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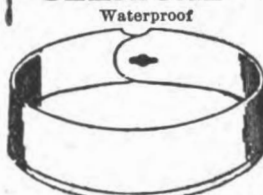


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VOL. XL.

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

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A FORCE of the first magnitude in the higher life of man is prayer, says the *Christian Observer*. Prayer is not the mere reaching out of the blind man into darkness for something, he knows not what. It is rather the holding of God's hand in a grasp that neither He nor the praying one will relax. God is not far away from any one of us, and His fatherly love and aid are the assurances that we will receive what His wisdom deems best for us.

THE SHADOW OF THE CROSS.

FOR PASSION SUNDAY.

"A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer, Nay:
I had not power to ask his name,
Whither he went, nor whence he came,
Yet there was something in his eye
That won my love, I know not why."

EVER since Shrove Tuesday we have dwelt much upon ourselves and our sins; now we turn our eyes to Him who died to save us from our sins. As the children of Israel, who had been bitten by the serpents, raised their eyes to the brazen one and were healed, so we lift our eyes to Christ hanging upon the Cross.

To-day is called Passion Sunday, because in its scriptures our Lord plainly foretold that He should be lifted up upon the holy rood. In the chapter from which the Gospel is taken He says: "When ye have lifted up the Son of Man, then shall ye know that I am He." The Epistle tells us that by His own Blood He obtained our eternal redemption. Hence the shadow of the awful yet glorious cross falls athwart our pathway to-day. He stands before us as the "poor wayfaring Man of grief," who was wounded for our transgressions and bruised for our iniquities. Surely the coldest heart must melt before the contemplation of the cross of Christ.

The Collect, Epistle, and Gospel are in the old Sacramentaries, and also in the Sarum Missal, and thus, in using the altar service for the day, we do so in union with the myriad thousands of Christian souls who have passed before us into the eternal home.

There are some special points to be considered in the Gospel: (1) The sinlessness of Christ; (2) His eternal Godhead; (3) the hatred of sinners for that which is holy.

(1) Our Lord asks, "Which of you convinceth Me of sin?" In His earth-life of thirty-three years no one could point out any sin committed by Him. He had kept every precept of the law, fast and feast. With intense love He had healed the sick and taught the ignorant. We know that even the best and holiest of the saints were never free from sin, and God's grace reveals to each heart that desires it the power to recall forgotten sins of years gone by.

(2) But even this holiness could not save us if He were not God. The sins of mankind needed a divine atonement. He says: "Before Abraham was, I AM." With what reverent awe and bated breath should we venture to look back into the fathomless abysses of eternity! In thinking of Christ as Man, which He truly was, we often lose sight of the fact that His personal Ego was God the Son, co-eternal with the Father and the Spirit. We forget that He merely wrapped around His personality a human soul and body, and so tabernacled with man. Faber says: "It makes us strong to think of Thine Eternity"; and again,

"Ah, Blessed God! what joy it is to me
To lose all thought of self in Thine Eternity."

(3) Sinners shrink from that which is holy. They hate all good, all purity, all truth. That hatred must constitute the foundations of hell. "Then took they up stones to throw at Him." Their garb of religion was a cloak to hide their jealousy, envy, and spiritual pride. They had hardened their own hearts.

A hush and a holy fear surround us to-day, as we enter into the beginning of the mysterious Passion of our Lord and strive to understand that which even the angels desire to look into.

C. F. L.

BATTLES WON, AND TO BE WON.

THE revival of the true Catholicity of the Church has been steadily going forward in the Anglican communion during the last seventy-five years. Ever since Bishop Hobart began his monumental work in New York, this revival has gone on; and we believe it will go on until in faith and practice we realize all that is set forth or implied in the Book of Common Prayer. While there have been periods of reaction, the advance in the Catholic direction has never really ceased. Faster in some places, slower in others, halting and hesitating at times, the drift of years has shown it ever moving forward. If, as we believe, the cause is God's cause, it cannot fail.

It may be interesting and helpful to pause and look back at the field over which the battle has been fought. First, there was the great fundamental stand for Episcopacy. Really started in this country by that great champion of "Apostolic order," John Henry Hobart, its influence quickly crossed the Atlantic, and it was made the foundation stone of Oxfordism. The *sine qua non* of Catholicity was shown to be an Episcopate and priesthood of apostolic descent and having apostolic powers.

The necessity and wisdom of this stand are shown by the fact that to-day, after the best part of a century, this is still the crux with our separated brethren. The only new phase of the question to-day is the attitude of some within the Church, who seem anxious to force God's hand by bringing about a premature and merely external unity. Some are striving by all sorts of expedients and make-shifts to bring about a mechanical semblance of unity, being unwilling to wait patiently and prayerfully until God shall put into our hearts the spirit of unity, which will result in the unity of the Spirit. Any man-made unity can result only in reaction and disappointment.

This foundation of Apostolic life once realized, Churchmen were next led to the realization of sacramental grace. And first and chiefly, the grace of regeneration in Baptism. It is strange for the Church's children in this generation, who have grown up believing as a matter of course that "this child is regenerate," to be told how many in the Church, half a century ago, felt it necessary to twist, or even deny, the plain teachings of the Catechism and of the Baptismal office. This second step was fought and won, as the first step had been, by the appeal "to the Law and to the testimony"; and once won was gained for good and all.

Then came the great central struggle for the belief in the real objective presence of the Body and Blood of Christ our Lord in the Blessed Sacrament of the Altar. What a long and bitter struggle it was! What skirmishing and side-issues through it all! And, though the dust of the conflict lingers yet in some older minds, the words of Christ and of the Church have prevailed: "This is My Body," "This is My Blood." And, along with this, by slow and painful degrees the early Communion on every Lord's Day has come to be the norm of practice.

Growing out of this came next that corollary of Christian love, the worship of the Lamb upon His Throne, the adoration of Christ truly present under the outward forms of Bread and Wine. The memory of this conflict, which centered around Bennett in England and DeKoven in America, still stirs the blood of men and women who are not yet old. Some of us can recall the saintly presence and golden words of him who was truly a champion in this fight, a Bayard in the battle, a Galahad in vision, with eyes pure enough to see the Holy Grail. Every time we sing the *Agnus Dei*, which marks this victory, some among us joyfully remember James DeKoven.

Another principle of the faith revived along with these great points of conflict: the Communion of Saints. This has never been a matter of bitterness, because it is founded upon a principle deeply rooted in every Christian heart; namely, that our departed ones are not dead. If living, they still love us; and are to be loved by us in turn. The remembering of our dead in our prayers at home and before the altar has grown as sweetly and gradually as a summer dawn.

One other doctrinal and practical conflict we have had to go through with; namely, the privilege of, and the right to, Sacramental Confession. Although the principle has been long ago established, the practice, so humbling to human pride, has been slow in making way in the Church as a whole. But, though slow, it has been steady, until to-day it is true all over the Church that any priest who will allow it to be known that he himself uses Confession and is willing to hear confessions,

will have some souls come to him and claim their right to the Church's absolution.

More than all else, we have convinced Churchmen themselves that, the Church being Catholic, it is their duty to live as Catholics. This, no doubt, is still a foreign idea to many of the rank and file of our congregations, who never come into touch with Churchly literature. It is, however, the view of intelligent Churchmen among the clergy and the laity, on such a scale that few would contest it. True, many fail to live up to it; but not many reject the principle in terms. It will require another generation—very likely several of them—to work out the principle. We shall not for many years bear the outward aspect of a Catholic people; yet in the recognition of the Catholic principle by the Church at large, the greater half of the battle is won. We have few Bishops who do not stand avowedly on Catholic ground.

So THE ADVANCE has gone on, and is still going on to-day; slowly in some places, rapidly in others; subject to reaction at times because unwisely pushed forward. All this has been accompanied by a wonderful, though uneven, advance in architecture, decoration, music, and ceremonial. The last has been most difficult, and sometimes bitterly contested, because cutting across the very grain of innate custom.

All this advance has not been without suffering on the part of those who have stood for the revival of the Faith. Battles are not fought without bloodshed. Many a priest has suffered hatred and contempt. Many an one has been driven out to starvation and death. Many have been content to "die and give no sign," glad to have Christ go on to victory over their dead bodies. Their names, known and loved, it may be, by few on earth, are written in the Lamb's Book of Life.

And the end is not yet. There are other battles to be fought and won before the world will fully realize our Catholic heritage. The goal is within reasonable hope, when, having fully regained her birthright, the Catholic Church in this land shall at last enter upon her grand career, and go forth conquering and to conquer. We cannot leave out of consideration the great moral questions of the indissolubility of marriage and other moral issues in which the spirit of the kingdom of God alone can give the keynote to right solutions. These involve the duty of the Church toward the nation and to mankind. But before the Church can really become the truly effective force in such social reforms she has before her two great points in Catholic progress which must be fought for and will never cease to be fought for until they are won: (1) the claiming of her Catholic name for her legal title, and (2) the restoration of the Holy Eucharist as the great act of Sunday worship.

It would seem that the rise of new questions in theology and criticism, and the necessity of adjusting our minds to these new issues, has caused some to whom the whole Faith is very precious to drop out of mind these two unwon battles. But have we any right to shirk our responsibility in this effort to complete the Catholic Revival in our communion?

Let us take up the second of these two issues. There is no doubt whatever that the only public worship of the Lord's Day in the Apostolic Church was the Holy Eucharist. "The disciples came together on the first day of the week to break bread." In every age and in every branch of the Church this has been the central act of worship. In our own part of the Church Catholic this has been provided for quite as much as a matter of course as in any other. If this traditional worship had been dropped out by our Reformers it would have marked us as parting company with the Catholic Church of the ages, and as setting up a new thing on the earth. It would have marked us as substituting an ecclesiastical ordinance of worship for a divine ordinance of worship. But the Holy Spirit intervened to save this, as so many other precious traditions, for us.

There in the heart of the Prayer Book, set forth as of obligation, it has always stood. A Morning and an Evening Prayer are indeed appointed to be said, but only as preceding and following the altar service; never as a substitute for the Holy Sacrifice. The Church Catechism, learned by heart for all these generations, has set forth as the foremost reason for the institution of the Lord's Supper, "the continual remembrance of the sacrifice of the death of Christ." A Protestant theology, sinking almost into a philosophy, had caused Churchmen's hearts to grow cold, so that they came in thought to divorce Christ's presence from this sacrament of His Love, and to think of it only as one among several means of spiritual nourishment. Hence this feeding upon Him in a merely sym-

bolical way was made a dread and stately thing; communions were separated by intervals of months, and only a few cared to receive. In the place of Christ's sacrifice and Christ's feast was put the instructive and dignified office of Morning Prayer and sermon, supplemented by the pathetic Litany and the edifying first part of the Communion office.

So, when the great Revival began, there was "a crying for wine in the streets." The first thing was to have more communions, that hungry souls might feed upon Christ oftener. And, as the so-called "Full Morning Service" was firmly entrenched, the only way to give more frequent communion to those who wished for it was at an early hour. Later, when the sweetness of fasting Communion had been tested by experience, there was added the traditional motive that, "out of reverence for so great a sacrament," it should be the first food of the day.

When, however, the small number even in well taught congregations who come to early Communion is compared with the great congregation at a later hour, no one can say that this most blessed revival is in any adequate way the restoration of the weekly worship of the early Church. Leaving out all question of fasting Communion or ritual surroundings, it is plain to the simplest mind that we can never adequately honor our Blessed Lord as He and His Church intend that we should honor Him, until we make Him, in His sacramental Presence, the centre of our worship on His holy day. Until we do this we have no reply to give to scoffing Romans or questioning Greeks. But when this has been done we can say to all other Catholics: We, too, now have what our Church has always intended us to have, the Christian worship of all the ages, the worship of Christ Himself.

How can this great restoration be brought about? No doubt great harm would result in many places by resorting to heroic measures. While a priest must accept opposition when it comes, yet the "servant of the Lord must not strive." But he can teach. It is his duty to teach; imposed upon him by his ordination vow and by the canons of the Church. He has no right to draw a sigh and say plaintively, as was recently said by one in high position, "It has been laid aside." It has never been laid aside; it has been thrust aside by our neglect and hardness of heart. The Church commands it to-day, as she has ever done. So, the priest should teach it plainly and persistently, until the people begin to ask, Why cannot we have it as it should be? The pastor should then tell his congregation that this thing is being asked for; and in God's own good time it would be brought about.

The duty of the laity, in places where this matter is not being set before the people, is to put the pastor in mind that there are those who are longing and praying for this blessed restoration; thus giving him strength and courage to speak boldly in the Lord. And might not our reverend fathers, the Bishops, in their addresses and charges speak on a matter of such importance as this? They are sometimes moved to give counsel on matters of mere opinion and controversy, to which the clergy and people hearken with more or less respect. Here is a matter of principle, based upon the ordinance of Christ, the custom of the apostles, the unbroken practice of the Catholic Church. On this, if on any subject, they can speak with authority. Will they not sound the trumpet, and lead forward the "sacramental host of God's elect"?

WE quote from the *Christian Register* (Unitarian):

"THE LIVING CHURCH asks us to 'kindly coin a term by which we can refer to that aggregation of people who 'profess and call themselves Christians,' but do not recognize the jurisdiction over them of the laws of the Catholic Church or any of its constituent branches, and which will not seem to them to be offensive.' The request follows a note of ours calling attention to the way in which THE LIVING CHURCH spoke of the 'Protestant denominations' as if it were ashamed of the description and declined to be classed with Protestants. While we glory in the word 'Protestant' and the history attached to it, we consider ourselves part of the church universal and therefore of the true catholic church. THE LIVING CHURCH finds it difficult to describe those who are not Episcopalians. The editor says, 'If we speak of them as sectarians, they feel aggrieved.' Of course, because the designation is intended to be derogatory and is therefore offensive. Why not simply say non-Episcopalians and let it go at that, without choosing a term which implies an ecclesiastical superiority? Is not the Protestant Episcopal Church a Protestant denomination?"

Why will our friends insist on seeing offences where none are intended? Neither the term "sectarian" nor that of "Prot-

estant denomination" has ever been used in THE LIVING CHURCH with the intent of being "derogatory and therefore offensive." If we substitute the term "non-Episcopalian" in referring to our separated brethren, we simply invite members of the Methodist Episcopal body to assume a sense of grievance.

The *Christian Register* must recognize that Churchmen have definite convictions, and that they cannot, from a desire to be friendly, agree to propositions that appear to them false. Thus, if, by its reference to the "true catholic church," it means a certain concrete, organic body that has been known in history as the Catholic Church, we cannot agree that Unitarians, as such, have membership in that body. Indeed we should have felt that agreement upon matters of courtesy would have been easier if the *Christian Register* had not intruded into them matters of principle upon which non-agreement was inevitable. Again, we are not able to give an unqualified affirmative answer to our contemporary's question, "Is not the Protestant Episcopal Church a Protestant denomination?" though in this case we acquit our friend of responsibility for the misconception, for which Protestant Episcopalians are entirely to blame.

But after all is said, and just because we so earnestly desire to promote friendly relations with our brethren, we are obliged again to put out the pathetic question: Will some kind body please coin a word by which we can describe all those useful members of society who used to be content to be called Protestants and now resent it?

A SENSE of sadness steals over us as we write of the death of Bishop Gillespie. Sweet, lovely, venerated, he carried the characteristics of the last generation over into our own. His work had long seemed to himself to have been accomplished, and he wondered why he should have been left so long after all his old-time associates had been called to their rest; and no one longed for that rest more than did he.

Bishop Gillespie belonged to that group of Middle Western Bishops that occupied so distinguished a place in the councils of the Church in the last generation—McLaren, Welles, Brown, Robertson, Seymour, and Perry. He was beloved and trusted by them. Yet his individuality was never merged into theirs. Unlike his brother Bishops about him, he clung to the traditions of the old Evangelical school. He viewed with distrust the movement that brought Wisconsin and Illinois Churchmen into a position of leadership during the last quarter of the nineteenth century, but his personal sympathy with men, and his own humility, were so pronounced that he was able to be not only tolerant but also sympathetic even where he had dire forebodings. The rise of the Broad Church school gave him keen anxiety during his later years. Indeed it must probably be said that Bishop Gillespie's apprehension of dangers to the Church assumed at times a somewhat exaggerated form. He was only saved from pessimism by his kindness and large-heartedness. It was his fate to spend an episcopate in a section wherein a form of Churchmanship was being worked out in which he felt that he had no part, but in which he really had a larger influence than he supposed, and which was, in fact, much nearer to his own ideals than he realized.

Bishop Gillespie took a leading part in work for social reform, especially in prison work, long before such work became an important feature of the Church's activities. He was perhaps the leading authority of the day in penology.

He was one whose passing from the life of anxiety to the life of peace comes as a singular benediction after a long and well rounded life. May every grace and abundant growth be yet vouchsafed to him, in that land where life is perpetually fresh and young and where the anxieties of life are transformed into the certainties of unbroken spiritual confidence.

ANSWERS TO CORRESPONDENTS.

C. A. S.—Too much depends upon precise circumstances for the question submitted to be answered. Receptions intended as social functions should be avoided during Lent.

CATHOLIC.—The terms Calvary, Roman, and Latin are all applied to the same form of cross, though the former commonly denotes a cross mounted on three steps. The proportions are not fixed with exactness, though the lower limb is longer than the others.

C. H. B.—We have searched carefully, and can find no trace of an assertion by St. Athanasius that "the Pope practically presided over the Council of Nicea." The Roman Catholic Hefele takes the ground that Hosius presided as legate of the Pope, and gives as evidence, St. Athanasius *Apol. de Fuga, V.*, where that writer says by way of praising Hosius: "When was there a Council held in which he did not take the lead?" But this does not bear at all on the question *whether Hosius acted as papal legate*. You had better challenge your opponent to give his references.

BLUE MONDAY MUSINGS.

I HAVE just been reading an *apologia* for "this American Church," by a well-known Broad Church leader who takes the usual "liberal" line about the "roominess of the Episcopal Church" as shown in the varied types of ceremonial allowed. Where poor, childish people find themselves helped by altars and candles and chasubles, they are generously allowed to have them, he says. What could be broader than that? But this air of supercilious tolerance of childish things, though it produces a gratifying sense of superiority in the person wearing it, provokes one to say a few blunt and sometimes forgotten things.

• If this Church has any ceremonial law at all, that law requires candles and chasubles and all the other accessories of Catholic worship. The only warrant for the surplice as a legal vestment is that which appoints cope and chasuble as well; and if there is any good-humored tolerance, it is that shown towards those who disregard the full requirement of the law. One of the greatest Presiding Bishops we ever had has made that clear in his book dealing with the whole subject: I mean Bishop Hopkins of Vermont, more than forty years ago. And no amount of neglect or ignorance can do away with that positive legislation. I should regret to see Catholic-minded Churchmen pursue a policy of prosecution against their brethren who set at naught that ancient rule; educative methods are better and surer. But there is no fear of such methods being adopted; the Catholic spirit is too wide and generous. Did anyone ever hear of a Bishop in "the troublesome belt" hounding one of his clergy for refusing to comply with the customs of the diocese? What "High-Church" rector ever dismissed a curate for failing to cross himself at the end of the Creed? (The opposite happened not long ago, they tell me, in a "liberal" parish of New York.) What "ritualist" in a pew ever withdrew his subscription to parish support and sulked at home because the rector preferred a personal ceremonial of his own devising?

Ah, for real, nagging, intolerant over-emphasis upon the importance of one's own views of ceremonial, you have to search elsewhere than among "advanced" Churchmen. Indeed, to borrow a Chestertonian paradox, the only place where you can escape from the worst sort of fussy ritualism (the sort, I mean, that obtrudes itself grotesquely and conspicuously) is in a ritualistic church. There such matters are duly subordinated: the etiquette of the House of God is no more made the predominant factor than, at a gentleman's table, the arrangement of the knives and forks would be. In the good sense, it is automatic: the body is trained to do its part, and the soul is left free to think of heavenly things. The ceremonial is the sum of past experience; it is not necessary to devise novelties, or to think every time, "What next?" But too fantastic excesses of locally invented ceremonies, the counter-marching of "vested female choirs," the solemnities attendant upon the elevation of the collection-basins: such things, I confess, irritate.

It is NOT surprising that those who set at naught the Church's common law of worship are equally careless regarding the positive statutory enactments of the rubrics. *Exemplum*: it is not necessary to touch upon matters of doctrine to perceive what is commanded by the rubric at the end of the Communion service regarding the reverent consumption by the priest (with other communicants, if need be) of what remains of the Blessed Sacrament after the Communion. It is explicit and peremptory. Yet a Broad Church neighbor of mine absolutely refuses obedience; and his congregation suffers the sight of the women who clear up after service, taking away the chalice, half-full it may be, and the paten still covered with the Heavenly Bread, to make such disposition as pleases them. *Horresco referens!* But such irreverence combined with flat lawlessness ought not to pass uncensured.

• WHILE I am on this theme, a word may be allowed touching that innovation which, describing itself on several Lent lists that have reached me as "a commemoration of the Institution of the Lord's Supper," appoints a celebration of the Eucharist on Maundy Thursday evening. It would be legitimate to call this sentimentality; but I content myself with pointing out that the Prayer Book nowhere contemplates Holy Communion at any time except in the morning. The rubrics at Matins make this clear, no such rubrics appearing in connection with Evensong. Historically, there is no trace of evening communions until the middle of the last century, in England. To be sure, the rigid Eastern Church, where many fast daily through Lent

until sunset, allows Mass late in the day on that very ground that the priest and the people are fasting then. But I doubt whether the congregations to which I allude have so much as heard of fasting Communion. Furthermore, the Holy Communion does not commemorate its own institution, but the Death of our Lord on the Cross. If our friends want a suitable special service for Maundy Thursday evening, let me suggest that eminently scriptural Washing of Feet practised at the Court of Spain. Or, Vespers of the Blessed Sacrament, consisting of Psalms, a lesson, a hymn and collect, would serve.

BUT I MUST not be controversial: it is foreign to my irenic disposition. Let us turn to pleasanter themes. I have been setting in order, lately, some hundreds of photographs made last summer in various corners of Europe; three of them you saw a fortnight ago in these pages. And half-forgotten surprises of joy have come back with magic distinctness. Here, for instance, is a tiny church ten miles out of Oxford and blessedly unknown to hurried tourists. It stands on a little knoll, sheltered in a clump of trees almost as old as itself, that is, nearly five centuries; though a bit of Norman work, remaining, proves the greater age of the foundation. All around the chancel arch and on the south wall is a marvellous fresco of the Last Judgment, preserved by an unintentionally kind coat of whitewash for eight or ten generations, and only lately set free. There is an ancient screen, with that very confessionnal through it which is described in *The Light Invisible*. The odor of incense haunts the place, pleasantly testifying that here the Lambeth opinion does not override Malachi's prophecy nor the heavenly example in St. John's vision. But the pulpit is, to many visitors, the center of interest, plain square box on legs as it is; for a brass plate declares: "From this pulpit the Rev. John Wesley, M.A., of Lincoln College, Oxford, preached his first sermon, A. D. 1725," or thereabouts. Underneath is a quotation from one of his latest sermons, by way of instruction to the Methodist pilgrims of to-day: "If ever the Methodists separate themselves from the Church of England, God will separate Himself from them." Exquisite little church—like that in Bishop Coxe's vision of "Dreamland"! I hope the good vicar of Southleigh will accept grateful acknowledgments from the two Americans he showed about last June.

DID you ever happen to see that extraordinary monstrosity which gave Mark Twain his first idea for "Pudd'nhead Wilson"? It was a "freak" from India, exhibited for a long time in dime museums—one body, two legs, but (horrible to behold) two heads and four arms. There were of course, two separate mentalities bound up inextricably in that clay carcass sentenced to abide, and I shall never forget the repugnance the sight inspired. Suppose they got to quarreling? Suppose they settled down to steady mutual hatred?

Well, one knows people like that, except for the bodily malformation, who seem so warped, so out of sorts with the world that they can't be happy unless they are miserable. I know one such, who looks as if he was in a normal state of quarrelsomeness with himself for lack of a worthier adversary, and who says that he always takes the contrary part, out of what is called by a pardonable colloquialism "pure cussedness." He is like another man I knew of whom some one said: "He's the evenest tempered man in Oneida County—always mad." And in consequence the sky is always overcast and sour for him, the wind always northeast, and the whole world going as fast as it can to the demnition bow-wows; when all the while things are very well indeed, and he is the discordant note.

It is a question what to do with people like that. Letting them alone doesn't seem exactly charitable, and besides, they complain that they are neglected. Treat them kindly and they misunderstand and snarl at you. Give them what they deserve and they count themselves martyrs—to what, nobody can find out. They are problematic characters. Unvarying good humor and tolerating pity are perhaps the qualities most needed in dealing with them. I wish we all had more of the former trait anyhow.

Here will I make an end.
March 22, 1908.

PRESBYTER IGNOTUS.

THERE IS only one way of doing right, just as there is only one possible straight line between two given points. A man needs to educate his conscience in spiritual geometry, so as to know the straight line from the crooked; and then he needs to educate his will to take that line promptly.—*New Guide*.

TO FACILITATE FOUNDATION OF ENGLISH BISHOPRICS

Bill Introduced Into the House of Lords to Revolutionize Procedure

PROTEST ADDRESSED TO PRIMATE ON HIS ATTITUDE TOWARD EDUCATION QUESTION

Remarkable Missionary Address of Bishop Gore

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, March 9, 1909

A BILL "to facilitate the foundation of new Bishoprics and the alteration of Dioceses, and to amend the Bishops' Resignation Act of 1869, and for other matters incidental thereto" has been introduced in the House of Lords, and was read a second time without opposition on Wednesday last. The bill, which is on the general lines of the measure prepared some time since by the Bishop of St. Albans, is under the supervision of Viscount St. Aldwyn. It represents a decidedly new and improved departure in the *modus operandi* of giving civil sanction to the creation of new sees, inasmuch as it provides for their creation by Royal Order in Council without further reference to Parliament, save that the order must lie on the table in both Houses of Parliament for thirty days in case there may be any objections to lodge to any particular scheme. The incitement to action in the first instance is the consent of the Archbishop of the Province and of the Bishops whose dioceses are affected, and the ecclesiastical commissioners must certify that adequate endowment is assured. The dioceses immediately affected by this important measure are four in number: York (Archdiocese), Ely, Norwich, and St. Albans; the notable scheme provides for the re-arrangement of all these areas and the formation of separate sees for the town of Sheffield and the counties of Suffolk and Essex respectively. The bill also makes provision for the erection of Statutory Capitular bodies for the new Cathedrals of Birmingham, Liverpool, Newcastle, St. Albans, Southwark, Southwell, Truro, and Wakefield. The bill essays to amend the Bishops' Resignation Act by reducing the size of pensions for retiring occupants of sees of only moderate endowment. The Primate, in the discussion on the second reading, said that those who were in a position of central authority like himself and the Archbishop of York were eagerly anxious that the bill should become a law. That will depend, of course, so far as this session of Parliament is concerned, largely upon the attitude of the Prime Minister, and also upon that of his Radical followers in the House of Commons. There is sure to be there at least some display of obstructive tactics.

MEMORIAL ON THE EDUCATION QUESTION.

The *Times*, the *Church Times*, and other organs of the public press, insert in their columns, at the instance of the Dean of Chester, by the express wish of the Archbishop of Canterbury, a letter addressed to his Most Rev. Lordship, along with his answer, on the Education question. The memorial to the Primate, which emanates from a large number of influential Northern Churchmen, both clergy and laity, together with a Bishop Suffragan, is in the nature of a protest against the provisions of the lately defunct Education Bill, and against the general lines of policy upon which it was constructed. We do not consider, the signatories say, that a question so serious as the religious education of children in public elementary schools ought to be approached in the way of compromise—"for compromise involves the risk of relinquishing principles and truths which ought to be held fast." The nature of the Primate's reply shows that this formal letter of protest against this Most Rev. Prelate's attitude on the Education question might just as well have been thrown into the Thames at Lambeth Palace. He still personally adheres to the opinion that a settlement is only possible on lines of compromise. "For myself," writes the Primate. "I have taken, and must continue to take, an attitude somewhat different from yours, for I honestly believe that the course which I have recommended would promote more effectively the sacred interests for which we care most." This memorial is signed by the Bishop Suffragan of Beverley, Prolocutor of the Lower House of York Convocation, the Dean of York, the Dean of Chester, a large number of Proctors in Convocation of York, and also Church school trustees and man-

GREAT MISSIONARY MEETING AT OXFORD.

What, according to the Oxford correspondent of the

Guardian, was perhaps the greatest missionary meeting ever held in Oxford took place at the Examination schools a week ago last Friday night, under the joint auspices of the Oxford branch of the C. M. S. and the Oxford Mission to Calcutta. It is said that over twelve hundred people were present, and they were nearly all men, and mostly undergraduates, I suppose. The principal of Brasenose presided, and the special speakers were both the English Archbishops, the Bishop of Birmingham, and the vice-principal of St. John's College, Agra. The general subject before the meeting was the Church's work in India. The Archbishop of Canterbury looked upon the recent past with thankfulness for the changed aspect of men's minds towards missionary work, and as one of the older generation, now passing away, which had used its opportunities "feebly and even fitfully." The Archbishop of York spoke of the Oxford Movement of the last century as having revived some traditions of a great past, and as one who saw in the new missionary movement among the undergraduates an Oxford movement of the twentieth century. But it appears, from both the *Guardian* and *Church Times'* accounts of the meeting, that the preëminently striking and persuasive speech of the evening was the Bishop of Birmingham's, in his impassioned appeal on behalf of the Oxford Mission to Calcutta. The Bishop, of course, had here a distinct advantage over the two Archbishops, in having been out to India, and so could speak in a more vivifying way than in the strain of mere generalities. And, moreover, his speech certainly contained some very telling points. Here is how the Oxford correspondent of the *Church Times* describes the Bishop of Birmingham's speaking:

"Never in his life probably has Dr. Gore spoken so splendidly as on this occasion. He received a great ovation when he rose, greater than that given to any of the previous speakers, and it was so marked that he humorously began by ascribing it to the need for physical exercise felt by his audience. And then the Bishop delivered, in characteristic fashion, his plea for the Oxford Mission to Calcutta. He pleaded that what India needed was a Catholic, and not an English, religion, and that to supply it was the Oxford Mission's aim. His reference to the Englishman's desire, even at the top of the Alps, to have 'sung Matins at 11,' evoked roars of applause. Englishmen had to learn that the Christian religion did not consist in 'sung Matins at 11,' but in the historic Creeds, the Bible, the Episcopate, the Ministry, and the Sacraments—these were the real Catholic elements of Christianity. He alluded to the Archbishop of York's remarks as to the Oxford Movement, and said that the Archbishop would agree with him as to the extreme importance of maintaining our links with the past.

"Finally, he spoke, with prophetic fire, of the difficulty of moving the enthusiasm of the English Church. 'It is a tough old thing,' he said. And he closed with a wonderful appeal to his hearers: 'See to it that the dull, flat, conservative forces of the Church of England do not damp your enthusiasm or thwart the purposes of the Spirit of God.'"

INCREASED CONTRIBUTIONS FOR MISSIONS.

In the current issue of the *Mission Field* (S.P.G.) announcement is made that the income of the Society for the Propagation of the Gospel amounted last year to £204,666, an increase of £18,052 on that of the previous year. The editor, writing in this connection, says:

"This is the first year in which the Society's income has, under normal conditions, risen above £200,000. We earnestly trust that it may never fall below this again. The two special features of the treasurer's report are the failure on the part of the general fund subscriptions, donations, and collections to increase, and the very considerable increase (£14,805) in the amount received on behalf of special funds. Although these funds directly contribute to the efficiency of the missions supported by the Society, we are much more anxious to see an increase in the unappropriated general fund, on which the whole work of the Society abroad depends. This general fund has increased by about £10,000 per annum in the course of the last ten years; but, in view of the expansion and development of our work in almost every part of the world, this slight increase is far from being what we desire and expect."

I notice in the *Times* that Miss Harriet Trevennen of Torquay, Devon, lately deceased, left a bequest of £6,000 to the S. P. G.

ADDRESS ON THE DEATH AND BURIAL OF CHARLES I.

The Rev. Canon Sheppard, Sub-Dean of the Chapels Royal, has recently delivered an address at the Royal United Service Institution on "The Execution and Burial of King Charles the First." The Royal United Service Institution is now housed in the famous old Banqueting Hall of the Stuart kings at Whitehall, from a window of which King Charles the Martyr was led out to his execution.

Canon Sheppard described the execution of King Charles as one

of the greatest tragedies of England. The King handed to one of the bystanders his "George"—the jewel of the Order of the Garter—and all trace of it was lost from that time, but a strong case had been made out for its identification with the jewel now in King Edward's possession. The sanction of "Parliament" was obtained for the burial of the body of the King in the Royal Chapel of St. George at Windsor Castle at a cost not exceeding £500. Enclosed in a leaden coffin bearing the inscription, "King Charles, 1648," it was laid in the same vault as that which contained the bodies of King Henry VIII. and his third queen consort, Jane Seymour. Curiously enough the slab above the vault, which was in the middle of the choir, was inscribed with the date of 1649. In December, 1888, the present King, then Prince of Wales, sent for the then Dean of Windsor (now the Archbishop of Canterbury), and showing him a small ebony casket, informed him that it contained certain relics believed to be part of the body of King Charles I. It would appear that Sir Henry Holford, the physician to King George III., had removed from the coffin when it was exhumed in 1813 a portion of the vertebrae, cut transversely, a portion of the auburn colored beard, and a tooth. The Prince of Wales expressed his wish that they should be returned to the tomb, and Queen Victoria's consent having been obtained, this was effected on December 13, 1888. They were enclosed in a leaden casket with the following autographic memorandum: "These relics of King Charles I. are deposited by Albert Edward, Prince of Wales, in the tomb containing the coffin of the King." The vault was opened and a square aperture cut in the centre of the coffin, and at 7 P. M. on December 13th, Prince Albert Edward, in the presence of the Dean, two Canons, and the surveyor, carefully placed in it the casket containing these relics of England's martyred King; and whom English Catholics, along with the incomparable Keble, can invoke *con amore*, "Our own, our royal saint."

MISSION IN WEST LONDON.

The Bishop of London is this Lent conducting a mission in the western part of his diocese, the outlying districts beyond Kensington. The *Miserere* of Allegri is being sung every Friday in Lent at St. Paul's, after the 4 o'clock Evensong.

J. G. HALL.

WHAT IS THE USE OF LENT.

THE PURPOSE of Lent is spiritual, to fasten the soul closer to Jesus Christ. It is to deepen the life, enrich the soul. It is to win new triumphs over self, to add new splendors to manly character. There is a sad anniversary in every one's life. There is a day when you do not receive your friends, nor mingle with gay companions. Why? Could we look into the privacy of your home, we should see. Before you is the picture of a sweet face; in your heart the memory of a beautiful life; in your ears the music of a voice now stilled. It is the anniversary of a dear one's death. Your spirit is subdued, and there are tears upon your cheek. If you enter aright into such sacred days you come out from them with a blessing. Each of them is a little Lent.

This is the spirit of the Lenten season—devotion to a Person. The One surpassingly beautiful life is uncovered before you. You look upon the sufferings and death of the Saviour of men, the King of humanity. You learn by the heroism of Jesus Christ to display fortitude and firmness in facing your duty, and gain inspiration to bear your own crosses bravely.

Self-denial is the practice of Lent. Discipline the soul. Fast from pleasure, amusement, wine, the dance, the theatre. These things are not wrong in moderation. Just now try to test the will. Cut off even lawful amusement so as better to enter into sympathy with the passion of Christ.

Lent has been a blessing to millions of souls for generations before us. It may be so to us if we enter into it aright. Shall we try to keep it in that spirit?—*Pacific Churchman*.

MEN DO GO TO CHURCH.

Under the above heading, the *Reformed Church Messenger* says: "We are apt to believe the things we hear asserted over and over again. For instance, we have been told so often that men do not go to church, that it almost surprises us to hear anything to the contrary. Said a Reformed minister the other day: 'I, as a rule, have more men at my church services than women.' In London, right in the heart of the city, Dr. Campbell, on Thursday at noon, every week in the year, preaches to so large a congregation composed of men that it fills his immense church. Here in Philadelphia, during the season of Lent, every week day, at noon, there is a service at the Episcopal church on Tenth Street near Market, and there is an audience, the majority of persons present being men, so large that the aisles are crowded half way to the front. At the Garrick Theatre, at the same time, every seat is occupied by those who spend half of their noon hour in worship. Services are held daily at the same time in the Young Men's Christian Association Hall, and at several other churches. The service, as a rule, consists of a few devotional hymns, printed on leaflets, short prayers, the Creed, and a sermon twelve minutes in length. Similar services are held in New York and other large American cities. It should be no surprise to find that men are deeply, though quietly, religious.

NEW WARDEN FOR ST. STEPHEN'S COLLEGE

Rev. Wm. C. Rodgers Accepts the Position

HOLY CROSS MISSION TO BE CLOSED

Religious Census of Harlem Reveals Startling Conditions

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau,
New York, March 23, 1909

THE Rev. William Cunningham Rodgers has accepted the wardenship of St. Stephen's College, and enters on his duties June 17th. He is to preach the baccalaureate sermon at the 1909 commencement, and the Bishop of Harrisburg has been appointed to preach the missionary sermon. The new warden was born in Norfolk, England; educated at Repton School and Christ College, Cambridge, where he received his M.A. He came to this country about twenty years ago, serving at Grace Cathedral, Davenport, Ia., as headmaster at St. John's School, Montreal, and for the last two years as senior curate at St. Agnes' chapel, Trinity parish, in this city. New friends have come to this well-known Church college, which was founded in 1860 by the late Bishop Seymour. It has provided a classical education for many of our clergy. In fact, it was designed to be a feeder for the General Theological Seminary. It is now purposed to make it a centre of education for ministers coming from the various bodies of Christians to seek Holy Orders. The institution has an endowment of \$100,000, and ample grounds and buildings.



REV. WM. C. RODGERS,
Warden-elect of St. Stephen's College.

NEW YORK BRANCH OF THE YOUNG CHURCHMAN CO.

Announcement is made that The Young Churchman Company of Milwaukee has completed arrangements with the New York Sunday School Commission, Inc., 416 Lafayette Street, Manhattan, whereby the latter becomes local agent for the display and sale of books, tracts, THE LIVING CHURCH, and other publications of The Young Churchman Co. This gives THE LIVING CHURCH a New York office, and its New York correspondent will be constantly in touch with it. News items, reports, communications, and other matters intended for publication in these columns will be received at the aforementioned address, not later than *Saturday noon* in each week. Notices intended for a special New York and vicinity "Calendar of Forthcoming Events," to be inserted without cost, are solicited from officials of dioceses, parishes, guilds, and other organizations. THE LIVING CHURCH desires to serve the Church public in and about New York to the utmost of its ability.

UNIQUE CONFERENCE PROPOSED.

There is to be held in New York on April 28th a Churchmen's Conference that is to be on lines believed to be new in the Church's missionary methods. The conference is projected by laymen, and is on missionary lines exclusively. It is not a force from without that goes to New York laymen asking for certain things, but a force from within, that asks leaders to come to it, state conditions, and say what they think New York laymen ought to do. That is, it is men going to missions, not missions going to men. The topic is:

"New York Churchmen in Council on: What are Conditions; What are Plans of Leaders to Improve and Advance Them; Where Can the Average Man Take Hold?"

The sessions will be from 5 P. M. to 10 P. M. and will be held in the Diocesan House, members coming from parishes and missions, and, as far as possible, being young men who are engaged in some form of real work. The Bishop of the diocese will extend greetings and say the opening prayers, and the speakers include the Rev. Dr. Lloyd, who is asked to state what he thinks New York ought to do for world-missions; Archdeacon Burch, who will explain the situation in diocesan missions; and the president of the City Club, who will speak on civic conditions.

President Shelton of the National Bible Institute will outline the first requisite of a Church worker, viz., spirituality, consecration, prayer.

The Conference will be asked to decide whether it favors making such Missionary Conference an annual event in New York, and whether it favors the creation of a Laymen's Social Club, which shall look forward to the founding of a club house, to be the center of lay missionary activity. There will meet with the New York Conference representatives of the Church Laymen's Union, and together decisions will be reached, if possible, on whether it is wise to elect a Bishop to be president of the Laymen's Missionary Movement within the Church, and whether it is expedient to invite a foremost English layman to visit America in 1910. Correspondence has been had with Dr. Eugene Stock, with the editor of the London *Guardian*, with several English laymen, and with the Central Board of Missions of the Church of England. Bishop Tuttle has also engaged in the correspondence. The Central Board will nominate and send the layman, if American laymen decide upon forwarding the invitation. If an invitation is accepted, it is planned to have meetings in several principal cities, and a missionary mass meeting for men during the Cincinnati General Convention. The aim is to learn more of world mission work as maintained by the great societies of the Church of England.

MISSION CHURCH TO BE CLOSED.

It is reported that the mission church of the Holy Cross at Avenue C and Fourth Street is shortly to be closed. The work is in charge of the Rev. M. W. Britton, assisted by the Rev. B. J. Fitz, and with the assistance of the Sisters of St. John the Baptist. This was formerly a work of much importance on the lower east side, but it has been made increasingly difficult by the vast number of Jews who have settled in the vicinity, so that it is now in a distinctly Hebrew neighborhood. It is unfortunate, however, that it should seem necessary to haul down the cross even in the midst of such a population.

When this mission work was begun about thirty years ago, by the Sisters of St. John Baptist, the surrounding houses in this section were "family houses" occupied by a superior class of Germans. What a "foreign missionary field" surrounds the church nowadays may best be learned by the Board of Education report on the nationality of the scholars attending the public school (a small one for New York), just across the street from the Holy Cross mission. Of the 1,319 pupils enrolled, 39 are Americans, 2 English, 35 Germans, 1,159 Hebrews; the remainder are Magyar, Slavik, Galician, Finnish, Polish, Roumanian, etc., and two are Irish. The clergy have at least 150 men and boys under their spiritual care. In the midst of such conditions it is a wonder that they have done so well. Indeed the whole work is *relatively* stronger than in former years. The sisters maintain a parochial school for seventy-five girls and a kindergarten for about fifty boys and girls. Financial depression and a desire to do more aggressive work with the \$10,000 which the church, schools, guilds, choir, etc., annually cost, have caused the sisters and the trustees to undertake in future only school work and preventive and protective work for young girls. The institutional and religious work by the clergy will cease about June 1st, although the clergy will have care of the usual summer seaside vacation parties sent out by the sisters.

Prior to 1665 there were heavy penalties imposed on skip-pers who might land any Jew, Quaker, or Baptist on Manhattan Island. Under the Dutch regime these people were regarded as undesirable inhabitants of the New Amsterdam. To-day (how times have changed!) there are 94 Jewish synagogues in the city, while we have 71 churches and Roman Catholics have 108. These figures are only for Manhattan Island. It is interesting to note that English Churchmen also removed the ban on Roman Catholics, for they too were not permitted to land on Manhattan, being excluded by the above-mentioned Dutch law.

RELIGIOUS CENSUS OF HARLEM.

The following statistics published last week by the Federation of Churches are startling and a source of some anxiety:

"In the 56 blocks of the 100 the Federation means to include in this particular census, 80.49 per cent. of the Jewish families say they have no affiliation with any place of worship. There are 31.66 per cent. Churchless Protestant families. The Roman Catholics make a better showing, their number of Churchless families being 12.06 per cent. The canvass so far includes the territory bounded by 110th and 134th Streets and Park and Eighth Avenues. This, according to census statistics, covers a population of 56,000. The exact number of families that reported they had no Church home was

6,546. Of these 4,941 are Jews, 1,281 are Protestants, 288 are Roman Catholics, and 36 claim affiliation to some other religious body.

"Of the 12,638 families visited by the four young men who are doing the canvassing there are more out of the Church than in it. The number with a Church home is 6,092, a difference of 454.

"Of the Churchless Protestants the greatest number declare allegiance to the Lutheran denomination. Then there are 257 unaffiliated Protestant Episcopalians, 129 Presbyterians, 109 Methodists, 93 Baptists, 13 Congregationalists, 3 Disciples, 3 Friends, 24 African Methodists, 32 Dutch Reformed, 18 Unitarian, 6 Universalists, and 296 who did not signify any denominational preference.

"Of the 6,092 families who reported they had a Church home, 2,765 were Protestants, 2,099 were Roman Catholics, 1,197 were Jews, and 31 belonged to other bodies. Of the Protestants, 744 are in Episcopal churches, 593 in the Methodist, 395 in the Presbyterian, 376 in the Lutheran, 282 in the Baptist, 151 in the Dutch Reformed, and no other denomination had more than one hundred families.

"In these fifty-six blocks there are 6,138 Jewish families, 4,046 Protestant, 2,387 Roman Catholics, and 67 others."

ST. LUKE'S HOSPITAL TO BE ENLARGED.

Plans have been filed for the proposed enlargement of St. Luke's Hospital, on Cathedral Heights, by a nine-story addition, to be known as the Travers Pavilion. This improvement will form a new wing at the east end of the hospital quadrangle adjoining the administration building.

It is to be fireproof, and will be built of brick, with marble trimmings, from designs by Ernest Flagg. This extension will harmonize in appearance with the existing group of hospital buildings.

It will be 75.9½ feet front, with a similar depth, and will have a large central covered court. The main story will contain a series of surgical operating and examination rooms and a sterilizing room; the second floor more examination rooms, an electoral room, and a laboratory; there will be a solarium on the eighth, and a roof garden on the top story. The building will cost \$200,000.

PALMS FOR PALM SUNDAY.

The biggest shipment of Florida palms that ever has come to this port was landed from the Savannah Line steamship, *City of Savannah*, on March 16th. The palms were of the long leaved variety, from the vicinity of St. Augustine, and were consigned to the various churches and florists in this neighborhood. Half the hold of the *City of Savannah* was filled with palms done up in burlap with the leaves projecting. Other lots, perhaps quite as large, will follow on successive Savannah Line ships that will arrive before Palm Sunday.

PASSION ORATORIO AT ST. JOHN'S CATHEDRAL.

A notable event of the Lenten season will be the production of a new Passion Oratorio by the eminent Philadelphia composer, Dr. W. W. Gilchrist, on Thursday evening, April 1st, by the festival choir of the Cathedral of St. John the Divine, in Synod Hall, at 111th Street and Amsterdam Avenue. The chorus, a selected body of 130 mixed voices, has been diligently rehearsing for some weeks on advance proof copies, and all who have heard the work declare it to be filled with dramatic and religious atmosphere.

MISS ARNOLD TO LECTURE.

Miss Ethel M. Arnold will deliver her last lecture before her return to England before the League for Political Education at the Waldorf on Thursday afternoon, April 1st, at 4 o'clock. Bishop Greer will preside, and will introduce the lecturer.

Miss Arnold is the granddaughter of the famous Dr. Arnold of Rugby School, so well known to Americans from *Tom Brown's School Days*, and is the niece of Matthew Arnold, and the sister of Mrs. Humphrey Ward. By special request she will speak of Dr. Arnold, as she has already done in a number of American cities.

HYMN WRITER DEAD.

Albert Midlane, the famous hymn writer, author of "There's a Friend for Little Children," died recently at his home in Newport, Isle of Wight. He was in London as the guest of Sir John Kirk of the Ragged School Union, recently, when the jubilee of "There's a Friend for Little Children" was celebrated at a special children's service in St. Paul's Cathedral, February 7, 1909. The old man, with tears in his eyes, joined in the chorus of a thousand childish voices, and sang his own hymn through for the last time.

Albert Midlane was the author of more than a thousand hymns, most of which have been published in the various hymnals. He was born in the Isle of Wight on January 23, 1825, and was first apprenticed to a printer in Louth. Afterward he became a working tinsmith and iron monger, and many of his famous hymns were written while he was resting from manual work at the bench.

DEATH OF BISHOP GILLESPIE.

THE death of the aged Bishop of Western Michigan, the Rt. Rev. George De Normandie Gillespie, D.D., occurred at his home in Grand Rapids on Friday, March 19th, at 3 A. M. The end came very peacefully. The funeral is appointed for Tuesday, March 23rd, at St. Mark's Pro-Cathedral, Grand Rapids, after which the body will be taken to Ann Arbor for interment in the family lot.

Bishop Gillespie was born in Goshen, N. Y., June 14, 1819, the son of John De Normandie and Susan Bedford Gillespie. He was educated in New York and graduated from the General Theological Seminary in 1840, in which year he was ordained deacon by Bishop B. T. Onderdonk of New York. He was advanced to the priesthood in 1843 by Bishop De Lancey of Western New York. In 1846 he married Rebecca Perrett, daughter of Joshua and Rebecca Perrett Lathrop of Le Roy, N. Y., who died some years ago. His priestly work was at Le Roy, N. Y., 1840-44; St. Paul's Church, Cincinnati, 1844-51; Zion Church, Palmyra, N. Y., 1851-61; and then at St. Andrew's Church, Ann Arbor, Mich., 1861-75. He was elected first Bishop of the diocese of Western Michigan in 1874, and was consecrated as such on February 24, 1875, by Bishops McCoskry of Michigan, Talbot of Indiana, Bissell of Vermont, Robertson of Missouri, Paddock of Massachusetts, and Weller of Wisconsin, none of whom survive him. Bishop Gillespie was for many years chairman of the Michigan State Board of Corrections and Charities, which post he resigned in 1907 by reason of his feeble condition. At the time of his death he was senior in age among the American Bishops, being more than ten years older than the Presiding Bishop, and more than seven years the senior of the Bishop of Maryland, who now becomes senior in age among his brethren. Bishop Gillespie is succeeded as Diocesan by the Bishop Coadjutor, the Rt. Rev. J. N. McCormick, D.D.



THE RT. REV. GEO. DE N. GILLESPIE, D.D.,
LATE BISHOP OF WESTERN MICHIGAN.

THE LATE SISTER CATHERINE VERA.

SISTER CATHERINE VERA, of the Community of St. Mary, for nearly thirty years identified with the mission work of Trinity Church, New York, and recently called forth by God to the reward of her labors, may well be held in the remembrance of a future generation of Christian workers as an example of a very high and noble type of the Anglican Religious.

Of English parentage, of gentle birth, of a family with sound Church traditions, and with untarnished ideals of Christian standards of living, she came, still a young woman, to New York, to Trinity parish, seeking to know something of the work of a sisterhood which was in its formative years under the chaplaincy of the rector, the Rev. Morgan Dix.

Her character and the cast of her mind made her singularly fitted for the work to which she was at once assigned, after she had received her training as a member of the Community of St. Mary in the mother house at Peekskill. Dr. Dix was at that period planning a work amongst the down town poor of Trinity Church. He formed an association of the members of the parish church, distinct from Trinity corporation, to raise and administer funds for the support of this mission work. A small house was opened in State Street, facing the Battery, and Sister Catherine Vera, the day after her profession, was sent with some other sisters to take charge of this house and to organize the new mission. Seven years later the work was moved to 211 Fulton street, a more central situation in the district, and some seven years later still the house was remodelled and doubled in size.

The work was based on a system of guilds, formed to include in the various organizations every member of the mission, from the tiny tots of the Good Shepherd Guild to the aged women of St. Monica's. Boys of various ages have their guilds as well as the girls. These guilds have weekly meetings in the mission house, always closed by a religious service in St. Christopher's chapel, at which one of the clergy of the parish officiates. The people of the mission were taught by Sister Catherine Vera to look upon the mission house as a second home; to many the hours spent there were the brightest they ever knew. She was herself ever ready to receive their confidences, and by her death many have lost their best friend. This system of guilds was reinforced by a thoroughly organized plan of visiting by districts. Through the knowledge of the people gained in this way, the alms of the Church could be intelligently dispensed. All the plans and methods of conducting the mission were worked out in consultation with Dr. Dix, who was a constant visitor at the house, and was most interested in all the details of the work. It seems a strange ordering of God's Providence that these two, the great priest and the devoted sister, who were for so long intimately associated together, should have been taken from this work and from the people within a few months.

To describe adequately the activities of Sister Catherine Vera's life would be to give a full account of the history of the mission work of old Trinity down to the present day, for through her thirty years of ministry, she had in the Providence of God this one work, and in the midst of it developed her fully rounded life. Much that was best and highest in that life was hidden and known but to the few who were in the most intimate association with her, but her character had its effect on all who came in contact with her. Everyone felt a sense of her calm power, her balanced judgment, her devotion to duty, her inviolable integrity. Many were the tributes paid her at the last. The doctors and nurses who attended her in her pain-

ful illness were greatly struck by her patience and by her remarkable fortitude in the endurance of pain. The members of her household and those who came and went during her last days felt the sanctity of the influence that went forth from her sick-room. Most touching of all was the scene on the morning when she lay in St. Christopher's chapel, and the poor amongst whom she had ministered came in great numbers to assist at the Requiem, more than a hundred of them making their Communion. Many of the women are office cleaners and had risen at 4 or 5 o'clock that morning to get their work done early in order to be present.

In closing this brief sketch, a few words must be added as to her characteristics as a member of a Religious Order of this Church. As a matter of fact, her work can hardly be considered apart from her "state of life." She was a consecrated woman, devoted to her Church and to her community, who brought her natural gifts and her qualities of character, and used them to the glory of God and the good of souls, in the work to which she was sent; just as she laid aside her responsibilities and accepted the service of others, when the time came that her strength failed her. Daily through a long life she accepted the Providence of God; daily she fulfilled her round of duties, some of which were simple household tasks, some of which touched interests that were far-reaching and vital to many. No one was more human in her affections and interests. The mission house was singularly bright and homelike, a most unexpected oasis in that district of New York office buildings. She made it an ideal Christian home, as well as a thoroughly organized centre of multifarious charitable and philanthropic activities.

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.

III.

NOVEMBER 8, 1854.

WE were talking yesterday of the theories of Charlemagne and of Hildebrand. I want to criticise the first proposition in these theories, which is the same in both. We are the only people who can conceive of a Church entirely free from the State; an European cannot conceive of it. An Englishman, a Frenchman, an Italian, must have the Church united with the State. I will give you an amusing instance of it. When Brother Unonius* came to this country from Sweden, he got a liking for us, because we were the only educated men in this part of the country. He got to talking to me one day about Church and State. I told him of the divine origin of the Church; he said the Church was not of divine origin, it was an institution entirely dependent on the State. "How?" I asked, "Does the State ordain?" "Yes," he replied. "The State gives to the Bishops authority to ordain according to a solemn form. The State has a right to educate, and in acting upon that right, she teaches religion." "Why," said I, "the State does not ordain here." He could not comprehend it. The European mind is inadequate to comprehend that the Church can be separate from the State.

In the primitive period, until the time of Constantine, we hear of no such idea. The Church was a self-governing body having a divine origin, a divine discipline, and an organization complete in itself; it never thought of having the State interfere in its affairs.

But if it had not the State, what had it? It had Laymen.† Look at Hershe's proposals for a new Reformation, edited by Arthur Cleveland Coxe. He is a Roman Catholic dignitary in Freiburg, Germany, and, without a knowledge of our position, you will find he desires a new reformation, not Lutheran, not Calvinist, but, as Coxe notes, he desires what we have. He has since been made to recant.

The primitive Church had religious laymen, communicants, who sat with the clergy in councils—I can show you in Hershe, in Coxe's notes, and others, and in books that I have myself, evidence that laymen sat in the councils of the Church, and I can show you the names of laymen who signed as sitting, at the decisions of an important council in the fourth century.‡ It was "Apostles and elders and brethren." The English "high and dry" Church, the Roman Catholic, and the Methodist preacher, all stand upon the same ground; they say it is absurd that laymen should have a part in ecclesiastical proceedings;

* Gustaf Unonius came with a colony of Swedes who settled at Pine Lake, near Nashotah, Wis. He was a graduate of a Swedish university. He subsequently studied at Nashotah, was ordained, and became the rector of a Swedish church in Chicago under Bishop Whitehouse. Later he returned to Sweden and died there.

† "Laymen have rightly and justly a vast deal to do in the Church, more than Rome or England ever dreamed of; and lay-women also; if we only had the Church in the proper position to develop this rightful and due activity. The way in which this will be developed may be indicated by a fact in the Primitive Church. In the Ante-Nicene Church there always existed a class called *Asketai*. Laymen living in the midst of cities, devoted to extraordinary degrees of good works, employed in the business of the Church, in reference to this very matter of alms, as also the care of the poor, the Christian education of the young, etc. They were not monks, but men living in active life in the cities, and differing from other men in no respect but that they were devoted to the Church and the Church's work; bound by no special rules of life, no formal vows; but simply giving themselves to do the work, because it was to be done and they were there to do it. The matter of Deaconesses or Sisters, the corresponding work of lay-women, has been so much before the Church of late, and is so approved, that we shall not speak of it. But with regard to this other matter, the management and arrangement of financial concerns, or what we should call the business transactions of the Church; before the union of Church and State by Constantine, we believe they were transacted wholly by this class of what we should call devout laymen, and the old Church called *Asketai*. There was then an abundance of means and of men to raise and manage them for all purposes. But when the union of Church and State took place, the clergy at once became state officers, endowed and salaried, and, as a consequence, had business of all kinds thrust upon them."—DR. ADAMS, in *Church Review*, October 1857, p. 362

‡ The principal authority on this subject is an unanswerable article by Bishop Whittingham in an early volume of the *Church Review*. Not having a copy, I cannot give the reference.

the clergy should do it all alone. Upon that ground stands the American "M. E." Church, and it stands there stiffly; upon that ground stands the Roman Catholic Church; and on that ground stand the high and dry clergy of the English Church.

But the Primitive Church had laymen. Constantine stepped in, and the laymen stepped out. From that time the lay influence began to fade away. Now it is represented in England by the ministry and parliament, and these are composed of any kind of folks, baptized or infidels or Jews. This idea is contrary to primitive antiquity. From it arose a double set of Bishops. Constantine told the Bishops: "You are Bishops in spirituals; I am Bishop in temporals." You see that the universal effect of this first proposition, "Church and State must be united," is to put out laymen, and put in "Bishops in temporals" as well as "Bishops in spirituals."

Another criticism of the Carolinian and Hildebrandine theories: Here is a theory of government. The Emperor is a State power, the Pope is the representative of the power of the Church. Where is the individual man, represented in the primitive Church—"Apostles and elders and brethren"? As the theory of Constantine gets perfect, and the Emperor is put in, the individual man is nowhere. The "brother," the layman in the Church, the citizen in the State, the individual man, is crowded out. In the Roman Catholic Church, the State as a governing power is acknowledged; Constantine and Charlemagne were "representatives" of the lay power; and some consideration must be shown to the generals and nobles of the one, and to the Frankish chieftains of the other; but the individual man was gone. The Church as a governing body must be united with the State as a governing body.§

And the Church must be supreme. Hildebrand took this to be the theory of the Church and set it going. By politics, and by skilful playing of his cards, he beat Henry IV. of Germany. He worked up Henry and his rebellious nobles against one another, got some of the nobles to support him, and through them got others, and so established the Hildebrandine theory. Let us call this Hildebrandinism.

Now I want you to take notice of the great problem of Church and State. When Charlemagne accomplished his theory it became the creed of a party, and that party held that the State must have the supremacy. When Hildebrand accomplished the theory of Benedict, the deacon of Mentz, there came into existence another party, who held for their creed that Church and State must be united, and Church must have the supremacy. The whole history of Europe to the present day is the history of nothing else than the conflict of these two parties. Modern Europe began with Charlemagne, and her whole history is the fight of the Carolinians and Hildebrandines, the Ghibelines and the Guelphs. (The Carolinians are called Ghibelines, the Hildebrandines Guelphs.) Take the varieties of race and these two parties, and you can explain all Europe from end to end. On each side there is an eternal truth; on each side there is a great falsehood. It is true that the State is a divine organization; it is true that the Church is a divine organization. But the falsehood is that the one must tyrannize over the other. Hence, as Carolinianism had need to be reformed, Hildebrandinism had need to be reformed. It had its beginning, its culminating point, and its decline. You may think of the wounds it inflicted when you know that the Pope wanted Russia to acknowledge the sovereign pontiff, and when she refused he sent in the false Demetrius to torment her, and supported him by means of the Poles—which made Russia keep the grudge for ages, and when she became strong enough, slaughter and massacre the Poles to pay for it.

There was only one man who was a match for Hildebrand. The Pope Alexander gave William the Norman a consecrated banner to conquer England, and when he had conquered it, Hil-

§ The consequence of this is plain. If the governed have a voice in the government there is freedom. But if two governing bodies are over the same people these governing bodies may quarrel, and then there will be war; or they may combine, and then there will be oppression. Europe has experienced both these evils, and both entailing misery on the governed.

debrand, who by that time had become Pope Gregory VII., sent to him for Peter's pence and to do homage for his crown. William returned answer that as it had been the custom for the English to pay Peter's pence he should have them; but as for the homage he had not done it, nor would he do it, because his predecessors never had. William the Conqueror was the only man in whom Hildebrand found his match.

Undoubtedly Hildebrand and his successors were pure-minded men, taking for granted a delusion, the theory of the False Decretals. At first their theory appeared a good one. It gave learning, progress, and, looking at the governors there were then, it was so good that it deserved its success. But they went as politicians into feudal Europe. However, the feudal system was broken down by the Hildebrandine theory. When the theory was set walking it walked well and strongly, and found its culminating point in Innocent III. He was undoubtedly the greatest of the Hildebrandine Popes. Even Gibbon admires him. His epistles are the most magnificent specimens of brag that were ever invented in this world. You will find extracts from them in Cosin on Transubstantiation. It is hard to suppose that the man was honestly deceived and trying to carry out a theory incapable of being carried out. There is no doubt of this: Popery would be a good thing, if our Lord Jesus Christ would come down to be Pope, for it supposes all the Deity conjoined with man. So, take the universal empire of Charlemagne, it would have done very well, provided you have an almighty man. Despotism is the best government, provided the despot has the attributes of God. So Hildebrandinism would have been a good thing, provided you could get a person to be Pope who had the attributes of omniscience and immortality, and could manage the power given into his hands. It failed because no man could succeed Hildebrand and Innocent. Therefore, soon after Innocent, things began to melt away, selfish men began to abuse their power, and after a hundred years this reformation needed to be reformed.

MENTAL HEALING.

A writer in a recent number of the *Fortnightly Review* draws attention to the fact that there are human eccentricities who, in desperate strait for some real cause for grumbling, will deplore the fact that they were not born in some earlier century. But even such people, who love to speak of the picturesque interest of what may be called the costumed ages, as contrasted with the scientific age in which we now live, must admit that it is at least more interesting to be ill in these days than it has ever been before in the history of the world. In the old days when you were ill you sent for a doctor and he bled you. Now, if you are suffering from a headache, let us say, you can obtain relief by swallowing bottles of medicines or pills, getting apparently special help from the unreadable Latin doggerel in which the prescriptions are put up; or you can go to an osteopath and be pulled about and beaten, or you can be treated magnetically by the Psycho-Therapeutic Society, the very name of which is enough to cure you. Or, if you are living the "higher life," and have no further use for your brain, you can get it removed without any after inconvenience; or you can go to a Christian Scientist and be told with much seeming truth that you have no brain, and so of course it cannot be aching. Or you can go to any one of the hundred different schools of mental healing, whose methods will all be different, but whose results will be more or less the same.

Now the curious fact, which an unprejudiced investigation reveals, with regard to all these different systems of healing, is just this: that one and all will be able to show a sufficient number of successful cures to amply justify their existence, and the question arises, Is the healing process then just an accident? Or does it come about that one and the same complaint will probably yield indifferently to any one of the one hundred different treatments? We have to admit that many thousands of faith cures, Christian Science and Dowie cures, mental healing and therapeutic cures, are no doubt genuine, but one reason of the success of many of these systems of cure, that is generally overlooked, is that people always recover from every attack of illness except the last. Supposing that a man has ten illnesses and dies—as he surely will—with the last one—he has been cured, either by doctoring or by "faith cure," or "mind cure," or no "cure" at all, just nine times. The failure is then only one in ten. As for the final fatal illness, that is always accounted for satisfactorily to those who are the faithful of the faithful.—*The Messenger* (S.S.J.E.).

A GOOD RULE for giving, says the *New Guide*, is this: "If you feel that you have given too much, it is pretty good evidence that you have not given enough. You should continue to give until you feel that your contribution is not worth mentioning." True generosity and humility are always close relations.

THE SUNDAY SCHOOL IN SMALL PARISHES.

BY REV. FLOYD KEELER, M.A., B.D.

THAT the Church was the pioneer in Sunday school work has been abundantly shown in the Rev. O. S. Michael's work, "The Sunday School in the Development of the American Church," but that the Church has fallen behind many of the sects in that regard cannot be gainsaid. Fortunately there has been something of an awakening, and we can already point with pride to many model Sunday schools. There are also text-books, teachers' helps, and other aids of various sorts in abundance. But the fact remains that the average Church Sunday school is not an up-to-date institution and is usually a very feeble adjunct to parochial life. It is also quite generally far less attractive than those of the sectarians in the same town. We seem to hold only a very few of our children in Sunday school, and yet it is a melancholy fact that the majority receive no religious instruction at home.

Most of the books which have been written, and a large portion of the advice given as to how to organize Sunday schools, how to grade them, and the courses to be pursued, are based on the assumption that certain material is available which is generally to be found only in a comparatively wealthy parish or in the neighborhood of a good Church library. There are other publications which deal with what is theoretically best and correct, but most of us are not in a position to deal with theories; facts confront us.

What are some of these facts? I think I am not stating the case far amiss when I give the following as a description of the average Sunday school in a small town in the Middle West. In the first place there is often a lack of any adequate place in which to hold the sessions of the school. The church building is generally called into use, but that is undesirable for many reasons, chief among which is that instead of producing reverence it brings the exact opposite. A building wherein the child finds that a buzz of voices is appropriate and allowable at one time he is apt to consider not profaned by the same condition at another. If teachers may talk to the children informally and have their classes answer either individually or in chorus in the church building during Sunday school, why may there not be noise at other times? Then, the Church building is constructed for worship, not for pedagogical use. To put small children in high-backed pews with their feet unable to touch the floor is little short of cruel; it is certainly inviting restlessness and disorder. I think it is safe to say however, that in a majority of our smaller towns the Church building is almost the only place available, hence it is useless to tell us to have a model Sunday school room.

Then if there is a guild hall or parish house, the type most usually found in the small places is more adapted to giving entertainments, suppers, or even dances than it is for a school. The problem of furnishing these buildings properly for this use brings us directly to another difficulty which permeates practically every department of the village church—finances! Quite usually the Church, struggling to keep up other expenses, cannot afford to buy the furniture needed properly to equip the school. Then, in these northern climates at least, the matter of heating is one which has to be considered. It is cheaper to use the church, and so it is often done. So much for the lack of a place.

Generally there is little or no attempt to have a graded school, children being simply divided like so many sheep, about an equal number to each keeper, regardless of size! Often there is no system of lessons, or at best Sunday school papers, unfortunately not always even Churchly ones, containing some hints concerning the lessons, which are given out and seen by both teacher and children for the first time on the Sunday for which they are appointed. Such a thing as previous preparation is absolutely unknown.

Next, we find a difficulty in getting teachers of the number and kind that we need. Why is it that there are so few men found among our Sunday school teachers? It is very hard to hold boys of the adolescent age when they see the men whom they place before themselves as models systematically neglecting this branch of work. But even women teachers are not always easy to get and the kind most easily obtained is not always the kind most worth having. Public school teachers who are good Churchwomen are generally the best teachers, but they are scarce in many places. In many places the priest, after seeing all his efforts to obtain proper help going to waste, in desperation tries to instruct the whole school himself after the Cate-

chism method, but one man alone cannot work that system satisfactorily, and more than any other this method requires skilled male assistants. Even where the teachers are to be found they are almost invariably untrained, and while they may be faithful they are not able to answer the questions which the children ask, and as soon as the pupil finds that the teacher doesn't know a great deal more than he does himself, that teacher's influence is about gone. We are then commended to have a teachers' training course, and there are many methods set forth for so doing. But here again a fact interferes with our theory. In many places teachers cannot be gotten together for any sort of instruction on a week-night because of their varying occupations. I suppose some will be inclined to dispute this, but many a priest in the field knows that it is true.

Then there is the difficulty of getting the children to take their lessons seriously, or to think of them at all between Sundays. The Middle West makes a fetish of the public school, and the child's whole mind is allowed to be taken up with that. Parents, Churchmen some of them, are vitally interested in every lesson and report that comes from the public school, but never ask one word about the Sunday school lesson. It is exceedingly difficult to make a child take a great interest in a subject which is never discussed at home.

And then woven in and around all these difficulties fettering priest and workers is the crying need for money! There is nothing harder to do than to get Churches which can barely exist to realize that giving liberally for Sunday school work is a good investment. How to get the needful money is a problem which has caused many a wakeful night to the clergy.

It may sound like an exaggeration to some of our Eastern brethren, but it is true that there are not a few Sunday schools which can hardly afford to purchase their lesson papers, and with whom the buying of such things as are necessary to increase attendance, to arouse enthusiasm and interest, and to hold the children is almost beyond their most sanguine hopes.

Under these conditions, and they are by no means unusual, what is to be done? The bricks must be made, but there is no straw. It is the same story as of old: "Go ye, get ye straw where ye can find it!" The priest's responsibility for the lambs of his flock is not lessened because they have been neglected or because his task is large.

The Church has recently waked up to the fact that no man ought to be a parish priest who does not know something about the principles of education, and has incorporated into its canons the provision that a candidate for ordination shall be examined in those principles. This is getting at the root of the difficulty and will in time go a long way towards remedying it, but what about the present and the immediate future? We who were ordained before that provision was made, who were taught little or nothing concerning Sunday school work, must be the pioneers. We must help to correct matters as far as we can.

What, then, can be done by a priest, working almost single-handed, or with the assistance of a very few lay people, wholly or almost untrained, with little more than the toleration of his ideas by the parents, in a parish without funds for the work except for the few cents contributed by the children themselves? The following suggestions are made in the hope that they may help; it is not expected that they will wholly solve the problem. They are based on experience and in my own charge have doubled the number of children in attendance in about six months' time.

First, reorganize the classes and get teachers. If you cannot get first-class ones, get as good as you can. We want teachers who know how to teach, but we also want and must have those whose lives teach a good lesson, and that point should never be overlooked. Better have no help at all than to have persons who will set false ideals before the children. Do not make the mistake of getting sectarians, no matter how much Bible they know or how good they are personally as teachers. One thing they do not know is the Church, and that is important.

Secondly, grade the school. No one system of grading is apt to be found practicable. The public school grades are good guide posts, but they are little more. One child's capacity for absorbing religious knowledge may be three times that of another in the same grade. Previous training must also be taken into consideration. The child of faithful Church parents can take a much higher grade than the one of uninterested or sectarian ones. Some educational theorists say: "Do not let friendships or social standing have anything to do with the grading, it is knowledge alone that should determine the standing"; but here again practice proves them wrong. They rightly argue that such things do not obtain in public school, but they

forget that the Sunday school is not based on truant laws and so there is a difference.

Thirdly, provide such lessons as you can afford to buy, being sure not to get a one-sided course. Something that contains Bible, Catechism, Prayer Book, and Church, if possible, is most desirable. For untrained teachers or those with but little time at their disposal, courses having a definite lesson for each week are to be preferred to those not arranged on that plan. See that the teachers have some sort of written or printed helps that are easy to be understood, and of course have a teachers' meeting if you can.

Nearly every Sunday school, no matter how poor, has some sort of system of rewards. There are many which are very inexpensive, and in most cases something simple can be had. When one system begins to fail, get something else.

Then there should be in connection with every Sunday school a children's Eucharist. Here the priest has the very best chance to instruct the children in the way of righteousness. Here is the drama of the Redemption acted out for them, and it is surprising how quickly the children realize that and how they respond. This Eucharist may be said (or better, be sung where that is possible), either on Saturday or Sunday. I would suggest to the priest who fears to make the Eucharist the chief service of the Lord's day that perhaps a children's Eucharist at an hour earlier than his chief service, say 9 or 9:30, would solve the difficulty in a generation at least. I know of parishes where that has been done. But whenever it is held, the importance of the children's Eucharist cannot be overestimated, and it should be celebrated every week. Let no priest say it is too much for him to do. He is in the work to spend himself for his flock or he is not worthy to be their pastor. Even if he has never had any success with children, let him try this and our Lord will take care of results. "Do this in remembrance of Me," is His command; the priest cannot do better than obey.

Of course some sort of stimulus in the way of honors to be gained must be offered to keep up the children's interest. It is folly to talk, as occasionally we hear it, of doing away with rewards, for the hope of reward, the expectation of eternal life, is the main factor in the religion of nine-tenths of all people.

The proposed "executive Sunday school organization which shall have a relation to the Church similar to the Board of Missions" is a long step in the right direction. The maintenance and assistance of poor Sunday schools ought to be just as much a matter for consideration in the Missionary Department Councils as any other branch of Church extension. If appropriations could be made to assist Sunday schools in need of financial aid, or if grants of lesson-papers, teachers' helps, and reference books could be made to poor parishes and missions, it would do a great deal towards reclaiming the country for the faith. Libraries of the best and most practical books on educational and Sunday school matters which could be loaned from time to time to priests and lay-workers would be an invaluable help.

Why should not the departments each have a field secretary for Sunday school work? Such a man, if he were not a mere theorist, but one who knew the peculiar conditions existing in his department, could aid the parochial clergy wonderfully in their work. By the time the present generation of Sunday school scholars was ready to send its children to Sunday school, such a plan would be paying large interest on the money invested.

The necessity for some such method in the Fifth Department is seen when we compare the figures in the *Living Church Annual* for 1908 with those of 1909. There is a total loss of nearly 600 Sunday school scholars, and this in spite of gains of 500 in Indianapolis and 400 in the diocese of Michigan. These two, together with the dioceses of Marquette and Southern Ohio, are the only ones in which a loss is not reported. (The statistics of the diocese of Quincy are evidently not accurate, as they give exactly the same figures in every particular).

That the United States as a whole is not much better off is evident from the fact that there is a total loss of 451 scholars during the year.

We hear a great deal about the failure of young men to apply for holy orders. Perhaps if they were trained from their youth up in the Church's system, if they had learned to know her Bible, her Prayer Book, her history, and her world-wide mission, there would be a change for the better. This is what the Sunday school, and with it the children's Eucharist, are trying to do. Is it not almost time for the Church in general to take the matter seriously in hand?

Department of Social Welfare

Edited by Clinton Rogers Woodruff

THE SOCIAL VALUE OF PLAYGROUNDS.

THE playground movement has received official and judicial notice in Philadelphia. The December grand jury, in its final presentment to Judge Ferguson, and very likely at his suggestion, strongly urged the councils of the city to take up the subject of playgrounds so as to meet the needs of children throughout the city. The report of the grand jury declared that "the opening of the new House of Detention emphasized the duty of the municipal government to guard against the commission of crime on the part of the children of the city." The problem of juvenile delinquency has been receiving the careful attention of the larger cities of the country. Playgrounds have been established in Chicago during the last ten years at an expenditure of more than \$11,000,000, raised by bond issues. In New York more than \$16,000,000 has been likewise expended within a similar period, one playground alone costing \$1,811,127, a block of tenement houses having been torn down to make way for it. Boston has also made marked progress. "In Chicago the playgrounds and recreation centers have been established at a cost of less than \$2 for each \$10,000 of assessed valuation of the property benefited, and is the cheapest way from the standpoint of the municipality of dealing with the problem of juvenile crime. It is to-day costing the city of Philadelphia many thousands of dollars a day to punish those guilty of crime and protect property from the criminal."

In the opinion of the grand jury, experience teaches that the most economical scheme for handling the problem of crime is that which prevents rather than that which, at fearful expense, is merely the engine to convict and punish after crime has become an established fact. As the actual return in dollars is more or less invisible, it is difficult for some people to see the necessity for public playgrounds. Where the parents, as is usually the case, are the sole source of support they should not as a general rule be blamed for the delinquency of the child, for the responsibility is the responsibility of the entire community. "It is the duty of the municipal government," the jury urged, "to provide proper opportunities for healthful out-door exercise and play for the children of the city. The founder of the juvenile court system in the United States has declared: 'It is no longer a question that playgrounds do more to prevent crime than jails, courts, and policemen.'"

Judge Staake of Philadelphia, and a colleague of Judge Ferguson, likewise called attention from the bench to the fact that "an adequate system of playgrounds will work a transformation in many of our children, reduce the petitions to and the commitments by the juvenile court. The public playground has proved itself to be the greatest deterrent of delinquency and lawlessness among children."

The December grand jury in the light of the facts adduced recommended that the councils of Philadelphia institute a careful investigation into what has been done in the matter of playgrounds in other cities, and further recommended that a general plan for the entire city be formulated which will be adequate to the needs of the children throughout the community.

Judge Staake, who is referred to above, as judge of the Court of Common Pleas, has made a careful study of the relationship of playgrounds to the problem of juvenile delinquency. He has done this in connection with his work in the juvenile court. His views on the subject of playgrounds and their necessity are that it is the education of the street, "the lack of home sympathy, discipline, and training, which makes the 'all work and no play' which necessarily results in the 'dull' and bad boy. In these days of 'adenoids,' mental deficiency of children, difficulties of sight and hearing, which our specialists counsel us often result in delinquencies for which the child is not responsible, there is the greater necessity that our children should have the healthful, strong bodies, which produce healthful minds and morals."

Judge Staake had declared that his "two years and more of experience as a member of the Board of Managers of a reform educational and industrial school had convinced him that these 'delinquent' children coming to the bar of the court are often more sinned against than sinning. Stunted bodies often

result in undeveloped minds and these in warped morals. Every child playing upon a sand heap in the street, wading in a flooded gutter, trespassing upon a building in course of erection, sliding and skating upon the sidewalks, using the sidewalks and roadways as a ball park and playground, is a living cry for the public playground.

"Sound, healthful boys and girls will help to make better homes, as they must by example and words not only beneficially affect their delinquent parents, but when in turn they become parents, the better homes will be a necessary result.

"An adequate system of playgrounds will work a transformation in many of our children, reduce the petitions to and the commitments by the Juvenile Court, and produce vacant rooms in many of our best charities. I believe the public playground is the greatest deterrent of delinquency and lawlessness among children. It stands for body and character building and produces better children, homes, morals, and citizens. On the score of public economy alone the playground is a necessity, and I believe the widespread demand for them will result in making the public playground the companion of the public school."

Judge Staake has further given assistance to the playground movement through his membership on the Playground Association's board of management.

FOR WHAT DOES THE CITY STAND?

RECENTLY, a well known observer declared that "On the one hand, the city stands for all that is evil—a city that is full of devils, foul and corrupting; and on the other hand, the city stands for all that is noble, full of the glory of God, and shining with a clear and brilliant light. But, if we think a little more carefully, we shall see that the city has in all ages of the world represented both these aspects. It has been the worst, and it has been the best. Every city has been a Babylon, and every city has been a New Jerusalem; and it has always been a question whether the Babylon would extirpate the New Jerusalem or the New Jerusalem would extirpate the Babylon. It has been so in the past; it is so in the present. The greatest corruption, the greatest vice, the greatest crime, are to be found in the great city; the greatest philanthropy, the greatest purity, the most aggressive and noble courage, are to be found in the great city. San Francisco, St. Louis, Chicago, Cincinnati, Philadelphia, New York, Boston, and Brooklyn are full of devils, and also full of the glory of God."

It is the duty of Churchmen, under the guidance of the Holy Spirit, to hasten the day when the glory of God, not only in our cities, but throughout the country, will drive out the devils of corruption, vice, and crime. How best to accomplish this is always a difficult problem. There is no golden road to victory. There is no panacea which can be universally applied. There must be a willingness to keep oneself informed, either directly where possible, or through experts. There must be a willingness and readiness to take the next step, whether short or long, and not wait until the whole journey can be undertaken all at once. As a rule, that day never comes. There must be a willingness to trust God for results. The man who wants to see the end clearly from the beginning, and to traverse the whole route at a bound, and be assured of the results in advance, will seldom accomplish much in promoting the Kingdom of God on earth.

SOCIAL SERVICE WORK IN Y. M. C. A.

THE SECRETARIES of the Young Men's Christian Associations have formed an organization known as the Society for the Promotion of Social Service of the Young Men's Christian Association. It has already held one annual conference and will hold another in Chicago February 12th and 13th, the topic for this year's consideration being "The Association's Obligations to the Juvenile Delinquent."

It is a matter of profound import that this great organization is taking up so thoroughly the whole question of social service, and is seeking to work out a plan whereby it can be more helpful along these lines. If, with its splendid equipment in practically every city of the country, this body will devote its time and attention to the solution of some of the pressing problems, it will prove to be an influence of far-reaching effectiveness.

IT HAS BEEN said that "To have lost a Lent is to have lost a year." At the longest, our lives are short, and what a catastrophe it would be to lose one spiritual year from our brief earth-life!—*Church Work.*

Helps on the
Sunday School Lessons

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

THE GOOD SHEPHERD.

FOR THE SIXTH SUNDAY IN LENT.

Catechism: XVI. How Many Sacraments. Text: Isa. 53:6.
Scripture: St. John 10:11-18.

WHEN Moses stood upon the mountain, and looked over the river upon the land unto which he had led the chosen people, there came to his lips this prayer: "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." The first answer to his prayer came in the person of a man named Joshua, "Saviour." He led them into the promised land. There was a deeper and better answer to that prayer when there came One who was also named "Saviour," and who led them into the promised kingdom of God.

As recorded by St. John, there is a regular and orderly development in the revelation which is made by our Lord concerning Himself. He had made Himself known as the Living Bread, come down from heaven to give life "unto the world" (6:33, 51). He had declared Himself to be the Light of the world which lighteth "every man" (8:12; 1:9). In these there is no mention of a chosen or selected number. The Bread and the Light are present for all alike. Some may accept them and be blessed, while others neglect them. But they were meant for all alike. We come now to another revelation of Himself which marks a distinct advance. As the Door and Shepherd of the sheep, He makes Himself known as related to a definite body given into His care and keeping. These are separated from the world, but not simply for the sake of separation. They are gathered for shelter and feeding. It is still true that no one is excluded who is willing to come in through the Door, but the truth is made known that those who do love and obey Him are a flock brought into a fold where they have care and protection not given to those without.

The circumstances which called out this new revelation help us to understand it. Read together chapters 9 and 10. Jesus had opened the eyes of the man born blind. The man had obeyed when "sent" to Siloam ("sent"), and was made to see. The authorities of the Jewish Church tried to convince themselves and the restored man that there was nothing of divine origin in the miracle. The man was true to his Benefactor. He was true to Him at the cost of his membership in the old Church of God. "They cast him out." When Jesus knew this, He sought and found him. He then made Himself known to the man as the Son of Man. The man believed, and worshipped Him. Jesus receives him as a member of His flock, as distinguished from the old Jewish flock, and from the world. Then it is that Jesus begins to speak of Himself as the Door and the Good Shepherd. His receiving the man had been an example of how men might come in through Him as the Door and "be saved." Through Him as the Door they were also to go in and out "and find pasture." To the obedient, He is the place of safety and security, and a means by which they may find the things in the world a source of nourishment instead of a menace to the life which they have in Him.

To those who become members of His flock, He is the Good Shepherd. What is it to be a good shepherd? Read carefully and thoughtfully Psalm 23. Here, Jesus first speaks of His faithfulness. "He giveth His life for the sheep." To save the sheep from the wolf, He is ready to give His life. When Jesus spoke, He alone knew that His words would be literally fulfilled. His words express the value which He placed upon the sheep. For them, as He afterwards explained (17, 18), He gave His life of His own will. There is a reason why they are so dear. The sheep are "His own." It is not the money value of the sheep which He considers. That would be but another way of being an hireling. The hireling careth not for the sheep, but for the wages. The Master's sheep are dear to Him because they belong to Him. They may be astray, or without

the fold, but they still belong to Him, and He will seek them and find them (St. Luke 15:1-7).

He indicates that this relationship between Himself and His disciples is the one for which they are fitted by their nature. They belong to Him, and He comes and takes charge of them, and so saves them from the dangers and the perils which threatened them as long as they were astray. We can no more take care of ourselves than sheep can.

He explains further how He is able to find and to save His own. He finds them because He knows them every one by name. He can save them because they also know Him, and His voice. We need to understand and explain the life of the Oriental shepherd to get the force of His illustration. In that land, the life of the shepherd is very near to his sheep. They become dear to him as friends. For each he has a name, which is also known and responded to by the sheep. They will answer to their names when called by the shepherd, but a stranger may call the names in vain. When the shepherd folds his sheep he stands in the door, and "tells the tale" of sheep as they pass by him into the fold. If one is missing he knows.

Jesus says that He is such a shepherd to His sheep. He knows them. They know Him. He gives to each a name. It is significant that it has ever been the custom in His Church to give a name to each disciple as he is brought into the fold by Baptism. To prove that they know His voice, the sheep must obey that voice. All men are called by that voice. All recognize that voice as calling them. Those who show by their obedience that they know His voice, become the sheep of the flock which He tends so carefully.

He was thinking not alone of the disciples to whom He was speaking. They were all of the Jewish fold. He was thinking of all His sheep. "Other sheep I have which are not of this fold." He knows all His sheep by name, and He was thinking of us, too. He knows our names, and calls us by name to follow Him. He knows you and me. Do we know Him?

Read Ezek. 34; St. John 21:15-17.

Correspondence

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

"THE CHURCHMAN" AND ST. JOHN'S CHAPEL.

To the Editor of The Living Church:

THE following letter was sent to the *Churchman* on March 6th, and up to this time has not appeared in that paper. I ask you to publish it, as a public protest against bad journalism and worse morals.

Any newspaper, secular or religious, has a perfect right to espouse either side of any question, but no newspaper, secular or religious, has any right to give what purported to be the report of an argument in court, unless it is prepared to state what actually happened.

I have no connection whatever with Trinity Church, New York. It may be right or wrong in its contention—the courts will settle that—but it is entitled to have its side fairly stated.

"To the Editor of The Churchman:

"In your issue of March 6th appears an article entitled 'St. John's Chapel vs. Trinity Church—Argument on the Injunction.' It contains 286 lines, of which less than 20 are devoted to Trinity's side. As I do not reside in New York, and, therefore, can only get information from the papers, I make bold to ask two questions:

"1. Is your article a full, fair, and impartial statement of what took place at the hearing, or a copy of the brief for St. John's chapel?

"2. Were Mr. Stetson and Mr. Zabriskie so paralyzed by Judge Beckett's argument as to cause them to attempt no reply?

"Evidently, from your account, which I assume to be a true one, Trinity has no case and the injunction will be continued.

"This demonstrated the folly of trusting to accounts in the secular papers. From them I had gathered quite the contrary impression."

FRANCIS A. LEWIS.

OBSERVANCE OF ST. MATTHIAS' DAY.

To the Editor of *The Living Church*:

I AM glad to see in your "Answers to Correspondents" the statement of the fact that, according to the traditional usage of our own Church, "the festival of St. Matthias, falling this year on Ash Wednesday, is not observed, except by commemoration in the use of the collect." Having no "Council of Rites," this course has no authorized exception, unless in each diocese perhaps wherein the ordinary might make a transfer.

May I ask you to print a very earnest protest against the action of any individual priest or a little group of priests, who assume the authority to declare a "transference" of a minor festival, and therefore in a few cases cause a departure from their own "communion and fellowship," especially as this departure is usually made to follow the Papal communion—in its order of transfer? Surely none of the acts of individualism with which the "Catholic school" is justly chargeable, in spite of its claim to obedience to authority, are more disloyally pro-Roman.

It may be observed also that while the "commemoration" of the lesser day is the actual and traditional and authentic use of the Anglican and American communion, the coincidence, in the blending of complementary spiritual truth, is often most affecting and instructive.

ERVING WINSLOW.

WESLEY'S "KORAH" SERMON.

To the Editor of *The Living Church*:

IN the "advertisement" (*i.e.*, preface) to the two-volume edition of Wesley's sermons, dated London, February 8, 1825, and signed by Thomas Jackson, the claim is made that an edition of Mr. Wesley's sermons, "complete and correct," had never been published before. This edition was reprinted in New York, published by T. Mason and G. Lane, for the Methodist Episcopal Church, at the Conference office, 200 Mulberry Street; J. Collard, printer, 1839.

I have these two volumes, 8vo, bound in leather. They contain one hundred and forty sermons and an index. The "Korah" sermon is the one hundred and thirty-ninth one, and was delivered at the Cork conference in Ireland, twenty-two months before Wesley's death. The first volume has an engraving of Wesley preaching in black robe and bands. The painter was "J. Jackson, R.A." The engraver was "William D. Smith, Sc." It is a good piece of work.

I also have *The Life of the Rev. Thomas Coke, LL.D.*, by Samuel Drew. This English work was also reprinted: New York, published by J. Soule and T. Mason, for the Methodist Episcopal Church in the United States; A. Paul, printer, 1818.

This volume is 8vo calf, and has a poor "stippled" engraving of Coke in black gown and bands, without engraver's signature. This work honestly "tells things" that may be found nowhere else. In this connection there is another book, which the late Bishop Thompson told me was so rare and valuable that in his day at Nashotah they were so afraid of losing it that they almost "chained it down in the library." He seemed to think it almost the only copy in existence. It is *An Exposure of the Spurious Origin of Methodist Episcopacy*, etc., etc. By the Rev. G. H. Musgrave, Bishop of the Third Presbyterian Church of Baltimore. Baltimore: Printed by Richard J. Matchett, 1843.

This work is also in the "Methodist corner" of my library, but let me hasten to add that it is not the Nashotah copy, and that I have taken the liberty of mentioning these books for the reason that if they really are rare or disputed about, they can be promptly located by interested writers.

El Paso, Tex., March 16, 1909. WM. C. McCracken.

THE TRAINING OF THE CLERGY.

To the Editor of *The Living Church*:

THERE are times when a cyclone is more wholesome than a mere breeze. Perhaps the condition of our canons relating to theological education, and the consequent *curricula* of our seminaries, having lain low in the valley of ecclesiastical disinterest for many years, are matters best approached by the cyclone method. Some of us welcome the cyclone, though we do not know where it will land us. That is to say, your editorial of March 20th, on "The Training of the Clergy," has thrown some things into the air which we hope will not come down until a considerable clarification of the situation has been achieved. May I add to the commotion?

Beginning with the postulant: Under Canon 2, sec. v., before the postulant can be admitted as a candidate for Holy Orders, he must be a graduate in Arts from some college or university in which he has pursued two studies at least—viz., Latin and Greek. He may have taken them both as minors for one term; but he must have "duly studied" them. Perhaps he studied Greek as an elective, over and above the requirement for his degree. He may have no serviceable knowledge of this language. The man who is not a graduate in Arts may be dispensed from both Latin and Greek. The non-graduate has to pass examinations—the extent of which is not defined—in "mathematics, geography, history, logic, rhetoric, and the elements of philosophy and natural science," but he goes to his unknown test cheered by the knowledge of the fact that "if he be unable to sustain the examination in the Latin and Greek languages, or either of them, or in any other branch of learning not strictly ecclesiastical" (none strictly ecclesiastical being mentioned in the above list) he may apply for temporary dispensation. Neither the graduate or the non-graduate need know the difference between the Bible and the Koran, in order to be admitted candidate for Holy Orders, so far as scholastic requirements are concerned—and I have seen some who apparently didn't. Both graduate and non-graduate may be dispensed from Hebrew at the discretion of the Bishop.

Now then, Mr. Editor, what sort of an institution must a theological seminary of this Church be, if it is to take the canons in good faith, and admit candidates for Holy Orders to its junior class? Complaint is often made against the examining chaplains of various Bishops, for admitting men of such a low degree of learning that the seminaries can do nothing with them. Doubtless there is some ground for this complaint; but the canon is wide open. As it stands, the seminaries must either name their own requirements for admission, and examine all applicants, or give up all claim of being institutions of higher learning. At best, they must have complete departments in Greek Testaments, Old and New; there must be complete departments in English Testaments, Old and New; there must be a department of theology for men who have a fair knowledge of metaphysics; and there must be a department for men who know not the difference between Kant and don't; there must be a department in Homiletics for men who have a collegiate training in rhetoric, logic, and literature; and there must be provision made for men who are practically innocent of knowledge on these subjects. Certainly there must be an elocution teacher—and he ought to be the busiest man in the institution—but to do effective work, he cannot follow the established grades of junior, middle, and senior, nor consider whether the student is a B.A. or not. He will have to establish grades of his own, *e.g.*, worst, worse, bad, good, better, best. Music should have a larger place in our seminaries. Sociology ought to be required. Psychology, particularly as applied to pedagogy and pastoral theology, is most important. So are several other useful lines of study. At least half a dozen departments should be added to the eleven or twelve constituting the usual curriculum of our seminaries. To deal with these subjects adequately, either in the regular curriculum or by division between the regular and the post-graduate schools, would not only add two years to the present three-year schedule, but would require a faculty exceeding the resources of any seminary in the land.

Does it not appear that the betterment of the training of laymen for the work of the ministry must involve, primarily: (1) Proper canonical definition of the degree of learning to be required of various classes (specified) of candidates; (2) Recognition of certain combinations of courses in various departments of learning, as equivalent the one to the other; (3) Mutual cooperation on the part of the seminaries with regard to the end to be attained; (4) Some sort of supervision on the part of General Convention over theological schools that purport to be operating under its canon law?

WILLIAM C. DEWITT,

Dean Western Theological Seminary.

Chicago, March 21, 1909.

To the Editor of *The Living Church*:

I AM in general sympathy with the editorial in your issue of March 20th, on "The Training of the Clergy," although it was surely an oversight to omit Church Doctrine from the list of subjects necessary to be studied by all candidates for the ministry. I do not mean that every priest ought to be, or can be, a profound dogmatic theologian; but it is certainly vital that our clergy shall have determinate and secure knowledge of

the articles of the faith which they are commissioned officially to teach, and shall be able to distinguish its contents from the vagaries of our time. This does not require any disproportionate emphasis upon academic scholarship; but long experience in teaching has convinced me that unless our candidates are given definite and coherent instruction in doctrine they will succumb to the confusion of our age and become blind leaders of the blind.

What you say about our canonical requirements is very true, and needs to be emphasized. The canons assume that every ordinand must be a scholar. The fact is that only a fraction of them can be made into scholars; and so long as our seminaries are obliged to be governed in their arrangement of studies by the existing canons on ordination, it will be practically impossible either to do justice to the practical aspects of clerical training or to foster genuine scholarship. The only possible way of doing justice to all candidates is to distinguish sharply between elementary knowledge, necessary for all, and more advanced studies, to be pursued by men of scholarly capacity and ambition. The regular course should be comparatively simple, with strong emphasis upon the practical equipment of working clergy. All higher study should be made elective. If this plan could be followed—the canons now stand in the way—the average priest would be better trained, because trained in a manner suited to his capacity and to his actual needs. Those of higher intellectual gifts would also be given better advantages, for they would not be held back by the limitations of the rank and file, but would pursue their more advanced courses along with men as ready and ambitious as themselves.

Your ideas on the subject of degrees are also worth careful attention; and the notion that every graduate of a seminary deserves an academic degree would reveal its absurdity, if the seminary courses were arranged *practically*, instead of being determined by an ideal impossible to fulfil. The way to advance the interests of scholarship is *not* to impose difficult studies upon all alike, but to give each class of students the kind of course which his capacity and actual needs suggest. Elementary and practical training for all, deeper studies for those who have the capacity and desire to pursue them, such is the method required. But it is a method which we are absolutely prevented from adopting so long as the present canonical requirements remain in force.

FRANCIS J. HALL.

[Certainly the study of Church doctrine and theology should be added to the list of minimum requirements. The omission was unintentional on our part.—EDITOR L. C.]

THE CHURCH TEMPERANCE SOCIETY.

To the Editor of *The Living Church*:

NOTE that Mr. Robert Graham, the faithful and efficient secretary of the Church Temperance Society for many years, has resigned, and that the Rev. Dr. H. P. Lyman-Wheaton is his successor. I hope that, in these days of no little excitement about prohibition, the society will continue its steady and sane methods for upholding and promoting temperance, and that our clergy and laity will continue to stand faithfully by it. Dr. Lyman-Wheaton will, I think, gladly preach or speak in behalf of the society and its work if opportunity be given him.

DANIEL S. TUTTLE,

The Bishop's House, St. Louis, March 20, 1909.

AS THE WORLD grows older and our vaunted educational facilities increase we do not seem to lose the morbid love of sensational excitement, says the *Canadian Churchman*. Whatever it may be that happens out of the common, people throng to it. A man faints by the wayside; quickly a curious crowd gathers. Whether it be an ecclesiastical or political election, a religious controversy, a murder, a hanging, there is always an eager and interested throng of mortals who rejoice to get as near to it as possible, not for instruction or profit, but to gratify an innate love of excitement, a craving for sensational entertainment. This vitiated sense is catered to by play-writers and theatres of a low moral tone. And no doubt they find it a source of considerable gain, tainted though it be. It is regrettable that the reputable portion of the press should cater to a craving for sensationalism. A strong, vigorous, wholesome public spirit is no more reared on the gratification of a morbid curiosity and strained sentimentality than is a sound constitution and a hardy body on a diet of sweets and pastry.

"FAR BETTER and brighter is the world than we will see, or suffer it to be for us."—*Selected*.

LITERARY

NOTABLE WORKS ON THE SYNOPTIC GOSPELS.

The Sources of the Lucan Gospel. By Bernhard Weiss. Stuttgart: Cotta, 1907. Pp. xii + 296. Price, \$1.50.

The Sources of the Synoptic Tradition. By Bernhard Weiss. Leipzig: Hinrichs, 1908. Pp. iv + 256. Price, \$2.10.

THESE two volumes constitute a single work, which the distinguished author has published as his "last word" on the Synoptic problem. His "first word" was printed as long ago as 1861; the intervening period has been filled with an unbroken series of treatises, but the present work undertakes an examination of the problem from the very beginning. Almost nothing is taken for granted. The research of the nineteenth century definitely established three things—that a literary relation exists between our first three Gospels, that the first and third Evangelists used the work of the second (or something very like it), and that they also used a second (lost) document, known as Q (the old name "Logia" is obsolete). Q certainly contained (at least) many discourses, most notably the Sermon on the Mount. This much Dr. Weiss assumes. The questions to be answered, then, are these: Has the second Gospel undergone any changes since its use by St. Matthew and St. Luke? Did St. Matthew and St. Luke use the same form of Q? Did Q contain narrative passages and, if so, to what extent? Is there any literary relation between St. Mark and Q? Did either the first or third Gospel know the other? What about the special matter in these Gospels?

The method pursued is the most rigorous possible. The first sixty-two pages of the first volume are devoted to a word-by-word and letter-by-letter comparison of St. Luke and St. Mark, in the passages where the former certainly used the latter or some earlier form of it. The primary purpose is to collect the data regarding St. Luke's redactorial method under circumstances where all the facts can be verified. In each instance, the treatment of the same passage in the first Gospel is investigated with equal minuteness and a comparison made with St. Luke's process. An elaborate table of the results is drawn up, which is quite the most useful that we have and which renders the tables in Hawkins' *Horae Synopticae* in some part obsolete. The conclusions demonstrated are that the first and third Evangelists used the second Gospel in its present form exactly and that neither of them shows any signs of acquaintance with the work of the other. St. Luke's editorial work is characterized by great fidelity to his source, any of his variations from St. Mark can be explained by the simplest motives. On the other hand, St. Matthew used greater freedom, as his interest lay chiefly in what to-day we might designate as the "devotional matter."

What has been proved to be true of the methods of the Evangelists in a case where their characteristics can be verified should be assumed (at least provisionally) to be true in other cases. So in the second chapter (pp. 63-104)—a study of the passages that certainly belonged to Q—Dr. Weiss works on the hypothesis that the exact wording of Q is more easily recovered from the third than the first Gospel. Purely Lucan stylistic touches are easily removed—here the Book of Acts is of great assistance—and the result is tested by Q's Greek style, where it can certainly be known, St. Matthew's editorial methods, and general grounds of internal probability. These methods are shown to converge, so that the justice of the process is established. As a result it is proved that the same text of Q was used by both Evangelists and (again) that neither of them shows any signs of acquaintance with the work of the other.

In the third chapter (pp. 105-194) an attempt is made to determine the extent of Q and its relation to St. Mark. Scholars have generally assumed that if a passage in the later Gospels is paralleled in St. Mark, then the later Evangelists drew their account from St. Mark and from no other written source. Dr. Weiss shows that this theory is untenable. He relies on three kinds of evidence: (a) signs of composite workmanship in St. Mark; (b) differences in the later Gospels that contradict their established editorial methods; (c) their agreements against St. Mark.* The Parable of the Sower will be found to offer a good example of all three kinds of evidence. The conclusion drawn is that something like half of the material in the first thirteen chapters of St. Mark stood in Q as well, so that the later Evangelists rely on *two* written sources.

The fourth chapter (pp. 195-276) enters a practically unexplored field, the special matter in St. Luke. Some of this special matter was referred in Chapter II. to parts of Q not used by St. Matthew. A proof is now offered that the remainder is from a single source, which Dr. Weiss calls L. (This designation and the general theory regarding the source are not put forward for the first time here, but this is the first rigorous investigation of the subject.)

* The number of these agreements mounts up into the hundreds, but most of them are regarded as being of little significance—a few (about a dozen) in prominent passages as being due to oral tradition.

The proof is most interesting. St. Luke was a Gentile, writing for Gentiles. Omissions or explanations of Jewish matter in St. Mark and Q are common. And yet as a whole his Gospel is not as thoroughly of a Gentile character as is St. Mark's; from the first chapter to the last are found in his special matter the most Jewish touches that exist in the Synoptists. Moreover, a study of these special passages shows a vocabulary and a style that are quite distinct from St. Luke's own and approximating closely to those of the Septuagint. And these passages are characterized again by a peculiar cycle of ideas, notably an ascetic tone and an interest in poverty that reappear in the Epistle of St. James. Christ is almost always designated "The Lord," something comparatively very rare in the other Gospels and even in the other parts of St. Luke. Often, if intervening matter from St. Mark or Q be disregarded, these special passages will be found to connect directly with each other. Evidently, then, if the details of the proof are justly stated, the single source is demonstrated.

Accordingly, the solution of the Synoptic problem, as Dr. Weiss sees it, is this: Behind all the Synoptists lies the source Q, written and used by them in the same Greek version. The second Gospel is based chiefly on information furnished by St. Peter, but St. Mark supplemented this by a free use of Q. The first Evangelist used both Q and St. Mark. He usually preferred the Marcan version of an event that was in both sources, but sometimes followed Q exclusively, sometimes combined both accounts. His special matter is chiefly derived from parts of Q that were not copied by St. Luke, otherwise from oral tradition. Besides these two sources, St. Luke had L, which on the whole he preferred to the other two and which forms the "framework" of his Gospel. But all his sources he used with great fidelity, sometimes combining even all three accounts, so as to make sure that no precious detail should be lost. So great is the fidelity, indeed, that once the sources are recognized there is rarely any difficulty in separating them. As an example of the brilliant results that this analysis yields may be cited the passage 11: 37-54. This is usually considered one of the most difficult passages in our Gospels and the exegetes are all at odds over it. Dr. Weiss shows that the difficulties arise only from the fact that St. Luke has conscientiously worked together the parallel accounts in Q and L, and when this is seen the passage becomes perfectly easy. In the composition of the Gospel (discussed at length on pp. 277-296) St. Luke has confined his own additions to simple explanatory notes and has drawn but scantily on oral tradition.

In the second volume, the Greek text of Q is hypothetically reconstructed and printed at length (pp. 1-75). The text is provided with a commentary, in which constant issue is taken with the results of the similar attempt by Dr. Harnack.† The latter's error is shown to lie in his having treated each verse as an isolated unit; occasionally, though, the criticisms seem a little captious. Pages 76-96 are devoted to a critical study of Q. It was written by St. Matthew at a very early date, in Jerusalem, in order to give the members of the Jerusalem Church information regarding our Lord's work in Galilee. Consequently it contained no Passion narrative, as the Jerusalemites knew as much about the Passion as did the Apostles. As it would have been subject to immediate correction by one of the Twelve if it had contained any error, it must be assumed to be *absolutely* accurate, a conclusion that is supported by its internal evidence as well.

Pages 97-168 contain a similar reconstruction of L, which is studied in pp. 169-198. L was written in the hill-country of Judea, at a very early date, and is almost as reliable as Q. Its author is unknown, but it depends on information furnished by eye-witnesses, to whom it often refers (the Blessed Virgin, St. Zacharias, Anna the prophetess, Joanna, St. Mary, St. Martha, etc.) In form, L resembled one of our present Gospels and contained a full Passion narrative. The first two chapters of St. Luke were an integral part of L, and to trace such purely Jewish matter to the influence of Greek myths is ridiculous. Indeed, the Virgin Birth narrative was furnished to the writer of L by Mary herself. And L is closely allied to St. John.

For a final justification of the results reached, each Synoptic Gospel is studied as a whole, in order to demonstrate that the details fit into the general scheme of each writer (pp. 199-253). St. Mark's plan was not to write a "Life of Christ," but to produce four broad pictures and a Passion narrative. Inside of these "pictures" the connection of the incidents was meant to be primarily topical, not chronological. Hence the modern attempts to write a Life of Christ on the basis of St. Mark alone were foredoomed to failure. (And the critical attempts to discredit St. John by means of St. Mark are for the most part methodically wrong.) Pauline influence is *not* prominent in St. Mark, and St. Peter's confession was *not* meant to mark an epoch. (This section should be studied and studied thoroughly by every student of the Gospels.) The first Gospel is formed on the general plan of St. Mark, but the scale is larger. The third Gospel was characterized already in the first volume, but the

† An English translation of this has been published under the title, *Sayings of Jesus*. Readers may be warned that Dr. Harnack has largely accepted Dr. Weiss's conclusions and consequently the book must be used with great caution, as representing Dr. Harnack's present opinions.

discussion is repeated, modified, and corrected slightly, and made clearer.

This book makes an epoch in the study of the Synoptic Gospels. It is the only treatise on the Synoptic problem that takes into consideration *all* the elements of that problem. It is the *only* such treatise that is founded on a rigorous exegesis of the text and a thorough study of textual criticism proper. It is the only such treatise where the details are never allowed to obscure the general plan of each Evangelist. And, last but by no means least, it is the only such treatise where the results are reached by the application of a purely historical method, without reference to any preconceived theological prejudices, positive or negative.

On account of the last of these characteristics the book was not written for apologetic purposes. But for just that reason the apologetic value of the book can hardly be overestimated. The primary question of historical apologetics—just how much can be proved by the Synoptic Gospels, regarded apart from Inspiration and subjected to every legitimate critical process?—receives the answer: Every essential fact in the Gospels, and most of the non-essential facts as well. From this standpoint the demonstration of the use of *written* sources by the Evangelists is of the greatest moment, as the varying tendency of oral tradition is barred out and we are referred to earlier and earlier dates in a period where every decade is of the utmost importance. Especially it should be noted that the demonstration that L contained on account of the Virgin Birth disposes of something like half of the objections that have been urged by the opponents of the fact of that birth.

In its details, of course, the theory will receive modification from time to time. But in the main contentions—the larger Q, a use of Q by St. Mark, and the integral character of L—Dr. Weiss seems to have proved his case. No one, for instance, will find it easy to resist the demonstration that the account of the Gadarene demoniac stood in Q as well as in St. Mark, so that St. Mark had a double guarantee of its truth, or that St. Mark drew freely from Q in his thirteenth chapter. In a few instances special hobbies seem to be ridden too hard, as for example the desire to find St. Luke a better witness for the text of Q too invariably, or the reading too much of the sea-storm into Q. But that such exaggerations may exist, Dr. Weiss has admitted freely; he "hopes," he says in his second preface, that no one will attribute to him the folly of supposing that he has succeeded in all details.

The difficulty of the work is, of course, extreme. A thorough knowledge of exegesis is taken for granted and no slight knowledge of textual criticism, together with entire familiarity with the phenomena that are the basis of Synoptic study. Occasionally the demands made on the reader seem merciless, as in the extremely complicated passage, St. Mark 9:33-50, where no less than sixteen "parallels" must be compared with the passage in order to follow the argument. The complexity of Dr. Weiss' German style is notorious, and in the present book is made far more difficult by the compressed character of the argument. None the less, anyone who has mastered the work will feel that he never before read anything that really discussed the Synoptic problem. It is a misfortune that we have almost no literature on the subject in English—we have not even a really satisfactory commentary on St. Luke's Gospel—hence the greater need for directing the attention of every student of the New Testament to this book.

The opinions of two other scholars may be of interest. In August, 1908, this book was reviewed at great length by Dr. Harnack personally, in the *Theologische Literaturzeitung*. In the latter's opinion, Dr. Weiss has proved five things: the Gospel used by the first and third Evangelists was our St. Mark, exactly as it exists to-day; St. Mark knew Q (or the material in Q); Q contained narratives as well as discourses; the Evangelists' use of oral sources is smaller than is commonly supposed; Dr. Weiss' characterization of Q is essentially correct. As to L, Dr. Harnack suspends judgment. Dr. Sanday, in *The Expository Times* for December, 1908, announced his provisional adherence to the L theory and that he was willing to concede some use of Q by St. Mark.

BURTON SCOTT EASTON.

DEVOTIONAL.

Law and Love. A Study of Quomodo Dilexi (Psalm 119:97-104). By Francis Leith Boyd, Vicar of St. Paul's, Knightsbridge. New York: Longmans, Green & Co.

The author of this book is a hard working and devout priest of a great London parish. He was resting in Switzerland; and in making his meditation from day to day, he used Psalm 119, which forms the principal part of the offices of Prime, Terce, Sext, and Nones. This volume gives us nine of these meditations, covering verses 97 to 104. The Bishop of London, in his preface to the book, says: "This is a strong book by a strong man on one of the strongest utterances in religious literature." There could not be a fairer and more complete appreciation of the book than this one sentence.

No one can fail to be helped in his spiritual life by this book of meditations on the Psalm of the Saints, as it is well called. There is a fine combination of devotion, learning, and common sense in the work which must appeal to any intelligent reader.

VENERATION OF THE CROSS.

O holy Cross, on which the Saviour died,
 With arms outstretch'd and brow with crimson scored,
 What mortal tongue can language meet afford
 To tell the pangs that pierc'd the Crucified?
 Yet He, with drooping head, and wounded side,
 Insulted, scorn'd, unfriended, and ignored,
 To prove that, dying, He was Christ the Lord,
 With voice of power, "It is finished," cried!

Yes, it is finished! Darker grows the gloom,
 And earth beholding quakes, and is afraid
 At scene so awful, tragedy so grand:
 But rising slowly through the sombre shade,
 Thou dost, O Cross, in sovereign splendor loom,
 Salvation's symbol while the world shall stand!

Morrisville Pa. RICHARD OSBORNE.

TRINITY'S CRYPTOGRAM.

THE MYSTERY OF A HUNDRED YEARS.

FOR more than a hundred years a mysterious cryptographic inscription on a tombstone in the graveyard of Trinity Church, on lower Broadway, Manhattan, has puzzled passers-by. The tombstone faces Broadway, and stands just a little south of the great brown-stone monument erected to the memory of the patriots who died in prison in New York during the Revolutionary War. The stone originally stood four feet above



TOMBSTONE OF JAMES LEESON IN TRINITY CHURCHYARD, NEW YORK, SHOWING THE CRYPTOGRAM.

the ground, but with the century that has passed it has sunk so that only a little more than two feet of it now shows.

The secret hidden in the cabalistic characters has at last been solved by an ingenious New Yorker with a penchant for the solving of puzzles and an especial leaning toward ciphers.

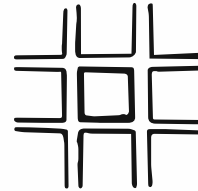
The inscription proper on the stone very plainly reads:

HERE LIES
 DEPOSITED THE BODY OF
 JAMES LEESON,
 WHO DEPARTED THIS LIFE
 ON THE 28TH OF SEPTEMBER, 1794.
 Aged 38 years.

Some Masonic emblems surmount this inscription, and directly above is the line of cabalistic characters shown more clearly in the upper half of the cut showing the solution.

The cryptographic genius who recently solved the meaning of the cipher set about his work on the lines laid down in Poe's story of *The Gold Bug*. His first step was to find out if any character was predominant. He found that there was. As E is the letter which most frequently occurs in the English language, he felt fairly certain that the second, fourth, seventh, and tenth characters occurring in the cryptogram represented the letter E. Since all of the characters were variations of the square which

represents E, it followed that if the square could be split up into the proper combinations the necessary and correct letters would be obtained. With this idea in mind, he drew the cipher character for E on a bit of paper and built up around it the natural variations of it, thus:



This formed every variation possible. It was at once apparent that the centre square, which represented E, was the fifth combination, so what more natural than to place the other letters in the other combinations (or variations)? He had now the letters A to I, inclusive.

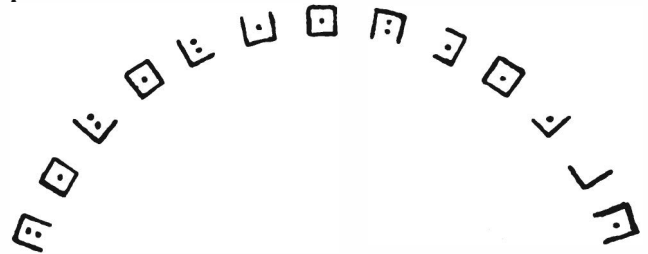
Taking from the cryptographic inscription what letters seem already pretty certain, we have:

"—E—E—BE—DEA—H."

The association of the tombstone with the cipher at once made the word "Death" apparent out of "Dea—h." That left but four letters to be found. A glance at the cryptogram showed that of the four characters two were identical, as also were the other two. Only two letters now had to be found.

As some of the characters contain one dot in the centre, others two dots, and one (that character which represents T), no dot, it seemed plausible that several sets of combinations of squares had been employed, as shown in the lower portion of the cut showing the solution.

This the amateur cryptographer tried, omitting the J because at the time the tombstone was cut the letter I was used in its place.



A	B	C	K	L	M	T	U	V
D	E	F	N	O	P	W	X	Y
Q	R	S				Z		

SOLUTION OF THE CRYPTOGRAM ON TOMBSTONE OF JAMES LEESON, TRINITY CHURCHYARD, NEW YORK.

The first combination he observed employed the single dot in the centre and the third combination no dot. Obviously it was the second combination in which two dots were used. He tried it and found it correct, for it gave him the complete sentence—"Remember Death."

Why that grim warning should have been placed in cipher on Mr. Leeson's tombstone is far more of a problem than the cryptogram itself. After puzzling people for a century, that has been solved; but it is more than unlikely that anyone, genius or otherwise, can ever explain the reason the tragic warning was concealed in a mysterious cipher.—*Brooklyn Eagle*.

LENT is a season of reality. "There is no discharge in this war"; it is not a sham fight, nor is it a religious "dress-parade," but a special effort of the sincere soul to draw nearer to God, and to get a firmer grasp on the eternal verities which form the substance of the Catholic Faith. This is a united effort, and a true *esprit de corps* would lead to a realization of the solidarity of the Church Militant, and would be a source of strength and courage along the whole line. Through Lent we draw near to Holy Week; soon, in spirit, shall we be following, along the *Via Dolorosa*, the Captain of our Salvation, to the humiliation of Good Friday and the victory of Easter. Let us approach the last and best part of this time of refreshment with reverent hearts.—*Church Work*

A MISSIONARY'S GARDEN.

BY DEAN KNOWLTON.

SPEAKING of gardens and their possible missionary relatives, following on some of the recent correspondence of THE LIVING CHURCH, I want to testify that having stayed out in the home missionary field now for sixteen years without a break, I have been continuously aided in a material way by two benefits, the withdrawal of either one of which must have driven me back, willy-nilly, to the parochial life of the cities or larger towns once more. Not, indeed, that a missionary, or even his family, must necessarily live and have the benefits of food and clothing and such like, but simply that in my thoughts I am made that way. But the first and chief of the two benefits to which I have alluded, and which have been mine as a missionary, has been (and I think it should go without the saying) the annual "box" which I have received from the ladies (God bless them!) of the Woman's Auxiliary to the Board of Missions. The other has been my garden. And of this I now sing, though of course by comparison with the first and greater, in the minor key. Not the less, however; so large have I esteemed the benefit of my garden that I am always wont to speak of it to my Bishop and others whom it may concern as the deciding weight on the side of the missionary, as against the parochial balance.

So, my Garden, and what it has been to me in a material way, if no more!

Nor can I see any good reason why any rural missionary like myself, with two hands and in good health, in any diocese of the Middle West at least, should not have, or acquire in short order, a gardening experience as happy and profitable as mine has been. For I have no expertness in the art; nor, with my many stations to look after, is my leisure time for its pursuit very greatly in excess of the average man of my class; while if it did not so chance that my plot of ground for gardening purposes adjoined my dwelling, I could very easily hire for a small sum a near-by one of the very many unused lots, which are the everywhere incidents of the average western small town.

So again, my Garden! at present, and for the last six years, just sixty-six feet, or four rods, square, and consuming for its care, after planting and until the "wood" is so well grown as to be beyond detriment from weedy growths, about two and one-half hours per week, never more. Its product of the good things of our northern climate and soil is about the same in quantity, variety, and money value from year to year—sometimes a little more, sometimes a little less; but when even at its least, always sufficient that my family of six persons, and our many guests, as they come and go, may have their continuous fill according to the season, there be something to give to our less fortunate neighbors, and enough left over, even then, to sell and thus replace my previous cash expenditures for making the crop. Of the exact money value of it all, however, and hence its value for the premises of which I am writing, I do not pretend to speak in accurate terms; but I do not think that the following figures at all exceed the fact. Indeed, I know them to be rather under than over. I made them after the completion of my ingathering for the summer and fall of year before last, 1907, not an unusual year in any way, but having that year kept a more accurate track of things than usual, and making my basis of valuation what I would have had to pay if purchasing the like things from venders at the door.

Radishes (4 sowings).....	\$4.00	Cabbage (30 heads).....	1.50
Lettuce (4 sowings).....	6.00	Tomatoes (20 plants).....	9.00
Beets (greens and table)...	2.00	Parsnips	1.50
Peas (4 varieties).....	7.00	Parsley50
Beans (string).....	2.00	Salsify	1.00
Swiss Chard.....	2.00	Onions (young and old)....	2.00
Potatoes (80 hills).....	6.00	Turnips50
Corn (75 hills).....	7.50	Chicken food (a saving)....	3.00
Squashes (Summer).....	2.00	Melons and Egg plant (fall- ure)
Squashes (Winter).....	2.00		
Cucumbers (4 hills).....	4.00		
Celery (100 plants).....	5.00	Total	\$71.00

from which I had to deduct expenses, to wit:

Two plowings (each \$1)....	2.00	Paris green.....	.15
Fertilizer	1.00		
Seeds	4.75	Total	\$7.96

leaving a net money's worth of \$63.10.

So there you have it, my sordid brother (if you be of that sort), pretty nearly, if not quite, a month's salary saved as against your fuel bill for the coming winter, or your next moving expenses—take your choice. And all because a plain missionary made economical use of a little spare time, that other-

wise, in all probability, he would have devoted to borrowing trouble, or to some other occupation equally inane.

Of course, in these premises, I must say nothing of the other satisfactions—those which cannot be reckoned where "bills payable" are in the loaming—that my garden brings me to add to the physical and other strength that keeps me as young in my missionary enthusiasm as I was when Dr. Breck used to pat my head and call me "one of his boys" so many years ago. But if I might be permitted thus to reckon and add them, I think I should place their value in dollars at a trifle more than the difference between my present stipend as a missionary, plus my benefit "box" from the ladies of the "Auxiliary" (and again, God bless them!), and the salary of him of Canterbury.

But to return to the practicalities once more, and in conclusion, I hear as questions, "How do you manage to get so much from such a little ground plot, and all with so small an expenditure of time?"

To the first I can reply only, try it for yourselves and see, but with the assurance that by "intensified cropping," as we call it out here, my little plot could be made to give back even to me, who am not an expert cultivator, nearly twice the product of my detailing. But for this I confess I have neither the time nor the disposition. To the time question, however, I answer that I think my success in making much out of so seeming little is due most largely to my employment of an effective tool—a hand-harrow—which does most of the work of the hoe in uprooting weeds and surface scratching, but in about one-fifth of the hoe's time. All the rest is just plain attention to the rules of common sense. Not getting up early and digging while the dew is on, and thereby subjecting your plants to the dangers of a destroy-rust, but taking it easy—now a half hour at noon, if it is not too hot, and now one toward the sunset, that you may go to your rest in sweet confidence that plant growths, as well as some others, are chiefly things of the night—after hoeing.

A TWOFOLD UNITY.

A CORRESPONDENT travelling in Italy writes the following thoughts as to unity in work and unity in liturgical worship:

I am impelled to write to you of my increasing sense of true Christian unity here. Especially was it noticeable during the terrors of the soul-trying month of January, which I spent in Naples, the storm centre of the national catastrophe which set all nations and all denominations to work for sweet charity's sake. There, in the chapel of the English church, where we cut, made, and distributed about twelve hundred garments in less than four weeks, I met and worked with women of many nations—English, German, Hungarian, American, Swiss, Russian, and Italian—and of as varying and various Church affiliations. The Presbyterian women from St. Alban's, Vt., and the Congregationalists and Episcopalians from Chicago and Syracuse and Boston were not outdone by the English women resident in Naples. Indeed we were many of us "birds of passage." One, who was on her way to Tasmania on Monday, December 28th, reached the end of the railroad line, near Reggio, before a rumor of the catastrophe had reached the train or Naples—and was forced to await a return train, on a bleak roadside, at dead of night, with only scanty and wild information as to the cause of her delay.

Then again, a week ago (Sexagesima), my heart was stirred to a glow by the community of feeling and unity of thought in our Church service. At the early celebration in the American church here, the epistle for the day (II. Cor., 11th chapter) was read in English; and an hour later, at the High Mass with music, at St. Peter's, I heard and recognized it in Latin. The English Prayer Book, of course, had the same; but when I heard the same chapter read by a Presbyterian pastor at his lecture on St. Paul, in the afternoon, I realized how we are knit together in "One God, one faith," and when I read it in French, with my French psalter, at bed-time, I thought again of the Mass still proceeding westward, with the sun, thus fulfilling the prophecy, "In every land, and in every tongue." And "so the whole wide world is linked in chains of prayer around the throne of God."

"IF WE WISH to keep a straight course in our voyage of life, we must carry with us a compass, a chart, an anchor, and a pilot. The compass is the Bible, the chart is the Church's teaching, the anchor is faith in God, and the pilot is Christ."—*Selected.*

Church Calendar.



- Mar. 28—Fifth (Passion) Sunday in Lent.
- Apr. 4—Sunday (Palm) before Easter.
- " 5—Monday before Easter. Fast.
- " 6—Tuesday before Easter. Fast.
- " 7—Wednesday before Easter. Fast.
- " 8—Maundy Thursday. Fast.
- " 9—Good Friday. Fast.
- " 10—Saturday. Easter Even. Fast.
- " 11—Easter Day.
- " 12—Monday in Easter.
- " 13—Tuesday in Easter.
- " 18—First Sunday (Low) after Easter.
- " 25—St. Mark, Evangelist. Second Sunday after Easter.

CALENDAR OF COMING EVENTS.

- Apr. 20—Mississippi Conv., Greenwood.
- " 21—Louisiana Conv., New Orleans.
- " 27—Spokane Conv.
- " 27-28—Conference of Church Clubs, New York.
- " 28—Eighth Dept. Missionary Council, at Spokane, Wash.
- " 29—Arizona Conv.

Personal Mention.

THE REV. MATTHEW P. BOWIE of Danbury, Conn., has been called to the rectorship of Holy Trinity Church, Hartwell, Ohio, made vacant by the resignation of the Rev. FRANCIS H. RICHEY who is now rector of the Church of the Good Shepherd, Norwood, Ohio.

THE REV. THOMAS BURGESS, formerly priest-in-charge of Emmanuel and All Saints' missions, Ashland, and Masardis, in Northern Maine, will begin his new work as rector of Trinity Parish, Saco, Me., on Passion Sunday.

THE REV. WILLIAM CROSS of Clarksdale, Miss., has accepted work in the Canal Zone, and after March 27th should be addressed at Christobal, Canal Zone, Panama.

THE address of the Rev. W. F. DAWSON, formerly of Mt. Pleasant, Iowa, is St. John's Rectory, Preemption, Ill.

THE Rev. W. A. DENNIS, rector of Holy Trinity parish, Luverne, diocese of Minnesota, has accepted a call to Emmanuel parish, Rushford, in the same diocese, and will take charge on April 1st.

THE Rev. J. WILLIAM FOSTER, having resigned St. Paul's parish, Steubenville, O., may now be addressed at St. Luke's rectory, Marianna, in the diocese of Florida.

THE Rev. JOHN A. HOWELL, rector of All Saints' Church, Briar Cliff, N. Y., should be addressed R. F. D. No. 2, Ossining, N. Y.

THE Rev. C. C. KRAMER, for twenty years rector of the Church of the Epiphany, New Iberia La., and for seven years Archdeacon of South Louisiana, has resigned and will at once become *locum tenens* of Christ Church Cathedral, New Orleans, where he may be addressed.

THE Rev. J. LEIGHTON MCKIM, who resigned the rectorship of Christ Church, Milford, Del., has taken up the work at St. John Baptist's, Milton, Del., in connection with which he still has charge at Harrington, Del.

THE Rev. HUGH MILLER THOMPSON PEARCE, rector of St. Paul's Church, Little Rock, Ark., was on March 5th appointed chaplain in the United States navy. He has accepted the appointment and is now waiting orders for "sea-duty." He will, however, continue to hold services at St. Paul's Church until he is ordered away or until his successor arrives.

THE Rev. ARTHUR SEARING PECK of Antigo, Wis., has taken work in the Canal Zone, and should be addressed care of St. Paul's Church, Panama City, Panama Canal Zone.

COMMUNICATIONS for the Rev. E. B. STREATOR should be addressed to P. O. Box 611, Ocean Park, Cal.

THE address of the Rev. OSWALD W. TAYLOR of Wallace, Ida., will in the future be 604 Penino Avenue, Sellwood, Portland Ore., and all mail matter should be sent to that address.

AFTER April 1st the address of the Rev.

BENJAMIN FISH THOMPSON, Archdeacon of the Reading Archdeaconry, and general missionary of the diocese of Central Pennsylvania, will be changed from 750 North Second Street to 708 Centre Avenue, Reading, Pa.

DIED.

ALLEN.—In Burlington, Vt., on March 15th, 1909, Mrs. MAXIME LOUISE SPULLOCK ALLEN, wife of Edward L. Allen, age 20 years.

KRANS.—In Rutland, Vt., on February 14th, 1909, Mr. CHARLES KRANS, aged 50 years.

PHELPS.—In Burlington, Vt., on March 6th, 1909, Mrs. MARY LOUISE HAIGHT PHELPS, widow of the Hon. Edward J. Phelps, former United States minister to England, aged 82 years.

MEMORIALS.

ELIZABETH SCRIVEN POTTER.

On Thursday, March 4th, 1909, God called into the calm rest of Paradise ELIZABETH SCRIVEN POTTER, who for many years has been a devoted and generous communicant of the Parish of the Incarnation, New York. Her summons home was one of almost startling suddenness, but she was quite ready for the Master's call, having schooled herself for many years in that faith and hope and love which wait patiently on God's will. Her life was one of singular sweetness, simplicity, and efficiency. She was strong and womanly, with a clear and sane mind, and with deep and constant affections. She was unwavering in her loyalties, and true in all her friendships. There was in her character a note of that conception of motherhood which alas! to-day we call old-fashioned or quaint, a sense of duty born of her English inheritance and the old Evangelical faith that made the personal devotion of a mother's love the most precious privilege of a woman's life. Here in this twentieth century she lived, guided by that kind of conscience in which the sons of Old and New England glory, whose standards are never lowered by the doubts of these distracting days, but whose sternness has been mellowed and sweetened by the truer understanding of the Spirit of Jesus. And so she cheerfully and quietly took up each burden of her life, and gave to every detail her best thought, doing every least thing as in the Master's sight.

What she was at home, those who knew and loved her will never forget. Her deeds of kindness and generous thought for others, in thousands of ways that she never permitted the world to know, abide forever in the hearts that felt her love. So careful, so busy, so considerate was she, that the load of her duties and responsibilities was almost crushing, and brought into her life heavier burdens than she ought to have borne. But now God hath given her rest.

We bless God for all that she has been, for her noble example, for her loving devotion to all true and noble causes, for her generous gifts, her loyal friendships, and her simple, earnest, loving faith in the Lord Jesus, whom she followed all her days and into whose presence she has gone, to go out no more forever.

W. M. G.

WOOD.—Entered in to rest, on Sunday afternoon, March 22, 1908, at Erie, Pa., JAMES WOOD, the beloved husband of Anna Aveyard Wood.

"Grant him eternal rest O Lord, and may light perpetual shine upon him."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

RECTOR of a parish, in a beautiful town on the Hudson, would give the use of rectory, nicely situated, to a clergyman who

would take care of the summer services: Sundays, 7:30 and 10:30 A. M., and Wednesdays, 8 P. M. Address H., care E. S. Gorham, Fourth Avenue, New York City.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER, experienced and highly qualified man, desires change. Good opening essential. Address DIRECTOR, care LIVING CHURCH, Milwaukee.

PRIEST, who practices the Catholic faith, desires a rectorship or curacy in the vicinity of New York City. Address CAESAR, LIVING CHURCH, Milwaukee.

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

PRESBYTER with experience and extensive musical library, desires to correspond with a rector needing curate to take charge of the music of the parish and assist in the services and preaching. Address: X., THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

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

HANDSOME Eucharistic set for sale; silk; Anglican; never used. Proper colors. Cost one thousand; will sell for three hundred dollars. Box 104, Little Silver, New Jersey.

SMALL country parish desires to purchase a second-hand bell. Kindly give dimensions and other particulars. Address Miss RUTH FREEMAN, Sewaren, N. J.

TRAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

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.

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

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

UNLEAVENED BREAD.



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Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

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

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

CLERICAL REGISTRY.

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

CHURCHES NEEDING ORGANISTS.

CHURCHES looking for Organists and Choir-masters can find exceptionally talented Men and Women at the JOHN E. WEBSTER Co.'s CHOIR EXCHANGE, 136 Fifth Avenue, New York.

HEALTH RESORTS.

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

CHURCH PUBLICATIONS.

BOOKLET: "THOUGHTS DURING THE ADMINISTRATION OF THE HOLY COMMUNION." In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by EDWIN S. GORHAM, Publisher, 251 Fourth Ave., New York. Price, 10 cents, or \$1.00 per dozen, postpaid.

TRAVEL.

WRITE for itineraries of the most attractive, comprehensive, and economical European tours ever offered. Small, select parties. Address, AMERICAN TRAVEL CLUB, Wilmington, Del.

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

APPEALS.

GALLAUDET MEMORIAL.

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

NEEDS IN THE DISTRICT OF IDAHO.

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

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

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

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

ACKNOWLEDGMENTS.

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LUTHERAN PUBLICATION SOCIETY. Philadelphia.

The Rational Test. Bible Doctrine in the Light of Reason. By Leander S. Keyser. D.D., Author of *In Bird Land, Our Bird Comrades*, etc. Price 75 cents.

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NATIONAL MUNICIPAL LEAGUE. Philadelphia.

Proceedings of the Pittsburg Conference for Good City Government and the Fourteenth Annual Meeting of the National Municipal League. Held November 16, 17, 18, 19, 1908, at Pittsburg, Pa. Clinton Rogers Woodruff, Editor.

LITTLE, BROWN & CO. Boston.

The Little Gods. A Masque of the Far East. By Rowland Thomas. Illustrated by Charles Sarka. Price \$1.50.

G. P. PUTNAM'S SONS. New York.

The Sermons of Henry Smith. The Silver-Tongued Preacher. A Selection Edited by John Brown, D.D.

LONGMANS, GREEN & CO. New York.

Immortality. By E. E. Holmes. Hon. Canon of Christ Church, Oxford, and of the Royal Chapel of St. Kathrine, Regent's Park. Price \$1.40 net.

Ecclesia Discens. The Church's Lesson from the Age. By the Rev. James H. F. Peile, M.A., Vicar of All Saints', Knightsbridge, and Canon of St. Michael's, Coventry. Price, \$1.60 net.

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GOVERNMENT PRINTING OFFICE. Wash-
ington.

Report of the Commissioner of Education.
For the Year Ended June 30th, 1908.
Volume. I.

GEORGE W. JACOBS & CO. Philadelphia.

Helps Toward Nobler Living; or, "Unto the Hills." By Floyd W. Tomkins, S.T.D., LL.D., Author of *Beacons on Life's Voyage*, etc. Price, light cloth, 75 cents net, dark cloth, 50 cents net.

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PAMPHLETS.

The Origin of the English Church. By the Rev. J. C. Quinn, D.D., Ph.D., Rector of Trinity Church, Antrim, Pa.

The English Church and Henry VIII. By the Rev. J. C. Quinn, D.D., Ph.D.

Reprint of Report of the Mission at Sagada and Bagnen, Lepanto-Bontoc, 1907. Prefaced by an Account of the Typhoon Disaster of October, 1908.

Wisconsin Arbor and Bird Day Annual, 1909. Compiled by O. S. Rice, State Library Clerk. Issued by C. P. Cary, State Superintendent. (Madison, Wis.)

The Tempted Messiah. By Melancthon Coover, Professor of New Testament Interpretation in the Theological Seminary of the General Synod of the Evangelical Lutheran Church, Gettysburg, Pa. Price 15 cents.

Confirmation, or the Laying on of Hands. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago. (Published by A. C. McClurg Co., Chicago.)

THE CHURCH AT WORK

PROPOSED NEW CHURCH AT WORCESTER, MASS.

A SITE has been purchased at Worcester, Mass., on which it is intended in the not distant future to erect a church to be called St. Luke's, and possibly a parish house and rectory. The lot is at the intersection of Pleasant and Flagg Streets. It contains 26,707 square feet, and has a frontage of 177 feet and a depth of 234 feet. The church, when built, will stand in the center of a growing residential district. No definite steps toward building have yet been taken, but it is hoped to do so as soon as the deed for the land has been delivered. A generous contribution has already been made by the Rev. Dr. Huntington toward the building fund.

PROGRESS IN CUBA.

AT THE very western part of Cuba, on Guadiana Bay, is a Canadian colony which was begun a few years ago. Most of the people there are communicants of the Church of England, and the Archdeacon of Havana has organized two missions. One of these is at Ocean Beach and the other at the center of the tract, which is called Guaniguanico, where there is a little chapel. On February 21st the Bishop of Cuba made his first visitation to these missions, accompanied by the Archdeacon. The first service was held at the Beach, on Sunday morning, at which a large congregation of Canadians was present. After the sermon by the Bishop, the Archdeacon translated it for the benefit of those present who could not understand English. As the nearest Roman priest lives at Guane, about twenty-eight miles distant, these poor people for the most part have never even witnessed a service other than the few baptisms, burials, or the still fewer marriages which may have been celebrated from time to time. A congregation of Spanish-speaking people will be formed at the Beach and regular services will be held in that language for them. In the afternoon, service was held at the chapel in the center of the tract, and a class was confirmed which was composed entirely of men, all of them young, with one exception. Two of them were born in Hong Kong, China, one of them in the Guernsey Islands, one in Kent, England, one in Sweden, and the others in Canada.

ON MARCH 3d the Bishop and the Archdeacon went to the Isle of Pines for the annual visitation. The first service was held at McKinley, at night, by the light of lanterns, there being no other way of illuminating the schoolhouse, the clergy vesting outside the front door by the light of the moon. Other services were held at Nueva Gerona, Columbia, and Santa Fe, at all which places



REV. NORMAN HUTTON, RECTOR-ELECT OF ST. CHRYSOSTOM'S CHURCH, CHICAGO.

large congregations were present. If the projects now on foot shall materialize there will soon be a good chapel erected at McKinley, and there will be a resident clergyman, who will open an academy in some good location and take charge of all the work on the Isle of Pines.

BROTHERHOOD CONFERENCE AT NEW ORLEANS.

PLANS FOR a tri-state Conference of the Brotherhood of St. Andrew of Louisiana, Mississippi, and Alabama were broached at the meeting of the Local Assembly of New Orleans, held in Grace Church on March 17th. The Local Assembly of Mobile wrote favoring the plan, which was laid aside for future consideration, it being thought that local growth would have to be more strong before the project could be carried through.

Three distinguished guests spoke to a church-full of Brotherhood men and boys—Courtenay Barber of Chicago, B. F. Finney, travelling secretary for the South, and the Rev. Matthew Brewster of Mobile. Mr. Finney has just returned from a tour over the dioceses of Louisiana, Dallas, Texas, and West Texas, reporting awakening interest everywhere, and limitless opportunities for service.

The Assembly adopted with unanimous enthusiasm resolutions congratulating the National Brotherhood, and more especially the organization in the South, on securing Mr. Finney for the post. During the brief term of his service so far he has galvanized into activity chapters asleep and chapters dead, as well as those yet alive, and has laid

foundations broad and deep over a great portion of the South for future superstructures.

A plan of systematic Bible study, following out the Church's lesson-tables in the front of the Prayer Book, was suggested. It involved reading the six lessons for each Sunday—Epistle, Gospel, and morning and evening lessons—during the preceding week, and of studying until the connecting thread between them was firmly grasped. The plan roused instant comment, and will be presented later in fuller form.

Progress in many ways was shown. Chapters in Trinity, St. Anna's and St. George's are in process of formation. The president, F. H. G. Frye, congratulated the Brotherhood on its growth.

DEATH OF THE REV. CHARLES M. SELLECK.

THE REV. CHARLES MELBOURNE SELLECK died at Norwalk, Conn., on March 21st, aged 78 years. He entered the ministry of the Church in 1865, and in 1869 became rector of St. Paul's Church, Norwalk, Conn., afterwards becoming *rector emeritus*, and serving Christ Church, East Norwalk, and St. John's Church, Lewisboro, in the diocese of New York. He was the founder of a military academy at Norwalk, and of a school for boys at Troy, N. Y.

ARKANSAS CHURCH WRECKED BY CYCLONE.

A FIERCE cyclone swept over the town of Brinkley, Ark., on the evening of March 8th, and almost destroyed it. St. Luke's Church was the first established there, and the work was developing in a most satisfactory manner. Fortunately, no Churchman was killed or injured; although all met with serious losses, and some had their homes entirely destroyed. In the work of relief Churchmen and Churchwomen were placed in the most responsible positions, and the able way in which this work has been managed has won the commendation of those who have been there. The little frame church is very old, and while it was seriously damaged, work upon it was commenced at once and it was ready for a memorial and thanksgiving service on the following Sunday. But it will never be suitable for permanent use, nor can it be restored, as it is twisted and warped in such a shape that little can be done for it. The spire was torn off and carried into the middle of the street, the sanctuary separated from the nave, and the building itself carried about three yards from the foundations, so that it had to be lowered on the sills. The denominational churches were all completely destroyed, and help is arriving from

various quarters to replace them with more substantial and pretentious structures. Aid from Churchmen throughout the country is needed to keep pace with the progress and improvement that marks the restoration of the stricken town. Mayor Thos. H. Jackson, warden of St. Luke's Church, Brinkley, Ark., will gladly receive contributions for St. Luke's Church building fund.

EFFORTS IN BEHALF OF SUNDAY OBSERVANCE.

THE VARIOUS ministers of Brooklyn have received a circular letter from the Kings County Sunday Observance Association, calling for coöperation in a movement to prevent the passage of bills in the state legislature which, the association asserts, "aim to commercialize Sunday." The work of coöperation is to be done in the preaching of sermons, and attendance at public hearings before the Codes committee at Albany. Chief among the bills objected to are two making it legal for Jews to open their stores and sell goods on Sunday; two permitting Sunday vaudeville and theatrical shows; one providing for a reduction of the fine for Sunday desecration, and another extending the list of goods allowed to be sold on Sunday. Not a few merchants of Brooklyn have appealed to clergymen to ask their congregations to do all they can to make Sunday sales unnecessary.

NEW CHURCH FOR SOMERVILLE, MASS.

THE PLANS have been drawn for a new edifice for St. Thomas' Church, in Union Square, Somerville, Mass., brief mention of which already has been made in these columns. The new church will be 116 feet long and 50 feet wide and the estimated cost is \$25,000. The style of architecture will be fifteenth century Gothic, with sufficient modifications to express the life of the Church of the twentieth century. It will be cruciform in plan, without side aisles. The sacristy will eventually be placed in a one-story structure adjoining the church. The basement will be used largely as a Sunday school room. The seating capacity of the main auditorium will be 500. The parish was organized during the lifetime of the Rev. Dr. George W. Durrell and the present rector is the Rev. A. H. Kennedy.

ADDRESSES BY FATHER WAGGETT.

FATHER WAGGETT, S.S.J.E., is on his way to this country to address college men especially, and on March 30th it is expected that he will speak to the students at the Episcopal Theological School at Cambridge, Mass. He also will address St. Paul's Society at Harvard University. It is hoped that he will speak on "Heredity," which was his topic before the students of Cambridge University, England, recently, where he created a very deep impression.

MEMORIAL AND OTHER GIFTS.

THE SIX windows that are now being made in England to go in the clerestory of the choir in the Cathedral at Albany, N. Y., three on either side, are to be known as the Prophet windows. Those on the north side of the choir are in memory of Mrs. Doane and her two sisters, Miss Condit and Mrs. Kinney. The windows on the south side are in memory of Mrs. Doane, given, as the inscription says, "By many friends from many places, in the choir of the Cathedral where she worshipped and which she helped to build and adorn." On the north side the first window contains the figures of Moses and Miriam, with the legend, "Sing ye to the Lord, for He hath triumphed gloriously"; "the horse and his rider hath He thrown into

the sea." The middle window has the figures of Samuel and Hannah, with the legend, "The Lord killeth and maketh alive, He bringeth down to the ground and bringeth up"; and "My heart rejoiceth in the Lord." In the third window is the figure of St. John the Baptist and St. Anna, with the legend under the first, "Behold! the Lamb of God," and under the second, "To all who look for redemption." In the circular head of the middle window is the figure of the Samian Sibyl. On the south side, toward the east, are the figures of Isaiah and the prophetess, his wife, with the legend under one, "A virgin shall conceive and bear a Son," and under the other, "Behold I and the children whom the Lord hath given me."

In the middle window the two figures are Ezekiel and Deborah, with the legend under the figure of Ezekiel, "Come from the four winds, O breath, and breathe upon these slain that they may live," and under the figure of Deborah, "Awake! awake! Deborah, utter a song." In the next window are the figures of the Prophet Jonah and the widow of Sarepta (whom a Jewish legend represents as having been his mother) with the inscription underneath the prophet, "Salvation is of the Lord," and in the other, "The soul of the child came into him again and he revived." In the circular head of the central of these three windows is the figure of the Delphic Sibyl.

On the base of the pillars nearest the sanctuary at the entrance into the choir, on either side, two brass tablets have these inscriptions:

"In loving memory of SARAH KATHRINE DOANE, many friends from many places set these three windows in the choir of the Cathedral, where she worshipped and which she helped to build and to adorn.

"Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth."

"SARAH KATHRINE DOANE.

MARGARET CONDIT.

ESTELLA CONDIT KINNEY."

"To their beloved memory, those who were nearest to them, and to whom they were dearest, in two generations, have set these windows side by side. Lovely and loving in their lives, and in their deaths not long divided."

AT THE March meeting of the Chapter of Christ Church Cathedral, Louisville, Ky., the discouraging fact that the church was some \$900 behind in the running expenses had to be faced; this condition being brought about by the Cathedral's location in the heart of the city, with the ever-increasing expenses of a downtown church, and with constantly decreasing financial ability on the part of the congregation in general. At first it seemed that the only way of meeting the deficit would be to take the Easter offering for the purpose, something Dean Craik was especially loth to do. However, he announced that he had received a most generous offer from a communicant agreeing to pay the entire indebtedness so that the Easter offering might be devoted to the cause of Missions. Of course, this liberal offer was promptly and gratefully accepted, and the Chapter gave consent to the Easter offering being used as requested. Dean Craik has issued a special letter to the congregation, urging them to be no less generous in contributing to this greatest work of the Church.

A MEMORIAL to the late William Pancoast Barber, sometime warden of Christ Church, Elizabeth, N. J., and one of New Jersey's oldest families, was dedicated on Sunday, March 14th, by the Rev. Henry H. Oberly, D.D., rector of the parish. After the second lesson in Matins the procession of crucifer, choristers, church wardens, acolytes, and clergy was formed, and while singing Hymn 179, went to the west door. The church wardens then unveiled the new oak doorway consisting of pilasters, gable and pinnacles, richly carved, and a brass tab-

let, with appropriate inscriptions, on the wall at the side of the doorway. The rector began the form of benediction. The procession returned to the choir, singing the *Benedictus Dominus Israel*.

THERE HAS lately been placed in St. Paul's Church, Chester, Pa. (the Rev. F. M. Tait, rector), a handsome and costly memorial window designed and executed by Maitland, Armstrong & Co. of New York. The window is Gothic, with four panels, each containing figures, the panels being surmounted by a large quatrefoil, in which is a jewelled and brilliant cross. The figures in the panels represent the Church Militant, the Church Triumphant, Hope and Courage, and Peace and Light. At the base of the panels is the following inscription: "In loving memory of S. Louisa Deshong, daughter of Peter and Mary Odenheimer Deshong. Born 1815; Died 1884."

INTERDENOMINATIONAL MISSIONARY CONFERENCE.

AN INTERDENOMINATIONAL missionary conference will be held at Norwich, Conn., on Friday, Saturday, and Sunday, March 26th, 27th, and 28th. On Sunday afternoon, in the Broadway Theatre, a men's meeting will be held, at which there will be three addresses: "Commercial Movements of the Twentieth Century," Hon. Oscar P. Austin, chief of the bureau of statistics, Department of Commerce and Labor, Washington, D. C.; "Social Movements of the Twentieth Century," Rev. Henry S. Nash, D.D., professor of the Literature and Interpretation of the New Testament, Episcopal Theological School, Cambridge, Mass.; "The Church's Opportunity," Rev. Arthur S. Lloyd, D.D., general secretary of the Domestic and Foreign Missionary Society. In the evening, "The Christian Outlook in the Twentieth Century" will be the subject of the Rt. Rev. Frederick Courtney, D.D., rector of St. James' Church, New York City.

DEATH OF THE REV. F. ST. GEORGE MACLEAN.

THE REV. F. ST. GEORGE MACLEAN died at Savannah, Ga., on March 17th. He went to consult a physician who was a personal friend, but became worse and died shortly after an operation. He had been rector of St. Andrew's parish, Jacksonville, Fla., only for a few months, but during that time he had endeared himself to the people, had increased the congregations, and had inspired many to work for Christ's cause. He was a graduate of the General Theological Seminary, and was ordained deacon in 1895 and priest in 1896, by Bishop Doane. During his diaconate his work was at Dolgeville, N. Y., and as assistant at St. Paul's, Albany, N. Y., he becoming rector of Trinity Church, in the latter city, in 1897.

MISSION CHAPEL PLANNED FOR HARTSVILLE, S. C.

A MISSION CHAPEL is about to be built at Hartsville, S. C. The plans are ready for the building, which is expected to cost about \$3,000. The mission is under the charge of the Rev. H. H. Lumpkin, rector of St. Matthew's Church, Darlington, S. C.

TO OBSERVE BISHOP GRAFTON'S ANNIVERSARY.

APPROPRIATE preparations are being made within the diocese of Fond du Lac to insure an adequate celebration in connection with the diocesan council on June 1st, of the twentieth anniversary of the consecration of the Bishop of the diocese and also his golden jubilee in the priesthood. A committee was appointed by the last diocesan council to make provision for this commemoration. It is planned that a thank offering in appreciation

of the Bishop's ministry within the diocese shall be given at that time. This is to take the form of gifts for the extension of the diocesan endowment to \$62,000, which would require the present raising of \$30,000. Of this, one-half is to be raised in the diocese, and the hope is expressed that the other half will be given by the Bishop's friends outside. A committee, of which the Bishop Coadjutor is chairman, now makes request for contributions to be made from Churchmen at large for this purpose. In a letter making such request, attention is directed to the fact that the diocese was organized in 1876 with only \$9,000 as the nucleus of an endowment. By Bishop Grafton's personal efforts this fund has been increased to \$32,000. The Bishop has a salary of only \$300 per year and he proposes to resign even that small amount. The average annual income of the forty-nine congregations within the diocese for all purposes is only \$39,000, being less than is raised for the support of single parishes in many of our larger cities. With that small income there are maintained these forty-nine congregations with their clergy and all incidental expenses, and special forms of work among different classes of foreigners, which has been made necessary by the enormous invasion of Wisconsin territory by Europeans of every nation, and, as well, a picturesque work among the Oneida Indians. Persons willing to contribute for the purpose are asked to send contributions to Bishop Weller at Fond du Lac, Wis.

GROWTH OF THE BROTHERHOOD OF ST. ANDREW.

SOME INDICATION of the continued growth of the Brotherhood of St. Andrew is afforded by several tables of chapters revived or newly founded within the six months from September 15, 1908, to March 15, 1909, covering substantially the period since the Milwaukee Convention. These tables show that 34 Senior chapters have been revived and 27 new Senior chapters chartered; 11 Junior chapters revived and 35 new Junior chapters chartered, within that period. The opportunity which the Brotherhood of St. Andrew continually affords to develop working laymen in the Church is thereby illustrated.

CHURCH CONSECRATED AT SENECA KAN.

THE CHURCH recently purchased from the Baptists at Seneca, Kan., mention of which was made in these columns on March 6th, was consecrated by the Bishop of the diocese on March 7th, the sermon being preached by the Rev. P. B. Peabody. The edifice, which will seat comfortably 200 people in the nave, cost \$2,555, and with the improvements made is worth nearly \$4,000. St. Titus' mission was organized in 1879 with six communicants. The interest was kept alive by occasional visits from the Archdeacons or visitations of the Bishop. A little over two years ago the Rev. David Curren went out from Hiawatha twice a month. At that time there were fifteen communicants. He was soon succeeded by the Rev. B. E. Chapman, under whose encouragement the mission has continued to grow until it now numbers forty-two communicants and owns its own building.

CHICAGO.

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

Evidences of Growth at St. Peter's, Chicago

ST. PETER'S parish, Chicago, gives evidence of a period of increasing spiritual and material prosperity under its rector, the Rev. Alfred William Griffin. On March 19th the rector presented for Confirmation a class of 123, a number which will later be brought close to 140 when several who are ill will be privately confirmed. A very encouraging

feature of this class was the large number of adults, the largest in the history of the parish, and the goodly proportion of men and boys. A steady growth in the number of communicants at the early celebrations marks the deepening of the spiritual life of the parish. The number who communicated at the mid-Lent early celebration was the largest thus far at any early celebration (exclusive of the great festivals) during the Rev. Mr. Griffin's rectorship of a year and a half. The interest in all the Lenten services is very manifest.

CONNECTICUT.

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

Improvements to Grace Church, Stafford Springs—Lenten Services.

AFTER worshipping for five Sundays in the guild room, Grace Church, Stafford Springs, has resumed its services in the church itself. Thorough renovation in painting, tinting, floors, etc., has greatly changed the edifice in convenience and appearance. Further improvements are yet to be made, and several fine memorials are expected. The rector is the Rev. Raymond M. D. Adams.

SPEAKERS at the united services being held at Christ Church, Hartford, on the Tuesday evenings in Lent will be the Rev. Dr. Alexander Mann on March 25th and the Rev. Dr. H. C. Swentzel on April 1st.—AT ST. MARY'S, South Manchester, the preacher on March 31st will be the Rev. Richard D. Hatch of Willimantic, and on April 8th the Bishop of Connecticut.—ON MARCH 26th the Rev. W. P. Downes of New Haven will be the preacher at the Friday evening service at Grace Church, Stafford Springs, and on the following Friday the Rev. James Goodwin of Hartford.

DELAWARE.

F. J. KINSMAN, Bishop.

Services and Addresses at Various Points—Inter-Diocesan Meeting of the G. F. S.

THE QUIET DAYS for women this Lent were conducted by the Bishop of the diocese. The first was held in St. Peter's, Smyrna, for the women of Kent and Sussex counties, and the other two days later for those of New Castle county. The Bishop's addresses were on "The End of Religion, Love"; "The Expression of Religion, Prayer"; "The Consecration of Womanhood"; "The Testimony, Power."—AT THE Thursday night services at Christ Church, Dover, the preachers are the Rev. Messrs. K. J. Hammond, W. H. Graff, P. L. Donaghay, A. E. Clay, and G. C. Hall, D.D.—IN ST. ANNE'S, Middletown, the special

Lenten preachers are the Rev. Messrs. Henry B. Olmstead, A. E. Clay, J. Rigg, H. B. Phelps, and H. A. Grantham of the diocese, and Wm. Schouler of Elkton, Md.—IN IMMANUEL CHURCH, Wilmington, these clergymen preach at the Wednesday evening services: The Rev. Messrs. Charles B. Sparks, Wm. H. Laird, John Rigg, and A. E. Clay of Delaware; O. H. Murphy, D.D., of North East, Md., and H. J. Beagen and J. Thompson Cole of Pennsylvania.

THE Girls' Friendly Society will hold an inter-diocesan meeting in Old Swedes' Church, Wilmington, on March 27th. The conferences will be preceded by a celebration of the Holy Communion at Bishopstead at 8 A. M., and a meeting of the Delaware branches the night before at St. Andrew's, Wilmington.

IOWA.

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

Personal Mention.

THE REV. THOMAS E. GREEN, D.D., accompanied by Mrs. Green, will sail on April 16th from San Francisco for Japan, and will collect while there the material for a lecture for the coming season on "The Truth About Japan." He will also prepare a series of illustrated articles for the magazines.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Losses by Death—Increased Advent Offering—Personal and General Notes.

THE CHURCH in Kansas has lost three very faithful women recently: Mrs. Jane Blakeler Parsons was born in a village of Devonshire, England, and remembered the Rev. H. F. Lyte, the author of "Abide with Me." Miss Mary Brown was one of the most interested communicants of Trinity Church, Atchison. Her life was a benediction and many will miss her kindly ministrations. Mrs. Anna Steele Gudge was born and baptized in England, and went to White City, Kan., in 1873 with her husband, B. B. Gudge.

THE LARGEST Advent offering yet given by the children in Kansas is reported as \$227.43, which was raised for St. James' Hospital, Anking, China.

THE SPLENDID work among the prisoners by the Rev. H. Percy Silver, chaplain of the U. S. army at Fort Leavenworth, has come to an end, as Mr. Silver has been ordered to the Philippines. At a recent visitation the Bishop confirmed twenty-eight men presented by him.

THE REV. GEORGE F. DEGEN, formerly in charge of the church at Chanute and at

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Royal Baking Powder conveys to food the most healthful of fruit properties and renders it superior in flavor and wholesomeness.

Girard, has been requested to give his entire time to Chanute and has been offered an increase in salary by the vestry.

THE CHOIR at St. Mark's Church, Blue Rapids (the Rev. P. Burton Peabody, rector), will be vested at Easter. The Daughters of the King recently gave a new hymn board.

DEAN KAYE of Grace Cathedral, Topeka, has been conducting a largely-attended Bible class. The subject was "The Old Testament Historically Considered." The Finance committee of the Cathedral fund is meeting with success and ground will be broken in the near future. By the wise foresight of former Bishops sufficient ground had long ago been secured within several blocks of the capitol building.

KENTUCKY.

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

Lenten Activities—Gifts to the Church of the Advent, Louisville.

THE THIRD of the united meetings of the Woman's Auxiliary was held March 12th in St. Paul's Church, Louisville, at which much progress on the united Lenten work was reported. After the regular business, Miss L. L. Robinson gave a most interesting talk on "Missions Among the Indians."—BISHOP WOODCOCK delivered the fourth of his series of sermons in the Cathedral on Wednesday evening, coming home from Cincinnati, where he is preaching daily at the noonday services there, and returning at midnight in order that there might be no break in either course. The subject of this fourth sermon was "Atonement."—LAST WEEK the noonday services were conducted by the Very Rev. S. S. Marquis, Dean of St. Paul's pro-Cathedral, Detroit. Besides speaking in several of the city churches, Dean Marquis gave lectures on Monday and Tuesday evenings in St. Paul's Church on the "Emmanuel Movement," which attracted wide attention from all classes of people.

THE INTERIOR of the Church of the Advent, Louisville (the Rev. Harry S. Musson, rector), has been further beautified by the addition of a large and very handsome Oriental rug for the sanctuary, which has been placed before the altar and extends down the steps. It is the gift of several individuals of the congregation. A smaller rug of similar rich design and texture was given by Mr. Krekor G. Kazanjian, a member of the Greek Church.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

The Rev. S. S. Roche on Civic Problems—Other Lectures and Sermons.

THE RECTOR of St. Mark's Church, Adelphi Street, Brooklyn, the Rev. Spencer S. Roche, D.D., preached a sermon Friday evening, March 19th, entitled "Rotten Spots in Municipal Administration," taking for his text Ecclesiastes 9: 15-16, which tells of the poor wise man who delivered the city which was attacked. The evils combated in the sermon were Sunday liquor selling in face of the law's prohibition, gambling, policy playing, and the shameful waste of the city's money. Concluding, the preacher addressed the women in the congregation, and said: "It is your duty to familiarize yourselves with the various national, state, and municipal movements, and to find out what is going on in Congress, in the state legislature, and in the board of aldermen. Speak to your husbands, sons, and brothers in behalf of virtue and the integrity of the city, state, and nation."

THE REV. SAMUEL H. BISHOP of New York City delivered an illustrated lecture in Calvary Church, Bushwick Avenue, Brooklyn, Tuesday evening, on "Life Among the Negroes of the South."

THE SPEAKER at the noon Lenten meeting in the Church of the Holy Trinity, Clinton and Montague Streets, Brooklyn, Thursday, March 18th, was the Rt. Rev. Frederick Courtney, D.D., rector of St. James' parish, Manhattan. The rector, the Rev. John H. Melish, was in the chancel.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Appreciation of the Rev. C. C. Kramer—Lectures and a Debate on Christian Ethics at New Orleans.

THE VESTRY of the Church of the Epiphany, New Iberia, passed strong resolutions of affection and esteem on the occasion of the departure of their rector, the Rev. C. C. Kramer, who, after twenty years' service to the parish, has become *locum tenens* of Christ Church Cathedral, New Orleans.

THE FIRST of the Church Club lectures was held in St. Paul's Church, New Orleans, on Thursday, March 18th. The subject was "The Bible—Its Value, Inspiration, and Use." The lecturer was the Rev. John Foster, rector of the Church of the Annunciation, and the lecture was thoroughly orthodox and in every way satisfactory.

ON THE evening of Friday, March 12th, the Rev. Dr. Warner delivered an address in the banquet hall of the leading Methodist church in New Orleans, under the auspices of "The Forum" of the B. M. B. C. Dr. Warner took strong grounds for the Church as the foundation of philanthropy and humanitarianism. Judge Sanborn, who acknowledged himself not to be a professed Christian, took the opposite side of the question. The debate was exceedingly interesting, Churchmen and Christians siding, of course, with the Rev. Dr. Warner.

MASSACHUSETTS.

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

New Mission Work Begun in Cambridge—Parish House Planned at Lexington—Death of Mrs. J. M. Battles—Personal.

A NEW MISSION was begun in Cambridge on Sunday, March 21st. The scene

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"His head felt queer, was dizzy and sick at his stomach. The doctor would come, and prescribe for biliousness but medicines gave no permanent relief.

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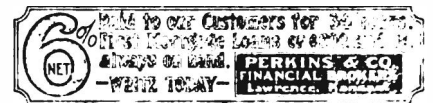
"A friend to whom we told this experience said it was coffee. He had been the same way and stopped drinking coffee and got well by change to well-made Postum.

"He told us to be sure to make it right, according to directions on pkg. Now we like Postum as well as coffee, and I can't remember when my husband has had a sick day.

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of the work is in the Mount Auburn section, which has been growing rapidly of late. The mission is to be in charge of the Rev. James F. Bullitt, curate of Christ Church, and the first service was well attended. The Rev. Mr. Bullitt has lately gone to Christ Church from Westfield.

PLANS are well under way for a new parish house for the Church of Our Redeemer at Lexington. It will be built on the present church lot.

MRS. JAMES M. BATTLES, one of the most ardent Christian workers in the diocese, died at Lowell recently. It was in the spring of 1889 that Mr. and Mrs. Battles offered themselves gratuitously to the Episcopal City Mission. As they had some means, it was their desire to spend the remainder of their life in some form of usefulness. They devoted themselves to the sailor folk in East Boston, and in time their work developed into the St. Mary's House for Sailors, which now is one of the most effective agencies for good in Boston. After years of work Mr. Battles' health failed and he died in 1901. Some months later Mrs. Battles withdrew from the work which had been so largely due to her. She went to Lowell, and for the past seven years had been devoting herself to a little group of aged men who found a shelter for their remaining days in the home which she had established. The chairman of the directors of the home is the Rev. Dr. Chamberè, who has said of her: "She was one of the noblest women I have known, an unselfish, devoted Christian woman. . . . Surely the world was richer for her life, and poorer in her death."

THE MANY friends of the Rev. Stanley Searing, who has practically given up his life to ministering to the deaf-mutes, will be glad to learn that he has left the Massachusetts General Hospital, where he has been an invalid for some time. However, he will not be able to renew his old-time activities for some weeks.

NEWARK.

EDWIN S. LINES, D.D., Bishop.
To Take up Work in China.

THE REV. HENRY A. McNULTY, a former parishioner of All Saints' Church, Orange, and one of the priests canonically resident in the diocese of Newark, is proceeding on his way to undertake missionary work in China. He left on February 17th. Writing from Honolulu, March 3d, he says that he may possibly be engaged in St. John's University at Shanghai for some time, but hopes later to work with the Rev. William B. Standring at Soochow, in a school of one hundred or more boys.

NEW JERSEY.

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

Double Anniversary at Christ Church, Elizabeth, on Whitsunday.

ON WHITSUNDAY the Rev. Henry H. Oberly, D.D., will commemorate the fortieth anniversary of his ordination to the priesthood, and the thirtieth anniversary of his rectorate in Christ Church parish, Elizabeth. The wardens and vestrymen have adopted resolutions in token of the rector's long and successful service in the parish and in defence of the standard of Catholic Churchmanship, extending to him a vacation of four months from June 1st. and appointing a committee to arrange for a suitable commemoration of the anniversaries.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Lectures at Kenyon College.

THE NEXT Bedell lectures will be delivered at Kenyon College, Gambier, by the

Bishop of Tennessee, and his subject will be "The Christian Church and Education." The list of lecturers on this foundation has been a brilliant one, and the contribution to theological literature very rich. The lectures are delivered in the chapel of Kenyon College during All Saints'-tide.

PENNSYLVANIA.

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

Quiet Day for the G. F. S. at Philadelphia—Lincoln Institution Reopened as Orphans' Home—Good Results at the Girls' House or Refuge—Other Items of Interest.

A QUIET DAY for the associates of the Girls' Friendly Society and other women engaged in Church work was held at St. Peter's House, Front and Pine Streets, Philadelphia, on Thursday, March 11th, the conductor being the Rev. Bernard Schulte, D.D., of New York. The day began with a celebration of the Holy Communion at 8 A. M., ending with Evensong at 5 P. M. The attendance was large.

THE Lincoln Institution, founded several years ago in Philadelphia by the late Mrs. Bellangee Cox as a home for soldiers' orphans, then later used as a home and school for children of Indians from the western reserva-

tions, has now been reopened as a home for white orphans.

IN THE past two years no less than fifty girls, inmates of the Girls' House of Refuge at Twenty-second and Poplar Streets, Philadelphia, have been confirmed, owing to the religious oversight and instructions received at the hands of the Rev. J. H. Nelms, former rector, and the Rev. Chas. C. Pierce, D.D., present rector of St. Matthew's Church. Father Huntington, O.H.C., as on former occasions, visited the institution the first week in Lent and addressed the girls.

ON TUESDAY, March 16th, ten prominent laymen, being members of a special committee of the Church Club, with their chairman, Clinton Rogers Woodruff, and George Wharton Pepper, president of the club, spent the whole afternoon at the office of the City Mission in conference with the Rev. Dr. Duhring, forming plans whereby the members of the club may cooperate and assist in the many channels of charitable and religious work carried on by the mission.

A MISSIONARY rally, under the auspices of the Pennsylvania branch of the Woman's Auxiliary and the Church Club, was held in the Witherspoon Hall, Philadelphia, Tuesday evening, March 23d. George C. Thomas presided and addresses were made by George

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Wharton Pepper on diocesan missions and William R. Butler of Mauch Chunk upon domestic missions.

AN INTERESTING and instructive sermon upon "Monastic Orders and Sisterhoods in the Episcopal Church," was delivered on Sunday night last in the Church of the Ascension, Philadelphia, by the Rev. H. Page Dyer. There are now twenty-five sisterhoods and six monastic orders for priests and laymen in the Church, and accounts of the work, objects, and reasons for existence of these orders were given.

ON THE afternoon of Sunday, March 14th, the Bishop of Central Pennsylvania addressed the students of the University of Pennsylvania upon "The Appeal of the Twentieth Century for Consecrated Men in the Ministry." After the address a conference was held at which addresses were made by the deans of several theological seminaries, among them being the Rev. Wm. Groton, D.D., dean of the Divinity School in West Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Parochial Improvements at Corry—Death of Mrs. Emily Stevens.

THE IMPROVEMENTS begun to the physical property of Emmanuel Church, Corry (the Rev. F. A. Heisley, rector), in 1907, were completed on March 13th by placing a handsome set of railings up the two flights of steps from the sidewalk to the main entrance of the church.

CALVARY CHURCH, Townville, was the place of the funeral and interment, on Monday, March 15th, of Mrs. Emily Stevens, wife of Sherman Stevens of New Castle, Pa., who died March 12th in the sixtieth year of her age. Mrs. Stevens was a sister of Miss Mary Rose, who died two years ago; and with her was largely instrumental in the care for, and support of, Calvary Church. Two brothers survive Mrs. Stevens. The Rev. Frederick A. Heisley of Corry conducted the services.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Opening of St. Paul's Church, Sacramento.

ST. PAUL'S CHURCH, Sacramento, was formally opened on Sunday, March 21st, with a celebration of the Holy Communion at 11 o'clock, and a sermon by Bishop Moreland. A special service will be held on the following Wednesday, at which the Bishop and the Rev. D. McPhail and the Rev. Mr. Sherman "on behalf of Christian friends," will "offer a few words of congratulation and good will."

VERMONT.

A. C. A. HALL, D.D., Bishop.

Recent Deaths Among the Laity.

MRS. EDWARD L. ALLEN of Burlington, who died on March 15th, was a most attractive and highly esteemed young woman, and her sudden death came with a great shock upon the community. The funeral was a striking evidence of the general sense of loss and of universal sympathy. She recently buried her only child, a babe.

MRS. EDWARD J. PHELPS of Burlington passed away on March 6th, after a lingering illness, aged 82 years. A kind-hearted and loyal Churchwoman, she was also one of many accomplishments and of much social experience. Her husband, the late Edward J. Phelps, was a former United States Minister to England. At her funeral, which took place from St. Paul's Church, many people from a distance were present. Bishop Hall and the rector, the Rev. Dr. Bliss, officiated, the Rev. Messrs. Clarke and Graves being

also in the chancel. Her surviving children are Horatio Loomis and Charles P. Phelps, both of New York City.

CHARLES KRANS, who died at Rutland on February 14th, was at the time of his death a vestryman of Trinity Church, Rutland, whose vestry passed suitable resolutions on the occasion. He was a man of strictest integrity, and deserved and enjoyed the esteem and love of a large acquaintance. He was a devoted Churchman.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Church Work Among Negroes—Speakers at the Lenten Services—Other Church News.

THE REV. SAMUEL H. BISHOP, general agent of the American Church Institute for Negroes, who has been appointed by the General Board of Missions to look after the development of Church work among colored people, is now in Washington and spoke at Epiphany Church last Sunday morning and at Howard University for colored youths in the afternoon. Fully one-third of the large and growing population of Washington is composed of negroes.

THE SPECIAL preacher at the mid-day Lenten services at Epiphany Church last week was the Rev. W. C. Richardson, D.D., of Philadelphia. At Trinity Church the out-of-town preacher at noon, March 2d, was the Rev. Sidney Goodman of Atlantic City. —A SPECIAL course of services and sermons is being arranged for the House of Mercy, K Street, N. W., for the week beginning March 29th. Deaconess L. M. Yeo is in charge.

THE Sunday School Institute met last Thursday at 7:30 P. M. in Epiphany parish house. Papers were read by the Rev. C. S. Abbott and the Rev. E. S. Dunlap on Sunday school work. There was a large attendance.

ON MARCH 1st the Rev. Robert Talbot of Kansas City, Mo., entered upon his duties as rector of St. Paul's parish, Washington, in succession to Bishop Harding, his first service as rector being the early Celebration on the Second Sunday in Lent.

LESS MEAT

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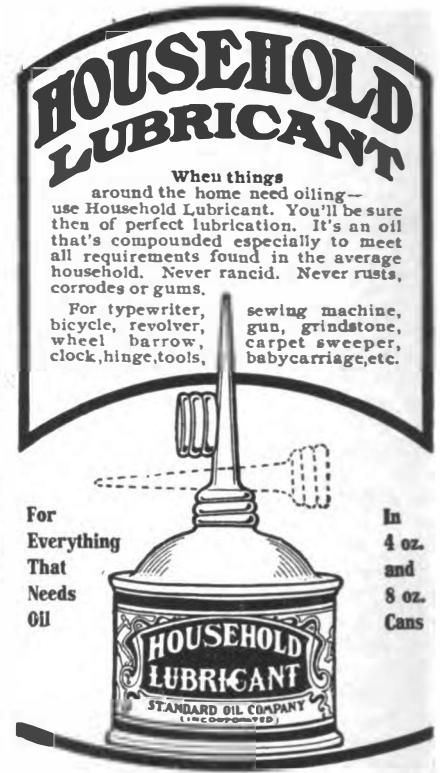
"After using Grape-Nuts for the cereal part of my meals for two years, I am now a well man. Grape-Nuts benefited my health far more than the \$500.00 worth of medicine I had taken before.

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WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Special Service at St. Paul's, Buffalo.

AT ST. PAUL'S CHURCH, Buffalo, on the evening of the Second Sunday in Lent, the two Knights Templar commanderies of the city attended in a body in dress regalia. The order of evening prayer was followed, with a special sermon by the Rev. John Dows Hills, D.D., of Oil City, Pa., who is a member of the order.—THE INTEREST and attendance at the noonday services at St. Paul's continues. The speaker from March 15th to 19th is the Rev. Charles A. Jessup, D.D., of Greenport, N. Y. Others announced are the Very Rev. Frank Du Moulin of Cleveland, Rev. Henry R. Freeman of Troy, N. Y., and Canon Cody of Toronto.

CANADA.

Bishop Du Moulin and the Suffragettes—Large Church to be Built at Toronto—Pastoral Staff for Bishop Farthing—Woman's Auxiliary and Parochial Happenings.

Diocese of Niagara.

THE ANNUAL meeting of the diocesan board of the Woman's Auxiliary is to be held in Hamilton, in the end of April. Arrangements for it are being made by the executive committee.—A POCKET Communion service for travelling purposes, of sterling silver, has been presented to a mission in the diocese of Qu'Appelle, by the Woman's Auxiliary branch of Niagara-on-the-Lake, in memory of Miss Mary Beaven. She was a faithful member of the branch.

Diocese of Toronto.

AT THE mid-day Lenten service in St. James' Cathedral, Toronto, March 16th, Bishop DuMoulin of Niagara, in his address, severely criticised the actions of the suffragettes in England. He said the movement inaugurated by these women had reached a pitch of frenzy amounting to insanity. He was glad the movement had not reached Canada yet, and hoped it would not do so.—THE ANNUAL meeting of the diocesan Woman's Auxiliary will be held in Toronto from May 4th to May 8th.—ST. PAUL'S congregation, Toronto, has decided to build a new church, which will cost about \$150,000 and accommodate over 2,000 people.—A NUMBER of Canadian Bishops have announced their intention of being present at the consecration of Archdeacon Sweeny, Bishop-elect of the diocese, on March 25th.

Diocese of Keewatin.

MISSION WORK among the men constructing the new line of railway between Kenora and Ignace has been very encouraging this winter. The camp missionary appointed by Bishop Lofthouse for the district, Mr. J. McCormick, has been warmly welcomed by the men.

Diocese of Montreal.

THE TRAVELLING SECRETARY for Canada for the Brotherhood of St. Andrew, Fred M. Thomas, visited the various city parishes in Montreal the third week in March, and addressed the members of the different chapters. He gave an address to the men of St. George's parish on the 16th, and held a meeting in Sabrevois College on the 18th for the purpose of forming a Junior Local Council for the city.—THE OFFERING at morning service in St. George's Church, March 14th, in aid of diocesan missions, amounted to \$4,300. The rector, Dr. J. Paterson Smyth, preached.—THE PASTORAL STAFF for Bishop Farthing, which has been subscribed for by the laity of the diocese and which was made in England, will be presented to the Bishop at Easter. It is of elaborate design. The

shaft is of Canadian birdseye maple, mounted with gold and set with precious stones, principally amethysts and carbuncles.

Diocese of Ontario.

BISHOP MILLS will be the preacher at the opening services of the new Trinity Church, Merrickvale, April 14th.

Diocese of Rupert's Land.

VERY GOOD papers were read at the meeting of the Winnipeg Sunday School Association in St. Matthew's schoolroom, Winnipeg, March 11th.—THE DEDICATION service for the new organ in St. Andrew's Church, Deloraine, was held March 7th.—THE NEW rector of St. Luke's Church, Winnipeg, is the Rev. W. Bertal Heaney, from Barrie, Ontario. He will begin his work in the parish after Easter.

Diocese of New Westminster.

A RESOLUTION was passed at the meeting of the diocesan Synod, assuring the General Synod of a cordial welcome in the event of its next session being held in Vancouver. A strong resolution was also passed endorsing the Laymen's Missionary Movement and commending its objects to the various parishes of the diocese. The approval of the Synod was also given to the introduction into the churches of the Book of Common Praise, the new hymn book.

MUSIC

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

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

OUR REMARKS in a recent issue on the subject of the Mendelssohn anniversary have brought to this department some curious inquiries regarding the service music of the great composer. We have been asked where the "Communion Service in A" could be procured, and certain other questions, indicating that our column of February 13th was either misunderstood or carelessly read.

It may be of interest to our correspondents, and to our readers in general, to know that at the time when Mendelssohn first visited England (in 1829) there was practically no such thing as Eucharistic music in the Anglican Church. Composers were in the habit of devoting themselves almost entirely to the music required for Morning and Evening Prayer. Full choral celebrations of Holy Communion were almost unknown. When we referred to Mendelssohn's "superb service in A," we meant his well-known setting for Morning Service, for which he wrote a *Te Deum* and *Jubilate*. He was probably never urged to write for the Communion office. Among the London musicians of prominence with whom Mendelssohn became intimately

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. F. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

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acquainted were Thomas Attwood and Vincent Novello. Attwood was organist and choirmaster of St. Paul's Cathedral, and Novello was distinguished as a brilliant organ player and also as a composer and arranger of ecclesiastical music, Roman and Anglican. Attwood had a villa at Beulah Hill, Norwood, and there Mendelssohn was so frequently invited that he looked upon it as a second home. His first impressions of the English Cathedral school of music were largely moulded by the St. Paul's organist, with whom he became very intimate. Attwood himself wrote almost nothing for the Communion service, and we can hardly wonder at it when we think of what the St. Paul's Cathedral service was in those days. If he influenced Mendelssohn to compose for the Church, and he undoubtedly did influence him, it is more than probable that he asked him to write a Morning and Evening service. It is a matter of record that Vincent Novello urged him to write settings for the Canticles.

A letter from Mendelssohn to Novello, dated "Berlin, August 22, 1832," runs as follows:

"I want to-day to ask you whether you still remember your writing to me once that you wished me to compose an Evening and Morning service for publication in your country? I could not then fix the time when I was to do it, as it was the first thing in that style I was to compose, but as soon as I got quiet here I tried to begin the *Te Deum* in the style of your cathedral music and it is now finished. Although it is not entirely as I wish it to be, and though I hope the following pieces will be better, I do not think it unworth being published, and I accordingly want to ask you whether you are still of the opinion, which you expressed then to me in your kind note, and whether I am to go on with the composition of the services and to send them to you, when finished. You asked me also for my terms; but I am really at a loss to fix them, as I never published any composition of the kind in your country; you would oblige me particularly if you would tell me your opinion on this subject, or if you do not like this let me know how you use to pay other composers in that style, that I may fix my terms accordingly."

For various reasons the publication of this *Te Deum* was delayed, and it was not until the year 1846 that it became available for the use of choirs. The first performance of it is said to have taken place at a recital of ecclesiastical compositions, given in 1846, at Crosby Hall, Bishopsgate Street, London.

For some reason Mendelssohn did not write the Evening Canticles in the key of A, but chose B flat instead.

While we may feel devoutly thankful that we have these services from the pen of the great master, it is to be regretted that Attwood did not persuade him to write a full Communion office.

And it is somewhat difficult to understand why Vincent Novello, who had been educated under the guidance of the Roman Church, and who devoted himself with zeal to the composition and arranging of masses for the use of Roman choirs, did not endeavor to interest Mendelssohn in Eucharistic music.

THE MAGAZINES

UNDER "Musings Without Method" there is a fine appreciation in the March *Blackwood's Edinburgh Magazine* of M. Coquelin, and a comparison with Irving and Mme. Bernhardt. The warden of Wadham College has a second paper on "The Oxford Undergraduate, Past and Present, which is extremely interesting and undoubtedly fair and accurate.

THERE is a good deal of important matter in the *Westminster Review* for March. Perhaps the three most attractive articles are "Rural Depopulation," by Col. Luscombe, "The Unknown Maker of Books," by Archibald Dunn, and "The Revival of Drama," by Stanley G. Dunn.



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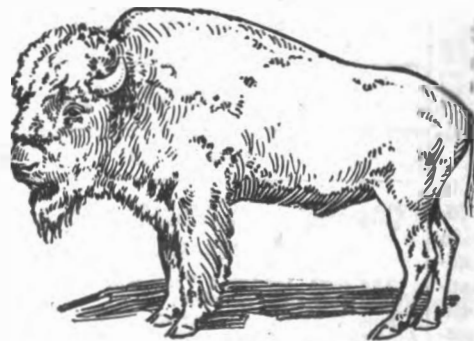
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