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THE BREAD OF LIFE

FOR THE FOURTH SUNDAY IN LENT.

WHEN we reach Mid-Lent Sunday we pause and look backward and forward: backward, to the past days of effort, recounting our past failures; and forward, to the final weeks of the contest. To-day is verily one of refreshment. In the collect we pray that we may be delivered "by the comfort of Thy grace." In the Epistle we learn that we are "the children of promise," and the Gospel bears the glorious and mystical significance of the Holy Eucharist. The account of the feeding of the five thousand is given by all four of the Evangelists, the Gospel for to-day being from St. John. He continues the narrative with the great Eucharistic discourse given by our Lord at Capernaum. This same Gospel serves for the Sunday next before Advent.

This miracle followed after a period of great exertion on the part of our Lord. St. Mark says that "There were many coming and going, and they had no leisure so much as to eat." Word having been brought to Him of the death of St. John the Baptist, He at once embarked, with His disciples, by sea, to a desert place, belonging to Bethsaida, to rest. But the people, seeing them go, ran around by land and met Him. All day they remained there, while He healed their sick and taught them of the eternal truth. His sacred heart was full of compassion for them, and He would not send them away fasting, as the disciples suggested, but directed that they be seated in companies of fifty in order that they might be fed by the apostles. There are so many points of interest in the narrative that they can only be touched upon. (1) We realize that His compassion for physical need is the same to-day for us as it was for them. (2) We notice His ability to provide all material things. (3) We must think also of the unselfishness and faith of the lad who gave up for others his little basket of loaves and fishes, trusting that Christ would not let him suffer because of it. (4) We learn that a little, with the blessing of God upon it, may be made to go a great way if used unselfishly. "A small thing that the righteous hath: is better than the great riches of the ungodly." The widow's cruse of oil and handful of meal are an example.

The most important side of this miracle, however, is the mystical, which was one reason for its performance immediately prior to the Passover. Our Lord is, as He says in this same chapter, the Bread of Life, and He gives this food to us through the apostles and their successors. It is the same for all, and never diminishes, no matter how often the hungry souls are fed. At every hour of the day, somewhere in the world, the sacrifice is being offered, and priests before the altar are giving to famished souls the Bread of life which came down from heaven. As the sun rises in the different latitudes, east, west, north, and south, among Greek, Anglican, or Roman, the same stupendous miracle is being enacted. Thus the whole world is encircled by perpetual Eucharists, and at the altars the same words are said, "This is My Body," and "This is My Blood." All Catholics are one, though now separated by man's division. There may be seen the same supernatural joy lighting up the faces of all penitents who partake of that holy food.

"Apart, alone,
 Some clasp Me closest; others in the press
 Of thronged altars touch My seamless dress;
 But still in breaking Bread am I made known
 To the five thousand or the two or three,
 And lo! I dwell in them and they in Me!"

C. F. L.

RELIGION becomes the poorer the less room there is left within it for intellectual, moral, and artistic activity.—Professor Henry Jones.

THE TRAINING OF THE CLERGY.

IN treating some weeks since of the Lambeth Report and Resolutions relating to the Supply of the Clergy, we observed that we were then reviewing only the first portion of a report presented to the Lambeth Conference on the double subject, "The Supply and Training of the Clergy." We divided the report, printing the first half in the former issue referred to, and the second portion will be found in this issue. Our present consideration is, therefore, a continuation of the review of that portion of the report hitherto printed.

In no other respect have the English and American Churches drifted so far apart as in their treatment of educational matters. The Church of England has retained to the present time at least some vestige of her former control over the education of children in day schools. She also retains a marked influence upon university education. It is true that in both these fields the influence of the Church has been a steadily diminishing quantity within at least the last half century. Church and State have for several years past been engaged in a vigorous struggle over the conditions upon which the state might assume the direction and maintenance of the schools built and hitherto maintained by the Church. In spite of the valiant struggle that has been made, it seems from this distance to be clear that the Church is fighting for a hopeless cause. The whole trend of the day looks toward separation between Church and State into distinct fields of education.

And in the universities the diminution of Church control has been hardly less marked. It is true that the English university does not stand upon the avowedly secular basis that is familiar to Americans at our own state universities. The condition of Yale, Harvard, and Columbia, all of which were of religious foundation but are now chiefly secular, is the nearest American approach to the condition of the English universities.

Again, the distinctive theological seminary occupies a totally different position in the two countries. The English theological college has been little more than a makeshift for missionary training or for supplying deficiencies in candidates who lack a university degree. In America, on the other hand, the seminary training is part of the normal expectation, whether or not the candidate comes with a degree in arts. Thus the theological seminary has attained a greater dignity in the United States than it has in England, and a better recognized place in the educational sphere.

The careful reader of the main section of the Lambeth Report and of Appendix 3, contributed by the Bishop of Massachusetts, on "Requirements for Holy Orders in the United States," cannot fail to see the considerable difference between the expectations in the two countries. The normal expectation of the American Church is that the candidate will come with a passable education in Latin, Greek, and Hebrew. In the case of the English candidate it is not anticipated that Hebrew shall necessarily have been acquired. The classics will have been studied in the university rather than in the theological college, where Hebrew ranks only as an elective. Greek has not been expelled from the English curriculum to the extent that it has been in the United States, but the English section of the Lambeth Report recommends that "in exceptional cases" the Bishop should even be able to dispense with Latin.

The strange situation, therefore, arises in this country, that English-trained clergy with university degrees are seldom eligible to act as examining chaplains, since only in exceptional cases are they students of Hebrew.

We may then compare the normal candidates within the respective Churches as follows: The English candidate probably holds a university degree and may have had very little special training in theology. The American candidate is less likely to hold an arts degree, but is almost certain normally to have had three years in the theological seminary, unless he came into the ministry from another religious body, as so many of our clergy have done. As a result of this comparison, the American priest has a more specialized education than that of his English brother, while the latter is, broadly speaking, the better educated man of the two. In both cases, however, the underlying assumption is that the candidate comes before the Bishop for ordination with a considerable proficiency in Greek and Latin (and, in America, in Hebrew) and with some considerable knowledge of such other subjects as tend to develop scholarship. On the other hand, very little stress is laid, or has until recent years been laid, upon training on the practical side of the priest's work, such as child study, social economics, and

the cure of souls. Theoretically, both in England and in the United States, we are endeavoring to create a scholarly ministry rather than an efficient ministry.

Yet though this aim has been embodied in our legislation, it cannot be said that our ministry has achieved preëminent distinction in scholarship. One recognizes this fact by the rarity with which our clergy are called upon to serve on international commissions for the production of theological literature. Even in international works wherein a large proportion of the English writers are Churchmen, the American writers are almost certain to be selected from other religious bodies. One can easily count upon the fingers of one hand those of our clergy who have been honored in this wise, nor is the number of those whose individual theological writings have attained general recognition even at home much greater. We should not wish this to seem like an arraignment of our ministry. We are not maintaining that it is deficient in scholarship; but only that few of its members have attained a recognized place among the preëminent scholars of the world, or even of our own country. Perhaps more are entitled to that rank than have actually attained it.

On the other hand, it is very likely true that American circumstances have been such that the practical parish priest has been more needed than the scholar. We have very few fermentations that are adapted to scholars; so few that there has been no opportunity for demand to create supply. It is no reflection upon our American episcopate to say that few of its members were chosen primarily for their scholarship. Even in England the scholarly Bishop is becoming less typical; it cannot be said of the present occupants of the sees of Canterbury, York, or London, the three greatest in the English Church, that any one of them is a conspicuous scholar. Indeed the episcopate has sometimes seemed to have a stunting effect upon scholarship, and neither Lightfoot nor Westcott was able further to develop his scholarly preëminence after he was charged with the care of a diocese.

MAY IT NOT BE, then, that the American canons of ordination—perhaps also the American theological seminaries—have failed, somehow, to provide for precisely the ministerial education in efficiency which we most need?

It will hardly be maintained that the raw graduate who takes his degree, whether in arts at the university or in theology at the seminary, is a scholar. The old expectation of college life, that he would gradually develop into a scholar, has become more and more extinct. Scholars begin normally with a college education, but a college education does not normally produce scholars. One may regret the fact, but it is from the utilitarian side that college values are chiefly viewed to-day. Very few men are studying in our colleges from the mere love of study; they are preparing themselves rather for the practical side of busy life.

Yet our canons and our seminaries continue to assume that the development of scholarship is the chief if not the sole function of the seminary. A conception of education that has become extinct in the universities is retained in the Church; the theory, that is, that nobody seeks such education except as a training in scholarship. The result is twofold. We have failed to develop the utilitarian aspect of the theological seminary, and we have also failed to produce preëminent scholars. Our students go to the seminary for practical training in the work of a parish priest; and we proceed on the assumption that they are there to become scholars. We turn them from the seminaries neither efficient pastors nor scholars. They have a smattering of Greek and Hebrew, a profound ignorance of the science of training children, a still profounder ignorance of the science of applied moral theology such as they can use in private confession and in public teaching; they are apt to have the most extraordinary lack of forensic art, to be poor readers, and, sometimes, not even to know how to celebrate Holy Communion decently and reverently, let alone in accordance with liturgical propriety; or, which is as bad, to be able to celebrate only in such wise as to make the service unintelligible to a people who have not learned to be familiar with the details of the Baltimore ceremonial. Is it any wonder if the laity, seeing, now and then, horrible examples of the product of our seminaries, should sometimes ask, under their breath, as though it were the expression of awful heresy, What is the matter with our theological seminaries? Why do they not turn out men trained as experts in parish work?

THE SEMINARY gets the blame; and, frankly, it deserves some of it—but not the greater part. So long as our canons of

ordination proceed upon the assumption that the training for the ministry is primarily a training in scholarship, that long the seminaries must primarily fit their students to pass examinations rather than to do efficient work in parishes. The average seminarian, who has no expectation of leading a scholarly life, knows that very much of his training is academic and not utilitarian; he therefore gets as little of it as he can, hopes, with excellent reason, that the diocesan examiners will not be extreme to mark what he has learned amiss or not at all, and trusts to luck to begin to learn how to become a parish priest after he has shaken the dust of the seminary off his feet. Hence the many pathetic failures in priestly life. Hence the surprising proportion of deacons and young priests who are deposed within a very few years of their ordination. Hence the wrecks of parishes that have been served by newly ordained seminarians. Hence the clerical misfits that cast so great discredit upon the ministry and the Church; the bad readers, the weak preachers, the priests who do not know how to deal with souls, who cannot make pastoral calls, whose Sunday schools fail under their administration, whose congregations grow smaller and smaller, whose own spiritual lives become stunted and deadened. Oh, the pathos, the horrible, inevitable failure of such lives as these; with ambitions wrecked, ideals lowered, poverty of mind and poverty of spirit and poverty of purse! And all because the Church insisted upon trying to make them amateur scholars when she ought to have been training them to be parish priests!

WE ARE NOT asking for an uneducated ministry, but we are asking for an efficient ministry. We believe the problem of the Training of the Clergy requires two revolutions: a revolution in the canons of ordination and a revolution in the ideals of our seminaries.

We should amend the canons by providing for a more rigid standard in English, in elocution, in preaching, in reading the service, in social economics, in Bible exegesis of a practical—not of a critical—character, in moral theology and ethics, in child study, in pedagogy, in liturgiology. We should drop all reference to Hebrew and Greek, have the requirement in Latin very modest and allow the Bishop to dispense with it altogether on easy conditions. These requirements, the minimum of a clerical education, should be rigidly insisted upon by canon and by careful examinations. We should require a testimonial of *apparent good sense and balanced judgment* to be given by the faculty of the seminary to seminary-trained students as a prerequisite to ordination.

And then, *as electives*, and especially in post-graduate courses, we should encourage the study of Greek and Hebrew and of other branches of learning, properly so termed, so that men who have a scholarly bent would be impelled to attain much more than the canonical minimum. We should have a standard for the B.D. degree that would include the Greek Testament and the Septuagint, the Latin fathers, a thorough knowledge of Church history, a critical knowledge of the Bible, some training in psychology, and possibly a choice of one or more electives; we should make possible the attainment of the degree by slow stages after ordination; we should restore the use of the academic hood by canonical enactment, limited to men who had attained this degree; we should make all others ineligible for the episcopate. With such encouragements acting as stimulants to the natural bent of one who has the desire to study, we should attain the paradox of lowering the canonical standard with the expectation of increasing real scholarship among the clergy. We should have clergy better prepared in efficiency for pastoral work at the outset of their ministry, with the ambition to proceed upon scholarly lines after their graduation, and to remain in touch with the intellectual life of the theological seminary after they were in parish work. In short, we should cease the production of clerical misfits and proceed upon lines that would give us only reasonably efficient clergy and would stimulate real scholarship.

Are not such reforms earnestly to be desired?

REAL stimulus to missionary activity has been given through the efforts of the (inter-denominational) Laymen's Forward Movement. The aims and methods of that movement are such that Churchmen can cordially participate in it. It is true that we cannot enter corporately into relations with other Christian bodies looking to any limitation of the world-wide jurisdiction of the Catholic Church. We cannot divide with others a

responsibility for the exercise of which we are answerable to Almighty God. But we can easily enter unofficially into a campaign looking toward the arousing of zeal in missionary endeavor among Christians of every name, and truth, quite as well as humility, compels us to acknowledge that nowhere is such a campaign more urgently needed than among Churchmen themselves. Thus we welcome the efficient work of the Laymen's Missionary Movement. Yet we desire to lay stress upon two considerations in connection with it.

First, speakers on behalf of the Church, in these campaigns, should be selected only from among Churchmen who appreciate the distinction between the Church idea and the sect idea. This does not mean that such speakers should use an inter-denominational platform for the preaching of the Church idea, in violation of the underlying principles of courtesy and restraint which alone make such movements possible; but it does mean that they should not inculcate the sect idea or lead their hearers to suppose that it makes no great difference whether one holds to the Church idea or the sect idea. It is the Churchman whose Churchmanship is founded on intelligent principle that alone is fitted to participate in such movements.

Second, every inter-denominational demonstration of this nature should be followed up by a distinct Churchly demonstration. The enthusiasm aroused should be guided into a practical direction. The stress of the inter-denominational movement is rightly laid upon support of one's own mission board. If the Church does not follow up such movements their entire value for us is lost. We suggest that in every city in which the Laymen's Movement is able to make a demonstration, Churchmen, through their staunchest and most trustworthy members, should participate; and then that these participating members and the missionary authorities of the Church should follow up the general movement with a campaign of education and support on Churchly lines, and with a house-to-house canvas for subscriptions to the work of our own missionary boards, general and diocesan. So only will the academic work of the Laymen's Forward Movement be guided into really useful channels.

What can be accomplished through the methods of the Laymen's Forward Movement may be gleaned from the following extracts from a bulletin lately issued by its directors; and the entire absence from that bulletin of any information showing fruits among Churchmen suggests to us the probability that Churchmen have not learned how to utilize the force that is here offered them:

"Six hundred men at a missionary dinner for which they each paid one dollar, and six hundred others turned away for lack of room, was the unusual experience at Minneapolis recently. They came at 6 o'clock and left about 11, many of them wondering why they had never before discovered the fascinating interest of this greatest world-problem. The meetings continued for three days, with growing interest and power. Over four hundred men came in from sixty cities and towns in Minnesota. Last year the 356,000 Church members of that State averaged 42 cents each to send Christianity to the non-Christian world. The men at Minneapolis believed that this should ultimately be increased to an average of \$5.00 each. To this task many of them have already addressed themselves, in their own congregations and cities.

"At Birmingham, Ala., considerably more than a thousand Southern Presbyterian men came together for three days, February 16-18, to look at the world in the light of Christ's programme for His Church. The Southern Presbyterian Church is asking its members for an average of \$4.00 each per year in order to reach the twenty-five millions of people in their fields abroad. Already sixty of their congregations have reached this average, while some of them are giving twice or three times this amount. Two whole Presbyteries have passed this standard, Florida Presbytery giving an average of \$4.20 per member and Upper Missouri Presbytery an average of \$5.23 per member. Quite a number of the individual men present at Birmingham guaranteed that their respective congregations would come up this year at least to the \$4.00 standard. This denomination increased its foreign missionary offerings by \$47,000 last year, in spite of the financial depression. They are fully \$50,000 ahead this year of the receipts at this date last year. And \$50,000 more was subscribed at Birmingham for new hospitals, schools, and other equipment. A comprehensive plan of deputation work among individual congregations was decided upon at the convention, looking toward the presentation of the question to the entire denomination.

"In the effort of the city of Toronto to raise \$500,000 per year for missions, the Baptist churches a year ago assumed \$50,000 of the total. They had given \$23,225 the year before. Not only have they raised and paid into the treasury the \$50,000 they undertook, but over \$5,000 in addition, thus making an increase in a single year of 137 per cent., and bringing up their average giving to missions to about \$8.00 per member.

"A far-sighted Presbyterian layman of Chicago has decided to

invest \$7,500 a year in a campaign of missionary education among the Presbyterians of his own state, in the effort to lead them up to an average of \$5.00 per member for the work abroad, this being the amount to which the Presbyterian Church is officially committed. This would mean an increase of over \$400,000 per year from this constituency. It is doubtful whether money for missionary extension could multiply itself faster than in such an educational campaign."

NOONDAY services during Lent in downtown buildings, which have so generally been undertaken by the Brotherhood of St. Andrew in our cities, have this year introduced a new feature. In two cities—Atlanta and San Francisco—names of ministers of outside religious bodies appear on the programme of speakers. In one city—Detroit—an arrangement is made whereby members of different religious bodies are each responsible for a week's services, so that many denominations have part, but each successively and under its own auspices.

Some questions have arisen as to the propriety of either of these courses, and some have asked our judgment in the matter. Remembering that these are not liturgical services, not in church buildings, not provided for in the Prayer Book, we see no objection to either of the plans. They are to be esteemed simply informal opportunities for prayer and devotional guidance, of a character not dependent upon the Church's authority. If they help to secure Lenten observance on the part of non-Churchmen, they may even be more useful than if the officiants were confined to our own clergy. If in any way this sort of common work tends toward friendlier relations with those outside the communion of the Church we are very glad.

Such services introduce none of the elements of perplexity that have so complicated the question of the introduction of outside speakers into the appointed services of the Church. So far as our own people are concerned they are unnecessary; but a larger perspective of their usefulness is quite tenable.

WE confess to a sense of deep mortification in reading a violent attack made last week upon Bishop Greer in the editorial columns of the *Churchman*. We have so recently considered the subject matter of the present dissension in New York that it is unnecessary for us now to review it again. It is enough to say that the personal attack upon the Bishop is absolutely unjustified, and that it will be, and ought to be, resented throughout the Church. We congratulate those of the New York clergy who have so promptly sent to the Bishop the address of confidence which will be found at the head of our New York Letter. They are right to express their resentment, and the whole Church will desire to be included with them in their expression of confidence in their diocesan.

When any of the Church press oversteps the limits of proper and helpful criticism, it can only react painfully upon the influence of the Church itself in any community and in the Church at large. We realize how easy it is to write in haste what one will regret when it is too late. We are confident that our contemporary, whose long years of service in the Church cannot be forgotten by its old-time friends, will wish in its next issue to recall words which were unworthy of it and which must have failed to do justice to itself, in doing injustice to the Bishop of our metropolitan see.

THROUGH a clerical error, the authorship of the opening article in THE LIVING CHURCH of last week, entitled "The Teacher sent from God," was ascribed to Miss Marie J. Bois. The article was, in fact, copied from some source now forgotten, and was not written originally for THE LIVING CHURCH. We regret that the error should have been made, and hasten to acquit Miss Bois of any charge of plagiarism.

ANSWERS TO CORRESPONDENTS.

D. C. T.—Local convenience would determine the question. It is of no consequence otherwise.

E. S.—Weekly celebrations of the Holy Communion at summer resort points in Long Island may be found in the churches at Far Rockaway, Port Jefferson, East Hampton, Greenport, Huntington, and Patchogue.

T. D. T.—The officiating priest must receive at every celebration of Holy Communion, even though it causes him to duplicate in a single day.

C. N. V.—The fleur-de-lis is used in ecclesiastical art as the symbol of the Trinity.

MISSIONARY.—Free grants of Prayer Books and Hymnals may sometimes be obtained from the New York Bible and Common Prayer Book Society, care E. S. Gorham, 251 Fourth Ave., New York.

H. H. L.—James' *Psychology* (American) and Sully's *Outlines of Psychology* (English) would fairly cover the ground.

BLUE MONDAY MUSINGS.

THERE is a story of a man who had lost his sight and who was mourning over his deprivations in consequence. Some one said: "But at any rate your friends read to you, so you don't lose that." "Ah, they read books and editorials and the news," he said, "but I miss the advertisements so much." The poor man knew where to look for revelations of human nature surely. For indeed the advertising columns are not the least interesting parts of a periodical, and one who looks through them finds much to inspire thought. Of regular advertising on the part of legitimate trade I do not need to speak, except to say that it is a perpetual wonder why merchants scatter crumpled "dodgers" about which few people look at, when the money could be invested much more profitably in newspaper space.

But the extraordinary number and variety of advertisements, outside legitimate lines, are never failing sources of entertainment. Who was it first said "A sucker is born every minute"? If confirmation of that cynical aphorism were needed, such columns would afford it. Here is the first page of a metropolitan daily—not "yellow" either, or at worst only slightly jaundiced. There is a column of "personals," most of which are frankly vicious, some of them criminal, a few drivelling (as where "Patkin" is addressed by her own "Poodle,") and now and then one of the real "agony" flavor: "Come home, all is forgiven." Then come the cards of fortune tellers and the like; and one is reminded again that grovelling superstition is by no means extinct. "Clairvoyants," "business mediums," "palmists" and "astrologers" vie with vendors of marvelous beauty restorers and persons with infallible tips on the races; and doubtless all find fools to gull, else they would not keep on advertising. Here is a man in Lowell, Mass., who informs the world that his "blood food" is a God-given remedy, revealed to him when all drug medicines had failed, and adds that this miracle-working gift of heaven can be had of him for one dollar. It reminds one of another "revelation" made in Lynn, Mass., which can be had of the "discoverer and founder" for \$3.18. Hair "restorers" or "colorers" (not dyes, of course!) are offered, guaranteed not to affect the health or be detected. I wonder how much the guarantee is worth! There never yet was such an aid to deception invented that did not proclaim to the most careless eye its fraud. "Ianus Rameses, the great Egyptian prophet," tells your fortune by the stars for \$1; a "vitapathic physician" promises to make you look "ten years younger," and "anti-wrinkle sheets" assume to accomplish the same results.

There is a superfluity of generous people who can't be happy unless they are helping others make fifty per cent. a month in Wall Street; others really insist on showing you how to attain "Success Through Hypnotism," and one stands out supreme as "Caput Magnus, Spiritual Adviser, Shamanistic Hakim, Secret Influence, anything undertaken guaranteed" all for \$1. He too, that "Big Head" who writes Arabic "Hakim" to Siberian "Shaman," dwells, like the rest of his tribe, in the "Tenderloin," and doubtless pockets many a dollar in return for "secret influence" and "absent treatment." And just as I am about to throw the sheet away, I see an advertisement of a company which appeals pathetically to the public, "Don't be so thin." I trust the appeal will be heeded!

But surely there is need for public instruction as to the fakes and frauds and impostures, when the twentieth century still shows so many eager to be victimized. The Fool-killer fails to materialize; he remains a dream of the poetic imagination, the fancied precursor of a Golden Age. So education must work in its own ways to turn fools into something better.

To be sure, whoever attempts such instruction runs a risk. "The people wish to be deceived," says the old proverb. And he is certain to be accused of "antagonizing" the charlatans and tricksters, as if that were matter of reproach. Of course he antagonizes; that is the very business of truth, to antagonize error; of light, to antagonize darkness. They tell a story of Richard Monckton Milnes, who was much given to protesting that bad things and bad people "weren't half bad really," and that doubtless from certain points of view error ceased to be error, wickedness became goodness. To him, after some particularly flagrant case of this sort of apology for wrong, Carlyle thundered: "Na, na, Dicky Milnes, nane o' yer Heaven and Hell Amalgamation Companies for me." It was a good phrase. God and Mammon, Christ and Belial, right and wrong, charity and murder, cannot get along without antagonism; and the wail of those who exclaim, "All we ask is to be let alone," might as well be uttered by pickpockets, say, or by smallpox patients averse to quarantine. The man with a moral backbone is never afraid

of antagonizing what is antagonistic. But he should make it clear that he is not hostile to individuals, however deceived or even deceiving they may be. It is to evil principles that he declares an unrelenting hostility, which is consistent with the tenderest regard for those affected by them. "Speaking the truth" can never do injury, if only we finish the quotation, "Speaking the truth in love."

WHAT a pity it is that so many men must work on Sunday! If there is one manifest fact, plainly written in the very constitution of man's nature, it is the necessity of due and regular rest; and God Himself, most of us believe, has indicated what proportion of time should be set aside, free from the ordinary gainful vocations. One day in seven; the enactment is easy to read, whether that day be Saturday, as of old, or Sunday, as in the new order. It is strange how many nations and peoples have agreed upon that grouping of seven days as the standard measure of time; it seems to point to a primitive tradition, and to emphasize yet more strongly the unique significance of the number seven. Did you ever think, by the way, what constitutes seven the special number of things religious? Three is the number of God, who exists eternally as Trinity in Unity. Four is the number of the world; even as we speak of the four quarters of the globe and the four cardinal points of the compass. But three plus four equals seven, the number particularly alluding to religion, which unites God and His human creatures inhabiting the earth.

When the Satanic French Revolution strove to "make all things new" in a ghastly caricature of the work Christ claims as His own, the ancient divisions of time were swept away and a decimal system was introduced, with weeks of ten days and a festival on the tenth. All this was in harmony with the most dreadful act of apostasy ever committed by any nation, the formal rejection of God and the apotheosis of a drunken harlot as the "Goddess of Reason." But the decimal week has vanished; and on the summit of Montmartre, overlooking Paris, stands the Church of the National Vow, erected by the piety of France in reparation for that awful sacrilege of deliberate atheism. Yet for all the advantage they get from the weekly day of rest, multitudes might as well be living in the France of 1793. They work seven days every week. Sunday is like all other days, except for the contrast between their condition and that of others more favored. I know men in the employ of railroads who are expected to report for duty 365 days every year. What an outrage! One does not need to be a Puritan to deplore such wrong conditions, for the remedy is not in preaching an impracticable Judaizing Sabbatarianism like that of the "unco guid" of Scotland. You remember the story of a villager returned from a visit to the Scottish metropolis: "Eh, Sirs, Em'bro is a fell wicked toon. I saw fowk walkin' up an' doun the Hie Street on the Sawbath, smilin' like they were happy. It was an awfu' sicht!" To which someone retorted: "Sandy, ye must remember that the Lord walked through the fields on the Sawbath." Whereupon Sandy, consistent to the bitter end, said: "Aweel, mon, I think nae mair of Him for it!"

I HEARD a good story from Boston the other day. A man I knew there is in the head of a great printing office where linotypes are used. The telephone rang, whereupon this conversation occurred: "Is this Mr. L.?" "Yes, who are you?" "This is the Christian Science Printing-house. One of our linotypes is out of order; a part is broken and the machine won't work. Can you lend us an extra part until we get one from New York?" To which Mr. L. responded blandly: "There is no use of that, you know. Your linotype, like all material things, is only a figment of mortal mind, and the trouble with it is an error in your thinking. Just address the disorder by name and deny its existence and it will disappear. Or if that fails, sit down and read *Science and Health with Key to the Scriptures* at it for a few minutes and it will work like a charm." There was a sound of angry sputtering from the other end, and the Christian Science printer said: "Oh, quit your kidding. Will you let us have that part?" And Mr. L. answered: "If you try the *Science and Health* treatment and it doesn't work, come around, admit that the whole thing is tommy-rot, and you can get what you want." They came around.

PRESBYTER IGNOTUS.

IF, INSTEAD of a gem, or even a flower, we would cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—*Selected.*

ROUTINE OF YORK CONVOCATION

Same Subjects Considered as in the Convocation of Canterbury

STATISTICS SHOWING A YEAR'S PROGRESS OF THE CHURCH IN ENGLAND

Jubilee of Columbia Episcopate is Celebrated

FREE AND OPEN CHURCH ASSOCIATION WORK

The Living Church News Bureau
London, March 2, 1909

CONVOCATION of the Northern Province assembled in the metropolitan city of York on Wednesday, February 17th, under the presidency of the new Archbishop and Primate (Dr. Lang), and concluded its sessions on the following day. The houses first met in full synod in the Minster for certain preliminary proceedings, and afterward sat separately.

In the Upper House the Bishop of Durham called attention to the report on the "ornaments of the minister" received at the last group of sessions, and moved that, pending further action of the House, it be commended to the attention of the Church. The members of the House, with the exception of the Bishops of Carlisle and Newcastle, expressed themselves in favor of the so-called "permissive use" of the Eucharistic vestments. In passing, I must again point out that the mere permissive use of the Eucharistic vestments, as now proposed by convocation committees, represents a retrograde departure from the traditional and still existing legal usage of the English Church in relation to the vestments. The Archbishop said that any attempt to put down the use of the Eucharistic vestments would, in all the circumstances in which it could be carried out, fail to enlist the respect and assent of the Church; in fact, it was not within practical politics. He thought the use of the vestments should pass as entirely out of the region of doctrinal discussion as the use of the surplice had already passed. The motion was agreed to.

A report of the Joint Committee on the Increase of the Diocesan Episcopate was adopted, and the House resolved in favor of the establishment of a central board of Church finance. It is especially satisfactory to note that the House passed a resolution expressing the earnest hope that a remedy for the evil arising from the publication in minute detail of proceedings in the divorce court may be devised, so that the evil may be speedily removed. It is a matter of regret, however, that the York Upper House did not point out the true and only complete remedy for the appalling evil—namely, the abolition by Parliament of the divorce court, which is a veritable sink of iniquity.

In the Lower House the committee's report on alterations in the Prayer Book was formally received, and a resolution was passed similar to that of the Upper House respecting Church finance. A motion for the reception of the report of the Committee on Elementary Schools, which recommended that the House should represent to the Upper House that any proposal on behalf of the Church for the settlement of the Education question ought to be submitted to the Convocations and Houses of Laymen before legislation is entered upon, was adopted. The ulterior object of this recommendation, as that of similar proposals adopted, as we shall presently see, by the Canterbury House of Laymen, is fairly obvious; which is to prevent the Archbishop of Canterbury from ever again conducting, or attempting to conduct, as in the late education crisis, any negotiations with a view to the settlement of the education question without a clear mandate from the Church in council.

CONSIDERATION OF THE EDUCATION QUESTION.

The Canterbury House of Laymen met, concurrently with the Convocations, at the Church House, Westminster, under the presidency of Sir Lewis Dibdin, in the absence through illness in Egypt of the Marquis of Salisbury. The House was at first occupied with the consideration of the education question. A resolution was brought forward by Chancellor P. V. Smith, welcoming the introduction into Parliament of an Elementary Education Bill, "based on the principles of religious equality and parents' rights," as a forward step toward an ultimate solution of the education question upon those lines. After some discussion, in which Sir F. Holiday, Sir A. Cripps, K.C., and Lord Halifax took part, the resolution was carried practically *nem. con.* Mr. Sydney Gedge moved in favor of supporting the Archbishop of Canterbury in the promotion of a settlement of the education question upon the general lines stated by the Archbishop to the Representative Church Council. But it was

at once plainly evident that this proposal was not at all congenial to the mind and temper of the House. The chief speaker was Lord Nelson, who did not think the opinion of Churchmen in general had been rightly gauged by the Primate in the lines of "compromise" set out in his correspondence with the Minister of Education last autumn. With the permission of the House Mr. Gedge withdrew the motion; if he had pressed his motion upon the House, doubtless it would have been negatived nearly unanimously. On the motion of Sir Alfred Cripps, it was resolved that the House should appoint a Committee on Education, which should be consulted in any proposals towards a settlement of the Education question. And it was also resolved, on the motion of Mr. C. J. Blagy, that the Archbishop of Canterbury be respectfully requested to consider favorably the appointment of a committee of the Representative Church Council on Education, and that any future proposals in respect of an education settlement should at an early stage be submitted to such committee.

MARRIAGE AND DIVORCE.

Another important measure before the Canterbury House of Laymen was the motion brought forward by a Churchman of the Southwark diocese, Mr. G. Watson-Smyth, C.B., asking the Archbishop of Canterbury to arrange for the subject of Christian marriage to be discussed by the Representative Church Council.

INCREASED CONTRIBUTIONS FOR CHURCH PURPOSES.

The *Official Year Book of the Church of England* for 1909, which has now been issued by the S. P. C. K., contains full details of the voluntary offerings of Church people for the year ending Easter, 1908. The funds contributed to central and diocesan societies and institutions, and administered by their executives, amounted (in round numbers) to £2,690,954, the chief items being Home Work, £768,576; Foreign Work, £882,297; Education Work, £95,000; The Clergy (Educational and Charitable Assistance), £292,943; Philanthropic Work, £652,116. The funds raised by Church collections or parochial machinery administered for parochial purposes only were £5,285,790, made up as follows: For the parochial clergy, £857,170; elementary education, £576,000; general parochial purposes, £3,852,600. Thus the total amount contributed reached an aggregate of £7,976,746, an increase during the past year of more than half a million.

JUBILEE OF THE BISHOPRIC OF COLUMBIA.

A specially noteworthy event last week was the observance in London of the jubilee of the foundation of the bishopric of Columbia. It was on St. Matthias' day, 1859, that the Rev. George Hills was consecrated in Westminster Abbey to that newly founded see in the far west, which has since become one of such commanding position and of growing importance in the ecclesiastical system and religious life of British America. And naturally another honored name was remembered at this anniversary in connection with the planting of Christ's holy Catholic Church in British Columbia; it was, in God's infinitely resourceful Providence, mainly through the pious munificence of the late Baroness Burdett-Coutts, who gave £25,000 to the endowment fund, that the bishopric of Columbia was established. The jubilee anniversary was observed by a service on Shrove Tuesday at St. Peter's, Eaton Square, and by a public meeting on Ash Wednesday afternoon at the Mansion House. The service consisted of a high celebration of the Holy Eucharist, with a sermon by the new Bishop of Stepney. The celebrant was the Rev. Jocelyn Perkins, secretary of the New Westminster and Kootenay Missionary Association; the epistoler and gospeller being the Rev. J. Allen Bell and the Rev. Canon Rhodes Bristow, commissaries to the Bishops of Columbia and New Westminster respectively.

FREE AND OPEN CHURCH ASSOCIATION.

The Free and Open Church Association, which is by no means one of the least useful and important societies in the Church, has recently been holding its forty-third annual meeting in London. The annual report states that the association is making a steady, if not rapid, progress in its objects, and that the insufficiency of pew-rents as a means of obtaining money for Church purposes, if not the utter incompatibility of the system with the spirit of Christianity, is yearly being brought home more forcibly to the understandings of those who put their trust in them. It is also gratifying to know that the association is continuing vigorous action against the holding of concerts in Cathedrals.

J. G. HALL.

ST. JOHN'S CHAPEL CONTROVERSY EXCEEDINGLY BITTER

Has Passed Beyond the Limits of Ordinary Expression of Opinion

NEW YORK CHURCHMEN AT WORK FOR SOCIAL WELFARE

Attempt to Add Interest to the Diocesan Convention

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, March 16, 1909

THE controversy over St. John's Chapel continues with bitterness almost unequalled even in religious disputes, and the *Churchman* last week made an attack upon the Bishop of the diocese which from every point of view is deemed deplorable. So outraged do many of the clergy and other Churchmen in New York feel that the following letter, signed by the leading clergy in the city, has been sent to the Bishop:

"NEW YORK, March 13, 1909.

"The Rt. Rev. David H. Greer, D.D., Bishop of New York:

"DEAR BISHOP:—The undersigned clergymen of this diocese of New York have noticed in the *Churchman* of March 13th an article in which the editor of that paper accuses you of having formed an 'alliance with Trinity corporation,' and furthermore asserts that while a certain congregation of your cure 'had a right to look for sympathy, for help, for guidance from their Bishop, Churchmen throughout the country are amazed that the Bishop cared for none of these things.' In view of this gross attack upon you in a quarter where we had a right to expect better things, an attack which, from the nature of the case, it has been impossible for you to notice, the undersigned, speaking not only for themselves but, as they believe, for many others of their brethren, desire to assure you in the strongest terms both of their warm affection for your person and of their confidence in your rectitude of purpose and your broad, Christian charity.

"Faithfully yours,

"LORING W. BATTEN,
Rector of St. Mark's Church,
HUGH BIRCKHEAD,
Rector of St. George's Church,
FRANK M. CLENDENIN,
Rector of St. Peter's Church, Westchester,
FREDERICK COURTNEY,
Rector of St. James' Church,
WILLIAM T. CROCKER,
Rector of the Church of the Epiphany,
GEORGE WILLIAM DOUGLAS,
Canon of the Cathedral of St. John the Divine,
JAMES E. FREEMAN,
Rector of St. Andrew's Church, Yonkers,
PERCY S. GRANT,
Rector of the Church of the Ascension,
WILLIAM M. GROSVENOR,
Rector of the Church of the Incarnation,
WILLIAM R. HUNTINGTON,
Rector of Grace Church,
HENRY MOTTET,
Rector of the Church of the Holy Communion,
J. LEWIS PARKS,
Rector of Calvary Church,
LEIGHTON PARKS,
Rector of St. Bartholomew's Church,
HERBERT SHIPMAN,
Rector of the Church of the Heavenly Rest,
ERNEST M. STIRES,
Rector of St. Thomas' Church,
GEO. ALEXANDER STRONG,
Rector of Christ Church,
S. E. LANCEY TOWNSEND,
Rector of All Angels' Church,
GEORGE R. VAN DE WATER,
Rector of St. Andrew's Church."

It will be observed that the signatures are those of the rectors of all the larger parishes in the city, except Trinity, whose rector shares with the Bishop in having been subjected to this attack.

The same journal has challenged the sufficiency of Bishop Potter's consent in 1894 to the then contemplated consolidation of the chapels and removal of the St. John's building. The matter, of course, is not important; but that his letter was intended as official permission, if not shown by its own contents, as to most people it does, may yet be proven by the publication

of the official letter of the vestry to which his letter was a reply, and which is given, herewith:

February 28, 1894.

*The Right Rev. Henry C. Potter, D.D., LL.D.,
Bishop of New York.*

RIGHT REVEREND AND DEAR SIR:—For some time past the vestry of Trinity Church has had under serious consideration the removal of St. John's chapel. They contemplate the removal of the building and the sale of the land or else its improvement for business purposes. You will understand with what great reluctance the vestry have brought themselves to consider this project. St. John's chapel is among the most venerable churches in the city, and its great size and architectural merit and the historical associations which cling to this sacred edifice have caused the vestry to approach the consideration of its removal with the utmost pain and reluctance.

The vestry, however, can no longer close their eyes to the fact that the city in the neighborhood of St. John's has undergone a complete change, and one which seems to render the work in the chapel less efficient than it has been.

For many years, as you know, St. John's was the centre of an intelligent and cultured neighborhood, which numbered among its residents a large proportion of Church people. Notwithstanding that the richer and more cultivated long since moved away and that their places were taken by people in narrower circumstances, these still formed a population amongst whom the clergy of St. John's chapel labored to great advantage. During recent years, however, another change has taken place in the character of the population of this neighborhood and residences have rapidly given way to business structures, and the population of the Fifth Ward, in which St. John's is situated, has greatly decreased.

In 1880 the population was 20,254; in 1890 it was 12,251; since which time there has been a continued falling off.

The decrease in the population of the First, Second, and Third Wards, all below St. John's, has been even more marked than that of the Fifth, and the change in the character of the population has been such that there is a less proportion of Church people among them than heretofore.

The vestry has therefore been reluctantly forced to consider a plan for the removal of the work done at St. John's to a new site. It is proposed to erect a new chapel, to be called St. John's, some little distance further north and in a position to accommodate conveniently the members of the present congregation, consolidating the work now done in St. Luke's chapel in Hudson Street, formerly St. Luke's Church, with the work of St. John's. Complying, therefore, with the provisions of Canon 26 of Title 1, of the General Convention, the vestry of Trinity Church respectfully asks the consent of the Bishop and Standing Committee of the diocese of New York, to take down and remove the church edifice known as St. John's chapel.

With great respect, Your obedient servants,
S. V. R. CRUGER, S. P. NASH,
Comptroller. Clerk.

One could not, of course, question the right of anyone to take issue with Trinity Church vestry upon the wisdom of the consolidation of the chapels. Probably unanimity could never be secured for such a step on behalf of any parish at any time in its history. It seems sad and unnecessary, however, that there should be the degree of polemical bitterness and even actual misrepresentation that has been infused so largely into the present discussion. The *Churchman* has declared repeatedly that Trinity Church is exercising purely arbitrary power without any feeling for the people or the work. One questions how even an editor should be able to write thus confidently concerning the motives of other people.

TRINITY CHURCH AND MISSIONS.

Dr. Manning has addressed an urgent letter to the members of Trinity Church, asking them to contribute the full amount of the apportionment against the congregation of the parish church, amounting to \$2,500.

"It cannot of course be imagined by anyone," he says, "that our apportionment ought to be paid out of the revenues received by our parish from its endowments. The help which we receive in our work from the endowments of the parish, makes it so much the more incumbent upon us to give freely to such causes as this. If the endowments of Trinity parish should ever make us less willing to give of our own substance to God's work, they would be a distinct spiritual injury to us instead of a strength and a means of greatly enlarged power for service."

The offering is to be made in Trinity Church next Sunday, March 21st.

Lenten congregations at noonday services at Trinity continue to tax the capacity of the building. Dr. Slattery was preacher last week.

IN THE INTEREST OF CHILDREN.

The Social Service Commission of the diocese has a committee on "The Child," which committee arranged a general meeting in the interest of The Child, held at Trinity chapel

last Sunday afternoon. Bishop Greer presided, and there were addresses by the Hon. Robert J. Wilkin on "The Children's Court and Probation"; by Harry A. Wheeler, Y. M. C. A. secretary, on "Big Brother Movement"; and by the Rev. Charles S. Burch, D.D., Archdeacon of Richmond, on "Child Labor." The Social Service Commission is trying in good faith to enlist the enormous asset of the large body of Church people into work for better social conditions.

PROBATION OFFICER ASKS HELP FROM THE CHURCH.

Further help in the same cause is asked from the churches by Probation Officer John J. Gascoyne. Mr. Gascoyne and his assistants have been studying the cases of delinquency among the probationers for some time. Now he suggests that much good might be done by the churches in the county if each congregation would appoint some person to act as church visitor, no better designation of the office coming to mind. This person's duties would be to work in connection with the probation office and see that men, women, and children assigned to a particular parish attended church there. The scheme would work out along these lines: When a person is first placed on probation he is asked a number of questions, among them his preference for religious worship and residence. These facts could be given to the church visitor of the delinquent's faith in the district or parish where that particular probationer lived. The church visitor would then consult with him, find out why he did not attend church regularly, and if it was for any reason that he or she could remedy, such as furnishing clothes, etc., the clothes might be furnished.

The church visitor could assist in keeping a census of the people expected to attend his or her church. Whenever they moved he would at once notify the probation office, which would notify, in turn, the church visitor of the locality into which the family went. The church visitor would also be of considerable assistance to the minister, no doubt, in keeping track of some of the people who come to the church occasionally.

Probation Officer Gascoyne would be pleased to have any church interested in this work communicate with him, so that the proper arrangements may be made. The question of salary, if necessary, would remain with the church, doubtless. It would be desirable for the church visitor to devote all of his or her time to the work, though much could be accomplished by devoting only certain days each week to it.

A PROGRAMME FOR DIOCESAN CONVENTION.

Bishop Greer called his advisory council to meet him on March 11th to discuss ways and means for making the meetings of the Diocesan Convention less formal in character. Representatives from the Church Club, the Bronx Church Club, Brotherhood of St. Andrew, the Junior Clergy, Seabury Society, and the Federation of Men's Clubs were present, together with the committee on arrangements for the 1909 diocesan convention. It was decided to help the Bishop in a new programme. On November 9th, the evening before the convention, a meeting is scheduled, to be held in Carnegie Hall, when the topic "The Victories of the Church," will be discussed, to show what has been accomplished, what is being done, and what ought to be done. Both men and women will be invited. On the evening of the first day of convention the Bishop will hold a reception at his own house. Immediately on the adjournment of the second day a religious service will be held, the object being to insure the attendance of the members to the close of the session.

NEW METHOD FOR WEST SIDE WORK.

There has just been formed on the lower west side of the city a league of churches and settlements whose purpose is to furnish statistics and information, to be shown on a map, describing the location of all churches, libraries, saloons, vaudeville theatres, dance-halls, and every other building of a public character. The territory is to be divided into districts; each district to be inspected by a committee; these district committees are to make monthly reports on damaging things. A similar work is soon to be begun on the East side. The Roman Catholics have adopted much the same plan under the auspices and oversight of the Archbishop. The Society of St. Vincent de Paul has undertaken the work, which they anticipate will be a very large undertaking. The districts so marked out for them will be under the direct responsibility of the parochial clergy stationed within them.

FUNERAL OF MRS. HENRY CODMAN POTTER.

On Sunday afternoon, March 14th, funeral services of the widow of Bishop Potter were held in the Church of the Incarnation, Madison Avenue and Thirty-fifth Street. Extreme

[Continued on Page 678.]

DEANERY ADDED TO WESTERN THEOLOGICAL SEMINARY BUILDINGS

Handsome Addition to the Chicago Plant

WORK OF CHICAGO PARISHES IN SOCIAL SERVICE

Mission Study Classes in Twenty-two Parishes

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, March 16, 1909

A VERY attractive and complete deanery has been built to the east and adjoining the main building of the Western Theological Seminary, at a cost of \$13,000, and it was opened recently to welcome Mrs. and Miss De Witt, the wife and daughter of the Dean of the Seminary, after their year's absence in Europe. The exterior is 38x75 feet. The structure is built of vitrified brick, trimmed with blue Bedford stone. Four tile bath rooms, coat and toilet rooms under the main stairs, electric light and gas in every room, large laundry in basement, hot water heat and separate circulating hot water system, are features of the building. Entering by an unusually attractive vestibule on the first floor, one finds a large living room, dining room, butler's pantry, and kitchen. On the second floor are three bed-rooms, a sewing-room, and three bath-rooms. On the third floor are the Dean's study, two bed-rooms, and a bath-room. The west wall of the deanery stands against Wheeler Hall, the main building, and affords an entrance on the basement, first, and second floors. The building furnishes most satisfactorily a long-felt want of the institution and is the joint gift to the seminary of three anonymous friends.

IN SOCIAL SERVICE.

A few of the city parishes are taking an active interest in the attempt to solve the social problems of the city which have a bearing upon moral issues, and to do Christian social service.

St. Paul's Church, Kenwood (the Rev. Herman Page, D.D., rector), has been very prominent in this field of activity. A largely attended Social Service Guild, made up of the women of St. Paul's congregation, meets weekly for study and discussion with sub-committees to carry on work from week to week. Once a month some social, philanthropic, or protective league worker gives an address and stimulates interest. On Monday, March 5th, the speaker was Miss Jane Addams, the founder and head resident of Hull House. Her subject was "What Women Can Do in Social Service." A committee consisting of Miss Sarah B. Tunnicliff, Mrs. J. J. Hattstaedt, and Mrs. Vivian Harris, was appointed to canvass the situation as outlined by Miss Addams. Blanks giving the names of the various Church institutions and other philanthropic and social agencies were distributed, on which each woman was asked to note her preference for future work. The committee will then assign the different members of the guild to the various departments of the work elected. The idea seems a most excellent one to increase the interest in diocesan institutions as well as in the uplift of humanity at large in this great city, and to break down parochialism and selfish insularity.

MISSION STUDY CLASSES.

In twenty-two parishes and missions of the diocese, the clergy have organized Mission Study Classes this Lent, meeting weekly to study the Empire of China—her history, conditions, and outlook. These classes are following the excellent programme and outlines published by the Board of Missions, which were distributed by the Rev. Dr. J. H. Hopkins during Epiphanytide. There are now three permanent mission study classes

in the diocese, viz., at the Epiphany, at Emmanuel, La Grange, and at the Church of the Good Shepherd, Momence.

The Lent Study Classes under the direction of the Chicago branch of the Woman's Auxiliary are meeting Saturday mornings during Lent at the Church Club, beginning at 11 o'clock. The subjects discussed last Saturday and those who presented most able papers were: "Confirmation," Mrs. George B. Pratt; "Approval of Confirmation Outside the Church," Miss Josephine Foster; "The Visitation of the Sick," Mrs. Grace C. Rockwell. The committee having charge of the classes this year is made up of the following ladies: Mrs. Vincy B. Fullerton (chairman), Miss Bessie M. Benton, Mrs. A. F. Crosby, Miss Kathleen Moore, Mrs. G. C. Burton.

RECTOR-ELECT FOR ST. CHRYSOSTOM'S.

The Rev. Norman O. Hutton, rector of Trinity Church, Roslyn, L. I. (diocese of Long Island), has been called as rector of St. Chrysostom's Church, Chicago. Mr. Hutton is 32 years of age, married, with two children, and with a most excellent record of work done in Mineola and Roslyn, L. I. He is a graduate of St. Paul's School for Boys of Garden City, was a student at Hobart College for two years, later entering the General Seminary in New York, and finishing his course under the Dean of the Cathedral in Garden City. He last week visited Chicago to look over the situation, and on Saturday last telegraphed the wardens and vestry that he would accept their call and enter upon his duties May 1st.

IMPROVEMENTS AT THE REDEEMER.

The work on the new chancel at the Church of the Redeemer (the Rev. Simon Blinn Blunt, rector), is now fairly under way and will have been completed before the end of the present month. The interior is to be after Mr. Von Holst's designs, and while simple, it promises to be most dignified and impressive. Mrs. R. H. Gardiner, who presented the parish with a handsome litany desk and an elaborately carved Bishop's chair, is to place the sedilia in the new chancel in memory of

her late husband, Robert Howard Gardiner, who was for years a devout communicant of the parish. Several other very beautiful memorials have been promised.

LENTEN SERVICES.

An unusually practical and helpful series of sermons is being preached at Christ Church, Woodlawn (the Rev. C. H. Young, rector), during the Sunday evenings in Lent. The subjects and preachers are as follows: General subject, "The Office of the Church." Sub-topics: "Guide in the Faith," the Rev. Z. B. T. Phillips of Trinity; "Guide to Morals," the Rev. Dr. Hall of the Seminary; "Dispenser of Grace," the Rev. E. A. Larrabee, Ascension; "Guide in Worship," the Rev. W. O. Waters, Grace.

Another attractive list of special Lenten preachers is that announced at St. Martin's Church, Austin (the Rev. R. H. Fortesque Gairdner, rector). This list includes a number of out of town clergy, among others being the Rev. Lewis Brown, Ph.D., rector of St. Paul's Church, Indianapolis, and the Ven. Joseph H. Dodshon, Archdeacon of Southern Ohio. On March 16th the Rev. Dr. Brown conducted a quiet day for women at St. Martin's, which was largely attended by the women of the parish and community in general.

A series of Lenten sermons, which is unique in the subjects treated, is that given by the Rev. George Craig Stewart on Sunday afternoons at St. Luke's Church, Evanston. The subject of the series is "Symbol and Reality," with the following sub-headings: "Candlesticks and Candles" (Reality); "Vestments" (The Ministry); "Postures" (Reverence); "Colors" (Saints and Seasons); "The Altar" (Sacramental Worship); "The Cross" (Tree of Life).

Many other parishes and missions of the diocese are having series of special sermons and announcing special preachers.

An event which is being looked forward to with pleasant anticipation is the forthcoming sermon by the Rt. Rev. Reginald H. Weller, D.D., Bishop Coadjutor of Fond du Lac, on March 30th at the Church



THE DEANERY, WESTERN THEOLOGICAL SEMINARY, CHICAGO.

of the Redeemer. Each year, upon invitation of the Western Theological Seminary, the Hale Memorial sermon is preached, a special provision having been made for this purpose in Bishop Hale's bequest to the institution. The Rt. Rev. Dr. Weller's subject will be "Religious Houses in the Anglican Communion."

Another address of interest under the same foundation—the Bishop Hale endowment—was that given by Dean Lutkin of the Northwestern University of Music, at St. Andrew's Church, Chicago, March 10th. It was the last of a series of six lectures, the subject being "Development of Music in the Anglican Communion." It began with the music of the early ages and by steps showed its advances through the different epochs of the Church's history down to the present day. The six lectures are to be published in book form. Following out the provision of the endowment, a copy must be sent to every large public library in existence, to each of the Bishops of the Anglican communion, and to all Bishops in communion therewith. The same course must be pursued in the case of the Hale Memorial sermon spoken of above.

AN ERROR CORRECTED.

We hasten to correct an error which appeared in the Chicago letter two weeks ago. In calling attention to the advances made by the institution during the last nine years of the Rt. Rev. Dr. Anderson's episcopate, we inadvertently called the "Church Home for Aged Persons" the "Old People's Home." This is a very common mistake among the clergy and laity of the diocese, probably due to the fact that the object is to care for old people and to the fact that most institutions of a like nature bear the name "Old People's Home." However, great care should be taken to keep the two names distinct, as there is an institution, non-sectarian, in the diocese, which bears the name "Old People's Home." To illustrate how serious consequences may result from such a confusion of names, we cite the fact that at the present time there is a suit in litigation in the courts to establish by law the beneficiary of an estate of \$100,000, left by a Churchwoman—a communicant of Grace Church, Chicago—to the "Chicago Old People's Home." Being a Churchwoman and interested in Church institutions and, so far as can be learned, having no special interest in other than our own institution, every indication is that she intended the bequest to our "Church Home for Aged Persons." It is probable that the ruling of the court will be adverse to our interests, although a committee of the directors of the Church Home is instigating the suit in hope of securing a favorable ruling. We therefore hasten to correct our error and to emphasize the fact again that our institution is the "Church Home for Aged Persons."

RENMS.

MISSIONARY OFFERINGS INCREASE, BUT NOT ENOUGH

The Church is Still Not Making Good on Appropriations

REPORTS TO THE BOARD OF MISSIONS FROM MANY FIELDS

RECEIPTS greater than those of last year to the same date by \$25,403.19 was the cheering report of the treasurer at the March meeting of the Board of Missions; yet, he continued, a very much larger increase is necessary, for even if this rate should continue proportionately during the remaining six months of the fiscal year, there would be nothing like an adequate amount received to pay the current appropriations. The treasurer also called attention to the fact that owing to the excess of expenditures over receipts during the earlier part of the fiscal year it had been necessary to draw \$150,000 from the reserve funds between September 1st and March 1st. This fact emphasizes, as he pointed out, the absolute necessity of such a fund; otherwise the society would have been compelled to borrow money.

The treasurer made a further report concerning the Men's Thank Offering, showing a total of cash receipts and pledges of \$780,321.15. A balance of about \$6,000 being still held in the treasury, the board appropriated \$1,000 for the District of Southern Florida, authorized the Committee on Domestic Missions to distribute an additional \$2,000 at its discretion, and gave \$3,000 to the district of Tokyo.

LAYMEN'S MISSIONARY MOVEMENT.

On the invitation of the board, Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, addressed the members briefly upon the work now being done in arousing the laymen of different communions to a large measure of missionary spirit through their several mission boards and outlined the plans for a national missionary campaign among laymen in fifty of the principal cities of the United States next winter. The board has already expressed its in-

terest in this campaign and requested its secretaries to cooperate with it so far as practicable.

ALASKA.

The Rev. A. R. Hoare, writing from Point Hope, Alaska, on November 9th, reports that recent baptisms totaled forty-four. Deaconess Carter, writing from St. John's-in-the-Wilderness, spoke of the work accomplished during Archdeacon Stuck's visit, when seventeen Kobuks were baptized, many local difficulties settled, and a boy choir trained. Many sick persons were ministered to by Dr. Burke. A telegram from the Rev. Charles Winthrop Peabody announced the burning of the mission house at Tanana on February 12th. The loss is the more unfortunate because a similar fire occurred at Tanana two years ago and the insurance companies refuse to issue policies for buildings in the interior of Alaska. Details have not been received, but it is probable that the loss will total about \$4,000.

CHINA AND JAPAN.

The Committee on China and Japan reported favorably upon the offer of five volunteers, two men and three young women, for these missions. The final action was deferred until report could be received from the Special Committee on New Appropriations.

The Rev. Dr. Pott, writing of the needs of St. John's University, urges that young unmarried laymen, graduates of American colleges, be sent in increasing numbers. The pressure upon the present staff is growing and there is a possibility that the good work of St. John's will be seriously injured for want of recruits for the faculty. Prof. F. C. Cooper of St. John's writes: "The educational outlook in China is bright, and we must push on the work of the Church in this, the greatest and most promising of modern missions." The board approved a draft of the by-laws for Boone University, Wuchang.

Bishop McKim, writing of the necessity for securing \$200,000 to purchase land and erect buildings for St. Paul's College, Tokyo, informed the board that it was impossible to discontinue this University work without great loss to the Church in Japan, neither could it be maintained with the present equipment. If this equipment can be provided it will not be necessary to ask for any additional aid for running expenses from the Church at home.

LIBERIA.

The Rev. Nathan Matthews, writing from Liberia, urges that as soon as possible action be taken for the opening of an industrial school at Cape Mount. Permission was given to Miss Margaretta S. Ridgely, while at home on furlough, to solicit a sum of \$2,000 for the payment of a building already contracted for by her at Cape Mount.

HAWAII.

The Bishop of Honolulu was authorized to employ the Rev. R. Hori for work among the Japanese of Honolulu. Mr. Hori has spent several years in the United States and has done notable work among his fellow countrymen on the Pacific Coast. A new opportunity for services seems to be opening in connection with the considerable number of men from the army and navy now stationed in Honolulu or passing through the port. Bishop Restarick writes: "In this group of islands, where we work among heathen, it seems to me that it is most necessary that the men who represent in such special way the United States should have some one to look after their moral and spiritual welfare." Bishop Restarick has recently received a petition signed by more than one hundred Koreans, asking for regular ministrations from the Church and aid in erecting a building.

THE PHILIPPINES.

The board received the assurance of Dr. William Draper Lewis and other friends in Philadelphia that they would continue for another year the gift of \$1,000 for the support of a medical missionary in the Philippine Islands.

PANAMA CANAL.

Progress continues to be reported from the Panama Canal Zone. Archdeacon Bryan is in the North for a few weeks and hopes to take at least one clergyman back with him. The Rev. William Cross expects to join the staff in the Zone early in April.

AT THE END.

The essence of all tragedy is this
It doth not miss
To end in death: so every son of man
Plays in a tragedy
Whatever be
The episode and laughter in its plan.
No farce is quite complete,
Love-plays are fleet,
For, ere the summing-up of all be passed,
Stalking across the strife
Of this play "Life,"
Death touches every actor at the last.
Beneath all comedy lies tragedy,
As darkness lies below the sunny sea.

L. TUCKER.

THE CHURCH IN RELATION TO COUNTRY LIFE.

EXTRACTS FROM THE REPORT OF PRESIDENT ROOSEVELT'S COMMISSION ON COUNTRY LIFE (SENATE DOCUMENT NO. 705.)

[The commission was composed of Professor L. H. Bailey, New York State College of Agriculture, Ithaca, N. Y., chairman; Mr. Henry Wallace, *Wallace's Farmer*, Des Moines, Ia.; President Kenyon L. Butterfield, Massachusetts Agricultural College, Amherst, Mass.; Mr. Gifford Pinchot, United States forest service; Mr. Walter H. Page, editor of *The World's Work*, New York; Mr. Charles S. Barrett, Georgia, and Mr. William A. Beard, California.]

SPIRITUAL forces—the forces and institutions that make for morality and spiritual ideals among rural people—must be energized. We miss the heart of the problem if we neglect to foster personal character and neighborhood righteousness. The best way to preserve ideals for private conduct and public life is to build up the institutions of religion. The church has great power of leadership. The whole people should understand that it is vitally important to stand behind the rural church and help it to become a great power in developing concrete country life ideals. It is especially important that the country church recognize that it has a social responsibility to the entire community as well as a religious responsibility to its own group of people.

THE CHURCH A NECESSITY IN THE COUNTRY.

This commission has no desire to give advice to the institutions of religion nor to attempt to dictate their policies. Yet any consideration of the problem of rural life that leaves out of account the function and the possibilities of the church, and of related institutions, would be grossly inadequate. This is not only because in the last analysis the country life problem is a moral problem, or that in the best development of the individual the great motives and results are religious and spiritual, but because from the pure sociological point of view the church is fundamentally a necessary institution in country life. In a peculiar way the church is intimately related to the agricultural industry. The work and the life of the farm are closely bound together, and the institutions of the country react on that life and on one another more intimately than they do in the city. This gives the rural church a position of peculiar difficulty and one of unequalled opportunity. The time has arrived when the church must take a larger leadership, both as an institution and through its pastors, in the social reorganization of rural life.

The great spiritual needs of the country community just at present are higher personal and community ideals. Rural people need to have an aspiration for the highest possible development of the community. There must be an ambition on the part of the people themselves constantly to progress in all of those things that make the community life wholesome, satisfying, educative, and complete. There must be a desire to develop a permanent environment for the country boy and girl, of which they will become passionately fond. As a pure matter of education the countryman must learn to love the country and to have an intellectual appreciation of it. More than this, the spiritual nature of the individual must be kept thoroughly alive. His personal ideals of conduct and ambition must be cultivated.

Of course the church has an indispensable function as a conservator of morals. But from the social point of view it is to hold aloft the torch of personal and community idealism. It must be a leader in the attempt to idealize country life.

THE COUNTRY'S LACK OF PASTORAL CARE.

The country church doubtless faces special difficulties. As a rule, it is a small field. The country people are conservative. Ordinarily the financial support is inadequate. Often there are too many churches in a given community. Sectarian ideas divide unduly and unfortunately. While there are many rural churches that are effective agents in the social evolution of their communities, it is true that as a whole the country church needs new direction and to assume new responsibilities. Few of the churches in the open country are provided with resident pastors. They are supplied mostly from the neighboring towns and by a representative of some single denomination. Sometimes the pulpit is supplied by pastors of different denominations in turn. Without a resident minister, the church work is likely to be confined chiefly to services once a week. In many regions there is little personal visitation except in cases of sickness, death, marriage, christening, or other special circumstance.

The Sunday school is sometimes continued only during the months of settled weather. There are young people's organizations to some extent, but they are often inactive or irregular.

The social activity of the real country church is likely to be limited to the short, informal meetings before and after services and to suppers that are held for the purpose of raising funds. Most of the gatherings are designed for the church people themselves rather than for the community. The range of social influence is therefore generally restricted to the families particularly related to the special church organization, and there is likely to be no sense of social responsibility for the entire community.

In the rural villages there are generally several or a number of churches of different denominations, one or more of which are likely to be weak. The salaries range from \$400 to \$1,000. Among Protestants there is considerable denominational competition and consequent jealousy or even conflict. United effort for coöperative activity is likely to be perfunctory rather than sympathetic and vital. The pastor is often overloaded with station work in neighboring communities.

It is not the purpose of the commission to discuss the difficulties of the rural church at this time nor to present a solution for them, but in the interests of rural betterment it seems proper to indicate a few considerations that seem to be fundamental.

MEANS OF MAKING THE CHURCH COUNT MORE.

1. In New England and in some other parts of the North the tremendous drawback of denominational rivalry is fairly well recognized and active measures for church federation are well under way. This does not mean organic union. It means coöperation for the purpose of trying to reach and influence every individual in the community. It means that "some church is to be responsible for every square mile." When a community is overchurched, it means giving up the superfluous church or churches. When a church is needed, it means a friendly agreement on the particular church to be placed there. This movement for federation is one of the most promising in the whole religious field, because it does not attempt to break down denominational influence or standards of thought. It puts emphasis not on the church itself but on the work to be done by the church for all men—churched and unchurched. It is possible that all parts of the country are not quite ready for federation, although a national church federation movement is under way. But it hardly seems necessary to urge that the spirit of coöperation among churches, the diminution of sectarian strife, the attempt to reach the entire community, must become the guiding principles everywhere if the rural church is long to retain its hold.

The rural church must be more completely than now a social center. This means not so much a place for holding social gatherings, although this is legitimate and desirable, but a place whence constantly emanate influences that go to build up the moral and spiritual tone of the whole community. The country church of the future is to be held responsible for the great ideals of community life as well as of personal character.

2. There should be a large extension of the work of the Young Men's Christian Association into the rural communities. There is apparently no other way to grip the hearts and lives of the boys and young men of the average country neighborhood. This association must regard itself as an ally of the church, with a special function and a special field.

3. We must have a complete conception of the country pastorate. The country pastor must be a community leader. He must know the rural problems. He must have sympathy with rural ideals and aspirations. He must love the country. He must know country life, the difficulties that the farmer has to face in his business, some of the great scientific revelations made in behalf of agriculture, the great industrial forces at work for the making or the unmaking of the farmer, the fundamental social problems of the life of the open country.

THE PERSONAL FACTOR THE DECISIVE CONSIDERATION.

Consequently the rural pastor must have special training for his work. Ministerial colleges and theological seminaries should unite with agricultural colleges in this preparation of the country clergyman. There should be better support for the clergyman. In many country districts it is pitifully small. There is little incentive for a man to stay in a country parish, and yet this residence is just what must come about. Perhaps it will require an appeal to the heroic young men, but we must have more men going into the country pastorates, not as a means of getting a foothold but as a permanent work. The clergyman has an excellent chance for leadership in the country. In some sections he is still the dominating personality. He is the key to the country church problem.

Everything resolves itself at the end into a question of per-

sonality. Society or government cannot do much for country life unless there is voluntary response in the personal ideals of those who live in the country. Inquiries by the commission, for example, find that one reason for the shift from the country to town is the lack of ideals in many country homes and even the desire of the countryman and his wife that the children do not remain on the farm. The obligation to keep as many youths on the farms as are needed there, rests on the home more than on the school or on society.

It is often said that better rural institutions and more attractive homes and yards will necessarily follow an increase in profitability of farming; but as a matter of fact, high ideals may be quite independent of income, although they cannot be realized without sufficient income to provide good support. Many of the most thrifty farmers are the least concerned about the character of the home and school and church. One often finds the most attractive and useful farm homes in the difficult farming regions. On the other hand, some of the most prosperous agricultural regions possess most unattractive farm premises and school buildings. Many persons who complain most loudly about their incomes are the last to improve their home conditions when their incomes are increased; they are more likely to purchase additional land and thereby further emphasize the barrenness of home life. Land hunger is naturally strongest in the most prosperous regions.

While it is of course necessary that the farmer receive good remuneration for his efforts, it is nevertheless true that the money consideration is frequently too exclusively emphasized in farm homes. This consideration often obscures every other interest, allowing little opportunity for the development of the intellectual, social, and moral qualities. The open country abounds in men and women of the finest ideals; yet it is necessary to say that other ends in life than the making of more money and the getting of more goods are much needed in country districts; and that this, more than anything else, will correct the unsatisfying nature of rural life.

THE TRAINING OF THE CLERGY.

THE SECOND PORTION OF A REPORT TO THE LAMBETH CONFERENCE ON THE SUPPLY AND TRAINING OF THE CLERGY. FOR THE NAMES OF THE COMMITTEE OF BISHOPS AND THE FIRST PORTION OF THE REPORT, SEE THE LIVING CHURCH, JAN. 16TH.

WHAT the training for Holy Orders should be has been the subject of our long and careful consideration. The result of it may be stated as follows. We divide it into (a) Preliminary, (b) University, (c) Special:

(a) Preliminary Training.

The experience of Bishops and their examining chaplains, as well as of tutors at the Universities and at Theological Colleges, brings to light the failure of home and school training in elementary Christian knowledge both in Scripture and doctrine. We therefore desire to lay the strongest stress on the duty and responsibility of parents themselves instructing their children in the Scriptures and in the fundamental principles of the Christian Faith. We also urge parents to see that their children are given such instruction in their earlier years as may not only suggest and deepen, where it is the Divine Will, the sense of vocation to the Christian ministry, but may also form a sound basis for the subsequent and special training of those among their children who are called to this work.

We also desire to emphasize the duty of parochial clergy, especially at times of preparation for Confirmation, to ascertain who among the boys and young men in their parishes are in any way considering the question of taking Holy Orders, and to give them such spiritual help and guidance in their studies as will encourage them towards the realization of their vocation.

(b) University Training.

The time has now come when, in view of the development of education and of the increased opportunities afforded for University training, all candidates for Holy Orders should be graduates of some recognized University, as the increased facilities for obtaining degrees from the newer Universities, with or without residence, bring a degree within the reach of those who are being mainly trained at Theological Colleges.

While we thankfully acknowledge that much is already being done at our older Universities for the spiritual life of candidates for Holy Orders, as well as of Churchmen generally, it is desirable that more definite provision be made by the Church, by means of hostels or otherwise, for aiding and watching over candidates during their University course.

We feel that premature specialization in Theology during a University course is generally to be deprecated, inasmuch as we hold that a previous training in Arts is the best preparation for a study of Theology.

Before we pass to the consideration of the Special Training, we

desire to say emphatically that purity, devotion, and force of character are of the first consideration in candidates for Holy Orders. The cultivation therefore of the moral and religious life in home, school, and University must be sustained and intensified throughout the whole time of the education and training of candidates. It is consequently of vital importance that Bishops, examining chaplains, pastors, and all in authority in schools and universities should be careful to sift those who turn towards Holy Orders, so that only such as give hope of efficient service shall be received. All who have authority or responsibility should see to it that by faithfulness to duty, sobriety of life, and earnestness in prayer and worship, candidates give good promise of a worthy ministry.

(c) Special Training.

In the case of graduates, all candidates should be required to receive at least one year of special training at a Theological College, or under some recognized supervision.

Where non-graduates are accepted, a course of at least three years of such special training should be required of all those who have already had a good general education, and at least four years of all others.

In the general scheme of studies adopted in Theological Colleges, much more attention should be given to the study of the text and contents of the Bible itself, as distinguished from that of commentaries upon it; a more careful training for the public reading of Holy Scripture and prayers, such training to include the art of voice production; the preparation for the composition and delivery of sermons and addresses and the study of missionary problems; the principles and methods of religious education, especially as applied to Sunday and day schools. We desire to emphasize the importance of teachers at theological colleges so guiding the intellectual life of their students as to encourage them to form convictions of their own on matters of faith and practice, and to think out for themselves the difficult problems involved in their ministry.

In addition to the usual curriculum of study generally followed in theological colleges, it is desirable that instruction should also be imparted in social and economic questions; general business principles; applied moral theology; and Church law.

It is clear that, if these suggestions are to be carried out, a longer residence than is at present usual would be requisite at theological colleges, and that candidates should come there better prepared. Affiliation of every non-graduate theological college to some university is desirable.

Since the diaconate is a period of training for the priesthood, as well as a time of practical work, its present normal length of one year is inadequate for this purpose, and we recommend that, where possible, a period of not less than two years in the diaconate should be required from candidates, in order that more time might be given to definite intellectual and practical training under proper supervision.

We desire to call attention to the very grave responsibility incurred by a parish priest, who gives a title to a deacon, for properly training that deacon in the duties of his office, as well as for securing for him opportunity for study and preparation for the priesthood. We therefore suggest that Bishops should permit only specially qualified incumbents to grant titles.

The intellectual qualifications of a candidate for Holy Orders should be decisively tested before he is ordained deacon; during the diaconate he should devote his time to learning the theory and practice of parochial work, and to further training in reading and preaching; and should be encouraged and assisted to form such habits of regular study as he ought to maintain throughout his ministry. For this purpose we are of opinion that it is desirable, wherever it is possible, that regular instruction should be provided for deacons as well as for all younger clergy by means of lectures on *pastoralia* and on theological subjects, or, in cases where that is impossible, by correspondence. Deacons should also be encouraged, where it is practicable, to spend some time during their diaconate at a theological college.

We wish it to be understood that the recommendations made in the previous sections represent what we hope will become the normal standard of the Church for the preparation of candidates for Holy Orders, but they are not to be taken as excluding from ordination those exceptional cases which may from time to time occur in any diocese, and are specially likely to occur in pioneer dioceses. In such cases the Bishop will naturally exercise his authority to modify the normal requirements. We would speak as emphatically as we can upon the necessity of candidates for the sacred ministry being men of spiritual character and power, and we recognize that there are many men who do not reach the educational standard outlined in this report who, possessed of these spiritual qualifications, would do great things in certain portions of the Church for the furtherance of the Gospel, and be channels of great blessing.

We are also of opinion that in exceptional cases a Bishop should be free to exercise a dispensing power as to a candidate being "learned in the Latin tongue."

It should be noted that much that has been said is far more applicable to the Church in the British Empire than to the Church of the United States, which, by its canons, already lays down three years of preliminary probation under the eye of a Bishop, a university course, and a three years' subsequent training in theology. We

have asked the Bishop of Massachusetts to write a note upon this subject, which will be found in the Appendix to this report.

APPENDIX III.

NOTE BY THE BISHOP OF MASSACHUSETTS ON REQUIREMENTS FOR HOLY ORDERS IN THE UNITED STATES.

The Church in the United States has had for many years in her canons and practice the following standards:

(1) As regards tests of character of candidates.

The Bishop receives a young man as a postulant upon the testimony of a clergyman as to his qualifications, physical, intellectual, moral, and spiritual, for the ministry. Before the Bishop can admit him as a candidate the postulant must be commended to him by the Standing Committee of the diocese, whose action is based upon the statement of one clergyman and four laymen that the postulant is sober, honest, and godly, and possesses such qualifications as fit him for the ministry. The Standing Committee is a board of clergy and laymen elected by the annual diocesan convention as the executive committee of the diocese and the council of advice to the Bishop.

The term of candidateship is three years, during which the candidate reports by letter or personally to the Bishop quarterly and prepares for Holy Orders.

Before ordination he must be recommended to the Bishop for ordination by the Standing Committee as having lived during the past three years a sober, honest, and godly life, and as loyal to the doctrine, discipline, and worship of the Church, such recommendation being based upon the endorsement of one presbyter and six laymen.

At the time of his ordination, therefore, the candidate commended by clergy and laity has been for three years under the direction, guidance, and leadership of his Bishop.

For exceptional reasons the canonical term may be shortened to a certain extent by the Bishop with the advice and consent of the Standing Committee; but no exception can be made in testimonials of character.

(2) As regards intellectual tests.

Before being received as a candidate, the postulant must satisfy the Bishop that he is a graduate in arts of some university or college in which he has studied the Latin and Greek languages. If he is not a graduate he must pass examinations in subjects studied in the university.

During the three years of his candidateship he is studying in a theological school.

Before ordination to the priesthood he must pass three separate examinations in the Old and New Testaments in Hebrew and Greek, theology, ecclesiastical history, Christian ethics, ecclesiastical polity, the Book of Common Prayer, the constitution and canons of the Church, and the principles and methods of religious education. He must also present sermons, give proof of his ability to conduct the services of the Church in an edifying manner, and competently fulfil the public duties of the sacred ministry.

While it is the general rule and desirable that all the examinations be taken before ordination to the diaconate, the Bishop may ordain to the diaconate a candidate who has passed the first examination, which includes Hebrew, Greek, the Scriptures, the two Creeds, some ecclesiastical History and Polity, and the office and ministration of a deacon.

Dispensation from the study of Hebrew may be given by the bishop, but dispensation from Latin and Greek can be given by the Bishop only with the consent of three-fourths of the Standing Committee. No dispensation from other subjects can be given.

It will thus be seen that the standards of the Church in the United States, admitting exceptions under certain conditions, are that her ministers shall be graduates of universities and have also had three years of special study and spiritual preparation.

In many respects, therefore, the report and resolutions of the Committee do not have a direct relation to the conditions of the Church in the United States.

RESOLUTIONS ADOPTED.

5. Inasmuch as there are many young men who appear to have a vocation for the ministry and to be hindered from realizing it only by lack of means to provide their training, this Conference urges that an Ordination Candidates Fund and Committee, or some similar organization, should form part of the normal equipment of the Church, to assist Bishops in discovering such men and enabling them to respond to their call; and that all Churchmen should be taught to regard it as their duty to contribute to this object.

6. So far from the standard for ordination being lowered to meet the existing deficiency in the number of candidates, the time has now come when, in view of the development of education and of the increased opportunities afforded for university training, a serious effort should be made to secure that candidates for Holy Orders should normally be graduates of some recognized university.

7. While rules must of necessity vary to suit the varying conditions in different parts of the world, the principle ought everywhere to be maintained that, in addition to general education, all candidates should be required to receive special theological and practical training under some recognized supervision.

8. It is of the greatest importance that the conscience of the Church at large should be awakened as to its primary responsibility for providing for the training, maintenance, and superannuation of the clergy; and we recommend that united action to this end should be taken, where possible, by the provinces or national churches of our communion.

9. Since it is generally acknowledged that the system of encouraging

men to work abroad for a period of three or five years has proved successful, it should be continued and carried out more thoroughly and systematically, and a greater reciprocity of service might be established to the benefit of all concerned.

10. In view of the embarrassment arising from the lack of uniform usage regulating the transfer of clergymen from one diocese to another, it is necessary that none should be received into a diocese or missionary jurisdiction of the Anglican communion until the Bishop of the diocese into which he goes has received concerning him, in addition to whatever other Letters Testimonial may be required, a direct communication or a letter of transfer from the Bishop of the diocese from which he comes.

ST. JOHN'S CHAPEL CONTROVERSY EXCEEDINGLY BITTER.

[Continued from Page 673.]

simplicity marked the arrangements; and by special request no flowers were sent as memorial gifts. The officiating clergy included Bishop Greer, who read the opening sentences; Dr. Huntington, who read the lesson; and Archdeacon Nelson, who read the prayers. The church was crowded to its utmost capacity. The committal service was in Trinity cemetery, the body being temporarily placed in the receiving vault. The Rev. Dr. Grosvenor read the service. The interment will be made later, probably at Cooperstown.

THE HUDSON-FULTON CELEBRATION.

The committee of the commission on the great Hudson-Fulton celebration next September has sent a letter to the clergy and ministers having charge of congregations in Greater New York, asking their aid in giving a religious character to the celebration.

"From Saturday, September 25th, to Saturday, October 9th, of this year," says the letter, "the people of the state of New York will celebrate, under the auspices of the Hudson-Fulton celebration commission, the three hundredth anniversary of the discovery of the Hudson River by Henry Hudson in 1609, and the one hundredth anniversary of the first successful application of steam to navigation by Robert Fulton in 1807. The commemoration of the Fulton centenary was postponed from 1907 to 1909, in order that it might be combined with the tercentenary of the exploration of the river upon which Fulton demonstrated the practicability of steam navigation.

"This commission, in acknowledgment of the divine guidance in these two great events, has set apart the first two days of the celebration, September 25th and 26th, for religious observances by those accustomed to worship on the seventh and first days of the week respectively."

SERMONS TO THE BROTHERHOOD OF ST. ANDREW.

A number of Brotherhood men—about one hundred and twenty-five—attended a service in St. Matthew's Church, Eighty-fourth Street and Central Park West, on Wednesday evening, March 10th, when the Rev. Dr. Huntington, rector of Grace Church, preached a sermon on "The Religious Aspects of Wealth." The speaker did not complain of what had been given to colleges and other educational institutions, but he pictured what might be the situation in New York City if men and women would give what they might to the Church. He outlined a plan for religious work much like the "block-system." The prediction was expressed that this method would accomplish more than the public schools.

FR. HUNTINGTON TO CONDUCT SPECIAL SERVICE.

In St. Ann's Church, 140th Street and St. Ann's Avenue, Father Huntington, O.H.C., will conduct a day of Devotion on Saturday, March 20th, beginning at 10 o'clock and ending with Evening Prayer at 4 o'clock. Four addresses will be delivered during the day. In order that persons may remain throughout the day, luncheon will be served. Mrs. Louis Van Doren, 295 Alexander Avenue, New York City, has charge of the entertainment of visitors; acceptances should be addressed to her.

FLAG PRESENTATION TO ITALIANS.

The National Society of Patriotic Women has just given an American flag to the Italians in San Salvatore chapel, Broome Street. This association has also started a class in civics, and furnishes money for the expenses of the new undertaking.

RED CROSS WORK.

At the regular quarterly meeting of the Executive Board of the New Utrecht Red Cross, held on Wednesday evening at the residence of Dr. F. E. A. Stoney, 229 Eighty-second Street, Bay Ridge, the treasurer was authorized to pay a bill of \$132.50 for the fittings of the tuberculosis clinic recently opened at the Bay Ridge Hospital, Sixtieth Street and Second Avenue, and a further expenditure of \$46.25 was authorized for other furnishings required by the clinic. A report was read of the Red Cross work in Italy and a statement of receipts was shown. Over \$1,000,000 was given to the earthquake fund, of which New York City gave \$332,086.47.

A NEW MISSION IN THE BRONX.

A mission, to be known as the chapel of the Good Shepherd, has been started and named at Wakefield, New York City. There is no other church or chapel in the city by this name except the seminary chapel in Chelsea Square.

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.

II.

NOVEMBER 7, 1854.

[THE FIRST PART OF THE LECTURE WAS ON ANOTHER SUBJECT, AND IS HERE OMITTED.]

THE theory of the Church comes in sooner than you imagine. Look at the Church in the earliest ages, and propose to the primitive Christian the question: Shall the Church be united with the State? Tell him it shall be so, and Lord John Russell shall appoint Bishops, and present to livings, etc., and how would it be received? It would sound the strangest thing in the world. They would say, The kingdom of heaven and the kingdom of this world stand on different grounds.

Look at Christianity in relation to the State. There are three eras: the first from our Lord's time to A. D. 325; the second from 325 to 800 (on Christmas Day, 800, Charlemagne was crowned king of the Holy Roman Empire in St. Peter's Church at Rome); the third was from 800 to the present day. Look at the effect of the union. Christianity had an increasing progress up to 325. The first union of Church and State was during the reign of Constantine, and instantly the Eastern Church began growing corrupt, and grew so more and more, until Mohammed fulfilled its corruption—for he was only a Christian heretic. First there arose court Bishops; secondly the clergy became worldly; thirdly doctrine of all kinds became confused.* About 800 Charlemagne completed this union in Western Europe. He was a Frankish, Teutonic, or Gothic king. He was one great man who showed his family. His father, Pepin the Short (Pepin le Bref), was a king, a hero, and a statesman. His grandfather, Charles Martel, flung back the Saracens from France at the battle of Poitiers. His great-grandfather would have been a hero, had not the glory of his descendents overshadowed his. Charlemagne is the one figure to be seen in Europe at that time. Gibbon remarks that he was the only man of whom the appellation, "the Great," remained as a permanent addition to his name. He was a statesman, a scholar, and a hero. For fifty years of his reign he made an expedition every year against some enemy or another. He found the union of Church and State a theory worked out by St. Augustine. The Eastern Church and Empire had become feeble. Then Charlemagne took the organization of Europe into his hands, and his first business was to arrange what should be the mutual relations of the chief representative of the Church and himself. Well, says he, you, Bishop of Rome, consecrate me Emperor of the Holy Roman Empire, and I will give you such and such privileges. The king of the Holy Roman Empire shall be the representative of the State, and the Bishop of Rome shall be the representative of the Church.

Now we have got pretty far into the idea. Church and State are separate institutions. The question comes up, What shall be the relation of the Church and the State? The Primitive Christian would reply, Our way to do is Passive Obedience.† If what is commanded is wrong to do, don't do it; if right, do it. But what if the emperor torture you? The primitive Christian would fold his arms and submit. The modern would fight. The

* "Although by the union of Church and State the elements of these parties [Imperialist and Papist, Ghibelline and Guelph] at once existed, so that they came into being in Europe, and must come into being, still neither was perfectly organized till some time after. Hence we have a time of gradual declension in the Christian Church. See the wonderful provision by which at the commencement of this era the great men of the Church, Athanasius, Chrysostom, Augustine, the Gregories and others, hoarded up intellectually in their writings the doctrines and traditions of the Church, as the bees before the winter, while autumn is blooming, and all seems ripe and perfect, make up their stores. And see then onward from the fourth and fifth centuries, the era of great genius in the Church, how genius ceases for centuries, and the greatest are mere compilers (e.g., the venerable Bede, etc.) This is the period of declension. It began with Constantine; for us Westerns it ends with the coronation of Charlemagne in Rome upon Christmas Day in the year 800."—DR. ADAMS, in *The American Quarterly Church Review* for July, 1859, pp. 215-6.

† The doctrine of Passive Obedience is not understood at the present time. It recognizes that the law offers an alternative: Either do or forbear as the law commands, or submit to the penalty. Active obedience does or forbears as the law commands; Passive obedience submits to the penalty without resistance or rebellion. In either case the law is obeyed.

ancient would say, The weapons of our warfare are not carnal. The Christian doctrine which kept the Church and the State free was, If the State order it, do it; but if the Gospel forbid it, do it not; and then if the emperor torment you, bear it. Church and State are kept separate by this means, and not by any other. [It was asked if the English Tories were not the upholders of Church and State.] The Englishman of to-day is degenerate, notwithstanding this is thought to be the day of England's glory. Ask a Roman in the days of Trajan what was the culminating point of Roman greatness, and he would tell you the reign of Trajan. Yet we can see it was the reign of Augustus. So, ask any Englishman of the present day, What was the culminating point of England's greatness, and he would answer, Now. Look at our boundless wealth, our cotton manufactures, our white slaves at the machinery, etc. England is greatest now. Yet I look at Queen Elizabeth's time as the culminating point of England's glory. Mere accumulation of wealth, which the Hindoos can accumulate as well as we, is not the culminating point of glory. Well, the English Tory of that day was the supporter of Church and State. But to return:

With Charlemagne the question came up. The old Christianity, as I have shown you, answered it with the doctrine of Passive Obedience. So we have all things perfectly free; the Church is a self-governing body, having its own laws, electing its own Bishops; the Church is free from the State, and the State is free from the Church. They are separate. But Charlemagne found Church and State united; he did not make them so. And so, when he was organizing Europe, he said to himself, Which shall be supreme, Church or State? and his answer was: I am king of the Holy Roman Empire, and all are my subjects; I am supreme, and the ultimate appeal in all cases whatsoever. And my Pontiff is the Roman Pontiff, who under me has the care of religion. So here we have two propositions; the first is, Church and State shall be united. The second is, The State shall have the supremacy. Charlemagne took this scheme, which from its founder may be called the Carolinian theory of Church and State. But the primitive Christian would have denied, and you and I do deny, the first proposition, that Church and State shall be united. Nevertheless, if you can be sure of the despot that he shall be the right man, despotism would be the best government in the world; and if you could always have a man as great as Charlemagne, it would be the best thing for the world. But when he died, he was succeeded by some of the smallest creatures, who were not fit to stand in his boots. Europe consequently began to fly to pieces. Yet every ruler took the Carolinian theory of government, and said, My Church, My Pontiff; and everybody else admitted that the State is supreme over the Church.

Well, they plundered the Church and the world for two hundred years, until the succession of pontiffs became a succession of scoundrels, and three generations of harlots; elected their paramours and connections Bishops of Rome. Now in the time of Charlemagne Europe was covered with colleges—that is to say, with monasteries which were *bona fide* seats of such learning as they had. A hundred years of such operations caused men to think: Here is a theory of Church and State working badly; and this feeling went all through these religious houses, and kept growing. Some time after Charlemagne had worked out his theory, a certain monk, supposed to be Benedict of Mentz, began to look through it, and to frame another of Church and State united, in which the Church was to be supreme and the Head of the State was to be chief constable to the Pope, the Head of the Church. That is to say, he took the Carolinian theory and turned it inside out. Then he forged a series of decretals and letters called "The False Decretals,"—but perhaps not as a direct forgery; rather somewhat in the same way as Fenelon wrote *Telemaque*, a fiction supposing a certain case; then he worked it out and made it perfect.

There are thus two theories: "I and the State," "I and the Church." "I am the emperor, supreme in all cases, and the

‡ The two Theodoras and Marozla, during the early part of the tenth century.

Roman pontiff, he is my Bishop." This is the Carolinian theory, and it is the theory of every king since then. Then there is the theory of Benedict of Mentz: "I am the Supreme Pontiff, supreme in spirituals and in temporals too; and the Roman Emperor is my head constable." The theory lay hid in the False Decretals, until by their circulating through the monasteries all learned Europe learned it. Things got worse and worse; the State ruled and tormented the Church, and the theory lay dormant, because no man had the power to take it up. By and by a man, Archdeacon of Rome, seeing the reign of prostitutes and scoundrels in that city and elsewhere, was roused to his inmost soul, and effected the revolution which brought out the Papacy. That man was Hildebrand.

"BEHOLD THE HANDMAID OF THE LORD."

LET us turn aside for this one day before we enter the deepening shadow of our Lenten Fast and contemplate our Lady as she beholds the angel sent from God and as she makes her glad response which echoes through the Christian ages, "Behold the handmaid of the Lord."

Think what her life has been until this day! From all eternity in the mind of God she has been destined to become the Mother of our Lord, but as yet she has no idea of this, and so she plans and lives her life according to the noblest inspirations she has received. First, as a foundation for all the rest, she lives a pure and holy life, one free from sin—for this she has been given a special gift from God, though possibly she had not realized it. Beyond this, while living in her home and fulfilling the ordinary duties of a poorer maiden of that day, she has pledged herself to a life of peculiar devotion to God by a virgin's vow, thus sacrificing and offering up the honor hoped for and desired as the highest possible by every Jewish woman: that of her might be born the Saviour and Messiah. She knew that she was of the royal house of David, to which the promise had specially been given, but in her humility she felt she was not worthy to consider such an honor for herself, and so she sought a quiet, hidden way.

Perhaps this crowning act of her humility showed that she was fit and ready to receive God's messenger. The angel, straight from the awful presence of God, comes to the lowly Virgin, reveals to her God's purpose, quite different from what she has conceived of heretofore, seeming to demand a sacrifice of that which she has held most dear. Will she fail now? Ah, no! The will of God is all she has been seeking; and in this fullest revelation of that will, all thoughts and plans that had come through herself now fade away, and she accepts her call with joy and thankfulness, "Behold the handmaid of the Lord; be it unto me according to Thy word."

Here we have four points: First, God's everlasting purpose for this soul; second, her quiet life of preparation for whatever He might send; third, God's revelation of His purpose; and last, her answer to His Voice. Look now how such four points may come into our lives.

When by an action of His Mind God created us, He destined every one for some particular place and work in His universe, as truly distinct each from the other as was the Blessed Virgin's from all the rest. We may be sure that unless we do seek and follow out our own vocation, our characters will never be fully developed nor our work be truly successful. In childhood and in early youth we seldom know our particular vocation, that for which we are best fitted, nor can those around us tell us; and if we are to rise to the highest that is within us, first we must train every faculty of body and soul; then, as our intellect and character develop, we may choose some life or occupation. We are guided in this choice by our surroundings, our desires, and our capacities. It is thus by natural means that God shows His will to the greater number of Christian men and women.

Now on the festival which we keep in honor of the Blessed Virgin, let us go further and think of those who may be called more particularly to follow her example. As she received a supernatural revelation after she had shown that she was able to accept it, so continuously in the Church's life certain women, as they show that they are able to respond, do receive a supernatural call, and this is what we speak of as a "vocation to the Religious Life," and now it generally means the call to a Sister's life lived in community. May we not say with certainty that there are some now in our branch of the Church in this country whom God has created for this peculiar life, and that He is waiting to reveal His purpose to them until they show that they are able to accept it? Generally the fitness to receive

such a message will be manifest in the lives lived after the pattern of the Blessed Virgin's—free from sin in so far as they are able; faithful in the ordinary duties of their present state of life; humble in believing that God's will is for the best, however far it crosses their own longings and desires.

To those who are thus ready, God will speak clearly; and if the women of the Church whose place in life is not yet plainly marked will so prepare themselves and listen for this Voice, many will hear it and be able to rise up to their wonderful vocation; and then we shall have Sisters, not only as required for the work at home, but we shall be able to meet the calls for them that are sounding from our foreign mission fields.

A Sister's life is not a natural one; it means a sacrifice of earthly hopes and plans and probably of the special work for which she thought herself best fitted, so we await a supernatural call before we dare undertake it. This does not mean we need expect a vision of the angels—of that we are not worthy, perhaps because our eyes are so blinded to all spiritual things—but it does mean that God Himself will speak through our own consciousness and by the words of others. Then with true humility let us acknowledge our unworthiness, yet make a glad surrender of ourselves, and with our lips and lives take up the answer given to-day: "Behold the handmaid of the Lord."

M.

THE MIRACLES.

A MEDITATION FOR THE FOURTH SUNDAY IN LENT.

BY THE REV. PHILIP G. DAVIDSON.

"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world" (St. John 6: 14).

THE miracles of Christ and the supernatural events of His human history form a large part of the sacramental lessons for the Christian year, and it is evident that the Church, in giving such prominence to those portions of the Gospel, has accepted them as statements of fact and important elements of the Word of God. Thus the Gospel for the Fourth Sunday in Lent concludes a series of these remarkable occurrences which center around the temptation of Christ, and witness to His divine power over evil spirits and His mastery of the laws, forces, and substances of nature.

There has been a disposition among a certain class of thinkers to minimize the miraculous element in the presentation of the Gospel; not from any desire to lessen Christ or weaken faith, but rather to harmonize the doctrines of Christianity with the supposed necessities of science, that they might commend themselves to men of reasonable mind. But this rationalized aspect of Christianity has not proven a success. It has accomplished nothing in the extension of the divine kingdom, and has only confirmed the doubts and rendered more hopeless the sins of thousands.

The value of the miracles consists in the fact that they are supernatural and not the results of Christ's superior knowledge of natural law. There are, to-day, marvels of healing being wrought through the application of mental force; but the works of Christ are not to be confused with these. He brought into the world a power that was not of the world to impart life to the world. All the laws, forces, and substances of nature have passed under a blight, so that their co-working results in change, decay, and death. The whole creation groaneth and travaileth together in pain. It has within itself no prophecy of deliverance save in the very contrast of its hopelessness, or of life save in the contrast of its perpetual dying. It was not by such a ministry of death that our Saviour wrought, but by the same power with which in the beginning He had formed the perfect earth and the God-like man.

The miracles of Christ are the witnesses of God's mastery. They break through the temporal walls of lesser law and humiliate the pride of intellect by their revelation of an Almighty strength which answers freely to the simplicity of faith, the meekness of prayer, and the humility of penitence. *Sursum Corda!* The shadows of unbelief are passing, and the race is slowly coming to the truth that they who, through faith and prayer, lay hold upon God, are sharers in His Omnipotence.

IT IS GOOD that we have sometimes some troubles and crosses; for they often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing.—*Selected.*

Department of Social Welfare

Edited by Clinton Rogers Woodruff

SOUND TRADES UNIONISM.

HERE is a sentiment from the *Railroad Trainman* illustrating the attitude of the more conservative and successful trade unionist:

"Theoretically the world owes every man a living; practically, many of them are unable to collect it. There are any number of persons who earn a living who never receive it. There are any number of others who never would receive a living if they were not assisted to collect it; then there are others who are so busy making a living that they haven't time to live."

Surely there can be no disputing the truth of that statement, nor of the following that, "it is as necessary to know how to live as it is to earn a living. The miser never established a decent standard of living, nor did the spendthrift. But you will readily admit that a good community is that in which good wages are earned and properly spent. It is not the money hidden away in the stocking that makes for prosperity. It is the dollar that works all the time. In the inability to collect a fair living for work performed is really found the basis for labor organization. In primitive ages, when the individual attempted to force his brethren to his service without pay, the organization of the weaker ones commenced in self-defense.

"Eventually men gathered in tribes and in nations for the same reason, and laws, customs, and usages acceptable to certain sets of people held them together for their own protection against other people with different customs, laws, and usages. The story of the nations of the world is only that of men getting together to insure their self-defense, and regardless of whatever in the way of national organization has come from primal association, the fact remains that, in the beginning, it was based altogether in the collective needs of the weak and defenseless."

This is sound philosophy and its utterance by a labor paper is of itself a strong bit of evidence of the broad views and deep thoughtfulness of those in charge of the stronger unions.

"The labor organization of to-day had its genesis in exactly the same reasons, namely, the inability of the individual to stand alone, and the necessity for defense that brought his kind together with him. Labor organizations have traveled a rough road, and have experienced many threatening reverses that promised to end them for all time, but they have lived, and they will live as long as there is injustice to be met by men who, individually, cannot hold their own against it."

I am persuaded that by far the larger number of labor organizations are founded upon this idea, and because they are so founded are meeting with an increasing measure of public support and confidence. Before one hastily condemns labor organizations in general because of the mistakes of a single union, let him reflect how many there are which are working along the lines described by the *Railroad Trainman*, and for the reasons which it so clearly sets forth.

ENGLISH TRADES UNIONISM.

KEIR HARDIE, the British Socialist labor leader, on the occasion of his recent visit to New York was reported in the People's Institute's Bulletin to have said that "the first action of the labor group in Parliament was to demand the repeal of the law against boycotts and picketing, which had been involved in the Taff Vale decision. The law was repealed, and at present the boycott is actually legalized in England. Picketing is allowed, and a labor organization cannot be sued for damage done to property, etc., by its members during a strike. This victory for the labor party was followed by a measure which became a law, compensating workmen injured in industry. Following this came a third law of wide social bearing, which authorized local authorities in England to provide meals for underfed school children."

Feeling some doubts as to the accuracy of the statements, I made inquiry of some of the officials of the People's Institute, who said that they hadn't "any very final authority for the statement in question, but that Mr. Hardie himself had iterated what was quoted and had maintained it in detail when

challenged at the Economic Club banquet by Congressman Littlefield." I then wrote to an old acquaintance, formerly an English citizen, who since his residence in this country has kept himself in close touch with English developments, especially along labor and social lines. The following is his reply to my letter:

"On the surface it appears as if the Trades Dispute Act of 1908 by its broad wording made the boycott in England legal; but unions there have never used the boycott openly. In answer to an enquiry Mr. W. C. Stedman, member of Parliament, and secretary of the Trades' Union Congress Parliamentary Committee, therefore official head of the Trade Union world, writes:

"In all my long experience, extending now thirty-five years in the Trade Union movement, I have never known the policy of the 'boycott' to be deliberately and publicly advocated."

"Certainly therefore the law of 1906 was not written with the purpose of legalizing the boycott, as an examination of magazine articles, etc. on the act written during its passage has also convinced me.

"No boycotting has been tried under the act.

"As to picketing, the Conspiracy Act of 1876, which defines and limits picketing, permitting not more than two persons to picket together at the same spot, is still in force.

"My opinion is that the unions should not be permitted to use any except the primary boycott, and this only because practically it is impossible to detect black-listing.

"Trade Union funds have been exempt from attack in the courts since 1875. The Taff Vale decision put them again within reach of the courts, and the act of 1906 established and reaffirmed what had been law and practice many years. In that respect they enjoy an immunity which, as far as I know, American unions have never specifically sought. The reason is that public welfare was best served by encouraging the unions to accumulate large benefit funds which would make them conservative. American unions do not accumulate funds nearly as large. Possibly the recent decisions will lead to concerted attack on union funds, and so bring the question to the front here."

ROOSEVELT ON SAN FRANCISCO CORRUPTION.

EX-PRESIDENT ROOSEVELT has been an individual as well as an official force for higher standards of public conduct. One of his most notable contributions to the cause of public decency was his letter to Rudolph Spreckels, at a time when public opinion on the graft prosecutions in San Francisco was at its ebb. At the exact psychological moment, he wrote to Mr. Rudolph Spreckels, who had been the mainstay of District Attorney Langdon in his fight against iniquity and corruption, declaring in his letter that:

"Now and then you and Mr. Heney and the others associated with you must feel down-hearted when you see men guilty of atrocious crimes who, for some cause or other, succeed in escaping punishment, and especially when you see men of wealth, of high business standing, and, in a sense, of high social standing, banded together against you.

"My dear sir, I want you to feel that your experience is simply the experience of all of us who are engaged in this fight. There is no form of slander and wicked falsehood which will not as a matter of course be employed against all men engaged in such a struggle.

"And this is not only on the part of men and papers representing the lowest type of demagoguery, but, I am sorry to say, also on the part of the men and papers representing the interests that call themselves preëminently conservative, preëminently cultured.

"You must battle on valiantly, no matter what the biggest business men may say, no matter what the mob may say, no matter what may be said by that element which may be regarded as socially the highest element.

"The most powerful ally of lawlessness and mob violence is the man, whoever he may be, politician or business man, judge or lawyer, capitalist or editor, who in any way works so as to shield wealthy and powerful wrong-doers from the consequences of their misconduct.

"If there can be any degree in the contemptuous abhorrence with which right-thinking citizens should regard corruption, it must be felt in its most extreme form for the so-called 'best citizens,' the men high in business and social life, who, by backing up or by preventing the punishment of wealthy criminals, set the seal of their approval upon crime and give their honor to rich felons."

Not only were the San Francisco workers enheartened and encouraged, but every man and woman interested in the purging of our municipalities from the canker of corruption.

There are some who mistake the dust raised by Roosevelt in his many conflicts for the issues involved, but the careful observer, as well as posterity, will not allow this to interfere with his judgment. "Throwing dust" is an old way of diverting attention from the truth, but the American people so far have shown themselves to be singularly discerning, and have supported Roosevelt because they believe that in the main he was right.

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

HIS PARABLES OF WARNING.

FOR THE FIFTH SUNDAY IN LENT.

Catechism : XIII. What Desirest Thou? Text : St. Matt. 7 : 21.

Scripture : St. Luke 16 : 1-13 ; 19-26.

THE parable of the wasteful and dishonest steward follows directly upon the parable of the lost and found son, as shown by the fourth word of verse 1. It was addressed to the disciples instead of to the crowd, but it was heard also by the Pharisees (14), whose reception of the same helps us to understand its meaning. The parable of Dives and Lazarus adds still greater emphasis to the lesson of the former parable, by showing in contrast to the steward who was commended for using wisely his trust, a man who had failed to use wisely that which he looked upon as his own possessions.

As the word "also" connects the first parable with that of the prodigal son, so there is a logical connection. The publicans and sinners who had been wasting their substance were shown that there was a welcome still with the Father, if they would but return. The question then arises, Does it make no difference whether we waste our substance or not? The two parables answer this question. The wasteful steward takes forethought in time to prepare for the future, and makes up for his past opportunities. The rich man "dies," and it is too late.

In taking up the parable of the unjust steward, we are at first perplexed because we are sent to learn a lesson from an unjust man. Even in the act commended he is cheating his master. But notice that the act is called a wise one by his own master, and not by the Lord Jesus. Our Lord distinctly limits His own commendation by the words "for their own generation." The man's act was wise from a worldly point of view. It was necessary, moreover, to take a wasteful steward to make the story fit the lesson to be taught, and the immorality of his action does not extend, as we shall see, to the application of the parable.

We are in a position not unlike that of the steward. We have entrusted to us certain riches not our own. With no thought of a day of dismissal, we, like him, waste the goods committed to us. We are sent to learn a lesson from this man. He was wise for his own generation. When he learned that a day of dismissal was coming, he took note at once of the fact that he was facing a certain future which was unprovided for. He made the very best possible use of the opportunities he had left, to make provision for that certain future. We may therefore learn of him how to use wisely our portion. We too are drawing nigh to a day when that which we now have in trust will be taken from us. The day of the steward's dismissal stands for the day when we shall die. Beyond that day we can no longer use the things of this world, or "the mammon of unrighteousness." Their use is clearly limited to this life and time. This fact is not denied. Our Lord's summary of the teaching of the parable shows that it has to do with the wise use of this "mammon of unrighteousness." The steward was wasteful, but he was no fool. As soon as he knew that he was certainly to be dismissed, with great earnestness he set about securing himself against that evil day. This was so evidently the proper thing to do under the circumstances that even his lord, who was defrauded by the man's action, commended him for acting wisely. And Jesus Himself said that, for his generation, as looking to temporal and material things only, he was wiser than are the children of light.

This, then, is the first and great lesson to learn from the steward. To be wise we must make provision for the future time, certainly coming, when we may not live upon mammon. We use foresight in everything else. Children are sent to school to prepare them for the future. Glance but a little farther ahead, and we see a time surely coming for which we can prepare in only one way. Shall we provide for the body and the mind, and not prepare for the future of the soul?

But we may learn something also from the way the man made provision for the future. His method is also commended as being a good one in principle. What he did was to make the

best use possible for him, under the circumstances, of his stewardship while it still remained in his own power. He used what he had, to provide for the time when he would no longer have it. And how? He used the things entrusted to him to make friends of poor men who were in heavy debt to his master. He gave his master's goods to the poor, in other words, and they were willing and able to help him later on.

The fact that "the Pharisees who were lovers of money" derided Him when they heard these things (13), clearly indicates that those who heard Jesus give the parable understood Him to urge them to give away some of their money. To His disciples, Jesus sums up the lesson by saying: "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacles" (R. V.). We must know that riches are temporary. They also are but a trust. And the only way they can be made to bless us in the life beyond the grave is by making use of them in some way that shall have a favorable effect upon that eternal life. The way He commends is that of ministering to the poor. The very best key to the understanding of this parable is His own words at another time: St. Matthew 25:31-46. By helping the poor we minister to Him. And when we give to the poor that which God has entrusted to us, we are not robbing God—we are not dishonest, as was the steward, but we are giving it back to Him in the person of His needy "little ones."

The story of the rich man and Lazarus shows us the complement of this parable. The wasteful steward showed what good results follow from a wise use of present opportunities. The rich man here furnishes an example of the sad outcome of a failure so to use them. Lazarus laid at the rich man's door daily is the personification of opportunity. There he lay, presenting a constant, insistent opportunity to the rich man to do good. It would have required no seeking and searching. Had the rich man had the right disposition, he would have helped Lazarus. It would even seem to be implied that Lazarus lived day by day upon that which was cast away as wasted from the rich man's table, but that gives no credit to the rich man. He did not make himself even one friend who could have helped him to secure eternal tabernacles. Lazarus died first, and the opportunity of doing good to him was lost; but the loss was unnoticed and he sought no other opportunities.

The parable was not designed to give information about the unseen world. The allusions thereto are incidental. The general principle is set forth that bliss or misery hereafter is determined by conduct in this life. The details of the picture are not to be pressed. "The properties of bodies are attributed to souls in order to enable us to realize the picture." The beggar resting in the bosom of Abraham is a poetic way of saying that he was recognized as being a true son of Abraham, worthy to share in the joy of the great father of the faithful. The word translated "hell" means here, not the place of torment, but, as in the Creed, the place of departed spirits. Even there it would seem that there is a separation between the "just and the unjust," with an impassable barrier between them.

Perhaps it would be well to observe that it is not an indiscriminate giving that is commended. We are charged to make friends. Bare giving of alms does not win friends. The personal element should come in. The Christian way of giving alms is as a friend to a friend, as a brother to a brother.

In conclusion, we are glad of an opportunity to relieve physical and material need. We let no one starve if it is in our power to prevent it. But physical need is temporal. Men have spiritual needs, and it is in our power to relieve them. We have splendid machinery for helping us to do this work. We have but to place our offerings in the Lenten boxes, and bring them in on Easter Day, and what we so give goes into channels which carry the ministering love of Christ all over the world. We have thus an opportunity to make friends who will welcome us in that day when riches are helpless.

THEOTOKOS.

Daughter of David, descendant of kings,
Unto creation beatitude brings;
Lowly in station, becometh a throne
Meet for Emmanuel seeking His own.
Wrapped in rough raiment, worn, shivering, thin,
Glorious shines the King's Daughter within;
Decked with Divinity, bearing her God,
From her virginity springs Jesse's Rod.

H. G. A.

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.

INEXPENSIVE CHURCH SCHOOLS.

To the Editor of *The Living Church*:

THE subject of Church Schools has recently been referred to in your columns. May I recommend the school at Jubilee, Oak Hill, Ill., to those who are looking for a good Church School at low rates? I have had a boy there for three years and feel that Mr. Riordon, the headmaster, and the others, have a good school system at Jubilee. Much is offered. There is ample scope for healthful outdoor life (the school grounds are about 350 acres). Manual training is included in the course, and the Christian training is good. The terms for eight months are \$212, with no extras except laundry.

There is room, I believe, for more pupils, and judging from my own experience, people desirous of placing a child in a satisfactory and low-priced Church school can find what they want at Jubilee.

Boston, March 8, 1909.

Truly yours,

J. H. CABOT.

LITERAL INTERPRETATION AND THE ORDINAL.

To the Editor of *The Living Church*:

I WONDER if the Rev. Mr. Johnson is the very apostle of "the letter that killeth," as St. Paul has it? One begins to suspect this from the manner in which he handles the chief illustration which he uses to back up his contention that the Church should proceed speedily to expunge from her ordinal the requirement on the part of persons about to be made deacons that they declare their "unfeigned belief in all the canonical scriptures of the Old and New Testament." He says, "The belief that the world was created in six days has, I suppose, been universally abandoned; and with that has gone of necessity (italics mine) the belief that 'God spake these words (the Commandments).'" But why "of necessity," except upon the hypothesis that it is impossible for the Holy Spirit to speak through any other than understanding lips and to understanding ears, and, consequently, to the ruling out from the category of divinely given truths everything, not only in the scriptures but elsewhere as well, that requires the unwrapping of even the simplest figure of speech, that its kernel may be uncovered and partaken of? "The Lord is my Shepherd"; "They shall call his name Emmanuel"; "I am the Good Shepherd"; "A sower went forth to sow his seed," etc. These are cases in point, and, provided it be true that we are forbidden to seek under the "letter" for a meaning not obvious at the first glance in the Mosaic (?) use of the term "day," so also here, thereby depriving us of many of the higher satisfactions of the Christian life. But if Mr. Johnson does not admit this (and he probably won't), then I would like to ask him on what canon of assumption he proceeds to produce his "of necessity," and thereby to rule out from among the things that may legitimately be believed in the certainly not preposterous theory that the term "day," as used in the Mosaic account of creation, means simply a period of time not to be measured by hours, but by events? Also, by the same token, and to the same end, he would rule out the legitimacy of the theory that the "six days of work" followed by the "one day of rest," as alluded to in the Fourth Commandment, may be interpreted to mean simply *all time* set forth in *one period*, but to be divided for men's use from week to week after an economical ratio upon which the best science to date has put already, and for many years, the seal of its concurrence. If this, on Mr. Johnson's part, be not a bowing down to the "letter that killeth," pray tell me, what is?

All this, however, is not saying that I am not agreeable to the contention of Mr. Johnson's conclusion. For I am, and have been even from before the day of my own ordination thirty-five years ago, when I stated to my Bishop and to my other examiners that personally I made no difficulty to declare my "unfeigned belief in all the canonical scriptures of the Old

and New Testament," but that as a student of Church history, and one who believed ever that the Bible was the servant of the Church, and not the Church of the Bible, I did not believe that the question leading thereto had any business in our ordinal. I stated, moreover, that its place in the ordinal, seeming to me of the nature of an unauthorized addition to the "Faith once delivered," and having no warrant in the scriptures themselves, or in the decrees of the general councils of the undivided Church, I would like to see it expunged as speedily as possible. And what I stated then I now state in renewal. But greatly as I desire to see this expunction before my summons arrives to "depart hence," still more greatly do I deprecate any and all attempted steps to this end which, like Mr. Johnson's, must lead unthinking and half thinking men to doubt the verities of God, simply because they can't understand "all that has been written," in the jiffy of an eyewink.

W. H. KNOWLTON.

To the Editor of *The Living Church*:

YOUR effort, in the recent editorial on "Belief in the Scriptures," to account for and explain the apparent Bible errancy in certain statements, by distinguishing between modern and ancient conceptions of historical narrative, and by drawing a line between the precise accuracy required at the present day, and the early habit of investing history in a poetical guise, is quite ingenious and worthy of careful consideration, but it seems hardly sufficient to meet the case. May I offer another explanation, quite distinct from the above, and presenting just as good claims to acceptance?

Laying aside the verbal inspiration of Scripture, and adhering only to the mental or spiritual, which accords with the general practice of our own Church writers, may not the Bible be regarded as a revelation from God to man, issuing true and perfect from the fountain head, but misconceived and misapplied by its human recipients? May not the heavenly procedure be assumed as not conveying to man precise facts, but causing them to be presented in such a form as to impress him with the directness of providential oversight and the immediacy of divine government? We could regard the Bible then as primarily designed to raise man above earthly interests into the sphere of heavenly thoughts and aspirations, to make him feel that he has been created to occupy a place in the universe far superior to his present condition.

Prof. Hyslop, the psychologist, in endeavoring to explain the vagueness and faultiness of communications from the world of spirits, states that every message appeared to require for its delivery four persons—the original sender, the spiritual control, the earthly medium, and the intended recipient. Assuming that the divine messages, now embodied in the Bible, were originally conveyed to man through some such complex process, would not that account for the many apparent errors and variations from known facts? This would only require us to believe that God conveyed His messages to man through celestial agents or intermediaries—a not unlikely assumption—and that these were received by some human prophet in a state of mental coma or hypnosis, to be repeated to a scribe who wrote them down. Of course the grandeur of their presentation, and vast superiority to anything of the kind that has emanated from heathen sources, can only be attributed to the divine influence working on the mind of the human recipient, and enabling him to clothe his inspired thoughts in the sublime language of our Bible. It would certainly be a wonderful thing if the Society for Psychological Research should have thus discovered the method of Scripture inspiration. In my *Gospel Development* I called attention to the fallibility of man's interpretation of the messages which God has vouchsafed him, and of the great care we should exercise in placing a too literal construction on their present form.

Brooklyn, N. Y., March 9, 1909. (Rev.) C. T. WARD.

THE INDIVIDUAL COMMUNION CUP AND INDIVIDUAL BREADS.

To the Editor of *The Living Church*:

IN last week's "Blue Monday Musings" exception was taken to the individual Communion cup, on the ground that the practice is an attempt "to improve upon the example of our Blessed Lord Himself." If this be so, and if the custom therefore stands condemned, what, *pari passu*, are we to say of individual breads, such as detached wafers? For St. Mark (14: 22) tells us that "as they were eating He took a loaf, and when He had blessed He brake, and gave to them, saying, Take; this is

My Body." That this was a single loaf, which was divided among the Apostles, is not only obvious from the word itself in such a context, but to St. Paul's mind the practice of sharing a single consecrated loaf, which like the synoptists he affirms was "the example of our Blessed Lord Himself" (I. Cor. 11:23), set forth a profound spiritual truth. "The loaf which we break, is it not a communion with the body of the Christ? seeing that one loaf, one body we the many are, for we all partake of the one loaf" (I. Cor. 10:16, 17). Compare the words of consecration in the Didache 9:4, "As this loaf that is broken was scattered upon the mountains, and gathered together, and became one, so let Thy Church be gathered together from the ends of the earth into Thy Kingdom." Cf. also St. Cyprian, Ep. lxii, and Isidore of Seville (*De. Div. Offi. i.*, 18), where exactly the same thought will be found. I do not myself, on other grounds, believe in the use of individual Communion cups; but I think we ought not to ridicule those who in an honest and good heart, and for reasons which seem to them valid, have altered the method of the administration of the cup. And we should be the more careful not to tax them with an attempt "to improve upon the example of our Blessed Lord Himself," when it would seem that from this point of view we fall under the same condemnation ourselves.

STUART L. TYSON.

Sewanee.

"READY AND DESIROUS."

To the Editor of *The Living Church*:

FROM an article in the *Boston Journal* of to-day's date, I learn that yesterday, the Second Sunday in Lent, Mr. Theodore Roosevelt, "although not a member of the Episcopal Church, partook of the Sacrament." To all of us Churchmen this is most gratifying, as it is an indication that our eminent former president is "ready and desirous of being confirmed." Mr. Washburn, the rector, is heartily to be congratulated upon his success with his distinguished parishioner, and Mr. Roosevelt upon his acquisition of the Catholic faith so soon after relinquishing the burdens of his high office and on the eve of his hazardous trip to Africa. This confirmation, which we now have a right to expect, will be the gaining of one who, no doubt, will be prominent in the Church's councils and a great help to our cause.

I am a great admirer of Mr. Roosevelt, believing in his ideals, his integrity, yes, in his methods. If Congress were made up only of large-minded and patriotic men of single aim, no big stick would be necessary; but when there are representatives of corrupt interests there, then there must be some "whacking" done.

Oh, that ecclesiastical persons held their convictions as strongly as Mr. Roosevelt held his, and with the same earnest will to enforce them! If there were only some courageous champion with authority in the Church, willing and able to wield a "big stick," and having no regard for what "is expedient at this time," there would be a few fellows of the baser sort, clerical and lay representatives, and one Church paper, suffering from concussion—greatly to their real benefit and ours.

This is a "Blue Monday musing."

Chelsea, Mass., March 8, 1909. EDMUND BOOTH YOUNG.

SECTARIAN MINISTERS AND CHURCH PULPITS.

To the Editor of *The Living Church*:

CANON or no canon, why does a priest of the Church want a person to address his people who is educated as a separatist and has no knowledge of the Church or her ways?

Is not the rector able to instruct his own flock, for whose safety and spiritual life he is responsible?

Or if he has frequent services at any time, why does he not ask the assistance of our own clergy?

But suppose he invites several "Christian men" to address his congregation, men who represent different religious bodies. What is the result? His people will say that one place of worship is as good as another, one teaching is as good as another, and he will lose them.

In a Western town, where there is a "union" chapel, preachers of every name hold forth. What is the result? The people do not believe anything.

In an Eastern city, the rector of a parish from time to time

gave notice that the Rev. — would preach that evening at a near-by church, not our own, and he would close his own church, so as to enable his people to attend. What was the result? The parish was ruined.

The clergy of the Church are supposed to be under law to protect the laity from just such teaching, while the outside preacher is under no control, certainly not by the Church.

You may say these preachers are "Christian men," but none of them accept the creed or sacraments of the Church as she defines them. Why are such persons asked to "address" our people?

May not the Incarnation, the Atonement, or the Resurrection of our Lord suffer at their hands? All error is couched in half truths, while the Church holds all truth in its entirety.

Evangelists of various names are making their way through the land, and have been admitted to the Church in a few places, East and West. Has the Church no missionaries of her own, who know and love the Church and are well equipped for such services, who can guide the flock into all truth; not a part of it, but in its fulness?

What excuse is given for all this irregularity—nay, I must say lawlessness? It is to forward the cause of Christian unity. Will it advance the cause?

An eminent divine of New Haven, Conn., Dr. Smyth, has written much on this subject, and as I understand him, we are to establish a new Catholicity. Can that be? Has not our Lord given us the one centre of Catholic unity for all time? And this certainly is divine. Can man make a Church that will accomplish more than the one that Christ established, and has witnessed to the faith for these two thousand years?

The religious world, with all its divisions, is feeling after and trying to find the way to bring about Christian brotherhood, that the prayer of our Lord may be answered, even in our day. They may toil all the night, each and all, trying to bring it about in their own way, but not until they cast their net at the bidding of the Master, on the right side of the ship, will they find their nets filled.

GEORGE BUCK.

St. John's Rectory, North Guilford, Conn.

THE FUTURE OF CANON NINETEEN.

To the Editor of *The Living Church*:

IT was at a special meeting of the House of Bishops held in New York, October 3, 1866, called for the purpose of electing a Missionary Bishop, and resulting in the election of another Bishop for Utah, that the subject of Ritualism was "considered with a great degree of unanimity." Twenty-four Bishops soon afterwards made themselves notorious by a "Declaration" which reads to-day much like a fulmination worthy of Kensit and Fillingham. The last General Convention deleted from our canonical enactments the canon on ritual which has ever been a stain on our statute books and a witness to the narrow-mindedness of forty years ago. No trial was ever had under its provisions because of its unconstitutional character.

Two things have happened recently: (1) At a meeting called for the election of Missionary Bishops, our Right Reverend fathers have seen fit to construe the prayer of 1,165 clergymen as a request for immediate action of a legislative character, when their memorial asked only for a reassuring word at this time; for an expression of opinion upholding the constitutional character and claims of the Church. And (2) in some quarters a threat has been made—albeit the dagger has been cased in a velvet scabbard—that those who have for a long time maintained some order of decency in matters of public worship might do well to quiesce in their interest in matters of discipline. We have been warned that we live in glass houses and must not throw stones. The canon on ritual has been expunged. Where there is no law there is no transgression. It ill becomes any one who has long been regarded as a champion of the faith, to murmur such threats, even *sotto voce*.

Catholic Churchmen are often charged with want of unanimity of action. Their own singleness of heart has often prevented them from seeing the shrewdness and purpose of their opponents. Too much has been taken for granted in their trust of opposing forces. As a result they have been "caught napping," again and again. We need to pray for concord as well as for unity. Peace will come later, when the strife of tongues has ceased.

What is the present situation? Our Right Reverend fathers are undoubtedly intent on remedying, as far as they can, the alleged occasion of the continued abuses. America will be for

many years still a missionary country. We stand, as a leader in a recent number of the *English Church Times* reminds us, in the face of a chaotic Christianity where all organized societies claim equal rights as integral parts of the Church of Christ, and make good their claim in the judgment of most professed Christians. So placed, the Church may reasonably think it well to draw the lines of distinction sharp and clear, and to refuse even the most godly and the most orthodox of separated Christians a hearing in the congregation.

Many of the Bishops have already spoken strongly as to the futility of a compromising attitude. We want no trials of Bishops or priests for breaches of discipline if trials can be avoided. We expect that the action of the Bishops in 1910 will make such a possibility still more remote. The clergy and instructed laity desire to uphold and strengthen the hands of their Bishops. By rescinding absolutely the amendment as it now stands, part of the mischief will be undone. If a strictly prohibitive enactment is substituted, no power will be given to the Bishops which they do not already possess, but such an enactment would be of particular value to Bishops who desire to point to a clear law as stating the mind of the Church. And as the writer in the *Church Times* points out, it would be easier and less invidious to point to a clear rule of the Church, than for each Bishop to sit in judgment on the "quality" of the particular "Christian man," as the Bishop of Pennsylvania proposes to do.

Not much satisfaction could have been the possession of the "Christian men not ministers of this Church" who, in any particular instance, made addresses, *e.g.*, in the diocese of New York under license from the late Bishop of New York, given after their promoters had answered satisfactorily the following questions put by the diocesan:

1. Name of person for whom you desire license?
2. Church or communion to which he is attached?
3. Occupation?
4. Residence?
5. General reputation?
6. Experience as a public speaker?
7. Familiarity or acquaintance with the subject concerning which you desire his address.
8. Number of times for which you wish him licensed to speak?
9. Any other information concerning him that may throw light upon his record.

Bishop Potter was here nothing if not thorough. It was at the consecration of the late Bishop Davies of Michigan that he said:

"We are here because we believe that to all men 'diligently reading Holy Scripture and ancient authors it is,' or, if it is not, it ought to be, 'evident, that' that Divine Society which we call the Church of God in the world is not a ghost or a specter, but a visible and recognizable reality: that it has certain marks or 'notes,' and that among these marks or 'notes,' no matter what its corruptions, or apostasies, or heresies, in this or that or the other age, is not only its Apostolic doctrine but its Apostolic fellowship.

"We are here because we believe that apostolic fellowship to have meant no such invertebrate and acephalous thing as merely a community of sympathy and identity of ideas, but an organized brotherhood, with a rite of initiation and a rite of association, and an appointed agency for the transmission of its organic life and the due transmission of its authority. . . . In one word, men and brethren, we are here because we believe in the Historic Episcopate, not merely as an historic necessity—the historic sequence of a divine purpose and plan, various in its transient and temporary accidents, if you choose, but moving steadily, and that not by the shaping of circumstances, but by the guiding of the Holy Ghost, toward that form and character which, having once taken on, it has now retained, whatever temporary degradation of its high purpose may have befallen it, for well-nigh twenty centuries. And therefore we are here to disown the theory that the organic form of Christianity, as the Catholic Church holds it and has perpetuated it, is merely the development and outcome of civil and secular institutions, amid which it originally found itself, any more than the Atonement on Calvary was the outcome of the Platonic or Aristotelian philosophies. Points of resemblance, points of contact, points of identity, even, we may aver, here and there, it may be, in the one as in the others, but we are here to-day, if I at all understand the purpose of our coming, to affirm that yonder volume does not more truly declare to us the means of our salvation than it declares and defines that one preëminent agency, the Church of the living God, with its inspired message and its divinely instituted sacraments, and divinely appointed threefold ministry, as the visible agency and instrument by which salvation is to be made known to men. . . . The cause of the reunion of Christendom will be greatly forwarded by the kindly temper which strives to understand, and scorns to misrepresent others; but it will not be helped by the mistaken amiability which seeks to misinterpret or consent to misrepresent ourselves. . . . Preëminent as are

the truths of Christ's personal relation to the personal soul, we may not forget that He has chosen to reveal and proclaim them through an agency which binds those souls to one another and to Him in the great as well as 'good estate of the Catholic Church.' And this it is our bounden duty to remember and to affirm, not less but more, because it is to many an unwelcome and unnecessary affirmation, and one that only late and slowly, men are coming to own and accept."

It rejoiced my heart to read in your editorial on March 6th that you now fear that all discretionary power will be withdrawn from the Bishops as the inevitable outcome of incidents following abuses and anxieties of last year. Of course canons can neither give nor take away constitutional authority possessed by the Bishops inherently. But the canons may declare restrictions which do not contravene the authority of the Bishops. This is one of the things the Memorial on Canon 19 asks. That laws have to be made for transgressors is a pity, but it is a necessity for the preservation of order.

I have never admitted that there was a panic. The men who seceded from the authority of our Church last year had their own reasons, but that the amendment to Canon 19 was the chief reason has always appeared sophistical to many others like-minded with myself. Why not help clear up the haze by asking your readers to formulate their ideas of a properly restrictive proviso, and then print them in *THE LIVING CHURCH*? Thus wisdom may be discerned among the multitude of counsellors, and some suggestions made that will help the Bishops and the House of Deputies, when the reconstruction is taken up in 1910. Plain, straightforward words can surely be found that cannot be misinterpreted.

It is rather early, in my judgment, to congratulate the Bishops on the preservation of order. For nearly eighteen months your columns have contained instance after instance of disorder. Many Bishops, some known, others unknown, have preserved order and by their wise counsel have prevented disorder. Yet the words I have quoted above, from my former diocesan, are weighty words, and violators of the letter and spirit of the amendment, as it now stands, would do well to ponder them carefully.

CHARLES MERCER HALL.
Kingston, N. Y., March 11, 1908.

CHURCH ATTENDANCE STATISTICS MIS-STATED.

To the Editor of *The Living Church*:

IN your issue of March 13, 1909, is a letter entitled "Low Proportion of Church Attendance," and signed Curtis Carlos Gove. Your correspondent expresses the hope that the libel upon the Church to which he refers may be convincingly denied if the Church has been traduced. May I ask you to print the appended letter concerning the attendance at one of the chapels of Trinity Parish, New York?

"To the Editor of *The Evening Post*:

"SIR:—In your issue of this date—page 8, column 7—is a letter entitled 'Visits to Trinity Parish,' and signed 'Suum Cuique.' This writer states that he visited St. Agnes' chapel on December 6, 1908. Of course, then, that is the date when—according to his prior communication to you—he found but 412 persons in this chapel. Permit me to thank him for announcing the date of his visit here. Permit me, also, to state that an individual count is made, and kept, of the persons who enter this chapel at every service. The records show that on Sunday, December 6, 1908, at the 11 A. M. service there were present (by actual enumeration) an even one thousand persons. These figures are not the result of an estimate, but of an one-by-one count.

W. W. BELLINGER.

W. W. BELLINGER,
Vicar of St. Agnes' Chapel, Trinity Parish.

HOLY COMMUNION.

"Come, lest ye faint," He cries. Come then, and do
As He commands, the Shepherd wise and good;
The very Hand that fed the multitude
Still feeds His flock, the many or the few:
And as beneath the canopy of blue
Man's need He met, so now He brings him food—
His broken Body and His precious Blood,
His soul to nourish, and his strength renew!

How blest are they who heed the Shepherd's call!
Come, ye whose hunger is for righteousness,
For closer union with the perfect Man:
Come with pure hearts, with charity for all,
Come with no sin that ye will not confess,
And find what only Christ's beloved can!

Morrisville, Pa.

RICHARD OSBORNE.

LITERARY

RELIGIOUS.

Roman Catholicism Capitulating Before Protestantism. By G. V. Fradryssa. Translated from the Spanish. Mobile, Ala.: Southern Publishing Co. 1908.

The title of this book is somewhat misleading, for from it one might be led to think that the Roman Church were in some way yielding in its theology or organization to Protestantism; while the real theme of the book is the personal surrender of a priest to the Protestantism with which he had come into contact. It is in a true sense an *apologia*, as well as a theological attack upon modern Roman theology. It is this personal element that gives the book whatever value it possesses. As a human document and a personal revelation, the book is worthy of a perusal, but as an argument against even Romish doctrines it is without value. One can easily detect fallacies, and fallacies which have been exposed again and again.

The author is evidently a man trained in Spanish seminaries, a fact which predicates the narrowest mental environment and cramped intellectual development. The Spanish nation is, as a people, densely ignorant; its clergy come, as a rule, from the most ignorant; they are trained for one purpose along fixed, definite lines, outside of which they dare not stray even if they desire. Their lives are passed in restricted spiritual exercises, which, when combined with religion, tend to produce narrow-minded fanatics or gentle souls, but which, if combined with undisciplined desires, lead to immorality. In the midst of these surroundings the priest is brought into contact with Protestantism and the open Bible. The result is a revolt against the lower morality and the mediæval scholastic theology. He accepts the fundamental principle of Zwingli: what is not expressly in the Bible is not to be held. He throws aside the apostolic ministry, the Church, and the sacraments, on the ground that none of these are expressly commanded in the Scriptures.

An interesting question arises which the book leaves unanswered. One would like to know whether the acquaintance with Scripture, apparently unknown to him led to the revolt against the corruptions, or whether the low morality contrasted with the morality of Northern Protestants led to a study of the Scripture; for the history of the early reformers would be illuminated by this modern instance of their difficulties. The Romanism of Spain to-day is startlingly like that of the sixteenth century, and the Spanish priest is mentally as were those of that age; when he is learned, it is in scholastic theology and mediæval dogmatism; when he is ignorant, he is superstitious and of loose morals. Hence when the educated priest is brought into contact with the Scriptures, he falls into the same errors as did Zwingli, Luther, and Calvin. Of this this book is evidence.

The book was written in the first instance for Spanish readers, and consequently the plan and method used are governed by this. The errors attacked are those prevalent in the Spanish Church. This should be recognized by the readers of the book. The translator's name is not given, but he evidently translated the book as an attack against the Roman Church, not differentiating between ultramontanism and mediævalism and Catholicity, between the popular Romanism of a backward people like the Spanish and the Catholic religion.

We should recommend the book only to those who are interested in the study of the human mind; surely not to those who are ignorant of the true Catholic Faith. H. P. S.

The Mystical Element of Religion, as Studied in Saint Catherine of Genoa and her Friends. By Baron Friedrich von Hügel. London: J. M. Dent & Co. New York: E. P. Dutton & Co., 1908. Two vols., pp. xxiv. and 466, and pp. vi. and 422, with two portraits. Price, \$6.00 net.

Taking as a sort of text the life of Catherine Fiesca Adoma, or as she has been called, since her canonization in 1737, St. Catherine of Genoa, the author discusses the general subject of Christian, or more particularly Roman Catholic, mysticism. The work is a labor of love over which the Baron, a Roman Catholic layman, has spent seven years. It is interesting chiefly as the life of a Roman saint written from the point of view of the most recent science, both critical-historical and psychological. The author, evidently a modernist, rejects at the outset all legendary matter. This leaves him the record of a kindly woman, disappointed in her married life, and devoting herself to settlement and hospital work. Her devoted labors in the plague of 1493 add an element of heroism. After a useful life of sixty-six years Catherine died in 1510. It is worthy of note that a grateful people hailed her as a *beata*, and showed the veneration felt for her memory in the only practical manner then usual, by a cultus, the ultimate outcome of which was her canonization.

The Baron examines at great detail certain "psycho-physical" phenomena noted in the life of the saint from the standpoint of the modern psychology. He also gives a careful analysis of Catherine's teaching. Seeing that her doctrines were not committed to writing until some forty years after her death and some thirty-eight years

after the beginning of her cultus, we can hardly accept the author's judgment as to their absolute authenticity as at all final. What interests us more than the mere contents of that teaching is the wide-reaching influence claimed for it. The Baron would extend that influence to St. Frances de Sales, Cardinal Bellarmine, Bossuet, Fenelon, and others of the times nearer her own; and to such men in our own times as Father Isaac Hecker, Father Faber, Cardinal Newman, Cardinal Manning, and Father George Tyrrell. In fact our author claims that Newman incorporated Catherine's purgatorial doctrines in his *Dream of Gerontius*.

While the first volume is biographical, the second is critical. The unfortunate plan according to which our author has arranged the vast amount of material, religious, biographical, philosophical, and psychological, necessitates a great deal of repetition. Thus, much of the contents of this volume is merely an amplification of the matters treated in Volume I. But, besides this, the second volume contains much interesting discussion of mysticism in general, from Plato to the most recent mystical literature in philosophy and religion. And yet, vast as the erudition here displayed undoubtedly is, it is quite evident that the material is ill digested.

The Anglican will find that, throughout, the standpoint of his Church is misunderstood. Thus the Baron speaks of "the High Church Party" as "a dilution, a variety, incomplete and inconsistent though it be, of the type represented most strikingly and emphatically by Rome." For an English reader the most serious defect is the style, which is almost purely German. The sentences are apt to be so long and involved as to be uncouth. The Baron's vocabulary, moreover, contains words hitherto unheard of in our tongue, or never before used in the sense he gives them.

From the point of view of the printer's and the bookbinder's art, the volumes deserve great commendation. F. C. H. WENDEL, PH.D.

THOMAS WHITTAKER, Inc., are the publishers of the American edition of *Passiontide and Easter*, being addresses for Palm Sunday, Holy Week, Good Friday, Eastertide, etc., by the Rev. Vivian R. Lennard.

FOR SUNDAY SCHOOLS.

Church Teaching for Church Children. Instruction on the Church Catechism for Catechists, Parents, and Sunday School Teachers. By J. N. Newland-Smith, M.A. London: A. R. Mowbray & Co. 490 pp.

This is a book for the teacher. It is intended to cover three years of instruction, and the yearly parts can be imported separately. It has an excellent preface by Percy Dearmer. Here are some of his words, well worth remembering:

"Everybody can learn to teach if he will take the trouble; and no one can learn unless he *will* take trouble. . . . Our elementary teachers know how to teach because they have made it the serious business of their lives. Now it is the bounden duty of the clergy to make teaching the serious business of their lives also." After strongly commending this volume, he says: "To study the method of an experienced teacher is itself an education. . . . The power of appealing to the adult cannot long survive in a Church that has forgotten how to appeal to the young. . . . We must not go on using a conventional terminology which has no meaning to our hearers" All of which we thoroughly believe, and are thankful to have a priest of Percy Dearmer's standing say.

The book's first year's course covers the Creed, the second covers the Lord's Prayer and Ten Commandments, the third the Sacraments. The work is complete and well done. No teacher, lay or clerical, can study its explanations and method of presenting them without improving his catechetical work. There is hardly anything between its covers that a loyal son of the Church cannot use. We sincerely hope it will have a large sale on this side of the water. In saying this, we have in mind, not the author or the publisher, but the Church's long suffering children. ALFORD A. BUTLER.

THERE HAS lately been published by George W. Jacobs & Co. a volume entitled *The Sunday School Teachers' Manual*, designed as an aid to teachers in preparing Sunday school lessons. It is edited by the Rev. Dr. William M. Groton, and papers contained therein are written by the editor and the Rev. Messrs. L. N. Caley, George Hodges, D.D., A. A. Butler, D.D., Charles C. Edmunds, D.D., H. W. Jones, D.D., W. L. Robbins, D.D., R. W. Micou, William P. Du Bose, D.D., and the Bishops of Vermont and North Dakota. This handbook has been written to meet the needs of the average Sunday school teacher, and it fulfils its purpose excellently. The book consists of eleven articles written by such well-known educators in the Church as Bishop Hall, Dean Hodges, and Dr. A. A. Butler and others. Within the compass of a few hundred pages we have furnished instruction in the approved methods of preparing and teaching the lesson and a working knowledge of the history and theology of the Creeds, the structure and contents of the Scriptures, Church History, and the Prayer Book. Lists of reference books are placed at the end of each article. The manual is excellent in every way. Such a manual as this exhibits the fact that, after much experiment and discussion, educators in the Church have come to a very general conclusion as to what subjects should be taught and as to what methods of teaching should be employed in our Sunday schools.

THE ANNUNCIATION.

The Father, of His tender love
To lost and erring man below,
Sends from His throne in heaven above
The Son, to live our life of woe.

Lo, now shall be fulfilled the sign
Which God to Ahaz did foretell:
A virgin pure, of David's line,
Shall bear a Son, Emmanuel.

The Incarnation to proclaim,
The Angel Gabriel appears
To Mary, lowly maid, whose name
Is blest henceforth through endless years.

"Hail, highly favored one!" he cries,
"For thou shalt bear the Incarnate Word";
While she, in humble faith, replies,
"Behold the handmaid of the Lord."

If we such trust in God display,
Such readiness of heart and mind
His will in all things to obey,
We, too, with Him shall favor find.

JAMES ROBERT SHARP.

FROM A WINTER DIARY.

WILLOWVILLE, Saturday, January 17.

THEY'VE sent me out here for a rest without any notice at all. Why, I hardly had time to pack my suit case! I was ashamed of being so glad to start, but oh, how I love, love, love it out here! Often I've longed to run away to Aunt Theodora's, but it's more satisfactory being sent, because then you don't feel guilty about leaving things at home.

It was good to get out of the electric car. Not a window or transom opened for two hours, and the cars packed with every kind of person, from Italian laborers and a hockey team to quiet farmers' wives and escaping city people. And all that time the white fields and woods and the pure air lay all about us, miles on miles. It made me think of "Water, water everywhere, nor any drop to drink." I did take a good long drink sitting on my suit case when they dumped us out at the end of the village—the hockey team and me. The sun was low and made a warm, gold path over the snow, and the quiet houses, with their western windows on fire, threw long, blue shadows across the road. The hockey team went whistling and singing over the hill to the lake, and I followed along the road, stopping at the post-office to mail a card home. I had a nice visit with the post-mistress. It feels so good and homey to walk along a village street where you know the post-mistress and the priest, the blacksmith and the saloonkeeper's wife, and they all seem glad you've come.

Uncle John came out to the gate to meet me, his poor lame knee and all. He's just beaming to be about again after those ten long weeks. Dear little Aunt Theodora had supper all ready. She is so little and so blessed that it's all I can do to keep from hugging her every ten or twelve minutes. All this talk about doing away with wrinkles makes me tired. I think aunts' and grandmothers' faces would look absolutely flat without wrinkles—the real, loving wrinkles, and the twinkly ones around the eyes. Of course young society aunts are different and don't really need them.

SUNDAY MORNING, January 18.

Aunt Theodora and Uncle John have gone to the late morning service in the little church, and Collie and Tippy and I are to put the dinner in the oven at a quarter before 12. Tippy will probably jump in after it and cook herself. She's right on the spot when food is mentioned and often gets spanked for jumping on tables, but otherwise she's a properly stupid cat and looks cosy and peaceful about the house. I wanted so to go to the service, but it's quite a walk up the hill and therefore forbidden. It is a little red frame church, built in the fifties, with carving under the high pointed roof, and slender Gothic windows. Inside, the woodwork is carved in Gothic design from dark oak, and oiled, bringing out the rich brown of the wood. There is a churchyard, too, and a steep, winding path leads down the wooded hill to the village. There's some work in going to church on stormy winter days in the country, and you feel you've accomplished something when you get there. Goodness! It's two minutes of 12!

SUNDAY NIGHT.

We went for a little walk this afternoon after the dishes were washed, Aunt Theodora and I, and called on a charming

little lady who lives in a rambling, big house that almost swallows her up. It used to be a most important inn when the stage ran through here to the capital. Grandfather told me once that passengers used to step right off the top of the stage coach on to the wide balcony that runs across the house. Mrs. B. took us into the living room, a long, low, sunshiny room that was a comfort to see. We asked her if she didn't have a time of it getting the house warm these mornings. "Bless you," she said, "that's what I love! It's my old pioneer blood. I love to get up when it's twenty below and start every fire in the house. Then I feel I've done something."

The sun was getting low when we came home, and the village lay so still it seemed deserted. There wasn't even a dog in sight as we came down the main street. But as we turned down the road to the mill we heard a great shouting and laughing and barking out on the lake, and there was the whole population gone skating. The ice stretched away white and shining between the dark, wooded banks. The level rays of the sun glinted on the flying skates and caught the far-off sail of a darting ice-boat.

Aunt Theodora got such a good little supper for us. There's no meal invented like a country supper. And then Uncle John and I sat upon long-legged stools and washed the dishes. We do the two-cent jobs and Aunt Theodora has the steady, reliable, thousand-dollar job—without the thousand dollars.

The evenings are so long and quiet. You can read and read to your heart's content, and this house is full of books. I found an old first volume of the *Spectator*, and it was fun to read about dear old Sir Roger and Will Wimble in the old style printing. You could imagine yourself in a coffee house, "Will's" or the "Cocoa Tree," reading the copies as they came out.

MONDAY, January 19.

This was Aunt Theodora's wash-day. Jim Turner came over to run the washing machine. He is paid by the hour and said he was going to help at four more washings to-day. Quite a business! The whole village hung out its white banners with here and there a red shirt, and there was a great flip-flapping in the wind by noon. Aunt Theodora has been "ambidextrous" all day. That's what Uncle John calls her when she does about six things at once. He looked so solemn and bewildered sitting up on the stool peeling potatoes while she whirled around at the rate of sixty miles an hour.

We went down for the mail tonight with a lantern. It's a thrilling adventure, because the lantern makes things walk about in a most "ambidextrous" manner, and even picket fences look spooky. We got a basket full of things at the general store and I noticed that the original three old men were smoking their pipes around the stove at the back of the room. Electric lights, telephones, furnaces, a trolley line, and a public library have not succeeded in disturbing the Old Settlers' Club of Willowville.

I suppose some people would set up an awful howl about these "horrid modern things" "spoiling" Willowville. But they truly can't know what these things mean to the long, monotonous working days of men and women—especially the women. And on lonely farms—why, Jim Turner said that the telephone inspector couldn't get in over at Nels Jensen's farm the other day, so he went around to the kitchen and found Bertha ironing for dear life, with the telephone receiver strapped to her ear.

TUESDAY, January 20.

Ironing day! But Aunt Theodora hasn't any telephone to strap to her ear. We don't need one here in the village, and the public telephone at the general store is near-by, in case of emergency. It's a blessed relief not to hear a continuous performance of bells. We seem to be disturbed just about the right number of times a day—a neighbor with the mail, one rag-man, and this afternoon a visitor at the very minute we felt like having a cup of tea anyway. She said that the new Presbyterian minister said that the Episcopalians had given him a warmer welcome than his own people. He said, too, that he shouldn't have come here at all if our people would take care of all his people—or if they would all let us take care of them. Even in Willowville there are little sign-posts pointing toward the great highway of coming Church unity. It's so wonderful when I think what I may live to see of the work of the Holy Spirit!

WEDNESDAY MORNING, January 21.

Just now, when I looked out of my window, all the east was rose-color, lighting up the snow, and the bare, dark branches made lace-work along the hills. It seems strange to look at

those peaceful little houses in the rosy light and realize that in so many of them the crosses are very heavy; and that the people waking up in them are just common, ordinary sinners of all degrees, with here and there a bright saint to cheer them along the way. I think there are two of these living in this house.

CHINESE COLLEGE INTRODUCES EDUCATION IN FORESTRY.

CHINA, often called the most backward of nations in the care of natural resources, is to be the scene of a vigorous campaign in the interests of the forests, according to plans for a series of meetings which will be held under the auspices of Boone College, Wuchang, China, at Hankow, Wuchang, and Hanyang. Later there will be meetings in all the large cities and important ports both on the coast and in the interior. Mr. Howard Richards, Jr., the representative in this country of the Chinese college, has been collecting material for these courses, and has just started for China. Several of the photographs showing the effect of deforestation in China, which accompanied the president's last annual message to Congress, form a part of a set of stereopticon views which will be used in illustrating these lectures.

China has probably taken less care of her forests than any other nation of the earth, and this movement to awaken in her people a realization of the importance of the forest comes at an opportune time. Many parts of China are practically desert wastes as a direct result of the destruction of the trees. On account of the erosion which has followed the removal of trees from the slopes, farmers are compelled to terrace their hillsides, in order to hold enough soil in place for farming, and to build little walls across the valleys to catch the silt which the annual floods deposit. Two centuries ago, many regions of China which are now barren were paying revenue to their owners. Now the wood supply is so scarce that little poles are used for building houses, and roots and saplings are burned as fuel.

Over three hundred Chinese students from eleven provinces are being educated in Boone College for the uplift of their country, and it is expected by those in charge of the proposed course of lectures, that a movement started there will in time spread throughout the Empire.

DEEP STAINS.

BY MARIE J. BOIS.

WHILE polishing the altar vases the other day, a striking story, which I had read in the days of my childhood, came back to my mind.

An Arab, wishing to correct his son of his besetting sin, told him that he would drive a nail in a board every time he yielded to the temptation. At first the boy did not care, and nail after nail went into the board, until one day there was no room left for another one. Startled by the look of that thickly-covered surface, each nail of which recalled a shameful fall and silently witnessed against him, the boy resolved to try to conquer his enemy. The reverse process was then adopted by the father, who took off a nail for every victory won. When the last nail came out, he called his son and proudly pointed out to him the empty board, when, to his great astonishment, the boy burst into tears, exclaiming: "But the holes are all still there!"

Is this not a true experience of our Christian life? We struggle to conquer some besetting sin, and in the end we know we shall win the victory; but, as yet, the scars remain; the "holes are still there." There is no sin that does not mar the beauty of His likeness within us, that does not leave its trace on our character. With such thoughts I worked on, trying to polish away every stain. At times it seemed as if the vase were spotless, but when held up to the light the faint outline of the stains could still be seen, and once more the process had to be begun over again, until finally even the outlines disappeared.

Oh, that we might see ourselves as God sees us! Could we then be satisfied with our feeble efforts to do right? As the bright light from above revealed the defects in the apparently spotless brilliancy of the brass, so will the strong light of God's own Presence within us reveal to us the depth of the stains which have marred His handiwork; and having seen the stains and hating their presence, we shall, with all our might, and as co-workers with His Holy Spirit, by earnest prayers and constant watching strive for that purity of heart without which no one shall see God.

A RELIGIOUS CRUSADE AGAINST CONSUMPTION.

WITHIN the past four months the churches of all names in more than 100 different cities in the United States have united in a campaign against consumption, according to a statement issued by the National Association for the Study and Prevention of Tuberculosis.

Notable campaigns have been conducted by the allied Churches of New York, Brooklyn, Pittsburgh, St. Paul, Milwaukee, Washington, Chicago, Providence, Baltimore, Trenton, Seattle, Philadelphia, and many other cities. In most of these places a special Sunday has been set aside on which sermons about tuberculosis have been preached in the various churches. So successful has been this method of declaring the gospel of fresh air, that it is being adopted by pastors all over the country.

In several of the larger religious denominations definite resolutions by some of the local ministerial organizations, allying these associations with the tuberculosis movement, have been adopted.

Foremost in the fight against consumption is the Roman Catholic Church, in which under the direction of Archbishop Ryan of Philadelphia, an educational crusade against tuberculosis is being carried into all of the parochial and other schools in its control. As a result, over 1,250,000 school children in 13,000 parishes are being reached. The clergy have been asked also to instruct their congregations on the dangers and methods of preventing tuberculosis, for the purpose of bringing the simple doctrines of the cure and prevention of this disease to every one of the 17,000,000 Roman Catholics in the United States.

The work of religious bodies in the war against tuberculosis received a great impetus in 1905, when Emmanuel Church, of Boston, under the leadership of Dr. Joseph H. Pratt and the Rev. Dr. Elwood C. Worcester, started a movement for the treatment of tuberculosis patients in their homes under the supervision of the Church. As the patients held weekly meetings at the church for instruction and advice from the physicians in charge, the organization was called a class. So successful was the Emmanuel class' first year's work that many other churches throughout the country have followed this example, and tuberculosis classes have been formed in a large number of cities, in many cases independently of Church organizations. There are now about fifty regular classes in existence, over one-half of which are conducted in connection with churches.

The activity of the Church, however, as a center of education in tuberculosis, is of much more recent growth. In fact, almost all of the preventive educational work of the churches has been accomplished in the last four months. The National Association for the Study and Prevention of Tuberculosis estimates that there are now over 20,000 Church congregations to whom the message of the prevention and cure of tuberculosis has been preached, and the number is increasing daily.

The religious campaign is not only undenominational, but it is also interdenominational. The Young Men's Christian Association, for instance, has started an active crusade against tuberculosis. Through its physical department instruction is being given concerning the nature and dangers of consumption to all of the men and boys who come under that branch of the association. Educational lectures are also being held in many of the associations, and, in general, the campaign against tuberculosis is being linked with the general crusade for a sound body and a sound mind.

The United Society of Christian Endeavor has also taken an active interest in the tuberculosis propaganda. At the International Convention of that body, to be held in St. Paul from July 7th to 12th, one of the large tuberculosis exhibits of the National Association for the Study and Prevention of Tuberculosis will be on display. An active campaign of education will be carried on among the 10,000 delegates, who will act as missionaries in further spreading the message. The tuberculosis exhibit will be shown by the side of missionary and other social and civic exhibits.

This campaign among the churches and religious organizations is only a special instance of the widespread interest in tuberculosis, which has enlisted within the last year the efforts of such organizations as schools, labor unions, women's clubs, commercial institutions, state legislatures, the press, and almost all of the organized civic and social societies. By all of these organizations one sermon is being preached, namely, that consumption is a communicable disease, that it can be prevented, and that it can be cured by fresh air, rest, and wholesome food.

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. F. T. BENNETT, formerly of Prescott, Ariz., is now priest in charge of St. John's, Globe, Ariz., and his address is St. John's Rectory, Globe, Ariz.

THE Rev. WALTER E. BENTLEY, rector of the Church of the Ascension, Brooklyn, N. Y., recently declined a call from All Saints' parish, Coventry, England.

THE Rev. EDGAR E. BROOKS of Pasadena, Cal., has succeeded the Rev. W. E. MAISON as rector of Trinity Church, Escondido, diocese of Los Angeles.

THE Rev. CHARLES H. BROWN, who has been curate at St. Stephen's Church, Lynn, Mass., for the past two years, has accepted a call to Grace mission, Norwood, Mass., and will commence his new duties on the Sunday after Easter.

THE Rev. H. W. FOREMAN of Grace Church, Utica, N. Y., has resigned as assistant minister, the resignation to take effect on April 26th.

THE address of the Rev. J. WILLIAM FOSTER, formerly of Steubenville, Ohio, is St. Luke's Rectory, Marianna, Fla.

THE Rev. ANDREW GRAY, D.D., has accepted an unanimous election to the rectorship of St. Paul's Church, Pekin, Ill., and should be addressed accordingly.

THE address of the Rev. G. TAYLOR GRIFFITH is changed permanently to St. John's Church, San Bernardino, Calif.

THE Rev. Dr. HUTCHINS of Concord, Mass., sailed on the *Romanic* March 13th for a few months in Italy.

THE Rev. NORMAN O. HUTTON, rector of Trinity Church, Roslyn, L. I., has resigned to accept the rectorship of St. Chrysostom's Church, Chicago, Ill.

THE Rev. WILLIAM G. IVIE, who was recently called to the rectorship of a church in Florida, has decided to remain as rector of Grace Church, Leonard and Conselyea Streets, Williamsburgh district, Brooklyn, N. Y., of which he began his rectorate in 1891.

THE Rev. W. E. MAISON has accepted the rectorship of All Saints' Church, Los Angeles, Cal., and assumed its duties on March 10th.

THE Rev. CHARLES A. MEADER, rector of St. John's Church, Taunton, Mass., has been appointed general missionary for the diocese of Rhode Island, and will assume his new duties after Easter.

THE Rev. FREDERIC CHARLES MEREDITH has been permanently located at the mission of St. Mary the Virgin, Sagada, Philippine Islands, as the associate of the Rev. J. A. Staunton, Jr., and not at Bontoc, as was previously stated.

THE Rev. E. B. MOTT of the diocese of Central New York, who for over a year has relinquished any particular parish duties, has so far recovered his health as to assume charge of the parishes at Copenhagen and Champlain.

THE address of the Rev. TIMON E. OWENS is 22 S. Scott Street, Adrian, Mich.

THE Rev. W. M. PARTRIDGE, it is announced, has resigned the rectorship of St. Michael's Church, Marblehead, Mass., where he has been for the past year, because of ill health. Previous to going to Marblehead Mr. Partridge was rector of St. Paul's Church, Peabody, Mass.

THE address of the Rev. CHARLES H. POWELL has been changed from Carson City, Nev., to Box 230, Redding, Cal.

THE Rev. JESSE A. RYAN of Williamsport, Pa., has accepted an appointment to St. John's, Lawrenceville, and St. Andrew's, Tloga, in the diocese of Harrisburg, and will begin his work there on March 28th.

THE Rev. HENRY B. SANDERSON, who was recently ordained to the diaconate, has been appointed vicar of St. Michael's Church, North Fond du Lac, Wis., by Bishop Grafton.

THE Rev. THADDEUS A. SNIVELY has been in Bermuda since the wreck of the steamship *Republic* in January. He sails for Europe on March 23d, and his address will be Care of Messrs. John Marroe & Co., 7 Rue Scribe, Paris, France.

THE Rev. DAVID SPRAGUE, who has lately been in charge of St. Stephen's, Westboro, Mass., has been chosen to take charge of St. Paul's Church, Hopkinton, Mass., and will immediately assume his new duties.

THE Rev. J. C. TERBITTS, rector of St. John's Church, North Adams, Mass., has been granted leave of absence owing to ill-health, and as soon as he is able to travel will go South. The Rev. L. P. BISSELL, D.D., of Litchfield, Conn., will have charge of all services at St. John's until after Easter.

THE Rev. SAMUEL R. TYLER of Hamilton parish, Loudoun county, Va., has been called to the rectorship of the Church of the Epiphany, Barton Heights, Richmond, Va.

ORDINATIONS.

PRIESTS.

CALIFORNIA.—On March 3d, by the Bishop of the diocese, in Trinity Church, Hayward, the Rev. WILLIAM WALKER ANDERSON. The candidate was presented by the Rev. Hamilton Lee, priest in charge, and the sermon was preached by the Rev. E. L. Parsons. The Rev. Mr. Anderson will continue his work as an educator, he being principal of the Anderson Academy, Irvington, Cal., and will act as assistant to the Rev. Hamilton Lee, who is in charge of the missions at Hayward, Centerville, and Niles.

DULUTH.—On the Second Sunday in Lent, at St. James' Church, Fergus Falls, by the Bishop of the diocese, the Rev. ARTHUR E. BRUCE of Detroit and the Rev. HERMAN JULIUS KEYSER of Alexandria, Minn. The candidates were presented by the Ven. H. F. Parshall, who, with the rector, the Rev. James G. Ward, joined with the Bishop in the laying on of hands. They will continue their work in the above mentioned places.

OKLAHOMA AND INDIAN TERRITORY.—In St. Paul's Cathedral, Oklahoma City, Sunday, March 7th, by the Bishop of the district, the Rev. Messrs. DAVID C. BEATTY, THOMAS P. GALES, JOHN GRAINGER, and HAROLD G. HENNESSY. The Rev. Dr. Davidson, Dean, and Archdeacon Swan presented the candidates and the Bishop preached the sermon. The Rev. C. F. Carson also assisted in the service. The newly ordered priests continue their work as at present: Mr. Beatty at Vinita and Chelsea, Mr. Gales at Lehigh and Coalgate, Mr. Grainger at El Reno and vicinity, and Mr. Hennessy at Bartlesville.

DEACONS.

PITTSBURGH.—At Grace Church, Ridgway, on March 6th, by the Bishop of the diocese, Dr. ROGER CHARNOCK. The Rev. G. F. Potter of Du Bois preached the sermon, and the candidate was presented by the Rev. J. M. Robertson of Emporium, one of the examining chaplains. Other clergymen assisting in the service were the Rev. R. S. Radcliffe, rector of the parish, and the Rev. Messrs. J. H. McCandless of Smethport, J. H. Fairlie of Kane, and J. M. Hunter of Bradford. The Rev. Dr. Charnock came into the church lately from the Presbyterians, and will have charge of the missions at Brookville, Punxsutawney, and Sugar Hill.

On the Third Sunday in Lent, March 14th, at the Church of the Good Shepherd, Pittsburgh, by the Bishop of the diocese, HARVEY B.

MARKS and Dr. ROBERT C. ROSCAMP. The Archdeacon of Pittsburgh, the Rev. R. N. Meade, presented Mr. Marks; and the Archdeacon of the diocese, the Rev. L. F. Cole, performed the same office in behalf of Dr. Roscamp. The sermon was preached by Bishop Whitehead. The rector of the parish, the Rev. A. Alexander, assisted in the service. Both these clergymen were until within a year or so ministers in the Presbyterian body. The Rev. Mr. Marks will have charge of St. Mark's, Pittsburgh, and St. Matthias', Ambridge; and the Rev. Dr. Roscamp will serve at St. Andrew's mission, S. New Castle, under the direction of the Rev. Dr. Reilly of Trinity Church, New Castle.

DIED.

SISTER CATHERINE VERA.—SISTER CATHERINE VERA of the Community of St. Mary, daughter of the late James Payn Sills, Esq., of London, England, departed this life on February 20, 1909.

MEMORIALS.

REV. THOMAS R. HARRIS, D.D.

At a meeting of the Standing Committee of the diocese of New York, held March 4, 1909, the following minute and resolution were adopted:

The Standing Committee of the diocese of New York records with deep regret the loss which has come to it in the death of the Rev. THOMAS R. HARRIS, D.D., who was a member of the committee and its secretary since 1895. During these years he carried a very large share of the work done by the committee, not only because he was secretary, but also because of his wide knowledge of canonical and legal procedure, his great faithfulness in all matters of detail and his rare tolerance and wisdom. Courteous, patient, calm, sincere, just, he revealed in all his personal as well as in his official associations the spirit of the true man and the humble servant of Jesus Christ.

Resolved, That a copy of this minute be sent to the family of Dr. Harris, and be printed in the Church papers. GEORGE ZABRISKIE, (A copy.) Secretary.

WILSON DIBBLEE.

RESOLUTIONS ON THE DEATH OF WILSON DIBBLEE SENIOR WARDEN OF ST. JOHN'S CHURCH, ROXBURY, MASS., ADOPTED BY THE RECTOR, JUNIOR WARDEN, AND VESTRY.

WHEREAS, in His wise Providence Almighty God has been pleased to take unto Himself the soul of our beloved brother, the late Senior Warden of St. John's Church; be it

RESOLVED, (1) That we, the Rector, Junior Warden and Vestry, give thanks to our Heavenly Father for the long and useful life of His faithful servant WILSON DIBBLEE; for his constant and zealous service as a member, vestryman and Senior Warden of St. John's parish for twenty-eight years; for the example he has given of a noble Christian gentleman and a devout and earnest Churchman.

(2) That in his death St. John's parish has lost a tried and trusted friend, whose presence we shall sadly miss, but whose spirit, ideals, and influence we shall feel inspiring and guiding us in our work for the Master he loved and served so well.

(3) That these resolutions be placed upon the records of the parish and a copy sent to the bereaved family of our beloved brother, with our sincere sympathy in the mutual loss we have sustained and our prayers that He who is the Resurrection and the Life will be their comfort, and that He will grant him Eternal Rest and let Light perpetual shine upon him.

(Signed)

FREDERIC WHITNEY FITTS, Rector,
EDWARD E. CUTTER, Junior Warden
CHARLES W. FRANKLIN, Treasurer.

Committee appointed at a meeting of the Vestry after the Funeral service, Wednesday, February 24, 1909.

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.

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WANTED, in a large city parish, a young, unmarried, resident assistant minister, who desires to combine the student life with the work of his office. Must give evidence of successful experience. Address: A. B. C., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

PHILADELPHIA gentlewoman, thirty, very well educated, desires position as secretary or travelling companion. Address: N. D., care THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, now assisting in prominent New York parish, desires summer duty, mountain or seaside. Experienced in such work. Best references. Address: SUMMER, LIVING CHURCH, Milwaukee.

CURATE in large New England parish desires rectorship. Best of references. Address: C., care LIVING CHURCH, Milwaukee, Wis.

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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A CLERGYMAN with highest educational qualifications, an experienced and successful instructor, chaplain, and headmaster, wishes to make, within a few weeks, an engagement to begin next school year. Address H. C. S., LIVING CHURCH, Milwaukee, Wis.

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.

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

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

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CHURCH EMBROIDERY.

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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,
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REV. ALFRED J. P. McCLURE,
Assistant Treasurer.

APPEALS.

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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.

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Abraham Lincoln. A Poem. By Lyman Whitney Allen. Price, \$1.25 net.

The Philosophy of Self-Help: An Application of Practical Psychology to Daily Life. By Stanton Davis Kirkham, author of *The Min-*

istry of Beauty, Where Dwells the Soul Serene, etc. Price, \$1.25 net.

LONGMANS, GREEN & CO. New York.

Confirmation, Authority, Confession. Three Sermons Preached in Holy Trinity Church, Cambridge. By H. L. C. V. de Candole, M.A., Vicar.

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

Counsels and Precepts. (Translated from the French.) With a Preface by the Rev. George Body, D.D., Canon of Durham.

PAMPHLETS.

Catalogue of the Officers, Students, and Alumni of the *Theological Seminary of the Protestant Episcopal Church in Virginia.* 1908-1909.

Sixty-fourth Annual Report of the Board of Managers of the Seamen's Church Institute of New York. For the year ending December 2, 1908.

The Golden Key. Used by the Choir of Southwark Cathedral. (Curwen's Edition, 5664.) Dedicated to the Chormasters of the Diocese of Southwark. By A. Madeley Richardson. (Published by J. Curwen & Sons, Ltd. (London).)

Confirmation as the Fulfillment of Divine Promises. By the Very Rev. Wm. A. Masker, Jr., Dean of Christ Cathedral, Salina, Kan. (The Young Churchman Co., Milwaukee.) \$1.00 per hundred copies.

The Church's Rules. Important Canons and Rubrics and Other Directions Affecting the Laity. (The Young Churchman Co., Milwaukee.) Price, \$2.00 per hundred copies.

A. R. MOWBRAY & CO. London.

A Plain Guide to the Communion Office. By the Ven. George Arbuthnot, D.D., Archdeacon of Coventry.

Weeds and Flowers in the Soul's Garden. (A Book for Lent.) By Flora Lucy Freeman.

The Treasury of Jesus. Brief Reflections for the Forty Days of Lent. By the Rev. Charles C. Bell, M.A., author of *The Companionship of Jesus,* etc.

Prayer. By the Rev. Robert Lawrence Ottley, D.D., Canon of Christ Church.

Heyford Papers. No. 7. *Church Reform.* By the Rev. A. R. Sharpe, M.A., Rector of Upper Heyford.

THE CHURCH AT WORK

CANON 19 ADDRESSES BECOME SERMONS IN PROVIDENCE.

ANOTHER INSTANCE in which the exceptional addresses for which provision is made in Canon 19 have become sermons at regular Lenten services in practice, is that of St. James' Church, Providence, R. I. (the Rev. Robert B. Parker, rector). It is stated that at that church there will be during Lent "Evening service and sermon by clergymen of different denominations every Wednesday evening, as follows: March 3, Rev. Edward Holyoke; March 10, Rev. Albert Crabtree of Attleboro; March 17, Rev. Richard R. Graham of Wickford; March 24, Rev. J. A. McCall." Of the gentlemen named, the first is a Baptist minister and the last a Congregational minister, the "denomination" of the others being Protestant Episcopal.

THE BISHOP OF OHIO ON PSYCHOTHERAPY.

THE TOLEDO CLERICUS at its March meeting was addressed by Bishop Leonard on psychotherapy. He gave due credit to the Christian Scientists, to the Emmanuel Church movement, to the miracles of the Church of Rome, and even to the late Dowie, for real bodily and mental cures. He rehearsed the

action of the Anglican Conference of Bishops as to their declaration that every Bishop has power to consecrate oil for priests to use in unction for the sick. He did not recommend all the clergy to undertake to heal diseases, but said that no doubt some were adapted to that work, and when the Church is ready there may be some legislation on the subject, to save us from excesses and mistakes.

Preliminary arrangements for the work of raising \$45,000, to bring up to \$100,000 the endowment of the episcopate, said sum to be raised if possible by next fall in celebration of the twentieth anniversary of the consecration of the Bishop, were agreed to at this meeting.

CANADIAN PRIEST SUCCUMBS TO AN OPERATION.

THE DEATH of the Rev. Canon McMorine, rector of Portage La Prairie, diocese of Rupert's Land, Canada, who was operated on for appendicitis about ten days previously, took place on March 10th. He had been rector of St. Mary's and of Marquette previous to his incumbency of Portage La Prairie. He was sixty-four years old, was the son of a Presbyterian minister of Quebec, and leaves a widow and five daughters.

CHURCH FREE EMPLOYMENT BUREAU.

A FREE employment bureau is the latest of the many excellent methods and devices of the Philadelphia City Mission for alleviating distress and helping the poor of the city. In the past three weeks no less than forty men have secured permanent and lucrative employment through this Church agency under the guidance and care of the Rev. Dr. H. L. Duhring and the Rev. H. Cresson McHenry.

NEW PARISH HOUSE FOR ST. BARTHOLOMEW'S, PHILADELPHIA.

GROUND was broken on Saturday afternoon, March 13th, for the new parish building of St. Bartholomew's mission, at Lehigh Avenue and Twenty-fifth Street, Philadelphia, by the Rev. Waldemar Jansen, minister-in-charge. An address was delivered by the Rev. H. M. Medary, rector of the Memorial Church of the Advocate. This is the beginning of extensive improvements which, when completed, will consist of a large, magnificent church, parish buildings, and rectory, and will supplant the inadequate and unattractive frame chapel which has been used for some years.

WOMAN'S AUXILIARY NOTES.

THE SECOND of the united Auxiliary meetings was held at Calvary Church, Louisville, Ky., on March 5th, following the second united Lenten service, at which, after the regular business, Miss L. L. Robinson gave another of her series of talks on "Medical Missions," dealing especially with these missions in the domestic field, and dwelling particularly on the work at St. Mark's Hospital, Salt Lake City, which is one of the stations for which the Kentucky Auxiliaries are working this Lent.—MONDAY afternoon, March 8th, a special devotional meeting of the St. Paul's branch of the Auxiliary was held at the church, to which all the city Auxiliaries were invited. The Quiet Hour was conducted by the Rev. Harry S. Musson, rector of the Church of the Advent, the general subject of the meditations being "Prayer," the topics being Preparation for Prayer, Intercessory Prayer, Obstacles to Prayer, and Prayer for the Dead.

THE Mission Study Class connected with the Pittsburgh branch of the Woman's Auxiliary had a very enjoyable and successful meeting on Thursday, March 11th, at the St. Mary Memorial Church, Pittsburgh. The subject for discussion was "Hawaii: Its Past, Present, and Future." Three papers were presented, one written by Mrs. J. H. K. Burgwin of the Church of the Ascension, was read by Mrs. Hawley, and the others were by Mrs. Buck of St. James' Memorial Church, and Mrs. Charles Bailey of Oakmont. There was a large attendance, and at the close of the meeting tea was served, many of those present remaining for Evening Prayer.

A QUIET DAY for the branches of the Woman's Auxiliary in the Cleveland Convocation will be held at Grace Church, Cleveland (the Rev. Charles C. Bubb, rector), on Wednesday, March 24th. There will be a celebration of the Holy Communion in the morning and a devotional service in the afternoon. The meditations will be given by the Rev. Theodore I. Reese, rector of Trinity Church, Columbus, Ohio.

ON THE afternoon of Friday, March 26th, there will be a Lenten service for Junior Auxiliary leaders and Juniors of the diocese of Pennsylvania, to be held in the Church of the Ascension, Philadelphia. The Rev. Father Sill, O.H.C., will make the addresses. The service for Junior Auxiliary leaders and older Juniors will begin at 2:30, and at 4 o'clock the younger Juniors may come in for the last hour.

HELPFUL MISSION AT HAVERHILL, MASS.

A MOST successful series of Lenten Conferences was given at Trinity Church, Haverhill, Mass. beginning on the First Sunday in Lent and continuing through the following Thursday, by the Rev. Herbert Parrish of St. John's Cathedral, Quincy. The attendance throughout was inspiring and the instruction and spiritual help given are now manifested in the number of people who are seeking the sacraments of the Church. Mr. Parrish has been working for five months at All Saints' Church, Margaret Street, London, and has returned to this country for the purpose of giving a number of missions. In July he takes charge of the American Church in Rome for three months.

A CORRECTION.

IN MENTIONING the unveiling of new windows in St. John's Church, Far Rockaway, N. Y., in THE LIVING CHURCH of March 6th, it was stated that these windows were from the studios of John Hartman & Company of Birmingham. We are requested to say that there was in fact only one window unveiled, the gift of Mr. George C. Rand and family—a chancel window of English mediæval glass,

made by John Hartman & Company, whose American representative is the Church Glass and Decorating Company of New York.

RECTOR-ELECT OF TRINITY CHURCH, KANSAS CITY, MO

THE REV. ROBERT NELSON SPENCER, for the past two years rector of St. John's Church, Springfield, Mo., is to enter upon the rectorship of Trinity parish, Kansas City, on Mid-Lent Sunday, March 21st. He succeeds the Rev. Robert Talbot, who was for twenty-five years rector of Trinity, and who has succeeded the Bishop of Washington in the rectorship of St. Paul's parish, Washington, D. C. The Rev. Mr. Spencer was ordained both deacon and priest by the Bishop of Kansas. He remained five years in his first parish, the Church of the Covenant,



REV. ROBERT N. SPENCER,
RECTOR-ELECT OF TRINITY PARISH, KANSAS
CITY, MO.

Junction City, Kan., building up a strong material and spiritual structure. During the five years at Junction City he ministered to the army post at Fort Riley, and was a regular preacher at the government chapel. His two years at Springfield have been most fruitful, the congregation taxing the church to its capacity. A new organ has been installed, and the entire property nearly freed from debt. Mr. Spencer was noon-day preacher at the Garrick Theater, St. Louis, March 4-6.

WORK OF THE PHILADELPHIA CHURCH CLUB.

THE CHURCH CLUB of Philadelphia has inaugurated a work that is of interest not only to the Church clubs of the country, but the whole American Church. This action points the way to an increase of an intelligent activity and cooperation that promises much for the future. As a result of an address by Robert H. Gardiner, the Committee on Work was requested to consider his suggestions, which resolved themselves into three classes:

(a) That the members of the Church Club should inform themselves respecting the status and needs of the city mission work of the Church and actually enlist themselves in this branch of service for our Lord;

(b) That the members should likewise undertake a study of the subject of diocesan missions and Church extension within the diocese, and do their share, or more than their share, to keep the Church alive and growing;

(c) That the members should inform themselves more accurately and extensively than at present with respect to the general missionary work of the Church at home and abroad, and do all that is possible to stimulate in this diocese the sense of responsibility

of both clergy and laity for effectuating our Lord's plain commands.

In giving to these suggestions consideration, the committee reached these conclusions:

(a) That the opportunities for Church work in the diocese of Pennsylvania are tremendous;

(b) That existing agencies for extra-parochial work in the diocese are hampered by a lack of knowledge of actual conditions upon the part of many of the clergy and laity;

(c) That the Church Club is in a position to supply the needed means of contact between those officially charged with responsibility for Church work and those who, in virtue of their Christian professions, are ultimately responsible for its effective maintenance;

(d) That the members of the Church Club cannot, without spiritual peril, ignore the opportunities plainly presented to them or refuse to do all in their power to advance the interests of the Church in the diocese.

After thoughtful consideration the Church Club endorsed the recommendations of the committee on Work and authorized the appointment of special committees on city mission work, diocesan mission work, and general mission work.

The committee on City Mission Work was authorized to undertake the following duties:

(a) To familiarize themselves, by personal examination and visitation, with the conditions under which the work of the City Mission is carried on—its opportunities and difficulties.

(b) To prepare from time to time and to distribute among the members of the Club and as widely as the committee deem proper, a report of the results of their investigations and a statement of the needs of the work.

(c) To hold from time to time, with the approval of the City Mission, meetings or conferences in the rooms of the Church Club or elsewhere, in the interest of City Mission work, to which women as well as men may be invited, with a view to disseminating information, arousing interest, recruiting workers, and raising money.

The committee on Diocesan Mission Work was assigned the following:

(a) To study the distribution and characteristics of the population of the various parts of the diocese, the location and degree of effectiveness of our mission stations, the nature and extent of Christian work done by other religious bodies, and the position and needs of communities in which the Gospel is not regularly preached.

(b) To place themselves and the results of their study at the disposal of the Bishops, the Diocesan Board of Missions and the Deans of the Convocations for the purposes of conference respecting the state of the Church in the diocese and for the formulation of plans for prosecuting our Lord's work more effectively.

(c) To prepare and distribute reports similar to those provided for in the case of the committee on City Mission Work.

(d) To hold, with the approval of the Bishops, meetings or conferences such as are above provided for, in connection with the work of the City Mission.

The committee on General Mission Work was requested to discharge the following responsibilities:

(a) To study the sources from which the funds are derived to meet annually the amount apportioned to this diocese by the Board of Missions; to consider the extent to which the giving is general or how far it represents interest on the part of only a few, and to consider ways and means of bringing to the attention of men throughout the diocese the importance of familiarizing them-

selves with work that is actually transforming the world.

(b) To organize in each year from among the members of the club and other men a class, limited in number, for the study of mission work under competent direction, with a view to training the members of the class to become leaders of Mission Study classes of men in their respective parishes.

(c) To cooperate with the Bishops, the treasurer of the Domestic and Foreign Missionary Society and the secretary of the Missionary Council of the Third Department in making known to the people of the diocese the condition and needs of the general mission work of the Church.

In addition to these activities the Church Club has undertaken the publication of a bulletin known as *The Church Club Bulletin*, containing accurate and condensed information concerning Church work in the diocese, notices of meetings, statements of needs, appeals for workers, and the reports and announcements made by the three committees.

A CLUB has recently been organized among the men of St. John's Church, Third and Mead Streets, by the new rector, the Rev. Frederick H. Earle. The first meeting of the organization was held on Thursday night, March 11th, in St. John's parish house, and was addressed by the rector, Philip Gardner Giles, and Robert Schick, a prominent Philadelphia lawyer and member of Holy Apostles parish. After the addresses were given refreshments were served and musical selections rendered by the members of St. John's vested choir. The following are the officers: President, Philip Gardner Giles; Vice-President, Walter Evans; Treasurer, John E. Dougherty; secretary, Franklin Christopher; Organist, Robert Baird; Chaplain, Rev. Edward Earle.

A COMMITTEE of representatives of men's clubs in the different parishes of Philadelphia are arranging to hold a banquet at the Cooper Battalion Hall of the Church of the Holy Apostles on the night of April 15th, and it is expected there will be 500 men at the dinner.

NOT ADJUDGED INSANE.

WE ARE INFORMED that the report published last week that Dr. F. E. J. Lloyd had been adjudged insane by a Chicago court was an error. The report is said to have been based upon what is called a false diagnosis of the case and an explanation states that Dr. Lloyd was suffering from extreme nervousness, which was extended over several weeks and culminated in delirium. He was thereupon sent temporarily to a hospital, but is now lecturing again.

THE DRIFT TOWARDS THE CHURCH.

THE REV. W. R. PLUMMER, for the last three years pastor of Wesley chapel of the Methodist denomination, New Albany, Ind., and a prominent minister of the Southern Indiana Conference, has resigned his charge to enter the Church. Mr. Plummer, with his wife and family, will be confirmed by the Bishop of Kentucky in St. Paul's Church, Louisville, on March 23d. It is Mr. Plummer's intention to seek holy orders in the Church, and during his preparation he will be lay assistant at St. Paul's, Louisville. For the past year he has been receiving instructions from the Rev. Edmund A. Neville of New Albany, and is the sixth denominational clergyman to enter the Church through Mr. Neville's teaching.

WITHIN eight days, and in one diocese, that of Pittsburgh, no less than three former Presbyterian clergymen were admitted to the diaconate. They are the Rev. Harvey B. Marks, who will have charge of St. Mark's, Pittsburgh, and St. Matthias, Ambridge; the

Rev. Dr. Roscamp, who will serve at St. Andrew's mission, South New Castle; and the Rev. Dr. Roger Charnock, who will have charge of missions at Brookville, Punxsutawney, and Sugar Hill. The two first named were ordained on March 14th, and the latter on March 6th, by Bishop Whitehead.

GRACE CHURCH, PHILADELPHIA, NOT TO BE SOLD.

UNDER the heading, "Passing of Another Old Philadelphia Church," it was stated last week that Grace Church, Twelfth and Cherry Streets, Philadelphia was to be sold to a railroad company. It is now learned, on the authority of the rector, the Rev. Dr. Harris, that the building will not be disposed of.

TWENTY YEARS RECTOR AT WHEELING.

ON TUESDAY evening, March 2d, about 250 people, representing all three of the Wheeling (W. Va.) churches, met in the parish hall of St. Luke's Church to "surprise" the Rev. Jacob Brittingham, it being the twentieth anniversary of his rectorate at St. Luke's. Lawrence



REV. JACOB BRITTINGHAM.

E. Sands, senior warden, presided and on behalf of the congregation presented to Mr. Brittingham a set of books, and W. A. Wilson, for the vestry, presented the rector and his wife each with a purse of gold. R. A. McCabe read an original poem, and the Rev. L. W. S. Stryker presented greetings from St. Matthew's Church, which were printed on parchment and bound in leather.

MARKED PROGRESS AT ST. PAUL'S, DOYLESTOWN, PA.

ON THE second Sunday in last September the Rev. Daniel G. Mackinnon entered upon his duties as rector of St. Paul's, Doylestown, Pa. Since that date eighty-one names have been added to the membership of the parish: fifty through the sacrament of Holy Baptism and thirty-one through Confirmation, which was administered by the Bishop Coadjutor of the diocese on the afternoon of March 11th, being the largest class in the history of the parish, which will observe its sixtieth anniversary next year. In the class were former Methodists, Presbyterians, Lutherans, and Baptists. A strong spiritual awakening is manifested by the large attendance at the Sunday and daily Lenten services. Noon-day services for men will be held during Holy Week.

GOOD WORK IN UTICA, N. Y.

THE CHURCH in Utica, N. Y., made up of seven alert and aggressive parishes, is attracting more public attention than an ordinary "Chapman revival." There are noon-day services daily at Grace Church, the most central one, and the excellent sermons are

given good space in the daily papers. Added to this, the special Lenten preachers in the parishes are given attention by the press of the city, so that each week there are published reports of from eight to ten sermons and services held in the churches. A deacon of a Presbyterian congregation for over thirty years, who attends all the noon-day services and many of the other special Lenten preachings, remarked to your correspondent last week "that the Episcopal Church in Utica presents a more solid front to the public in the city than any other religious body, and in the aggregate reaches more people than any other religious body outside of the Roman Catholics." And all this, too, is done without any blare of trumpets or conscious effort to attract attention.

COMING CENTENNIAL OF ST. JAMES', PHILADELPHIA.

ST. JAMES' CHURCH, Twenty-second and Walnut Streets, Philadelphia (the Rev. William C. Richardson, D.D., rector), will celebrate the centennial of its existence with special services and celebrations from April 25th to May 2nd. The first church was erected in 1807 at Seventh and Commerce Streets, and it was consecrated by Bishop White on May 1, 1809. The last service was held in the old church on November 22, 1869. The cornerstone of the present churchly structure was laid May 2, 1870; on October 15, 1871, it was opened for service, and was consecrated by Bishop Stevens on May 1, 1880. From its early organization under Bishop White, St. James' was joined with Christ Church and St. Peter's, but by a special act of the legislature it became an independent parish in 1829. It has long been one of the most important and flourishing churches in the diocese.

DEATH OF THE REV. ALEXANDER C. HAVERSTICK.

THE REV. ALEXANDER C. HAVERSTICK, one of the best known priests in the diocese of Maryland, and rector of St. Margaret's Church, Anne Arundel county, died at the rectory on Saturday morning, March 13th. He had been ill for several weeks. Death was due to complications following typhoid fever. He was 62 years of age, and before entering the ministry was a civil engineer. He was ordained deacon in 1883 by Bishop Pinkney, and was advanced to the priesthood the same year by Bishop Randolph. His first charge was at Frostburg, Md., and he worked in the western part of the state for several years. He organized St. John's parish, Frostburg. A few years ago he took up work at Fort Fairfield, Me., but soon returned to Maryland, taking charge of St. Margaret's, which is in Westminster parish.

Mr. Haverstick was the author of *The Churchman's Ready Reference, Metrical Version of the Catechism, A Sunday School Kindergarten*, and several tracts and pamphlets. He is survived by a widow, two sons, and a daughter. The funeral took place on Monday, March 15th, the body being sent to Frostburg, where the interment was made.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Noon-day Services at Montgomery.

AMONGST the earnest efforts to arouse the men of the South to a deeper sense of devotion to the Church is the series of services being conducted at noon daily at the Majestic Theatre in Montgomery, Ala., under the auspices of the St. Andrew's Brotherhood and under the leadership of the Rev. E. E. Cobbs. Many prominent clergymen of the Church are promised to speak at these services, among them being Bishops Beckwith and Nelson, Rev. H. J. Mikell of Nashville, Rev. J. D. La Mothe of New-Orleans, Rev.

W. C. Whitaker of Knoxville, Rev. Beverly Warner of New Orleans, Rev. W. N. Claybrook of Birmingham, Rev. C. B. Wilmer, D.D., of Atlanta, Rev. W. E. Rollins of Virginia, Rev. R. L. McCready of Louisville, and Rev. Stewart McQueen of Montgomery.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
Rector Instituted at Glens Falls.

THE REV. OLIVER S. NEWELL was duly instituted as rector of the Church of the Messiah, Glens Falls, by Bishop Nelson on Sunday morning, March 8th. The church was filled to the doors. Following the sermon by the Bishop Coadjutor, he confirmed a class of sixteen candidates presented by the rector. Mr. Newell has been in the ministry since 1896, having been graduated then from the General Theological Seminary in New York City. The Glens Falls parish is Mr. Newell's third since graduation. He was curate of the French church, St. Esprit, in New York City, before he was ordained by Bishop Doane in the Albany diocese, and assigned to the Mechanicville parish, where he served for nine years before going to Glens Falls.

ATLANTA.

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

"Olivet to Calvary" Produced at the Cathedral.

A NOTEWORTHY occasion was the rendition in St. Philip's Cathedral, Atlanta, on Sunday afternoon, February 28th, of the oratorio "Olivet to Calvary," a recent work of J. H. Maunder, under the auspices of the St. Cecilia Society of Washington Seminary, Atlanta, coöperating with the choir of the Cathedral. The voices were supported by the organ, Mr. William T. Taber, and Wurm's orchestra of fourteen pieces. Dr. J. Fowler-Richardson, organist of the Cathedral, under whose direction the work was prepared, conducted with singular felicity and effectiveness. The work is exceedingly devotional throughout and at times full of the deepest pathos, and forms an altogether worthy service, with impressive teaching.

CONNECTICUT.

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

Church Building Litigation Ended at Bridgeport—Lenten Speakers—Archdeaconry Meetings.

A DECISION has been reached by the courts in the case against St. George's Church, Bridgeport, brought by a lumber company of that city. The matter has been in the courts for the past three years. The decision is that the balance due the company amounts to \$273.69 for the erection of the crypt of the church building. The parish considers the verdict a just one, as the amount demanded was \$1,200.

LENTEN preachers at Christ Church, New Haven, are Rev. Geo. McClellan Fiske, D.D., Rev. M. G. Thompson, Rev. Wm. H. van Allen, D.D., Rev. O. H. Raftery, Rev. Wm. B. Stoskopf, Rev. J. C. Linsley; at St. Andrew's, New Haven, Rev. J. F. Sexton, Rev. H. O. Bowles, Rev. J. deW. Perry, Rev. Franklin Knight, Rev. C. O. Scoville, Rev. H. S. Dawson; at the Church of Our Saviour, Plainville, Rev. Cranston Brenton, Rev. Samuel Hart, D.D., Rev. J. A. Stansfield, Rev. James Goodwin, Rev. J. P. Faucon, Rev. J. A. Biddle, Rev. G. T. Linsley.

THE MARCH meeting of the Clericus of the New London Archdeaconry was held, as usual, in Norwich. The essay was by the Rev. Philip S. Irwin, priest in charge of Christ Church, Pomfret, on "The Sacrificial Aspect of the Holy Communion."

THE WINTER meeting of the Litchfield Archdeaconry was held in St. James' parish, Winsted (the Rev. S. Wolcott Linsley, rector). The sermon was preached by the Rev. D. Parker Morgan, D.D., who is the minister in charge of Christ Church, Sharon.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.
Bequests of the Late Mrs. Eliza W. Lay—Addresses by the Bishop.

THE WILL of Mrs. Eliza Withers Lay, widow of Bishop Henry Champlin Lay, which has been filed for probate, contains bequests of \$200 each to the Church in the diocese of Easton for the use of its clergy relief fund, and to Trinity Cathedral, Easton, for building and repairs. The balance of the estate is distributed among Mrs. Lay's sons, Henry C., Rev. George W., and Beirne Lay, the last two named being constituted executors without bond.

BISHOP ADAMS has accepted an invitation to deliver the baccalaureate sermon at the commencement exercises of the Maryland Agricultural College, College Park, Md., in June. The Bishop was in Wilmington, Del., on Ash Wednesday, where he delivered the opening address at the series of noon-day services being held there during Lent.

FOND DU LAC.

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

Quiet Day for Women.

THE VERY REV. G. H. BARRY, D.D., Dean of Nashotah House, gave a Quiet Day for Associates and other ladies at the Convent of the Holy Nativity, Fond du Lac, on March 11th. A large number of ladies availed themselves of the privilege of attending.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Personal.

BY REQUEST of the senior Canadian Bishop, the Bishop of Harrisburg is to take part

in the consecration of the new Bishop of Toronto on the 25th inst.

KENTUCKY.

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

Lenten Services and Speakers—New G. F. S. Branch at the Epiphany, Louisville—Notes.

THE LOUISVILLE noon-day meetings for men are being well attended, the sermons last week being taken by the Rev. Frederick Edwards, rector of St. James' Church, Milwaukee, and by some of the local clergy.—THE LAYMEN'S LEAGUE met at the Cathedral on the evening of March 9th; an address was delivered by the Rev. Frederick Thompson, rector of St. John's Church, Uniontown, and head of St. John's School for Postulants.—BISHOP WOODCOCK preached the third of a special course of sermons in the Cathedral on Wednesday evening, the subject being "Faith." This series of sermons is attracting wide attention not only among Church people but among people of all creeds or none, and the congregations grow larger each week. The subjects to follow are: "Atonement," "Obedience and Salvation," "Baptism," and "The Holy Eucharist."

A NEW BRANCH of the Girls' Friendly Society has recently been formed at the Church of the Epiphany, Louisville. Miss Henrietta Bullitt, secretary of the Cathedral branch, has consented to take temporary charge of the new branch.

A COURSE of special sermons is being preached by the Rev. David C. Wright, rector of Grace Church, Paducah, in Arcadia School House No. 2. This is in connection with the work of the new Paducah mission—the mission of the Good Shepherd—and is the first attempt of the Church to present the gospel in the district which is reached by the new mission. The Rev. Edward C. McAllister, recently ordained deacon from St. John's School, Uniontown, is in charge.



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LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Retreat at St. Ann's, Brooklyn—Gift to Grace Mission, Corona—Lenten and Other Notes.

THE RETREAT conducted by the Rev. Father Huntington, O.H.C., took place at St. Ann's-on-the-Heights, Brooklyn, on Thursday, March 12th, and continued all day. It was in charge of the Daughters of the King of the diocese of Long Island. The addresses made a deep impression upon the audience, which included, besides Brooklynites, guests from all over Long Island. The Rev. C. C. Walker, rector, assisted Father Huntington in the services. Father Huntington's final address was on the cruelty of the world in causing suffering and misfortune; the mental suffering caused by those who hate and seek to do injury.

GRACE MISSION, Evergreen Street, Corona, in charge of Mr. Robert Harrold of the Diocesan House, has been presented with a handsome altar cross, a memorial of Mrs. H. M. Caveney. On Sunday afternoon, March 14th, there was a special service of dedication, at which the Ven. Henry Mesier, Archdeacon of Queens and Nassau, officiated, and the Rev. Charles A. Brown preached the sermon. The music was rendered by the vested choir of St. Timothy's Church, Brooklyn, of which Mr. Brown is rector.

THE SERMON at Holy Trinity Church, Brooklyn, on Sunday evening, March 14th, was delivered by the Rev. William H. P. Hatch, instructor in the General Theological Seminary. His subject was "John; Criticism." The speakers at noon of the following week-days were announced: The Rev. Dr. Percy S. Grant, Rev. Harry P. Nichols, D.D., Bishop Courtney, and the Rev. Raymond C. Knox of Columbia University.

THE REV. LORING W. BATTEN, Ph.D., of the General Theological Seminary, and rector of old St. Mark's Church, Manhattan, delivered a lecture on "The Spiritual Control of Nervous Disorders," in the Church of the Incarnation, Gates Avenue, Brooklyn, on Tuesday evening, March 9th. His subject on Tuesday, March 16th, was "The Spiritual Control of Bad Habits."

SPECIAL services for men, under the auspices of the Central Committee of Men's Clubs, are being held every Wednesday evening during Lent at the Church of the Ascension, Kent Street, Brooklyn. The speaker on March 24th is the Rev. Canon Chase; March 31st, the Rev. Dr. Page; April 7th, the Rev. Walter E. Bentley, the rector. Special services are also being held on Friday and Sunday evenings, the list of speakers being a very capable one.

MARYLAND.

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

Anticipated Arrival of the Bishop—Noonday Services at St. Paul's, Baltimore.

BISHOP PARET and household are expected home from their three months' sojourn at Winter Park, Fla., about March 20th, when the Bishop will begin his spring visitations. In a telegram from Winter Park he denies rumors to the effect that he had decided to withdraw his request for a Coadjutor. The election will take place during the diocesan convention in May, to be held in Baltimore.

NOONDAY services are to be held in old St. Paul's Church, Baltimore, during the two last weeks in Lent. The preachers are to be the Rev. Robert S. Coupland, Rev. Dr. A. B. Kinsolving, Rev. Romilly F. Humphries, Rev. George Calvert Carter (Washington), Rev. Henry E. Cotton, Rev. Dr. Angus Crawford, Rev. Dr. Theodore C. Foote, Rev. Dr. Robert K. Massie, and Rev. J. W. Sutton.

MASSACHUSETTS.

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

Parish House Planned for St. Michael's, Milton—Personal and Other Notes.

ST. MICHAEL'S CHURCH, Milton (the Rev. W. D. Roberts, rector), is planning for a new parish house and will take steps to that end soon after Easter.

THE REV. GEORGE SARGENT, who has been in charge of two parishes for some time, St. Paul's at Natick and St. Andrew's at South Framingham, has been placed in charge of a third place, St. John's at Framingham, which is a comparatively new mission. With these three places to minister to, Mr. Sargent will need an assistant, and one will shortly be selected to share the duties.

DURING the Lenten season the services at the Church of Our Saviour at Middleboro are in charge of the Rev. Louis DeCormis. One of the special preachers will be Archdeacon Babcock, who will be at the church March 21st.

THE REV. DR. VAN ALLEN of the Church of the Advent, Boston, went down to New Haven, Conn., on the 12th to conduct a quiet day at Christ Church. The past week he went up to Manchester, N. H., where he preached at Grace Church. As there is to be a fall confirmation at the Church of the Advent, the class of candidates presented to the Bishop on the 7th was not as large as usual, numbering only twenty-seven. For the present, the Rev. Charles J. Ketchum is one of the parochial staff, and is proving extremely valuable. A permanent curate to take the place of the Rev. Glenn Tilly Morse, lately resigned, will be selected in June.

NEWARK.

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

Lecture on Church Music at St. Mark's, Paterson.

ST. MARK'S CHURCH, Paterson, was filled on Thursday evening, March 10th, when the Rev. John Keller delivered a lecture on "Church Music." The lecturer was assisted by his wife in giving historical illustrations on the organ, and by the choir and congregation. The address was brought down to the present day by an account and criticism of the prominent choirs of Boston, Albany, New York, Long Island, and Philadelphia. The

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second lecture on "Church Music Economics" will be given on March 24th in the same church.

NEW YORK.

DAVID H. GREER, D.D., Bishop.

Special Preachers at St. Paul's, Tomkinsville, Staten Island.

THE REV. WALLACE H. WATTS, rector of St. Paul's Memorial Church, Tomkinsville, Staten Island, has secured a strong list of speakers for the special services during Lent. The preachers on Sunday evenings are: March 21st, the Rev. George A. Hanna; March 28th, the Rev. Archibald R. Mansfield; April 12th, the Rev. Arthur Sloan. On Thursdays at 8 P. M.: March 25th, the Ven. Charles S. Burch, D.D.; April 1st, the Bishop of Porto Rico; April 8th, the Rev. Robert E. Jones, D.D. The rector gives the addresses on Wednesday and Friday afternoons, and on Tuesday afternoons a stereopticon talk on missions.

NORTH CAROLINA.

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

Needs of St. Agnes' Hospital, Raleigh.

ST. AGNES' HOSPITAL in connection with St. Augustine's School at Raleigh, was started twelve years ago in a small temporary frame building. The need was found to be so great that a permanent stone building was started a few years ago which needs \$10,000 to be completed. The frame building was destroyed by fire recently and the patients are being taken care of in the halls and class rooms of the school buildings. S. F. Houston, Real Estate Trust Building, Philadelphia, will receive contributions toward completing the edifice.

OHIO.

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

Session of the Cleveland Clericus—Observance of Lent—Cleveland Churches Change Service Hours—Other News Notes.

THE ONLY meeting of the Cleveland Clericus during the Lenten season was held at Trinity Cathedral House on March 1st. The Rev. Ransom Moore Church delivered the paper of the meeting, which was upon "Some Practical Problems of a Priest's Life." His treatment of the wide subject was most suggestive and was productive of a very full discussion by the clergy present. The next meeting will be held on April 19th, when the Rev. Virgil Boyer will discuss the topic, "Alfred Loisy and Modernism."

AT ST. JOHN'S CHURCH, Cleveland, the rector, the Rev. Ransom Moore Church, is delivering two Sunday series of Lenten sermons, at the Sunday morning services upon "Some Principles of the Doctrine of Jesus Christ," and on Sunday evenings upon "Some Principles of the Discipline of the Apostles."—IN ST. MARK'S CHURCH, Toledo, the Rev. Le Roy Harris is giving Sunday evening sermons on the great reformers to large congregations.

THERE is noticeable a tendency to change the hour of the evening services in the Cleveland parishes from 7 or 8 o'clock to 4 or 4:30. Trinity Cathedral has maintained such a service ever since the new edifice was opened and two or three of the parishes have recently adopted the afternoon hour for service. The most recent of the parishes to make the change is Emmanuel, of which the Rev. Wilson R. Stearly is the rector. On Sunday mornings the rector is delivering a series of Lenten sermons on "The Messages of Jesus' Cities." The cities considered are Bethlehem, Nazareth, Capernaum, Jericho, Caesarea Philippi, and Jerusalem.

THE REV. J. C. FERRIER has just closed a three years' rectorship of St. Paul's Church, Toledo, during which time great progress has been made. The Sunday school has been largely increased in attendance and receipts; \$1,500 worth of repairs and improvements have been made to the buildings, and the number of subscribers toward the support of the church has shown a very material increase.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Lenten and Other Notes.

LENTEN services at the several Portland churches have been well attended so far. On Tuesday evenings during Lent a men's service is held under the auspices of the Brotherhood of St. Andrew, with a special preacher at each service.

THE NEW St. Mary's Church at Gardiner, in the Coos Bay district, is about completed. It is expected that this work will be finished without debt.

ON THE Second Sunday in Lent the Rev. O. W. Taylor assumed charge of St. John's Memorial Church, Sellwood, Portland.

PENNSYLVANIA.

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

Personal—Observance of St. Patrick's Day—Lenten Notes—Berkeley Alumni Election—Other News.

THE REV. STEWART P. KEELING is delivering a course of lectures on "Some of the Great Men of the Church," on Wednesday evenings, at St. Peter's Church, Wayne and Harvey streets, Philadelphia. The lectures are preceded by a brief service, beginning at 8 o'clock.

A COMMEMORATION of St. Patrick's day was held on Wednesday evening, March 17th, at St. John the Evangelist's, Third and Reed Streets, Philadelphia, the new rector, the Rev. Edward H. Earle, delivering a lecture on the "Life of St. Patrick." Mr. Earle was born in Ireland, is a graduate of Trinity College, Dublin, and is a member of the famous Royal Irish Academy of Literature and Antiquities.

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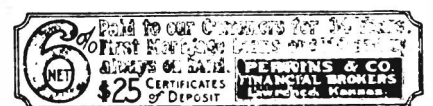
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which society is the custodian of many most interesting relics of St. Patrick and his times.

THE VERY REV. FRANK DU MOULIN, LL.D., Dean of Trinity Cathedral, Cleveland, O., and the Rev. Wilson R. Stearly, rector of Emmanuel Church, the same city, have been the out-of-town speakers at the noon-day Lenten services at the Garrick Theatre, Philadelphia, during the past two weeks. The attendance has been large and the addresses most helpful.

AT A RECENT meeting of the Philadelphia branch of the Berkeley Divinity School Alumni, the Rev. John B. Harding, rector of St. Mark's Church, Frankford, was elected president and the Rev. Louis C. Washburn, D.D., rector of Old Christ Church, secretary.

A MISSIONARY RALLY under the auspices of the Pennsylvania branch of the Woman's Auxiliary and a committee of the Church Club will be held in Witherspoon Hall, Walnut and Juniper Streets, Philadelphia, Tuesday evening, March 23rd, at 8 o'clock. George C. Thomas will preside, George Wharton Pepper will speak of diocesan missions, and W. R. Butler of Mauch Chunk will speak of domestic missions, including colored and Indian work.

ONE OF THE first official acts of the Rev. N. S. Thomas after his consecration as Bishop of Wyoming, which will doubtless take place at the Church of the Holy Apostles, Philadelphia, shortly after Easter, will be the confirmation of a large class which he, as rector of that parish, has now in course of preparation.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

March Meeting of the Clerical Union.

THE MARCH meeting of the Clerical Union was held at Trinity parish house on Monday, March 15th, when the Rev. T. J. Danner read a paper on "The Miraculous Virgin Birth of Our Lord."

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.
F. F. JOHNSON, Ass't. Miss. Bp.

Cathedral Activities.

A CHURCH CLUB has recently been organized in the Cathedral parish at Sioux Falls (the Rev. George Biller, Jr., vicar). Under the auspices of this club special services are being held every Thursday night during the Lenten season. The special preachers at these services on March 25th will be the Rev. A. L. Burlison, on April 1st the Rev. Ralph P. Smith, and on April 8th, the vicar. Every Wednesday during Lent there is an early celebration of the Holy Communion and about forty communicants have been present so far at these celebrations. There are good congregations present at all the Lenten services.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Noonday Services in Cincinnati Well Attended.

THE LENTEN noonday services at the Lyric Theatre, Cincinnati, are being largely attended. The Rev. S. S. Marquis, D.D., of Detroit and the Rev. George S. Davidson of Marietta, Ohio, were the speakers last week, while the Rev. J. Howard Melish of Brooklyn is the speaker at all the services this week.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Work in the Interest of the Cathedral.

THE BISHOP spent last Wednesday in New York City, having a long and interesting conference with the New York committee on behalf of the National Cathedral. It is under-

stood that the Bishop met with warm and enthusiastic hearts on all sides. Later he journeyed to Boston and interviewed a similar committee there, returning to Washington on Friday. On Wednesday, March 17th, the Bishop will address the students of the General Theological Seminary at Evensong.

WESTERN COLORADO.

Memorial Window Planned for St. Luke's, Delta.

THE LADIES' GUILD of St. Luke's Church, Delta, of which Archdeacon Lyon is in charge, has started a memorial window fund, the plan being to place in the west end of the church a window to the memory of the late Bishops Leonard and Knight. The members of the congregation have been asked to make a liberal Easter offering for this purpose. It is hoped that some of the many other friends of these departed Bishops will also contribute to the fund. Archdeacon Lyon will gratefully receive such contributions.

WESTERN NEW YORK.

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

Observance of Lent—What the Buffalo Clericus is Doing.

THE USUAL Lenten activity prevails in Buffalo and surrounding territory. Most of the city parishes maintain daily services through Lent. At St. Paul's, in the center of the financial district, special preachers at noon have addressed congregations filling well the large edifice. Those from abroad have been Rev. Andrew J. Graham of Christ Church, Rochester, N. Y.; Rev. Alfred Brittain of Batavia, N. Y.; Rev. Charles C. Pierce, D.D., of Philadelphia; and Rev. John Dows Hills, D.D., of Oil City, Pa.

PAPERS read recently before the Buffalo Clericus have covered a wide range of subjects—viz., "Trade Unionism," by the Rev. G. B. Richards; "Charles Kingsley," by the Rev. P. W. Mosher; "Some Prophecies Fulfilled and Unfulfilled," by the Rev. G. H. Gaviller; "Evangelism in the Church," by the Rev. P. W. Reed; "Christ and Modern Thought," by the Rev. A. C. Mackintosh; "The Church of Rome a Menace to Our Country," by the Rev. Chas. H. Smith, D.D.; "The Clergymen's Retiring Fund Society," by the Rev. M. L. Woolsey. The Rev. Thomas B. Berry also reviewed a magazine article entitled "An Interesting Social Experiment," describing retreats for working men held by Jesuits in Belgium. Outside speakers have addressed the Clericus on "Labor Organizations," "The Initiative and Referendum"; "The Salvation Army"; and "Tuberculosis," the speaker in each case being an expert on the subject.

ARCHDEACON AYRES is supplying the country missions with special preachers from among the clergy at least once each week. The condition of the country work is encouraging.

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CANADA.

Church News of Interest from the Various Dioceses.

Diocese of Toronto.

THE EIGHT DAYS' mission in St. John's Church, Cookstown, ending March 7th, was conducted by the diocesan evangelist, the Rev. J. Bennett Anderson. He expects to help in a two weeks' mission at Markham in the latter part of March.—THE Georgina House, Toronto, for business women, a new venture in Church work, was formally dedicated in a short service in the building by Canon Welsh. A number of the rooms are already occupied, and it is expected that all arrangements for the full use of the institution will soon be completed.—THE TWENTY minutes noonday services, held in Lent in the Church of the Holy Trinity, Toronto, have been well attended.

Diocese of Ottawa.

ARRANGEMENTS were made to hold a meeting of the local chapters of the St. Andrew's Brotherhood in the Lander Hall, Ottawa, March 15th—VERY handsome chair seats have been placed in St. Paul's Church, Cobden, and a fine alms basin has been given in memory of a former rector by his widow.

Diocese of Qu'Appelle.

AN ORDINATION was held in St. John's Church, Moose Jaw, March 7th, by Bishop Grisdale. Three candidates were admitted to deacon's orders and four ordained priests. On the day before the ordination a Quiet Day, in preparation, was conducted by Archdeacon Harding and two other clergymen.—A FOUR DAYS' mission was begun in the parish of Sinaluta, March 11th, conducted by Archdeacon Harding.

Diocese of Ontario.

THE VICAR of St. James', Kingston (the Rev. T. W. Savary), is recovering from his recent illness. He has had an attack of pleurisy.—A WINDOW is to be placed in St. George's Cathedral, Kingston, in memory of the late Archdeacon Paton.

Diocese of Niagara.

THERE WAS a very good representation of the Woman's Auxiliary branch of Christ Church Cathedral, Hamilton, at their annual meeting the first week in March.—THE NEW rector of St. Philip's Church, Hamilton, the Rev. C. B. Kenrick, was inducted into the parish by Bishop Du Moulin, March 7th.—IT IS hoped that St. Alban's Church, Glenwilliams, will be ready to be consecrated soon, as contributions for the payment of the debt are coming in.

SOME OF THE subjects discussed at the annual meeting of the rural deanery of Haldimand, in February were "Christian Science," and "Ancient Versions of the Bible." The meeting was held in Cayuga and was preceded by a celebration of Holy Communion in the parish church.—BISHOP DU MOULIN has expressed his wish that a suitable Church House could be built in the city of Hamilton, for the use of all the parishes in the diocese.—BISHOP DU MOULIN has appointed the Rev. A. J. Belt, son of the late Canon Belt, to be canon of Christ Church Cathedral, Hamilton, in succession to his father.

Diocese of Quebec.

THE REPORT of the missionary at work in some of the construction camps in the La Taque district shows the interest taken by the men is not as encouraging as in some other places. Still, services have been continually held during the winter and it is hoped that the interest may be increased.—BISHOP DUNN held a Confirmation in the Cathedral, Quebec, on March 7th.

Diocese of Fredericton.

BISHOP RICHARDSON has appointed the Rev. Scovil Neales, M.A., rector of Sussex, a canon of Christ Church Cathedral, Fredericton, in succession to Canon Montgomery, of Kingsclear, who has gone to Port Hope, Ontario. Canon Neales is one of the best known and ablest of the diocesan clergy.—THE REV. ALLAN W. SMITHERS of Riverside, Albert County, has been installed first canon under the Medley Memorial Foundation. The service was conducted by Dean Schofield. Canon Smithers will in future reside in Fredericton and will engage in missionary work throughout the diocese.

Diocese of Nova Scotia.

A MOST instructive address was delivered by the Rev. M. McL. Goldie, Anglican immigration chaplain at Deep Water, at a men's meeting in the Church of England Institute, Halifax, on Sunday afternoon, March 7th. At the port of Halifax, the Rev. Mr. Goldie's system is such that every Anglican immigrant is placed in touch with his clergy at his or her point of destination. The Bishop spoke on the "Ministry of Healing" at the Institute extension meeting in St. Matthias' Church in the evening. He outlined the Church's almost forgotten duty in this respect, and the present efforts to carry it into effect.

Diocese of Rupert's Land.

A FINE painting has been placed in the library of the University of Manitoba, a portrait of Archbishop Machray, first chancellor of the College.—THERE WAS a very good attendance of delegates at the Sunday School Convention which was held at Selkirk in the middle of February, for the rural deanery of Lisgar.

A Crisis in Calgary.

AN URGENT appeal from the diocese of Calgary describes the condition therein existing in the schools for Indians as "A Crisis in the West." It appears that the Church has for the past twenty years taken the initiative in providing schools for Indians on several reserves. The work was originally supported by voluntary contributions, and gradually government grants were added. Small government grants continue, but contributions from Church people have gradually decreased so that the present financial condition is a serious one. The schools are said to be \$6,000 in debt and the need is reported to be very pressing. The cost of maintaining the four Indian schools in the diocese is about \$12,000 a year, of which the government contributes about \$7,500. The Bishop of Calgary asks, therefore, for needed assistance.

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Notes for the Use of Clergy taking the Three Hours' Service and for Private Devotion. [Mowbray's].

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Calvary.

Being Good Friday Addresses on the Seven Words from the Cross. By the REV. A. ST. JOHN CHAMBERE, D.D., rector of St. Anne's Church, Lowell.

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Addresses for Good Friday. By the REV. THOMAS E. GREEN, D.D.

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THE MAGAZINES

THE PLEA of the Rev. Dr. Campbell for a vernacular liturgy for the Roman Communion made in a recent number of the *Ecclesiastical Review* (R. C.), has brought forth many letters on the subject in the March number of that magazine, most of which are unfavorable to any change. In Chicago, for instance, it is stated that owing to the large number of foreigners speaking different languages, the use of English would be impossible, but as not one in a thousand understands Latin, while the proportion, which is rapidly growing, that understands English is much greater, the argument seems to be rather weak. An article by John R. Fryar of Canterbury, England, on "Church Bells," giving a sketch of many noted chimes in England, with their often quaint inscriptions, is of decided interest.

THE OPENING article in the *Living Age* for March 6th is a translation, from the *Deutsche Revue*, of the famous article on "War at the Present Day," which the Kaiser read aloud to his military staff on New Year's Day, with comments of his own. It touches upon existing military and political conditions in a rather startling way. It is published anonymously, but the authorship is generally ascribed to General Count von Schlieffen. The English Poet Laureate is the author of a most interesting comparison and contrast of Milton and Dante, reprinted from the *Quarterly Review*.

THE LEADING subjects of interest in the March *Review of Reviews* are "The Epoch of Roosevelt," "The Motor Car and Its Owner"; "A Newer Union of the States"; "Africa," three articles, one by Olive Schreiner, the well known author, on "The Native Problem in South Africa"; "New Methods in Fruit Handling"; "Farm Colonies for Tramps," and "The Safety of Travel at Sea." In addition to these there are the usual voluminous items classed under the head of "The Progress of the World," and dozens of minor articles.

THE THIRD of a number of anonymous articles on "England and the English from an American Point of View," is printed in the March number of *Scribner's*. The series is most interesting, not only to Englishmen, but also to Americans. The three short stories are well worth a reading. The monetary question, Village Tribes of Indians, and a variety of other matters are treated of in a number which will not fail to interest lovers of both the serious and the lighter phases of literature.

A HANDSOME magazine of nearly one hundred pages is the *Chamber of Commerce Bulletin* (Portland, Ore.) for February, in which are given splendid reports of a number of addresses given in honor of the city at the annual meeting of the Chamber of Commerce. It is interesting to observe among these a stirring address by Bishop Scadding, and pleasant also to observe the kindly expressions toward the Bishop that were made by a number of other speakers.

THE *Delineator* appears in its April number doubled in size, the page being twice the extent of its former measurement. It becomes, therefore, really a new magazine and its matter is, as always, of highest value, especially for women and the home. Some of the departments include The Housewife's Club, What You Ought to Know About Your Baby, Beauty, Singing, etc. The *Delineator* is one of the few dollar magazines that are left and is one of the best that there are at any price.

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THE walls of the Acropolis at Baalbek are truly called Cyclopean. The famous Trilithon, the largest stones ever used in the building, measure respectively 65, 64 and 63 feet in length, each block weighing about 750 tons. How these huge masses were accurately placed in position twenty feet above the ground is a problem which modern science, with all its appliances, leaves yet unsolved.

Above them are Arab fortifications. The quarries whence these gigantic materials were obtained are among the most interesting features of Baalbek. Here may still be seen the method of work of the ancient quarrymen, stones vertically hewn lying almost ready to the hand of the builder. One of these stones, to which the Arabs give the name Hajar-el-Houbia, measures 69 feet in length and weighs 915 tons. M. de Sauley calculates it would take the united efforts of 40,000 men to put this huge block in motion. This quarry is now used as a necropolis by the inhabitants of Baalbek.—From the Newark *Sunday Call*.

AMERICANS GIVE \$1,000,000.

A WASHINGTON dispatch to the Brooklyn *Eagle* states that \$1,000,000 has been collected by the American Red Cross for the aid of the Italian earthquake sufferers, a contribution of \$10,300 received February 20th bringing the grand total up to \$1,030,626.

New York leads the list with \$332,086, and California is second with \$190,675. Other contributions of \$10,000 or more include the following:

Illinois, \$96,772; Missouri, \$37,214; Connecticut, \$36,155; Massachusetts, \$36,471; Wisconsin, \$26,451; New Jersey, \$23,843; Rhode Island, \$22,426; Pennsylvania, \$18,674; District of Columbia, \$16,275; Maryland, \$16,040; Ohio, \$12,813; Washington, \$12,525; Michigan, \$11,512; Iowa, \$10,655, and the *Christian Herald* of New York, \$55,000.

APROPOS of the discussion about a commercialized ministry, perhaps the following story, taken from the New York *Sun*, has some point. The manager of an employment agency noted that a woman in search of a maid asked each of the girls if she had ever been employed in a minister's family. None of them had been. "May I ask," said the manager, "why you are particularly anxious to know if these girls have had an engagement of that kind?" "Because we are very hard up just now," the woman replied candidly, "and I must have a girl who is economical. I have found that of all the servants those who have worked in clergymen's families know best how to economize."

A. E. CLARK has founded the Christian Business Association in East Ham, Essex, Eng., and opened a greengrocer's shop in High Street North, to be conducted on Christian principles, says *Church Life*. "That is to say," said the manager, "there will be no lying notices, and if the articles are described as fresh-gathered that statement may be relied upon." The profits from the business will be devoted to relieving the poor and oppressed and to propagating the tenets of the Bible Brotherhood, also founded by Mr. Clark. The shop will be supplied from the farm belonging to the Brotherhood of Westham.

IN THE eastern half of Bavaria, on the borders of Bohemia, lies the so-called Bavarian forest. This part has been in many ways untouched by civilization, and owing to its seclusion some strange customs are still in vogue. One oddity, strictly observed

by the population, is the way they keep alive the memory of their dead by the erection of *totenbretter*, or "death-boards." These are wooden planks cut in the shape of tombstones and roughly painted. Sometimes they bear the image of a saint. They are erected—often in a row of thirty or more—on the roadside, in fields and meadows, near chapels and crucifixes, in village streets—in short, everywhere; they are even nailed to houses and barns. They do not mark burial places, as might be supposed. As soon as a person has died the corpse is put on a board, and there it lies in state until it is put into the coffin shortly before the funeral. These boards, then, are the so-called "death-boards," and after the funeral they are cut into shape and decorated with an inscription containing the name of the deceased, his age, and, in most cases, some lines of poetry. In the poorer districts these boards are not always cut into shape and painted, but are simply deposited just as they are at the foot of some crucifix, where they remain untouched until they moulder away.—*Church Life*.

"I SAID, I will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sin." Confession to Christ is the one true unailing cure for those who have been worn out with the sense either of sin or misery. How perfect, how blessed it is, the rest of the Psalm goes on to tell you.—*Keble*.

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