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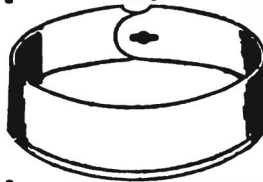
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## THE POWER OF PRAYER.

FOR THE THIRD SUNDAY AFTER EPIPHANY.

IN the Gospel of last week our Lord manifested His power over the inanimate; to-day He shows His control of the animate. He stands before us as the great Physician, and fulfils the prophecy, "Himself took our infirmities and bore our sicknesses." His sufferings upon the Cross prove that pain exists in this world as a stern reality. Those who deny it choose for their premises falsehood, heresy, and unreason. The denial ultimately results in supreme selfishness. We cannot fathom the mystery of suffering, and nothing is really sufficient for the pathos in our lives but the infinite pity of the All Wise Healer. We pray in the collect that God would look upon our infirmities, and stretch forth His right Hand to help us.

"Thy Right Hand be stretched out,  
Thy Left be round about  
In every peril that we meet!  
And O, good Lord, at last,  
Our many wanderings past,  
Give us to see Thy realms of light."

The Sermon on the Mount being ended, our Lord, followed by a multitude, came down the vine-clad hillside, and when near the city of Capernaum was approached by a leper, who worshipped Him, saying: "If Thou wilt Thou canst make me clean." Our Lord touched him, not shrinking from the tainted flesh, and a new life thrilled through his veins. This marvelous cure, by the simple touch of the Master, intensified the interest of the people, but they were to witness a greater one. As they entered into our Lord's own city the Gentile centurion came to Him, beseeching that He heal his servant. At the offer of the Master to accompany him his faith transcends the ordinary, and he exclaims: "Speak the word only, and my servant shall be healed." This was a faith which surpassed any our Lord had met with among His chosen people, and He replied: "As thou hast believed, so be it done unto thee." In that hour the palsied servant was made whole. After these two miracles our Lord was obliged to remain outside the city, for the excitement became too great, and in the desert the people came to Him (St. Mark 1: 45).

Faith in prayer is one of the practical lessons to be learned from the teachings of to-day. It was in the still, sweet hour of prayer that the saints of old gained the power to endure, as seeing Him who is invisible. We have before us the two typical kinds of prayer: the first, where the suppliant pleads for himself; the second, where the petition is offered for another. The latter opens out before us the vast subject of intercessory prayer. It called down an angel from heaven to release St. Peter from prison. St. Paul says, "Ye also helping together by prayers for us." William Law, in his *Serious Call*, tells us that "the first followers of Christ seem to support all their love, and to maintain all their intercourse, by mutual prayers for one another." It is considered a sign of life in the soul when people pray for their own wants; but to pray for all mankind, and the Church at large, is said to be an indication of the more abundant life.

The most potent factor in bringing about the union of the three branches of the Catholic Church, that much desired end, will be that of prayer. In that day the great wish of our divine Intercessor, that we all may be one, will have its fulfilment in an outward and inward union.

C. F. L.

THE DISPOSITION to see the worst instead of the best grows on one very rapidly until it ultimately strangles all that is beautiful and crushes out all that is good in himself. No matter how many times your confidence has been betrayed, do not allow yourself to sour, do not lose your faith in people. The bad are the exceptions; most people are honest and true and mean to do what is right.—*Success.*

### THE LORD'S DAY, OR THE SABBATH?

ALL earnest Christians are deeply interested in the proper observance of Sunday. Anyone to whom our holy religion is more than a name should do everything in his power to keep the first day of the week from desecration or secularization. The outlook in this respect is more hopeful to-day than in the recent past. In many ways popular attention is being drawn to the great peril of our country deteriorating into a practical heathenism through the indifference of good citizens on this most vital point. Public sentiment is being aroused through various "Sabbath Associations," and many who can only by courtesy be called Christians are joining with true believers to rescue this bulwark of religion from the assaults of the world, the flesh, and the devil.

Grateful as we are for all sincere efforts to counteract this evil and accomplish this good, we cannot fail to recognize the fact that a good cause is often weakened by a poor argument. While Churchmen deeply sympathize with the efforts to reclaim Sunday from desecration, they cannot accept the lines on which much of the argument is conducted. Plainly speaking, the use of the word "Sabbath" in the title of the various associations fails to enlist the sympathy of Catholic Christians, and has been, we think, an element of weakness in a good cause.

In the first place, "Sabbath" should not be used as the title of the Lord's Day, or Sunday, because the day is not the Sabbath. The use of the word is misleading and untrue. It does not answer the objection to say that we mean "Sunday" when we say "Sabbath"; that Sunday is the Christian Sabbath; that they are merely two words for the same thing. The reply to this is that words are things; that we use words to express our ideas, not to conceal them; so, any title that does not clearly say what it means to say is to that extent immoral, and lends an element of weakness to a strong cause. Character is shown in small things as well as in great.

If it were, however, merely careless usage growing out of an easy spirit of acquiescence that leads to the popular use of this title, we might pass it over with a mere word of regret. But we are convinced that the title is meant to be more than a mere equivalent to Sunday, or Lord's Day. However unwittingly, it carries with it an argument, and is intended by many to be in itself an argument. Consciously or unconsciously, it colors the whole question, and Catholic Christians who join in "Sabbath" observance societies take a lower and weaker position than they would take if it were a question of "Sunday" observance. And in this day, when all sorts of cheap schemes for reunion are in the air, it is well that Church people should stand firm even on what others may consider to be trifles.

AN HONEST CONSIDERATION of the use of the word "Sabbath" as applied to Sunday will show us that the originators of it were very far from considering it as equivalent to Sunday. To those who have never stopped to consider it, the assertion that there is not in Holy Scripture the slightest trace of the identification of the Sabbath with the Lord's Day may seem startling. Yet any Sunday school child can verify it. The earliest Christians, being Jews, were bound to keep the Sabbath and observe the Law; which they did devoutly as long as the Temple stood. They kept the Fourth Commandment as literally as did other Jews. But from the very night of Easter Day they began to keep the first day of the week as a day of solemn assembly and worship in commemoration of the Saviour's Resurrection. This glorious festival was to the Apostolic Church a day of rest only so far as rest was necessary in order to worship. There was not the slightest thought of applying the Fourth Commandment, whether with or without its pharisaic accretions, to the Lord's Day. Our Blessed Lord's comment on the Sabbath being "made for man, and not man for the Sabbath," was taken to apply, as He intended, to the seventh day and not to the first. If anyone in apostolic days had used it as a text in order to urge Christians to keep Sunday holy, his sermon would have been received with derision.

That the observance of the Sabbath was no part of their duty as Christians is clear from the fact that when Gentiles were brought into the Church they were never compelled, even temporarily, to keep the Sabbath. But in every congregation of Gentile converts they "came together on the first day of the week to break bread." When God showed, by the destruction of the Temple and the consequent abolition of the Jewish sacrifices, that the Old Covenant had at last "vanished away," then the Hebrew Christians naturally felt released from their lingering observance of the Sabbath. We do not find the slightest

trace that they then transferred the Sabbath from the seventh day to the first. They simply ceased to keep the Sabbath, and continued to keep Sunday as they had kept it from the beginning.

Dr. Hessey, in his monumental work on *Sunday* (Bampton Lectures, 1860), shows that for fully three hundred years there is not the slightest trace of any identification of Sunday with the Sabbath, nor any Sabbatarian argument used to enforce upon Christians the observance of the Lord's Day. And when, by the decree of Constantine in A. D. 321, Sunday was made a legal holiday and a certain cessation of work was made binding upon all subjects, it was not looked upon as in any sense a reestablishing of the Jewish Sabbath, but only as doing proper honor to the great feast-day of the Christians.

The Fourth Commandment was never dropped out of the Decalogue by the early Christians. It kept the place historically that it had always held. But there is no trace anywhere of arguments to prove that its obligations had been transferred to Sunday. It is, however, natural to infer that in so far as it had been a day of holy observance for the worship of Jehovah, the spirit of it was unconsciously transferred to the day that the Church observed for the worship of the Son of God. So, while in its liberal requirements they ignored the Fourth Commandment, in its Christianized spiritualization they may be said to have kept it. Sunday was kept then, as all Catholic Christians are supposed to keep it to-day, not as a transferred Sabbath, or as a substitute for the Sabbath, but as being analogous to the Sabbath and partaking somewhat of its spirit.

After the time of Constantine the use of Sabbatarian arguments for the enforcement of Sunday observance gradually grew up, until in the Middle Ages the two seemed in argument to be largely identified.

AT THE REFORMATION period both the Church of England and the great Protestant reformers placed the observance of Sunday on its proper historical basis. But with the rise of that strange perversion of Protestantism known as Puritanism there came in for the first time a complete, literal Sabbatarianism. Puritanism was in many respects more a religion of the Old Testament than of the New. Many of its adherents were more strictly followers of Joshua the son of Nun than of Jesus the Son of God. And in no way was this more forcibly shown than in the Judaic enforcement of the Sabbath. The Sunday of the early Christian centuries was wiped out, along with Christmas, Easter, and other Catholic observances.

So firm a hold did this identification take on the popular mind both in Old England and New England that much of the phraseology and thought has come down to our own day. This is most conspicuously seen in the present use of the word "Sabbath" for Sunday in popular religious speech, and in the titles of the various "Sabbath observance" associations. So that we seem to have presented to us the alternative of a Judaic Sabbath, enforced by Old Testament arguments, or a secularized, heathen Sunday. This is, as we have said, an element of weakness in our struggle to rescue Sunday from secularization.

It would, however, be unfair to say that this false basis of Sunday observance has been the cause of the greatly increased secularization of Sunday. That has come largely from that increased worldliness in all classes which is the inevitable result of a rapid advance in mere material civilization. The body and mind of the modern man have outgrown his spirit, and things spiritual have been thrust aside.

The position of Protestant teachers on this matter in our day has been inconsistent. The flood of liberal ideas which accompanied this modern growth of worldliness has forced them, almost unconsciously, from their old Sabbatarian position, so that to-day the Old Testament Bible argument has largely been abandoned. And for those who have not the authority and reasonings of the Church to fall back on, the argument has become largely utilitarian. First, we are told that man needs one day of rest in seven for doing his best work in the world. We find, we are told, the Fourth Commandment written in man's nature, and if we ignore it we must pay the penalty of mental and physical break-down. Then, as supplementary to this, we are told that Christians should cultivate their souls and remind themselves of a higher life by meetings for religious instruction, for prayer and praise, and for general spiritual edification.

All this is very true and is entirely satisfactory reasoning, as showing the great desirability and even the necessity of such a day as Sunday. But it is entirely inadequate to supply any

moral motive-power that would be binding upon the conscience to keep Sunday in a Christian way.

IN RESPONSE to the above the modern man or woman might say: "I quite agree with you that we should have a Sabbath rest. And I will make it a real Sabbath by sleeping late, eating a late breakfast, lolling over the Sunday papers, and, after a good dinner, and devoting the afternoon to such exercise and amusement as may seem worth while, going to bed early; leaving religion out entirely, unless the sermon or music at some near-by church is sufficiently attractive to draw me out in the evening." Those who are young and lively may take some popular excursion that makes of the day of rest a long stretch of nerve-racking dissipation. If it is merely a day of rest you give our modern man, he will claim a right to spend it as he pleases. If you tell him that he should go to church to hear a sermon, he may reply: "I can read as good a sermon in my Sunday paper or in some book." If it is worship: "I can sing and pray just as well at home, if I care to." And modern Protestantism is kept on a strain to devise some Sunday novelty to tempt the surfeited palate of an indifferent public.

To us it seems that the only adequate motive is to be found by going back to the primitive Christian and Catholic position, and making it a question of absolute loyalty or disloyalty to Christ and His Church. The first Christians believed that Christ rose from the dead on the first day of the week, and they came together on that day to show that they believed in Him and His Resurrection. Those who came believed in Him and obeyed His Church; those who did not come did not believe in Him, and ignored His Church. The day marked the fact. Those who kept it were Christians, those who did not keep it were not Christians. But not merely was it by coming together that they showed their loyalty, but by the purpose for which they came together, namely, "to break bread"; that is, to worship Christ as present, to plead His Sacrifice to His Father, and to feed upon Him to eternal life.

To-day the one abiding proof of the Resurrection of Christ is that this day has always been kept holy by those who believed that He rose upon this day. This stamps the day as the Lord's Day. He said, "Do this in remembrance of Me." This has always marked the way in which His Church has kept His day; namely, by obeying His command. "The disciples came together on the first day of the week to break bread." That has been from the first the one purpose for which Catholic Christians have come together. All else was but subsidiary to that; prayer, praise, Scripture reading, preaching—all centering around the holy Food that marked the Risen Lord's sacramental Presence.

Apart from this two-fold argument all other arguments are weak and inadequate. If Sunday is a day of rest, I can rest at home. If Sunday is a day of instruction, I can read sermons at home. If it is a day of prayer and praise, I can pray and sing at home. But if it is a day on which to meet and worship my risen Lord, I cannot meet Him at home. I cannot show my loyalty to Him by staying at home. I cannot proclaim His Resurrection by staying at home. I cannot plead His atoning Death according to His ordinance by staying at home. I cannot adore Him sacramentally present by staying at home. I cannot feed upon His Body and Blood by staying at home.

IF THIS BE URGED as the true motive for keeping the first day holy, namely, that it is the Lord's Day and keeping it is a badge of loyalty to Him, specially keeping it in His appointed way, then we have a solid foundation of Scriptural and Catholic tradition on which to build our arguments against the secularization and desecration of the day. If loyal self-compulsion makes it obligatory upon us to keep the first and best part of the day thus holy, will not sincere consistency lead us to keep the remaining hours in a spirit worthy of this holy beginning? St. John was "in the spirit" on the Lord's Day, and we should carry with us from our Eucharistic worship such a spirit as will keep us from all occupations and relaxations that are contradictory to His Spirit.

The very fact that it is the first day should indicate that it is to be a day of recreation and not of dissipation. We rest from slavish toil, it is true, but in order to revive and invigorate the higher faculties of our nature, so that we may carry with us to the labors of Monday and throughout the week, minds and characters tuned to higher things. The later hours of the day may be given to strengthening the ties of home and family, the renewing of the ties of blood and relationship, the visiting and ministering to the sick and neglected. Any relaxations or

amusements that we permit ourselves should not be such as would put us out of tune with the purpose of the day. Additional services, Sunday school work, Bible classes, while not of binding obligation upon Christians as a whole, are right and good for those to whom the call and opportunity may come thus to do good to one's self and others.

As to a legal and compulsory keeping of the Lord's Day, we have a right to prohibit such private occupations as will prevent the quiet observance of the day by one's neighbors, and also such public amusements as would place a temptation before the young to secularity and dissipation. Further, we have a right to enact and enforce such laws as will give, so far as possible, every class in the community an opportunity for worship, rest, and quiet recreation. In this effort all good Churchmen can join with our fellow-Christians in building up such a strong public opinion as will rescue the Lord's Day from secularization, and make it more and more a sane, healthful, and soul-invigorating Sunday.

TWO correspondents in last week's issue pointed out the care that should be exercised in the choice of Missionary Bishops, both reminding us that the judgment of persons familiar with any field should be permitted to determine the election. Private letters to the editor also urge us to give expression to the caution that men not familiar with Western life should not, ordinarily, be chosen for Western Missionary Bishoprics. A misfit Bishop, it will readily be understood, is a most serious deterrent to growth of the Church anywhere, but particularly in a Missionary District, where everything is as yet unformed.

Here is a tangible illustration of a double handicap upon our work that could be removed by the establishment of the Provincial System; a handicap of unnecessary expense and a handicap against intelligent choice. In order to elect Missionary Bishops for Wyoming and Western Colorado—western districts that adjoin each other—a majority of the one hundred Bishops from all parts of the American Church must, at their own expense, travel to New York, and find board and lodging thereat for several days; and the Bishops from that section most directly interested, whose advice ought to be of particular value, must travel the entire width of this broad continent for the purpose, at a cost that is a serious burden to them.

And what is gained by this huge and expensive gathering of the entire House of Bishops? Both these Missionary Districts are in the Sixth Missionary Department. At perhaps five per cent. of the cost of convening the House of Bishops in New York, the nine present Bishops within the Sixth Department could, if they had the authority, meet in Denver or elsewhere and make choice of two Missionary Bishops, quite as efficiently as the whole House can choose. These are the Bishops who know the field and the work, and whose opportunity to select fit material to supply the vacancies is quite sufficient. If, then, the usual procedure of confirmation of the election by all the Bishops and the Standing Committees through the mail were followed, there would be ample protection against serious mistakes. In the coming session most of the Bishops will have the opportunity only to cast their ballots, and for the most part they cannot even be acquainted with the gentlemen for whom they vote.

As it is, we believe this single illustration of the unnecessary expense at which we now require our work to be done is sufficient to commend the Provincial System to practical men, and of course many other advantages can easily be shown. It is true, however, that these concrete matters should be embodied in the canon creating the system. We are convinced that a considerable factor in the defeat of the proposed canon in 1907 was the vagueness of its provisions, which failed to show sufficient practical utility to justify the creation of new machinery.

THE YEAR 1908 has been unusually full of events expressive of the remarkable progress which the cause of peace is now making and the powerful hold which it has on the world. In no twelvemonth that we remember have the evidences been so numerous of the growing prevalence of a new spirit among the nations—the spirit of justice, of respect for others, of friendliness, of helpfulness and co-operation, of patience and forbearance, of reliance on reason and moral force. Much of what has taken place in this field has evinced a sincere love of peace and a devotion to the principles and policies on which peace, if it is to stand, must rest. Other years have perhaps had greater single events, as the Hague Conference of 1907, but the year just completed was constantly surprising us with the unexpected in the direction of regard for peace, and the determination to preserve and strengthen it.—*Advocate of Peace.*

## LLANTHONY ABBEY AND THE BENE- DICTINE COMMUNITY

### Increase of Postulants at Caldey Necessitates New Chapel and Dormitory

#### THE CHURCH AND PRESENT-DAY CONDITIONS

Various Matters Treated of in Circular Letter to the Members of the  
E. C. U.

#### OTHER ITEMS OF ENGLISH NEWS

The Living Church News Bureau |  
London, January 5, 1909 |

AT the time of the decease of Father Ignatius there was a widely circulated report in the newspapers that Llanthony Monastery and estate had been left to the Benedictine Community at Caldey. We have since seen, by the publication of the founder's will, that such is not the case. Dom Aelred Carlyle, Abbot of Caldey, in his Community Letter in the December *Pax*, explains how this false rumor arose. He writes:

"The report that we were beneficiaries under the will arose in consequence of a paragraph which appeared in the *Life of Father Ignatius*, published by Methuen in 1904. This paragraph was written when the possibility of our return to Caldey was very remote and we had no permanent home of our own. The Reverend Father was always very interested in our work, and just at that time, as he had no one with him at the monastery but Father Asaph, he was anxious about the future of Llanthony. He thought that it might be possible for us as a community to go to Llanthony; but it was found difficult to agree upon conditions satisfactory to both parties. Then came the offer of Caldey, which was felt to be more suitable for us in every way."

Continuing, the Abbot says:

"It is difficult for me to write about one whom I loved and revered very much as a personal friend, but with whose point of view I could not always agree. Our work began quite independently of Father Ignatius, and I did not even see him till after I had made my own profession under the Benedictine Rule. The power of the Father's personal love for our Lord always greatly attracted me, but his strong convictions about the Religious Life were very different to mine, who had been so differently trained. I never had to fight the same battles he encountered at the beginning of the Religious Life in England; and I confess that the pronounced opinions he had formed during fifty years of struggle did not appeal to me as a man so much younger than himself, who, not possessing his wonderful gift of oratory and missionary power, desired only to lead the Contemplative Life in a community established under proper authority. Father Asaph has been to stay with us several times, and we shall watch his work at Llanthony with great interest and sympathy."

In connection with the passing away of Father Ignatius, Abbot Carlyle has been asked several times what would happen to Caldey in the event of his decease. His reply is as follows:

"Our friends may like to know that upon the completion of the purchase the whole property was at once vested in a trust consisting of solemnly professed members of this community. A great deal of care was taken, acting under expert advice, to safeguard the stability of the community and to ensure the preservation of Caldey to the Church of England. My death could make no difference to the carrying out of this trust."

It will be welcome news to the many friends and well-wishers of the Caldey Benedictines, from what the Rev. the Father Abbot further writes in the current number of *Pax*, that in the Community, as well as in the island, there has been increasing stability, and the number of postulants for the next twelve months bids fair to outnumber that of any previous year. But in order not to refuse good postulants, they must have some additional accommodation at the temporary monastery. Their pressing need is a new chapel more suited to the size of the community. This they propose to build on at the end of the present chapel, then make the latter the vestment room, and the present vestment room a dormitory; this will enable them to take six or eight more postulants. They hope to begin building the chapel about February 1st, and wish to complete it before the summer, if possible. The monks will do some part of the work themselves, and intend to be their own contractors and clerk of works. The new chapel is to be built of limestone, and will be absolutely plain and severe. In building the altar, the Abbot wants to try and carry out a long-cherished plan; and in this he seeks the help of those who live on, or near, the sites of the old ruined monasteries in England:

"Our idea is to build the altar of stones from these ruined sanctuaries; only one small stone from each monastery. . . . I do not ask people to rob the old ruins, nor add to the work of destruction

by pulling down even one stone from the crumbling walls. But surely a suitable stone can be easily procured in the neighborhood of such abbeys as Glastonbury, Tintern, Fountaine, Rivaulx, Kirkham, Cleeve, Bolton, Malmesbury, Romsey, Edmundsbury, and St. Albans."

Of course, only the outside of the altar will be faced with stones from the old abbeys; the inside being built of material taken from the community's own quarries in the Isle of Caldey:

"An altar of this description will be a valuable possession to us, and it will make us very happy to feel that the One Great Sacrifice is offered day by day at an altar the stones of which were laid long ago by the hands of monks now turned to dust, but whose spirits we believe still watch with loving prayers the work of their successors." When the permanent abbey is built, adds the Abbot, this altar can, of course, be easily transferred, and will become the High Altar of the new church.

#### NEW YEAR'S LETTERS OF THE ARCHBISHOP OF CANTERBURY AND BISHOP OF LONDON.

The *Times* newspaper published, as usual, on Friday last New Year's letters from the Archbishop of Canterbury and the Bishop of London to their respective dioceses. The Archbishop again devoted himself to what has become a rather well-worn theme with him—to wit, that a special obligation lies upon the English Church to readjust herself to present-day conditions. English Catholics generally would probably agree with the Primate in this proposition, while at the same time disagree with him very much as to the extent and nature of the readjustment. The Bishop of London, in his more practically important utterance, dealt mainly with the education question. The recent attempt to achieve a national settlement was, in his opinion, rendered abortive by two things: secrecy and haste. After enumerating the difficulties of a settlement, as they appeared to him, the Bishop went on to express his conviction that there was only one system which met the case, and that was the recognition of denominational schools in national elementary education. Evidently the Bishop of London, if the only one on the Primate's side, has come out of the great fight that we have had on the education question a wiser man than when he went into it.

#### SECRETARY'S SEVENTH ANNUAL LETTER TO THE E. C. U.

Mr. H. W. Hill, secretary of the English Church Union, issues from the new home of the Union in Russell Square his seventh annual letter to E. C. U. members and associates. After referring at some length to the education question, Mr. Hill mentions the subject of divorce, and also the case, now *sub-judice*, arising out of the deceased wife's sister act. Especially interesting to many of us is the statement in Mr. Hill's letter concerning the forthcoming new *Tourist's Church Guide*:

"After much consideration, it was decided in the autumn that a re-issue of the *Tourist's Church Guide* would be expedient. As I explained in my evidence before the Royal Commission on Ecclesiastical Discipline on March 30th, 1905, 'We stopped the publication when we found that the *Guide* was being used as a regular directory for spies and brawlers.' The old *Guide* was somewhat overloaded with detail, and it was considered that a new *Guide* might be prepared simply giving the hours of service at churches, inasmuch as such information should prove sufficient for people travelling about or on their holidays. When steps were being taken to give effect to this decision, it transpired that Messrs. Mowbray had already in preparation a *Guide*, on precisely the same lines, as a part of a new Year Book which they proposed to bring out for 1909 [now published]. I have been in communication with them, and the beginnings of the *Guide*, which have now appeared in the current Year Book, will indicate the kind of volume into which it will develop. I would, therefore, ask our friends, particularly the clergy, who have not already been applied to, to send to the editor, *Mowbray's Annual*, 34 Great Castle Street, London, W., particulars of services on Sundays, holy days, and week days. There is much travelling nowadays, and much holiday making in villages and quiet places, and the new *Guide* should be a boon to many people."

Referring to the work of convocation committees on the King's Letter of Business, Mr. Hill says:

"We have heard a good deal about Prayer Book enrichment. There certainly are some things which many of us would wish to see improved—for example, a healing of the existing dislocation of the canon in the Office of Holy Communion, suitable provision for Holy Unction, and the insertion of an Office for the Faithful Departed; but the general feeling is that, however much we may properly desire these things, the dangers *per contra* are too great. It is a matter not merely of ceremonial; it may involve doctrine. . . . It is from no mere obstinacy that so many deprecate this work of altering the Prayer Book; it is based on a real fear of the ultimate consequences to the Church."

Mr. Hill, after mentioning the appeal to E. C. U. members for the sum of £1,000 for the defence fund, speaks of troubles

likely to come, similar to those in the Newcastle diocese. In view of such and other menacing issues which are referred to, What are the forces active in the Church, he asks in conclusion, which will be strong enough to save the situation? He ventures to think that the English Church Union is one of them.

SIR ALFRED CRIPPS ON CHURCH SCHOOLS.

Sir Alfred Cripps, vicar general of the Province of Canterbury, has addressed an open letter to Canon Cleworth, honorary secretary of the Church Schools' Emergency League, in which he refers to the educational situation with characteristic English frankness of speech.

Church schools, he says, stand stronger than ever: "It has been proved that the majority of Churchmen will not accept, at any dictation, a mere opportunist compromise, and that there is a Church Conscience, which recognizes a dividing line between right and wrong. . . . Churchmen can look forward to the future with hope and confidence. Their position has been proved to be unassailable, in spite of an abnormal hostile majority in the House of Commons. The Representative Church Council has justified its institution, and in the future no settlement can be called a Church settlement which the majority of the Council refuse to endorse. This is the more important since the prelates of the Church are in no way representative. They are unfortunately nominees from outside, and may be appointed by non-Churchmen. The greater the debt due from Churchmen to the Bishop of Manchester for his splendid defence of Church principles." Churchmen, he adds, must stand firm by the Church schools. "Laymen will do their part in spite of cold discouragement from a section of Church leaders."

NEW LOCATION OF THE "GUARDIAN."

The *Guardian* announces that its offices are about being removed from 5 Burleigh Street, Strand, to 29 King Street, Covent Garden. Thus its new premises will still be in West Central London and not far from the old familiar site. Burleigh Street is an outlet of Covent Garden southward to the Strand; while King Street extends from Covent Garden westward towards St. Martin's Lane. The latter is in every way much more of a street to look at than Burleigh, and also not altogether devoid of literary associations. In his later years the seventeenth and eighteenth century poet Rowe lived in this street; here Coleridge once had lodgings; and Thackeray's favorite club, the Garrick, was in his time situated at No. 35.

J. G. HALL.

HIDDEN DEPTHS.

BY MARIE J. BOIS.

A CHILD stood one day on the seashore, its little feet merrily dancing on the very edge of the sparkling waters. In his childish enjoyment there was as yet no thought of the broad expanse stretching before him, no thought of the hidden depths below, nor of the mighty power lying at his feet. The sand, the pretty shells and pebbles, which he could so easily pick up and play with, were all he cared for.

The child grew, and took his first swimming lessons; soon he ventured beyond his depth and experienced the exhilarating feeling of the strong swimmer in clear, buoyant waters; he learnt the delights of boating and acquired a truer knowledge of the breadth, the depths, the power of the blue sea, knowledge which increased as the years went on. He sailed over the mighty ocean, and his love for it deepened year by year.

One day, impelled by his strong love of all that belong to the ocean, he put on a diver's apparatus and went down, down into the hidden depths. Ah! who shall tell of the mysterious, marvellous things he saw there; of the wonders of infinite power and might he discovered. He came back to the surface, only to plunge in again and again, seeking for hidden treasures, and then his search was rewarded. Oh, the beauty, the value, of the pearl he found!

Tell me, dear reader, is it not a true simile of our spiritual life?

At first, we see but the surface of God's boundless love and power; we are but children playing by the sea. Then, as we grow in the knowledge of God, we, too, learn to explore that vast ocean; we bathe in it, letting its buoyant waters carry us in an ecstasy of love; we sail on it in the voyage of life, and as our love grows purer and stronger, we, too, are willing—nay, anxious—to search its depths. We plunge in search of the hidden treasures, and our reward is indeed the pearl of great price to which our Lord likened the Kingdom of Heaven.

RESIGNATION OF THE REV. GEORGE M. CHRISTIAN, D.D.

On Advice of His Physicians, the Eloquent Rector of St. Mary the Virgin's Takes That Step

THE STATEN ISLAND ITALIAN MISSION

Splendid Work Being Accomplished by New York Bible Society

OTHER NEWS OF NEW YORK

The Living Church News Bureau,  
New York, January 18, 1909

THE Rev. George Martin Christian, D.D., rector of the Church of St. Mary the Virgin, has tendered his resignation, acting on the advice of his physicians. He was stricken with prostration last Wednesday morning while officiating at the chapel altar. His speech and sight are normal. He will leave the rectory in a few days for a visit with friends in the country. Deep regret and tenderest sympathy are expressed by parishioners and friends. No formal action has been taken by the trustees.

Dr. Christian has completed ten years of service at St. Mary's. He is a graduate of the University of Pennsylvania and of Nashotah House, the former conferring on him the degree of B.A. and the latter the doctor's degree. He was ordered deacon in 1873 and priest the following year by Bishop Stevens, and served successively as assistant at St. James', St. Peter's, and St. Mark's Churches, all in Philadelphia, becoming rector of Trinity Church, Newark, N. J., in 1880, leaving in 1889 to become rector of St. Mary the Virgin's. He is well known as an eloquent and forceful preacher and upholder of the Catholic faith, and, before a nervous breakdown about two years ago, was a man of robust health. His resignation is to take effect on March 1st.

THE ITALIAN MISSION AT MARINER'S HARBOR, S. I.

On Ascension Day of last year a mission work among the Italians resident at Mariner's Harbor, Staten Island, was begun by the Rev. D. A. Rocca with a few enthusiastic persons and two or three children in the Sunday school. Material progress has kept pace with the growth of the Sunday school, which now numbers nearly one hundred members, and the congregation has grown proportionately.

A very spacious room has just been fitted up and appropriately furnished by the generosity of friends in New York. It is thought necessary to enlarge the present accommodations for the Sunday school, as there are signs of still greater growth. The Church of Rome never took an interest in these people, and once a committee of prominent Italians called on the Archbishop of New York for a church and a priest, and were not even admitted to his presence. To-day the mission is their church. Divine worship has in the past been held in All Saints' Church, but a fine place has been rented and fitted up in very churchly style, a handsome white altar with gilded trimmings being the prominent feature.

NEW YORK BIBLE SOCIETY'S WORK.

During December there was the largest distribution of the Holy Scriptures ever made in the city and harbor of New York in a single month. More than 15,000 copies were distributed by the New York Bible Society in thirty-one languages among the immigrants at Ellis Island, the sailors of the harbor, and the various nationalities in the city. The officers say that "New York is one of the most neglected cities so far as Bible distribution is concerned. While those in foreign fields should be remembered and taught, the strangers at our doors should not be forgotten. There are thousands in our city without a missionary and without a Bible." The society's estimated appropriation for this year equal \$562,700, all of which goes for the printing, translating, and distribution of Bibles, salaries of officers and colporteurs, etc. Of this amount \$10,000 is set aside for the translation and revision of the Bible in Portuguese, Spanish, Bulgarian, North American Indian, Micronesian, and African languages. The sum of \$6,400 is designated for distributing Bibles to negroes of the South.

HOSPITAL SATURDAY AND SUNDAY.

The annual collections in the churches and synagogues of New York City on the Saturday and Sunday after Christmas were reported last Tuesday, January 12th, at the annual meeting of the Hospital Saturday and Sunday Association. The general agent states that indications are the gross amount  
[Continued on Page 402.]

## PLANS OF THE EXECUTIVE COMMITTEE OF THE FIFTH MISSIONARY DEPARTMENT

Work Outlined for Chicago Diocesan Committee on  
Social Service

### GRATIFYING REPORT OF THE CHURCH HOME FOR THE AGED

Sisters of St. Mary Extend Their Work

OTHER EVENTS OF INTEREST IN CHICAGO

The Living Church News Bureau  
Chicago, January 18, 1909

THE first meeting of the Executive Committee of the Fifth Missionary Department of the Church held since last October, when this department council was organized, took place in Chicago on Thursday, January 14th, with a gratifying attendance. Out of the eighteen men who are officers and members, all the officers and eight of the other members were present, making a total of fourteen, representing all but three of the twelve dioceses included in this Fifth Department. These dioceses cover the five states of Ohio, Michigan, Indiana, Wisconsin, and Illinois. The committee was called to order promptly by Bishop Anderson, the vice-president, at 10 A. M., at the Church Club rooms. The afternoon session was held at the Bishop's residence, to which the committee were invited for luncheon. Bishop Vincent, the president, arrived from Cincinnati in time for the afternoon session.

Among the most important steps taken were the following: (a) To ask the editors of the twelve diocesan papers in the department if they would publish each month an article about the missionary needs of some one diocese in the department, if the said articles would be furnished by the secretaries of the various boards of diocesan missions: these secretaries are to be asked to furnish such articles, as far as this request may be acceptable to the editors of these papers; (b) To appoint the four clerical and four lay delegates from each diocese to the Departmental Council as subcommittees of the executive committee in their respective dioceses, to cooperate with the department secretary in seeing that every parish and mission in their respective dioceses hears the message of the Church's general missionary work once a year at least, and provides an offering for that work. Every diocesan representative on the executive committee was appointed as the chairman of his diocesan subcommittee.

The request of the Bishop Coadjutor of Western Michigan, that the date of the next annual council of the department be postponed from September to a date in October, was referred to the Bishops of the twelve dioceses, according to the constitution. A large amount of other business was transacted, and the committee adjourned to meet again some time in June. Everyone felt that the whole scope of the Church's missionary work, diocesan, domestic, and foreign, will be much widened and strengthened in the Fifth Department by the leadership of such a strong committee as this. Those present were as follows: Bishop Vincent, Bishop Anderson, Bishop G. Mott Williams; the Rev. Dr. J. S. Stone of Chicago, the Rev. Dr. W. F. Faber of Detroit, the Rev. John E. Sulger of Terre Haute, the Rev. Charles Donohue of Grand Rapids, the Rev. E. W. Averill of Fort Wayne; the Hon. W. J. Stuart of Grand Rapids, Mr. W. R. Stirling of Chicago (secretary of the committee and of the council), Mr. F. C. Morehouse of Milwaukee, Mr. Thomas A. Brown of Quincy, Mr. J. A. Gallaher of Marietta, Southern Ohio, and the Department Secretary.

#### STRONG COMMITTEE ON SOCIAL SERVICE APPOINTED.

Bishop Anderson has recently appointed for the diocese of Chicago a committee on Social Service, consisting of the Rev. Dr. P. C. Wolcott, Dean Sumner, the Rev. Dr. Herman Page, the Rev. W. O. Waters, the Rev. E. J. Randall, and Messrs. F. H. Deknatel of Hull House, Mr. Malcolm McDowell, Mr. Amzi W. Strong (ex-president of the diocesan Church Club), Mr. John D. Hibbard, and Mr. Hanrahan (president of the Illinois Central Railroad). The Bishop called this important committee together a few days ago and outlined the plans which he had made for their work. This is to be a permanent committee of the diocese, from now on, and there is abundant opportunity in this great city, where all sorts of sociological questions and problems are pressing constantly upon the public attention, for a large amount of service from such a committee of priests and laymen of the Church.

#### REPORT OF THE CHURCH HOME FOR AGED PERSONS.

The annual meeting of the corporation of the Church Home for Aged Persons of Chicago was held on Tuesday,

January 12th. The Bishop of Chicago was elected president, Mr. Murdock MacLeod vice-president, Mr. John Tredwell secretary, Mr. F. F. Ainsworth treasurer. The reports of the various officers of the corporation and of the Board of Managers were presented and read, showing a most gratifying condition of the Home. During the past year the corporation has received a bequest of \$10,000 from the estate of the late Iraenus K. Hamilton. The corporation purchased a year ago property at 4329 Ellis Avenue, and during the current year has completed the purchase by the payment of a mortgage. The statement of the treasurer showed receipts from contributions and legacies during the past year of \$13,208. The property is now estimated to be worth over \$50,000. Of this amount \$20,000 consists of bonds held for endowment, and a little over \$3,000 of cash on hand waiting investment. The income account of the corporation shows receipts of \$695.33, all of which, except some minor expenses, was paid over to the treasurer of the Board of Managers for the maintenance of the Home. The report of the treasurer of the Board of Managers showed receipts of income from investments paid over by the corporation and from contributions from all sources to the amount of \$7,760. Disbursements for the management of the Home, housekeeping, and all items of payment amounted to \$7,400 approximately, and cash on hand is something over \$300. There were no liabilities of any kind.

#### SISTERS OF ST. MARY ESTABLISH HOME FOR BABIES.

The Sisters of St. Mary have purchased the building adjoining St. Mary's Home for Girls, on Jackson Boulevard, Chicago, and will use it for a Home for Babies. Bishop Anderson is to dedicate the building on Thursday, January 28th. This additional building will greatly aid the Sisters in their ever-increasing good work among the poor of Chicago.

#### OTHER INTERESTING DIOCESAN ITEMS.

One of the most unique and interesting Epiphany services held in Chicago is that called "The Feast of Lights," held at St. Martin's Church, Austin (the Rev. R. H. F. Gairdner, rector). There is a long procession, which marches around the church, and includes the Wise Men and the Shepherds in correct Oriental costume, each person in the procession carrying a lighted taper. Then follows the Evening service, with an appropriate sermon. Many persons have come long distances to attend this impressive service each Epiphany-tide since the service became a parish custom.

Tuesday, January 12th, was marked by some Church social gatherings of unusual moment. There was a large reception at the parish house of the Church of Our Saviour, in the evening, the chief event being the presentation of a very handsome gold watch to the Rev. J. H. Edwards, the rector, to signalize the twenty-fifth anniversary of his ordination. The presentation address was made by Mr. MacHarg, the senior warden of the parish. Bishop and Mrs. Anderson were among the guests, and the Bishop made some entertaining remarks, using the five letters of the word "watch" as his text. The work at the Church of Our Saviour is in excellent condition, despite the many changes in residence which are continually occurring. The Rev. and Mrs. J. H. Edwards have spent nearly fourteen years in the parish, and are very well beloved not only by all their parishioners, but by a large circle of friends from all over the diocese.

On Saturday, January 9th, Waterman Hall, the diocesan school for girls at Sycamore, held its twenty-first anniversary, and at the business meeting the following board of trustees was elected. Bishop Anderson, president; Mr. Robert B. Gregory, vice-president; the Ven. W. B. Toll, secretary; the Rev. Dr. B. F. Fleetwood, treasurer; the Rev. A. G. Richards and the Rev. F. C. Sherman, and Messrs. D. B. Lyman, G. T. Dyer and John S. Muller, members of the board. The rector, the Rev. Dr. Fleetwood, presented his annual report, which showed that every available room in the school was occupied by the resident pupils, and that ten applicants had been recently refused for lack of space. His report as treasurer also showed an unusually encouraging condition. The trustees passed a complimentary resolution of appreciation concerning the leadership of the Rev. Dr. Fleetwood, who has been rector and treasurer of the school since its organization, twenty-one years ago.

The "Clerica," as the society comprising the wives of the clergy of the diocese is called, met at the parish house of the Church of the Epiphany, for luncheon, on Tuesday, January 12th, being the guests of Mrs. H. G. Moore of the Cathedral and of Mrs. J. H. Hopkins. There was the largest attendance in the history of the society, and it was the first time that the luncheon was served in a parish house. TERTIUS.



## MISSIONARY COUNCIL OF THE DEPARTMENT OF THE SOUTHWEST.

THE annual meeting of the council of the Department of the Southwest was inaugurated by a general missionary service held in Grace Cathedral, Topeka, Kan., on the evening of January 5th. In spite of zero weather, the edifice was well filled with an enthusiastic congregation. In the sanctuary were Bishops Tuttle, Atwill, Millspaugh, G. H. Kinsolving, Brooke, Brown, Griswold, and the Bishop of Springfield, as a guest.

Bishop Millspaugh welcomed the delegates and spoke of the council as the most representative body of Churchmen that had gathered in Kansas since it became a diocese, in 1859. The Rev. I. H. Correll, D.D., of the missionary district of Tokio, made an effective address on the twofold relationship Christ bears to the command, "Go ye into all the world." He was followed by Bishop Kinsolving, who spoke eloquently on "Missions the Measure of Christian Vitality." At 7:30 A. M., on the Feast of the Epiphany, the Bishop of Missouri celebrated the Holy Communion in Grace Church, assisted by the Bishops of Kansas and Kansas City, and the members of the council made their corporate Communion.

At 10 o'clock, January 6th, Bishop Tuttle, president of the council, called the body to order and opened the proceedings with appropriate devotions. Besides the Bishops above mentioned, thirty-six of the clergy and ten laymen from the various dioceses and districts of the department responded to their names. The routine business was conducted at intervals through this and the next day. Among the important things considered were the passing of one resolution assessing each district for the necessary expenses of the Department; and another that a committee of five be appointed by the chair to elect, subject to the approval of the Board of Missions, a department secretary. The Bishop of Salina moved "that a committee of three be appointed by the chair, to obtain information concerning the work of the Church in the institutions of education in this department, and to report to the next meeting of the Department with such recommendations as they find suggested by this information." The chair appointed as the committee the Bishop of Salina, the Rev. E. H. Eckel, and the Hon. Bradford Prince.

A committee, acting on the resolution of Dean Davis, inviting the council to hold its next session in St. Louis, reported through its chairman, Bishop Brooke, that the council would meet in Oklahoma City, Okla., on January 18-20, 1910. This was accepted. The Bishop of Oklahoma was then elected vice-president, the Rev. F. S. White secretary, and Mr. A. C. Stowell treasurer. It was moved and carried that \$100 be allowed for the expenses of a representative from the Department to meet once during the year with the General Board of Missions, and Dean Davis was selected as representative. After the transaction of other routine business, the council adjourned.

### THE CONFERENCE SIDE.

The conference side was most interesting. Almost all the speakers appointed were present. Intensely interesting numbers were the twelve-minute talks by the Bishops or their representatives on "The Needs and Opportunities Within the Department as Seen by the Bishops." A very pleasing speaker was the Rev. R. W. Patton, secretary of the Department of Sewanee, who for the past year has been working in the Department of the Southwest also.

The Bishop of Springfield made two interesting and practical addresses on the workings of his diocesan Board on Church Extension, and "The Church's Responsibility in the Evangelization of the World."

### THE SOCIAL SIDE.

The social side began with the hospitality of the people in their homes; was continued by a reception in the college of the Sisters of Bethany on the afternoon of January 6th, and came to a climax in the men's dinner on the evening of that day, tendered to the delegates by the Cathedral Club of the diocese. At this dinner, presided over by Dr. W. W. West of Topeka, speeches were made by the Hon. Bradford Prince of New Mexico on "The Strategic Value of the Seventh Department from a Missionary Point of View," and by the Rev. Beverly E. Warner, D.D., of Louisiana, in answer to the question, "What Shall We Do About It?"

### THE DEVOTIONAL SIDE.

The devotional side of the council was constantly brought before the members in the early celebrations of the Holy Communion; the mid-day prayers for missions, and the intercessory service for the growth of the missionary spirit throughout the department, which last was conducted by the Bishop of Springfield.

The final address at the final missionary service of the third evening, by the Bishop of Missouri, will never be forgotten by those who heard it. Under the captions of "All Hail," "All's Well," and "Good-Bye," he summed up the value of this council to those who came, were present, and were soon to go to their various homes.

The expressions of enthusiasm from all the delegates present are evidence of the fact that the council would be called a great success.

## MEETING OF THE BOARD OF MISSIONS

### An Increase of Receipts Reported from "Healthful Sources"

#### PROGRESS OF MISSIONS ABROAD AND AT HOME

AT the stated meeting, Tuesday, January 12th, the Bishop of Pittsburgh was called to the Chair. There were present twelve Bishops (including three honorary members), ten of the elected presbyters, and twelve laymen, besides all the officers and three of the representatives of the Missionary departments.

The death of the Rev. Rufus W. Clark, D.D., secretary of the Sixth Missionary Department, was announced, and a minute was adopted, to be embodied in the proceedings and forwarded to the family.

The treasurer's monthly report showed the total receipts applicable upon the appropriations to January 1st were \$111,950, being an increase as compared with the corresponding date last year of \$15,131.46, or rather more than \$5,000 improvement over last report. It was encouraging to notice that the greater part of this increase came from the healthful sources of "parishes and individuals" and "Woman's and Junior Auxiliaries." The treasurer, however, stated that, even if the proportionate increase was kept up for the remainder of the year until September 1st, it would not provide for the \$48,517.50 which was taken from the reserve funds, and that it should be remembered that the failure to meet the apportionment required the use of \$143,000 received in legacies, which is in addition to the amount drawn from the reserve.

The Rev. Everett P. Smith, educational secretary, having accepted a call to take charge of St. Michael's Cathedral, Boise, Idaho, resigned his position with the Society, which was accepted with an expression of regret. Mr. Smith gave a brief account of his four years' work as educational secretary, which was heard with interest by the members.

The Board was informed that the Rev. Charles C. Rollit, elected Secretary of the Sixth Department, would enter upon duty February 2nd.

Letters were at hand from the Bishop of Alaska down to December 14th. They were mostly concerned with details of business. The Bishop and Mrs. Rowe were well. Archdeacon Stuck was heard from at Allachaket on the Koyukuk River under date of November 3rd. The Rev. Mr. Betticher has working with him, temporarily, at Fairbanks a young man from Gloucester, Mass., who hopes to study for Holy Orders. Mr. Harry W. Strangman.

At the instance of Bishop Van Buren Miss Anna Mills of Burlington, Vt., has been sent to Porto Rico as head nurse of St. Luke's Hospital at Ponce and to take charge of the training of native nurses for that institution. She sailed from New York January 2nd. The Bishop of Cuba reported concerning his recent visit to the Canal Zone. The work at Panama City has been placed directly under Archdeacon Bryan and, with the additional missionaries, the Archdeacon will not have to travel so much. He will have as his assistant the Rev. Mr. Mulcare, deacon. The Bishop states that there are now catechists in all the colored congregations and the priests will visit them to administer the sacraments.

A further balance appearing on account of the Men's Thank Offering because of additional receipts since last report, making the total of the fund received to date \$774,966.93 (besides which there is a \$4,500 pledge yet to be collected), an appropriation of \$2,000 was made to the Bishop of Sacramento, towards the purchase of a building to be used for Japanese services in the city of Sacramento when all that is needful has been contributed save this amount to complete the same, and an appropriation of \$1,000 was made to the Bishop of Springfield towards the purchase of a building for colored work in the city of Springfield, Ill., provided that the remaining amount required shall be raised within six months.

Announcement was made by Bishop Graves, under date of January 1st, of the sudden death of Mr. Weston O'Brien Harding, who was appointed in August, 1907, to work on the staff of St. John's University. The Board by resolution expressed its condolence with his father, the Rev. Carroll E. Harding of Baltimore.

Authority was given the Bishop of Mexico to employ in the field the Rev. Charles H. Remington, formerly of Fort Dodge, Ia., with whom he had made arrangements. Bishop Aves wrote very interestingly about the opportunity for work among English-speaking people resident on the Isthmus of Tehuantepec.

Bishop Knight reported at length with regard to the missionary situation in Cuba, particularly with regard to his own official acts since his arrival from the Isthmus of Panama. There are now seventeen clergymen in the two districts under his charge and they have presented for confirmation 561 persons during the last calendar year—357 of these in the Panama and Canal Zone.

The Board was addressed by the Bishop of Nevada concerning the work as he found it in the missionary district for which he was recently consecrated.

The Rev. Ernest deF. Miel was unanimously elected to membership in the Board, to fill the vacancy caused by the recent death of the Rev. Dr. Morgan.

## A TRIBUTE TO THE LATE SUPERIOR OF THE SOCIETY OF ST. MARGARET.

By AN ASSOCIATE S. S. M.

**I**N the death of Sister Louisa Mary, who was for thirty years Superior of the Society of St. Margaret in Boston, there has passed from our midst another (perhaps quite the last) of the group of forceful and steadfast women to whom it was given to lay foundations in the religious movement that awoke in the middle of the last century. These pioneers were the fruit of a sober and earnest Christianity handed down through generations within the Anglican Communion.

Responding quite early in life to the call, as she steadfastly held it to be, to that special form of the Master's service, Louisa Stone spent many years in close touch with the Society of St. Margaret, founded in 1855 by the late Dr. Neale at East Grinstead in Sussex, England, being at times in residence as one of them. During this period her relation to Dr. Neale moulded and developed her natural gifts of intellect and temperament. She also shared the friendship of others among the men who were carrying forward the principles of the Oxford Movement, such as Dr. Littledale, Father Mackonochie, Canon Newbold (her kinsman), and Father Benson. Dr. Pusey and Mr. Keble were both living during those early years.

But Miss Stone held that the God-given home claims and duties came before aught else, and not until she had fulfilled these to the uttermost did she account herself free to assume the permanent religious obligation. At her profession finally on the Feast of the Annunciation, 1873, Sister Louisa Mary was in her fiftieth year. In the following September she went to Boston, having been appointed by her Community the Superior of the little band of three Sisters who were sent out as an affiliated house of the Order of St. Margaret.

The society had already been two years represented in this country, a Sister having been sent from England in 1871 to take charge of the Children's Hospital in Boston, in response to the solicitation of the Board of Managers of that institution, then in its initial stage. This pioneer Sister was included in the three who now came out permanently, that she might continue the work she had so splendidly begun. The unique character of the Children's Hospital and Training School today is largely due to the impress of her personality, which has been followed up without a break under the charge of the St. Margaret's Sisters.

With many chances and changes, sorrows and losses and toils, that little band of three (of whom the other two survive the Superior) has become in the course of the years, by God's blessing, an Order numbering some forty-five members, besides fifteen already gone before. The works of the community are various, while in the main of missionary character. They are well known in Boston and in other dioceses in the United States, and also in Montreal.

It is five years since the Mother Louisa Mary laid down her office and title by reason of the increasing disabilities of her years, chief of which was failing eyesight. The serious illness that overtook her while visiting the house in Montreal last summer terminated on the morrow of the Epiphany, after prolonged suffering and weakness.

Sister Louisa Mary would have been the last to recognize the paramount influence of her own strong personality in the upbuilding of the American community. Absolutely simple

and straightforward, she had no worldly policy for the development of "her work" (so dear to most human hearts); her purpose was a single-minded devotion to Him whom she served, for Himself and in His poor. Of social service merely as such she knew nothing; but social service of the highest order she certainly rendered. Nor was the growth of character—the crown which is to be the meed of faithful discipleship—her conscious aim, but rather the outcome of her simple love and obedience. Her thought was of her Master, not of herself. The obvious was the thing to be done, and her "obvious" was safe because her heart was pure. Uncertainty, when it existed, did not distress her, because she was so quietly ready to do God's will so soon as it should become clear to her. Subtleties of thought neither appealed to her nor disturbed her; subtleties of purpose received no quarter from her. Someone was dreading some cross-questioning: "Why, I don't see why you should be troubled; you have nothing to do but tell the truth." Another craved sympathy: "You have God and your work, what more can you ask?" But tenderly sympathetic as she was with all *real* distress, she could not understand that which was self-made, just as she had very little patience with fine words.

Generous and open-minded to others, thoughtful and considerate for her Sisters and her friends, she was self-less rather than unselfish. She always remembered everybody, the events and anniversaries of their lives. Absolute forgivingness was another mark of that loving heart; she forgave so completely that she entirely forgot, and trusted again where few could follow her in it. If it were a personal matter, the occurrence itself would be clean gone from her memory. Her single-heartedness was manifest again in the rarity of reference to herself, which was wholly unforced; it was the self-forgetfulness of her perfectly real and simple self-surrender to her Lord and His service.

A strong and well balanced soul within a strong physique, of practical judgment and with the saving grace of a ready sense of humor—she loved her little joke—she was well adapted on the natural side to the leadership of an active order; while the early discipline of her gifts

amid the strenuous claims of the family ties prepared her to meet wisely the inevitable frictions of community life. As in her own life *doing* was the result of *being*, so was she also fitted to carry out the spirit of the founder of her community in seeing, and leading others by example to see, the supernatural expressing itself through and as the natural—as in the Master's own life. Activity was thus saved from its attendant danger of becoming works merely. "Things temporal" were to Mother Louisa the sphere of "things eternal," and so necessarily of their expression. Her morning hour of personal communion with her Lord was never remitted save under actual impossibility. That was the key of her day and of her life.

As these lives pass out of our sight and ken, their works follow them in forms determined by changing environment, and also, especially in this present period of time, in changing modes of thought. But truths and underlying principles cannot change, and must be re-expressed by those of us who follow. All who have known the Mother Louisa Mary through the vicissitudes of these many years, whether as her children or as gathered into her large heart as friends, thank God for His good gift, and take courage as they press forward in their generation to bear the burden and heat of to-day.

OUR SELF-DENIAL we must practise in little matters.



SISTER LOUISA MARY.

## SOCIAL AND POLITICAL STUDIES.

## X.—SCHOOL EXTENSION.

BY CLINTON ROGERS WOODRUFF.

MILWAUKEE has a local organization known as the Westminster Civic League, which has set itself to secure a larger and more effective use of the public schools in the hope of aiding the growth of "higher civic standards, of a more intelligent citizenship, of stronger ties of fellowship among citizens," to the end that all class feeling and distinctions may be eliminated.

This Milwaukee organization is not seeking to achieve this end single-handed, but it is busily engaged in enlisting the cooperation of all civic associations and of women's clubs. In a most cogently argued statement addressed to these it points out that:

"Much has been said, and with truth, about the large proportion of incoming foreigners who lack the education and intelligence necessary to give them a proper conception of American ideals of government. That there is danger from this source is beyond question; but it is equally true that the average education of our own citizens, those who have attended our public schools, is still too low. In a monograph published by the Bureau of Education, Edward L. Thorndyke, professor of educational psychology at Columbia University, makes the startling statement, based upon official data gathered with reference to New England cities of 25,000 or more inhabitants, that out of 100 average pupils who entered public school, 90 finished the fourth year, 81 the fifth year, 68 the sixth year, 54 the seventh year, 40 the eighth year, 27 the first year of high school, 17 the second year of high school, 12 the third year, and only 8 the fourth year of high school.

"Thus only 40 per cent. finished the eighth grade and only 8 per cent. went through high school. These figures, being true of New England cities, must be approximately true of other large cities of the United States. We know that they indicate the situation in Milwaukee."

These are the American citizens of the future, and upon them will depend the government of our cities, states, and nation; and upon them is imposed the burden of working out the great problems of the American system of democratic government. In a general way we expect the education afforded by the public schools to meet the situation, but the figures just quoted show that as at present organized they fall short of the demand upon them. It is not that they are in themselves deficient or ineffective. *They do not go far enough.* Our school authorities must abandon the idea that five hours a day, five days a week, ten months in the year, is sufficient. It is sufficient for those who can and do go through the entire prescribed course; but we have just seen that only eight per cent. finish the high school course, and the percentage going through college is very much smaller still. For the other 92 per cent. something more must be done if we take the high school course as the norm for adequate preparation of the average citizen.

The Milwaukee brief, if I may call it such, adduces another striking argument in the shape of the statement that the public school-houses and grounds of Milwaukee represent a total value of \$5,185,000. These buildings, about sixty in number, are used for instruction six hours a day for five days a week during a school term of nine months. Deducting Saturdays and Sundays during this term, and deducting three months taken up by vacations, and there are left about 200 days of school out of the year, making a total of 1,200 hours. There are 8,760 hours in a year, so that during 7,560 hours the public school buildings are not used for instruction. The commendable, but sparse, use of some of the buildings during the winter for free lectures and for evening school, and the equally commendable use of two buildings as summer vacation schools, do not alter these figures to any appreciable extent.

In other and more concise language, an investment of \$5,000,000 is used on an average only a seventh part of the day!

To sum up the argument: But a small percentage of our children are availing themselves of the full equipment for citizenship afforded by our public school system, and our public school investment is far from being utilized to even a reasonable degree.

What shall be done? Dr. Henry M. Leipziger has pointed out one avenue of useful activity in his continually broadening series of public lectures delivered under the auspices of the Board of Education in the public schools of New York. These lectures cover every conceivable topic, ranging from science to government, and not omitting certain phases of wholesome amusement.

John Thomson, the efficient librarian of the Free Library

of Philadelphia, is doing the same thing, on a somewhat smaller scale, because he has not been at it so long, but with equally good results. He is training citizens; he is stimulating them to thought and action. He is tying them up to important municipal institutions, to their own and the community's benefit. Great credit and praise are due to Leipziger and Thomson for the work they have done as pioneers. So many are now following in their footsteps that we are in danger of losing sight of those to whom we owe so much.

This is a sterling form of school extension, as is the suggestion which the late William H. Baldwin so vigorously urged, that the school building should be used as a common meeting place for the consideration and discussion of local needs and civic questions. The town meeting is no longer feasible as conditions now are in America; but such gatherings in the school-houses as local civic centers would go a long way toward reviving their best features.

Portland, Me., has been conducting an interesting experiment along these lines which may be regarded as fairly typical of the new school extension. In the winter of 1905-6 a number of Portland citizens strongly felt the need of creating a stronger neighborhood sentiment and a greater opportunity for democratic recreation of life. It was recognized that while a large number of the well-to-do citizens had their clubs, where discussions of educational and civic issues were held, it was felt that those not so well off were practically deprived of such advantages. Working people and the people in the different wards, it was urged, ought to have a common ground where they could come together to enjoy themselves, even if they had not the money to engage halls for the purpose and to incur heavy expenses for lighting and heating. While the neighborhood need was not met, the public school buildings were lying idle (as in Milwaukee, and for that matter in most other cities) at just the time when the neighborhoods would wish to hold their meetings.

According to my Portland authority, "the city had about half a million dollars invested in its school property and its plant was being used a little over five hours a day for five days in the week, and not over nine months in the year." The committee that was formed to meet the need felt it ought to be possible to utilize the school buildings for the neighborhood gatherings. Several people had proposed that attempts be made to raise enough money to provide suitable neighborhood club houses for the various sections of the city, just as has been done by the city of Chicago, where the people have voted millions of dollars for providing for neighborhood recreation. It seemed to many, however, a waste to build a set of buildings which should be used very little except in the evening, while the school buildings were not in use at that time.

Accordingly, the Public Buildings committee was appealed to and permission obtained to use several of the school buildings for these neighborhood gatherings. Only a few meetings were held the first year, but the number increased the second year and still more during the past year, when six schools were used for debates, lectures, entertainments, and discussions.

The idea of the committee, to give the gathering a distinctly educational value, has been successful. Moreover, they have helped to bring together people of varying religious faiths, nationalities, and ideals on a basis of a common understanding, and they have served to create a neighborhood loyalty and enthusiasm which bids fair to be of distinct value to the city. In fact the aim has been to have these meetings serve the neighborhood as the Civic Clubs serve the city at large.

The remarkable story of the Richmond (Ind.) Art Movement has often been told. It illustrates, however, how the school-house may be made to serve the cause of democracy by creating and fostering a sound sense of art. Mrs. Ella Bond Johnston, who has been the heart and soul of that movement, wisely inaugurated it in a public school building, and continues it there for the same good reason.

Cleveland has taken up the idea of more widely utilizing the school-houses, which was first urged by Jacob A. Riis and first put into practice by Seth Low when mayor of New York, and by his secretary, James Bronson Reynolds. The Board of Education is sponsor, but Mrs. Sarah E. Hyre is the directing inspiration of the activities, which one writer maintains entitles Cleveland to claim that it is "doing a more extended work in using her school buildings for social center purposes than any other city in the Union."

A new experiment is being tried in the operating of boys' clubs in the school buildings. This was done at the urgent

request of the educational committee of the Chamber of Commerce, the board of directors of the Goodrich House, the D. A. R., and the Social Center committee. A boys' club is now being operated at the Alabama school under the direction of the Goodrich House, and one at the Brownell under D. A. R. supervision. The rooms are open for games. Parliamentary law and municipal government are taught. The boys elect their own officers, who preside with much dignity and wisdom, and receive instruction in parliamentary law and elementary civics. The school board is at no expense in running it, furnishing the building merely.

There are also mothers' clubs at many of the buildings which conduct helpful parents' meetings and establish pleasant social relations between parents and teachers.

The whole social center course costs the school board very little. The expenditures are for incidentals only. All the performers give their services. The school children do the ushering and other necessary "chores." The presiding officer is a member of the community.

"You would be surprised and delighted," Mrs. Hyre recently said, to a newspaper representative, "to know how these social evenings bring together the various kinds of people in a community. Many of the graduates of these schools are anxious to lend their services. The school children take particular pride in the entertainments. And the parents—foreign born or American—by their interest and attendance manifest that these social evenings are filling a real want. I wish you could see a practically foreign-born audience at one of our patriotic evenings. They are so sincere, so intense, so emotional as they follow the thread of the story, either through the reading, or the pictures if they can't read. And the concerts—they simply flock to them. I think I can safely say that the most appreciative audiences at our concerts are the foreigners, who seem to have an innate love of music in their hearts."

In a personal letter Mrs. Hyre summed up the work and its influences in these words:

"The work in Cleveland is but a few years old. Its success, however, is marked. We believe this is due to the fact that the entertainments to bring the home and school together are both recreative and entertaining, as well as uplifting and educative.

"In the foreign districts the patriotic readings have stirred much enthusiasm. The audiences have each year grown larger until, during the past season, the auditoriums at nearly all the entertainments were packed.

"We are trying to move forward in a sane and sure way, and believe the movement is here to stay."

All of these experiences add force and point to the contention of the Milwaukee League that the first thing to do in a community is to make the "public school buildings available on short notice for meetings of citizens and of civic associations to discuss public questions, barring, of course, partisan and religious topics. The school-houses are the property of the people, and it is not only proper, but right, that the people should be allowed to use them for public purposes, either in orderly mass meetings or in organized bodies. The law very properly places the custody of the school buildings in the School Board. The Legislature of 1907 enacted a law permitting a more extensive use of public school buildings for social and educational purposes, and we believe that civic meetings come within the meaning and spirit of this new law."

The vacation school, as a further form of school extension, has thoroughly established itself in the East, and, in fact, in all the more important centers of the country. A very suggestive bit of evidence as to the substantial growth of the vacation school and recreation center movement is to be found in the fact that the University of Pennsylvania will conduct, under the general direction of the Department of Pedagogy, from July 6th to August 14th, a model "Vacation School and Recreation Center for Boys and Girls." The various forms of recreation will center about the swimming pool, the botanical gardens, Franklin Field, the University and Philadelphia Museums, and certain localities suitable for school excursions. The work will be that of the eight primary and grammar school grades, limited to what is most vital in the studies characteristic of each and adapted to vacation time. The Philadelphia Board of Education has coöperated in the movement by granting the use of the Newton Grammar School. Here the headquarters of the school have been established. Many of the lessons will be given out-of-doors. The teachers, who are officially representative of the best known city school systems and training schools in the country, have been selected with a view to making the Vacation School a model to be studied and followed. All work, whether indoors or out, will be so directed as to make for health and happiness as well as for academic progress. In

the words of the bulletin of information issued by the University:

"The vacation school is a phase of the great movement that is establishing children's playgrounds and making public school buildings social and recreation centers. It is planned in the belief that what children need in the summer is not no work at all, but much less work and quite different work, combined with opportunities for outdoor life not usually possible in a great city."

Here is still another form of school extension, which comes from Syracuse, and is strikingly suggestive in its possibilities. To get the local touch and flavor I quote the actual words of the teacher who sends the information:

"Our school grounds have never been finished, and we have tried and tried to get them beautified, but the city has found it impossible to do so, on account of the demands that seem more imperative."

"We have an organization now of the fathers in this vicinity, which stands for improving this section, and the homes are being made beautiful outside as well as in. It seemed that a good plan to make a model would be our school, which is the social center.

"Every child (646) is now banded together for the purpose of grading and sodding the grounds, planting shrubs, trees, etc., about the building. Each child is trying to earn a little to contribute to the cause, and a fund is rapidly growing. We hope in this way to interest every child in caring for our lawns, shrubs, trees, etc., and that he will draw from it knowledge concerning nature and a genuine love for it. He will then look upon the lawns, shrubs, trees, etc., of neighbors as *resources* for the neighborhood, and at least encourage growth by lack of trespass and destruction, if not by positive construction."

From the school as a social and civic center, let us turn for a few moments to the curriculum, and especially with a view to determining its utility in fitting the future citizen, and particularly the future voter, to discharge his duties as such. Eleven years ago Wilson L. Gill began his agitation for utilizing the school as a training ground. This he sought to do through the formation of school cities which have been established in many countries and even in schools which have not adopted the formal plans. Prior to 1897, when the first school city was organized in New York, it was an ordinary thing for pupils to elect their class president and secretary for literary and social purposes; but that organization had little or nothing to do with the ordinary government of the school. Since then, however, more and more governmental power has been given to them. Monitors, instead of being appointed by the teachers as formerly, are now in many schools elected by the pupils and called captains, marshals, etc. This is a result of the school city in thousands of places where they do not know even the term.

But it is not only in these informal methods that the schools are extending their influence in the matter of citizen-making. We find it in the curriculum. For instance, in the High School of Commerce in New York we find a course on "Municipal Activities in New York," the purpose of which is thus set forth in the outline of the course:

"The primary aim of this course is not knowledge. It is not even discipline. It is the production of good citizens. Good citizenship does not come as a by-product of education, unless consciously striven for in schools. It is not generally the distinguishing mark of an educated man. The government of New York City will be efficient only as the voters feel strongly the need of its efficiency. In this course the future voter is to learn, first, what the city does for him; secondly, what it might do. In so far as it falls short of what it might do, he is to find out the reason for it, and the remedy. As he is generally led to realize the magnitude of the activities of the city government, it is hoped he will feel the right pride in his city; feel the desire to do what he can to improve it; will realize that the city's interests and his own are identical; that good city government means a gain in pocket, a gain in comfort and happiness, while a corrupt or inefficient government means a corresponding loss.

"If this aim is to be accomplished, the subject must be made interesting, it must be made personal to the boy, and, if necessary, the seeming disciplinary aim must be sacrificed to this element of interest. It is not necessary that every course in school should set as its chief object to make the boy work. In this course the teacher and the boy must both work, but the teacher will find it necessary to do the larger share of the work."

"School Extension" is still an elastic phrase and varies in its meaning and content from community to community. I have by no means described all the things which might be appropriately included under it. O. J. Kean, the inspired superintendent of schools at Rockford, Ill., himself an embodiment of the idea, would include much more than has even been hinted at in this brief survey. My sole object has been to call attention to a movement of great potentiality which bids fair in the near future to develop into a mighty factor for the development of sound democratic principles and practice.

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

JOINT DIOCESAN SERIES  
SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*  
BY THE REV. ELMER E. LOFSTROM

### THE TRANSFIGURATION.

FOR THE FOURTH SUNDAY AFTER THE EPIPHANY.

Catechism: Fifth Commandment. Text: II. St. Peter 1:17.

Scripture: St. Luke 9:28-36.

**A**FTER the great confession, which had been made about a week before this time, Jesus began telling His chosen apostles about His coming death. As we have already seen, this idea could not well have been presented to them until after their own thoughts had been crystalized into this confession. They must get firmly into their hearts the fact that Jesus was the Christ before they could be told of His sufferings. Otherwise, confusion would have been the result. Even as it was they were not willing to listen to this truth. They could not reconcile in their own hearts and minds this fact with the fact that He was the Christ. They were always perplexed and puzzled when He mentioned the subject.

Yet this was a subject which was often upon His lips at this time. He tried to tell the disciples, but they would not hear. It is interesting to notice that this "exodus" was the subject of the conversation which Jesus had on the Transfiguration Mount with Moses and Elijah. Jesus had tried to talk about it to the disciples. These men from out of the spirit land talked with Him about the very subject that weighed upon His heart. Perhaps we have here one reason for this incident. It was for Jesus' own sake, because He craved a sympathy which He could get in no other way. He went up to Mt. Hermon, and prayed. And as He prayed this consolation was sent Him. Doubtless the talk was also for the help of the chosen three. Moses and Elijah because of their point of view from out of the spirit land saw nothing to stumble at in the fact of the sufferings and death of Christ. They saw the side of glory. They could cheer Him instead of rebuking Him. And their attitude ought to have impressed the three disciples.

It is not necessary to inquire too closely into the nature of the Transfiguration itself. Jesus' face appeared as the sun, and His garments "white as the light" (St. Matt. 17:2). St. Luke says that Moses and Elijah appeared "in glory." There, if anywhere, is the "cause." It was the glory which shone from the face of Jesus, as He prayed and thought about His coming sufferings and death.

Dr. Gould, in the *International Critical Commentary on St. Mark*, well states the case: "According to the ordinary view, the Transfiguration was a gleam of our Lord's true glory in the midst of the surrounding darkness, showing that He was divine in spite of His humiliation and death. But, according to our Lord's own view, which He came into the world to set up over against its superficial worldliness, His glory was essentially in His humiliation and death, not in spite of it. And here, His spirit was glorified by dwelling in the midst of these high purposes and resolves until its glory broke through the veil of flesh and irradiated His whole being."

One important detail of the Transfiguration is the fact that Moses and Elijah were seen talking with Jesus. Their appearance in this way proved that Jesus was the One for whose coming they had looked. Moses was the great representative of the law; Elijah was a great prophet. Both here gave their witness to Jesus as the Christ. We have become so familiar with the passages from the Old Testament which point to the sufferings of the Christ that we can hardly understand how they could have been overlooked. But they were not understood, and that is one reason why the disciples had been unable to believe that Jesus could suffer as He said. The disciples were unable to grasp the significance of all this at the time. But later on they did.

St. Peter refers to it in his second Epistle (1:17). He cites it as conclusive proof of the truth of the Gospel. In the face of the Transfiguration there can be no doubt about the matter to him who was there. But he also declares (1:18-21) that the truth of the Gospel is even more firmly established because of its essential agreement with the Old Testament prophecies. The life and death of Jesus Christ fit into those old

prophecies as a key into the lock for which it was made. The appearance of Moses and Elijah is another witness to the agreement of the Old and the New Covenants.

St. Peter on the mount wished to live on forever in that state of glory. He proposed to build habitations for the glorified three. But such moments of exaltation are not suited for daily existence. They are designed to prepare us for the routine work which lies before us down in the valley. The remembrance of that vision made them strong through all the hard work and sufferings which lay before them.

The proposal also arose from a misconception, which was removed by the testimony of the Voice which came out of the cloud. This cloud was doubtless the Shekinah, or cloud of glory, which signified the presence of God. The voice made it clear that Moses and Elijah stood upon a very different plane from that of the Lord Jesus. Their work was subordinate and temporary; His work was abiding. They had testified of Him, but when He Himself had come the others must pass away. He alone is to be "heard and obeyed."

Yet the very fact of their presence shows that the work of Jesus was not a destroying of the old, but its fulfilment. Jesus was the prophet like unto Moses referred to in Deut. 18:15-19.

## 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.

### RELATIONS WITH OTHER CHRISTIAN PEOPLE.

*To the Editor of The Living Church:*

**I**HAVE read few things in our Church newspapers in recent years that have given me more pleasure and encouragement than your editorial on "The Problem of Inter-Relations with Other Christian People." THE LIVING CHURCH has always stood for a Churchmanship of intensest loyalty to the "Church idea" and to Churchly traditions. No one can accuse it of faithlessness in that respect or in the maintenance of the Catholic character of the Anglican Communion. Without in the slightest degree betraying that position, you have come out with a genuine, broad-minded, big-hearted Christian plea to treat other Christian people and other Christian ministers with at least friendliness and respect.

During a priesthood of twenty-one years (God grant me twenty-one more!) it has been my privilege and blessing to lead into the Church over thirty Roman Catholics and considerably over three hundred from the Protestant denominations. The vast majority of these have been won to the Church by a frank recognition of their Christian calling and their "Church membership" by virtue of their baptism. I have mingled freely with the denominations in their special services, spoken from their platforms, actively engaged in their ministerial associations and invited said associations to meet in my parish house, presented papers to them on Churchly subjects, and have striven to show them that we are not "the only way" but only "a better way." For I do not believe that the fundamental unity of Christ's Church has ever been broken. The schisms and separations are accidental and temporary, not fundamental and real. And when the time is ripe, and we are worthy of it, the unity will become once more visible. The Church is continually missing glorious opportunities for enlightening our Protestant brethren because we consider it "Catholic" to hold aloof from them, as if that were not the most sectarian thing we could do!

The Methodist Bishop, Dr. Vincent, held a series of religious meetings in this town last week in the First M. E. Church. I was asked to preside at one of them, and offer prayer, which I gladly did. The result was that I had the privilege of showing Dr. Vincent through my church, and at his request explaining the symbolism of Eucharistic lights, rood screen, and other things, in all of which he evinced a most earnest interest. He went away with more respect for, and appreciation of, these things than he had before. And he appreciates my Christian courtesy in treating this most sincere and godly minister of Christ as a co-worker and fellow-laborer in the gospel.

When I came to this parish, about four years ago, as I entered the church for my first early Celebration, I was greeted

before the service by the minister of the Second Dutch Reformed Church, who told me that he had come to wish me Godspeed in my work and asked for the privilege of remaining and receiving the Holy Communion. I said: "Stay, my good brother, make your Communion with us, and may God give you and me to-day a special blessing for the work of our respective ministries." To-day that brother is in Holy Orders in this Church! Had I refused him, even with courtesy, would he have been won to the Church? I think not.

The establishment of cordial relations with our separated brethren—still brethren in Christ—is one of the things which we should strive for. They have much to learn from us and we have much to learn from them. It is a matter of great congratulation that THE LIVING CHURCH has spoken so freely in the matter, for its loyalty to every essential of the Church makes its utterance all the more valuable and timely.

St. George's Rectory,  
Schenectady, N. Y.

B. W. R. TAYLER.

### UPON WHOM DOES THE RESPONSIBILITY REST?

*To the Editor of The Living Church:*

**T**REFER to what THE LIVING CHURCH calls "the most pressing problem of the Church," namely, how to obtain a much larger increase of communicants annually than 2½ per cent. The Church has about 900,000 communicants, when there ought to be thrice as many at least. I agree with THE LIVING CHURCH that "somehow we do not seem to apply ourselves systematically to the solution of this, her most pressing problem." The word "ourselves" is a very comprehensive one. It embraces Bishops, presbyters, deacons, and the laity.

If I ask a Bishop to assume the responsibility of the solution, he can answer truthfully: "My diocese constantly requires all my care and attention." If I ask my rector, who represents the body of presbyters and deacons, he will also truthfully answer: "I have no time for the affairs of the general Church. My pastoral visits, the preparation of my sermons, and my other duties keep me busy all the time. I refer you to the General Convention." As that body does not meet until 1910, no answer can be got from it.

But if it were in session, what could that well intentioned assembly say or do in answer to the question of THE LIVING CHURCH? Every intelligent Churchman knows that it does nothing and can do nothing in its brief session of fifteen days, composed as it is of a great multitude of legislators, who are not averse to speech making. The General Convention and its Committee on the State of the Church represent slow-moving conservatism only, and not growth and progress.

I turn to the Church press as the representative of the laity, and the answer comes in substance as follows: "The Church newspapers have no power to order, decree, or legislate. They can only advise and suggest. They are constantly reminding Bishops, priests, and laymen that Christ Jesus came into the world to save sinners and that the Church at present is not properly equipped for the great work." The Church newspapers have done much and can do more. Their columns are always open for suggestions as to what remedial changes should be made in the governing or advisory power of the Church, so that a very large percentage of increase in the list of communicants may be hereafter reported annually in every diocese.

JOHN H. STOTSENBERG.

### THE HISTORIC EPISCOPATE AND APOSTOLIC SUCCESSION.

*To the Editor of The Living Church:*

**F**IND it impossible to comprehend the Historic Episcopate separate from Apostolic Succession, and in good faith I want to ask Bishop Brown just what is meant by the phrase "Historic Episcopate not tactual Succession." How could there be an Historic Episcopate without Apostolic Succession? When did it begin to be historic, or how did it begin at all without Apostolic Succession and authority? And if it began with the Apostolic authority and blessing, when did it cease to have that; and how long would it remain the Historic Episcopate if it be started on the rounds without the Apostolic authority? I ask these questions in good faith.

J. C. HALES.

### PRAYER BOOK TEACHING AS TO THE USE OF CHURCH EDIFICES.

*To the Editor of The Living Church:*

**P**ROPOS of the discussion on Canon 19 as to what constitutes a congregation of this Church, and the use of the building for other purposes than that of the worship of that congregation, the diocese of Fond du Lac two years ago, in revising its canons, incorporated the following as an article in the constitution of parishes:

"The church building belonging to this parish shall be open only to such services, rites, ceremonies, or other purposes as are authorized or approved by the Book of Common Prayer, or by the Ecclesiastical Authority of the diocese."

We believe a more general application of this canon would do much to clarify the present discussion.

The service of consecration for church buildings at least implies that this shall be the purpose for which such consecrated building shall be used, as given in the prayers which the Bishop is directed to say, "Turning his face toward the congregation." And again in his address to the people he is required to say, "Let us not doubt but that He will also favorably approve our godly purpose in setting apart this place in solemn manner for the performance of the several offices of religious worship."

Services other than that of the worship of the congregation and the ordinances of religion as provided for by the Book of Common Prayer do not seem to be recognized in the service of consecration for a church building.

Would it not be well if we could be more consistent with the teachings of the Prayer Book and relegate all other gatherings, whether in the interest of Church unity or Church administration, as conventions, etc., to guild halls or other places of public gathering?

January 15, 1909.

Yours truly,

B. TALBOT ROGERS.

### A CORRECTION.

*To the Editor of The Living Church:*

**I**N my very brief article on St. John's Chapel, New York, in your issue of January 9th, the misprint of one word is so distressing that I must crave a correction. I wrote, "Make it the centre of a great mission to the Jews," which was printed "quiet mission."

Now all missions, worth anything, must be aggressive.  
Littleton, Col.

W. ALLEN JOHNSON.

### RESIGNATION OF THE REV. GEORGE M. CHRISTIAN, D.D.

[Continued from Page 395.]

would exceed by several thousand dollars that of last year, when \$83,765.90 was realized. Mrs. Speyer, treasurer of the Woman's Auxiliary, reported that, so far, the contributions to the Woman's Fund were somewhat below the total at this time last year, but expressed the belief that before the books are closed the showing would be better. Officers elected: President, George MacCulloch Miller; Recording Secretary, George P. Cammann; Corresponding Secretary, Rev. George S. Baker; Treasurer, Charles Lanier.

#### BERKELEY DIVINITY ALUMNI MEETING.

The association of alumni of the Berkeley Divinity School living in New York and its vicinity held its seventh annual meeting January 13th at the St. Denis hotel, where luncheon was served at 1 o'clock, more than thirty being present. A brief business meeting was held, at which the Rev. Dr. William H. Vibberts of Trinity chapel was elected president, the Rev. Dr. Joseph H. Blanchard of Madison, N. J., vice president, and the Rev. Melville W. Bailey of Grace chapel, secretary and treasurer.

The Rev. Dr. Samuel Hart, being called upon as Dean of the school, spoke briefly of the work of the institution in the past ten years, and then more in detail of its present condition and prospects and of the work which lies before it. A very interesting address was made by Bishop Brewster, who was followed by Bishops Francis, Lines, Wells, and several of the clergy and laity.

#### SEMI-CENTENNIAL AT POUGHKEEPSIE.

The Church of the Holy Comforter, Poughkeepsie, celebrated its fiftieth anniversary this week. The parish has had but three rectors, the Rev. Dr. John Scarborough, now Bishop of New Jersey; the Rev. Dr. Robert Fulton Cray; and the present rector, the Rev. Charles A. Strombom.

**THIRD SUNDAY AFTER EPIPHANY.**

(See the Gospel for the day, St. Matt. 8:1ff.)

Thy healing touch, O Lord,  
Did make the leper whole;  
So touch our hearts and lives, and cleanse  
From sin each burdened soul.

Thy word to life and power  
Did palsied limbs restore;  
So give us strength and grace each day  
To serve Thee more and more.

For by Thy Precious Blood  
Thy promise is to free  
Their hearts from sin, their souls from guilt,  
Who come in faith to Thee.

Lord, give us faith to claim  
Thy mercy, and believe  
Thy word, which bids us go our way,  
The blessing to receive;

That when, from east and west,  
Thy saints are gathered in,  
We may sit in Thy kingdom, free  
From sorrow, pain, and sin.

O Saviour, we await  
That great Epiphany:  
Bring us, our Lord and God, with joy  
Thy face unveiled to see.

Jesu, Incarnate Word,  
The everlasting Son,  
Thee, with the Father, we adore  
And Holy Spirit, One.

JAMES ROBERT SHARP.

**INTER-RELATIONS BETWEEN ANGLICANS AND MORAVIANS.**

BY THE RT. REV. ETHELBERG TALBOT, D.D., LL.D.,  
*Bishop of Central Pennsylvania.*

**I**N reply to your kind request I gladly give you such information in regard to our Moravian brethren and the Lambeth resolutions as I possess. The story is not without interest to all Churchmen who desire the unity of God's people. It should be remembered that there have been a number of our Bishops, both in England and America, who have believed in the validity of the Moravian episcopate; but our Church has never formally pronounced any judgment upon the subject. Our attitude, however, has plainly indicated that there has been doubt in our minds as to the great point at issue.

At the British Provincial Synod of the Unitas Fratrum held in England in 1904, a resolution was passed asking the Archbishop of Canterbury to take such steps as, in his judgment, might be deemed wise, to bring the Moravians and the Anglican Communion into closer alliance. This resolution was based on the well-known fact that, as a Christian body, holding the historic Episcopate in great reverence, and having through their eventful history tenaciously preserved the succession of Bishops, they felt that such alliance should exist between the two historical bodies. It was in response to this overture on their part that a committee of Bishops was appointed at the Lambeth Conference to consider the relation of the Church to the Moravians. It was our privilege to have before us during the sessions of that committee, Bishop Hasse, the president of the British Provincial Synod, now residing in London. As he had presided over the Synod of 1904 he was deeply interested in our deliberations. The resolutions finally passed unanimously by the Lambeth Conference on the subject will soon be considered by the General Synod of the Moravians, which holds its decennial meeting in Heernut, Germany, in a few months.

It happened that on the day following the adjournment of the Lambeth Conference, the British Provincial Synod of the Moravians met in Ducinfield, England. His Grace, the Archbishop of Canterbury, requested me to attend the Synod and take with me such other Bishops as I could secure. Bishop Hamilton Bayne, an English Bishop, was good enough to meet me there. The Archbishop sent by my hands a letter to the Synod conveying his fraternal greetings and the expression of his hope and prayer that the outcome of the deliberations between the Unitas and ourselves might be all that could be desired. On arriving I was met at the station by Bishop Hasse and was most kindly received by the Synod. After reading the Archbishop's letter, I was requested to follow it with such remarks as I cared to make, and my English brother followed me

in a speech breathing a most gracious and kindly spirit. There were present three or four Moravian Bishops, all of whom spoke. Before this Synod adjourned the printed resolutions of the Lambeth Conference were forwarded to them by the Archbishop of Canterbury, and were duly considered and referred to the General Synod to meet in Germany.

Since my return home I have learned that my speech was taken down in full by a stenographer and had appeared in the Moravian papers. I have been invited to address the faculty and students of the Moravian Theological Seminary here, and also to tell the story of the Lambeth resolutions to the large congregation in their venerable church at Bethlehem. Only a few days ago I met in conference several of the delegates to the General Synod in Germany, with other Moravian divines, and we considered somewhat in detail the various points suggested by the Lambeth resolutions.

It is difficult to predict what will be the fate of our resolutions at the General Synod. I should say that the English and American delegates are likely to vote for their acceptance, possibly with some slight modifications. As those living in Germany are not brought in contact with the Anglican Communion they may be somewhat indifferent to the whole subject.

I have assumed that your readers are familiar with the Lambeth resolutions, as they have appeared in the Church papers and have been otherwise more or less widely distributed. They provide that, for the sake of unity and as a particular expression of brotherly affection, any official request from the Unitas Fratrum for the participation of Anglican Bishops in the consecration of Bishops of the Unitas should be accepted, provided that first "such Anglican Bishops should be not less than three in number and should participate both in the saying of prayers of consecration and in the laying on of hands, and that the rite itself is judged to be sufficient by the Church of our communion to which the invited Bishops belong. And secondly that the synods of the Unitas (a) are able to give sufficient assurance of doctrinal agreement with ourselves in all essentials, as we believe that they will be willing to do; and (b) are willing to explain its position as that of a religious community or missionary body in close alliance with the Anglican Communion; and (c) are willing to accord a due recognition to the position of our Bishops within Anglican dioceses and jurisdictions; and (d) are willing to adopt a rule as to the administration of Confirmation more akin to our own."

There are other matters of detail suggested in the resolutions.

It is not proposed by us to interfere with the autonomy of the Moravian body. They will continue to do their work in their own way after inter-communion has been established. While not a large body, it is one whose record in the mission field is beyond all praise. They are said to be more numerous abroad than at home.

A most beautiful spirit has characterized them in all their relations with us here and elsewhere; and one cannot but hope that whatever doubts exist in any mind as to their historical episcopate may be removed by some such plan as is now proposed. It is a plan which passes no judgment upon their claims, but proposes, under certain necessary safeguards of faith and order, to bestow upon them fully that which is inexpressibly dear to ourselves.

JOHN BURROUGHS relates that a number of years ago a friend in England sent him a score of skylarks in a cage. He gave them their liberty in a field near where he lived. They drifted away, and he never heard or saw them again. But one Sunday a Scotchman from a neighboring city called on him and declared, with visible excitement, that on his way along the road he had heard a skylark. He was not dreaming, he knew it was a skylark, though he had not heard one since he had left the banks of the Doon, a quarter of a century or more before. The song had given him infinitely more pleasure than it would have given to the naturalist himself. Many years ago some skylarks were liberated on Long Island, and they became established there, and may now occasionally be heard in certain localities. One summer day a lover of birds journeyed out from the city in order to observe them. A lark was soaring and singing in the sky above him. An old Irishman came along and suddenly stopped as if transfixed to the spot. A look of mingled delight and incredulity came into his face. Was he indeed hearing the bird of his youth? He took off his hat and turned his face skyward, and with moving lips and streaming eyes stood a long time regarding the bird. "Ah," thought the student of nature, "if I could only hear the bird as he hears that song with his ears!" To the man of science it was only a bird-song to be critically compared to a score of others, but to the other it brought back his youth and all those long-gone days on his native hills!—*Our Dumb Animals.*

## LAMBETH REPORTS.

No. 5.

REPORT OF THE COMMITTEE\* APPOINTED TO CONSIDER AND REPORT UPON THE SUBJECT OF PRAYER-BOOK ADAPTATION AND ENRICHMENT:

(a) RUBRICS, TEXT, LECTIONARY; (b) QUICUNQUE VULT.

THE Committee have considered the fact that customs which fail to comply with the strict requirements of the rubrics are widely prevalent, and that such deviations from plain rule, although in many instances they have become desirable, tend to weaken the authority of those who have to enforce discipline when serious irregularities have to be dealt with.

The Committee are of opinion that it is expedient that rubrics should be brought, as far as possible, into line with general practice, except of course where the deviation arises from negligence, or is in other respects hurtful. They proceed to give illustrations of what may be done, but it must be remembered that this list of illustrations is not intended to be exhaustive.

A very general omission is that of the Exhortation at the time of the celebration of the Holy Communion, beginning "Dearly beloved in the Lord." This practice has been gradually adopted on the ground of convenience, especially where there are frequent celebrations. The rubric might be so altered as to relax the present rule, while still prescribing the occasional reading of the Exhortation.

Again, the introduction of the verses said or sung before and after the Gospel has no sanction from the rubrics of the English Prayer Book. This almost universal custom should be formally authorized, as it is already in the Irish, Scottish, and partly in the American, Churches.

By an almost universal custom the prayers of the Church on behalf of certain sick and afflicted persons are asked before the Litany, before the "Prayer for all Conditions of men," and also, in many churches, before the Prayer for "the whole state of Christ's Church." Such a rubric as was suggested by the Convocations of Canterbury and York in 1879 might be added at each of these places,† and a similar rubric might be placed before the General Thanksgiving.

Parts of the Exhortation which forms the preface to the English office of Holy Matrimony are frequently omitted. It is desirable that any such deviations from rule, if made at all, should be made under authority, and should not be left to the discretion of the clergyman. But it appears to the Committee that relief from the difficulty should be sought in a revision of the language of the Exhortation, similar to that of the Irish Prayer Book, rather than by the authorized omission of any of the existing words.

In this connection it may be suggested that the language of some prayers in various parts of the Prayer Book might well be brought into more real relation to changed conditions of life and modes of thought.

Passing now to matters which more seriously affect the structure of the services, we first note that without breach of ancient liturgical precedent, undue repetition or redundancy might be avoided by means of certain omissions.

The repeated saying of the Lord's Prayer, when two or more services are combined, has been frequently criticised. The Committee suggest that where services are taken consecutively some adjustment should be made in this respect.

Again, the frequent occurrence of prayers for the King is a case of redundancy which constantly calls for remark. The omission of the Prayer for the King after the Decalogue in the Communion Office would, the Committee believe, meet with almost universal approval.

The Committee now come to additions by way of enrichment.

\* Names of the Members of the Committee:—

Bishop of Adelaide.	Bishop Mather.
Bishop Anson.	Bishop of Mexico.
Bishop of Bristol.	Bishop of Mid China.
Bishop of Bunbury.	Bishop of Moray and Ross.
Bishop of Chester (Chairman).	Bishop of Nassau.
Bishop of Columbia.	Bishop of Osaka.
Bishop Courtney.	Bishop of Ottawa.
Bishop of Derby.	Bishop of Oxford.
Bishop of Edinburgh.	Bishop of Pittsburgh.
Bishop of Ely.	Bishop of Rochester.
Bishop of Gibraltar.	Bishop of St. Andrews.
Bishop of Gloucester.	Bishop of St. Helena.
Bishop of Grahamstown.	Bishop of St. John's, Kaffraria.
Bishop of Grantham.*	Bishop of Sierra Leone.
Bishop Hamlyn.	Bishop of Sodor and Man.
Bishop of Kansas.	Bishop of Southern Brazil.
Bishop of Korea.	Bishop of South Tokyo.*
Bishop of Knaresborough (Sec'y).	Bishop of Springfield.
Bishop of Lebombu.	Archbishop of Sydney.
Bishop of Lexington.	Bishop Thornton.
Bishop of Lichfield.*	Bishop of Vermont.
Bishop of Lilkoma.	Bishop of Worcester.
Bishop of Llandaff.	Bishop of Zanzibar.

Bishops designated by asterisks took no part in the deliberations of the committee.

† "When the Prayers of the Church are desired for any, the Minister at his discretion here give notice of the same."—*Convocation Prayer Book*, pp. 62, 74, 267f.

Much valuable guidance in this regard is available from the American, Scottish, and Irish Service Books.

Additional suffrages might be added in the Litany—e.g., for Parliament, for the Ministers of the Crown, and for the sending forth of laborers into the harvest.

There is urgent need for the appointment of some collect, such as the latter of the two Ember collects, for use in parish churches on the Sunday or Holy Day fixed for ordinations. The rubric for the use of a collect during the Ember weeks does not provide for this. The special suffrage in the Litany from the Ordinal might also, with slight modification, be sanctioned for use in every parish church upon the day of ordination.

There is room for considerable enrichment in the Occasional Prayers and Thanksgivings. Prayers are needed, at least in the English Book, for Rogation days, for Missions (both Home and Foreign), for Schools and Colleges, for Convocations and Synods of the Church, for our Brethren and Friends in other lands, for our Army and Navy, and for our Mercantile Marine. To many Churches, moreover, a brief commemoration of the faithful in Paradise would be inexpressibly welcome. The Irish Prayer Book supplies such a prayer. Greater opportunities for the use of these prayers would be provided by the shorter form of Litany which is suggested below.

Further enrichment might be secured by the development of a method which was occasionally adopted by the compilers of the Prayer Book—namely, that of providing alternative forms.

A substitute for the *Venite* is provided in the anthems prescribed on Easter Day, and similar anthems might well be provided for all the greater festivals. Additional Proper Prefaces might also be supplied in the Communion Office in accordance with earlier usage.

The length of the Litany is undoubtedly one of the causes which have led to its frequent omission, and we suggest that a rubric similar to that of the American Church is advisable, allowing the Minister at his discretion to shorten the latter part thereof. This would afford opportunity for a more frequent use of the occasional prayers. The Committee are of opinion that, by thus allowing alternative endings to the Litany, an important step would be taken towards greater elasticity in our prayers.

Once more, our Lord's Summary of the Law might be allowed as an occasional alternative to the Decalogue, with such response or prayer as may be thought desirable.

In order to provide greater variety and elasticity in our services, the Committee suggest the permission of a shortened form of Matins and Evensong for use when another service is combined therewith.

One object to be kept in view would be to provide services which could be combined in the case of Matins, with an administration of Holy Communion, and, in the case of Evensong, with the public celebration of Holy Baptism, without undue length of service.

It is further suggested that such alteration of the rubrics concerning the administration of Holy Communion should be made as to allow, at the discretion of the Minister, alternative uses of the prescribed words when the number of communicants is large.

With a view to allowing greater elasticity in public worship, the Committee recommend the arrangement of services of "Bidding to Prayer," in which the Minister should ask the prayers of the people for various subjects and in special emergencies, interposing after the mention of each subject a pause for silence, followed by a collect or prayer by the Minister.

The Committee are, moreover, of opinion that any future revision of the Book of Common Prayer should include a change of words which are obscure and commonly misunderstood, such as "hell," "wealth," "damnation," "indifferently."

Lastly, they desire to add that the Calendar and Tables prefixed to the Book of Common Prayer are urgently in need of revision, which should include, among other things, the insertion of some national saints.

It will be observed that the Committee have not dealt in this report with such large questions as those of the Ornaments Rubric and of the structure and contents of the Prayer of Consecration, because they felt that the time at their disposal was insufficient.

As regards the PSALTER—

(1) The Committee would recommend a larger provision of *Proper Psalms* for Sundays and Holy days. The American Prayer Book provides for 16 days instead of 6, which are all that the English Book gives. Similar Tables of additional Proper Psalms were recommended by the Convocation of York in 1879, and others have been set forth by various Bishops for use in their dioceses.

(2) The American Prayer Book also contains 20 *Selections of Psalms* in groups, which may be used at the discretion of the minister in place of the Psalms for the day of the month; such a plan is thought to provide—

(a) An alternative for the use of the Comminatory Psalms, which are a serious cause of difficulty and distress to many devout and thoughtful persons;

(b) An alternative for the recitation of Psalms that, coming in ordinary course, may be inappropriate to the day or season, or to the particular occasion.

(3) Another proposal has been suggested which deserves con-



sideration—namely, such a system of reciting the whole Psalter as would allow of fixed Psalms being assigned to each day of the week.

As regards the LECTIONARY—

(1) So much has been gained by revisions of the Lectionary, both in England and in America, during the last half-century that, while grateful for these improvements, the Committee think that further revision would be of advantage.

(2) Greater liberty in the choice of Lessons might well be given, provided that the principle is safeguarded by which "all the whole Bible (or the greatest part thereof) should be read over once every year." Such liberty is given in the American Church, and suggestions have been made which are worthy of consideration for a change in the arrangement of the daily Lessons, by which the continuous course of reading, according to the day of the month, may be modified by appropriate books of Holy Scripture being assigned to different seasons, and Lessons appointed for the several days of successive weeks. This would be an extension to other seasons (such as the Epiphany and Lent) of the present arrangement, in accordance with which Isaiah and the Apocalypse are read in Advent.

It has been strongly urged upon the Committee: "That, pending further emendation of the English version of the Bible, it is desirable that steps should be taken for allowing the use of the Revised Version wherever Scripture is quoted or recited or directed to be read, in the Book of Common Prayer." The Committee are not prepared to recommend this proposal in its entirety, but they regard the subject as worthy of consideration.

The result of the deliberations of the Committee upon the subject of *Occasional Services* appears in the resolution on that subject.

*Quicumque vult.*

The Committee, having had under consideration the liturgical use of the *Quicumque vult*, would point out that the existing divergence of practice in the various churches of the Anglican Communion, together with Resolution 11 B\* of the Lambeth Conference of 1888, show that the use or disuse of this Hymn cannot be made one of the terms of communion.

Various proposals for meeting the difficulties connected with public recitation of the *Quicumque vult* which are felt in many quarters, were placed before the Committee. Of these one was considered, but it was eventually determined not to make any general recommendation as to the use or disuse of the Creed to the Conference.

(Signed) F. J. CESTR: *Chairman.*

\*No. 6.

REPORT OF THE COMMITTEE† APPOINTED TO CONSIDER AND REPORT UPON THE SUBJECT OF THE CONDITIONS REQUISITE TO THE DUE ADMINISTRATION OF THE HOLY COMMUNION.

Your Committee have believed that they may best fulfil the purpose for which they were appointed if they limit somewhat closely the subject assigned to them, and restrict their deliberation and their report to the special subject of the administration of the Holy Communion, and the conditions which should be required in order that the Sacrament may be duly administered. They have therefore excluded from their consideration the questions which concern the requisite qualifications for the reception of the Sacrament. They have also refrained from inquiry concerning the requisite qualifications for the minister of the Sacrament and concerning the words of administration. They believe that this last question falls properly within the scope of the committee appointed to consider the Adaptation of the Prayer Book.

In entering upon the task which they have thus restricted, your Committee have decided that the most convenient division of the subject is that which is suggested by the chief questions and difficulties recently raised in connection with it. Adopting this division, they have now to make their report—

(i) On the question raised by those who urge that infectious diseases may be spread by the use of one chalice for a number of communicants;

(ii) On the request that in remote mission stations, where it is impossible or extremely difficult to obtain wheaten bread or wine

\* "That, in the opinion of this Conference, the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion:—"(B) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith."

† Names of the Members of the Committee:—

- |                                       |  |
|---------------------------------------|--|
| Bishop of Aberdeen.                   | Bishop of Pittsburgh.                      |
| Bishop of Argyll.                     | Bishop of Sacramento.                      |
| Bishop of Bristol.                    | Bishop of Sodor and Man.                   |
| Bishop of Duluth.*                    | Bishop of Southern Ohio.*                  |
| Bishop of Durham.                     | Bishop of Southwell.                       |
| Bishop of Fuh-kien.                   | Bishop of Southwark.                       |
| Bishop of Gibraltar.                  | Bishop Thornton.                           |
| Bishop of Harrisburg.                 | Bishop of Tinnevely.                       |
| Bishop of Kansas.                     | Bishop of Tokyo.                           |
| Bishop of Liverpool.                  | Bishop of Travancore ( <i>Secretary</i> ). |
| Bishop of Marquette.                  | Bishop of Uganda.                          |
| Bishop of Ossory.                     | Bishop of Zanzibar.                        |
| Bishop of Oxford ( <i>Chairman</i> ). |  |

Bishops designated by asterisks took no part in the deliberations of the committee.

made from the fruit of the vine, the use of some other matter for the Sacrament should be authorized.

(i) With regard to the former question, your Committee, having received the help of important testimony with high medical authority, believe that, save in extraordinary circumstances, the risk of infection being conveyed by the chalice is far less than that which is constantly and unhesitatingly incurred in the circumstances and intercourse of daily life. As scientific investigation discloses more and more of the multitudinous possibilities of disease besetting human life under its present conditions, there is need to hold a middle course between carelessness on the one hand and panic or a paralyzing solicitude on the other; and freedom or ease of mind in social life would be almost impossible if men were to recoil from every risk of infection which can be suggested to them. Your Committee believe that it is not necessary, on the ground of any dread of such risk, to make any change in the received manner of administration; that it would be unwise to recognize and encourage by such a change an alarm which should be met by the exercise of common sense.

In special cases, where exceptional circumstances seem to require a departure from the usual manner of administration, your Committee advise that counsel and direction should be sought from the Bishop of the diocese.

(ii) The difficulty which may arise with regard to the due administration of the Holy Communion in mission fields which are remote and hard to reach has been brought before your Committee vividly and impressively in the case of Uganda. Not long ago the problem confronting the Church in Uganda with regard to the celebration of the Sacrament stood thus: there were hundreds (where now there are thousands) of native Christians baptized and confirmed, and prepared, accustomed and desiring to receive the Holy Communion; the vine cannot at present be successfully cultivated there; every drop of wine had to be brought from the coast, a distance of a thousand miles; it had to be carried by porters, and the journey took five months; while a law, passed simply for the good of the natives, forbade altogether the introduction of wine into the country. Some of those conditions are now considerably changed; and it is probable that no other Mission of the Church has to meet on so large a scale the intractable difficulties which beset the Church in Uganda. But there the problem has been plainly urgent; it is possible that with more or less urgency it may elsewhere recur, on particular occasions, if not on a large scale, as the Mission work of the Church is carried forward, and vast fields as yet untouched are penetrated and claimed for Christ.

The Committee recognize that in any such case as that of Uganda those who bear rule in the Mission have to face a problem of intense anxiety and to undertake a tremendous responsibility. No one who tries to realize the dilemma with which a Bishop may be thus confronted can fail to feel deep sympathy with one who finds added to the other difficulties of his work the burden of deciding whether he will refuse to Christ's people the great means of grace which Christ ordained for them, or alter according to the exigency of the case the order received in the Church whose minister he is. It is with no lack of such sympathy that your Committee have felt bound to refrain from recommending the authorization of the departure which has in some cases been made from that order. The burden of responsibility may thus be left with those who have borne it; but the Committee are of opinion that it is better so to leave it; and they trust that for the sake of the Church it may be borne with wisdom and with patience, and that those who bear it may be guided in each crisis of decision to decide according to God's will.

(Signed) F. OXON, *Chairman.*

WE NEVER WEARY of urging our clergy and laity to stand by the Catechism of the Church. The perpetual longing for something new cannot be gainsaid. But, as the Bible is the crucible in which the best truths for this world and the next are compounded, so that splendid epitome of Divine truth, the Church Catechism, the very pith and marrow of Bible teaching, stands peerless and unequalled for shaping Christian character and directing Christian life. "I believe," said Archbishop Benson, "that there never has been in the hands of any Church any manual representing the doctrines, the true spirit of the Bible, to compare with the Catechism of the Church of England." A later witness, Canon Newbolt, has given this eloquent testimony to its worth and power: "Nothing is more wonderful in Christianity than its applicability to the shifting circumstances of our ever-changing world, and to the various types of humanity which come under its sway. So will it be found with this Catechism, which embodies its precepts, that while suitable for a child it appeals to the grown man, while drawn up in the sixteenth and seventeenth centuries, it has a clear message also to the twentieth, and that complex life in cities as well as the quiet life in the country are alike calmer and fuller if based on an intelligent appreciation of these elementary truths, which begin with the Christian name of the individual and end with 'charity to all men,' as the Creed also begins with 'I' and loses itself in the Catholic Church and the Communion of Saints in that life which is everlasting."—*The Canadian Churchman.*

# LITERARY

## ENGLISH CHURCHMAN'S LIBRARY

Messrs. Mowbray & Company send four volumes from their new English Churchman's Library, all dealing with problems connected with present day religion. The books are attractive in binding and letter-press. Editions for the United States will shortly be announced by The Young Churchman Co., the price being about 40 cents for each volume.

The first is entitled *The Christian Use of the Psalter*, being originally delivered as lectures by A. R. Witham, of Culham Training College, and now put into permanent form. After being accustomed to many treatises on the Psalter taking the distinctively Jewish and historical view point, the reader of this volume at first suffers almost a shock until he remembers the title, which is intended avowedly to interpret the Psalter for the Christian inquirer. Indeed, Mr. Witham's book might well be called *Christian Interpretation of the Psalter*. After some very helpful preliminaries, the author divides his theme into three parts: Christ in the Psalter, The Church in the Psalter, and a valuable appendix giving the Christian use of each psalm. His interpretation of such a psalm as the twenty-third will give the keynote to this book so practically useful to the Christian worshipper. "Ps. 23; Jn. 10: 1-16, vs. 26-29, the Church's confession of faith in Christ the Good Shepherd and in His sacramental gifts."

Another book in this series, also printed for the first time, is Miss Freeman's *Our Working Girls and How to Help Them*. Not seldom, a parish priest, with a corps of volunteer workers, after being impressed with their initial zeal, is correspondingly depressed with their faint-heartedness to carry out. This faint-heartedness, we believe, is due to a failure to grasp the real needs of social work; in other words, to a basic ignorance on the part of the volunteer. It will be helpful for rectors to put into the hands of their women workers this book by Miss Freeman. It will point out to them the meaning of their work and its difficulties, and is full of practical suggestions of how to meet its opportunities. The author's viewpoint is distinctly religious. She will not allow us to forget that, after all our sewing classes and dancing classes and wood-carving classes are over, their ulterior motive has been the development of Christian character.

Two other volumes in this series are republications of earlier works. Many of our readers are familiar with Vernon Staley's *Catholic Religion* and *Natural Religion*. The present work is *Practical Religion*, now in its fourth edition. Nothing further need be said of the book than what has been said of it before, namely, that it is sane and definite, and will make an effective volume to put into the hands of persons who need the steering of a definite printed system.

The last of these four we cannot too highly commend. Mr. Bickersteth's *Letters to a Godson* have been familiar to many in the first series, which deal with Old Testament matters. The volume at hand is the *Second Series*, being "An Attempt to Give a Reasonable Account of Christian Doctrine." The Godson, we take it, is a boy perhaps 16 years of age, who receives from the writer careful letters on Christian doctrine and the problems of Christian practice. The fact that this boy looks forward to the priesthood puts him, perhaps, in a category somewhat different from most boys, but it is indeed a wholesome sign to find books such as this written for our young men. The present essays would not be too simple for a young man of 21.

The impression derived from this book, as from the other volumes of the English Churchman's Library, is that of *definiteness* in the practice of the Christian life. Mr. Bickersteth puts into epistolary form what Mr. Staley says in a didactic way. All people, young people especially, need definiteness; even those who do not crave it. Occasionally we feel that the writer is instilling into the youthful mind a too definite impression, an almost wooden rule; but barring some few such statements, we commend this book heartily, especially to Sunday school teachers with classes of older boys, to pastors at times of Confirmation, and to masters in Church schools.

## RELIGIOUS.

A VALUABLE contribution to apologetic literature is *Liberal Theology and the Ground of Faith*, by Hakluyt Egerton. (E. P. Dutton & Co., \$1.25 net.) The work consists of a preface of considerable length and two essays. The preface deals more particularly with the new theology of Mr. Campbell; "City Templeism," the author calls it. This to be sharply differentiated from liberal theology, as it exists in the Church of England. Modernism is also taken up with reference to the theory of dogma. The essay on Liberal Theology begins by defining its terms. Liberalism is a plea for liberty and the policy of change. It is the opposite of traditionalism, not of conservatism. Conservatism reconciles the excellences of liberalism with the past and makes it "humanly effective as an expression

of human life and an agent in human progress." Liberal theology accepts as normal the intellectual temper of the day. It is not, however, always true that a conception is rightly authoritative because contemporary. With three conceptions of the day, liberal theology declares, we must come to terms: the uniformity of nature, the continuity of history, and the theory of development. The main body of the essay is occupied with the first of these, handling the subject of miracles in a masterly manner. Miracles do not really conflict with the uniformity of nature, because of the unique spiritual conditions under which they were performed. That these conditions should some time exist was to be expected; was almost inevitable. In contrast to the timidity with which so many theological writers handle the subject of miracles, the author boldly asserts that "Christianity cannot be separated from its ground in miraculous history, without losing its distinctively religious value." The second essay, on The Ground of Faith, is equally satisfactory. A radical union exists between faith and charity. Both have intellectual and volitional elements, but in varying proportions. Faith and reason cannot conflict. They lay hold of reality in different aspects and are coördinate. Human life is more than bare existence; it is maintained by effort, proceeding from the feeling of need and desire. Physical well-being does not suffice for the needs of the soul, for the satisfaction of these needs faith is indispensable.

The book is rather hard reading in places, and the author is fond of unusual words; but the argument, with its close reasoning, amply repays study.

ELLIOT WHITE.

THERE HAS BEEN privately published a small volume of sermons by the Rev. T. J. Lacey, Ph.D., rector of the Church of the Redeemer, Brooklyn, entitled *The Gospel of Optimism and Other Sermons*. The volume is evidently intended primarily as a souvenir for those to whom the living voice of the preacher is familiar, but it may well have a circulation extended considerably beyond that circle. The sermons are characterized by deep devotion and a hopeful outlook, and are short and pithy. [To be obtained by addressing *Parish Notes*, Church of the Redeemer, Fourth Avenue and Pacific Street, Brooklyn, N. Y. Price, \$1.00 postpaid.]

A SERIES of admirable talks to young men, originally delivered at the Stevens Institute of Technology by the Rev. J. Clayton Mitchell, rector of Calvary Church, Germantown, Philadelphia, is gathered into book form with the title *Character: Some Talks to Young Men*. There are eight of these talks, and in each of them a high ideal is held before the listener and the reader. While not directly of a sermon-character, these addresses show throughout the necessity of the Christian life as the fulfilment of the highest ideal. [George W. Jacobs & Co., Philadelphia.]

FROM THE PEN of the Rev. C. Ernest Smith, D.D., D.C.L., rector of St. Thomas' Church, Washington, there has been published a useful book of *Altar Devotions*. The instructions and devotions are simple, adapting the book especially to the young and to beginners in the spiritual life. The matter is well selected, but the print rather small for practical use in a "dim religious light." [*Altar Devotions*. A Manual of Self-Examination, Prayer, and Praise for the Blessed Sacrament. Compiled by the Rev. C. Ernest Smith, D.D., D.C.L. New York: Longmans, Green & Co.]

## MISCELLANEOUS.

AN ADMIRABLE book of selections from devotional writers relating to the life beyond the grave is *Reflected Lights from Paradise: Comfort Thoughts for Those Who Grieve*. (Compiled by Mary Dunnica Micou. The Young Churchman Co., Milwaukee.) The selections are divided into five sections, as follows: The Consecration of Suffering, The Ministry of Grief, The Spiritual Body, Recognition Beyond the Veil, The Mutual Ministry of Prayer. The authors whose works are drawn upon for the purpose include the most trusted thinkers of the Church of England within recent years, and, to some extent, of the American Church as well. The little volume, printed with red rules around the pages, is a beautiful gift book for those in sorrow or distress. The name of the compiler will be recognized as that of the wife of one of the professors at the Virginia Theological Seminary. [Price 50 cents net; by mail 55 cents.]

AN EDITION of *Poems* by John Ruskin is published with "an essay on the Author" by G. K. Chesterton. The last name one would have expected to find introducing such a volume is that of Mr. Chesterton, and it is interesting to observe that he is as unawed in the presence of the great Ruskin—his intellectual opposite—as though he were introducing a debutante into society. It would, no doubt, be literary heresy to say that the chief interest in this volume is attached to the preliminary essay rather than to the poems of Mr. Ruskin, but the racy, Chestertonian style of the former will, undoubtedly, secure the reading of the introduction by most readers before they look into the book itself—a thing unheard of hitherto in book-reading. The poems themselves are confined to the earlier productions of Mr. Ruskin. ["The Muses' Library" edition. London: George Routledge & Sons. New York: E. P. Dutton & Co. Price. 50 cents.]

### THE SWIMMER GHOST.

Sometimes, though rarely, cometh near the coast  
 That man or ghost  
 Or utter evil that was once a soul  
 Whom men "The Swimmer" call:  
 Who makes men fall  
 Out of the rigging when the slow hulls roll  
 And, in the darkness blind,  
 Clings from behind  
 Upon their shoulders and so rides them down:  
 Or inshore silent lies  
 With blazing eyes  
 Lusting to bring some inland soul to drown:  
 But cannot drown itself; and so swims free  
 Being rejected of the utmost sea.

L. TUCKER.

### "LOVE WILL STILL BE LORD OF ALL."

By CLARA OPHELIA BLAND.

**D**EPARTMENTAL life is necessarily dry. The grand *finale*—that is, pay day—may be interesting; on this day, looking backward over the dreary waste of two weeks, the achievement of the brown envelope may seem great; but the innumerable details which lead to this longed-for result are excessively wearing upon the nerves of the individual.

Life in the Treasury Department might be considered interesting, for there flutter the greenbacks and gleams the gold; in the Agricultural building the millions of seeds there contained may, by the mysterious process of suggestion, waft the odor of newly ploughed earth to the housed employee, and present to the mind's eye the picture of pea-vines pushing their way up through the brown earth; the State, War, and Navy Departments are, no doubt, awe-inspiring; within their walls grave questions affecting the welfare of nations are decided, and fancy may picture gallant captains and military heroes here receiving their commissions; but vital interest, patriotic fervor, and sweet sentiment stand abashed upon the threshold of the Patent Office.

Here, the immense wheel of work revolves ceaselessly, and the mind of the employee, constantly occupied with the mysteries of invention, becomes involved in a bewildering perplexity.

Imagine the brain of a luckless comparer, contemplating for days at a time words like these:

333,509. Machine for Coiling Metal Strips. Charles C. Finnerman, Painesville, Ohio, assignor of three-fourths to O. J. Tuttle, M. J. Wilson, and W. C. Reed, same place. Filed November 28, 1884. (Model.)

*Brief.*—The strip of metal to be coiled passes into a groove under a curved guide at the right of the machine, and is fed by the rollers. A circular curved guide causes the strip to pass nearly around the upper roller, and then, in conjunction with a third guide, bends it away from the roller to the front of the machine. A stop prevents the coils from passing off the machine, and, together with the first-mentioned curved guide, causes the strip bent into a circle by the rollers and the circular curved guide to form a tight coil.

*Claim.*—(1) The circular guide O, with its grooved inner edge I, and curved end H, substantially as and for the purpose as hereinbefore set forth. (2) The curved guide E, with its stop F, and guide C, substantially as and for the purpose as hereinbefore set forth.

This pastime is indulged in by the comparer or reviser day after day, until 4:30 Saturday night of each week, while the weeks roll up into a scroll of years. Whether recorder, typewriter, comparer, digester, or examiner, the work flows ceaselessly on, as the stream ever hastens to reach the sea.

And yet, strange as it may seem, between the lines of the prosaic work that went on daily in the Patent Office, in a certain division were being written in sympathetic ink symbols of love, which were readily interpreted by two, at least, of the toilers in the grim old building, and these two were Miss Mallis and Mr. Follansby.

Miss Mallis was of medium height, and her figure inclined to stoutness; her complexion was fair, her eyes gray blue, and her hair light; her forehead, both high and broad, was the seat of composure and clear thoughts. Her manner was dignified, and in speech she was deliberate. She was advancing in years, but her usefulness kept even pace with the years.

As to Mr. Follansby, it was whispered that in his youth he had been quite a gallant among the fair sex, and had bowed at the shrine of Terpsichore, but with the years had come bodily misfortune, which had not, however, impaired his mind or

dimmed the lustre of a pair of singularly brilliant eyes. His thoughts lay not in their depths, but spoke out to the beholder from just below the smiling surface. Oh! the man was a gentleman; that fact was made clear when he bowed, smiled, spoke; and when he did not speak, his bright brown eyes spoke for him, above his glasses.

The room in which the two worked was immense, and their desks were widely separated; now and then, however, once or twice a week, the papers of Miss Mallis called for some reference from Mr. Follansby's books, then she crossed the room, papers in hand, and with a slight prefatory cough, and a very slight raising of the quiet tone, that the proprieties might be complied with, she asked him for the information that was sure to be contained in one of the books over which he had been the sole presiding genius for years, and which were as good as hermetically sealed to an outsider. The shelves standing near his desk would then be turned, until the sought-for volume was found, and the information was given with not even a too friendly look at her from over his glasses.

Nothing else could the hundreds of eyes see, and really it was wonderful to observe Miss Mallis' perfect control of facial expression when these infrequent interviews were held. Perhaps it was her very womanliness that caused her to affect unusual calmness.

A true womanly heart will zealously guard itself from prying eyes. But what secret was there to hide and to guard so vigilantly? Why it had been whispered that Miss Mallis and Mr. Follansby were engaged, and the presumption was they loved each other.

And why did they not marry?

Well, Pandoras are waiting everywhere, ready to get into mischief, and when this love box was opened, a noble secret escaped. Miss Mallis was educating two motherless nephews, and would not give her hand in marriage to Mr. Follansby until this work was completed, so he, like Jacob, was forced to wait.

That was the state of things for twelve years.

The nephews were at last educated, manhood was attained, and then a sad thing happened. The young men, the objects of so much care and solicitude, died within a short time of each other. To human ken it almost seemed that Miss Mallis' life-work had been "Love's Labor Lost."

One morning each incoming employee felt instantly that the division's atmosphere was vitalized. The little round, energetic woman, the news conductor in the division, with a heart large enough to hold everybody's joys and sorrows, was really accomplishing the feat of being ubiquitous. She it was who was dispensing the information that vitalized.

Miss Mallis and Mr. Follansby had been quietly married. Conjecture was rife as to whether or not Mrs. Follansby would occupy the place of responsibility in the office that had for so long been filled with such ability by Miss Mallis. Time alone would show.

Well, in a month she returned, wearing heavy mourning, but in spite of this the face was brighter than of yore.

Her manner was dignified, that was habitual; but there was an inner quickening of the spirit that manifested itself in an added graciousness to her fellow employees, who toiled without the aid of this subtle love essence which was now pervading Mrs. Follansby's being. Congratulations were received in a spirit of calm happiness.

The unmistakable flutter caused by the presence of a bride in the department, as time wore on, subsided; life began to run in the old groove. Uncle Sam never stands for any length of time, hat in hand, saluting, even though the recipient of his courtesy be decked in orange blossoms. The great wheel of government again turned steadily.

But why is it that curiosity is generally so wide awake, and even when sleeping, keeps one eye open?

In spite of the press of work, a hundred eyes saw when first Mrs. Follansby crossed the room to her husband's desk, and asked for references, and one experienced lady asserted that as the bride stood, papers in hand, before him, she blushed, and that as he turned the shelves in the old way in order to find the right book, and taking it down, ran his finger over the page, until the correct reference was found, there gleamed in his eyes "the light that never was on land or sea."

Therefore, experience shows that Love revels not merely in Midsummer Night's Dreams, and rules not only the court, the camp, and the grove, but even amid the driest, most practical surroundings, as illustrated in the Patent Office, Will Still Be Lord Of All.

## Church Calendar.



- Jan. 1—Friday. Circumcision.  
 " 3—Second Sunday after Christmas.  
 " 6—Wednesday. The Epiphany.  
 " 10—First Sunday after Epiphany.  
 " 17—Second Sunday after Epiphany.  
 " 24—Third Sunday after Epiphany.  
 " 25—Monday, Conversion of St. Paul.  
 " 31—Fourth Sunday after Epiphany.

### CALENDAR OF COMING EVENTS.

- Jan. 23—Consecration of the Rev. Alfred Harding, D.D., as Bishop of Washington, at Trinity Church, Washington.  
 " 26—Dioc. Conv. of California, at Trinity Church, San Francisco.  
 Feb. 10—Special Meeting of the House of Bishops at New York; Conv. of the Diocese of Georgia at Christ Church, Savannah.

## Personal Mention.

THE REV. FRED. T. BENNETT has been transferred from Prescott to Globe, Ariz., and should be addressed at St. John's Rectory in the latter city.

THE REV. THOMAS BURGESS, priest in charge of Emmanuel Church, Ashland, Me., has accepted an invitation to become rector of Trinity parish, Saco, Me.

THE REV. J. GILMER BUSKIE, formerly of Christ Church, Emporia, Va., is now priest in charge of St. Stephen's parish, Goldsboro, N. C.

THE REV. G. W. R. CADMAN has resigned All Saints' chapel, Austin, Tex., and has accepted work in connection with St. Mary's Church, Houston, Tex.

THE REV. JOHN A. CHAPIN closed his connection with the mission Church of St. John the Baptist, Sanbornville, N. H., January 14th, as priest in charge, and has accepted the rectorship of Trinity Church, Tilton, N. H., with charge of St. Jude's mission, Franklin, N. H.

THE REV. HENRY E. COOKE has resigned the rectorship of Christ Church, Warren, Ohio, in order to become the financial secretary of the Bishop Leonard Fund for the endowment of the episcopate. He will assume his new duties on February 1st, and after that date his address will be the St. Regis, Euclid Avenue and Eighty-second Street, Cleveland, Ohio.

THE REV. CLINTON DURANT DRUMM, assistant rector of St. John's Church, Wilmington, Del., has accepted a call to become rector of Trinity Church, Fishkill, and St. John the Baptist Church, Glenham, N. Y. His post office address will be Fishkill Village, Dutchess County, N. Y.

THE REV. ROBERT J. FREERORN, rector of St. Luke's Church, Cleveland, Ohio, has accepted a call to the rectorship of St. James' Church, Palmsville, in the same diocese.

THE REV. ARTHUR E. GORTER, lately rector of St. Paul's Church, La Porte, Ind., in the diocese of Michigan City, is now in charge of St. John's Church, Louisville, Ky., and also gives pastoral oversight to the missions of St. George's, Louisville, and Christ Church, Elizabethtown, Ky. His address is 1111 W. Jefferson St., Louisville, Ky.

THE REV. J. M. HUNTER has resigned St. Agnes' Church, St. Mary's, Pa. (diocese of Pittsburgh), and has become assistant in charge of the Church of the Ascension, Bradford, Pa., while the rector, the Rev. A. R. Kieffer, D.D., is in Florida for the benefit of his health.

THE REV. JAMES A. MCCLEARY should be addressed from this date at St. John's Rectory, Dover, N. J.

THE REV. JOSEPH M. McGRATH has changed his postoffice address from 223 West Seventh Street, Cincinnati, O., to Ormund Beach, Fla.

THE address of the Rev. THOMAS P. NOE has been changed to No. 611 Orange Street, Wilmington, N. C.

THE address of the Rev. WILLIAM RICHMOND has been changed from 528 Seventeenth Street, N. W., to 2017 G Street, N. W., Washington, D. C.

THE address of the Rev. JAMES L. SMALL has been changed from 289 Farwell Avenue, Milwaukee, Wis., to 645 Cass Street, in the same city, and all mail should be addressed accordingly.

THE REV. THADDEUS A. SNIVELY will go abroad on January 22d. His address will be care of Messrs. Brown, Shipley & Co., 123 Pall Mall, London, England.

THE REV. W. T. TWAMLEY, for some weeks in charge of St. John's Church, Lawrenceville, Pa., has also been placed in charge of St. Andrew's, Tioga.

### ORDINATIONS.

#### DEACONS.

ARKANSAS.—On Sunday, January 3d, at 10:30 A. M., CORNELIUS CHARLTON BURKE was ordained to the diaconate in St. John's Church, Fort Smith, by the Bishop of the diocese. The Rev. G. Mosley Murray presented the candidate and the ordination sermon was delivered by the Rev. J. W. Thompson, rector of Holy Trinity Church, Van Buren. The rector of St. John's Church, Fort Smith, the Rev. G. Mosley Murray, read the Litany and assisted the Bishop in the celebration of the Holy Communion. The Rev. C. C. Burke, the newly ordained deacon, is a native of London, England, and has pursued his theological studies for the past two years under the direction of the late Dean McPherson. He will serve his diaconate in St. John's parish under the direction of the rector.

MICHIGAN.—On Sunday morning, January 10th, at St. John's Church, Detroit, by the Bishop of the diocese, LEE MALTBIE DEAN. The sermon was preached by the Rev. L. W. Snell of Birmingham. Mr. Dean will continue in the charge of St. Mary's Church, Detroit, where he has acted as lay reader.

#### PRIESTS.

NEW YORK.—On Tuesday, January 12th, the Rev. WILLIAM BERT EDDY was advanced to the priesthood in the chantry of Grace Church, New York City, by the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts. The sermon was delivered by the rector, the Rev. William R. Huntington, D.D. The Rev. George H. Bottome, vicar of Grace chapel, was presenter and the Rev. Melville K. Bailey assisted in the service. Mr. Eddy is a member of the staff of Grace Church.

### DIED.

DALLAS.—In Philadelphia, Pa., on December 31, 1908, ELLEN MARKOE DALLAS, wife of George M. Dallas.

JONES.—At Dallas, Texas, on January 6, 1909, Mrs. MARY SYDNOR JONES, in the 75th year of her age.

NYERE.—At St. Luke's Hospital Cedar Rapids, Iowa, Mrs. HELENA MADISON NYERE, aged 28 years. Deceased was a member of Grace Church parish, and a former communicant of St. Clement's Church, Philadelphia.

"For they rest from their labors."

STERRINS.—Departed this life at Barron, Wis., January 4, 1909, MARY TREAT STERRINS, widow of E. N. Stebbins, a faithful communicant and supporter of St. Mark's Church, Barron, Wis. She is survived by eight children.

SISTER LOUISA MARY.—Entered into rest from St. Margaret's Home, Montreal, Canada, in the early dawn of January 7, 1909, SISTER LOUISA MARY, thirty years Superior of the Society of St. Margaret in Boston. The funeral was at the Church of St. John the Evangelist, Boston, on January 9th. Interment in the Sisters' Lot in Cedar Grove Cemetery.

"Mine eyes have seen Thy salvation."

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

A YOUNG, unmarried priest wanted, as senior curate at St. James' Church, Chicago. Must be good reader, and fond of Sunday School work and visiting. \$1,000, and furnished rooms in parish house; light and heating free. Reply Dr. STONE, 128 Rush Street, Chicago.

#### POSITIONS WANTED.

SOUTHERN Churchman, twenty-four years old, would become lay assistant to rector of large parish. Will take holy orders; would study under rector. University bred; intelligent; hard worker. Best references. Write, LAY ASSISTANT, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (Episcopal), experienced, English trained, desires better position. Excellent testimonials and references. Good choir trainer. Address: "MEDALLIST," LIVING CHURCH, Milwaukee.

WANTED, by an able and experienced man of affairs, position as Industrial Expert. Is now Superintendent of one of the largest departments of a world-renowned manufacturing corporation, graduating to this position through the accounting end. Thoroughly familiar with Foundry, Rolling Mill, and Machine Shop costs and practice. High remuneration expected in return for expert and practical service. Would consider periodical contract with large accounting firm. Address: INDUSTRIAL, care LIVING CHURCH, Milwaukee, Wis.

POSITION as chaplain and business manager of a girls' school, by priest of experience. Successful field worker. Address: SCHOOL, care of LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH.

FOR SALE, several sets Eucharistic Vestments in proper colors. Cheap if taken at once. VESTMENTS, care LIVING CHURCH, Milwaukee, Wis.

POSTCARDS wanted, of Episcopal churches, rectories, parish buildings, hospitals, etc. Mark price and address, and remittance will be promptly made. A. L. SAWYER, 99 Emerson Street, Haverhill, Mass.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

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.

### UNLEAVENED BREAD.

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

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

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

### CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Christmas Altar hangings \$5 to \$10, for missions. Stoles from \$3.50 up. Miss Lucy V. MACKRILLE, Chevy Chase, Md.

### CLERICAL REGISTRY.

PARISH OPPORTUNITIES can be offered to the clergy by the CLERICAL REGISTRY, 136 Fifth Avenue, New York. Write for circulars.

**TRAVEL.**

**T**O EUROPE—next summer. **THE IDEAL WAY.** Small parties; moderate cost. Midnight Sun, Spain, Italy, Greece, Turkey, Austria, Germany, Switzerland, Holland, Belgium, France, and Great Britain. **IDEAL EUROPEAN TOURS,** 11 Library Place, N. S., Pittsburgh, Pa.

**E**UROPE: Comprehensive summer tour—\$175. Experienced management. Other tours at higher cost. Apply at once. **TEMPLE TOURS, 8-X., Beacon Street, Boston, Mass.**

**HEALTH RESORTS.**

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

**CHURCH PUBLICATIONS.**

**T**HE Sisters of the Holy Nativity have a free Lending Library of about 700 carefully selected Church books. For catalogue, address "LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis."

**C**HURCHMEN are being made. Third edition of "The Making of a Churchman" is now ready. Great demand for it in making converts and instructing confirmation candidates. Twenty-five cents, postage 4 cents. Discount in quantities. Rev. E. V. SHAYLER, Oak Park, Illinois.

**CHURCHES NEEDING ORGANISTS.**

**C**HURCHES looking for Organists and Choir-masters can find exceptionally talented Men and Women at the **JOHN E. WEBSTER CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York.**

**PUBLIC ACCOUNTANTS.**

**JOHN VAUGHAN, C. P. A.,**  
CERTIFIED PUBLIC ACCOUNTANT,  
PITTSBURGH, PA.

**MISCELLANEOUS.**

**H**OUSE OF REST for ladies, 117 George Street, Providence, R. I., under the charge of the Sisters of the Holy Nativity. For terms, etc., apply to the **SISTER-IN-CHARGE.**

**APPEALS.**

**ALL SAINTS' HOSPITAL, FORT WORTH, TEXAS.**

All Saints' Hospital, Fort Worth, Texas, in the diocese of Dallas, is recognized by the Council of the diocese as a Church institution. This hospital is doing a most excellent work for the relief of pain and the cure of disease. It is under the spiritual care of the rector of Trinity Church, in whose parish it is situated. The usefulness of the hospital is seriously impeded by the burden of \$30,000, incurred in its equipment. This debt must be removed as soon as possible that the interest now being paid upon it may be applied to the benevolent purposes for which the hospital was built. Contributions for this object may be sent to the Bishop or to the Rev. C. A. Roth, rector of Trinity Church, Fort Worth, Texas. (Signed)

**ALEX. C. GARRETT,**  
*Bishop of Dallas.*  
**CHRISTIAN A. ROTH,**  
*Chaplain.*

**INFORMATION AND PURCHASING BUREAU.**

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

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

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

**NOTICES.**

Gifts for Missions are Trust Funds. They are carefully administered by

**THE BOARD OF MISSIONS**

as the authorized agent of the whole Church. Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 6 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it.

**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.**

**AMERICAN CHURCH BUILDING FUND COMMISSION.**

(Corporate Title.)

**CHURCH MISSIONS HOUSE, NEW YORK.**

Money loaned to build churches and rectories. Money also given to build churches. Legacies and donations solicited. Annual Report sent on application.

**THE CHRISTMAS CALL OF BROTHERHOOD.**

The CHRISTIAN call of brotherhood comes at Christmas-tide with most insistent appeal to the Church for the old and disabled clergy and their widows and orphans. If they are to be effectively cared for by pension and relief it can best be done by those who know the whole field, and of all the societies formed for this purpose, diocesan and otherwise, none has had a larger and more liberal record than the General Clergy Relief Fund.

For over fifty-five years it has been the agency of the Church in the United States in caring, to the extent the Church has made it possible, for literally thousands of disabled clergy and their widows and orphans. Even the inadequate sum the Church has given the Society to dispense in pension and relief has brought forth thousands of grateful letters, and innumerable prayers for blessings upon the givers.

During the past year the Society has cared for about five hundred and fifty beneficiaries, and is the whole support, in this matter, of the old and disabled clergy and their widows and orphans in sixty-two dioceses and missionary jurisdictions now merged with the General Fund.

There are few societies in the Church of any kind that have done more with the money given them to do with nor whose work has borne so great fruit during two generations.

The hardships of our beneficiaries during the past year have been increased both by the cost of living and the financial depression. The appeal at this Christmas-time, therefore, is a compelling one. We must do as much and more than we have done or there will be increased suffering.

**GENERAL CLERGY RELIEF FUND,**  
Church House, Philadelphia.  
**REV. ALFRED J. P. McCLURE,**  
*Assistant Treasurer and Financial Agent.*

**PRAYER BOOKS AND HYMNALS FOR PEWS.**

**BOURGEOIS IMPERIAL 32mo P. B.**  
Size 5% x 3%.

- No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
- No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
- No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.
- No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

**BOURGEOIS IMPERIAL 32mo HYMNAL.**  
Size 5% x 3%.

- No. 10300—Hymnal to match Prayer Book No. 300, \$25.00 per hundred.
- No. 10301—Hymnal to match Prayer Book No. 301, \$26.00 per hundred.
- No. 10302—Hymnal to match Prayer Book No. 302, \$30.00 per hundred. (Carriage additional.)

**THE YOUNG CHURCHMAN CO.,**  
Milwaukee, Wis.

**THE LIVING CHURCH**

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

**New York:**

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

**Boston:**

Old Corner Bookstore, 27 Broomfield Street.

**PHILADELPHIA:**

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

**WASHINGTON:**

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

**ELIZABETH, N. J.:**

Franklin H. Spencer, 1184 East Grand St.

**ROCHESTER:**

Scranton, Wetmore & Co.

**CHICAGO:**

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

**MILWAUKEE:**

The Young Churchman Co., 484 Milwaukee St.

**ST. LOUIS:**

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

**LONDON:**

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

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

**BOOKS RECEIVED.**

**E. P. DUTTON & CO. New York.**

*The Mystical Element of Religion.* Studies in St. Catherine of Genoa and Her Friends. By Baron Friedrich von Hügel, Member of the Cambridge Philological Society. Two Volumes. Price, \$6.00 per set.

*Faith and Feeding.* By C. Stanford Read. M.B. (London), M.R.C.S., L.R.C.P. Price, \$1.00 net.

*On Nothing and Kindred Subjects.* By H. Belloc. Second edition. Price, \$1.25 net.

**THOMAS Y. CROWELL & CO. New York.**

*Peace, Power and Plenty.* By Orison Swett Marden, author of *Every Man a King, Pushing to the Front*, etc. Editor of *Success Magazine*. Price, \$1.00 net, postage, 10 cents.

**THE PILGRIM PRESS. Boston.**

*Puritanism in the South.* By J. Edward Kirbye.

**DOUBLEDAY, PAGE & CO. New York.**

*Comrades.* A Story of Social Adventure in California. By Thomas Dixon, Jr. Illustrated by C. D. Williams.

**PAMPHLETS.**

*The Beginner's Book for the Children of the Church.* 3 cents singly, \$2.00 a hundred. (Dudley T. Limerick, 10 South Hicks St., Philadelphia, Pa.)

*St. Mary's Leaflet.* St. Mary's Home for Children, 1251 Jackson Blvd., Chicago. Subscription price, 50 cents per annum.

Fourteenth Biennial Report of the Board of Control and Warden of the *Michigan Reformatory* at Ionia, Michigan. For the Biennial Period ending June 30, 1908.

*Wisconsin Memorial Day Annual.* Lincoln Centennial Number, 1909. Compiled by O. S. Rice, State Library Clerk. Issued by C. P. Cary, State Superintendent.

*Bulletin of the Massachusetts Institute of Technology, Boston.* Catalogue of the Officers and Students. With a Statement of the Requirements for Admission and a Description of the Courses of Instruction. December, 1908.

*Year Book, Church of the Ascension,* New York, N. Y.

# Integrity in Business No Barrier to Success

A Humanitarian Industry and its Half Century of Development

By JOHN A. OFFORD

TENNYSON'S line, "Better fifty years of Europe than a cycle of Cathay," is a poetically expressed appreciation of the benefits of modern civilization and an assertion that a comparatively short period of active life under conditions which accom-

Gail Borden, whose indomitable character had already made an impression but whose name was nevertheless known only to a comparatively limited circle—by many of whom he was looked upon as a dreamer determined to waste other people's money as well as his

as the Encyclopædia Britannica that to Gail Borden belongs the credit of originating the industry of condensing milk. Thus the story of the first important step is recorded in the musty files of the Patent Office. That of succeeding steps along the pathway to success is written in enduring letters on the hard rock of New York business life.

Gail Borden's early life on the frontier in Texas well fitted him for the building up piece by piece of that lasting monument of his good judgment and unwearied patience—the business that to-day is the largest of its kind in the world. Over the great continents and the islands of the sea, actually from pole to pole and belting the globe, "Eagle Brand" Condensed Milk accompanies the march of progress. It is a product of keen insight and skill practically applied to the needs of humanity; a blessing indeed, not exactly in disguise, but in very modest shape. The little can with its business like label holds the precious although not costly contents in perfect condition to the very last contents worth under certain circumstances more than their weight in gold. So indeed often have they proved for infants, for the soldier on the march, the pioneer in the lonely forest or on the mountain trail, and for the dauntless explorer of the icebound seas of the Far North or for him who seeks a pathway across the shifting desert sands.

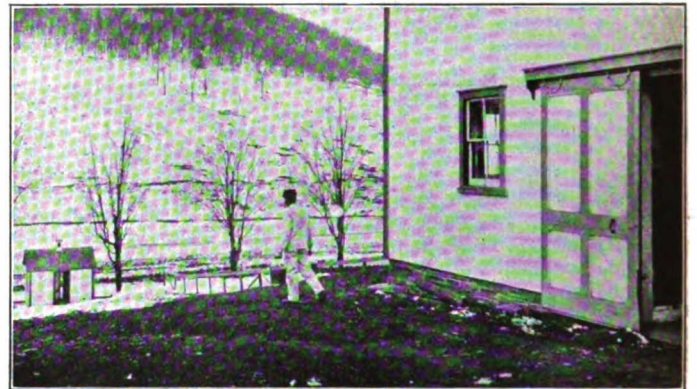
Gail Borden having secured his patent, the grit and perseverance which characterized his early efforts were qualities which



*In the Pasture. The Source of Supply*

pany it is better than a long existence apart from its advantages. It is with half a century or thereabouts of development in one line of business with its natural extension into cognate branches that this article has to do—a business which has grown from a small beginning to its present vast proportions, with headquarters in the city of New York, where it is not hard to find remarkable examples of industrial expansion. There are some lines of commercial activity which by reason of service rendered to humanity at large awaken more than a passing interest, and a study of them reveals their intimate relation to the daily welfare of men, women, and children. Happily, even under the influence of the present-day strenuous existence there is scarcely anyone unwilling to listen to a proposition involving especial benefit to the children. Such "a touch of nature makes the whole world kin." He who plays upon the chords of a sentiment involving the good of the little ones can successfully command a hearing, and for that reason readers of this paper may confidently be

own—sought to prosecute an invention for preserving milk. "Absurd," said the hard headed, practical men of his day, for did not everybody know that milk of all articles of diet is the most susceptible to changes of temperature, surrounding conditions and the like? Not the least of the difficulties with which Gail Borden had to contend was the unwillingness of the Patent Office to issue a patent on his invention. The officials could not see that the evaporation of milk "in vacuo" was of any special importance—so at least declared Patent Commissioner Mason in May, 1856. Despite this rebuff, however, Borden managed to array such a number of scientific and chemical proofs of the value of

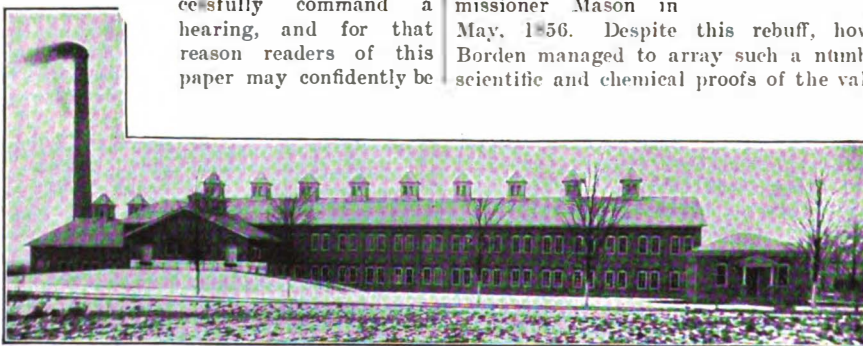


*"The Milk House shall be apart, perfectly clean, light and airy"*

grew only more pronounced as time went on and mechanical or commercial difficulties increased.

Gail Borden always insisted upon the most scrupulous cleanliness, nor has the vigilance which he himself exercised to secure this most desirable quality in the product of his factory been relaxed for a moment during the half century of the business career of the establishment which he founded. And this is the more remarkable when it is stated that from a beginning of milk peddling by Gail Borden himself, the business has grown until the product of hundreds of thousands of cows figures as the output for a single year. When such a herd "winds slowly o'er the lea," both poet and ploughman stand aghast.

Besides cleanliness at the source of supply and all along the way into the hermetically sealed can, there was another essential, namely, that the air must be kept from the milk during the condensing process. Milk is about eighty-seven per cent water, the evapor-



*A Typical Borden Plant*

expected to peruse with interest what is here set forth. The subject indeed possesses an important humanitarian and consequently a highly moral significance, entitling it to exceptional attention.

Somewhat more than fifty years ago,

his proposed plan that even the entrenched forces of the Patent Office were compelled to yield, and in August of the same year the patent was issued. In this connection it is interesting to note that, notwithstanding rival claims, it is conceded by so high an authority

ation of which had to be accomplished apart from the influence of the atmosphere. The inventor succeeded in doing this by the employment of a vessel from which the air had been exhausted and which was heated inside by a steam coil and outside by a steam jacket. Within this vessel by a low heat the milk is reduced in volume. No loss of flavor or discoloration occurs and the real milk taste is retained unchanged. It is remarkable that although the process was perfected fifty years ago, it is to-day in use with only slight modifications—a high compliment to the wisdom of this astute and persevering inventor. Thus did Gail Borden prove that his great idea was really an inspiration, and fortunate it is for the world at large that his faith was sufficient to sustain him until he had reduced it to the concrete terms of a blessing to humanity. Many years afterwards it was given to him to know that his work had blazed the way to the enforcement of sanitary and hygienic safeguards for the securing of cleanliness in every detail of milk supply, and to the bringing about of conditions which make the selling of impure milk to the public almost an exception. It is greatly to the credit of the Borden firm that instead of having to modify their methods to meet the demands of the United States government and of state and local boards of health, they have always been and are to-day in advance of these demands.

The form of contract which has governed the business of the Borden Company with dairymen for many years past is for them an educational working code and constitutes a safeguard for the consumer, which in a large measure accounts for the success of the company enforcing it.

If this contract were here reproduced it would furnish a first-class object lesson in sanitary science as applied to the handling and dispensing of milk. An epitome will show the intelligent oversight constantly exerted. The contract requires the dairyman to sell and deliver to any one of the company's plants as designated, the whole of the output of his dairy, the milk to be whole, sweet, unadulterated, and uncontaminated, containing all the cream, and to be delivered at a low temperature, about 50 degrees, summer and winter. It provides also for the proper situation, condition, and ventilating of the cow stables, also for the thorough cleansing of the vessels in which the milk is stored and of all the utensils used, and that the milk house shall be apart, perfectly clean, light and airy, the inside to be painted or whitewashed. Nor does the company stop here, but follows the milk-man into the milking stable and insists that the milking shall be done in accordance with sanitary rules and the entire treatment of the milk carried out on the same basis. Brewery or distillery grains and ensilage are under this contract absolutely forbidden foods. Sickness among the herd or in the household must be at once reported, so that if the company deems it necessary the supply of milk is discontinued. A

clause providing for the dairyman's remuneration is included, so that he shall not suffer loss during the period of discontinuance, and therefore he is under no incentive to evade such a condition. The company's own representatives have the right at any time to visit and inspect cows or stables, milk house or feed or the dairy utensils themselves, so that nothing escapes notice. All this involves a constant and alert surveillance, which is exercised in every direction and over all sources of supply.

Such cooperation on the part of the dairymen who supply the factories and stations is a valuable safeguard for all those directly concerned. It is of equal importance to the public in that through it the company is enabled, wherever its business extends to the delivery of fresh milk, to provide pure products for the consumer. This holds good, too, whether these products be in the form of cream or fluid or unsweetened condensed milk deposited at his door in the early morning hours, or in the form of a can of sweetened condensed milk which may be purchased everywhere throughout the civilized world and kept for any length of time in any climate.

The firm of "Gail Borden" is the largest single handler of milk products in the world. It will therefore be readily understood that

as time went on new avenues of activity opened before its enterprising managers. In consequence of this the business has been extended along lines of natural development until they are now manufacturing, besides their famous malted milk, a superior milk chocolate and cream caramels which for economy in cost and purity of composition are probably unequaled. The making of milk chocolate is only a minor portion of the great business done, nevertheless the firm are direct importers, roasters, and grinders of the chocolate beans used, which come from widely separated places, thousands of bags at a time.

When the "Hall mark" of the lion is placed upon a piece of English silver the purchaser may rest assured that he is getting value for his money, for no imitation, be it never so clever or deceiving in appearance, may bear that talismanic sign; so, too, the name of "Borden" stamped upon the attractive little cubes of milk chocolate or upon the appetizing cakes is an absolute guarantee, and one may eat without fear of adulteration or misrepresentation. Recognizing this, the expert and appreciative judges at the leading expositions for years have granted the Borden products the highest awards.

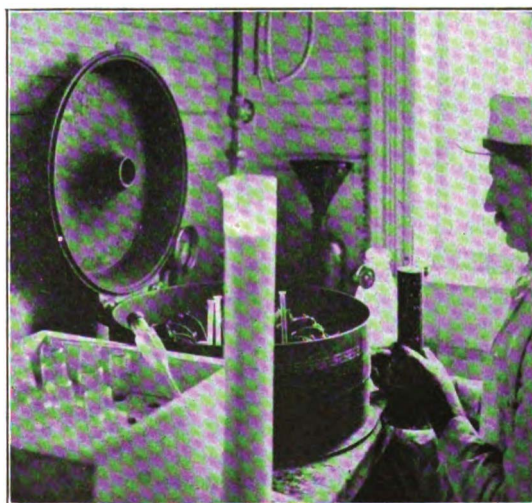
The manufacture of Borden's Cream Caramels also represents only a fraction of the firm's activities, yet it is of worthy proportions. To substantiate this statement it is only necessary to say that the wax wrapping paper used to go round each little block of this favorite candy is purchased by the carload. These goods are sold mainly as "count goods," a trade term meaning so many for a small sum. By their introduction into the modest, though numerous, candy stores in the larger cities their youthful patrons are enabled to secure pure and healthful sweets at a price within their too often restricted means. Thus in the prosecution of this everyday business there is a strain of philanthropy which aids the defenseless. This branch of the Borden industry may be measured by these figures—over 2,000,000 separate caramels a day, each one of which is made and

wrapped and packed by machinery, avoiding any direct handling and insuring perfect cleanliness.

Returning from this digression regarding the branch lines of the firm's business to the more important matter of pure milk—fluid and condensed, sweetened or unsweetened—I would urge upon the readers of this paper a most careful investigation of their milk supply, for this is a matter that may be neglected only at terrible cost. Milk is a product that nourishes from infancy to old age; it is indeed the perfect food, and medical men of all schools and of every shade of opinion agree regarding both the value of milk as food and the tremendous importance attached to purity of supply. It goes without saying, then, that a business the whole aim of which is to prepare and put within the reach of mothers and fathers a perfectly appropriate food for their children, is more



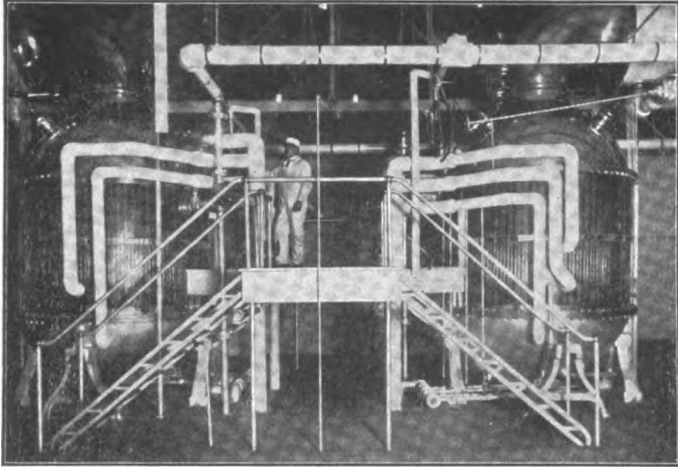
*Receiving and Weighing the Milk. Cleansing the Cans With Live Steam Before They Are Returned to the Farmer. A Room Into Which Fresh Air and Sunshine Have Free Access*



*Determining the Richness of the Milk by the Latest Scientific Tests*

than a mere profit-making industry. It is that in truth, but it is also as truly a humanitarian enterprise, although its managers would doubtless disclaim such a description.

The photographs of thousands of little ones, with testimonials from grateful mothers, often accompanied by the family physician's certificate, are among the treasured possessions of the Borden managers. These are not published, as would be the case were the firm not so excessively conservative, but they serve to show how much the product is appreciated, and they testify to an unswerving



*Immense Twin Vacuum Condensing Pans*

adherence to the principles laid down by Gail Borden herself, a course of conduct which has been more than justified by the most gratifying and far-reaching results.

"Eagle Brand" is condensed milk in a sweetened form—pure milk and sugar—and with this product the public are most apt to associate the Borden name. Nevertheless millions of cans of "Peerless" unsweetened evaporated milk are sold each year. This is suitable for use in any way that ordinary fluid milk may be employed and is always a most desirable adjunct in the household and for the sick where sugar is debarred. The exigencies of an ordinary household are numerous, and it is within the experience of many most careful and capable housewives that they have been caught unawares by guests with the ordinary supply of fluid milk entirely exhausted. All trouble on this score may be easily avoided by carrying on hand a supply of "Peerless" Evaporated Milk. The knowledge of its possession allays anxiety, and the lack of the regular fluid milk will not be noticed. "Peerless" commends itself alike to guest and hostess, and lest I be accused of making much of little, let me say that what in my own household would recently have resulted in exactly the unpleasant condition referred to, was relieved by a careful provision of "Peerless" Evaporated Milk.

The same care is expended in the preparation of this food—for such it may justly be called—as upon all the other Borden products. Of course the guarantee of the Borden name stands back of "Peerless" as fully as it does back of the better known "Eagle Brand." The treatment of the milk in the production of "Peerless" is somewhat different to that employed in producing the former, but the result in the one case is as satisfactory as in the other, and I venture to assert that both are as near perfection as human skill and ingenuity, supplemented by years of experience, can make them. "Peerless" so closely approximates cream that it will stand the severe test of whipping and may also be used in the making of ice cream.

Borden's Malted Milk—"the malted milk in the square bottle"—is a complete food

manufactured by a most improved scientific process, combining the nutritive elements of pure, rich cows' milk and strength-giving cereals in such shape as to be easily assimilated even by the weakest stomach of infant or invalid. Yet it is a mistake to suppose that its use is confined to these classes. It is, in addition, a health-giving, nourishing food for healthy adults and is more and more entering into daily use as a table beverage and as a light lunch. Quickly prepared as a beverage by simply adding water (hot or cold), it also can be used as a basis of a large number of delicious and dainty dishes, not only for the sick room but also for dessert. The Borden Company issue a special booklet telling of its use, which they will gladly send to those who are interested.

A great deal more might easily be said regarding the excellence of Borden's Malted Milk, possessing as it does the utmost food value and at the same time meeting the requirements of the most advanced physiologists. It is an exceedingly happy combination which, without bulk, presents a large percentage of nourishment together with a palatability that commends it to everyone's taste, even to that of the most capricious. As has been intimated, simplicity of preparation is one of its features which is greatly appreciated and which stamps it as a good thing to have in the house at all times. The square bottle enables purchasers to make sure, even without an examination of the label, that they are getting Borden's Malted Milk and avoids the possibility of any substitution, which practice, despite the late vigorous campaign against it, has not yet been entirely suppressed. Purchasers themselves can do much to bring about the end sought by always insisting upon being supplied with exactly what they wish to have and by not allowing anyone else to determine for them how their demands shall be supplied.

The rigid inspection in vogue at the sources of supply is not relaxed elsewhere in the conduct of the Borden factories and milk stations. Each one is a model of the most exacting sanitary rules carried into practice. The American eagle is a fitting symbol to adorn the cans of condensed milk, which have followed all the diverging arteries of travel and transportation throughout the globe.

The sales of the Borden Company are greater than those of all other manufacturers of milk products, and the volume of business done reached immense proportions. The milk is drawn from many thousands of sanitary dairies. That the word "sanitary" may here be applied with its fullest meaning

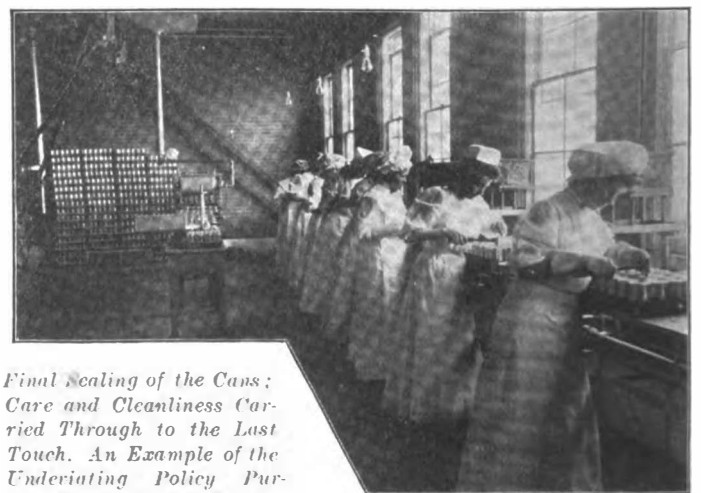
is shown by the excerpts from the Borden contract previously referred to. The company maintains nearly fifty milk depots in Greater New York, Chicago, and their adjacent districts for the distribution of fluid milk, cream, buttermilk or unsweetened condensed milk. It operates about 150 receiving and condensing stations in ten different states. Many tons of metal are used annually for the condensed milk cans, which are manufactured, filled, and sealed by elaborate automatic machinery. The daily output of condensed and evaporated milk alone would make many carloads.

To properly care for such a great enterprise and to see that in no particular there should be a relaxing of the watchfulness necessary to keep everything up to the high standard which alone will satisfy the exacting officials of the Company, needs a large force well housed. It is not surprising, then, to find that provision commensurate with the business done has been made.

The headquarters of the company at 108 Hudson Street, New York, where Gail Borden's old associates in the management and their colleagues may be found, is a handsome and commodious building planned and erected for the exclusive use of the company. It represents, if I mistake not, the largest floor space under one roof devoted to the management of a food industry that can be found in the world.

The dominant note in the conduct of the business of the Borden Company vibrates with the personality of the founder of the house, whose products benefit alike the home and the hospital, the infant and the adult. Back of the brands distinguishing them is an integrity which is rock set and an honesty which is unimpeachable.

Doubtless the Borden Company will benefit largely by this publicity, and this is as it should be, but the public will benefit even more if its individual members will verify each in his or her own case the old saying, "A word to the wise is sufficient." At the opening of the year good resolutions are formed. Let one such resolution be to buy and use the Borden products, and the passing days will each bring proof of its wisdom.



*Final Sealing of the Cans; Care and Cleanliness Carried Through to the Last Touch. An Example of the Undeviating Policy Pursued by the Borden Company.*

for I have made no claim that cannot be substantiated and no statement whose truth is not proved in the ordinary daily routine of the Borden offices and factories.

An undeviating pursuance of the policy here outlined has earned the appreciation of the public and has brought financial reward; nevertheless the most valued asset of the business to-day is the sense of a higher appreciation which cannot be expressed in terms of dollars and cents.



# THE CHURCH AT WORK

## THE NEW DEAN OF ST. MICHAEL'S CATHEDRAL, BOISE, IDA.

THE RESIGNATION by the Rev. Everett P. Smith of the position of educational secretary of the Domestic and Foreign Missionary Society has been accepted by the Board. The resignation was tendered in order that he might accept the call to become Dean of St. Michael's Cathedral, Boise, Idaho, as stated in these columns last week. He has made arrangements so that his leaving at this time need not prevent those who have been in correspondence with him on educational matters from writing, as usual, to the Church Missions House and securing information on mission study, text books, etc. Mr. Smith is a graduate of Columbia College, New York, and of the Episcopal Theological School, Cambridge, Mass. He was ordered deacon in 1895 by Bishop Potter, and priest in the same year by Bishop Davies. His first work was as assistant at St. Paul's Church, Detroit, Mich., after which he served at the Church of the Nativity, Pocatello, Idaho, becoming educational secretary of the Missions Board in 1905.

## IN MEMORY OF MISS A. H. WILBRAHAM.

A HANDSOME memorial window in three panels, designed and executed by J. & R. Lamb of New York, has been lately placed in St. Martin's Church, Oak Lane, Philadelphia.



MEMORIAL TO MISS A. H. WILBRAHAM.

The window is in memory of Miss Annis H. Wilbraham and was the gift of Mrs. Alfred H. Buckley, a sister of the deceased. The rector, the Rev. Walter Jordan, dedicated the memorial at a special service held December 23rd.

## CELEBRATION PLANNED TO COMMEMORATE THE PLANTING OF THE CHURCH IN CANADA.

WHAT PROMISES to be a notable event in the history of the Church of England in Canada is the contemplated celebration in August or September, 1910, of the two hundredth anniversary of the first regular Church of England service in Canada, held at St. Anne's Church, Annapolis Royal, after the capture of that fortress by Col. Nicholson in 1710. Strong committees have been formed; a central executive at Halifax, and a consultative committee of Churchmen, lay and clerical, throughout the Maritime Provinces. A third committee is also at work. Canadian rather than local, appointed by the recent General Synod of Ottawa.

The plans of the committee include a commemoration service at Annapolis Royal; a special convocation for the conferring of honorary degrees at the University of King's College, Windsor, N. S.; a commemoration

service at the Cathedral, Fredericton, N. B.; the formal opening of the new All Saints' Cathedral, Halifax, and immediately after the regular session of the Diocesan Synod of Nova Scotia, the holding of a great Canadian Church Congress.

This last mentioned event will itself be memorable, inasmuch as the committee plans to invite not only all the Bishops, leading clergymen, and laymen of the Canadian Church, but also to extend invitations to the Bishops and others of the English, Irish, Scottish, and American Churches. It is hoped that this will be the first of a series of congresses, held at intervals of, say, five years.

The committee in charge of the Congress is desirous of selecting for discussion subjects which have reference to problems and matters affecting the interests of the Church of England in Canada.

## PLAN TO CONSOLIDATE PHILADELPHIA COLORED CHURCHES.

A PLAN is in progress towards the consolidation of the Church of the Crucifixion at Eighth and Bainbridge Streets and the Chapel of St. Simon the Cyrenian at Twenty-second and Reed Streets, Philadelphia. Both parishes are for colored people, and the union will be discussed and doubtless voted upon favorably at the next meeting of the South Philadelphia Convocation, which will be held at the Chapel of St. Simon the Cyrenian on January 25th.

## NEW CHURCH SCHOOL AT ATLANTA, GEORGIA.

BISHOP NELSON has recently bought a handsome Peachtree Street lot in Atlanta, and will at once erect a large school building for fifty boarding pupils, and an auditorium and school rooms for three hundred day pupils. The building is now being designed, and will probably be ready for occupancy within the year. The Bishop is the sole trustee of this property, and it will be leased to a Churchwoman who will be given entire charge of its executive control, and who will have associated with her other prominent educators who will conduct the school according to highest educational standards. The furnishings will be of marked elegance, and in every way this school for girls will be of a high order in scholarship and equipment.

## DIOCESAN CHURCH CLUB ORGANIZED AT MILWAUKEE.

AN ORGANIZATION which embraces all the Milwaukee parishes and several in the diocese outside that city, to be known as the Church Club of Milwaukee, was auspiciously inaugurated through the medium of a banquet given at the Plankinton House on Wednesday evening, January 13th. It marks the fruition of a desire long cherished by the late Bishop Nicholson, and is expected to have great value in promoting closer relationship and good fellowship in the work of the Church. The officers elected were: President, Herbert N. Laffin, St. Stephen's; Vice-President, Judge W. J. Turner, St. James'; secretary, Frederic C. Morehouse, All Saints' Cathedral; Treasurer, F. P. Wilbur, St. James'. Directors: R. H. Norris, St. Paul's; H. S. Eldred, St. Paul's; Dr. Eugene Smith, St. John's; F. M. Scott, St. Mark's; H. J. Hanson, St. Andrew's. The Bishop of Milwaukee spoke on "The Value of a Church Club to the Diocese"; "The Province of the Laity in the Work of the Church" was discussed

by Mr. Charles E. Field of the Church Club of Chicago; "A Double Inheritance: Indifference and Neglect," a discussion of the missionary work of the Church, was the subject of the remarks of the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette; and The Parson's Perplexities were elucidated by the Rev. W. F. Faber, D.D., rector of St. John's Church, Detroit. The gathering was a most successful one, both in numbers and in spirit, and an auspicious beginning was made to an organization which it is hoped will prove to be a great power for Church progress in the diocese.

## THE DEAN-ELECT OF ST. MARK'S PRO-CATHEDRAL, GRAND RAPIDS, MICHIGAN.

ANNOUNCEMENT was made in THE LIVING CHURCH last week that the Rev. Roger Hanson Peters, rector of St. Luke's Church, Kalamazoo, Mich., had been chosen Dean of St. Mark's pro-Cathedral, Grand Rapids, Mich. Mr. Peters is 45 years of age and is by birth a Kentuckian. He graduated from Kenyon College in 1885, and from the Theological Department of the University of the South in 1888. He was ordered deacon and priest by Bishop Dudley, and served successively as assistant at the Cathedral in Louisville, rector of St. Andrew's, Oakland, Cal.; of St.



REV. ROGER H. PETERS.  
DEAN-ELECT OF ST. MARK'S PRO-CATHEDRAL,  
GRAND RAPIDS, MICH.

John's, Lexington, Ky.; of St. Paul's, New Albany, Ind., and as Dean of the Cathedral in Indianapolis, whence he went to Kalamazoo in 1902. Besides being president of the Standing Committee in Western Michigan he has represented the diocese in the General Convention, and has been a member of the Board of Missions. During the past summer he was the delegate to the Pan-Anglican Congress.

The local papers paid editorial tribute to Mr. Peters' worth as a priest and a citizen.

## DEATH OF THE REV. RUFUS W. CLARK, D.D.

THE DEATH of the Rev. RUFUS W. CLARK, D.D., took place at Columbus, Ohio, on Sunday morning, January 10th. He was born in Portsmouth, N. H., May 29, 1844, and graduated from Williams College in 1865, and from the General Theological Seminary in 1868, and was ordained deacon in 1867 and priest in 1868 by Bishop Clark. He served as assistant at Calvary Church, New York City, early in 1868, and the same year

became rector of St. John's Church, Portsmouth. In 1871 he became rector of Trinity Church, Columbus, Ohio, resigning in 1877 to accept St. Paul's Church, Detroit. This position he held until January, 1906, when he resigned to become secretary of the Fifth Department of the Board of Missions. A few weeks ago he was attacked with rheumatic fever at his old home in Columbus, which resulted in his sudden death. During Dr. Clark's rectorship of St. Paul's Church, Detroit, he was for many years president of the Standing Committee and deputy to General Convention, as well as holding other positions of trust in the diocese. He wrote several pamphlets concerning the history of the Church and city and upon the legends of old Detroit. His best known book is entitled *The Church in Thy House*. He made a special study of the subject of general missions, and was an enthusiastic promoter of all efforts in foreign missionary work. Dr. Clark was married to a daughter of Gov. William Dennison, Ohio's war governor, and is survived by his wife and five children, two sons and three daughters.

The funeral services were held on January 12th in Trinity Church, Cleveland, Ohio. A requiem celebration of the Holy Communion was held at 9:30 A. M., Bishop Williams of Michigan being celebrant, assisted by the Rev. S. W. Frisbie, president of the Standing Committee of the diocese of Michigan, as gospeller, and the Rev. Dr. John McCarroll, dean of the Detroit Convocation, as epistoler. Succeeding the Celebration, the burial service was read, participated in by Bishop Williams, the Rev. Dr. S. S. Marquis, rector of St. Paul's Church, Detroit, the Rev. Dr. McCarroll, and Rev. Mr. Frisbie, the Rev. Messrs. T. I. Reese and F. H. Stedman of Trinity Church, Columbus, being in the chancel. The interment was in Greenlawn cemetery, Cleveland.

### TWENTIETH ANNIVERSARY OF THE CONSECRATION OF THE BISHOP OF OHIO.

NEXT OCTOBER will see twenty years of the episcopate of the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, and plans are now being made by the clergy and laity of that diocese for the appropriate celebration of the event on October 12th, the anniversary of his consecration. On November 12, 1908, a meeting was held at Trinity Cathedral House, Cleveland, at which there were present nineteen officers of the diocese, including members of the Standing Committee, members of the Diocesan Board of Missions, and delegates to the General Convention. A resolution was passed at this meeting "that a fund, to be known as 'the Bishop Leonard Fund,' be raised to supplement the Episcopate Fund, to commemorate the twentieth anniversary of the consecration of Bishop Leonard." It was also resolved "that a committee of five be elected to put into operation a plan for raising this fund, one of whom shall be the Archdeacon, two of whom shall be laymen from Cleveland and two of whom shall be laymen from outside of Cleveland." Under this resolution the following have been elected and have accepted: Messrs. William G. Mather and David Z. Norton of Cleveland, and Mr. Frank Hitchcock of Youngstown. These, with Archdeacon Abbott, constitute the committee, there being still a layman to elect. At a meeting of this committee, held January 4, 1909, the Rev. Henry E. Cooke, rector of Christ Church, Warren, Ohio, was chosen financial secretary and representative in the work of raising the fund. The committee also adopted the following resolution: "That it is hoped that the sum of \$45,000 or more may be raised, thus increasing the permanent Episcopate Endowment Fund of the diocese to at least \$100,000." The practical utility of this plan

of celebrating the twentieth anniversary of Bishop Leonard's consecration is found in the fact that every parish or mission station so contributing will be making an investment at 5 per cent., provided at least \$50 shall be subscribed, and 5 per cent. will annually be credited to such parish or mission station and the annual assessment correspondingly reduced. The Rev. Mr. Cooke has accepted his appointment and will begin work as the financial secretary on February 1st.

### NEW WARDEN FOR DE LANCEY.

THE NEWLY-CHOSEN warden of De Lancey Divinity School, Geneva, N. Y., is the Rev. Thomas B. Berry, who for a score of years past has been rector of the Church of the Good Shepherd, Buffalo. Mr. Berry will take up his work in that capacity about March



REV. THOMAS B. BERRY,  
ELECTED WARDEN OF DE LANCEY DIVINITY  
SCHOOL, GENEVA, N. Y.

1st. He was ordered deacon in 1871 and priest in 1873 by Bishop Doane of Albany, in whose diocese he spent the first few years of his ministry. He was then for a time in an associate mission at Ripon, Wis., and afterward successively rector at Sioux Falls, S. D.; Manlius, Trumansburg, and then Guilford, N. Y., until 1888, when he accepted the rectorship which he has just resigned. He received from Hobart College the honorary degree of M.A. in 1902, and has been lecturer in ecclesiastical history in the De Lancey Divinity School for the past six years, and also for several years registrar of the diocese of Western New York.

### EXCELLENT WORK OF THE PENNSYLVANIA SUNDAY SCHOOL ASSOCIATION.

THE Sunday School Association of the diocese of Pennsylvania has submitted its thirty-ninth annual report. The membership, embracing 190 schools, consists of 4,070 officers and teachers and 41,710 scholars, a total membership of 45,780.

A splendid missionary spirit prevails in the body. The Lenten and Easter offerings the past year amounted to \$36,286.58 as against \$34,336.68 the previous year. It was deemed advisable to devote the Advent offerings to the fund being raised by the Bishop Coadjutor for missionary purposes in the diocese. The offerings reported thus far from 47 schools amounts to \$1,559.46.

The Executive Board, through the Teacher Training committee, conducted a series of lectures during the year and also a summer school for teachers at Pocono Pines from the 24th to the 29th of August, nearly 90 registering as members, representing 8 dioceses and 32 parishes. The school was so much appreciated that arrangements have been made to conduct a similar school next August at the same place. The Board also held a very successful Institute at Newtown on Oc-

tober 15th. On December 5th there assembled in the Church House a number of teachers interested in primary work of the Sunday school, and as a result of the meeting an organization was effected under the name of the Primary Workers' Union, which promises to be a valuable adjunct in Sunday school work.

### CHURCH CONSOLIDATION IN DETROIT.

GRACE CHURCH, Detroit, has decided to give up its organization and unite with St. Paul's Church. It was originally a part of St. Paul's, and has had a separate existence of forty-two years. Located in the downtown district, it has become, year by year, more difficult to maintain it without an endowment. The removal of many families to the newer parts of the city has been constantly increasing, and this fact has had its effect in influencing the rector and congregation in the step. Added to this is the opportunity offered by St. Paul's that Grace Church should become a part of the Cathedral now being erected. The north transept of the new building will be named Grace chapel, and the memorials having a conspicuous place in Grace Church will be transferred to this chapel. The Rev. John McCarroll, M.D., rector of Grace Church, will hold the position of Senior Canon of the Cathedral, of which the Rev. Dr. S. S. Marquis will be the Dean and rector.

### NEWS OF THE REV. URIAH T. TRACY

WORD WAS received in Brooklyn on Wednesday, January 13th, that the Rev. Uriah T. Tracy, for many years prominent in Church and charity work in that city, was probably lost in a snow storm in the Guadalupe mountains in New Mexico, while going on a sixty-mile trip to solemnize a marriage. Later advices brought the good news that the missing clergyman had been found in an abandoned hut in the foothills, whither he had gone to seek protection.

### DIOCESAN ASSEMBLY OF KING'S DAUGHTERS IN SOUTHERN OHIO.

THE FIRST meeting of the diocesan assembly of the Daughters of the King in Southern Ohio was held at the Cathedral, Cincinnati, on Friday and Saturday, January 15th and 16th. The convention opened with a service Friday evening and sermon by the Rev. Charles E. Mackenzie, D.D., rector of St. James' Church, Zanesville. Saturday morning Dean Matthews celebrated the Holy Communion and afterward breakfast was served in the Cathedral House, where the business session was held. The following officers were chosen: President, Mrs. Paul Matthews, Cincinnati; Treasurer, Mrs. E. W. Harvey, Columbus; Secretary, Mrs. C. H. Gross, Greenville; Chaplain, Dean Matthews. The assembly, now fully organized, will meet in regular annual convention in Greenville next October. Delegates were present from Greenville, Columbus, Portsmouth, and Zanesville.

### PROFESSOR H. E. W. FOSBROKE TO GO TO CAMBRIDGE.

AS RECENTLY stated, another new member has been added to the faculty of the Episcopal Theological School at Cambridge, Mass., in the person of Professor Hughell E. W. Fosbroke of Nashotah House, Wisconsin. He has lately been delivering a course of lectures at the school on "The History of the Hebrews," and created so favorable an impression that his name was seriously considered for a chair at the school and the offer was accordingly made him, his acceptance following.

Professor Fosbroke will be in charge of the department of the literature and interpretation of the Old Testament, which for a

number of years was presided over by the Rev. Dr. P. H. Steenstra, who, because of advancing years retired a year ago, and will begin his new duties at the beginning of the next school year, in September.

The inclusion of Dr. Fosbroke in the faculty will give Professor Edward S. Drown an opportunity to retire from chapel work, as he needs the time for other duties connected with the school. Professor Drown has been assistant minister at St. John's chapel, and his occasional duties there will be performed by Professor Fosbroke. As nominal head of the chapel, the Rev. Dr. George Hodges, Dean of the school, has been in the habit of preaching every other Sunday, the other members of the faculty doing their part between whiles. Under the new arrangement it is possible that Professor Fosbroke will be heard quite frequently, as he is a forceful and convincing preacher.

**PAROCHIAL IMPROVEMENTS.**

**ST. ANDREW'S CHURCH**, Dayton, Ohio (the Rev. Thomas W. Cooke, rector), is being demolished to make way for a park and a street railway. The last service was held in the sacred edifice last week. The congregation has purchased a corner lot, costing \$10,500, on which there is a double house, half to be used for a rectory and the other half for rooms for parish purposes. In the rear of the lots has been erected a two and one-half story stone parish house, costing \$12,000. The interior of this building is modern in every respect. There is a large gymnasium with baths and locker rooms; men's billiard and pool rooms; smoking and reading room, all on the first floor. On the second floor are two large ladies' guild rooms for society purposes; kitchen and pantry. There is also a large Sunday school room, which, at the present, will be used for church purposes. It is intended to erect on the remaining two lots on the corner a \$25,000 stone church. All funds thus far have been provided for with the exception of taking up a small mortgage on the rectory.

**THE NEW parish house** for St. Saviour's chapel, a mission of Christ Church, Raleigh, N. C., has been finished and was formally opened on the evening of January 13th, addresses being made by the Hon. James I. Johnson, mayor of the city, the Rev. I. McK. Pittinger, D.D., the Rev. F. N. Skinner, and the rector of Christ Church, the Rev. Milton A. Barber. St. Saviour's is in the mill section of the city. The new parish house just finished is most conveniently planned, having six rooms, rostrum, and large auditorium. It cost \$3,000. The work that is being done includes night school, sewing school, kindergarten, Woman's Auxiliary, Junior Auxiliary, singing class, society meetings, social gatherings, and it is soon to add a cooking school.

**ST. JOHN'S CHURCH**, Bedford, Ind. (diocese of Indianapolis), continues to progress, the latest improvement being a combined parish house and rectory now under construction. The building will be a creditable one of brick and stone veneer, to cost about \$5,000, of which amount a large proportion has already been raised. The Rev. W. C. Otte has charge of the parish.

**A NEW RECTORY** with all modern conveniences has just been completed at Wymore, Neb., and a new furnace installed in the church, the latter a gift from the women's guild.

**CHURCH ORPHANAGE PLANNED FOR CLEVELAND, OHIO.**

**BISHOP LEONARD** has addressed a circular letter to his clergy in the city of Cleveland, outlining his plan of establishing an orphanage under the auspices of the Church. If the clergy encourage him in the project he will proceed at once to lay the foundations for

such an institution for the religious care and upraising of the children of Church people. The plan is, at the outset, to obtain a suitable dwelling house, somewhere near the Cathedral, and equip it with funds already at his disposal. A deaconess will be placed in charge and girls under 12 years of age will constitute the present membership of the home. The project is expected to take definite form in the near future.

**MEMORIALS AND GIFTS.**

**THE WINDOW** which forms the subject of this illustration was recently unveiled by the Rev. A. L. Burleson, late rector of the Church of the Incarnation, Santa Rosa, Cal.,



to the memory of the late Alice Burleson, his wife. It is a worthy memorial of a most estimable and beloved woman.

**AT THE SERVICE** on the Feast of the Circumcision in Christ Church, Greenville, S. C. (Rev. Alex. R. Mitchell, rector), a credence table made of walnut and brass was unveiled and used for the first time. It is a memorial of Anna Julia Cox, a woman of most lovable character. Her husband, Thomas M. Cox, was for many years a warden of the parish, and one of the city's most prominent citizens.

**A MEMORIAL CROSS** of the Gorham make, etched with the passion vine, was recently placed on the altar of the Church of the Good Samaritan, Gunnison, Colo., in memory of the late Bishop Knight. Another altar cross was placed in St. James' Church, Lake City, Colo., as a joint memorial of the late Bishops Leonard of Salt Lake and Knight of Western Colorado.

**A SET** of chimes is to be placed shortly in the tower of St. Paul's Church, Chester, Pa. The bells are in memory of a faithful and generous parishioner, Miss Laura J. Hard,

who died on December 27, 1907. The cost of the memorial will be something over \$6,000.

**ON JANUARY 14th** the Bishop blessed a hand made litany desk at the Church of the Redeemer, Biloxi, Miss. It is the gift of the Messrs. John and Theodore Manuel, in memory of their parents, who departed this life in Biloxi.

**A MEMORIAL** basin and oaken cover for the font have been presented to St. Matthew's Church, Eighteenth and Girard Avenue, Philadelphia, by Mrs. R. L. Magoun in memory of her parents, Solomon and Catharine Thompson.

**GRACE CHURCH**, Winfield, Kan., has just received a very handsome brass processional cross. It is inscribed with the sacred monogram, I.H.S., and was presented by Mrs. Ida Mae Thrall.

**APPROPRIATE MEMORIALS TO FORMER PHILADELPHIA RECTORS.**

**THE PARISHIONERS** of the Church of the Incarnation, Broad and Jefferson Streets, Philadelphia, are asked to contribute towards a fund of \$20,000 to build and furnish a parish house as a memorial to their late beloved rector emeritus, the Rev. Dr. Newlin, who spent over forty years of ministerial life in the parish. A similar movement is on foot at the neighboring parish of the Church of the Resurrection, Broad and Tioga, the object being to raise several thousand dollars to complete the new church as a memorial to their late rector, the Rev. Joseph R. Moore, who had been rector for over thirty-five years.

**ARMY AND NAVY CHAPLAINS WHO CAME FROM SECTARIAN BODIES.**

**THE REV. SAMUEL J. SMITH**, a chaplain in the army, attached to the Nineteenth Infantry, will soon be admitted to the diaconate by the Bishop of Wyoming. Chaplain Smith was formerly a Baptist minister.

**CHAPLAIN W. G. CASSARD, D.D.**, a most successful worker in the navy, who is now a priest in the Church, was formerly a very popular Methodist minister in Washington.

Another army chaplain, the Rev. **WALTER MARVINE**, came to the Church from the Presbyterians.

**WORK OF THE CHURCH'S LAY ORGANIZATIONS.**

**THE CHURCH CLUB** of Maine, whose meetings are usually held at Portland, met on January 13th at the Augusta House, Augusta. Following the dinner, at which over seventy members and invited guests were present, came a number of excellent speeches, only a few of which, however, were confined to the special subject selected for the occasion, "The Churchman in Politics." After the Rev. Brian C. Roberts, rector of St. Mark's, Augusta, had made an address of welcome, the president of the club, Mr. Charles F. Flagg of Portland, introduced the new Governor of the state, the Hon. Bert M. Fernald, who was followed by the mayor of the city, the Hon. Frederick W. Plaisted, Mr. Robert H. Gardiner, president of St. Andrew's Brotherhood, the Rev. Ivan C. Fortin, rector of Trinity, Lewiston, and Mr. John B. Coleman of Portland. The last speaker was Bishop Codman, who said that the Church, being a divine as well as human institution, was the very best cure for all political ills, and that as regard social evils, Churchmen and Churchwomen ought to be fighting them in the rural districts no less than in city slums.

**ON THE evening** of January 11th, the annual banquet of the Men's Club of Emmanuel

Church, Cleveland, Ohio, was held in the parish hall, with an attendance of 132. The subject for discussion was "The Emmanuel Movement." Dr. H. H. Drysdale, a nerve specialist, considered the subject from the physician's standpoint. He was followed by the Rev. Walter Russell Breed, D.D., rector of St. Paul's Church, who gave the clergyman's point of view. Addresses on the topic were also made by Probate Judge Alex. Haddon, Judge U. L. Marvin, Dr. Thos. Burke, Dr. R. B. Newcomb, and the Rev. Messrs. C. A. Langston and W. R. Stearly. The consensus of opinion, as gathered from the addresses, was that psychotherapy is of great value in the hands of the medical profession and trained psychologists, but a dangerous tool in the hands of the clergy generally.

IN WHAT is known as Middle Tennessee, two senior and one junior chapters of the B. S. A. have recently been formed. At St. Ann's in Nashville the chapter has grown to a membership of eleven in a very short time and the director is begging to be given work for the chapter and is being supplied. At St. Barnabas', Tullahoma, a chapter has been started under favorable circumstances, under the directorship of an old Brotherhood man. The Rev. Arthur R. Gray has formed a chapter of boys in the Sewanee Military Academy, which is a preparatory school for the University of the South, and it is doing well. Two other school chapters are in process of formation, at Vanderbilt University and the University of Nashville, both in Nashville, "the Athens of the South."

A SPECIAL MEETING of the Laymen's League was held in the Cathedral House, Louisville, Ky., on the evening of January 12th. After the usual reports and routine business, the Rev. John Mockridge, rector of St. Paul's Church, gave a general talk on Missions, and Mr. John Howe Paton, a prominent local Brotherhood man, spoke on the Philippines, which he had recently visited. The League decided to hold monthly instead of quarterly meetings, as heretofore.

THE SEMI-ANNUAL conference of the Church Club of the diocese of New Jersey was held on Thursday evening, January 14th, in the Trenton House, Trenton. At a business session held at 6:30 the following officers were chosen: President, John N. Carpenter of New Brunswick; Secretary, C. H. Prickett, Burlington; Treasurer, John S. Broughton, Trenton.

ACTIVE and prominent men of the Brotherhood of St. Andrew in Philadelphia and Pittsburgh are planning for the holding of a state convention in the near future at one of the many smaller cities of the state where such help is needed.

#### DEATH OF THE REV. JOHN T. PATEY.

THE REV. JOHN T. PATEY, rector of St. Luke's Church, Convent Avenue and 141st Street, New York, died on Sunday last at his home of Bright's disease. His last sermon was preached on Thanksgiving day. He was born in Davenport, England, in 1845. Coming to this country, he received the degree of LL.B. from Columbia College, New York, in 1877. While practicing law he was a vestryman of old St. Luke's, in Hudson. He was ordained deacon and priest in 1887 by Bishop Potter, and became assistant minister in the same down-town parish. His rectorate began in 1892. The vestry and congregation recently refused to accept his resignation.

#### ALBANY.

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

#### Meeting of the Troy Archdeaconry.

THE REGULAR meeting of the Archdeaconry of Troy was held at Trinity Church, Upper Troy, January 11th and 12th. On Monday

evening a large congregation assembled at a missionary meeting. The speakers were the Rev. Messrs. Purdy of Warrensburgh and Van Loan of Ticonderoga. Tuesday morning there was a celebration of the Holy Communion at 7:30. At 2 o'clock the Rev. J. W. Hegeman, Ph.D., rector of Christ Church, Ballston Spa, read a paper on the Emmanuel Movement, to an unusually large congregation which filled the church. The paper was very interesting and was ably discussed by several of the clergy. The spring meeting of the Archdeaconry is to be held in Warrensburgh.

#### ATLANTA.

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

#### Vigorous Progress of St. John's Mission, College Park.

THE VIGOROUS little mission of College Park, St. John's, had its second Confirmation class within three months, January 15th. This mission hopes to pay off its entire building indebtedness and have the church consecrated on June 6th, the date of the ordination to the diaconate of its lay reader, Mr. C. K. Weller, who has worked indefatigably for its advancement. His brother, the Bishop Coadjutor of Fond du Lac, will be present.

#### CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

#### Excellent Work of the Sunday School Commission.

THE Diocesan Commission on Sunday School Work, under the presidency of the Rev. S. U. Mitman, Ph.D. (chaplain of Lehigh University), is vigorously prosecuting its work of raising the tone and improving the methods of the religious training of the young. Among the noteworthy efforts of the Commission is the holding of institutes at important centers, the entire diocese having been divided into six groups for this purpose. In the district comprising the counties of Carbon, Lehigh, and Northampton (in which Sunday school work is carried on by the Church in about twenty-five places), the annual Institute was held on the afternoon and evening of January 14th in Grace Church, Allentown. All but two of the schools in the group were well represented. The subjects of the papers and their writers were as follows: "The Relation of the Devotional to the Educational in Sunday School Work," the Rev. M. A. Shipley of Hazelton; "The Teacher Before his Class," the Rev. G. H. Sterling, D.D., of South Bethlehem; "The Application of the Graded Course of Study Set Forth by the Last General Convention," the Rev. E. R. Noble of Wilkes-Barre; and "The Ideal Sunday School," by the Rev. E. A. Gernant of Towanda. The Rev. A. B. Putnam of Mauch Chunk presided over the afternoon session and the Rev. G. M. Van Fossen, warden of Leonard Hall, South Bethlehem, in the evening. The next Institute of the Commission is for the "Lucerne Group" in St. Stephen's, Wilkes-Barre, February 9th.

#### CONNECTICUT.

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

#### Death of Col. W. R. Hopkins—Other News Items.

COLONEL WOOLSEY R. HOPKINS died at his home in Stamford on Wednesday, January 13th, in the ninety-third year of his age. He was president of the Stamford Historical Society, a member of the Loyal Legion, and a vestryman of St. John's Church.

THE ADVENT offerings of the Sunday schools of the diocese were devoted to St. Monica's mission, the colored work of the Church in Hartford. The mission is served by the Rev. Alonzo Johnson.

THE MISSION at Albany Avenue, Hartford, the parish house of which was recently opened, as already recorded in these columns, is to be known as St. Andrew's mission.

THE HARTFORD programme of the "National Interdenominational Publicity Campaign," the meetings of which are being held in the First Congregational church in that city, includes among its speakers the Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn, who is down for an address on Tuesday evening, January 26th, on "A Christianized America—for Nation Building."

#### DELAWARE.

F. J. KINSMAN, Bishop.

#### Session of the Clerical Brotherhood—Notes

THE CLERICAL BROTHERHOOD of the diocese met in St. Andrew's, Wilmington, on January 12th. The Rev. H. B. Olmstead of Dover read the essay on the topic "The Influence the Clergyman Should Wield in the Political Field." An invitation from Christ Church parish, Dover, was accepted for the meeting next month.

THE EPIPHANY meeting of the Woman's Auxiliary was held in St. Thomas', Newark, January 14th. After the transaction of business the Bishop made an earnest and timely address, and was followed by the Bishop of Spokane.

MISSIONARY DAY for the Sunday schools of the diocese was held on the First Sunday after the Epiphany, in "Old Swedes," Wilmington. The Bishop made a pointed address on unselfishness in missionary duty.

#### KANSAS CITY.

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

#### Presbyterians Hear Rev. E. H. Eckel of St. Joseph.

UPON the urgent invitation of the pastor of the First Presbyterian Church, St. Joseph, the Rev. Edward Henry Eckel, rector of Christ Church in that city, made an address in the Presbyterian church on January 8th on "The Family and the School," one of the subjects appointed for the Evangelical Alliance week of prayer. A large audience was present, composed almost exclusively of the regular congregation. With the consent of the pastor, the speaker appeared on the pulpit platform in his cassock.

#### KENTUCKY.

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

#### January Meeting of the Louisville Clericus.

THE JANUARY meeting of the Louisville Clericus was held at St. Paul's Church, the rector, the Rev. John Mockridge, being host at the luncheon. A paper on "The Testimony of Christ to Himself" was read by the Rev. Middleton Barnwell, priest in charge of St. James' Church, Shelbyville. Besides the regular members of the Clericus the Rev. Richard W. Trapnell, rector of Christ Church, Bluefield, W. Va., and the Rev. T. P. Thurston, rector of St. Paul's Church, Minneapolis, who were visiting in the city, were present.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

#### Meeting of the Diocesan Branch, Woman's Auxiliary.

THE JANUARY meeting of the diocesan branch of the Woman's Auxiliary was held on Thursday, January 14th, in St. Ann's parish house, Clinton Street, Brooklyn. The Bishop of Nevada made an address and called attention to the fact that, though Nevada has given millions of dollars to the world, not a penny had been spent in or for the state itself except by the recent gift of a

building to the State University by Mr. Clarence Mackay. The missionary in Nevada, he said, was confronted by the problem of the unstable population in the mining camps. The proposed use of portable churches may solve the difficulty of finding a place in which to hold services, and so reach young men who drift into these camps from all parts of the world.

**MAINE.**

ROBT. CODMAN, D.D., Bishop.

**The Bishop's Advice to Students.**

ON THE EVENING of the First Sunday after Epiphany Bishop Codman opened the winter term's series of addresses before the Christian Fraternity of Exeter Academy, Exeter, N. H. He reminded the students that they were in the world not for the pursuit of happiness, but to do their part in the great battle going on between good and evil.

**MARYLAND.**

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

**Diocesan News Notes.**

THE ANNUAL missionary service of the Maryland branch of the Junior Auxiliary was held in St. Peter's Church, Baltimore, Sunday afternoon, January 17th. Addresses were given by the Rev. Romilly F. Humphries, rector of St. Peter's, and by the Rev. Dr. J. Houston Eccleston, rector of Emmanuel Church, Baltimore. The offering was devoted to the fund for the completion of Mann Hall, Shanghai, being erected in memory of the Rev. Arthur S. Mann.

THE MEN'S GUILD of Grace Church, Baltimore, will hold its third annual dinner in the parish house on Wednesday evening, January 27th. The Rev. Charles A. Hensel, formerly on the clergy staff of Grace Church, will be the special guest of the evening.

GRACE CHAPEL, Mount Winans, under the care of the Layman's Missionary League, has been very much improved by the installation of electric lights. The walls and ceiling have been renovated and the woodwork grained in oak.

**MASSACHUSETTS.**

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

**Rev. Dr. Mann Addresses the Peace Society—Personal and General Notes.**

THE REV. DR. MANN of Trinity Church, Boston, was one of the principal speakers at the annual reception of the American Peace Society which was held at Boston on January 14th. He said that every Christian should be identified with the peace movement; that what is needed is a moral equivalent for war that shall work out one's ideals by means of the same courage and self-sacrifice that are displayed in warfare, yet shall be free from the horrors that war entails. He believed that all this will come through the cultivation of a spirit by which nations shall be brought to see in business, politics, and social life an opportunity to develop the ideals that in the past have largely actuated the soldier.

THE REV. F. W. WILLIAMS, a graduate of the Episcopal Theological School at Cambridge, who has been doing excellent work in the mission fields of Oregon and Washington for the past six years, has come East and will take charge for the present of the Church of the Good Shepherd, Watertown, Mass., from which the Rev. F. M. Brooks resigned some months ago; and also the parish at Braintree, which until January 1st was a mission of Christ Church, Quincy.

THE PARISH of St. Paul's at Brockton tendered its new rector, the Rev. David B. Matthews, a reception on the evening of January 13th. Archdeacon and Mrs. Samuel G. Babcock were present and several denominational ministers. The parish has started off under

the most promising conditions, and, under the guidance of its new rector, it hopes to make itself a larger factor for good in the community than ever before.

**NEWARK.**

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

**Mission at Atlantic Highlands—Founder's Day at Grace Church, Orange.**

A MISSION at Atlantic Highlands was held January 10th to 17th, conducted by the Rev. Elliot White, the Rev. John C. Lord, and the Rev. Charles Townsend, in the congregation that came over from another affiliation about four years ago. The population of the village is almost entirely engaged in the fishing industries. The services were successful to a gratifying degree, especially those provided for the children, of whom there are about three hundred in the whole town. The average attendance at the mission was 110.

FOUNDERS' DAY was observed in Grace Church, Orange, on Sunday, January 17th, by special services in the morning and evening, the rector, Rev. Charles T. Walkley, officiating and preaching. Special reference was made to the labor of former generations in making the parish one of the strongest in the diocese. Invitations were forwarded to all persons confirmed in Grace Church to attend the annual commemoration. The offerings at all services were taken in behalf of general missions.

**NEW HAMPSHIRE.**

WM. W. NILES, D.D., Bishop.  
EDWARD M. PARKER, D.D., Bp. Coadj.

**Splendid Progress of the Church Under Bishop Niles—Important Recommendations and Suggestions as to Sunday School Work.**

IN A REPORT presented to the late convention of the diocese of New Hampshire by the committee on the State of the Church, occasion was taken to point out the splendid progress which the Church has made during

**HER MOTHER-IN-LAW**

**Proved a Wise, Good Friend**

A young woman out in Ia. found a wise, good friend in her mother-in-law, jokes notwithstanding. She writes:

"It is two years since we began using Postum in our house. I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pains and would have to lie down. My mother often told me it was the coffee I drank at meals. But when I'd quit coffee I'd have a severe headache.

"While visiting my mother-in-law I remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good 'coffee' when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good 'coffee' (Postum) every day, and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully.

"My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea, but that was just as bad.

"She finally was induced to try Postum, which she has used for over a year. She travelled during the winter over the greater part of Iowa, visiting, something she had not been able to do for years. She says she owes her present good health to Postum."

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"It is rather strange that, with the wealth of poetic productions of this author, we should know him exclusively for his hymn 'Abide with Me.' Beautiful though that hymn is, it is not difficult to find other hymns and poems in this collection that are its equal, and of the 'metrical psalms,' which are a large part of this volume, almost all are admirable hymns. There is also a series of extensive 'tales in verse of the Lord's Prayer,' which remind one forcibly of Longfellow's *Tales of the Wayside Inn*."—*The Living Church*.

**DEAN BARRY ON THE HOLY SPIRIT**

**Meditations on the Office and Work of The Holy Spirit**

By the VERY REV. J. G. H. BARRY, D.D., Dean of Nashotah House. Cloth, 204 pages, price \$1.50 net; by mail \$1.60.

In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are, severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.



**THE BISHOP OF LONDON ON AMERICAN COLONIAL HISTORY**

**The Early English Colonies**

A Summary of the Lecture by the RT. HON. AND RT. REV. ARTHUR FOLEY WINNINGTON-INGRAM, Lord Bishop of London, with Additional Notes and Illustrations delivered at the Richmond Auditorium, Va., October 4, 1907. Transcribed by SADLER PHILLIPS, author of *Fulham Palace*. With a preface by the BISHOP OF LONDON. Cloth, viii, + 228 pages. Price, \$2.00 net; by mail \$2.15.

This volume, expanded from the historical address by the Bishop of London in Richmond, includes reprints of many hitherto unpublished papers relating to American Colonial history drawn from the archives of Fulham Palace, and contains also eight illustrations. A request to the Bishop of London for the manuscript and the appended notes was presented by vote of the American House of Bishops "in council," and was tendered the Bishop of London by a special committee of Bishops appointed for the purpose.

That committee says, in its address to the Bishop of London: "This collection so carefully made from the Muniment Room at Fulham, and our brethren consider is too valuable not to be placed within reach of Churchmen on this side of the Atlantic, that they may learn the principles which inspired our National Church, and of the fostering care extended to the infant foundation by successive Bishops of London." The volume is, therefore, one of first importance not only to Churchmen but to all Americans.

The several chapters include: Summary of the Historical Lecture; The King's Governor in the Colonies; The Bishop of London and his Ecclesiastical Jurisdiction in America; The Missionary; Letters Patent to the Bishop of London; West India Islands; Carolina, Georgia, and Maryland; Papers Quoted at Richmond. The original papers reprinted are of great historical value.



the fruitful episcopate of Bishop Niles, which began in 1870. Since that time the growth in population has been about 50 per cent., while the diocesan growth has been 250 per cent. in confirmations and 300 per cent. in infant baptisms. The communicant list has increased about 40 per cent., and that in spite of the fact that the increased population of the state was largely due to the immigration of French and Irish Roman Catholics. Better than all else is the steady increase in churchly vigor and spirituality which is bound to be a result of the administration of a Bishop of such spiritual power as the Bishop of New Hampshire.

At the same convention the Sunday School Commission reported important recommendations in regard to Sunday school work, including the suggestion that the work should be supported by the vestry as an important portion of the parish work; "that the children be familiarized, as far as may be, with the Holy Communion by attendance at celebrations, care being taken that they have an opportunity to see and hear plainly"; that missionary services should be held; that regular offerings should be given to special objects; that the graded course of study would be adopted; that teachers' meetings be held at least monthly; that Advent Sunday school offerings be made; and that "the Sulpician Method, so ably presented and exemplified at Keene, be considered at least for occasional use, as at the Lenten season, for children's services."

#### NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

**The Rev. J. G. Buskie Instituted as Rector of St. Stephen's Church, Goldsboro.**

THE REV. J. GILMER BUSKIE has been instituted as rector of St. Stephen's parish, Goldsboro. A large congregation, reverent interest, and devout participation characterized the service. The Bishop expressed his satisfaction at the completion of the new parish house and the placing of a new organ and other improvements recently made by this zealous congregation.

#### OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

**Reception Tendered to the Bishop at Oklahoma City—Rapid Development of Church Life.**

ST. PAUL'S CHURCH, Oklahoma City, has become the Cathedral church of the jurisdiction, the Rev. Dr. J. M. D. Davidson, the rector, having been appointed Dean. The Bishop moved to Oklahoma City in November, taking up his residence in a home provided for him by the people of St. Paul's and of the city. A large reception was tendered to him and his family on their arrival. The development of Church life in the city has been commensurate with the growth of the place, though sadly handicapped by lack of adequate means. Through the generosity of Eastern friends land in the important suburb of Capitol Hill was purchased and a handsome chapel built there a year ago, where a successful mission work is now being conducted. Land has been purchased in the northwestern part of the city and mission work will soon be begun there. The Redeemer (colored) mission is growing, a colored catechist now having charge under the Bishop. The new parish house for the Cathedral will, it is planned, be commenced soon.

#### OHIO.

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

**Death of Mr. G. K. Shurtleff—Meeting of American Guild of Organists.**

MR. GLEN K. SHURTLEFF, general secretary of the Cleveland branch of the Young Men's Christian Association, whose death occurred on January 5th at his home in

that city, was a vestryman of Trinity Cathedral parish. Mr. Shurtleff has been at the head of the Cleveland Y. M. C. A. work for the past fifteen years, during which time he had increased the membership from 1,000 to over 5,000. He was also president of the Social Service Club of America and was interested in social settlements in Cleveland. His funeral was held on January 7th at his late residence, Bishop Leonard and Dean Du Moulin officiating. A public memorial service will be held in the auditorium of the Cleveland Chamber of Commerce, on Sunday afternoon, January 24th, at which an address will be made by the Bishop of Michigan, who was formerly Dean of Trinity Cathedral and a close personal friend of Mr. Shurtleff. Other prominent men, including Y. M. C. A. workers, will also speak.

A MEETING of the Ohio chapter of the American Guild of Organists was held at St. Paul's Church, Cleveland, Ohio, on Monday evening, January 11th. Prof. Charles E. Clemens, organist of St. Paul's, as well as Professor of Music in the College for Women of the Western Reserve University, delivered a lecture on "Recent Developments in Organ Building, with Special Reference to the 'Unit' Organ at Ocean Grove, N. J." Prof. Clemens illustrated his lecture with elaborate diagrams and with the large church organ.

#### PENNSYLVANIA.

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

**Death of S. C. Scott and Interment of Senator Roberts—Monument to Signer of the Declaration of Independence—Other Important Diocesan Happenings.**

THE DEATH of Samuel C. Scott, rector's warden at St. Matthias' Church, Nineteenth and Wallace Streets, Philadelphia, occurred on January 10th. The burial services were conducted by the rector, the Rev. C. Rowland Hill, on Tuesday afternoon, January 12th. Mr. Scott had been an active member and worker in the Sunday school for upwards of forty years, and for a period of fifteen years was never absent from a session. A service in his memory was held at St. Matthias' on Sunday evening, January 17th.—THE BODY of Senator Algernon B. Roberts, who died last week in California, reached Philadelphia on January 13th. The burial services were conducted the same afternoon at St. Asaph's Church, Bala, by the rector, Rev. H. B. Wright. The interment was in the churchyard of the Church of the Redeemer,

A FUND is being raised for the erection of a monument over the grave of John Morton, a signer of the Declaration of Independence, and whose remains lie in St. Paul's churchyard, Chester, Pa.

PEW No. 4 of Holy Trinity Church, Nineteenth and Walnut Streets, Philadelphia, was offered at public sale in the Bourse one day last week. There were no bids and it was announced that it was held for private sale at the lowest price, \$300. It was long owned and used by a former postmaster of Philadelphia.

SINCE THE advent of the new rector at the Church of L'Emmanuel for Italians, in Philadelphia, a decided progress has been noted. The attendance at the Sunday school is now considerably over 100. A boys' club has been started with the primary idea of promoting good citizenship by teaching American ideals and methods to the young. Social and religious work is being carried on by laymen and women of different city parishes.

THE PENNSYLVANIA HOSPITAL, Philadelphia, which was founded and endowed largely by Churchmen over 150 years ago, having been started in 1751, has been compelled for the first time in its history to appeal for public subscriptions to enable it to carry on successfully the great work it has to do. In all these years it has refrained from asking or accepting state aid.

ON THE morning of January 14th fire was discovered in the rear of the chancel of St. Stephen's Church, Terrace and Hermit Streets, Manayunk (Rev. S. M. Holden, rector). The origin of the fire is unknown. The damage and loss from fire and water were not great.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

**Activities of the Church Workers' School—The Pittsburgh Missions Study Class—Seven Years' Accomplishments at St. John's Church, Sharon.**

THE Church Workers' School took a vacation during the Christmas season, and reopened on Monday evening, January 4th. The series of lectures now being delivered is on the general subject of "Preaching," under the subheads of "Making of a Sermon"; "Purpose of Preaching"; "The Preacher"; "The Message"; and "The Method." The lecturer is the Rev. R. E. Schulz of Christ Church, New Brighton.

THE MISSIONS STUDY CLASS connected with the Pittsburgh branch of the Woman's Auxiliary held a meeting on Thursday afternoon, January 14th, in the parish house of Christ Church, Allegheny. The general subject for the day was "Traders and Missionaries in Melanesia," and there were papers on "Early Conditions, Men and Methods," by Mrs. Orlando Metcalf of Calvary Church, Pittsburgh; and on "Results of Anglican

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**The Special Basis of the Anglican Claim**

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Work" by Mrs. Frank Steed of the Church of the Nativity, Crafton. There was a good attendance and much interest was manifested.

ON THE First Sunday after the Epiphany the Rev. Frank James Mallett completed a seven years' rectorship at St. John's Church, Sharon. The anniversary was observed with appropriate services, and the following statement of work accomplished was submitted: Baptisms: adults 52; infants and children 107, total 159; confirmed: males 91, females 96, total 187; marriages 37; burials 94. The communicant list of the parish has been nearly doubled, and now numbers 450. During the rectorship of Dr. Mallett a new reredos has been added to the chancel, a fine rectory of brick and stone erected, and the parish house re-roofed. Notable advance has been made in the Sunday school, which is today twice as large as at any former time in the history of the parish. There is also an adult "New Movement" Bible class which has an enrollment of about seventy. The parish has also under its care a mission at South Sharon.

**SOUTHERN VIRGINIA.**

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

**Fire at St. Paul's Normal and Industrial School.**

THE QUICK response of the school's fire brigade saved St. Paul's Normal and Industrial School, Lawrenceville, from what might have proved total destruction on January 7th. As it was, damage to the amount of \$3,000 was done, which will bear heavily on the institution.

**WASHINGTON.**

**Arrangements for the Consecration of Bishop-Elect Harding—News Notes.**

THE SERVICES at the consecration of the Rev. Alfred Harding, D.D., as Bishop of Washington will be very elaborate, as is in keeping with such an occasion, and large gatherings of clergy and prominent Churchmen are expected. The Bishop-elect's own choir from St. Paul's, where for twenty-two years he has been the faithful rector, will render the musical part of the programme, under the efficient leadership of St. Paul's organist and choirmaster, Mr. Edgar priest. The Cathedral council, at a recent meeting, appointed the following committees to carry out the plans: Chairman of committee on Arrangements, Canon G. C. F. Bratenahl, D.D.; editor and compiler of services, Canon W. L. Devries, Ph.D.; marshal, Rev. Geo. F. Dudley; the Rev. E. S. Dunlap, committee on Invitations; Rev. J. H. W. Blake, chairman of committee on Hospitality; Rev. C. Ernest Smith, D.D., D.C.L., chairman of Pass committee, and Archdeacon Williams, chairman of committee on Church and Ushers.

THE DIOCESAN Sunday School Institute held its regular meeting on Tuesday, January 19th, at 7:30 P.M. The topics discussed were "Ideal Arrangement and Decoration of Sunday School Rooms," by Miss Hilda North, and, "Pictures as an Illustration of Sunday School Lessons," by Mrs. Edna Phelps Hastings.

THE WASHINGTON CLEBICUS held its regular meeting Tuesday, January 19th, at St. John's parish hall, Sixteenth near I, N. W., ten of the members being the hosts. The speaker was Canon Austin of Jamaica, and his topic, "The Church in the West Indies."

**WESTERN NEW YORK.**

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

**First of the United Parish Services at Rochester a Great Success.**

THIRTEEN HUNDRED people tried to find room in Christ Church, Rochester (Rev. A. J. Graham, rector), on Wednesday evening,

January 13th, the occasion being the first of the services of the united parishes, of which mention was made in these columns last week. Admittance was by ticket only, the service being for members of the parishes with a view to strengthening fellowship among them and to creating a stronger interest in interparochial affairs. The service was preceded by a dinner in the parish house, given by the rector, wardens, and vestrymen of Christ Church to the rectors and vestries of the Rochester parishes and to those of near-by towns, with the Bishop of the diocese. The clergy from out of town were the Rev. Dr. Boynton, Rev. Messrs. Richard Searing, H. S. Dennis, W. H. Goss, S. H. Alling, G. E. Knollmeyer, E. S. Towson, G. A. Ottaway, and Thos. B. Berry. Evening Prayer was said, the *Magnificat* and *Deus Misereatur* being sung to single chants. There were three formal addresses, the first by the Rev. F. C. Woodward, rector of St. James', on "The Call of the City to the Church." The second address was by the Rev. E. P. Hart, rector of St. Mark's. His topic was "The Active and Latent Treasure in the Church." The Rev. Dr. Thomas, rector of St. Andrew's, followed Mr. Hart, his theme being "Interparochialism." The offerings were given to help St. Thomas' parish. The Benediction was pronounced by the Bishop of the diocese.

**CANADA.**

**Room for England's Unemployed in Moosonee—Appeal for Foreign Missions—Other Church News from Across the Border.**

*Diocese of Moosonee.*

IT IS STATED that Bishop Holmes has advised the English Government to purchase a tract of land in his diocese wherein to place the unemployed. It is said that Lord Strathcona is in favor of the plan. It would be of great advantage to Church work there if this sparsely settled district could receive an influx of English settlers.

*Diocese of Quebec.*

BISHOP DUNN attended the General Synod committee meetings on the enrichment and adaptation of the Prayer Book and on Chris

**OLD AT TWENTY**

**Return of Youth with Proper Food**

Many persons who eat plenty never seem to be properly nourished.

That's because the food is not digested and absorbed. Much that is eaten is never taken up by the system as real food, and so the tissues simply starve and the individual may, as in a recent case, look and feel old in what should be the bloom of life, youth.

"At twenty I was prematurely old. All the health and vigor and brightness of youth had been, as it seemed, stolen from me. I went to work in the morning with slow steps and a dull head.

"My work through the day was unsatisfactory, for my breakfast lay in my stomach like a hard lump. I was peevish and the gas in my stomach was very annoying. After supper I usually went to bed to toss half the night from sheer nervousness.

"This was all from indigestion—wrong eating.

"Finally I tried Grape-Nuts and I cannot describe the full benefits received from the food. It gave me back my health. It has completely restored good digestion and relieved me of my ailments. I steadily improved and am now strong and in perfect health."

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**CANADA**

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**KEMPER HALL, Kenosha, Wis.**

A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. 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.

tian Union held in Montreal, January 7th.—AN APPEAL was read for foreign missions in all the parishes of the diocese on the First Sunday after Epiphany, and the collections were to be taken up the following Sunday.—THE BISHOP has appointed Mr. Robert Campbell, for many years one of the honorary counsel of the diocese, in which he has rendered many services to the Church, amongst others having acted as lay reader in several places, to be chancellor of the diocese.

#### Diocese of Algoma.

THE NEW church at North Cobalt is nearly ready for use.—THE CHURCH of St. Paul, Fort William, which was opened last spring, has received a gift of a clock and chime of bells from Dr. Hamilton. A fine brass altar cross was presented to the Church at Christmas.

#### Diocese of Toronto.

AT THE January meeting of the diocesan board of the Woman's Auxiliary in Toronto it was announced that there were four new life members. Miss Townshend gave some interesting particulars of missionary work in India, which she visited last year on behalf of the Girls' Friendly Society.—AT A recent meeting of laymen in Toronto the Rev. Dr. Tucker stated that contributions to the General Missionary Society would this year be much larger than usual, those from the diocese of Toronto alone being \$6,000 over last year's amount.

#### Diocese of Ontario.

AN ALTAR frontal has been given to the Church of St. John, at Madoc, by the Kilburn Sisters.

#### Diocese of Kewatin.

A RECTORY is to be built for St. James' Church, Rainy River, in the spring. The rector is a nephew of Bishop Lofthouse. The Bishop held a number of confirmations in December.

#### Diocese of New Westminster.

MUCH INTEREST was felt in the account given at the monthly meeting of the Woman's Auxiliary by the Rev. Mr. Hooper of the courageous efforts made by two young men to secure a hall for the services of the Church at Lynn Valley, where a new mission has been started. The first vice-president of the board, Mrs. Thain, has been presented with a life membership on the General Board.

#### Diocese of Montreal.

LARGE congregations listened to the first sermons of the new Bishop, the Rt. Rev. Dr. Farthing, January 10th. He preached at the Cathedral, Montreal, in the morning and at the Church of St. James the Apostle in the evening. The latter was crowded to the utmost, chairs being placed in all the aisles. The Bishop preached on the duty of sacrifice and the immense audience listened with profound attention. On Wednesday, January 13th, the octave of his consecration, the Bishop took part in the special service of thanksgiving at Trinity Church, Montreal, held to celebrate the freedom of the church from debt. The processional was "Now thank we all our God," and the recessional, "Our day of praise is done." The Bishop preached at Evensong. At the morning service Bishop Mills of Ontario, who was rector of Trinity for many years, was the preacher. Trinity Church is interesting to Montreal people as being one of the oldest and most historic churches in the city. It has a seating capacity for 2,000 worshippers. The present rector, the Rev. J. M. Almond, was Anglican chaplain of the First Canadian South African Contingent, and went through a great part of the Boer war.—THE CRUSADE of the Rev. Arthur French of the Church of St. John the Evangelist, against vice, has been strongly approved by the clergy and laity of the city.

## THE MAGAZINES

THE JANUARY issue of that able quarterly, the *Hibbert Journal*, contains an article by Dr. H. Rutgers Marshall which, under the title of "Psychotherapeutics and Religion," treats of the limits within which auto-suggestion is effective in the cure of disease and criticises the claims of Christian Science and also the so-called Emmanuel Movement. Of Christian Science he states that "its therapeutics is opposed by men of training because of the absurdity of its modes of explanation of the facts with which it deals; and because of the unfounded claims it makes as to the cure of radical organic diseases."

"MONEY has its limit," says the *New Guide*. "It will not buy brains, common sense, virtue, character, peace of conscience, forgiveness of sins, love, freedom from death, or eternal life." In other words, the pursuit of money means that all the best things in life are left unattained while chasing after a very doubtful good.

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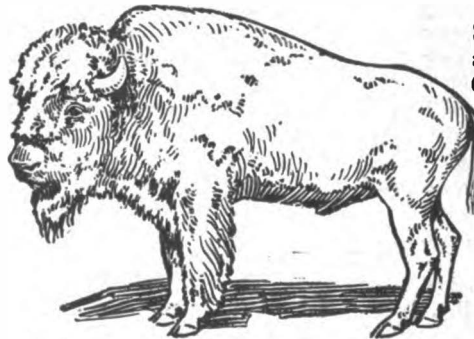
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