

# The Living Church

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

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## THE SIN OF UNBELIEF.

FOR THE FIRST SUNDAY AFTER EASTER.

**F**AITH is of God; doubt and mistrust are of the Evil One. Faith finds her home with the humble and lowly of heart; doubt rests in the bosom of the proud. Pride is at the root of what is erroneously called "honest doubt." The unbelief of St. Thomas, when he had every reason to believe in the Resurrection, sprang from the fact of his pride having been hurt. He had thought that Christ was God, and chagrined at his disappointment, too proud to accept the evidence of those who had seen, he hugged his self-chosen unbelief to his heart, determined, like the proud agnostic of to-day, to indulge his unbelief as long as he chose, saying, "*I will not believe.*" It was not the testimony of one person which he was asked to believe. Five separate times on Easter Christ had manifested Himself, and the last time to all the apostles save St. Thomas. Thus the witnesses were many and reliable. Had he been faithful he would not have absented himself from the little band of disciples, and so he would have seen his risen Lord. But his heart was like that of the one described in the parable of the Sower, "Yet hath he not root in himself, but dureth for awhile; for when temptation or persecution ariseth because of the word, he is offended." Once St. Thomas had said to his fellow disciples, "Let us also go that we may die with Him."

It must have been a note of sorrow in their Easter joy that one of their number refused to believe the fulfilment of the Master's prophecy, that after three days He would rise again. St. John gives the account with brevity and simplicity. "But Thomas was not with them when Jesus came." Like many a person who to-day absents himself from the services of the Church, he missed, as they do, the blessing of seeing Christ.

When the apostles, full of heavenly enthusiasm, told him of the great fact of the Resurrection, he said: "Except I shall see in His hands the print of the nails, and thrust my hand into His side, I will not believe."

"Such sin was arrogance,  
Such aim at heaven was pride!"

St. Thomas yielded to their entreaties, and met with them on the next Lord's day, and Christ addressed him at once after His salutation to all: "Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side; and be not faithless, but believing." Overwhelmed with a sense of his great sin of unbelief, he cries, "My Lord and my God!" And we cannot imagine that he dared to touch the Sacred Wounds, as he had arrogantly declared that he would. Jesus said unto him, "Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed."

Our present age is one of sinful and inexcusable doubt. The Church, her Creed, and her Bible have stood the test of nineteen hundred years. Why should men of little minds, and no spirituality, presume now to question the authenticity of the Scriptures, the Creed of the Church, the validity of her orders, or the advisability of her keeping the Lenten fast? There is nothing manly or praiseworthy in incredulity. We have the positive assurance that "he that believeth shall be saved," and the converse, that he who will not believe shall be lost eternally.

Satan loves to instil doubts in the hearts of Christians who from pride and weakness lend a willing ear to his artful insinuations. In the Litany of the Blessed Sacrament we pray, "That it may please Thee to grant that we may always believe nothing more reasonable than to submit our reason unto Thee." Reason is a gift that we have received from God, and should be ever used to His honor and glory, and not for our own praise.

C. F. L.

### PROBLEMS OF FOREIGN MISSIONS.

**I**N accordance with the plan that we have pursued of printing the Lambeth Reports from time to time, often with comments of our own, we are printing in this issue the report of the committee on Foreign Missions.

It is significant of the world-wide scope of the Anglican Communion that problems of every continent should enter into the course of the deliberations of its Bishops. That the missionary in Mohammedan lands should be perplexed over the question of the marriage of polygamists is not strange. Polygamy is an institution that is accepted as a matter of course in those lands; if one who has legally entered into a polygamous marriage, whether as husband or wife, becomes a convert to Christianity, what is his or her duty with respect to the marital relations which already exist?

And the marriage problem in another phase arises with respect to the union of Christian girls with pagan husbands. This is the recurrence of a problem of the Church in the earlier Christian centuries. Her discipline was to forbid such marriages, though it was never successfully enforced universally and probably never can be. Rightly does the Lambeth Report take the highest ground in both these perplexing questions. One wishes the Bishops had been able to speak as firmly with respect to marriage problems at home.

That the racial problem should have led the Bishops to affirm "emphatically" the basic principle that "all races and peoples, whatever their language or conditions, must be welded into the one Body, and the organization of different races living side by side into separate or independent Churches on the basis of race or color is quite inconsistent with the vital and essential principle of unity," has particular bearing upon our own American conditions. In discountenancing "separate or independent Churches" there is, of course, not meant separate local congregations. The reference is to distinct national Churches on racial lines, such as was proposed prior to the last American General Convention by one of our Bishops, and was with practical unanimity of sentiment repudiated by Churchmen generally, in the South as well as in the North. No such plan can be deemed consistent with the principles of the Catholic Church. But that there should be native Bishops in foreign lands is in every way to be desired. It has seemed to us that the Church has been over-cautious in this matter. The heart of equatorial Africa is certainly not the most intellectual nor the best educated part of the foreign missionary field, yet there alone in the field have Anglicans consecrated natives as Bishops. Certainly if this has worked successfully in the Dark Continent, it ought to be at least equally successful in Japan, China, and India, where oriental civilization, though non-Christian, is far from savagery. The first plan suggested in the Lambeth Report with respect to (Asiatic) Indians strikes us as well adapted to our mission work in every oriental land, namely, that there be consecrated "diocesan Bishops in entire charge of comparatively small dioceses after the primitive model." Selecting a promising work among their own people, with ample opportunity for missionary expansion, the experiment of consecrating a native Bishop in Japan, in China, and in India might, in our judgment, well be tried. What might be the further development of the native episcopate would be understood to depend upon the success of the experiment. There might easily be devised a provincial system whereby some appeal to a metropolitan, to be selected, at first, from among the foreign Bishops, might guard against serious abuses; but only by granting the initiative to natives themselves, and by reposing confidence in them, we are convinced, can the Church really be made to take root among Asiatics. It is difficult for Anglo-Saxons to remember that the twelve apostles were Asiatics, and that the perpetual oversight of the Church Universal was not divinely vested in the English-speaking race. We have sometimes felt that in their missionary activities in foreign lands, Anglicans have out-Romed Rome.

BUT THE second section of the report, entitled "Correlation and Coöperation of Missionary Agencies," is perhaps of most immediate importance to the Church at home.

The question of comity between Anglican and other missions in the foreign field is, undoubtedly, one that requires all the consecrated statesmanship that can be given to it.

On the one hand waste must be prevented and the offering of premiums for converts from other missions must be discountenanced. Yet we must find a way to restrain these evils

without seeming to recede from the one only position which a branch of the Catholic Church may take with respect to carrying the gospel to all souls upon earth: namely, that the missionary duty rests upon the Church corporately as such, and may not be relegated to other corporate bodies.

It is not necessary that in the working out of this principle there should be a spirit of harshness. We must recognize with profound thankfulness that some of the best missionary work in foreign lands is being done by other religious bodies than the Church of Christ's foundation. We recognize that the Christian people comprising such bodies are seeking according to their best light to fulfil, as individual Christians, through bodies of their own creation, the duties that more properly devolve upon the Church of our Lord's creation. On the whole they are more alive to the missionary duty than we are. We recognize further that the divine blessing is in fact given to this work. We would not overthrow or embarrass in any way the work of these societies.

Moreover, we not only gladly admit, but positively affirm, that all baptized Christians are, with us, members of the one Catholic Church. But it does not, of course, follow that the organizations that they have voluntarily erected have, therefore, the sanction that adheres to the Catholic Church. Herein is our measure of discrimination. We admit the value of the work they are doing, but we cannot admit that the responsibility which our Lord has vested in the one Church of His foundation is a responsibility that the Church can, if it would, share with other corporate bodies. All baptized Christians share alike in the missionary privilege; but upon the Church alone does the corporate duty rest.

To work this out tactfully is not, we are convinced, so difficult a matter as is sometimes supposed. The present condition, which will probably continue for many generations to come, is that, at best, the missionary work of the American Church can be carried on only in selected fields here and there, according to the measure with which Churchmen give to our Missionary Board the funds for promoting such work. In making selections of fields, therefore, there can be little difficulty in holding that some are of more immediately pressing importance than others, and that places in which no form of Christian activity is carried on must generally be presumed to create more pressing demands than do the fields in which some other Christian body is at work. This measure of practical comity may in fact be practised without committing the Church to any theoretical division of territory or of responsibility.

More important than this is the question that has been raised in the foreign field as to active coöperation between Anglican and Protestant missions, or between the individuals comprising such missions. We recognize here a possibility of joint action in certain forms of medical and other social work. We recognize the value of joint utterance, with regard to great questions at issue in any land, in which the consciousness of all Christians will probably be in agreement. We could offer no objection to the formation of advisory boards consisting of representatives of diverse missions, which should be able to take the initiative in whatever form of common utterance or united action might, by unanimous consent, be deemed helpful.

But when any such board would become vested with power to bind the members of our own mission on any question whatsoever, it is obvious that our own missionaries must withdraw from it. We cannot recognize an appeal or an obligation to any religious body or authority other than to that which the Church of divine foundation sets up. We can tolerate, on the part of our mission workers, no divided allegiance.

Especially does this become of primary importance in matters pertaining to the Church's faith, sacraments, and discipline. These are and must be determined by the Church itself. No principles of comity may be allowed to obscure the principle that the relation of the baptized person is with the Catholic Church, the Body of Christ, and with no federated body of any human creation whatsoever. The faith may not be made a matter of compact with others. It has been revealed to the Church from above, and on the one hand, the Church cannot vary it if she would, and on the other, she cannot agree to teach philosophic formulæ even where such formulæ may seem credible. The Church does not teach even true philosophy, but only revealed truth.

It follows that the Church can never agree to the exchange of members with other Christian bodies, on any terms whatsoever. She can receive baptized Christians as such; but not as though membership in one "Church" were being transferred to membership in another. Under no circumstances may she

transfer one of her own members to any other religious body not being an undoubtedly coördinate portion, with herself, of the one Catholic Church. Yet as a matter of effective discipline, it is quite proper, as the Lambeth Report suggests, that missionaries should not "seek to attach to their own body those who are already Christians of other denominations," and that "there should be some agreement to prevent the possibility of persons disaffected on grounds of discipline from being transferred from one body to another." These postulates simply recognize the fact of a disunited Christendom, and seek to establish a *modus vivendi* that shall not be elevated into an unchangeable principle of the Catholic Church.

Christian disunity is, undoubtedly, most perplexing in the mission field, where different bodies are necessarily forced into competition with each other; but nowhere is entire loyalty to the Catholic faith and order more requisite.

**I**N a sermon on the subject of "Truth," printed in the *Denver Republican*, Dean Hart sternly rebuked the present-day dallying with truth. He dwelt especially upon the frightful evil of a press that deliberately alters the news for its own purposes, relating an instance in which a Colorado state senator had complained that "a statement he had made upon the previous day had been deliberately altered to express the very reverse" by a local paper. "It was not a question of imperfect reporting, but it was a deliberate falsification."

This crying evil of deliberate distortion of facts in the daily press has reached a magnitude of which few have any conception. The ordinary reader assumes the truth of what he sees in his morning or evening paper, and his view on public questions is formed thereby. He cannot know that in many instances the occurrence reported has been deliberately misrepresented, and that his paper will refuse to print a correction. One wishes that this might be held to be exceptional, but we fear it is not. And unless one is sometimes behind the scenes in public matters, it becomes impossible to tell which papers tell the truth and which do not.

The influence of the press, which was once a popular subject for the valedictorian, has suffered an enormous decline in our day. Seldom do we find more than one or two of the daily papers in any city standing for the highest civic ideals, often none at all. Not infrequently the battle for higher ideals is waged with the entire press against the movement for purification. The common view of the daily press in general held by educated, thoughtful men is rapidly becoming one of supreme contempt. There are noble exceptions, but on the whole, the editorial page of the daily paper is no longer respected and the news columns are questioned. The press has lost its prestige, and with it its influence; but the first step in that loss was the voluntary surrender of its own honor. Repeatedly do we to-day see men elected to office with the united press of the community against them. The ballots that effect such elections are also verdicts of the untrustworthiness of the press. Again, we need hardly say, there are exceptions.

A periodical, secular or religious, that does not stand for the highest ideals, is a thing of contempt. There are certain canons of newspaper ethics that, once deliberately violated, unfit the paper for any honest man's reading. Among these is undeviating truthfulness in reporting the news. We are not thinking now of unintentional inaccuracies, which are bound to occur from time to time in the haste of making a modern newspaper. These must be carefully corrected, and, if harm has been done by an innocently printed error, an expression of apology is due. The right of the "other side" to be heard in open questions in any periodical that purports to be honorable, must, too, be rigidly allowed. No correspondent may claim an inviolable right for the insertion of his own communication, for limitations of space, as of literary standards, must also be maintained. But the obligation, first to tell the truth in reporting facts, and then to make correction if errors have been made, is one that no newspaper may repudiate without deserving to forfeit the respect of decent men.

None of us can look without serious apprehension at the vicious standards with respect to honor and truthfulness which prevail in so many newspaper offices.

**T**HE *Outlook* continues to attack the Sunday comic supplement with vigor and ability. It calls attention to the fact that the International Kindergarten Union and other important associations are directing attention to the evil of this adjunct

of the sensational newspaper and emphasizing its mischievous influence on the minds and tastes of children; and that this protest ought to take on national proportions.

"The sound of it ought to be of such volume as to penetrate every newspaper office in the United States; for there is probably at present no single influence that is poisoning America at the fountain sources more than the so-called comic supplement. Not necessarily because they have been eager to get rich as a matter of greed, but because they have had to do the unescapable work laid on their hands, Americans have suffered many stupid things to go on; but nothing must seem to a foreigner so at variance with American sagacity and good sense as the cutting down of our forests to make wood pulp for the vulgarization of the children of the country. That is precisely what we have been doing. We have been exchanging our whole woodlands for the cheap and tawdry sheets which every Sunday morning are spread over the United States, without one redeeming feature of wit, humor, good sense, or wholesome entertainment."

Surely there is no class in the community whose moral and intellectual life ought to be more carefully guarded than that of the children; and it is in the hands of the children that we are placing these comic supplements. This is the material with which, in the most susceptible years, we are making their eyes familiar; this is the interpretation of life which in their most sensitive period we are constantly putting before them.

"To call the whole supplement business a vulgar mess is to characterize it with exactness. The root evil of America from the beginning has been lawlessness. There is nothing that American children need so much for their future happiness and for the safety of the country as education in respect for law and authority. Now, the chief function of the comic supplement, as evidenced by its pictures and its text, is to destroy all respect for law and authority. Its standard joke is the joke about the old man who either deceives the child or is deceived by him; it is the joke about the parent who is being hoodwinked, or the joke about the wife who is playing some sort of game on her husband."

The Sunday papers try to create the impression that the weekly papers fear the competition. This cannot be well founded because the principal opposition comes from papers so successful as to be above fear or jealousy. They see, what the Sunday editor either does not see or wilfully and therefore mendaciously shuts his eye to, the moral degeneracy incident to a continuance of the Sunday horror.

Churchmen, and decent people generally, should steadfastly set their faces against the tendency by resolutely refusing to tolerate the Sunday supplement and by pointing out its iniquity wherever occasion offers.

## ANSWERS TO CORRESPONDENTS.

**PERPLEXITY.**—An Anglican worshipping and receiving sacraments in an Anglican church in Rome commits no act of schism, since the Catholic Church of the land refuses to accord him the same privilege on Catholic terms. At best, if there be schism at all, it is purely technical, and the lesser of evils, of which the greater would be entire abstinence from the sacraments.

**Mrs. E. G.**—All Fridays except Christmas Day are "days of fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion"—see Prayer Book table, page xxiv. None of the clergy has authority to set aside the character of the day, whatever be his own laxity in its observance.

**B. J. J.**—Thursday in Holy Week is, by English usage covering many centuries, Maundy Thursday, while Holy Thursday denotes Ascension Day. There is Roman-European authority for the use of the term Holy Thursday for Maundy Thursday, but none that can be accepted for that terminology in the English language. See *Century Dictionary*, art. "Thursday."

**S. S. TEACHER.**—The marginal readings in the Bible thus called were drawn up by a commission of General Convention from the various revised versions and were authorized and adopted for printing in the Bible by the General Convention of 1904.

## THE AFTER-PEACE.

We and the winds are spirits and know all;  
How the waves call,  
How the wild ocean-evenings fade and die,  
How the great evil sound,  
Of combers round,  
Shades into distant music-tones and why.  
They, ere the glass-clear calm  
Steals bringing balm,  
Rowel the rolling rollers into snow;  
We pass on the wave-path,  
Ride that white wrath  
And shout the secret of the sea; and so  
We shall at last both sleep as stressless  
As thunder-bolts lie quenched in the deep sea.

L. TUCKER.

## BLUE MONDAY MUSINGS.

**D**OUBTLESS the world is improving in many ways. Parsons no longer get dead drunk at ordination dinners, as they used to in old New England days. Parents do not make a virtue of beating their children with horsewhips. It is not fashionable to practise murder under the name of duelling. Even gambling hides itself—except when ladies practise it in their own parlors. But we are certainly losing old-fashioned virtues, too. Where is the simple hospitality that made nothing of “putting on another plate” and asking the casual visitor “to sit by”? Disappeared almost altogether; and, in its place, a rare and fussy elaboration of something quite different from the ordinary family repast. Hospitality in the New Testament sense, that is, the entertainment of strangers, is quite forgotten. Why should one be expected to entertain people he does not know? Let them go to the hotel, or, if they can't afford that, to the tramp-house. Our entertainment must be for those who will entertain us in return. Oh, the sordid commercial spirit of it all!

And what has become of “neighborliness”? The fact that people lived near to one another was regarded as sufficient reason for them to have kindly interest in one another, to know one another with some degree of intimacy, and to show mutual kindnesses and friendly attentions. Sometimes, to be sure, such “neighboring” degenerated into gossip, or into one-sided borrowing, “jug-handle business,” as the rustic phrase has it. But even so, that was better than the blank ignorance of the very names of those who live across the way, in a modern city. Let's go back to the old-fashioned simplicity, which assumes that people are naturally friends, and not enemies, and which has no dignity so fragile as to need anxious guarding.

IT IS ALWAYS interesting and profitable to note the varying senses in which people use words. A great Bishop out West, whose diocese includes much lumbering country, told me of what he regarded as one of the sincerest compliments he ever received. He was visiting a lumber camp, and one of the head choppers attached himself to the Bishop all day long, with manifest admiration, listening to every word with eager respect, and asking a question now and then that showed intelligent attention. At the end of the day, when they came to separate, he said, “Bishop, I like you; you're so darned *common*.” It sounded rude, but he meant the highest praise. That might be counted perhaps as a survival of an early use, as when one speaks of “The Book of Common Prayer,” intended for general usefulness. But one does really grieve when he hears good English misused. Take the word “elegant,” for instance; its proper meaning is plain enough. The root idea is that of discriminating choice; and so it is used correctly in two senses, of the objects of such choice and of its exercise, beauty and taste being associated. Yet how often people speak of “an elegant time,” when they mean that they passed a pleasant evening; or even of “an elegant sunset”! “Awful” used to be held up as the most misused of adjectives, but “fierce” has certainly outstripped it. “Ain't that hat fierce?” Can anything more absurdly meaningless be imagined? It is truly profane to maltreat our mother tongue. I remember the anguish-stricken face of a well-known teacher, who laid down his knife and fork, sighed profoundly, and said: “One thing in our modern life grieves me very much; it is a serious matter and calls for grave consideration; I mean the neglect of the subjunctive mode!” It is not necessary to go into such lengths, perhaps; but intelligent people ought to use the English language at least intelligently, if not elegantly.

IT IS INTERESTING to remind one's self how the Church has taken old heathen names and hallowed them, even as she purified heathen temples and set them apart for the worship of the one ever-living and true God revealed in the Incarnate Word. We have been keeping Easter; but few of us remember that the name of the Queen of Feasts comes from a pagan goddess of springtime, Eostre. Yet it may be that those who keep Easter as a festival of new clothes, a time for casting off winter's sombre hues and putting on brighter garments, and who forget the veritable Resurrection of Jesus Christ from the dead 1880 years ago, are still in heathen darkness like their Teutonic forefathers. The secularization of holy days into holidays is always painful. Last week a good Englishman was protesting against the American fashion of not closing shops on Good Friday. But I am not sure that it is not better to go on about the usual business of the world than to turn

the anniversary of the Saviour's death into a day of frolic, such as a legal holiday would grow to, I fear. Memorial day and Thanksgiving day have lost much of their religious character; the one is the great time for baseball matches, and the other for football games. Ours is not an over-devout age, unhappily. No Apostle coming to our Areopagus could echo St. Paul's tactful compliment to the Athenians: “I perceive that in all things ye are exceedingly religious.” But his heart must be hardened indeed who does not thrill at the Easter Alleluia!

THE *Sun* tells of a working-girl in New York who killed herself because she had not a new hat to wear on Easter. What a sermon that preaches! Clothing is necessary; but particular garments of special fineness and splendor are not necessary, are not always even desirable. Men realize this so generally that a mere fop, a tailor's animated dummy, is always looked upon with deserved contempt; and great men who know what is fitting and proper, know, too, how to dispense with elaborate costumes when they like to. But women of all ages are prone to make their happiness depend upon such accessories, like that dear little maiden of tender age who offered a petition much to this effect: “Dear Lord, if I can have a pretty feather in my Easter hat, I think I can be both kind and true.” The instinct crops out strangely enough sometimes. I remember two young Quakeresses, who strove to turn me from the error of my prelatial ways towards the gentle quietism of theirs. I pointed to their green dresses and said: “Ah, but you don't wear drab; you aren't good Quakers.” Whereupon one of them exclaimed, with much animation: “Thee doesn't understand such things. Doesn't thee see that our skirts are not fitted, but gathered, and that we haven't puffed sleeves, as the fashion is, and that our waists aren't shaped like the world's people,” and so on through a maze of details about gores and biases and tuckers and paniers and other technical and unintelligible terms, ending with, “And so thee must see, we never have to think about our clothes at all!”

WERE YOU ever oppressed by the thought of the innumerable people in the world who are worth knowing, and whom you would like to know, but whom limitations of space, or conventionality, or some other barrier will keep strangers for aye? When I was a boy I used to dream of all the interesting folk that must be in foreign countries, and almost come to tears, lamenting that I never could get acquainted with them. But not merely in foreign countries; one encounters travelling in his own land, even on the streets of his own city, people who look promising, as if they would be worth while to have in one's acquaintance. And that is all. Isn't it a pity? Ships that meet in mid-ocean hang out signals and communicate in that way to mutual advantage. Who will devise a similar code of signals for human use, that they may be read, and if need be, ignored or heeded? It would be a great addition to life, and we would not have to wait for the usually meaningless formula of an introduction. I don't know when anything has pleased me more than when, the other day, two pleasant people stopped me and said: “We want to know you; for you know our little daughter, and the acquaintance ought to take in the whole family.” Could anything be more sensible and unaffected?

WHY IS IT a crime to sell whisky to an Indian? I ask for information, with no intention of polemics. The question rises naturally enough, in view of recent United States Court sessions. Is a drunken Indian more dangerous than a drunken white man? Or is it that because he does not pay taxes, he cannot be allowed the prerogative of getting drunk which is granted to his white neighbor? Perhaps it is only that a paternal government protects the Indians, as it protects buffaloes and elks, from extermination, knowing that the supply is limited, but realizing that the whites will not become extinct, no matter how many die of drink. It is an interesting problem.

PRESBYTER IGNOTUS.

AS A TENDER parent is never weary of waiting on her babe, but when one day is over, instead of indulging herself, sets immediately about providing for its comfort and safety during the following day, so it is with a diligent follower of Christ in his love and care for his brethren in the faith. His labor is always fresh, always beginning, and yet he is never over-weary of it, because it is a labor of love.—*Keble*.

**MORE ABOUT THE WALDENSIAN CHURCH.**

[FROM OUR EUROPEAN CORRESPONDENT.]

**T**N suggesting political reasons for the persecution of the Waldensians, I by no means assert that religious reasons were absent. But perhaps the sufferings of these simple mountaineers were not greater than those which most sects endured, and, in their turn, inflicted. They made good use of their hills to defend themselves and to repel the invasions of their sovereign. Though no doubt their isolation and the unkindness they received tended to alienate them from their neighbors, and although the piety of untaught peasants has a tendency to run into fanaticism, there is no ground for suspecting them of worse errors than those which we have noticed; and in many cases they seem to have resorted to the parish church for sacraments, forming a sort of inner circle like that which was contemplated by the Wesleys. When, in consequence of a plague in 1630, many of their ministers perished, and they sought others from Geneva, they were drawn into the general war between the Roman Catholic and the Protestant States, and endured the awful persecution which called forth the indignation of Cromwell and the tremendous sonnet of Milton. This was perhaps the only persecution in which the religious interest predominated. The next, which followed the revocation of the Edict of Nantes (1685), was actuated by the political subserviency of the Duke of Savoy to Louis XIV., and ended when the two princes quarrelled. After that date the Waldensians had no more bloody persecution to suffer, though they had no constitutional right to liberty of conscience save for fifteen years under the French Republic and Napoleon. After Waterloo their liberty was forfeited; and indeed there was no religious liberty in Italy save at Livorno, and even settlements of foreigners were grudgingly allowed to build places of worship under the restriction that they were to bear no outward semblance of being churches. Of minor annoyances the Waldensians had their full share; they were not allowed to worship out of their valleys, and they were forbidden to enclose their graveyards, so that places hallowed by the deepest affection were left open to sport and sacrilege. No society of Waldensians existed outside their original valleys, save that in the fifteenth century a party of exiles had fled to Calabria, whence they kept up a scanty intercourse with their brethren at home.

From the condition of stagnation and disorder into which these persecuted people naturally sank they were greatly aided to arise by a man in whom England and America have part. Charles John Beckwith was the son of Sir G. Beckwith, British agent in the United States from 1787 to 1791, and was probably born there in 1789. Disabled at Waterloo, he settled in the Piedmontese valleys about 1836, and set himself with immense energy the task of reviving the oppressed and dejected people, and particularly that of founding schools and colleges. In 1848, the Constitution which was granted to what had become the Kingdom of Sardinia proclaimed religious liberty, which followed the progress of Savoy as it gradually expanded into the kingdom of united Italy.

Let us turn to the latest statistics. I gather that there are 71 Waldensian parishes, including all the more important cities of Italy, besides some 92 less organized places in which services are more or less frequently held. The number of pastors seems to be 70; that of members 20,429. I am unable to calculate the progress of the community as regards numbers, for the statistics do not give the numbers of deaths; but the admissions are not numerous; and what surprises me is that the hearers are only slightly in excess of the members. Italians are not asleep; they have an extreme delight in oratory, and many of the best of them lament the paucity and dullness of sermons in the Roman Catholic Church; and I should have expected to find very large gatherings to listen to sermons in Protestant churches, though, perhaps, I should not expect any considerable result in the way of conversions. I do not know whether the scantiness of the general congregations should be put down to an uninteresting style of preaching, or to popular indifference about religion, or (as an ex-Jesuit, who is now more or less identified with the Waldensians, suggested to me) to the extreme austerity of the services. So far as I am aware, the tendency to Unitarianism which is so common among French and Swiss Protestants does not appear among the Waldensians, though it exists among other Italian Protestants.

Two points deserve to be mentioned to the honor of the Waldensians. The contributions last year for the maintenance of churches, schools, and institutions amounted to more than 200,000 *lire*—\$40,000. Comparing this figure with the

number of members, the result is more than 10 *lire* a head. No doubt a considerable sum is due to foreign well-wishers, but, after all deductions, the result says much for the liberality of a community which consists chiefly of the poorer people of a poor country. The other point to which I would draw attention is that the Waldensian Church has undertaken missionary work in the Argentine Republic and among Italian workmen in Egypt.

Some twenty years ago an English lady, who had been intimate with the leaders of the movement for the liberation of Italy, told me that there had been many who looked to the Waldensian Church as the most important manifestation of national religion. I need hardly say that I should have looked on such an event with mingled feelings; for I cannot consider Protestantism as the complete gospel, nor can I fail to regret the loss of the Apostolic ministry. But if the Waldensian Church had done for Italy the work which the Presbyterian Church has done so splendidly for Scotland—if it had impressed on the country the religious temper, the love for Holy Scripture, the Christian gravity of conduct, of which Scotland is a noble example, we should indeed rejoice that the Holy Spirit should work in ways which we may not understand. I fear there is little cause for such rejoicing. It is now sixty years that the Waldensian Church has had her liberty—years during which the nation has been stirred by many noble aspirations which the Catholic Church of the country has unhappily treated with bitter resentment. We might have expected that the Waldensians would have provided a home (albeit to our eyes imperfectly furnished) to many who could no longer remain under the autocracy of Rome. Such persons have fallen by myriads into unbelief; but only one person in fifteen hundred has joined the Waldensians. The causes I cannot give; but it is in no narrow spirit of uncharitableness that I narrate the facts.

Fiesole, March 14, 1909.

HERBERT H. JEAFFRESON.

**A RUSSIAN-AMERICAN BISHOP IN LONDON.**

**T**HE Rt. Rev. Bishop Innocent is well known in America as an enthusiastic adherent of the cause of Reunion between the Anglican and Eastern Orthodox Churches. As such and as Patron of the Anglican and Eastern Orthodox Churches Union, it was with peculiar pleasure that he was welcomed by friends of the movement in his recent visit to London.

The General Secretary of the society met him on arrival, but owing to the shortness of the visit, it was found impossible to arrange all the projected meetings with those who wished to confer with him. A warm invitation to Fulham Palace from the Bishop of London, and a similar one from the Bishop of Birmingham, had to be postponed till the next time.

Bishop Innocent comes to awake our zeal, as he certainly succeeded in doing in the short three days. On Wednesday, March 24th, the Bishop accepted an invitation from the Dean of Westminster Abbey to attend Evensong in the Choir, where he was installed next to the Dean. Afterwards the Dean showed to his Lordship the various objects of interest in the Abbey, including the shrine of St. Edward the Confessor, properly vested, and provided with an altar. In this he took the greatest interest, also in the coronation chair, and some of the innumerable monuments of England's greatest sons. He then saw the ancient chapter house in which were held the first meetings of the Mother of Parliaments. After entertainment in the Deanery, the old Abbot's lodging, the Bishop of Exeter received him in the House of Lords, and during an inspection of the Houses introduced him to the Archbishop of Canterbury. The next day, being the feast of the Annunciation, the Bishop, attended by Fathers Anthony (his secretary) and Frynes-Clinton as chaplains, was present pontifically at the High Mass in St. Alban's, Holborn, the church of which Father Suckling, the English vice-president, is vicar. Vested in the episcopal mandyas (the cope usually worn when attending pontifically but not celebrating a service), the Bishop was met at the west door by the vicar, in cope, and conducted to a seat on the north side of the sanctuary. After the consecration he received the liturgical kiss of peace, and at the close gave the blessing in English to a large congregation of city men. The vicar in his sermon referred strikingly to the happy augury of having such a visitor on the feast of the Incarnation of the Prince of Peace, and to the great honor of the visit.

After this the Bishop was good enough to hear an address at the Church of St. Margaret's, Lothbury (in whose parish stands the Bank of England), provided by the Union as one of a course on reunion by various preachers. To-day it was on

"Hellenic Christianity," by the Rev. D. R. Fotheringham. The rector, the Rev. A. J. Ingram, prebendary of St. Paul's, and member of the committee, entertained him after this in his rectory. On Friday an invitation from the venerable Dean of St. Paul's Cathedral was accepted, and the Bishop was installed in the sanctuary, conducted thither by two Canons. Canon Newbolt showed him the Cathedral, and the Bishop had a long and earnest conversation with the aged Dean Gregory in his house.

After this he attended a reception arranged by the general secretary in St. Paul's Chapter House. The Archdeacon of London took the chair, and his kind welcome was followed by Canon Newbolt's introduction of the Bishop. His Lordship then addressed the gathering in English at some length and was very warmly welcomed. Among those present were several of the committee, Mr. W. J. Birkbeck, Dr. Linklater, Mr. Macirone, secretary of the A. P. U. C. and others, whose numbers would have been trebled if more notice than a day could have been given. Speaking, by request, of his own work in Alaska, the Bishop said that it was helped so much by the cordial relations existing between the Anglican Bishop Rowe and himself in their conterminous dioceses. The priests of the respective Churches were always willing to conduct services for the other Communion when the proper priest was absent. Many a time had he given a service for Anglicans who would otherwise have had to go without, and he had even made an arrangement with Bishop Rowe that, as far as possible, one of them should always be in residence at Sitka while the other travelled, visiting not only his own but the churches of his brother Bishop. He instanced an occasion on which he and his chaplain, Father Antony, found a deserted Anglican church and made it serviceable, and gathering together a crowded congregation of both Churches, celebrated the Liturgy in Russian, English, and native. He spoke of the great encouragement of the establishment of the branch of the Union in the U. S. A., and appealed to all to do their utmost, as he would, for the advancement of the cause and increase of the society. After Mr. Birkbeck had moved a vote of thanks to the Bishop, Prebendary Ingram seconded it, and said he would like to assure the Bishop of the official interest the Church was now taking in this question, and instanced the recent revival of the committee of convocation on relations with the Orthodox Church. Mr. Fynes-Clinton then begged the Bishop to accept from the committee a small gift of two framed pictures of the Abbey and St. Paul's, and a layman presented to him albums of London views. After giving his blessing, his Lordship departed for Paris, whence he is to visit Rome, Jerusalem (for Holy Week), and Constantinople, before reaching Russia.

### CHURCH UNION AS YET ONLY A STRONG DESIRE.

HERE seems to-day to be a strong desire for Christian unity among all Churches, but it does not seem to me that it has yet approached the proportions of a movement; it is still nothing more than a desire.

Of course, all movements must have their beginnings in a desire, and I confidently believe that this desire for Christian unity will spread and grow and become a potent force in our lives. I believe that Christian unity will some day in some way be brought about. It will be the natural effect of the present desire, but how or when or where, it is impossible for any man to say now. It may come about in ten years or it may not come for ten hundred, but in the end we shall have it.

One thing, however, is certain. It will never be achieved by compromise of any sort or by the relinquishing of principles or convictions on the part of any particular sect. Such unity would be fundamentally weak and could not prosper. When we do enjoy Christian unity we will enjoy it in its fullest and highest and best sense.

It will do more for the betterment of the world than anything before ever has. It will clear away the doubts and perplexities which have troubled some of us for ages; it will make religion the comfort of all, while to-day it is only for the few, and it will bring all nations and all countries nearer together. Such a thing, by its very nature, could not be brought about by compromise. It can only come through a spontaneous movement and agreement on the part of all humanity.

It is a thing which we all hope for, which, as I said, we all desire; and, while we may not live to see its accomplishment—though it would be a happy circumstance if we could—it will some time absolutely be.—BISHOP GREER, in *New York Times*.

### DEATH OF DEAN LUCKOCK

One of the Most Distinguished Writers Among the English Clergy

#### WELSH DISESTABLISHMENT AGAIN THREATENED

Bishoprics Enabling Bill Passes the House of Lords

#### MINOR ITEMS OF ENGLISH NEWS

The Living Church News Bureau (London, March 30, 1909)

THE Very Rev. Herbert Mortimer Luckock, D.D., Dean of Lichfield, has now attained, as we may devoutly hope and believe, to that mysterious and blessed state of existence of the faithful departed on which his mind seemed to dwell so much and his pen was so productively employed during his earthly life. His decease took place at the Deanery House on the vigil before the Annunciation of the Blessed Virgin Mary, after some years of ill health due to weakness of the heart. He was able to receive the Viaticum from the Bishop of Lichfield on the preceding Saturday morning.

The late Dean was in his 76th year, having been born on July 11, 1833, at Great Barr vicarage in Shropshire. The date of his birth, it will be seen, was almost coincident with that of Keble's famous Assize sermon on National Apostasy, preached in St. Mary's, Oxford, on July 14, 1833, and which has usually been regarded as the starting point of the great Catholic Movement, of which he was to become such a faithful and influential exponent. He received his school education at Marlborough and Shrewsbury, and then passed up to Jesus College, Cambridge, where his numerous solid and brilliant successes at graduation, especially in the Theological Tripos, showed plainly that he was, in the first instance, a born scholar. He was ordained deacon in 1860, and was advanced to the priesthood in 1862, being presented by his college to the incumbency of All Saints', Jesus Lane, where he was vicar twice, 1862-3, 1865-75, being rector of Gayhurst with Stoke Goldington, Buckinghamshire, 1863-5. For a period of four years, 1862-6, he also held a fellowship at his college. Meanwhile (says the *Times* in its obituary article), he had come greatly under the influence of Dr. Russell Woodford, the intimate friend of Dr. Samuel Wilberforce, and Bishop of Ely from 1873:

"Dr. Woodford chose Mr. Luckock as one of his earliest examining chaplains, made him honorary canon in 1874, and promoted him to a residentiary canonry of Ely in 1875. The purpose of this selection appeared shortly in the Bishop's foundation of the Ely Theological College, which has continued to develop on the lines then laid down for it, and in his choice of Canon Luckock in 1876 as its first principal. The nine years of Luckock's headship gave the college a successful start on those particular lines, and prepared the way for Canon Newbolt and Dr. Randolph, the two subsequent heads."

It appears to have been during this especially strenuous period of his life that the late Dean began his career as an author, henceforth writing very extensively. Perhaps more than any other living divine he made a specialty of the extremely interesting and important subject of Catholic Eschatology. Among his numerous publications none probably have been so widely read as *After Death: the State of the Faithful Dead*, which has reached thirteen editions, and *The Intermediate State Between Death and Judgment*, running to seven editions. He also had a decided bent of mind toward liturgiology, as is evidenced by two other of his well-known books, *Studies in the History of the Book of Common Prayer* and *The Divine Liturgy*. Perhaps the volume on *Footprints of the Son of Man as Traced by St. Mark* has had the most circulation of any of his later works. Among the minor productions from his versatile pen may be mentioned *A Sketch of Dr. Johnson's Life and Works*, a subject that would naturally appeal to him from residing as Dean in Johnson's birthplace. His literary output represents in the main sound learning and ripe scholarship, while the style of his writings is such as to make them eminently readable.

The final stage of his promotion in the Church came in 1892, when he was made Dean of Lichfield, upon the decease of Dr. Edward Bickersteth. This was just about the time when Lord Salisbury was giving up the Premiership to Mr. Gladstone, and it is said that Canon Luckock was recommended for the deanery by the one and nominated by the other. It appears that the new Dean was on terms of intimacy with Mr. Gladstone till the end of the latter's earthly life. With his accomplished attainments as a man of letters, Dr. Luckock combined in an unusual measure much aptitude for business and administrative ability. His regime at Lichfield will doubtless go down in the history of the Cathedral as that of one of its greatest Deans. A man of his *ethos*, of such definite Churchmanship, and of so much driving power was eminently fitted to undertake the work of a Cathedral reformer. And such he became, as well as a restorer of the material fabric of his Cathedral; which now is more worthy to be styled the "Queen of English Minsters" than ever before since the Middle Ages. In the extensive work of restoration which he accomplished at Lichfield, the name of this Dean will always be especially associated with the reparation and refurnishing, in a singularly rich manner, of the Lady Chapel and the quaint little



Chapel of St. Chad. Toward the cost of all this work he contributed liberally himself. But English Churchmen ought more particularly to venerate the memory of the late Dean for what he did to raise the standard of Cathedral worship at Lichfield. He not only restored the daily offering of the Holy Sacrifice, which at the recent revision of the Cathedral statutes was made statutable and obligatory, but he also restored the Eucharist as the chief service on the Lord's Day—thus dethroning "11 o'clock Matins" from its too long usurped position. Dr. Luckock was an excellent preacher, and possessed gifts as a mission preacher. He was a valued member and strong supporter of the E. C. U. And, I may add, a man to be reckoned with by his opponents among Moderates and Latitudinarians on the floor of the Lower House of Canterbury Convocation. May he rest in peace! I had hoped to have sent with this letter a photograph of the late Dean of Lichfield, but have not as yet been able to obtain one.

#### DEFENCE COMMITTEE DISCUSSES WELSH DISESTABLISHMENT.

The proposed introduction by the government of a Welsh Church Disestablishment Bill this session gave special interest to the annual meeting of the Central Church Defence Committee which was held on Wednesday last at the Church House, Westminster, the Archbishop of Canterbury presiding. The annual report stated in regard to the proposed bill that, though there seemed little prospect of its reaching the House of Lords, it would be a serious mistake for the Church to refrain from making the fullest use of the period which now remained before the next general election to instruct further the great body of the people in the facts of the case and the vital interests involved. The Primate dealt mainly in his address with the question of Welsh Disestablishment. The line taken now by those who opposed them or threatened them was somewhat different from what it had sometimes been in the past. He rarely heard the Church in Wales denounced now as a mischievous thing, as was the case fifty or even twenty years ago. Their opponents now appeared to desire to treat the Church with all respect and with a recognition of all that had been done; but they went on to urge that the present position and *status* of the Church was out of touch with Welsh thought and sentiment, and that the Church did not in the least answer to the religious life of the Welsh people. That question was one about which it seemed to him they would know a good deal more a few months hence than they did now. He could not understand the position of those who had asked for the appointment of a Royal Commission to inquire into the religious state of things in Wales, and were now asking for a conclusion to be arrived at, and a verdict given, before those who could give a verdict were in possession of the evidence in relation to the matter. The Bishop of St. David's was the principal speaker from Wales. He said if the Welsh Church were to be disestablished, it would damage the spiritual welfare of Wales as a whole.

#### MINOR HAPPENINGS.

The Bishoprics Enabling Bill has been read a third time in the House of Lords and been passed; it has now to breast, if possible, the breakers in the House of Commons.

The Rev. Prebendary Brightman, Fellow, tutor, and Dean of Divinity at Magdalen College, Oxford, will represent the University of Oxford at the celebration of the seventy-fifth anniversary of the restoration of the University of Louvain on May 9-11th. This university is in connection with the Roman Communion.

Yesterday in the King's Bench Division, before the Lord Chief Justice and two justices, an application was made on behalf of the managers of the Oxford Street Church School, Swansea, for a rule for *certiorari* directed to the Board of Education to bring up and quash a decision given by the Board on December 17, 1908; and also for a rule for a *mandamus* directed to the Board of Education to hear and determine the question according to law. After hearing the argument in support of the application, their lordships granted both rules.

J. G. HALL.

THERE is a saying related of a holy man of old, a famous preacher in his time, and one who was supposed to have great power in converting souls to God, I mean the holy St. Bernard, that the devil once tempted him to leave off preaching under the pretence that his success would make him proud: but the holy man answered the Evil one and said: "I neither began for thee, nor for thee will I make an end." And no doubt had the temptation been the other way, as it might be to many of us, were the devil to try and persuade a man to neglect the work to which God had called him, on the ground that he had no success; he might as well let it alone; a conscientious person might give him the like answer: "I neither began for thee, nor for thee will I leave off."—*Kcble.*

#### ODDS AND ENDS.

BY THE REV. CYRUS MENDENHALL.

THE world might gain something if we were perfectly candid. By this I do not mean blunt, brutal, harsh, but if we fluently and fearlessly wrote and spoke those things we believe to be true.

Expediency, fear, or other motive keeps us silent. While not saying that we disbelieve, yet there is much we all hold to ourselves that might help some other souls if we were prepared to give it and they were ready to receive it.

Says Emerson: "Somewhere, not only every orator but every man, should let out all the length of the reins, should find or make a hearty expression of what force and meaning is in him. . . . Accept your genius and say what you think."

It is folly to exalt little things unduly. Nevertheless they are not to be ignored in our philosophies. Sometimes we call that little or mean which is not, and many times the result shows the magnitude and importance of the seemingly small. A petty attention to detail may not be so wise as a comprehensive sweep and a long line.

In morals, however, I think there is a sense in which nothing is insignificant. Jesus taught this by parable and example, because, as He said: "He that is faithful in that which is least is faithful in that which is much."

There are those who think a little theft of no account if the wronged one is a railroad or other corporation, and so complacently ride twice or thrice on the same ticket, if overlooked by the conductor, and "glory in their shame."

Children are initiated into the devious ways of lying, cheating, and stealing by thoughtless parents who are thrifty enough to sell out their honor for a few cents.

In selling a farm or the fruit of it, a house, a horse, a day's work—but then, why multiply illustrations when out of your own experiences or observations you can find better?

These things are not nearly so bad as defaulting, highway robbery, pocket-picking, perjury; so let us thank God that we are "not as these poor publicans." Some things are not done with "malice aforethought," such as so-called "white lies," promises never intended to be fulfilled, threats not to be put into execution. A mother trying to enforce obedience by telling her child she "would cut her ears off," will you believe me, was not a heathen nor a copper-colored savage!

There are things said and done which will require many pious phrases, scriptural quotations, and not a few family prayers to counteract. What we do, much more than what we teach, impresses children. One has written: "There are degrees in the results of wrong-doing: one bad action is more or less harmful than another, but the continually ramifying influence of even the smallest misdemeanor is impossible to estimate."

The evil we do is not lost, and perhaps because this is true the good we say or do is not in vain. Sometimes or other, evil shall be no more. Good shall always be.

"What is excellent,  
As God lives, is permanent."

There are moments when we feel that "love's labor is lost," but it is not. An apparent failure may not be a real one after all. In nature there is a "conservation of force." God surely is no less careful in the spiritual world. A prayer, a deed, a wish, a word may not be a total loss, though we see no immediate results. The trouble is, my faith is weak, my vision short. Martineau says: "It is a mistake to suppose any service rendered to mankind, any interesting relation of human life, any exhibition of moral greatness, even any peculiar condition of society, can ever be lost; their form only disappears; their value still remains, and their office is everlastingly performed."

"Here endeth" my odds and ends. You surely have noticed that the ends are better than the odds, for I have furnished the one and my books the other.

HUMAN responsibility is the greatest thing in the world. Without it society would be dissolved. But for it morality would cease to exist. We can not play the traitor to our God, to the moral law, to the Church, or to society, and hope to be excused as geniuses who are in some way above the law. The Church has always recognized that "we have no power of ourselves to help ourselves." It is for that reason that she bids us ask God to "keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities that may happen to the body, and from all evil thoughts which may assault and hurt the soul."—*Indianapolis News.*

## EASTER AND HOLY WEEK IN NEW YORK

### Thirty Thousand Have Attended Noonday Services at Old Trinity

### BISHOP GREER OPPOSES SUNDAY AFTERNOON OPENING OF SALOONS

#### Interest in Trinity Parish Election

#### OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church,  
416 Lafayette St.,  
New York, April 13, 1909

#### CALENDAR OF COMING EVENTS.

- April 21—Paddock Lectures begin at the General Theological Seminary Chapel.
- " 25—Special Service, "The Church and the Nation," St. Thomas' Church, 4 p. m.
- " 27-28—National Conference of Church Clubs meets in New York City.
- " 28—New York Churchmen's Conference in Hobart Hall, 416 Lafayette Street, 5-10 p. m.
- May 4—New Jersey Convention meets in St. Mary's Church, Burlington.
- " 5—B. S. A. Service, Grace Church, New York, 8 p. m. Bishop Greer will preside.
- " 9—Consecration of the Church of the Incarnation, Brooklyn.
- " 18—Long Island Convention meets in Garden City Cathedral.
- " 24, 25, and 26—Commencement Week at the General Theological Seminary.
- " 27-28—Newark Diocesan Convention meets in Trinity Church, Newark.
- June 6—Trinity Ordinations, New York.
- " 13—St. Stephen's College, Anandale, N. Y., Baccalaureate Sermon by the Warden-elect, Rev. William C. Rodgers, M.A.
- " 16—(Idem.) Missionary Sermon by the Bishop of Harrisburg; and Reunions.
- " 17—(Idem.) Commencement Exercises, and Installation of the Warden.

**N**EW YORK awoke to a crisp and clear Easter Day. Churches in the city and vicinity generally report very large and some of them record-breaking congregations and good offerings. At Old Trinity there were 3,700 persons present at the High Celebration. Dr. Manning preached from Psalm 57: 9. Hundreds of people stood till the close of the long service. Nearly 7,000 persons attended Easter services at Trinity alone.

#### HOLY WEEK AND GOOD FRIDAY.

The Stock Exchange, other exchanges, and many downtown offices were closed on Good Friday. Some were not open from 3 o'clock on Maundy Thursday until Easter Monday morning. The closing of the London Stock Exchange until Easter Tuesday morning helped materially to the reversal of last year's decision for the local stock market to do business on Good Friday.

On all sides there is a feeling of satisfaction over the great crowd attending the noon-hour services in the churches located in the business districts. Especially large were the attendances at the Three Hours' Devotions in Old Trinity and other great centres of Church life. In the venerable mother church of New York City, the Rev. Father Waggett conducted the mid-day business men's services throughout Holy Week, and the Passion Service on Good Friday. The great building has been crowded every day, and on Good Friday all the available portable pews were placed in the middle and side alleys. Many of the side pews, usually filled with four people, were crowded with five, and many people had to stand under the organ galleries and beyond. One could hardly fail to be impressed by the solemn stillness maintained by so many hundreds of people. There was the usual absence of "indecent haste" in the tempo of the

hymns, and this gave the great congregation an opportunity to sing the old German chorales, and familiar Church hymn-tunes. The preacher dwelt on the Power of the Cross to sanctify the individual, the home, the family, business relations, and pain and suffering. Perhaps the most striking point made by the speaker was, that the woes of the Church to-day could not be healed by making more believers in Christianity; but if *mystics* were made, who would realize the presence of their Risen and Ascended Lord, then much personal service would come to heal the wounds in Christ's mystical body.

There have been from 1,600 to 1,700 people at each of the noon-day services during Holy Week at Old Trinity. On Maundy Thursday the number was 1,784, and at the Three Hours' service of Good Friday 3,500, nearly all staying throughout, hundreds of them standing. On Easter Even 68 were confirmed in that church by Bishop Greer; a remarkable class for a downtown church, most of the class being brought in through the work of the Mission House. It is conservatively estimated that 30,000 have attended the noon-day services since Ash Wednesday, the greatest number in any year. The actual count was 29,217. At St. Paul's Chapel, on Good Friday, 3,450 people attended at five services.

#### LARGE CONSIGNMENT OF EASTER LILIES.

Two ships from Bermuda arrived in port early in Holy Week, bringing many passengers, and the enormous quantity of 150,000 Easter lily plants consigned to local firms, and thousands of buds in addition were in possession of the passengers. The cargo (the largest flower consignment of the year) of each ship was discharged hurriedly to be shipped to distant points in the United States and Canada for use on Easter Day.

#### BISHOP GREER AND THE EXCISE LAW.

The Rt. Rev. Dr. Greer is reported in the *Herald* as declaring against any change in the present Sunday excise law. One of the priests of the diocese who is a member of the committee of fourteen has strongly advocated that modification of the law which would legalize

the selling of liquor on Sunday afternoons and evenings.

"My preference at all events would be for local option," said the Bishop to a reporter for the *Herald*. "And this bill, if passed, would postpone the possible adoption of such a measure. I am, therefore, in favor of the present law until local option is adopted, and of a vigorous movement on the part of law abiding and public spirited citizens to enforce the present law.

"I think the Sunday opening bill now up at Albany has some good features. It is not a question between right and wrong, in which all the right is on one side and all the wrong on the other, but in this case the higher right, in my opinion, is in favor of the closed Sunday saloons.

"I am interested in the observance of Sunday. When I say this I do not mean simply the religious observance. Sunday is the day of the home and the family. On this day the members of the household, who are more or less necessarily separated and scattered during the week, can be united."

Asked his opinion of the changes advocated by the Liberal Sunday League, Bishop Greer said he believed in keeping libraries and museums open on Sunday, but he was opposed to the opening of all theatres, moving picture shows, and concert halls, including those where so-called "sacred concerts" are given. The former, he thought, would not interfere with the home life.

#### TRINITY PARISH ELECTION.

Much interest is expressed in the approaching election of vestrymen for Trinity parish in view of the attacks that have been made upon the corporation within recent months. Parishioners of St. John's, St. Luke's, and the Chapel of the Intercession have been declared legal voters by the counsel of Trinity



TRINITY CHURCH, NEW YORK.

parish, though they have not hitherto been so understood. A list of legal voters within the parish is said to comprise some 1,300 communicants, of whom 130 are members of St. John's Chapel congregation. A letter has been sent out by the vicar of Trinity Chapel, the Rev. Dr. Vibbert, to the voters within that chapel asking that they will avail themselves of the opportunity to vote and in doing so will support the rector, Dr. Manning, and the Bishop of the diocese, "who approved of the plans of the rector and vestry when they were submitted to him for his godly counsel and advice, and who for his sympathetic and cordial indorsement of them has been subjected to much cruel criticism." A similar letter was sent out from St. Paul's Chapel.

On the other hand a booklet entitled *The Case of St. John's Chapel* is issued on behalf of the opponents of the present vestry, in which the story of the movement to close the chapel is again told. One is at a loss to reconcile the statement in this booklet (p. 9) that "the vestry have undertaken to extend the franchise to St. Luke's while in effect withdrawing it from St. John's," with the table printed on the same page wherein St. John's is expressly included in "the official list of corporators, or alleged corporators, on file in the office of the comptroller of the corporation." One cannot but lament that at least there cannot be agreement upon the facts themselves, however people might differ upon the question of policy. Dr. Manning, rector of the parish, has followed up this booklet with a letter addressed "To the Corporators of Trinity Church," in which he declares there is "no foundation" for the assertions—

"(1) That the people of St. John's were informed that the chapel was to be closed 'without even an intimation that such action was impending'; (2) that the action proposed by the vestry will deprive the people of St. John's of their rights as corporators; (3) that the plans proposed by the vestry will 'disperse the congregation, discontinue the services, disband and disrupt the Sunday school and the guilds and organizations of the parish, and discontinue the confirmation classes on the eve of their confirmation'; and that (4) the action proposed is 'as despotic as it is devoid of Christian charity.'"

It is reported that the enrolled voters from St. John's Chapel will march in a body to cast their votes at Trinity Church, and that their counsel is likely to challenge all the voters from the mission chapels of St. Luke's and Intercession.

The election is to be held on Tuesday in Easter week.

#### THE SALVATION ARMY "IN DARKEST AMERICA."

Col. Alexander M. Damon of the Salvation Army, in a lecture delivered last week in a local church, declared that there are 325,000 rooms in the city of New York without a single window in them, and gave authorities for his figures. His general subject was, "In Darkest America." The darker side of life in the great cities was not only described, but neighborhoods were shown by lantern slides to corroborate his word paintings. The lecturer stated that there were 10,000 men, women, and children in New York City carried off by the "White Plague" every year. The underlying cause, he contended, was the congested life in the slums. The Salvation Army has attempted to reduce this great number of deaths from tuberculosis by adopting several methods.

The problem of the unemployed was also discussed. The speaker claimed that his organization had found employment for no less than 66,600 men in the past year, and afforded lodging for fully 2,500,000 people throughout the country. "Putting the waste labor to work on waste material helps to solve the problem presented by unemployed men." Men assigned to work in the Industrial Department do not stay in the employ of the Salvation Army very long, as by meeting business people they obtain other permanent positions, and thus room and opportunity are made for others needing relief. The Army conducts twenty-two rescue homes, located in the large cities of the country. Through these homes last year it is asserted that 1,724 wayward girls passed, and seventy-five per cent. of this number were reformed.

#### MEMORIALS AT ST. ANDREW'S.

St. Andrew's Church, Harlem, is quite conspicuous among the parish churches in New York City for its number of memorial gifts. Since the church was erected upon its present site, and materially enlarged in every dimension, the rector has frequently suggested to his people the advantage of memorials, both to encourage reverence among the worshippers, and also to teach forcibly the doctrine of the communion of saints.

Two unusually good paintings over the main and the transept altars, entitled, "The Calling of St. Andrew," and the other a copy of Raphael's Transfiguration, are conspicuous adorn-

ments of the church. Of the stained glass windows, Mr. Maitland Armstrong, Mr. Tiffany, and Messrs. Gorham & Company have each excellent examples of their work. The memorial brass pulpit, with bronze figures of the evangelists, is an excellent product of its kind. So also are the two lecterns, the faldstool, the baptismal font canopy, and a large embroidered tapestry, once the property of an Italian monastery, now hanging on the walls of the baptistery, beautiful memorial gifts.

During this Lent, there have been added to these other memorials, a marble parapet and wrought iron rood screen of exquisite design and delicate workmanship, memorial of Mr. and Mrs. Henry Gerken, the gift of their daughter, Mrs. Dayton W. Searle; a new heavy brass altar rail and lacquered standards, in memory of Mrs. Mary Acker, by her daughters, Mrs. Richard Morris, and Miss Acker; and a massive pair of jewelled altar candlesticks, in memory of Miss Marion C. Reighley, by her parents, Mr. and Mrs. Henry W. Reighley. These, with a pair of brass chancel gates, erected a year ago to the memory of Samuel O. Howe by members of his family, make the choir and chancel of St. Andrew's Church among the most beautiful and chaste of any in the city, and well worth a visit to see.

Messrs. Gorham & Co. have been the manufacturers of all these articles of Church furniture that make this church unique among others as a house of God and a gate of heaven.

#### NEW CHAPEL BEGUN AT WEST POINT.

Col. Hugh L. Scott, superintendent of the academy, laid the cornerstone of the new chapel on the military reservation at West Point Academy on Monday, April 5th, in the presence of the cadets, officers, and residents. The new church will be built on the bluff to the west overlooking the academical buildings. In the stone was placed a sealed copper box containing photographs of President Taft, ex-President Theodore Roosevelt, and Secretary of War Dickinson.

#### SUCCESSOR TO DR. CANFIELD AT COLUMBIA.

At the regular monthly meeting of the trustees of Columbia University, Monday, April 5th, E. P. Keppler, secretary of the university, was designated to fill the vacancy made by the death of Dr. Canfield, who for many years was University Librarian. During the next academic year, the new provision in regard to leaves of absence would be in force, and at least six professors would be away during the coming semesters of 1909-10. Gifts amounting to \$21,520 were acknowledged for various funds and general university purposes.

#### FOR A "LIBERAL" SUNDAY.

An organization to be known as The Liberal Sunday League has been incorporated. Its projectors say it will have a semi-military character, and that mass meetings will be held weekly in Madison Square Garden, Cooper Union, and public halls. At these meetings moving pictures will show Sunday scenes in European cities and recreation resorts. The members of the league will march from points where they assemble, and headed by their bands will proceed to the meetings.

One of the unique features of these meetings will be the construction of legislative and aldermanic bills before the eyes of the people, say the spokesmen of the organization. The law committee will read a proposed bill, and it will then be thrown upon the screen, section by section, discussed and amended by vote of the members present. These bills, as provisionally adopted, will be published in the daily papers next day. They will be again submitted to the members at meetings.

Eventually, it is prophesied, such bills will be taken by the law committee to the alderman and to the legislature. The organization plans a great petition and a canvas of votes. A governing board, secretary, and treasurer have been named.

#### DEATH OF DR. MORGAN'S WIDOW.

Mrs. Mary Delavan Nelson, widow of the Rev. Dr. George Brinley Morgan, formerly rector of Christ Church, New Haven, Conn., died Tuesday, April 6th, as a result of the shock occasioned by her husband's sudden death last fall by an automobile running over him. At that time Mrs. Morgan was in a New York hospital recovering from an operation. News of her husband's death caused a relapse, and she gradually grew worse. Three daughters and one son survive her. Mrs. Morgan was a daughter of the late William Rufus Nelson of Peekskill, N. Y. The funeral services and interment were private.

THE very wounds which the Word of God makes in our conscience are soothing and healing, if we rightly take them; like the sores which the skilful surgeon opens here and there in the body to draw off hurtful humors from within, as it is written, "Faith are the wounds of a friend."—*Keble*.

**DR. LLOYD'S OFFICIAL RECANTATION**

**Addresses to the Bishop of Chicago a Letter Similar to That Printed in "The Living Church"**

**NATIONAL PEACE CONGRESS TO BE HELD IN MAY**

**Vacation Bible Schools are Arranged**

**OTHER LATE NEWS OF CHICAGO**

**The Living Church News Bureau  
Chicago, April 13, 1909**

**D**R. FREDERIC E. J. LLOYD, who abandoned the Communion of the Church some two years ago and entered the Roman Communion, has requested to be restored to the Communion of the Church of his baptism.

In a letter addressed to the Bishop of Chicago, and through him "to all the faithful of the American Church who may have been injured" by his defection, he says:

"The voice of conscience and a strong, true conviction impel me to write to you . . . to express my deep and sincere sorrow for the grievous wrong done by me two years ago in forsaking the Church of my baptism for another communion, and to seek restoration to the communion of the American Church at your hands.

"Having come to a full recognition of the gravity of my defection, totally misapprehending the real situation . . . I cannot commit a second, and, if possible, greater wrong by hesitating one moment longer to make such endeavor to acknowledge, correct, and make restitution to the fullest extent for the former.

"I cannot excuse without accusing myself; the fault was only mine and mine alone. I made a serious mistake and it becomes my duty to correct it at all costs. The mission of the American Church was never clearer to me than it is to-day, nor its divine character so unqualifiedly assured. I am convinced of her apostolicity and catholicity and of the further fact that, under God and with faith in Him, she is destined to become the great reconciler of estranged peoples and the spiritual home of the nations.

"I place myself entirely at your disposal with the assurance of my readiness to submit to and obey such discipline as the Church may see fit to impose on me, while at the same time I ask your charity and kind forbearance."

The Bishop has requested the rector of Grace Church, Oak Park, to restore Dr. Lloyd to Communion on Easter Day.

It is not known whether Dr. Lloyd will apply for restoration to the priesthood. Under the canons he would have to remain in lay communion for three years before he could be restored. His canonical connection is with the diocese of Pittsburgh, and no other Bishop can restore his priestly faculties.

**PEACE CONGRESS TO BE HELD.**

An event of national, if not international, importance is the Second Peace Congress to be held in Chicago May 3-5. The First National Peace Congress was held in New York in 1907, just on the eve of the assembling of the Second Hague Conference, and contributed largely to the success of that important assembly, at which forty-four nations were represented. The coming congress will be similar to the New York Congress. Its great object will be the strengthening of public sentiment for international arbitration and the consideration of the next steps to be taken toward the realization of universal peace. The president of the congress is the Hon. J. M. Dickinson, Secretary of War. Some of the most prominent men and women in public life in the country will make addresses at the different sessions. The Church will be represented among the speakers and delegates and in the various committees. More details will be given in a later letter.

**VACATION BIBLE SCHOOLS.**

The National Vacation Bible School Committee is to extend its work in Chicago during the coming summer vacation period, with headquarters at the Cathedral, where a school is to be maintained. The national headquarters are in New York, with branches throughout the country. In New York two schools were maintained last summer by the Church—one at the Pro-Cathedral by a scholarship from Bishop Greer, and one at St. Cyprian's Church by the Rev. Dr. Huntington of Grace Church. The object of the organization is "to promote college and Church ministry to children of the cities by establishing daily vacation Bible schools, and by securing the service of trained men and women adapted to such ministry."

Since 1901, when the movement was inaugurated in New York City, it has extended to six cities where schools are maintained by college men and women. During July and August, 1908, 8,000 boys and girls were gathered off the crowded streets of these six cities by one hundred and twelve college men and women and enrolled in twenty-nine vacation Bible schools in congested districts of our great cities. For the children this

meant daily Bible instruction, purer songs, organized play, and interesting manual work. It meant even more—the care and companionship of alert Christian college men and women, instead of the perilous influence of the street. The work at the Cathedral, under the Dean, and the Rev. H. R. White, who has charge of the children's departments, will be done by a corps of volunteer workers under Mr. J. I. Blair Larned of Lake Forest, Ill., a student at the General Seminary in New York, who has had considerable experience in this special field. Along with this summer activity will be the usual outings for the children and mothers of the district of from one day to two weeks, and the charge of a definite plan of work to save the babies, under the direction of the Board of Public Health. Every house and tenement is to be visited by volunteer workers, a map spotted to show where the babies of the district are; friendly visitors directed to call weekly to oversee the hygienic and food conditions of every child; and by education of the mother—through pressure from the Board of Health where necessary—it is hoped to reduce the tremendous increase of the infant death rate—about 200 per cent. for July and August over the two previous months.

**AGAINST SUNDAY FUNERALS.**

A resolution which has been adopted by the Carriage and Cab Drivers' Unions of the I. B. of T., has attracted much attention in the city, and in many instances received the hearty support of our clergy. The Bishop of Chicago was asked to endorse it and his cooperation was sought to carry out its purpose. He has expressed his unreserved sympathy with the object of the resolution and has promised to give its contents the widest publicity in the diocese. Without giving the resolution in full with its various preambles, attention is called to the clause:

"WHEREAS, . . . Its members desire the first day of the week, commonly called Sunday, as a day for its members and their families to attend church, intellectual instruction, rest, or amusements: and its members are opposed to having funerals on the first day of the week; . . . therefore be it

"Resolved, That we are opposed to having funerals on what is known as Sunday, but favor holding same on the secular days of the week."

No one knows better than a busy city clergyman the hardships of often and many Sunday funerals. They are opposed by organized labor, undertakers' associations, and representatives of cemeteries, by church going people, and most assuredly by the clergy at large. May the resolution and many like it bring a change in the existing custom.

**ANNIVERSARY GIFT AT OUR SAVIOUR.**

Easter Day marks the twentieth year since the first service was held in the present Church building of the Church of Our Saviour. It is to be marked by two faithful communicants of the parish with a cross to replace the one now on its tower. The donors are Mr. and Mrs. William S. MacHarg, in memory of the former's mother, Mrs. Selina Storrs MacHarg. A new carpet to cover the nave is also an improvement which will mark the event.

**EASTER NOTES.**

Easter was a fairly pleasant though chilly day. Not many notes of its observance in the churches are yet at hand, and obviously none can be given in detail. At St. Peter's there were a thousand communicants, at five celebrations. The rector, the Rev. A. W. Griffin, had asked for offerings of \$4,000 and received nearly \$6,000. At Grace Church, Oak Park (Rev. E. V. Shayler, rector), there were 840 communicants and offerings of \$4,500.

RENMUS.

ONCE MORE we enter into the joy of Easter. The Incarnation, the miraculous birth, the sacrifice of the cross are steps in a divine sequence of which the resurrection is the triumphant culmination. Were it not for the victory which the empty tomb emphasizes, then all that preceded and occurred up to the final tragedy of the cross would have contributed only to mournful and harrowing defeat. The resurrection is a logical necessity for the beginning and continuance of Christianity. On the verity of this fact the existence of the Church hinges. But for the resurrection, the death of Jesus Christ would have defeated every claim which He made and destroyed every hope which He aroused. . . . The power of the resurrection is in the way it has transformed the idea of death. The resurrection holds out the promise of immortality to our uplifted faith. "I am the resurrection and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." . . . It is not death to pass out of this world, but life—a birth into a new existence; it is gain and promotion to the fullness of immortality.—*The Bishop's Letter.*

### A DISCARDED PRAYER BOOK.

[Written for THE LIVING CHURCH, in connection with the Centenary of the New York Bible and Prayer Book Society, Trinity Church, April 14, A. D. 1909.]

BY THE REV. JOHN KELLER, M.A.,  
Secretary of the Diocese of Newark, N. J.

WHEN the state of Connecticut, in 1800, yielded her rights to that part of the present state of Ohio comprising the belt 120 miles wide westward from the Pennsylvania line and running northward from 41 deg. N. lat., there was increased emigration from Connecticut and Rhode Island to the "Western Reserve" or "New Connecticut." On her admission as a state (the seventeenth in the Union), February 19, 1803, Ohio became even more attractive to the people of New England.

"Then," in 1816, "the distribution of the ordinances of the Gospel and the Church of Christ having been for several years a subject of conversation among the Eastern clergy of the United States, it was this year determined to send relief to the brethren west of the Allegheny mountains."

Accordingly, at the solicitation of the clergy of Connecticut, and by request of Bishops White of Pennsylvania, Hobart of New York, Croes of New Jersey, and Kemp of Maryland, the Rev. Roger Searle, rector of St. Peter's Church, Plymouth, Conn., was induced to undertake the exploration of Ohio, and left his parish and family in Connecticut in January, 1817. After a cold and tedious journey he crossed the Pennsylvania line near Erie on Quinquagesima, February 16, 1817. Reaching Ashtabula, he was joyfully welcomed by the families formerly residing in his home parish, and by others. He proceeded through the Ohio country and organized seven parishes: St. Peter's, Ashtabula; Trinity (Cathedral), Cleveland; St. John's, Liverpool; St. Mark's, Columbia; St. Paul's, Medina; St. Luke's, Ravenna; and St. James', Boardman. Mr. Searle returned to New York, reported to the General Convention in May, 1817, and then proceeded to his Connecticut parish to say farewell and remove to Ohio. Thus the Church was planted in the Western Reserve.

The centennial anniversary of the New York Bible and Prayer Book Society would seem to mark an appropriate time to recall the story of the development of the "American Church" (as Bishop White of Pennsylvania so fondly called it) in the new territory, and the missionary and convincing power of the Book of Common Prayer.

Some years ago an aged communicant related to the writer a hitherto unpublished account of the conversion of a man to be honored in all generations for his worth and work as the first Catholic-minded priest in Ohio.

In the early part of the last century appeals from the Western Reserve were sent to the city of New York for reading matter—Bibles, books, pamphlets, and other literature. Packing boxes and other receptacles were placed at the corners of lower Broadway and cross-streets. Somewhere in the neighborhood of Trinity Church (for the built-up city did not extend much beyond the present City Hall) a Prayer Book was deposited as a gift for the Western people. After a long journey by wagon-road, most likely to Albany, Utica, Buffalo, and Erie, Pa., the box of books arrived at Ashtabula.

The Rev. Joseph Badger, pastor of the Presbyterian congregation in that place, was the censor of the reading matter so received. At the time a young school-teacher, John Hall, a Congregationalist from Massachusetts, was living in the minister's family, and he was asked to assist in the censorship. The Prayer Book from New York, the first copy he had ever seen, came into his hands. Curiosity led him to read it carefully; it became his text-book on the Church and her ways. Convinced by a more careful perusal that he must seek Holy Orders, he sought the advice of the rector of St. Peter's Church. Mr. Hall then began work as a layman in fostering the newly-formed missions in adjacent settlements and was eminently successful in this work.

On being counselled to persevere in his determination to

enter the ministry of the Church, John Hall became a candidate for Holy Orders; was made a deacon, June 9, 1822, and was ordained to the priesthood, August 31, 1823, by Bishop Chase. Immediately he became assistant minister in St. Peter's, Ashtabula, and continued as such until the rector, by reason of ill health, resigned, March 23, 1824. By succession "Father Hall" (as all the people in that country had learned to call him for his truly apostolic and paternal ministry) became rector of the Ashtabula and other missions. It is confidently asserted that he was instrumental in founding every parish and mission of the period, from Ashtabula to Cleveland, a distance of fifty-four miles.

John Hall came of old Puritan stock in the following line: Ishabod Hall, who migrated to Berkshire county, Mass., in 1705 (died 1788); Ebenezer Hall, his son (1730-1807); Moses Hall (1762-1834). John Hall, our missionary hero, was born at Lenox, Mass., 1788; settled in Ashtabula in 1811. He had his early education under the Rev. Dr. Hyde, a Congregationalist minister of Lenox. In 1813 he married Sarah, a daughter of the Rev. Joseph Badger, who was a famous pioneer Presbyterian minister in Ohio.

Six years later than John Hall, the Rev. Roger Searle came to live in Ashtabula, and organized the first parish in the old diocese of Ohio, about fourteen miles west of the Pennsylvania line. He was a Seabury High Churchman.

The writer is indebted to his classmate and friend, the Rev. Professor Francis J. Hall, D.D., of the Western Theological Seminary at Chicago, for genealogical notes and the following:

"I spent a night some years since with an old farmer some twenty-nine miles from Ashtabula. He noticed my clerical clothes; and walking up and down and with sharp glances at me, said: 'They don't make such ministers now-a-days as we used to have!' (Pause.) 'You remind me of a parson that was a parson. You have the same name.' I said, 'Are you speaking of Father Hall?' He answered, 'Yes; did you know him?' 'He was my grandfather,' I replied. Then the old man rushed forward, completely thawed out, and grasped my hands in both of his. He proceeded to tell me that my grandfather made himself acquainted with everybody, far and wide, and was held in the utmost reverence; that all called him 'Father.' Everyone felt honored by the opportunity of entertaining him as long as he liked. That he used to travel hundreds of miles every year on horseback over country still dangerous because of savage Indians."

portunity of entertaining him as long as he liked. That he used to travel hundreds of miles every year on horseback over country still dangerous because of savage Indians."

Father Hall always insisted that he found his warrant for Tractarian doctrines in his Prayer Book. A visiting clergyman once accused him of being a "Puseyite." The isolated missionary, then on the frontiers of Christianity, did not know the application of the term, so he inquired, and procured the *Tracts for the Times*. When he next met his visitor he said: "You are mistaken; Dr. Pusey is a Hallite. *I have held his principles throughout my ministry.*"

Declaring the whole counsel of God, Father Hall was in all respects a faithful pastor to the evil-doers of the town and country; freely exercising the ministry of reconciliation; speaking boldly of sin, the need of forgiveness, penitence, pardon, and peace; declaring and exercising the priestly function of absolution. He knew nothing of ceremonials, and habitually wore the old-fashioned long surplice, not putting it off for the Geneva black gown when he preached (as was the fashion of the day in our churches), and he wore the old-time bands at service. He would not solemnize the marriage of one or both unbaptized persons. The contracting parties were urged to come forward in the Sunday morning service, and the banns were invariably published in church.

Bishop McIlvaine once came to the parish on a regular visitation, and found a wooden altar set up in the church. Having privately procured the services of a carpenter, the Bishop directed him to convert the altar into a table by sawing out the panels. The vestry took up the matter, and for several years the parish refused to send delegates to the diocesan convention. In all the thirty-three years of his rectorate Father Hall never received more than \$400 per annum from the parish.

Having for several years increased the frequency of his celebrations of the Holy Communion, in September, 1842, he



REV. JOHN HALL,  
Second Rector of St. Peter's Church,  
Ashtabula, Ohio.

began the *weekly Eucharists*, the very first to do so in this country. At the time he was in close correspondence with Rev. Dr. Adams of Nashotah, where his example was quickly followed. The future Bishop of New Jersey and of Newark, the Rev. Dr. Odenheimer, also took similar action within a year or so; but John Hall, rector of St. Peter's, Ashtabula, Ohio, had led the way beyond all question in 1842. In the 1843 Journal of



ST. PETER'S CHURCH, ASHTABULA, OHIO.  
[Erected in 1828 During the Rectorship of Rev. John Hall].

Convention of the diocese of Ohio, he reported thirty-six celebrations of the Holy Communion at St. Peter's, Ashtabula, within the conventional year, thus corroborating the assertion that he had established the weekly Eucharist in the preceding autumn.

In the parish record for Easter, 1843, the rector makes this entry:



REV. J. M. FORBES,  
Present Rector of St. Peter's Church,  
Ashtabula, Ohio.

May the blessed God be praised for the good examples of these His servants! May we offer up our *ευχαριστία* that the Ordinal with its instructive Preface was untouched in the revision of 1892, and that the Prayer Book still declares the sober standard of the Church's doctrine concerning the Christian ministry.

For, in these days, it is well to recall the words of the late Presiding Bishop, Dr. Clark of Rhode Island:

"The opinion of an individual Bishop are of no authority. If you wish to know what we believe, you may find it in the Book of Common Prayer."

To live in the presence of great truths and eternal laws, to be led by permanent ideals, that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—*Selected.*

## LAMBETH REPORT ON FOREIGN MISSIONS.†

**A**FTER some preliminary thoughts, specific subjects were treated as follows:

A.

THE GROWTH OF THE CHURCH ON RACIAL AND NATIONAL LINES IN  
(1) ASIA, (2) AFRICA, AND (3) AMERICA.

### Baptism.

The question of the baptism of polygamists in Africa was carefully considered, and it was unanimously resolved that the Committee could not recommend either the modification or amplification of the pronouncement of the Lambeth Conference of 1888 on the whole question of polygamy.

The danger of hasty admission of adults to the Church by Holy Baptism is generally recognized, and in most parts of the mission field there is a period of preparation varying from one to three or four years. The time required for the preparation of catechumens must necessarily vary according to their intelligence and education: but it is important that every care should be taken to secure an intelligent belief in the Christian faith and an entire and willing acceptance of the Christian rule of moral life.

This is especially important where large masses of men and women come over to the Church in a body. They are often actuated by mixed motives when they put themselves under instruction for baptism, and it is essential that each candidate should be thoroughly taught and carefully tested before being admitted to the privileges of Holy Baptism.

### The Prayer Book.

There is a widely felt desire in many parts of the Mission field for the adaptation of the Prayer Book or the extension of its provisions to meet the spiritual needs of the people, and a great deal of evidence was given on this point from different parts of the world. While fully recognizing the educative value of the Book of Common Prayer, and the importance of retaining it as a bond of union and a standard of devotion, the committee think that every effort should be made under due authority to render the forms of public worship more intelligible to uneducated congregations, and better suited to the widely diverse needs of the various races within the Anglican Communion.

### Marriage.

The consideration of marriage problems belongs to another committee, but as the question of marriages between Christians and non-Christians is of special importance in non-Christian countries, it was considered by this committee. The testimony given showed that in all parts of the mission field such marriages are strongly discouraged, and in some cases absolutely forbidden under penalty of excommunication. In some dioceses in China it is the custom to excommunicate parents who give their daughters in marriage to non-Christians, because the marriages are arranged entirely by the parents, the daughter not being a free agent, and it is well-nigh impossible for the wife to remain a Christian when married to a non-Christian husband. And in most parts of India parents are similarly put under discipline for the marriage of their sons or daughters to non-Christian partners.

The committee recommend that the penalty of excommunication should be inflicted when the marriages are celebrated with religious rites which are inconsistent with a profession of Christianity, or in cases where it is certain that such marriages will involve the practical renunciation of Christianity. The measure of discipline to be

† Names of the Members of the Committee:—

Bishop of Alaska.	Bishop of Pretoria.
Bishop of Algoma.	Bishop of Rhode Island.
Bishop of Calcutta.	Bishop of St. Albans ( <i>Chairman</i> ).
Bishop of Carpentaria.	Bishop of St. John's, Kaffraria.
Bishop of Chota Nagpur.	Bishop of Salina.*
Bishop of Clogher.	Bishop of Shanghai.
Bishop of Colombo.	Bishop of Sierra Leone.
Bishop of Falkland Islands.	Bishop of Southern Brazil.
Bishop of Fuh-kien.	Bishop Stirling.
Bishop of Glasgow.	Bishop Taylor Smith.
Bishop of Guluana.	Bishop of Tinnevely.
Bishop Hamlyn.	Bishop of Tokyo.
Bishop of Hankow.	Bishop of Uganda.
Bishop of Hokkaido.	Bishop of Victoria.
Bishop of Indianapolis.	Bishop Coadjutor of Southern Virginia.
Bishop of Korea.	Bishop of Waiapu.
Bishop of Lahore.	Archbishop of West Indies.
Bishop of Limerick.*	Bishop of Western Equatorial Africa.
Bishop of Liverpool.	Assistant Bishop of Western Equatorial Africa (Johnson).
Bishop of Madras ( <i>Secretary</i> ).	Assistant Bishop of Western Equatorial Africa (Oluwole).
Bishop of Mauritius.	Bishop of Western New York.
Bishop of Melanesta.	Bishop of Yukon.
Bishop of Mid China.	Bishop of Zanzibar.
Bishop of Minnesota.*	Bishop of Zululand.
Bishop of Moosonee.	
Bishop of Natal.	
Bishop of North Carolina.	
Bishop of North China.	

\* Bishops designated by an asterisk took no part in the deliberations of the committee.

administered in other cases must be left to the discretion of diocesan authorities.

It was stated before the committee that there is a desire in Western Equatorial Africa for the use of native forms of marriage, and that in South India the use of the *tali* or *mangalam* (i.e., a small metal disc suspended round the neck of the bride by a string) was sanctioned some years ago, instead of the ring, in deference to the strongly expressed desire of the people. The committee sees no reason why national and local Churches should not adopt native forms of marriage and consecrate them to a Christian use, provided (a) that the form used explicitly states that the union is lifelong and exclusive, (b) that the form is free from all heathen and idolatrous taint, and (c) that provision is made for the due registration of the marriage and for other formalities according to the law of the land, wherever such a law exists.

#### *Adaptation of Native Customs.*

This question of the use of native forms of marriage is only part of the much wider question of adapting native customs generally. It is undoubtedly true that in the past Christianity has involved a certain amount of denationalization, and that missionaries have been far too ready to introduce Western customs and to discourage or suppress native customs which are in themselves harmless and have no necessary connection with idolatry or superstition. The result is that the Church comes to the people in a foreign dress, which prevents them from expressing their ideas and feelings in ways that are natural to them. The committee reaffirm on this point Resolution 19 of the Lambeth Conference of 1897, "that it is important that, so far as possible, the Church should be adapted to local circumstances and the people should be brought to feel in all ways that no burdens in the way of foreign customs are laid upon them." In some parts of India the native system of panchayats (committees of five or more) has been successfully adapted for the administration of discipline, so that the discipline of the Church is administered, under the direction of the Bishop, by the people themselves, and this is what we ought to aim at in all matters which do not touch the essentials of Christian faith or conduct. We should encourage the people to do things in their own way, even though it may not be ideally the best way.

#### *Self-support and Self-government.*

Similarly every effort should be used to train native Churches and congregations in self-support and self-government, and, as far as possible, lead them to manage their own affairs. We are glad to report that considerable progress has been made in this important matter during the last ten years in all parts of the mission field, but much still remains to be done, and the committee regard it as of the utmost importance that missionaries should exercise a wise self-restraint and not allow their strength to become a source of weakness to their converts. There is no reason for alarm even if mistakes are made. It is far better that mistakes should be made, and bring with them the lessons of experience, than that the native Christians should stagnate in a position of perpetual dependence. One important step, however, towards this ideal of self-government is the wider spread of theological knowledge, and the committee are unanimous in thinking that an advanced theological training should be provided for the ablest of the native clergy, and that, if possible, those who show any aptitude for literary work should be enabled to devote their time largely to the production of vernacular theological literature.

#### *Racial Problems.*

The racial problems which have arisen in the extension of the Kingdom of God may from one point of view be even welcomed as evidence of the fact that many races have received the Gospel of Jesus Christ and are anxious to discharge their duties as members of His Church. They are but a sample of the difficulties which have arisen since primitive times, and which have been successfully overcome.

The committee wish to lay down emphatically the principle of the unity of Christ's Church. All races and peoples, whatever their language or conditions, must be welded into the one Body, and the organization of different races living side by side into separate or independent Churches on the basis of race or color is quite inconsistent with the vital and essential principle of unity. But the problem presents itself in various parts of the world in such variety of form that it cannot be dealt with uniformly, even with the preservation of the principle which the committee lay down as fundamental.

In countries like China and Japan, and large parts of Africa, the task before the Church is to build up an autonomous native Church, from the administration of which European or American missionaries should ultimately retire when their work is done. In Japan the Nippon Sei Kokwai is an organized National Church, in the government of which the English and American elements are manifestly temporary.

In India the problem is wholly different. A great variety of races, characterized by various religions, languages, conditions, have to be won to Christ and welded into one body, and to organize upon racial lines would be as fatal to the extension of Christ's Kingdom as was the condoning and allowance of caste in the eighteenth century. But this does not mean an ignoring of racial conditions in practical administration, so that the principle of unity be preserved.

Self-support, with a large amount of autonomy in local administration, is universally recommended, and the committee earnestly hope that the way will soon be clear for a further stage, viz., the consecration to the episcopate of Indians who may be either diocesan Bishops in entire charge of comparatively small dioceses after the primitive model, or assistants to the English diocesan Bishops, entrusted by them with the care of certain missions and pastorates, but in such a manner that the principle of unity between races is carefully guarded and preserved.

There seems to the committee no reason why similar methods should not eventually be adopted in the province of South Africa, where there is a population of various races.

The problem reaches its acutest forms in a country where, as in the southern portion of the United States of America, the colored population with equal civil rights forms a large proportion of the total population, and where the history of the past has led to conditions which accentuate the difficulty with which the living Church of the present has to deal. It is no part of the function of the Lambeth Conference to act as an executive body or as a court of appeal. Its function is simply to advise on principles, and leave independent authorities to deal with them, but the racial problem being found in such variety of form, it was referred to the committee to deal with it expressly in reference to Asia, Africa, and America. The committee sympathize profoundly with the Church in the United States in the difficulty which it has to solve, and trust that in the solution of this question (while making provision to meet such racial requirements as may, under conditions now actually prevailing, demand separate arrangements for worship and service, and for freedom of development) there may be maintained real unity of the faith, obedience to a true ecclesiastical order, and conformity to the fundamental principle of the unity of all races in the one Body.

#### B.

#### CORRELATION AND CO-OPERATION OF MISSIONARY AGENCIES.

I. [The first portion of this section has relation to the English societies alone.]

II. The correlation of missionary agencies representing sister Churches, as e.g., those of the English and American branches of the Anglican Communion, appears to the committee to be in course of such practical solution in the mission field as to require but little enforcement of principle. In Japan it is being practically solved by the formation of the Nippon Sei Kokwai, in which the English and American elements are happily blended with the Japanese. In China difficulties are but temporary, and are being solved. In South America there is no real conflict between jurisdictions, as the jurisdiction of the Bishop of the Falkland Islands, earlier in date, is simply personal, not territorial, in respect of English congregations in Brazil, and in no way conflicts with the jurisdiction of the American Bishop of Southern Brazil, whose work is of a different character.

But the committee desire to recommend the Conference to reaffirm Resolution 24 of the Conference of 1897, and further to resolve that, although it may be desirable to recognize in some cases and under certain special circumstances the episcopal care of a Bishop for his own countrymen within the jurisdiction of another Bishop of the Anglican Communion, yet the principle of one Bishop for one area is the ideal to be aimed at, and should be earnestly commended to all Bishops and Churches of the Anglican Communion as the best means of securing the unity of all races and nations in the Holy Catholic Church.

III. The committee are dealing with more difficult problems when they suggest correlation and coöperation between missionary agencies of the Anglican communion and those of other bodies. Between the mission of the Russian Church in Japan and the Nippon Sei Kokwai there exists happily perfect friendliness. The committee regret that they must leave entirely alone the question of relationship between missions of the Anglican Communion and those of the Roman Catholic Church. But as between missions of the Anglican communion and those of various non-episcopal Christian communities the committee desire to offer some suggestions of a tentative character.

There may surely be placed in the forefront of such suggestions a grateful recognition of the real unity, despite all divisions, of the Christian Society in the face of all other (non-Christian) religions. All Christians baptized with water in accordance with Christ's command in the name of the Father, the Son, and the Holy Ghost are baptized into the one Church of Christ. Conferences on methods of work have, as the committee gratefully acknowledge, drawn together men and women of different bodies who are striving to evangelize the world, and have shown how much they have in common and how much they can learn from each other. Coöperation in education and in moral movements, such as temperance and social purity, and above all in the translation of the Scriptures as the common standard of the Christian faith to which all Christians appeal, and in much Christian literature, has been a further bond of union, and when all these uniting forces are reckoned up they form a link not easily to be broken.

Yet a frank recognition of denominational differences in matters of importance is no less necessary for a permanent understanding, and the committee feel the necessity of recognizing and guarding the right of Christians of any and every name to the ministrations of

[Continued on Page 820.]

# 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.

## VII.

DECEMBER 14, 1854.

**I**N ninety-nine cases out of a hundred, men never think. They get along as they can. I suppose it was intended to be so; but in such times as the present it is necessary to think.\* If things were settled here as they are in England, or as they will be here two hundred years hence, or as they were two hundred years back, we could do very well; but at the present time it is a transition and an unsettled state, and it is necessary to do some thinking, and a man must have a basis of thinking. All I know beyond mere parroting comes from the words, AMERICAN CATHOLIC CHURCH. Our situation as State-free is all that lies at the base; it makes all the difference. I don't believe in any other settlement of the Church question. I look at myself in the American Church as standing superior to all, and the American Church as having a part to do in this world which will be understood by and by; and, furthermore, I look upon it as the Catholic Church, the successor of the Ante-Nicene Church. . . . We must hold more heartily this matter. God planted us here separate from the State that we may take hold and cause a revival in purity of doctrine until Catholic unity is brought about in the same way that it was broken up. My belief is the AMERICAN CATHOLIC CHURCH. If I believed in a one-horse State-Church, I'd just as lief go on my own hook. Because I believe in the AMERICAN CATHOLIC CHURCH, the first state-free Church since 325; because I believe that in the end we shall restore Catholic unity; because I believe that we shall be the means of healing all the Church's diseases—for these reasons I look upon it that our business is to know our position and live up to it.

[In his lecture to the class on January 16, 1855, Dr. Adams returned to the subject in connection with the discussion of the schism between the Greek and Latin Churches concerning the *Filioque* in the Creed. He said what follows.]

I used the expression just now, "When the *objective unity* of the Church is restored." I hold clearly the doctrine that the Church objective is rent in pieces, but the subjective unity has existence. The difficulty is this: Suppose you, Saint B. (pointing to Mr. B.), were Bishop of Constantinople, and you, Saint G. (pointing to Mr. G.), were Bishop of Rome. Suppose you, Saint B., excommunicated Saint G. for heresy and made a mistake. What is the consequence? Is the Bishop of Rome cast out of the Church? Excommunication casts out of the Church, if valid and right.† If a man is unjustly excommunicated, though he appear to men to be cast out of the Church, yet he is inherent in the Church, nevertheless. The Church of Rome has excommunicated the Eastern Church; the Eastern Church has excommunicated the Pope of Rome; both are mistaken, therefore neither is excommunicated. Yet neither communicates with the other. The question is, Will they ever come together? So far as the Greek Church is concerned, they never will; because the Greek Church, so far as it is the primitive Church, has the right way [that is, in protesting against the insertion of the *Filioque* in the Creed.] The Roman Catholic Church has taken the position of infallibility, and by necessity even good men cannot recede from that position, however they may desire to bring back unity. When you consider this matter, so far as human probability goes there is no doubt that neither will yield by its own internal action.

It does seem to me that if we believe Holy Scripture, the Church of God will one day be one over the whole world, and all men will come to Christ. I consider it to be possible only by the coming into existence of another Church [which is not the Greek nor the Latin Church], which is not under the same difficulties as either of the others, and which will infuse its spirit into both. I look upon it as a great mistake if you think

\* The Crimean war was on, and it was a time of great unrest. Dr. Adams was intensely interested in the news from the old world.

† In another connection Dr. Adams denies that even a valid excommunication casts out of the Church. He draws the distinction that it excludes from the Communion of Saints, but not from the visible Church. Otherwise to reconcile the penitent excommunicate would require a re-baptizing, which is impossible.

that this continent is anything less than a new world, new race, and new people. I look upon it that only we shall be able to do this—that we only have the means, in one institution which we call the Protestant Episcopal Church, but which is in reality the AMERICAN CATHOLIC CHURCH. We must first progress in the cities, then in the rural districts, then get a majority in the cities, and a majority in the rural districts, and all rise up to the consciousness that we are and are seen to be the AMERICAN CATHOLIC CHURCH IN THE UNITED STATES. I look upon it that Romanism will perish away in the United States; that it is antagonistic to the people and everything else; that the Romish Church is decidedly Church and State; that she will cease to exist here, and her population come to us;‡ that our greatest gift is freedom; and that we shall extend an influence over the old Church throughout all the world. We shall teach them, as we are teaching the English and Colonial Churches, the value of Lay Representation; we shall teach them that the greatest evil in the world is the union of Church and State. They will get self-government in France,§ England, Italy, Spain, etc., by the natural force of circumstances and example; at last popery will disappear; there will be an united Church all over the world; and the American Church will be the element whereby the objective unity of the Church Universal will be once more restored. It may be a long time before that is realized; but I believe it will be a shorter time than many dream of. This Pope [Pius IX.] has decreed the Immaculate Conception. Some would like a General Council of the Anglo-Catholic Church to protest against it. I say, Don't trouble yourselves about it! We are not Anglicans. We are not the Anglo-Catholic Obedience. We are the AMERICAN CATHOLIC CHURCH. Let us live up to our position and the thing will come out without trouble. Bishop Pearson is right in saying that the schism between the Latin and the Greek Church is never to be ended until the *Filioque* is taken out of the Creed. It may be a long time; but the free Church will meet together and take it out. Then the Greek Church will acknowledge us, we shall unite again, and unity will be restored. The Church in the United States has a great work to do, and that is, to unite the East and the West, and terminate the schism of seven hundred years.

### CONCLUSION.

[For a conclusion to this series, I beg leave to add the following by Dr. Adams from the *Church Review* for July, 1859.]

"America is the land of hope." This saying we have seen in the book of some English traveller. It certainly has a most exceeding significance. Take the individual man and all the institutions that exist here, take the nation itself, and the whole aspect of them all is that of an earnest looking onward to something yet to come. This country is in truth the land of hope. God forbid the Church in this land should take any other attitude than that of hope; the firm assurance of a final triumph, of a rising upwards in holiness, in good works, in doctrine, in faith, and zeal, and hope, and love, so that because of this perfection of state all men shall say, "This is the Church of God; these men preach the Gospel of Salvation." And then, because of this fact and this conviction, schism ended, unity restored, divisions healed, and the Apostolic age of Primitive Christianity brought back again. The American Churchman who looks for less than this as the ultimate end of his labors and those of his brethren, has not the hope nor the faith he ought to have, if our doctrine of the Church, the Bible, and the Holy Spirit be true.

[THE END.]

‡ In an article in the *Church Review* for October, 1858, Dr. Adams abates this too sanguine expectation, and makes another and more probable forecast.

§ Disestablishment has already come in France, and the French Church will soon find the logic of a free position, and become less Romish. See that remarkable book by the Abbe Klein, *In the Land of the Strangers' Life*.

OUR LIFE is full of shadows and images of the Day of account. Every frown, every cold look, every severe word from Christ's servants here should be a warning to thoughtless and wicked people of what is coming by and by.—*Kcble*.



## Department of Social Welfare

Edited by Clinton Rogers Woodruff

### WHAT DO LABOR UNIONS ACCOMPLISH?

**H**ERE'S an instance that supplies a partial answer. It is related in the *Atlantic Monthly* by J. O. Fagan, himself a railroad laborer:

"An engineman of my acquaintance leaves his home at 6 o'clock in the morning and completes his day's work in six hours. For this service he receives from four to five dollars, according to circumstances. Some enginemen work longer hours and receive more money, but anyway you look at the labor or the wages, the conditions leave little to be desired.

"Within a short distance of my signal-tower there is a crossing at grade. The man in charge receives one dollar and thirty-five cents for twelve hours' work. As a matter of fact, crossing men hold very responsible positions.

"For years these men, and thousands in other departments, have been waiting for the conscience of somebody, or anybody, to attend to their cases; but unfortunately these gatemen are unorganized and unable to organize, and there is nothing back of them to make trouble for anybody.

"Such is only one of numerous object lessons which the employee has constantly before him, and consequently he may be pardoned for concluding that actual business compulsion is your only wage raiser."

Here's another bit of evidence of the usefulness of a trades' union. It was related in an address in February before the Chicago city club by Raymond Robins:

In a city on the Atlantic coast are two hat factories within two blocks of each other. In one of these factories the girls in the trimming department are organized as a local of the United Hatters of North America. In the other factory the girls in the trimming department are not organized. A little over a year ago the foreman of the floor where the trimmers work in the unorganized factory insulted one of the girl trimmers. She stood her ground and told him in plain language what she thought of him. She was discharged for insubordination. This girl wrote to the owner of the factory and had a registry receipt purporting to be signed by him. She never received any reply, and was out of work for some weeks. Some months after this incident a similar insult was offered to a girl by the foreman on the trimming floor of the organized factory. The girl who was "shop woman" on that floor for the United Hatters of North America, went to this foreman and said: "You cut that out. We won't stand for anything like that in this shop." He replied: "You go to —! What have you got to do with it, anyhow?" She answered: "I've got a whole lot to do with it, and if you don't go to that little girl and apologize, I will call a shop meeting right now." He replied: "If you do, I'll fire you." She said: "No, you won't, either!"

Then this little woman, who is less than five feet tall, "called shop," and 170 odd girls laid down their work. She told the girls what the trouble was, and they agreed that they would starve before they would go back to work if the foreman didn't apologize to the little foreign girl he had insulted. Here the general superintendent came into the controversy, and after a conference in the office the foreman was discharged, and that little woman is still shop woman on that trimming floor, and there isn't any foreman in that factory who thinks he can insult a girl while she is at work just because she is a foreigner and poor.

Surely it is to the credit of the Hatters' Union that it made possible the protection of its members from insults. To be sure the power to "call the shop" may be misused. So may one's arms for that matter, but we do not suggest amputation because of that fact.

It is sometimes declared that labor unionists go on the principle of "the labor union, right or wrong"; but the following dispatch from Chicago would seem to indicate an ability to discriminate, on the part of two bodies of organized labor at least:

"Martin B. Madden, called 'Skinny' Madden, has been indicted in Chicago for using his position as a labor union official to extort money from employers by means of 'fake' strikes. Madden is president of the Associated Building Trades of Chicago, an organization

which is not recognized by the Chicago Federation of Labor nor by the American Federation of Labor, owing to Madden's methods. Two of Madden's coadjutors are indicted with him—M. J. Boyle and Fred A. Pouchot."

The dispatch also goes to show that wrong-doing is likely to be found out in the long run.

### FACTORY INSPECTION.

HERE ARE some suggestions about factory inspection made by the Pittsburgh Survey, which are based on the experience of the more enlightened states of the Union:

Tenure of office should be assured to the deputy inspectors under civil service laws.

The present requirements with regard to safeguarding machinery should be rigidly enforced and extended to give the inspectors control of temperature, glare, darkness, and speed.

Wherever a process unavoidably produces extremes of temperature, the factory inspection departments should be empowered to require that air of healthful temperature be piped directly to the place where it is most needed. Tobacco workrooms should be treated as nuisances and summarily closed when un-supplied with forced ventilation.

The working day should be fixed at nine hours for women and girls over the age of 18 years, with 6 P. M. as closing hour. For boys below the age of 16 and girls under 18 years the closing hour should be 5 P. M., with a maximum of eight hours of work in 24 hours; six days should constitute the working week.

Physicians and engineers should be added to the factory inspection staff to study injurious occupations.

The list of prohibited occupations for children below the age of 15 years now in force in Ohio, Illinois, Kentucky, Nebraska, and Wisconsin should be adopted.

The proof of age for children about to leave school should be made uniform with that now required in New York, and penalties be prescribed for officials who vary from the methods prescribed for obtaining it.

The English labor laws as the highest and most applicable type of labor laws should be made the basis of a code adapted to the present industrial development of Pennsylvania.

These suggestions may be generally followed to great advantage, and should be made the basis for intelligent agitation in those states where the factory laws are now inadequate.

### SOCIALISTS AND ACCURACY.

Here's one way the socialists carry on their propaganda. They issue "drop tickets," of which the following are samples:

"Nine out of ten literary men in the U. S. are socialists. They have investigated. Have you?"

"No one will be out of employment under Socialism, unless they do not want employment. Those who work not will receive nothing; those who work will receive \$2,500 a year. Read, and you will be convinced.

"Under Socialism all men and women willing to work will receive an income of \$2,500 a year."

We do not vouch for the accuracy of the statements. We produce them as specimens of socialist claims and methods.

THE Merchants' Association of San Francisco publishes a monthly review devoted to matters of importance to the business interests of the city. It is very interesting and encouraging to note that the Association has set aside a page of its journal for the use of the Central Council of the Associated Charities of San Francisco, that it may publish each month a brief article dealing with some subject of vital interest in the social or philanthropic field, followed by news items concerning some of the local organizations. It is hoped that intelligent and sustained interest shall thus be aroused, and that the various associations working for the public good may by systematic coöperation attain the common goal.

This is one of the most important and significant developments of the year.

THE Municipal Voters' League of St. Louis has prepared and distributed a pin symbolizing citizenship above partisanship. It consists of the figure of St. Louis over the symbols of the Republican and Democratic parties.

THE WEAKEST living creature, by concentrating his powers on a single object, can accomplish something, says Carlyle. The strongest, by dispensing his over many, may fail to accomplish anything. The drop, by continually falling, bores its passage through the hardest rock. The hasty torrent rushes over it with hideous uproar, and leaves no trace behind.

*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

**HE CLEANSSES THE TEN LEPERS.**

FOR THE SECOND SUNDAY AFTER EASTER.

Catechism: XVII. and XVIII. Visible Sign, Inward Grace.  
Text: Psalm 51: 10. Scripture: St. Luke 17: 12-19.

**I**T is distinctly stated by St. Luke that this miracle took place as they were on the way to Jerusalem. Also, that our Lord passed through the midst, or the borders, of Samaria and Galilee. From St. John we learn that after the raising of Lazarus, our Lord had withdrawn to Ephraim. The most probable site for the location of Ephraim is in northeastern Judea. To go to Jerusalem would not require a journey either through or between Samaria and Galilee. And when we come to the final stage of this same journey, He is proceeding to Jerusalem from Perea, beyond Jordan. When it here says, therefore, that He is going to Jerusalem, reference is had to the end of the journey, the great importance of which was, as a matter of fact, determining the movements of the Master even before this time (St. Luke 9: 51). Instead of going to Jerusalem the shortest way, He is here probably going away from Jerusalem, although on His way thither. Such an interpretation will explain the mention of Samaria before Galilee in verse 11, which would be unnatural if He were proceeding out of Galilee through Samaria. He is then, apparently, passing from southern Samaria towards the borders of Galilee to pass into Perea, from whence later He goes on His way to Jerusalem and to Calvary.

Outside of some unnamed village, He came within hailing distance of the ten lepers. Read Lev. 13 and 14 for the provisions of the Law regarding lepers. This will also describe their appearance, with unbound hair and covered lips. It will tell of their exile to lonely places, and of their warning cry, "Unclean, Unclean!"

These lepers knew of Jesus' fame. They knew that He had power to heal them. From what they knew of Him, they believed in His power to help them, and they asked that He would have mercy upon them. His answer gave them something to do. He could have healed them at a word. For their own sakes, He gave them a chance to get something more than mere healing. He gave them a test of the reality of their trust, and offered them an open door to something more than they asked.

Because they obeyed, they were cleansed. It was "as they went" that they were cleansed. The present lesson from this is obvious. In all the good things which God has prepared for us, there is always our part, or share, in the receiving of them. He daily showers gifts upon us which are as free as the sunshine and the rain. But to be an individual blessing, these must be reached out after and appropriated. Physicians tell us that fresh air and sunshine will drive away many diseases. But to do so, the patient must exert himself enough to let these healing gifts have play. Again, when He offers us spiritual gifts, like forgiveness of sins, we can only secure the benefit for ourselves when we comply with the simple conditions which He has laid down. With us, too, as we go in the way of obedience, we are made clean.

But the cleansing of the lepers is only preliminary to the real point and lesson of the story. Ten were made clean. One came back and thanked Him; "and he was a Samaritan." He was looked upon by the Jews, and Jesus said rightly, as one who had gone astray from the right way of serving God. As a result, Jews would have no dealings with Samaritans. It was only their common misery that made these nine lepers willing to have the other with them. And yet he was the one who pleased the Master, and at the same time received for himself a higher gift than the others, as we shall see.

It may well be taken for granted that the nine, who did not return, were not ungrateful. They would have been less than human had they been. The teacher who reads the chapters from Leviticus referred to above will fully appreciate that. From being outcasts, not suffered to come near nor to touch any human being not unclean like themselves, they were restored to home and friends. Surely they were not ungrateful in their hearts. But they did not think it necessary to give expression to their

gratitude. They were silent. They were happy; but it did not seem to occur to them that they could add anything to the pleasure of Him who had healed them, even as He had added to their happiness. They took it too much as a matter of course. So freely and easily had their request been granted, that they did not think that it could be any great matter to the Lord Jesus whether they went to Him and told Him of their gratitude or not. But that was where they were mistaken. He did care for their thanks. He did miss them. He had given them a great gift, they had withheld a small one from Him.

How often do we make the same mistake! We are glad to have our prayers answered. Nor are we unmindful of the great gifts which God has given us through Jesus Christ our Lord. But they come so freely, so gladly even, that it seems not to occur to us that our thanksgiving will be much missed if it be not regularly and promptly given. It is not that we are ungrateful; but we are silent about it. We become too much used to looking at our own side of prayer and praise. We think of the benefits which we derive from these, and we sometimes forget that it is also true that God misses the withheld praises of those who have been blessed by Him. Jesus was the revelation of God to us. He showed us in His own heart, the heart of God. He here shows very plainly that His heart was grieved at the absence of the nine silent men. If we realized that it really means something to the heart of God whether we come with our little sacrifice of prayer and praise, do you believe that we would be kept from offering it by light and trivial causes?

There is also the lesson which the Samaritan man may teach us. He came back, and fell down at Jesus' feet, "giving Him thanks." What then? He not only gave pleasure to his Lord; he received something for himself which the others did not receive. All were made "clean." He was also made "whole." What does this mean? Do you not think that by returning, he found out something which the others had not suspected? As he fell down at Jesus' feet, and then looked up into His face, at Jesus' wonderful words, I think that his heart told him that this One was something more than man. He found a faith in his Lord, without which a man is not a whole, a complete man. That is what Jesus meant when He said to him who, like the rest, had already been made clean: "Thy faith hath made thee whole."

The application of this lesson hardly needs recital. We take care of our bodies; we feed, clothe, bathe, and exercise them. We care for our minds; we exercise them by reading and thinking and talking, and we do it regularly. We take some care of the "heart." We should not wish to have the joy that comes from love of friends taken out of our lives. But the soul, too, needs care and feeding. If we do not take care of the soul, and provide for its needs, we are in danger of losing the best and highest part of our natures. To be whole, complete, we must love, worship, and serve God.

## 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.

### CLERICAL TITLES.

*To the Editor of The Living Church:*

**A**PROPOS of the recent letter about clerical titles, here is a true story, related by a priest who is now dead. Scene, the rector's study; time, the present. Enter layman, who always calls the priest "Mister," contrary to general parochial usage.

*Layman:* "I just met Father McGonigle."

*Priest:* "Why do you call him 'Father'?"

*Layman:* "Because he is a priest."

*Priest:* "So am I."

*Layman:* "But he is a Catholic priest."

*Priest:* "So am I."

*Layman:* "But you are an Episcopal priest."

*Priest:* "So is he."

I tell people that to call priests "Mister" is Romish. When our clergy desire the title of "Father," they get it; both from our own people and non-Episcopalians; but not usually from Romans. Therefore, purposely to take a lower position than the Roman priest in the eyes of the community is tacitly to deny

our priesthood, and consequently to acquiesce in the Roman contention—and to be Roman. So I say that calling Anglican priests "Mister" is Romish.

While I am on the subject, let me ask the reverend clergy if any chord of sympathy responds to my distaste for the verbal "Reverend Mister," the joining of the contradictory adjectives. Rather would I, naked of fur and colored silk, be hailed as "Dr." In this latter case, I am always inclined to inquire, "Medicine, horse, or divinity?" like the drug clerk who, when asked for powder, said, "Face, gun, or bug?"

Kingston, N. Y., Faithfully yours,  
 April 3, 1909. PAUL ROGERS FISH.

**LITERATURE FOR JAPAN.**

*To the Editor of The Living Church:*

**M**AY I call the attention of your readers to an appeal for the Japan Church Literature Fund?

There are few countries where literature is a more powerful agent than Japan. The secular press is pouring forth books, magazines, and newspapers. The reading public is, therefore, large, and numbers of people who will not come to our churches or preaching-stations may be reached by books. To carry on this kind of missionary work, we must be prepared to spend money in making our books cheap, and in advertising them.

Again, we are sadly in need of theological text-books for our workers, and books of instruction and devotion for our laity. In this case the sale is so limited that we must be prepared to bring out books at a loss. They are a gift to the Japanese Church.

In order to establish a proper publishing house and distributing agency a considerable capital fund is required, and I feel sure that some of our American Church people will take a special interest in such a work.

Any further information will be gladly furnished by myself, or by the organizing secretary, Rev. Egerton Ryerson, Matsumoto, Japan.

JOHN MCKIM,  
 Bishop of Tokyo.

**LAX OBSERVANCE OF LENT.**

*To the Editor of The Living Church:*

**I** WANT to protest, as a layman, against certain violations of the Church customs and (I believe) Church laws in the holy season of Lent.

The rector of a parish not far from La Grande has solemnized two marriages during the present Lent. A few years ago the rector of St. Paul's Church, Salem, Ore., solemnized a marriage in Lent. I learn from a secular paper, just at hand, that a priest in the jurisdiction of Olympia got up at midnight a few nights ago (in Lent) and married a couple from Oregon. I heard recently that a near-by Bishop attended a public banquet during the present Lent. Not a great while ago, another Bishop attended a party and supper on a Friday, a day specially set apart as a day for fasting. It seems to me that Bishops and priests who want the laity to keep Lent should practise what they preach and keep the customs and laws of the Church at whose altars they minister. One not unfrequently hears from the pulpit regrets that the laity do not properly keep Lent; and laymen have the right to protest against breaches in the customs of Lent by Bishops and priests. However, I believe that a large majority of the clergy do properly keep Lent.

WM. M. RAMSAY.

La Grande, Ore., April 2nd.

**THE ONE SACRIFICE.**

*To the Editor of The Living Church:*

**D**R. F. B. REAZOR'S letter in THE LIVING CHURCH for April supplementing the strictures of Presbyter Ignotus in the number for March 27th, has moved me to transcribe a passage from John Johnson's "Unbloody Sacrifice," which I hope you will print.

"THE OFFERING IN THE UPPER ROOM AND ON THE CROSS IS ONE OFFERING.

"The sum of what these fathers teach us is that Christ entered upon His Priestly Office in the Eucharist: that there He began the One Oblation; there He offered Himself in a spiritual, mystical manner, as He afterwards did corporally upon the cross. He had from the beginning of the world decreed and resolved to die for the salvation of mankind. In the Eucharist He actually yielded and con-

signed Himself up to those sufferings; whereupon the powers of hell were presently let loose upon Him and raised that agony and perturbation in His mind with which He was exercised in the garden: and before that was well over He permitted Himself to be seized by the soldiers, and carried to His trial. All this was the consequence of His offering Himself up to do and to suffer the will of God, as was all that followed upon it, till having breathed out His soul upon the cross, He said, It is finished. Upon the cross, beyond all dispute, the ransom was paid, the satisfaction made. His natural body and blood were the price which He had agreed to deposit for the salvation of men; but these fathers give their judgment that in the Institution of the Eucharist this sacrifice was first made in our Saviour's will and intention; that there He made the tender of His body and blood; after which the actual payment presently followed.

"It would be too nice and altogether a needless inquisition to dispute whether the voluntary resignation of Himself to His Father, by His own act and deed, before He was under any appearance of necessity and compulsion, ere He was yet under custody and confinement (as Gregory Nyssen admirably well observes), or His actual crucifixion, which was consequent upon this resignation, were in themselves more meritorious. These two parts of the oblation were but one continued solemnity—nay, we may add that the Ascension of Christ into heaven, many days after, was but the finishing of this one oblation. The distinguishing the oblation in the Eucharist from that on the cross, and that afterwards performed in heaven, is really a confounding or obscuring of the whole mystery, and rendering it perplexed and intricate. We ought no more to reckon them two or three several oblations than we would say an animal was three several sacrifices, because it was first immolated, then slain, afterwards burnt, and the blood of it virtually sprinkled. Any one of these actions may be called an oblation; and the animal, by having any of these actions passed upon it, was rightly called a sacrifice; and yet the whole process was really but one and the same sacrifice."

Of course the sacrificial day, the sixth, was by the Jews' reckoning from sundown of our Thursday till sundown of our Friday; and the great sacrifice, as represented in this passage from John Johnson, occupied the whole day.

Owego, N. Y. JAMES H. KIDDER.

**STATISTICS OF THE CHURCH.**

*To the Editor of The Living Church:*

**I**T seems to me that the estimate of the adherents of the Church obtained by multiplying the number of communicants by 2½ is too high. According to the last *Living Church Annual* the number of communicants (not counting the foreign mission fields) is 886,403. At the ratio of 2½ this would give 2,216,000 adherents.

The Roman Catholic statistics count all baptized persons. The corresponding statistics for our Church should give those who become members of the Church by Baptism, by confirmation of those otherwise validly baptized, and by admission to the Holy Communion of those otherwise validly confirmed, and the immigrant communicants.

We have gained but little by immigration, and the number of those admitted to the Communion who have been otherwise validly confirmed is small. This number can only be conjectured; but the smaller the proportion the more favorable will be the results. Accordingly, I estimate this number at 26,400, thus leaving 860,000 communicants who have been baptized or confirmed in the United States.

In 1838 there were 46,000 communicants. Since then there have been 1,772,000 confirmations. Deducting from this aggregate the present number of communicants, excluding immigrants and those admitted to the Holy Communion otherwise validly confirmed, shows that during the last seventy years we have lost 958,000 by death and otherwise.

Now, during the same period of seventy years there have been 2,765,000 baptisms. Assuming that the ratio of loss by death and otherwise among those baptized was the same as among those confirmed, there would be still belonging to the Church 1,360,000 baptized persons. To this should be added the confirmed persons who have been validly baptized outside of the Church. This number can only be estimated. Assuming that one-fourth of the communicants belong in this category, the aggregate would be as follows:

Baptized in Church .....	1,360,000
Persons confirmed otherwise baptized.....	215,000
Immigrants, etc. ....	26,400
<b>Total .....</b>	<b>1,601,400</b>

This may be considered a minimum estimate. Owing to baptisms being at an earlier age than confirmations, the ratio of losses among baptized persons would be smaller than among confirmed persons. Also, there are undoubtedly many confirmed

persons whose names do not now appear among the communicants but who cannot be regarded as wholly severed from the Church.

Allowing an addition of 200,000 for these reasons, the probable present membership of the Church, including the communicants and unconfirmed baptized persons, is 1,800,000, a ratio of just about 2 to 1 as compared to communicants.

Under no circumstances can the ratio be as high as your estimate. If there had been no deaths of baptized persons before confirmation and no loss of unconfirmed baptized persons to other churches, the greatest possible total would only be 2,050,000.

If my estimate of immigrants is too low, then the final estimate would be too large, since this would involve a greater ratio of loss of those baptized and confirmed in the United States. If my estimate of confirmed persons otherwise baptized is too small, the final result should be increased to a like extent.

The figures in the foregoing are in round numbers and are subject to my infirmities as an arithmetician.

Sincerely yours, ARTHUR S. BROWNE.

Washington, D. C., April 7, 1909.

### HEBREWS 8:3.

To the Editor of The Living Church:

THE answer to Mr. Herron's inquiry, "Is not the perfect tense, and not the aorist, purposely used," etc., is that the perfect tense is not used, but the aorist. The difference between the two tenses is just this. The aorist denotes completed action; while the perfect, combining in itself the force of the present and aorist, expresses the *continuance* of completed action, and so not infrequently is practically equivalent to a present. Mr. Herron will find a full discussion of the Greek tenses by the greatest philologist of Europe, Dr. Blass, in his *Grammar of New Testament Greek*. The writer of the Epistle to the Hebrews uses *προσφέρω* of our Lord's Offering six times, and *ἀναφέρω* twice. They are *always* in the aorist. He uses the former verb of the earthly High Priest's offering eleven times, always in the present. The latter verb is so employed once, again in the present.

STUART L. TYSON.

### LAMBETH REPORT ON FOREIGN MISSIONS.

[Continued from Page 815.]

their several Churches, and the consequential right of a clergyman or minister of any Christian body to follow up and minister to his own people, wherever they may be found, without the suspicion of a breach of Christian charity.

Subject, however, to these rights, the committee desire to make the following suggestions:

(1) That it is much to be desired that there should be an understanding between Christian bodies engaged in evangelizing the non-Christian world—

(a) That missionaries shall not without very strong reasons, except in large cities, begin new operations in a field already effectively occupied.

(b) That they shall not seek to attach to their own body those who are already Christians of other denominations, while at the same time they are fully justified in receiving to their own body, after due inquiry and communication with the proper authorities, members of other bodies who of *their own* accord seek such admission.

(2) That there should be some agreement to prevent the possibility of persons disaffected on grounds of discipline from being transferred from one body to another.

The committee note with pleasure the strong desire evidenced in various parts of the mission field for a deeper union between Christian men and women divided on matters of moment but united by a yet stronger bond in their love of God in Jesus Christ our Lord, and they cannot but believe that the foreign mission field is likely to react upon the Church at home by teaching a truer proportion, widening the outlook, and strengthening the spiritual vision. Compromise of principle is no path to concord, but essentials and non-essentials are not always wisely discriminated, and the committee believe that, though the present generation may not see the issue, the aspirations after a deeper unity will not be in vain, and that as in the West a time of disintegration is being followed by a time of consolidation, so in the East Christianity may take root without the perpetuation from generation to generation of the divisions of the West.

(Signed) EDGAR ALBAN,

Chairman.

## LITERARY

### BIOGRAPHY.

*Charlotte Mary Yonge. An Appreciation.* By Ethel Romanes. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$1.65 net; by mail \$1.75.

This is a very true "appreciation" of the character and works of Charlotte M. Yonge by one whose life was strongly influenced by her writings. It will be read with pleasure by many who are familiar with the books of that most talented and lovely woman. It is not, Mrs. Romanes states, intended in any way to rival the *Life* that has already been written by Miss Coleridge, but chiefly to show Miss Yonge as a leader of religion and the large share that she had in the Oxford Movement. The influence which the saintly Keble shed upon her life from its formative period onward, not only shaped her character but guided her thoughts in literary work; and it was his custom to read and comment upon the manuscript.

It is the fashion in these days to speak tolerantly, even compassionately, of Miss Yonge's novels, as if the present generation of young people could benefit little by them; but to those of us constituting the present generation of the middle aged, who were fostered upon a diet of those delightful books, their charm still lingers and it is hard to realize that their day is past. We cherish the hope that *The Chaplet of Pearls*, at least, may yet be ranked as a classic.

The author well says: "She (Miss Yonge) cares so much more for goodness than for anything else," and "her romance is the romance of duty"; yet she denies the charge that the stories are "goody-goody." Other limitations they may be said to have, "but goody-goody they are not." Miss Yonge possessed the quality known as modernity; she moved in large measure with her age. If she was, through force of life-training, unable always to sympathize with the onward trend, she was sufficiently large-minded to trust to the forthcoming good of the rising generation. A sketch of the early days of Bishop Patteson, whose zeal kindled in Miss Yonge a never-dying interest in foreign missions, is an inspiring and yet pathetic note.

It is right that the knowledge of and affection in this noted English author should not die out in our American minds and hearts. As one looks at the picture showing her grave adjoining that so simply inscribed "John Keble," one realizes how closely she followed that life in its fervor, breadth, and sweetness. It is fitting that she should rest, as it were, at his feet.

The book is printed in most readable type and is enriched with many beautiful plates.

M. S. G.

### CIVIC AND SOCIAL SUBJECTS.

*The Young Malefactor.* By Thomas Travis, Ph.D. New York: Thomas Y. Crowell & Co. Price, \$1.50; postage 15 cents.

Dr. Travis' book is designed to show that delinquency factors can be successfully opposed by a well organized home; that social causes act mainly on the children who are not sufficiently protected by parental guidance; that economic forces as they affect the child come chiefly through the weakness of the guardian; and that the child depends and has a right to depend upon his parents for support and the necessities of life. Where this parental oversight and support are lacking (no matter for what reason) then society (the state) must step in and for its own protection supply the place of the parents. The chapter "What is to be Done?" discusses what the state institution can do, and describes in a hopeful spirit what is being done. Dr. Travis is of the opinion that the law must deal especially and in a personal way with the child offender, and that this treatment must not be punitive, but educative, formative, reformatory, and extirpative, and yet all from the standpoint of prevention. In laying down this volume, however, we were oppressed by the fact that there was no concrete suggestion that the Church had any duty or function to perform, nor was there any reference to Church work along these lines; and yet the Church in spots is doing something, although we must confess, very little, to solve this problem. Take merely as a single illustration what the Church's City Mission Society is seeking to do in Philadelphia at the School of Detention, the House of Refuge, and in supplying work for boys who have been before the Juvenile Court. But only a beginning has been made and the problem is so urgent!

CLINTON ROGERS WOODRUFF.

*The Government of American Cities.* By Horace E. Deming. With a Reprint of the National Municipal League's Municipal Programme. New York: G. P. Putnam's Sons. Price, \$1.50; postage 15 cents.

Mr. Deming has made an important contribution to the discussion of the ever present and the increasingly important problem of the government of our American cities. His seed thought is that the failure of city government in the United States has been due to

the failure to apply "the same democratic principles that, so far as they have been applied, are the cause of good government in state and nation."

Based on a long and intimate study of municipal conditions in New York City and on effective service on the committees of the National Municipal League, Mr. Deming's volume presents a cogent and to our mind a conclusive argument in favor of giving to cities the power to govern themselves. One of the anomalies of our American system of government is the control of our cities by the state, and another is that in a great majority of instances they lack all the essential attributes of democracy. The author shows that our cities are not self governing communities, nor will they ever be so long as their governments are imposed upon them by outside authority neither responsible nor responsive to the electorate of the city. Truly "the city is a subject province and its affairs are conducted according to the will of its sovereign, the state legislature." The experiences of foreign cities are brought to bear upon and to illuminate America's municipal problems. Legislative intermeddling with city administration, with the consequent harvest of "spoils"; the need for the simplification of electoral methods; the fundamental distinction between the policy determining and the administrative sides of city government, and the application of the "merit principle" to the latter; city finance; uniform municipal accounting; the control of public franchises; "government by commission"; the initiative, referendum, and recall—these and other pertinent topics of pressing public interest are discussed with authority and vigor. Indeed at no point does the author leave the reader in any doubt as to his views. His style is keenly analytical, succinct, almost at times to the point of baldness, and incisive.

The National Municipal League since its organization in 1894 has given unremitting attention to the important, vexed, and complicated problems of city government. It published in 1900 the results of its consideration of the administrative questions involved in a book entitled *The Municipal Program*, that has been used in every state and territory and dependency; by students and statesmen; by constitutional conventions and charter commissions. It is fair to say, because it has been said on more than one occasion and by more than one commentator, that the *Program* has been more influential in its field than any similar volume thus far published. As the original edition of the *Municipal Program* has been exhausted, a reprint (consisting of the Constitutional Amendments and the Municipal Corporations Act) is included with the present volume, together with a careful analysis and clear exposition of its provisions. Altogether this is a volume that will challenge attention and thought on the part of the general student of the problem; and will unquestionably prove of the highest usefulness to all who are directly interested in charter making or municipal administration.

CLINTON ROGERS WOODRUFF.

## RELIGIOUS.

*Immortality.* By E. E. Holmes, Hon. Canon of Christ Church, Oxford. New York: Longmans, Green & Co. Price, \$1.40; by mail \$1.50.

This is the latest volume of the Oxford Library of Practical Theology. The author begins by acknowledging that we are really students of the unknown, and that we must be content with something short of knowledge on many points. He first discusses Pre-existence and shows how little Theosophy, Buddhism, and such cults have in their favor. He then writes on "Whither?" and speaks of Annihilation and Absorption and concludes that both are untrue. There are discussions of Immortality, first the personal instinct, and secondly the social instinct; of psychic phenomena, with apparitions, spirit photography, etc.; the knowledge which the dead have of our affairs, the pains of the intermediate state, prayers for the departed, the sin of sadness, love, sin of suicide, and the shortness of life. The work concludes with chapters of the relation of Immortality to (1) Common Sense; (2) Death; (3) Judgment; (4) Hell, and (5) Heaven.

We have seldom read a book which combined so many good qualities. It is written in clear and beautiful English, which it is a delight to read; it is free from all "fads" and private opinions; it is not dogmatic on doubtful points, but frankly acknowledges limited knowledge; and above all, it is orthodox and not in the least poisoned by German rationalism.

FRANK A. SANBORN.

*The Sense of the Infinite.* A Study of the Transcendental Element in Literature, Life, and Religion. By Oscar Kuhns. Henry Holt & Co., 1908. Pp. 265.

A brief literary study of occidental mysticism. The sense of the Infinite is defined, rather verbosely, as "that instinct or sense or feeling of the human soul by means of which it is drawn out of everyday consciousness, and brought into an elevated state of mind, by the contemplation or vision of those things which arouse in us a sense of timeless Being, of the Absolute, the Infinite, the One"; or as we might summarise it more briefly, the immediate and unreasoned awareness of the presence of God. The common nature of religious feeling as feeling is recognised by the author, though the important objective difference between them is sometimes overlooked. Mysticism, without a clear understanding of the Divine Personality of its Object, of course loses itself in sentimentalism. The "openings into the Infinite" are said to be three—nature, romantic love,

and religion—and we find chapters on each of the two former, and on the history of religious and philosophical mysticism, beginning with the systems of Plato and Plotinus. Brief quotations from the utterances of the mystics, always appearing in the original language, with footnote translations, give us the desired personal insight. The paging of the table of contents is unfortunately defective.

J. S. MOORE.

Two volumes deeply devotional and for those well advanced in the spiritual life are, respectively, *The Divine Friendship*, by the Rev. Jesse Brett, L.Th. [Longmans, Green & Co., New York. Price, \$1.00]; and *Counsels and Precepts*, translated from the French with a preface by the Rev. Canon Body. [A. R. Mowbray & Co.: London and Oxford]. Father Brett is perhaps the most mystical writer on theological subjects now living in the Church of England. There are one or two members of the Society of St. John the Evangelist who have developed Mystical Theology to a large extent; but perhaps our author has written rather more than they. The present volume is all devoted to the love of God and is elaborately worked out on various lines, such as the following: the Obligations, the Responsibilities and Privileges of the Friend of God, the Holy Scriptures, the Blessed Sacrament, the Fruits of Active Union, Sympathy, Consolation, the Secret of the Lord, and concluding with the Consummation of the Divine Friendship. The second volume is a translation from a French devotional work of Monsignor Gay by a Sister of the Community of the Epiphany. It is on the Religious Life technically so-called, and so is specially useful in religious houses.

A UNIQUE VOLUME is *Fonts and Font Covers*, by Francis Boyd, author of *Gothic Architecture in England* [Henry Frowde, Oxford University Press, London, New York, and Toronto]. It is illustrated by 426 photographs and drawings, from which number some idea of the scope of the volume may be gathered. The subject is treated historically. There are preliminary chapters on the import and method of administration of holy Baptism, with illustrations from the earliest sources. The early form of the baptistry, in which a tank for immersion served as the chief feature, is shown, with its degeneration into the small font of later days. Of the latter we have examples from the earliest English history. From Norman days there is an abundance of such examples, and we come gradually to the elaborately ornamented examples of mediaeval work. Another chapter tells the sad story of the destruction of fonts in the days of Puritan ascendancy. There is also a chapter devoted to the subject of font covers, with some elaborate designs shown in the illustrations. The scope of the work is confined to England.

THERE HAS lately been published in book form, *The Ideal of Christian Worship*, by Selden P. Delany, Dean of All Saints' Cathedral, Milwaukee. This consists of five chapters that originally appeared in THE LIVING CHURCH. The writer has produced a very simple and readable book, in which the true place of the Holy Eucharist in the Christian economy is set forth for plain people. There is a consideration as to the relation between that divine service and the office of Morning Prayer, and the reasons shown whereby the former should be made the chief service of the Lord's day. The final two chapters are plain guides to the rite and the ceremonial of the Holy Eucharist. (Published by The Young Churchman Co., Milwaukee. Cloth 40 cents net; by mail 45 cents. Paper 25 cents; by mail 28 cents).

THE EPIC of the Creation, the Incarnation, and Redemption is newly told in original verse in a sumptuous octavo booklet-volume by Annah Robinson Watson entitled *The Victory*. Mrs. Watson has already taken an honorable position among American authors, which is enhanced by this, her latest production. Some few of the present poems have hitherto appeared in the magazines, but most of the work is entirely new. The topical poems are, generally, brief but masterful, and the high level of poetic imagery which begins with the prologue, "When Chaos Was," is sustained throughout. Fine photogravure reproductions of art masterpieces, tipped in at appropriate places, furnish the illustrations. The book is also handsomely made. [Memphis, Tenn., 1909. Price \$1.50].

WE HAVE received fifteen inexpensive tracts of the English Church Manual series, published by Longmans, Green & Co. These tracts are written as an offset to the anti-Christian literature which is so abundant in England. Several of them are books of devotion, some are historical, two are on the Prayer Book, two on Holy Communion, and the others on various religious topics. One of the best is a tract by Eugene Stock on Good News for the World. The tone is somewhat evangelical, but no doubt the tracts will prove very useful in England. Some of them might be used in America with profit.

A LITTLE pocket manual compiled by an associate of the Sisterhood of the Holy Nativity is entitled *Before the Tabernacle*, and is replete with simple devotions and meditations for use before the reserved sacrament. The matter is very excellent (Price, 25 cts.).

## OF THAT CITY.

I know thine heavy sighing and thy tears,  
 Thy pride and fears,  
 Thy song and sorrow and thy secret sin.  
 I know thy courage tried,  
 Thy joy and pride,  
 Thine heavy burden and thy filth within.  
 Between thy rivers sure,  
 Sitting secure,  
 Thou hast forgotten Me, for thou dost send,  
 My praise afar and high,  
 While My poor die;  
 And therefore, very quickly, ere thine end,  
 In love and anger will I visit thee,  
 Ariel, Ariel, city by the sea.

L. TUCKER

## ELIZABETH BARRETT BROWNING.

BY EUGENIA BLAIN.

IN one of the luxurious country homes of England, early in the last century, a little maiden lived upon whom, in later years, the eyes of the world would be focused as the most inspired woman of her own or any time, and the wife of a poet of renown. She was very small, undersized, and exceedingly frail, nature having apparently furnished only just enough of the material to enshrine the spiritual and confine it to earth. She was a dear child, gentle and affectionate, but painfully diffident. When she ventured to raise the reluctant eyelids, the eyes that looked forth were seen to be large and beautifully expressive, and her smile was marvellous for sweetness. She had a wealth of hair, worn in long curls on either side of her face, a style she retained through life.

The genius of the little one was soon made manifest. Mr. Barrett, a West Indian planter settled in England, a man without culture, unlike the parents of Robert Browning, was both proud and delighted to find a prodigy unexpectedly dropped into his household, and bestowed without stint every facility for her development. Tutors and books in abundance were provided and a system of cramming began. But the severest study was no more than joyous pastime to this gifted child. One of her poems portrayed a scene in which she read aloud in the ancient Greek tongue to a master well beloved, who was blind.

Classical literature especially fired her imagination, and she dwelt in a sort of dreamland peopled by the gods and goddesses, the heroes and heroines whose deeds were recorded therein. Yet her studies were not restricted to this period. The *Essay on Mind*, written in rhymes, displays an amount of erudition that would have done credit to an Oxford don of mature mind and enormous learning—and it was written by a girl in her teens.

The child of genius grew into a woman of vast attainments, noted as a scholar and a linguist as well as a poet. She studied Hebrew in order to read the Bible in the original, becoming thus proficient in all the dead languages, while she was equally at home in those of modern times. Every work of importance that was issued she read, in the tongue in which it was written.

But the learned lady was not less charming than the child had been. A literary friend writes of her: "She is so sweet and gentle and pretty that one looks at her as if she were some bright flower." "A delightful young creature, shy and timid and modest." This was in 1836, when Miss Barrett was nearly thirty years of age.

Not long after she was seized with hemorrhages of the lungs, and a period of complete physical prostration followed, which lasted ten years. Time and again the soul seemed fluttering from the body. She lived in complete seclusion, being carried from her bed to a couch for a few hours during the day, and not infrequently fainting during the transit. Yet she labored incessantly, reading and writing, not only poetry but prose articles as well, and also wrote letters innumerable, charming for their naturalness and the brilliant wit that plays through them. One of her noblest poems, "Lady Geraldine's Courtship," consisting of 103 double verses, as perfect in rhythm as they are exquisite in sentiment, was done at this time, being completed in twelve hours from its beginning. It became famous not only for its intrinsic beauty, but because in it occurs the appreciative allusion to Browning's work which led him to seek an interview with the authoress. Their meeting was in reality but a culmination, since they had long been approaching in spirit, each having great admiration for the other and being desirous of acquaintance. Miss Barrett styled Browning the "King of Poets."

Many visits succeeded the first, and they were soon engaged. Browning was a large, robust, sunny, smiling, handsome man, radiating magnetism; the clasp of his hand was said to be like an electric shock. Whereas nothing could be imagined more ethereal and unearthly than Miss Barrett's appearance, emaciated to a skeleton, her brilliant eyes set like stars in her wan and wasted face.

Mr. Barrett was extremely jealous of an intruder within a realm where he had hitherto reigned supreme and where he fancied he possessed exclusive rights. Moreover, as a slaveholder, deriving his income from the labor of black men toiling under a tropical sun, he held in utter abhorrence the altruistic theories so strenuously advocated by Browning; the engagement therefore remained a secret. But Miss Barrett was known to be hovering on the verge of the grave; she herself believed the day of her death to be rapidly approaching. Action prompt and decisive was necessary, and Browning determined on a *coup d'etat*; he resolved to carry her off bodily to a sunnier clime. The family was then living in London. Miss Barrett was taken to a neighboring church and there they were privately married, after which they departed at once for Italy. Mr. Barrett, in a tempest of rage when he discovered their flight, vowed that he would see his daughter no more, and obstinately held himself steadfast to his resolution. They never met again.

Escape from the severity of English winters had long been recommended for Miss Barrett. Browning wrote that her improvement was "wonderful"; a friend, that she was "completely transformed." She was like a bird set free from captivity. It is easy to understand the joy of release from the sick room, where she had been for so long a prisoner. Browning was an ideal husband, tender and devoted, and they were entirely in sympathy on every subject which each cared for most. Mrs. Browning was deeply religious; Browning's firm and unswerving orthodoxy was the jest of his literary friends. Both were keenly alive to the "tragedy of living" as it is experienced by the poor, the homeless, the oppressed. One of Mrs. Browning's strongest poems, "The Cry of the Children," was written in behalf of the little ones who toiled in coal mines and factories, while her most important work, "Aurora Leigh," a beautiful romance in verse, deals largely with the miseries of the "submerged," and is from beginning to end, in effect, a plea for redress.

The wedded life of the Brownings continued for fifteen years, without a cloud to mar its perfect happiness. A little son came to them, and Mrs. Browning was apparently restored to health. Then she began to droop and gradually faded away, until, with her husband's arm about her and her hand clasped in his, she passed from earth. "It is beautiful," she whispered, as the veil dropped from her eyes and some rapturous vision appeared to her spiritual gaze.

It is said that an author's work cannot be separated from his personality; an obvious fact and equally true of every vocation. Mrs. Browning's character shines forth clearly revealed, silhouetted before us, in her poetry. No formal introduction is needed, no personal acquaintance; we have a delightful sense of intimacy while we read. Her religious feeling, her sympathy, her tenderness, her entertaining wit, all move us to admiration and love, and we are not surprised at the devotion of her friends and that her husband idolized her. He elicited her most perfect work. The poems addressed to him, written before her marriage, and styled "Sonnets from the Portuguese," are regarded as unsurpassed in any language. The total result of Mrs. Browning's literary labors forms a vast amount, in view of the extreme delicacy of her physique. But she was never dependent on spasmodic and occasional fits of inspiration. It flowed in a perennial stream, the facility with which she composed being quite as remarkable as the quality of the production.

## THE CRY OF THE CHILDREN.

Do you hear the children weeping, O my brothers,  
 Ere the sorrow comes with years?  
 They are leaning their young heads against their mothers,  
 And that cannot stop their tears.  
 The young lambs are bleating in the meadows,  
 The young birds are chirping in the nest,  
 The young fawns are playing with the shadows,  
 The young flowers are blowing towards the west.  
 But the young, young children, Oh my brothers,  
 They are weeping bitterly;  
 They are weeping in the play time of the others,  
 In the country of the free.

# Church Calendar.



- 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, Evangellist. Second Sunday after Easter.

## CALENDAR OF COMING EVENTS.

- Apr. 20—Mississippi Conv., Greenwood.
- 21—Louisiana Conv., New Orleans.
- 26—Election of Primate of All Canada and of Metropolitan of the Province of Canada, at Toronto.
- 27—Spokane Conv.
- 28—Eighth Dept. Missionary Council, at Spokane, Wash.; Mass Conv., Boston.
- 29—Arizona Conv.
- May 4—Pennsylvania Conv.
- 5—Conv. Ala., New Jersey, New Mex., Tenn., Wash., West. Mass.
- 6—Consecration of Rev. N. S. Thomas as Bishop of Wyoming at Philadelphia.
- 11—Conv. Dallas, Harrisburg, Kansas City, South Caro., Ohio; Church Congress, Boston.
- 12—Conv. Ark., Fla., Los Angeles, N. C., Pittsburg, Texas.
- 14—West Texas Conv.
- 16—Honolulu Conv.
- 18—Conv. W. N. Y., R. I., L. I.
- 19—Conv. Maine, Neb., So. Ohio.
- 22—East Carolina Conv.
- 24—Iowa State Conv., B. S. A.
- 25—Conv. Chicago, Iowa, Ky., Missouri.
- 26—Conv. Md., Minn., So. Va., Va.
- 27—Newark Conv.

# Personal Mention.

THE address of the Rev. GEORGE P. BENTLEY has been changed from Edwardsville, Ill., to St. John's Rectory, Lockport, Ill.

THE Rev. MAURICE CLARK has arrived in Wheeling, W. Va., and taken charge of St. Andrew's Church, which has been without a rector since last October.

THE Rev. ROBERT DOHERTY, D.D., has changed his address from Yankton, S. D., to Flandreau, S. D.

THE Rev. A. E. DUNHAM, formerly of Addison, N. Y., has assumed charge of the parishes at Westfield and Galeton, Pa. (diocese of Harrisburg).

THE Rev. RAYMOND HAROLD EDWARDS, rector of Christ Church, Meadville, Pa., since Advent, 1904, closed his rectorate on Passion Sunday last and has gone South for the benefit of his health. His address is 104 North Fifth Street, Richmond, Va.

THE address of the Rev. ROBERT B. GOODEN is now 515 Locust Avenue, Long Beach, Calif.

THE Rev. CARLOS E. JONES of Le Mars, Ia., has accepted the rectorship of Trinity Church, Wauwatosa, Wis., and will commence his work there on the first Sunday in May.

THE address of the Rev. GRANT KNAUFF, Archdeacon of East Florida, is Green Cove Springs, Fla.

THE address of the Rev. C. E. MACKENZIE rector of St. James' Church, Zanesville, Ohio, is changed to 907 Blue Avenue, Zanesville.

THE Rev. D. E. S. PERRY, D.D., has resigned as rector of Christ Church, Coudersport, Pa. (diocese of Harrisburg), and has accepted a call to the Church of the Ascension, Bradford, Pa. (diocese of Pittsburg). He will commence his new duties on May 1st.

THE Rev. HENRY S. SIZER has changed his address from Bainbridge, N. Y., to 1355 Fifty-fifth Street, Brooklyn, N. Y.

THE Rev. GEORGE B. STONE of Washington, D. C., has accepted work in Florence, Italy, and after May 15th he should be addressed at 5 via Solferino, Florence. He will still retain his canonical connection with the diocese of Washington.

IN future the address of the Rev. L. L. SWAN will be 514 North Beard Street, Shawnee, Okla.

THE residence of the Rt. Rev. A. L. WILLIAMS, D.D., Bishop of Nebraska, has been changed from 2219 Dodge St., Omaha, to the Hotel Madison. Address accordingly.

## ORDINATIONS.

### PRIESTS.

MICHIGAN.—On April 1st, in St. Jude's Church, Fenton, by the Bishop of the diocese, the Rev. ARTHUR T. REASONER. The candidate was presented by the Rev. W. C. Hicks of Lansing, and the sermon was preached by the Rev. A. J. Nock of Detroit. The Rev. Joseph T. Ewing of St. Johns also took part in the service.

NEW HAMPSHIRE.—At All Saints' Church, Littleton, on April 1st, by Bishop Parker, the Rev. T. W. HARRIS, Ph.D. The candidate was presented by the Rev. Lucius Waterman, D.D., and the sermon was preached by the Rev. William Porter Niles. The Rev. F. C. Cowper read the Gospel, and the Rev. Edward C. Thomas the Epistle.

## DIED.

BARKER.—Entered into Life, at her home in Portland, Ore., on Sunday, March 28, 1909, ANNA ELLIS BARKER, widow of George R. Barker of Germantown, Pa., mother of the late Rt. Rev. William M. Barker, Bishop of Olympia, and sister of the late Rt. Rev. B. Wistar Morris, Bishop of Oregon, in the 82nd year of her age. Grant unto her, O Lord, eternal rest, and let light perpetual shine upon her.

BARROWS.—Entered into rest at her son's home, Oil City, Pa., Tuesday in Holy Week, April 6, 1909, HATTIE A. COPLAND, eldest child of the late Rev. Liberty A. and Harriet Bowen BARROWS. Grant her, O Lord, eternal rest, and let everlasting light shine upon her.

BRYANT.—Suddenly, at his home in Windsor, Conn., CLARENCE BRYANT, son of the late Rev. Hilliard Bryant and Melissa Stone, his wife, in his 61st year.

*In pace cum Christo.*

CORBYN.—Entered into life eternal, on Thursday, April 1, 1909, Mrs. MARY FRANCES CORBYN, widow of the Rev. William B. Corbyn of Quincy, Ill.

"May the souls of the faithful rest in peace."

HUNTER.—Entered into rest on Wednesday, March 31st, at her home, Fond du Lac, Wis., JANE CAMPBELL HUNTER, wife of Major Charles J. Hunter and adopted daughter of the late Rt. Rev. J. H. Hobart Brown.

NORTH.—Entered into life everlasting, at Summerville, S. C., March 29, 1909, EDWARD NORTH, eldest son of the late Richard Laurens and Susan Ruddock North of Charleston, S. C., and brother of Mrs. H. Heyward Burnet, Mrs. William E. Vincent, and Mrs. Edward E. Jenkins, in his 36th year.

"The strife is o'er, the battle done,  
The victory of life is won,  
The song of triumph is begun."

TUTTLE.—Entered into rest on April 1, 1909, at her home, Prospect Heights, Plattsburgh, New York, Mrs. MARGARET CRAIG REED, widow of Joseph W. TUTTLE; aged 92 years.

## MEMORIALS.

### CLARENCE BRYANT.

All who knew CLARENCE BRYANT will realize that the Church Militant has lost a "faithful soldier and servant," of unblemished character, of unusual intelligence, of singular devotion to the Church of God. His knowledge of her doctrines and history, and his fidelity to Catholic principles, made him a standard-bearer among the laity in Hartford, where his business occupation lay, and where he was president of the Seabury Club for the past three years; and in Windsor, where he was Senior Warden of Grace

Church. He was also for many years Secretary of the Church Home, Hartford; and a member of the Diocesan Commission on Parochial Archives, by appointment of the Bishop. His tastes were refined; he loved books and gardening, and served as free warden of the village. A good husband and father, he leaves a widow (who was formerly Miss Hattie A. Bliss of Hartford), and two fine boys, young communicants of the Church, likely to follow in his steps.

"The souls of the righteous are in the hand of God"; their names in his "book of remembrance."  
F. W. H.

## RESOLUTIONS ON THE DEATH OF CLARENCE BRYANT, ADOPTED BY THE OFFICERS AND EXECUTIVE COMMITTEE OF THE SEABURY CLUB OF HARTFORD, CONN., APRIL 3, 1909.

WHEREAS, It has pleased God to call to Himself our devoted president, CLARENCE BRYANT; be it

*Resolved*, That the secretary be requested to put on record our sense of the great loss we have sustained and our appreciation of Mr. Bryant's faithful services to the club and devotion to its interests, as well as to those of the Church at large, which can ill afford to lose such a staunch Churchman, and also to express to the members of his family our sincere sympathy with them in their affliction; and be it

*Resolved*, That these resolutions be placed on the records of the club and a copy sent to his family, and that they be published in THE LIVING CHURCH.

(Signed) MARY E. JOHNSON,  
EMILY M. MORGAN,  
GEORGE COOPER.

## RUTH REYNOLDS CLARKSON.

In loving memory of RUTH REYNOLDS CLARKSON; born March 4, 1906, entered into the Paradise of God April 17, 1907.

"Without fault before the throne of God."

## CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

## WANTED.

### POSITIONS OFFERED.

TWO unmarried priests wanted for important Associate Mission Center at Corvallis, in Oregon. Seat of Agricultural College with 1,200 students. Four other missions served from this center. Clergy house comfortable and commodious. Stipend, \$800 each. Godly, constructive, common-sense priests of initiative and force will be able to make three of these "Silent" missions self-supporting parishes in three years. Attractive field, hopeful situation, delightful climate, nothing spectacular, no Indians, but much hard work needed. Splendid opportunity for two unmarried priests who are friends to live and work together in a missionary field which is full of promise. Send testimonials, and state experience to BISHOP SCANDLON, 635 Everett St., Portland, Oregon.

FIVE clergymen wanted for the diocese of Kansas City. Address: BISHOP E. R. ATWILL, 3146 Main Street, Kansas City, Mo.

WANTED, an unmarried priest as curate in an Eastern city or parish, where the Catholic faith is taught. Address: M, care LIVING CHURCH, Milwaukee.

### POSITIONS WANTED.

PRIEST desires a Catholic parish. Address: BETA, LIVING CHURCH, Milwaukee.

EXPERIENCED Priest wants work during summer in or near Chicago. Will engage for any services or as *locum tenens* from June 15th to September 1st. Address: R, LIVING CHURCH, Milwaukee.

**EXPERIENCED** Choirmaster and Organist, English graduate, Catholic, desires change. Salary, \$600. COMPOSER, care LIVING CHURCH, Milwaukee.

**ORGANIST-CHOIRMASTER**, highly qualified and experienced man, desires immediate position, or temporary work. Brilliant player, expert trainer, director, and recitallist. Churchman. Address: ORGANIST, 508 Broad Street, Charleston, W. Va.

#### PARISH AND CHURCH.

**ORGAN FOR SALE**.—One manual and pedal pipe organ; first class make; second hand, in first-class condition; cheap. Address: BOX 104, Fond du Lac, Wis.

**CALL** and see it! Handsome Eucharistic set and cope for sale; silk; Anglican; proper colors. Cost one thousand; sell for half price. Never used. R. GEISSLER, 56 West Eighth Street, New York.

**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.

**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.

#### CHOIR EXCHANGE.

**ENGLISH** Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER Co., 136 Fifth Avenue, New York.

#### UNLEAVENED BREAD.



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#### 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.

#### PUBLICATIONS.

**PLEASE REMEMBER**: That the C. I. C. NEWS AGENCY of Appleton, Minn., will furnish any reputable periodical published on either side of the water. See LIVING CHURCH, April 3d.

**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.

**NEW** sacred song, "The City Beyond the Stars." "High, low, and medium voice. Postpaid, 25c. STEADY MUSIC Co., Littleton, N. H.

#### PUBLIC ACCOUNTANTS.

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

#### SUMMER CAMPS.

**CYMRU COTTAGE CAMP** for boys, August 1st-September 5th. Delightfully situated, on the St. Mary's River. All features. Address: C. W. NEW, Batavia, N. Y., or A. R. WILLIAMS, Highland Park, Ill.

#### HEALTH RESORTS.

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

#### TRAVEL.

**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.

**EUROPE**: Comprehensive summer tour—\$175. Experienced management. Other tours at higher cost. Apply at once. TEMPLE TOURS, 14-X, Beacon Street, Boston, Mass.

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

#### MISCELLANEOUS.

**BEAUTIFUL** Virginia homestead and farm for sale. On N. & W. Ry. \$14,000. FRANK DUNN, Nottaway, Va.

#### APPEALS.

##### BLACK MOUNTAIN MISSION, N. C.

Churchmen are asked to remember the Black Mountain Mission in their Easter Offerings. Send contributions to Bishop J. M. HORNER, or to Rev. A. DeR. MEARES, Biltmore, N. C., who will give full information.

#### NOTICES.

##### THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

\$850,000 are needed to meet the appropriations this year.

Full particulars about the Church's Mission can be had from

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

##### LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—\$1.00 a year.

#### THE DAILY ROUTINE.

Every week we receive from Bishops or friends applications for pensions for brave soldiers of the Cross, infirm, disabled, superannuated, or for patient, self-sacrificing widows and helpless little ones. And this pension and relief is granted quickly, cheerfully, and as generously as the Church by her gifts permits.

The striking feature in this whole matter is that the General Clergy Relief Fund is absolutely the only society in the whole Church to which all the Bishops, all the clergy, and all their friends in all dioceses, can appeal with all assurance of help.

Other societies and funds require either years of residence or payments of dues, or a certain

age reached, etc., all of which things forfeit the eligibility of a vast majority. This is why the General Fund has 550 beneficiaries and other organizations but a score or more, and why sixty-one out of the eighty dioceses are merged with the General Fund.

Would that Churchmen could have put into their hands the grateful correspondence and the records of constant and helpful grants made day by day and for life.

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

GENERAL CLERGY RELIEF FUND,  
The Church House, Philadelphia, Pa.,  
REV. ALFRED J. P. McCLURE,  
Assistant Treasurer.

#### INFORMATION AND PURCHASING BUREAU.

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

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

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

#### THE LIVING CHURCH

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

##### NEW YORK:

Thos. Whittaker, 2 Bible House.  
E. S. Gorham, 251 Fourth Avenue.  
R. W. Crothers, 246 Fourth Avenue.  
M. J. Whaley, 430 Fifth Avenue.  
Brentano's, Fifth Ave. above Madison Square.

##### BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

##### PHILADELPHIA:

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

##### WASHINGTON:

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

##### ELIZABETH, N. J.:

Franklin H. Spencer, 947B, Anna Street.

##### ROCHESTER:

Scranton, Wetmore & Co.

##### CHICAGO:

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

##### MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

##### ST. LOUIS:

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

##### LONDON:

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

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

#### BIBLE DICTIONARIES.

Two very valuable Bible Dictionaries have been published at about the same time:

**A Dictionary of the Bible.** Edited by James Hastings, D.D. In one large volume. Price, \$5.00 by express, prepaid.

**A Standard Bible Dictionary.** Edited by Rev. Dr. Jacobus. In one volume. With Indexed Edges. Designed as a comprehensive guide to the Scriptures. Price, \$6.00 by express, prepaid.

We can supply both of these books at prices named above. Both books are highly commended. Address

THE YOUNG CHURCHMAN CO.,  
MILWAUKEE, WIS.



## LIVING CHURCH ANNUAL.

The (*Edinburgh*) Expository Times says: "Messrs Mowbray of Oxford Circus are the publishers in this country of the *Living Church Annual* (50 cents), which is the Year-Book of the Episcopal Church in America. It contains portraits of some Bishops to make it popular; but it is really a work of science, so intelligently is its mass of information set forth."

## BOOKS RECEIVED.

**RICHARD G. BADGER.** Boston.

*Just Irish.* By Charles Battell Loomis, author of *Cheerful Americans, A Bath in an English Tub*, etc. Price \$1.00.

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

*The Government of American Cities.* By Horace E. Deming, together with a reprint of the Municipal Programme of the National Municipal League. Price \$1.50, postage 15 cents.

**THE MACMILLAN CO.** New York.

*The Baldwin Lectures.* 1909. *Modern Thought and the Crisis in Belief.* By R. M. Wenlet, D.Phil., Hon.LL.D. (Glas.), Sc.D., F.R.S. (Edin.), Hon.Litt.D. (Hobart). Price \$1.50 net.

*A Valid Christianity for To-day.* By Charles D. Williams, D.D., LL.D., Bishop of Michigan. Price \$1.00 net.

**LONGMANS, GREEN & CO.** New York.

*A History of the Doctrine of the Holy Eucharist.* By Darwell Stone, M.A., Pusey Librarian, Formerly Principal of Dorchester Missionary College. In two volumes, Vol. I. and Vol. II. Price \$8.50 per set.

**THE JOHN McBRIDE CO.** New York.

*The Revelation of the Monk of Evesham Abbey in the Year of Our Lord, Eleven Hundred and Ninety-six.* Concerning the Places of Purgatory and Paradise. Rendered into Modern English by Valerian Paget. Price \$1.50 net.

**CASELL & CO.** New York.

*Faith: Its Nature and Its Work.* By Handley C. G. Moule, D.D., Bishop of Durham, author of *Thoughts for the Sundays of the Year*, etc., etc. Price \$1.25 net.

**SKEFFINGTON & SON.** London.

*Our Bible Text.* Some Recently Discovered Biblical Documents with Three Plates. By the Rev. W. O. E. Oesterley, D.D., Jesus College, Cambridge; Examiner in Hebrew and Greek Testament, University of London.

## PAPER COVERED BOOKS.

*An Experimental Study of Sleep* (From the Physiological Laboratory of the Harvard Medical School and from Sidis' Laboratory). By Boris Sidis, M.A., Ph.D., M.D., author of *Psychopathological Researches in Mental Dissochopation*. Price, \$1.00 net.

*My Life as a Dissociated Personality.* By C. B. A. With an Introduction by Morton Prince, M.D. Price, 50 cents net.

## PAMPHLETS.

*The Pressing Need that the Gospel be Given to the Jews in the Yiddish Tongue.* By Mrs. Belle Caldwell Culbertson, President of the Woman's Interdenominational Missionary Union of the District of Columbia. May, 1908.

*A New Era in City Evangelization.* Mid-Summer Out-of-Doors Gospel Work in the Congested Quarters of Baltimore, Washington, Philadelphia, New York, Chicago, and Harrisburg for Yiddish-Speaking People.

*Berkely Divinity School Catalogue.* Middletown, Conn. February, 1909.

*Sixteenth Annual Report of the House of the Annunciation for Crippled and Incurable Children Under the Care of the Sisters of*

the Annunciation (Incorporated 1893), Broadway and West 155th Street, New York.

*The Proper Affiliation of Psychology—With Philosophy or with the Natural Sciences?* By Professor J. MacBride Sterrett. Reprinted from *The Psychological Review* (The Review Publishing Co., Lancaster, Pa.).

*Protest Against 50 Per Centum Ad Valorem on Sweetened Biscuits.*

*Chasing the Cure in Colorado.* Being Some Account of the Author's Experience in Looking for Health in the West, with a Few Observations that Should be Helpful and Encouraging to the Tubercular Invalid, Who, Either from Choice or from Necessity, Remains in His Own Home to "Chase the Cure." By Thomas Crawford Galbreath. With an Introductory Word by M. Bates Stephens, Maryland State Superintendent of Education. (T. C. Galbreath, Publisher, University Park, Colo.)

*Commemoration of the Passion and Cross of Our Most Holy Redeemer.* Compiled by Dr. W. Thornton Parker ("Brother Benedict of the Crucifix"). Springfield, Mass. Price, 10 cents.

*Devotions in Honour of the Blindfolding of Our Lord and Saviour Jesus Christ.* By W. Thornton Parker, M.D. Price, 10 cents.

*The Sunday Question.* By the Rev. A. A. Murch, St. Mark's Church, Newport, Vt. Author of *The Story of the Prayer Book*, etc. Price, 10 cents.

*In a Four Hundred Dollar Parish.* A Handful of Sermons. To My Father and Mother. By A. Allerton Murch.

*Annual Report of Holy Trinity Mission, Southbridge, and Grace Church, Oxford, Mass.* Rev. George H. Hoyt, Priest-in-Charge.

*Letter from Bishop Willis and Report for 1908 of the Anglican Church in Tonga.*

*Semi-Centennial Anniversary St. Andrew's P. E. Church, Louisville, Ky.*

# THE CHURCH AT WORK

## RESIGNATION OF REV. W. M. REILLY.

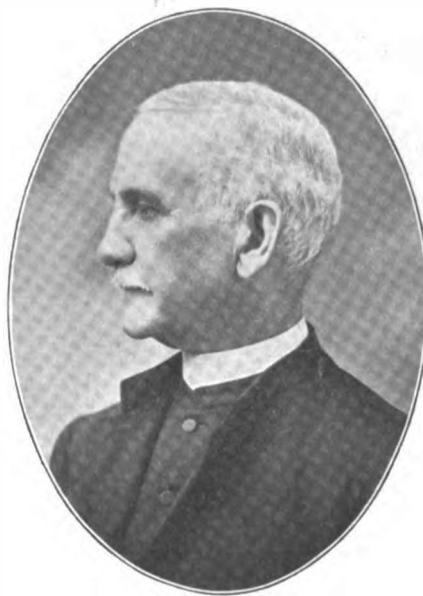
AT A MEETING of the vestry of St. Paul's Church, San Francisco, Cal., on Thursday, April 1st, the Rev. W. M. Reilly presented his resignation. Mr. Reilly has been rector of St. Paul's for fifteen years, and during that time has seen a wonderful growth in the parish. In two years he would have reached the fiftieth anniversary of his ordination, and the vestry endeavored to prevail upon him to remain in active charge for that period at least, but he felt that a younger man could better undertake the increasing responsibility and labor. With great reluctance the resignation was accepted. The position of *rector emeritus* was then created and by a unanimous vote Mr. Reilly was elected to that position.

A call was unanimously extended to the Ven. Robert J. Renison, Archdeacon of Moosee, Canada, and who was formerly stationed at Oakland, to fill the vacant rectorship, and it is understood that a definite answer will be received from him by April 20th.

## REV. S. F. HOTCHKIN RESIGNS.

ON PALM SUNDAY the Rev. Samuel F. Hotchkin resigned the rectorship of the Memorial Church of St. Luke the Beloved Physician at Bustleton, Philadelphia, where he had labored for over thirty-one years, the resignation to take effect on Easter Monday. Mr. Hotchkin was born at Savquoit, New York, in 1833. He was educated at the Westchester Academy (Pa.), Middlebury College, (Vt.), Trinity College, Hartford (Conn.), and graduated from the General Theological Seminary, New York, over fifty years ago. He was assistant to the late Rev. Dr. J. B.

Clemson at the Church of the Ascension, Claymont, Del., and afterward rector. He was also rector of Trinity Church, Red Bank, N. J., from which place he was called to the church at Bustleton, which was erected by



REV. SAMUEL F. HOTCHKIN.

Mrs. Pauline E. Henry in memory of her husband, Dr. Bernard Henry, and where the late Bishop Coleman was the first rector. For a number of years he has been the registrar of the diocese and an authority on historical and genealogical matters. He is the author of a number of works, principal among them being *History of Germantown*

and *Early Clergy of Pennsylvania and Delaware Towns*. Mr. Hotchkin has been married twice, his first wife being a daughter of John Neagle, the artist, and the second a daughter of the late Rev. Edward Roberts, a former rector at St. Luke's, Bustleton.

## THE CANADIAN CHURCH CONGRESS.

FURTHER details are here given of the arrangements being made for celebrating the bicentenary of the first Church of England service in Canada, which took place at Annapolis, Nova Scotia, in 1710, and also the provisional programme of the Canadian Church Congress, which will occupy the three following days.

No less than forty English, Scottish, and American Bishops have already accepted the invitation to be present, while many others, including the Archbishop of York and the Bishop of London, hope to be able to do so, but cannot yet definitely promise. In addition to this, all the Canadian Bishops are expected to attend. A number of other well-known clergymen and laymen outside of Canada are also to be invited to attend and take part in the Church Congress.

The celebration is to commence with special services in all Anglican churches on Sunday, August 28, 1910, commemorative of the two hundredth anniversary. The celebration proper will commence with the formal opening of All Saints' Cathedral, Halifax, on Saturday, September 3rd, which promises to be one of the most magnificent ecclesiastical events ever held in Canada. The same evening there is to be a grand reception of delegates at St. Paul's hall, Halifax. On the Sunday following, special services will be held in all the churches of Halifax and Dartmouth,

with visiting Bishops as preachers, and a great mass meeting for men to be addressed, it is hoped, by the Archbishop of York, the Bishop of London, and others.

The next three days will be given up to the Canadian Church Congress, the provisional programme being as follows:

MONDAY, SEPTEMBER 5TH.

Section A—"Practical Problems of the Canadian Church."

Morning—(a) "Our Relations with the Church of the Motherland."

(b) "Our Relations with Other Christian Bodies (Union; Unity of Action; Historic Continuity; What Can be Learned From Others)."

Afternoon—(c) "Parochial Problems (Town and Country)."

(d) "Diocesan Problems (Finance, Supply and Training of Clergy, the Adaptation of the Cathedral System)."

Section B—"The Church, the Child and the Home."

Morning (a) "The Child in the Home (Parental Responsibility; Family Worship)."

(b) "The Child in the School (Religious Teaching; School Histories)."

Afternoon (c)—"The Child and the Church (The God-Parent Question; Young People's Societies)."

(d) "The Child and the State (Juvenile Criminal Reform; The Boy Problem)."

Special Mass Meetings.

Afternoon—For Children.

Evening—"Sunday Schools, Problems and Methods."

TUESDAY, SEPTEMBER 6TH.

Section A—"The Church and the Commonwealth."

Morning (a) "The White Slave Trade."

(b) "The Drink Traffic."

Afternoon (c) "The Workingman and his Problems."

(d) "The Church's Attitude Towards Socialism."

Special Mass Meeting in Afternoon for Women.

Section B—"The Evangelization of the World (Agents and Instruments)."

Morning (a) "Men and Women."

(b) "Dollars and Cents."

Afternoon (c) "The Field at Home (The Church and the Immigrant; The Church and the Redman)."

(d) "The Field Abroad (The Jew; the Moslem; the Heathen)."

Special Missionary Mass Meeting.

Evening—"Opportunity and Responsibility."

WEDNESDAY, SEPTEMBER 7TH.

"Practical Problems of the Canadian Church."

Section A—(a) "Prayer Book Adaptation."

(b) "The Ministry of Healing."

Section B—(a) "The Church Among Men."

(b) "Men's Work for the Church."

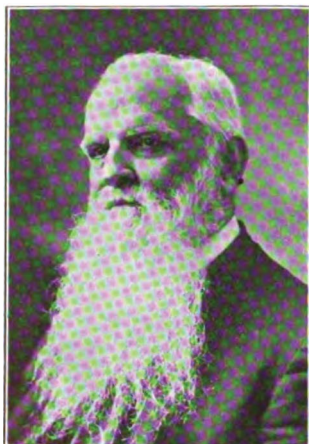
The Congress will close with a great devotional meeting at St. Paul's Church. On Thursday the day will be spent at Windsor, where a special convocation of King's College will be held. The following day will be spent at Annapolis, where appropriate commemorative celebrations will be held, while on the Sunday following special services will be held at St. John and Fredericton.

All the historical and other learned societies are being interested. It is hoped that British and American warships may attend to take part in the civil celebration of the bicentenary of the establishment of British rule by the capture of Annapolis Royal. It is suggested that the subjects of the Congress should be discussed at deanery and other meetings.

#### DEATHS AMONG THE CLERGY.

THE REV. WALTER RALEIGH RICHARDSON, senior among the clergy of West Texas, and for forty-one years rector and *rector emeritus* of St. Mark's, San Antonio, whose serious illness was told of some time ago in these columns, entered peacefully into rest on Maundy Thursday, April 8th. He was born in the Republic of Texas in 1837, and was ordained deacon in 1862 and priest in 1864, by Bishop Gregg, whose diocese then included the entire state. His first ministerial work was done at Victoria and Goliad, Tex., in 1862-3, and at

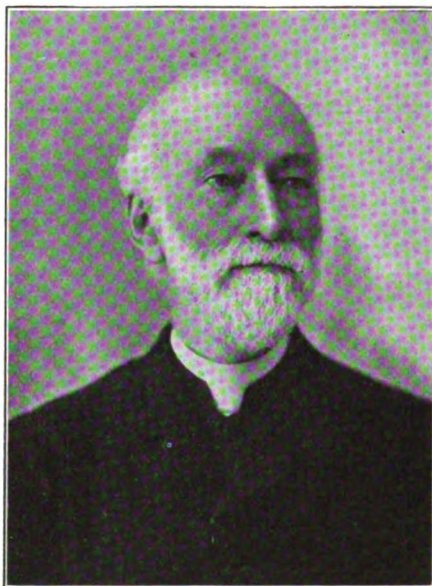
St. Stephen's, Huntsville, Tex., 1864-8. Going to St. Mark's, San Antonio, in 1868, he served in the rectorship of that parish for thirty-eight years, a ministry of extraordinary length for that section of the country. Under his leadership the congregation grew



THE LATE REV. W. R. RICHARDSON.

from one of seventy-five persons to a membership of over one thousand communicants. Two years ago Mr. Richardson was permitted to retire with the title of *rector emeritus*, and was succeeded by the present rector, the Rev. J. Lindsay Patton. The San Antonio daily papers paid glowing tributes to his memory.

THE REV. JOSEPH WOOD, JR., passed away on April 6th at his residence, 320 Earham Terrace, Germantown, Philadelphia. He was born in Philadelphia on February 26, 1833,



REV. JOSEPH WOOD, JR.

and his early training was for the legal profession. Without intending to practice law, he was admitted to the bar of Wisconsin soon after he had entered on his studies for the ministry at Nashotah House. On graduation he was ordained deacon by Bishop Kemper, on Trinity Sunday, 1862. He served his diaconate in St. Matthew's Church, Kenosha, Wis., with the Rev. Hugh Miller Thompson (second Bishop of Mississippi), who was then rector of the parish and professor of ecclesiastical history at Nashotah. On the following Trinity Sunday (1863) Mr. Wood was advanced to the priesthood at Nashotah by Bishop Kemper, and became rector of St. Mark's Church, Coldwater, Mich. It was here he found his helpmate, and was happily married by the Bishop of the diocese. In the fall of 1865 he accepted a call to St. Luke's Church (now St. Mary's) Kansas City, Mo.

After serving one year as rector and missionary in that field, he was called to the charge of Christ Church, Janesville, Wis. This rectorship extended over a period of six years, in connection with which work he took charge of the mission at Sharon. He was the first secretary of the Janesville convocation and formulated a plan for the organization of missions. From Janesville Mr. Wood was called to the rectorship of St. Paul's Church, Lansing, Mich., and entered on his labors in January, 1873. During the two years and a half he served the parish, he superintended the building of a new and handsome church, and also shared the duties of chaplain in the state Legislature. At Easter, 1875, the resignation of Mr. Wood's rectorship at Lansing took effect, and he returned to Philadelphia and engaged in several business enterprises, and having purchased a home in Germantown, he connected himself with the parish of St. John the Baptist as assistant to the rector. For six years during Rev. Mr. Nelson's rectorship, and for the whole term of Rev. Mr. Hibbard's incumbency, the Rev. Joseph Wood, Jr., gave his services gratuitously.

Since leaving St. John, Mr. Wood has been assistant at the Church of the Incarnation, Philadelphia, and missionary in Bucks County. He was for several years past minister in charge of St. Andrew's Church, Yardley, and St. James' mission, Eden, Pa. He also was for a number of years, until his retirement from active work in 1907, secretary of the Convocation of Germantown.

The funeral services were held at St. Luke's Church, Germantown, Philadelphia, Thursday, April 8th, at noon. Those officiating were the Rev. Dr. Samuel Upjohn (rector), Rev. James De Wolf Perry, Rev. Charles Henry Arndt, and Rev. Charles L. Fulforth. The interment was at Ivy Hill. He is survived by his wife, three sons, and a daughter.

#### NOTABLE CONFIRMATION CLASSES.

AT A RECENT confirmation at the mission of the Epiphany in Dorchester, which is one of the suburbs of Boston, Mass., there was a class of 32. The number may not carry with it any especial significance, but there are several features of interest. The mission is in a part of Dorchester to which the Church never had ministered until about three years ago, when the mission was formed. In the neighborhood are many who have not been brought up in the faith. Of the 32 confirmed, 2 had been Roman Catholics, 2 Lutherans, 6 Baptists, 3 Unitarians, 4 Presbyterians, 2 Congregationalists, and 1 a Methodist. That is, considerably more than one-half were from without the Church. Twenty of them also were over 21 years old. The little mission, under the ministry of the Rev. Thatcher R. Kimball, is making rapid strides and within a year the communicant list has increased 25 per cent.

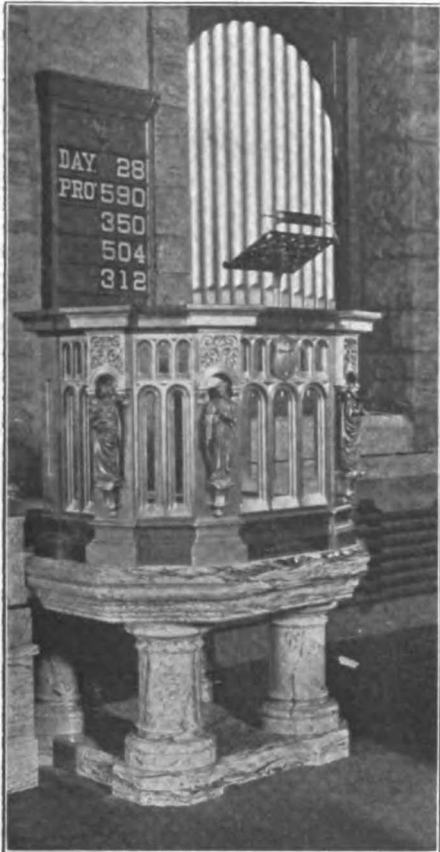
THE CLASS confirmed at St. Luke's, Evanston, Ill., on the evening of April 6th, numbered 71, divided as follows: Boys, 19; girls, 16; men, 12; women, 24. The previous religious training of these candidates was as follows: Church, 30; Methodists, 16; Presbyterian, 7; Lutherans, 6; Congregationalist, 5; Roman Catholics, 2; Dowieites, 2; Baptists, 1; Campbellites, 1; Dutch Reformed, 1.

#### MR. BRYAN AS CANON NINETEEN SPEAKER.

AT CHRIST CHURCH, Houston, Texas (the Rev. Percy Gray Sears, rector), on the evening of Palm Sunday, an address was given by the Hon. William Jennings Bryan on the subject, "The Work of Christian Missions in the World." On the same afternoon Mr. Bryan also gave an address on "The Prince of Peace," at the Y. M. C. A. Building.

**MEMORIAL PULPIT AT GRACE CHURCH, KANSAS CITY.**

AT GRACE CHURCH, Kansas City, Mo., on Palm Sunday, the pulpit which is the subject of the illustration given herewith was dedicated to the service of God. It was made by the Gorham Company, New York, and the design is an adaptation of the Canterbury Ambon which the Archbishop of Canterbury



NEW PULPIT IN GRACE CHURCH, KANSAS CITY, MO.

presented to the Cathedral in Washington, D. C., in 1907, during the ter-centennial celebration of the planting of the Church in America. The base of the pulpit is of Italian marble. The superstructure is of antique brass, and the figures of the four evangelists are of bronze. It bears this inscription:

"In Memory of  
WILLIAM BINGHAM CLARKE,  
who, fortified by the Rites of the Church, departed this life February 24th, 1905."  
"Go ye into all the world and preach the Gospel to every creature."

The pulpit is presented by Mrs. William Bingham Clarke and her two sons.

"The Lord grant unto him that he may find mercy of the Lord in that Day." II Tim. 1:18.

**LENTEN SERVICES.**

THE LAST of the noon-day services for men at Louisville, Ky., was brought to a close by Bishop Woodcock on Saturday, April 3rd, the Bishop preaching all of Passion Week to a congregation of men which taxed the building to its utmost capacity.—THE LAST of the Friday afternoon united Lenten services was held at Grace Church, Louisville, April 2nd, at which the special preacher was the Rev. William Mockridge, priest in charge of the mission of the Epiphany. Immediately preceding this service, in the Sunday school room of Grace Church, the last of the special united Lenten Auxiliary meetings was held. Most encouraging reports were made. Then Miss L. L. Robinson gave the sixth of her missionary talks, the crowning one of the series, and the Bishop conveyed to her the thanks and appreciation of the Louisville branches for her helpful addresses and

then presented to Miss Robinson on behalf of the local branches, as a token of appreciation and affection, a French gilt travelling clock with chimes and repeater movement.—BISHOP WOODCOCK preached the last of his special course of sermons on doctrines of the Church in the Cathedral on Wednesday evening in Holy Week. Being the eve of Maundy Thursday, the subject of this closing service was very appropriately "The Holy Eucharist," in which the speaker addressed the largest congregation of the season, made up from representatives of all the city parishes.—A SPECIAL service was held in the Cathedral on Maundy Thursday evening in Christ Church Cathedral, at which time, in accordance with the annual custom, Gaul's Passion music was finely rendered by the combined choirs of the Cathedral, under the direction of Ernest A. Simon, choirmaster and organist.

GOOD FRIDAY services in Boston, Mass., were largely attended, despite the fact that there was rain most of the forenoon. The Rev. Dr. Mann preached at Trinity from the text, "Was Paul Crucified for You?" At Emmanuel Church the Rev. Dr. Worcester found inspiration in the text, "He humbled Himself and became obedient unto death, even the death of the cross." At the Church of the Advent, Bishop Weller of Fond du Lac took the Three Hours' service and there was a congregation that taxed the capacity of the edifice. At St. Stephen's Church the Rev. Dr. Arthur S. Lloyd of New York preached on the Seven Last Words, and at St. Paul's Church there was a service of the Three Hours, the first one that has ever been held at that parish.

A NOTABLE series of lectures was delivered by Bishop Gailor at St. Mary's Cathedral, Memphis, Tenn., on the six Friday evenings of Lent. His general subject was "The Meaning and Purpose of the Christian Church."—MID-DAY services at Memphis were held this year as usual under the auspices of the Local Assembly of the B. S. A. The Majestic Theatre was used, and the attendance was generally excellent—a great gain over that of last year. The speakers were Bishop Gailor, the Rev. Beverly Warner, D.D., the Rev. G. Craig Stewart, the Rev. W. D. Buckner, the Rev. Edward Duckworth, the Rev. H. J. Mikell, the Rev. Robert W. Patton, the Rev. Prentice A. Pugh, and the Rev. Robert W. Rhames.

LENT has been observed with daily services in most of the churches in the diocese

of Georgia. In Savannah there has been a convenient arrangement of hours among the three churches, St. John's having the early service (7:30), Christ Church, in the business centre, the noon-day, and St. Paul's "uptown," the afternoon service. Besides these there have been one or two week-night services in each.—IN ST. PAUL'S, Augusta, Gaul's Passion Music has been sung, a portion on each Sunday night in Lent, and the whole on Wednesday night in Holy Week.

HOLY WEEK received a very full observance this year in the Cleveland parishes. In nearly all of them there was a daily service. At Emmanuel Church the Rev. W. R. Stearly was the speaker at all the services. There was a daily celebration of the Holy Communion and Evening Prayer each night. At Trinity Cathedral, at the Three Hours' service, the meditations were given by Dean Du Moulin.

**ENGLISH CLERGYMAN IN AMERICA.**

THE REV. BASIL G. BOUBCHIER, who has lately been appointed vicar of Hampsted, Garden City, London, England, is in this country, having spent Lent in Canada, chiefly at St. John's and the Church of the Advent, Montreal. He has preached at those parishes and also in Toronto, Ottawa, Niagara, and Quebec. From Canada he goes to New York, where he will be for a time with Bishop Courtney at St. James' Church, and will make other engagements. He is introduced to American Churchmen by the Bishop of London.

**PAROCHIAL IMPROVEMENTS.**

ON PASSION SUNDAY St. Matthias' Church, Marked Tree, Ark., was opened for divine worship. This is a handsome building, being complete in every particular. The altar furnishings were all given and are very artistic. This is the first edifice of the Church to be erected in Poinsett county, and is not only an ornament to the community in which it stands, but is a monument to the zeal and devotion of the people of Marked Tree, without respect to creed. The total cost of the church was \$2,300, the lot having been donated. The Bishop will consecrate the church soon after Easter, at which time he will confirm a class, the third in little more than a year. presented by the minister in charge, the Rev. Charles L. W. Reese of St. Mark's Church, Jonesboro.

GRACE CHURCH, Brooklyn Heights, New York, is to be enriched during the coming

summer by ten stone columns with beautifully carved capitals. These columns are to replace the columns of wood which were placed in the church sixty years ago by Upjohn the architect. The work is to cost about \$2,000, and with the Benson Memorial Doorway, which was put in last spring, at a cost of about \$5,000, will make Grace Church interior one of the most artistic and handsome in New York City. The work is being done by H. M. Congdon & Son, Church architects.

WORK on the handsome chancel to be erected by Christ Church, Trenton, N. J., as a memorial to Bishop Knight, a former rector of the parish, will very shortly be commenced. About \$8,000 is needed, and the greater part is in hand or pledged. The chancel will be of stone, with tiled floor, and will have seating capacity for fifty boys. The organ will be installed in it.

A NEW BEREDEOS has lately been erected in St. Mary's Church, Cold Spring, N. Y. (the Rev. E. Floyd-Jones, rector). The design was furnished by Charles C. Haight. It is a work of great beauty. The material used is black walnut, to harmonize with the rest of the wood in the sanctuary.

#### RECENT MEMORIAL AND OTHER GIFTS.

FOUR HANDSOME windows were unveiled at St. Paul's Church, Albany, on Sunday, April 4th, by the Rev. Roelif H. Brooks, rector. One, a skylight window placed in the ceiling of the chancel, is octagon in shape, and shows a dove breaking through the sky, emblematical of the Holy Spirit. It is in memory of Cornelius II. Van Antwerp, Mary Gilbert Van Antwerp, and Jeannie Britton Van Antwerp, and is the gift of Miss Mary C. Van Antwerp. The center window of the chancel, back of the altar, represents the Ascension and bears the inscription: "To the Glory of God and in loving memory of the Rev. Richard Bury, Rev. William Linn Keese, Rev. Joseph H. Price, D.D., Rt. Rev. William Ingraham Kip, D.D., Rt. Rev. Thomas A. Starkey, D.D., Rev. William Rudder, D.D., Rev. J. Livingston Reese, D.D., all rectors of this parish. Erected 1909." This window is flanked on either side by two windows, showing a host of angels in adoration. The one to the east is in memory of Helen Hewson Wilson, and is the gift of Mr. and Mrs. George P. Wilson. The one to the west will commemorate departed members of the Hewson family and is the gift of Mrs. George P. Wilson. A pair of solid brass altar vases were dedicated to the memory of Elizabeth Tyrell, the gift of Mr. and Mrs. George Tyrell. The windows are exquisite in color and workmanship and are a part of a general scheme planned for the whole church, of which ten are already in place, and all save one has been erected during the rectorship of Rev. Mr. Brooks. They were designed by Frederick S. Lamb of New York.

THREE EXCELLENT and appropriate gifts were made to St. Jude's Church, Monroe City, Mo. (the Rev. H. C. Goodman, rector), during Lent, in memory of deceased members of the parish—a set of Eucharistic vestments, with silk veils and burse, and stoles for each season, all of the highest order of ecclesiastical art and workmanship, made and presented by Mrs. Alfred Jaegar, Jr., and Mrs. Herman Levy, communicants of the parish; a pair of brass alms basins and large receiving dish of engraved and beaten work, by the Sunday school, in memory of Robert Elisha Lehr, a former superintendent of the Sunday school and junior warden of the parish; and a black walnut credence, in memory of Jane Seymour, by a member of the parish.

THE FOLLOWING gifts have been made recently to the Church of the Ascension, Gloucester City, N. J. (the Rev. John T. Matthews, rector): Six large brass candle-

sticks for the altar, in memory of Edward and Sarah Trotter; a ciborium from one of the Sunday school classes; one set each of violet and black vestments; an oak tabernacle, from the secretary of the vestry; two fair linen cloths and a number of smaller pieces. An altar guild has recently been formed to care for the altar and the priest's vestments.

TRINITY CHURCH, Southport, Conn (the Rev. Edmund Guilbert, D.D., rector), has received a gift of a pair of brass altar candlesticks, in memory of the late George D. Prentice. Mr. Prentice, long organist of the Church of St. Mary the Virgin, New York, was for ten years a resident of the parish. The candlesticks are the gift of Mr. Gilbert G. Tompkins, formerly known as "Brother Gilbert," of the Order of Nazareth, who conducts a school for boys within the bounds of the parish.

BY THE WILL of Rosamond Fay Hawthorn, recently filed in Boston, one-half of her property, after a life interest has been enjoyed by an aunt, goes to the "American Church Institute for Negroes" or to the "Society by whatever name it is known that acts for the Protestant Episcopal Church in its work among Negroes." The property of Miss Hawthorn, who was a governess, amounts to about \$17,000.

Two very handsome brass standard candlesticks and a paschal candlestick, given in memory of the late Bishop Nicholson and purchased with some money left by the late Miss Louise Chaffee, were used for the first time at All Saints' Cathedral, Milwaukee, Wis., on Easter Day, at the High Celebration. They are over six feet tall and very massive, and are from the O. Luetke Art Works, New York.

ST. PAUL'S CHURCH, Bellevue, O., received on Easter Day from Mrs. G. M. Wylie, Jr., the wife of the rector, the promise of a memorial credence desk in memory of her mother, Mrs. Gertrude Woodward Sheffield, who for many years was a communicant of St. Paul's, and whose grandparents were among the pioneers of the Church in that town.

IT IS PLANNED to place in the Church of the Good Shepherd, Hartford, Conn., at an

#### SICK DOCTOR

##### Proper Food Put Him Right

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way is valuable:

"An attack of grip, so severe it came near making an end of me, left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day, and for two weeks this was almost my only food; it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing I was quickly built back to normal health and strength.

"Grape-Nuts is of great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that were Grape-Nuts more widely used by physicians, it would save many lives that are otherwise lost from lack of nourishment."

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Look in pkg. for the little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

#### WALKING INTO HEALTH

This Healthful Pastime Becoming More Popular Among Americans — Great Crowds Witness Spectacular Endurance Contests.

It means much for the health and happiness of Americans that walking and running are becoming more popular as outdoor pastimes. The English have always been great walkers. Being an outdoor people, they have been noted for their hearty and robust physiques, and for their ability to stand unusual tests of endurance.

Some people walk for health. Others walk or run for medals and the plaudits of the crowd. The former get health and strength from the pastime, while the latter quite often do themselves permanent injury by overtaxing their physical powers. While the long-distance walking and running contests are not to be encouraged, it is significant of popular interest in them that they are generally witnessed by tremendous crowds. Five hundred thousand persons saw Edwin White win the Brooklyn Marathon Race at Seagate on Washington's Birthday. He ran 26 miles, 385 yards in 2 hours, 53 minutes and 40 seconds. One hundred runners took part in the contest, a number of them falling out before they had run very far.

How did he do it? you will ask. Such a feat naturally calls for special training, and the most important part of that training is the diet. Here is the "Marathon diet" on which White trained for his running contest: Three Shredded Whole Wheat Biscuits, four fresh eggs beaten up raw, a quart of milk, and two oranges. Such a simple diet, of course, seems almost incredible to persons who still cling to the foolish notion that you can get strength and endurance out of heavy meats and starchy foods. The next time you eat a large meal of heavy meats and soggy vegetables, try the experiment of running three blocks without stopping. You will find yourself nearly exhausted, and almost out of breath. Now try eating Shredded Wheat Biscuit, fruit, and other simple foods for six days, and then notice the difference in your powers of endurance. You can think better, and run or walk ten times as far without fatigue or distress.

Two Shredded Wheat Biscuits heated in the oven, eaten with hot milk and a little fruit, will supply all the energy needed for a half day's work or play. Such a diet not only enables one to reach the highest point of efficiency in mental or physical work, but it tones up the digestive system and fortifies the body against the diseases that are all too common among those who eat too much meat and too many starchy vegetables.

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

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

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

The (London) Church Times says: Dr. Barry, the Dean of Nashotah House, finds prevalent the same neglect of devotion to the Holy Spirit which moved the late Mr. Holden to give his last words to the Church. He tells how "one writing a book upon the Holy Spirit some years ago, put on his title-page, *Ignoto Deo*; to the unknown God." As a partial remedy for this neglect, he issues a volume of meditations, constructed on the Ignatian method, but patient of continuous reading. The author thinks it not incompatible with the spirit of meditation to consider with a careful balancing of probabilities the nature of the inspiration of Scripture. It is, in fact, impossible to evade the question, and men will be the more likely to be led to sound conclusions if they are taught to bring such topics into their prayers.

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early day, a tablet in memory of the Rev. Cornelius Gardner Bristol, who died in the rectorship in 1901, after some years, of devoted service. The present rector is the Rev. George T. Linsley.

THROUGH the thoughtfulness of the Rev. Frank Stone and Mr. Goodacre of the Seamen's Institute, a very neat altar, largely of their own handiwork, has been provided for the Oratory of the residence of the Bishop of California, 2515 Webster Street, San Francisco.

ON EASTER DAY St. Stephen's Church, Milwaukee, Wis., was presented with a new oak pulpit by St. Margaret's Guild, and with a prayer desk and rector's chair by St. Agnes' Guild. Both are in harmony with the other Church furnishings.

A TABLET to the memory of the late Franklin B. Gowen was unveiled in Grace Church, Mt. Airy, Philadelphia, on Easter Day.

**NEW CHURCH PROJECT IN PHILADELPHIA.**

STEPS are being taken toward securing funds for the erection of a church for the congregation of the Chapel of the Mediator at Fifty-first and Spruce Streets, Philadelphia, of which the Rev. H. McKnight Moore is vicar. At the services on Palm Sunday it was stated that for the first \$5,000 raised by the congregation toward this object, Mr. George C. Thomas would add another \$5,000.

**PROPERTY DEEDED FOR CHURCH ORPHANAGE.**

SOME TIME AGO a news item was published in THE LIVING CHURCH, stating that Bishop Leonard had taken the initial steps toward the establishment of an orphanage, under diocesan control, in the city of Cleveland. Recently there has been deeded to the diocese for this purpose the private residence of the late Mr. D. P. Rhodes, which is located at 3805 Franklin Avenue, near Franklin Circle. The property has a frontage of 140 feet, is 250 feet deep, and is two stories in height, consists of a central structure, with two wings. It is of stone and brick and, although built over sixty years ago, is most substantial. It will be considerably remodelled before being occupied, when it will be known as St. John's Home and the rector of St. John's parish, the Rev. Ransom M. Church, will be the chaplain.

**DATE SET FOR CONSECRATION OF REV. BENJAMIN BREWSTER.**

THE PRESIDING BISHOP has taken order for the ordination and consecration of the Rev. Benjamin Brewster, Bishop-elect of Western Colorado, as follows:

Time—Thursday, June 17, 1909.

Place—St. Mark's Cathedral, Salt Lake City, Utah.

Consecrators—The Presiding Bishop, the Bishop of California, and the Bishop of Colorado.

Presenters—The Bishop of Salina, the Bishop of Utah.

Preacher—The Bishop of Connecticut.

Attending Presbyters—The Rev. William J. Brewster and the Rev. John W. Ohl.

**PROGRESS IN CUBA.**

AS HAS already been stated in the recent Notes from Cuba, several of the great sugar estates have made overtures to the Bishop to the effect that if a resident clergyman can be found for each estate the companies will not only pay his salary, but also build a church at each place. Chaparra is the name of the largest of these. It is

situated to the east of Holguin. Seventeen thousand men are employed in the mill and the surrounding cane fields, and at the mill there is a population of 4,000 men, all connected with this great business. For many years all this population has been utterly without any sort of religious ministrations. On Sunday, March 25th, Bishop Knight, accompanied by the Rev. Francisco Diaz of Matanzas, made his first visitation there. They remained four days holding various services in English and Spanish, and organizing a Cuban Sunday school, for which there is a promised attendance of forty children. This school will be under the direction of Mr. Cooley, the office superintendent, who is an American. The services were held in the club house with very large congregations, and there was manifested the most intense interest in the proposed mission.

Bartle is the name of a Canadian colony to the east of Camaguey, where there has been a mission for some time, under the charge of the Rev. C. E. Snively, who has charge also of the work at Camaguey and Ceballos and La Gloria. The Bishop and Mr. Diaz were met at Bartle by Mr. Snively on Wednesday, and a service in Spanish and English was held. This work has grown to such an extent that a chapel must be built as soon as possible.

On Saturday the Bishop, accompanied by the priests, went to La Gloria. Four services were held on Sunday, with the chapel crowded at them all. An effort is being made there to induce Mr. Snively to change his place of residence from Camaguey to La Gloria, which will probably be successful.

In Cuba and the Isle of Pines there are now about forty mission stations, all which

are regularly supplied with services, either by the clergy or lay-readers and seminary students. The ratio of the increase of communicants in this district is now said to be greater than in any diocese or missionary district in the United States.

**BISHOP BURGESS SUSTAINS AN OPERATION.**

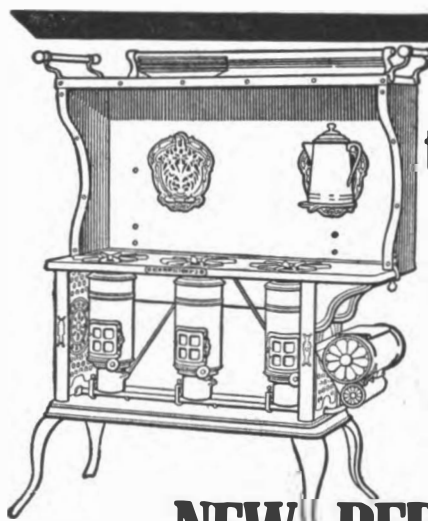
BISHOP BURGESS underwent a minor operation last week on one eyelid in Mineola Hospital. It is hoped that the operation was successful. The Bishop was able to be about on Easter Day, when he confirmed a class in the Cathedral in the morning and another at St. George's Church, Hampstead, later in the day.

**CHILDREN'S LENTEN OFFERINGS AT HOLY APOSTLES'.**

THE CHILDREN'S Lenten offerings for missions at the Church of the Holy Apostles, Philadelphia, eclipse all their own previous records, which invariably are far ahead of any other Sunday school. The offerings presented from the Sunday school on Easter Day were \$13,156.45, of which all except about \$400 was for general missions. The increase over last year's contributions is \$1,134.60.

**TO ELECT CANADIAN PRIMATE AND METROPOLITAN.**

A MEETING for the election of a Primate of All Canada and also for a Metropolitan of the Province of Canada has been called, to be held in Toronto on April 26th.



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ensures quick work and a cool kitchen. The "New Perfection" has a substantial CABINET TOP for warming plates and keeping food hot after it is cooked. Also drop shelves on which to set small cooking utensils—every convenience, even to bars for holding towels.

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## ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

## Mission at St. Mark's, Jonesboro.

THE REV. HERBERT E. BOWERS, D.D., LL.D., dean of the Arkansas School of Theology, held a very successful mission in St. Mark's Church, Jonesboro, March 16th to 21st inclusive, which attracted large congregations. St. Mark's continues to make admirable progress in all lines of Church work, and will this year make application to the diocesan council for admission as a parish. In the fall the church will be enlarged to accommodate the large and increasing congregations, the seating capacity having been for some time quite inadequate.

## CALIFORNIA.

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

## Patronal Festival of St. Mary's, San Francisco—Death of Miss C. K. Gwin.

THE CHURCH of St. Mary the Virgin, San Francisco, celebrated its patronal festival on the Feast of the Annunciation of the Blessed Virgin. There was a choral celebration of the Holy Eucharist, the celebrant being the rector-elect, the Rev. Neal Dodd, assisted by the Rev. W. H. Ratcliff and the Rev. Charles N. Lathrop. The preacher was the Rev. Fr. Lathrop. At 7 o'clock in the evening there was a large gathering of members and friends of the parish at a simple dinner, after which a number of addresses were made by both laymen and clergy present, the Rev. Mr. Dodd acting as master of ceremonies. Among the speakers were the junior warden, Mr. Handyside; the organist, Mr. Baylis; and the Rev. Messrs. Marrack, Hodgkin, Carroll, Brookman, and Wilson, also Mr. H. R. Braden, council member for the Brotherhood of St. Andrew.

THE DIOCESE has lost a valued member in the recent death of Miss Caroline Kiger Gwin, who for many years was a faithful communicant of Grace Church, San Francisco. Miss Gwin had been closely identified with the fortunes of the Maria Kip Orphanage, being president of the board of managers of that institution up to the time of her death. The funeral services were held in Grace Church and were conducted by the Bishop, assisted by the rector, the Rev. David Evans. The orphans in whom Miss Gwin had always been so deeply interested were present, a number of the older girls forming a guard of honor about the casket.

## CONNECTICUT.

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

## Deaths Among the Laity—Personal.

MARY LOUISE (LESTER) SEXTON, wife of the Rev. J. Frederic Sexton, rector of St. James' Church (Westville), New Haven, died at the rectory, on Palm Sunday, after an illness of several weeks. She is survived by her husband and five children. An expression of sympathy was adopted by the senate of the state, of which body Mr. Sexton is the chaplain.

CLARENCE EVERETT BACON, who died recently, at Middletown, was a vestryman of the Church of the Holy Trinity, a prominent citizen, and a lawyer of marked ability.

WALTER B. BRIGGS has been chosen as librarian of Trinity College, succeeding William N. Carlton, who takes charge of the Newberry Library, in Chicago. Mr. Briggs was for many years a member of the staff at the library of Harvard University. For four years past he has been reference librarian in the Brooklyn public library. He enters upon the work July 1st.

## DULUTH.

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

## A Correction.

IN AN ITEM with the caption, "Improvements to Christ Church, Crookston," published

in the issue of April 3d, there were one or two inaccurate statements. The Rev. A. T. Young never was rector, but as Dean of the Red River Deanery he was for a time temporarily in charge of the parish, until a priest could be sent. The whole credit for the improvements is due to the faithful women of the parish. The candlesticks were presented by one of the boys of the Sunday school, and not by all of them.

## LOS ANGELES.

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

## New Rectory Occupied at Long Beach.

ST. LUKE'S PARISH, Long Beach (diocese of Los Angeles), having completed the new rectory, the address of the rector, the Rev. R. B. Gooden, is now 515 Locust Avenue.

## LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

## Evening Communion at New Orleans.

Two New Orleans churches—the Annunciation (the Rev. J. T. Foster, rector), and Grace Church (the Rev. A. R. Edbrooke, rector)—had celebrations of the Holy Communion at 8 P. M. on Maundy Thursday. As far as known these are the only two churches in the diocese that had the celebration in the evening. Grace Church had a celebration of the Holy Communion on Good Friday at 7:30 A. M.

## MASSACHUSETTS.

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

## Death of Causten Browne—Other Notes of Interest.

CAUSTEN BROWNE, up to a year ago the senior warden of the Church of the Messiah, Boston, died on April 8th and was buried two days later from the church which he had so faithfully served for very many years. Mr. Browne was a native of Washington, D. C., and was at Columbian College for two years, being obliged to give up because of trouble with his eyes. Then he entered the United States Coast Survey, where he remained until his twenty-first birthday, when he began the study of law in New York. In 1852 he was

## CLEVER DOCTOR

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A wise Indiana physician cured a 20 years' stomach disease without any medicine, as his patient tells:

"I had stomach trouble for 20 years, tried family medicines, patent medicines and all the simple remedies suggested by my friends, but grew worse all the time.

"Finally a doctor, who is the most prominent physician in this part of the state, told me medicine would do me no good, only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking coffee!' why, 'What will I drink?'"

"'Try Postum,' said the doctor, 'I drink it and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'"

"Well, that was two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. "There's a Reason."

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By the Rev. Charles H. Hayes, D.D., Professor of Christian Apologetics, General Theological Seminary.

## Bible Lessons on the Creed: Outline for Pupils.

A text to be learned, a scriptural passage to be read, a lesson to be written out. 44 lessons. Price, 5 cts. each. Postage 10 cts. per dozen.

## Bible Lessons on the Creed: Teachers' Helps.

A book of 200 pages for the teacher, in which there are ample helps for every lesson in the foregoing. Cloth, 75 cts. each net. Postage 8 cts.

## Bible Lessons on Christian Duty: Outline for Pupils.

44 lessons, similar in style to the above. Price, 5 cts. each. Postage 10 cts. per dozen.

## A Method of Sunday School Teaching.

How we worked out a plan of Bible Lessons on Faith, Duty, and Worship, at St. Mark's, Washington. By Charles H. Hayes, D.D., Professor of Christian Apologetics, General Theological Seminary. A pamphlet of practical suggestions for Sunday School Workers. Price, 5 cts. Postage 1 ct.

The foregoing series of lessons is the outcome of practical experience, having been in use (at first in manuscript) for the past nine years. The method has been worked out with the cooperation of trained teachers, with the aim of making it not only sound in principle but also available for the average teacher and pupil. The home work is simple and practical, and the results from it have been unusually encouraging. The subjects taught are those of first importance, Christian Faith and Duty, and in treating them, the needs of children about eleven to fifteen years of age have been carefully kept in mind. Above all, these lessons do not present abstract principles as such, although they are so arranged as to emphasize the fundamental truths, but each lesson deals with one or more passages of Scripture, carefully chosen. Scholarly accuracy in the treatment of these passages has been sought, more than will be evident upon a cursory examination; and at the same time the needs of children and of teachers have been considered above everything else, plain language has been used, and each lesson has been arranged with the thought always in mind that it is meant to be taught.

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admitted to the bar in New York, and that same year he removed to Boston, where he remained in active practice for many years. He was regarded as a special authority on some phases of law. Officiating at the funeral were Bishop Parker of New Hampshire, for whom Mr. Browne had acted as godfather many years before; Bishop Lawrence of the Massachusetts diocese, and the Rev. John McGaw Foster, rector of the parish. In the death of Mr. Browne the diocese loses one of its staunchest supporters and communicants.

MRS. GRACE RICE SMITH, wife of the Rev. Walter E. Clifton Smith, rector of the Church of the Ascension, New York, who died lately, was a native of Lowell, where she was widely known.

MISS HELEN TETLOW of Chelsea, who has decided to devote her life to mission work in the Far East, has seized an opportunity to go to Kioto, Japan, to work under Bishop Partidge. She already has started on her long journey and will eventually work at St. Agnes' School at Kioto.

BISHOP LAWRENCE has been appointed chairman of the committee which has in charge the placing of a memorial to Abraham Lincoln in England. Lincoln's ancestry came to America from Hingham, Eng., and the memorial will consist of the restoration of three panels in the village church, where it is believed Lincoln's ancestors worshipped.

**MILWAUKEE.**

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

**Sad News Reaches Rev. Frederick Edwards—Post at Soldiers' Home, Milwaukee, Lost to the Church.**

ON MAUNDY THURSDAY the rector of St. James' Church, the Rev. Frederick Edwards, received by cable the sad news of the death of his father, John Edwards, a retired merchant, in Truro, England. Mr. Edwards had not been aware of his father's illness, so that the report of his death came as a sudden shock. The further information was received that the funeral was held on Easter Day. Mr. Edwards' mother has been ill for several weeks and the effect of her husband's death upon her is seriously feared.

THE CHURCH loses control of a post which it has held for a generation past by the appointment of a Congregational minister to be chaplain of the National Soldiers' Home near Milwaukee. The Soldiers' Home was founded shortly after the Civil War, and clergymen of the Church have been chaplains continuously since that time until the present. The present chaplain, the Ven. E. P. Wright, D.D., has resigned by reason of increasing age and infirmity, and is to be succeeded about May 1st by a newly appointed chaplain who is a Congregational minister. There are forty-eight communicants of the Church registered at the Home chapel, St. Cornelius'.

GRACE CHURCH, Hartland, was reopened on Easter Day, having been improved by the addition of a hardwood floor, a new dossal, and altar piece. A new altar is to be placed in the church as a memorial to Florence Selle Johnston, a sister of the Rev. S. S. Johnston, who entered into the rest of Paradise last November.

**NEWARK.**

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

**Death of Mrs. Emily C. J. Lewis—Fire Threatens St. John's, Passaic.**

THE SAD news of the death of the mother of Mrs. Edwin A. Stevens, so well known within the diocese, is received. Col. Edwin A. Stevens is treasurer and perhaps the most distinguished layman within the diocese, and Mrs. Stevens is equally well known. Her mother, who has just died, was Mrs. Emily C.

Johnson Lewis, widow of George Washington Lewis and daughter of the late Reverdy Johnson. She was born in Baltimore, seventy-eight years ago, and married George Washington Lewis, who was a descendant of the family of George Washington. She is survived by three sons, William Travis, Reverdy Johnson, and Conrad Lewis, and five daughters, Mrs. E. A. Stevens, Hoboken, N. J.; Mrs. McCormick, Berryville, Va.; Mrs. Whiting, Virginia; Mrs. McKenny White, New York, and Miss Lewis. Mrs. Lewis died at Berryville, Va., April 8th.

ST. JOHN'S CHURCH, Passaic, was endangered by fire during the service on Maundy Thursday morning. A workman mending the roof stopped work at service time, but left his stove ignited near a broom. The strong wind ignited the exposed woodwork. The service, conducted by the Rev. W. Gordon Bentley, came to a sudden ending when the alarm was given. Quick response and efficient work by the firemen prevented a greater loss than \$50.

**OHIO.**

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

**Sunday School Notes—Other News.**

UNDER THE leadership of Mr. Edward J. Robinson an orchestra is being organized in Emmanuel Sunday school, Cleveland (the Rev. Wilson R. Stearly, rector), which is to furnish the music at the sessions of the school. For some time past there has been a juvenile orchestra connected with the Church of the Good Shepherd, Cleveland, under the leadership of the rector, the Rev. George I. Foster.

AT ST. JOHN'S CHURCH, Cuyaloga Falls, the rector, the Rev. William M. Washington, Ph.D., has lately organized a children's choir, which is to lead the singing at the sessions of the Sunday school and on certain special occasions. The plan has already met with much success and one result of it has been to give an impetus to the whole work of the Sunday school.

A SUNDAY SCHOOL "Arbor Day" is a new institution of Grace Church Sunday school,

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Sandusky (the Rev. William Ashton Thompson, rector). Grace Church occupies a plot of ground in Washington Park, as a result of an early grant in the days when the city was founded. The purpose of this "Arbor Day," which will be held on Tuesday in Easter Week, April 13th, will be to plant shrubs and flowers. A slip of ivy from Canterbury Cathedral will be planted against the wall of the church.

DEAN DU MOULIN of Trinity Cathedral, Cleveland, is one of the voluntary speakers in a campaign which is being carried on in that city at the present time in the interest of the establishment of a municipal sanitarium for the treatment of tuberculosis.

A LARGE new pipe organ has just been installed in Grace Church, Galion, of which the Rev. William J. Hawthorne is the rector.

AT THE Church of Our Saviour, Akron (the Rev. George P. Atwater, rector), there was a daily celebration of the Holy Eucharist during Lent, with an average attendance of fifteen.—AT ST. PAUL'S (the Rev. S. N. Watson, D.D., rector), there was daily Evensong during Lent.

#### PENNSYLVANIA.

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

Sunday School Progress at Parkesburg—Baptisms at the Ascension, Philadelphia—Other Items.

THE REV. ALAN PRESSLEY WILSON took charge of the Church of the Ascension, Parkesburg, last June. At that time there were but four pupils in the Sunday school. The enrolment now totals 110, with an average attendance each Sunday of 80.

SEVERAL Philadelphia parishes report a large number of adult baptisms during the past Lenten season. This sacrament was administered to a class of twelve at a recent service held at the Church of the Ascension, Broad and South Streets (Rev. G. Woolsey Hodge, rector).

THE FORTY-SECOND anniversary of the Sunday schools and Bible classes connected with the Church of the Holy Apostles, Philadelphia, was observed by a special service in the Church on the night of Easter Day.

DURING the past two weeks thieves have visited the churches and parish houses of St. Mary's, St. Stephen's, and Holy Trinity, Philadelphia. In each case the articles stolen were the personal property of parishioners.

THE TWENTY-NINTH annual meeting of the Philadelphia auxiliary of the American McAll Association was held on Tuesday afternoon, April 13th, at the Church of St. Sauveur, the rector, the Rev. Florian Vurpillot, presiding.

#### TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.  
Clergy Assigned to Missions.

AT the last meeting of the Convocation of Memphis, a resolution was adopted in which the clergy present offered to serve as often as possible at the vacant stations in West Tennessee. Following the action of convocation, the Bishop formally appointed the clergy, as requested, to each one being assigned one or more mission churches. It is believed that this action will greatly relieve the situation caused by an unusual number of vacancies, and also stimulate the missionary spirit in the city parishes. The two Memphis missions continue under the charge of Mr. D. McGillivray, a layman, with the cooperation of the clergy.

EXTENSIVE improvements are being made upon the Cathedral fabric and grounds, making it necessary to hold services temporarily in the crypt.



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