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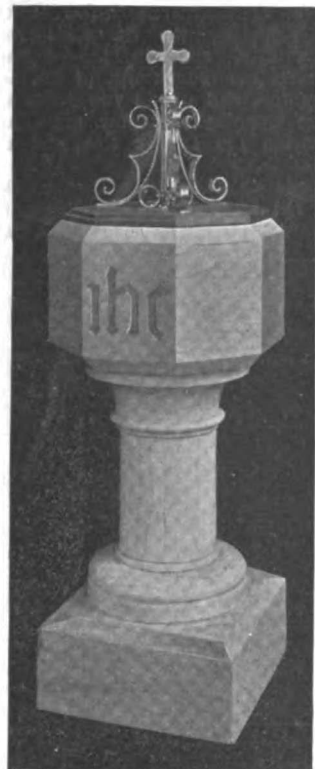
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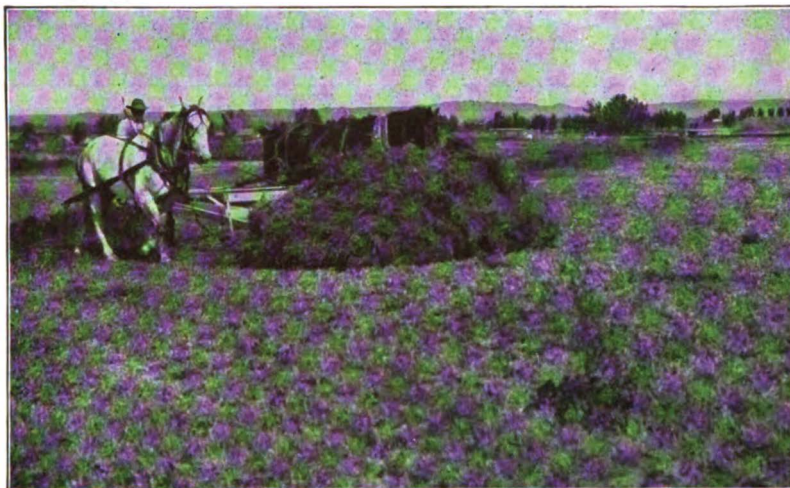
WHERE THINGS MOVE VERY FAST

Story of a 300-Mile Drive Through North Dakota and Montana

Wonderful Opportunities Along the Pacific Coast Extension of the Chicago, Milwaukee & St. Paul Railway

MILES CITY, MONT., 1908.

Not so many years ago the western borderland of Missouri, Iowa, Minnesota, and Nebraska presented a ragged fringe of newly made farms, thrust into what then seemed a boundless, inexhaustible expanse of unoccupied black soil—prairie lands. Sons of the farmers of that time, needing land, simply moved out ten or twenty miles upon the newly-surveyed areas, choosing and occupying homestead claims, almost undisturbed by competing land hunters.



GETTING IN STACK HIS THIRD CUTTING OF ALFALFA IN MONTANA.

During the '80's though, something happened. A fierce "land-hunger" replaced this creeping of settlement, this normal expansion. The Dakotas in little more than half a dozen years saw more than 350,000 entrymen settle within their borders, and 100,000 pioneers added to the population of their newly christened towns and villages.

To the extension of the Chicago, Milwaukee & St. Paul Railway's numerous feeders in these states, more than to any other factor, did this improvement owe its existence. It drew to this prairie country not only farmers but thousands of men and women from every known occupation, drew them and made possible their successful occupation and upbuilding of these vast commonwealths as we see them to-day.

THOUSANDS OF HOMESTEADS OPEN TO SETTLERS.

Nowhere in the United States under like conditions, upon a solid area of plowable, black loam, in a like space of time, will so vast a number of homeseekers be accommodated, yet I dare say first hand, having just finished a drive of 300 miles or more along the extension of the Chicago, Milwaukee & St. Paul Railway between Marmarth, North Dakota, on the Little Missouri, and the Musselshell River, in the heart of northern Montana, that there remain within five to twenty miles of this new line to the Pacific Coast thousands of homesteads well worth your while to look at, and which will be occupied within the coming twelve-month.

Let me go a little into detail as to some of the things I saw, and tell you in simple language of these opportunities as they appear to me.

Leaving Miles City early in October, 1907, I drove eastward toward the end of the track, then near the Little Missouri, making detours to the south of the right-of-way from five to twenty-five miles, to re-examine a country familiar to me for nearly thirty years.

The first ten miles of my journey lay along the Yellowstone. There the ranchmen were busy with mower and bull-rake, getting in stack their third cutting of alfalfa. There for the first time I saw potatoes being harvested by a four-horse digger, doing custom work for the ranchmen, keeping six to ten pickers busy packing, requiring three teams to haul the crop to winter storage alongside the grade of the St. Paul road a mile from the field.

A PROFIT OF \$40 AN ACRE.

I questioned the owner of one of these fields, while I watched the four-horse machine rolling

out the "spuds." He said, "I raise 20 acres of potatoes. I could raise 40 or 60 if labor was not so hard to get at this season. I hope the advent of the St. Paul railroad will, by another season, remedy this. In spite of the lack of labor to give the crop the necessary attention, the yield of potatoes from this piece of ground for the past two years has been quite 160 sacks to the acre. Last year they brought us right at home here \$1.25 per sack. We will get a little more this year. Deducting all expense, from seeding

water rights or water rents. Here are timber and coal at hand and a healthy climate. What more do we want?"

Making a detour south along Fallon Creek, across the divide to Little Beaver, a drive of 50 miles, I counted only five ranches on upper Fallon. Its tributaries are beautiful. Its remoteness from market and lack of surveys is all that has kept this country back.

NOT ONE CLAIM IN FIFTY TAKEN.

Can you grow alfalfa without irrigation? This question I put to ranchmen every day of my journey. In two notable instances the answer was a prompt affirmative. One of these ranchmen, whose guest I was for a day as I journeyed down this beautiful valley of the Little Beaver toward Marmarth, where its waters flow into the Little Missouri, said to me: "Here are five acres of unirrigated alfalfa that have stood the test for three years, one of them an extremely dry one. It was just a disked-in crop, never had the benefit of inter-tillage. It is well rooted; it will stick. What I have accomplished here is most encouraging. It can be repeated in any of the small Creek bottom, with just the ordinary care and simple methods I have employed. Adjoining this alfalfa are 5½ acres of oats which yielded me 343 bushels, or 67 bushels to the acre, from the first plowing. From three of these small experimental fields, I have this fall gathered over 1,500 bushels of oats. I hire no irrigator; I have no money tied up in expensive ditches. I have no works to be destroyed by floods. If the yield is smaller, especially of our oats and potatoes, two very important crops, it is far superior in quality to the best grown by irrigation anywhere. Look at this valley as you drive from here toward Marmarth. For 15 of the 20 miles it is 6 to 10 miles wide and not one claim in 50 has been taken."

And so I found it. Miles of prairie across which steam plows must soon be striking furrows and traction engines hauling grain to the elevators at Marmarth, which is the first division point on the St. Paul road east of Miles City, and, in the writer's opinion, to become the county seat of the new county of Hamilton, and within two years the most important shipping point for grain and live stock between the Dakota line and the Yellowstone.

All the roads on the Little Beaver, Box Elder, and in the Little Missouri valley point naturally toward Marmarth. The Milwaukee

to storage, I believe there is easily \$40 per acre profit. You see we handle the potato crop economically, as we do the alfalfa, and this land cost us \$14 per acre three years ago.

Between Miles City and Powder River, the government lands are pretty well taken, but between Powder River and Fallon Creek there remain thousands of acres of good land open to the entryman, for which within the coming year the St. Paul road will furnish a convenient market.

Between Powder River and Fallon Creek, near the highest and driest portion of the divide, I saw the first threshing machine at work threshing oats and rye from a sixty-acre unirrigated field, experimental two years ago. Its owner said: "These oats are threshing more than 50 bushels to the acre. For every pound I have



MONTANA OATS—A PROFITABLE CROP.

raised here, I got \$1.50 to \$1.75 per hundred at my own bin. People scoffed at my efforts here in the beginning. I was a mechanic right out of an eastern city. I work for myself now and the scoffers are looking for locations. I like working for myself and would not like to go back to the old life. Mark what I tell you, all the land along every one of the tributaries of old Fallon Creek, within twenty miles of this new railroad, is going to be claimed and farmed, and that right soon. Why not? We grow the stuff. I have no

Land Company will hold another auction sale of lots at Marmarth in the spring of 1908, and everything indicates that this will be one of the red letter sales of the West, both as to maximum bid for first choice and for aggregate sales.

Turning westward at the Montana line, I made a wide detour to the north of the right-of-way as I drove toward Fallon and the Yellowstone.

WHAT ONE MAN DID.

On the divide between Fallon and the Little

Missouri, I came unexpectedly upon the homestead of a bachelor friend, whom I had known some years back, at a time when a serious accident had made it imperative that he live, if he lived at all, out of doors. Fate at that time drew to his notice these fine stretches of bench land and gently rolling, well-turfed, dry creek bottoms. Three years ago, alone, shattered in health, with his "little all" invested in a few cows and a team and wagon, this man settled here. To-day he has 12 head of horses, 22 beeves fit for market, nearly 100 head of stock cattle, and his buildings and fences could not be duplicated for a thousand dollars.

On the day that we renewed our acquaintance he had just returned from the construction camps of the new line, where his load of potatoes and cabbages had netted him \$40. Three years ago he was 70 miles from a railway market, now one is almost at his door. In sight of this man's claim are thousands of unoccupied government and grant lands. His crowning achievement, which made possible all the rest, was the successful damming of that dry creek, impounding snow and storm water, which has solved for him the water question, creating an artificial lake two to ten feet in depth and a quarter of a mile in length.

This can be repeated in hundreds of places in this section, along the small tributaries of Sandstone, Pennel, Cabin, and Fallon Creeks, making of these waste and hitherto neglected places most desirable locations for the farmer and stock raiser.

GOOD SUPPLY OF COAL.

Montana has an abundance of coal, from lignite to the best steam fuel known. It is doubtful whether any other section of the United States is more plentifully supplied with coal which can be so easily developed and utilized by the settler, as eastern Montana. Here is a picture showing a vein which I traced for a mile in the Cabin Creek brakes, which at twenty different places one may drive a wagon alongside a 10-foot bank and help himself to fuel at almost no expense for stripping.

This sort of coal-outcrop I found along the extension all the way from Dakota to the Musselshell. At the first crossing of the Yellowstone, there is, in plain view of the approach, a black band along the bluff to the north two or three miles in length, ten to twenty feet thick, of solid lignite coal of the finest quality.

Three areas the prospective settler would do well to examine carefully, for, in the writer's opinion, never again will Uncle Sam offer such princely domains for the entry-man's choice.

First, the country lying between Terry, Mont., on the Yellowstone, and Marmarth, No. Dak., on the Little Missouri, and more particularly those portions along Sandstone, Cabin, Cedar, and Pennel Creeks.

Second, the Yellowstone Valley and the country north and west of Miles City.

Third, that vast country lying east and north of Harlowton, on the Musselshell, all the way to the big bend and reaching to the foot-hills of the Little and Big Snowy Mountains.

By May, 1908, throughout this entire country, the government surveys will be practically complete, and before the end of the year the claim-shanty will be everywhere in evidence. One of the great benches just east of the thriving town of Terry was, I know, absolutely unoccupied eighteen months ago. As I drove across it in October I counted twenty-two new dwellings, with many hay and grain stacks in evidence.

Track laying on the Pacific Coast extension of the Chicago, Milwaukee & St. Paul Railway goes on at both the east and west ends. Only fifty miles remain to be laid, which means that the track laying gangs will meet somewhere on the Yellowstone by March 1st. May will probably see the first home-seekers' excursions headed this way.

WHAT ONE EASTERN WOMAN DID.

I saw a woman driving a mower. It was ten miles from the grade of the St. Paul road, five miles from a sheep ranch, and the haying was being done on one of the few unsurveyed sections remaining among the foothills of the Yellowstone. I drove five miles out of my way to see this comely widow's ranch and hear her story.

She said: "Two years I was earning a bare living for myself and my four children, keeping boarders in a factory town in the East. It was hard work. A crisis came. We were burned out. I had \$400 insurance money and the children left. A girl friend, a wage-worker there, was going to Montana, the bride of a sheep owner. Then we decided to go West. It is for this sheep owner that myself and my two lads, twelve and fourteen years of age, are doing the mowing and raking. We made \$150 that way last year. We shall, in addition to cutting our own winter's hay, make over \$250 this year, and I confess that I have grown to like riding the mower far better than coaxing a cooking range in a stuffy boarding house. This old cabin was an abandoned sheep camp when I filed on the claim. We all enjoy the life. I can keep my family together here. They tell me I can get \$15 per acre for my land now. I would not take it. *This is the first time in my life I have enjoyed that blessed feeling of being in my own home, my very own home, with no rent days coming around.*

"We raised three acres of sod corn this year. I shall not now have to buy corn for our ducks, turkeys, and chickens, which are the special care and pride of my two girls, whose poultry and egg sales have added quite \$100 to our common purse this year."

GRAIN FIELDS OF THE FUTURE.

And from Roundup to Montline, wherever I talked with settlers, I always found this contented, optimistic feeling that comes of having

one's own roof overhead, one's own bit of earth under foot. Everywhere now, men are awakening to the fact that where sage brush two or three feet in height grows, densely luxuriant, unirrigated, *rye, speltz, and particularly wheat, will grow*, if the simple methods of cultivation, now no longer experimental but proven, are employed. *These gray-green sage brush uplands are to be the grain fields of the near future.*

The high-priced irrigated valley lands will be used for specialized crops, by the truck farmer, fruit grower, etc. The cost of grubbing sage brush since the advent of the four and six-horse grubbers, doing custom work at the rate of six to ten acres a day, is now \$1.25 to \$1.50 per acre.

No intending settler need hesitate because he lacks capital to stock a new claim with expensive farm machinery. Near the Dawson county line, north of the Yellowstone, I met a 6-horse team coming to the front. Its driver said: "Six of us, including my sister, who has a school for the winter, pooled our issues in these teams. They pay me \$50 per month to run the outfit, freighting our lumber and supplies to our claims. We shall hire our breaking done at \$2 per acre, cheaper than horse power. Two of our men are carpenters, earning their \$4 per day from the railroad. Our total earnings are \$350 per month. By the time the six months that the government gives us between filing and occupying our claims comes round, everything will be in shape to put in our first crop, so we all gain about a year by putting together."

At Marmarth, at Lorraine, on the Sandstone, at Ismay on the Fallon, at Sagus on the Yellowstone, at Melstone on the Musselshell, at Antwerp on the Great Porcupine, and not a few other places, now marked only by graded side-tracks, flourishing towns will be building by the time the trains are running.

As a result of successful dry farming during the past eighteen months, on the Beach flats just north of the extension along the Montana-Dakota line, there is a bright town—a side-track a year ago. To-day it boasts of improvements of \$300,000 for the past year; among these, a 75-barrel roller-mill, four elevators, with a capacity of 160,000 bushels, three hardware and implement stores. The last named sold within the year 150 wagons, 60 self-binders, and 100 mowers.

And this is to be repeated again and again along the extension of the Chicago, Milwaukee & St. Paul Railway across Montana. At no less than three places I can name, far more wonderful stories of growth than this will be told and fortunes made in lands and village property, before the end of 1908.

"*Things move fast now.*" One may not deliberate leisurely. *Who decides quickly, who gets in line at the Miles City or Terry Land Office, or drives his stake in one of these new towns, stands to win the big prizes.*

L. A. HUFFMAN.

Start on a New Line

Regular trains are now operated on the new Pacific Coast line as far as Mobridge, Lemmon, Hettinger, Bowman and Marmarth, in the Dakotas; to Terry, Miles City, Musselshell and Harlowtown, in Montana.

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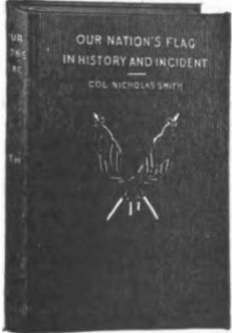
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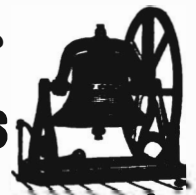


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VOL. XXXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 4, 1908.

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THE SINLESSNESS OF JESUS THE AUTHENTICATION OF HIS MESSAGE AND THE SOURCE OF HIS REDEEMING POWER.

THE Epistle and Gospel for the Fourth Sunday in Lent, we have already seen, exhibit the miraculous as leading up to the spiritual: the supernatural on the plane of the physical (Feeding the Five Thousand) preparing the way for the true supernatural, the Holy Spirit, the power by which man's nature is brought into harmony with the Moral Being of God.

In the Gospel for the Fifth Sunday in Lent (St. John 8:46ff), our Lord makes this perfect spiritual life of His the basis of His appeal on behalf of the truth of His teachings. "Which of you convicteth Me of sin? And if I say the truth, why do you not believe Me?"

There is no appeal here to any external authority. It is not said that God had in some mechanical way given or authorized a message He was to deliver to men. On the contrary, it is implied that one who lives the life of perfect goodness has the spiritual insight to perceive and the courage to declare the truth about God and man. The message of Jesus Christ is authenticated by His life.

And there is this great difference, among others, between the miracles of Jesus and His life: the appeal of the miracles grows weaker and weaker, that of His life grows stronger and stronger, as time goes on and the interval increases between His day and our own.

It is on the reality of this life that we of the Church will take our stand, in the battle with unbelief, if we are wise: and on this same life reproduced in her children, age after age, the Church must rely for her authority. It is the only authority that can meet the challenge of to-day or the days that are to come. It is the authority of individual and corporate experience meeting and satisfying the test of reality. And for the seeker after truth there is this lesson, after all is said and done: "He that wills to do God's will shall know of the doctrine."

Yet little would the life of Christ or the truth He taught avail for us had His activity been limited to His life and teachings; and so we pass, with the Epistle (Heb. 9:11ff), from Christ our Teacher and Exemplar to Christ our High Priest and Redeemer. He took hold of human nature and His grip on the human race grows stronger and stronger the further we get away from the days of His flesh.

In His offering, not of things but of Himself; in His shedding, not of the blood of bulls and goats, but of His own blood; in His resistance of sin unto death; in the entire consecration of His powers to the doing of God's will on man's behalf, our Lord and Saviour Jesus Christ, both Sacrificer and Sacrifice, both Priest and Victim, accomplished what had been prefigured and dreamed of in all religions, viz., Eternal Redemption, an eternal Source of Power.

And mark the nature and purpose of this Redemption: see how the religious and the ethical elements combine as in no other religion. If, through His death on the Cross, our Lord has made forgiveness possible, nay actual, for us, that forgiveness is one step in a Salvation that means Salvation not merely and not primarily from punishment but from sin.

The "Blood of Christ" is not heathen propitiation of a vengeful Deity, but new life ("The blood is the life"), spiritual blood flowing in the veins of our souls, cleansing us from sin and creating us anew. "For if the blood of bulls and of goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

W. B. C.

CANON NINETEEN IN THEORY AND IN PRACTICE.

WE believe the publication in this issue of the papers of the Bishop of Tennessee and by Judge Stiness, nestor of the House of Deputies, on The Amendment to Canon 19, will effectually clear the air. A man must be presumed to know what his own writings mean. The jurist *par excellence* of Church and State must be deemed worthy of attention when he expounds the law. The interpretation of both agrees precisely with that which was given some months ago by the Bishop of Vermont, who, as chairman of the committee on Canons in the House of Bishops, must be presumed to be good authority on the canonical legislation that is framed in that House. It agrees also with the interpretations that have been given by such authorities as the Bishops of Maryland, Pittsburgh, Chicago, and a number of others, and, last and not least of all, with that of THE LIVING CHURCH. We believe that those who have persisted in attributing to the canon a meaning that is subversive of the principles of Catholic order and contrary to the Ordinal may now wisely declare that their interpretation was a mistaken one.

Harm has, indeed, been done by the mistaken interpretation which some have given. We believe the whole difficulty over the meaning of the canon has been needless; but the public expression of a view that would legalize the regular delivery of sermons in our churches by ministers of non-episcopal ordination has played directly into the hands of those men who wished to obtain that end, and, to some extent, has produced that end. It has been a contributing cause to a condition of unrest in the Church, and to some suggestions of disloyalty. Thus far-reaching is the influence of words foolishly uttered or written, even when the motive behind them is of the best.

Three months have elapsed since the amendment to Canon 19 became effective. From the first we have attempted to chronicle in our news columns every function in which the speaker under this canon was drawn from outside the communion of the Church. Sufficient time has now elapsed to make profitable a brief review of these functions, which illustrate the interpretation that has been given to this canon in practice. We may safely disregard the few incidents prior to January 1st as due to the unthinking exuberance of those who desired hastily to experiment with something new. The following is a classified recapitulation of the instances in which the permission given in the canon has been exercised since that date:

I.—ENTIRELY PROPER—ADDRESSES BY LAY COMMUNICANTS OF THE CHURCH.

These are of frequent occurrence in accordance with the primary purpose of the canon. They have not been chronicled in THE LIVING CHURCH as Canon 19 services (except by mistake once). Officers of the Brotherhood of St. Andrew and the Board of Missions and other competent persons are frequently speakers in churches, under proper restrictions and entirely free from abuses. Few if any Churchmen raise objection to such addresses at proper times. These practices, under the authority of the canon, greatly outnumber all the others.

II.—DEFENSIBLE—SPECIAL ADDRESSES ON SPECIAL OCCASIONS.

Milwaukee, Beloit, St. Paul's. Demonstration in behalf of temperance. Outside layman (secretary of the Anti-Saloon League) speaker.

Colorado, Pueblo. After service was over and choir had retired (conditions made by Bishop), speaker on behalf of Prison Reform Association.

Virginia, Richmond, St. Paul's. Sunday service under the auspices of the Huguenot Society of Richmond. Addresses by a Bishop of the Church and a Presbyterian minister.

Newark, Orange, Grace. Week-day missionary service, addresses by three sectarian ministers and our own General Secretary, Rev. Dr. A. S. Lloyd.

Long Island, Brooklyn, Holy Trinity Church. Service and mass meeting in the interests of Civic Righteousness. [See New York Letter, this issue.]

III.—QUESTIONABLE.—SPECIAL ADDRESSES ON SPECIAL OCCASIONS MADE CONTINUOUS BY COVERING SUCCESSIVE SUNDAY NIGHTS.

New York, Christ Church. A series of addresses in the interest of "a Church Workers' Commons or school of methods and practice for volunteer lay workers" during the early months of the year. Speakers include clergy and lay communicants of the Church and several sectarian ministers and laymen.

New York, Church of the Ascension. A series of Sunday night addresses on semi-secular subjects by Mr. Alexander Irvine, complicated by one address on "The Religion of Democracy" by Charles Ferguson, a deposed priest, now an Unitarian minister.

California, San Francisco, Trinity Church. Several Sunday

night services with addresses on social questions by outside specialists, most of them laymen but including a Unitarian minister and a Jewish rabbi.

IV.—AN OPEN PULPIT ON A SPECIAL OCCASION.

Ohio, Toledo, Trinity Church. Demonstration of "Knights of King Arthur." Methodist minister.

V.—OPEN PULPIT—WEEK-DAY SERVICES.

Michigan, Lansing, St. Paul's. Sermon by Congregational minister during "week of prayer," reciprocated by rector preaching at Congregational church next night.

Sacramento, Vallejo, Ascension. Sermon by Presbyterian minister during "week of prayer." Rector (formerly a Presbyterian) preached in Presbyterian church during same week.

Southern Ohio, Urbana, Epiphany. Sermons during "week of prayer" by two outside ministers.

Long Island, Brooklyn, Holy Trinity. Noonday services in Lent. Numerous sectarian ministers, who not only preached but offered final prayers and gave the benediction.

New York, Church of Holy Communion. Lenten addresses by several sectarian ministers.

Michigan, Ypsilanti, St. Luke's. Four sectarian ministers among "special preachers" on Fridays in Lent.

Massachusetts, Brookline, All Saints'. Joint week-day services in Episcopal and Congregational churches, three in each, minister reading service in his own church, visitor making address.

West Texas, Corpus Christi, Good Shepherd. "Union services" with sermons by Methodist and Presbyterian ministers.

New York, St. Michael's. Series of "third services" on Wednesday evenings in Lent with sectarian ministers as speakers.

Connecticut, Watertown, Christ Church. Methodist minister delivered one of the Lenten evening sermons.

VI.—OPEN PULPIT—SUNDAY SERVICES.

Long Island, Brooklyn, St. Peter's. Presbyterian minister preached Sunday evening, January 5th.

Massachusetts, Winchester, Epiphany. Exchange of pulpits with Congregational minister.

A FURTHER ANOMALY, NOT JUSTIFIED BY ANY CONSTRUCTION OF CANON 19.

Pennsylvania, Philadelphia, St. Andrew's, Prince of Peace, and St. Anna's Churches entirely handed over to sectarian revivalists, one of them introduced at the outset by the Bishop Coadjutor of the diocese. [This was in no sense a transaction arising from Canon 19, and should not have been so recorded. The churches were placed wholly at the disposal of non-Churchmen, and the services held within them were not services of the Church.]

WE BELIEVE no one will challenge the expediency—certainly not the canonical legality—of addresses by our own laymen in the interests of missions, of Church organizations, and of other special activities. These have been increasingly common for many years, and represent simply a practical extension of the use of lay readers. They were, however, strictly unlawful under the canon before it was amended. In any recasting of the canon, should such be attempted, care should be exercised not to exclude such addresses on "special occasions."

The addresses in Class II. are open to no objection on canonical grounds, each occasion being clearly a "special" one and each speaker a "Christian man." In no one of these instances would the "address" be confounded with a sermon. On three of the occasions the speakers were not "ministers"; on each of the other two there was more than one speaker, and both subject and circumstances sufficiently differentiate the addresses from sermons. On grounds of expediency, however, there will be some difference of opinion. Some Churchmen have expressed the opinion that under no circumstances is it proper for one in at least technical schism to speak on any subject in a church and especially during a Church service. Indeed the serious opposition of some to the recent amendment is based upon this belief.

We are not prepared, for our part, to take this extreme view, though we quite realize that there is something to be said for it. We believe the occasions are very few when non-Churchmen should be permitted thus to speak. If there are such occasions, their addresses should be carefully distinguished from the preaching of sermons.

We cannot at all accept the proposition, advanced by some, that there are divine messages for Church people to be given through outside ministries. The Church founded by our Lord is complete in itself, and does not need to be supplemented by "prophets" from other communions. The preaching office is a part of the normal function of the priest; and though we do not question the right of the Church to constitute other preach-

ers than ordained priests—an authority expressly recognized in the office for the ordination of deacons, wherein the deacon is authorized to preach the gospel if he be “thereto licensed by the Bishop himself”—yet we cannot recognize any preaching right in the Church on the part of ministers of other religious bodies, nor any reason why men who do not accept the authority of the Church should receive from the Bishop the exceptional “license” to preach for which the ordinal makes provision in the case of deacons. Nor can we even admit that, canonically, the Bishop is vested with discretion to determine whether or not to issue licenses to such persons to preach sermons. The fact that “sermons” were expressly excluded in framing the canon, and that the proposed requirement that licensed speakers should be restricted to such as assent to the Catholic creeds was eliminated, effectually shows that the exercise of a teaching office by such speakers is not contemplated by the canon. But if due care is exercised whereby no encroachment is made upon the preaching office, we are ready to allow special addresses for special purposes, not exegetical nor homiletical, on the part of persons not entitled to preach, even where these persons are not in communion with the Church. Thus we believe the several functions grouped in Class II. are defensible.

Class III. introduces a new question: may every successive Sunday night be made a “special occasion”? In New York and California this question appears to be answered in the affirmative, but the answer is one that seems contrary to the best judgment. In each of these instances the subjects treated by outside speakers may possibly be differentiated from sermons, though the border line is pretty closely approximated. In this class, too, there has been worse than “questionable” discretion exercised in the selection of speakers, for the choice of a deposed priest, now a Unitarian minister, in New York, and of a Jewish rabbi in California, are such exercises of discretion as effectually discourages one who honestly desires to follow the admonition of Bishop Gailor to “Trust the Bishops.”

Class IV. introduces still another difficulty, for though the special occasion existed, the “address” was, in fact, a sermon; and as Dr. Brady, rector of the parish in whose church the service was held, has frankly avowed his desire to introduce the “Open Pulpit” into the Church, it may be presumed that he intended to go as far in that direction as the law allows; for Dr. Brady would carefully abstain from intentionally going farther. This service, however, we have discussed heretofore.

But the real issue is with classes V. and VI. These introduce what is indistinguishable from the Open Pulpit. In eight dioceses there have been instances of the preaching of sermons by sectarian ministers on week-day nights and in two on Sunday nights. This is precisely what is meant by the Open Pulpit. This is what the Bishop of Tennessee, the Bishop of Vermont, and so many other canonists among the Bishops have maintained is not legalized by the canon, yet in fact the licenses are issued by the Bishops. How are we to understand this discrepancy between law and fact? Moreover the dioceses in which such licenses have been issued are among the most prominent in the country, and in Long Island and Massachusetts these have been in connection with Sunday services as well as with those on week-days. In two instances in Massachusetts there has been even the “exchange of pulpits” between priests of the Church and Congregational ministers. We ought, however, to introduce here a cautionary remark. We are treating of *prima facie* facts as reported to us, without forgetting that possibly some circumstances might be added that would alter the view of some of the cases. The presumption of innocence should not hastily be set aside, particularly in the case of the Bishops of some of these eight dioceses, who do not ordinarily make serious mistakes in administration.

But the irregularities alleged in connection with sectarian ministers preaching at Holy Trinity Church, Brooklyn, are not even confined to the preaching of sermons. We are told that these sectarian ministers, at these noon-day services, have preached from the pulpit and at the close of the sermon have given the prayer and benediction, the people standing during the latter. We are told that when these sectarian ministers have preached, our own clergy have been vested in black gowns like those of the visiting clergy, although they have been accustomed to wear surplices on other occasions. Everything has been done to convey the idea—not, indeed, that sectarian ministers had been raised to the level of the priests of the Church, but that priests of the Church had been reduced to the level of sectarian ministers, and that the sacerdotal function of pronouncing the benediction might with equal propriety be exercised by a sectarian minister as by a priest of the Church.

This is fact and not theory. Recognizing, as we do, the logical sufficiency of all that the Bishop of Tennessee and Judge Stiness have written, which indeed is in accordance with our own editorials, we cannot close our eyes to the fact that Bishops of leading dioceses and priests of leading parishes are, under color of this canon, doing precisely what, as Bishop Gailor shows, it was intended to prohibit. This is the condition which Dr. Stone’s letter presents. What then shall we do about it?

We have discriminated in classification between the exercise of the open pulpit at week-day services and on Sundays, not because, in our judgment, there is a difference in principle involved, but simply to show the facts concisely. We can hardly suppose that anyone will seriously make the claim that all week-day services or all Lenten services are “special occasions,” nor yet that sermons preached on these days are less sermons than they would be if delivered on Sundays. We admit that there is a distinction between sermons preached at the celebration of the Holy Communion—at which, thus far, no one has ventured to intrude a sectarian minister—and a sermon at one of the daily offices for which there is only custom and not rubrical law for the preaching of the sermon at all. But while this distinction, to which we should give due weight, is indeed one that canonists might deem to constitute an extenuating circumstance, it will hardly be denied that in the public view, the Open Pulpit does prevail wherever a sermon is preached by a sectarian minister at the customary time and place for a sermon and in the customary way, even though there be no rubric to require the preaching of a sermon. Since, then, there have been twelve instances in eight dioceses within these three months in which the actual Open Pulpit has been instituted, apart from those we have denominated as questionable, and in each case with, apparently, the license of the Bishop, we are obliged to hold that the condition is more serious than it would be if the Bishops invariably had acted upon that interpretation which alone seems to us reasonable.

We say nothing here of the astounding action whereby the Bishops in Pennsylvania have placed three Philadelphia churches at the disposal of sectarian revivalists, since, as has been pointed out to us, the authority of Canon 19 is not alleged for this transaction and the services being held within those churches are not the services of the Church, and none of the conditions stated in the canon are fulfilled. We view the affair as an exhibition of episcopal lawlessness almost unparalleled, but we do not desire to mix a consideration of it with any thoughts concerning the practices under Canon 19.

WHAT, THEN, shall be our line of action with relation to the facts herein gathered?

Several have suggested an appeal to the House of Bishops.

If these practices are not restrained by the Bishops individually, it is quite likely that such an appeal must be made, but we counsel delay until at least next fall. The season of diocesan conventions begins shortly after Easter, and each Bishop will almost certainly give his judgment upon this question in his annual address. The sum of these judgments will show where we stand; and it is not impossible that some of the Bishops whose licenses under the canon are open to serious criticism will be able to defend themselves in some manner not yet apparent. At any rate we shall have, in this way, an expression of the views of the greater number of the Bishops. We shall learn where they stand. We are confident that the overwhelming majority of these will be in accordance with that reasonable view which the Bishop of Tennessee now expounds. It must be remembered that if eight or ten Bishops have taken questionable or unwise action under this canon, ninety others have not; and it may be presumed that the other ninety will speak out pretty strongly in opposition to the abuses sanctioned by the few. When the Church, in General Convention, deliberately rejected the principle of the Open Pulpit, on a direct issue, it may be deemed certain that the Church will not tolerate the introduction of the Open Pulpit by episcopal license or in any other way.

After the period of the conventions is over, many of the Bishops will sail for England to take part in the deliberations of the Lambeth Conference. It cannot be doubted that the opportunity thus presented to discuss the question among themselves will be embraced, and the weaker may perhaps be guided by the stronger, the minority by the overwhelming majority. When the Bishops resume work in the fall, we believe that it will be with a policy definitely agreed upon, to which they will generally adhere. If, after that, there are local abuses in the exercise of canonical discretion, we shall suggest that Church-

men in the diocese affected will sign a respectful remonstrance to their Bishop. If that avails nothing, or if the abuses are carried on upon a considerable scale, we shall ask that a memorial be prepared for presentation to the House of Bishops on as huge a scale as may be practicable, asking them to give their judgment in the matter. If that be not sufficient, if the abuses still continue, we shall ask that a test case against some Bishop for issuing a license contrary to the canon be presented to an ecclesiastical court, and that it be pressed to positive determination—not, indeed, to penalize a respondent, but to obtain a judicial decision.

We ask Churchmen, if this plan of action be acceptable to them, to cooperate with us in presenting the real meaning of the canon at every opportunity; in refraining from hasty action; and, if action be required in the fall as indicated, that they will support such measures as may then be deemed proper. They may assume that no course of action will be outlined by THE LIVING CHURCH except after consultation with trustworthy thinkers in different parts of the Church, and especially with the Bishops.

WE feel impelled to express again our anxiety concerning the diminished receipts for general missions. Mr. Thomas' bulletin for March, printed on another page, shows that we are more than \$100,000 short. The fact that a greater number of parishes have contributed than had done so at the same time last year shows that the cause for the deficit is to be found in smaller offerings rather than in fewer, and this must obviously be attributed to the panic of last fall and the ensuing depression in business.

But the obligations of the Church must be met, and the question must therefore come to each individual Churchman whether it may not be his individual duty to make an emergency contribution. And may not Easter offerings be devoted to this purpose to a larger extent than has been customary?

Obviously the requirements of the general Board must not be made up by any diversion of funds from other objects where they are equally needed; but emergency contributions must be given by very many Churchmen who, perhaps, have already given more than the *per capita* average asked for by the Board. Indeed this *per capita* is itself a misleading incident to the gathering of missionary funds, for since very many communicants cannot even be reached by the missionary appeal, and very many more will not, do not, or cannot respond, the *per capita* obligations of those who give at all conscientiously must inevitably be much greater than that suggested by the Treasurer.

Let each one of us do what he can, either through his parish or by direct contributions to the Missions House.

A STRANGE story comes to us of the opening of a newly built Cathedral of the Roman communion in Baker City, Oregon, last month, by means of a paid entertainment consisting of a secular concert with a clog-dance and like accompaniments within the Cathedral itself. The priest delivered an address which, says the local paper, was "warmly applauded," and in which "he had his hearers convulsed with laughter."

The edifice was as yet unconsecrated and the altar had not been erected. Technically, therefore, there was no violation of the sanctity of the House of God. Yet in an indiscriminating American community, is it not certain that this distinction between the edifice before and after consecration would be so largely lost, that most of the people would fail to understand it? Certainly the fifty cents *per capita* admission fee would seem a poor exchange for the shock to the sense of reverence which must have been felt by some, and the impulse to irreverence by a good many.

We mention this, not because our own parishes and clergy are immune from strange anomalies, nor because of any desire to pick flaws in other people's religion; but because Roman Catholicism is now being viewed by some Churchmen through a beautiful halo, which seems to relieve it from the dust patches which settle upon the rest of us. Roman Catholics are neither better nor worse than Anglicans; but those who seek the Roman fold as a relief from individual follies of priest or people are destined to serious disappointment.

This Baker City incident is like so many incidents that happen among Anglican Churchmen: technically defensible to the informed, but dangerous because of the certainty that it will be misunderstood by people who are not canonists, to the spiritual detriment of many observers.

[For Answers to Correspondents, see page 774.]

WHY NOT MAKE THIS A LENT OF PRAYER?

A LENTEN PASTORAL TO THE CHURCH IN THE DISTRICT OF SACRAMENTO.

BY THE RIGHT REV. WM. HALL MORELAND, D.D.

Beloved in the Lord:

I DESIRE to utter some plain, earnest words to you this Lent about Prayer—I might rather say about the neglect of Prayer.

If we could ask St. Paul to stand in our pulpits on Ash Wednesday and tell us how to make our parishes prosperous and a power in the community, he would answer, "*I charge you first of all to pray*" (I. St. Tim. 2:1). Be not deceived, he would say; the first thing is not to secure pledges and pew rents, to provide beautiful music or see how many rich people you can persuade to come to church. The chief thing is, Do the people pray? You cannot prosper without prayer.

Prayer is crowded out of our parish life, thrust into a corner by Christian priest and people. Never were there so many eloquent preachers in America. What we need is not more eloquent preachers, but more people that pray. The reason why the Church does not convert the world faster is because Christians do not pray. Read in your New Testaments this Lent the story of the infant Church. You will see that its triumphs were won by earnest prayer. The Apostolic Church was not three days old when two of its chief Bishops were arrested and thrown in jail. But the baptized people immediately came together and prayed, with the result that great power came upon the Apostles and great grace fell upon them all (Acts 4:31, 33). The Church was without money to support a single Bishop or priest, pay a salary, or send a missionary. They were harassed by cruel, relentless persecution. What did they do? They prayed, and at once there was a great outpouring of offerings: men sold houses and lands, brought the proceeds and laid them at the Apostles' feet (Acts 4:35). Consider the frantic efforts, the desperate maneuvering of Christian people to-day to raise money for the Church, and the neglect of the simple remedy—prayer.

St. Paul once wrote a letter to a struggling mission, advising it how to become strong. He said not a word about bazaars or dramas, utterly overlooked the advantage of giving a dance for the young people, selling ice cream or raffling dressed dolls for the salvation of the world. He simply told the people to pray. Get together, he said: "*Continue steadfastly in prayer and persevere in the same*" (Col. 4:2). When he wrote to large city parishes like those in Rome and Corinth, his advice was the same: "*Continue instant in prayer*"; "*Pray without ceasing*" (Rom. 12:11; I. Thess. 5:17).

There is no prescription like this for a sick parish. Why are we so feeble? We have many entertainments, our women are active, our societies numerous, yet our pews are half empty, early Communion is deserted, we can't pay expenses, we have little to give for missions and charities. This is a common cry. Invariably it is found that the source of weakness is not a low state of finances, but a low state of spirituality. Our people are not poor. Look over the congregation and note the fashionable raiment and showy millinery of the women. See how freely the men spend for cigars, travel, club life, add to their bank account, even venture a little of their surplus in mining stocks. Read the society columns of the newspapers or scrutinize the throngs issuing from the theatres. Your communicants are leaders in the gay world of dinners, card parties, and these things cost money.

Men and women are not to be blamed because they enjoy such things and spend money for them. They are to be blamed when these things crowd out the soul's life, when the dust of the dance and the market place is permitted to obscure the Face of Christ, when prayer languishes, altars are neglected, God robbed of the first fruits of income, the Lord's treasury allowed to become empty, God's poor and God's Church forgotten and despised.

Let us come back closer to the sources of our strength—the old-fashioned ways of prayer, Bible reading, and waiting upon God. Revise our ideals. Believe that more good is done and more money raised in a parish by a few people praying hard than by many running to and fro selling tickets. Without doubt we shall see in heaven hereafter, if by God's grace we attain that glorious state, many who on earth never belonged to guild or brotherhood, yet who did the greatest work of all because they prayed. The sick of a parish can accomplish a great good in this way. As we go about among the bedridden and see their faith and patience, we feel that they have the secrets of heaven because they live with hearts open to God.

NEW EXETER BISHOPRIC

Likely That the See Will be Established at Chelmsford

BURIAL OF THE REV. GEORGE F. HOLDEN

Promotion for the Rev. A. M. Cazalet

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }
London, March 17, 1908 }

THE General Committee of the Essex Bishopric Fund, at a meeting held in London under the presidency of the Bishop of St. Albans, has confirmed the following recommendations of the Executive Committee:

(1) That Chelmsford shall be suggested to the authorities as the most suitable see town for the new diocese, and (2) that, for the present, no residence be purchased for the future Bishop; but that the sum of £10,000 be invested, and the income thereof be paid over to the Bishop, when the new see is constituted, for the rent of house.

The recommendation of Chelmsford as the Cathedral city of the proposed Essex diocese was based upon the opinion of the county of Essex, as arrived at approximately by a *plebiscite* of the parishes. There were seven competing towns, among which, besides Chelmsford, were Colchester, Barking, and Waltham Holy Cross. The Bishop of St. Albans has decided that, if he is transferred to the new diocese, he must, in justice to his work, reside within ten miles or so of London; and by the plan recommended he and his successors would have the freedom in this direction which seems to be necessary for the efficient administration of the difficult district known as "London-over-the-Border." The Executive Committee reported that the Bishopric Fund would probably reach £45,000 by the time when it would be required for forming the new diocese in the spring of 1909. It is believed that this sum will be sufficient to carry out the original scheme which was laid before the St. Albans diocesan conference.

OBSEQUIES OF THE REV. G. F. HOLDEN.

The funeral services in connection with the decease of the Rev. G. F. Holden, vicar of All Saints', Margaret Street, were held on Sunday and Monday week. The Rev. Cyril Bickersteth, C.R., preached a special sermon at All Saints' on that Sunday morning, taking for his text the opening words of the late vicar's proposed Lenten course: "To him that overcometh will I give to eat of the Tree of Life" (Rev. 11:7). The Bishop of Kensington preached in the evening from the text: "At eventide it shall be light." After the service the Bishop, vested in black cope and white mitre, met the body at the west door—where it had been brought by the clergy from the mortuary chapel belonging to the Sisters of the All Saints' Community—accompanying the *cortège* to the chancel. A watch was kept throughout the night by the Guild of All Saints for men, and by some of the All Saints' Sisters and others. On Monday morning matins was said at 5:30, and the Holy Sacrifice was offered at 6, 6:30, 7:30, and 9:30, this last being a Solemn Requiem. Among the large number of priests present at this service, some in surplices, were Canon Body, Prebendary Ingram, Prebendary Storrs, Prebendary Russell Wakefield, Father Page and Father Waggett, S.S.J.E., Rev. W. P. Trevelyan, head of the Liddon House, and Rev. R. A. J. Suckling. The *Dies Irae* was chanted to a setting by Dr. Hoyte (former organist of All Saints'), and Merbecke's music was used for the *Sanctus*, *Benedictus*, and *Agnus*. The *Credo* and *Gloria* were, of course, monotoned. The Rev. E. D. Arundell, who has been placed priest in charge during the vacancy in the vicarage, was the celebrant, the two other sacred ministers being the assistant curates. The Bishop of London, vested in black cope and white mitre, gave an address from the steps of the chancel. He said that, of course, they followed the departed priest with their prayers:

"It is pathetic to me that at Christmas we had a little affectionate correspondence together about the right way of giving out a notice at such services as these. And I remember his affectionate loyalty, and the way he assented to the form of such notices, which, according to the ancient practice, I believe to be the right form, 'Let us remember before God the faithful departed, and especially the friend whom we commemorate at the time.' I remember this with a full heart. Little did I think it would be over his death I should give out this notice. Let us remember, before God, I say this morning, the faithful departed, and especially George Frederick

Holden. May eternal rest be his, and let everlasting light shine upon him!"

Further, the Bishop asked them to pray that as the ascended Christ gave them this gift of a faithful priest in their late vicar, He would guide him (the Bishop) in the choice of a successor.

IMPORTANT CLERICAL APPOINTMENT.

The Earl of Bradford has appointed the Rev. A. M. Cazalet, vicar of St. Alban's, Fulham, to the important vicarage of St. Alban's, Teddington. Mr. Cazalet was the one who accompanied the Bishop of London on his recent tour to Russia, acting as his chaplain. He is a Cambridge M.A., and was admitted to the priesthood in 1889. He was sometime organizing secretary of the East London Fund for Jews, and mission chaplain to the Bishop of Stepney. During the troubles at St. Michael's, Shoreditch, some years ago, he was priest in charge of the parish, and displayed much tact and energy. Two years ago the Bishop of London appointed him to the vicarage of St. Alban's, Fulham; one of the twelve churches, besides the parish church, in this suburb so famous for being the ancient place of residence of the Bishops of London. The Bishop has appointed as Mr. Cazalet's successor in Fulham the Rev. Ernest Tritton, one of the assistant clergy of All Saints', Margaret Street.

PERSONAL MENTION.

At the recent election for the London Diocesan Conference in the rural deanery of Westminster, among the clerical representatives chosen was the Rev. Father Waggett, S.S.J.E.

Canon Savage, rector of Hexham (Northumberland), has issued an invitation to the Archbishops and Bishops of the Anglican communion attending the Lambeth Conference to be present at the consecration of the nave of Hexham Abbey church, on August 8th.

It is stated that more than 100 ex-Church Army "captains"—i.e., men trained by the Church Army at its own expense and afterwards working for a longer or shorter time under the society, are now in holy orders in England or in the Colonies. The Church Army discourages its men from entering holy orders, as the work for which the society trained them is that of lay missionaries, but in these cases the call has been too strong.

J. G. HALL.

SETTLEMENT OF THE BOMBAY TROUBLES.

FULL reports are at hand from India of the transactions in the court of the Most Reverend, the Metropolitan of India, in the case appealed by the Rev. A. Bonney and the Rev. Father Nicholson, S.S.J.E., against their inhibition by the Bishop of Bombay, and the revocation of their licenses to officiate in the diocese, owing to their refusal to comply with certain requirements contained in his lordship's visitation charge delivered in February, 1907, in Bombay Cathedral. In this charge the Bishop laid down thirty-five requirements, subscription to which he insisted on on the part of the clergy in his diocese. Many of these were practices that were common in the diocese, as elsewhere, and though a number of them were of minor importance and received acquiescence under a greater or less degree of protest, there were two practices forbidden that the present appellants refused to obey, and they were thereupon inhibited and their licenses in the diocese cancelled, whereupon they appealed to the court of the Metropolitan, being the Bishop of Calcutta, Dr. Copleston.

The Metropolitan held his court in Bombay on February 18th and 19th, when, after much argument, counsel on both sides agreed to certain stipulations, as follows:

1. Mr. Bonney to promise obedience to all Bishop's requirements, including mixed chalice and Sign of the Cross, but No. 24 [this referred to the presence of children at Holy Communion] to be subject to the decision of the Metropolitan and Bishops as herein-after mentioned.

2. The question of the legality of Requirement No. 24 is to be decided by the Metropolitan with the advice of such Bishops in India as the Metropolitan desires to consult, not excluding the Bishop of Bombay.

3. The Bishop of Bombay and Mr. Bonney will abide by such decision pending any decision of a higher authority at home having authority in India, should such be issued.

4. Mr. Bonney to be reinstated as A. C. S. Chaplain on terms of his original employment and to abandon all civil claim on his arrears of salary being paid.

Substantially the same stipulations were made in the case of the appeal of Father Nicholson.

The Court then took up the legal questions involved in the

two appeals, being whether the attendance of unconfirmed children at celebrations of the Holy Communion is lawful and whether Holy Communion should be celebrated on Good Friday and Easter Even. The case was argued at length on legal grounds by the attorneys and on theological grounds, on behalf of the appellants, by the Rev. Father Puller, S.S.J.E., who said in part, as reported in *The Guardian*:

"We try now to lead our people from the earliest years to regard the Eucharist as the great Sunday service. We try to establish the primitive view, which is, in fact the Gospel view, and to get rid of the post-Reformation view, which substituted the human tradition of Matins for the divine legacy of the Eucharist. And one method which we adopt is the primitive method of training our children to regard the Eucharist as the service which they must make a special point of attending. We would greatly wish to be able to feed them with the Body and Blood of our Lord, but unfortunately we are not allowed to do that. The Reformers retained a bad custom of the mediæval Latins, and, in defiance of the universal practice of the ancient Church, they postponed Confirmation and First Communion to the time when the children had grown to be fifteen, sixteen, or seventeen years old. We know perfectly well that non-communicating attendance is not contrary to the mind of Christ, at any rate, as we practise it, and we are also sure that it has never been forbidden by our mother the Church of England. And, therefore, with a good conscience, and, as we think, with excellent results, we encourage our children to be present at the celebration. So far I have not mentioned the Adoration of our Lord really present in the sacrament as a reason for bringing children to that service. The Bishop of Bombay imagines that that is our one thought, and that, apart from Eucharistic Adoration, the presence of children at the Eucharist would be meaningless. He is quite mistaken. Training our children to worship our Lord really present in the Eucharist is, no doubt, part of our purpose, but is not the main part. There are Christians, not of our communion, who for the most part, are very imperfectly instructed in the revealed doctrine of the Eucharist, who bring their children to their Communion service, although they would never teach them to worship our Lord as being really present in their sacrament. A certain number of our English clergy are, I am sorry to say, bitterly opposed to this practice. I do not know that anybody else agrees with them; certainly nobody wants to force them to do what so much distresses them. But standing as they do so very much alone in their ideas, it would be better, I think, if they were a little more modest in their opposition and less fanatical in their efforts to impose their way, which we think a very mistaken way, on their brethren."

JUDGMENT OF THE METROPOLITAN OF CALCUTTA.

The Metropolitan and his assessors at the close of this address took time for consideration, and the next day the Metropolitan delivered the following judgment:

"With reference to the points submitted to me under the terms of settlement between the parties in the cases of the Rev. H. Bonney and of the Rev. H. S. Nicholson against the Bishop of Bombay, I have consulted with the Bishops of Madras, Lucknow, and Travancore, the Bishop of Bombay also being present.

"1. In the matter of requirement No. 35—

"I have dealt with the question submitted to me as referring exclusively to the two days, Good Friday and Easter Eve, to which alone reference was made in the petition, and I find that the requirement is not legal.

"2. In the matter of requirement No. 24, which prohibits the keeping of bodies of unconfirmed children in church during the actual celebration of Holy Communion, I intentionally avoid dealing with the subject in any wider aspect, but confine myself strictly to the terms of the question submitted to me, and I find that the practice therein referred to does not necessarily imply any strange or false doctrine, and that it cannot legally be prohibited.

"Feb. 20, 1908."

"R. S. CALCUTTA."

The outcome in both cases is deemed a victory for the appellants and a defeat for the Bishop of Bombay. The fact that the death of the Bishop of Bombay occurred very soon thereafter adds a particular pathos to the incident.

ANSWERS TO CORRESPONDENTS.

H. P.—(1) Perverts to Rome from our ministry are animated by such various motives that generalization is impossible. No doubt it is true that most of them come from the "High Church" section.—(2) We know of no schedule of hymns adapted to the Sundays except that made in connection with the *Evening Prayer Leaflet* by The Young Churchman Co.

THE BEAUTY of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues.—*Lucy Larcom.*

SUCCESSFUL WORK OF HOPE FARM

Charity of the Church for the Care of Children Sent
by the Juvenile Courts of New York

CHURCH MEETING IN AID OF CIVIC RIGHTEOUSNESS

Statues for the Cathedral Being Re-cut

SUMMER ARRANGEMENTS OF THE SEABURY SOCIETY

The Living Church News Bureau,
New York, March 30, 1908

THE first annual report of Hope Farm, an institution for the care of children who are not Roman Catholics, at Verbank, Dutchess Co. N. Y., has just been published. The buildings and lands with the entire plant were, it will be remembered, taken from the Brothers of Nazareth by Bishop Greer about a year ago. It was intended to be to Protestant children just what the Roman Catholic protectories are to their children, and the necessity for such an institution was made more apparent after the Children's Court, which was established in this city in 1902, got into working order. "Previous to that time," as the report states, "all juvenile offenders were arraigned and tried in the same court with adults, many of whom were criminals of the worst and vilest type. The statute creating the court requires that whenever practicable the children shall be committed to institutions where they can receive such religious instructions as accords with the religious faith of their parents or guardians." To meet this demand "Hope Farm" was started, with its excellent buildings and 300 acres of farm land. The report states that since January, 1907, 131 children have been committed to the farm. At present there are 95 children under its charge. Owing to the recent destruction by fire of one of the buildings the possibilities for work are curtailed and no more children can be taken. The city contributes to the maintenance of each child committed to Hope Farm by the Children's Court, but this income is insufficient. Since the fire the boys on the farm have been moved to a cottage which was formerly used as a house of reception, but it is not large enough. A dormitory is needed to accommodate at least fifty boys. A proper school building is necessary. For these purposes donations are required as well as yearly subscriptions to the current expenses. The work has been warmly commended by the judges of the Children's Court and has the cordial approval of the State Board of Charities and the Society for the Prevention of Cruelty to Children. Many of our churches in the Bronx and elsewhere are doing excellent work through their ladies' aid societies and Sunday schools in supplying clothing and other necessities for the institution, amongst them being St. Ann's, Morrisania; St. James, Fordham; St. Margaret's; Holy Faith; Grace, West Farms; St. Peter's, Westchester; as well as St. Elizabeth's Guild of St. Agnes' chapel, Trinity parish.

LECTURES ON CHURCH ARCHITECTURE.

On the evening of Wednesday, the 25th, the Church Club had its monthly meeting at its rooms, when Sir Purden Clark, of the Metropolitan Museum of Art gave a very interesting address on Church architecture from its earliest and crudest beginnings up to the present date. Ladies were on this occasion invited to the club, of whom many were present.

PLANS FOR THE SEAMAN'S INSTITUTE.

Plans are published for the new buildings of the Seaman's Institute, which are to be the finest of their kind and for their purpose in the world. The land is already bought and paid for, having cost \$200,000. The building itself is to cost \$400,000, of which about \$255,000 is now in hand. It is not yet decided when the building operations are to be started. The institute will accommodate about 400 men, in addition to quarters for about 100 officers.

MEETING IN AID OF CIVIC RIGHTEOUSNESS.

A great meeting was held last week at Holy Trinity, Brooklyn, in furtherance of Civic Righteousness. The meeting and the work it inaugurated are the outcome of Bishop Potter's vigorous interest in this great work of reform. Bishop Potter presided at the meeting. The history of this movement commenced with a sermon preached by Bishop Potter on the importance of young men getting into right relations to their state and city governments. Mr. Bouck White of New York took it up and has formed an organization for civic betterment amongst young men, the particular aim of which is to get the teachers in the schools to teach their children intelligently their civic duties, and to hold meetings in many cities. At the meeting

Mr. B. White spoke and showed that the hope for Civic Righteousness in the future lay in teaching the young men to-day. General Horatio Kim said the movement would eventually get better men into the legislature. The Rev. J. Howard Melish, rector, said the Church helped herself when she cooperated in such work as this. Pledges were put out to be signed by teachers promising to forward the cause and adopt the plans, and a very great number of the pledges were signed.

Archdeacon Stuck, who has been delivering illustrated lectures and preaching during the winter in many New York churches, preached last Sunday morning, March 29th, at Old Trinity.

PROGRESS OF WORK ON STATUES FOR THE CATHEDRAL.

The work of re-cutting the statues for the Cathedral of St. John the Divine is nearly completed. Much of the work previously done was imperfect and unsatisfactory to Mr. Borglum, who has himself done most of the re-cutting. Directly under the arch of the chancel wall of the Belmont Chapel facing Morningside Avenue is a figure of "The Child." Underneath it are archangels, and lower down, Simeon and the Blessed Virgin and Zacharias. All these were among the pieces that had to be recut.

There remain to be completed the Twelve Apostles, nine feet tall, and other figures to stand in niches along the outside of the choir. Many of them are nearly finished, although Mr. Borglum has yet to mold the clay model of St. Paul. The unfinished figures stand in a row in a long shed back of the Cathedral, with the model for each at its shoulder.

MEETINGS UNDER AUSPICES OF THE SEABURY SOCIETY.

Under its charge the Seabury Society of New York announces two meetings of Church workers this summer for the study of the Bible, the Prayer Book, Missions, and Sunday school methods, and for recreation and personal acquaintance. In point of date the first one will be held at Fairview, St. Faith's School, Poughkeepsie on the Hudson, from July 7th to 21st. The Rev. Dr. Samuel Hart will give the course on the Prayer Book, the Rev. Everett P. Smith of the Board of Missions will have general charge of the mission study, the Rev. Samuel R. Colladay of the Berkeley Divinity School will give the Sunday school course, acting for the Joint Commission of the General Convention on Sunday school work, and it is expected that the Rev. Harvey Officer, O. H. C., will give the Bible course. St. Faith's School is located in beautiful grounds, well out of the city, and directly upon the river bank. It is large enough to accommodate nearly the entire conference. There is a chapel in the building for the daily celebrations, and on Sundays outdoor meetings will be held under great trees that are on the place. The date is fixed as early in July as possible, before the heat in the Hudson valley is excessive.

The second meeting will be at Kent, Conn., August 1st to 9th. Leaders among laymen of many cities have been invited. The Rev. Dr. Arthur S. Lloyd is to attend, and it is expected that a plan of work among the men of the Church in behalf of diocesan and general missions will be mapped out. The Seabury Conference, now in its fourth year, has grown to such extent that no one place, where all in attendance can be boarded and lodged in one company, can be found, and so it has become necessary to divide it and hold two meetings. Even now the number who can be accommodated is limited, especially at St. Faith's school, and the society announces that early registration is necessary.

Very successful Teacher-Training Classes are now being held in Manhattan and Mt. Vernon, by the Rev. Dr. W. Walter Smith, Secretary of the New York Sunday School Association. In Manhattan, the class is held at the Seabury Commons at Christ Church, on Thursday evenings; while in Mt. Vernon, it is at the Church of the Ascension. Both classes are open to teachers from any parish. Dr. Smith is also giving a special course for the middle and senior classes at the New York Deaconess School on Thursday mornings.

THE PARISH CHURCH of Mexborough, in Yorkshire, England, had a narrow escape from destruction by fire lately. The old custom of ringing the Angelus is still observed at the church, and to this fact the early discovery of the fire is, it appears, due. The caretaker was proceeding to the belfry to ring the mid-day Angelus, when he was startled to find dense volumes of smoke issuing from the roof. He quickly gave the alarm and the fire was quickly subdued, the damage done being comparatively small.—*Canadian Churchman.*

LARGE NOONDAY CONGREGATIONS IN CHICAGO

An Average of Four Hundred Persons at Downtown Services

PARISH TO BE ORGANIZED AT BERWYN

Splendid Gift for Chicago Homes for Boys

CHURCH NEWS OF THE DIOCESE OF CHICAGO

The Living Church News Bureau
Chicago, March 30, 1908

THE Chicago Opera House, where the noon-day services have been held for the last three Lenten seasons, holds about 600 persons on the ground floor. The attendance has averaged from 400 to 600 nearly every day this Lent, being considerably larger than the attendance of last year. The clergy this year have been selected from our own diocese, as was largely the case during the first year of these theatre services. Last year the committee made the experiment of inviting a number of clergy from outside the diocese, some of them from the East. The services last week were conducted by the Rev. S. B. Blunt and the Rev. F. D. Devall. For the coming week they will be in charge of the Rev. E. V. Shayler and Dean Sumner. The singing is always excellent, being, of course, congregational, led by Mr. John W. Hooper, tenor soloist at Epiphany, and accompanied by piano and cornet; Mr. John Allen Richardson, organist of St. Paul's, Hyde Park, being the pianist.

PARISH TO BE ORGANIZED AT BERWYN.

The Rev. C. E. Taylor has been the priest-in-charge of the mission of St. Michael and All Angels at Berwyn, one of the west side suburbs, for nearly nine years, and the work has lately grown so much that at a largely attended parish meeting on the evening of Tuesday, the 24th of March, it was unanimously voted to take steps to organize the congregation as a parish, under the canons of the diocese. A committee was appointed to canvass the congregation for increased subscriptions, so that this independent position may soon be possible. The Lenten attendance at St. Michael's this year has been gratifying, the numbers present at the daily Eucharists having gained 70 per cent. over last year, and the congregations at the other daily services and on Sundays fully 20 per cent.

PROGRESS AT ST. TIMOTHY'S.

Another mission of the diocese which is showing notable growth is that of St. Timothy's, on the west side of the city. The Rev. E. J. Randall started this mission four years ago, and now work has been begun on the new church for this mission. This is located on the corner of Chicago and Monticello Avenues, and will be a substantial brick building, to cost about \$5,000. The corner-stone was laid last Sunday afternoon. The congregation expects to use the new building for worship on Whitsunday. The mission is now in charge of Mr. Walter B. Williamson, lay-reader, a student in the Western Theological Seminary, and of the Rev. E. J. Randall of St. Barnabas'. There are about 50 families, with 90 communicants in St. Timothy's, a Sunday of 80, a vested choir of 30, and four other organizations, including a branch of the Girls' Friendly Society. Last year the total receipts were \$2,200, and the disbursements included offerings to domestic and foreign missions.

INCREASING OFFERINGS FOR GENERAL MISSIONS.

In spite of the financial depression, the parishes and missions of the diocese of Chicago have increased their gifts to domestic and foreign missions over the sums contributed last year. The Bishop's earnest appeal during Epiphanytide was received with hearty cooperation by nearly every parish and mission of any strength, and by numbers of the smaller missions as well. The leading sums contributed, being in several cases the largest ever given to general missions by these parishes, were as follows: Grace (Chicago), \$329.75; St. Paul's (Hyde Park), \$300.80; St. Luke's (Evanston), \$274.31; Epiphany, \$246.76; St. James', \$240.20; St. Peter's, \$230; Grace (Oak Park), \$147.75; St. Mark's (Evanston), \$129; Emmanuel (La Grange), \$115.58. Other parishes, of less numbers and resources than any of these, gave also with much generosity, and this result was reached without the spur of a public mass meeting on behalf of missions, for none was held in Chicago this Epiphanytide.

GIFT TO CHICAGO HOMES FOR BOYS.

One of the handsomest gifts presented in some years by any member of this diocese to a diocesan institution has lately been made to the Chicago Homes for Boys. The gift is a fine farm

in southern Michigan, consisting of 120 acres, fully equipped, and it comes from a very generous layman, Mr. T. C. H. Wegforth of St. Andrew's parish, as a memorial to his only son, who was killed less than a year ago. The farm is nearly all under cultivation, and is located 180 feet above the level of Lake Michigan, with a lake frontage on Crooked Lake. On the property there is a large farm house, a small farm house, a grist-mill, boats and boat-houses, fruit house, ice-houses, smoke-house, poultry-house, barns, etc., besides six cottages valued from \$250 to \$750 each, and 400 apple trees, 200 pear, and 40 cherry. This most generous offer gives the Boys' Home facilities for increasing the scope of work, and also furnishes a financial feeder for the city plant. It also provides a permanent solution of the vacation problem for the Homes, since the boys can now be sent to their own farm for the summer weeks. The girls of St. Mary's Home have for years had like opportunities provided at their summer home near Kemper Hall, Kenosha, Wis., one of the most beautiful locations on the west shore of Lake Michigan.

LARGE CONFIRMATION CLASSES.

Bishop Anderson, and in some cases Bishop White of Michigan City, have been confirming many classes of candidates of late in various parts of the city and diocese. The classes at St. Peter's (138), Calvary (25), Our Saviour (26), the Redeemer (Edgewater) (26), Freeport (27), and St. Mary's Home were in each case larger than those of last year.

MISCELLANEOUS ITEMS.

Through the kindness of several friends of the Cathedral, a new water motor is to be purchased for the wind-supply of the organ. This improvement has been greatly needed for a long time, and will be of much help. Mr. Frank W. Smith, the new organist and choirmaster, has already raised the standard of music at the Cathedral, and the congregations have recently increased in a very encouraging manner. Many of the choir are residents in the Chicago Homes for Boys.

The work at St. John's mission, Clybourn Avenue, which has lately been placed in charge of the Rev. W. I. A. Beale, formerly of the staff at the Cathedral, has greatly revived under his leadership. The congregations have grown and the parish work has developed in scope and interest. As deacon-in-charge, Mr. Beale has gone to live in the neighborhood of the mission, after having been for some months connected with the City Mission work centering at the Cathedral clergy house on Peoria Street. St. John's mission was placed for eighteen months under the care of the City Mission staff, previously to its being assigned to the Rev. W. I. A. Beale. It is located in a neighborhood of transient population, and the removals are frequent and incessant. Seventeen or eighteen years ago it was a parochial mission of St. James', Chicago, and members of St. James' and of other north side parishes have ever since taken a deep interest in its work, sharing in some of the expenses, and officering some of its leading organizations.

At a recent meeting of the Advisory Committee of the Chicago Bureau of Charities, the Rev. Dr. Herman Page of St. Paul's, Chicago, made an address on the characteristics of the "Friendly Visitor," specifying three traits as indispensable—namely, a desire to do something for somebody, steadfastness, and a respect for the poor. He was elected a member of a special committee organized to advance the cause of friendly visitors throughout the city, under the auspices of the Bureau of Charities.

The special preachers at St. Martin's Church, Austin, during the Fridays in Lent, are: the Rev. E. A. Larrabee, the Rev. R. M. Kemp, the Rev. A. W. Griffin, the Rev. S. B. Blunt, Dean De Witt, and the Rev. Dr. J. S. Stone. On the evening of the Fourth Sunday in Lent, the Rev. Z. B. T. Phillips preached at St. Martin's on "The Power of Friendships."

At least three of the Brotherhood chapters in Chicago, being those at the Church of the Redeemer, St. Peter's, and the Church of the Epiphany, have taken up as a definite branch of work the organization of a Communicants' League among the men and older boys of their respective parishes. The result has been in each instance a marked increase in the proportion of men and boys receiving at the regular celebrations on Sundays. The men and boys who have become irregular are written to, and then visited, and in some cases are called for by appointment, and the corporate hours urged for their attendance are those of the early celebrations on a fixed Sunday in each month.

The Rev. George M. Babcock, rector of St. George's Church, Grand Crossing, has addressed a total of 5,000 men at various lodge meetings during the past year. During the two years of his rectorate the parish of St. George's has in-

creased 20 per cent. in number of communicants, has purchased and paid for a pipe organ and motor, and has raised over \$600 for the reduction of debt, besides meeting all the cost of maintenance.

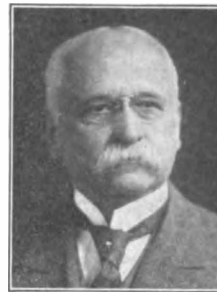
The papers to be read at the Lent Study Class on Saturday morning, April 4th, will be from members of the Church of the Holy Spirit, Lake Forest. Mrs. John Gould's topic is "The *Te Deum*." Mrs. T. Barbour Brown will follow with a paper on "The Religious Teaching of *Paradise Lost*." Mrs. Sydney Taber's theme is "A Sketch of Dante's *Divine Comedy*." Mrs. R. G. Watson will close the programme with a paper on "Tasso's *Jerusalem Delivered*."

JUBILEE OF CHICAGO Y. M. C. A.

THE group of young men who assembled on March 29, 1858, in the city of Chicago to form a Young Men's Christian Association could have had no dream of the splendid work conducted by that organization to-day. Nor did they, who were afterward conspicuously identified, most of them, with the city's material progress, realize the full measure of destiny that was before the lakeside city. But as they worked and prospered, as the city grew into its larger estate, they maintained their relation with aggressive Christian effort through this agency.

A great revival had swept the country in the wake of the financial panic of 1857, and young men's organizations patterned on that—begun by George Williams thirteen years before—had taken the lead in concrete effort. Farwell and Moody, Jacobs, Leiter, McCormick, Lunt, and Willing were among the association pioneers in the rough-hewn Chicago of 1858; the Committee of One Hundred planning the April semi-centennial celebration is as representative a body of "men who do things" as that number could cover.

Chicago is a typical American city, always changing and never content, and the Young Men's Christian Association has kept abreast of her varying developments. From the modest rented quarters of 1858 the organization has passed successively to three "Farwell halls," named in honor of one of her most generous supporters. Evangelism and philanthropy and almost every form of Christian activity found a center at these headquarters, and the later Farwell hall was known the world around. Chicago's claim to material leadership in the broad West has become undisputed. On the spiritual side the Y. M. C. A. has been a force that has reached almost equal eminence. Though its work to-day is sharply differentiated



E. P. BAILEY.
PRESIDENT Y. M. C. A.
IN CHICAGO.

from that of the sixties—chiefly by its greater inclusiveness—it still sets the pace for specialized work for men. Here, where may be found the largest single department in the world, is the proving ground for men and measures. In its multifarious operations new standards of efficiency are developed, and from its offices and training schools have gone forth youthful veterans who man the Associations in smaller cities, who direct or share the foreign work at home or in the field, and who follow Uncle Sam's boys in Panama or in the Philippines. There is more than a local interest then in the approaching celebration of fifty years' service of this organization, during which it has grown from a small company to a broadly organized body having under its care four general, six railroad, and ten student departments located at strategic points; owning hundreds of thousands of dollars' worth of property and fully utilizing it; claiming during the year some 12,000 members, enrolling 2,000 in its educational classes and in other ways doing for young men what no other single agency could be conceived of as doing.

A newer era began with organization on a metropolitan basis in the later eighties and the advent as general secretary of L. W. Messer. Within a few years the fine building of the central department was provided, and the outlying work brought into proper coordination. Under the administrations of such business men as Presidents J. L. Houghteling, J. V. Farwell, Jr., James H. Eckels, and the present executive, E. P. Bailey, the association has reached out into all parts of the big city, and is exerting an uplifting force upon men of all classes.

A fresh stage in this modern era is to begin with the coming celebration, which will cover nearly three weeks and bring to the platform or the speakers' table many of the leaders in religious, educational, business, and professional life.

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

CONTINUING his series of Conferences at St. Mark's Church, Philadelphia, Dr. A. G. Mortimer treated last week of—

THE CHURCH'S METHOD OF FINDING AN INFALLIBLE AUTHORITY TO MEET THE HERESIES WHICH BESET HER IN THE FOURTH AND FIFTH CENTURIES.

In our last lecture we investigated the New Testament conception of the Church. To-night we are to consider the way in which the Church met the assaults of heresy which beset her through the first four centuries of her life, and the solution which she found for them in the action of the ecumenical councils. In the first three centuries of her life the Church had to struggle against persecution from without and heresy from within. Persecution only purified the Church, and spread the Gospel of Christ; and heresy then led to the development of a means, the only means, by which, in matters of faith and morals, an authoritative decision of the Church could be obtained.

Beginning towards the close of the first and extending through the whole of the second century, the Church was beset with various forms of Gnostic heresy. We have signs of it in the later Epistles of St. Paul, but it developed rapidly and robbed the Church of many of her children. The term Gnostic is, of course, the very opposite to the word Agnostic, with which we are so familiar. The Agnostic professes to have no knowledge on certain subjects, and therefore no opinion about them. The Gnostic, on the other hand, claimed to have a special knowledge, a higher knowledge than ordinary men had, and therefore to be able to understand what was hidden from the mass of Christians. There were Gnostic sects which differed in details, but alike in that they all rejected the literal sense of the New Testament, and subjected it to an allegorizing method of interpretation by which they combined it with heathen philosophy and pagan mythology.

St. Irenaeus, who wrote against the Gnostics, declared that "it subjected everything to the caprice of the individual, and made any fixed rule of faith impossible." In this Gnosticism showed the innate principles of sectarianism, which is always more or less individual caprice and a rejection of authority. The Gnostics, too, agreed in rejecting the divinity of our Lord and Saviour Jesus Christ, though they worked Him into their systems.

The chief Gnostics were Simon Magus, Saturninus, Menanda, Cerinthus, Basilides, Valentinus, and Marcion.

An important aspect of Gnosticism was its use of classic philosophy, which appealed to the more educated, and robbed Christianity of some of her most cultured minds. St. Clement of Alexandria undertook the reconciliation of this classic philosophy with Christianity, but his endeavors were but ill received. Later, however, the Church brought classical culture to the treatment of religion. Like all evil, God in the end overruled Gnosticism for the good of the Church, since it was through the Gnostics that theological study, literature, and art were introduced into the Church.

About the beginning of the third century Gnosticism began to lose its power, but in the fourth a far more formidable heresy arose—Arianism—which threatened the very existence of Christianity, and which, alas, is the chief danger of our own day. It, however, was not without its beneficial effects upon Christianity, since it led to the development of the authority of the Church through ecumenical councils, and the setting forth of the faith of the Church in what we call the Nicene Creed.

The ecumenical councils are generally reckoned at seven, though some persons dispute the claim of the seventh, because for many years it was not received by the Gallican Church. The first, the Council of Nicea, in 325, condemned Arianism and defined the Deity of our Lord Jesus Christ by asserting that He was "of one substance with the Father." Shortly after a heresy of the very opposite character arose, Apollinarianism, which, while accepting our Lord's perfect divinity, denied the perfection of His humanity, saying that He had no rational or human soul but that its place was supplied by God the Word. This doctrine was condemned by the second ecumenical council, held at Constantinople in 381.

The third great council was held at Ephesus in 431, to refute the errors of Nestorianism, which taught that Christ had not only two distinct natures, the human and divine, but two distinct persons. The fourth Council was that of Chalcedon in 451, one of the most important, in that it summed up the work of the preceding councils, and carefully defined in all its fulness the doctrine of the Incarnation. It had to deal with the heresy of the Eutychians, who said that our Lord had only one nature as well as one person, a nature which was a sort of compound of the human and divine. At this council the famous tome of St. Leo was read. This was a letter to Flavian of Constantinople on the doctrine of the Incarnation, and which was used largely in framing the definition of the council.

The fifth ecumenical council, also at Constantinople, was held in 553 for the condemnation of Theodore of Mopsuestia, Theodoret, and Ibas. The sixth ecumenical council, again at Constantinople, was held in 680. This condemned the Monothelite heresy and Pope Honorius, who had countenanced it. It is remarkable as having

condemned and anathematized the Pope of Rome. Its acts and anathemas were accepted by the reigning Pope, Leo II., who anathematizes his predecessor. The last council which can claim to be ecumenical was held at Nicea in 787, and dealt with the iconoclastic controversy.

I have so far simply enumerated the ecumenical councils and the chief matters of which they treated; but the subject to which I desire to draw your attention is not so much their work as the principle upon which they acted, and the development through them of the only infallible authority in the Catholic Church.

Our Lord Jesus Christ, on the night before His death, speaking of the Holy Ghost, said to His disciples: "When He, the Spirit of Truth, is come, He will guide you into all truth" (St. John 16: 13). This promise was made to them, not as individuals, but as the representatives of His Church, and it was not to take effect until after the day of Pentecost, when the Spirit of Truth came. Then, too, the Church of Christ was established as a living organism.

The promise is that the Church shall be guided by the Holy Spirit, not into all truth, but into all the truth; that is, not into scientific or historical truth, but into all that truth which is contained in the revelation of Jesus Christ Himself. In another passage Christ promises that the gates of hell shall not prevail against His Church (St. Matt. 16: 18); that is, that it shall not fall into error. These promises are made to the whole Church, not to any one part of it, and they certainly assure us that while parts of the Church may err, the Church as a whole shall be preserved from error and guided into all truth; so that any pronouncement of the Church as a whole must be considered to be the utterance of the Holy Ghost, guiding the Church into the truth.

But in what way can this utterance be obtained? Looking back upon the history of the Church we see that it has only been obtained through the Church's councils, and only in such a way as really to represent the consent of the whole body of Christ. In the fifteenth chapter of the Acts we have an account of a council held at Jerusalem, presided over by St. James, Bishop of Jerusalem, and in delivering the sentence of that council, St. James uses three words: "It seemed good to the Holy Ghost, and to us" (Acts 15: 28). Here he appears to be claiming the guidance which our Lord had promised.

If now we examine carefully the principles of action of the ecumenical councils we shall see how very representative they were of the mind of the whole Church.

1. The council was open to all the Bishops of the Church. It was impossible, of course, that all could attend, but all had the opportunity of doing so. None were excluded.

2. The decrees of the council, the decisions which they reached, had to be accepted by all the rest of the Church in order to constitute the council ecumenical; and this acceptance by the Church at large gave to the ecumenical councils their really representative force. A council did not depend upon the number of Bishops present, since their decision had to be ratified practically by all others who were not present. There were only about 316 present at Nicea, and 150 at Constantinople, but what gave force to the decisions of those councils was their acceptance by the Church at large. It was the action of the whole body of Christ, for practically every member was represented. This is made clear by the fact that a council at Ephesus in 449, generally called the *Latrocinius*, while properly convened, had its decisions at once rejected by the Church, and another council, that of Chalcedon, was called two years later to set right what had been wrongly done by it.

3. We may observe, as a matter of interest, that no Pope of Rome was present at any one of these ecumenical councils. In six of them he was represented by legates, but in one, that of Constantinople, he was not represented at all, and in one, that of Constantinople, a Pope of Rome was anathematized as a heretic.

In the eleventh century occurred the great schism between the Church of the East and the West. It began in the patriarchate of Photius of Constantinople in the ninth century. It was patched up but broke out again in the patriarchate of Michael Cerularius, and has continued ever since. Attempts were made at the Council of Lyons in 1274 and the Council of Florence in 1439 to heal this division, but they were ineffectual. Hence it has been impossible from this time to hold an ecumenical council, for all councils since then have excluded the Bishops of the Greek Church, and since the Reformation, the Bishops of the Anglican Communion. No council therefore has been in any true sense a representative of the Church at large.

It is possible that this may have been providential, for if general councils could have been called, we should probably have reached for decisions upon a very large number of theological questions which are better left undecided. The great councils decided once for all the foundations of the Christian faith, the doctrines connected with the Person of our Lord Jesus Christ, and set forth the truths which every Christian must believe to his soul's health.

There is, however, another way in which we may test the infallibility and therefore authority of parts of doctrine which come from above any general council, and that is by the consent of the whole Church. St. Vincent of Lerins, in his *Commonitorium*, set forth a rule of faith expressed in the words: "*Quod ubique, quod semper, quod ab omnibus*" This may be summed up in the single phrase, "Consent of the whole Body of Christ." Hence, therefore,

we find a doctrine held alike by each part of the divided Church, by the Romans, the Greeks, and the Anglicans, we may hold it to be true, since the Holy Ghost will not allow the whole Church to fall into error. The doctrine may never have been considered by a general council, and therefore may be wanting in accuracy of definition, but if it is held practically by every part of the Church, it certainly fulfils the conditions of Catholicity.

From our investigations to-night we find that the Church is not without an authoritative voice, expressed through her ecumenical councils; that this voice is authoritative and infallible because it is the expression, not of the opinion of one man, like the Pope of Rome, but of the whole Body of Christ under the promised guidance of the Holy Spirit. On the decrees of these councils, then, we must take our stand. They do not answer many of the questions which theological curiosity would wish to have answered, but they tell us all that is necessary for a Christian to know; and what God has not thought good to reveal to us through their agency we must be content to leave as matters of theological speculation, to be held as probable truth but not to be taught as conditions of Catholicity.

THE MURDERED GALILEANS.

BY GEORGE DOWNING SPARKS.

THE religion of Christ contains many mysteries. If there were not things beyond our ken, things we could not explain, we should be on an equality with God. Even the wisest of men are but as children in the presence of the mysteries of God. "What am I," sings Tennyson, "but an infant in the night, an infant crying for the light, and with no language but a cry?" We look at the famine here, whereby hundreds and thousands of men and women perish; the pestilence there, sweeping over cities and towns, numbering its victims by tens of thousands; the ocean catastrophe, the railroad horror, the midnight tragedy. Why does God permit it? If He is a God of mercy, why should so many of His children suffer?

Perhaps thoughts like this induced some of Christ's hearers to tell Him of the murdered Galileans. The young Prophet of Nazareth might throw a little light on Jehovah's inscrutable ways.

We do not know the steps which led to the massacre. We only know that the haughty Roman Governor hated and loathed the hot-headed people whom his master had committed to his charge. They were always rebelling. Again and again had he to give orders to his soldiers to run down the steps of the Tower of Antonia and quell with blood the seemingly inextinguishable fanaticism of the Jewish people. For if the Roman despised the Jew, the child of Abraham hated his master with all the hate that his Semitic blood was capable of harboring.

With these facts in mind, it is not difficult to imagine how the bloody fray might have been brought about. A body of Galilean peasants, with their thoughts on fire at the near approach of the Messiah, enter the Temple. They are busy offering their sacrifices. A taunt, perhaps from a Roman soldier, maddens them, and they rush with a yell upon the insulter. The excitement is seen and noted in the Tower of Antonia, which overlooks the Temple, and soon a cohort of soldiers is rushing down the steps. The flashing of the broadsword is seen, and then, probably in derision, the dead bodies of the slain Galileans are thrown with the sheep and oxen, and their blood mingles with that of the animals they were sacrificing. This small rebellion against the Roman power would probably have been altogether forgotten had it not been for the curious circumstance that animal and human blood mingled in a common sacrifice.

What now will the Christ say? Will He declare that the fate which overtook the murdered men was a deserved retribution for their past sins? Will he denounce Pilate and call on the people to rise and throw off this galling yoke? The great Teacher answers His questioners very quietly. He makes no allusion to Pilate's cruelty, and with a breath dismisses the charge that the slain peasants were preëminent sinners. He leaves untouched the whole question of human suffering and bids His hearers, one and all, repent of their own sins if they would escape a similar fate.

Would it not be well for us to take to heart the Master's words and not try and seek to fathom the mystery of pain and suffering? There is plenty of work to be done in the world for Christ and His Church. If we argue, dispute, and wrangle about the origin of evil, for example, we shall leave the work undone and so be in danger of meriting at the last the rebuke of the Lord of the Vineyard—that we have been slothful and faithless laborers.

DR. ROBINSON CONSECRATED.

MADE Bishop in the same church in which he had been baptized in infancy—this was the privilege of Dr. Henry Douglas Robinson, on the feast of the Annunciation.

The church was St. Luke's, Racine, Wisconsin. Dr. Robinson's consecration had been long deferred since his election last October as Missionary Bishop of Nevada, in order that the interests of Racine College, of which the Bishop-elect was warden, might not suffer. Those interests having been protected, and Dr. Robinson's successor, the Rev. William F. Shero, Ph.D., being on the spot and ready to assume the mantle which the Bishop cast upon him, the consecration took place.

The church is not large, and the chancel not being adapted to large functions, made it necessary that the Bishops—ten in number—be unattended by their chaplains. More than thirty presbyters were seated in the choir; the students of the grammar school, in dress uniforms, occupied the left aisle, their officers acting as ushers; and the nave, with every other available space, was insufficient to accommodate the hosts of friends of the Bishop-elect who desired to witness the consecration. A large party was in attendance from Milwaukee, including most of the city clergy, the members of the Cathedral chapter, and others.

The procession which entered the church was led by the vested choir and its crucifer. The clergy followed in the usual order, the rector of the parish, the Rev. Walter G. Blossom, acting as master of ceremonies. The attending presbyters were the Rev. Arthur Piper, D.D., who has been associated with Racine parish and college since—the memory of man runneth not to the contrary; and the Rev. Charles W. Robinson of Philadelphia, brother of the Bishop-elect. The venerable Presiding Bishop officiated in person, the Bishops of Indianapolis and Milwaukee being assistant consecrators. The presenting Bishops were they of Minnesota and Chicago, and the preacher was the Bishop of Tennessee. The Bishop and the Bishop Coadjutor of Fond du Lac, the Bishop of Nebraska, and the Bishop Coadjutor of Western Michigan were also present.

The function was characterized by great simplicity. The certificate of nomination by the House of Bishops was read by the Rev. C. L. Mallory; the testimonials of the Bishops by the Bishop of Fond du Lac; the certificate of election in the House of Deputies by Judge Belden of Racine; and the Bishop-elect personally read the constitutional declaration, "I do believe the Holy Scriptures to be the Word of God," etc., immediately prior to taking the oath of conformity. The Rev. Dr. R. C. Hindley officiated as deputy registrar. The Bishop of Nebraska read the Litany and the Bishop of Minnesota chanted the *Veni Creator* with the choir. At the Eucharist the Presiding Bishop was assisted by the Bishop of Indianapolis as gospeller and the Bishop of Milwaukee as epistoler. A few of the clergy and of the trustees alone were communicated. The music included a portion of Cruickshank's service in E flat, the creed being said.

The sermon was a timely pronouncement by the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, who spoke with his usual masterful eloquence, and dealt with his subject with some reference to the immediate difficulties and questions of the day. The text of the sermon will be found below.

Among the gifts made to the newly consecrated Bishop were his episcopal robes, from the students at Racine; an episcopal ring, together with an "overflow" gift of fifty dollars from friends, presented through the Bishop of Indianapolis; a pectoral cross from Miss Percival of Philadelphia; and a chalice and paten from the Cathedral Chapter of Milwaukee, of which Dr. Robinson was a member.

Bishop Robinson remains at Racine until immediately after Easter, when he takes up his work in Nevada, residing at Reno, the capital and university town.

PRESENTATION OF EPISCOPAL RING.

On the evening preceding the consecration of Dr. Robinson, at the close of dinner in the refectory of Racine College, there was presented to him a handsome episcopal ring. The presentation was made by the Bishop of Indianapolis, an old friend and classmate, on behalf of some thirty old Racine students. In the course of his speech, the Bishop said:

"This gift comes to you from old Racine boys and chiefly from those who were associated with you in school and college a quarter of a century ago. It is given as a token of their affection and admiration and respect, for they have not forgotten the splendid example which you held up before them in their student days. And now, as you enter upon that higher work to which you have been called, they would have this ring testify to you of their confidence

that, as you have been true and faithful to every trust in the past, so these characteristics will mark your course throughout the future. The ring is large, primarily because it was made to fit your finger, but symbolically because we expect you to perform a large work; it is heavy because of the weight of the metal and of the stone that is set into it, but again as symbolizing the heavy responsibility which will henceforth rest upon you.

"In the name, then, of these old friends, and as their mouth-piece, I ask you to accept this token of their affection and good wishes. And I also hand you a check for fifty dollars to use as you may desire in your work. So many were your friends that the amount subscribed overpassed that required."

Dr. Robinson spoke gracefully in acceptance of the gift.

BISHOP GAILOR'S SERMON.

"And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2: 42, R. V.).

St. Luke, the friend and companion of St. Paul, looking back through thirty years, sifting the wheat from the chaff, describing only those events in that momentous history which seemed to him to be of conspicuous importance and significance, tells us the principles which guided and determined the organization of the Christian religion for its long career of instruction and benediction to mankind.

It began with the observance of a ceremonial rite called Baptism for the remission of sins. This Baptism implied adherence to persons and duties. It involved the principle of authority, which rests on the basis of the teaching or doctrine of the Apostles. And it admitted to "the Fellowship," which was illustrated and proved by actual participation in "the breaking of bread"—the new sacrament of fellowship—and in "the prayers," *i.e.*, the formal worship of the Society.

This "Fellowship" (*Koinonia*) is more than the fellowship of the Apostles. The order of the Greek words makes emphatic the objective reality of the Fellowship. Union with the Apostles was one of its marks. It was from the beginning the Communion. The Fellowship, which St. Paul afterwards called "The Kingdom of the Son of His love," and "the Body" and "the Bride" of Christ; which Ignatius and Clement and Cyprian and Athanasius and Augustine and the rest of the fathers loved to speak of as "The Holy Catholic Church."

To-day, my brethren, St. Luke's retrospect of thirty years has grown for us into more than eighteen centuries; and yet we still believe in the objective reality of "The Fellowship," and we still maintain the principles of its original constitution.

To me this is the miracle of history. The long-descended, unbroken, undiminished life of the Catholic Church; founded upon the teaching, the doctrine of the Apostles; perpetuating from generation to generation the authority and witness of the Apostles; renewing her spiritual power and vitality from day to day by sacramental contact and union with her Lord, according to that sentence of Ignatius, written within fifty years after St. Luke wrote his history: "Be ye careful, therefore, to observe One Eucharist (for there is one Flesh of our Lord Jesus Christ and One Cup unto union in His Blood: there is one Altar, as there is one Bishop, together with the Presbytery and Deacons, my fellow servants), that whatever ye do ye may do it after God" (*Phil.* 4). "But shun divisions as the beginning of evil. . . . Let that be held a valid Eucharist which shall be under the Bishop or one to whom he shall have committed it. Wheresoever the Bishop shall appear, there let the people be; even as where Jesus may be, there is the Catholic Church" (*Smyrnaeans* 8).

My brethren, these sentences were the official utterances of a Bishop of a diocese, speaking the mind of the whole Church, eighteen hundred years ago. And to-day we are met to declare and demonstrate, in the consecration of this our brother to the Episcopate, that what was true then is true now; that the continuity of The Fellowship, The Body, The Church, remains unbroken; that the precise order for the administration of the Eucharist is strictly and rigidly observed; that the faith, the doctrine, once for all delivered, is wholly and honestly accepted and believed. And this, when all is said, is the confident challenge and appeal which the Church makes every time that a Bishop is consecrated.

Through the clouds and prejudices of a thousand controversies this fact shines out, undimmed, uninjured. You cannot explain it away. It has survived the assaults of countless antagonisms, the corrupting canker of many perversions, the insidious decay of official ignorance and unrighteousness. It exists to-day as that very same objective Fellowship and Kingdom into which the converts at Pentecost were admitted by Baptism; which still uses the prayers and celebrates the Sacrament of the Body and Blood of Christ, as the source and inspiration of its life; and which, to us who value it and accept it, bears upon it the mark and witness of the approval of God.

To us, I say, who accept and value it; for there are many who refuse it. And it cannot but be a saddening thought to us, as our very souls are stirred by the significance and majesty of this service, that there are millions of Christian people who know nothing, or else care nothing, for this objective, historical continuity of the Christian Church; to whose minds this solemn consecration of a Bishop according to the order and ritual of the immemorial law is

little more than an empty form, and the solemn celebration of the Eucharist to follow but the vain pomp and show of traditional or emotional superstition.

And these people are not the ignorant and impotent masses of Christendom. Among them are some of the brightest intellects of the world, and some of the real heroes who in mission lands have been proved and tested as confessors and martyrs for the cause of Jesus Christ.

Moreover, those who do prize and reverence the Catholic Church of history are divided into three camps, that are not only not in communion with one another, but exhibit no signs of Christian fellowship nor even of toleration.

The Roman Church added a new article to the fundamental Creed itself, at the Council of Trent, and has promulgated two new dogmas as part of the Faith in recent years. She therefore consistently regards the Holy Eastern Church as a schismatical body outside of the Catholic Church, and the Holy Eastern Church cordially reciprocates the feeling.

Neither one of these bodies recognizes the Anglican communion. The attitude of the Holy Eastern Church may be regarded as negative and non-committal, in spite of the gratuitous contempt exhibited by one of her Bishops in America two years ago. But the Roman Church no longer occupies a negative position. Just as the Christian world was beginning to feel the movement of a new hope for unity and mutual understanding, Pope Leo XIII., in the name and on behalf of the whole Roman Church, issued a formal and official decree declaring that "the ordinations performed by the Anglican rite are altogether invalid and wholly null"; and consequently, that there have been no valid Eucharists and no means of receiving sacramentally the Body and Blood of Christ in the Church of England for more than three hundred years.

Two questions inevitably force themselves upon the practical mind, *viz.*, First, Are there any real, genuine Christians left in the world? When you point me to the sacrifices and heroisms of those who carry the cross to the heathen, can you prove that they are doing it for Christ's sake, or for the sake of the particular theory, or doctrine, or society, or sect which they represent?

You and I believe—nay we know—that that question is cruel and unfair. We have a thousand evidences to-day in the lives of men and women, Catholic and Protestant, that in the ultimate issue of life or death for them, it has been the service of Jesus Christ alone and Him crucified. We can thank God that no conflict of authorities and no contentions of the doctors have been able to stifle or diminish that flame of individual human love, which, in all the world, and in every sect of Christendom, is gladly surrendering self for Jesus Christ.

At the same time, my brethren, an experience of many years in the ministry has convinced me that the utterly un-Christ-like attitude of the Churches toward one another has given reasonable occasion to the enemy to blaspheme, and has kept and is keeping thousands of men from openly confessing the name of Christ.

And the *second* question which forces itself upon the practical mind and the devout Christian mind is this: *viz.*, Whether it is worth while to encourage this ideal of the Holy Catholic Church, continuing through the ages, living by its own sacramental life, as Ignatius described it—ruled by its own law, practising its own rites and usages? Is it worth while? Is it not a dream? To consecrate this man to be a Bishop; to invest him with authority to ordain ministers; to perpetuate the succession; to hedge about the office of the Episcopate with legal, constitutional safeguards and scrupulous observance of the ancient order; to commit to him in solemn form the authority and responsibility of Chief Shepherd of the Flock of Christ—is not this contradictory of the spirit of the age? If the people who value and reverence this transmission of authority from Christ through His Apostles and their successors are divided into hostile camps; and if millions of Christians have learned to ignore and, in many cases, to disbelieve any such succession of authority: then, had we not better, for the sake of unity, or at least of good will, surrender the ancient heritage, abandon the rites and usages and law and order of the Catholic Church, because some people say that we are pretenders, and others say that we are holding to and insisting upon things that are unnecessary and unessential?

You will all agree with me that there are at least three reasons why such a policy is disloyal and absurd, *viz.*:

(1) We hold this inheritance as a trust from God. To ignore the facts of history and the truths of revelation, and to belittle our conception of the Church and of the sacraments, would be treason to our spiritual birthright, no matter what temptation assailed us, or what promise of the kingdoms of the world and the glory of them were held out to us.

(2) That would be a poor and narrow and ineffectual basis of unity, which would discredit and eliminate those features of the Christian religion which are regarded as absolutely necessary and essential by three-fourths of the Christian world.

(3) It is not an opinion of ours, but a profound spiritual conviction, that the Lord Jesus Christ intended to found a Catholic Church, governed by an authorized ministry and kept alive by sacramental contact with Him; and therefore we believe that no union of Christendom will ever take place without this ministerial order and sacramental system, and that Christians in the future time will thank God for the courage and faith of the men and women who, in the days of

specious temptation and strong opposition, held and defended their Catholic heritage and handed it on to their children.

As we study the religious condition of the world to-day, we are obliged to realize that there never was a time when the suggestion of our surrender of the Catholic heritage of faith, of order, and of sacrament was more preposterous; for I believe with all my heart that that communion to which we belong has a special service to render in God's plan for the world, and her own definite and distinct duty to discharge in setting forth what are the real claims and the real significance of Catholic Christianity.

In the first place, let it be understood that the Anglican communion in the twentieth century is a religious force which has to be reckoned with. While it numbers, according to the latest secular estimates, only thirty millions, yet it manifests a life that is progressive and expanding. God's definition of live trees was that they were "fruit trees yielding fruit after their own kind, whose seed was in themselves" (Gen. 1: 2); and the true Catholicity of the English Church has been demonstrated by the fact that she has shown power to beget children, who are growing up into distinct, originating individuality, bring forth churches in America, Australia, Canada, India, China, and elsewhere—Churches not cast into one iron mold, with one ineradicable English stamp upon them, but which are growing every day, in dealing with their own peculiar problems, into vital, helpful, national assertion and expression of the everlasting truth and order of the Catholic Church. This, I maintain, is the very test of life: "The tree yielding fruit, whose seed is in itself, after its own kind."

Mr. W. E. H. Lecky, in his last book, eight years ago, called attention to the fact that the Anglican Church has "shown itself capable of attracting and retaining the services of men of general learning, criticism, and ability" to a degree that distinguishes her among the religious bodies of the world; and that there is hardly a branch of serious English literature in which its clergy have not been and are not now conspicuous, whether it be physical science, moral philosophy, metaphysics, social or even political philosophy. No one, he says, enumerating the leading historians of the nineteenth century, could omit the names of Milman, Thirlwall, Merivale, Creighton, and Stubbs—all clergymen of the English Church.

So, in the second place, I have to say of the Anglican Church that her characteristic attitude towards the vast questions which our religion has created and thrust upon the world, is the attitude of sound learning and courageous acceptance of facts. As Bishop Creighton has said: "She has shown the intellectual courage to refuse to deny or to affirm, where in the nature of the case affirmation and denial were alike impossible." This may seem a compromise to some, but "sound learning must always wear the appearance of compromise between ignorance and plausible hypothesis." Or as Dean Church said, in substance: "Her great apologist, Hooker, appealed to the reason, and her great saint, Andrewes, appealed to history." She has adhered to the known and accepted and proved principles of the Catholic Church; but she has not permitted any desire for logical consistency, nor any theory of ecclesiastical unity, to carry her into the bog of theological definitions, or induce her to ignore the facts of history.

Only the dreamer of dreams, for instance, will talk of the restoration of the unity of the Catholic Church. As a matter of fact there never was any such unity, for St. Paul himself, in the Epistle to the Ephesians, speaks of it as something yet to come in the future time; and in every age since then the frailty of human nature has made real unity impossible. St. Augustine, for example, who more than any one man reasoned out and elaborated the system of the Catholic Church, left at least three questions in the fifth century absolutely unsolved, and one of these was the true definition of membership in the Church. The attempt was nobly made by Hildebrand in the eleventh century to solve the question by setting up a rigid, autonomous, ecclesiastical empire, with its standing army, its financial system, its own coinage of money, and its governmental bureaus under one supreme head; but the solution proved to be tentative and temporary. It served a great purpose for a while, and then broke down; for life is not interpreted by mechanics. Instead of accomplishing the unity of the Catholic Church, it proved itself to be a disruptive force, and split Christendom into a hundred sects and parties.

Brethren, let us not be afraid to face the facts of history. The unity of outward form, of mere intellectual consistency—the unity of externalism—has been attempted and has failed. What Christendom is hungering for to-day is a spiritual unity, built up on genuine love of Jesus, our Lord, who is not only an historical Person, but the present, omnipotent Saviour of men, still living among us, and revealing Himself to the faithful in "the Breaking of Bread." Let us address ourselves to things that we know, to duties that are plain. Let us deal with the pressing problem of our heterogeneous population, viz., the preservation of the fundamental truths of religion which are the only dependable foundations of moral conduct. As good Christians and as good scholars we dare not attempt to sit in judgment on our fellow Christians, of whatever name. We do not know, any more than Augustine did, what constitutes, in God's sight, membership of the Catholic Church. The Rev. P. N. Waggett is quite within his rights, as a Catholic Churchman, when he says: "Seeing, as we do, the work of grace operating in many quarters, that lie apart from the historical organization of the Church in its main stream, we are unable, and we are unwilling, to draw the line among

the followers of Christ, at which the Church ceases. I emphasize the word 'line.' I do not say there are no limits. But the figure of the Church's unity is not that of a disc, bounded by a definite circumference, . . . but rather of a radiating light. . . . The Church is defined, not by its limiting line, but by its blazing centre."

Moreover, brethren, as there are still large questions to be answered and problems to be solved—questions and problems not all alike among different peoples—I insist upon the national expression of Christianity as the historical revelation of God's will for the development of His Church in the world, as at present constituted. More and more I am convinced that the best Churchman to-day is the man who exemplifies the true principles of the Church by being the best American; and it is another one of those interesting historical facts that, as Professor Allen points out, the free Episcopate of the Church has always been the ally of national unity and independence. It has been true in England, in France, in Germany and Spain, and will be true in America also.

The great Unitarian leader of England deplored the fact "that in the professed and organized Christian doctrine of our time, there was no provision whatever for justifying and enforcing the special duties and affections of the citizen." "The imperialism of Rome and the individualism of Protestantism," he says, "gives to the love of the nation and the love of country, at least theoretically, no place and no honor"; and in my opinion there is much truth in what he says. But whatever be the value of Dr. Martineau's contention, I am sure that the national idea in religion, for which the Anglican communion has providentially been compelled to witness since the days of Stephen Langton, is more than an accident. It is part of God's plan for the spread of His Kingdom. The characteristic differences between nations and races are their vitality; and the preservation of such differences of view and of appreciation of the Gospel of the Kingdom, is intended to increase the total of the spiritual apprehension and elevation of the world.

Therefore I believe in the American opportunity and the American responsibility of this American Church. History and reason both give her a peculiar right to live and teach in these United States. Nay, more, the Providence of God has invested her with an unique and undeniable claim of priority as the National Church for Americans. For her people to weaken that claim and refuse that opportunity, out of deference to some far-away, foreign, medieval theory of the unity of the Church, would be no less than treason to the trust which God has committed to her.

There are—we all know there are—great universal principles of faith and organization, perpetual, since St. Luke wrote the words of my text; but over and above these principles, there are a hundred practices, beliefs, customs, traditions, which the American Church has the right and authority to accept or reject for herself, in her own way, without any reference to ancient or foreign precedents. We are not living in the first century, nor the fifth century, nor in the eleventh century, nor the sixteenth century. In each of these epochs the Lord Jesus gave His servants grace to make contributions of enduring value to the spiritual development of mankind. In this twentieth century He is calling upon all those who love Him and who know His presence, to make their offering of wise interpretation and unselfish service for the extension of His Kingdom.

Let us pray that God may give His grace to all men who profess the Name of Christ, to know and understand each other better; to get rid of mutual distrust and suspicion, and to refrain from hasty and superficial judgments; to lift themselves above ignorant and antiquated prejudices; to face the reality of the world's need and the reality of the Spirit's operation, as they are to-day, without exaggeration on the one side and "without vague attempts to dissolve principles into sentiments on the other." Who knows but that here in America will be decided the future of the race itself? By the end of this century our population will number more than two hundred millions. And the Christianity that will lead and guide them, we may be sure, will be a Christianity which keeps in close contact with life; which stands for practical usefulness and moral ideals; a Christianity, not of hate, but of love; not of intolerance, but of tolerance; not of strife and envying, but of lowliness and meekness; the Christianity of a people who are "long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace."

This larger, wider outlook and sympathy is the very primal duty of the episcopate. To be a Bishop in the Church of God means more than to be the chosen administrator of a defined trust and duty. The very office carries with it the authority and the solemn responsibility of initiative; of deciding questions, where there is no precedent to guide; of leading movements, where there are no examples to follow. As one of the wisest Churchmen has said so forcibly: "The episcopate represents the Christianity of history: it represents further the Christianity of the General Church, as distinguished from the special opinions and views of doctrine which assert their claims in it. The Bishop is the mouthpiece of a theology which is not peculiar to an order or school. In his office is the expression of public thought, public belief, public sentiment, within which private opinions may have their field of debate, but its language is the inheritance of all Christian people, not a dialect molded by the history of particular opinions." As Dr. James De Koven said, in substance, to the Milwaukee Convocation in 1876: "A



CONSECRATION OF REV. DR. ROBINSON. PROCESSION OF BISHOPS MEETS THE PROCESSION OF CLERGY.



1 2 3 4 5 6 7 8 9 10 11 12

CONSECRATION OF REV. DR. ROBINSON. THE PROCESSION OF BISHOPS.

KEY TO PROCESSION OF BISHOPS.

ON THE SIDEWALK.

- 1. Cicer.
- 2. Bishop Coadjutor of Fond du Lac.
- 3. Bishop Coadjutor of Western Michigan.
- 4. Bishop of Fond du Lac.
- 5. Bishop of Nebraska.

- 6. Rev. W. G. Blossom, master of ceremonies.
- 7. Rev. Chas. W. Robinson, attending presbyter.
- 8. Rev. Arthur Piper, D.D., attending presbyter.
- 9. Rev. H. D. Robinson, D.D., Bishop-elect.
- 10. Bishop of Chicago.
- 11. (Almost hidden) Bishop of Tennessee.

- 12. Bishop of Minnesota.
- DESCENDING STEPS, FROM FRONT TO REAR.
- Bishop of Indianapolis.
 - Bishop of Milwaukee.
 - The Presiding Bishop.

Bishop's powers are not limited to what the American Constitution and Canons prescribe. Those directions must of course be observed; but over and above any such limitations he has an authority of initiative in the very office itself."

No; a Bishop of the Catholic Church is no mere appendage and mouthpiece to a higher potentate, echoing someone else's opinions, executing someone else's plans. His authority comes to him direct from Christ, to whom he is responsible. So the Presiding Bishop shall use the prayer to-day for this our brother that "he may have grace to use that authority, not to destruction, but to salvation, not to hurt but to help." As St. Paul said to the Romans: "Inasmuch as I am the Apostle of the Gentiles, I magnify mine office." And as St. Cyprian said nearly two hundred years afterwards: "In the administration of the Church, each several prelate has the free discretion of his own will, having to account to the Lord for his action"; and, "Inasmuch as every Bishop by leave of his freedom and office, has a free scope of his own, and can be no more judged of another than he can himself judge another, we must all alike wait the judgment of our Lord Jesus Christ."

My brethren, our fathers in England and America paid a great price for this constitutional liberty, the independence, under the law, of the Bishops, not appointed by a foreign power, but elected by the free suffrage of the clergy and laity of the Church. For this they endured hardships and suffered persecutions. Therefore this Church, in a special sense—yes, I may say, in an unparalleled, primitive, Catholic sense—is an episcopal Church committing her destiny to the loyalty, the faithfulness, and the conscientiousness of her Bishops, whose selection for leadership has been safeguarded by constitutional and canonical provisions, as shrewd and elaborate as human ingenuity could devise.

It is to be expected that there always will be those who will disapprove of the legislation and policy of the episcopate in some particular emergency. Such criticism is wholesome and helpful: for the Bishops are the elected representatives of the whole Church. But there may be also some who, while calling themselves loyal members and priests of the Episcopal Church, may so forget themselves (as for example, in interpretations of the amendment to the nineteenth canon) as to question in published statements the loyalty and honor of the Bishops of the Church—going so far as to suggest that the Bishops may be untrue to that episcopal government and succession, of which they are the sworn defenders and representatives under the Preface to the Ordinal, which is part of the Constitution. And to these people I would say, that whenever the priests and members of the Episcopal Church come to doubt the loyalty and fidelity of their Bishops, whom they have chosen, and upon whom they have laid the heavy care and burden of that most exacting responsibility—then surely they must question the claims and authority of the Church herself. But the very statement of this proposition is its own refutation.

The American Church has taken her stand irrevocably upon the principles of representative, constitutional government; in which every member, priest and layman, has a voice and vote. She is satisfied to insist upon the truths of revelation as expressed in the ancient Creeds, without any modern dogmas or proclamations of authority that fetter critical scholarship and historical enquiry. And she holds and teaches these Creeds, not merely because they are ancient and Catholic, but because they contain the truth from which, as from a fountain, she must draw the power and wisdom to fulfil her real mission, her greatest and truest duty; and that is to set forward and protect the highest moral and spiritual ideals for this people, to declare for them, and live for them, the life of Jesus Christ our Lord, and so to attest and authenticate, more and more, from day to day, her present as well as her historical Catholicity, according to that saying of Ignatius, already quoted: "Where the Lord Jesus is, there is the Catholic Church."

My dear Brother: In the solemnity of this hour, when, acting for our Lord Jesus Christ, and in His Presence, we are to set you apart as a Bishop, and Apostle, in the Church of God, my first thought must be of one whom we both love to remember, who being dead, yet speaketh, whose voice so often rang in this very church: that great and saintly soul of JAMES DE KOVEN, whose first and last appeal to the Church was for liberty under the Constitution. To you, God gave the blessed privilege of reviving and reestablishing the work of Racine College, which for fifteen years had the loving care of our great warden. To-day those of us who knew him and who revere his name, rejoice—rejoice with him—that another of his students has been called to be a Bishop of the Church.

What more fitting word can I say to you, than that of St. Paul, who, being overwhelmed with the thought of what God had called him to do and of the awful responsibility of a ministry which was a saviour of death unto death, and life unto life, cried out: "Who is sufficient for these things?" and then consoled himself with the determination that at least he could declare the sincere Gospel, with

the authority of communion with God, and in the spirit of Jesus Christ.

That much even you and I can do. We can endeavor to declare the pure Gospel, the whole Gospel, the Universal Gospel—and we can pray from day to day for more wisdom, and go forth in courage and confidence, from communion with that Divine Lord whose calm serenity and infallible insight and immovable self-possession have been the wonder and joy of His saints in every generation. "Be still and know that I am God"; "He sitteth above the water-flood," and compassionates the restless, fevered tumult of our world.

In this communion is your strength and peace. From this un-failing Presence shall come your resolute hopefulness, and your invincible trust; when the weariness of many journeys, and the anxiety of unceasing labors, and the loneliness of responsibility, and the sadness of frequent disappointments weigh upon your spirit and compel you sometimes to long for rest.

Ah, my Brother, let us be brave; let us be patient; let us believe. We have the infallible promise: "Ye have not chosen Me, but I have chosen you"; "The Father Himself loveth you, because ye have loved Me and believed that I came out from God. In the world ye shall have tribulation, but be of good cheer. I have overcome the world."

TREASURER'S MISSIONARY BULLETIN FOR MARCH.

NEW YORK, MARCH 21, 1908.

THE offerings from parishes and individuals toward the apportionment to March 1st, I regret to say, are smaller than those to the same date last year by \$42,391.75. Fifteen hundred and forty-four (1,544) parishes and missions have sent offerings against fifteen hundred and twenty-five (1,525) last year, an increase of nineteen (19). Receipts from miscellaneous sources show a small increase, so that the net receipts that can be applied upon the appropriations are smaller by \$36,736.90.

Owing to the many claims, and the opportunities presented both at home and abroad, the Board from time to time has felt obliged to increase the appropriations, and the General Convention, also by its action, added a very considerable amount to the same, so that on March 1st they amounted to \$70,000 more than at the same period last year; whereas, as will be seen above, the receipts are nearly \$37,000 less, and therefore we are \$107,000 behind our position at this date in 1907.

It was assumed by the Board of Missions that this great Church of ours might be induced to give during the whole year through the apportionment at least an *average* of 80 cents per communicant throughout the country, especially as large numbers of parishioners, who are not communicants, would aid them in so doing. And it was also hoped that in view of all that has been said upon the subject the full apportionment might be met, which, with the offerings asked for from the Sunday schools and the Woman's Auxiliary, would enable the Board to pay all its annual obligations. Where any apportionment is unpaid, will the clergyman in charge take this as a personal request and make an effort if possible to see that the amount is forwarded in the next thirty days? We are confident that if each rector will in some way bring this subject definitely to the attention of each one of his parishioners, the minimum sum asked for from each parish and mission under the apportionment can be secured. We have the testimony of those who succeeded in this matter last year that in nearly every case this method was pursued.

Yours very truly,

GEORGE C. THOMAS,

Treasurer.

THE EVE OF THE ANNUNCIATION.

Into the Holy Place, as dled the day
He came, when yet no living thing was there—
Save the Red Lamp—and kneeling, sought in prayer
Its gifts of peace that gently swept away
All care and trouble in his heart that lay:
Then saw, as in a vision moving, where
Behind the golden gates a white-robed pair
Enkindled all the altar's bright array,
Swing back the doors, the priests and choir throng
To chant *Magnificat*, while incense burns;
"Lighten our darkness"; last, a fair boy sings
"Ave Maria"; wave on wave of song;
And so all passes. Emptiness that yearns
For Gabriel's Message, which the morrow brings!

Eve Feast Annunciation B. V. M., 1908.

ERVING WINSLOW.

WHAT a wonderful thing it is to meet a man or woman whose manners are instantly open and free—opening up a direct road between him or her and yourself!—Edward Carpenter.

THE AMENDMENT TO CANON 19.*

BY THE RT. REV. THOMAS F. GAILOR, D.D.,
Bishop of Tennessee.

IT is only in response to repeated requests that I venture to make a small contribution to the debate on the meaning and effect of the amendment to Canon 19, as adopted by the last General Convention.

I have been amazed to see from published statements on both sides, that some men infer that the Episcopal Church has, by this amendment, "formally recognized the validity of the ministry of men who have not had episcopal ordination," and has made a definite legal "distinction between the priestly and prophetic offices," the latter being an office free to be exercised by everyone and the former requiring ordination. [To a man who has listened for years to the debates in a theological seminary, how jejune this talk seems!] But this is not the worst of it. Some of the clergy (think of it!) have imagined that we have an "open pulpit"; that, in fact, the General Convention at one session had overthrown the fundamental law of the Church which makes the episcopate necessary; and that the Bishops themselves drew up the amendment in its final form, although, by doing so, they sawed in two the very limb upon which they stood, and disowned the very principle of ministerial authority which renders their official existence possible.

I do not think my words are too strong, if all the language of the debaters on both sides is to be taken seriously. Indeed, I feel obliged to say that the hysterical talk of some men on this subject is simply unaccountable.

I realize, also, that there are many conservative and thoughtful critics of the canon, who give apparently good reasons for questioning the expediency of the amendment, and I want to remind them that the law of the Church requiring episcopal ordination for the exercise of ministerial functions is as clear and rigid as it ever was.

(2) What is the law of the Episcopal Church on this subject?

The Preface to the Ordinal is part of the primitive Constitution, ratified and reaffirmed in the present working Constitution of the Episcopal Church, and it says:

"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except . . . he hath had Episcopal ordination."

Any canon that should traverse that law would be *ipso facto* null and void.

(3) But what does the canon say?

"No Minister in charge of any congregation of this Church, or in case of vacancy or absence, no Church Wardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church: Provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers; or to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men, who are not Ministers of this Church, to make addresses in the Church on special occasions."

It must be understood, of course, that "making addresses on special occasions" does not mean "executing the functions of Bishop, Priest, or Deacon," for that would be contravening the Constitution. Neither does it mean "officiating," for that is forbidden in the body of the canon, and is moreover defined in another canon (15.4), which says: "No Minister of this Church shall officiate, either by preaching, reading prayers in public worship, or by performing any other priestly or ministerial function," etc.

"Making an address" is not "officiating."

(4) Everywhere and always a "sermon" has been understood to be an entirely different thing from an "address."

* It is well known that the recent amendment to Canon 19 was framed by the Bishop of Tennessee, after the quite different amendment passed by the House of Deputies had been thoroughly discussed and abundantly criticized in the House of Bishops. So thoroughly did Bishop Gailor's amendment seem to meet all the criticisms that had been raised against the H. D. amendment, that it was received by the Bishops generally as a most satisfactory solution of the difficulty, passed that House unanimously, and, subsequently, passed the House of Deputies by an overwhelming majority. The fact that it has since been violently attacked on the ground that it legalized the very practices it was supposed to prohibit, and the fact that in a few instances such practices have actually occurred under color of the canon, in spite of the weight of opinion to the contrary that has been expressed, has led the Editor of THE LIVING CHURCH to invite the Bishop of Tennessee to write this exposition of what construction the amendment was intended to bear.
—EDITOR L. C.

"Preaching" is defined in Canon 15, as above quoted, as a "ministerial function," and under the Constitution is limited to men regularly ordained.

The Prayer Book uses the word "Sermon" six times. Once it defines it as "an exhortation, declaring the duty and office of such as come to be admitted as Priests." It uses the word "Address" three times. In two places it is a prayer. In the other place it is the "Letter of Institution" in the Office of Institution. Not once nor anywhere does it justify the confusion of "sermon" and "address."

Canon 49 of "The Constitution and Canons Ecclesiastical" of 1603, as revised by the Convocations of Canterbury and York in 1685, defines "Preaching" as "expounding any Scripture or matter of doctrine"; and this is manifestly the meaning understood in the word "sermon" all through the controversies on this subject from A. D. 1536 to A. D. 1744.

My definite conviction is, that there is no authority in the Episcopal Church, vested in any man or set of men, which can permit a person not regularly ordained by a Bishop to preach a sermon, *i.e.*, to expound Scripture or doctrine to the congregation.

(5) It has been said that the phrase "special occasions" may be very liberally interpreted, so as to make addresses by unordained men a regular occurrence. All I can say to that is that it is conceivable, that in this age of "interpretation," when to some minds the English language has lost the power to express anything definitely, "special occasion" may be taken to mean "all the time."

I do not answer this. I respect the intelligence and character of my brethren.

(6) Having thus reviewed the canon in its relation to the other legislation and traditions of the Church, I would like to tell, while it is still fresh in my memory, exactly how this amendment came to be passed in the House of Bishops.

Let us pray that it may never again be necessary for a Bishop to try to give from memory the account of any debate in that House, but that hereafter we shall have open sessions with an official stenographer, and let the world know that the conclusions we reach are at least not the result of prejudice or lack of fair debate.

On the twelfth day of the session in Richmond, the House of Bishops received from the House of Deputies a message containing an amendment to Canon 19, in the following words, *viz.*: "Provided that nothing herein shall be construed . . . to prevent the Minister in charge of any congregation of this Church, when authorized by his Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop."

We were told in the debate that this amendment had been passed by an almost unanimous vote in the House of Deputies, that the other House was clamoring for it, etc. And yet the House of Bishops was opposed utterly to the canon in that form. It could not have passed. There were four definitely expressed objections to it, *viz.*:

(1) It put the initiative in the hands of the parish priest instead of the Bishop; (2) It put a "sermon" on the same level with an "address," and seemed to ignore the dignity of the "sermon" as a ministerial function; (3) It used the phrase "Christian person," which might include Mrs. Eddy or Mrs. Nation; (4) And it did not emphasize the exceptional and extraordinary nature of the provision by making any limitation.

These points were all brought out in the discussion, and finally an amendment was adopted, framed to meet specifically these four objections: (1) The initiative was given to the Bishop. He must give formal permission. No man can be invited without first consulting the Bishop. (2) The word "sermon" was deliberately and emphatically omitted. (3) "Christian person" was changed to "Christian man." (4) The unusual and extraordinary nature of the provision was declared by inserting "special occasions."

In this final form the amendment was passed; and, so far as I could see and hear, no Bishop voted against it; because with the discussion clear in our minds, it never occurred to anybody that the objectionable features, which we thought had been eliminated from the amendment, would be afterwards charged against it.

(7) I have already written at greater length than I intended; but, while I am on the subject and hope never to speak of it again, I ask indulgence for one word more.

I can hear some say: "Well, the amendment may not contravene any real principle, but what good can it possibly do?"

The phrase 'Christian men, not Ministers of this Church' may be construed as including not only our own laymen, but also, if the Bishop chooses so to interpret it, members and ministers of denominations which have no regular episcopal ordination. And so we shall have these people making addresses on special occasions to our congregations."

All I can say to this is, that I thought myself that the amendment, strictly construed, was no advance to an "Open Pulpit," and said so publicly, whereupon a great Church paper was "much surprised." I still think that eminent ministers of Protestant denominations will not be in a hurry to accept invitations extended to them merely as "Christian men" without recognition of their ministerial character.

Should they, however, so understand and acknowledge our system of government as to ignore the limitation necessarily imposed by our law, great good may be accomplished.

The fight to-day in America is between Christ and Anti-Christ. The very foundations of religion are involved. More than two hundred thousand "lapsed" Roman Catholics preach and practise anarchy and atheism in the city of Chicago. The aggressive forces of reform in this country are largely—very largely—represented by members of Protestant churches. God, I believe, has given our Church a great and unprecedented opportunity to make a real contribution towards combining the forces of righteousness and truth against the forces of evil.

What Christian people need to-day is to know each other better and so get rid of antiquated and ignorant prejudices. And if inviting a minister or missionary leader from another Christian body to make an address concerning practical Christian work, on some special occasion, will help to remove his prejudice and ours, then the amendment to the canon is worth while.

I am afraid, however, that the Bishops will not stand it. The entire responsibility of these invitations is on the Bishop, and he knows that the whole Church will hold him responsible for any seeming violation of the inflexible order of the Church.

My impression is, that a certain class of men will so annoy and harass the Bishops with requests for such invitations, that the Bishops will have to refuse to act under the canon at all and leave it a "dead letter." I hope that it will not be so; but that every Bishop will be left free on "special occasions" to extend a courteous recognition of our common Christianity to men who have proved, by their lives and their work, their love and devotion to our Lord Jesus Christ, and who may tell even our people some of the great things that have been accomplished in His Name and Power.

Finally, whatever be the result of the amendment, ours is an Episcopal Church, and we may trust our Bishops.

THE VIEW OF JUDGE STINESS.

BY JOHN H. STINESS, LL.D.

Sometime Chief Justice of the Supreme Court of Rhode Island.

HERE seems to be a quite general impression that some important change was made in Canon 19 by the last General Convention.

It is surprising that such a notion should have spread so widely. There is absolutely no foundation for it. The law of the Church has not been changed. It is just the same as it has been all along. There is no more "Open Pulpit" now than before. A brief study of the canon will show this. The canon, as adopted in 1792, prohibited any person, not a minister of this Church to "officiate in any congregation of this Church." The law remained the same up to 1865, when the exception relating to lay readers was added, and thus it stood up to the last convention. The thing prohibited was "officiating in any congregation of this Church," and hence the exception as to lay readers.

That same "officiating" is still prohibited. What is officiating? Obviously it is conducting the prescribed services, administering the sacraments, and preaching. These functions are confined to those "ordained to minister in this Church," excepting the service allowed to a lay reader, who must be a communicant of this Church.

The words "duly licensed" refer to the case of a minister who has failed to present his letters admissory, when the Bishop may give him a license to officiate (Canon 15, § v. [iii]). Evidently, he could not license one not "duly ordained to minister in this Church," for this would make a license equivalent to ordination. It is clear that prior to last October there was no sanction for "exchange of pulpits"—otherwise why the cry for

"the open pulpit"? No question was made about it by anybody. The canons of the Church were unanimously accepted as prohibitive. Nevertheless there have always been occasions when laymen and ministers of the denominations have been invited to take a part and no question has ever been made, because it was not "officiating" in a "congregation of this Church." Such occasions of comity were funerals; anniversaries; reception or departure of a rector; missionary and philanthropic meetings; and other similar gatherings. Such meetings were not "congregations of this Church" in a canonical sense, nor were the participants *officiating* in that character. Nothing was said about such gatherings in the canons and some clergymen felt that they could not ask anybody but a canonically ordained priest to say anything publicly in the church.

Now what has been done? The body of the canon has not been changed. It stands with exactly the same effect as it did before. There have been added to the proviso as to lay-readers, the words, "or to prevent the Bishop of any diocese or missionary district from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church on special occasions." This has not changed the canon from what it was before; it has simply made it explicit. It has not unhung the pulpit door, nor opened the chancel gate. A rector who invites one not duly ordained to officiate is as amenable under the canon as those who have done the same thing before. It is idle to say that this is narrow, discourteous, or un-Christian. The foundation of the Church is its authority and continuity from the days of the Apostles. The official services must therefore be conducted by Church officers. "Special occasions" need not be. The rule is very plain. It is not a question of courtesy. It is a matter of principle. How it is that any one can claim that there has been a change in that law I have been unable to see.

JOHN WESLEY'S VERSICLES OF THE CHURCH.

THE following versicles, taken from a Litany published among the "Devotions for a Family" in John Wesley's *Devotions for Every Day of the Week*, are appropriate to the present day. The matter was compiled and condensed by Wesley from the writings of John Austin, a Roman Catholic writer of the seventeenth century, but in its present form is taken from Wesley's work, a new edition of which has just been issued by Methuen & Co., London, in their "Library of Devotion":

Bless, O Lord, Thy spouse, the Holy Catholic Church;
And evermore mightily defend her.
 Deliver her from all strange doctrines, heresies, and schisms;
And bless her with truth, unity, and concord.
 Clothe her Priests with righteousness and holiness;
And give her people grace to hold fast their holy profession, and adorn it with good works.
 Comfort her where she is distressed;
And strengthen her where she is languishing and weak.
 Deliver her where she is in danger;
And restore her where she is laid waste.
 Bless her friends;
Convert her enemies.
 Reduce those who have wandered from her fold;
And may all the kingdoms of the world be the kingdoms of our Lord and of His Christ.
 Bless all our kindred and acquaintance;
And abundantly reward our friends and benefactors.
 Bless our enemies and slanderers, and all that persecute us, and despitefully use us.
Turn their hearts, O Lord, and make them become our friends.
 Have mercy, O Lord, on the nations who do not know Thee;
And those who knew Thee once, but since have fallen from the truth.
 Have mercy on the poor, helpless, and afflicted;
And hear their prayer, when they cry unto Thee.
 Have mercy on us Thy servants here assembled in Thy presence;
And guard and defend us from all evil this day [night].

THE LARGEST BOOK ever printed is a colossal atlas of engraved ancient Dutch maps, and is in the library of the British Museum, London. It takes three men to move it from the giant bookcase in which it is stored. This monster book is bound in leather, magnificently decorated and is fastened with clasps of solid silver, richly gilt. It is nearly seven feet high and weighs eight hundred pounds. It was presented to Charles II. before leaving Holland in the year 1660.—*Exchange.*

Helps on the
Sunday School Lessons

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

THE GREAT SACRIFICE ON CALVARY.

FOR THE SIXTH SUNDAY IN LENT.

Catechism: XV. Word "Sacrament." Text: Heb. 9:26.
Scripture: St. John 19:17-34.

IN teaching this lesson it is very important to cultivate a reverent spirit in considering it. It would be better not to consider it at all than to do so lightly. Let the teacher think of what the lesson means for us all, and he will bring with him the right atmosphere, if he comes in a prayerful spirit. It is not that the story is all sadness. The record of the crucifixion is pervaded with a sense of its victory. There is a deep undertone of triumph running through it all. It is the great day of the world's development. The spirit triumphed over the body. Death was overcome. Christ defeated Satan. A new family became an actuality. The human race was set free. There remained the development by which we should grow up to our privileges. They were all sealed for us on that Good Friday.

We are given St. John's account to study. Perhaps it would be helpful to remember that it was the last account to be written. St. John did not write until long after the other Gospels had been received and circulated. He was very careful about the choice of his material. He selected it for a definite purpose (20:30, 31). What he chose fitted in with his purpose. At the same time it is a remarkable fact that there is so little of his material used by those who had written before Him. As we think of the wonderful things which he has added to the story of the Christ-life, we cannot be too thankful that in his old age he was moved by the Holy Spirit to write as he did. The wonderful way in which he supplements the other accounts is well illustrated by our lesson.

The story of the Passion is one of the events of which all four Evangelists give an account. They often describe the same things, but from different points of view, and their material here seems to come from independent sources. In the story of the Cross which we study to-day, many precious details are added by St. John. He gives us three of the words from the Cross which we would not otherwise have had.

The other Evangelists had all mentioned the fact that as Jesus was led from the Judgment Hall to Calvary, the soldiers compelled Simon of Cyrene to bear the cross for Him (St. Matt. 27:32; St. Mark 15:21; St. Luke 23:26). St. John tells us that the cross was first laid upon Jesus, and He was expected to carry it to Calvary. It was when He could no longer bear up under the weight that it was taken from Him, and laid by force upon the man from Africa. It was evidently the turning point in the life of Simon, for his two sons, Alexander and Rufus, are mentioned by St. Mark as though they were well-known disciples. Simon did not appreciate his privilege that day when the cross was first laid upon him. He soon came to recognize that that which he had been "compelled" to do was in the Providence of God the way to a new life.

The sign written by Pilate for the cross, had doubtless been carried before Jesus from the Judgment Hall. When the Jews protested at its wording and requested that it be changed, Pilate was firm in His refusal to alter that which he had written. He himself did not know how true his words were, but he had yielded all that he would yield that day. It would have been well for him and his name if he had taken the firm stand earlier in the day, when in spite of the fact that he was convinced of Jesus' innocence, he delivered Him to be crucified. We all need to learn when to say "No." Think about this, and about what you will say to the children in your class when you come to this point.

The sign was written in three languages, that all coming into the city might read. On the Cross was this symbol of the universality of its application.

The gambling soldiers remarkably fitted into the description of this scene written by the inspired writer of Psalm 22. See verse 18. Notice also verses 2, 9, 15-18. The four parts which had already been distributed to the soldiers were doubtless the head-dress, the sandals, the outer garment, and the

girdle. There remained the inner garment or *chiton*. This was evidently of a fine quality and texture. We may not be far amiss if we suppose it to have been an offering of love from some woman who had weaved into its warp and woof the gratitude for some blessing received from His hands (*cf.* St. Luke 8:2, 3; St. Mark 15:41).

The other three Evangelists had mentioned the presence of the women (St. Matt. 27:56; St. Mark 15:40; St. Luke 23:49). And yet none of them had mentioned the word that Jesus spoke to that group of dear ones. St. John records the fact that Jesus, in the hour when the sins of the world were laid upon Him, yet remembered His mother and made provision for her. And it was St. John himself to whom He gave her, and she made her home with the Evangelist from that hour. This fact is one of the reasons for thinking that the men who are called "His brethren" were sons of Joseph by a former wife. The woman mentioned in verse 25 as "His mother's sister" is seen, by a comparison with St. Matthew and St. Mark, to have been Salome, the mother of Zebedee's sons. St. John was therefore the nephew of St. Mary, and nearer of actual kin than her stepsons.

The cry for His own personal need, "I thirst," was not uttered until all His work had really been done. The six long hours were almost over. The three last hours of darkness were beginning to lift. The cry brought to the mind of St. John the words of Psalm 69:2. The hyssop reed upon which the soldier placed the sponge filled with sour wine, was not more than two or three feet long.

It was just after He had received the vinegar that He cried, "It is finished!" All three of the Synoptists mention the fact that Jesus had cried with a loud voice. It was left for St. John to give us the words of that great cry of triumph. An ancient reading in St. Mark 15:39 says that it was when the centurion saw that "He so cried out, and gave up the ghost" that he was convinced that Jesus was more than man. When He gave that cry, Jesus had won the victory over the devil. It only remained for Him to yield up His spirit, which He did of His own will and accord (St. John 10:18). Read also St. John 15:13; Rom. 5:6-8; II Cor. 5:15.

St. John then adds an explanation of how it came that the soldier pierced His side, and tells of the remarkable two-fold stream that issued from His side. This stream made a profound impression upon St. John. He not only mentions it here, but also in his First Epistle (5:6 and following). Learned men tell us that this stream of water and blood was an indication that Jesus had died of an actual breaking of His heart. St. John sees in it a symbol of the power that flowed from that pierced side. With him, blood is the symbol of life: water, of cleansing. The stream of water and blood was a symbol of the power which flows from the side of the Crucified Saviour to cleanse us from sin, and to give us new life in His Life. These are brought to us concretely in the Sacraments.

I AM ASKED to say a word in explanation of the so-called "Pro-Roman Movement." The phrase is too high-sounding; it refers to a disorganized attempt (manifest among a few excellent and unhappy priests, and expressed in the columns of a little monthly called *The Lamp*) to harmonize contradictions. In theory, everybody wants Christian unity; and Christian unity, when it comes, must include those Christians who acknowledge the Bishop of Rome as their head—the largest Christian body of all. Now all well-informed persons know that the Bishop of Rome is rightly accounted first of Bishops, holding a primacy of honor by œcumenical consent; but that, unhappily, not content with that, he claims infallibility as to his teaching, and supremacy as to his authority in all matters temporal and spiritual, cursing everyone who refuses to acknowledge his claim. That, of course, closes the door on his side; he separates himself from the other four Patriarchs, and from the Church of the English-speaking nations, and is therefore the great Schismatic. But the relaxation of discipline among ourselves, as expressed in the toleration of heresy, the obscuring of the Catholic doctrines concerning the ministry and sacraments, by concordats and agreements with humanly founded societies, and the grave scandals following in the train of Canon 19, as to the so-called "open pulpit," which have grievously wounded thousands of loyal Churchmen, have set a few of them hankering after the policy of despotic repression, "the strong hand and the big stick." They feel that the Pope could crush such disorders, oblivious to the fact that his recent utterances prove their existence in the papal obedience in far worse forms than any we know; and though they believe in their own orders, they yearn for an oracle, forgetting that the oracle has been proved false by its denial of what they hold most dear. The position is pathetically futile, and not alarming; but great blame attaches to those whose conduct has given occasion for such unrest. O pray for the peace of Jerusalem!—*William Harman van Allen.*

Correspondence

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

THE PARISH CLERGY AND RECRUITS FOR THE MINISTRY.

To the Editor of The Living Church:

AS the finding of priests for Catholic parishes is so difficult, the increase of the ranks of the ministry not only is a question of interest but is a matter of a decidedly practical character. I want an assistant badly, but do not know where to turn for one. Perhaps you will allow me to address your readers again upon the subject of finding and training candidates for the priesthood.

That this scarcity of priests is quite unnecessary is my humble opinion. I believe that there are many lads and young men who would offer themselves for the divine calling if it were properly presented to them. But it must be presented. The priesthood is indeed a vocation and it is God who makes the selection; but God, in giving the call, speaks by the mouth of and works through others, as He does in calling souls for other purposes.

Holy Baptism is a calling; so is Confirmation; yet does not the priest in most cases have to go to the individuals and bid them come to the font or to the Bishop?

How many of those already in the ranks of the priesthood are trying to find others? In every parish there ought to be one or two young men willing to consider the priesthood. In order to find them, the rector can speak to all the boys who seem to be at all promising. Having found one or two, the next step is to set before them high ideals and to encourage them. Perhaps he may find time to impart some preparatory instruction. Preparation for the priesthood in this country and England hitherto has been in a large measure contingent upon the possession of some means. We do not want a class ministry, rather we want a priesthood drawn from all classes, and the Church should have the benefit of earnestness wherever found. Cannot the piety of those youths who have no means be utilized? In the middle and working classes there is material, and material, I believe, rich in spiritual potentiality. The Society of the Sacred Mission and the Society of the Resurrection in England are finding it in abundance and using it to the Church's great benefit.

I say the clergy ought to look about them for vocations instead of doing nothing, bewailing their own lot, or repining because of distressing conditions in the Church. Let us try to meet Broad Church unbelief and their misdirected zeal for making an Unified Church out of an agglomeration of sects in China and the Open Pulpit scandal by untiring efforts to increase the ranks of loyal priests.

Right ideals should be presented and then there will be a response. It is the hard and the heroic which appeals to right-minded youth; not ease, not a snug rectory, not position, not a good salary, but struggle, sacrifice, championship of truth, and work will draw them. But if some be found and they be without means or must work for a time, what is to be done with them? The preparatory department of Nashotah is doing a great work, but it cannot all be done there. Why not the parish priest turn schoolmaster to the extent his other duties will allow? Boys who have to work could be given lessons at night in Latin and Greek and also in other subjects, and by this means be fitted for the seminary. In these days of necessity we cannot insist upon a college education, whilst that, of course, is most desirable when it may be had. While a boy is working and preparing under his rector as tutor, he can be laying by some money for his seminary course, and having been prepared for the seminary, then, perhaps, the Church Societies could help him.

I have done some little work in this way and with some success, and I would gladly do more and try to do it more systematically if I had another priest here with me. If this letter appeals to any priest and he would care to labor where a Catholic work is being carried on, I should be pleased to hear from him.

EDMUND BOOTH YOUNG.

Chelsea, Mass., March 28, 1908.

SALOON REGULATION.

To the Editor of The Living Church:

PROHIBITION on Sunday is, to a certain extent, nothing more than temperance. Temperance may be self-restraint. But that restraint, when it cannot be exercised by self, may be exercised by the command and execution of others outside of self, as in the case of intoxicating liquors.

Simply to regulate the saloon on Sunday will mean temperance to many people. On week-days the mass of the people work, and there are but few if any arrests for drunkenness. Yet in these same cities there is a great increase in the number of arrests for drunkenness on Sunday. What then shall we do but enforce the Sunday closing law?

Is it not humiliating to a city to have its chief official say that the people are not yet ready for the enforcement of such law? Criminals are never ready for the enforcement of law.

Simply to regulate the saloon so as to have it closed on Sunday, and to have it close at 12 o'clock at night on week-days would result in temperance for many people.

Shall we Church people help to accomplish this? Shall we not help to put peace and plenty into many houses so that they may be called homes?

Let us not be over-nice in regard to the exact, literal meaning of the words *temperance* and *prohibition*; let us rather put some moral meaning into the lives of the people.

Racine, Wis.

LEWIS OSTENSON.

PEWS WANTED.

To the Editor of The Living Church:

WOULD any of the readers of your paper inform the writer (who is about to put up a church) where he could obtain some second-hand pews, or any articles that would come in and save expense.

Trusting someone may be able to supply the needful information,

Gladwin, Mich.,
March 24, 1908.

Yours truly,

(Rev.) L. FOULKES,
Missionary.

SHALL AN APPEAL BE MADE TO THE HOUSE OF BISHOPS?

To the Editor of The Living Church:

WILL it not be possible for THE LIVING CHURCH to take the initiative in carrying out the suggestion of Bishop White in his letter published in your issue of March 14th?

Many who are discouraged and alarmed over Canon 19 would be glad to sign "an appeal, respectful but firm, to the House of Bishops, praying for a clear and explicit pronouncement on this question, which shall lift the whole question out of the realm of uncertainty and ambiguity and enable the Church to go on peacefully with her legitimate work in a peaceful way."

A blank might be printed, containing the text of the petition, to be signed and mailed to the office of THE LIVING CHURCH, and finally the House of Bishops.

Several of these blanks could be enclosed between the leaves of your paper when mailing to subscribers. In this way the petition would be circulated throughout the country in a short time.

Very respectfully yours,

Oakland, Cal., March 18, 1908.

NEWTON H. BARRY.

To the Editor of The Living Church:

I DESIRE to echo, through your columns, the petition of Bishop White of Michigan City and of the Rev. R. W. Barnwell of Petersburg, Va., that our Bishops, in their official capacity, as a body, give the whole Church the true interpretation of Canon 19.

At present there is much confusion in the matter and much harm is being occasioned by that confusion.

In this diocese the diocesan paper published in its January number an article in which the positive statement was made that the new canon permitted of "sermons" from Christian men as well as of addresses. As I differed from that interpretation of the canon I wrote as follows to the diocesan paper:

"ST. ANNA'S CHURCH, NEW ORLEANS, Jan. 18, 1908.

"The Diocese of Louisiana:

"In your January number there is an article entitled "What the General Convention Did," in which Canon 19 is incorrectly pre-

sented to your readers. Canons are important and should be presented exactly as passed. The words "sermon or" do not occur, in the canon as passed, before the word "address." The article published in your January number presents Canon 19 with the words "sermon or" before the word "address." There is an important and essential difference between the preaching of a sermon and the delivering of an address. The Church does not authorize the preaching of a sermon in her pulpits by any other ministers than those included within the scope of the three Holy Orders, namely, Bishops, priests, and deacons.

"There is no 'Open Pulpit,' as those words are generally understood, in the Church.

"Permit me to give the very brief interpretation of this canon by the Right Rev. A. C. A. Hall, D.D., Bishop of Vermont:

"There is added to Canon 19, which forbids persons not ministers of this Church officiating in any congregation thereof, a clause providing that the canon shall not be construed to prevent the Bishop from permitting Christian men, not ministers of this Church, to deliver addresses in church on special occasions.

"It will be observed (a) that the permission or authorization is reserved absolutely to the Bishop; (b) that it is restricted to special occasions; (c) that nothing is said about officiating, preaching or sermons; that it has nothing to do with the regular and authoritative instruction of the congregation; it only recognizes the right of the Bishop to allow, on some special occasion, a Christian man, without any reference to his ministerial qualification or standing, to give an address in the church building."

"Personally I do not think any good results will flow from this canon, but, of that, time will show, for, 'the proof of the pudding is in the eating.' It is best, however, if the canon be presented for the edification of your readers, that it be presented worded exactly as passed.

Respectfully yours,

"E. W. HUNTER."

The receipt of this communication was acknowledged by the diocesan paper but its publication was refused until the Bishop, who was, and is still, sick, should be able to read it.

It has never appeared in the diocesan paper.

While I believe that a paper which purports to be published by the Bishop with the coöperation of the clergy should publish communications from the clergy when not of an offensive character and when written over their own signatures, yet the treatment accorded my communication, which simply corrected a palpable error, did not bother me an iota and it would not be mentioned now were it not for the confusion which exists in the Church as to what interpretation should be placed on Canon 19. Some that have come into the Church from the Protestant bodies are beginning to question the wisdom of the change and others are beginning to look to the Church of Rome as the only "trumpet which gives forth no uncertain sound."

The call comes to us, "Trust the Bishops." But shall we trust the interpretation of this canon as made by the Bishop of Chicago or by the Bishop of Pennsylvania? Can that which one Bishop of the Church has said to be the first step towards "progressive apostacy" be what another Bishop has said, a means by which "new light is thrown on the Gospel"?

I am not writing in favor of or against any interpretation of Canon 19 that has been made by any individual Bishop, but I am writing to echo the petition of the Bishop of Michigan City and of the rector of St. Paul's Church, Petersburg, that the Bishops of the Church, in their official capacity, as a body, give the whole Church, over their signatures, a full and detailed interpretation of this canon for our guidance and for the peace of the Church. If the canon means an "Open Pulpit" and we have the right to invite Roman Catholic priests and sectarian ministers in their official capacity, which is done by the use of the title "Rev." to their names, to officiate in our churches by preaching, let us know it plainly; but to have one of our Bishops call the utilization of Canon 19 "the first step in progressive apostacy" and another to say that its utilization is a blessing for it enables us to get "new light on the Gospel" is simply to cause confusion to become worse confounded, and to make the Church we love a laughing stock to reasonable men.

Yours respectfully,

New Orleans, March 21, 1908.

E. W. HUNTER.

PRACTICES UNDER CANON 19.

To the Editor of *The Living Church*:

ONE cannot but appreciate the efforts of the editors of our Church papers to explain the meaning of the amendment to Canon 19, and to lessen the fear of consequences which possibly may come therefrom. But, rightly or wrongly, popular opinion throughout the country does not shape itself upon those explanations; nor, indeed, upon the exact words of the amendment. The man in the street, to use a familiar phrase, whether he be Christian or non-Christian, if he speak of the matter at

all, expresses the belief that the Episcopal Church, which he regarded either as a conservator of certain principles which an extreme Protestantism had lost sight of, or as a narrow and prejudiced sect to be respected only for its loyalty to its convictions, has at last opened its pulpits to ministers of other religious bodies. He is satisfied that in an enlightened age the Episcopal Church has necessarily given up its faith in Apostolical Succession, and has broadened out to take in all teachers who think they have a message to give. In spite of all explanations, this is undoubtedly the common conclusion. Even if here and there an individual be found who, enquiring closer into the amendment to the canon, discovers that this conclusion is not quite the fact, he confidently affirms it to be a step which will be followed by other steps until the desired end is reached. And when one hears of the uses to which this amendment is being put in some parishes and in some dioceses, not only is that conviction confirmed, but one realizes that there are clergy in the Church who are in fullest sympathy with that conviction.

It is possible that the editors of our Church papers are right in holding that the amendment is being unfairly interpreted; but the fact that it is so interpreted remains, and it is the only interpretation which the great majority of people in the country, either in the Church or out of it, have adopted. The results of this interpretation are already beginning to manifest themselves; that is to say, if in any degree I am able to ascertain the drift of public opinion. It is of little use to say that, the interpretation being wrong, we need not fear results: results, very serious indeed, can come from false premises.

Among these results I do not dwell upon the unrest and alarm which have possessed one of the great historical schools of thought in the Church. Why, to cast a sop to people outside, brethren within should be hurt and aggrieved, I do not know; but in spite of secessions, actual or imminent, I am satisfied of the loyalty to the Church of the overwhelming mass of clergy and laity thus hurt and aggrieved. They have been faithful in trials greater than this one is likely to be. Nor do I think that any essential of the faith or polity of the Church will in the long run suffer. I am not concerned seriously in these aspects of the question.

But I am concerned in the blow which this amendment has given to the authority and dignity of the Bishops, and the help it is proving itself to be to the growing congregationalism of our parishes. Of course if congregationalism be a good thing, and if Bishops should be reduced in the respect which the Church has for their office, the amendment will serve a useful purpose. But possibly the Church at large does not so think.

Now the public is oftentimes wrong, but to-day the public holds that the amendment in its present form came from the House of Bishops. Many Churchmen supposed the Bishops to be the conservators and guardians of the Church: rightly or wrongly, many Churchmen to-day are doubtful if Bishops are anything of the sort. At all events, the Bishops not only sanctioned this amendment, but actually embodied in it a claim that they had power to regulate and license acts which had never before been permitted, and which were contrary to the genius and traditions of the entire Church—admittedly so by both the friends and foes of this measure. In other words, possibly working from a wrong premise, the public has come to the opinion that the Bishops have assumed the authority to permit that which, being contrary to the teaching and practice of the Church, is, in the Church, wrong. If it be wrong, not all the Bishops of the world can make it right. And that Bishops are licensing men not of this Church to give in this Church their views of religion, is common report. I do not say it is right for them to do so, or wrong for them to do so; I only know that anywhere you may see men shrug their shoulders at the mention of the Bishops, and say: "It is better to trust in the Lord than to put any confidence in—well, David said, princes."

The Bishops, in passing this amendment, instead of being, as they are supposed to be, the centres of unity, have become the dividers of the Church. For many years past, in the manner of their services and the matter of their teaching, parishes have been a law unto themselves. Almost everything approaching uniformity has long since passed away. Rubrics and canons have no such weight with the clergy and people that once they were fondly supposed to have. Outrageous violations take place, apparently without any qualms of conscience. No school of thought is free from this assumption of independence. The rector in nine cases out of ten regards himself as ordinary, and if he take a fancy to a custom or doctrine, no matter how strange it may be, he adopts it. If he wishes now a variant in his service by the introduction of an outside teacher, he can

have it, with the consent and approval of the Bishop, and thus further, and in a most striking manner, differentiate himself from other rectors. Some men try drums, and some try therapeutics; he tries a novelty of a different, but no less mischievous, kind. Thus no man knows what he will get in any parish church of a communion which is supposed to have a Common Prayer, a Common Faith, and some approach to a Common Usage. The world outside regards all this, not as an advance towards the deepening of religion, but as a vain effort to sustain a weak and falling cause. The sectarian looks upon it as a confession of poverty; after all, the Episcopal Church is not equal to the task of teaching her own people. He is needed. Of course he is pleased; in his heart of hearts he wonders what has come over the Episcopal Church. So far as he is concerned, his admission as a teacher in the Episcopal Church depends entirely, not on principle, but on the whim and fancy of a Bishop and a priest. For either priest or Bishops to do simply as he likes is anarchy—and that is nothing but congregationalism run into individualism. Every Bishop who acts under this Amendment is fostering and encouraging that very thing. I do not say that I think so, but that is what the public thinks. Some men will applaud it and some will condemn it, but in either case the Bishop has lost respect, and the parish has made further progress away from the unity of the Church. I know well that there are Bishops who will not assume any such authority as this amendment may be supposed to give. There are Bishops who would not for one moment hold that the General Convention could possibly give them power to depart from principles which they believe to be essential to the being of the Church. I honor them. But so long as they are silent, the public thinks they assent to the action of their House.

It is interesting to observe that the General Convention, which in popular opinion has thus either disturbed the peace of the Church or broken down its barriers, whichever way you look at it, decided not to send a copy of the journal or of the canons to any clergyman of the Church who did not ask for them. This probably was for economical reasons: one would fain hope it was because the General Convention was at heart ashamed of some of its actions. How many requests for copies were sent in I have no means of knowing; but I have reason to believe that there are large numbers of the clergy who did not ask for the journal or the canons, and have never seen either. This is wrong; but it is only another indication that respect for authority is on the wane, and that even the General Convention occupies only a small place in the mind of many of our people.

Pardon me for this long letter; but I think it expresses an aspect of the question that so far has gone unobserved by many. Explanations are helpful, but no explanation is helping the public, in the Church or out of the Church, to realize that the "Open Pulpit" is not now the law of the Episcopal Church. The men in the streets, shops, and offices, the women in the drawing-rooms, the guild-workers and Sunday school teachers, to say nothing of vestrymen, may be in the wrong, but that is what they are saying; and if, for one, I seek to show that they are mistaken, they simply respond—But see what is being done under the amendment!

I have only one remedy to suggest: let every effort be made to take out of the canons as soon as possible, an amendment which is causing so much evil. Yours very sincerely,

JAMES S. STONE.

St. James' Rectory, Chicago, March 28, 1908.

THE GIFTS TO MR. LODYGENSKY.

To the Editor of *The Living Church*:

I WANT to thank you for the very admirable report you have given of the presentation to the Russian Consul-General of a loving cup on the 19th inst. It is by far the most accurate report yet published.

May I be permitted, however, to make one correction and one addition? The correction is of the misprint of the name of the author of *English Bible Versions*. It should be Henry Barker and not Faber.

The addition is the title of the book presented by the Consul. It was the *Service Book of the Russian Church*, compiled and translated by Isabel Florence Hapgood. Yours truly,

New York, March 27, 1908.

ARTHUR LOWNDES.

PRIEST WANTED FOR PORTO RICO.

To the Editor of *The Living Church*:

THE Bishop of Porto Rico has informed the Board of Missions that the Rev. Harvey P. Walter, who for the past two years has served as rector of Holy Trinity, Ponce, has resigned and will retire from the mission in June. The Bishop asks that as soon as possible some one go from this country to take Mr. Walter's place. Ponce is, next to San Juan, the largest and most important city in Porto Rico. Church services were established there many years ago by one of the English Bishops in the West Indies. The work was interrupted for a time, but immediately after the American occupation, Holy Trinity church was re-opened and services have since been maintained. It is hoped there may be no break in this record.

A parish school and the new St. Luke's Hospital give the work at Ponce both variety and importance.

I will give further particulars to any clergyman who may be willing to consider this post. It offers opportunity for work in both English and Spanish.

JOHN W. WOOD,
281 Fourth Avenue, New York. *Corresponding Secretary.*

THE CHURCH IN VENEZUELA.

To the Editor of *The Living Church*:

I HAVE been asked to call the attention of our clergy to the appointment by the Bishop of Trinidad of the Rev. Canon Trotter as chaplain at Caracas, the capital of Venezuela.

The Canon will be glad to minister to any members of the American Church who may be in the country, as far as it is possible. He asks that our clergy, in addition to letters given to the individuals, will send direct to him the names and addresses of Church people going to that country. They may be far from Caracas and it may be easier for him to find them in the travels he expects to make than for them to reach him.

Address: The Rev. Canon Trotter, British Embassy, Caracas, Republic of Venezuela, South America.

Faithfully yours, EDWARD W. OSBORNE.

Bishop of Springfield.

ANGLO-ROMAN RELATIONS.

To the Editor of *The Living Church*:

MAY I further ask Father Paul James Francis this open question:

In the case of any member of this Church, who was formerly a Roman Catholic, did you ever urge such member to return to the Roman Church as a duty, even when such person did not wish to go back to that Communion?

Faithfully yours,

Gethsemane Parish,
Minneapolis, Minn., March 26, 1908. IRVING P. JOHNSON.

PUBLICATION BY BANNS.

To the Editor of *The Living Church*:

IN giving your answer to J. F. C. on page 738 of this week's issue of THE LIVING CHURCH where you say: "ecclesiastical publication of banns during the Church service would not be accepted in civil law in any state, so far as we know 'as equivalent to a license'" you overlooked Section 6389 of the Statutes of Ohio, which reads as follows: "Previous to persons being joined in marriage, notice thereof shall be published (in the presence of the congregation) on two different days of public worship: the first publication to be at least ten days previous to such marriage, within the county where the female resides; or a license shall be obtained," etc.

I have myself solemnized matrimony in Ohio, after the publication of banns, after taking legal advice. Of course the usual return of the marriage was made to the county authorities.

It is to be hoped that wherever the law of the state will allow it, there may be a general return to the ancient custom of publishing the banns in the Church. This might help us to understand that marriage is something more than a civil contract to be dissolved by mutual consent.

Grace Church Rectory,
Silver Spring, Md., March 27, 1908. Sincerely yours,
GEO. H. MCGREW.

[We thank our correspondent for this correction.—EDITOR L. C.]

LITERARY

THERE IS NOW in press a volume compiled by the Ven. Walter Hughson, of the District of Asheville, entitled *The Church's Mission to the Mountainers of the South*, and written in sections by Archdeacon Neve of Virginia, Archdeacon Spurr of West Virginia, Archdeacon Wentworth of the Diocese of Lexington, and the Rev. S. C. Hughson, O.H.C., of Sewanee, Tenn. The work will be published in June by the Church Publishing Company of Hartford, Conn., at about \$1.00. It treats of a work that has been carried on with large success and with entire loyalty to the Church's position. Says the compiler: "Archdeacon Neve has graphically described the manner of organization of a mission settlement and the gradual building up of the work. It is by becoming one of them in their life and its pleasure and in its trials that the worker makes a success and an impression. The mission house centre or the rectory centre have been the most successful plan."

AN EXCELLENT *Missionary Catechism* has been compiled by members of the Junior Auxiliary in the diocese of Milwaukee for use in Junior Auxiliary work and in other places where the study of missions of the American Church is desired. The little text book contains only 24 pages, in which is admirably and concisely presented by question and answer the story of the missionary commission to the Church and its manner of fulfilment. It is such a text book as will be most useful, not only in the work of the Junior Auxiliary, but in Sunday school work and elsewhere. The committee to whom the Church is indebted for the admirable text book consists of Mrs. James Slidell, chairman; Miss Emily Vaughan Roddis, Mrs. O. W. Greenslade, and Miss Mary Knight, the latter of whom is president of the Junior Auxiliary in the diocese of Milwaukee and the others her associates in that work. Copies of the text book may be obtained at 25 cents per dozen from Miss Burdick, 1015 Sycamore Street, Milwaukee.

REFLETE with information concerning the Church, including both the Church at large and especially those of England and America, the liturgy, the discipline, Church doctrine, etc., is a little volume, *The Doctrine, Discipline, and Worship of the Anglican Church*, written and compiled by the Rev. Archibald Campbell Knowles (George W. Jacobs & Co., Philadelphia). There are half-tone illustrations of sacred subjects interspersed throughout the manual. It will be of service to many readers, particularly among the young and uninformed, and will be a useful guide for the family, and for Confirmation classes.

A LARGE VARIETY of Easter cards is received from Messrs. E. P. Dutton & Co., 31 West 23d Street, New York; including sacred and secular subjects—alas that the latter should have become an invariable accompaniment of the observance of the feast! Out of the entire number, however, every taste may easily be satisfied. Through their connection with the German house of Nister, Messrs. E. P. Dutton & Co. have always some of the choicest specimens of color work that can be produced.

A NEW EDITION of *Notes on the Miracles of Our Lord*, by Archbishop Trench (E. P. Dutton & Co., New York, \$1.00 net), is newly published with an introduction by A. Smythe Palmer, D.D. The introductory preface gives the Church's point of view toward the miraculous, and treats it in modern style, including a bibliography of recent works on the subject. It is recognized by the editor that this final work of Archbishop Trent's "has not been and, we venture to say, never will be superseded."

A VOLUME of poetry including much that is pleasing is *Poems*, by Helen Elizabeth Coolidge (Richard G. Badger, Boston). Readers of THE LIVING CHURCH will find in this volume a number of poems that have first appeared in the columns of this periodical, and, we feel certain, will be pleased to have them in this permanent form. There are poems on sacred and on secular subjects, and the standard maintained is invariably high.

ATTRACTIVELY bound in white leatherette is a little booklet, *Friendly Talks to Brides*, by Henrietta Irving Bolton (Thomas Whittaker, New York, 25 cents). The volume begins with a reprint of those idyllic words depicting the perfect women that are found in Proverbs 31. This is followed by meditations on each of the verses of this idyl. Not to brides alone, but to womankind in general this pleasing booklet will be found most attractive.

THOMAS WHITTAKER, INC., has just published "The Consolation Series," consisting of booklets intended to convey comforting messages to the bereaved. The following, among others, are ready: *Peace, Perfect Peace*, by Bickersteth; *The Resurrection Morning*, by Baring-Gould; *Crossing the Bar*, by Tennyson; *Compensation*, by Miss Havergal; and *Not Changed, But Glorified*.

A LENTEN THOUGHT.

"He that now goeth on his way weeping,
And beareth forth good seed;
Shall doubtless come again with joy,
And bring his sheaves with him."

Have we not in our hearts some sterile ground,
A bit of waste where only weeds are found,
That we might through the Lenten vigils till,
And with some precious seed its borders fill?

Seeds that might flourish through the Lenten hours,
And gladden every summer day with flowers,
Seeds that might ripen into golden grain,
To nourish life, to strengthen and sustain?

Let us sow seeds of patience and of peace;
Of joy, of hope, of faith that may increase;
Let us with generous hands sow seeds of love,
To brighten earth, to bloom in years above;
For as the husbandmen their harvests win,
So will our deeds of love be garnered in.

London, Ohio.

MARGARET DOORIS.

EASTER NOVELTIES.

BY CAROLINE FRANCES LITTLE.

TO the Churchman, wrapped in the Lenten services, and looking forward to the great spiritual joys of Easter, it comes like a mental shock to find how trade and barter have seized upon the holy season. Not merely are the hats and gowns, which must appear in spring, displayed, but thousands of Easter toys and novelties are in evidence.

There was a time when the cards, with beautiful and suitable symbols, were the only gifts expected for the day. There were a few old and accepted types of the Resurrection in Nature, the most perfect of which was the butterfly, that after its sleep in the cocoon shroud, emerges, not as it went to rest, a dull, gray worm of earth, but as a glorious creature which soars heavenward on gauzy wings. Yet how seldom do we find this symbol on the Easter cards of to-day.

The flower springing from the dying seed was a favorite emblem, while still another was the egg, and the children rejoiced in the colored eggs for their Easter breakfast.

Now, however, the rabbit, because of its long winter sleep, and also the legend that it brings the colored eggs, seems to be perhaps the most popular of all subjects. For the world has seized upon the Queen of Feasts, as she has already done with Christmas, and every year we have an increasing variety of "Easter Toys," and "Easter Novelties."

On a counter surrounded with buyers, I recently saw a number of most inappropriate cards and novelties. Among the latter was a toy duck, a few inches in height, wearing spectacles, and a tall hat, and carrying a cane; his jacket was an egg shell, and little wings came out at each side.

Another souvenir was a rabbit, sitting in a cart, driving a chicken. There were many varieties of the same idea.

There were of course chickens of many sizes and kinds, ranging in price from one to ten cents apiece; and also, real, little stuffed ducklings.

Among the pasteboard toys was a large rooster, brilliant in coloring, about eight or ten inches in height. There were large cardboard rabbits, some carrying baskets of eggs, or of little rabbits. Of course there were bunnies of every size, made of composition, many of which are hollow and filled with candy eggs.

But what solemn or holy lessons concerning the Resurrection of our Blessed Lord can children derive from these novelties that fill our shops for three or four weeks before Easter? However, with the majority of people, they are more popular than the religious cards with the cross, the angels, and the flowers.

The subjects for the cards have also degenerated. Among them I noticed this Lent, a large one of many colors, having a scroll upon which were the words, so precious to the hearts of Churchmen, "Christ is Risen," and beneath it were *two rabbits in bright sashes, playing with colored eggs!*

A postal pictured a boy sitting in a carriage, driving a lamb; a little girl was on the back seat, holding an egg, while a rabbit and a second lamb were frisking near by. "Easter Greeting" was the motto beneath it.

Upon another was a broken egg shell with two beautiful kittens sitting inside, while a third rolled on the ground beside them, and the whole rested upon a bunch of pussy-willow branches. The words "Easter Greeting" were also upon this. Pussy-willows are lovely in spring, with their soft, velvety buds,

and kittens are irresistibly charming, *but where is the significance for the Paschal Feast?*

Another, which was probably intended to teach patriotism, was a picture of an egg, in the colors of our flag; the lower part of the broken shell bore the stripes and the upper displayed the stars on a blue background; a child in short, white tunic, a necklace, and one blue sock, was stepping out of the egg. It has been said that in the public schools the children are taught that if they are good American citizens they will all go to heaven, and whoever designed this card doubtless held the same sentiments.

It is a positive relief when one finds among the cards of to-day some of the beautiful ones that speak of the holy truths that we are commemorating. The sad fact however is that children do not select the appropriate cards if they can find the others. Standing yesterday by a counter covered with cards, I saw some little girls come in, and immediately select several of those subjects that I have described, exclaiming: "Ain't it cute!" "Ain't it nice!"

In the small shops the proprietors hardly seem to understand themselves what appropriate Easter cards are. At one of them, after having looked over the usual display of rabbits and other animals, I asked if he had nothing with angels and flowers. I was told that he had, and one with a cupid on it was brought out, and then exclaiming, "Here is another," he produced one upon which was a horse with golden wings, drawing a bunch of flowers, in the midst of which sat a little child!

I said, "But the wings are on the horse," yet even then the man seemed unable to grasp the idea that the picture was absurd.

There is another phase which is still more objectionable, and that is when the grotesque element is introduced, even as a comic valentine mars the sentiment and beauty of St. Valentine's day. Upon an Easter card of this type was a large, broken egg shell, and between the pieces stood a clown, with a long, white beard, and holding in his hand a tall, red, peaked cap. The eggs on which hideous, leering faces have been painted belong also to this class, and one of our New York monthlies published an illustrated article, telling how to prepare these atrocities for Easter.

It behooves Churchmen to make a stand against these novelties and innovations, by never buying them or encouraging others to do so, and possibly in time our glorious feast may be rescued from the secular grasp of the world's votaries.

WORTHY DAME VAN WINKLE.

IN his account of your husband, most worthy dame, Washington Irving admits that there were blemishes in his character. Honest Rip did not keep his cows out of the cabbages, nor pay due attention to his crops. Alas, he preferred fowling and fishing to the plough and the spade. His was not the diligent hand that maketh rich, nor is it strange that acre after acre, once belonging to more industrious Van Winkles, passed over to those energetic folk who add house to house and field to field. These misfortunes, however, you did not suffer in silence; to this day your name is proverbial, and there is a pointed reference to yourself in Irving's remark that "a sharp tongue is the only edge tool that grows keener with constant use." A famous actor has made your husband, with all his faults and follies, so attractive that people speak of "poor Rip," "good-natured old Rip," "kindly Rip," while you are ranked with the wives of Socrates, Richard Hooker, and John Wesley.

Nor was it otherwise in the days of your earthly life. We read that your husband "was a great favorite among all the good wives of the village, who, as usual with the amiable sex, took his part in all family squabbles, and never failed, whenever they talked those matters over in their evening gossipings, to lay all the blame on Dame Van Winkle." It was all your fault. If you grew angry over continuous idleness, if your soul flamed over the poverty you never deserved, if you could not bear to see your children ragged and untaught, if you told the lord of the manor that he was a loafer and a vagrant, the women of the neighborhood pitied Rip, and had no sympathy for you.

Even in this enlightened twentieth century there are villages not unlike your own. Women still say, "Poor Mr. Brown, he would not drink so much if his wife was better tempered," not thinking that if the liar became truthful, if the husband and father cared for his household instead of earning his wages to put them in a bag with holes, Mrs. Brown might be better tempered. Times without number have I heard women lay all

the blame on Mrs. Brown. Brown, who gets a sottish pleasure every night, is pitied and flattered, while the wife whose daily existence is a martyrdom, is expected to bear drudgery and want, and to greet the lying scoundrel who causes it all with a fond kiss and a gracious smile.

Women are, as a rule, more kind and unselfish than men. But men are more just and considerate to women than women are to each other. The low, lounging creature who neglects his family, who idles away the summer and hangs about the grogshops in winter feels the contempt of men. He dare not seek admission to the lodge, he sees that strenuous men avoid him and despise him, he knows that not one man would regret it if he were sent to the treadmill or the whipping post. Yet if this fellow has a good-natured face, if he can raise his hat and bow, respectable matrons will make excuses for him, and lay all the blame on his wife, whose entire wedded life has been spent in purgatory or in a still worse place. It is always, "He would do so much better if his wife was more patient." Not one woman in twenty, unless she has herself suffered, ever thinks that the woman's impatience is the result, not the cause, of the man's worthlessness.

It is well for women that women do not sit in the jury-box and on the bench. Every year men find a righteous satisfaction in giving the idler, the drunkard, the absconding husband some little portion of what he deserves. A magistrate worthy of the name likes to deal with creatures of this kind, and make them pay their earnings to their families instead of to the dram-shop. Every day some fellow of the Rip Van Winkle type listens to plain and wholesome talk. He may not hear sermons, but he hears vigorous lay addresses in the police court. If he whines that his wife has a sharp tongue, a man instantly replies that she ought to have a heavy club. But for some mysterious reason, women lay all the blame on Dame Van Winkle.

With deep sympathy for your many trials, believe me,
most worthy dame,

Very respectfully yours,
ROLAND RINGWALT.

WHY!

WHY do people complain if the Holy Communion, instead of Morning Prayer, is made the *principal* service on Sundays?

Why do they find fault if Morning Prayer is omitted on Sundays, and yet appear perfectly content to have it omitted the other six days of the week?

Why are they conspicuous by their absence from it, when it is said "daily"?

Why do people "prefer" Morning Prayer to the Lord's own service on the Lord's own day?

Why do they expect a sermon when Morning Prayer is made the principal service?

Why do they expect a sermon at Evening Prayer?

Why, without grave reasons, do they request baptisms, marriages, and burials in their own houses instead of God's House?

Why do they, without the smallest experience, think that they could "run" a parish better than the rector, who has had some experience?

Why do they expect to have their ideas and preferences carried out when the Church has given them no authority to dictate?

Why do they expect the priest to fulfil all his obligations, and also theirs, by seeing that the parish bills are paid, including his own salary?

Why do they consider themselves Christians in any thing but *name* when, so far as they can avoid them, they almost ignore the three notable duties of prayer, fasting, and almsgiving?

A little study of the Prayer Book, the Bible, and Church history would leave them powerless to answer. **WHY.**

THAT THE observance of Lent is growing rapidly, even among the most extreme Protestants, is evident by the following extract from *The American Messenger*, a publication of the American Tract Society: "It is evident that there is an increasing interest in the events of the ecclesiastical calendar so far as they relate to our Lord. Devout souls in every communion are using the recurrence of the days of the calendar as means by which to recall to their minds the great truths and facts concerning Christ Jesus. The number of persons approaching Eastertide with the help of Lenten meditations and observances is increasing. To such the great day, which with peculiar emphasis, and that far more than the weekly Sabbath, proclaims to the world the message of the risen Lord, is one of great uplift."

Church Calendar.



- 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.

THE Rev. F. M. C. BEDELL, rector of Trinity Church, Andover, New Brunswick (diocese of Fredericton), has accepted a call to the rectorate of St. John's Church, Frostburg, Md., and began work there on the Second Sunday in Lent.

THE Rev. CHARLES T. COERR of Longview, Tex., took charge, March 29th, of All Saints' Church, McAlester, and Trinity, Hartshorne, Okla. He is also chaplain of All Saints' Hospital, McAlester.

THE Rev. WILLIAM O. CONE has entered on his duties as priest in charge of St. Andrew's Church, La Junta, Colo.

THE Rev. A. PARKER CURTIS of Onelda has been appointed by Bishop Weller to be vicar of the Church of St. John the Evangelist, New London, Wis.

THE Rev. JOHN W. HEAL has resigned the charge of the Church of the Good Shepherd, Colorado City, Colo., and has become rector of St. Paul's Church, Montrose, missionary district of Western Colorado.

THE Rev. SAMUEL A. B. MERCER, who is appointed delegate to the Pan-Anglican Congress by the Bishop of Milwaukee, will spend next year in the study of Semitic Languages at Leipzig. Before going to Germany, he will attend the Oxford Summer School.

THE Rev. JOHN MITCHELL HARPER has returned from a three months' sojourn in Europe, much improved in health, and has again taken up his work in Gladstone, N. J., where he is vicar of St. Luke's chapel.

THE Rev. FREDERICK W. PRATT, who was obliged by ill health to go to New Mexico last fall, has returned to Oklahoma and is working with Archdeacon Smith at Ardmore and in neighboring missions.

THE Rev. F. A. SAYLOR, assistant at Trinity Church, Chicago, has been appointed by Bishop Williams to be priest in charge of St. Luke's Church, Lincoln, Neb., and will commence his new duties on Palm Sunday.

THE Rev. CHARLES A. TIBBALS, rector of the Church of the Holy Communion, Norwood, N. J., has accepted an unanimous call to the Church of the Holy Advent, Clinton, Conn. He will assume his new duties about April 15th.

ORDINATIONS.

PRIESTS.

IDAHO.—On the Second Sunday in Lent, at St. Paul's Church, Blackfoot, Idaho, the Rev. ALWARD CHAMBERLAIN was advanced to the priesthood by the Bishop of Idaho. The candidate was presented by Archdeacon S. J. Jennings of Nampa, who, with Archdeacon Howard Stoy, assisted in the laying on of hands. Mr. Chamberlain is at present in charge of the work at Blackfoot, and the missions at Montpelier, Ross Fork, and St. Anthony are also in his care.

KANSAS.—On the feast of the Annunciation the Rev. ROBERT KING POOLEY was advanced to the priesthood by Bishop Millspaugh in Grace Cathedral, Topeka, Kan. Dean Kaye preached the sermon and presented the candidate and Canon Talbot read the Litany. The Rev. Mr. Pooley will continue to be the assistant at Grace Cathedral.

LOUISIANA.—At Trinity Church, New Orleans, on the feast of the Annunciation, the Rev.

ALVIN WILSON SKARDON was advanced to the priesthood by the Bishop of Mississippi. The Rev. Messrs. B. E. Warner, C. L. Wells, A. G. Bakewell, E. W. Hunter, J. B. Whaling, W. E. W. Denham, and A. R. Price assisted in the laying on of hands. The Litany was read by the Rev. E. W. Hunter, the candidate was presented by the Rev. C. L. Wells, and the sermon was preached by the Rev. Dr. Warner. His charge to the candidate was very touching, inasmuch as the Rev. Mr. Skardon had been baptized, confirmed, and ordered deacon at Trinity.

DIED.

LEONARD.—Entered into rest at the residence of her son, in Walla Walla, Wash., on Saturday, March 28th, SARAH LOUISA, wife of the late Charles Maitland Leonard, and daughter of the late Rev. S. D. Lee Street, for many years rector of Woodstock, New Brunswick, Canada. Three children survive her—Walter L. Leonard, Walla Walla, Wash.; Richard E. Leonard, Omaha, Neb.; and Mrs. Robert E. Palmer, Rio Tinto, Spain. Canadian and English papers please copy.

MEMORIALS.

MRS. SARAH ELIZABETH CHAMBERLIN.

Mrs. CHAMBERLIN was the matron of the Western Theological Seminary for nineteen years; and her death in Austin, Ill., on March 14th, will sadden many of those to whose comfort she ministered. The funeral occurred at the residence of her sister, Miss L. B. Ellsworth, and was conducted by the Rev. R. H. Gairdner of Austin and the Rev. Dr. Francis J. Hall of the Seminary. The burial took place in Cleveland, Ohio.

She was born in Lee, Mass., in 1835, and educated in New England schools. She was unusually well read, and easily obtained responsible positions as a teacher in New Hampshire and in Cleveland. In the latter place she was married in 1862 to Mr. Philo Chamberlin, a prominent business man, and for many years Warden of Trinity Church, Cleveland. The Rev. Dr. McLaren, subsequently Bishop of Chicago, and his family, became much attached to her during his Cleveland rectorship. The relations thus begun were renewed by her appointment by the Bishop to take charge of the domestic arrangements of the Western Seminary in the fall of 1886, after the death of her husband and of her only daughter in 1885. There she continued to labor faithfully until 1905, when she retired from active life, and resided until the end with her sister, Miss Ellsworth.

Many of those who enjoyed her kindness and were acquainted with her virtues will join in the prayer that she may rest in peace, and that perpetual light may shine upon her. F. J. H.

RETREATS.

AT HOLY CROSS CHURCH, NEW YORK.

A day's Retreat for Ladies will be held at Holy Cross Church, Avenue C and Fourth Street, New York, on Saturday, April 11th. Conductor, Rev. Father Huntington, O.H.C. Apply to The Assistant Superior, C. S. J. B., 238 East Seventh Street.

AT KEMPER HALL, KENOSHA, WIS.

A day's Retreat for Ladies will be held at Kemper Hall, Kenosha, Wis., on Monday, April 6th, the Rev. J. H. G. Barry, D.D., Dean of Nashotah House, conductor.

THE MOTHER SUPERIOR.

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.

ORGANIST AND CHOIRMASTER WANTED—Boy Choir. The right man can secure desirable position by combining this with one of several other openings now available. Address: "D" 501, Continental Bldg., Baltimore.

ASSISTANT WANTED.—The rector of St. Luke's, Chelsea, Mass., must have the assistance of a priest in order effectively to carry on the work along Catholic lines. An unmarried man who is a thorough-going Catholic is wanted, and preferably one who is in sympathy with a letter in this issue of THE LIVING CHURCH, signed Edmund Booth Young. A stipend of \$750 and a room is offered.

PRIEST WANTED—"locum tenens," June, July, August; pleasant parish, Middle West, near large city. Apply: "CLERICUS," care THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

POSITION in church for organist of wide experience. Good soloist and choir-director. Will substitute for summer months. Address: "K," care LIVING CHURCH, Milwaukee, Wis.

PRIEST—Eleven years' experience, good preacher and organizer, desires Parish or Mission. Address: W. W., THE LIVING CHURCH, Milwaukee, Wis.

CULTURED, 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.

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

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.

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

PARISH AND CHURCH.

SATISFACTORY VESTMENT BAG may be obtained by sending \$2.50 to the INDIANAPOLIS VESTMENT BAG Co., Wheaton, Ill. Descriptive Circular.

CHURCH 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.

BOOKLET: *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, post-paid.

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.

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

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

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

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

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

CLERICAL REGISTRY AND CHOIR EXCHANGE.

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

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WINTER RESORTS.

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

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THE 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.

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

MISCELLANEOUS.

WIT AND HUMOR OF THE PARSON. After Lent you will want a copy of the Rev. Dr. Mallett's book for "Blue Monday." Bishop Whitehead says: "Read it with genuine interest and amusement." Commended everywhere by clergy and religious press. Cloth, \$1; paper, 50 cents. Address: F. J. MALLETT, Sharon, Penn.

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

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

BOOKS 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.

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

A MECCA FOR CHURCHMEN.

For Churchmen who contemplate an outing for the summer, there is no more beautiful spot on the Atlantic seaboard than Point Pleasant, New Jersey. This town is situated on a point of land bounded on the north by the Manasquan river, on the east by the Atlantic ocean, and on the south by Barnagat bay. Consequently, you can enjoy the boating and crabbing in the river, surf-bathing in the ocean, and yachting and fishing in the bay. The town itself is luxuriant with trees and foliage, and has a trolley line running to all the points of interest mentioned.

There are hotels, boarding houses, and cottages in plenty, and all of a high order. The train service from Point Pleasant to New York and Philadelphia is unexcelled, over ninety trains a day going and coming to and from the town to these cities.

The parish church, St. Mary's-by-the-Sea, ministers not only to the members who reside here, but welcomes every Churchman to all the privileges of holy Church who comes here for the summer. There is a daily Mass at 7:30 A. M., and Litany every Friday at 7:30 P. M. On Sunday the services are at 7:30 and 10:30 A. M., and 7:30 P. M. Sunday school at 12 M., to which the children of summer visitors are earnestly invited. Confessions are heard every Saturday evening at 7:30 o'clock or by special appointment.

The Rector is always glad to render any service he can at any hour, to those who call upon him. He will be glad to negotiate for Cottages, Hotels, or Boarding Houses. Address:

The Rev. HARRY HOWE BOBERT, Rector.
Point Pleasant, New Jersey.

APPEALS.

ST. JAMES' SCHOOL, ALEXANDRIA, LA.

Aid is earnestly requested toward the building of a brick dormitory for St. James' Church School, Alexandria, La. The immediate erection of this building is necessary for the further progress of the school. In this hour of our necessity, we appeal to those of our beloved communion who can assist with donations, either large or small.

For further particulars address, Rev. Dr. HERMAN C. DUNCAN, who for ten years has labored for this school. Donations will be received by Mr. E. J. Hardtner, president Commercial Bank and treasurer St. James' Church School, Alexandria, La.

NOTICES.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000. Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars 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, In-

firm, 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. McCLEURE, Assistant Treas.,
The Church House, Philadelphia.

BOOKS RECEIVED.

LOTHROP, LEE & SHEPARD CO. Boston.

Dave Porter Series. *Dave Porter in the Far North*, or *The Pluck of an American School-boy*. By Edward Stratemeyer, author of *Dave Porter at Oak Hall*, *Dave Porter in the South Seas*, etc. Illustrated by Charles Nuttall. Price, \$1.25.

Phillips Exeter Series. *The Yale Cup*. By Albertus T. Dudley, author of *Following the Ball*, *Making the Nine*, etc. Illustrated by Charles Copeland. Price, \$1.25.

Laureled Leaders for Little Folk. By Mary E. Phillips. With Introduction by Edward Everett Hale, D.D. Price, \$2.00.

The Castle of Dawn. By Harold Morton Kramer, author of *Hearts and the Cross*, and *Gayle Langford*. Illustrated by H. C. Edwards. Price, \$1.50.

The Belle Islera. A Novel. By Richard Brinsley Newman. Illustrated by Wallace Godsmith. Price, \$1.50.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Love Test And Other Sermons Long and Short for General and Particular Occasions. By the Rev. Cyrus Townsend Brady, LL.D., Rector of Trinity Church, Toledo, Ohio, and Sometime Archdeacon of Pennsylvania of Kansas, etc., etc., author of *The Bishop*, *Recollections of a Missionary in the Great West*, etc. Price, \$1.25 net.

E. P. DUTTON & CO. New York.

The Playmate. By Charles Turley, author of *Godfrey Marten, Schoolboy*, etc. With Numerous Illustrations and Colored Frontispiece by H. R. Millar. Price, \$1.50.

THE MACMILLAN CO. New York.

The Kindergarten in American Education. By Nina C. Vandewalker, B.L., M.Pd., Director of Kindergarten Training Department, Milwaukee State Normal School. Formerly Critic Teacher in Michigan State Normal School, and Teacher of Methods in White-water State Normal School. Price, \$1.25 net.

A. C. ARMSTRONG & SON. New York.

Thoughts For Life's Journey. By George Matheson, D.D., LL.D., F.R.S.E., author of *Leaves for Quiet Hours*, *Rests by the River*, etc. Price, \$1.25 net.

FLEMING H. REVELL CO. New York.

Winning The Boy. By Lilburn Merrill, M.D. With an Introduction by Judge Ben B. Lindsey, President of the International Juvenile Court Society. Price, 75 cents net.

PAPER COVERED BOOKS.

THE SEARS INVESTMENT CO. Boston.

The Key to Health, Wealth and Love. By Julia Seton Sears, M.D., author of *Freedom Talks*, *Grapho-Psychology*, *All Health*, etc. Price, 25 cents.

PAMPHLETS.

Office for the Burial of Infants and Little Children. Set Forth by the Bishop of Fond du Lac.

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 8, 1908. II. *The Necessity of a Church.* On the Second Sunday in Lent, March 15, 1908.

Some Considerations on the Proper Interpretation of the Amendment to Canon XIX. Passed by the General Convention of the Protestant Episcopal Church, 1907. By the Rev. Samuel Upjohn, D.D., Rector of St. Luke's Church, Germantown, Philadelphia.

Hobart College Bulletins. Vol. VI. April 1908. No. 3. *Hobart College Catalogue.* 1907-1908. Published by Hobart College, Geneva, N. Y. Issued Quarterly.

Catechism for the Children of Jesus. (33 Bowdoin St., Boston, Mass. Price, 30 cts.)

GEORGE W. JACOBS & CO. Philadelphia.

Confirmation, Its Nature and Contents. By Rev. Nathaniel S. Thomas, Rector of the Church of the Holy Apostles, Philadelphia. Price, 3 cents each, \$2.00 per hundred.

Confirmation. Why We Have It. What It Means. What It Requires. By the Rev. Dyson Hague, M.A., Rector of the Bishop Cronyn Memorial Church, London, Ont., Canada.

Memorial of the Three Hours' Agony of Our Blessed Redeemer Upon the Cross. A Devo-

tion for Good Friday, with appropriate Hymns, Psalms, and Prayers. Compiled by Rev. Nathaniel S. Thomas, Rector of the Church of the Holy Apostles, Philadelphia.

Crucifixion Card. Michael Angelo's Crucifixion on front and Hymn 102 printed on back. Size 5, 12x7½ in. Per dozen, 30 cents.

Prayers for Children. A four-page folding card. Size, 4x6½ in., folded. With illustration and prayers. Price, 30 cents per dozen, \$2.00 per hundred.

EASTER CARDS.

E. P. DUTTON & CO. New York.
Easter Cards and Easter Post Cards.

THE CHURCH AT WORK

WORK ALONG SOCIOLOGICAL LINES.

THE BISHOP COADJUTOR of the diocese of Pennsylvania, acting in behalf of the Civil Service Reform Association, has brought suit against the Civil Service Commissioners of the city of Philadelphia, and asked the court to declare illegal the recent appointment of nineteen policemen. The case will be pushed by the Civil Service Reform Association, but as it is necessary for a tax-payer to appear as plaintiff, the Bishop acts in this capacity. The aim of the suit is to have declared illegal the ninety-two recent appointments to the police force, which it is asserted were juggled by the commissioners for the benefit of ward politicians. The Bishop has entered into the action because of his deep interest in civil service reform and the betterment of municipal affairs.

CHRIST CHURCH, Poughkeepsie, N. Y. (the Rev. Alexander G. Cummins, rector), has this year made a special effort to reach the men of that town and to bring the Church's message to bear upon the social and industrial problems of the time. A Layman's League and a Junior League have been formed in the parish. The men of the Church have been stirred up to enthusiasm in working for the larger social and Christian ideal. The rector and curate of Christ Church have been active in attending and speaking at men's meetings about Poughkeepsie, notably the workingmen's meetings at the factories and the sessions of the Trades and Labor Council. On the Feast of the Purification a great men's service was held in the evening and the big church was packed with men only, representing all the labor and fraternal orders of Poughkeepsie. The preacher was the Bishop of Michigan.

The annual students' service was held at Christ Church on March 19th. The service was conducted by laymen. Members of the faculty of Vassar College, of Riverview Military Academy, Eastman's Business College, and the High School were in the procession, following the choir through the church. They wore the gowns and hoods of their academic degrees. The congregation was composed chiefly of students from the many educational institutions of the city. The speaker was Mr. Clinton Rogers Woodruff of Philadelphia, whose subject was "Social Service a Religious Obligation." He brought an optimistic message. Social service is making more successful demands upon our young people to-day than ever before. It is the duty of every Christian to consider his relation to these demands. Yet it must not be thought that social service is easy. One must enter into it with a devotion to a high duty and in an attitude of real humility. Mr. Woodruff referred to the effort of many cities to find work for the unemployed, to the pure food

laws which protect the people against being swindled and poisoned by impure food, and to many other recent evidences of the awakened service of government to the people.

THROUGH the efforts of the Men's Guild of the Church of the Messiah, Brooklyn, a large audience was brought together on March 17th to listen to Nelson P. Lewis, chief engineer of the Board of Estimate and Apportionment, who made an interesting address on "City Improvements."

A SERMON will be delivered at St. Clement's Church, Philadelphia, on Sunday evening, April 5th, by the Rev. Dr. L. C. Washburn, under the auspices of the Christian Social Union.

ON FRIDAY afternoons there is a course of lectures at St. Andrew's Church, Wilmington, Del., on "The Relation of Christianity to Social Questions," under the auspices of the Christian Social Union. The speakers are the Rev. Messrs. G. W. Hodge, N. S. Thomas, Floyd W. Tomkins, D.D., S. P. Keeling, Prof. J. C. Ayer, D.D., and the rector, the Rev. H. W. Wells.

ANTI-PROFANITY SOCIETY ORGANIZED.

RECOGNIZING the debasing effect the use of profanity has upon the youth of all ages, the Rev. Edward S. Doan, rector of Trinity Church, Troy, Ohio, has organized an anti-swearing club for boys. Forty-eight members were enrolled the first day, and they pledged themselves to refrain from the use of oaths of all kinds and to discourage their use by others. As soon as the basement of the church is fitted up for occupancy, it will be the meeting place of the new club, which will take active measures to increase its membership. The boys in this club represent the Roman Catholics, the Lutherans, Methodists, Baptists, and the Church. It is hoped the movement will become a general one, as the awful vice it is organized to combat is the most widespread of all vices.

THE MOVEMENT FOR A MEMORIAL TO BISHOP SATTERLEE.

THE MAIN EFFORT of Washington Churchmen now is to raise the funds for the Satterlee memorial in the form of the Bethlehem Chapel of the Nativity. Unfortunately there has been an unhappy misunderstanding of this purpose by many good people. Hearing about a memorial chapel they immediately imagine that it means another little building in the Cathedral Close; and so pay little heed to the appeal. This is not the truth at all. The fact is that the contemplated Bethlehem Chapel of the Nativity is an integral part of the great Cathedral itself—really the crypt

chapel. It will be under the Cathedral chancel and immediately over the foundation stone laid by Bishop Satterlee with so much ceremony September 29th last. Yet in spite of this little misunderstanding the fund is rapidly growing and many thousand dollars have come in. It will be safe to say that more than half of the needed \$50,000 is already in sight.

Canon Harding has stirred up the women of the diocese and from these devoted workers generous gifts have poured in. Mr. Thomas Hyde, Dr. W. C. Rives, and Mr. Gracie Richards, likewise the Churchman's League and Brotherhood of St. Andrew, have gone after the men and no stone has been left unturned to make this project a great success.

All our rectors are making most earnest appeals for this memorial. Perhaps the greatest and most inspiring was the sermon Sunday, March 22nd, at St. Thomas' Church, Dupont Circle, by the Rev. C. Ernest Smith, D.D., D.C.L., the popular rector. His subject was the Cathedral of SS. Peter and Paul, Mount St. Alban. Dr. Smith gave a splendid tribute to the deceased Bishop. "Such a palace as they now have at York; such, too, as they had in Jerusalem, our late Bishop planned for Mount St. Alban. Had his life been spared a few years longer, he would have undoubtedly seen the last stone laid on its towers, for he had a marvellous power of achievement. Witness what he has bequeathed to us—a Cathedral site second to none in the world, and, though costing more than a quarter of a million dollars, fully paid for."

The personality of the late Bishop and the masterful ideas laid down by him in the conduct of his diocese were shown to reveal his admirable traits of character.

"Besides the schools and chapels and missions founded by him and left to us, the corner-stone of the great Cathedral itself already placed awaits but the word of the people to arise and build. All indifference of ten years ago is gone, and those who were hinderers then are enthusiastic workers now.

"Now that we no longer have Bishop Satterlee's inspiring presence among us, we feel the spell of his wonderful influence and spirit over us, and we must arise and build. This is the national capital, and to bear its full share in the national life, the Church system must be at its best. That Cathedral on Mount St. Alban can be built in five years with \$5,000,000. Let us arise and build. Let us begin with the Bethlehem Chapel, a part of the Cathedral itself, and for us ever to enshrine the memory of God's faithful servant, Henry Yates Satterlee, first Bishop of Washington; and founder of the Cathedral of SS. Peter and Paul."

LEGACY LOST THROUGH LEGAL TECHNICALITY.

THE "House of St. Giles the Cripple," Brooklyn, a very worthy Church charity having the care of destitute crippled children, has just lost an inheritance of \$50,000 through a legal technicality. It appears that Miss Sarah Steele made a will in October, 1907, in which the above amount was bequeathed to the Home. She died the following month. Owing to the fact that the law required that such bequests, to be valid, must be made at least six months before the death of the maker of the will, the Surrogate was compelled to rule that the Home was not entitled to the \$50,000.

PROGRESS OF THE CLERGY RELIEF CAMPAIGN.

THE FINANCIAL representative and general secretary of the Commission, the Rev. J. J. Wilkins, D.D., proposes to begin a vigorous campaign on May 1st in behalf of the work of the Commission. Meanwhile he is preparing circulars to Bishops and other clergy, and obtaining material for sermons and addresses. A letter has been sent to every Bishop asking for information as to aged and infirm clergymen, and those who ought to be or might be pensioned, because of increasing infirmity, if there were provision made for pensions. Official and personal sympathy and good cheer are sought from all the Bishops, and formal and authoritative permissions for the work to be carried on in their several dioceses.

Diocesan committees have been appointed in the following dioceses: 1. In the Chicago Group, over which Bishop Leonard of Ohio is president, the dioceses of Nebraska, Marquette, Salina, Iowa, North Dakota, Missouri, and Indianapolis. 2. In the Southern Group, over which Bishop Burton of Lexington presides, the dioceses of Lexington, South Carolina, North Carolina, Western Texas, Florida, Mississippi, Atlanta, Dallas, Oklahoma, and Arkansas. 3. In the Pittsburgh Group, of which Bishop Whitehead is president, the dioceses of Pittsburgh, Harrisburg, Maryland, Virginia, and West Virginia. 4. The Western Group, under Bishop Johnson of Los Angeles, the dioceses of Oregon, Montana, and Los Angeles.

The general secretary will put himself in communication with these committees and others similar, and by personal visitation enlist their interest and cooperation. He will also appear at diocesan conventions as far as may be, and spread the matter before the minds of clergy and laity.

MOUNTAIN WORK IN NORTH CAROLINA.

TWO NEATLY PRINTED and nicely illustrated booklets, entitled *A Real Mountain Mission* and *Hospital Work in North Carolina*, have been received from the Ven. Walter Hughson. The first named is descriptive of the Waynesville missions, and the illustrations show the splendid progress that has been made. For the first time these mountain people have been taught real worship and reverence. "Religion, so-called, was a strange thing in this section. Undue excitement was their ideal of perfection. They are now learning to live Christ as well as profess Him." Among the most pressing needs of the Waynesville Associate Mission are a parish house at Waynesville, a chapel at Sylva, a parish house at Cullowhee, a settlement house at Canton, and a school house for colored work at Waynesville, besides workers' salaries and scholarships for children.

Grace Hospital at Morganton, N. C., which was opened in 1906, is the only general hospital in that section of Western North Carolina, and is the most complete small hospital, so it is stated by visitors, in the South.

A large amount of charity work is done. During the summer the institution has been so crowded that the nurses at times were forced to sleep on the piazzas. A nurses' home is greatly needed, and can be built for \$1,500. Contributions for current expenses are also a necessity. A great and good work is being done without regard to race or religious affiliation. The address of the Ven. Walter Hughson is Waynesville, N. C.

MUNIFICENT GIFT TO ST. MATTHEW'S CATHEDRAL, DALLAS.

IN THE SANCTUARY of St. Matthew's Cathedral, Dallas, there was recently placed six windows. They are a memorial to the late Alfred Horatio Belo, for several years a prominent and devoted worker in the Cathedral parish, and at the time of his death principal owner of the *Galveston-Dallas News*. The memorial was presented by Mr. Belo's sister, Mrs. Charles Peabody of Cambridge, Mass. The first window, on the north, represents the call of St. Matthew from the receipt of customs; the second, the visit of the Magi; the third, the beauty, tenderness, pity, security, and strength incorporated in the declaration of our Lord: "In My Father's House Are Many Mansions." The fourth window depicts our Lord in His gentleness, purity, tenderness, and love as He said "Suffer the Little Children to Come Unto Me." The fifth window is an unique and impressive expression of the meaning of our Lord's words: "I Will Make You Fishers of Men." The sixth window is a representation of "The Marriage in Cana." The entire group of windows occupies the whole of the hexagonally shaped sanctuary, and constitutes one of the noblest and most artistic ecclesiastical works of art in the southwest.

THE CHURCH MISSION AMONG UNIVERSITY CHINESE IN TOKYO.

IT WILL BE good news to Churchmen at home to know that the dangers that threatened our mission among Chinese university students in Tokyo are finally at an end. The strange proposal had been made to divert that mission from the Church to the Methodists, and though some of our representatives in the foreign field had been strangely weak, the firm stand taken by the Bishop of Tokyo has won the day. Two C. M. S. clergymen came from England with the intention of making converts and then turning them over to a "union" church. Both Bishop Awdry (of the English diocese of South Tokyo) and Bishop McKim (American Bishop of Tokyo) declined to receive them on those conditions, and with the approval and on the advice of the Bishop of Hankow, as well as of the Bishops in Japan, those clergy are to work definitely in the interests of the Church.

Thus has ended what threatened to be a serious scandal in our work on the Eastern continent. It is said that this episode, which grew out of the participation of Anglican missionaries in the Shanghai conference, may now be considered a closed incident.

EPISCOPAL SANCTION WITHHELD.

IT IS stated that Bishop Hamilton has refused to sanction the holding of the Sir Frederic Bridge Festival of Church Music in any of the churches of the diocese of Ottawa. The Canadian tour of Sir Frederic Bridge, organist of Westminster Abbey, is being made with the sanction of the Dean of Westminster Abbey. The singing of sets of characteristic anthems under the well known composer's direction is being carried out in all the large cities in Canada. The Montreal festival is to be given in Christ Church Cathedral; the Toronto festival in St. James' Cathedral, Toronto, and that in Winnipeg in Holy Trinity Cathedral.

It is understood that Bishop Hamilton's objection to the festival being held in a church is strictly canonical. "The law and customs of the Church are against it," he is reported to have said.

REMARKABLE CONFIRMATION CLASSES.

AT ST. ANDREW'S Memorial Church, Yonkers, N. Y., Wednesday, March 18th, Bishop Greer confirmed a class of 79 members, out of a total of 85 prepared, a number being detained by illness. The class comprised 44 women and girls and 35 men and boys, one-half of the entire number adults, among them former Presbyterians, Congregationalists, Dutch Reformed, Methodists, and Baptists, and ten from the Assyrian colony in Yonkers ministered to by St. Andrew's.

THERE WAS presented to the Bishop of Ohio for confirmation, on March 26th, by the Rev. J. E. Brodhead, rector of St. Thomas' Church, Port Clinton, Ohio, a class which shows the extent to which the Church is drawing from the sects. It consisted of nine children and fourteen adults. Three of the adults were baptized by the rector, two were Methodists, two Presbyterians, one Congregationalist, one "United Brethren," and three Lutherans.

AT A RECENT visitation to St. Matthew's mission, Lisbon Falls, Maine, the priest in charge, the Rev. I. C. Fortin, rector of Trinity parish, Lewiston, presented a class of seventeen for confirmation, all excepting three being adults, whose average age was 40 years. In view of the fact that the mission is less than two years old, the class was an encouragingly large one.

THE LARGE majority of those lately confirmed by the Bishop of Connecticut have been men and boys.

THE OBSERVANCE OF LENT.

LONG ISLAND.—The Central Committee representing about 1,200 members of men's clubs in Brooklyn has arranged a series of sixteen special services to be held during Lent. Four churches in different sections of the borough have been selected in which to hold the services, the first one being held on the evening of March 20th in St. Mary's Church, Classon Ave. The attendance of men was gratifyingly large. The Rev. J. C. Jones conducted the service and the Rev. C. A. Brown of St. Timothy's delivered a special address. It is hoped by means of these services to reach the young men of Brooklyn and get them interested in Church work.

MASSACHUSETTS.—Lenten services at St. Paul's Church, Boston, continue to attract large congregations each noon. For five days, beginning on March 23d, the preacher was the Rev. C. Campbell Walker of St. Ann's, Brooklyn, and for the last day of the week the Rev. Percy Gordon of New Bedford occupied the pulpit. For the succeeding week Bishop Jaggard will be the preacher, and for the week following the preacher will be Bishop Lawrence, who always draws large congregations.

MISSOURI.—The speakers at the Garrick Theatre noon-day Lenten services at St. Louis, held under the auspices of the Brotherhood of St. Andrew, for the past week have been the Rev. B. T. Kemerer, vicar of St. George's chapel, and the Rev. George Craig Stewart, rector of St. Luke's, Evanston, Ill. The Rev. Loaring Clark, rector of St. Paul's, St. Louis, has been the speaker for the past week at the noon-day Lenten services at Memphis, Tenn.

OHIO.—At the noon-day Lenten services, held in the Lyceum Theatre, Cleveland, under the auspices of the Local Assembly of the Brotherhood of St. Andrew, the Rev. Holmes

Whitmore, rector of Christ Church, Dayton, Ohio, was the speaker for the week commencing Monday, March 23d. The subject of his series of addresses was "The Making of a Man." These noon-day services are being well attended. The speakers for the week of March 30th are the Rev. Dr. Hopkins of Chicago and the Rev. Wilson R. Stearly of Cleveland. Bishop Leonard was the preacher at the third of the united Lenten services of the Cleveland parishes, held at Trinity Cathedral, on the evening of March 25th. There was a large congregation and many of the city clergy were in the procession.

PITTSBURGH.—The visit of the Bishop of Kentucky to Pittsburgh has been a notable one. From Tuesday, March 24th, to Friday, the 27th, inclusive, he made the addresses in Trinity Church at the noon-day services given under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew. The addresses were on "The Power of Vision," "The Power of Trust," "The Power of Truth," and "The Power of Peace." He spoke each day to an increasing congregation, which on the last day of his visit numbered 800 persons, completely filling the nave and transepts, with a considerable number seated in the side galleries. On the three evenings he was in the city he preached at the St. Mary Memorial, Ascension, and Calvary churches.

DEATH OF THE REV. JOSEPH W. TURNER.

ON THE Feast of the Annunciation the death occurred of one of her oldest and most faithful missionaries, the Rev. Joseph Wilmer Turner, vicar of Fitzgerald, Ga. Mr. Turner was a member of the Board of Education and was highly esteemed by non-Churchmen as well as by those of his own flock. He was 63 years of age, and leaves a widow and five children. The burial office was said by the Bishop of Atlanta and neighboring clergy. Mr. Turner was a graduate of William and Mary College, Williamsburg, Va. He was ordained deacon in 1873 by Bishop Lay, and priest in 1877 by Bishop Green.

NEW FIREPROOF CHURCH AT WEST ORANGE, N. J.

WEST ORANGE, N. J., has a new church, Holy Trinity, that is unique in itself and in the way it was built. Literally, the congregation did the work. In the evenings and on holidays, every member who knew anything about carpentering, or plumbing, or plastering, helped. One contractor supplied himself and his men, free of charge, for constructing the altar. Other volunteers put on paint and laid floors, and others, who couldn't help with their hands, gave windows, carpet, chairs, and other things necessary to church furnishing. This edifice is absolutely fireproof, the walls being built entirely of terra cotta. These hollow blocks are not only unburnable, but are excellent non-conductors of heat.

It was twenty-five years ago that the movement which has culminated in the erection of Holy Trinity church began. A group of young men connected with the parish of St. Mark's in West Orange began a series of so-called "cottage services." Later the spasmodic character of the service came to an end, and regular Sunday meetings were held. In the summer of 1906 contributions from Church people of the Oranges made possible the building of a little chapel, known as St. Mark's mission, and the present rector, the Rev. Otho F. Humphreys, was asked to take charge. Ever since then he has been busy planning the new edifice. It was necessary to get results from every cent of money contributed; hence the unusual building plan. A clear saving of nearly \$2,000 was made by the members' assistance "out of hours." The

architect's valuation of the building is between \$16,000 and \$18,000, but its actual cost was only \$9,000. The rector attended the purchase of materials.

Holy Trinity is on a plot of land which slopes steeply away to a brook. Consequently there is room for a large Sunday school room beneath the church proper, with ample light. Henry Upjohn, of a celebrated family of architects, was the designer. The type of architecture is early English Gothic, with buttresses on the sides. The hollow tile is plastered both inside and outside with Portland cement. The value of the land and building is about \$20,000.

SPLENDID GIFT TO CINCINNATI CHURCH.

A HANDSOME and costly new parish house is to be erected to adjoin Christ Church, Cincinnati. The funds to build it are furnished by Mrs. Mary M. Emory, widow of Thomas Emory, the well-known philanthropist and traveller. The building, containing auditorium, clubrooms, gymnasium, billiard rooms, playrooms for children, living apartments for the rector and employees, will be of five stories and 74x97 feet in dimensions. The cost will be about \$250,000 when finished. The structure will be of striking appearance, judging by the illustrations of it in the Cincinnati newspapers, being of red pressed brick and terra cotta, with red granite finials, and will be over 200 feet high.

APPEAL TO BISHOP WHITAKER'S ANENT CANON 19.

A LARGE number of the clergy and laity of the diocese of Pennsylvania have signed the following petition, asking Bishop Whitaker to withhold his consent from allowing ministers of the denominations to preach in the pulpits of the Church. The appeal was drawn up at the instigation of the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown, who prepared and read a very able paper in opposition to Canon 19 before a meeting of the Clerical Brotherhood in Philadelphia, which met with the hearty approbation of a very large majority of its hearers: "The Rt. Rev. O. W. Whitaker, D.D., Bishop of Pennsylvania.

"REVEREND FATHER IN GOD:—We, the undersigned, who represent many others of the same mind in your diocese, beg your considerate hearing of the plea which we have the honor herewith to present to you as our Bishop and Shepherd of this flock of Christ.

"We beg to represent that there is a large number of priests and lay people throughout our Church who are greatly disturbed in their minds over the Amendment to Canon 19, exacted by the recent General Convention, and particularly by that interpretation placed upon it which makes it possible for a Bishop to invite ministers and others, not of this Church, to make addresses before the congregation on special occasions.

"It is not proposed here to enter into the serious and weighty questions which this action of the late General Convention has raised, to the engendering of much strife and confusion and unhappiness in our beloved Church. Suffice it to say that it is our solemn conviction that the amendment to Canon 19 as already applied in very many instances is an infringement of the fundamental law, as contained in the Ordinal and in the sacred traditions of the Church of Christ.

"You will pardon us, dear Bishop, if we say that this strange innovation upon the order of the Church is, in our judgment, least calculated to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word or to set forward quietness, love and peace among men; or to the diligent exercise of such dis-

cipline as by the authority of God's Word, and by the order of this Church, is committed to us of the clergy; and that such being the case, it can only be fraught with much harm; and that it must fail to promote unity among Christian people, and particularly within this Church itself.

"In view of these deplorable results and with the hope that ere long some authoritative decision may be arrived at, as to the correct interpretation of this lately enacted amendment, your petitioners venture earnestly to ask you to withhold the permission left by it to your discretion."

VISIT OF THE BISHOP OF SPRINGFIELD TO PANAMA.

THE BISHOP of Springfield returned from his visit to the West Indies last week, landing at New Orleans on Friday morning. Going and coming the Bishop made short visits to the Panama Canal Zone, where he confirmed 198 persons. He also, acting at the request of the late Bishop of Washington, ordained the Rev. John Talbot Mulcare, deacon. Mr. Mulcare is a native of Montserrat and a public teacher of high standing. This is the first ordination in the Church on the Isthmus of Panama. From New Orleans the Bishop went direct to Cairo, Ill., where he had a visitation on Sunday. Other visitations in the southern part of the diocese will follow, the Bishop reaching Springfield in time for Good Friday and Easter.

B. S. A. WORK IN THE DIOCESE OF ALBANY.

AN EXCEEDINGLY interesting meeting of men was held on the evening of March 23d in St. George's parish house, Schenectady, N. Y., in the interest of the Brotherhood of St. Andrew. Representatives were present from St. George's chapter of that city and some from Albany. C. Langdon Perry presided. The Rev. Dr. B. W. R. Tayler opened with prayer and an address of welcome, which was followed by an address from Mr. Perry, emphasizing the spiritual ideals of the Brotherhood. Dr. Canaday of Albany, president of the diocesan Assembly, spoke along the same lines, saying that real power for work could only come from the Eternal Source of all power. The next address was by C. H. Hill of Watervliet, who took up some practical ideals of Brotherhood work. The Rev. D. H. Clarkson of Christ Church spoke of the high ideal involved in a "corporate communion" of Brotherhood men.

C. M. Abbott, superintendent of the Hu-

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mane Society, a member of All Saints' Cathedral, Albany, stated that it was expected to form a strong chapter soon in the Cathedral, where special opportunities exist for successful work. He also spoke of forming a class for Church history study, "for the Anglican Church has just as much history back of her as the Roman Church." Much good has been done by letting our Churchmen know the apostolic origin of the Anglican Church. The Rev. J. N. Marvin of Albany, chaplain of the Diocesan Assembly, closed with a brief expression of pleasure that the work of the local chapter was so successful.

ENLARGED FACILITIES FOR PHILADELPHIA PARISHES.

THE NEW and commodious parish building of the Chapel of the Mediator (the Rev. H. McKnight Moore, vicar) is nearing completion and the congregation expects to worship in it on Easter Day. It is situated at Fifty-first and Spruce Streets, and, owing to the development of the neighborhood, the congregation has grown rapidly. The congregation of Christ Church, Franklinville (the Rev. Dr. Bawn, rector), is likewise rejoicing in the occupancy of its new parish building.

PLANS have been made and work will shortly be started on the foundations and first story of a stone church for St. Anna's mission, Fifty-sixth and Market Streets (the Rev. Fleming James, Ph.D., minister in charge). The building will measure 49x82 feet.

UNDER CANON 19.

A MASS MEETING in the interests of Civic Righteousness was held last week in Holy Trinity Church, Brooklyn, under the auspices of the National Institute of Civics of New York, at which the Bishop of New York presided and addresses were given as recorded more fully in the New York letter of this issue.

AT CHRIST CHURCH, Watertown, Conn. (the Rev. H. N. Cunningham, rector), the preacher at a Wednesday evening Lenten service was Rev. William Warden, pastor of the Watertown Methodist church.

FROM THE GOVERNOR OF KENTUCKY.

THERE WAS PRINTED recently in our news columns a prayer set forth by the Bishop of Lexington for use in his diocese during the present unsettled conditions of rioting and murders in Kentucky, which has caused so large an amount of anxiety. The locality of the turmoil over the growing of tobacco was originally confined to what is called the "Dark Burley District," southwest of Louisville, centering around Hopkinsville. There were rumors of the trouble spreading, however, to what is called the White Burley District, and at one time a gatling gun was brought to Lexington. The troubles have grown worse instead of better. Property has been destroyed within a few miles of the city of Lexington and finally a murder has been committed near to the city limits. The pastoral issued by the Bishop of Lexington and the prayer which he asks to have offered are more and more fully justified by the conditions in his own diocese, as well as by those in the remainder of the state. Appreciation of his action by the Governor of the state is shown by a letter to the Bishop, of which a copy is appended:

"STATE OF KENTUCKY,
"EXECUTIVE DEPARTMENT,
"FRANKFORT, March 6, 1908.

"RIGHT REV. LEWIS BURTON, D.D.,
Bishop of the Diocese of Lexington,
Lexington, Ky.

"Right Reverend Sir:

"I desire to thank you sincerely for the

patriotic spirit which has moved your heart to request of the clergy that the prayer for the President be also applied to the Governor of this state. I do humbly trust that the prayers of the righteous may bless us and help us even as we shall help ourselves, to uphold the law of God and of the people, and that my work may be unflinching, resolute, faithful, and useful to the people, and may be good in the sight of God.

"With perfect respect,

"Your obedient servant,

"AUGUSTUS E. WILLSON,
"Governor of Kentucky."

MEMORIAL SERVICES FOR BISHOP SATTERLEE IN WASHINGTON.

NEARLY all the churches of the diocese had memorial Eucharists for the departed Bishop at early hours, Wednesday, March 25th. But the main feature was Solemn High Celebration at the Church of the Ascension at 11 A.M., when the funds for the Satterlee memorial chapel of the Cathedral were offered. Long before the appointed hour the church was filled and many were turned away. Mrs. Satterlee and members of the family occupied front pews and seats were reserved for many prominent persons of local importance and influential people from New York and elsewhere.

The Rev. A. S. Johns opened the service. The Rev. Dr. C. Ernest Smith read the lessons, the Rev. Dr. H. S. Smith the Creed and prayers. At the Communion service, Archdeacon Williams was the celebrant, the Rev. R. C. Smith, D.D., epistoler, the Rev. R. H. McKim, D.D., gospeller. In the chancel were also the Rev. Messrs. G. F. Dudley, W. T. Snyder, H. Allen Griffith, F. B. Howden, Rev. Dr. Harding, the Rev. G. C. F. Bratenahl, and the Rev. W. J. D. Thomas. Fifty male voices, under the able leadership of Mr. Edgar Point, rendered the musical part to perfection. Then at the proper time came the sermon by the Rt. Rev. Alexander Mackay-Smith, Bishop Coadjutor of Pennsylvania. He, being a life-long and close personal friend of Bishop Satterlee, paid him a high tribute. His text was: "And they shall see His face, and His name shall be in their foreheads."

This address was repeated in the evening at the Church of the Epiphany, under the direction of the rector, the Rev. R. H. McKim, D.D., who also made an address. Dr. McKim was assisted by the Rev. Messrs. G. P. Carter and C. E. Buck. At both these services large numbers of the clergy were in procession, which added to the beauty and solemnity of the occasion. The sum contributed at these services and what has come in from other sources will be announced later. Indications all point to a large and generous offering.

ANOTHER SAINT ADDED TO THE KALENDAR?

THE FOLLOWING is from the Dallas (Tex.) News:

"CORNICANA, Tex., March 21.—The cornerstone of St. Johnson's Episcopal Church was placed to-day with appropriate ceremonies, Rev. J. C. Black, the rector, officiating."

GENEROUS DONATION FOR NEGRO EDUCATION.

THE GIFT of \$6,000 has been made for current expenses to St. Paul's Normal and Industrial School, Lawrenceville, Va., by Mr. and Mrs. George C. Thomas of Philadelphia. This excellent institution for the training of the negro has been a sufferer from the recent financial depression, and the donation comes at a very opportune time. This institution is the largest missionary and educational work of the Church for colored people. Its aim is to turn out practical, all-around workmen, who have the actual experience

gained under working conditions, as well as the theory of a particular trade, and not highly trained specialists, and at the same time to give a thorough religious training.

WORK OF THE EPISCOPAL HOSPITAL AT PHILADELPHIA.

THE EPISCOPAL HOSPITAL has just issued its fifty-fifth annual report, showing the work accomplished during the past year. There were 3,778 patients treated and cared for in the wards and 24,862 in the dispensaries. Of the former number, 564 were Church people and 1,274 Roman Catholics, the remainder belonging to the various other communions. The total expenses for the year were \$243,677.45, of which \$143,655.53 was for household expenses.

PAROCHIAL MISSIONS.

BISHOP SCADDING has just conducted a week's mission at Eugene, Ore., the seat of the State University, with excellent results. There were splendid congregations twice daily, and not only were his addresses well received at the services, but they were well reported in the local papers. Some eight hundred students of the university were in attendance.

TWO MISSIONS have recently been concluded in Iowa, one held by the Rev. William Wilkinson, D.D., of Minneapolis, at Trinity Church, Muscatine, and the other held by Archdeacon Webber at Grace Church, Cedar Rapids. In each case the rectors of these parishes report that excellent results have followed the work of the missionaries, which attracted in the two communities considerable attention from people unconnected with the Church.

THE MISSION that has been conducted at St. Thomas' parish, Garrison Forest, Md. (the Rev. Hobart Smith, rector) by the Rev. Charles Mercer Hall, M.A., of Kingston, N. Y., was closed on March 23d. The attendance and interest were most encouraging at the night services. The first night there were 49 present, the last night there were 138. Instructions on the Church were given and sermons were preached on "Sin" and "Repentance" and "The Judgment," followed by short talks, and every night a service of intercession was held before the instruction.

DURING the week of March 16th-22d, the Rev. Edward S. Doan, rector of Trinity Church, Troy, O., has conducted a mission in his parish. A mission sermon and the answering of questions through the medium of the Question Box were the special features each night. There were also three mass meetings during the week, one for boys, one for women, and one for men. The mission, from start to finish, brought before the people the Church's Catholic and Apostolic heritage without the Roman additions and the Protestant subtractions. It is believed that much good will come of this effort.

DEATH OF THE REV. EDMUND ROWLAND.

THE DEATH took place on March 23d, at Waterbury, Conn., of the Rev. Dr. Edmund Rowland, rector emeritus of St. John's Church, from heart disease. He was born in Springfield, Mass., on May 24, 1835, and entered Harvard College in 1853. Later he entered Trinity, and was graduated in 1857. This college gave him the degree of Master of Arts in 1860 and Kenyon College gave him that of Doctor of Divinity in 1882. He was ordained to the diaconate by Bishop Williams in 1860 and in 1862 he was advanced to the priesthood by Bishop Horatio Potter. His first charge was Bethesda Church at Saratoga Springs, N. Y. He afterwards was rector of St. James', Goshen, N. Y., 1864-69; Grace Church, New Bedford, Mass., and Calvary Church, Cincinnati, O.,

1878-84. In 1884 he assumed charge of St. John's, Waterbury, and on his retirement in 1901, was made *rector emeritus*. He interested himself greatly in the establishment of a hospital in Waterbury and was largely instrumental in the organization of that institution during the early years of his rectorate. He is survived by his widow and one daughter, Mrs. Frederick S. Chase. Another daughter, Miss Ethel Rowland, died while her father was in charge of the church in Cincinnati.

ST. AUGUSTINE'S MISSION, YOUNGSTOWN, OHIO.

THE DIOCESAN Board of Missions of Ohio has received a petition, signed by forty persons living in Youngstown, asking for admission into the diocese as an organized mission for colored people, under the name of St. Augustine's. The petition has been granted, and the Rev. Robert W. Bagnall, rector of St. Andrew's Church, Cleveland, has been appointed missionary in charge, under the Rev. Abner L. Frazer, rector of St. John's Church, Youngstown.

ALBANY.

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

New Pulpit Installed at St. Mark's, Green Island.

A NEW PULPIT has been installed at St. Mark's Church, Green Island. It is constructed of brass and oak, is of handsome design, and is a gift from one of the parishioners in memory of her father.

ATLANTA.

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

Rector Installed—St. Mark's Church, Macon, Opened by Bishop.

THE BISHOP installed the Rev. John S. Bunting as rector of Christ Church, Macon, on the Third Sunday in Lent. The installation of Mr. Bunting was at his own request, and the sermon, which was preached by the Bishop, was on the relations between the clergy and the people.

DURING his recent visitation to Macon, the Bishop conducted the first service in Macon's new church for colored people, St. Mark's (the Rev. E. L. Henderson, Archdeacon for colored work, in charge), and confirmed three negroes. The building, which has recently been completed, was erected by the generosity of one of Bishop Nelson's friends, whom he had interested in the work. The land on which the building stands is the gift of members of Christ Church, Macon.

THE CHURCH OF THE EPIPHANY, Atlanta, has suffered the loss of another of her prominent members in the death of Dr. M. F. Game, who departed this life on March 22nd.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Generous Gift to Denver Hospital—Church Lost by Fire—Help for St. Barnabas', Denver.

AT A MEETING of the Board of Managers of St. Luke's Hospital, Denver, a gift of \$3,000 was received from a lady in Cincinnati. The gift is for the endowment fund of the hospital.

THE NEW Church of the Ascension mission, Byrers, has been destroyed by fire. The church had only been in use five months. It was entirely out of debt and insured for \$700. The church will be rebuilt at once.

A FRIEND of St. Barnabas', Denver (the Rev. C. H. Marshall, rector), has deposited \$2,000 for the purpose of paying off the mortgage on the church, provided the congregation pays off all the floating indebtedness and re-decorates the church so it may be consecrated at Easter.

DELAWARE.

Reunion Planned at Immanuel Church, New Castle—Annual "Quiet Day" for Women—Notes.

A REUNION is being arranged by the Rev. John Rigg, rector of Immanuel Church, New Castle, of all persons who have been confirmed in that church, to occur on April 12th.

THE ANNUAL "Quiet Day" for women, always so carefully arranged by the late Bishop, was held this year in St. Andrew's Church, Wilmington. The services were arranged by the rector of the parish, under the approval of the Standing Committee, and the Rev. George C. Foley, D.D., of the Philadelphia Divinity School accepted an invitation to conduct the meditations. The Holy Communion was celebrated at 7:30 and at 10:30 A. M., after which addresses were given on "Sin" and "Penalty." In the afternoon three addresses followed the Litany, on the topics "Forgiveness," "Salvation," and a summary of the four. The offerings were for the work of the Woman's Auxiliary.

THE BISHOPS of Easton and Harrisburg have promised to visit the Delaware parishes for confirmations, the former on April 26th and succeeding dates, the latter on May 19th to 21st inclusive. The secretary of the Standing Committee, the Rev. H. B. Phelps, is arranging these dates for those clergymen who notify him that they have candidates for Confirmation.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Appointees to the Pan-Anglican Congress.

AMONG those appointed to attend the Pan-Anglican Congress, by Bishop Weed of Flori-

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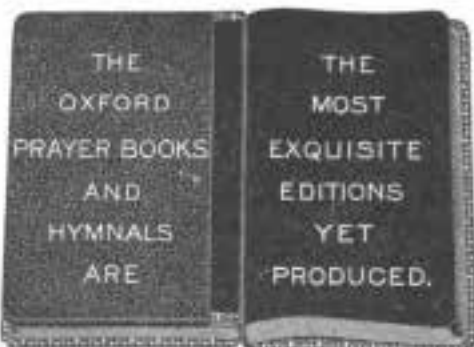
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da, is the Rev. Dr. Charles Martin Niles of St. John's Church, Tallahassee. Dr. Niles will sail on May 30th. He hopes to visit Germany and Switzerland, also to attend the course of lectures at Oxford for the clergy, before he returns to America.

INDIANAPOLIS.

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

Appointment to the Pan-Anglican Congress.

THE BISHOP has appointed the Rev. Edmund Arbutnot Neville, rector of St. Paul's parish, New Albany, Ind., as a delegate to the Pan-Anglican Congress. Mr. Neville expects to sail from Philadelphia on May 30th.

IOWA.

T. N. MORRISON, D.D., Bishop.

Church Library for Sunday School Teachers—Sketch of Davenport Church.

THE LIBRARY COMMITTEE of the Sunday School Commission of the diocese of Iowa, desiring to establish a small free public circulating library along purely Churchly lines for the use of the Sunday school teachers of the diocese, has recently made an appeal to the clergy and some laymen in the diocese in which they request the recipient to send them the name or names of such books as might be useful for this purpose. The Sunday School Commission has prepared and sent to the clergy copies of the Iowa curriculum for Sunday school instruction, which is most complete in its recommendations and detailed information concerning the various grades of study.

THE REV. GEORGE WALLACE of the Japan mission has concluded a tour of Iowa parishes and missions, in which he found considerable interest in the work of the Church in Japan and aroused still more by his addresses on the subject. His itinerary included Grace, Cedar Rapids; Trinity, Iowa City; Grace, Decorah; Grace, Charles City; St. John's, Mason City; St. Andrew's, Waverly; St. John's, Dubuque; St. James', Independence; Trinity, Muscatine; Grace, Lyons; St. John's, Clinton; Grace Cathedral, Davenport; Christ Church, Davenport; Christ Church, Burlington. The policy of the Board of Missions in sending out men from the field to these mid-western dioceses is a commendable one and is calculated to enlarge the interest of Church people in our foreign work.

THE LATEST issue of *The Iowa Churchman* contains an illustrated sketch of Trinity Church, Davenport, and a portrait of the Rev. Gasherie De Witt Dowling, the present rector. The history of the parish is traced from the first Church services ever held in Davenport, in June, 1837, down to the present time.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Lecture on Church History at St. Joseph.

AT A SPECIAL Lenten service at Christ Church, St. Joseph, on March 22nd, the rector, the Rev. Edward H. Eckel, gave a lecture on Henry VIII. and the Church of England, covering the ground admirably and showing the continuity of the Church from some three hundred years before St. Augustine's mission to the present time. The service was held primarily for those outside the Church. The service began with the Bidding Prayer.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Christ Church, Brooklyn, Clear of Debt—Prosperous Mission at Munson—Notes.

IT BECAME known at the services in Christ Church, Bedford Avenue, Brooklyn (the Rev. W. S. Chase, rector) on Sunday, March 22nd, that the rector's efforts to wipe out the debt on the rectory by Easter would be successful, and there was rejoicing thereat. The rector

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CONTENTS FOR APRIL.

The Propriety of Abbreviating the Liturgy, Part II., Penance, Via Mundi, Catholic Bishops (illustrated), The Divine Liturgy—Oriental Rite, The Difficulty of the Pro-Roman Movement, Editorials on the Terminus of the Catholic Movement, Vestments "Legal," "Extraordinary Acts and Exercises of Devotion," Abused Power, Notes and Comments, Sketches by Summit. The Strangers' Guide is also initiated in this number. Sent 50 cts. to THE AMERICAN CATHOLIC, San Diego, Cal.

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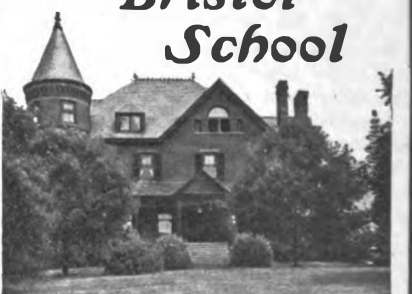
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WASHINGTON, D. C.

An Episcopal School for Girls. Home and College Preparatory Courses. Recent purchase of Chevy Chase French School on adjoining grounds affords a separate residence for students of French, where French is the language of the house. Music Professors from the Washington College of Music. Weekly sight-seeing parties. The location contributes to health and the enjoyment of all outdoorsports. Very attractive home life. Address Miss ALICE A. BRISTOL, Principal, Mintwood Place and 19th St., Washington, D. C.

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KEMPER HALL, Kenosha, Wis.

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

of this parish is much opposed to all forms of gambling and particularly gambling at the race track. He addressed the Young Men's Literary Society on this subject at the Bushwick Avenue Methodist Episcopal church on the evening of March 26th.

THE MISSION at Munson is progressing under the ministrations of the Rev. Roy Duffield. There is no longer room in private houses for those who attend the services and the Truck house has been engaged. The choir boys of St. Paul's school, Garden City, sing at the evening services.

THE REV. CHARLES E. CRAGG, rector of Trinity church, Northport, has been appointed by the Bishop one of the delegates to the Pan-Anglican Congress.

IT IS REPORTED that Mrs. Nicol Ludlow, owner of the Ludlow estate at Oakdale, on which St. John's church stands and which has been practically abandoned for some years, will pay for the restoration of the Church property.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

A Series of Special Sermons at St. Anna's, New Orleans.

A COURSE of four sermons is being given at St. Anna's Church, New Orleans, by the rector, the Rev. E. W. Hunter, at the invitation of the Catholic Club in that city, on the several subjects, "The Real Presence," "The Apostolic Ministry," "Human Probation," "The Inspired Scriptures." Speaking on the first of these subjects on Sunday, March 22nd, Mr. Hunter showed the Catholic foundation of the American Church and expounded the statement to which the Catholic Clubs give assent in regard to the doctrine of the Holy Eucharist. He proceeded to set forth that doctrine and more fully explained it in such wise as to be understood by Church people in general. The officers of the New Orleans Catholic Club, which has arranged this series, are: President, Mr. C. Stander; Vice President, Mr. W. J. Benson; Treasurer, Mr. W. E. DeArkland; and Acting Secretary, Mr. John Metzger.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Ladies of Augusta Make Present to Bishop.

ON THE OCCASION of his visitation to St. Mark's Church, Augusta (the Rev. Brian C. Roberts, rector), on St. Matthias' day, the Bishop was presented by the Armitage Club, an association of women for benevolent and other purposes, with a silver bread-box for use in Emmanuel chapel, St. Luke's Cathedral, Portland. The gift was in commemoration of the eighth anniversary of the Bishop's consecration.

MASSACHUSETTS.

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

Rev. Dr. Van Allen in New York—Deaths and Memorial Service—Prospective Church and Parish House at Dorchester.

THE REV. DR. VAN ALLEN of the Church of the Advent, Boston, went over to New York on March 28th to preach for three days at the Church of the Transfiguration. On Monday night he was the special guest of the Long Island Church Club at its annual meeting, where he delivered an address on "The Reformation." Returning to Boston, he delivered the Price lecture at Trinity Church, on which occasion his subject was "Some Errors and Superstitions, with Particular Reference to the Church of Rome."

MUCH SYMPATHY is being expressed for Archdeacon Samuel G. Babcock, whose mother, Mrs. Sarah Jane Babcock, died lately. She was a native of Newport, R. I., and was

in her 79th year. The funeral was held at Westerly, R. I., on March 25th.

MRS. CAROLINE POOLE JOHNSON, mother of the Rev. Frank Poole Johnson, assistant rector of St. Paul's Church, Boston, died on the morning of March 23d, at the family home at Woburn. In her younger days Mrs. Johnson was a well-known school teacher. She always had resided in Woburn.

ARRANGEMENTS are being completed for the formal institution of the Rev. Henry M. Saville as rector of the Church of the Ascension, Waltham, which will take place on May 18th. Archdeacon Babcock, acting for the Bishop, will conduct the office.

ON THE morning of April 26th there will be a memorial service for sailors lost at sea, at St. John's Church, Charlestown. The service will be under the auspices of the workers of the Sailors' Haven.

A CHAPEL and parish house are among the possibilities for the near future for the mission of the Epiphany, Dorchester, which is making such commendable progress under the leadership of the Rev. Thatcher R. Kimball. A lot of land comprising 5,000 square feet has been purchased and building operations will be begun as soon as circumstances warrant.

SERVICES at St. Paul's Church, Brockton,

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 at 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 Mischka, 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."

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Three Months

AT LAST DOCTOR FOUND CURE

"Our baby boy broke out with eczema on his face when one month old. One place on the side of his face the size of a nickel was raw like beefsteak for three months, and he would cry out when I bathed the parts that were sore and broken out. I gave him three months' treatment from a good doctor, but at the end of that time the child was no better. Then my doctor recommended Cuticura. After using a cake of Cuticura Soap, a third of a box of Cuticura Ointment, and half a bottle of Cuticura Resolvent he was well and his face was as smooth as any baby's. He is now two years and a half old and no eczema has reappeared. Mrs. M. L. Harris, Alton, Kan., May 14 and June 12, 1907."

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 FREDERIC WATSON, D.D., of Cambridge, England. With preface by the BISHOP OF ELY. 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. SHETTLE, 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

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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).

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SOUTHERN FARMING PAYS

Reports from the farm districts of Virginia and Eastern North Carolina go to show that the lot of the farmer there is decidedly a better one than that of the northern farmer.

With no bitter winter or scorching droughts—with a soil and climate second to none—the land produces three or four big crops a season, as against only one or two gathered by the northern farmer, who, by the way, is still shoveling snow-paths while the southern farmer is getting his first crop to market.

Everything grows—whether it be clovers, grasses, alfalfa or cotton—while the trucking crops are unequalled anywhere. One crop out, another in, repeated several times a season, is the rule—onions, peas, beans, potatoes, water-melons, cucumbers, and lettuce being a few of the big yielders.

In this belt are farm lands just opened up by the Norfolk and Southern Railway, and now offered on very easy terms to those wishing to settle and grow with the country. On account of repeated crops large acreage is unnecessary. Another advantage is a very early market backed by excellent marketing facilities. There are no floods, and irrigation is unnecessary. All these advantages, together with the prosperous condition of the country, insure success. Those interested should write for full information to F. L. Merritt, Land and Industrial Agent, Norfolk and Southern Railway, Citizens Bank Bldg., Norfolk, Va.

from which the Rev. F. B. White recently resigned, are for the present being conducted by the Rev. Louis De Cormis of Cambridge.

MILWAUKEE.

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

Quiet Day for the Woman's Auxiliary at St. Andrew's, Milwaukee.

A "QUIET DAY" was held by the Woman's Auxiliary on Wednesday, March 18th, at St. Andrew's Church, Milwaukee, conducted by the Rev. George F. Burroughs. There was a celebration of the Holy Eucharist at 10 A. M. The subject of the morning meditation was "Sin," and that of the afternoon, "Our Lord as Our Example."

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Personal Mention.

THE REV. R. W. PATTON, who represents the General Board of Missions, after a toilsome yet fruitful work in New Orleans, went over to Biloxi and spent a couple of days with his friend the Rev. C. B. Crawford. Although there chiefly for rest, Mr. Patton

made two addresses on the subjects of the Church and Japan, to good and appreciative congregations, in the old Church of the Redeemer.

NEW JERSEY.

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

Appointed Delegate to the Pan-Anglican Congress.

THE REV. HOWARD ERNEST THOMPSON, rector of St. Peter's parish, Freehold, N. J., has been appointed by the Bishop of the diocese a delegate to the Pan-Anglican Congress.

OHIO.

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

Quiet Day for Woman's Auxiliary—Plans for New Church at Mt. Gilead—Regulations as to "Three Hours' Service."

A QUIET DAY for members of the Woman's Auxiliary will be conducted by the Rev. Dr. John Henry Hopkins, rector of the Church of the Epiphany, Chicago, on Tuesday, March 31st, at Grace Church, Cleveland (the Rev. Chas. C. Bubbs, rector). Beginning at 10:15 A. M., there will be a celebration of the Holy

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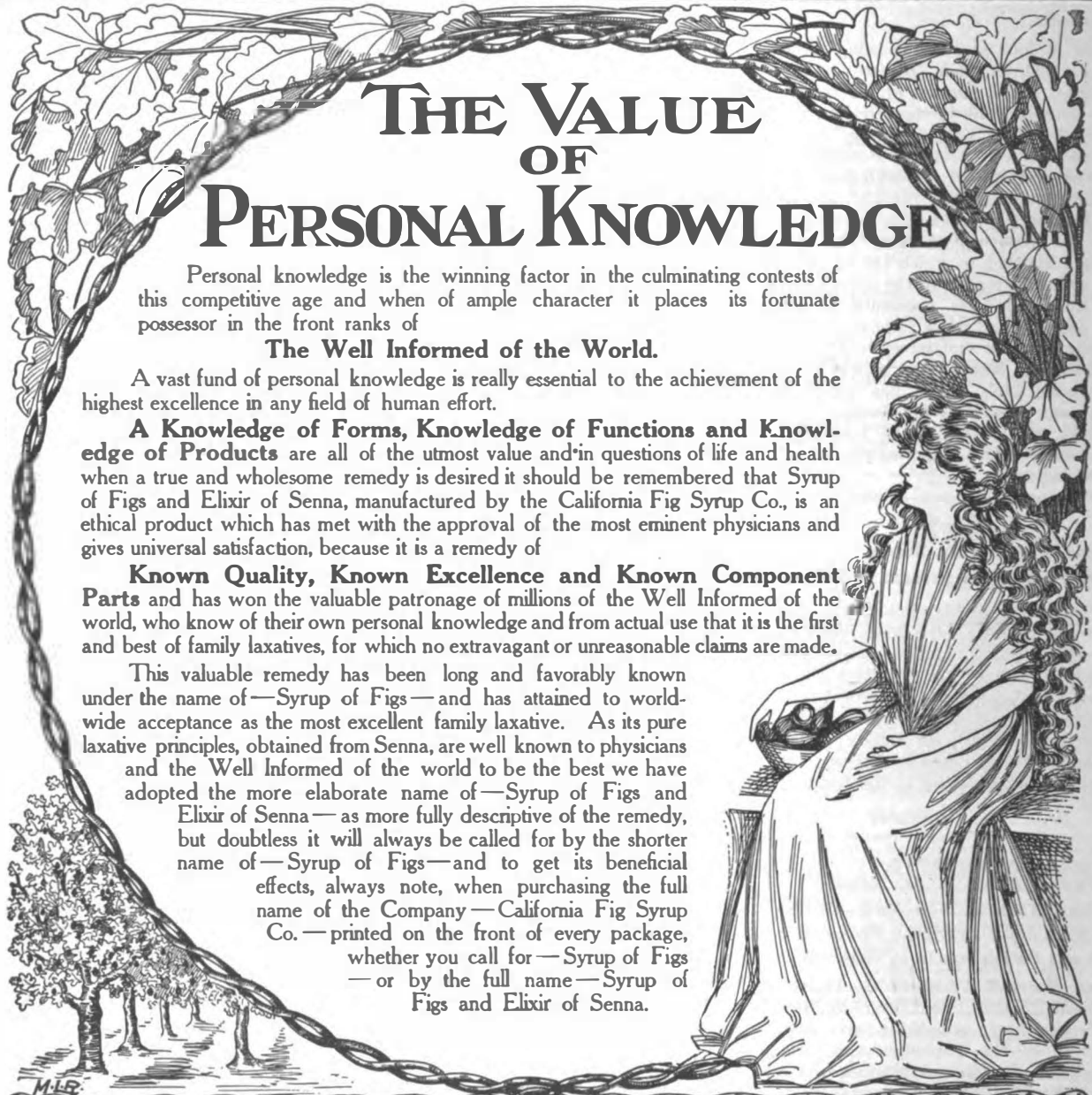
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Communion, at which Bishop Leonard will be the celebrant and the Rev. Dr. Hopkins will make the address. Luncheon will be served in the parish house, after which Mrs. Hopkins will make an address to the women present on missionary work.

PLANS have been prepared for the Church of the Transfiguration, Mt. Gilead, and the work of erection will soon be commenced. The plans provide for a Gothic building of cement blocks and half-timbered walls above the window sills, with a square tower, forming the main entrance. The basement will be finished for Sunday school and choir purposes.

SEVERAL years ago Bishop Leonard authorized for use in the diocese of Ohio the "Three Hours' Service" of Good Friday. In some parishes that service has been allowed to crowd out or overshadow in importance the appointed Prayer Book offices for the day. Bishop Leonard now withdraws his permission to use the "Three Hours' Service" in any case where it is proposed to substitute it for Morning Prayer.

ON THE morning of the Third Sunday in Lent, at Ashtabula, Ohio, occurred the death of the wife of the Rev. J. M. Forbes, rector of St. Peter's Church, in that city. She had been an invalid for some years. The Rev. Mr. Forbes was until recently the rector of Grace Church (South) Cleveland.

THE REV. WALTER RUSSELL BREED, D.D., rector of St. Paul's Church, Cleveland, is delivering a series of Sunday night addresses on the subject of "The Healing Power of Religion," which is attracting much local interest.

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

Former Baptist Minister Lay Reader at Enid.

MR. RICHARD KEMP, for four years a Baptist minister and a graduate of the seminary of that denomination at Newton, Mass., was recently confirmed, with his wife, by the Bishop of Massachusetts, and became a postulant for orders in that diocese. He was on March 1st transferred to Oklahoma, where he will become a candidate and serve as a lay reader, being at work in that capacity at Enid.

AN EXCELLENT pipe organ has lately been installed in Grace Church, Muskogee (the Rev. H. J. Llywd, rector). It is an instrument of unusual power and sweetness of tone for the expense involved.

PENNSYLVANIA.

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

Lenten Meeting of Diocesan Woman's Auxiliary—Philadelphia Parishes Maintaining Medical Clinics—Other Church News.

THE PENNSYLVANIA branch of the Woman's Auxiliary held its annual Lenten meeting in Holy Trinity Church, Nineteenth and Walnut Streets, Philadelphia, on Thursday, April 2d, at 2:30 P. M. The rector, the Rev. Dr. Tomkins, presided and addresses were delivered by Bishop Talbot, the Rev. E. M. Jefferys, the Rev. S. H. Bishop, and Mr. John W. Wood.

TWO PHILADELPHIA parishes—St. Stephen's (Rev. Dr. Grammer, rector), and the Church of the Crucifixion, African (the Rev. Dr. Phillips, rector) are maintaining weekly clinics and classes for the study of tuberculosis and to aid and treat persons afflicted with the dread disease. Already great good along these lines has been accomplished at these two centers.

THE FUNERAL of Thomas Wanamaker, who died in Paris on March 1st, took place at the grounds of St. James' the Less, Falls of Schuylkill, on Saturday, March 28th. The deceased was a son of the Hon. John Wanamaker, ex-Postmaster General.

ON THURSDAY, March 26th, Dr. David D. Wood, the noted blind organist, celebrated the forty-fourth anniversary of his connection with St. Stephen's Church, Tenth Street, above Chestnut, Philadelphia, as organist and choirmaster.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Passion Play Used to Good Effect at Troy.

MOVING PICTURES of the Passion Play, with lectures, have been among the means used by the Rev. Edward S. Doan, rector of Trinity Church, Troy, Ohio, for spreading among the people of that city the great truths of the Incarnate Life which began at the Annunciation. These pictures were exhibited in a large store-room. At one afternoon lecture there were over two hundred boys and girls present. On the closing night, when the attendance reached over two hundred, Dr. Doan took occasion to speak a foreword as to the reasonableness of the Virgin Birth, stating that "Christ came as He did because He was the Son of God and always existed in the eternal relationship of the Blessed Trinity.

TENNESSEE.

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

Proposed Improvement to St. Ann's, Nashville.

A MOVEMENT has been started among the congregation of St. Ann's Church, East Nashville, to remodel the Church building and build a tower, and good progress is being made. As yet the amount to be expended on the building has not been decided on, but it is understood that the front of the building will be moved out about ten feet nearer

WHAT ABOUT A COOK-STOVE?

Now that summer time and "dog-days" are just ahead, everybody who "summers" at home, is considering how to simplify things and get the most comfort out of an uncomfortable situation.

We interview the ice-man; order thin clothes; plan to ease up here and relax there; but more than likely forget the one most important item in the whole hot-weather scheme—some means of doing the family cooking without the insufferable heat of a coal fire in the kitchen.

Everyone with experience knows how tiresome it is to stay in a stuffy room to prepare a meal, let alone the doing of a big baking. But everyone doesn't know how very easy it is to change a hot kitchen to a cool one, and do better cooking at the same time. Just add to your list of summer conveniences a New Perfection Wick Blue Flame Oil Cook-Stove and you've done all that any one can do to lessen hot weather discomfort.

Wouldn't it be fine of a summer morning to step in the kitchen, put on the kettle, broil the steak, bake the muffins, filter the coffee and give the breakfast call in one fourth the time you'd take to do it all on a coal stove?

And wouldn't it be fine to be as cool when the breakfast was prepared as when you first entered the kitchen?

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MR. T. E. SMITH, Jr., Akron, Ohio.

the street to enlarge the auditorium, and the small cupola which now surmounts the roof will be replaced by a large Gothic tower which will be more in harmony with the prevailing architecture. The desired changes are in the hands of the architect. They have been discussed by the vestry, and as soon as the plans are completed they will be submitted to the congregation.

WASHINGTON.

No Longer a Pro-Cathedral—Work of the Babies' Branch of Woman's Auxiliary—Clericus Listens to Address on Missions—Meeting of Sunday School Institute—Notes.

Now THAT the diocese is bereaved of its beloved Bishop, the pro-Cathedral no longer exists, the Standing Committee having decided that the relation ceased with the death of the Bishop. This means that the Church of the Ascension is no longer pro-Cathedral. This action will leave a clear field to the next Bishop in this matter. But as the little sanctuary and other buildings at the Cathedral close and the Cathedral organization are complete and in running order, many people think a pro-Cathedral under such circumstances a little peculiar. However, the rector of the former pro-Cathedral, now the Church of the Ascension only, the Rev. J. Henning Nelms, will be instituted into the rectorship of said church, Sunday morning, April 5th, by Canon Harding, acting in the vacancy in the episcopate.

THE NINTH report of the Babies' Branch of the Woman's Auxiliary of this diocese has just come out in the form of an attractive booklet. The statistics are most interesting, showing that 348 Little Helpers have contributed \$181.34. Thirty-seven parishes in the diocese have a Babies' Branch and the largest roll is St. Stephen's, Washington, with 32.

THE CLERICUS met on March 17th at the residence of the Rev. Dr. Roland Cotton Smith of St. John's church. The main feature was the address by Rev. Reese F. Alsop, D.D., on "Missions." Dr. Alsop has recently made a tour of inspection around the world and so speaks from the standpoint of a careful observer. He made a magnificent appeal. "Tell the mission story like that all over the country, Dr. Alsop," said a clergyman, "and you will solve all financial questions. Men can't help giving when such a story is told. It touches all hearts, and sets us all longing to help that work which is so manifestly God's work."

THE REGULAR meeting of the Sunday School Institute was held March 19th instead of the 17th, as usual, the change being necessary to avoid conflict with the lecture on "Virgin Birth," by the Bishop of Chicago. The first paper was the most able presentation of "Devotional Training of Sunday School Teachers" heard in this city for many years. The Rev. F. B. Howden of St. John's, Georgetown, was the author. This being the first meeting of the Institute since the death of our beloved Bishop, touching remarks were made by the Rev. Messrs. Howden, Devries, and Thompson, who were more or less closely associated with him, the Rev. Mr. Howden having been his assistant at Calvary Church, New York. A committee was appointed to draw up suitable resolutions. The next paper was read by the Rev. Charles H. Holmead of St. Paul's, Washington, on "Children's Services and Sunday School Devotional Exercises." The Rev. W. L. Devries presided in the absence of the Rev. Dr. Harding, the president.



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It was before the day of **SAPOLIO** They used to say "Woman's work is never done."

CANADA.

Interesting News Notes From the Various Dioceses.

Diocese of Niagara.

MUCH REGRET was felt in Hamilton at the news recently received that the Rev. Canon Wade had been stricken with paralysis of the throat, while away for a holiday tour in the Mediterranean.—ARRANGEMENTS are going forward steadily for the convention of the St. Andrew's Brotherhood, to be held in Hamilton in October next.

Diocese of Columbia.

BISHOP PERRIN hopes during his approaching visit to England to interest many in the work of the "Columbia," the coast mission boat, doing such good work under the management of the Rev. Mr. Antle. A very appreciative address was made to Mr. Perrin on behalf of the diocesan Woman's Auxiliary, with good wishes for the journey of the Bishop and herself.

Diocese of Huron.

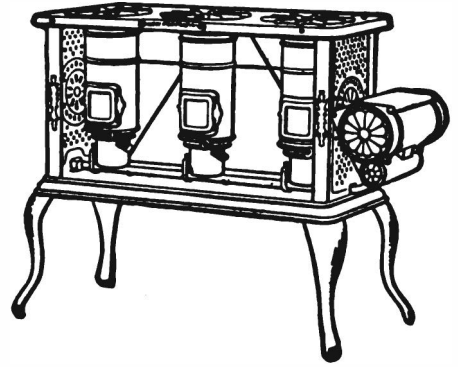
A NUMBER of the diocesan clergy were present at the consecration of St. James' Church, Brooke, in March. The service was conducted by Bishop Williams. The church is a fine one, built about four years ago, and is now free from debt.—A GREAT effort is to be made to strengthen the finances of Huron College. The jubilee of the institution is to be celebrated in five years, and an endeavor is to be made to raise an endowment fund of \$50,000 by that time.

Diocese of Rupert's Land.

THE RURAL deanery of Brandon, at the last meeting, after having discussed "The Church's Ministry" in connection with the Pan-Anglican programme, placed on record the following conclusion: "That in the question of orders there exists to-day in our country the strongest possible reasons for holding most firmly to the truth indicated by the phrase, 'Apostolic Succession.'"

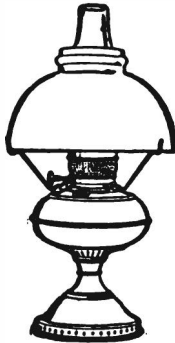
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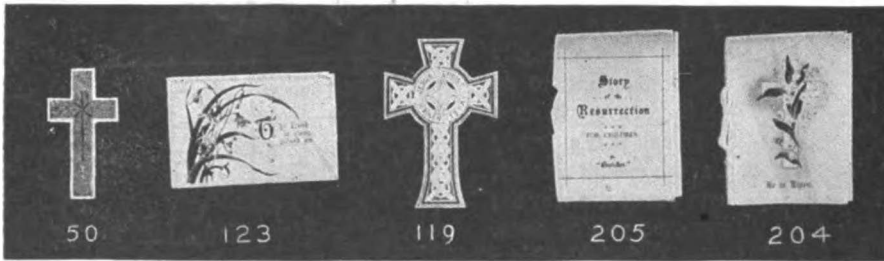
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We can supply the following numbers:

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50—Illuminated Latin Crosses, "Jesus Lives"—"Alleluia!" Lithographed in Colors and Gold. $3\frac{1}{2} \times 2$ inches. 3 cts. \$2.50 per hundred.

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- 203—Leaflets, Parchment Covers with Illuminated Pansy Designs in Color and Silver, tied with Silk Cord, verses by Monsell and F. R. H.
- 204—Leaflets, Parchment Covers, Illuminated Cross and Lily Designs in Color and Silver, tied with Silk Cord, verses by Blackersth and H. M. Burnside.
- 205—"Story of the Resurrection," for children, by "Gretchen," 8-page Booklet, printed Red and Black, Parchment Covers, tied with Red Ribbon.
- 206—Leaflet, Parchment Covers, Churchly Designs in Silver, Blue and Red, tied with Silk Cord, appropriate verses by "Gretchen."
- 209—Booklets, Embossed and Hand Decorated Covers, dainty Sweet Pea Designs in Color, tied with Silk Cord, specially selected Easter verses.
- 211—Leaflets, Hand Decorated and Embossed Parchment Covers, Illuminated Violet Designs, tied with Silk Cord, Easter verses, "Alleluia!"—"Glory be to Jesus," etc.
- 217—Leaflets, Illuminated Parchment Covers, "Let us Keep the Feast, Alleluia," Deckled Edge, tied with Silk Cord, appropriate Easter greetings.
- 218—Leaflets, Parchment Covers, Illuminated and Silver Churchly Designs, tied with Silk Ribbon, Easter verses by "Gretchen."

10 CENT SERIES—Continued

- 219—Leaflets, Parchment Covers, Illuminated Churchly Designs, tied with Colored Silk Ribbon, verses by Keble and Canon Liddon.
- 221—"The Resurrection Story of the Blessed Eucharist," 8 page Booklet, Parchment Cover, printed Red and Purple, tied with Red Ribbon.

15 CENT SERIES

- 305—Leaflets, Hand Illuminated Parchment Covers, Blue Bell Designs in Color and Gold, air brush shading, tied with Silk Cord, appropriate Easter verses.
- 307—Leaflets, Hand Illuminated Parchment Covers, with Silver Crosses, Hand Painted Floral Designs, and dainty air brush effects, tied with Silk Cord, verses by F. W. Faber, D.D.
- 308—Leaflets, Hand Illuminated, Parchment Covers, Embossed Silver Crosses, Hand Painted Ivy and Violet Designs, tied with Silk Cord, Easter Hymns.
- 309—Leaflets, Parchment Covers, "I am the Resurrection and the Life," in Silver, with Hand Painted Floral Designs, Forget-me-nots, etc., air brush shadings, tied with Silk Cord, appropriate verses.

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- 1 dozen (assorted) of the 5 cent Series for 50 cts. (100 assorted for \$4.00.)
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4 styles Crosses, size 6×3 inches, easel back. 4 cards assorted, 10 cts. In larger quantities at rate per hundred of \$3.00.

EASTER CROSSES

Easter Cards cut out cross shape, floral decoration, with Easter greetings. Sold at the rate of \$1.50 per hundred in any quantity desired.



Sterling Silver Cross,
with clasp pin. 25 cents each,
\$2.50 per dozen.



12 Karat Gold Rolled Cross,

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These Crosses are of Roman Gold and Hand burnished edges. They are of high grade and very handsome.

All the Silver Crosses are lacquered and will not tarnish.

Gold Rolled Cross 12 karat, 70 cts. each; \$7.25 per dozen. The cuts represent full size crosses.

RAPHAEL TUCK'S SPECIAL Easter Cards

The following six numbers of Tuck's Easter Cards were made last year, but are new in our stock, and sold at half price or less. ALL 10 CENT CARDS. Now selling for 5 cents each, or 50 cents per dozen. \$4.00 per hundred.

- No. 633—Size $3 \times 5\frac{1}{2}$ inches. Embossed Cross and Flowers. Verses by H. M. Burnside. Ribbon tied.
- No. 648—Size $3\frac{1}{4} \times 5$ inches. Verses by H. M. Burnside.
- No. 649—Size $5 \times 3\frac{1}{2}$ inches. Hand painted floral cover. Easter verse, by Burnside.
- No. 660—Size $2\frac{1}{4} \times 5\frac{1}{2}$ inches. Beautifully embossed silver cross and spring flowers. Verses by Burnside.
- No. 664—Size $2\frac{1}{4} \times 4\frac{1}{4}$ inches. Embossed cross in shades of blue. Verses by Burnside.
- No. 666—Size $2\frac{1}{4} \times 5\frac{1}{2}$ inches. Handsome embossed silver cross and floral design. Verses.

The above are Tuck's highest grade Cards, offered at bargain rates.

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. Six cards in packet, 25 cents. Sold only in full package, except as noted in "Sample Package."

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- No. 1028—White Cross on silver background, with passion flowers, callas, etc., intertwined.
- No. 1031—Pansies embossed on silver background, white panel with greetings.
- No. 1033—Slender silver embossed cross, with wreaths 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.

SPECIAL POST CARD No. 32

Assorted Post Cards in boxes of 100 Cards (sold only in full boxes), at the very low rate, per box, \$2.00. This assortment is attractive for Sunday School use.

EASTER BOOKLETS

A dainty series, size $2\frac{1}{4} \times 3\frac{1}{2}$ inches, very handsome embossed and lithographic covers in bright floral colors, with six pages of appropriate verse and Easter text, illuminated with sprays of spring flowers in colors. These booklets are very nice for class presents or for individual use, being chaste and desirable. Price in full boxes assorted, of 25 booklets for \$1.00. Per dozen, 50 cents. Sample copies, 5 cents.



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The same style pendant, heavy gold electro plate, 35 cents, \$3.50 per dozen.

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