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(Continued on next page)

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(Continued from previous page)

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PRINCIPAL CONTENTS.

THE TEACHER SENT FROM GOD. Marie J. Bois	633
EDITORIALS AND COMMENTS:	634
The Church's Unconscious Foes—Methodists Repudiate the Protestant Name—New Department of Social Welfare—Pensions for College Professors.	
BLUE MONDAY MUSINGS. Presbyter Ignotus. [Illustrated]	636
ITALIAN ELECTIONS AND ITALIAN INSTITUTIONS. European Letter. Rev. H. H. Jeaffreson	637
REVISION OF THE ENGLISH PRAYER BOOK. London Letter. John G. Hall	638
NEW YORK DEFENDS SUNDAY FROM DESECRATION. New York Letter	640
LIFE AND WORK OF DR. DANIEL R. BROWER. Chicago Letter. Remmus	641
THE AMERICAN CATHOLIC THEORY OF THE CHURCH. I. Rev. William Adams, D.D.	643
CHURCH MISSIONS IN LATIN AMERICA. Rev. L. M. A. Haughwout	644
DEPARTMENT OF SOCIAL WELFARE. Introduction. Clinton Rogers Woodruff, Editor	646
THE SCEPTICISM OF THE ORTHODOX. Rev. William T. Manning, D.D.	647
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	648
CORRESPONDENCE:	649
"Shepherds of the Sheep" (Marie J. Bois)—Conditions in Persia (The Bishop of Ohio)—The Lack of Candidates (John W. Milbourne)—Wesley's Korah Sermon (Rev. Charles D. Atwell)—The Days of Creation and Literal Interpretation (Rev. A. F. Todrig)—Alaska and the Middle West (Rev. Thomas Jenkins)—Low Proportion of Church Attendance (Rev. Curtis C. Gove).	
THE TWO SIDES OF THE SHIELD. Rev. Roland Ringwalt	651
NATIONAL FOREST BILL SIGNED	652
OUTDOOR LESSONS. Abby Stuart Marsh	652
PERSONAL MENTION, ETC.	653
THE CHURCH AT WORK. [Illustrated]	655

THE TEACHER SENT FROM GOD.

BY MARIE J. BOIS.

THE prime purpose of the Church which He founded was that it might bear witness to Him as the living, present Saviour to whom all power is given in heaven and in earth. It is, perhaps, easier to think of Him as there than as here, and as having all power in heaven rather than on earth. But His Church must witness to Him as He is: as there and yet here, and here as really and truly as He is there. Just because He is here He is still accessible to men in all His saving power and grace. He is here, Head over all in His Church, receiving sinners, hearing their confessions, pronouncing absolutions, saying, "Come unto Me"; and, "Wilt thou be made whole?" or, "Be loosed from thine infirmity"; or, perhaps, "Sin no more, lest a worse thing come upon thee." His Church is not a kingdom without a really present King.

It seems not so to unbelief and misbelief, nor yet to those whose thoughts and hopes are bounded only by the cares and pleasures of this life. It is of the very spirit of unbelief to suppose that God is not here but away off beyond the stars, serenely unmindful of us and of our small affairs, and that there is no living Lord and King of angels and of men to whom all power is given in heaven and in earth. And more or less of this spirit obtains, too, with many who are trying to love and serve Him. Oftener than otherwise they think of Him as of One who came and dwelt among us for a little space and went away to be gone for many a long day, perhaps for ages yet to dawn; that meanwhile they have indeed His example, which they are to try to copy as best they can; and His words, written down in a book, the Book in which they are to grope without a guide for His truth, if haply they may find it to the saving of their souls. And so they are in doubt and perturbation of mind. So they discuss and argue, and deny and rationalize, and miss the blessings that might be theirs in looking to a present Saviour. From this spirit of unbelief come half the endless discussions and controversies that perplex and disgrace Christendom.

A living Lord is here present in His Church, according to the sure word of His promise; but men have forgotten that promise, or they call it a mere figure of speech, and so they look upon His Church as a human organization which they are at perfect liberty to change and order as may seem good in their sight. They think of the Saviour as in heaven, not on earth; and so when He would take their children in His arms and bless them, they say: "What good will it do to the child?" They think of Him as absent, not present; and so when He asks them to confess Him before men in the ways of His appointment, they regard it as simply the voice of a human teacher asking them to come to Baptism and Confirmation. Again He says, "Do this," "this is My Body," and "this is My Blood," but they do not think of it as that which He is here present to impart, not as that which He would give us now, but as only a reminder of what He did for us long ago in the night in which He was betrayed.

Oh, because they think not of a present Saviour, whose property is always to have mercy, they turn to the Virgin Mother and to the saints at rest for help and give to them that which should be given to Him only. Because they think not of Him as the one present, infallible Guide and Teacher, they transfer to a fellow-mortal an allegiance due only to Him who is the one only infallible Lord and King of men. Thus in one way or another the indifference, the practical unbelief, and the chief differences and controversies that afflict the Church of God and impede her work among men have their origin in unbelief in the real presence of the living Lord and Saviour of men.

THE Young Churchman Company desire to announce that new arrangements have been completed whereby their entire line of publications may be inspected and obtained in New York at the rooms of the Sunday School Commission, 416 Lafayette Street. These publications are so important a factor in the literature of the Church that the necessity for exhibiting them fully in New York has long pressed upon the publishers. The close relations that have long existed between the Sunday School Commission of New York and The Young Churchman Company, whereby the latter are the official publishers for the former, are now still further strengthened by this arrangement. The Sunday School Commission also becomes the local subscription office in New York for the periodicals of this company—THE LIVING CHURCH, *The Young Churchman*, *The Shepherd's Arms*, and the *Evening Prayer Leaflet*.

We beg to invite Churchmen generally, resident in New York or temporarily in that city, to call at the rooms of the Sunday School Commission, not only to inspect our own extended line of publications, but also that they may be amazed and cheered at the wealth of Sunday School supplies of every character there displayed. The time is long past when the Church lacked ample literature or ample supplies for any part of its work. The display at the rooms of the Sunday School Commission—a permanent exposition of literature and supplies—will surprise Churchmen.

THE CHURCH'S UNCONSCIOUS FOES.

IF "like a mighty army moves the Church of God," it is no less true, in this present world, that there is a mighty army moving against her, composed not only of infidels and unbelievers, but also, alas! of many "who profess and call themselves Christians," but who repudiate her authority and her distinctive teachings. It is mere sentimentality to claim that these latter are not moving against her: there are too many facts that render the claim invalid. Often foremost in their ranks are those who were baptized and confirmed by her, and received the Bread of Life at her altars, and then *forsook* her! The deserters realize the meaning of loyalty when it concerns national, political, or even friendly relations, but are apparently without any realization of loyalty when it concerns the Church to which by their Baptismal and Confirmation vows they have certainly pledged their allegiance. Were they always ignorant people the mental density which this implies might make them pardonable. But on the contrary they are quite as often people who rather pride themselves upon their intelligence; but who are the more hopelessly ignorant in regard to the Church because they throw principle to the winds and substitute for it mere preference; people who reject information, and seem to regard their perversity as superiority; people who have forsaken the Church on account of some petty objections to non-essential matters, thus (if unconsciously) declaring the non-essential more important than the essential.

However intelligent such people may be in other directions, they are certainly as ignorant as the ignorant in regard to the Church, but it does seem incredible that they fail to see that their practical disloyalty to her makes them, obviously, her positive and often her greatest foes. They, and we, have only to consider what it would mean to the force of the Church in every community, if their allegiance could be recovered!

How to recover it is, indeed, a problem. But it is hardly possible that the Great Head of the Church, seeing the end from the beginning, should permit any problem which the Church should be unable to solve.

We must admit in the first place that *to recover her own* is just as much the duty of the Church as to convert the heathen, or gather the unsheltered any and everywhere. It is an obligation resting upon clergy and laity also. Of course the ability of the latter to meet this obligation depends largely upon the measure of their own intelligence. They cannot instruct others if they are themselves ignorant. Just here comes in the overwhelming importance of persuading our people to inform themselves by reading Church books, and to keep themselves supplied with the almost numberless and very inexpensive Church booklets, of great use for distribution. Doubtless our clergy do this, and as far as their time will allow, avail them-

selves of this means of reaching "stray sheep." But the laity often have opportunities which the clergy miss, because of the freedom with which "other people" speak to them, when they would not so speak to priests whom they might meet casually.

Quite as much a duty, and a help in the cause of recovering deserters and winning others also, is the intensifying of our own loyalty to the Church. Every unguarded criticism, and especially if it is not fortified by *intelligence* in making it, tells against the cultivation of such loyalty whether in ourselves or others. One bit of advice which we would give, *en passant*, to the laity is—don't criticise your own parish priest, or the services in your particular parish, unless you are so fully instructed that even he cannot gainsay your criticism.

It goes without saying that one of the most important, if not the most important, means of reaching the deserters (as we must call them) from the Church's army, would be "the increase of the ministry." Hundreds and hundreds of our parishes might be centers of tremendous influence, if the priests in charge of them were not single-handed. Every town and small city *teems* with demands upon them with which they have neither time nor strength to cope. These demands are as positive in domestic as in foreign, or distant, fields, certainly.

First as well as last, should doubtless be mentioned *intercession*, as an all-important means for recovering those who have forsaken the Church's fold. This seems to be a very close following of the divine parable of the Good Shepherd, leaving the ninety and nine who have not gone astray to seek the sheep that has wandered from the fold. Not only in a *general* way, but one by one, by name, should we pray daily for their return; and it would be a power in every parish if even a small number could be gathered for daily or weekly intercession of which *this* should be a special object.

We have called these deserters, the Church's unconscious foes; and rightly. "They know not what they do." But what would not their recovery to our ranks mean in every way! What a force against the Church's open, determined foes! What an immense gain in the interests of unity! In this latter, it would almost seem as if those governing alien communions who truly *desire* unity would see and teach the necessity of a loyal return to the army of the Church of those who do not really *belong to them*.

WE adverted recently to the sense of injury which that admirable representative of Unitarian thought, the *Christian Register*, felt at our well-intended use of the appellation "Protestant denomination" as descriptive of the body of its allegiance. We now find the (Methodist) *Christian Advocate* of Nashville, Tenn., expressing a similar judgment of the Protestant name:

"It is the misfortune of reform movements, whether in church or state," says our contemporary, "that they are usually saddled with a name which is either negative or a term of obloquy or both. Neither 'revolutionist' nor 'rebel' is *per se* complimentary, while 'heretic,' 'schismatic,' 'sectarian,' 'protestant,' etc.—corresponding designations in the ecclesiastical realm—are epithets that if descriptive at all connote the objectionable or purely negative aspects of great religious movements. In one sense Christianity is reformed Judaism—a protest against certain abuses of Old Testament religion. Fortunately for it, it escaped the hampering of such a name. The Protestantism of this century—and even in a large measure of the sixteenth, for the matter of that—is in reality a return to the primitive religion of Christ. Nothing more positive, more full of definite content, has been known in the religious history of the world. Yet it still lugs about a name expressive not of what it is but of a relation which it bore (and bears) to another religious movement far less significant than itself.

"Nevertheless, just as the Tories in '76 and the Federals eight and a half decades later made all possible capital out of calling their opponents 'rebels,' so Romanism loudly rejoices still that by acknowledging ourselves 'protestants' we virtually admit that we are 'heretics,' that our mission is one merely of division and 'protest.'"

If this epithet of Protestant is a handicap to Methodists and to Unitarians, who make no pretense of corporate continuity with the Catholic Church, what must it be to a body whose sole reason for existence is that it is the Anglican branch of that Church itself? If "Romanism loudly rejoices" "that by acknowledging ourselves" (referring to Methodists) "'protestants,' we virtually admit that we are 'heretics,'" what must be the sense of exultant satisfaction whereby Romanism views her one real antagonist in the ecclesiastical world not only taking the

handicap of the Protestant name for her legal title, but deliberately clinging to it when the handicap is pointed out?

Retrospect is helpful, though foresight would be better. Few can look back upon the abortive movement toward unity that culminated in the Chicago Quadrilateral, without feeling that if we had then evinced our good faith by surrendering our sectarian title and going before the Christian world frankly as the American Catholic Church, we should vastly have strengthened our position. Then, we might have led. Now, at best we can only discard a worn-out title that thinking men in all religious bodies perceive to be a handicap. And we even refuse to do that.

It would seem to us incredible, did we not realize the strange ultra-conservatism in some things that distinguishes our legislators, that they could permit another General Convention to go by without taking the first steps to remove this handicap, at which truly "Romanism loudly rejoices." For ourselves, we have no expectation that the American Church will ever be anything more than a small body of the descendants of Englishmen until the step is taken. Each year that it is delayed lessens the moral effect that the change would have, and increases the handicap of present conditions. The picture of Jerusalem which "knew not the time of her visitation" must ever be before the Church as at least a possibility of her own condition; and the Master's bitter cry may sometime resound against her as well: "Oh Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

God gives opportunities to the Church, as He does to individuals. We thoroughly believe that He gave one such to this American Church in 1886, when she might have led American Christendom toward unity in the American Catholic Church, and another, in lesser degree, when she rejected the Milwaukee memorial; and she failed. We cannot, if we would, win back those lost opportunities now, but we can penitently do thus late what we refused to do before—throw away our disguise and reveal the American Catholic Church to men.

Yet if, or when, this Church is ready to take that too-long delayed step, it must be only on the initiative of those men who voted it "inexpedient" before. Let us never have a partisan clash over the matter again. If the majority in the Church is willing that her sole claim upon the allegiance of all who profess and call themselves Christians should be hidden from them; that we should continue to give Romanism the best advantage she could ask; that our work in Latin countries should be forced to proceed upon impossible lines; that some of our own men, weaklings though they may be, should, in despair, be driven into a communion that is uncongenial to them—be it so. God gives the opportunity to us, and if we refuse it, He will find other ways of carrying His will into effect. May He avert from us the judgment pronounced upon that earlier Jerusalem that "knew not the time of her visitation": "Behold your house is left unto you desolate!"

It is a pleasure to introduce in this issue our good friend, Clinton Rogers Woodruff, as editor of our new Department of Social Welfare. The Department is instituted in response to that pressing call upon the Church to develop in the world the social principle of the kingdom of God, which was so pronounced a feature of the Lambeth Conference, and which now occupies so largely the attention of careful thinkers in the Church.

The divisions of Christendom, with the small numerical place which Churchmen occupy in this country, have tended to discourage us from seeking, as Churchmen, to exert any real influence upon society at large. Few are willing to deny that we have done less than our duty in that respect in our own land. Resolutions affirming moral platitudes are occasionally adopted *nem. con.* in apathetic conventions; but real, determined work to infuse the spirit of the kingdom of God into the laws of the United States and of our several states and municipalities, and to enforce the laws in the spirit of the kingdom, has, for the most part, been sadly lacking.

Wherever the Church does only a part of her duty, there ultimately comes to pass a condition or a movement that arouses Churchmen to the magnitude of their dereliction. Disuse of Unction has generated Christian Science. Fear of Catholicity has promoted Romanism and Protestantism. And just as truly, the apathy of the Church toward social evils has produced the condition of civic corruption which we find so

deeply engrafted in our land, and has led multitudes of honest men to seek relief in an unchristian socialism. If the Church cannot reform society in the name of Jesus Christ, then the promise has failed and the gates of hell have closed about her.

The most difficult lesson we have had to learn is that the Christian religion is not primarily individual, but social.

Does it seem impossible to expect the printed page of a Churchly publication to be a force in promoting better conditions? An instance that proves the contrary has just come to our knowledge.

A year ago our own columns contained a thoughtful paper by the Hon. Edwin F. Sweet, ex-Mayor of Grand Rapids, on the subject of the "Grand Rapids Idea," looking to non-partisan elections in cities. The plan had been accepted by the municipal electorate in that city by a vote of four to one, but a partisan legislature had refused to incorporate the provision in the city charter. Now comes to us the knowledge that Mr. Sweet's paper in THE LIVING CHURCH came to the attention of a thoughtful worker for civic betterment who was then at work upon a new charter for the city of Berkeley, Cal. Being struck with the value of the plan he asked for further particulars, with the result that the system, with some modifications, has now been incorporated in a new charter for that city. The chief modification is a provision that if any candidate at a primary election receives a majority of all the votes cast, he is thereby elected, the primary becoming in fact a general election; whereas if the highest number of votes is given to a candidate who is yet only the choice of a minority of the voters, he is merely nominated.

Mr. Woodruff has been a pioneer in teaching American citizens, and particularly American Churchmen, how to fulfil their duties toward society. It will be a great pleasure to us to be learners, with our readers, at his feet.

THE question of enlarging the scope of the Carnegie Foundation Fund for the Advancement of Teaching has been raised by a memorial of thirteen college presidents, representing institutions that have relationship with distinct religious bodies, but which do not require the teaching of denominational tenets. The president of Kenyon is among the memorialists.

It will be remembered that the trustees of this fund administer the revenues from a benefaction of \$15,000,000 given by Mr. Carnegie for the purpose of granting pensions to aged college professors and for their widows and orphans, but with the restriction that no such pensions shall be given to professors in colleges "under the control of a sect or [which] require trustees (or a majority thereof), officers, faculty, or students to belong to any specified sect, or which impose any theological test."

This restriction is a serious handicap to the colleges of a definite "denominational" character, whether of the Church or of any other body. Not only does it except their aged professors from the relief granted to others—which might be borne, since every man has the right to limit the application of his own gifts—but, still worse, it makes it almost impossible for these colleges to obtain competent instructors. Obviously, a man will prefer an appointment that carries with it the promise of a pension to one which makes him ineligible thereto.

If the excepted colleges were only those that are used for denominational propaganda, the injustice of this condition would be less glaring. But where, as in the case of Kenyon, they are institutions which—except in the theological school—merely seek to throw the religious atmosphere of a specified body about the students, it would seem that Mr. Carnegie might wisely relax his conditions a little more generously. In the divided state of Christendom, those who desire to throw positive Christian influences about their sons and daughters are obliged to do so through specific religious institutions. It has been an unfortunate incident of Mr. Carnegie's liberality that he has made it almost impossible for these colleges to be maintained. But the distinguished body of alumni of such institutions as Kenyon College and Brown University are a sufficient vindication of their right to exist.

If Mr. Carnegie should be willing to revise his conditions in such wise as to admit such institutions as these to participation in his liberality, we are certain that the twin causes of education and religion would be promoted, without leading to the use of his money for strictly "denominational" relief.

ANSWERS TO CORRESPONDENTS.

F. B. D.—The statement that Rev. N. S. Thomas had once been elected Bishop of Kentucky is incorrect. His only election to the episco-

pate previous to the present one was to the missionary district of Salina, which he declined.

V. O. A.—*John Wesley's Journal*, published in four volumes in Everyman's Library, consists, we understand, of extracts selected by himself.

M.—A priest should be vested in surplice and cassock for a funeral.

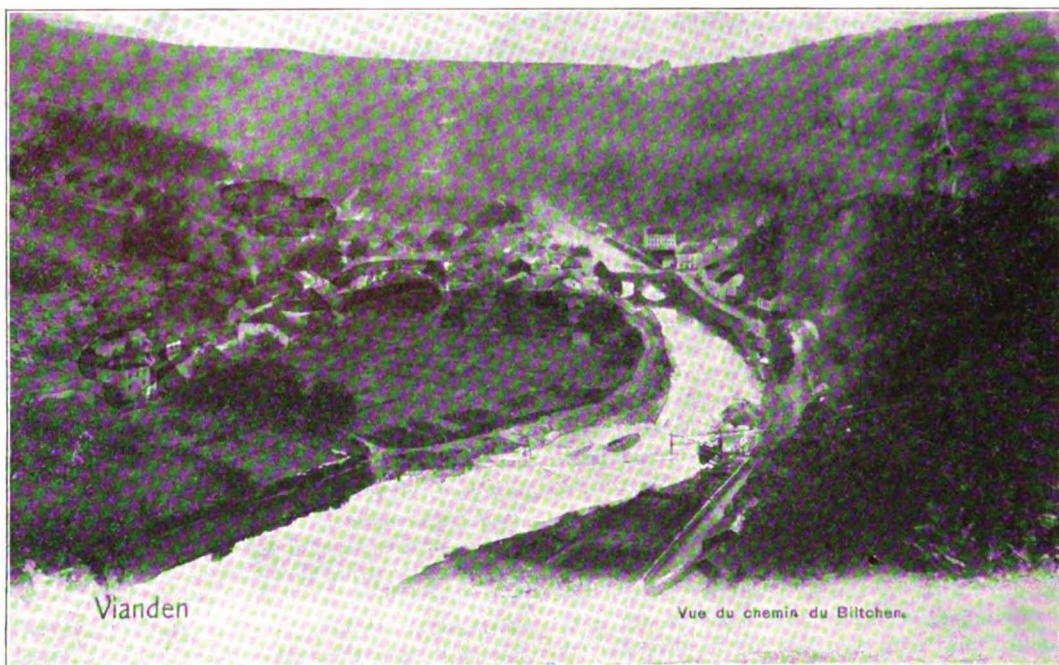
BLUE MONDAY MUSINGS.

WHAT fun is it to discover places! The world has been much travelled over of late years, so that *terra incognita* appears on very few maps. And yet, most travellers keep to the beaten track, see the proper lions, enjoy the appropriate thrills in the regular places—and miss the keenest delight of all! For it is really possible to go into regions beyond Cook's pervasive coupons, and find people and conditions primitive, unconscious, simple, antique. A letter lies on my desk bearing the Arcadian post-mark; and, as I look at it, this great city vanishes, and I see wooded hills, haunted by the memory of Etzel and his Huns, swift-rushing streams churned into white foam, crags castle-crowned on every side, roses everywhere, pleasant, shy greetings from slow, kindly peasant folk, and, high up beyond Porbretchen, a landmark for miles around, the tiny chapel of pilgrimage with its millennial ikon of Our Lady. I shall not tell

legend affirms that when he hears the castle clock strike low twelve he turns thrice on his base!) The village church, once a Trinitarian commandery chapel, is full of crusaders and other effigies, with votive offerings that testify more eloquently to the heart than the taste of the donors. A mile or more outside is an old house of the Knights Templar, with a church adjoining built upon the foundations of a heathen temple, and sheltered by a vast lime-tree planted by St. Willibrord's own hands. And down in the midst of the village is the dear, clean, homely inn, where Monsieur purveys the game for dinner by his own prowess (*Arma virumque cano*, a man with a dog and a gun, as the school-boy translated it). Madame cooks it admirably, and Ma'mselle, fresh from a convent school, dainty, simple, sweet, serves her father's guests as if service were really high vocation, and afterwards makes music for their delectation, or tells tales of wizardry, still credited thereabouts.

Six francs a day pays for all at the *Hôtel des Etrangers*, Arcadia; and, as Bishop Williams used to say, "it's wuth it."

WE WERE talking of the "Emmanuel Movement" recently. The *Christian Register* publishes an article by an Unitarian minister under that head, alleging that "the healing power is the divinity which is within every man. Now the recognition of



you where Arcadia lies, for an influx of American tourists would spoil its charm. But two of us found it out last August, *Arcades ambo*; and ever since then that tiny corner of Europe has interested me more than vast empires.

Fairyland as it is, there are appropriately six fairylike princesses in its reigning house, the oldest only fourteen; and a regular Zenda romance is waiting developments there now. Who will work it out if I give the plot? This little principality, guarding its independence with patriotic pride and singing "We will stay just what we are, neither Prussian, French, nor Belgian," has been under the Salic law, abhorred of suffragettes. So, when the king died, who held it as a lesser possession, and his crown passed to a daughter, the ducal coronet went to a far-off cadet of his house. But now the second duke of that branch has these six lovely daughters with never a son; so, feeling death draw near, he has caused the Salic law to be set aside and has proclaimed Marie Adelaide his heiress. There is a faction, however, covetous of connection with a greater power, which says, "If the Salic law must go, give us back the elder branch and the queen"; and a wicked cousin, morganatically married and so an abomination, vows that the Salic law can not be set aside and that the duchy must fall to him. Meanwhile, the six darling princesses play in the streets of the capital city before the humble palace; and the good peasants wait patiently the will of God.

I WISH I could paint you the quaint remoteness of the tiny town whence my letter has come. Part of its old encircling wall still stands, while a mighty castle, all in ruins except the chapel, dominates the whole valley. An ancient stone bridge arches the river at foot of the castle-rock, with St. John Nepomucene presiding patiently at its midmost point (the local

that divinity—not within the One Man only, but in every man—is the great contribution which Unitarianism has made to theology. Theologians of the Trinitarian school and ordained priests of the Episcopal Church are bound to interpret all forms of salvation in terms of that interpretation of the gospel narratives which is the very soul and motive of the Episcopal Church. The Episcopal clergy have succeeded in psychological healing in spite of their theology, not because of it."

It is true that we must be loyal to "the very soul and motive of the Church"; but we need have no fear that any good thing will be lost to us by reason of that loyalty. To talk of "the divinity in every man" is to echo one who said: "Ye shall be as gods, ye shall not surely die." Autolatry is a seductive form of idolatry, but it is idolatry none the less. If there is to be any spiritual healing, it will be by virtue of the power of the Incarnate God working mightily through us.

WHAT a priceless thing that loyalty to the Faith once for all delivered is, appears sometimes from the consideration of its opposite. Last month a Yale professor, the Rev. A. W. Vernon, was installed pastor of the "Harvard Congregational Church" of Brookline, Mass., the acknowledged leader of the "liberal" forces in Congregationalism, Dr. George A. Gordon, being the chief figure in the council of installation. The "Harvard Church" has always been counted conservative; but its new minister, being asked: "Do you believe in the Deity of Jesus Christ?" answered: "I do not know what that term means," and further declared, "I never said I was a Trinitarian." He is a doctor of divinity—but of what sort of divinity? Dr. Gordon, who proposes that Unitarians and Congregationalists should forget all their petty differences and unite at once

"in the presence of a revived and threatening prelacy," was an appropriate leader in this council of confusion.

I RUBBED my eyes the other day, when I read in the organ of the leading "Broad Church" diocese an editorial entitled: "A Plea for Narrowness." "Narrowness is the first requisite of efficiency," says the editor; "How easily a man pours rose-water over his shallow indifference, and persuades himself that it has the sweet odor of charity and tolerance! The man who cares as much for one communion as another is the man who cares as little for one as for another." And he goes on to apply this to diocesan missions in New England: "This Church has a contribution to make: it is another type. If we went into a town to compete with or duplicate the work of the churches already there, we had better stay away. They can do their work in their way far better than we can do it. But we go with methods of our own; we have a different system, emphasis, and atmosphere. We are not saying that ours is better, we are simply saying that it is different. Like to salt and the leaven, our chief value to the community is in the things in which we differ."

Excellently well put! There are nearly two hundred Protestant bodies already, working on their own lines for God's glory, as they conceive that glory to be advanced. Should "this American Church" abjure its Catholic character, and make itself over into another Protestant society, who would gain anything? The Pope of Rome alone. "Exchange of pulpits" has gone on for generations among Protestant Christians, and has accomplished nothing for unity or union. Why should we surrender our "differential," as *The Church Militant* calls it, merely to involve ourselves in their methods?

One notes with interest that few sensational events under Canon Nineteen are advertised this Lent. Let us pray that the number may reach the vanishing point. There are far more effective ways of promoting brotherly love.

WHO CAN help a flame of righteous indignation at the latest tragedy out of American undergraduate life? A party of lads, sons of the wealthy and socially conspicuous, have a dinner in a college club of the semi-secret type, Saturday night. Midnight passes, and four or five of them stagger drunkenly to their rooms in a luxurious private dormitory, where they fall down, half-dressed, in an alcoholic semblance of sleep. Some hours later the policeman on duty below finds the body of one, still dressed, lying on the sidewalk, with his brains dashed out. "Wine is a mocker, strong drink is raging"; and a debauch is as odious when it shelters itself under social prestige as when its shame is exposed in the filthiness of a basement groggery. What a Sunday message for disgraced and heart-broken parents! And how can the college authorities avoid responsibility here for the drunken revelry that had such ghastly end?

"Boys will get drunk, and yet grow up good men," one said excusingly. But here is one for whom no growing up is possible. Just a year ago, another college boy, the only son of his mother, lost his life in a burning chapter-house, as he strove to rouse sleeping comrades. His mother mourned, but her grief is happiness compared with the agony caused by a death like this. God send us "self-reverence, self-knowledge, self-control."

PRESBYTER IGNOTUS.

OUR WORK is plainly given us, to break, by His gracious aid, the chains of those sins which we have suffered to wind themselves again around us, to undo the heavy burdens under which we have wilfully stooped; if we have wronged any, to set it right: if we have been angry with any, to forgive; if we have contracted a bad habit, to break it: if we have indulged a shameful desire, to do penance for it.—*Keble*.

ITALIAN ELECTIONS AND ITALIAN INSTITUTIONS

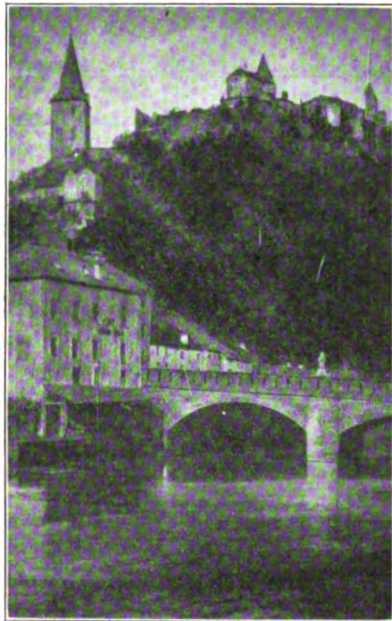
Very Little Popular Concern in Either

DEATH OF ONE BISHOP AND BRAVERY OF ANOTHER

[FROM OUR EUROPEAN CORRESPONDENT.]

ITALY is said to be greatly excited on account of the approach of a general election. I use the phrase advisedly, because, outside the circle of journalists and professional politicians, I find few people who care a rush about the matter. Italians hardly realize enough the unity of their country to be much interested in its government. Ages during which each considerable city had a sovereignty of its own, ruling a circle of smaller towns, and regarding its next large neighbor as foreign and hostile, have left behind what is called a *spirito di campanile*—a patriotism which hardly sees further than the cathedral steeple. The citizen of York or Birmingham is first of all an Englishman, however proud he may be of his own city; and I imagine the like may be said of the citizen of Boston or Chicago and the Republic. But here a man is first a Milanese or a Neapolitan, and only in a second degree an Italian. Nor, again, are there here those great political parties which are potent to attract to themselves that enthusiasm which ought to be given to the fatherland. Little factions, consisting of the adherents of some individual leader, fail to appeal to great masses of the population.

Another impediment to the realization of corporate life in the government of the country may be traced to the fact that



VIANDEN. THE BRIDGE AND THE CASTLE.



"SIX LOVELY DAUGHTERS WITH NEVER A SON."

many of the deputies, living at a considerable distance from Rome, only pay rare visits to the capital. A friend of mine, for instance, living a very active professional life some 350 miles from Rome, rarely spends a fortnight during the session in his seat in Parliament; yet if he were on the spot he would be a man of infinite usefulness on committees. Though the deputies are not paid, they travel free on the railways. No doubt there are advantages in this custom. Members who reside in the provinces are able to represent local opinions and interests; and those who cannot afford a long absence from their private business are not disabled from membership in Parliament. But on the other hand, the frequent absences of these men leave too much power in the hands of professional politicians, who are always on the spot; too much importance is given to occasional orations and votes, and too little to the sober routine of legislation. Consequently the real work of Parliament is badly done, and about as badly under one ministry as under another; and the people at large take little interest in Parliament because they have reason to expect little good from it.

In the coming election two issues will specially interest such foreigners as care for the religious position of Italy: the question of the voting of Roman Catholics, and the growth of Socialism.

It will be remembered that after the occupation of Rome in 1870, the Pope declared that it was not expedient that Roman Catholics should take part either as voters or as members in the Parliament of the completed kingdom. It is doubtful whether the prohibition had much effect. Voters at least who cared for their country were not disposed to abnegate one of the first duties of citizenship. So far as the ordinance was effective it impaired the cohesion of Roman Catholics, because

they could only act in secrecy, and by excluding religious men left more place in Parliament for atheists. Of late the insistence on the *non expedit* has been relaxed; and in view of the coming election it has been officially declared that while in ordinary cases Catholics should abstain from the poll, yet in exceptional cases, where abstention would involve the return of an atheist, Catholics may, with the consent of the Bishop, take part in the elections. At first sight one is disposed to resent such interference with the civil liberty of religious men; but there are some who welcome the limitation as being likely to hinder the formation of a "Church party" such as exists in Germany. In Italy there is always too much disposition to make religion into a matter of secular party; and if there were a Church party formed it would provoke opponents to the more definite organization of an anti-Church party. In England a strong Churchman may well take his place on either side of the House, and I suppose the same happy conditions exist also in America. I hardly suppose that in your recent presidential election a single vote was given to either candidate because he did or did not hold a particular religious belief. But Italy, which was the country which coined the phrase "A free Church in a free State," has not yet learned to put the coin in circulation.

The position of the Socialists which the poll will disclose is a matter of some anxiety. Though not perhaps very numerous, they are the best organized party in the country, and hitherto Socialist and atheist have been almost convertible terms. In the last few years, however, there has been a certain approximation between them and the Christian Democracy led by Don Romolo Murri, and there has also been some friction between certain sections of the Socialist party and also among the Freemasons, who are closely connected with them. It will be interesting to see what effect these movements have on the election. It is said that Murri himself intends to come forward as a candidate. It may be hoped that the popularity which the King and Queen deservedly won after the earthquake will strengthen the monarchical cause.

DEATH OF THE BISHOP OF FIESOLE.

We have had a sad loss at Fiesole in the death of our excellent Bishop, Mgr. Davide Cammilli. It surprises many visitors to Italy to find an episcopal see in almost every fair-sized town. We are carried back to those early days when a Bishop was the incumbent of every important place. It was no longer so at the date of the conversion of the northern nations, when a Bishop's diocese generally corresponded with a principality, and priests, with a good deal of independence, were settled in subordinate places. The older custom was, no doubt, kept alive in Italy by the local independence of which I have spoken. But it is not exactly to this cause that we must attribute the existence of a see at Fiesole within three miles of the large city of Florence, but rather to the fact that Fiesole is a much older city than Florence, and probably possessed a Christian community at a much earlier date. It is said that the first Bishop of Fiesole was St. Romolo, who was sent by St. Peter, and was a martyr under Domitian. It is true that the researches of a Canon of San Lorenzo in Florence have shown that St. Romolo was not a Bishop at all, nor yet a martyr, and that he lived at a much more recent time. But it is probable that Florence was at first in the diocese of Fiesole, which still retains one church in the greater city. Our late Bishop was a strong and kind man, universally loved and respected; and I should like to place on record my sense of the uniform courtesy and kindness which I received from him. R. I. P.

A BRAVE BISHOP.

The papers recall an event concerning a French Bishop which I failed to observe at the time it happened. The Bishop of Grenoble was returning from his Cathedral when a corporal in the army fired two shots at him from a revolver, shouting: "The pistol is loaded! It is God's will!" He stated before the magistrate that his purpose was to protest against the Bishop for refusing to marry his brother to a divorced woman. The Bishop, who stood unmoved, was not wounded, and he has now received honor from the Pope. We pay the brave prelate the tribute of commending his example to some of his brethren in England and possibly in America.

Fiesole, Feb. 18, 1909.

HERBERT H. JEAFFRESON.

NEVER bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—*Edward Everett Hale.*

REVISION OF THE ENGLISH PRAYER BOOK

Unsatisfactory Report of the Committees Appointed by the Convocations of Canterbury and York

"PERMISSIVE" USE OF EUCHARISTIC VESTMENTS

Reports and Recommendations Made to the
Canterbury Convocation

MANY RELIGIOUS AND SOCIAL PROBLEMS DISCUSSED

The Living Church News Bureau
London, February 23, 1909

THE reports of the several committees appointed February, 1907, by all four Houses of the Convocations of Canterbury and York to consider "the nature of the reply to be made to the Letter of Business" received from the Crown with respect to the report of the Royal Commission on ecclesiastical discipline issued June, 1906, are now complete, and were presented to the respective houses of Convocation last week. The report of the committee of the Lower House of Canterbury on alterations in the Prayer Book has alone been published (London: Oxford University Press, 1s. net). It is without exaggeration a most unsatisfactory and startling document; but then this is no more than what was naturally to be expected from the work of such a committee, which, apart from the significant fact of its being preponderantly representative of the *ex officio* element in this House, consists chiefly of both Moderates and Latitudinarians. To carry into effect such a revision of the Prayer Book as is here proposed would, I fear, spell ruin to the Catholic Church in England. The scheme might not inaptly be described as the "Do-As-You-Please Compromise." Just as the oath taken by ecclesiastics of the Papal obedience is full of the redundancy of the word "Roman" (as we have lately seen from the Rev. John Wakeford's lecture), so this report is full of the redundancy of the word "may." If, in short, what we have here—in its main features—is all that is meant by Prayer Book Reform, then in all conscience we had better be serenely content with our old unreformed Prayer Book.

THE ORNAMENTS RUBRIC.

Three of the most contentious and impossible points in the report of this Convocation committee are in connection with the Ornaments rubric, the rubric regulating the Athanasian Creed, and the Exhortation in the marriage service. The committee proposes to add to the Ornaments Rubric a note in the following terms:

"Whereas the Eucharistic vestments commonly so called cannot rightly be regarded as symbolic of any distinctively Roman doctrines; and whereas the historical conclusions underlying the ruling judgments in regard to the vestments appear to be liable to reasonable doubt; it is expedient that two alternative vestures for the minister at the time of celebrating the Holy Communion, viz.: (1) the surplice with stole or scarf and the hood of his degree, and (2) the Eucharistic vestments commonly so called, be recognized as lawful under proper regulations."

In passing, it may be well to point out that the recommendation of the permissive use of the liturgical vestments, instead of the obligatory use, represents a distinct downgrade tendency from the traditional position of the English Church and the still existing law relating to the vestments. The report here records that two members of the committee, the Dean of Canterbury and Canon Henson, cannot even hold with the permissive use of the ancient and dignified vesture of the priest when celebrating the most venerable sacrament of the Eucharist.

THE ATHANASIAN CREED.

With regard to the Athanasian Creed, we have an insidious attack on the Creed by the majority of the committee. They propose to substitute the word "may" for the word "shall" in the rubric which now stands before the Creed. But there now comes a variety of minority reports, thus rendering the recommendation of the majority well-nigh nugatory. The Archdeacon of Oxford (the Ven. T. H. Archer-Houblon) and four other members of the committee, Chancellor Worledge (Truro), Canon Hammond (Truro), Prebendary Ingram (London), Canon Bartram (Canterbury), desire to record their disagreement with the recommendation of the committee in regard to the Creed:

"(1). That the decision in so grave a matter ought to rest on

the authority of the Church, and not be left to the discretion of the individual minister; and

(2). That, while they would welcome a more exact translation (with the addition of an explanatory note) by which some of the difficulties now felt with regard to the monitory clauses might be diminished, and the general sense of the creed made clearer, they would greatly deprecate the disuse in the public worship of the Church of this most valuable statement of belief in the fundamental doctrines of the Divine Unity, the Holy Trinity, and the Incarnation of our Lord."

Another member of the committee, Canon Johnston (Oxford) agrees with this dissent, but objects to the "monitory clauses" in the Creed, while the Dean of Canterbury, the Dean of Westminster, the Dean of Winchester, and the Dean of Christ Church, Oxford, also dissent from the committee's proposal. These dissentients do not want the Creed in its present position in the Prayer Book; they would have it transferred to the end of the Prayer Book; and if used at all, only as an anthem, and then only in a mutilated form.

SESSIONS OF THE CANTERBURY CONVOCATION.

The Houses of Convocation for the Province of Canterbury assembled last week at the Church House, Westminster, their sittings beginning on Wednesday and lasting for several days. The Upper House was engaged at first in passing a resolution in reference to foreign mission work, brought forward by the Bishop of Southwark, and having been inspired by the Pan-Anglican Congress and Lambeth Conference of last year. It was suggested therein that the Archbishop, in conjunction with the Archbishop of York, should put forth, in or before Lent, a specially earnest appeal to the whole body of the faithful in both provinces to respond to the Church's call to missionary duty by increased prayer, thought, sacrifice, and service. Among other points to which their attention might be drawn was the duty of every parish to have some definite missionary organization or work.

MORAL RESPONSIBILITY FOR THE INVESTMENT OF MONEY.

The House passed then to the consideration of the second report of the Joint Committee, on the moral witness of the Church in relation to economic questions. The Bishop of Birmingham, who presented the report, moved the first recommendation of the committee, as follows:

"That, in view of the widespread neglect of the moral responsibility involved in investments, it is desirable that the Church of England should, at the present time, speak to its members as deliberately and authoritatively as possible, on the lines of Resolution 49 of the Lambeth Conference."

The Bishop summed up the committee's general point of view by stating that the Christian, in investing money, was bound to consider not only whether the investment was safe and productive, but whether the particular business was one in which he was justified in embarking, and whether it was conducted in a manner that would satisfy his conscience as a part owner. After accepting this recommendation the House proceeded to discuss the committee's second recommendation, about the desirability of appointing a standing committee for the consideration of social questions, but without voting.

PRAYER BOOK REVISION.

The House considered its own report on Prayer Book revision. It was introduced by the Bishop of Bristol, who dealt with the history of the report, and subsequently, in accordance with the resolution of the House, the Archbishop stated:

"That in view of the publication of the report of the committee of the Lower House on the suggested modification of the rubrics of the Book of Common Prayer, the sub-committee of this House appointed to deal with the same subject be requested to consider the said report of the Lower House committee, and any recommendations published or transmitted by the Province of York, and to bring up the report again to the committee of the whole House in the May group of sessions."

BURIAL OF SUICIDES; QUALIFICATIONS FOR HOLY ORDERS.

A discussion on the type of service that should be used over suicides was introduced by the Bishop of Truro. He recommended that the Rubrics committee should consider the desirability of drawing up a special service for the burial of suicides, and that a committee should be appointed to consider the best means of influencing public opinion in relation to the verdicts of coroners' juries. After the Bishop of Southwark had seconded, the Bishop of St. Albans supported the arguments of the opener, and drew the attention of the House to the influence that Lord Napier had had in preventing suicide in the British army by instructing military juries to introduce

a verdict of *felo de se* when it was justified by the facts. The Bishop of Salisbury drew the attention of the House to the fact that the Irish Church and the Church in the United States had altered their Prayer Books in connection with suicides. It was agreed to appoint a committee to consider the subject. The House also discussed the qualifications that should be required of candidates for holy orders. The Bishop of London proposed that it should be the normal rule that such candidates should be graduates of a recognized university, and should subsequently have a year's regular training, theological and practical, under some recognized supervision, and that greater uniformity should be introduced into the various dioceses. As the proposal gave rise to considerable difference of opinion and to two amendments, the Bishop of London's motion was eventually withdrawn.

DELIBERATIONS OF THE LOWER HOUSE.

We now come to, perhaps, the most noteworthy event of this group of sessions of Convocation: in what happened so unexpectedly to the report of the Joint Committee on the moral witness of the Church on economic questions in the Lower House. The Bishop of Birmingham, as we have already seen, was fairly successful with the report in the Upper House, but Canon Pyke, who brought forward the report in the Lower House, at once met with a rebuff; the House would not even accept the report *pro forma*. Canon Pyke, in summarizing the committee's recommendations, pointed out that it would be a good thing for a union of investors to be formed similar to the Merchants' Trust or the Ecclesiastical Insurance Office. The Archdeacon of Ely (Dr. Cunningham) opposed the reception of the report in a masterly way, moving the following amendment:

"That this House is unwilling to discuss new resolutions on the responsibility for investments and the use of wealth, until the members have full information before them as to the meaning and bearing of the existing law of the Church on this subject."

He called attention to usury as being a crime and scandal under the Canon Law of the Church of England (Canon cix.). The committee had waived aside what was still the plain law of the Church; he himself did not think the law of the Church was out of date. The Dean of Westminster, though himself a member of the Christian Social Union, thought they must take some stand against "hortatory reports"; if the amendment was not passed he would move that the report be referred back to the committee. The Archdeacon of Ely withdrew his amendment and the Dean of Westminster's motion was adopted. With regard to the report of the committee on the King's "Letter of Business," *re* revision of the Prayer Book, the House decided to postpone the consideration of the matter until the May sessions. The House considered especially a scheme of compulsory retirement of all beneficed clergy after a certain age. A limit of sixty-five to seventy years would, Canon Lambert thought, who brought forward the recommendation, remove a scandal from the Church, and would increase efficiency. On Canon Henson's motion, Bishops and high Church dignitaries were included in the scheme. The motion was eventually carried by 51 votes to 10. A resolution was passed in favor of the appointment of a committee of the Representative Church Council to consider the desirability of forming a central board of Church finance.

I must leave my report of the meeting of York Convocation and of the Canterbury House of Laymen until next week's letter.

J. G. HALL.

WAVE SOULS.

The sea-coast is the grave-yard of the waves,
Where not one saves
Its substance, but falls dying and is lost:
Naught of its brine doth lack,
But is dragged back,
To be again upon the coast-line tossed.
But that which made it be,
Force of the sea,
Goes upward into music far more fair,
And passing onward high,
Through the deep sky,
Enters the inner chambers of the air.
So men's souls from the body's death rise free
As waves send out the music of the sea.

J. L. TUCKER.

"It is a blessed simplicity when a man leaves the difficult ways of questions and disputings, and goes forward in the plain and firm path of God's commandments."

NEW YORKERS DEFEND SUNDAY FROM DESECRATION

Bishop Courtney Presides at a Meeting for the Purpose

DEATH OF BISHOP POTTER'S WIDOW

St. John's Chapel Litigation and the Attitude of Trinity Church Toward Missions

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, March 9, 1909

THE Rt. Rev. Dr. Frederick Courtney presided at a meeting of ministers and laymen of various denominations which was held on Monday afternoon, March 1st, in the Madison Square Presbyterian church. The call for the meeting described it as an effort for "The Saving of the American Sabbath." Sunday shows and violations of Sunday laws generally were discussed. The principal speakers were Canon Chase of Brooklyn, representing the Church; Dudley Field Malone, Esq., who spoke for Roman Catholic clergy and laity; and Francis V. S. Oliver, head of the Licence Bureau, who represented the Mayor and Corporation Counsel.

The latter speaker explained in detail what had been done by the city authorities to regulate Sunday shows, and declared that because of injunctions, mandamuses, and other legal obstacles they had been able to accomplish little. "We are being handicapped," he said, "by every conceivable legal action that will restrain enforcement of the law."

Mr. Malone said that the (Roman) Catholic clergy and laymen pledged coöperation in any legitimate movement to prevent secularizing the day. This brought vigorous cheers from the meeting.

Canon Chase said the fight of the clergy was not against legitimate amusement on Sunday, but against the greed of men who had no regard for the Christian sabbath. The bills now in Albany attacking the Sunday laws, he said, were backed by law-breakers. If the Sunday laws were to be revised by a legislative commission, as proposed, that commission should be composed of friends of the Christian sabbath, and not of its enemies. The courts have over and over again decided that this is a Christian country in the eyes of the law; the common law as well as the acts of legislature on the statute books.

DEATH OF MRS. POTTER.

Mrs. Elizabeth Scriven Potter, widow of Bishop Henry Codman Potter, died at her home, Eighty-ninth Street and Riverside Drive, Thursday, March 4th, after an illness of several days. Mrs. Potter was married to Bishop Potter on October 4, 1902, in Cooperstown; she survived Bishop Potter only eight months. Upon the death of her first husband, Alfred Corning Clark, a fortune of several million dollars was left to the widow, and she became interested in charity, particularly in charitable institutions conducted by the Church. It was through this interest in charity that the friendship was first formed which resulted in her marriage to Bishop Potter.

She leaves four sons, two of whom, F. Ambrose Clark and Stephen C. Clark, are at present in England; Robert S. Clark, an officer in the Ninth Infantry, who is in China; and Edward S. Clark.

The burial will be deferred until the arrival of the two sons from England and probably will be in Cooperstown. Funeral services, the exact date of which has not been settled, will be held in the Church of the Incarnation, of which Mrs. Clark was a life long member.

TRINITY PARISH AND THE APPORTIONMENT.

Some adverse criticism has appeared in other periodicals in regard to the alleged failure of Trinity parish to meet its apportionment for general missions. Quite the reverse is the fact, as will be shown by the following table showing the offerings from the parish church and its chapels:

CHURCH.	COMMUNICANTS.	APPORTIONMENT.	—OFFERINGS—			TOTAL.	SUNDAY SCHOOL.	WOMAN'S AUXILIARY.	SPECIALS.
			DOMESTIC.	FOREIGN.	GENERAL.				
Trinity	1,722	2,500.00	116.59	174.48	2,208.93	2,500.00	44.55	109.00	370.19
Trinity Chapel	750	2,500.00	2,397.44	1,550.00		3,947.44	270.58	612.50	333.00
St. Paul's Chapel ...	500	150.00			150.00	150.00	50.00		
St. John's Chapel ...	567	300.00	251.64	50.00		301.64	100.00		
St. Agnes' Chapel ...	2,329	5,000.00		25.00	5,132.31	5,157.31	859.68	360.00	700.00
Intercession	912	399.00	132.81	72.21	285.05	490.07	125.00	58.50	145.60
St. Chrysostom's Chap	487	50.00	17.75	19.21		36.96	29.06		3.00
St. Augustine's Chapel	616	250.00	87.63	87.84		175.47	32.72		
St. Luke's Chapel...	362	200.00	12.50	12.50		25.00	50.50		25.00
St. Cornelius' Chapel.	100	50.00			50.17	50.17	No Sunday Schools.		
Trinity (German) Mis.	50	50.00			22.00	22.00			
Total	8,395	11,449.00				12,856.06	1,562.08	1,130.00	1,576.79

It will be seen from the foregoing table that the apportionment against the entire parish is \$11,449, and the amounts contributed for credits against that apportionment exceeded the latter by more than \$1,400, being \$12,856.06; this being in addition to more than \$4,200 for missions not applying on the apportionment.

ST. JOHN'S CHAPEL LITIGATION.

Reports published in some of the Church papers last week concerning the St. John's Chapel litigation hardly did full justice to the facts. Thus one of them, printed in this city, which gave the brief for the plaintiff in large part and made no reference to the counter facts stated in that of the defendants, stated that Bishop Potter had given "reluctant consent" to the sale of the chapel property. The sale of course is not now contemplated as it was in 1894, but whether Bishop Potter's consent was "reluctant" or otherwise may be gathered from the following letter in which his consent was given.

"DIOCESAN HOUSE, 29 LAFAYETTE PLACE.

"NEW YORK, March 8, 1894.

"GENTLEMEN:—No one who knows and loves the elder New York can learn without unfeigned regret that the corporation which you represent contemplates taking down St. John's Chapel and parting with its site or using it for other than sacred purposes.

"But your reasons for desiring to do so are, if I understand them aright, good and sufficient, and I cannot but believe that an edifice not only new but different in its various provisions for Church work from the present chapel will largely increase the efficiency of Trinity parish in that part of the city. I am glad, therefore, to be able, in accordance with the provisions of Canon 26 of Title 1 of the Digest, to give my cordial consent to your request as conveyed in your communication of the 28th ult.

"May I venture to add the expression of my earnest hope that, in determining the character of the work to be done on the new site, it may include not merely stately and variously adapted structures, but a strong teaching force, with those as members of it who have a gift to speak to the people?

"Never before was the mind of the people of this community so widely and favorably disposed to the Church of whose interests we are the stewards as to-day. It would be a noble use of a noble opportunity if the venerable mother parish of this diocese should institute a staff, however small, of preachers for use first within her own borders and then elsewhere in the city and diocese 'as need shall require and occasion shall require.' Forgive me this wholly extracanonical suggestion, and believe me, gentlemen, your faithful servant,

"H. C. POTTER,

"Bishop of New York."

The Trinity authorities, however do not claim this letter of fifteen years ago as their canonical authority for discontinuing services at St. John's Chapel at the present time, consent to the latter having been given by the present Bishop of the diocese.

Justice O'Gorman said that the sole question for him to decide was: "Have the defendants acted without due authority?" He said he was prepared to decide the case at once but would, if counsel desired, accept their papers. Counsel said that they desired to submit briefs and the court directed them to have all their final papers in by Tuesday.

DR. RITCHIE'S ANNIVERSARY.

The twenty-fifth anniversary of the Rev. Arthur Ritchie, D.D., as rector of St. Ignatius' Church, will be observed next May. A committee of the congregation asks that his friends will contribute to a silver jubilee fund to be raised in his honor and to be devoted to the reduction of the bonded indebtedness of the parish, an indebtedness incurred at the time of building the new church. The amount of this is \$80,000, against which the only assets the parish has are two policies of life insurance, aggregating \$29,000. The entire sum raised will be offered by Father Ritchie upon the altar, on the Third Sunday after Easter, which is the Sunday upon which he began his ministry in St. Ignatius' twenty-five years ago. No doubt the committee

of the congregation is right in believing that many persons outside the parish will be glad to be numbered with those making this appreciation of Dr. Ritchie's services to the Church. The treasurer of the fund, who is also the parish treasurer, is Mr. Charles T. Chambers, 184 Duane St., New York City, who will duly receipt for any contributions. Dr. Ritchie is known throughout the Church not only for his spiritual ministrations at St. Ignatius', but also for his devotional writings. St. Ignatius' Church holds the record for the greatest number of public services held last year in any of our city churches, the number being 2,025; and that with only two clergy attached.

ELECTION TO STANDING COMMITTEE.

To succeed the late Rev. Dr. Harris on the Standing Committee, the Rev. F. M. Clendenin, D.D., rector of St. Peter's Church, Westchester, has been chosen. Dr. Clendenin has been rector of this ancient colonial parish since 1887 and has been a distinguished figure in Church councils in New York.

BEQUESTS BY WEALTHY CHURCH-WOMEN OF NEW YORK.

By the will of Mrs. Emma D. Cummins, the Pathological Laboratory of St. Luke's Hospital receives \$25,000; Home for Old Men and Aged Couples, \$10,000; Home for Destitute Blind, the like sum; Dartmouth College and Bowdoin College, \$25,000 each; the Boys' Club of Manhattan \$50,000 outright, with an additional \$50,000 when the Arrowsmith trust fund ends. This is a memorial to Lorenzo G. Woodhouse, the testator's deceased husband. The income is to be used for the benefit of deserving poor boys of the city. The estate is estimated at upwards of \$1,000,000.

By the will of Mrs. Margaret Dows, widow of David Dows of 1 East Sixty-ninth Street, the corporation of St. George's Church receives \$10,000; the Charity Organization Society and the Children's Aid Society receive \$10,000 each; the Daisy Fields Home and Hospital for Crippled Children, \$5,000; and a painting by Church, entitled "Heart of the Andes" goes to the Metropolitan Museum of Art. This estate is also appraised at \$1,000,000. Relatives and other charities are beneficiaries under each will, in addition to those already mentioned.

NOTES.

Dr. Rosalie S. Morton delivered a lecture on "Health" before the members of the New York Chapter of the Daughters of St. Mary's Hall, Burlington, New Jersey, at the residence of Mrs. L. W. Ely, West End Avenue, on Friday afternoon. Mrs. Charles B. Goldsborough presided at the gathering. Many members came in from Jersey towns and villages.

Miss Mary Adelaide Barnes, youngest daughter of Joseph Nye Barnes, one of New York's old time merchants, died on Monday, March 1st. Miss Barnes was born in Grand Street in 1834. Her family belonged to St. John's Chapel, Varick Street. Some years later they moved up town to Thirty-third Street, then an open country. Miss Barnes was widely acquainted among the old New York families and her long life was devoted to extensive charitable work. The funeral services were held at her late residence on March 3rd.

The Rev. H. Page Dyer of the Church of the Ascension, Philadelphia, occupied the pulpit of the Church of St. Mary the Virgin on Ash Wednesday at the 11:45 A. M. Eucharist, and also at the Litany service at 8 P. M. His subject in the morning was "Lenten Worship," and at night "A Lenten Rule of Life."

A new mystery play, entitled "Athanasius," written by Mrs. Henry Lee Hobart, is to be given by the young people of St. Agnes' Chapel, at Carnegie Lyceum, Seventh Avenue and Fifty-seventh Street, on Saturday, March 20th, at 2:30.

THE PURPOSE of Lent is not to call you aimlessly away from the non-spiritual things of life, but to tell you of the high calling of God in Christ Jesus. If the Church had ever anticipated that her children would refuse that loving season which she observes in honor of our Lord's humiliation, fasting, and death, she would still have been justified in ordering its observance because of the subjective lessons of self-discipline and self-control and self-mastery. If there is any man or woman who feels in the inmost recesses of the heart that they do not need its lessons, its spiritual opportunities, its lessons of self-mastery, yes, its abundance of glorious spiritual joy, I can only say to them that I fear they not only misunderstand Lent, but they misunderstand themselves; and that if they only understood both themselves and the purposes of Lent they would soon see how much they really needed that which they feel is unnecessary in their lives.—*Rev. B. W. R. Tayler.*

PLAINLY, when our Saviour bids you take no thought for the morrow, He does not mean, "think not of it at all," but "be not over restless about it."—*Keble.*

LIFE AND WORK OF DR. DANIEL R. BROWER

Tribute Paid to the Memory of This Prominent Physician and Churchman

EXCELLENT CONDITION OF WESTERN THEOLOGICAL SEMINARY

Meeting in the Interest of the Babies' Branch of the Woman's Auxiliary

MANY OTHER CHICAGO ITEMS OF INTEREST

The Living Church News Bureau
Chicago, March 9, 1909

BRIEF mention was made in last week's issue of the death of Daniel R. Brower, a wire having been received as we were going to press announcing the sad news. Dr. Brower was one of Chicago's oldest and most widely known physicians. He passed away on March 1st as the result of a stroke of paralysis and was buried from the Church of the Epiphany, of which he had been senior warden for many years, on Wednesday, March 3d. Prominent in the profession which he had chosen, he was equally so in the Church. Besides being senior warden of the Epiphany, he was a member of the Standing Committee of the diocese and a trustee of the Western Theological Seminary.

Dr. Brower was born in Philadelphia on October 13, 1839. As a young man he was graduated from the Georgetown University of Medicine, near Washington, and from the Polytechnic College of Philadelphia. As surgeon and chief of staff at Fortress Monroe during the Civil War he achieved distinction and was advanced to the rank of captain. At the close of the war he was appointed head of the Freedman's Bureau at Richmond, and after the bureau was disbanded he became superintendent of the Hospital for Insane at Williamsburg. He came to Chicago in 1876 and had lived here continuously up to his death, at which time he was Professor of Nervous and Mental Diseases at Rush Medical College. As neurologist he was attached to the staffs of St. Joseph's and the Presbyterian hospitals and was of national repute as a worker in the fields of nervous and mental afflictions. He was a member of the American Medical Association, the Chicago Medical Association, the Loyal Legion, and the Illinois and Church clubs. One of the last services which he performed for the community at large was to act upon the non-partisan committee appointed to investigate conditions in the penal and charitable institutions of the state. Dr. Henry B. Favill paid an earnest tribute to the services of Dr. Brower, as follows:

"He was a man of very significant character, a useful citizen who had much to do with the medical development of this community. He was a man of a high order of ability and a man whose loss will be deeply deplored by the physicians of Chicago."

The following tribute to Dr. Brower is given by the Bishop of Chicago and by two fellow-members on the Standing Committee of the diocese. What more could be added?

"Dr. Brower was a lover and a servant of the Church from his youth. He was a firm believer in the great verities of the Christian religion and exemplified them in his life and conversation. He was in the highest sense a Christian gentleman—loyalty, charity, kindness, courage, and devotion characterized his life as a Churchman. As vestryman and senior warden of the Church of the Epiphany, as a member of the Standing Committee of the diocese, as a trustee of the Western Theological Seminary, and in other official relationships, he was always loyal to his trust, faithful in his duties, wise in his counsel, and efficient in service. His death will be a great loss to the Church, to the city, and to the medical profession. His example is a splendid inheritance."

The Rev. P. C. Wolcott, D.D. (rector Trinity Church, Highland Park):

"Dr. Brower was always faithful in the discharge of his duties as a member of the Standing Committee. His judgment was sound and his cheerfulness was inspiring. We shall greatly miss him."

The Rev. J. H. Edwards (rector of the Church of Our Saviour):

"In the death of Dr. Brower we lose the courteous gentleman, the kind and sympathetic friend, the wise counsellor, the busy man who found time to serve the Church, the man of great gifts who consecrated his talents to the Master's service."

The funeral services were conducted by the Rev. L. P. McDonald, D.D., the rector of the Epiphany. The interment

was at Rosehill. He is survived by the widow and two children, Eunice Anne Brower and Daniel R. Brower, M.D. R. I. P.

PROSPERITY OF THE WESTERN THEOLOGICAL SEMINARY.

The Western Theological Seminary has just issued in most attractive form its annual catalogue. It is most comprehensive, giving a brief history of the institution, its aims, a schedule of its property, and full information concerning its departments of instruction, curriculum, and general information. The list of undergraduates numbers seventeen students, with fifteen enrolled in the graduate work. Since the Rev. W. C. De Witt, D.D., took charge of the seminary as its Dean and Professor of Pastoral Theology and Homiletics, the institution has gone forward with marvellous strides until it is now one of which we may feel most hopeful. The buildings have been entirely renovated, redecored, and in some instances rebuilt; a most attractive new deanery, a picture of which will appear in next week's issue, has been built; the current expenses, which have increased materially with the extension and broadening of the work, have been met in the main, and all in all the seminary is in a very healthy state, ready for a promising growth in numbers the coming year.

ACTIVITIES OF THE WOMAN'S AUXILIARY.

The Chicago branch of the Woman's Auxiliary held its regular monthly meeting on Thursday, March 4th, in the Church Club rooms. Mrs. John Henry Hopkins presided. The meeting was in the interest of the Babies' branch, and Mrs. John Neal Tilton had the programme in charge. The report of this last year of work among the babies of our diocese is indeed remarkable, showing that there are eighteen active branches of this Little Helpers' organization at work. The financial report showed over \$350 raised during the year, which was divided among nine different objects.

Mrs. Carroll of St. Mark's parish, Syracuse, and Miss Baker of the Holy Cross mission, Chicago, told of their work along this same line.

Mrs. Gardiner of the Church of the Atonement gave a most interesting account of her branch, which includes 125 babies. In this branch four meetings are held each year, two for the collection of the mite-boxes, which usually take the form of a service conducted by the rector, and two meetings which are purely social. Mrs. Gardiner's talk contained many helpful suggestions.

Mrs. Tilton closed the programme by reading a letter from Deaconess Drant, telling of her work among the Chinese children in San Francisco.

Mrs. Hopkins then gave a most interesting account of her travels with the Rev. Dr. Hopkins through the diocese of Ohio. She told of the 1,742 miles they had travelled; of the 4,600 people addressed at 73 gatherings, 23 of which were exclusively for women, and were addressed by Mrs. Hopkins.

Nearly \$200 has been raised by the women of the Chicago branch for the travelling expenses, which Mrs. Hopkins says will keep her travelling for about five months.

The roll-call showed an attendance of eighty from thirty-three branches.

BROTHERHOOD QUARTERLY BULLETIN PUBLISHED.

The local assembly of the Brotherhood of St. Andrew has added what promises to be a very helpful and happy feature of its work in the shape of a quarterly bulletin to be issued for general circulation. The initial number has recently appeared and it is most creditable to its editors and publishers. It announces its purpose to be that of a medium whereby the Brotherhood men may come to know each other better and be encouraged by the knowledge of what others are doing in the chapters in the diocese. It will contain editorials, notices of meetings, etc., "The Chapter Room," a column devoted to helpful suggestions concerning the work, and the quarterly and annual reports of the local assembly officers. J. L. Houghteling, Jr., is the editor and Charles H. Wood the manager of the bright little sheet. We wish it every success.

INTERESTING SESSION OF THE "ROUND TABLE."

The Round Table, an unorganized meeting of the clergy, held at the Church Club rooms every other Monday morning, has been more successful this winter in drawing out a large attendance than for several years. It is seldom now that there are less than thirty-five to forty present. It is productive of not only much helpful discussion on religious subjects, but is a social feature which is being appreciated more and more as the weeks go by. The Rev. C. E. Taylor, the secretary and the only officer, has been largely responsible for the advance made.

It is hoped to keep the interest at its height until the vacation season begins. The paper last week was read by the Rev. J. H. Young, examining chaplain of the diocese of Chicago, who came from his home in Tiffin, Ohio, for this purpose. The subject was "Miracles of Healing in the New Testament." The Rev. H. L. Cawthorne was the chairman. The Rev. C. A. Cummings and the Rev. E. A. Larrabee joined in the discussion.

EXCELLENT ATTENDANCE AT MID-DAY LENTEN SERVICES.

The noon-day Lenten services at the Chicago Opera House this year promise to break all records in large attendance. The speakers for the week beginning March 8th were the Rev. F. DuM. Devall, who spoke on "Truth in Thought" and "Truth in Life"; the Rev. W. C. De Witt, D.D., "Simple Rule for Self-Knowledge" and "Change in Point of View," and the Rev. George C. Stewart, whose subjects were not announced.

PLANS FOR "OLD HOME WEEK" AT THE CATHEDRAL.

During the improvement and redecored of the Cathedral, services have been held in the mission house adjoining. It is now planned to reopen the church Palm Sunday. The formal opening will be on Easter Day, when the Bishop will be present to preach and to inaugurate the "Old Home Week" festivities which will be held to celebrate the reopening. There will be a reception one night during the week, when all those who have ever attended the Cathedral and who can be reached by notice will be invited to return and meet old friends. One night will be devoted to the choir men and boys who have ever sung there. Other features are being planned. A committee of twenty, made up of former communicants of the Cathedral, has the arrangements in hand. The "Old Home Week" idea was originated at the Cathedral two years ago, and as one result of the interest aroused the present improvements, amounting in value to about \$12,000, have been given by the family of the late Bishop Whitehouse, largely from the son, Mr. Fitzhugh Whitehouse, who has been appointed honorary chancellor of the Cathedral. It is hoped that he will return from London in time to take part in the festivities. A more detailed account of the improvements will be given later.

PERSONAL MENTION.

To the great joy of the congregation at Lockport, which has been without a priest for some time and which has just lost its church building by fire, the Bishop has appointed the Rev. George Bentley of Edwardsville, Ill., to take charge there the Sunday before Easter. In addition to this work he will look after the mission at New Lenox. RENMUS.

THE MEANING OF LENT.

THERE are some persons who think that Christian men and women should always be upon the heights; that they should always try to do the ideal right; that they should always abstain from what is wrong. Well, so they should. But the special significance of the Lenten season is that it gives us an opportunity to withdraw for a while from recreations and amusements and other worldly practices which in themselves are good and true and proper; but which, nevertheless, it is well to withdraw from for a while, and be alone with God; keeping our watch with God, that He may speak to us, and that we may hear Him more clearly and distinctly, and thus be better prepared for our true life work and mission.

Now, it is not easy, situated and conditioned as we are in our modern life, to do this. I recognize this fact. But just because it is not easy it is all the more desirable and important that we should at times withdraw from our ordinary routine and be alone with God. And Lent is a time when it is a little easier to do this than at other times of the year. For Lent is a time of religious opportunity; a time when it is well for us to practise some kind of self-discipline, some kind of self-training, something that is diametrically opposed to that excessive tendency to-day toward self-indulgence, something that will bring ourselves more completely into control, so that we may be more ready and willing instruments to obey the Divine command and to do the Divine will; a time when by spiritual discipline and spiritual toil we may develop within us that spiritual life by which alone we can realize that we are dwelling not only in a physical but in a spiritual world as well.—*Bishop Greer.*

WE ALL WANT to do some great thing—to do what prophets, saints, heroes, and martyrs have done. But the small thing, the commonplace thing, the little trivial duty, the thing that has to be done out of everybody's sight—in the routine of business, home, or school—that seems poor work to do for God. But it is what He wants us to do.—*Sel.*

The American Catholic Theory of the Church

Lectures, or Class Talks, to the Middle Class of 1854-5 at Nashotah by the Rev. William Adams, D.D.

Originally Written Down, and Now Edited With Notes, by

THE REV. JOHN H. EGAR, D.D.

I.

INTRODUCTORY NOTE.

FIFTY-FOUR years ago the writer of this was a divinity student in the Middle Class at Nashotah, where Dr. Adams was the Professor of Systematic Divinity. He was studying, with his class, *Pearson on the Creed*; and having had some experience in reporting for a Milwaukee daily paper, he wrote down as fully as he could the remarks of Dr. Adams in connection with that book. Recently, having leisure to do so, he has spent time in making a fair copy for permanent preservation of the notes so taken, and the re-writing of them has strengthened the opinion he has always entertained of their great value to a sincere and sympathetic student of theology and Church history.

The selection here given is offered to THE LIVING CHURCH for publication, with the conviction that the views expressed are sound, and the time opportune for their appearance. They are worthy of being read, because they present the first draft of what Dr. Adams himself, in an article in the *Church Review* for July, 1859, calls "The American Catholic Theory of the Church," and because in the original notes, of which these are a copy, the name "American Catholic Church," which has so many advocates now, was, it is believed, written down for the first time—except, perhaps, in some private memoranda of Dr. Adams himself.

The reader will find sundry repetitions, and some prolixity, which might have been avoided had the matter been re-written in the form of an essay. But then it would not be what it is—a transcript of Dr. Adams' thoughts as uttered *viva voce*. A speaker who continues his subject from day to day turns back and repeats, of course. It seems better to give the original as first taken down. Those of us now living who were his pupils will recognize a life-like presentation of one whose memory we revere as a learned Christian man, a great thinker, and a great teacher.

JOHN H. EGAR.

PREFATORY NOTE FROM THE "CHURCH REVIEW," JULY, 1859.

"Wherefore is the Christian Church impaired in numbers, purity of doctrine, strictness of discipline, and power of progress? And being in such a condition, what is the hope of her arising from it and going on to her final victory over the whole world? The two questions are answered by the same reply. We shall put the answer in the shape of statements which we intend to be taken as theses of doctrine expository of the theory, and also as historical elucidations of the same. And as each theory has its name, we shall give it one for our own convenience and that of our readers. There is a Calvinist theory of the Church; a Roman Catholic also, of two kinds, Gallican and Ultramontane; there is also an Anglican theory. We call ours the AMERICAN CATHOLIC THEORY OF THE CHURCH, as distinguished from all these. . . . And here, although for the first time in the world's history the words American Catholic Theory of the Church appear, although for the first time that theory is expounded here, let us say it is merely the adaptation to circumstances that actually exist. The American Catholic Theory comes from the American Catholic position. The Church is in being, in this land before we write. . . . Therefore we have been led, by the circumstances in which we are, and by these convictions, to believe in the American Catholic Church, to expound the American Catholic Theory of the Church, as different from all these other schemes, and moreover as answering the questions that we have put giving the only hope for the future."

The footnotes are the comments of the present editor, Dr. Eggar, upon the text.

The "text" upon which Dr. Adams founded the lectures or talks, of which the following are the notes, is the paragraph in *Pearson on the Creed* (pp. 137, 138 of the Appleton edition of 1853), beginning with these words: "That all nations did thus come into the doctrine preached by Jesus cannot be denied," and ending thus: "Many were the nations, innumerable the people, which received the faith in the Apostles' days: and in not many years after, notwithstanding millions were cut off

in their bloody persecutions, yet did their numbers equalize half the Roman empire; and little above two ages after the death of the last apostle, the emperors of the world gave their names to Christ and submitted their sceptres to His laws, that the 'Gentiles might come to His light, and kings to the brightness of His rising'; that 'kings might become the nursing fathers, and queens the nursing mothers' of the Church."

NOVEMBER 4, 1854.

THAT all nations did come into the doctrine preached by Jesus cannot be denied." I should like to see a geographical examination of the nations of the earth at the present day—how many millions are Christians, how many pagans, etc. In the days when Pearson wrote, who had preached the Gospel in the Sandwich Islands, in New Guinea and Australia? This fundamental blunder of Pearson's depends upon a very difficult thing. You read the history of the Church of Christ; you are told that the disciples preached the Gospel and Christianity increased, and that it was completed by the union of Church and State; you are told that Constantine was sent to unite Church and State, and that Christianity is an accomplished fact. Look at an honest and true man asserting that all nations are converted, that the prophecy is fulfilled—and here he puts its fulfilment in Constantine's making it the State religion!

Now at the present time you have (as is computed) some 250,000,000 Christians in the world—and some of them pretty disreputable Christians—and you count among them the 40,000,000 of French, with the men all infidels, and the 40,000,000 Germans, with the men all pantheists; and you count the Italians, and the Spaniards, and you say, The Gospel is progressing! Then you go so far ahead as to say, In the first century there were 6,000,000 Christians, in the second 12,000,000, and so on by an arithmetical progression, until you get up to 250,000,000 by a gradual increase and an intervening series.

I'll tell you a solemn fact. As long as Christianity kept free from the State it made progress. When Church and State were united its progress slackened in the East, and became slacker and slacker, until Mohammed came and swept Christianity out of the countries where it had been established. Take the map, and all over the East where there are Mohammedans there ought to be Christians. Where there are 100,000,000 Mohammedans there ought to be at least 70,000,000 Christians. Look at that and you find the Eastern Church lost its ascendancy in the time of Mohammed, and has been fossil, half-alive and half-dead, ever since. The Eastern Church has been buoyed up by the providential fact that Russia was converted and added 50,000,000 population to compensate for her loss of 70,000,000. In ancient days, Tunis, overflowing with population from Morocco to Egypt, had a thousand Bishops,* all of whom were swept off. In the West it has not been so bad; but let us look at one little matter. The last conversions were those of the Saxons by Charlemagne and the Teutonic Knights converting Prussia. Now they carried a sword with a cross at the handle. If they refused to receive the cross they got the other end. For fifty years the Teutonic Knights were the apostles of Europe. Charlemagne, who was the one great man of Western Europe, and who would weigh a dozen Bonapartes, converted the Saxons the same way. St. Olaf converted the Norwegians by fighting and killing after the same method. From the twelfth to the fifteenth century there were no conversions at all—men were too busy about their own affairs.

* This is a lapse of memory on Dr. Adams' part. The total loss of Bishoprics in both East and West by the Mohammedan invasion was about a thousand. Bingham gives to all North Africa, exclusive of Egypt, about 470 Bishops. In the Eastern Church, including the great Patriarchates of Alexandria, Antioch, Jerusalem, and the Asiatic provinces of Constantinople, there were, about the year 890, 663 Bishoprics, of which the names are given in Bingham. Now there are about 50. Think of it! After the union of Church and State, nearly 500 dioceses of the Latin Church, and 600 of the Greek Church—more than 1000 dioceses of the Church Universal—were blotted out of existence by the hordes of the False Prophet.

CHURCH MISSIONS IN LATIN AMERICA.

BY REV. LEFFORD M. A. HAUGHWOUT,

Dean of St. Andrew's Seminary, Mexico City.

THEIR JUSTIFICATION.

In France there are fewer Christians to-day than there were three hundred years ago. England is unquestionably failing in Christianity. Here in America Puritanism prayed, and the Lord granted its prayer, "Lord, give us a world where we may spread the doctrines of Saint Calvin." This Western world was granted to the Puritans, who, if there is any virtue in Puritanism, ought to have been supreme, whereas they are scattered to the ends of the earth.

Now what is the fact? The fact is that the Christians of the first three centuries had the Apostolical position and the Apostolic Church. It stood by itself and spread over the world. Unite Church and State, and you have a government of the Church which sets it backward as sure as you unite them. Unite the Church with the State, and you bind the Church to the world, and it will become worldly and forgetful of its high calling. Now the union of Church and State began with Constantine in 325, and was completed by Charlemagne in 800. What were the results? In the East the Church began to set back until Mohammedanism swept it away. In Europe, instantly the Church got into party, and the progress of the Church was stopped. All of which may be clearly traced to the union of Church and State.

(To be continued.)

PUBLICITY.

IT does not attest a prevalence of modesty or good taste in either social or domestic life that people in general, at the present day, apparently desire to live in public as much as possible. It is of course inevitable that those who in a sense belong to the public should frequently find public mention in the newspapers; or that others under conditions of an unusual character should appear in the daily prints. But these universally recognized exceptions emphasize the fact that as a rule the practice of announcing individual movements and affairs is not conducive to the cultivation of quiet dignity or unostentatious simplicity in private life. Its effect is not refining. Indeed it is positively the reverse, especially upon the young. Even little children on various occasions are paraded in the public prints by name; their costumes and their prettiness minutely described, and their vanity fostered accordingly. These practices are nothing less than deplorable. The results of them are apparent in many forms and places.

The women of to-day have it largely in their power to suppress such things if they will. By a little effort, at least, to withhold the quite unnecessary publishing of their own names on private or semi-public occasions they could take a positive step in the direction of good taste at any rate; and we know how soon any custom is abandoned if those who have any influence with others (and who has not?) do not consider the custom "the thing!"

Say what we will, the publicity which people apparently crave is vulgar; and every form of bad taste works positive harm to society. Far greater evils than we care to mention follow on when the privacy of home, or personal matters, are invaded or paraded for the information of the general public and the gratification of personal ambition. We have hardly more than touched upon this topic. But every thoughtful person can follow the ramifications of evils resulting from this needless and objectionable sort of publicity: the vanity, the envy, the jealousy, the silly ambition, the immodesty, and in short the innumerable fruits which appear in the lives of those who are subject to its influence.

In the larger cities this publicity is less noticeable because the individual is lost in the multitude, and the newspapers are largely filled with matters of wide interest; but in the hundreds of smaller towns and cities the newspapers are filled with local information, and the "Personals" are more prominent than any other items.

Is not a wide field opened here for Churchwomen to occupy with the silent influence women can exert if they will? Everywhere women are craving something to do for the betterment of the world around them; all sorts of clubs are being formed to benefit others. Here is an opening for them without any tax upon them for time or money; without any need of organization. The individual woman, and especially the Churchwoman, we believe, can do a noiseless but tremendous work in suppressing what is objectionable in itself, an offence against modesty and good taste, and the source of vast injury to the rising generation.

K.

IT has taken the American Church many long years to come to a worthy realization of her missionary responsibility in foreign lands. Her first effort to assume the responsibility was made in darkest Africa, the land which seemed farthest removed from Christian influence. Then came the call from the semi-enlightened millions of China and Japan. Black Hayti came next; and last of all has come the voice of our own neighbors, the semi-Latinized races of the south—Mexico, Cuba, Porto Rico, Brazil. It was but natural and right that this should have been the order of development; from the circumference, as it were, to the centre; from the blacker darkness of heathenism to the half shadows of a degenerate Christianity. So Mexico, our newest foreign mission, is likewise our nearest neighbor.

But the determining cause of this order in the extension of our missionary activity has not been altogether the logical one, as here suggested. For working with it, there has been a strong reluctance to enter upon fields which are already Christian in name and form. And it is distinctly to the credit of the American Church that she has been so deliberate in this matter, so regardful of the ancient canons of the holy Church universal. Her deliberation is a guaranty that she has acted thoughtfully, prayerfully, and justly, in at last deciding to take the step.

The vital reasons which have compelled the conscience of the Church in this matter were strongly set forth in the resolutions of the second convocation of the "Mexican Catholic Church," as our mission in Mexico is now called, in the newly adopted constitutions and canons. These resolutions constitute an unassailable apology for all of our Latin American missions; for whatever can be said of the religious conditions in Mexico, is easily equalled, if not surpassed, in almost all of her southern neighbors.

"WHEREAS, We, the clergy and laity of this missionary district, acknowledge and confess but one holy, Catholic, and Apostolic Church, and hold ourselves in loyal submission to the historic teaching and discipline of the same; and

"WHEREAS, It is a fundamental principle of the Catholic Church that the sin of schism is displeasing in the eyes of Almighty God, and a grievous injury to the Faith of Jesus Christ; and

"WHEREAS, Through a misunderstanding of the ends of our mission in this nominally Catholic country of Mexico, certain persons have expressed their honest doubts as to its legitimacy: therefore be it

"Resolved, That the following declaration of purposes is an ample justification of our labors:

"1. To minister the sacraments and other privileges of the Church Catholic to a great multitude of the faithful, both native and foreign, who are deprived of them through the present teaching, discipline, and worship of the Church of the Roman obedience.

"2. To bear faithful and loving witness to the Catholic Gospel of Jesus Christ, in a land where that gospel is gravely obscured; and that without any intent or desire to proselyte from the ancient Church of the land, but with a profound sense of the responsibility of the Catholic Episcopate for the welfare of every part of the entire body of the Church, and with the confident hope that this ancient Church may be so illuminated with the light of truth, that, in God's own time, it will cast out the doctrines and practices which have debarrd and alienated so great a multitude of the servants of Jesus Christ."

Any one who is at all conversant with the moral and religious conditions which are prevalent in these Latin-American countries, will at once recognize the force of this temperately expressed apology. And the facts are by no means difficult to ascertain, for quite aside from the reports of the missionaries in the field, they have found a wide advertisement in the secular press. And if this were insufficient, the frank confession of Father Sherman after his first visit to Cuba would suffice to clear away any shadow of honest doubt. The conditions are as they have been represented, and the implied duty, therefore, is clear. This American Church dare not give the answer of Cain, as though we had no concern in the well being of our brethren.

THEIR LIMITATIONS.

It may be assumed therefore, that the American Church is amply justified in establishing her missions in these countries, not for a propaganda of proselytism, but for the ends specified in the foregoing resolutions. For our mission is not a mission

to the heathen, but to fellow Christians. It is distinctly a mission of help.

And this very fact that it is a mission of succor and not of opposition suggests at once that it is subject to certain limitations. It is a characteristic of the Catholic Church that it is adaptable to every race and condition of mankind, so that, although everywhere confessing the same holy faith, it accommodates itself to many different manners of thought and allows the expression of its faith in widely different forms of ritual. Much has been written upon this subject, and not a few of our Missionary Bishops have declared the unwisdom of endeavoring to force a strictly Anglo-Saxon conception of Christianity upon the great races of the East. This principle is generally recognized in our work among non-Christians. And if it is generally true, how about its application to our missions in Latin America? Does it not apply there even more imperatively?

As implied by the resolutions, we do not deny nor even oppose the validity of the Roman churches in these lands. We recognize their members as fellow Christians, and our only concern is to teach them a purer and more Catholic conception of their religion. We would not take from them a particle of the truth which they already have—and they have a great deal more than we are apt to think. But accepting and recognizing that which they now possess, we would simply add such corrective principles as are absolutely necessary, more especially with a view to making their religion productive of true Christian morality. As in our missions to pagan races we seek to build upon whatever primitive conceptions of truth they may possess, so all the more in Latin-America should we be exceedingly careful to preserve the substantial groundwork of the Roman system. And to this end we must sacrifice much that is traditional with us, much that would be perfectly legitimate in a non-Christian field. In this our missions are limited.

But this is no new principle in missionary work. When the wise Pope Gregory sent Augustine on his mission to the isle of Britain, he did not insist upon the adoption of the Roman usages, but advised him to utilize whatever seemed good in the neighboring Churches of Gaul. And so instead of forcing new and alien customs upon our brethren, customs which are but poorly adapted to their temperament, it should be the missionary's first duty to make a sympathetic examination of the system to which they are accustomed, and to adopt as much of it as possible.

If their liturgy can be conformed to the Catholic standard by the exclusion of a few prayers and invocations, why should we insist upon the adoption of something entirely new? If we find that their warm southern temperament demands gorgeous vestments, lights, and elaborate ritual for its better self expression in things religious, is there any reason or policy in neglecting to utilize them? As the Bishop of Mexico once said to an enquiring Churchwoman: "Whatever may be said of these things in the States, there is no question as to their need here in Mexico." And as with the public usages of the Church, so also with the private devotional life of the people. It should not be revolutionized, but gently reformed. The very manuals which they now use might be retained, with some necessary adaptations.

It is needless to say that all this applies, not so much to the little handfuls already converted, and perhaps thoroughly Anglicized, as to the great work which still lies before us, and upon which we have, as yet, scarcely made an impression. Many of our present converts, indeed, might oppose such a policy as here suggested; for in many cases they have undergone a process of religious revolution, and their tendency is to differentiate themselves as widely as possible from that which they were before. But the vast bulk of the people of Latin America cannot be revolutionized, even if we desired it. Nor do we ask them to abandon their present allegiance. But by showing them a living example of the Catholic Church in its purity, and by upholding a standard of unflinching Christian morality, we hope to induce among them a spirit of holy emulation. And we believe "that in God's own time" they will indeed cast out the doctrines and practices which are contrary to the will of the great Master. Those whom the Roman Church has debarred unjustly, or alienated, we welcome to our own fold; and we do so without any fear of the charge of proselytism. But we must never forget the greater end of our mission, nor the limitations which are implied by the fact that we are working, not for the conversion of heathen, but for the enlightenment of our fellow Christians. *To ignore these principles, and to insist selfishly upon our own narrow conceptions, is to forfeit the legitimacy of our work, and will surely expose us to the charge of schism.*

In other words, *the justification of our Latin-American missions is ultimately dependent upon the methods and principles of their work.*

A FUNDAMENTAL REQUIREMENT.

There is one other matter of fundamental importance, and that is the necessity of maintaining the standards of our work at such a point as will allow no possibility of criticism. One of the chief indictments which we lay against the prevailing religion of these countries is its failure to produce the fruit of true Christian morals in the lives of its people. It becomes, therefore, one of the principal ends, if not the chief end, of our mission effort, to uplift before the people a new standard of Christian living: to teach them that no degree of Christian zeal can take the place of Christian morals. "Creed and conduct"—which is but a new phrasing of "faith and works"—are so inseparably wedded together in the religion of Jesus Christ that there can be no thought of divorcing them.

This seems so evident a proposition that there should be no need to mention it. But the plainest teachings of our religion, unfortunately, are sometimes the hardest ones to live up to, under stress of real temptation. And in Latin America the foreigner is subjected to a variety of temptation which is not to be found, at least in degree, in any part of the Anglo-Saxon world. It is the downward drag of an overwhelmingly anti-moral environment, combined with the enervating influence of a tropical climate. Every one is subject to its influence, in greater or less degree, and those who come with the avowed purpose of devoting their lives to the work of moral reformation are by no means exempt. It manifests itself in the work of our missions as a tendency to minimize the evil against which we are fighting, and to be satisfied with something less than the strict moral requirement of our Lord and Master. It is not difficult to conduct a mission in these countries upon a strong platform of anti-Romanism, with only a mild emphasis upon the Ten Commandments. And there are missions which have been charged with accepting just such a policy as this. Not that they have done it consciously, perhaps, but because they have found it so much easier, and therefore more practical, and therefore more expedient! Emphasis is laid upon the hereditary weaknesses of the people, excuses are made for their failings, and so, gradually but surely, the standard of requirement is lowered to accommodate the greatest possible number. What these well meant concessions become in the hands of the less instructed native workers is not hard to calculate, nor the ultimate outcome, when the foreign missionaries are withdrawn.

And as with the moral standard, so too with the standard of efficiency in the practical work of the missions. There is a constant tendency to accommodate ourselves to the slothful habits and methods of all about us, to be satisfied with something less than the measure of efficiency to which we are accustomed at home. It is true that a tropical climate involves certain limitations, but it does not, of necessity, affect the quality of the work done. There is no climate that can excuse poor workmanship.

But we must steadfastly resist this temptation to lower our standards of efficiency, as we must likewise keep ourselves clean from the moral contagion which we are striving to overcome. Other missions may adopt whatever policy they will, but for us there can be no compromise. We are building, not for a day or a year, but for years to come; and we dare not be slack in the laying of foundations. Slow and discouraging as the process may be, we must scorn to avail ourselves of the methods which are described as quick and easy.

For if we fail to uphold the strictest ideal of Christian morals, or become slothful in the administration of our trust, we shall merit the scorn and reproach of those whom we are seeking to teach—and *we shall get it*. And more, we shall forfeit the very right of our existence. As stated before, the justification of our presence in these countries is the soreness of their need in things moral and religious. But the moment we fail to supply that need, the moment we allow ourselves to sink into an attitude of easy acquiescence to the prevailing standards of the people, or permit our work to lose its effectiveness through sloth or negligence—in that moment we become intruders without excuse in countries to whose Christianity we have nothing to add. *"The justification of our Latin-American missions is ultimately dependent upon the methods and principles of their work."*

It you would find the men that serve God the best, you must look for the men of the most faith.

Department of Social Welfare

Edited by Clinton Rogers Woodruff

INTRODUCTION.

IN concluding the introduction to the series of "Political and Social Studies" which has been running in the columns of THE LIVING CHURCH during the past autumn and winter, I declared that it was my belief that the Church had a social as well as an individual mission; that both missions should be discharged at the same time; that knowledge and inspiration were essential to the fulfilment of the second great commandment; and that this knowledge should be gathered and correlated in a spirit of reverence and devotion to the Prince of Peace, our blessed Saviour.

The series was prepared with these ideas and these aspirations in view, and it is my desire in the conduct of this new department to keep them constantly in mind. The editor's design is to arouse the interest of Churchmen in social problems, and to inform that interest when aroused. The word "Churchmen" rather than the phrase "the Church" is used advisedly. The Church has from the beginning recognized its social obligations, and provided means for meeting them. Its sacraments and institutions keep them constantly in mind. The New Testament abounds in advice, admonitions, and directions as to social duties and obligations. Alas, the Churchman has not been equally alert and conscious of his duties! It is the Churchman to whom criticism should be directed for social shortcomings, not the Church.

I do not expect, however, to conduct the Department with only criticism in view. I believe in a policy of information and affirmation. Denunciation is only occasionally, very occasionally, needed. Like all drastic measures, it loses its influence if resorted to too frequently. Nevertheless there are times when this is the only possible course. Then it should be, and so far as this department is concerned it will be, availed of without apology.

It has always seemed to me a mistake, however, to use righteousness and criticism as convertible terms. To do so savors of "the holier than thou" spirit, and if there is any one thing the social worker should shun, as if it were poison, it is such an attitude. Our blessed Lord's earthly ministry should ever be before us as an example and an encouragement. He went about doing good, and the common people heard Him gladly—because He sympathized with them; because He knew them; because He never once, and I say it with all reverence, assumed an attitude either of arrogance or of superiority. And yet the common people were the first to recognize the divinity that dwelt in Him. They first accepted His ministry. To illustrate by a more recent (and human) instance, it was the common people who first knew, appreciated, and acclaimed Abraham Lincoln. They felt at ease in his presence, and yet they felt the greatness that was in him and treated him accordingly.

A reviewer of the *Encyclopaedia of Social Reform*, edited by Rev. W. D. P. Bliss (a priest, by the way, of the Church), spoke of it in this language:

"The earlier edition of this book has performed an almost invaluable service for very many different kinds of people who are interested in social questions from any point of view. I have had occasion over and over again to refer inquirers from all over the country to it for the most available information. I welcome the new edition as very much more valuable and useful than its predecessor. The fact is we are just beginning to cut our eye teeth with reference to social problems from the least to the greatest. In many particulars the experience that people had gathered ten years ago and the conclusions which they have drawn from it have been so modified, and in some cases even reversed, that it is like using a railroad time table of ten years ago to govern our travel schedules, if we rely now on the information which the first edition of this work contained. On all these living subjects new helps have been found in investigations and reports of all sorts upon them; and more than this, the conditions of the problems have so changed that the questions which thoughtful citizens are facing, whether in rural communities or in towns from the smallest to the largest, or in national or international affairs, are quite different from those of even a decade ago."

This department cannot hope to serve as a supplement to an encyclopaedia, but it will endeavor (to adopt the simile of Professor Albion W. Small, the reviewer just quoted) to keep the

readers of THE LIVING CHURCH advised of the more important changes in the travel schedules of the day.

Furthermore, it will be conducted with a due recognition of the fact that our social problems are, every day, becoming national problems, and that the experience of any one place or worker has a general value as well as a specific one; that it is of national as well as of local importance. An editorial writer recently pointed out that the "nationalization" of social movements is going on rapidly. It is at once an evidence of growth and an aid to effective work. Miss Lilian Brandt cites as evidence of this tendency in her contribution to the annual report of the New York Charity organization, the several new national organizations that have recently been added to the National Child Labor Committee and the National Association for the Study and Prevention of Tuberculosis, which date back to 1904, and that during the past year the National Society for the Promotion of Industrial Education, the Playground Association of America, and the American Association for Labor Legislation have taken their places by the side of the older bodies, with central offices, executive staffs, plans for propaganda, and annual meetings of technical and popular interest. The Charity Organization movement, in the Field Department of *Charities and the Commons* publication committee, has also been definitely organized on a national basis.

This development of social movements for the improvement of conditions is, according to the same authority, one of the striking characteristics of the present moment in social work. Perhaps even more striking is the desire for accurate information about conditions (which I have so frequently urged in these columns as an essential prerequisite for effective social work), which is expressed in the many investigations that are going on under both governmental and private auspices; some of them perhaps more zealous than wise, but others well-planned and of the most vital importance. The Russell Sage Foundation, which is an evidence of this desire quite as much as a stimulant to it, has finished an experimental eighteen months. Some of the more important inquiries which have been furthered or made possible by its appropriations are the Pittsburgh Survey, the typhoid fever investigation in Pittsburgh, the study of the San Francisco relief work, of workmen's insurance, and of the placing out of children.

It cannot be expected that the results of such investigations and activities can be reported in full in these columns. Volumes, instead of pages, would be necessary for such an undertaking. But it will be the editor's endeavor to keep his readers in more or less intimate and familiar touch with them in their larger aspects.

Information will be the keynote of the department, not preaching; although the editor may occasionally express his own convictions when the events seem to justify. He holds to the opinion, however, that Churchmen are more in need of the facts than of exhortation; for as a rule they have only to know the facts to discharge their duties. Certainly this seems to be the policy of the Missionary Bishops, whose addresses as a rule are confined to an actual recital of conditions. They allow these to tell the story, and carry conviction. While Churchmen are almost as backward in discharging their missionary duties as they are in discharging their social duties, nevertheless I think there is a marked change for the better, and this is to be attributed mainly to the change in policy, although some of it may have been due to the hortatory methods of earlier generations.

Professor Daniels, of the University of Wisconsin, in describing the Atlantic City meetings of the American Economic Association and certain allied organizations, said if that meeting was to be taken as a harbinger, the epithet of "dismal" will not much longer encumber the province of economics. The human note, he declared, was everywhere struck. And so it should be if the goal of economic science is—as Roscher (whom Professor Daniels quoted) put it—man, his well being, material and spiritual.

According to the same authority the dominance of the social and human interest by no means excluded the discussion of those more recondite and technical problems which once laid claim to monopolize the economist's attention. Thus the central bank, its advantages, and the difficulty of its attainment, was discriminatingly canvassed by Horace White, Paul M. Warburg, and others. The tariff, too, was present, as always. But here again the note was of the practical, opportunist type—not the bitter, doctrinaire tocsin of a *priori* infallibility, nor the scornful, contemptuous rejoinder of the self-styled practical man.

Professor Emery, who read the leading paper on the subject, impressed the need of "getting together," and taking willingly an instalment of tariff reduction even if it was accorded by the self-interest of producers seeking a wider market. Mr. Stone's paper on Dual Tariff Systems was significant of the trend of thought on the subject at present. It was a well-matured comparison by an administrative expert of rival methods of tariff adjustment, lying not in the hyperborean regions of first causes, but in the plane of practical politics.

Nothing seems much further removed from the matter of immediate social betterment than the capitalization of public service corporations. But the discussion upon Professor Bullock's paper really focussed attention upon the best way to minister to a crying public need, namely, adequate transportation. Those who listened to the paper and the discussion could not miss the double risk that threatens. Over-regulation of security-issue, if it seeks to set aside market conditions, can only jeopardize the capital investment required by the public interest. Whereas, as Mr. Maltbie forcefully contended, absence of regulation often amounts, as in New York city, to turning over the investor and the city dweller to thieves and robbers who masquerade under the soubriquet of high finance.

I have referred at such length to the last annual meeting of the Economic Association because it may be taken as typical of the new spirit which is everywhere manifesting itself, and in which, I am glad to be able to record, Churchmen are coming to take a larger and a more important share. This is as it should be, and it should be the object of every conscientious communicant of the Church to increase this tendency. Indeed no small portion of the columns assigned to this department will be occupied by a recital of the social work of the Church, which is constantly assuming more and more encouraging proportions. I have been asked why I did not devote one or more articles of the series just closed to "the Episcopal Church and social work." It had been my original intention so to do, but with the invitation from the editor of THE LIVING CHURCH to conduct a "Department of Social Welfare," the thought occurred that the material on the subject which I had gathered could better be availed of in the department than in the series. This new work is taken up with a deep sense of the responsibility involved, and with the sincere hope that I may have the active coöperation of Churchmen (lay and clerical alike) in making it a source of real helpfulness and power in realizing our Blessed Lord's conception of His Church on earth and among men.

THE SCEPTICISM OF THE ORTHODOX.

A STENOGRAPHIC REPORT OF A SERMON BY REV. WM. T. MANNING, D.D., AT TRINITY CHURCH, NEW YORK, AT NOON FEBRUARY 26TH, ON THE TEXT: "THE LORD WILL NOT DO GOOD, NEITHER WILL HE DO EVIL.—Zeph. 1: 12.

WE said yesterday that there are many different kinds of scepticism, but that the worst and most harmful in its practical influence is the scepticism described in the text: the scepticism of the man who perhaps does not deny one single article of the Christian faith, who holds no heterodox or fantastic opinions, who holds all the forms of religion, but who has no expectation of religion accomplishing very much for himself and for others. How well we know that man, that practical man as he likes to call himself, to whom all the great visions of faith are merely visionary. How well we know him in practical daily life, and how well we know how the influence of that spirit which is expressed in him counts in the Church.

As we said yesterday, the thing that holds back the Church of Jesus Christ in the world, that which is holding us back at this very moment, is not so much the position of those who do not believe in the Church. It is not even chiefly the flagrant inconsistency in life of those who bring discredit on the Church. It is the large number of the Church's own members who have no faith in the mission of the Church, before whose lives there is no real and living vision of the divine mission of the Church to this world, and who have no real expectation of the Church ever fulfilling or accomplishing that mission. One thing that the Church needs above all other things to be delivered from is the lethargy of her own members—the dead weight of the men and women in her own ranks who have sunk down into mere respectable indifference, who say in their hearts, so far as religion is concerned and so far as the Church is concerned, "The Lord will not do good, neither will He do evil."

It is this same spirit of practical scepticism that believes

in the existence of a God in some other sphere, but doubts His power to accomplish this or to enable us to accomplish that in every day practical life, in politics, in business, and in social questions. It is this same spirit that accounts for our awful failure as a nation, in the management of our municipal affairs, the failure of which it has recently been said that we have come to take a sort of cynical pride in it, although it means moral failure and civic death. We know perfectly well that it is not that the larger number of our people are dishonest. It is not that the dishonest men are cleverer than the honest men, but that the responsibility for that failure lies at the door of a large number of respectable—eminently respectable—but stagnant people, who have no faith in God, in politics; who, when it comes to politics, say, "Oh, reform is all very well in theory, but somehow it does not work out in practice;" who say, "After all, it is best to let politics alone, for 'the Lord will not do good, neither will He do evil.'"

Then again it is the very same spirit that upholds and continues the evils and injustice that are disfiguring and injuring our existing social order. We none of us believe in those things. We none of us want those things. We none of us want to be responsible for the enslavement of young children under thirteen years of age in mills and factories; for the horrors and outrages of that white slave traffic that goes on here in our own city; for the payment to any honest workman anywhere of less than a living wage, a wage on which it is next to impossible for men to be strong and for women to be virtuous; and if all of us who want right conditions would believe that right conditions are possible, we should have right conditions very speedily, for faith would soon lead us on to action. But the reason we go on doing these things and permitting these things is that there are so many of us who do not really believe in God when it comes to social questions, who doubt if it is really possible, after all, to accomplish anything in the way of better conditions, and so who say, "The Lord will not do good, neither will He do evil."

Dear friends, as we have said, there are many kinds of unbelief, all of them more or less deadening to the soul, but most deadly of all, I believe in my very heart, is that respectable, smug, indifferent kind which believes in God in form, and then doubts His power really to do anything in fact here in His own world. That is practical atheism. That is what it means to have a form of godliness but to deny the power thereof. We may make mistakes. God will be very lenient with them. We may commit sins, and as truly as we repent and turn from them God will pardon them; but as we stand here in this wonderful world with such powers as He has endowed us with and with such opportunities as He has given us, let us not commit the great mistake, the sin, of sleeping away opportunities, of sinking down into mere respectable indifference, of saying "The Lord will not do good, neither will He do evil."

Let us pray this night that we may be saved at all hazards from the irresponsibility of those who merely drift through this world without real convictions, without living ideals, without settled and deep moral and religious purpose, whose weak and nervous substitute for the glorious creed of Christ—that creed which creates character, which has made civilization, which inspires and makes men, which has blessed and glorified the life of every man who ever truly believed in it—whose only substitute for that is the pessimist's poor plea that it is really no use trying to do anything in this world, that "The Lord will not do good, neither will He do evil."

IT IS TIME for the Church to wake up and bestir herself, says the Rev. W. R. King in the *Lutheran*. The time has come when the Church must destroy sin, or be destroyed. The evil days are upon us when the Church must throttle the powers of darkness, or be throttled. There is no longer time to sit in our beautiful ark admiring our vessel and congratulating ourselves upon the good fortune in being on board the old ship of Zion with a through ticket to paradise. The old ark is in danger; its enemies are attacking us; they are enlarging their navies; they are increasing their port defenses; they are multiplying their equipment of warfare, and never in the history of the Church were there so many combined attacks by the powers of darkness from front and rear and flanks as in this year of our Lord 1909.

OF ALL THE memorials in Westminster Abbey there is not one that gives a nobler thought than the life lesson from the monument to Lord Lawrence. Simply his name and date of his death and these words: "He feared man so little because he feared God so much."—*Sel.*

THE highest seat in the kingdom of God is the stool of penitence.

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 PARABLES OF THE LOST AND FOUND.

FOR THE FOURTH SUNDAY IN LENT.

Catechism: XII. The Lord's Supper. Text: St. Luke 15:10.
Scripture: St. Luke 15:1-24.

TWO kinds of lost people heard these parables. One class was lost in sin; the other was even more hopelessly lost in self-righteousness. The parables had a message of hope for those who were lost in sin. To the last parable is added a note of warning to the self-righteous Pharisees. In the mean and unbrotherly conduct of the elder brother they are shown a picture of their own attitude towards those whom God would draw out of a hopeless, lost condition into the home where they were meant to be.

The three parables have one great point in common. They all show how precious in God's sight is the individual man. They show that there is no sinner so vile that God cannot see in him the image of the man he was meant to be. It is God's will that he be changed from his lost condition into that of the man who has come into his own and is "found."

Each parable has some precious truth which it alone emphasizes. The first, which likens the lost soul to the lost sheep, shows that in his lost condition man is astray. He has wandered from the fold and the pasture where the true food for his soul may be found. A sheep does not consciously and wilfully go astray. Many lost men are astray and know not that they have lost the way. They must be sought and found. God, for His part, will spare no pains to find them and bring them home.

Note that the flock left in "the wilderness" is not abandoned. The "wilderness" was the name for the uninhabited country where sheep and cattle were herded. They would be left with the shepherd. It is the owner who appreciates so keenly the value of each sheep that he himself will go to find and recover the lost. Note also that the lost sheep is hopelessly lost as long as he is astray. He can only become a prey.

The second parable represents a woman as losing the coin, and then sparing no pains to recover it. The woman represents, not God, but His Bride, the Church. The house which she so diligently sweeps is the inhabited world. The man who is lost is of no value while lost, but that same man when found has the same value as the coins which have not been lost.

The first two parables had shown the divine side of the recovery of the lost. They show how God and His Church spare no pains to seek and to save that which was lost. The third parable treats rather of the human side. It shows how the man comes to be lost and how he must help to recover himself.

It shows first the way of sin. No one is ever tempted by a great sin at once. Sin itself is of hideous mien. But to the hideous sin there is a gradually descending way down which we go, scarcely conscious that we are on a downward way. There is one beginning to all sin. The gate which opens out upon the downward way is selfishness, or self-will. The boy who asked for his portion had no thought of the riotous living in the far country. He wished only to assert his independence.

Man has free will, which he can assert independently of the heavenly Father. Like the boy, we make a sad mistake when we think that the way to show our independence and free will is by willing contrary to what God would have us will. In doing His will, and willing as He would will, we find perfect freedom, and only so. Selfishness and self-will bring regret sooner or later.

In the parable we have a true picture of the progress of sin. What is the very first result of sin? It leads to separation from the Father. Because the boy would assert his own powers, he leaves home. God is holy. That which is holy is set apart and separate from sin. When we sin, there comes of necessity a separation from God.

If there is one word which describes the life of sin better than another, it is the word here used to tell of the boy's life in that far country. He *wasted* his substance. The gratification of self had now become a passion. All that he had received

from the good father was poured out in a vain endeavor to satisfy the appetites and desires which now cried out to be gratified. He had a rich inheritance. As the younger son, he drew a third of his father's estate. He spent it freely, and it was wasted. Sin is waste always. The powers and the wealth which God has given us make possible things beyond the power of man to conceive. Yet it is possible for us to use them for nothing better than a riotous feeding of mean and base appetites.

But all that was given the lad, he sacrificed to minister to his self-will. The result was not happiness. When he had spent all, there was nothing more in that land to satisfy him. The famine came, and he had no means to provide even the bare necessities of life. Waste must sooner or later lead to want. If we lay waste our powers, the time must come, sooner or later, when we shall feel the lack.

But even in our sin and wilfulness the love of God follows us. It was not by chance that the famine came to make the young man realize the greatness of his need. And that realization of need marks, perhaps, the faint beginnings of restoration and recovery. The attempt of the young man to satisfy his need in that far-away country points clearly to the impossibility of any permanent satisfaction away from God. It was a poor makeshift, the hiring of himself to a "citizen" of that country. It was a base and despised thing he did, as looked at by the Jew. To feed swine is a poor way of making a living for one who might have servants of his own at home. And yet he could not be satisfied. He was in such great need that he envied the pigs their coarse pods. We may seek in vain to satisfy ourselves merely as animals. There is that in us which tells us that we are something more. We cannot, we must not, be satisfied away from God. In that far country there was no man who would give what the starving boy wanted. He had feasted those whom he took to be friends, but now he saw that they were no true friends. Were there some power in the world to satisfy the spirit of man, that satisfaction would still be denied us, because the principle of selfishness which governs all would still keep it from us.

The realization of need has no power alone to bring us home. To know only our need, and to know that there is no way to satisfy it, would be but to invite despair. In his need the poor boy remembered his home and his father. A knowledge of the love of the Father, and the life and home which may be his with Him as the Master, must in some measure become the possession of the sinner who is to be saved. Jesus had that message for His sinful hearers. We have heard the good news. But there are many who have not heard; they are in sad need. It is our duty to send them the knowledge they lack.

The first conscious step towards restoration and recovery was the resolution made by the boy. He was still in need. But when the remembrance of his home had brought to his lips the resolution, he began to have a share in his own salvation. All that could be done for him had been done; his return now depended upon himself.

To carry out the resolution meant a long and a hard journey. He had little real strength, but the thought of home sustained him on the way. He had come over that same road when leaving home. It was an easy down-grade then. Now it was a wearisome climb. But the road travelled must be retraced. Restitution is part of repentance. What we have done amiss must be undone to the limit of our powers. It is hard, but it is the only way home.

We are not left to climb all the way alone. While yet "a great way off" the father ran to meet his boy. The rest of the way must have seemed as nothing to the boy. Already he was in his father's arms, and that meant home. The love of the Father watches for our returning steps. We have but to show our willingness to make the journey, and He will meet us. The way of return seems hard to look at, but as a matter of fact, it is only the beginning that is difficult.

When the boy had been brought home, he was restored to his old place. There was joy over his return. He took his old place, and yet there was one thing which could not be restored. He had wasted his own portion; he must now begin to make a new one. The man who sins will be forgiven by the heavenly Father if he seeks forgiveness, but the sins have had their share in the making of his character. He cannot at once have the same character he would have had if he had never strayed. But the forgiveness of God is a perfect forgiveness, and he may make a new character by living in his true home, carrying out the will of his Father.

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.

“SHEPHERDS OF THE SHEEP.”

To the Editor of *The Living Church*:

I SHOULD like to acknowledge in the columns of THE LIVING CHURCH, the great interest shown in the article “Shepherds of the Sheep,” and the generous responses made to the appeal contained in it. The books sent by “one interested” have also been received and are greatly appreciated. Truly there is more love in His Church than the world dreams of.

February 28, 1909.

MARIE J. BOIS.

CONDITIONS IN PERSIA.

To the Editor of *The Living Church*:

THE friends of the Rev. Mr. Schlemmon of Urmi, Persia, will be interested in reading this letter, which I herewith enclose. It not only gives statements concerning the terribly disturbed condition of the country in which he is at work, but it also gives definite information concerning the gifts of money which his friends in this country have forwarded to him through me.

WILLIAM ANDREW LEONARD,
Bishop of Ohio.

URMI, PERSIA, January 18, 1909.

DEAR BISHOP:—I have just received your letter of November 13th. It should have reached me over a month ago, but the roads in Persia are very bad. The mails cannot pass through. Several posts have been stolen, and possibly a great deal of money that should have reached me is now in the hands of bad people.

The conditions in this part of the country are very bad. I, myself, have been trying for several months to come back to America, but can not pass through. The roads have never been as dangerous as they are now. The people are being killed by thousands everywhere. I am trying to leave Urmi for America as soon as the roads are safe, and as soon as the American Consul at Tabriz will allow me.

Many weeks ago I wrote to every friend from whom I got money through you. My letters, if they got through at all, should have reached America long ago. I have also sent to you for publication the list of moneys I received from America, and believe they are published by this time. The mails in Persia are very irregular. For weeks we do not get a single letter, and very often the entire mail is examined and destroyed before reaching us.

I shall mail this letter by the special Russian mail, and I hope it will reach you soon.

We are about the same, and we do not know what will happen next. I ask your prayers, and am,
Your faithful servant,
I. SCHLEMMON.

THE LACK OF CANDIDATES.

[CONDENSED.]

To the Editor of *The Living Church*:

WON'T you allow a layman to commend the letter of the Rev. F. A. Reeve, in a recent issue?

It is my firm belief that the wealthier parish could be of great assistance to the weaker, not only in the city, or the same diocese, but also in other dioceses, and especially in the country districts.

Won't you allow me to add that I am convinced that parochialism is one of the chief reasons for lack of candidates for orders? Other reasons which have come under my observation are: Bishop, priest, and deacon promise to teach “the Faith,” and too many of them are setting forth “isms” and backing them up by their own individual philosophies. The people demand bread and are given stones.

Associate missions, in my humble opinion, with consecrated men working through them, will do more for the spread of Christ's kingdom than three-fourths of the halting, limping, and creeping missions which the Church is now maintaining at a distinctive loss of clergy, parishes, and missions. The rector of our parish seems to have made the gospel for the First Sunday in Lent to be a real part of his life. The clergy and laity, as a whole, would do well to take the precepts which

St. Paul lays down there, as really applying to them. In the Second Epistle to the Corinthians, the eleventh chapter, beginning at the twenty-third verse and continuing throughout the thirty, are certain lessons for the Catholic Church.

Very truly yours,
Crisfield, Md., March 2, 1909. JOHN W. MILBOURNE.

WESLEY'S KORAH SERMON.

To the Editor of *The Living Church*:

IN your correspondence column of the February 27th issue, in answering the question of “Sacerdos,” you mention the so-called “Korah Sermon,” by John Wesley. While on a visit to Cleveland a few years ago, I came across this famous sermon, and was permitted to make a copy for myself. But being a copy of a copy, it had little value as evidence, although of interest to me. Later I had as a parishioner a young Englishman, who informed me that at his home in England was an old volume of Wesley's sermons, containing, he was quite certain, this particular sermon, and if I cared for it he would send home for it and present it to me. This he did, and I now own the book. It has no covers, but the title page is complete, with name of printer, and is as follows:

SERMONS
On Several Occasions
By the REV. JOHN WESLEY, A.M.
Sometime Fellow of Lincoln College, Oxford.

With a Life of the Author
By the Rev. John Beecham, D.D.

In Three Volumes.
Volume III.

LONDON:
Wesleyan Conference Office, 2 Castle St., City Road.
Sold at 66 Paternoster Row.

The title given this particular sermon is “The Ministerial Office,” and the text, Hebrews 5:4, “No man taketh this honour unto himself, but he that is called of God, as was Aaron.” At the end of the sermon is given the time and place of its delivery: “Cork, May 4, 1789.”

The editor has added a footnote, however, in which he attempted to take some of the real force out of Wesley's utterances by showing that the preacher's “Love to the Church, from which he never deviated unnecessarily, had, in this instance, led him a little too far.”—Editor.

When we consider that the sermon was preached on the occasion of the first meeting or conference of the Methodists, held in Cork, to consider the matter of separation from the Church of England, we may well think that Wesley was speaking from his heart, as well as from his head when he made such statements as these:

“I will nakedly declare the thing as it is. I hold all the doctrines of the Church of England. I love her liturgy. I approve her plan of discipline, and only wish it could be put in execution. I do not knowingly vary from any rule of the Church, unless in those few instances where I judge, and as far as I judge, there is an absolute necessity.” . . . “I earnestly advise you, abide in your place: keep your own station. Ye were, fifty years ago, those of you that were then Methodist preachers, *extraordinary messengers* of God, not going in your own will, but *thrust out*, not to supersede, but to ‘provoke to jealousy,’ the ordinary messengers. In God's name stop there!” “Ye yourselves were at first called in the Church of England; and though ye have and will have a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church-of-England men still; do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence, the very end for which God raised you up.” . . . “I believe one reason why God is pleased to continue my life so long is, to confirm them in their present purpose, not to separate from the Church.”

There are other portions of this sermon equally strong, that plainly show Wesley's intention not to create a separate religious organization, but to stir up within the Church of England more earnestness in her spiritual life.

This sermon as sent out by THE LIVING CHURCH a few years ago, printed in booklet form, I find to be correct, having compared it with the sermon in Vol. III., mentioned above.

CHARLES D. ATWELL.

Grace Church Rectory, Traverse City, Mich.

[An edition of this sermon in considerable part (not complete) is published in leaflet form by The Young Churchman Co. with the title *John Wesley on Separation*, and sold at \$1.00 per hundred. The sermon is also quoted very fairly in Tyerman's *Life and Times of Wesley*, Vol. III. Error L. C.]

THE DAYS OF CREATION AND LITERAL INTERPRETATION.

To the Editor of The Living Church:

THE chaplain of the Bishop of Vermont, to prove that God, the Bible, and the Church teach that the world was made in six days of twenty-four hours, and that consequently they say that which is not true, quotes from Bishop Horsley as follows:

"To obviate all doubt what portion of time he (i.e., Moses) meant to denote by the appellation of 'a day,' he describes each day of which the mention occurs as consisting of one evening and one morning, or as the Hebrew word literally imports, of the decay of light and the return of it."

While it results from the revolution of the earth on its axis, and the inclination of the axis to the plane of its orbit, and the passage of the earth through its orbit, that there are days of various kinds, which differ among themselves, and that the average day in the torrid and temperate zones may be said to be a period of twenty-four hours, it is not true of the frigid zones. For the geography says there is daylight for six months and night for the same period at the poles.

It follows accordingly from Bishop Horsley, who tells us the Hebrew writer over and over again *defines how he will be understood* in regard to the creative days, that "the decay of light and the return of it" was day one, etc.

It appears then that *not figuratively*, but literally, physically, according to the primary geography, according to the plain meaning of the Hebrew, according even to Bishop Horsley, who was summoned to bear witness that the Church taught that the world was created in six days of twenty-four hours, the creative days were indeterminate in length, as much one year long at the poles as twenty-four hours at the equator. God's days, not man's. Half of the creative days were sunless days, therefore not measured by the sun, therefore not determinate, but indeterminate, periods of duration.

I note the words in the editorial of March 6th: "It is not sufficient to reply, as do some of our correspondents, that the term *day* has been used as a figure of speech for centuries before, and that such is the only reasonable interpretation."

Well, I am the one who called attention to the week, not of days of twenty-four hours, but a week of years commanded by God in the Law of Moses, etc. Did I use day as a figure of speech when I declared in my article, which was compressed, that since the regular succession of periods of darkness and light were days, that a week at the poles was seven years long?

It follows, not figuratively but literally, that at the poles, since a day and a year are the same thing, a Sabbath year was also a Sabbath day literally and truly.

If I have not failed, in my argument I have shown that the words, "the morning and the evening were the first day," etc., in the first chapter of Genesis, do not mean a period of twenty-four hours, but an indeterminate period, and the words thus used are literal and not figurative in meaning. And that the Bible, the Church, and God have always taught just as modern geologists have taught concerning the creative days, that they are indefinite periods of time.

It is a privilege indeed to have relieved God, His Church, and the Bible, of the shame and ignominy of the charge of deceiving or being deceived.

AUBREY F. TODRIG.

Darlington, Wis., March 6, 1909.

ALASKA AND THE MIDDLE WEST.

To the Editor of The Living Church:

I HAVE just read Bishop Williams' address at Milwaukee and your defence of him against the *Churchman's* attack. I confess to be rather on the side of Marquette. Though I do not see how we could do what we are doing in Alaska with any less amount, yet what we receive for our scattered population with an uncertain future is altogether out of proportion to what the Middle West receives. "Inheritance," I am sure, forms no small portion of the Church's problem in the dioceses of the Fifth Department. What the Church failed to do in the days of Bishop Chase was the preparation for present problems. That the Church is trying to avoid to-day in Alaska. No one of course thinks we got too much. It is only that others get too little. None will say that our dying Indians and our wandering miners and the increasing numbers of fishermen receive more ministrations than necessary. In hundreds of cases only an occasional visit can be made to them.

The year before last we received an appropriation of \$35,400 and gave \$1,545. I have not the figures for last year at hand, but I presume we received no less, though we gave a great deal less. I don't know where the Bishop of Marquette gets his \$50,000, except he adds specials, etc. I am not in the position of a critic of the work of which I have been a part for seven years now, but if there have been any imprudent gifts of money, it has been largely due to an unregulated use of "specials." I am of the opinion that all "specials" should go to the Bishop or to those financially responsible for the work of the district.

In criticising present-day Alaska, one should know the prevailing conditions, and not think simply of so many people and so much money spent on them.

The problem for the Church in this case, from monetary considerations, and perhaps for the interests of the immediate future, seems to me to be this:

75,000 people, fairly free from prejudice against the Church, in a new country, where many settlements are uncertain, and with not a very rapidly increasing population.

Of the 75,000 people there are 40,000 whites. Of the 35,000 Indians fully half are cared for by the Russian Church.

On this work the Church spends \$35,000.

VERSUS

16,000,000 people, generally prejudiced against the Church, in a well-developed country, with a permanent population and a certainty as to the future of almost every town.

On this work the Church spends \$9,000.

I do not think that any one of us here is at all ignorant of how some other Churchmen feel about our appropriation. Our only surprise is that a louder criticism has not broken out.

I am convinced that the Church is doing wisely by Alaska, but unwisely by the Middle West. We need more money at headquarters that the board may help wherever help is needed.

The Clergy House, Skaguay. THOMAS JENKINS.

LOW PROPORTION OF CHURCH ATTENDANCE.

To the Editor of The Living Church:

IN a recent issue of the *New York Evening Post* appeared an article from a correspondent, who said that he had visited ten of our churches and chapels in that city, "on fine Sunday mornings, at the principal service," and had found an aggregate attendance of "31 clergymen and 1,927 worshippers." He named each church with the number of its congregation. These churches include all those which have recently been brought conspicuously to the attention of the public, both in the secular and the religious press, because "supported wholly or in part by the Trinity corporation."

Referring to the *Living Church Annual*, I find that these ten churches and chapels register 8,953 communicants. The entire number reported as present, when visited by this correspondent, is 21½ per cent. of the communicant list. If, by "principal service," the reporter means not an early celebration, which really is the chief service of the day, but that usually held at 10:30 or 11 A. M., there must have been included in that 1,927 many children, strangers, and non-communicants. If we reckon these at one-third the entire number, which would seem to be a fair estimate, then only 15 per cent. of the communicants enrolled could have been present.

This seems incredible, but the *Churchman*, under date of March 6th, quotes the correspondent here mentioned without editorial comment, and thus seems to vouch for the accuracy of his statements. If the truth is here presented, and we have facts to deal with, the evidence of a state of spiritual stagnation deeply to be deplored seems conclusive; and it must be true, to quote the words of a western Bishop, that, in the metropolis at least, "many Churchmen do not take their religion seriously."

But I cannot believe that we have the facts. Some mistake must have been made. It cannot be that loyalty to Christ and His Church has ceased to inspire so large a part of our communicants in any locality, that only "two or three," relatively, are steadfast, while the vast majority thus dishonor their Master, and desecrate the Lord's Day, by deserting His sanctuary. I hope to see this libel upon the Church convincingly denied, if she has been traduced. But if the truth has been told, then let her be clothed in sackcloth and ashes during this Lent, and let her cry mightily unto the Lord, as did the Ninevites of old, that He may have mercy and forgive.

CURTIS CARLOS GOVE.

St. Michael's, Oakfield, N. Y., March 6, 1909.

WHO PASSETH BY?

Who passeth by, as we, with footsteps faint,
 The path pursue so long and highly prized
 By earnest souls, that well its worth surmised?
 Is this the form of sinner or of saint?
 Nay! It is one who utters no complaint,
 Who answers not when scorn'd or scandaliz'd;
 A burthen'd soul, rejected and despised,
 The Man of sorrows, and with grief acquaint!

O Holy Lord, we look upon Thy face,
 Thy perfect face, so kind to sinful men,
 So marr'd, and yet so beautiful to see:
 We look, and shudder at our own disgrace,
 Our weak resolves and selfish sighs—for when
 Were we rejected or despised like Thee?

Morrisville, Pa.

RICHARD OSBORNE.

THE TWO SIDES OF THE SHIELD.

BY ROLAND RINGWALT.

CLEAR and inexorable is the statement that one cannot enter the kingdom of heaven except he receive it as a little child; but equally plain and direct is the statement that the kingdom of heaven suffereth violence and the violent take it by force. On the surface the sacred words seem to contradict each other, yet there is a reconciliation, and when the reconciliation comes life is more humbling and yet more strenuous than ever before. Taking both passages literally, they gleam out like the gold and silver sides of the shield.

In every one of the kingdoms of earth the person who enters must enter humbly, or failure and ridicule await him. The vain child who thinks that he comes to school to display his knowledge merely exposes his ignorance; the well-mannered boy who courteously asks for information learns all that the teacher can impart. So resolute and aggressive a man as John Ericsson said that at first he could not yield his preconceived ideas of the laws of motion, but nature forced him to submit to her rule; after repeated experience he saw that he could only make a good propeller by studying the laws involved in the movements of the wings of birds and the fins of fishes. Occasionally Americans in the Philippines and Englishmen in India refuse to change their habits of living and defy the climate of their new surroundings, the result being disease or death. A trade, a language, a science, can only be learned by those who come as little children, admitting their ignorance, and seeking instruction from persons or books qualified to instruct them. "I had sailed along the coast thirty years," said a veteran seaman, "and then I took command of a fresh water vessel. For about twenty-four hours I was like a baby; everything was so new. Then I began to learn and I learned quickly."

Here and there we will meet those who yield a partial or qualified acceptance to our Lord's words. They believe that some people must receive their moral or mental kingdoms as little children, but they make a vague exception in favor of geniuses, forgetting that the greatest scientist England has known likened himself to a little child gathering pebbles on the seashore. If possible, the abler the man, the more ripe the intellect, the more vividly the truth of our Lord's saying glows before us. Mediocre or less than mediocre persons are often stubborn. A genius recalls how ignorant he once was of what he knows to-day, and hence he concedes his perfect ignorance of what he hopes to learn to-morrow. There was a time when Lord Coke knew nothing about law; when George Ticknor did not know a word of Spanish; when Asa Gray could not tell one plant from another; when Stanley had not heard of Africa. In the fifty years before Nelson's triumphs no English seaman was more daring than Hawke, and yet Hawke gave as the most important rule for an admiral "To attempt nothing without good pilots."

In one deep and holy sense the words "Ye must be born again" admit of only one fulfilment; yet every genuine mental or moral experience is like a new birth. Charles the Fifth said that to learn a new language was to acquire a new soul. The business man who, after years of commerce and nothing but commerce, gets an insight into science or literature feels as if he had entered a new world. Men who pass from courts and exchanges into fields and woods, with the glory of a summer dawn or the tenderness of a harvest moon above them, believe that God has made a new heaven and a new earth. In all the mental activity of the nineteenth century is there anything more inspiring than Robert Hall, sick, worn, tortured by pain, lying on the floor, and mastering enough Italian to read the passages of Dante in Macaulay's essay on Milton? The essay was new, and Hall meant to understand it. He could not

understand it without some knowledge of Italian, and he began to learn.

But while the new colonist feels like a child, and submits to the laws of climate, food, and environment, if he is a man he begins to take his new home by force. Trees fall before his axe, the wild beasts learn to dread his aim; in time the swamps are drained, the rivers bridged, the mountains tunneled, and the mines robbed of their treasures. War between nations is now spasmodic; but the war of the pioneer is incessant and merciless. The face of the globe has been changed by the never-ceasing strife of man with the elements. For centuries man in Holland seemed to take on his lips the words of the Almighty, and to tell the sea that its proud waves should be stayed. Our terrible four years' war was hardly over before the energies of the government were bent on driving rails across the continent. To-day there is not an old man who reads the newspapers who does not hope that he may live to hear of American ships steaming proudly through the Panama Canal. We read with deepening awe the prophet's words about swords becoming ploughshares and spears pruning hooks, because we dimly foresee vast scientific and industrial conquests, such as the prophets and kings longed for in vain. Imagine the giant armies of the world disbanded, and that force employed in road building, mining, irrigating, tunneling, and bridge building! The steamers cross the ocean, the produce wagons stream into the great cities, the subway passengers rush from street to street, because energetic man regards the earth as a kingdom to be taken by force.

Levees along the Mississippi, farms in the arid belt, and the great Siberian railroad are visible things. The war of man on the obstacles to his mental or spiritual progress does not give any "rocket's red glare" or "bombs bursting in air," yet it is a warfare in which the violent take many prizes. In a rough neighborhood there are, perhaps, half a dozen young people who are bent on learning what night schools and university extension courses can teach. Their parents have no culture and do not see why anybody else wants it; the locality is satisfied with the yellow newspaper and the vaudeville, and cannot understand why anyone desires any further mental stimulus. Lads thus reared, who learn to discard the vocabulary of the streets and to use due economy of the negative, have to struggle hard to do it. Inventors, discoverers, translators, all proceed along the same lines: they humbly accept the facts lying before them, and then strive to gain their objects by force.

All this is repeated in the spiritual victories of man. The devout soul believes what heaven has revealed, accepts the mysteries of faith, yields his own will to a Higher Power, and then begins to work out his own salvation. What some martyrs have suffered on the rack or at the stake has been told, at least partially, in books. What other martyrs have suffered from "fightings within and fears without," no one has told, that is known only to the Searcher of all hearts. However, we all know that there is nothing in the life of the soldier, the explorer, or the student that has not its parallel in the spiritual conquests of man over his own dullness, his own slothfulness, his sin that doth so easily beset him. The man who has broken the chains of alcohol or opium, the woman who has risen after the most terrible of falls, has taken a kingdom by force. All these triumphs are summarized in Holy Scripture in a few glorious words in the tribute to those who, "out of weakness were made strong." There always were those who slept in the night and those who were drunken in the night, but there were always those who cast away the works of darkness and put on the armor of light.

Every kingdom must be entered as a little child enters a new abode; but every kingdom must be taken by force. When these two passages are read, marked, learned, and inwardly digested, life gains a new interest. Our Redeemer was born as a little child, yet He was strong enough to bruise the serpent's head.

FINDING FAULT is easy; showing an example is a very different matter. A wise Frenchman put an important truth when he wrote: "Children have more need of models than of critics." Some Sunday school teachers are so sunny that they actually do not need to exhort their scholars to be cheerful and kind. Some parents exhibit the fear of God so mightily in their lives that their children learn obedience to the divine commandments by contagion, and without a word. Most of us are such poor models that we are obliged to be critics more or less; but let us constantly remember that our life is the head teacher in our little school, and our words only the under teacher.—*Selected.*

NATIONAL FOREST BILL SIGNED.

BY signing the bill for the creation of the Calaveras National Forest, California, President Roosevelt completed the legislative act which saves for all time the most famous grove of trees in the world. The people of California, particularly the 500 women of the California Club, have been working to interest the Government in this wonderful grove of big trees for more than nine years, but not until now has it been possible to arrange a plan satisfactory alike to the owner of the land and to Congress.

The Senate Bill, passed by the House of Representatives, has just been signed by the President. Everyone interested in the great natural wonders rejoices that as a means of saving the big trees, the way has been paved for a practical exchange of the timber in the groves for stumpage on other forest land owned by the Government. The first Calaveras bill was introduced in the Senate four years ago by Senator Perkins of California. Bills for the same purpose were passed in the upper house of Congress a number of times, but always failed of favorable consideration in the House until Senate Bill 1574, also introduced by Senator Perkins, was called up by Congressman S. C. Smith of California.

Robert B. Whiteside of Duluth, Minn., a prominent lumberman operating in the Lake states and on the Pacific coast, is the owner of the Calaveras big trees. After his agreement to the proposals, which are simply a practical exchange of timber for timber, the entire California delegation gave its solid and enthusiastic support to the bill. No appropriation is needed to carry out the provisions of the act.

The land to be acquired under the bill includes about 960 acres in what is known as the North Calaveras Grove in Calaveras county, and 3,040 acres in the South Grove in Tuolumne county. The North Grove contains ninety-three big trees and in the South Grove there are 1,380 of these giant sequoias. Any tree under eighteen feet in circumference, or six feet through, is not considered in the count of large trees. Besides the giant sequoias there are hundreds of sugar pines and yellow pines of astonishing proportions, ranging to the height of 275 feet and often attaining a diameter of eight to ten feet. There are also many white firs and incense cedars in the two tracts. A government study of the land was made by a field party under the direction of Fred G. Plummer, United States Forest Service, in 1906.

The Calaveras big trees are known the world over. The North Grove contains ten trees each having a diameter of twenty-five feet or over, and more than seventy having a diameter of fifteen to twenty-five feet. Most of the trees have been named, some for famous generals of the United States and others for statesmen and various states of the Union. "The Father of the Forests," now down, is estimated by Hittel, in his *Resources of California*, to have had a height of 450 feet and a diameter at the ground of more than forty feet when it was standing. "Massachusetts" contains 118,000 board feet of lumber; "Governor Stoneman" contains 108,000 board feet, and the "Mother of the Forest," burned in the terrible forest fire which licked its way into a part of the grove last summer, contains 105,000 board feet. Each of these trees named grows as much lumber as is grown ordinarily on fifteen or twenty acres of timber land. The bark runs from six inches to two feet in thickness. Among the other large named trees in the two groves are "Waterloo," "Pennsylvania," "James King," "Old Bachelor," "Pride of the Forest," "Daniel Webster," "Sir John Franklin," "Empire State," "U. S. Grant," "W. T. Sherman," "J. P. McPherson," "Abraham Lincoln," "Connecticut," "Ohio," "Grover Cleveland," "Mrs. Grover Cleveland," "Dr. Nelson," "General Custer," "Dr. J. W. Dawson," "General Hancock," "Knight of the Forest," "Two Sentinels," and "Old Dowd."

OUTDOOR LESSONS.

BY ABBY STUART MARSH.

TROPICAL trees and plants with their luxurious growth and brilliant flowers are very interesting. In Hawaii, there is not the hoarding or niggardliness of slow growth; nature does everything with a lavish hand. Small annuals, in colder climes, do not seem remarkable when they make their full growth but to perfect their flower and seed; but, in the larger growth of the tropics, this does seem a remarkable feature.

During my stay on the windward side of the Island of Oahu, I have been studying the banana tree. In growth and habit it

is exceedingly interesting. Very truly does it live but to produce its fruit; for, though the stem attains a height of from twelve to eighteen feet, as soon as one bunch of bananas ripens it is "pau" in Hawaiian parlance, finished in English. It is cut down and another tiny shoot starts from the ground to pursue the same course.

Each banana represents a single flower; and we eat the fleshy seed, pod, or ovary something as in the apple, only that the seeds have no covering as in that fruit. The large cluster of flowers is enclosed in leaf-like coverings which roll back and fall off, one by one, as a hand of the flowers is ready to open. By a hand one means two rows of flowers going half around the stem. I have often wondered what was meant, in the Oriental stores, by a "hand" of bananas; now I understand by looking at the empty stem from which we have just finished eating the delicious fruit. As soon as the fruit first begins to turn, the stem is cut and hung up to ripen. Bananas hanging in the porch to be used at will are a very good substitute for the apple of colder climes. But to return to the flowers. The first hand of flowers turns very soon into tiny green bananas, and then the next leaf-like bract rolls back and falls off and a hand of flowers comes to light till, one after another, these hands have made a large bunch of bananas.

In those that I have examined, the last flowers have not come to perfection; and there is often seen hanging a folded bunch at the extreme end of the covering.

The habits of this plant, the tall growth for the one cluster of fruit, the exact arrangement on the stem, the careful covering, are not fully understood. I still wonder at their need in a tropical climate; they speak strongly to me of the wonderful adaptation of means to end which marks all of God's works. Everything grows rapidly and many things have a short life in a tropical climate; hence the lavish use of energy in a plant's growing but for one cluster of fruit. The covering of the flower may be for a protection from the wind, the nice arrangement of parts we are used to in all plant life. And so the banana plant has preached a little sermon to me of the wonderful Mind that conceived and made all these things for our use.

"LOOKING FROM OUR CROSS TO THINE."

BY MARIE J. BOIS.

WHO among the readers of this article does not know the throbbing, painful, enervating toothache, which of two evils makes you choose the least and sends you fearful, yet resolute, to the dentist's chair? Having suffered intensely the whole of Sunday, what a relief it was to go the next morning to be treated for it! How thankful I felt for the cessation of the pain, even though the whole nervous system quivered under the touch of the instruments!

After leaving the office I had occasion to go to an art store, and there the first things which met my eyes were two newly framed "Crucifixions," one an ivory sculpture on black velvet, the other a painting. Do not think, dear reader, that I am inclined to morbidity; but was it not natural that the thoughts which came to me then were of the sufferings of our Lord? How could I help drawing a sharp contrast between His sufferings and mine? No soft velvet chair for Him, but the rough wood of the cross; no compassionate hands ready to give an anaesthetic when the suffering grew too intense, but the merciless handling of the Roman soldiers; no sympathetic voice encouraging and cheering Him, but the howling of the cruel mob, the sneers of the pitiless Scribes and Pharisees. Do you wonder that I paused before the picture and thought more deeply of what it meant to Him, of what it means to me and to us all?

The Cross, the wondrous Cross which has been lost sight of by so many who call themselves His followers! How glibly they talk of the Blood of the Lamb! Do they stop to think of the sacrifice and of what it cost Him? But let us bring the question nearer home. Do we, who are bought at such a price, remember the Cross of our Lord? Do we sometimes meditate on the holy mystery of the Atonement?

The Babe of Bethlehem; the Sufferer of Gethsemane! What depths, what heights of mercy and of love! Would we learn to fathom these depths; would we climb these heights? Let us watch and pray, listening to the cry: "Watchman, what of the night? Watchman, what of the night? The watchman said: The morning cometh and also the night; if ye will enquire, enquire ye; return, come."

Church Calendar.



- Mar. 3—Wednesday. Ember Day. Fast.
- " 5—Friday. Ember Day. Fast.
- " 6—Saturday. Ember Day. Fast.
- " 7—Second Sunday in Lent.
- " 14—Third Sunday in Lent.
- " 21—Fourth Sunday (Mid-Lent) in Lent.
- " 25—Thursday. Annunciation B. V. M.
- " 28—Fifth (Passion) Sunday in Lent.

CALENDAR OF COMING EVENTS.

- Mar. 25—Consecration of Ven. Archdeacon Sweeney as fourth Bishop of Toronto.
- April 20—Mississippi Diocesan Convention, Church of the Nativity, Greenwood.
- " 21—Louisiana Diocesan Convention, Christ Church Cathedral, New Orleans.
- " 27—Convocation of the Missionary District of Spokane.
- " 28—Eighth Dept. Missionary Council, at Spokane, Wash.
- " 29—Convocation of the Missionary District of Arizona.

Personal Mention.

THE Rev. RICHARD E. ARMSTRONG, for two years on the staff of clergy of St. Stephen's Church, Boston, has accepted a call to the rectorship of Christ Church, Quincy, Mass., which has been vacant since the resignation of the Rev. William E. Gardner to assume similar duties at St. James' Church, Cambridge. The Rev. Mr. Armstrong will take up his new work after Easter.

THE Rev. CLARENCE ERNEST BALL has resigned as rector of St. George's Church, Mount Savage, Md., after a service of more than six years.

THE Rev. Dr. GEORGE M. CHRISTIAN has accepted his election as *rector emeritus* of Grace Church, Newark, N. J., of which he was rector from 1880 to 1899. His address for the present will be Flushing, L. I.

THE Rev. LOARING CLARK, *locum tenens* at Calvary Church, Memphis, Tenn., has accepted a call to become rector of St. Paul's parish, Chattanooga, Tenn., and entered upon his duties on the Second Sunday in Lent. All communications should be addressed to The Rectory, St. Paul's Church, Chattanooga, Tenn.

THE address of the Rev. C. W. DU BOIS has been changed from Glenwood Springs, Colo., to Vancouver, Wash.

THE Rev. JOHN MILLS GILBERT has accepted a call to St. Paul's Church, Harrisburg, Pa., and will begin his work there about April 1st. He is at present assistant rector of St. Paul's, Buffalo.

THE Rev. R. MAYNARD MARSHALL, Jr., rector of the Church of Our Saviour, Rock Hill, S. C., has resigned his charge and has accepted that of St. John's chapel, Charleston, S. C., and entered upon his new duties on the Second Sunday in Lent.

THE Rev. CHARLES D. MEYER of Nashotah House will assume charge of St. Edmund's Church, Milwaukee, Wis., commencing March 14th. After his ordination as priest he is expected to become rector of the parish.

THE Rev. JAMES D. MILLER, former curate at the Chapel of the Advent, Baltimore, has moved to Valdosta, Ga., and entered upon his work as rector of Christ Church.

THE Rev. EDMUND A. NEVILLE has resigned the rectorship of St. Paul's Church, Albany, Ind. (diocese of Indianapolis), and has accepted an unanimous call from the vestry of the Church of Our Saviour, Cincinnati, Ohio. He begins his work there on April 12th.

THE Rev. DANIEL I. ODELL, rector of the Church of the Annunciation, Philadelphia, has so far recovered from a long illness that he anticipates a return to his parish duties soon after Easter.

THE Rev. JOSEPH H. SMITH, senior priest of the diocese of Newark, has returned to the diocese, and will make his home with his daughter,

Mrs. F. B. Reazor. His address will be St. Mark's Rectory, West Orange, N. J.

THE Rev. H. W. TICKNOR has resigned his work in East Carolina and has accepted charge of two missions in the diocese of Pittsburgh. His address after March 25th will be Johnsonburg, Pa.

THE Rev. GEORGE C. WADSWORTH, for the last two and a half years minister in charge of St. John's Church, Whitesboro, in the diocese of Central New York, has been called to the rectorship of Zion Church, Fulton, in the same diocese, made vacant by the removal of the Rev. A. H. GRANT to Richfield Springs, diocese of Albany.

THE Rev. W. P. WITSELL, rector of the Church of the Good Shepherd, Columbia, S. C., has accepted a call to St. Paul's Church, Meridian, Miss.

ORDINATIONS.

DEACONS.

FOND DU LAC.—On the Second Sunday in Lent, in St. Paul's Cathedral, Fond du Lac, by the Rt. Rev. Reginald Hebrg Weller, D.D., HENRY BYRON SANDBORN, Canon Sanborn preached and presented the candidate.

WESTERN MICHIGAN.—On Wednesday, March 3d, by Bishop McCormick, at St. Paul's Church, Greenville, HARVEY S. BUSH. The candidate was presented by the Rev. James A. Baynton, and the sermon was preached by the Bishop. Eight of the diocesan clergy were present, and in the evening a largely attended missionary meeting was held. Mr. Bush came into the Church over a year ago from the Congregationalists, whom he had served as a minister for several years.

PRIESTS.

ALABAMA.—On February 28th, at the Church of the Nativity, Dothan, by the Bishop of the diocese, the Rev. W. S. POYNOR. The candidate was presented by the Rev. E. E. Cobbs, rector of St. John's Church, Montgomery, and the sermon was preached by the Rev. W. N. Claybrook, rector of St. Mary's Church, Birmingham. The Rev. Mr. Poynor, in addition to the work at Dothan, of which he had been deacon in charge, has the care of missions at Geneva and Enterprise and of mission work in southeast Alabama.

FOND DU LAC.—On the Second Sunday in Lent, March 7th, in St. Stephen's Church, Menasha, by the Bishop of the diocese, the Rev. ILEWELLYN B. HASTINGS, rector of St. James' Church, Manitowoc. He was presented by the Rev. F. W. Merrill, vicar of St. Stephen's Church, Menasha, and the sermon was preached by the Rev. E. V. Shayler, rector of Grace Church, Oak Park, Ill.

HARRISBURG.—On Tuesday, March 2d (Ember day), the Rev. WILLIAM POWELL HILL, by the Bishop of the diocese. The sermon was preached by the Rev. C. G. Twombly of St. James', Lancaster. The candidate was presented by the Rev. Rollin A. Sawyer of St. Stephen's, Harrisburg. Twelve of the clergy from the vicinity were present. Mr. Hill is to remain in charge of Trinity, Steelton. This mission has recently applied to the proper authorities for a charter and will be received into union with the convention as a parish at the next meeting in May.

DIED.

CHASE.—Entered into rest on February 25, 1909, after a brief illness, at her home, 238 Washington Avenue, Brooklyn, N. Y., ADELE R. ST. FELIX, widow of Franklin CHASE.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

MEMORIALS.

THE Rev. HENRY BARKER, M.A.

In affectionate remembrance of an esteemed friend and fellow-laborer, the clergy participating in the burial offices for the Rev. HENRY BARKER, M.A., on February 26, 1909, make the following minute:

Mr. Barker was born in Huddersfield, England, in 1837, and was a practising solicitor there until his coming to this country in 1888. He was a warden of the parish church there for a number of years and was always an active Church worker.

He was ordained to the diaconate in 1892

and to the priesthood two years later; and with mature judgment and trained executive ability began his ministry where it was closed, as rector of All Saints', Rosendale, and priest in charge of St. Thomas', Rifton, N. Y.

Amid many industrial difficulties he secured the erection of the chapel at Rifton, and at Rosendale a valuable and necessary addition to the church lot and the purchase of a rectory.

He has been an effective member of the Archdeaconry of Orange, keenly interested in all its concerns, a wise counsellor, and of special service on important committees.

Of scholarly mind, he took time for study and writing, and was a faithful and able investigator. He contributed many valuable papers to the *Church Eclectic* and other papers, and was the author of *English Bible Versions*, a work which won from Hobart College the honorary degree of Master of Arts.

In the village of Rosendale he was universally beloved for his devotion to his high calling and the active interest he took in all religious and civic movements.

To his parishioners he was unflinchingly a devoted friend and pastor, combining Christian courtesy with inflexible principles, and sound judgment with broad sympathy; untiring in zeal, he faithfully ministered to their spiritual needs for seventeen years; and with affectionate forethought made provision for the continuance of his help in the years to come.

He has left behind the memory of a life made strong and fruitful by faith in his Master and His Church, and sweet by its constant thought and service of others.

"Eternal rest grant unto him, O Lord, and light perpetual shine upon him."

RETREATS.

HOLY CROSS CHURCH, NEW YORK.

A day's retreat will be given in Lent at Holy Cross Church, Avenue C. and Fourth Street, New York, on Saturday, April 3rd. Conductor, the Rev. Father Huntington, O. H. C. Apply to THE ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth Street, New York.

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.

TWO PRIESTS wanted for Associate Mission, Albany diocese. Total, for both, \$1,700 annually, with rectory. Address: RALPH BIRDSALL, Cooperstown, N. Y.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER seeking more important sphere of work, desires change. Experienced and highly qualified man, brilliant player, expert trainer and director. Recitalist and choral conductor. Graduate of London, and pupil of the late Sir John Stainer. Churchman. Good opening essential. Address: "BACH," care LIVING CHURCH, Milwaukee.

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MAN AND WIFE, communicants, now engaged in missionary work in the South, desire to make a change. Both have had experience in teaching; lady a trained nurse. Both conservative Catholics. At liberty May 1st. Address: MISSIONERS, care LIVING CHURCH, Milwaukee.

POSITION as Organist and Choirmaster in city or suburb, by young musician. Full choral services, *Missa Cantata*, Gregorian and

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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.

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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.

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CLERICAL REGISTRY.

PARISHES are now offering in various parts of the country. Stipends small, but good workers needed. Write for particulars to 136 Fifth Avenue, New York.

CHURCHES NEEDING ORGANISTS.

CHURCHES 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.

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NOTICES.

The appropriations of

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

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Full particulars from

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

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PRAYER FOR THE GENERAL CLERGY RELIEF FUND.

O Lord Jesus Christ, Thou gracious Shepherd and Bishop of our souls, we beseech Thee for Thy ministering servants, apostles, prophets, evangelists, pastors and doctors, now aged and infirm, and no longer able to work as active laborers in Thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of Thy people for their support and comfort, that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which Thy Church has established for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in Thy love shed abroad in our hearts; through

the same Jesus Christ, our most Blessed Lord and Saviour. Amen.

Offerings sent to the General Clergy Relief Fund go, without diminution, to the purposes for which they are contributed. The royalties from the Hymnal pay all expenses.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Streets,
Philadelphia,
REV. ALFRED J. P. McCLURE,
Assistant Treasurer.

APPEALS.

CHOIR VESTMENTS NEEDED.

A growing mission would receive with thanks men's or women's choir vestments—old or new. Address: THE RECTORY, Bastrop, La.

GALLAUDET MEMORIAL.

The Gallaudet Memorial Parish House to be erected as a facade to St. Ann's Church for deaf-mutes, 148th Street, west of Amsterdam Avenue, to perpetuate the life work of the late Rev. Dr. GALLAUDET. Total cost, \$30,000. In hand, \$3,000. A donation just received of \$5,000, with the pledge of an additional \$5,000 if within the year 1909 the balance of \$17,000 can be raised. Friends are earnestly asked to contribute. Mr. OGDEN D. BUDD, Treasurer, 68 Broad Street, New York.

NEEDS IN THE DISTRICT OF IDAHO.

St. Luke's Hospital, Boise, started six years ago, is a Church institution. It has taken care of 3,200 people. It needs endowed beds, one for St. Margaret's School, one for our workers, one for the old and the poor. These will cost \$5,000 each, but small gifts are also needed for surgical instruments, furnishings, etc.

St. Margaret's School for Girls, Boise, needs a chapel and more class rooms. It is doing a great work among young girls. A site is offered for a similar Church school for boys, but the Bishop feels it unwise to undertake it without a large gift for its establishment without debt.

The work of the Church is progressing well in this new country, but the Bishop needs generous help if the work is to go on with vigor.

Kindly send gifts, large or small, to BISHOP FUNSTEN, Boise, Idaho.

INFORMATION AND PURCHASING BUREAU.

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

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

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

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

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Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
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Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

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

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Wm. Ballantyne & Sons, 428 7th St., N. W.
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LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

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E. T. Jett Book & News Co., 806 Olive St.
 Phil. Roeder, 616 Locust St
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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.

EVENING PRAYER LEAFLETS.

Our very popular Easter Service Leaflets for Sunday Schools has a new one added this year (No. 89 of our Evening Prayer Leaflets). We now make seven different Leaflets, differing however only in the carols, as the entire service (choral), is from the Prayer Book. These are numbers 61, 63, 71, 81, 85, 87 and 89. Sample copies sent on application. Address

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- No. 10301—Hymnal to match Prayer Book No. 301, \$26.00 per hundred.
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THE YOUNG CHURCHMAN CO.,
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BOOKS RECEIVED.

[Books noted in this column may always be obtained from The Young Churchman Co., Milwaukee, Wis. Mention date of entry in sending orders.]

THE GERMAN LITERARY BOARD. Burlington, Iowa.

The Story of Christ's Passion. Told and Explained by the Rev. E. E. Ortlepp, D.D. In Three Parts. Part Three.

BROADWAY PUBLISHING CO. New York.

A Practical System in Folding, Cutting, and Modelling, etc. By A. Louise Woodford.

THE MACMILLAN CO. New York.

The Second Year of Sunday School Lessons for Young Children. A Manual for Teachers and Parents. Presenting a series of Lessons Selected, Arranged, and Adapted for the Use of Young Children. By Florence U. Palmer. Price, \$1.25 net.

MOFFAT, YARD & CO. New York.

School Sermons. By Henry Augustus Colt, D.D., LL.D., Late Rector of St. Paul's School, Concord, N. H. Price, \$1.25 net.

A. R. MOWBRAY & CO. (Ltd.). London.

Bible Readings With Comments. By Ethel Romanes, author of *The Life and Letters of George John Romanes*, etc.

PAMPHLETS.

Saint Luke's Church Chronicle, East Hampton, N. Y. Price 50 cents per year.

The Teaching of the Divine Liturgy. The Best Answer to the Question, "How Shall I Prepare my Candidate for Confirmation?" Notes and Suggestions. By the Rev. C. Morton Sills, D.D., rector of Trinity Church, Geneva, N. Y.

The Responsibility of Churchwomen: Newark Church Papers, Number Three. By the Bishop of the Diocese. An Address by the Bishop of Newark, Rt. Rev. Edwin S. Lines, D.D., on a Quiet Day, in St. Paul's Church, Newark, November 12th, 1906, repeated with additions in Trinity Church, Newark, December 11, 1908. (The Tuttle, Morehouse & Taylor Press, New Haven, Conn.)

Nature and Human Nature. Three Sermons Preached during the month of January, 1909, in Grace Church, New York. By the Rector, William Reed Huntington, D.D.

The Virgin Birth of Our Lord. By Charles Augustus Briggs, D.D., D.Litt., Graduate Professor of Theological Encyclopaedia and Symbolics, Union Theological Seminary, New York. With an Introduction by Wilford L. Robbins, D.D., LL.D., Dean, General Theological Seminary, New York. (Thomas Whittaker, Inc., New York, N. Y.) Price, 25 cents.

Pain and Suffering. Their Place in the World. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. (The Young Churchman Co., Milwaukee.) Price, 10 cents.

Catalogue of Berkeley Divinity School, Middletown, Conn. February, 1909. With the Roll of the Alumni.

YEAR BOOKS.

Year Book and Clergy List of the Church of England in the Dominion of Canada. 1909. Price, 25 cents. (Joseph P. Clougher, Publisher, Toronto.)

Year Book of St. Mark's Church, New York. Advent, 1907—Advent, 1908.

THE CHURCH AT WORK

PAROCHIAL MISSION AT RICHMOND, VA.

AT ST. ANDREW'S CHURCH, Richmond, Va., a parochial mission was held during the last week in February in order that Church instruction and devotion might be promoted. The weather unfortunately was very bad, but in spite of that handicap the congregations were good. The mission closed on the First Sunday in Lent, when the Bishop confirmed a class of 131, including 12 deaf-mutes presented by their special missionary, the Rev. O. J. Whildin.

This mission was entirely in line with the suggestion made in THE LIVING CHURCH that the Chapman evangelical revival in Richmond, in which a number of our parishes participated, should be followed up by a Churchly mission, so that if in fact outsiders had been attracted to the Church through these meetings, they might be educated in the ways of the Church.

CANON NINETEEN ADDRESSES ON LINCOLN ANNIVERSARY.

THE LINCOLN CENTENARY was observed at Rahway, N. J., by an official celebration at old St. Paul's Church, at which the veterans of the local G. A. R. post were in attendance in a body. The service was entirely a special one adapted to the occasion. After invocation, offered by the Rev. Charles L. Cooder, D.D., rector of St. Paul's, the Mayor of the city made an address and the chairman of the evening took his place. Music was rendered by a symphony orchestra and addresses were given on the life and character of Lincoln by local Methodist and Presbyterian ministers, the for-

mer a Civil War veteran. Other speakers read the Gettysburg address and other appropriate selections, and the chairman closed with a tribute to the "Boys in Blue."

In connection with such a function as this, in which no semblance of a Church service is held nor a sermon delivered, the only question at issue is that of using a consecrated Church building for a solemn memorial not distinctly of a religious character; upon the propriety of which THE LIVING CHURCH expresses no opinion.

CANADIAN ARCHDEACON AT MINNESOTA REVIVAL.

AMONG the speakers at revival meetings held recently at Lancaster, Minn., under the auspices of a sect claiming the Pentecostal gift of tongues, is said to have been the Ven. Archdeacon Robert Phair of the diocese of Rupert's Land, Manitoba, Canada, the diocesan secretary for the C. M. S. of England.

DR. RILEY RETIRES FROM RECTORSHIP.

THE REV. THEODORE M. RILEY, D.D., has retired from the rectorship of Christ Church, Hudson, N. Y., and has unanimously been created *rector emeritus* by the vestry. Dr. Riley's health within the past year has been very much broken and he felt unable to continue his work. A local paper well says of him: "Dr. Riley is a scholar and a student; his presence in a community is an uplift, as he stands for righteousness and pure living, good citizenship, and a love of those things that are mentally and morally desirable. The

more men of this calibre Hudson can lay claim to, the better for Hudson."

To succeed him as rector, the vestry has called the Rev. Charles Lawrence Adams, now rector of St. Philip's Church, Easthampton, in the diocese of Western Massachusetts. Mr. Adams is the son of a prominent physician of Pittsfield, Mass., and is a graduate of Harvard University and of the General Theological Seminary. His wife is a daughter of Gen. Greeley.

COMMUNION SERVICES STOLEN FROM OKLAHOMA CATHEDRAL.

THE SACRISTY of St. Paul's Cathedral, Oklahoma City, was entered Shrove Tuesday night and the solid silver Communion service stolen, together with a private solid silver Communion set belonging to the Very Rev. Dr. Davidson, the Dean. The thieves entered through the basement. The Roman Catholic church was robbed of about \$400 of silver and gold vessels the same night. No clew has been obtained as to the identity of the burglars.

ONEIDA INDIANS THANK BISHOP GRAFTON.

THE Bishop of Fond du Lac has received the following letter, written spontaneously of their own initiative by the Indians to whom his Oneida letter had been written:

"To the Rt. Rev. Father in God, C. C. Grafton:

"We, the members of the Oneida Church, desire to acknowledge in a few words the great and wonderful lesson which the good God has inspired you to teach us; we also

desire to thank you and Him most sincerely for undertaking this great goodness towards us, your loving people of Oneida. We know that it is the great love you feel towards us that led you to write this wonderful letter to us; the words I am sure were most gratefully received, they were words most needed by your people here, words so lasting and full of meaning to us.

"It seems impossible for us to find words to express the warm feeling in our hearts for the great goodness you have done for us, and we earnestly hope that we will all take heed the great and good lesson you have so kindly set before us. We remain ever your children in the Lord.

J. Q. ADAMS, *Senior Warden*,
SIMEON HILL, *Junior Warden*.
BRIGMAN CORNELIUS, *Clerk*,
NICHOLAS ELM,
THOMAS CORNELIUS,
SAMPSON J. CORNELIUS,
HENRY F. SMITH.

"Oneida, Wis."

FREE BIBLES FOR SUNDAY SCHOOLS.

DURING the current year, through the medium of Messrs. George W. Jacobs & Co., 1216 Walnut Street, Philadelphia, Mr. George C. Thomas will furnish to such Sunday schools of the Church in the United States as may be without the means of purchasing same, Bibles to the number of ten thousand, absolutely free.

Every application must state that they are actually needed, and that the school is unable to procure the same itself, and this must be endorsed by the Bishop of the diocese or Missionary district. The object in doing this is to aid in the handling and reading of the Holy Scriptures, under the conviction that the publishing upon the leaflets of such portions of Scripture as may be selected for the lessons tends to interfere with the use of the Bible itself by the scholars.

DEPOSED PRIEST ADJUDGED INSANE.

DR. F. E. J. LLOYD, who was a priest of the Church in the diocese of Pittsburgh, and who, two or three years ago, abandoned his orders and entered the Roman communion, was last week adjudged insane by a Chicago court upon the petition of his wife and physician. He is committed to the custody of his wife.

DEATH OF ARMENIAN ARCHBISHOP

THE Most Rev. Dr. Abahoonny, who only a few months ago assumed charge of the Armenians in this country, returned to Turkey some time ago in very poor health. While in Constantinople he was stricken with apoplexy and expired. Consequently the Armenians in America are again without a head. It seems unlikely that any attempt will be made to fill the vacant Bishopric, as it is very difficult to find a suitable man willing to take up the work in this country, and also because the Armenians are in large numbers returning to their fatherland on account of the freedom they now enjoy under the new Turkish constitution.

CHURCH FOR FLORENCE, ITALY.

IN THE COURSE of his visit to American Churches in Europe, Bishop Jaggar spent Ash Wednesday in Florence and preached at the morning service. According to a cablegram to the New York *Herald*, he concluded his sermon with an appeal for \$10,000 to complete the new church building, which he hopes to consecrate a year from Easter, if it can be completed free from debt. The Bishop charged the congregation to do this for two reasons—that American churches abroad serve as links with the home country and as comforts to the traveller, and that they stand

in Europe for the American idea, that of voluntary church buildings built by the people unaided by endowment or the government.

PRACTICAL HELP FOR THE POOR.

A WEALTHY Churchwoman of Philadelphia has donated a large tract of ground near Norristown, Montgomery county, to the Rev. E. M. Frank, rector of the Church of the Advent, Fifth Street, Philadelphia, for use in his work among the poorer classes. It is purposed dividing the tract up into small farms, the products of these farms to be purchased by the cooperative association which has been established in connection with the institutional work at the Advent.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

THE ACCOMPANYING illustration shows the new and handsome screen lately erected in St. Alban's Church, Superior, Wis. (the Rev. M. W. Ross, rector).



INTERIOR VIEW, SHOWING NEW ROOD SCREEN, OF ST. ALBAN'S CHURCH, SUPERIOR, WIS.

ABOUT \$27,000 has already been pledged towards the building of a new church for St. Andrew's parish, Fort Worth, Texas. The gift of a \$10,000 set of chimes has been made, and an active campaign is now in progress toward raising a sum of money sufficient to erect an edifice that will be a credit to the parish and the city. It is hoped that ground may be broken soon after Easter Day.

THE CHURCHMEN of Okmulgee, Okla., are endeavoring to procure a church home of their own, and negotiations are now in progress looking toward the purchase of an edifice occupied by the Methodists, built of stone and measuring 75x35 feet, which has a seating capacity of 350. The price is \$3,000.

THE CONTRACT has been given to build a club house for boys in Blossburg, Pa. The building is to be of wood, 20x40 feet in size. It is to be completed ready for inspection and approval on April 15th.

PROJECTS for new rectories at St. John's, West Hoboken, and St. John's, Bayonne, diocese of Newark, are under way with good hope of their accomplishment.

RECENT GIFTS, MEMORIALS, AND BEQUESTS.

TWO FINE candelabra were put in place and dedicated on the evening of the First Sunday in Lent at St. Andrew's Church,

Manitou, Colo. They were the gift of Dr. and Mrs. A. W. Bell of Pendell Court, Bletchingley, England. Dr. and Mrs. Bell have been benefactors of St. Andrew's for a number of years, and many beautiful gifts in the church speak of their interest. The candelabra are of silver, gilt; each is about 2½ feet high, having a triangular base whose sides are richly decorated with medallions overshadowed by cherubs, over the base is an orb upon which stands the figure of an angel supporting the branches for the vesper lights. The altar of St. Andrew's is of white marble, a gift of the Nichols family, and its beauty and dignity are greatly enhanced by its new adornment. The rector is the Rev. Edwin Johnson.

A TABLET bearing the following inscription was recently blessed in St. Luke's Church, Mechanicville, N. Y., by the rector: "This Church is perpetually insured by a fund given in loving memory of the Tallmadge family, 1909." The amount to be given is \$2,000, part of which is already on deposit

in the Albany Savings Bank, and when completed it will be turned over to the Board of Missions of the diocese, the interest to pay for the insurance on the church. Mrs. Gertrude Tallmadge Keefer is the generous giver of this fund, and a codicil has been added to her will so that should she die before the completion of the fund, it will be made up by her estate to the full \$2,000. In the meantime Mrs. Keefer is caring for the insurance on the church.

ST. PETER'S PARISH, Cambridge, Mass., is trying to pay off its debt, and by way of encouraging the members in their worthy attempt Bishop Lawrence has offered to give the sum of \$2,000, provided the parish will raise the other \$2,000, which it is now endeavoring to do. This offer of the Bishop is in pursuance of an announced decision of his on completing his fifteenth year as head of the diocese, which in effect was that in order that small, struggling parishes should free themselves from the burden of debt he would donate a certain sum provided they would raise a similar sum.

THE Church of the Nativity, Dothan, Ala., was organized by the Rev. W. N. Claybrook while he was the general missionary of the diocese, and is one of the many results of his work while in that field. The building seats about two hundred, and is almost completely furnished. On February 28th a hand-

some brass altar cross was presented by Mrs. E. A. Lester of Punta Gorda, British Honduras, in memory of Miss Sallie Clifton Poyner. Gifts have also been made of lectern Bible, Litany desk, and baptismal font.

THE Church of Our Saviour in Longwood, which is a part of the town of Brookline, Mass., and of which the Rev. Reginald H. Howe, D.D., is rector, has come into possession of the sum of \$5,000 through the death of Sarah A. Whittemore, a member of the parish, who long resided in the town. The Association for the Work of Mercy, one of the diocesan charities, also is remembered by the testatrix for a similar amount.

A GIFT of money has been received by St. Peter's parish, Hebron, Conn. (the Rev. John H. Fitzgerald, rector), from the heirs of the late Miss Almira Overton of Portland. It was her purpose to provide for this in her will, but failing to do so, her intention has been carried out by her family.

THE Church of the Epiphany, Louisville, Ky., has been the recipient of two handsome memorials recently: a pair of brass vases for the altar, given by Mrs. Lum Simons in memory of her mother, Maria S. Rose, and a hand-carved Litany desk from Mr. Charles Minott in memory of his mother, Mary Crosby Minott.

BY A BEQUEST of Mrs. Caroline Richmond, the Church of the Annunciation, Philadelphia, will later receive the gift of \$2,000 as a repair fund for special memorial windows placed in the church by Mrs. Richmond.

DEAF CANDIDATE FOR ORDERS.

PROF. BREWSTER R. ALLABOUGH, M.A., for a number of years on the teaching staff of the Western Pennsylvania School for Deaf-Mute Children, has been admitted as a candidate for in the diocese of Pittsburgh. For a long time he has been lay reader under the Rev. Austin W. Mann at St. Margaret's mission, which for more than thirty years has had its home in Trinity parish, Pittsburgh. He is deaf, but retains the speech he learned before his hearing was destroyed by some malignant fever. In other words, he is deaf but not mute. He is a graduate of Gallaudet College for the Deaf at Washington. He has been several times elected president of "The Pennsylvania Association for the Advancement of the Deaf."

COMITY OF ACTION ON DIVORCES.

AT A RECENT meeting of the Winsted-Torrington (Conn.) Ministers' Association the question of the re-marriage of divorced persons was discussed. The following resolution was offered by one of the members, a Congregational minister:

"Resolved, as the sense of this meeting, That such comity of relations should exist between the churches with reference to divorced persons seeking to be re-married that whenever any clergyman has good reason to believe that one or both persons have been divorced contrary to the canon, rules, or ordinances of the church to which they belong, he should refuse to marry them."

Owing to the limited time for consideration a committee was appointed, of which the rector of St. James', Winsted, is a member, to take up the question and report at a subsequent meeting.

OPERATION ON BISHOP WHITAKER'S EYES.

A PRELIMINARY operation was performed upon the eyes of Bishop Whitaker by Dr. Charles Turnbull in the German Hospital last week. It was thoroughly successful and within two weeks a second operation will be performed for the removal of the cataracts that have threatened to destroy the Bishop's sight. Owing to the condition of his heart

and his advanced age—he will be 79 years old on May 10th—the Bishop was not given an anaesthetic, and although the operation was quite painful he manifested admirable fortitude and courage. The physician is confident of the success of the operations and that his sight will be fully restored.

RECTOR FOR THIRTY-SEVEN YEARS

THE REV. JOHN A. GOODFELLOW celebrated on the Second Sunday in Lent the thirty-seventh anniversary of his rectorship at the Church of the Good Shepherd, Kensington, Philadelphia. He preached a special sermon at the night service. His official acts for the past year have been: baptisms, 40; presented for Confirmation, 22; marriages, 12; burials, 37; present number of communicants, about 400; total receipts for the past year, \$5,229. During his thirty-seven years' rectorship there have been 2,036 baptisms, 972 confirmed, 734 marriages, and 1,500 burials. The property of the parish is valued at \$61,000, and there are endowment funds amounting to \$9,250. The Rev. Mr. Goodfellow took charge of the work with a small number of people and very little encouragement, and has been its only rector. The father of the Rev. Dr. Christian, who lately resigned as rector of the Church of St. Mary the Virgin, New York, was one of the founders of the parish. Rev. Dr. Christian, Rev. Edgar Cope, rector of St. Simeon's, Philadelphia, and Rev. Wm. Reese Scott, rector of Christ Church, Media, are all sons of this parish. Another, Harry Osborne Jones, Jr., is preparing for the sacred ministry at Nashotah House.

DEATHS AMONG THE LAITY.

WILLIAM MADISON COLE, late president of the Brooklyn Life Insurance Co., died at Sney Hospital on Saturday morning, March 6th, after a long illness. He was born in New York City, February 20, 1839; was graduated from the College of the City of New York and received the degree of M.A. Enlisting in the Seventy-first Regiment, N. Y. V., he served in the Civil War and received a lieutenant's commission. Mr. Cole was connected with the insurance company for thirty-five years; for a quarter of a century he was its president. In the educational and other affairs of the old city of Brooklyn, Mr. Cole was a hard worker on many boards and commissions; beside being a member of the New York Chamber of Commerce, the Sons of the Revolution, and the St. Nicholas Society. The funeral was held in the Church of the Messiah, Greene and Clermont Avenues, on Monday afternoon, March 8th. The interment was private.

ON THURSDAY, February 25th, at her residence at 238 Washington Avenue, Brooklyn, where she had made her home for thirty years, there died Laura Adele Renaud de St. Felix, the widow of Franklin Chase, after an illness of two weeks. Funeral services were held on Saturday, February 27th, in St. Mary's Church, of which she had long been a member; the rector, the Rev. Dr. James Clarence Jones, officiating. The interment was in Greenwood cemetery. Franklin Chase, who died about sixteen years ago, was for forty-five years United States Consul at the City of Mexico. Mrs. Chase was born on Columbia Heights, October 12, 1830, and was the daughter of John Renaud St. Felix and Anna Maria Maltby. Her father was the son of the Marquis Cyprien Renaud de St. Felix, and her mother was the niece of Bishop Maltby of Durham, England.

ST. SIMEON'S PARISH, Philadelphia, lost one of its most faithful members and workers in the sudden death on Tuesday, February 16th, of Mrs. E. M. Davis. Although in her 76th year of age, Mrs. Davis was most active and interested in all pertaining to the Church

of her parish and diocese, having met with and instructed her Bible class of fifty-five adult women but two days previous to her death. The burial office was beautifully rendered at St. Simeon's on Friday afternoon, February 19th, the following clergy officiating: the Rev. Walter C. Pugh, curate at St. Simeon's; Rev. John W. Williams, rector of All Saints', Atlantic City, and the Rev. G. J. Walenta, a former curate at St. Simeon's. A congregation which filled the large church attested to the esteem and affection in which Mrs. Davis was held.

MRS. ANNA STEVENS, widow of the Rt. Rev. Wm. Bacon Stevens, D.D., fourth Bishop of the diocese of Pennsylvania, died on Tuesday night, March 2d, at her residence, 2205 Walnut Street, Philadelphia. Mrs. Stevens was 72 years of age and had been ill for the past three months, and in former years took a most active interest in the Church work of the city and diocese. She was the daughter of the late Judge J. N. Conyngham of Wilkes-barre, and was Bishop Stevens' second wife. The burial office was rendered at Holy Trinity Church, Nineteenth and Walnut Streets, on Friday, March 5th, at 2 P. M., the rector, the Rev. Dr. Tomkins, officiating, interment being in the churchyard of St. James the Less, Falls of Schuylkill.

WILLIAM MACKEY, who had been active in business in Brooklyn, N. Y., since 1842, died Monday, March 1st, at his home, 99 St. James Place, after a few days of illness. His death was the result of general debility and old age. Mr. Mackey was born on Christmas Day, 1823. He was a well-preserved man till the last, but for a slight affection of the sight, which did not seriously discommode him. Mr. Mackey belonged to the Society of Old Brooklynites, and attended the Church of the Redeemer. The funeral services were held Thursday and the Rev. T. J. Lacey, rector of the Church of the Redeemer, officiated.

FRANKLIN ALLEN, secretary to the Hon. Seth Low during his term as mayor of Brooklyn, died Saturday, February 27th, at Ormond, Fla., where he had been for some time because of ill health. Mr. Allen was a grandson of Commodore Cornelius Vanderbilt; his wife's family, the Millers, were active in the founding of the city of Buffalo. Mr. Allen was graduated from Williams College, 1857. The body was taken to Brooklyn and the funeral services were held in Grace Church on the Heights (of which he was a member) on Tuesday, March 2d; the interment was made in Buffalo on Wednesday.

MRS. SARAH M. G. ROBINSON, wife of Vice-President Henry S. Robinson of the Connecticut Mutual Life Insurance Company, died recently at her home in Hartford, Conn. She was a daughter of the Rev. Francis Goodwin, D.D., and a sister of the Rev. James Goodwin.

CHURCH FIRES AT BOSTON AND PHILADELPHIA.

AT THE morning service on a recent Sunday morning the worshippers at St. John's Church, Roxbury, Boston, Mass., were much alarmed when some of the fabrics about the altar became ignited from a lighted taper. The blaze was working its way up into the chancel when the rector, the Rev. Frederic W. Fitts, and some of the choristers rushed up and pulled down the hangings. Some excited person rang in an alarm, bringing several pieces of fire apparatus, but their services were not needed, as the blaze was extinguished before they arrived.

HISTORIC old St. Paul's Church in Tremont Street, Boston, had a narrow escape from fire on the night of February 27th. Alongside the edifice a new business block is

in process of erection, and on the land there was a workman's shanty erected for temporary uses. This caught fire, and before the firemen realized what was happening the fire had got into the robing room of St. Paul's Church. Some property in the room was destroyed, including the vestments of the choristers, so that on the following morning the singers appeared in their stalls in civilians' dress. Barring a slight odor of smoke there was no indication in the body of the church that anything had happened. None of the services of the following week were in any way interfered with.

AN OVER-HEATED furnace in the cellar of the chapel of St. Luke and the Epiphany, Philadelphia, caused a fire on Tuesday afternoon, March 2d, which resulted in a loss and damage to the extent of about \$10,000. But for the prompt arrival of the firemen, three of whom were overcome during the progress of the fire, the whole building would have been destroyed. The Rev. D. M. Steele is the rector of the parish and the Rev. Philip J. Steinmetz vicar and in charge of the chapel. The loss is covered by insurance.

SUNDAY SCHOOL WORK.

ONE OF THE most remarkable and largest classes ever held in the diocese of Western Massachusetts for the training of Sunday school teachers is now being conducted for six weeks by Mrs. William Walter Smith, the wife of the secretary of the New York Sunday School Commission. It numbers over 100 teachers in weekly attendance. The class is conducted on Friday evenings. The subjects considered are "How to Plan the Lesson," "How to Keep Order," "How to Hold Attention and Interest," "How to Question and Illustrate," "How to Train the Memory, Habits, and Will," "Grading, Lesson Systems, and the Curriculum in Relation to Child-Nature and Psychology."

THE ADVENT offerings of the Sunday schools of the diocese of California are asked by the Bishop for a fund to provide for the salary of a field secretary for schools. This winter was the first time these offerings could be so devoted, and the result is very satisfactory for a beginning. There are 84 Sunday schools in this diocese reporting 5,666 children. Of these 65 schools reporting 5,233 children have made returns for this fund. The total raised is \$730.43, being an average of \$11.07 for each school. Of course the largest amount of money was given in the Convocation of San Francisco as well as the largest average for each school. But the highest average for each child was in the Convocation of San Jose; while the Convocation of the San Joaquin showed the largest proportion of Sunday schools interested.

ONE OF THE best Sunday schools in the diocese of Western Michigan at the present time is St. Mark's, Coldwater, where the parishioners have united with the rector in making a house-to-house visitation among the homes where the children do not attend any Sunday school. In this way the enrollment has been brought up to 140 and an enthusiastic spirit prevails among the scholars.—THE Sunday school of Emmanuel Church, Hastings, has already doubled in size under the direction of the new rector, the Rev. Walter J. Lockton. He has introduced the graded system of the New York Sunday School Commission, and cards are being sent to the parents at stated times, informing them of the records of the children.

THE REV. DR. W. W. SMITH has been meeting with the Sunday schools of several of the New York churches recently. On February 14th he preached to the morning congregation and addressed the Sunday school of St. Stephen's, Tottenville; on February 21st he met the Sunday school of All Angels, Manhattan, New York, and on February 28th

he preached at the morning service and addressed the Sunday school of All Saints', Harrison.

THE FIRST number of *The Sunday School Circular*, for "the Inspiration of the Sunday Schools of the Diocese of Ohio," has been issued under the auspices of the Sunday School Commission of that diocese, with the Rev. Charles Frederick Walker as editor. It bids fair, as its avowed purpose suggests, to arouse inspiration in Sunday school work.

CATHEDRAL PLANS FOR MASSACHUSETTS.

NOTHING will be done toward pushing the plans for the Massachusetts Cathedral until after the next Diocesan Convention in May, as not until then can the Cathedral Chapter be fully organized. There are two propositions which eventually will be considered. One is whether it is wise to establish first a pro-cathedral, which would mean the taking of some established parish, such as the Church of the Messiah in Gainsboro Street, Boston, which has been offered for the purpose; or to purchase a plot of land at some point which would be determined to be a good strategic center, and there erect a portion of a Cathedral plant, which might start with a diocesan house to be used as a missionary headquarters with the expectation that ultimately the finished Cathedral might rise on the site. The property left by Miss Mary Sophia Walker now amounts to \$1,000,000, and this property is being cared for by the Massachusetts Hospital Life Insurance Co., which is really a trust company, several of whose officers are Churchmen. However very much more money will have to be in sight before anything of a definite character can be attempted.

WILL ACCEPT THE INVITATION.

A MEETING of representative members of the Brotherhood of St. Andrew, prominent Churchmen and citizens of Rhode Island, was held on February 27th at the residence of Bishop McVickar to discuss the invitation extended to Providence by the National Council of the Brotherhood of St. Andrew to hold its next annual convention in Providence. The feeling was unanimously in favor of the movement and assurances were given that sufficient funds would be forthcoming to meet the necessary expenses. A special meeting of the Rhode Island Assembly will be called very shortly to appoint committees and arrange details. It is felt that the Brotherhood, the Church, and the city will be greatly benefited.

ACTIVITIES OF THE WOMAN'S AUXILIARY.

AN ALL-DAY institute for women Church workers was held on Thursday, February 25th, at the Church House, Philadelphia. Members of the Pennsylvania Branch of the Woman's Auxiliary, the Junior Auxiliary, the Missionary Bible class, and the Mission Study class alumnae cooperated in holding the meeting, which was largely attended at all the sessions, the first of which was a celebration of the Holy Communion at 9 A. M. The object of the gathering was for a better understanding and the study of missions and everything pertaining thereto.

THE REV. D. TRUMBULL HUNTINGTON of Ichang, China, addressed the Newark Diocesan Branch of the Woman's Auxiliary in Trinity chapel, Newark, on Wednesday morning, March 3d. The speaker has charge of the Trade School which is supported by the Board of Missions. It has been in existence for two years, and is equipped with carpenter, tailor, and shoe shops and a garden and kitchen. Bishop Lines attended the meeting and distributed Bible readings for Lent.

THE PROVIDENCE, R. I., Woman's Auxiliary held its regular meeting March 4th at St. John's Church. An address of welcome was made by the rector, the Rev. Lester Bradner, Jr., Ph.D. Addresses were made by the Rev. Malcolm Taylor of Asheville, N. C., and the Rev. Henry St. George Tucker of Japan, who made an earnest appeal for funds to enlarge St. Paul's College in Tokio.

THE BISHOP of Porto Rico and the Rev. John W. Chapman of Alaska addressed the members of the Philadelphia Woman's Auxiliary at their monthly meeting held in the Church House on Monday, March 8th.

PASSING OF ANOTHER OLD PHILADELPHIA CHURCH.

NEGOTIATIONS are about completed whereby Grace Church, Twelfth and Cherry Streets, Philadelphia (the Rev. H. Richard Harris, D.D., rector), is to be sold to the Reading Railroad Co. for \$150,000. The property has a frontage of 100 feet on Twelfth Street and 150 on Cherry Street, and is completely surrounded and hemmed in on all sides by business and commercial interests, which for some time has caused a serious depletion of the congregation. In the days of a famous former rector, the late Rev. Dr. Wm. Sudards, who was rector for upwards of fifty years, a large and flourishing congregation filled the church, which seats about 1,500, and in the fifty or more vaults in the churchyard are the remains of many of Philadelphia's most prominent men of the period from 1840 to 1870. The parish at present has endowment funds amounting to about \$100,000, which with the price of the sale would give it about a quarter of a million of dollars, and will enable it to secure another location and build a magnificent modern structure. It may possibly be decided to enlarge the chapel in West Philadelphia at Forty-first Street and Grand Avenue, where the Rev. Wm. J. Cox is the vicar. Three other churches of our communion have lately sold their places of worship, namely, Trinity, Catherine Street; All Saints', Twelfth Street, and St. Jude's, Franklin Street. On the other hand, old St. Paul's on Third Street below Walnut, whose one time large congregation is now peacefully resting in the spacious and well-kept graveyard surrounding the ancient edifice, is kept open daily and the offices and sacraments ministered to the stranger, the poor, and any who desire to come by the Rev. Dr. Duhring and his assistants of the City Mission.

EXCELLENT RESULTS AT GREENVILLE, S. C.

QUINQUAGESIMA SUNDAY marked the ninth anniversary of the Rev. Alexander R. Mitchell as rector of Christ Church, Greenville, S. C. Since going to Greenville, Mr. Mitchell has accomplished a big work. Nine years ago Christ Church was the only Episcopal church in the city. To-day two flourishing missions (St. Andrew's and St. James') add to the strength of the Church and stand as monuments to the efforts and zeal of the rector. St. Andrew's is now an organized mission and has a property valued at \$8,000; the church is a handsome brick one, with no debt upon it, and will be consecrated by Bishop Guerry on the Second Sunday after Easter. St. James' congregation has a neat wooden structure, which Mr. Mitchell bought from the Baptist denomination. Other marked improvement during the last nine years are a new rectory and many handsome memorials in the church and Sunday school chapel. During his sermon on his anniversary Mr. Mitchell spoke of the needs of a parish house where the social side of the Church work could be carried on more effectively.

MID-WINTER MEETING, NATIONAL COUNCIL, B. S. A.

THE MID-WINTER meeting of the National Council of the Brotherhood of St. Andrew was held at the Church House, Philadelphia, on Friday, March 5th. The reports from all sections shows a steady increase in the membership of the organization. Mr. George Wharton Pepper of St. Mark's parish, Philadelphia; H. M. Hemingway of Watertown, Conn., and H. R. Braden of San Francisco were elected members of the General Council.

DEATH OF THE REV. THOMAS E. PATTISON.

THE REV. THOMAS E. PATTISON, assistant minister at Emmanuel Church, Baltimore, for eighteen years, died in Atlantic City on Wednesday, March 3rd. The body was taken to Baltimore the following Saturday afternoon and funeral services held in Emmanuel Church at 4 o'clock, the officiating clergymen being the Rev. Dr. J. Houston Eccleston, rector of the church; the Rev. Arthur B. Kinsolving, D.D., rector of old St. Paul's, Baltimore; the Rev. Douglass Hooff of St. Andrew's; the Rev. H. E. Cotton, assistant at Emmanuel; and the Rev. Arthur C. Powell, D.D., of Grace Church. The vestry of Emmanuel Church were the pall-bearers. Immediately after the service the remains were taken to Woburn, Mass., where the interment took place on Sunday, March 7th.

Mr. Pattison was a graduate of Trinity College, Hartford, Conn., and was ordered deacon in 1858 by Bishop Upfold and priest the following year by Bishop Williams. He served at Norwalk and Milford, Conn., from 1858 to 1868, and then at Emmanuel Church, Boston, Mass., and Grace Church, Syracuse, N. Y., becoming assistant at Emmanuel Church, Baltimore, in 1890.

PASTORAL STAFF PRESENTED TO THE BISHOP OF LOS ANGELES.

ON TUESDAY evening, March 2nd, at a service in the Pro-Cathedral of Los Angeles, in which all the parishes within the city united, Bishop Johnson used for the first time a pastoral staff. It was carried before him in the procession by his chaplain, the Rev. Henderson Judd, who held it until the processional hymn was ended. The Bishop then, taking it from him, laid it solemnly upon the altar, and with two brief prayers dedicated it as a symbol of the relations existing between a Bishop and his flock. The service then proceeded.

The staff was presented by Mrs. John White Dwight, as a memorial of her husband, who, after many years spent in Chicago, made his home about two years ago in Pasadena, Cal. It was designed and made by Barkentin & Krall of London, England. The shepherd's crook is silver-gilt, that is, it is solid silver heavily plated with gold. The outer edge of the crook is wreathed with California poppies of natural design, though reduced in size, that flower being regarded as characteristic of southern California. The same desire for local association led in the selection of the jewels, which are set along the surface of both sides of the crook. There are thirty-two stones, and they are all of kinds found within the diocese of Los Angeles: topaz, amethyst, turquoise, opal, tourmaline, garnet, sapphire, carbuncle, etc. Within the curve is a shield, on both sides of which are engraved the arms of the diocese. Just at the joining of the silver crook to the wooden staff it is surrounded by five panels with moulding of the style known as "decorated Gothic." Within each panel is a shield with surface left blank. Above this band of panels is a kneeling angel holding a shield on which is inscribed the coat of arms of the first Bishop of Los Angeles. The shields below are reserved for the first five successors in the see.

BISHOP GILLESPIE'S CONDITION.

BISHOP GILLESPIE is in a very weakened condition, due to a sudden and alarming illness on Sunday, February 28th, and his recovery is not expected, though he has temporarily revived. His constant prayer is that he may be permitted to depart. He has reached the advanced age of nearly ninety, being born in June, 1819. Prayers have been offered for him at the Lenten services in the diocese during the week.

CALIFORNIA.

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

Lenten Mission Class in San Francisco.

MISS CAROLINE FIEDLER is carrying on an interparochial mission class during Lent in Trinity Church, San Francisco, in Oakland for Alameda county, and in Sausalito for Marin county. These classes have selected Alaska as the subject of their studies during Lent.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Thanks Extended.

THE THANKS of the Men's Club of the Church of the Good Shepherd, Chicago, are due to the Rev. J. K. Brennan, Canon Moore, and M. H. C. Quigley for addresses delivered before the club at recent meetings.

CONNECTICUT.

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

Testimony to N. J. Welton by Waterbury Parish—Lectures by Dean Hodges—Advent Offerings—Personal.

THE FIFTH anniversary dinner of St. John's Church, Waterbury, was the occasion of the presentation by the rector, the Rev. John N. Lewis, on behalf of the men of the parish, to Mr. Nelson J. Welton, clerk, agent, and vestryman of St. John's Church, of a silver loving cup, in commemoration of Mr. Welton's eightieth birthday and as a mark of esteem.

A VALUABLE course of lectures arranged for by ladies of the Hartford parishes, on the general subject of "The Apostolic Age," is being given at Hartford by Dean Hodges of

the Cambridge Theological School. The topics of the remaining lectures are: March 13th, "The Great Debate"; March 20th, "The European Mission"; March 27th, "The New Theology"; April 3rd, "Completion of the Christian Scriptures."

THE ADVENT offerings of the Sunday schools of the diocese, amounting to \$569.63, have been given to St. Monica's, the mission for the colored people of Hartford. It will apply on the building fund for the much needed chapel.

THE REV. J. FRANCIS GEORGE of Rockville has been appointed an associate Grand Chaplain of the Grand Lodge of the state, F. & A. M.

PROF. WILLIAM G. SUMNER of Yale University has resigned his chair, having reached the age of 65, and will be retired on a pension. He is a priest of the Church, but has not exercised his office for many years.

DULUTH.

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

Detroit Rectory Debt Wiped Out.

A SPECIAL effort to wipe out a debt of \$400 on St. Luke's rectory, Detroit, which was commenced last fall, has met with success. The rectory was purchased in 1894, when the debt was contracted. The vicar, the Rev. Arthur E. Bruce, gave \$50 of the sum needed. The parishioners now propose to make substantial improvements to the church edifice.

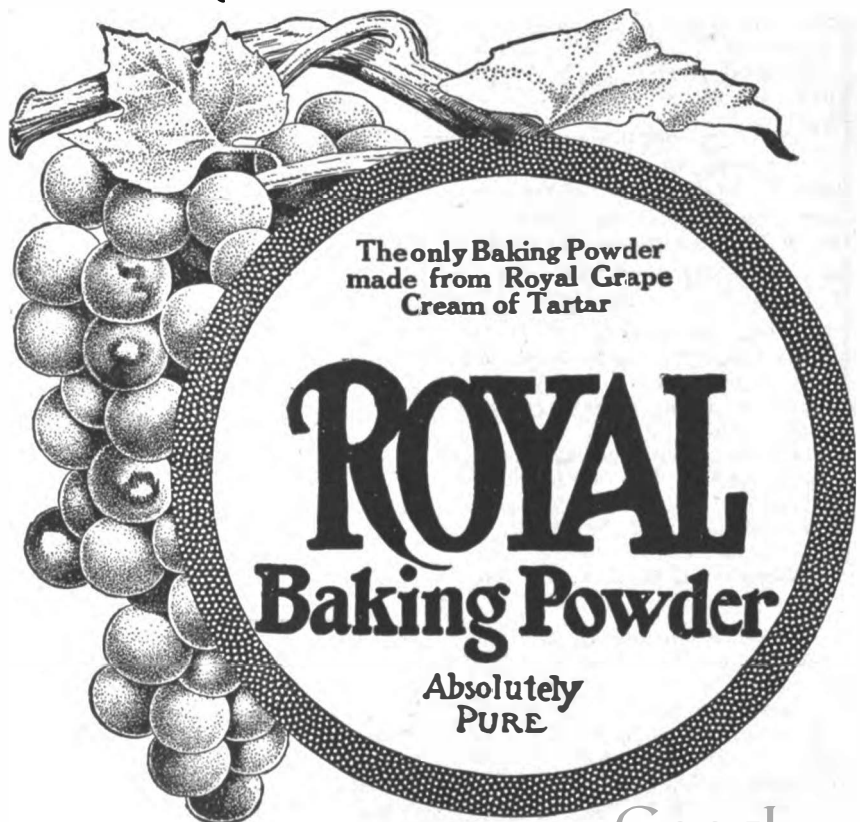
GEORGIA.

F. F. REESE, D.D., Bishop.

General Notes.

THE HEALTH of the Bishop is so far restored as to enable him to resume his visitations to the parishes.

THE CAUSE of the missions to the Seminole Indians in the Florida Everglades was presented in St. Paul's Church, Savannah, on the First Sunday in Lent by the Rev. Irenaeus Trout. The work has attained such dimensions that additional funds are an imperative necessity.



IN INDIANAPOLIS.

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

Itinerary of the Rev. John H. Hopkins, D.D.

DURING the week beginning March 8th, the Rev. J. H. Hopkins, D.D., will speak daily at the noon-day services in Christ Church, Indianapolis, and at the united service at St. David's Church, Wednesday evening, March 10th. His other appointments are as follows: March 7th, morning at Christ Church, evening at the pro-Cathedral, Indianapolis; March 9th at Anderson; 11th, Madison; 14th, St. Paul's, Indianapolis, and Richmond; 16th, New Castle; 17th, Muncie; 18th, Elwood; 19th, Vincennes; 21st, Evansville; 22d, Princeton; 23d, Mt. Vernon; 24th, New Harmony; 25th, Washington; 26th, Bedford; Fifth Sunday in Lent, Jeffersonville and New Albany.

KENTUCKY.

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

Lenten Services in Louisville — Woman's Auxiliary Organized.

THE FIRST of the Friday afternoon united Lenten services was held at the Church of the Advent, Louisville (the Rev. Harry S. Mussen, rector), the sermon being preached by the Rev. Arthur E. Gorter, rector of St. John's Church. The attendance was most gratifying. Preceding these services weekly meetings are being held at the same place of all the local branches of the Woman's Auxiliary, who are combining in sending a mammoth box to several different mission stations in the south and west. Miss L. L. Robinson, a speaker of great ability, is giving the addresses this year.

BISHOP WOODCOCK gave the second of his series of special sermons in the Cathedral on Wednesday evening, the subject being "Repentance."—A SPECIAL service of praise and thanksgiving was held in St. Stephen's Church, Louisville, recently, at which time, the church now being entirely free of all indebtedness, the bonds were burned in the presence of the congregation; the rector of St. Andrew's, the Rev. John K. Mason, D.D., preached the sermon. St. Stephen's was formerly a mission of St. Andrew's, but has developed into a self-supporting parish with such phenomenal growth that it is felt that enlargement of the church will soon be necessary.

A NEW BRANCH of the Woman's Auxiliary has just been formed at All Saints', Louisville, a mission of the Cathedral, which has been making great progress in the last few months under the charge of the Rev. John S. Lightbourn.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Illness of the Rev. Dr. G. R. Van De Water—Lenten Rally at the Redeemer, Brooklyn—25th Anniversary of St. Ann's Branch, G. F. S.

THE REV. DR. GEORGE R. VAN DE WATER, rector of St. Andrew's Church, Manhattan, was unable to speak at the noon-day service in the Church of the Holy Trinity, Clinton and Montague Streets, Friday, March 5th. He was sick at home with lumbago, quite a severe attack, but expects to be around in a few days. The rector of the church, the Rev. John Howard Melish, took the service, and gave an address on lessons to be drawn from the story of Shadrach, Meshack, and Abednego in the fiery furnace.

THERE WAS a Lenten rally in the Church of the Redeemer, Fourth Avenue and Pacific Streets, Brooklyn, on Friday evening, March 5th. The music was rendered by the full vested choir of men and boys, and the several parish societies attended in a body. The Rev. Kenneth Mackenzie, Jr., rector of Holy Trinity Church, Westport, Conn., was the preacher.

ST. ANN'S BRANCH (Brooklyn), of the Girls' Friendly Society celebrated its twenty-fifth anniversary on the evening of March 2nd. The Rev. Dr. Alsop, rector emeritus, told of the somewhat checkered career of the branch, saying that while not one of the strongest, it was one of the oldest, it being the first in Brooklyn. He also brought home to the girls the true meaning of Friendliness. The rector, the Rev. C. C. Walker, made the girls realize the possibilities of "lending a hand."

LOS ANGELES.

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

Lenten Lectures and Midday Services at the See City.

LECTURE-SERMONS on the principal epochs of the Church of England are delivered on the Tuesday evenings during Lent in the pro-Cathedral. The congregations of all the Los Angeles parishes unite for these services. The lectures yet to be delivered will be by the Rev. Dr. A. G. L. Trew, Rev. Dr. Charles H. Hibbard, Rev. Percy H. Hickman, Rev. Dr. Alford A. Butler, and the Bishop, who will close the series.—DAILY noon-day services are held under the auspices of the Los Angeles District Assembly of the B. S. A. in one of the smaller theatres in the down town section of the city. The attendance is very encouraging.

MASSACHUSETTS.

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

Disposition of the Phillips Brooks Memorial Surplus—Lenten Preachers at St. John's, Gloucester.

THE SUPREME COURT has granted permission to Robert Treat Paine and others forming the citizens' committee which had charge of the memorial to Phillips Brooks, to turn over to the vestry of Trinity Church the balance of the money remaining in their hands after the expenses of the memorial have been met. This surplus money will be used to care for the memorial after it has been put in place on the plot of land at the north side of the edifice. It is now thought that the memorial will not be erected before summer, as the designs for the pedestal have not yet been submitted. The models of the group have been sent to New York by the widow of Augustus St. Gaudens, the sculptor, and from these the bronze castings will be made soon.

CLERGYMEN who are occupying the pulpit of St. John's Church at Gloucester during the Lenten season include the Rev. C. B. B. Bowser of Lawrence, the Rev. Edward Tillotson of Swampscott, Archdeacon Samuel G. Babcock, the Rev. J. J. Cogan of Fall River, the Rev. Dr. Franklin W. Bartlett of Rockport, and the Rev. E. J. V. Huiginn of Beverly.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

The Visit of Father Officer, O.H.C., to the See City—Lenten Services—Notes.

FATHER OFFICER, O.H.C., was a welcome visitor to the city last week and his time was employed to the utmost in services. On Sunday he preached twice at St. Paul's Church, taking in the morning the application of Christ's Temptation to ours and showing both the reality of the temptation to Him and also the similarity on a lesser plane of our temptations to His. He conducted a Quiet Day for the Woman's Auxiliary in St. Mark's Church on Monday, giving meditations to a large number of women who were gathered from the city parishes; and performed the same service for the clergy in St. Paul's chapel on Tuesday. On that day the retreat began with an early celebration of the Holy Communion, both breakfast and luncheon being served in the parish house, thus giving the opportunity to the clergy to

TWO GREAT AMERICANS**What They Have Done for the Health and Happiness of the People—Have Had Their Share of Applause, Ridicule, and Abuse**

The education of the public along the lines of pure food, outdoor exercise, and hygienic living has been slow, tedious, and sometimes expensive.

Two men have been very prominent in the public mind for the last two or three years because of their activity in this educational work. One of these is Dr. H. W. Wiley, chief chemist of the Department of Agriculture at Washington. Like every man who has devoted himself to correcting long-standing abuses and protecting the public from grievous frauds, he has received his share of praise and condemnation. After nine months of practical experimentation on human bodies, Dr. Wiley announced his decision that the benzoate of soda so widely used in food manufacture was injurious to the human body. No matter how many chemists or committees of medical experts may controvert this decision, the people will always regard benzoate of soda with suspicion, and it is safe to say that the use of this chemical and of other preservatives in the manufacture of food is practically at an end.

Horace Fletcher, the other American who has been conducting a campaign of education that has almost revolutionized popular notions of eating and drinking, is the great exponent of "Fletcherism," the art of chewing food until all the nutriment is abstracted from it through the natural process of digestion. He is trying to show the poorer classes how it is possible to live on less food, cheaper and simpler food, and at the same time derive more strength and nutriment than they formerly derived from their food.

The campaign for pure food, for simple food, and for a more thorough chewing of food leads one right up to the door of the great Shredded Wheat plant at Niagara Falls, which every year turns out over three hundred million shredded wheat biscuits, crisp, fresh and pure, from its two-million dollar sunlit bakery.

This food is nothing but the whole wheat, cleaned, steamed-cooked, shredded, and twice baked. It is not "compounded," "treated" or "flavored" with anything and contains no yeast, baking powder, animal fats, preservatives, or chemicals of any kind—just the pure golden wheat as Nature gave it to us and made in the cleanest, most hygienic food factory in the world.

So much for the pure food side of the question; now as to "Fletcherism." You simply have to chew shredded wheat. The crispness of its shreds compels thorough mastication, which, of course, means thorough insalivation, which is the first process in digestion. This thorough chewing not only enables the stomach and intestines to take up all the strength-giving nutriment in the whole wheat, but the chewing develops in children sound teeth as well as good digestion. It is the shredding process which makes shredded wheat more easily and thoroughly digested and hence more strengthening than any other known cereal food. Add to this the purity and cleanliness of its manufacture and you have a food which might easily be called without extravagant phraseology "a boon to the human race." Two shredded wheat biscuits for breakfast with milk and a little fruit will supply all the energy needed for a half day's work or play. It is also delicious and wholesome for any meal in combination with fruits—in fact, it would be very easy to live on shredded wheat indefinitely without the use of any other food and at the same time maintain a high standard of health, strength, and working efficiency.

remain throughout the day, as many did. On the same afternoon Father Officer preached at St. Paul's and in the evening at the Cathedral. On Wednesday he delivered some meditations at Fond du Lac Cathedral, and returning to Milwaukee, preached again at St. Paul's in the evening. Next day he gave devotional addresses at Kemper Hall, Kenosha. Wisconsin Churchmen are the better for this opportunity given them.

WEDNESDAY NIGHT preachers at St. Paul's Church, Milwaukee, during Lent, from the present week, are, successively, the Rev. Joseph Carden, Beloit; the Rev. Frederick J. Bate, Freeport, Ill.; and the Rev. Frederick Edwards of St. James' Church, Milwaukee, leaving those for the last two Wednesdays to be announced later.—**OUT OF TOWN** clergymen who speak at the noonday services in the Stephenson building down town during Lent include the Rev. Messrs. F. D. Devall and S. B. Blunt of Chicago, H. W. Starr of Winnetka, F. Ingley of Kenosha, Joseph Carden of Beloit, E. V. Shayler of Oak Park, and G. Craig Stewart of Evanston.

THE MEN'S CLUB of St. Matthew's, Kenosha, in place of the regular March meeting, attended service in a body on Wednesday evening March 3rd. The members assembled in the guild hall at 7 o'clock and marched to the church, where Evening Prayer was said, the sermon being preached by the rector, the Rev. Fred Ingley. A large congregation was present consisting of the members of the club and their friends.

MISSOURI.

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

General Notes.

THIS LENT the services held at noon by the St. Louis Y. M. C. A. are in charge of the Rev. D. C. Garrett, rector of St. Peter's Church. This is the first time the Y. M. C. A. has asked assistance of the Church. Different ministers will assist Mr. Garrett.

SEVERAL adult Bible classes have been formed in St. Louis this Lent. At St. John's a good start has been made, and the same is true of St. James' parish. At the Church of the Ascension the Bible class for ladies numbers fifty members.

TRINITY CHURCH, Hannibal, has introduced an orchestra into the Sunday school. A house-to-house visitation is being made in the interest of the school, with good results.

NEWARK.

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

New Date Set for the Diocesan Convention—Bishop Van Buren Tells of Porto Rico's Needs.

IN ORDER to avoid Rogation week and the days of the General Seminary commencement, the Newark Diocesan Convention will meet on Thursday and Friday, May 27th and 28th.

IN THE course of a sermon preached at St. Paul's Church, Newark, on February 28th, Bishop Van Buren of Porto Rico stated that on the island there were only five priests, one deacon, five lay readers, and four native catechists. He declared that \$14,000 was needed at once. Of this \$8,500 was required for a new church building for the mission of St. Andrew, Mayaguez. The Bishop has fifty more addresses to make and will divide his time between New Jersey and New York.

NEW JERSEY.

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

Special Lenten Preachers at Christ Church, Palmyra.

AT CHRIST CHURCH, Palmyra (Rev. Henry W. Armstrong, rector), a series of special Lenten sermons is being preached by the following clergymen: The Rev. H. St. Clair

Hathaway of Bordentown, N. J.; Father Huntington, O.H.C.; the Rev. F. D. Ward, St. Elisabeth's, Philadelphia; the Rev. J. S. Miller, House of Prayer, Newark; the Rev. C. W. Twing of Riverside, N. J.; the Rev. Herbert Parrish of Chestnut Hill, Mass.; the Rev. H. T. Owen, St. Paul's, Trenton, N. J.; and Father Mayo, O.H.C.

OHIO.

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

Date Set for Diocesan Convention—Other News.

BISHOP LEONARD has appointed May 11th and 12th as the dates for the meeting of the ninety-second annual convention of the diocese of Ohio, which this year will be held at St. John's Church, Youngstown, which will at that time celebrate its semi-centennial.

ON THE morning of Sexagesima Sunday, the Bishop visited the Church of the Ascension, Lakewood, and confirmed a class of twenty persons, presented by the rector, the Rev. George Fred Williams. At the same service he also blessed a solid silver chalice and paten, made by the Gorham Company, which had been given as a memorial of two members of the parish.

L. CODY MARSH, a member of the senior class of Bexley Hall, Gambier, has been ap-

pointed by Bishop Leonard as lay reader at St. James' Church, Wooster. After his ordination next June, Mr. Marsh will become the resident clergyman.

OKLAHOMA.

Sympathy Extended to Rev. Dr. J. M. D. Davidson.

AT A MEETING of the vestry of St. Paul's Cathedral, Oklahoma City, held on February 16th, resolutions of sympathy and condolence were passed with the Very Rev. J. M. D. Davidson, D.D., on the loss of his beloved wife, who departed this life on February 7th. The resolutions extend to him earnest and heartfelt sympathy, and assure him of the fullest affection and support in the continuation of his labors in the parish.

PENNSYLVANIA.

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

Lenten Conferences at St. Mark's, Philadelphia—Other Parochial and Personal News.

THE REV. A. G. MORTIMER, D.D., rector of St. Mark's Church, Philadelphia, has been requested to give a series of Lenten conferences similar to those held last Lent. The first of the series was held Thursday evening, March

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4th, and the topic was "The Fundamentals of Christian Faith."

THE CONCLUDING sermon in the course on "Christian Socialism" at the Church of the Ascension, Broad and South Streets, Philadelphia, was delivered by Father Huntington, O.H.C., on Sunday evening, March 7th, his subject being "Charity, True and False."

THE REV. ROBERT JOHNSTON, the new rector of the Church of the Saviour, West Philadelphia, addressed the Scottish St. Andrew's Society at their meeting held at the Penn Club on Monday evening, March 1st.

A NUMBER of Philadelphia Churchwomen meet Thursdays during Lent as a sewing class and are making garments and articles which will be sold later at a fair for the benefit of All Saints' chapel, at Chelsea, Atlantic City.

MISS AVEEYL CONNELLY, a prominent young society woman, granddaughter of the Hon. Richard Vaux, at one time mayor of Philadelphia, has entered the novitiate of the Sisterhood of St. Mary at Peekskill, N. Y. Miss Connelly and her family are members and among the most active workers of St. Clement's parish, Philadelphia.

A NEAT paper just issued, the *News Letter*, will appear quarterly under the auspices of the Alumnae Association of the Church Training and Deaconess' House of the diocese of Pennsylvania. Its first issue contains the likeness and a memorial to the late Deaconess Emma B. Grebe, who did such excellent and telling work for the cause of Sunday schools on the Pacific slope.

THE CORNERSTONE of the new and commodious parish house which is being erected at Eleventh and Mt. Vernon Streets, Philadelphia, for the parish of St. Jude and the Nativity, was laid on Saturday afternoon, February 27th, by the Bishop Coadjutor of the diocese. The clergy of the parish, the Rev. L. N. Caley and the Rev. Charles Logan, assisted in the services. Vested and in procession in addition to those above mentioned were the Rev. Messrs. Goodfellow, Kelly, Haupt, Bawn, Phillips, McIlhenny, Richmond, Pierce, Dean Groton and Professor Heffern.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

United Lenten Services at Trinity Church, Columbus—Noon-Day Services at Cincinnati.

ST. PAUL'S, Good Shepherd, and Trinity Churches, Columbus, have united in holding noonday services during Lent at Trinity Church, under the auspices of the Brotherhood of St. Andrew. The speaker the past week was the Rev. C. H. Young of Chicago; March 17, 18, and 19 will be occupied by the Rev. Z. B. T. Phillips of Chicago, and March 24, 25, and 26 by the Presiding Bishop.

THE LENTEN noon-day services under the auspices of the local clergy and the Brotherhood of St. Andrew, are being held as usual at the Lyric Theatre, Cincinnati. The music is furnished by organists from the different parishes and led by a precenter. The special preachers for the first week in Lent, were the Rev. Dr. William F. Faber of Detroit and the Rev. George Davidson of Marietta, O. The attendance so far has averaged 570.

SOUTH CAROLINA.

WM. A. GUNNEX, D.D., Bishop.

Patriotic Society Service at Grace Church, and Address on "Priesthood of the Laity" at St. Michael's, Charleston.

ON THE afternoon of the First Sunday in Lent, the annual services of the South Carolina Branch of the Sons of the Revolution were held at Grace Church, Charleston.

They were conducted by the Rev. William Way, rector of Grace Church and chaplain of the society, and the sermon was preached by Rev. Dr. Percival H. Whaley, rector of Christ Church. The members of the society marched in a body into the church, and the Colonial Dames and the members of the Rebecca Motte Chapter of the Daughters of the Revolution were also present.

ON THE evening of the First Sunday in Lent, a united service was held in St. Michael's Church, Charleston (the Rev. John Kershaw, D.D., rector), on which occasion an address on "The Priesthood of the Laity" was made by Silas McBee, editor of the *Churchman*.

VERMONT.

A. C. A. HALL, D.D., Bishop.
Bishop Hall's Lenten Sermons.

BISHOP HALL is delivering a course of Lenten sermons on Wednesday evenings at Christ Church, Montpelier, and on Friday evenings at St. Paul's, Burlington, on, "Some Scriptural Representations of Sin and its Remedy."

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Meeting of Henrico Sunday School Institute—Mission Organized at Highland Springs.

FOURTEEN churches were represented at the quarterly meeting of the Henrico County Sunday School Institute on February 22nd. The Rev. John Ridout, rector of St. Andrew's Church, Richmond, took for his subject "Post-confirmation Work in the Sunday School," and answered in a satisfactory manner a number of questions propounded. The meeting was held in the rooms of Grace Church, Richmond.

ARRANGEMENTS are being made for the organization of a mission at Highland Springs, a growing suburban village near Richmond. A successful and well attended

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initial service was recently held, and a Sunday school was started with about fifty scholars and a corps of competent teachers. The village was founded by a Unitarian, and is one of the few strongholds of that sect in the South.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Ten Years Rector of St. Thomas', Buffalo —
Tribute of Buffalo Clericus to Rev. T. B. Berry.

THE TENTH anniversary of the rectorship of the Rev. Edward M. Duff of St. Thomas' parish, Buffalo, was commemorated on Monday evening, February 22nd. Dinner was served in the guild house to a company of over 100 guests. A handsome mahogany table was presented to the rector. Addresses were by the Rev. Charles H. Smith, D.D., rector of St. James', of which St. Thomas' was a mission; by the Rev. Nathan W. Stanton, former curate; by the Rev. R. C. Mackintosh of Fort Erie, Ont.; and by several prominent laymen of the parish. Not only has material prosperity blessed St. Thomas' during the past decade, but it has been, and is increasingly, an uplifting influence in its portion of the city.

THE BUFFALO Clericus met at the residence of the Rev. George G. Merrill, rector of St. Mary's, on Monday, March 1st, to bid farewell and God-speed to the Rev. Thomas B. Berry, who for the past twenty-one years has been rector of Good Shepherd parish and who, as previously mentioned in these columns, has been appointed warden of the DeLancey Divinity School, which necessitates his removal to Geneva, N. Y. The Bishop of the diocese spoke briefly, expressing regret at the loss of so able and faithful a priest to Buffalo, but also his pleasure and satisfaction in the choice of the warden.

CANADA.

Many Items of Interest from the Various Dioceses.

Diocese of Toronto.

AT A MEETING held in Toronto, of the execution committee of the diocese, March 1st, arrangements were made for the consecration of the Bishop-elect, on the 25th. The consecration service will be held in St. James' Church, Toronto, in the morning, and the installation and enthronement in the evening of the same day in St. Alban's Cathedral. The preacher at the consecration service will be Bishop DuMoulin of Niagara.—THE VESTRY of St. Philip's Church, Toronto, had a special meeting March 1st, to appoint a committee to act in selecting a successor to their rector, the present Bishop-elect.—THE BELL lately given to the Church of St. Michael and All Angels, Wychwood, was dedicated by Bishop Reeve on Sunday, February 28th.—THE IMPRESSION that prevailed that the late Archbishop Sweatman left his widow and family very inadequately provided for, has proved to be a mistaken one. The Archbishop has left no debts and has made wise and ample provision, having regard to his circumstances, for his family. His estate is valued at about \$25,000, a large proportion of which is invested in England.—THE first of the series of Lenten lectures was given in the Convocation Hall of Trinity College, Toronto, February 20th.—AT THE annual meeting of the Deaconess' Training Home, Toronto, February 16th, the Hon. S. H. Blake advocated the establishment of a hospital in connection with the Home, toward which scheme he and a friend were willing to donate \$2,000.

Diocese of Ottawa.

CANON KITTSOON is giving a series of addresses on the Bible, at the Wednesday evening services in Lent, in Christ Church Cathed-

ral, Ottawa.—BISHOP HAMILTON conducted the induction service of the new rector of St. Matthias', the Rev. E. A. Anderson, on February 25th. Archdeacon Bogert and a large number of the clergy assisted in the service.—NOONDAY Lenten services for business men are held daily in St. John's Church, Ottawa.

Diocese of Montreal.

THERE was an unusually large attendance at the annual meeting of the diocesan branch of the Woman's Auxiliary, which opened March 3rd with a service and corporate Communion in Christ Church Cathedral, Montreal. A large number of out of town delegates were present at this service as well as from the city parishes. At the opening of the business session in the afternoon, the Bishop of the diocese, the Rt. Rev. Dr. Farthing, gave an address. A great deal of business was got through in the three days' session ending March 5th. On the afternoon of the second day an amendment to the constitution was passed, making the office of president elective, instead of, as formerly, an appointment by the Bishop. The general president for the Dominion auxiliary, Mrs. Paterson Hall, who resides in Montreal, gave an address on the first day.—BISHOP FARTHING'S Lenten pastoral letter, which was read in all the city churches on Sunday, February 21st, made a strong plea for self-discipline.

Diocese of Huron.

QUITE a number of changes have taken place of late in the various parishes, and new rectors have commenced work in fresh charges. The rector of St. John's, Glencoe, was inducted by the Ven. Archdeacon Richardson, in the middle of February. The new rector of St. Paul's, Stratford, was welcomed by his congregation at a reception February 23rd, and new rectors have been appointed for

CONGENIAL WORK

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A person in good health is likely to have a genial disposition, ambition, and enjoy work.

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"Like many other girls alone in a large city, I lived at a boarding house. For breakfast it was mush, greasy meat, soggy cakes, black coffee, etc.

"After a few months of this diet, I used to feel sleepy and heavy in the mornings. My work seemed a terrible effort, and I thought the work was to blame—too arduous.

"At home I had heard my father speak of a young fellow who went long distances in the cold on Grape-Nuts and cream and nothing more for breakfast.

"I concluded if it would tide him over a morning's heavy work, it might help me, so on my way home one night I bought a package and next morning I had Grape-Nuts and milk for breakfast.

"I stuck to Grape-Nuts, and in less than two weeks I noticed improvement. I can't just tell how well I felt, but I remember I used to walk the twelve blocks to business and knew how good it was simply to live.

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Courtright and Walkerton.—THROUGH the generosity of friends in England and in the diocese, provision has been made for the addition of a resident professor at Huron College.—THE CHURCH at Kirkton celebrated the anniversary of the opening of the church edifice on February 21st.—THE NEW rector of Thedford, the Rev. F. H. Hughes, will begin his duties about the middle of March.

MUSIC

Editor, G. EDWARD STUBBS, Mus.Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

The rector of a parish in the diocese of Milwaukee asks for a list of Communion Services in a *minor* key, "specially suitable for Lent," and "easy enough to be within the vocal ability of small choirs." There are, as far as we know, few compositions of this kind. Of the celebrated series of Communion services edited by Sir George Martin, under the title, *Short Settings of the Office for Holy Communion*, there is but one setting in a minor key, and that is the one by Harvey Lohr, in A Minor (No. 12 of the set).

It is the custom in some parishes to use Merbecke's music during Lent, and to sing it in unison. An old plain-song service that is sung a good deal in England is the *Missa de Angelis*. There is an edition of this by Walker, published by Novello & Co., called *An Easy Plain Chant Service for Holy Communion*. Possibly our correspondent would consider it adapted to his wants. There are, however, very few Communion settings in minor keys, and the few that exist are not particularly easy.

Many choirmasters are in the habit of marking the season of Lent by using services in the usual major mode, but of a rather plain character, in contradistinction to what are known as "Festival Services." It is customary also to sing a hymn, in the place of the *Gloria in Excelsis*, between Ash Wednesday and Easter.

We gave a list of easy chant services for the Communion a few weeks ago, and we think that some of them would be exactly suitable for small village choirs.

Our correspondent is evidently of the opinion that greater care should be taken to reduce the amount of music during Lent, and also that music in the *minor* mode should be more generally sung. And this, we think, is right. Such a thing as musical fasting is almost unknown! In our large cities, and more especially in New York, Lent seems to be the season of all others when choirs exert themselves to the utmost, and give "special Lenten recitals" and special "musical services." There are far more organ concerts given in Lent than at any other season of the Christian Year, yet the compositions played have no Lenten characteristics whatever, and the great majority of them are actually secular pieces, suitable for music halls!

We constantly receive for publication in this column programmes of organ recitals containing pieces that are totally unfit for use in church. Some of these programmes are positively grotesque in their solecisms. Not long ago we received an elaborate list of pieces that were played in a prominent church in the diocese of ———, having under each piece a descriptive account of the composition, intended to prepare the mind of the reader for a proper enjoyment of the music. A "Scherzo" by ———, was described as "extremely light and vivacious in character," and was followed by a "beautiful intermezzo." A "Barcarolle" was described as a "charming composition, written after the style of the Venetian gondoliers' songs." It

was further explained to the listener that the rhythm imitated "the motion of a moving gondola." Then came a Wagner selection. The people in the pews were instructed to bear in mind the festivities which followed the marriage of Lohengrin and Elsa. To enjoy the music properly they were to call up the scene. "The bustle and excitement of the knights in full tournament, and the blare of trumpets announcing each brilliant feat of arms, are all suggested with that vividness and power which Wagner has made peculiarly his own."

All this frivolous nonsense was actually printed on a descriptive programme and handed to each person who entered the church where the "recital" was held. The language we have used is not too strong when we remember that the affair took place in a consecrated building, and not in a concert hall.

Some of our correspondents who send us these precious programmes complain that they are not always printed in this column, and that not sufficient notice is taken of them. They often want the name of the church mentioned, that of the rector and that of the organist. It is a sufficiently humiliating thing to be obliged to write what we have written, without giving any further information. It is high time we cried a halt to these indiscriminate "recitals." They are deplorable in every way, and do a great deal of harm in secularizing church buildings by turning them into auditoriums of pleasure.



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