to have a repetition of such a thing, I suggested to Mr. Merlinjones, who promptly agreed with me when he learned the facts, that Mr. Richmond be not allowed to preach in the church in Syracuse."

**CONNECTICUT.**

C. B. BRAWSTER, D.D., Bishop.

**Commemoration of a Quarter Century of Service by President Luther of Trinity College.**

PRESIDENT LUTHER of Trinity College, Hartford, will, with the close of the present year, complete his twenty-fifth year of service in the college and his fifth year as president of the institution. A committee of the alumni has been formed to arrange for the fitting commemoration of the twofold anniversary.

**FLORIDA.**

EDWIN GARDNER WEED, D.D., Bishop.

**Successful Mission at Monticello—Noonday Services and Quiet Hour at Jacksonville.**

ON THE First Sunday in Lent the Rev. John C. White of East St. Louis, Ill., closed a ten days' mission in Christ Church, Monticello. The attendance was good throughout, and much interest was shown not only by the congregation but by the community at large. Every night the Question Box was filled with questions which were ably answered by the missionary, and the almost complete absence of the frivolous questions so often asked bore witness to the impression made on those attending. While there are only fifty communicants in the parish, the attendance at the daily Celebrations ran from fifteen to twenty, and the afternoon instructions on "The Kingdom of God" were well attended. The full teaching of the Church was given and will undoubtedly bear fruit to the glory of God.

THE USUAL noon-day services in Jacksonville are being taken this year by the Rt. Rev. C. C. Penick, D.D., formerly Bishop of Cape Palmas.

ON FEBRUARY 26th the Clericus of the diocese met in St. Andrew's Church, Jacksonville, for a quiet hour, conducted by the Bishop of the diocese. In the afternoon a short business session was held, at which committees were appointed by the Bishop to bring before the next diocesan convention a

**GROWING STRONGER**

Apparently, with Advancing Age

"In 1896 at the age of 50 years, I collapsed from excessive coffee drinking," writes a man in Mo. "For four years I shambled about with the aid of crutches or cane, most of the time unable to dress myself without help.

"My feet were greatly swollen, my right arm was shrunken and twisted inward, the fingers of my right hand were clenched and could not be extended except with great effort and pain. Nothing seemed to give me more than temporary relief.

"Now, during all this time and for about 30 years previously, I drank daily an average of 6 cups of strong coffee—rarely missing a meal.

"My wife at last took my case into her own hands and bought some Postum. She made it according to directions, and I liked it fully as well as the best high-grade coffee.

Improvement set in at once. In about 6 months I began to work a little, and in less than a year I was very much better, improving rapidly from day to day. I am now in far better health than most men of my age, and apparently growing stronger with advancing age.

"I am busy every day at some kind of work and able to keep up with the procession without a cane. The arm and hand that were once almost useless, now keep far ahead in rapidity of movement and beauty of penmanship."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.



GASTON M. DETHIER, Organist of St. Francis-Xavier's Church, Head of the Organ Department of the Institute of Musical Art of the City of New York, and one of the greatest organists in America, writes as follows concerning the

**Mason & Hamlin**  
**ORGANS**

GASTON M. DETHIER.

"Playing the List Organ is to me like interpreting a Mozart Sonata, and when speaking of that organ, it seems that I hear yet the exquisite sweetness of its tone.

"It has nothing of the nasal tone common to the harmonium, but the noble, harmonious, rich sonority of the pipe organ."

"The admirers of Wagner can now enjoy in private his orchestration, for the List Organ possesses among its combinations an amazing imitation of the wood and soft brass instruments. The touch is perfect. In a word, the List Organ is the ideal instrument for small churches and parlors, and considering its price, I would recommend it for all organ pupils as the most practical instrument." (Signed) GASTON M. DETHIER.

The experience of half a century of organ building has made these instruments possible.

Send for catalogue giving full particulars.

**Mason & Hamlin Co.**  
**BOSTON.**

**Easter Cards**  
**By Mail**

Special attention is invited to our new and attractive stock. To those ordering by mail we offer the following Sample Packets, composed of a selection of the neatest and most chaste of the new publications of the year.

- No. B—12 Easter Post Cards, Violets, assorted ..... \$0.25
- No. C—12 Easter Post Cards, silver backs, various styles of cross ..... .25
- No. D—12 Easter Post Cards, embossed crosses, with small views in colors ..... .25
- No. E—3 Easter Post Cards, watered silk backs, hand-painted flowers .. .25
- No. F—6 "Quality" Post Cards, excellent printing, best gilt bevel edge cards, each with a choice Easter sentiment ..... .25
- No. 2—6 New Easter Cards, conventional and popular designs ..... .25
- No. 4—12 New Easter Cards, conventional and popular designs ..... .50

No duplicates. All new designs from the Catalogues of Hill, Raphael Tuck, etc.

Remit stamps for sums under \$1.00.

Send for Easter Catalogue

**THOMAS WHITTAKER Inc.**  
2 and 3 Bible House :: NEW YORK  
Corner Fourth Ave. and Ninth St.

**A PLAIN TE DEUM**

Anthem, Full Harmony, no repetitions. "Just the thing for amateur and vested choirs." "Melodious, without undue elaboration." 5 copies 25 cts.

CHAS. D. KELLOGG,  
105 East 32d St., New York City

**"The Making of a Churchman"**

The how, the what, the why, the when, of doctrine, creed, and conduct.

Will win, will instruct, will strengthen.

Red Cloth, 116 pages, 25 cents, postage 4 cents extra

**REV. E. V. SHAYLER**  
**OAK PARK, ILL.**

**BY COLONEL NICHOLAS SMITH**

**STORIES OF GREAT NATIONAL SONGS.** Comprising the National Songs of all Countries; also the Songs of the Civil War on both sides, giving accounts of origin, etc. By Col. Nicholas Smith. Price, \$1.00 net. Postage 10 cts.

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

change in the canon on the election of delegates to the General Convention, and the matter of organizing a diocesan temperance society.

**HARRISBURG.**

**JAMES H. DARLINGTON, D.D., Ph.D., Bishop.**  
**New Church Opened at Williamstown.**

ON THE evening of March 18th the Church of St. Paul of Tarsus in Williamstown was formally opened. This church has just been completed. It is of wood 25 by 15 feet, seating capacity seventy to one hundred. It is a marvel of economy and completeness, constructed under the superintendency of the general missionary. Addresses were made by the Bishop, the general missionary, and Messrs William Bond and James Fennel, laymen.

**INDIANAPOLIS.**

**JOSEPH M. FRANCIS, D.D., Bishop.**  
**A Rector's Added Duties—Progress Without Oversight.**

THE REV. E. A. NEVILLE, rector of St. Paul's Church, New Albany, will also have pastoral oversight over St. Paul's Church, Jeffersonville, until a rector is obtained, celebrating the Holy Communion there twice a month and also holding Sunday afternoon services.

No incumbent has yet been secured for Columbus, but regular services are being kept up by the Bishop and a vestry is in prospect in the near future.

**IOWA.**

**T. N. MORRISON, D.D., Bishop.**  
**Esterville Rector Greets Old Parishioners.**

THE REV. RICHARD ELLERBY, rector of Grace Church, Esterville, Iowa, was the preacher at St. Thomas' Church, Sioux City, on March 15th, of which church he was rector thirty years ago. He found many of his old parishioners still attending the same house of worship.

**KANSAS.**

**F. R. MILLSFAUGH, D.D., Bishop.**  
**Stone Church Purchased at Osawatomie—Pipe Organ Installed at Fort Scott.**

THE BISHOP has purchased a stone church from the Congregationalists at Osawatomie, which was the home of the historic John Brown. The property will be renovated and put in Churchly shape. It cost \$2,500.

A PIPE ORGAN is being installed at St. Andrew's Church, Fort Scott. The rector, the Rev. Albert Watkins, recently declined a call at a larger salary, to the great pleasure of the congregation.

**LONG ISLAND.**

**FREDERICK BURGESS, D.D., Bishop.**  
**Rector Advocates the License System.**

THE REV. W. A. WASSON, rector of Grace Church, Riverhead, who has, in times past, vigorously advocated the licensing of saloons in the town, is being pilloried by the "drys." Mr. Wasson claims that drunkenness was more common during the years when saloons were supposed to be tightly closed than during the years when licenses were granted. The total abstinence advocates deny this, and at a meeting held on Sunday, March 15th, resolutions were passed denouncing Mr. Wasson for the stand he has taken. He is to address the committee of the State Legislature in Albany on the 25th inst. in relation to a bill to provide local option for cities.

THE MEN'S CLUB of Christ Church, Lynbrook, held their annual meeting on March 10th followed by a social hour. The guests of the club were Ven. Archdeacon Mesier and Rev. Floyd Appleton of St. Clement's, Brooklyn, both of whom made brief addresses.

**MAINE.**

**ROBT. CODMAN, D.D., Bishop.**  
**Former Congregational Minister Ordained Priest—Generous Gifts from Nonconformists.**

AT THE ordination of the Rev. Aubrey Caldwell Gilmore at St. Saviour's Church, Bar Harbor, Morning Prayer was said at 10 o'clock, the 10:30 service beginning with the processional "The Son of God Goes Forth to War." The Communion service, Adlam in B flat, was beautifully rendered by the large vested choir. The *Veni Creator* was sung by the Bishop, choir, and congregation. Mr. Gilmore was formerly a Congregational minister, and, during his diaconate has done a truly excellent work. Besides ministering at Hull's Cove he has inaugurated services at four or five adjacent missions, and from December 1st to March 1st he and the rector at Bar Harbor have kept up the work at Seal and North East Harbors on Sunday afternoons and evenings, in addition to their regular duties. From February 1st to July 1st, 1907, Mr. Gilmore assisted in the services at St. Saviour's, and during the present Lent is rendering such help as is possible in the week-day services.

TWO FARMERS, not Churchmen, have each offered to the rector at Bar Harbor a piece of land for the erection of two simple chapels in country districts. An additional offer of all the stone for the foundation and walls of the buildings has been made by one of these kind-hearted men. In the schoolhouse of Young's District the Rev. S. H. Green has kept up a Sunday school with Evening Prayer for two years, the majority of the congregation being Baptists, who have gladly accepted the ministrations of the Church. The *Young Churchman* is welcomed each Sunday by every family in the neighborhood and young and old study the lessons therein. At the schoolhouse in Emery District the Rev. A. C. Gilmore has been holding occasional services on Thursday evenings for some weeks past.

BY SPECIAL invitation Bishop Codman preached to the students of the University of Maine at Orono, on Sunday afternoon, March 15th.

**MARYLAND.**

**WM. PARET, D.D., LL.D., Bishop.**  
**B. S. A. Tri-Diocesan Convention—Delegates to Pan Anglican Congress.**

THE TRI-DIOCESAN convention of the Brotherhood of St. Andrew (dioceses of Maryland, Washington, and Easton) will be held in Baltimore on May 23d and 24th. Mr. Hubert

**KEEWATIN CAMPS** For Boys in the Wisconsin Woods  
 Ponies, sailboats, motorboats, shells, baseball, tennis, track, swimming, fishing. Long trips, real camping. Tutoring if desired. One counselor for four boys. Winter Tutorial School and Camp. Booklet. J. H. KENDREGAN, St. John's, Deland, Wis.

**Schools of Theology**

**NEW YORK.**

**The General Theological Seminary**  
**CHELSEA SQUARE, NEW YORK.**

The next Academic year will begin on Wednesday, September 16th, 1908.  
 Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.  
 The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

**Schools for Boys**

**INDIANA.**

**HOWE SCHOOL**

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

**School for Boys**

**ILLINOIS**

**St. Alban's** Knoxville, Illinois.

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

**WISCONSIN.**

**Racine College Grammar School.**

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

**Colleges and Schools for Girls.**

**CANADA**

**Bishop Bothuno College** OSHAWA, ONT.

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

**ILLINOIS**

**ST. MARY'S** KNOXVILLE, ILLINOIS

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

**WATERMAN HALL**

The Chicago Diocesan School for Girls  
**BYCAMORE, ILLINOIS**  
 The Nineteenth Year began September, 1907. Preparatory, Academic, College Preparatory and Special Course. The Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLINTWOOD, D.D., Rector.

**Saint Gabriel's School**

**PIEKSKILL-ON-HUDSON, N. Y.**  
**BOARDING SCHOOL FOR GIRLS**  
 Under the charge of the Sisters of St. Mary. College Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address  
**THE SISTER SUPERIOR.**

**BISTERS OF ST. MARY**

**SAINT KATHARINE'S, Davenport, Iowa**

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

**KEMPER HALL, Kenosha, Wis.**

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

Carleton, general secretary of the Brotherhood of St. Andrew, addressed a meeting of the Maryland Junior Assembly at the Church of the Ascension, Baltimore.

THE BISHOP of Maryland has appointed as delegates to the Pan-Anglican Congress in London, next June, the Rev. J. Houston Eccleston, D.D., the Rev. Edwin B. Niver, and the Rev. Joseph P. McComas. Mrs. A. S. Sioussat and Mrs. R. S. Coupland have also been appointed as representatives of the Woman's Auxiliary in Maryland.

**MISSOURI.**

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

**St. Louis Well Represented at University of the South—Parochial Notes.**

ST. LOUIS is proud of the four young men representing her at the University of the South this term, all theological students. They are Messrs. Bernard Gruenstein, from the Cathedral; Frank Rhea, from St. Paul's; Robert Long and Victor Richards, from the Church of the Holy Communion. Their careers will be watched with loving sympathy by many friends amongst the clergy and laymen in the diocese.

THE ANNUAL report of the St. Luke's, St. Louis, Giving Tuesday Fund was presented by Mrs. Freeborn on Tuesday last. In all \$263.40 had been given by sixteen parishes.

THE REV. GEORGE WALLACE, a missionary from Japan, spoke at the St. Louis Clericus on Monday last, and preached at St. George's chapel on Sunday night.

MISS MARY TRIPLETT, diocesan secretary of the Woman's Auxiliary, addressed that body at St. Paul's parish, St. Louis, on Wednesday on "Through the Holy Land." Miss Triplett's recent visit to Palestine has been a source of great pleasure and benefit to those fortunate enough to hear her addresses.

**MILWAUKEE.**

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

**Prominent Churchmen Candidates for Judicial Positions.**

AT THE ELECTION to be held on the first Tuesday in April, two Churchmen of special distinction within the diocese will have place on the judicial tickets in Milwaukee, and one of them in the state at large. William Ruger, who is a non-partisan candidate for Justice of the Supreme Court, is senior warden of Christ Church, Janesville, was for some years chancellor of the diocese, and has had an important part in the diocesan councils and, therefore, in the legislation of the diocese for a long term of years. He has also been a deputy to General Convention. Mr. Ruger comes from a family of great lawyers. His uncle, William Ruger, was a Justice of the Court of Appeals of New York, and his cousin, William C. Ruger, was Chief Justice of that court from 1882 until his death in 1892. He served in the Union Army during the Civil War, as did his brothers, and successfully served as private, second lieutenant, first lieutenant, regimental adjutant and captain, and assistant adjutant general of United States volunteers, and was breveted major for gallant and meritorious services.

W. J. Turner is a candidate for a new circuit judgeship that has been created for Milwaukee county. He is senior warden of St. James' Church and, like Mr. Ruger, a deputy to the diocesan Council. At the present time he is a member of the important committee that is working for the endowment of the diocese, and is also a member of the general committee of arrangements for the Brotherhood convention to be held in Milwaukee in October.

**PENNSYLVANIA.**

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

**Fruitful Mission in Philadelphia — Father Powell Conducts Retreat for Women—Meetings for Men Only.**

A VERY successful and well-attended parochial mission was held during the first week in Lent at the Church of the Incarnation, Broad and Jefferson Sts., Philadelphia, conducted by the rector, the Rev. Norman V. P. Levis, and assisted by the men and boys of the chapters of the Brotherhood of St. Andrew in the parish.

A RETREAT for a number of laywomen of the Church was held last week at the Mission House of All Saints' Sisters, connected with St. Clement's Church, Philadelphia. The Rev. F. C. Powell, mission priest of the Society of St. John the Evangelist, of Boston, conducted the retreat. Father Powell is a cousin of the famous English Major-General R. S. Baden-Powell. While in Philadelphia, he was the guest of Rev. Dr. Tomkins, rector of Holy Trinity Church.

THE MEN'S GUILD of St. Luke's Church, Newtown (the Rev. Wm. C. Emhardt, rector), is holding a series of meetings for men only in the town hall on the Sunday afternoons during Lent, with addresses by clergymen and laymen from Philadelphia, Trenton, and Bristol. At each meeting there has been an attendance of over one hundred men and boys.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Clerical Union Meets—Personal.**

THE MARCH meeting of the Pittsburgh Clerical Union took place on Monday, the 16th, at McCreery's dining rooms, where luncheon was served at 1 o'clock. Departing from the usual custom of having a paper and discussion on some academic question, the members of the Union listened to a paper read by the Rev. Amos Bannister of St. Mary's Church, Beaver Falls, which had for its subject "The Rising Tide of Prohibition." The discussion was spirited and interesting.

MR. H. R. SCULLY has been chosen by the Standing Committee to fill the office of treasurer of the Christmas fund of the diocese, in place of Mr. A. H. Patterson, lately deceased.

**WESTERN COLORADO.**

EDWARD J. KNIGHT, Miss. Bp.

**Mission at Grand Junction.**

BISHOP KNIGHT of Western Colorado conducted an eight-day mission, from the 8th to the 15th of March, in St. Matthew's Church, Grand Junction (of which the Rev. C. W. G. Lyon is rector), and confirmed a class of thirteen on the morning of the last day. Ten of this number were men and women, who, for the most part, came from the denominational bodies. Special prayers, set forth by the Bishop, were used daily throughout the mission.

**WEST VIRGINIA.**

GEO. W. PETERKIN, D.D., LL.D., Bishop.  
WM. L. GRAVATT, Bp. Coadj.

**Men's Club Formed at Parkersburg—Daily Celebration at Christ Church, Fairmont.**

A MEN'S CLUB with a membership of most of the men in the parish, has been formed at Trinity Church, Parkersburg (the Rev. S. S. Moore, rector).

AT CHRIST CHURCH, Fairmont (the Rev. Morton A. Barnes, rector), a daily celebration of the Holy Communion is being held during the season of Lent.

**CANADA.**

**General and Personal News of the Various Dioceses.**

*Diocese of Qu'Appelle.*

THE DIOCESAN Synod opened on March 18th, at Regina. Bishop Gridale presided. The attendance was very good, over a hundred delegates being present.

*Diocese of Calgary.*

BISHOP HOLMES of Moosonee has been visiting his old field of labor, and was in Edmonton in the middle of March. The good Bishop was for nearly twenty years in charge of missions in the Arctic Circle. He states that work there has reached a crisis. Hitherto the work has been confined to the Indians and Eskimo, but within the past few years there has been such an enormous influx of white settlers that the Church finds it necessary to make a corresponding increase in its work; in this the difficulty is the scarcity of missionaries. Nine mission stations are now maintained between Edmonton and Fort Chippewyan, but these are inadequate to cope with the work.

*Diocese of Toronto.*

THE DAUGHTER of the Rev. Dr. Henry Wilson, who died about a month ago at Atlanta,

**KNOW YOUR OWN STOMACH?**

**If You Have Lived With It Forty Years You Know More About It Than the Doctor.**

Just how much a person should eat depends upon so many things that it is not possible for the wisest physician to lay down any hard and fast rules that will apply to all persons, regardless of individual temperament or employment.

As a general proposition, however, it may be truthfully stated that most persons eat too much. What a person should eat and how much depends upon his daily employment and physical condition. And right here it is well to repeat and emphasize the old adage that "a man at forty is either a fool or his own doctor," which is another way of saying that a man who has lived with his stomach forty years knows more about his digestive apparatus than any doctor can tell him.

This is not true of all persons, to be sure, for many a man of forty has not yet learned that he has a stomach. But the men and women who do the thinking for the rest of mankind, who create, invent, plan and initiate, are very apt to learn some things about their digestive organs. Happy are they who are wise enough to conserve their strength and prolong their days by heeding the warning that comes from within.

In considering what a man of sedentary habit should eat, it is interesting to read the following letter from Joseph Mischla, the Supervisor of Music in the public schools of Buffalo, N. Y.:

"240 West Avenue, Buffalo, N. Y.

"I take pleasure in saying that I have been a consumer of Shredded Wheat since its first appearance on the market, finding it to yield more nutriment and sustenance than any article of diet of its bulk or cost. My occupation occasionally necessitates an omitted or scanty noonday lunch, but a breakfast consisting principally of Shredded Wheat enables me to bide the time of the evening meal with no discomfort.

"Yours very truly,

"(Signed) JOSEPH MISCHKA."

Shredded Wheat contains all the tissue-building, brain-making material in the whole wheat, made digestible by steam-cooking, shredding and baking. It contains the greatest amount of nutritive material with the least tax upon the digestive organs. Your grocer sells it.



Georgia, has been visiting Kingston and intends to place in the hands of the Dean of Ontario the first Communion silver service used by her late father. She gives also the surplice which he wore when curate at St. George's Cathedral, Kingston, many years ago. Dr. Wilson was ordained in 1866.

#### Diocese of Montreal.

BISHOP CARMICHAEL has been holding the city confirmations during Lent, but these, together with the parishes in the suburbs, will not be concluded till the first week in May.—THE Rev. H. P. Plumtre, who has been for four and a half years assistant at St. George's Church, Montreal, has accepted the living of Redlynch, near Salisbury, England, and leaves Canada May 9th. He was graduated at Oxford in 1893, His college was Trinity. After he came to Canada he was Dean of Wycliffe College, Toronto, from 1901 to 1903, after which he came to Montreal to be assistant to Bishop Carmichael at St. George's.

#### THE CROSS THE ANSWER.

At Grafton I spent an hour in the Institution for the Feeble-minded, children chiefly. I have not in a long while seen an institution with rooms so clean and airy and sunlit, beds so white and sweet, and a kitchen that smelled so good and looked so inviting that it was a hardship not to eat one's dinner right then and there. I went through the institution from cellar to attic with the doctor and the matron. The building seemed to me perfect, the care intelligent and unremitting. The patients, the children, were heart-breaking. When I had seen as much as I could stand, I went over to the window and looked out over the wide plain, at the men plowing, the stalks of straw, at the life moving there in the sunlight, and tried to think it out. A gentleman who had come in—he was a trustee—came over and stood by me.

"That is our power-house," he said, pointing to a square new building. "We just put it up. It has made such a difference."

But in the lives of these, what could ever make any difference? What did the sunlight, the birds, the flowers when spring came again, what did they mean to them?

"Nothing," said the doctor. "Nothing can help them."

"Such things as these," said one at my elbow, "raise the question 'why?'"

There was no answer. Only the setting sun upon the cross on a near-by church that flashed white against the blue sky. Nothing else. Perhaps that was the answer.—JACOB RIIS, in *Charities and the Commons*.

EVEN IMMORAL people have an innate respect for real piety; they detest only sham religion. The modest and unobtrusive piety which fills the heart of all human charities and makes a man gentle to others and severe to himself is an object of universal love and veneration. But mankind hates show, pretense, selfishness, when they are veiled under the garb of piety; they hate cant and hypocrisy; they hate quacks in piety; they love to tear folly and impudence from the altar, which should be a sanctuary only for the wretched and the good.—*New World*.

WHY do some of our newspapers still persist in the pernicious habit of calling Sunday or the Lord's day the Sabbath. We are not Jews nor are we Seventh Day Adventists, and we keep Sunday, not the Sabbath (which is, and always has been, the Saturday). It seems to be an American habit to confuse the days and one which ought to be strongly discountenanced for many reasons. It is worth while noticing that Esperanto, which aspires to be an universal auxiliary language, has rightly adopted the word "Sabato" for Saturday, not for Sunday.—*Seattle Churchman*.

# Rheumatism

A Home Treatment Made Up of Well Known Remedies

Costs Nothing to Try

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

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

#### "GLORIA TONIC."

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

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

## 6% GOLD BONDS

Due February 1, 1918

Interest, Semi-annual

The Mutual Telephone Company of Des Moines, with more than 700 Stockholders and more than 6000 telephones, issued such a bond.

Gross yearly income.....\$145,000.00

Net income..... 70,000.00

Write for free Booklet describing these bonds.

L. M. GRIMES, Treasurer

DES MOINES     IOWA

## Books for Good Friday



#### Seven Steps to the Cross

Being Seven Meditations suitable for Lent, and more particularly for Good Friday. By REV. ERNEST BRADLEY, Rector of St. Paul's, San Rafael, Cal. 12 mo, cloth, 60 cents net. (New). By mail 66 cents.

#### The Seven Words from the Cross

A Course of Meditations, by the late FRANCIS WATSON, D.D., of Cambridge, England. With preface by the BISHOP of ELX. Edited by REV. C. B. DRAKE. 12mo, cloth, 80 cents net. (New). By mail 88 cents.

#### The Pathway of the Cross

An entirely new set of Addresses and Devotions for "The Three Hours," with suggested Hymns on the "Seven Last Words." By REV. G. T. SHETTLER, Vicar of St. Catherine's, Birkenhead, England. With introduction by ARCHDEACON HODGSON. 12mo, boards, 40 cents net. By mail 45 cents.

#### The Chief Virtues of Man

Taught in the Seven Words from the Cross. Preached in St. Mark's Church, Philadelphia, Good Friday, 1903, by ALFRED G. MORTIMER, D.D. 16mo, cloth, 75 cents net. By mail 82 cents.

### Three Hour Services

#### Good Friday

Compiled by REV. CHARLES L. PARDEE. 12mo, paper, 5 cents net; per hundred, \$4.00 net.

This new Good Friday service has been specially prepared in deference to a general desire for a departure to some extent from such as are now in use, and for one drawn entirely from the resourceful Book of Common Prayer and from the Church Hymnal.

#### The Veneration of the Cross

Compiled from the Sarum Ritual of St. Osmund, Bishop of Salisbury from 1078 to 1099, and adapted to the Three Hours' Service of Good Friday. By REV. JOHN WRIGHT, D.D. 5 cents; per hundred, \$4.00 (New).

## THOMAS WHITTAKER, Inc.

2 and 3 Bible House - New York

## Have You Money To Loan

**6% Net** Carefully selected First Mortgage Loans. Interest paid promptly every six months. Over 32 years experience. Absolute satisfaction in every particular. We make loans with our own money and have papers all complete to turn over to investors. Large assortment always on hand. Write for references and information. **PERKINS & COMPANY,** Lawrence, Kansas.

## Nelson's Prayer Books and Hymnals

IN 400 STYLES



They represent the highest art of the bookbinder, working with the choicest materials. Printed on white and also Nelson's India paper, famous the world over for its thin and opaque qualities.

**White Bindings for Bridal Gifts and Dainty Oblong Editions**

Prices 60 cents and upwards

### The Teachers' Prayer Book

With an introduction, Analysis, Notes, and a commentary upon the Psalter, by the Rt. Rev. Alfred Barry, D.D., D.C.L., Canon of Windsor and Assistant Bishop of London. This edition is adapted to the use of the Church in the United States, and is issued with an introduction by the Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York. Prices \$1.25 to \$2.00.

### Holy Bible with Apocrypha

and Marginal Readings Adopted by General Convention

Authorized to be read in Churches and Issued by Authority of General Convention.

Price \$1.75 to \$4.00

Catalogue and Specimen pages mailed free. Books sent postpaid on receipt of price, by

**THOMAS NELSON & SONS, Publishers, 37 East 18th St., New York**

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

# SAPOLIO

Digitized by Google