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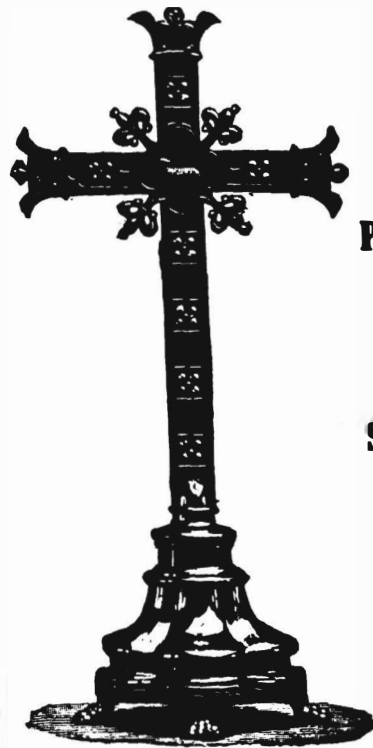
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NOR FOOLISH TALKING.

FOR THE THIRD SUNDAY IN LENT.

"Keep Thou the portals of my lips, lest words Of levity, or censure undeserved, Abuse the freedom of my mirthful hours."

THE human race possesses a gift which sets it apart from the rest of the animal creation, and that gift is the power of speech. But this wonderful, heaven-sent blessing is abused by humanity, and made the vehicle of sin. In the words of King David, "Who have whet their tongues like a sword; and shoot out their arrows, even bitter words." St. James says: "The tongue is a fire, a world of iniquity." "The tongue can no man tame; it is an unruly evil, full of deadly poison."

But there is a use of the tongue that St. Paul refers to, which is not necessarily malicious, or bitter, or purposely untruthful. He calls it "foolish talking, and jesting which is not convenient." A spirit of gossip, of repeating little personal anecdotes that cast a slur upon some absent one, certainly may be classed under this head. When a winged word goeth forth upon the air, who can estimate the power of its influence, or whither its wings may bear it? St. Paul speaks of some women "wandering about from house to house, and not only idle, but tattlers, also busybodies; speaking things that they ought not." How this picture—and it is a type found in every age and under every environment—differs from the example of Holy Mary, "who kept all these things and pondered them in her heart"! It is a rapid, unintellectual mind that cannot find joy in quiet meditation and communion with its own thoughts. St. Joseph, one of the greatest examples of self-abnegation, leaves no recorded word that ever passed his lips.

The more holy the soul, the more it loves its hours of silence; when hushed, even to its own thoughts, it listens for the Divine Voice to speak to it. The saints learned to love their times of silence. In the words of Thomas à Kempis: "O how good is it, and how it tendeth to peace, to be silent about other men, and not believe at random all that is said, nor eagerly to repeat what we have heard." Dr. Pusey gives as a rule regarding the repeating of personalities, to ask thyself the question, not "May I say it?" but "Must I say it?" Very rarely do we find that we must repeat anything against one of our fellow men. How often after a conversation about the personal characteristics of others, people are led to regret something they have been led to say!

The silence of our Lord was the grandest human phase of His Passion; and as a Man He learned it in the silent hours of His forty days' fast in the wilderness, and in those nights of prayer upon the mountain-tops. Light, trifling, vain conversation impairs the spiritual strength of the soul, and fritters away its energy; hence the value of the rule of silence to a retreatant. "In vain does he who cannot bridle his tongue labor to acquire the gift of prayer, peace of heart, and union with God." In the book of Proverbs the Wise Man says much about foolish talking. "The mouth of fools poureth out foolishness." "A fool's mouth is his destruction." "The foolishness of man perverteth his way."

Do Christians remember that our Lord Himself said that for every idle word we must give account in the Day of Judgment? He who would have communion with the Divine Friend must guard each word that falls from his lips, for it is written: "For the grace of his lips the King shall be his friend."

C. F. L.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves."

"Would you, indeed, have Christ's kingdom advanced? Then let Him be thy King; first give Him thine own heart, and then try to win for Him many more."

“ORDERS AND UNITY.”

TWO books really notable to students of the literature pertaining to Christian Unity have lately appeared. One of these is the posthumous volume of George Tyrrell, *Christianity at the Cross-Roads*.* The other is by Bishop Gore and bears the title, *Orders and Unity*.† Though Tyrrell's book antedates Bishop Gore's by several weeks, it had obviously not been seen by the Bishop before his own volume was completed, yet Tyrrell's point of view sufficiently accords with that set forth by Loisy, which the Bishop reviews, to make *Orders and Unity* a sufficient rebuttal to the position expounded by the former Jesuit.

Tyrrell does not appear to advantage in this, his last volume. He had not revised the proof sheets when death cut short his work, and the literary style is often involved. One does not always grasp precisely what the author meant to say. But worse than this, Tyrrell's hold on the Catholic faith is not satisfactorily shown. His book is useful rather because it pictures the tendency and present intellectual condition of up-to-date Roman Modernism than because it can be commended on its merits. It is calculated to make Anglicans pause somewhat in that sympathy for Modernism that has been rather over-done. Because Loisy and Tyrrell have defied the Pope and the Papacy, it does not follow that they have been approaching the Anglican position. Indeed in this work Tyrrell shows very little sympathy either with Anglicanism or with orthodox Protestantism, and he constantly takes issue with what he terms “Liberal Protestantism.”

“The religious idea of Liberal Protestantism,” he says, “is not especially Christian; it is not the ‘idea’ of Jesus. The chasm that Liberal Protestantism finds between Jesus and the earliest Catholicism is of its own creation” (p. 89). “The necessity of finding in Jesus a German Liberal Protestant, guided entirely by the light of a sweet, nineteenth-century reasonableness, requires us to ignore everything in the Gospel that suggests the visionary or the ecstatic, even though to do so make the narrative incoherent and unintelligible” (p. 177). “I must go further and say that, far from feeling more at home to-day among Liberal Protestants than among orthodox Roman Catholics, the Jesus of the first century (*sic*) would be in sympathy with just those elements of Catholicism that are least congenial to the modern mind—not to say the mind of Modernists— . . . with sacraments, temples, priests, and altars,” etc. (p. 217).

And yet, if Tyrrell had little or no sympathy with Liberal Protestantism, his “Liberal Catholicism,” or Modernism, is far from what has been understood as of the essence of the Catholic faith during the Christian centuries. His Christology is painfully imperfect; so imperfect that it frequently jars upon one's sense of reverence. He does not hesitate to impute to our Lord, whom throughout he familiarly terms Jesus, “a little touch of the megalomania so frequently attendant on genius and on the realization of unusual influence and power; a fiery tongue of fanaticism,” etc. (pp. 179-180). One is frequently tempted to challenge Tyrrell bluntly: “What think ye of Christ? Whose Son is He?” Tyrrell clung tenaciously to Roman Catholicism even when he was disowned by it—as, perhaps, he deserved to be; but his “Liberal Catholicism” is no more akin to the Anglican conception of Catholicity than to the Roman. Dr. Newman Smyth's sanguine hopes of a “Coming Catholicism” through Roman Modernism are not shown in a very hopeful light in this last of the writings of its departed exponent.

BUT BISHOP GORE'S volume is both the answer to this Roman Modernism and also the sufficient exponent of the relation which “Orders” bear to “Unity.” With respect to the first, he is quick to see that the common recognition of the early date of Acts which is now general, has punctured the Modernist or critical view of the Gospel of St. Mark. He thus states the Modernist view:

“The idea of the Church as the organized kingdom of God or of Christ on earth, or as Christ's body by the indwelling of His Spirit, are later ideas” (*i.e.*, later than the Gospel of St. Mark), “due either to the genius of St. Paul, or to the survival of Jewish traditions, or to the practical exigencies of organization, which became more apparent as Christ's coming in glory was in fact delayed” (p. 52).

This seems clearly to represent Tyrrell's view. In rebuttal of it, Bishop Gore says:

* *Christianity at the Cross-Roads*. By George Tyrrell, author of *Lea Credenti*, etc. New York: Longmans, Green & Co.

† *Orders and Unity*. By Charles Gore, D.D., D.C.L., LL.D., Bishop of Birmingham. New York: E. P. Dutton & Co.

“It takes St. Mark's Gospel quite out of its actual historical setting. St. Mark wrote his Gospel out of the hearts of the Christianity which is described in the Acts and which had established itself under the teaching of St. Paul” (*Ibid*).

And really, the recollection that the spirit of St. Mark's gospel must of necessity be interpreted by the spirit of the Book of Acts, since the two are now commonly held to be contemporaneous, is sufficient to overthrow many weighty *tomies* which have been produced as the views of Modernist critics.

But it is not with relation to Modernism that Bishop Gore's latest work finds its chief value. It is the answer to those Churchmen who would divorce the Historic Episcopate from the Apostolic Succession, and would present an emasculated episcopate as the basis of Christian Unity. Some will remember that THE LIVING CHURCH has taken the ground that the Historic Threefold Ministry rather than the Historic Episcopate might better have been presented in the Quadrilateral, and that the Historic Church, with Bishops, priests, deacons, and laity all in proper relations to one another, would be still more accurate as stating the platform which Churchmen offer to the Christian world. Somewhat of this idea has evidently presented itself to Bishop Gore. He states the “four institutions or elements which can claim a catholicity quite unrivalled” as “the creed or summary of the Christian faith, the canon of sacred scriptures, the sacraments, and the ministry of Bishops, presbyters, and deacons” (p. 75). And he argues throughout that this ministry was commissioned by Christ Himself and was not merely the creation of the Church.

There has been much loose writing in recent years on the subject of the ministry and its relation to Christian Unity, and this thorough study and presentation of the case by one of the most respected of the English Bishops cannot fail to carry weight. Bishop Gore is notoriously abreast of all that is modern in thought, but he is not seized of the Anglican Modernism that has developed such haze with respect to the ministry and the Church. After a careful study of the ministry of the Apostles he proceeds to examine The Establishment of the Episcopate. The normal diocesan rule is first expounded, after which he meets the issue of the exceptional development of the episcopal order which appears to have prevailed in Alexandria. Without allowing that an exception to the principle that he terms *monepiscopacy*—one Bishop within a given area over many presbyters—is here proven, he says:

“But this is purely a matter of historical evidence, and does not affect the question of principle. If all presbyter-bishops held at a certain period in certain Churches substantially equal authority and there was no superior over them, then in exercising the chief authority—for instance, in ordaining others to succeed to their office—they were only doing what they were appointed to do. They were in the same position as the presbyters of any modern diocese would be in, if they were all, in modern phrase, in episcopal orders” (p. 131).

AFTER examining the foundations of episcopacy and vindicating the Church's historic position with respect to her ministry, Bishop Gore has given us a luminous chapter on “The Present Situation.” Some of it applies only to local conditions in England, but much of it is of wider application. He says boldly:

“We are, or ought to be, more certain that the disciples of Christ are to be members of the Catholic Church, holding its faith, living its life, using its sacraments, and adhering to its legitimate officers, than we can be of any of the more particular doctrinal conclusions which may seem to us to follow from the acknowledgment of the name of Jesus” (p. 174).

Yet he recognizes that it was due to serious abuses in the Church that Protestant reformers repudiated its authority and abandoned its communion. Examining the several sectarian positions with respect to the ministry that are current, he gives some very constructive thoughts in relation to our present opportunities and duties. He quotes the works of Paul Sabatier and Newman Smyth as showing the feeling after the Church among Protestants.

“And one special feature of the process is most conspicuous. The old Protestant orthodoxy stood by the sole and final authority of the Bible as the infallible Word of God. But it is exactly this position of the Bible which modern knowledge is making more and more impossible. It is not only that the simple infallibility of the record is completely undermined, but it has become evident that the Bible can not stand alone. The books of the New Testament are products of the Church. They were plainly written for those who were already members of the Church, and had been taught by the Church the rudiments of their religion. As written, the books

proceed from the Church, are for the Church, and bear witness to the Church" (p. 191).

He sees that a due balance must be kept between the faithful maintenance of the Church's position in all respects and a proper attitude toward those who are outside its communion. He is as strong on the one obligation as on the other. He sees no near realization of any hope for corporate reunion, and he believes that all of us need to repent of the sins against unity and the shortcomings of his own branch of the Church.

"We shall become conscious how far our own communion is from having or being all that is Catholic. We shall see how much others have to teach us" (p. 205). We should "make the most of our opportunities of coöperation with Nonconformists for social and philanthropic objects." "But we shall be very chary of doing anything which promotes the prevalent undenominational spirit. To use the very ugly words, for which, however, there is no substitute, interdenominational action is permissible, but not what is undenominational" (p. 206).

A modern heresy is arising, even among men calling themselves Catholics, which holds that the disunity in Christendom may not be such an evil after all, and that it may be in accordance with the will of God. This is simply the spirit of sectarianism revamped. We know that disunity in the Church is contrary to the will of God, because the Son of God prayed so earnestly that it might be averted. True, as the Bishop of Fond du Lac has pointed out, we cannot say positively that the outward unity of the Church will ever be restored on earth, any more than the unity of the Judaic kingdom, the prototype of the Catholic Church, was ever restored after the division had taken place. The whole question of the relation between man's free will and the moving power of the Holy Ghost is involved in that question. But this does not excuse the weak and uncatholic plea for acquiescence in the present condition in Christendom. We are bound to pray "Thy kingdom come, Thy will be done on earth as it is in heaven." We are bound also to work for the fulfilment of that for which we pray, and then to leave in the hands of Almighty God the degree in which our prayers shall be answered and our work made successful.

We have no sympathy with the spiritual cowardice which refuses to treat or "confer" with Protestant Christians concerning the restoration of that unity which we know to be in accordance with the will of God. Sectarianism is breaking up. This does not mean that sects are preparing to be absorbed bodily into the unity of the Catholic Church, nor that their members are crowding into our confirmation classes. We see no indication of the restoration of corporate reunion in our own day. What it means is that there is a dim but widely spread groping after a lost unity, if haply it might be restored. The duty of Churchmen in this condition is to seek lovingly to set before the Christian world the unity of the Catholic Church that our Lord has committed to us. We cannot vary the conditions of that unity, but we can point them out and explain them. We cannot, as the Bishop of Connecticut well says, offer to "bestow the episcopate upon men determined not to administer confirmation"; much less can we allow of terms for unity or for communion in which that sacramental rite shall be ignored. But to refuse to treat with sectarians, or to hold aloof from them unnecessarily, is neither to uphold the banner of the Church's Catholicity, nor to exhibit that love for souls that the Good Shepherd would have us show.

Bishop Gore's book must prove a singularly efficient aid in dealing bravely with this whole question of possible negotiations toward the restoration of unity.

HOW difficult it is to "run down" newspaper errors is again illustrated by reports concerning the abandonment of what have been widely heralded as "smoking services" for men at one of our churches in Atlantic City. When the original reports were sent to all parts of the country a year or more ago by the Associated Press, we explained, after inquiry, that these were purely informal gatherings of men in the parish house—not in the church—at which some instructions were given by the clergy, while the men sat in easy chairs and smoked, if they cared to do so. They had nothing to do with church services.

But daily papers and country papers, here and there, have harped upon the matter ever since. The Roman press helped to circulate the canard and, at least in one instance, refused to correct it when the facts were brought to its attention. Truth has not been able to travel fast enough to overtake the error, and the world at large, including Churchmen (most of whom

never see a Church paper) undoubtedly assume that "Episcopalians" are guilty of one more ecclesiastical atrocity.

We are not surprised to learn that these harmless meetings have at length been given up. The Brooklyn *Eagle* publishes an alleged witty poem, in the prologue to which it is explained that

"The so-called Men's Church in Atlantic City, having got rid of the Rev. Sydney Goodman, has abolished all the features that attracted men, and will henceforth appeal in traditional fashion to women worshippers."

The Newark *Evening News* dignifies the occasion with a serious editorial in which the view is gravely expressed: "The end of this particular experiment has not come sooner than was predicted."

And so what never happened has passed into history along with Pope Joan, and William Tell and his apple, and the Forged Decretals, and various other "important if true" incidents; and the higher critics of another generation are left to separate the real history of these dark ages from the glosses of redactors who draw weekly salaries from publishers of what are humorously termed newspapers.

A LETTER to the editor from the minister of the "American Church in Berlin," Germany—an inter-denominational institution—asks us to acquaint American Churchmen with the sad condition of a priest of the American Church, whose name is given to us, who is ill in Germany and almost destitute. We quote from the letter:

"He has been, for months, flat on his back with rheumatism, and I fear he will never be well again, though he is brave, cheerful, and even hopeful. He was in Berlin for a while. Some of the members of this church have been helping him, but we cannot do as much for him as he needs to have done. It was too expensive for him to remain in Berlin, so he went back to Bad Eilsen, where he had taken the baths during the summer. As the season is now off he can get very good accommodations there for very much less money than here in Berlin. I asked him to tell me frankly his financial outlook. He has \$300 per year from the Church fund, he can earn about \$100 per year by his correspondence. His bed is his table for eating and writing and reading and everything. He cannot live on that. The baths have done him some good and he is anxious to try them another season. But he ought to have \$50 per month, rather than \$25 per month; even then he is getting on very economically. The Church ought to give him at least \$50 per month until next October; if he is not much better by that time he should be taken back to America; and I think he will see by that time that he ought to go back. He is a very bright, interesting man, and our hearts bleed for him when we see what a heroic, cheerful struggle he is making against great odds.

"Can you not, in some way, through the columns of your paper, make an appeal for him and raise two or three hundred dollars for him? This, added to what the Church is already doing for him, will give him a chance and make him comfortable."

The record of the priest in question, who is a degree man of one of the German universities, is absolutely clear, and the case is one that must appeal to the sympathies of Churchmen at home. We ask that any who are willing to assist will send contributions for the purpose to this office and we will see that they are promptly forwarded.

HERE are some Lenten thoughts which the *Episcopal Recorder* (Ref. Epis.) lays before its readers:

"If you wish to be amused, read *The Living Church*. Do likewise if you wish to be disgusted. If you would avoid the excitation of righteous indignation, do not read it.

"As an ecclesiastical comic sheet, it answers every requirement. As a sectarian *Puck*, it stoops to ridicule, at random, things sacred and holy which do not reside within the limited bounds of its own little schism."

Some other choice bits, referring to various writers for, and articles in, *THE LIVING CHURCH*, as treated in the same article, are these:

"I would like to come in on the laugh."

" . . . far more honorable than that little sectarian school of which *The Living Church* is the comic organ."

"Another of these purveyors of ecclesiastical amusement—for really this is a high-class vaudeville show—gives a list of reasons—but that was a *lapsus calami*, we should have said, excuses—why his sect cannot participate in the great Laymen's Missionary Movement that is now bestirring the Church. Doubtless the Movement will not miss him greatly. And still another quibbles over . . ."

"And one of these witless jokers does not know . . ."

"He seems not yet to have found himself. And there is more, and then some."

The writer of this article appends Google letter "D.D."

to his name, and his name also appears as that of an officer in the corporation which publishes the *Episcopal Recorder*.

We have but one reply to make, and it is this: "Father, forgive them, for they know not what they do!"

EASTER offerings for missions!

That is a resolution that ought to be made wherever it be not absolutely impossible. To use the Easter offering for the payment of parochial debts is a pernicious practice, widespread though it be. That practice is, indeed, better than leaving the debts unpaid; but the most earnest efforts ought to be made to support local work without recourse to such special offerings, which ought to go for general work.

The practice of devoting Easter offerings to missionary purposes is increasing, though rather slowly. Gethsemane Church, Minneapolis, is the latest to announce that it will be attempted. The rector, the Rev. Irving P. Johnson, asks, in his parish paper, for Easter offerings of \$2,100, of which \$600 shall be applied to the general apportionment, \$400 to diocesan missions, and the remainder toward city missions and charities.

Many other parishes could do the same if forethought were given to it and the matter were carefully worked up. What other parishes will try?

THERE have been printed in the "patent inside" pages of a number of country papers, not to mention some of more ambitious extent, several sermons on phases of Christian Unity that have been delivered by sectarian ministers at the Brooklyn Academy of Music. One of these takes the form of an inquiry as to what different "Churches" would have to "give up" preparatory to such unity, which the reverend speaker evidently conceives of very much after the fashion of a social revolution in which everybody should be depressed to the level of the least efficient, least intelligent, and least prosperous, in order that all should stand on an exact equality.

With respect to these sermons, it is sufficient to say, in reply to several inquiries that have come to us, that Churchmen have nothing whatever to do with the services at which they have been delivered, and that the speakers represent only themselves.

ANSWERS TO CORRESPONDENTS.

F. S. E.—Your question relating to the late Charles N. Crittenton is answered in a special article in this issue.

H. G. W.—Either style of address is correct: The Rt. Rev., the Bishop of A., or, The Rt. Rev. B. C., Bishop of A. Archdeacons may similarly be addressed by their title or by their name, the latter being the common usage in America. The title Most Reverend applies only to an Archbishop, except that by a peculiar local custom of long standing that title is used also to apply to the Bishop of Meath, in Ireland.

L. L.—Abstinence from flesh meat on days of abstinence arose simply as being a convenient method of modifying the quality of one's food in the observance of such days. There is no symbolic meaning attached to the custom, nor is it maintained that the eating of meat is sinful. Modern fast days are very much less severely kept, even by devout Christians, than they were in earlier centuries.

S. S. TEACHER.—The various civic, missionary, and similar "banquets" at which Bishops and other prominent Churchmen have appeared as speakers during Lent are, so far as we are informed, very simple dinners, arranged for purely utilitarian purposes. In the cities, when it is desired to bring men together downtown for the evening, it has been found almost necessary that the opportunity should be given for them to dine together and take up their business immediately afterward, thus saving a long ride to their homes and back. Such arrangements are not to be construed as social functions, and are in line of, rather than counter to, Lenten duties. The same explanation applies to many Friday evening dinners of similar nature.

THE ANNUAL Lenten season is a preparation for the annual celebration of Christ's victory over death, with its promise to mankind of resurrection from the dead and life eternal, says the Lenten Pastoral of the Rev. Dr. J. P. Peters. Lent is intended to remind us that our life throughout should be a preparation for that greater life; that we should so live as always to be prepared to die. This does not mean that we should live sickly and anemic lives, or treat this life as a sad pilgrimage, or these bodies as unworthy tenements for our souls. It means that we should enjoy and magnify this life, bearing ever in mind, however, that it is not the end but the beginning. Thus life becomes greater and nobler, fuller and richer than it otherwise could be. To him who so lives, death loses its terror, because he looks forward to the fruition of his hopes, his aspirations, and his achievements in a higher life, to which death is the entrance.

"It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends."—*Selected*.

BLUE MONDAY MUSINGS.

I HAVE just been reading over the *Vita Nuova*. How exquisite it is! One phrase, oft recurring in it, has caught my fancy peculiarly at this time. Did you ever think how often Dante refers to Beatrice and her friends as "gentle ladies"? The adjective is one of appreciative commendation. It brings up a picture before our mind's eye, of those gracious figures in their flame-colored velvets and satins (quaintly garbed, we should say, no doubt) who made the streets of Florence blossom like a flower-garden, in Dante's day. I have been wondering how many there are to-day in our American cities, to whom that special epithet of praise could be applied without mockery. There are clever ladies, and beautiful ladies, and athletic ladies, and pious ladies, and talented ladies, and ladies deserving a thousand other adjectives of praise; but I fear there are not many who shine out so laudably with essential womanliness, as to deserve this title above any other—to be called "gentle."

Gentleness is no longer in fashion. The young girl of the period, in her semi-masculine dress, with her arms akimbo, and her breezy goodfellowship, is a very jolly sort of chap for a lark, of course. One sees them often; reduced copies of their brothers at Harvard and Yale. I heard a professor of a well-known girls' college say, not long ago, that, so far as his observation went, the colleges for women were breeding now-a-days "an inferior kind of man." That is a hard saying, is it not? I suppose, like most epigrams, it is only true in part; but as I look at the women I meet in the railway trains, in the shopping crowds of our big cities, at the suffragists and anti-suffragists together, at the stately figures, arrayed in exquisite toilettes, who adorn the boxes of the opera, I see much to admire and much to praise; but I look in vain, ordinarily, for the "gentle ladies."

Oh, there are some left, thank God! My mind turns, as I speak, to many among my own circle of special friends, highly placed, lowly placed, young and old, dressed in splendour, dressed in the garb of religion; one is a veritable fairy from Denmark, who transmutes a commonplace theatre-stage to an habitation of dryads and wood-nymphs, just by her own marvellous art, and who, off the stage, exemplifies to the full what that adjective conveys. But this is not the type of our day, alas! Are we not buying our emancipation of womanhood at too dear a price? I suppose I am an old foggy; but I had rather have Madonna Beatrice than Mrs. Pankhurst, or any Ph.D. that ever rustled in an academic gown out of the halls of Chicago or Vassar.

I WONDER if you would be interested in a memory that has just been brought back very vividly to me. Thirteen years ago, I was travelling west in a railway train. The other occupants of the Pullman were members of a theatrical company, with dear old Herne for their head, who had been playing "Shore Acres." The tiniest member of the troupe was a little four-year-old girl, whose important duty was, in the barn-yard scene, to splash water up into the face of the old uncle. She was the pet of the whole company, naturally, and she made friends with me with a charming readiness and sweet simplicity that I have found to be characteristic of children of the stage always. She told me, with a proper pride, that she had a star dressing-room already; but I discovered that she was not the least bit unpleasantly precocious, and that she loved fairy-tales and dolls quite as much as other normal children of her age. It was my first contact with a child-actress, and I own to you frankly that I lost my heart to her. Ever since then we have been good friends, and some of my brightest memories have to do with visits behind the scenes, when, in the intervals of the play, the dolls were brought forth, and dressed and undressed, and the doll's tea-parties given partly in my honor; or of frolics on the green grass under the blue spring skies, when we made believe to be just of an age. I taught her once the sweet old prayer that some of you know already:

"God bless this house from roof to floor,
The twelve Apostles guard the door,
And four good angels round my bed,
Two at the foot, two at the head.
For Jesus' sake, Amen."

She told me at the end of the season: "I said that dear little prayer every night while we were on the road, and I am sure God heard it, because I got back safely. But I often wondered how the four good angels were going to get round my upper berth!"

Well, I saw my little friend the other night; and lo! it was not a metropolitan play-house at all. It was the state of Maine, and a little village called Riverborough, and a brick house by the

bank of the river where Rebecca Rowena Randall lived with her two maiden aunts. If ever there was white magic, it brooded over that theatre. The very spirit of that exquisite, elusive, delicate, eager, thrilling child, abode in the actress who took her part. It wasn't a play, it was reality; and my companion stopped his applause every now and then to wipe his eyes, and forgot to wipe his eyes because of the need of more applause. If plays were always like that, the old alliance between Church and stage would certainly renew itself; and I have heard many sermons which did much less good than a single hearing of "Rebecca of Sunnybrook Farm." But I like to think that the youthful star is still my friend, and that she has kept all through these years the sweet memories of her childhood, and the graces that adorned her then.

It is just a year ago that this page began to be in THE LIVING CHURCH. I cannot tell you how glad I am of all the new friends it has made for me. Friendship does not depend upon personal knowledge always; it may reach out to a man behind a mask; it may lay hold of a pen-name like my own, who continues still to be an unknown Presbyterian to most of you. So, at least, a multitude of letters that come to me assure me. One that specially gratified me, from somewhere in the Middle West, told me the other day that the writer took this column as a personal communication to himself; that he read it first, and then, after he had finished the rest of the paper, turned back and read it over again. Do you wonder that I blushed with pride and satisfaction? For that is exactly what I mean it to be. It is a communication out of my own personality, of the things which have been nearest to the surface in my heart and brain the week before. Someone accused me, not long ago, of being too discursive, and of bringing into this department things in the highest degree incongruous with one another. So be it. It is not a series of theological essays, nor a set of literary criticisms; but just what its name implies, the rambling and dissociated musings of a tired parson who allows himself to play when Monday comes. And if for nothing else, it is invaluable to me as a kind of safety-valve. I think I should explode sometimes if I were unable to free my mind here. Thanks to THE LIVING CHURCH for letting me, and to you, gentle readers, for giving me an appreciative audience.

PRESBYTER IGNOTUS.

"COME UP HIGHER."

By MARIE J. BOIS.

DOES the call seem unsuited to the penitential season of Lent? Does it seem as if our thoughts ought to dwell only on the lowly humility befitting a follower of Christ? Indeed it would seem so, were it not for the fact that coming up higher implies the humble place which first we must be willing to take, the emptying of self that we may rise higher in the spiritual life. And, after all, the call of the Master is not to a higher rank before the eyes of men. "Come up higher," He says to every one of His disciples; "withdraw with Me for a while in the wilderness and learn of Me."

What great lesson may we then learn? How shall we soar at the very time we are bidden humble ourselves to the dust? Let us heed the call, let us rise and follow our Lord as His Church bids us to, and let us learn of Him. But how shall we learn unless we listen? Imagine a student doing all the talking, how much would he learn? And yet is it not the very fault into which we so often fall, that of not knowing how to keep silence before God? "I will hearken what the Lord God will say concerning me." "Hearken?" How many of us can truly listen to God's voice? Are not our prayers wont to be one-sided conversation, with the talking all on our side, and mostly about our own selves?

Is there no need for us to "come up higher" from this low plane of devotion? Many indeed have learned to listen. Their worship is worship indeed, for they adore and thank Him for His great glory; but we, who have not yet reached these heights, we to whom the call, "Come up higher" has not seemed until now a personal and a present one, shall we not, during this Lent, present ourselves daily before our God with the avowed purpose of learning to be a silent listener instead of a rash speaker?

How much it would mean for our spiritual growth were we to come daily into His presence with this childlike prayer, "Speak, Lord, for Thy servant heareth!"

"Your imaginary wrongs cannot cover your real wrongdoing."

IN HONOR OF KING CHARLES THE MARTYR

Revival of Observance of Day of His Death Becoming Widespread

DR. POLLOCK TO BECOME BISHOP OF NORWICH

Pew Rent System Rapidly Passing Away

OTHER ENGLISH CHURCH HAPPENINGS

The Living Church News Bureau,
London, February 3, 1910

NOTWITHSTANDING the removal from the Church's calendar in 1859—without canonical authority—of the name of King Charles the Martyr, the revival of the due ecclesiastical observance of King Charles' martyrdom on January 30th is happily now becoming more and more widespread in England every year. This is undoubtedly due mainly to the efforts of the Society of King Charles the Martyr, established in 1894, and which has now the support of the Royal Martyr Church Union, founded in 1906. Subjoined was the announcement by the Society of King Charles the Martyr of this year's official service:

"At St. Cuthbert's Church, Philbeach Gardens, Earl's Court, S. W., on Monday, January 31st (transferred from Sunday, 30th), being the day of the Martyrdom of the Blessed King Charles I., there will be High Mass at 11 A. M.; also Solemn Evensong and Procession at 8 P. M., with sermon by the Rev. Charles Edward Roe, M.A. (assistant priest of St. Paul's, Brighton)."

Services were also announced to be held at a considerable number of churches and chapels of Religious Houses throughout England, and at the two Scottish Cathedrals of the Holy Spirit, Cumbrae, and of St. Mary, Glasgow. A special commemoration service was also held at the old Church of St. Nicholas within Carisbrooke Castle, Isle of Wight, which has now been beautifully restored as a memorial of King Charles the Martyr. Canon Clement Smith, rector of Whippingham, Isle of Wight, and chaplain-in-ordinary to the King, officiated, and in the course of his sermon said that, in spite of controversies, they must all admit in common fairness that King Charles was true to the Faith, by renouncing which he might have saved his life, but he died because he was a true son of the Church of England. It was therefore right that the restored church should have been dedicated to the memory of that true son of the Church, "whose pathetic history might almost be said to have closed at Carisbrooke Castle."

APPOINTMENT TO THE SEE OF NORWICH.

The report in the *Standard* several weeks ago that Dr. Pollock, headmaster of Wellington College, was to be nominated by the Crown for the approaching vacancy in the see of Norwich, and which was authoritatively denied at the time, was well founded after all, for the official announcement of such nomination has now been made. For the nonce at least the Crown has reverted to the system of "Schoolmaster Bishops," which was quite the regular thing during the Victorian era. But there appears to have been special reasons with the Crown for this nomination entirely apart from the question of the fitness of the nominee to be Bishop of Norwich. It is understood that Dr. Pollock is very much indeed in the King's good books, and as Sandringham, the King's home, is within the diocese of Norwich, it is therefore naturally to be inferred that he would be very acceptable to his Majesty as his Bishop. It is most earnestly to be hoped that, in the event of his actually becoming the new Bishop of Norwich, he will make as good a Catholic Bishop as he has made a successful Wellington headmaster.

Dr. Pollock was born in 1863, and was educated at Charterhouse and Trinity College, Cambridge. He was appointed in 1886 to an assistant mastership at Marlborough College, and while there was ordained deacon and priest. In 1893, while only thirty years of age, he became headmaster of Wellington, a Royal foundation, and, like Marlborough, a great modern public school. The king, being then Prince of Wales, was president of the college, and is said to have taken a keen interest in Dr. Pollock's candidature. He was appointed examining chaplain to the Bishop of Lichfield in 1900, and has been chaplain-in-ordinary to the King since 1904.

DEATH OF MR. J. G. TALBOT.

A devoted and prominent Churchman has now passed away in the person of Mr. J. G. Talbot, who was also from 1878 until last autumn a well-known figure in public life as one of the two representatives of Oxford University in the House of Commons. He came of a family (says the *Daily Telegraph*) which has long been known for high administrative ability. As long ago as 1331 one of his ancestors was summoned to Parliament as

one of the Barons. His father, the Hon. J. C. Talbot, the fourth son of the second Earl Talbot, was a most distinguished lawyer, being Attorney General to the King when Prince of Wales, but took a leading part in Church affairs and was a supporter of the Oxford Catholic Movement, while his mother, the only daughter of the first Lord Wharnccliffe, had a similar bent of mind, and was the foundress of the Parochial Mission Women's Association. Their other son is the present Bishop of Southwark.

The late Mr. Talbot was born in 1835, and was educated at Charterhouse and Christ Church, Oxford. Upon taking his degree at the university, his father having become deceased, he went to reside on his estate in Kent, and first entered Parliament in 1868. He held a minor government post in Lord Beaconsfield's last administration, was made a Privy Councillor in 1897, and had been an Ecclesiastical Commissioner since 1889. He also held a number of local public offices in Kent. He was specially interested in religious education in the public elementary schools, and for nearly forty-five years was a member of the Standing Committee of the National Society, being at the time of his decease treasurer of the society. He was also a member of the last House of Laymen for the Province of Canterbury, and was one of the candidates in the Catholic interest at the election now proceeding in the diocese of London for the new House of Laymen.

I recollect reading somewhere that old Lord Melbourne—he was Whig Prime Minister in the reign of William IV.—returned home from church one Sunday in a towering rage because the parish priest had told them in his sermon that they ought to apply the Christian religion to their private lives. Mr. Talbot, unlike Lord Melbourne, was a man who earnestly believed in doing that very thing. May he rest in peace!

RAPID DECLINE OF THE PEW RENT SYSTEM.

The newly issued annual report of the Free and Open Church Association states that the pew rent system is falling more and more into disrepute, and the numerous inquiries received from incumbents of pew-rented churches encourage the Council in their hope that before many years have passed the system will be practically extinct. But it appears that the appropriation of seats without payment, which in its way is just as evil a thing as pew rents, not only receives episcopal sanction, but even in some cases is adopted under episcopal advice.

RESULTS OF CONVOCATIONAL ELECTIONS.

The elections to the Convocations of Canterbury and York in those dioceses where there have been contests for the proctors on the burning issues of latitudinarianizing the Prayer Book and silencing the Athanasian Creed have resulted thus far on the whole conspicuously in favor of the Catholic interest. In the diocese of Bath and Wells Prebendary Boyd, rector of Bath, and the Rev. A. Lethbridge, rector of Shipton-Beauchamp, both of whom represented right principles, were elected, without a poll, by a large number of votes over those cast for the revisionist candidate. The Rev. Dr. Trelawny-Ross, who holds sound views, was one of the two successful candidates in the diocese of Exeter, having outstripped his chief opponent at the polls, Prebendary Martin, a retiring Proctor, and the other successful candidate, by 108 votes. The Rev. H. H. Donnton, vicar of St. Peter's, Plymouth, who was the other candidate against tampering with the Prayer-Book, was defeated by Prebendary Martin by only six votes. In the diocese of Manchester Canon Rountree, rector of Stratford, who sought re-election, and Canon Clarke, vicar of Rochdale, both of whom are sound men on the question at issue, have defeated the Latitudinarian candidate. The result of the contest in the diocese of Peterborough has been the election of both candidates in the Catholic interest. The election in the diocese of London is involving an extremely close and exciting contest. Thus far, on a show of hands, taking the figures for the two Archdeacons of London and Middlesex together, the result is that Prebendary Ingram (anti-Revisionist) and Prebendary Pennefather (Revisionist), both late Proctors, have each received 94 votes; Dr. A. W. Robinson (Revisionist), 92 votes. The election by a poll will be taken on Friday of this week.

MISCELLANEOUS ITEMS.

The presidents of the boat clubs of Oxford and Cambridge have now replied to the memorial protesting against the date of the boat race having been fixed on Wednesday in Holy Week.

They greatly regret, they say, that they do not see their way to alter the date, which was fixed only after very careful consideration and consultation with senior members at both universities. They were further in a position to state that the Bishop of London communicated with the Vice Chancellor of Oxford on the subject, a private protest having been sent to him by one of the clergy con-

(Continued on page 556.)

MILLION DOLLAR CHURCH FOR ST. THOMAS', NEW YORK

Plans Have Already Been Accepted and Bids Invited

SUCCESSFUL WORK OF "THREE ARTS CLUB"

New Washington Irving Memorial Proposed at Tarrytown

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, February 23, 1910 }

PLANS and specifications for the new St. Thomas' Church, to be built on the site of the present temporary structure, Fifth Avenue and Fifty-third Street, have been (by order of the vestry) submitted to building and contracting firms for bids. The architects are Cram, Goodhue & Ferguson. The estimated cost of the new church is \$1,000,000, and about two years will be required for erection. This, it is hoped, will be begun soon after March 5th, when the bids will be returnable. The permanent edifice will grow around the present structure without interfering with the regular services.

THE THREE ARTS CLUB'S LENTEN LECTURES.

A series of short Lenten talks on "The History of Christianity and the Church" has begun under the auspices of The Three Arts Club, No. 536 West End Avenue, Manhattan, on Monday evenings. The Rev. George Alexander Strong, chaplain of the club, opened the series on the evening of February 14th with a lecture on "The Jewish People from Abraham to the Maccabees." Next week there was treated "Intellectual Development at the Time of the Birth of Christ," by the Rev. Stanley Brown-Serman of the General Theological Seminary. Other events are:

February 28.—"The Apostolic Church," by the Rev. Dr. William W. Bellinger, vicar of St. Agnes' chapel, Trinity parish.

March 7.—"The Bible and Its Sources," by the Rev. Dr. Henry Sloane Coffin, pastor of the Madison Avenue Presbyterian church.

March 13.—"The Reformation," by the Rev. Dr. George William Douglas, canon of the Cathedral of St. John the Divine.

March 20.—"Evolution and the Modern Church" (speaker to be announced later).

This club, which was organized in 1903, is a non-sectarian organization, having for its object "to provide, under the auspices of the Protestant Episcopal Church in the diocese of New York, a home and club for young women engaged in the study of music, painting, and the drama in the city of New York." Bishop Greer is the honorary president and Mrs. John Henry Hammond, president. Says the latter:

"Since the Three Arts Club was started in 1903 with a membership of only five art students, it has been growing steadily and now numbers 349 members. This last year has proved the most successful one in its history. Through the generosity of a friend, who last fall sent an anonymous donation of \$35,000, we have recently been able to purchase a fifty-foot apartment house at No. 340 West Eighty-fifth Street, for \$127,500. During the next three years we shall have to raise \$20,000 to pay off the second mortgage, which will fall due in 1913. There is also a first mortgage of \$70,000. Only as we can get rid of our mortgages can the club hope to be entirely self-supporting. When the club occupies the building next fall, we hope to accommodate as many as eighty-six girls. In the present houses there are fifty-four girls. Since last September 165 have had to be turned away, owing to lack of room.

"Adjoining the newly-acquired house is a vacant lot of twenty-five feet, which we are anxious to secure, both to protect our side light and to put up a low building for a club-room and studios. The asking price for the lot is \$25,000. The owner will take \$5,000 in cash, and the rest on mortgage."

NEW WASHINGTON IRVING MEMORIAL PROPOSED.

The vestry of Christ Church, Tarrytown (Rev. Henry T. Scudder, rector), are making efforts to raise a fund to replace the Washington Irving memorial window with one of greater fitness, to pay an existing mortgage of \$5,500 on the parish hall, and to put the church property in better condition.

In 1830, when Irving returned from his visit to England and began the erection of his home (Sunnyside), he became one of the most ardent supporters of the church. He served as a vestryman and was afterward made a warden of the parish. He was buried from Christ Church on December 1, 1859, and later the vestry put in a stained glass window in his memory. It was the finest obtainable in domestic glass at that time, but the pres-

(Continued on page 557.)

PHILADELPHIA SERVICES WELL ATTENDED

Garrick Theatre is Filled Daily at Noon

OTHER HAPPENINGS IN THE QUAKER CITY

PHILADELPHIA, Pa., February 17, 1910.

LENTEN ACTIVITIES IN CHICAGO

Woman's Auxiliary is Holding Study Classes

VARIOUS ARRANGEMENTS IN THE CITY PARISHES

The Living Church News Bureau
Chicago, February 22, 1910

"REALLY don't understand it," a woman was heard to exclaim, as she sat in the Garrick Theatre and watched the people pouring in to the noon-day services last Monday, "I never came before, because I did not suppose many people would be interested. Don't you think it is just a fad, anyway?" If it is a fad, it is a salutary one, and more to be commended than some of the crazes of the season, as even this doubting soul must have felt as she listened to Father Huntington's plain words, and marked the hush of almost strained attention, and then heard the swelling volume of the hymn at the end, in which pent-up feeling found its vent. Father Huntington is taking all the services at the theatre this week, and is preaching on the Parable of the Laborers in the Vineyard. In spite of the crowds that throng to hear him, the other noon services are equally well attended. At Christ Church the preachers are Dr. Mortimer, Bishop Talbot, Bishop Rowe, and the Rev. C. W. Bispham; at old St. Paul's, Dr. Floyd W. Tomkins preaches throughout the week; and at St. Stephen's, the rector, the Rev. Dr. Grammer, spoke on Monday, Tuesday, and Wednesday, and the Rev. Stewart P. Keeling of St. Peter's, Germantown, was to have taken the other three days, but was prevented by illness, so his place was supplied by the Rev. G. L. Richardson.

It has been also a week of missionary meetings. On Sunday evening, the 13th, the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin, New York City, preached at a special missionary service in St. Mark's, and on Monday he conducted a day of intercession for the Church, which was largely attended. On Thursday the diocesan missionary service was held at St. Luke's and the Epiphany, of which a report is given elsewhere, and on Saturday, Bishop Rowe of Alaska gives an illustrated lecture on his jurisdiction, in Witherspoon Hall, to which admission is by ticket. The demand for tickets was so great that many who wished to attend were unable to do so. Bishop Rowe will also address the Lenten meeting of the Pennsylvania Woman's Auxiliary on Monday afternoon at Holy Trinity Church.

Dr. Joseph S. Neff, the director of the Department of Health, addressed the Clerical Brotherhood at the Church House on Monday, the 14th, on "The New Anti-Mortality Movement." He seeks to enlist the interest and help of the clergy in the crusade to lower the rate of infant mortality in the city. Philadelphia, he said, is not confronted by so large a death list as many American cities; indeed, among municipalities of over five hundred thousand population only St. Louis has a lower rate. Yet last year 6,850 children under five years of age died in the city (of whom 4,763 were under one year old) and 65 per cent of those deaths he classed as preventable. His plan is to district the city and put each section in charge of a municipal trained nurse, whose business it shall be to visit the homes of poor and ignorant mothers, see that babies have proper care and food, report cases where medical attendance is necessary, and oversee charitable relief when it is needed. Two years ago such work was undertaken, on a limited scale, with volunteer workers, and its effectiveness, under such conditions, is shown by the fact that while the population has increased rapidly the deaths of children under one year of age were only 4,763 in 1909, as against 5,811 in 1906.

A service in the interest of the Church League for Work Among Colored People was held at the Church of the Incarnation on Sunday evening, the 13th. The Rev. Dr. Carl E. Grammer and the rector, the Rev. Norman Van Pelt Levis, were the speakers.

On the morning of the First Sunday in Lent the Church of St. Sauveur, for French people, was consecrated by Bishop Jaggar, acting for the Bishop of the diocese. The sermon, which was in French, was preached by the Rev. Florian Vurpillot, the minister in charge. The parish was organized in 1872, has 168 communicants and a Sunday school numbering 81.

The forty-eighth meeting of the Local Assembly of the Daughters of the King was to have been held at St. Simeon's Church on Tuesday the 15th, but owing to the critical illness of the rector, the Rev. Edgar Cope, the meeting was transferred to St. Matthew's Church, Eighteenth Street and Girard Avenue. The afternoon session was begun with consideration of necessary business, after which Miss E. W. Hinkle read a paper on "Self-Denial and the Self-Denial Fund." The Rev. Seaver M. Holden of Wissahickon also made an address. In the evening a service was held in the church, at which the sermon was preached by the Rev. George J. Walenta of Norristown.

THE first meeting of the Lenten Study Class of the diocesan branch of the Woman's Auxiliary was held at the Church Club rooms on Saturday, February 12th. The meeting was unusually well attended. Mrs. Joseph T. Bowen delivered a very instructive lecture on the work of the Chicago Juvenile Protective League, of which she is president. A short discussion of the problem followed, in which many took part. The meeting was concluded by the Rev. Dr. Wolcott, who summed up the points of the discussion in a brief talk. The offering, which amounted to \$12.65, was sent to the Providence Kindergarten, the work in the Stock Yards district, which is supported by the Auxiliary.

LENT IN THE PARISHES.

The Rev. Simon B. Blunt, rector of the Church of the Redeemer, has put into effect a novel idea. He has organized a temporary society in the parish, called "The Lenten Worshippers' Association," the purpose of which is to enlist a number of people to attend the daily Eucharist during Lent. Anyone can become a member of the "association" by subscribing his name for attendance one day in the week. So far the plan has met with notable success.

To supply the demand for special Lenten work which is always made by Churchwomen and the various parish guilds, the linen-committee of St. Luke's Hospital has sent out appeals to all the parishes and missions of the diocese. The appeal contains a full list of needs which can easily be cared for during this season. It is understood that there has been a generous response to the appeal even thus early.

It is of interest to note that St. Luke's, Evanston (the Rev. G. C. Stewart, rector), has been successful in securing two Bishops to preach at special services during this busy season of Lent. They are the Rt. Rev. Dr. Woodcock, Bishop of Kentucky, and the Rt. Rev. Dr. Weller, Bishop Coadjutor of Fond du Lac; the former preached at St. Luke's on February 16th, and the latter will speak there on the 23d.

The Rev. Charles H. Young, rector of Christ Church, Woodlawn, has been fortunate in securing the Rt. Rev. Dr. Fawcett, Bishop of Quincy, to conduct a "Quiet Day" in the parish on March 2d. The Men's Club is planning to secure a large attendance for the evening service, when the Bishop's address will be especially designed for men.

When the memorial set of sacred vessels was presented to this parish, the chalice was constructed with a number of open settings for jewels. From time to time these settings have been filled as people desired to make a gift of this nature to the parish. Recently an unusually large and rich carbuncle was presented by one of the parishioners. This nearly completes the circle of settings and adds greatly to the beauty of the vessel.

THE "ROUND TABLE."

The Round Table met in the Church club rooms February 14th, the Rev. T. W. MacLean, LL.D., acting as chairman. The Rev. M. B. Stewart of the Western Theological Seminary read a most interesting paper on the subject, "Little Gidding." He gave a very entertaining description of that manifestation of the religious life in England in the seventeenth century, especially of the quaint founder, Nicholas Ferrar.

LARGE ADVENT OFFERINGS FROM SUNDAY SCHOOLS.

It is evident from the reports which have come in that the Sunday schools of the diocese met with success in their efforts to raise a record-breaking Advent offering. The six schools giving the largest amounts are as follows:

It is evident from the reports which have come in that the Sun-

St. Peter's, Chicago.....	\$150.00
St. Mark's, Evanston.....	63.39
Christ Church, Woodlawn.....	50.00
St. James', Chicago.....	44.18
St. Luke's, Evanston.....	43.58
Grace, Oak Park.....	31.52

CITY NOTES.

Plans are completed for the observance of the tenth anniversary of Bishop Anderson's consecration. There will be a service at the Cathedral, followed by a luncheon for the clergy, at which time several gifts will be presented to the Bishop by the clergy. A full account will appear in next week's letter.

Bishop Anderson has returned from New York, where he went February 14th to take three Lenten noonday services at Trinity Church. It has been announced that the Bishop will make the opening address at the Chicago meeting of the Laymen's Missionary Movement, which is to meet prior to the final convention later in the spring, the dates of which are to be announced later.

It is gratifying to learn that the Rev. Dr. A. W. Little, rector of St. Mark's Church, Evanston, has recently returned from Wisconsin much improved in health. Dr. Little was taken seriously ill

in the latter part of January, but after his rest in the northern woods is now recovered and prepared to undertake the Lenten work of his parish.

Professor Carl Van Hezerman has recently been engaged as organist and choirmaster by St. Alban's Church (Rev. J. K. Thomson, rector). Professor Hezerman is a native of Holland and for seven years has been prominent in musical circles of this country. He will begin his work at St. Alban's about March 1st.

In accordance with its plan of holding entertainments for the charitable institutions of the city, the Church of the Epiphany (Rev. L. P. McDonald, D.D., rector) gave a concert at the Cook County Hospital on the evening of February 11th. Among the numbers which were of particular interest to the patients are to be noted the national dances in costume by Miss Nettie Busher, and the violin solos by the Rev. Frederick G. Deis, assistant in the parish.

RENMUS.

RELIGIOUS WORK IN UNIVERSITY TOWNS.

THE important subject named above was considered in a three days' conference of "Church Workers in State Universities" from many different religious bodies, held in Madison, Wis., the seat of the University of Wisconsin, last week. The Bishop of Milwaukee presided at the opening session, though he was unable to remain throughout. The considerations were, of course, very largely advanced by members of Protestant denominations and the number of Churchmen in attendance seemed not very large. In many respects, however, the thoughts advanced were as helpful for workers on behalf of the Church as for those of other religious bodies, and the serious need of more active Church workers in the State University centers was more and more apparent. In none of these is the Church doing nearly the work she ought to do, and in some of the most important of them there has hardly been a beginning made.

The attitude of the speakers seemed generally to convey a criticism of all Church people in their neglect of the spiritual needs of the students in institutions of higher learning of a non-sectarian character. Another serious complaint was against the general ignorance both of the public and of the Church boards of education of various sorts in this matter. Still another attitude was that which inveighed against the illiberality of certain sections in laying undue stress upon the importance of denominational institutions. The attitude of the conference was not in the least one which would tend to belittle the importance and necessity of such institutions of learning, but it urged vigorously and earnestly that the churches should no longer stand aside and leave the university student to work out his own salvation. One of the most prominent speakers voiced the sense of the meetings in something like the following language:

"I would not for a moment belittle the importance and value of our Church schools, but it is nothing more than wilful ignorance for the Churches to refuse longer to recognize the enormously important fact, that to a large number of the very best young people of our churches, the denominational school does not and cannot appeal, and they are drawn, by reasons satisfactory to themselves, into State institutions. To refuse to recognize our responsibility for them because they have not chosen to follow the path which we have carved out for them in an educational way, is not only primarily and intensely wrong and disloyal to our Christian duty, but is nothing short of suicide for our religion and our creeds. We cannot go on forever allowing the best blood in our rising generations to ebb away into indifference in university life, without eventually finding ourselves hopelessly weakened by the drain upon our resources, and our Church and our denominations will be still further handicapped in the loss of so much of the material for leadership."

The Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, in presiding over one of the meetings, assumed an optimistic attitude, but did not fail to pronounce clearly the crying necessity of following the youth of the Church from the careful nurture of home into the strange and sometimes illusive fields of university existence. To leave a young man or woman alone to struggle with the perplexities and difficulties of adjusting a possibly narrow early training with the broadening view of further education is to subject him to unnecessary and extremely dangerous difficulties.

Mr. John R. Mott, secretary of the World's Christian Student Federation, made the most marked impression of the entire conference with his powerful plea for coöperation between all interested bodies in meeting the needs of the university student. In this he pronounced one of the predominant sentiments of the meetings, which stood, not for unity, but for coöperation.

A noticeable coloring was given to the entire conference by the constant evidence of denominational differences, which did not even border, however, on disagreement upon the work in hand. None were for a moment willing to drop denominational ideals for general collective work, but many were agreed upon the prime necessity of coöperation. The usefulness of the Y. M. C. A. and other detached forms of Christianity was recognized, yet it was made clearly evident that only by denominational ties could it be possible to carry the student over from his college life into the activity of the larger

Church, after he has severed his connection with his *alma mater* and with the forces and influences which may have surrounded him there. It should be explained that the prevalent point of view, quite naturally, was that of the Protestant denominations.

To emphasize the great importance of reaching and holding college men it was pointed out that 74 per cent of the men whose names appear in *Who's Who in America* are college graduates, although the latter form but a very small percentage of the entire population. It is then evident that if the leaders of the future are to be drawn for so large a part from so small an element of the population, the strategic importance of this body can hardly be over-estimated.

Two other matters which appeared to be of primary importance were those of the personal and practical relations of university and local pastors, and the matter of financing any plans which might be taken up.

In the first of these questions there was considerable diversity of opinion on minor points, but the consensus of opinion seemed to be that the university pastor should be independent of local authority but should collaborate and work in conjunction with the local bodies. It was agreed that one man could not handle the work of the local parish and the university as well, and many reasons were brought forward to support the view that the university pastor should be allowed to stand upon his own feet.

One curious omission was that of a consideration of that class of communities in which one man would be quite sufficient to handle both the local and the university work. Many such cases may be found in the West, and in them it would be impossible to use two men to any advantage and they would frequently be in one another's way. In these cases the community can rarely afford to support a man whose ability is equal to the task of meeting the college bred congregation, and the college towns of the West are generally small and the churches weak. The complicated problem of his proper support and assignment of duties, etc., was not touched upon by this conference.

The second and associated problem, of the financial support of the university pastorate, was discussed and argued at length; but the general conclusion of the meeting was expressed in a summary given by Joseph W. Cochran, D.D., secretary of the Presbyterian Board of Education, Philadelphia:

"Entire assumption of the financial support by the local church is rarely possible and generally inadvisable. The committee of the state organizations of each denomination should have charge of the work in coöperation with the local church. The work should be classed as educational, and should not be merged in home missions machinery. The support should come from the following sources:

"1. The national board should ensure the success during the earlier stages of the work.

"2. The endowment is the permanent plan. It is not to be direct, however, but to come through the educational boards."

One of the most important speakers was Professor Graham Taylor of the Chicago Commons and the Chicago Theological Seminary. His speech was illustrated with a most pathetic story of the Cherry mine disaster, and his contention was that beneath all of the apparent agnosticism and anti-religious attitude of the mass of the people of to-day, there is a real spiritual and religious background which, ingrained by centuries of attachment, cannot be lightly lost and needs only to be reawakened to be apparent. He urged that the religious usages of to-day were antiquated and that the Church had lost step with the march of progress; that it is unreasonable to expect the forms and terminology belonging to a pastoral and individualistic age to fit and meet the life of an age of commerce and organization.

Akin to the hopeful attitude assumed by this speaker was that of those who held that the universities, in their efforts to teach all truth, would be forced to a study of religion and Christianity; and that while these would be upon the broadest fundamentals, that was precisely what was wanted by the denominations, which could then step in and claim attention to their respective ideas.

In the business meeting at the close of the session, the conference declined to embrace the offer made by the Religious Education Association to become affiliated with the latter organization. The matter was referred to the executive committee for another year's consideration, but it seems unlikely that the members will be willing to lose their identity by an apparent, if not real, merging with the older and stronger organization. It was agreed to adopt a constitution, the principal feature of which was the limitation of the membership to those who are directly interested in the work in hand. This action was felt advisable, in order that none might be included who were not in close touch with the vital necessities of the case.

The meeting closed with the satisfaction of having been the most successful one held up to the present time. Its great accomplishment was the permanent organization which was formed and the combined attitude which is assumed. These two factors augur much for the future of the work which the conference has in hand, and than which nothing is of greater importance.

LET YOUR spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take over-much thought for the morrow. Be altogether at rest in loving, holy confidence.—*St. Francis de Sales.*

MISSIONS AT HOME.

AN OPEN LETTER TO THE BOARD OF MISSIONS.

NOT many days ago I heard the Bishop of Alaska tell of the founding of the Red Dragon Club in Cordova, Alaska. His description of the good that was done by its founding set me to thinking that your Board might further, very materially, the cause of the Church, which stands behind you, by opening a department in the interest of missions in our large cities.

Doubtless you know already, how many there are who say (and with some truth) that the Church has work to do at home as well as abroad. As one who has always taught his parishioners the duty of giving to "Domestic and Foreign Missions" I feel that I have a right to ask your consideration of the needs which cities like New York and Philadelphia and Chicago have for your help and coöperation; cities in which the population is more "foreign" than "domestic."

Do not you think that it would "conduce" to a wider interest in the Church's general work, if you, as its Board of Missions, should enlarge its borders by taking under your supervision the work of ministering to the millions that are streaming into our ports, and who need the ministrations of the Church, whether they settle in our cities or go out to our territories?

I have been much interested in the Layman's Missionary Movement, and have eaten two rather vigorous dinners in praise of "Church-Extension" in foreign lands. I have also gone so far as to appoint a committee in my parish to canvass it for subscriptions for such "Church-Extension." And so I feel that I have a right to speak a word for the Church's interest in the vast populations that are crowding into our great cities and suburbs in greater numbers than our existent parishes and missions are able to care for.

Why should not the Board of Missions have entire control of the Church's work among immigrants?

Why should not it appeal to the hearts of our metropolitan members for means to provide for the spiritual needs of those who cannot be forced by Government to settle elsewhere than in our large cities? Why should all our gifts be asked for and be given to the so called "extension" of the Church in the far west and in foreign lands?

For myself I do not grudge one dollar that goes to these objects, for I know that these don't represent one hundredth part of what our Church can and should give for its missions. But I do covet some of the ungiven dollars that might be consecrated to the uplifting of the hundreds of thousands who come swarming to our cities—dollars which would go further to PREVENT than to CURE the crime and the suffering that make our boasted civilization a laughing stock.

I used to think, and I do still think, that the man who denounces "Foreign Missions" is narrow and bigoted. But I have come to see that the man who *overlooks* Home Missions is just as bigoted and narrow-minded.

And so I feel that I am voicing the sentiment of a good many of our quiet and really thoughtful people when I ask you to consider whether you are really representing "the mind of the Church" when you limit your appropriations to districts which are outside of our great centers; and whether you are quite right in calling "the world" everything and everywhere outside of your own immediate neighborhood.

Would not you commend the Church's appeal more successfully if you should create a department of (literally) Home Missions, which would, without invading the "sacred rights" of our present diocesan system, provide, in some way, for the needs of our great cities? It is a generally acknowledged fact that the weakness of our "diocesan system" lies in the accepted custom of appropriating so many thousands of dollars to the maintenance of Church services in the outlying rural districts, while the large cities get little or no help toward caring for their many thousands of people.

But why should it be a "preposterous proposition" so to adjust our "system" that the Church at large should be asked to contribute "at large" to our "large" populations, no matter in what diocese they happen to be so "populous"?

I yield to none in allegiance to the "diocesan system" as a general measure for the organization of the Church. But I do see that our slavish adherence to that system is, and will be, for a long time to come, absolutely absurd and ridiculous, unless we adopt some larger "plan of campaign," and provide the "strategic points" with the funds that are necessary for the work of the Church in the great cities and ports of entry.

I admit the picturesqueness of the "foreign field"; I admit

the admirability of the pioneers who have broken ground in our far-distant lands. But I also feel that there remains much to be said for our men and women who have the "vision" to see that right here, at our very doors, there are hundreds of thousands who are just as much in need of the "pure Gospel" and the "pure Church" as they are in Alaska and Arizona and in China and Japan.

And so I think it is quite time that we arouse ourselves to this fact, and enlarge and broaden our system so as to include those who are being dumped at our very doors.

What if such a suggestion should *revolutionize* our present plan of work? Would that be wrong? What if this should require the reconstruction of our present mode of operation? Is there anything especially unalterable and divine in it? Are we to go on indefinitely and forever on the "old lines"? Must we be bound down in the slavery of old methods just because they are old? Why should not the Church be big enough and broad enough and wise enough to see and to meet the changed conditions, and to provide for what is brought to her very doors?

I am sure that many of our best and most thoughtful people feel and know that our enthusiasm for "Foreign Missions" is running away with our sanity, and interfering with our providing for the needs of home-work; and so I do not hesitate to suggest that the time has come for the "Episcopal Church" to get strong enough to make the attempt to meet *every* condition that is presented to her, and that she should outgrow the limits which circumscribed her seventy-five years ago. Her Catholicity, her resources, and her opportunities require her to face changed conditions. And so soon as she is ready to rise up in her strength to meet her great opportunities, she will find her people ready to give of their means for a larger and a broader administration.

F. B. REAZOR.

West Orange, N. J.

A REMINISCENCE OF ST. JOSEPH'S CHURCH.
ROME, N. Y.

BY THE REV. GEORGE T. LEBOUTILLIER.

THE incident of the reception of a Roman Catholic congregation into our communion in the diocese of Central New York, over thirty years ago—St. Joseph's, Rome—may not be uninteresting. I am writing, not with a view to awakening discussion of any kind, but simply as being, so far as I can discover, the only survivor of the few clergy who assisted the late Bishop Huntington on that occasion, and am anxious that some of its interesting features may not pass into oblivion.

No doubt about the first inquiry to be made would be, "How did it all come about?" Which may be answered by remarking that the Latin communion not only at Rome, N. Y., where this occurred, but nearly everywhere in the North at that time, consisted, with negligible exceptions, of the representatives of the Irish and German population. These people, for obvious reasons, were not usually in sympathy when embraced together in one and the same parish and congregation.

At the place referred to there was a large Roman Catholic parish, with a considerable number of Germans included as a minority. It was the latter who had drawn apart. They proceeded to erect a church edifice, rectory, etc., which course on their part, for some reason or other, met the strong disapproval of the parish priest and was met with his bitter opposition.

At this juncture some sort of correspondence took place between these aggrieved people and our own very popular parish priest there. It was not very long before the Bishop of Central New York was visited, and after a number of conferences it was arranged that St. Joseph's should be received from the Roman obedience into the American Catholic Church. I may here remark that it would have been difficult to find any one so admirably adapted to meet and confer with these good people at this critical and delicate juncture as the late Rev. H. L. M. Clarke, who at the time and for many years previously had been the respected rector of Zion Church, Rome, N. Y.

There were, of course, not a few difficult questions, yet these were almost altogether of a financial nature. In receiving the parish the Bishop and the diocese generally felt that we were morally obligated to assist very substantially in the payment of a considerable debt on the property, yet at the same time it was felt that the remarkable circumstance deserved to be viewed as a clear indication of the divine Providence, which must not be disregarded. The time was fixed for the public and

formal reception of the parish, which took place accordingly on St. John's day, December 27, 1876.

It was indeed a remarkable and most affecting occasion; one never to be forgotten by those who were present. It made a deep impression on the venerable Bishop, who turned to me very much affected, and remarked: "I had never dreamed of such an occasion being possible in my lifetime."

During the considerable interval which elapsed before the opening of the services, the Bishop was compelled to answer many inquiries which certainly had never been put to him before, as servers, and acolytes, and officers came into the vestry-room for instructions of one sort and another. An acolyte asked, "How many candles am I to light?" Someone wanted to know "if the Stations were to be retained," and seemed very much relieved when answered in the affirmative. It was also asked whether the use of the stoup of holy water might be retained, as the older people especially appreciated it. That, too, was granted, the Bishop suggesting that hereafter the water immediately after its consecration in the sacrament of Holy Baptism might be employed for this purpose.

So far as I can remember, the only very noticeable change in the appointments of the interior was connected with a very large, almost life-size crucifix, done in wood and very highly colored, which was removed from back of the altar to the side of the sanctuary. The sanctuary lamp was kept lighted, and the confessionals were in plain view as heretofore.

The services of the occasion consisted of Matins, the Litany, and a celebration of the Holy Communion. The Institution office was also said, and so far as memory serves me, the latter and the Bishop's address were all that were said in English, all the rest being in German. The Bishop was very tender and Catholic spirited, and made a most appropriate address. It is my impression that the Rev. Father Clarke was instituted rector, and the Rev. Mr. Albrecht, who, being a German, was able to minister in that language, was appointed to be his curate.

I do not know, however, how it would have been possible to reach this point, had it not been for the learning, discretion, and zeal of the late Professor Siegmund. He translated many parts of the service for the occasion, as also the Bishop's address; and was a valuable intermediary between the people and the Bishop and clergy, and was indefatigable in every way. It was for this, among other reasons, that the people made the responses very heartily, and were so full of enthusiasm and hope for the future. And it was very touching to see a great many, especially of the older people, coming forward immediately after the Benediction to kiss the hand of the Bishop. The very reverent manner of the people at the time of the Holy Communion made a great impression on us; about 105 received. They pressed forward promptly but quietly to the altar rail, at one time completely filling the chancel, every one kneeling, however, with hands clasped, and in silent prayer. I noticed at the time that it seemed a striking contrast to the manner of some of our own people. So far as I know, of the nine clergymen present I am the only one surviving.

Of course these good people were met with a storm of vituperation and abuse, under which some few quailed and were lost to us. And it seemed a very remarkable thing to find how very soon people who had been considered all their lives conscientious and upright by their Roman Catholic neighbors, upon taking this step became all at once not only "heretics," but also "dishonest," "perverse," "unworthy of confidence," etc., in the estimation of these very neighbors.

IN HONOR OF KING CHARLES THE MARTYR.

(Continued from page 552.)

cerned, and that the Vice Chancellor explained the whole matter to the Bishop, who expressed himself as willing, under the circumstances, to approve the proposed arrangement. "As it fell in Holy Week, we settled that we would not hold the annual dinner or accept any of the official invitations to places of entertainment which have been customary. We hoped that by doing this we should be showing respect for the season of Holy Week."

The abandonment of social festivities in connection with the boat race is all very well, so far as it goes, but it is clearly manifest that the Boat Club authorities of Oxford and Cambridge, and those who support them in their position, do not adequately realize the very serious purport of the proposed arrangement. They could have the boat race earlier if they chose.

It is announced that the consecration of the Lady Chapel of Liverpool Cathedral will take place at the end of June.

J. G. HALL.

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

By THE RT. REV. G. MOTT WILLIAMS, D.D.,

Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

IX.—NOTES ON THE PRACTICE OF CONFIRMATION IN THE SWEDISH CHURCH. PART I.

THE dawn of the Reformation in Sweden found the Bishops actively engaged in political intrigues, having strong castles, great revenues, and armed retainers. There was frequent complaint that they neglected their spiritual functions. There had been, it is asserted as history, no episcopal visitation of *Vermland*, a province of the diocese of Skara, for about one hundred years before the first superintendent was appointed. This would carry the known neglect of that part of Sweden nearly fifty years back beyond the first reformation movement.

If confirmation, therefore, had been generally performed it must have been administered by priests deputized to do so, and the element of chrism have seemed to be the most essential ceremony connected with it. It may, however, be considered certain that it could not have lapsed entirely until after the death of the bishops of whose devotion to the old order there is little doubt. The practice between 1535 and 1575 may be regarded as by no means certain or uniform. As unction in Orders persisted until much later, there must have been the same use in confirmation.

But the new hand-books did not contain a Form, and the kyrko-ordning of 1571 has nothing about it. It is evident that the disposition was to regard everything connected with confirmation, except the renewal of baptismal vows, as so closely bound up with baptism that no new ceremonies were absolutely necessary. These baptismal ceremonies were more numerous than we have retained. When new deliberations began over the matter the confirmation of *vows* received the principal emphasis.

The first post-Reformation form is found in a document of 1575 called *Ordinantia Approbata Consensu Omnium Episcoporum*.

It provided for confirmation by the Bishop or his deputy, and is as follows:

THE FOURTH ARTICLE

Of the Examination and Blessing of the Young which is commonly called Confirmation.

¶ Although we find that there has been great abuse in this ceremony, the action is in itself good, and should by no means be dropped on account of its abuse, for it serves to further godliness both among old and young. Therefore, hereafter, the youth shall be allowed to come forward to be catechized and proved, whether they have rightly grasped the articles of the faith; can rightly read and understand the points and divisions of the catechism, so that it may be seen how diligent have been parents and pastors, as well as godfathers and godmothers who made promises for the child in baptism, that the youth should be well instructed.

And when any shall be neglectful and inefficient in the matter, both pastors, parents, godfathers, and godmothers should be disciplined and earnestly admonished that they may so amend in this, that children may be better taught in the faith and how they should live.

And let such examination be made annually by the Bishop, as often as he visits in each Church, or let him send out his official or dean or other wise and pious men, when the Bishop for any hindrance cannot do it himself.

Then shall every pastor, when he learns that the Bishop or visitors will make the annual visit, sometime before specially instruct the youth in the Creed, and prepare them to be heard in the Catechism by the Bishop or those sent out by him. When this examination has occurred openly before the congregation, the Bishop or visitor shall bid the congregation to prayer for the young, and after the prayer he shall strengthen and bless those who have been examined and have showed themselves pious and diligent by the laying-on of hands, that others may be thereby awakened to diligence and piety.

¶ *The Prayer shall be this:*

Almighty and merciful God, Heavenly Father, Thou who beginnest, confirmest, and perfectest all that is good in us, we pray Thee for these children whom Thou hast regenerated in baptism, taken into Thy Church, and now so far illuminated that they have themselves understood Thy grace and bounty and their redemption through Thy beloved Son Jesus Christ our Lord, and have confessed it before Thy congregation; strengthen this Thy work which Thou hast begun in them; increase in them the grace and power of Thy Holy Spirit.

that they may, steadfast to the end, continue in Thy Church in a true faith and obedience to the gospel, and not allow themselves to be led astray from the truth they have confessed, by fleshly lust or false doctrine. Give them graces that according to Thy will in Christ Jesus, who is the Head of us all, they may grow up and come to a good and ripe age in all wisdom, holiness, and righteousness, so that they may always know, heartily love, worship, and supplicate Thee and Thy dear Son with the Holy Ghost, one true God, and in word and deed seriously and fruitfully confess, honor, and praise Thee before others. And as Thou hast promised to give us what we pray for in Thy Son's Name, look now mercifully upon them on whom in Thy Name we lay hands, and thereby comfort them and remind them of Thy Hand's defence and protection, of the strengthening of the Holy Spirit, of Thy merciful help and assistance toward a Christian life. Grant that they may increase in the true faith, be wise, and trustful, that Thou will always hold Thy holy Hand over them, keep them from all evil, guide and accompany them to all good, and never take Thy Holy Spirit from them, through Jesus Christ our Lord. Amen.

¶ *Afterward the Bishop or visitor shall lay hands upon them and say:*

God strengthen thee with the Holy Spirit in a right faith, in evangelical knowledge and obedience, to a Christian life, to the honor of God, to thy own salvation, and for a good example and amendment of others, through Jesus Christ our Lord. Amen.

¶ *Thereafter, for the closing, may be sung a psalm.*

This order of confirmation was used in Sweden down to Upsala Môte. As its upholders had been the same as those who used King John's Liturgy, the "Red Book" so called, it fell naturally with that book, and whatever ceremonies were used in admitting to first communion were thereafter either such as seemed good to the parochial clergy, and hence were either none, or not always or everywhere alike, or were gradually brought in at the suggestion of various Bishops in their respective dioceses. In the main, Sweden lagged behind other Lutheran bodies in the general acceptance of confirmation ceremonies, and when taken up the main idea was confirmation of vows, as stated above.

We have a suggested form for confirmation from the pen of Bishop Laurelius of Westerås, which shows that admiration for the full rite long held its own. Bishop Laurelius was born in 1585 and became Bishop in 1647. The manuscript has been edited by Dean A. H. Lundström, and is in Bishop Laurelius' own handwriting, on fly leaves of his form for visitations. Dean Lundström does not doubt that it was really used. The connection in which the manuscript was found indicates to me that the Bishop did use it. The order is as follows:

Afterward, when the youth has been heard in the articles of the catechism either by the Bishop or his official, *idque publice in ecclesia*, the visitor or Bishop shall bid the congregation to prayer for the youth, and after the prayer, he shall strengthen and bless by the laying-on of hands those who have done well and piously, that others may be awakened to faith and piety, which was formerly called *Confirmatio, hoc est fermelse*, but now "The Examination and Blessing of the Young."

The prayer that follows is exactly the same as in the *Ordinantia approbata* of 1575, and also the sentence used at the laying-on of hands. This resemblance seems to indicate that others among the Bishops may have handed down the practice. It is not at all impossible that Laurelius himself may have been confirmed by this form, as he was 8 years old at Upsala Môte's date.

Baelter, who wrote about 1762, was of the opinion that confirmation after the above form was more general about 1660 than in Laurelius' own official circle, but thinks that the words of the Church Law of 1686, which follow, did away with it. He cites that the law required when the customary ceremonies had been used at baptism, that "no other so-called and sometimes used *Christening-act* shall be permitted." But Archbishop H. Benzelius thought this referred entirely to unction, which had here and there persisted in practice though no longer printed in the prescribed form after 1541. Priests used their old books until they got new ones, and this was frequently not soon, as books were scarce, expensive, and difficult to obtain.

There is another version of Bishop Laurelius' manuscript confirmation ritual which speaks of children as "grafted into the congregation" by that rite, which naturally gave offence. But the version which Dean Lundström has brought to light has no such words and is open to no such objection. It may well be questioned whether this was not a corruption by another less scientific hand.

A contemporary of Bishop Laurelius of Westerås was

Bishop Johannes Matthiae of Strengnäs, who published before 1648 his *Idea boni ordinis in ecclesia*, with a part specially dealing with confirmation. His diocesan prästmöte in 1648 expressed a favorable view of at least part of what he considered desirable. Bishop Cornelius, the Church historian, considered the use of a special service to have been possibly considerable in the seventeenth century, but for the strongest efforts to obtain Church sanction we must wait until Bishop Serenius' time, who became Bishop of Strengnäs in 1763. Much earlier in the century he had been chaplain at the Swedish legation in England and had been much impressed by confirmation as practised there. He had become pastor in Nyköping in 1735 and brought in there the public examination of children before first Communion. There were discussions on the subject in the Riksdag of 1751, but not all who favored something of the sort were willing to run any risks that might arise in attempting full legislation. Archbishop H. Benzelius was among these. In the Riksdag of 1760-62 we find statements made that confirmation was practiced in Skara under Bishop Hallenius' authority, and that it was pretty general in Lund, and Cornelius believes it to have been in use in all dioceses. After this the agitation for an authorized service grew stronger and stronger until it resulted in the added Chapter IV. of the Hand-book of 1809-11. That revision was the conclusion of a long effort, and it may be well to quote from the draft handbook of 1799 what was then urged, and was probably in general use, or else something very like it.

It is further of interest that the confirmation customs of Denmark would have been in use in the diocese of Lund, when incorporated into Sweden in 1658, and would not have been easily laid aside, though they were ultimately interrupted in various localities, as new incumbents who had not the Danish tradition came in. This is proved from the fact that where the common practice of some form of confirmation was made the basis for an attempt to adopt a common ceremony, late in the eighteenth century, confirmation, though practiced in Lund, was possibly less general there than in some other dioceses.

MILLION DOLLAR CHURCH FOR ST. THOMAS', NEW YORK.

(Continued from page 552.)

ent vestry does not feel that the window is as fitting a memorial as should be given to one of Irving's genius.

In this church there were unveiled at a service last Friday two memorial windows, the gift of Mrs. Morgan, a communicant of the parish. The windows represent the Saviour, one as the Good Shepherd with a lamb in His arms, and the other as in the act of giving His blessing. They are fine specimens of ecclesiastical glass, done in the best style of the Royal Glass Works of Munich. The windows have been much admired, and these gifts will lead to other memorials from those interested in the beautifying of a church so intimately associated with the life of Washington Irving.

DR. HOUGHTON CONVALESCENT.

The Rev. Dr. George Clarke Houghton, rector of the Church of the Transfiguration, East Twenty-ninth Street and Fifth Avenue, has improved in health so that he was able to leave the rectory a few days ago and go to a winter resort in Florida, where he will take a much needed rest for a few weeks. Fr. Huntington preached at the mid-day and evening services last Sunday. The Rev. William Whiting Davis began the week with addresses at the daily noon-time services in this church.

CLERGY IN FEDERATION OF CHURCHES.

The Rev. Dr. James B. Wasson, assistant at St. Thomas' Church, Fifth Avenue, has accepted the office of extension secretary of the Federation of Churches of New York. It is reported that his resignation of parochial cure will take effect on March 1st. Under direction of the executive secretary, the Rev. Dr. Walter Laidlaw, the Federation has gathered and published much important data regarding moral and religious conditions in New York. The Rev. Dr. Henry Mottet, rector of the Church of the Holy Communion, is president of the federation. Dr. Wasson's new work will be more especially to develop and carry into effect the federation's plan to endow fifteen or more fellowships in theological seminaries and colleges.

SUBSTANTIAL VALENTINES FOR THE POOR.

Valentines of high market value and lots of real sentiment were received by the New York Association for Improving the Condition of the Poor. A few days ago the treasurer announced that \$2,285 was received from friends of the association, who celebrated St. Valentine's Day in this way. The two hundred senders of greenback valentines remained anonymous in the orthodox "open" fashion.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

THE SOCIAL EVIL.

THERE are few save those who are directly interested as participants in the traffic in human virtue, or those who, on the other hand, are seriously engaged in the task of fighting this evil, who have any adequate knowledge of the widespread existence of the "social evil" in our cities or of the alertness and unscrupulous audacity with which its interests are promoted, or the frightful dangers to physical well-being and to public order which result from it. There is a growing recognition of the existence of a well defined traffic in women for immoral purposes, and religious and civic bodies are devoting an unceasing attention to the subject. At the Washington meeting called by the National Civic Federation, the following resolution was unanimously adopted:

"Resolved, That this national Conference on Uniform Legislation recommend to the Governors' Conference that efficient and uniform legislation should be adopted to suppress and prevent the procurement of women for immoral purposes—known generally under the name of the White Slave traffic; and that the Commissioners on Uniform State Laws be requested to draft a bill which will carry into effect the foregoing recommendation."

In Chicago a few days ago the local Federal Council of Churches devoted a session to a consideration of the whole question, Dean Sumner, of the Cathedral of SS. Peter and Paul, taking a leading part in the discussion, which resulted in the preparation of a statement and plan of work applicable alike to Chicago and all urban communities where the evil exists; and alas! this means all.

The conference declared that in view of the alarming condition which existed, it called upon all members of our municipality, all groups of well-disposed citizens, all churches and other religious organizations, all clubs and societies whose aims are consistent with moral and social uplift, and especially upon parents, teachers, and others to whom is intrusted the care of youth, to use every effort within their power to assist in the restraint, correction, and, as rapidly as possible, the extermination of this civic ulcer whose ravages are already so menacing within our community. Especially do we suggest the following as practicable methods of dealing in a hopeful way with this evil.

Then followed a series of recommendations, the more important of which are reproduced as a substantial and intelligent contribution to the solution of this difficult question, which, I am glad to be able to record, is attracting more and more serious attention at the hands of our social welfare commissions.

"The urgent duty of parents, and, as far as practicable, of teachers as well, is to make known to children the essential facts of physical life in so far as they relate to personal purity and the avoidance of vicious conduct. Much of the danger to which the youth of both sexes is exposed in our present situation is directly due to ignorance regarding the functions of life. . . .

"The conditions surrounding young women in department stores and factories need to be watched with unceasing regard to the interests of those thus employed. There must be an insistence upon a living wage, upon proper hours of employment, and, as far as possible, upon the avoidance of such excessive strain and weariness as are involved in the exploitation of bargain days and other periods of unnecessarily congested shopping. . . .

"The churches should become, as far as possible, social centers for the young people of their neighborhoods. It might well be the object of every church in Chicago either to become or to provide an open, hospitable, and desirable place of recreation and entertainment for the young men and women of the neighborhood. Youth requires relaxation and amusement, especially as a relief from the hard work to which a large number of the young people of our city are compelled to devote themselves through the day. If the right type of recreation centers are not available, something less desirable is sure to be found, and recreation too frequently takes the form of dissipation. . . .

"We demand such publicity in connection with the ownership and rental of buildings and rooms devoted to prostitution as shall make responsibility for the tolerance of this traffic perfectly clear. It is within the province of the police and the organizations that safeguard civic righteousness to demand the posting of a card in every room where prostitution is permitted, bearing the name of the

owner of the building and the location of the nearest police station. . . .

"We insist that the police department share with the right-minded citizens of Chicago that attitude of reprobation and hostility to the business which the safety of the city demands. It is useless to expect any large results in the correction of this evil if the police maintain the attitude of tacit partnership, by the sharing of the spoils of the traffic in women or even of tolerance toward an unlawful and shameful business. The police department has the power to suppress entirely those forms of exploitation such as electric lights, music, and other devices for attracting public attention on which the promoters of the traffic so freely depend. The police have the power to remove all telephones from rooms known to be devoted to prostitution. The police have it within their power to prohibit the sale of liquors in houses known to be devoted to vicious purposes. The police have also the power of forbidding women in such places to wear dresses which are a direct aid in the business of solicitation. In a word, the police have it within their power so to curb and restrain the exploitation of vice, not only in the 'Red light' district but throughout the city, that the problem of further dealing with this evil would be greatly simplified."

The Federal Council was directed to lay before the mayor of Chicago a request that he would appoint a commission of fifteen representative citizens to investigate and report upon the social evil in the city, and the best methods by which the present conditions may be remedied, and he has already signified his desire to comply with the request.

THE HATTERS' CASE.

THE VERDICT of \$74,000 damages rendered in the United States Court at Hartford against the members of the Hatters' Union is likely to have a far-reaching effect if not modified or overruled by the higher courts. According to the attorney for the plaintiff whose goods were boycotted, "it means that individual members of labor unions are bound by the action of their officers and they cannot allow them to do as they please. Secondly, it means that the Sherman anti-trust law protects manufacturers and merchants from boycott attacks."

The suit has virtually been a battle royal between the American Federation of Labor and the American Anti-Boycott Association. It is the first suit in the history of the Sherman act to test the constitutionality of the latter, and therefore has attracted wide attention. It has also established a record in length of trial, it being one of the longest suits, if not the longest, ever fought out within the domains of Connecticut, the suit being instituted August 31, 1903, and its trial on its merits begun October 12th of last year in the Circuit Court of the United States.

Allegations were made that the Hatters' Union had boycotted the plaintiff's goods, and that his business had accordingly been injured. In the words of the judge, who gave what were practically binding instructions, "the purpose of the combination (of hatters) was to cripple the plaintiffs at home and abroad."

It will be interesting to see if the blacklisting of employees will be regarded in the same light.

Under the heading of "Boycotting," *The Public*, of Chicago, asks these pertinent questions:

"By the way, is it commendable to boycott meat, and criminal to boycott stoves? Or is it only commendable to boycott certain wicked packers, and criminal to boycott certain virtuous stove manufacturers? Or is it criminal for wicked undesirables—like Gompers, Mitchell, and the rest—to advise a boycott of anything or anybody, and commendable for the patriotic Republican 'Alameda citizens' to preach a boycott against defers of the Administration? A little light, please, from the jurists! These matters involve fine distinctions, and we don't wish to go astray."

THE *Chicago Evening Post*, one of the most carefully edited papers in the Central West, told recently of the work being done to look after the dental needs of schools. In 117 cities both child and parents are taught that decaying teeth mean bad health, bad looks, and bad earning power. In some cities dental clinics are organized in connection with societies for children, toothbrushes are given by schools, or the children are ordered to bring toothbrushes and are taught how to use them. In another direction, through public discussions and scientific meetings, dentists are persuaded to clean and fill teeth instead of extracting them. These valuable efforts in the cause of humanity are leavening public school usefulness.

"One vital thing is needed," says the *Evening Post*, "to bring the public school where it should be as the most important factor in civilization, and this vital thing is the interest of the public. The

average worker will go about in a half-hearted way until he feels the eye of a master, the schools will not wake up until every parent and every taxpayer brings personal interest to inquire into the school of his neighborhood, and to insist that it is living up to the best of its privileges."

ACCORDING to the Wisconsin Library Bulletin, Shanagolden is a northern Wisconsin town of 300 people, four miles from Glidden. Lumbering is the only industry. In 1905 a society of women was formed, with a membership of ten, which later developed into the Shanagolden Improvement Club. Funds amounting to \$1,600 were raised by subscription and entertainment for the erection of a club house or social hall and library. The lot was given by the Nash Lumber Company. The plans were generously donated by Mr. A. C. Eschweiler, a leading architect of Milwaukee. Much of the work on the building was done by the laboring men during their spare hours. The building is used for all forms of legitimate recreation. It consists of a large assembly room with a kitchen adjoining. Two fire-places, in which real logs are burned, add to the attractiveness of the surroundings. The bookcases are well stocked with books purchased and donated. The library commission supplies a travelling library. The building and the spirit of those behind the project may well serve as a model for other communities.

SOMETIMES as many as 150 girls are brought before the night court of New York at a single session. An investigation of 208 girls was made a short time ago with a view to finding the causes of their fall. Forty-five per cent attributed it to procurers, 18 per cent were deserted by their betrayers, 8 per cent were assaulted, 16 per cent were out of work, 5 per cent were intemperate. Only 3 out of the whole number were naturally depraved. Among the important causes of prostitution are the double standard of morality, which frees men from all responsibility, and, as the *Pacific Churchman* points out, the false modesty of parents who keep their daughters in complete ignorance of questions of sex. Low wages, which make it almost impossible for a girl to live, are, all too frequently, responsible for much prostitution, as is the natural craving for amusement which takes girls to the dance halls, where they are apt to fall into the clutches of procurers.

THERE WILL BE a battle royal between the "wets" and "drys" in Chicago at the local election on April 5th, the anti-saloon forces having filed a petition with the election commissioners containing 74,805 names for a submission of the question of license to the voters of the city. This petition, which covered 4,551 sheets, contained 13,805 names more than the law required. This unexpected show of strength on the part of the anti-saloon forces leads them to look for a very substantial vote in favor of no license at the election.

SUNDAY, April 24th, has been suggested by the National Association for the Study and Prevention of Tuberculosis for presentation to the congregations of Christian people in this country of the necessity for their active coöperation in the anti-tuberculosis campaign. Literature is to be distributed to the congregations in connection with the sermons. Clergymen desiring additional information about the work can secure it by applying to the association at its New York office, 105 East Twenty-second street.

THE University Pastors' Association of the University of Wisconsin has issued a prospectus of addresses, sermons, lectures, entertainment programmes, mostly along social welfare lines, in the hope that a few of the Christian men of the university may be of value in extension service, both religious and social, throughout the state.

A NEW OFFICIAL, to be called the "public defender," is to be created in Cleveland. He will be an assistant to the City Solicitor, and it will be his duty to represent poor prisoners in the police courts.

NEW YORK has an interesting institution known as "Waverly House," which serves as a refuge for women on probation or under investigation and whose home surroundings are unfavorable.

HERE IS rather a good definition of a boss: One who does thinking for those not competent to decide for themselves.

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.

CHRISTIAN AND OTHER MIRACLES.

To the Editor of *The Living Church*:

MR. G. K. RICHARDS, in your issue of February 5th, raises one of those questions which bear upon the subject of miracles in somewhat the manner in which Revelation and science bear upon the Universe.

Revelation states great broad facts in simple terms, the force of which seems impregnable to the assaults of the wise. Science, however, recognizing the existence of "the powers that be," dissociates them from the supreme fact that they are "ordained of God," with the intent of pushing results back in a materialistic way, through every link in the chain, till they return to that which may no longer be reduced and hence may be recognized as the ultimate origin or primordial element. The hopelessness of such materialism is at once recognized in the very incapacity of the human intelligence to deal with an atom.

The very interesting articles and letters appearing in your columns under this head lead one to hope that the subject may be pursued still further and be made to rest on a foundation superior to the philosophy of the Gnostics, who, apparently, were the first *bona fide* evolutionists, dealing exclusively in circles great and small, or, as one might say, wheels.

Mr. Richards, however, is distressed, not by these great universal theories but by what rather appear to be historical facts, or at least traditions purporting to be facts, viz., Oriental myths which attribute miraculous conception to Zoroaster and miracles of healing to Asclepius, etc.

The real issue raised by Mr. Richards' question is the relationship of the human mind to the power of faith under the direction of Divine Revelation; but more than that, its relation to the force of suggestion either divine, human, or satanic.

One may have to view the Oriental mind in its dual capacity of conservatism and subtlety. As it possessed to an extraordinary degree the faculty to preserve tradition, as witness similar records of the Creation, the Flood, etc., so also it possessed that function of cunning which utilizes a mere suggestion for the construction of a whole system, theory, or religion. Darwinism is an occidental simulation of the Oriental principle which was the parent of divers religions and innumerable heresies—the fascination of an idea.

Until he stops to think, one naturally forgets, too, the extent of international intercourse in those old days. God's own peculiar people were the envy of the nations. The very beginning of their history as a people was in the land of bondage at the point of convergence between all the ends of the earth. If Egypt was glad at their departing it could not, at least, forget a few things. Neither may we.

We pray to be delivered from the crafts of the devil, and straightway go and forget that he is full of subtlety and possessed of very considerable power. When Moses by the power of God changed his rod into a serpent before Pharaoh, the magicians did likewise with their enchantments. One must have a mind taught by divine enlightenment in order to be able to draw a line of cleavage between the miracles of Moses and those of the magicians or between ancient prophecies and primitive myths, which may have been satanic suggestions to the receptive subtlety of Oriental minds, or adaptations of prophecies carried by travellers or merchants upon the backs of dromedaries from Canaan or its borderlands to the wisecracks of the East.

Mr. Richards asks, in relation to those Oriental myths: "How would you meet these arguments and in what way can a believer dispel the doubts they raise?"

So far as "arguments" are concerned, one must weigh the evidence on either side. The Almighty has placed wonderful powers under the control of our individual wills, and shows us that Satan also, within extensive bounds, may roam at large seeking whom he may devour.

On one side the reasoner will boldly place the miracles of the Old Dispensation, those of the Gospel and some relating to saints and martyrs, and the restoration of the sick and lame in every Christian age, not forgetting Lourdes nor the personal experience of many faithful and devout priests and people in every clime.

But one must draw a line when he begins to tabulate the records of the magicians of Egypt, the sorcerers of Israel in the days of Saul, the astrologers and soothsayers of many nations, until this side of the argument is traced down to our own day, and our own eyes behold thousands of witches and wizards who enchant hundreds of thousands of victims in our own land, to say nothing of those

who in the name of a new religion make merchandise of a large class of people by dispensing, either through present or absent treatment, miracles for money. There are mediums of all sorts and their methods are variable. The historians of a thousand years hence will hold up the generations through which we are passing as the real "dark ages," in which the works of darkness have been worked in such a way as to appeal to every taste and deceive, if it were possible, even the elect.

As to the "doubts" raised by this wide category of facts, from fable's fancy to Satan's sleight of hand, those doubts can only be dispelled by making a right choice between contending elements and by holding fast with *faith* that which bears the stamp and image of the King.

One may at least hesitate before placing "hypnotic therapeutics" and the "new psychology" among the works of God. They appear to be, like Jael the wife of Heber, upon the borderland between the people of God and the children of Belial. It will be safe to wait and see whether those who serve from these lordly dishes are arrayed on the side of the Divine Christ or on the side of that strange materialistic spiritualism in which opposites find neutral ground and characterize this as a wicked and adulterous generation which seeketh after a sign. It would be well to recollect the sign of Jonah, divinely given. The cross has a present efficacy in the spiritual life, and the Resurrection of the body is the divine rebuke to the widespread, morbid yearning to perpetuate, abnormally, its present and temporal existence. Faithfully J. A. M. RICHEY.

To the Editor of *The Living Church*:

A RECENT correspondent of THE LIVING CHURCH calls attention to certain so-called parallels in the traditions of the founders and the gods of various cults with the miraculous conception and birth of our Lord. He says further, parallels in the histories of Krishna and Buddha are almost identical with the Christian tradition."

In the case of Buddhism and Christianity the conclusions of Dr. A. Gaston Bonet-Maury, of the Independent School of Divinity, Paris, as given in the article "Buddhism" in the new Schaff-Herzog Encyclopedia, may be of interest. He says: "The overwhelming majority of Oriental scholars have decided that the story of Buddha had no influence on the canonical life of Christ. Buddhist parallels are drawn from the northern texts (of the Buddhist Scriptures) which are confessedly late and mythopoeic to a degree almost obscuring the figure of the historic Buddha."

Among other parables is "the Presentation in the Temple." No account of this is "found in the writings of the Southern school [of Buddhism] or in the ancient Northern text." Another is the "pre-existence in heaven." Here he points out the essential difference in the fact that our Lord "exists from all eternity and is unique in such existence," while "Buddha merely shares the history of all other Buddhas and was reincarnated on earth countless times."

To my mind the widespread belief in the world's need of a Saviour who should be "virgin-born" and hence offer a new point of departure for the race of men, has no more bearing on our acceptance of the fact of the Incarnation, unless it be to strengthen us in our belief, than Plato's statement that the necessary consequence of the life of a perfectly righteous man in the world would be his death at the hands of his fellow-men has on the historicity of the events which took place on Calvary. Faithfully yours,

Hoosick Falls, N. Y., February 5, 1910. CHARLES WHITE.

To the Editor of *The Living Church*:

MR. G. K. RICHARDS asks a question that deserves an answer. I would like to reply to Mr. Scofield but I must content myself with saying that he does not seem to get the idea that there may be substance which is not material. At least, in saying that the Son was begotten of one substance with the Father, we do not mean that God is a material being.

What Mr. Richards says reminds me of a book called *The World's Sixteen Crucified Saviours*, or whatever the number was. I think that if he had gotten out his encyclopedia and looked up Horus, Zoroaster, and the rest, he would hardly have said just what he did. It is not true that the legends connected with the founders of the great religions are fairly parallel with the Gospel narrative except possibly in the case of Buddha, and these are admittedly of such late origin that the supposition that they are adaptations of the Gospel records is not at all improbable. The Gospels are historic documents, clear, direct, definite, and have come to us from an historic age. They have been speculatively attacked, but every new development of facts corroborates them. But suppose that all that is asserted of the great religious teachers were true, what of it? Or suppose it to be purely mythical and to express an instinctive feeling in the heart of man that the world's redemption must come from above? May we not say that Christ is the divine answer to that age-long prayer, and that the instinct bears witness to Him?

This question has been dealt with as thoroughly as it can be dealt with argumentatively by F. D. Maurice, I think particularly in his *Religions of the World* and *Theological Essays*. But the time for a religion based on mere argument has gone. Owing to the

inclination of the mass of people to take sides, we can get a following as long as we can keep up a determined argument, but the call of the present day is to show results. Our Lord sent the disciples out to preach the good news of the Kingdom. In a day when the attention of earnest people is concentrated upon the solution of the problems of this life as never before, the problems of health and sickness, of poverty and wealth, of strength and weakness, of wisdom and foolishness, and when the old-time threats about the future life have lost their effect, the issue hangs upon our having some good news to impart to the people. What good news, then, have we to impart? Into what truth is the Holy Ghost leading the Church to-day? Our Lord did not claim to be the first and only worker of miracles: "If I by Beelzebub cast out devils, by whom do your sons cast them out?" But He did claim to go far beyond all who had ever lived before and to exercise and to impart to others the use of powers inherent in human nature, which the world had always dreamed of and partly known, but which had never before been "isolated." For instance, having instructed the disciples, He sent them out saying, "Heal the sick, cleanse the lepers, raise the dead. Freely ye have received, freely give." Then, as though overcome by the joy of it, He said: "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes. And He turned Him unto His disciples and said privately, Blessed are the eyes that see the things which ye see. For I tell you that many prophets and kings have desired to see the things which ye see and have not seen them." He promised that after He had gone away His disciples should receive power through the Spirit that would enable them to do all that He had done and more. It was recorded that they went on doing those things, and that for four hundred years at least the power of the Spirit was a most potent element in the life of the Church and of the people.

Now the point is this. We have here an effective test that we may apply to our Lord. If He stands it, then comparative mythology, pro or con, has no weight. Let us ask, then, has Christ clearly revealed God to us? Has He done anything to liberate that power within of which all men are at least vaguely conscious? Has He shown us how for our needs of every kind we may freely draw upon the infinite resources of that power which is greater than we are? Has He taught a manner of life, an attitude toward God and man, which will promote the permanence and growth of spiritual power?

Now if science in our time is teaching us to do that which enables us so to understand the things which Christ did that we can read the Gospels with a settled sense of their reality and of their relatedness to human life, and to see the connection of what He taught with what He did, and which makes plain innumerable allusions in the Gospels and Epistles which have hitherto been meaningless; if what He did, instead of a puzzle, becomes that larger manifestation of human life of which the wise and great have dreamed since the world began, then it becomes our bounden duty to give Him our faith and to rest not until all that He did and said shall become plain to us and applicable in the lives we are living and in the work we are doing. But, if we are of the more blessed who can believe without seeing, it is our privilege to accept at His hands those institutions by which He bequeathed His personal ministrations to all generations of mankind, and, if we are willing to take Him at His word, to find in them those universally applicable aids to faith which will win us free access to the Father, who "gives good things to them that ask Him," and who "knoweth the things of which we have need." Is not this good news? With this settled in one's mind, is not there a real motive for seeking the "Kingdom of God and His righteousness"? PAUL STERLING.

Melrose, Mass., February 12, 1910.

THE ETHICS OF PROHIBITION.

To the Editor of *The Living Church*:

MAY I be permitted to call attention to an address delivered February 3d, before The Model License League at its annual meeting in St. Louis, by the Rev. William A. Wasson of Riverhead, L. I.?

Since THE LIVING CHURCH is publishing articles from time to time seemingly in sympathy with the agitation of the Anti-Saloon League and W. C. T. U. for prohibition, and since the clergy of Chicago have seen fit to take action to cooperate with the Anti-Saloon League to secure if possible prohibition for Chicago, and since your Department of Social Welfare appears to commend prohibition from evidence that is contrary to government statistics and personal experience, it would seem that the matter of prohibition should become open to public discussion through your columns unless it is to be assumed that the Church should quietly fall in with the most radical and unreasonable element in the Protestant churches for the sake of an imaginary good. Mr. Wasson is a clergyman of this Church who has fearlessly discussed the subject of prohibition, notably in *Pearson's Magazine* for August, 1909. At St. Louis he said:

"Correctly speaking, it is not a liquor problem, but the problem of intemperance, at bottom a problem of human nature and social science. It is not the existence nor the use of liquor, but the abuse of liquor, that creates that problem. It is not the problem of drink,

but the problem of drunkenness. . . . It is well for the people to understand the real nature and ultimate object of the prohibition movement. It is a crusade, not simply against the intemperate use of liquor but against the temperate use as well. The virtue of temperance must be prohibited and abolished along with the vice of intemperance. These extremists make no distinction between use and abuse. From the prohibitionist's standpoint, if there is any difference between the sober, self-respecting man who drinks a glass of beer with his dinner, and the drunken sot, it is only a difference of degree. He looks on them both as victims of rum, only one is a more helpless victim than the other. The liquor problem as thus broadened out by the prohibitionist is not simply how to make intemperate men sober, but also how to make temperate men total abstainers. This is absolutely their position and they must stand by it. Prohibition is nothing less than a declaration of war against the conscience, the tastes, and the social habits of the great mass of the American people."

I wish to add to these excellent and sane words the fact that I have filed in my study some literature advocating the prohibiting of the use of wine for sacramental purposes, sent out by the W. C. T. U. To those who have studied the teaching and tactics of the radical reformers along this line for the past twenty years; there appears to be plenty of reason to call a halt on the sentimental cooperation of the Church with the advocates of prohibition. Unless the Church is ready to take the position that we must all become total abstainers, what moral right have we as Churchmen to vote it a crime to sell what we ourselves intend to buy and use? The situation calls for some serious thought as to what should be the attitude of the Church. Twenty-two years ago Bishop Perry of Iowa refused to entertain a motion in reference to prohibition in the diocesan convention, saying it was not a proper subject for the Church to take corporate action upon. Has the time now come when the Church may take corporate action, to cooperate with a more unscrupulous organization than has heretofore existed among prohibitionists, namely, the Anti-Saloon League? If the Laymen's Missionary Movement might possibly compromise the Church, what will the Anti-Saloon League do with the Church?

Sincerely, ARTHUR W. HIGBY.

Canton, Ohio, February 14, 1910.

ARCHITECTURE OF THE WASHINGTON CATHEDRAL.

To the Editor of *The Living Church*:

IN the description of the crypt of the Washington Cathedral, in your issue of the 12th inst., the style of the architecture is said to be "transition Norman." The columns might be taken as such, but the other features belong to a later period. The vaulting is fully developed Gothic, being of the ribbed form, to which Norman did not attain. The tracery panelling at the end, so far as I can make it out, is transitional from the decorated to the perpendicular. The general effect is not at all Norman, and cannot properly be said to conform to Bishop Satterlee's desire for that style.

Ithaca, N. Y., February 14th. CHARLES BARCOCK.

ATTACK UPON SUNDAY.

To the Editor of *The Living Church*:

YOUR editorial under the above caption is timely. I do not think, however, that the *Truth Seeker* or the *Secular Union* are the things to be feared. It is in the homes of Church people that the work at present most needs to be done. If we do this work now we shall have a strong constituency with which to combat the issue of Sunday observance should it ever arise. Then, "back to your tents, O Israel!"; revive religion in the home. In the same mail with my copy of *THE LIVING CHURCH* came a booklet called *The Gospel Day*. It deals with this very subject in a most perspicuous manner. It only contains 30 pages, 11 of which are given to illustrations, but is most interesting. Not only are the illustrations captivating but the whole thing is amusing, edifying, and instructive all in one. Therefore I was greatly surprised at all I was getting for only five cents. Here is a practical help which promises to meet the need expressed in your question: "What is the Church doing to offset these influences?" To obtain a copy of *The Gospel Day* one should address the Rev. Harry Wilson, 945 Palm Avenue, South Pasadena, Calif., and then decide how many hundreds he can order for distribution among his own people and all beside whom he can reach.

Yours, for a better Sunday observance in Church, home, and recreation.

J. A. M. RICHEY.

THE PREAMBLE TO THE CONSTITUTION.

To the Editor of *The Living Church*:

WHY not let every tub stand on its own bottom? Dropping the Articles is one thing, changing the name of the Church another, declaring its position as a true part of the Catholic Church a third. Why not for the moment lay aside the first two, and see whether we can not make of this third a suitable Preamble

to the Constitution, leaving the other two for separate consideration? I send herewith a draft which attempts this:

"The [Protestant Episcopal] Church in the United States of America, being a true branch of the One Holy Catholic and Apostolic Church, of which Jesus Christ Himself is the only Founder and Head, and preserving always that continuity of its life, its faith, and its ministry which has remained unbroken from the times of the Apostles, has, in the exercise of the power and authority rightfully belonging to it, and for the more effective and orderly prosecution of the work committed to it by God as the American branch of the ancient Church of the English-speaking race, established for its own government this

CONSTITUTION."

This seems to state what we all believe, without need to over-ride or convert anybody; to set forth the relation of the Church to the Universal Church and to our own race; to place the Constitution in its proper place as a means for the prosecution of our work; and to dispose effectually of unwarranted inferences drawn from the name Protestant, as dropping it or substituting "Catholic" could not do, for it would then be said that we were still Protestant as before, and merely dropped the name because we were ashamed of our Protestant.

THEODOSIUS S. TYNG.

CHURCH UNITY.

To the Editor of *The Living Church*:

EPistolary controversy has always seemed unprofitable to me and generally I avoid it. I would, however, appreciate your courtesy if you would print the following short letter in reference to some questions of Mr. Lathrop and some comments of yours upon my pamphlet upon *Church Unity*.

To Mr. Lathrop I would courteously say:

(1) That my letter did not imply that attendance at a missionary gathering at a Methodist place of worship was an act of schism, but it simply inferred the inconsistency of saying the Litany and then deliberately going to a place and associating with persons in religious matters, when they stood for schism and wrong teaching. For Mr. Lathrop to say that the same applies to a charity ball or a hospital benefit shows that he has missed my whole objection, that is to a religious gathering, held by Churchmen with those who are in schism in a place used for schismatic worship.

(2) That my suggestion of the danger of the Church abandoning part of the mission field on account of this association with sectarians is not without foundation, I refer Mr. Lathrop to certain occurrences in the far East not so many months ago, discussed at length in *THE LIVING CHURCH*, the explanation only increasing the doubt in some minds.

(3) That there is a growing distrust of missions seems to me to be proved generally by the many "specials" given and, I may add, by the criticisms which I personally have heard.

(4) I thought that it was the Cross, not the Church (as Mr. Lathrop says), which was "to the Greeks foolishness." That the present efforts towards Church unity tend to cheapen the Anglican communion and make her laughed at will be apparent if one who doubts this will sound the sentiment of a sectarian neighborhood.

One of the criticisms just heard of some sermons recently preached in this city on the subject of Church unity was: "If Mr. ——— has to apologize so much for the Episcopal Church, why does he not become a Methodist?" Is not this the usual result of ieretic speaking! I may not be gifted with the far sighted vision! To my mind all that I can see of signs of drawing together are eating, drinking, smoking, *talking*, and the singing of a Doxology!

(5). Mr. Lathrop's theology is not very exact when he asserts that Rome withholds from the laity "the blessed Blood." We rightly condemn the withholding of the chalice, since our Lord gave it, but one should not question that a Roman Catholic communicant receives "Christ whole and entire," for the Church certainly believes in "concomitance."

Now, my dear Mr. Editor, for whom I entertain a very high regard, your little notice of my pamphlet is manifestly misleading, although I absolve you from any such intention. Neither my words, nor your interpretation of my words, as quoted in your notice, can be rightly understood apart from the *context*, and the previous portions of the pamphlet. Judging from the many letters which I have received from both "High" and "Low" Churchmen, in all parts of the country, my views have met with warm approval and commendation, as showing the mistakeness of all the present movements towards reunion and as indicating a better way. May I quote a very short paragraph as describing my position: Starting with a review of the divisions of Christendom, I suggested that "the Anglican, Eastern, and Roman Churches are seen to be closely akin in all the essentials of Apostolic belief and worship, *one* although apparently antagonistic. The Protestant or Sectarian bodies, however, are shown to be afar off, for they all teach 'for doctrine the commandments of men,' being differentiated from the Church as well as from each other by the distinctive teaching to which they owe their being, their main source of resemblance to one another being that they have all lost the Apostolic Succession and are all opposed to the three branches of the Catholic Church, refusing to acknowledge the Church's authority

and prerogative as the Preserver of Truth, the Guide in Morals, and the Dispenser of Grace."

Continuing I claimed that the Church was not responsible for the separated bodies, for "*they are what they are by their own fault, or the fault of their forefathers, and not by the fault of the Church.* There are, however, no impediments to their reconciliation with the Church; the way for return is, and always has been, open; the door is never closed, and when those separated are convinced of their mistakes, and wish to be received back, the Church will ever meet them with a glad and loving welcome. It is unthinkable, however, that the Church can pray to be delivered from 'false doctrine, heresy, and schism,' and then throw to the winds the requirements of the true Faith in order to win back the still unconvinced Protestant."

I maintained that the present status is not "unchristian;" that the sectarian attitude towards the Church has not really changed; that conference was foolish for it assumes concession or compromise; that the Episcopal Church should not be the mover towards reunion, since she was "a house divided against itself"; and then, on page 18, I said (and this should be taken in connection with the criticised passage on page 19 and the words "our strength is to sit still"):

"It is a mistake, however, to think that one does not work for unity if he does not make overtures to the separated bodies. The poet but voiced God's word when he said that 'More things were wrought by prayer than this world dreams of.' If reunion is to be brought about, that is, if it really be God's will, *the best work which the Church can do is to set forth, without concession or compromise, and firmly stand up for 'The Faith once for all delivered to the saints,' and offer up the Holy Eucharist with devout intention that God may bless man's labours to accomplish His Divine Purpose, whatever that may be*"; and on page 21, I referred to the *wrong done to good and devout sectarians by trying to win them except upon conviction of the Church's Divine character, adding that—*

"The love of souls should dictate to Churchmen, on the one hand, *not to try to win people to the Church unless thoroughly instructed and perfectly convinced, and on the other hand, not in mistaken charity to endorse or countenance error or schism*"; and I brought my pamphlet to an end by claiming that *reform of self and the union of the parties within the Church must precede overtures to others, and asserting that—*

"The hope of the Episcopal Church, however, must be in the other direction, Rome and the East, not for union, but for *intercommunion*, and it is this thought of 'rapprochement' with the ancient branches of the Catholic Church that must, according to the counsels of the Lambeth Conference, prevent our body making overtures to the Sectarians, which very overtures would probably prevent the possible future realization of this ideal."

It is impossible for you, Mr. Editor, or for your reviewers, more than superficially to read the host of books and pamphlets sent to you. I am sure that if you had the time to read the whole of my tractate on *Church Unity*, you would be the first to acknowledge that your little notice gave a most misleading idea of my argument. Perhaps it may not be presumptuous for me to suggest that any one who is really considering the subject might not find my pamphlet, *Church Unity*, uninteresting.

ARCHIBALD CAMPBELL KNOWLES.

THE BISHOPS IN THE BRITISH PARLIAMENT.

To the Editor of *The Living Church*:

ALLOW me, through you, to ask our clergy, and especially those of the Confraternity of the Blessed Sacrament, to offer the holy sacrifice for the removal of the English Bishops from the House of Peers.

The remarkable way in which Divine Providence has protected and guided the Anglican Church has ever been an increasing ground of trust in her and of belief in her great future mission.

Not the least noticeable of these providences was the early removal of King Edward VI., who would, had his life been prolonged, have destroyed the continuity of the Church and its Catholic heritage. We can but think that the papal denial of our orders was a blessing, which destroyed all belief in papal infallibility and drew the different Church schools closer together.

God, in His mercy, has, by a series of providences, been loosening the ties which bind the English Church to the State, and preparing it for its freedom. The revival of Convocation was one of these; the diocesan synods of clergy and laity were another. Church Congresses have helped on the movement. More especially have the decisions of the state courts and Privy Council been a blessing. These decisions, full of political bias, began with the Gorham case. They weaned the old Tory clergy from their love of alliance with the State. They forced Churchmen to realize the distinction between the Church and the State, and that the state courts had no authority in matters of worship or doctrine. The long struggle of half a century has indeed been a grievous one. But the hand of God was in it all. If the Church is to do her true work, if she is to aid in the reuniting of Christendom, she must be free of State influence and control.

Now all this discipline of suffering is part of God's good providence. The late national election also in England seems a part of it. Just as God, by the tax imposed by the Roman Emperor, moved the

whole world, in order that Joseph and Mary should proceed to Bethlehem, and the Holy Child, in fulfilment of prophecy, should be born there, so God has turned England upside down in order that the House of Peers should be reformed and the Bishops be eliminated from it. It will be the greatest blessing that could happen to the Church.

It would be a blessing to the Bishops themselves, by removing them from the subtle influences of political life. They would be better and holier men for it. They would gain in independence and courage, which they much lack. They would be more free to accept and promulgate the faith. They would grow in the respect of all classes, nonconformists as well as Church people. It also would be a practical beginning of disestablishment, a readjustment without disendowment. The English Church would then be on equality with her independent sister Churches, and the Church would regain her lost power of governing herself.

May we not all pray for this consummation of God's providences towards us, and especially by offering the holy sacrifice with this intention?

C. C. FOND DU LAC.

BEHAVIOR OF CHORISTERS.

To the Editor of *The Living Church*:

BEING accustomed to the reverent conduct of the choristers in the out-of-town church to which I belong, it distresses me, in going the rounds of our New York churches, to see how irreverently members of the choirs are allowed to behave. The boys smile at friends in the congregation, whisper among themselves at the most solemn times of service, and when singing prayer and praise to God, show what would be inexcusable lack of manners if speaking to a gentleman.

I have been driven away from two of our best known churches because the choristers are not taught to lead the worship "in spirit."

A few words from rector and choir master can stop irreverence, and I know from experience that boys can be taught to realize where they are, and what they are doing.

The choristers of Grace and Trinity are an example of reverence. Would that all our churches had such reverence in the stalls!

ISABEL K. BENJAMIN.

SUNDAY BILL FOR WASHINGTON.

To the Editor of *The Living Church*:

THE BISHOP OF WASHINGTON has appointed a committee, of which I am the secretary, to promote the passage of a bill, which has passed the Senate and which is now pending before the House of Representatives, establishing a weekly day of rest in the District of Columbia. You published a letter on February 12th, from the Rev. Dr. McKim, requesting the coöperation of Church people throughout the country. The committee wishes to emphasize the special importance of letters of approval of the bill being sent by residents of each congressional district which is represented by a member of the committee of the House of Representatives on the Affairs of the District of Columbia. It is imperative that this congressional committee should pass favorably on the bill if it is to come before the House of Representatives. If the report of that committee is favorable the bill will pass.

We therefore urge, particularly upon the laymen of the Church, that they should write to their own representatives on this congressional committee, urging the passage of the bill from the standpoint of good citizenship as a wise measure for the temporal welfare of the people of Washington, who have no voice in their own affairs.

The members of the Committee of the House of Representatives on the Affairs of the District of Columbia, with their home addresses, are as follows:

Samuel W. Smith, Chairman, Pontiac, Mich.; Phillip P. Campbell, Pittsburg, Kan.; J. Van Vechten Olcott, New York, N. Y.; Julius Kahn, San Francisco, Calif.; J. Hampton Moore, Philadelphia, Pa.; Harry M. Coudrey, St. Louis, Mo.; Frank M. Nye, Minneapolis, Minn.; William J. Cary, Milwaukee, Wis.; George A. Pearre, Cumberland, Md.; Frank E. Guernsey, Dover, Maine; William H. Wiley, East Orange, N. J.; Hamilton Fish, Garrison, N. Y.; Dorsey W. Shackelford, Jefferson City, Mo.; Wyatt Aiken, Abbeville, S. C.; Hen Johnson, Bardstown, Ky.; John H. Rothermel, Reading, Pa.; William P. Borland, Kansas City, Mo.; James M. Cox, Dayton, Ohio; Samuel L. Gilmore, New Orleans, La.

Each of these gentlemen can be reached by addressing him at the House of Representatives, Washington, D. C.

The pending bill says nothing about religious observance. It simply makes one day of the week a holiday. If this is done, the duty will be upon the churches to make it a holy day. I enclose a copy of the bill.

Sincerely yours,
Washington, D. C., Feb. 18, 1910. ARTHUR S. BROWNE.

THE TALE OF FIVE PENNIES.

To the Editor of *The Living Church*:

I THINK it would be of much assistance to missionary contributions in general if every one were to read the story entitled "The Tale of Five Pennies" in the February number of the *Spirit of Missions*, as well as helping the sale of the children's number. It tells interestingly what is done with the money.

Bound Brook, N. J., Feb. 17 1910.

A. S. PHIPPS.

Literary

ECCLESIASTICAL BIOGRAPHY.

The Story of W. J. E. Bennett and of His Part in the Oxford Church Movement of the Nineteenth Century. By F. Bennett, M.A. New York: Longmans, Green & Co. Price, \$2.25 net.

This is a very interesting book relating to an interesting character. Bennett of Frome was a leader in the Tractarian movement when that movement began to express Catholic doctrines through Catholic practices. For this reason it is also a very useful book for those of the clergy and laity who are impatient and restive under what they deem the slow progress of Catholic practices in the Anglican and the American Church to-day. History well considered is an antidote to many mental disorders, and when one can look back on the past and can realize what the conditions were and what has been accomplished in the course of time, the present and the future are not so hopeless. For this reason it is well to have presented to us the lives of men like W. J. E. Bennett; we can compare their environment with ours and can then realize that what we see habitually was then a *casus belli*.

It is hard to realize that once the surplice in the pulpit instead of a black gown would cause a riot; particularly difficult is it in days when the black gown is unknown and when Bishops are using almost habitually the cope, the staff, and the mitre. To-day even in the churches of the "lowest" type, altars are decently adorned and the service reverently rendered. Try to picture what Mr. Bennett describes as typical in the days of his uncle's boyhood.

"In the midst of the church, and often exactly in front of the altar, stood a huge 'three-decker.' In the lowest platform sat the clerk, to whom was committed the task of making all responses; . . . on the middle stage the prayers were preached more or less impressively to the people From the top of this erection a moral essay, excellently worded, was perhaps monotonously droned . . . perhaps grandiloquently declaimed, according to the mental twist of the minister." "The services were such as suited these surroundings. The parson, habited in a dirty, ragged surplice, conducted a duet with the clerk, a duet with which no one interfered in any way. It seemed to be no business of any one else" (pp. 17, 19). "If there was a crowded congregation to hear some fashionable preacher, the altar and the font even at St. Paul's Cathedral were used as receptacles for hats, cloaks, and walking sticks. This irreverence, however, was not confined to the Church of England, and the writer has seen the same treatment, even of the altar of Our Lady, in churches of the Roman schism." (p. 20).

Contrast this with what we have to-day, and remember also that in Baptism all references to regeneration were omitted, and great irreverence was shown in the celebration of the Holy Eucharist, which "was performed by a rector and a curate who lounged on two fat cushions on opposite sides of the 'table' and appeared to be in agreeable conversation. Words which happened to be displeasing to their theological propensities were omitted" (p. 20).

Unless this condition of things destroyed the Anglican Church, which no one who knows of the condition of things to-day in Spain, or that in France before the Revolution, or in Rome in the time of the Borgias and the Renaissance can assert, then we have every reason to thank God and take heart, courageously to work for God's truth in the Church of our forefathers.

The lives of these early leaders in the Catholic revival were pre-eminently those of strenuousness. Bishops charged against them, members of parliament made their cases subjects of investigation; even prime ministers did not think it beneath their dignity to use the outcry against ritualism to save their governments from defeat, and mobs, incited by a prime minister's speech, stormed sacred edifices with violence. Even *Punch* made capital of them and filled its pages with supposed jokes, usually more profane than witty. Here is a sample taken from our author: "Song for Mr. St. Barnabas Bennett: 'I've been Rome-ing, I've been Rome-ing.'" But the wit of *Punch* was outdone by the inscriptions chalked up on the walls of the church: "No Virgin Mary," "No wafer gods," "No Bishops," "No creed worship," "No forgiveness of sins." It is interesting to note that the old puritan objection to the episcopate appears at a time when the Bishops were showing themselves vacillating, time-serving, and without a true conception of their office. We commend to the attention of our readers chapter six of this book; the Bishops' course and that of Lord John Russell is not, to say the least, edifying.

These leaders also had to battle against anti-Catholic Erastianism in high places. The Gorham case in 1850, wherein a civil court declared that baptismal regeneration was not a doctrine necessarily to be held in the Church of England, the Hampden case wherein a man censured as heterodox by the University of Oxford was forced upon a diocese by a prime minister against the protest of clergy and Bishops, without a true election of the diocese, were events that we of to-day know nothing of except as matters of history.

There is much in this book that makes it interesting reading, and we think that the author has produced a very readable life of an interesting character who lived in a stirring time. Therefore we recommend the reading of this book to the younger clergy especially and to the laity, who will find it by no means dull and by all means profitable.
H. P. S.

The Life and Times of Bishop Challoner. Two volumes. By Edwin H. Burton, D.D. London and New York: Longmans, Green & Co.

It is difficult for one outside the Roman communion to estimate the value of such a life as that of Bishop Challoner. He lived solely for the Roman mission in England, and outside his numerous writings as an advocate of that mission there was little that was common to the English in general or that can be considered as of much importance to the history of the development of the English nation and character. He lived in London during the stirring times of the eighteenth century, and his sympathies were on the side of the Stuart faction. He suffered much, as nearly all Romanists did, during the Gordon riots, and he bravely bore the opprobrium and insults heaped upon him by the mob in their attempts to drive Romanism out of England. His life was saintly and he strove hard to make the Roman mission, the Douay version of the Bible, and the whole teaching of his communion acceptable to the nation. In these respects his life affords an example to all who are attempting to proselytize the English to the Roman fold. But to the ordinary reader of English biography there seems to be but little of interest in the Bishop's life. Much is made of the statement that he was converted to the Roman Church, but this was in his boyhood and because he was thrown altogether with Romanists. His training and education at Douay were un-English and distinctly contrary to English principles, for he was taught the Roman error about the origin and history of the Church of England, Henry VIII. was held up in scorn and contempt, and the Church maligned as being of his foundation. Under such training, and with Stuart influences all the time at work, the Bishop naturally viewed his native land as being in an evil plight; the reigning house usurpers; the Church a Protestant sect; and the whole nation lost to God and salvation because separated from Rome. It was this condition of England that inspired Bishop Challoner to spend his life in working and writing for the conversion of his fellow countrymen. When we have said this we have said all that can be said of the good Bishop without in the least detracting from his character or forgetting his piety and self-sacrifice. He added one more to the saints of the Church, but his greatness was lost to his country because he was hostile to its Church, its sovereign, and its real advance among the nations of the earth. We might name a long list of Bishops and divines of the English Church of the same century; and add to it a number of eminent ministers of the dissenting bodies, whose lives and influence have been and are felt in the general development of the English character. This we cannot say of Bishop Challoner, because the Roman mission in England lies in too narrow a groove to be of much service to the nation at large. JOSEPH RUSHTON.

RELIGIOUS.

The Mask of Christian Science. By Francis Edward Marsten, D.D. New York: American Tract Society.

This volume traces and describes at some length the life of Mrs. Eddy and that of her religion. Dr. Marsten does not confine himself either to the medical, philosophical, or Biblical inconsistencies and contradictions of the cult, but refers to each as occasion serves. While medical men might prefer to read a strictly professional treatise, and Churchmen might desire a clearer exhibition of the absolute divergence between "Science" and the fundamental truths of Christ and the Church, the present book combines these phases in a readable fashion. For this reason it will be found thorough enough for the general reader; setting forth such historical matter as Miss Milmine went into exhaustively in her work, and drawing attention to the Scriptural antitheses which were the characteristic of Halde- man's recent volume.

We refrain from quotation, save only to give Mrs. Eddy's reason why the blacksmith's arm is not strengthened by his exercise: "The trip-hammer is not increased in size by exercising. Why not, since muscles are as material as wood and iron?"

Modern Christianity; or, The Plain Gospel Modernly Expounded. By John P. Peters, Ph.D., Sc.D., D.D., Rector of St. Michael's Church, New York City. New York: G. P. Putnam's Sons.

Dr. Peters is the rector of a large New York parish and canon of the Cathedral. He has issued a book of his sermons, which is full of teaching. He interprets the Bible in terms of modern life; and we must acknowledge that his claim "that the doctrine expressed in these sermons is ancient, orthodox, and Catholic; but the statement is modern," is perfectly true.

Many unpleasant truths are told in unvarnished language and one cannot but wonder what the effect of this virile presentation of truth had on his hearers. If the teaching of brotherly kindness and service should be followed out in practice we should have a return to the standards of the Sermon on the Mount. The book is fascinating and full of truth and the spirit of Christ.

The Incarnation. By G. S. Streatfeild, M.A. New York: Longmans, Green & Co.

This is a small manual not for the learned but for plain Christians. It avoids many burning questions; but teaches the truth as to this great fundamental doctrine of our religion, as far as it discusses it. It is an excellent handbook for one who desires a simple and yet accurate statement of the subject.

A LITTLE BOOK by Eugene C. Foster is entitled *The Boy and the Church*. The man who wrote this book is a successful teacher of boys; and that means that he loves boys, sympathizes with boys, and therefore understands boys. We only wish we could have had such a book forty years ago when we began to teach boys—with a very limited understanding of the good stuff that was in them.

Our own experience agrees with the writer's: "Ordinarily the boy is all right. I cannot say as much for big folk; if I could there would be no boy problem." Did you never know of a "bad boy" that was not taught his badness by somebody older than himself? Says the writer: "A Christian father assured me that 'his boy had no bad habits.'" A little later, the boy himself confessed to me that he had gone the whole range of evil, and "had nothing new to learn." Home, Church, Sunday school—not one of them had touched the boy's real life. Is it wise to shut our eyes to these things?

There are ten chapters in the book, every one of which is of supreme value to anyone who has to do with boys from twelve to seventeen. Moreover, the author adds 12 pages of notes on "helpful books" for every one who is working to save the boy. These add much to the value of the book. [Sunday School Times Co., Philadelphia, 50 cts.]

TWO VOLUMES issued by the American Sunday School Union from the John C. Green fund are of devotional value. One, by the Rev. F. W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, is entitled *The Faith and Life of a Christian*, and is calculated to aid the Christian to lead a life in accordance with God's holy will. It is full of spiritual fervor and devotion, and will stimulate any devout person in his spiritual life. [Price, 75 cts.] The other, by the Rev. George Huntington, is entitled *The Charms of the Old Book, or a Study of the Attractions of the Bible*. Avoiding critical questions, it takes an evangelical and perhaps "old-fashioned" view of God's Word, and points out the true attractiveness of the sacred book, whose chief use is for devotional reading. [Price, 90 cts.] The benefactions of the John C. Green fund appear to be well utilized.

MISCELLANEOUS.

IT IS A PLEASURE to welcome the fourth issue of *Lloyd's Clerical Directory*, being the volume for 1910. This publication gives for each of the American and Canadian clergy short biographical sketches, such as pertain to their educational career, their clerical appointments, and their literary ventures. There is also a parochial list showing the income of parishes and, in many cases, the rectors' salaries. How pitifully small these are, too generally, will appear from the most cursory examination of the pages, and the editor lends needed emphasis to the matter by his discussion of the subject editorially. The directory is of value to all who have to do with the matter of clerical preferences, and to many others. It would be easy to point out errors, but one ought not to expect such a work to be as nearly accurate concerning present appointments as the Church almanacs should be, for the chief value of the book consists of its recapitulation of the past records of the clergy. We hope that sufficient encouragement may be extended to enable the editor and publisher to bring out the work annually. [American Church Publishing Co., 4741 East Ravenswood Park, Chicago.]

THE CHEQUERED history of Iona, the island of saints, "the glorious mother" of Scottish Christianity, from the time of Columba till to-day is told in *The Story of Iona*, by the Rev. E. C. Trenholme, S.S.J.E. (Edinburgh, 1909). "Dear Iona," as Bishop Chinnery-Haldane called it, appeals strongly to us of the American Church. It was the home of many saints, the centre of evangelistic work of great extent, the burial place of many kings. A good deal in the way of urns, high crosses, and engraved stones still remains to help us to recall the past; and innumerable stories and traditions help to fill in the picture. Fr. Trenholme's history of the holy isle is simply written, and is enriched by many excellent photographs and a bibliography.

IN *A Child's Guide to Reading*, by John Macy, we have, as the preface informs us, "a Child's Guide to Literature and not a Guide to Juvenile Books." The work is one which will be extremely useful as a directory of reading along various lines, and will be by no means confined to young readers; but will be a help to all who seek to read the best literature in all its different departments. [Baker & Taylor Co., New York.]

THE PASSING OF A GREAT PHILANTHROPIST.

BY HARRIETTE M. COLLINS.

CHARLES N. CRITTENTON has heard the gracious call, "Come ye blessed of My Father," and to-day many thousands of women and girls who have been rescued from a downward path are mourning the passing of him who was their greatest earthly friend.

The Florence Crittenton Homes are familiar—in name at least—to every person who is interested in rescue work. Not so familiar, however, is the pathetic story which underlies the founding of these homes and tells of the death of an idolized child and the subsequent consecration to the Master's service of the heart-broken father.

At the age of four years, four months, and four days, little Florence Crittenton died in 1882. Florence was the youngest daughter of Mr. Charles N. Crittenton and was the idol of his heart. For a long time the bereaved father was heart-broken, inconsolable. His wealth, his successful business life, availed him nothing now that his child was taken. Day after day, for seven long, sorrowful months, he visited the cemetery where his treasure was buried, and bathed the little grave with bitter, unavailing tears. Then comfort came in the form of a voice which he fancied he heard saying, "Whom the Lord loveth He chasteneth," and turning from the little mound he resolved that whatever the Lord wanted him to do, that he would do. From that day Mr. Crittenton devoted his life to mission work. He put his drug stores into the hands of competent managers and used his wealth in befriending the most friendless class that can be found in any community, *i. e.*, the young girls who have been basely betrayed by wicked men.

The first Florence Crittenton Home owes its existence to a conversation which Mr. Crittenton had with two girls whom he and a night missionary found in a squalid room, friendless and utterly destitute.

"Why don't you give up this evil life and go home?" Mr. Crittenton asked one of the girls.

"We have no home," the girl replied, and then propounded the unanswerable question: "Where can we go?"

Mr. Crittenton and his fellow missionary put on their "thinking-caps." Then had to admit that there was no place where such girls could go, and that the State did absolutely nothing for such as they. Mr. Crittenton soon discovered that these girls were fair representatives of a class that is a blot on our civilization, a class for whom

"The night cries 'sin to be living,'
And the river cries 'sin to be dead.'"

His big heart was filled with compassion for the all-too-numerous unfortunates who are cast adrift in the maelstrom of life, and who vainly ask the pathetic question, "Where can we go?"

Filled with a burning zeal to save these helpless ones who are drifting to shame and destruction, Mr. Crittenton hastened to open a home where any woman or girl of any nationality, creed, or condition would be received at any time without recommendation or red tape of any sort. And so, more than a quarter of a century ago, Mr. Crittenton opened on Bleeker street, New York City, a home—the first of a long series—which perpetuates the name of his beloved child and offers a safe refuge to the humblest of her sisters. During the years which have elapsed since a despairing girl asked the pointed question, "Where can we go?" many, many thousands of similar girls have had that question answered for them in a kind and practical way, for to-day there are about seventy "Florence Crittenton Homes" scattered throughout the states. There is also a Florence Crittenton Home in Mexico, one in Shanghai, one in Tokyo, and one in Marseilles.

Mr. Crittenton was a native of New York state, a successful business man, and Churchman of high standing. Although the homes which he founded are strictly undenominational, many of them are superintended by deaconesses of the Church. The national superintendent, Mrs. Kate Waller Barrett, is a Churchwoman and so is the Ohio state field organizer, Mrs. Z. P. Jaynes.

Ministers and priests of every Christian denomination visit the homes. No discrimination is made on account of religion or the absence of religion, but all inmates are required to attend morning and evening prayers. Every inmate is also required to learn how to work and to become self-supporting and independent. The work of the Homes is preventive as well as reformatory, and respectable girls are sheltered while out of work.

Church Calendar



- Feb. 2—Wednesday. Purification B. V. M.
- 6—Quinquagesima.
- 9—Ash Wednesday.
- 13—First Sunday in Lent.
- 20—Second Sunday in Lent.
- 24—Thursday. St. Matthias.
- 27—Third Sunday in Lent.

Personal Mention

THE Rev. JOHN WELLING ARESON, rector of Grace Church, Waynesville, N. C., has severed his connection with the Waynesville Associate Mission, of which the Rev. HENRY C. PARKE, Jr., is in charge.

THE correct address of the Rev. CHARLES A. ASHMEAD is St. Mark's Church, Tarrytown, N. Y.

THE Rev. CHARLES MARTIN NILES, D.D., who has been for some months vicar of the Church of the Ascension, Atlantic City, N. J., has become rector of the parish. His address is The Ascension Rectory, 23 Mt. Vernon Avenue, Atlantic City.

ORDINATIONS.

DEACONS.

NEWARK.—On Saturday, February 12th, in St. John's Church, West Hoboken, N. J., by the Bishop of the diocese, HUGH B. McC. JAMISON. The candidate was presented by the Rev. Edmund J. Cleveland, rector of the parish, who also preached the sermon. Mr. Jamison will continue his studies at the Virginia Theological Seminary. After graduation he expects to take up work under Bishop Funsten at Montpelier, Idaho. At present he is engaged in work under direction of Bishop Harding of Washington, D. C.

DIED.

JOHNSON.—Entered into life eternal, February 2, 1910, at Syracuse, N. Y., JOHN EVERETT JOHNSON, priest, aged 81 years.

MICHENER.—Suddenly, of pneumonia, on February 14, 1910, at Norristown, Pa., in the eighty-second year of his age, J. HART MICHENER.

SILLIMAN.—Entered into rest at Green Cove Springs, Fla., on February 1, 1910, the Rev. GEORGE DENT SILLIMAN, D.D., rector of the Church of St. John the Evangelist, Stockport, N. Y., in the 69th year of his age. Jesu, Mercy.

TOY.—On January 28, 1910, at Atlanta, Ga., MARY, wife of Robert Boyte Toy, and mother of Mrs. William Bailey Lamar and Messrs. Roger B. and Bockover Toy. Funeral was held from St. Luke's Church, Atlanta, January 29th, Bishop Nelson and Dr. C. B. Wilmer, rector of the Church, officiating.

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

WARD.—In Madison, Wis., at her residence, 121 West Wilson Street, on Ash Wednesday, Mrs. ELEANOR WARD, widow of Dr. Andrew J. Ward, aged 83 years. Interment at Forest Hill cemetery, Madison, February 11, 1910.

RETREATS.

HOLY CROSS CHURCH, NEW YORK.

A day's retreat for ladies will be given in Lent at Holy Cross Church, Avenue C and Fourth Street, New York, on Saturday, March 12th. Conductor, the Rev. Father Huntington, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth Street, New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices. Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS WANTED.

COMPANION.—A well educated, refined, middle-aged Churchwoman, having tact and adaptability, good reader, wishes engagement with family going abroad travelling, or at home as companion for elderly lady, or chaperon for young people. Best references as to character and qualifications. Address P. L. M., 325 South Geneva Street, Ithaca, N. Y.

ORGANIST-CHOIRMASTER, resigning important engagement in South, with English Cathedral experience, will be disengaged shortly. Good testimonials; excellent character. Boys' voices, or mixed choir. Address A. C., care LIVING CHURCH, Milwaukee.

LACEY BAKER (organist of Calvary Church, New York, for the past nine years) has resigned his position, and is at liberty to accept a new appointment. Address 48 E. Twenty-sixth Street, New York City.

ORGANIST-CHOIRMASTER, first-class man, desires change. Fine player; recitallist; expert trainer and director. Churchman. Good organ and salary essential. Address, BACH, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, experienced, successful, desires re-engagement in May. Best references from past and present positions; earnest Churchman. Address "S. T.," care LIVING CHURCH, Milwaukee.

POSITION wanted as chaplain of a school. Successful field worker. Able to take charge of the books and business. Or would accept a parish. Address: SCHOOL, care LIVING CHURCH, Milwaukee.

RECTOR of parish in a southern city must make a change after Easter to a field free from malaria. Address EASTER, care LIVING CHURCH, Milwaukee.

PRIEST, employed during the week, desires Sunday duty in a Catholic parish, in or near New York City. Address J. S., care THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH.

THE CONFESSOR'S HANDY GUIDE TO PRAYER BOOK PENANCES. By the Rev. Harry Howe Bogert. A manual for priests hearing confessions. Highly commended by prominent Bishops and clergy. 50 cents net. At Church book stores and from the author, Point Pleasant, New Jersey.

ORGANISTS and choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLAN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

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STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit \$1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

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EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

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There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i. e., to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, i. e., an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, Treasurer,
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as the Church's agent now holds general and special Trust Funds amounting to \$2,473,074.59. It has never lost a dollar of its invested funds.

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

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CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
2914 Broadway, New York.

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)

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M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

BALTIMORE:

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The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

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The Young Churchman Co., 484 Milwaukee St.

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BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

LONGMANS, GREEN & CO., New York.

Letters of John Mason Neale, D.D. Selected and Edited by His Daughter. With Portrait. Price \$3.00 net.

Social Relationships in the Light of Christianity (The Hulsean Lectures for 1909-1910). By W. Edward Chadwick, D.D., B.Sc., Late Foundation Scholar of Jesus College, Vicar of St. Giles', Northampton, Author of *The Pastoral Teaching of St. Paul*, *Social Work*, etc., etc. Price \$1.50 net.

Old Testament History and Literature. By B. H. Alford, Late Vicar of St. Luke's, Nutford Place, London. Price \$1.50.

Voices of Prayer; or, Thoughts on Psalm Eighty-six. By the Author of *Some Aspects of Meditation*. With Commendation by the Rt. Rev. William T. Gaul, D.D., Late Bishop of Mashonaland. Price \$1.00.

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Go Forth and Find. By H. D. Plattman, Author of *The Belle of Blue Grass Country*, etc.
Symbolisms. By T. Carl Whitmer.

EDWIN S. GORHAM. New York.

Mother of All Churches: A Brief and Comprehensive Handbook of The Holy Eastern Orthodox Church. By the Rev. F. G. Cole, M.A., With Five Illustrations. Preface to the American Edition by James Henry Darlington, Bishop of the Diocese of Haringburg, U. S. A.

PAMPHLETS.

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

Alaska. Lecture I. The Eldorado of the North. Compiled by Mrs. William Walter Smith. [Church Missions Publishing Co., 211 State Street, Hartford, Conn.]

Best Method of Work for the Colored People. Being an Address Delivered at the Missionary Council of Sewanee, Montgomery, Ala., November 10, 1909, by the Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi.

Addresses Delivered at the Twenty-seventh Annual Meeting of The Indian Rights Association, Thursday Evening, December 17, 1909.

Amherst College Catalogue, For the Year 1909-1910. [Published by the College.]

The Angelus. The Regina Caell. With a Few Short Notes Explanatory and Historical. [Longmans, Green & Co., New York. Price 25 cents.]

Our Lord's Teaching on Marriage and Divorce. By the Rev. Randolph H. McKim, D.D., LL.D., D.C.L., Washington, D. C. [Reprinted from the Bibliotheca Sacra.]

International School of Peace. The Mission of the United States in the Cause of Peace. Address by the Hon. David J. Brewer, Justice of the Supreme Court of the United States. *The Literature of the Peace Movement.* By Edwin D. Mead.

The Tenth Annual Meeting of The National Civic Federation, New York, November 22 and 23, 1909. President Seth Low's Annual Report, Workmen's Insurance in Foreign Countries, Employers' Liability in the United States, Compensation for Injured Wage Earners, The Prevention of Industrial Accidents, Employers' Voluntary Relief Associations, Retirement Funds or Old Age Pensions, Report on Work of Welfare Department, Annual Reports of Woman's Department, Addresses at Tenth Annual Dinner. [The National Civic Federation, New York.]

THE DEATH OF DISEASE.

MAN IS SLOWLY but surely gaining on disease. Tuberculosis, the most deadly of all human enemies, is yielding to the hand of science, and the past year saw a decrease of 5 per cent in the death rate from that dread disease. It is estimated that \$8,000,000 has been given within the past year or two to fight it. Last year it killed one-third of all the workingmen who died and among the indoor workers, such as clerks and copyists, it was responsible for two-fifths of the mortality. The composers and printers owe one-half their deaths to it and other trades that confine men closely suffered nearly as much, e. g., barbers, tailors, and servants. The farmer fares best. His outdoor occupation, notwithstanding it is sometimes dusty, saves him from the frightful ravages that indoor workers suffer and but one-fourth of the deaths among his kind were due to tuberculosis.

Pneumonia is almost as dread though not so powerful a disease as tuberculosis. Of all quick diseases it is to be most dreaded. It is now being subjected to the fresh air treatment, and instead of housing the patient as formerly he is kept where the air is pure, even though it be cold. The death rate here has dropped 16 per cent. Typhoid, which once killed one-third of those attacked, now digs graves but for about 3 per cent of its victims, and science gained on it last year some 15 per cent. Diarrhoeal diseases cling with unusual stubbornness. Four-fifths of its ravages is among children under two years of age, and it will continue to be the worst enemy of the little ones until the slum is abolished at the one extreme, and mothers nurse their children at the other. Cancer alone of the major diseases made a gain in victims over the last year.

The Church at Work

BUILDINGS PLANNED FOR ST. JOHN'S, HAVERHILL, MASS.

A LITTLE over two years ago the Church of St. John the Evangelist, Haverhill, Mass., on account of a shifting population, changed its location to a section of the city which is fast being settled by American families. A corner lot 135 by 300 feet was bought, and plans were drawn for the group

construct foundations twice as deep and twice as large as the present ones, and rebuild. The stones will be all numbered and replaced exactly as they now are. This will take five months, and will cost \$16,300.

The delay has been caused by the insistence of the architects that the present foundations could be reinforced. They submitted two schemes, but after consultation with many engineers and architects, their pro-

rector of St. John's Church, Waverly, and the president of the organization in Maryland. This society aims to bring sunshine, comfort and happiness to its members who are "shut-in" by illness, by visiting, writing letters, distributing books, magazines, papers, stationery, fruit, flowers, delicacies and material for fancy work. It also endows and lends wheelchairs, and furnishes conveyances for outings in the parks. A source of great pleasure is its "Wonder Bag," containing 20 useful presents and given to the invalid with the understanding that not more than two packages will be taken each week by the one receiving it, thus extending over a period of ten weeks a series of pleasant expectations and surprises. The society also issues a monthly magazine called *The Open Window*.



PARISH GROUP OF CHURCH OF ST. JOHN THE EVANGELIST, HAVERHILL, MASS.

of buildings pictured herewith. The parish house was opened by the Archdeacon on February 23, 1908. This building is used for all the activities of the parish life; the basement is finished into a clubroom for men; the first story has a large Sunday school room, choir room and kitchen; the second story is used entirely as a chapel, with a seating capacity for 180. The rectory, which was opened by a benediction service conducted by the Archdeacon and the rector on January 10th, was commenced last June. It contains eleven rooms, and has hot water heat, hardwood floors, and all modern improvements. The church will be built as soon as the need demands; by present indications it will not be many years. The plans call for a Norman structure of Weymouth granite, with a pitch roof. The incumbent, the Rev. C. W. Tyler, has been in charge four years, and in that time the communicant list has grown from 40 to 175, and the offerings have increased nearly fourfold.

posals were rejected, because to reinforce the present inadequate foundations would only prevent further sinking of the pillars and would not replace the affected arches and walls to their original perfect condition. It was found that to carry out the second plan the architect proposed would cost \$1,000 more than to take all down and reërect upon proper foundations; this, therefore, the committee has decided to do. The work will be carried on with all expedition.

BERKELEY DIVINITY SCHOOL.

THE TRUSTEES of the school above mentioned held their annual meeting on February 15th and learned from Dean Hart of the condition of the school. The impending resignation of Professor Ellis Bishop, and the appointment of the Rev. Hiram Van Kirk as instructor in the New Testament for the present term, are changes of the immediate future. In addition to the Rev. Dr. Vibbert's gift of a scholarship, already announced, information was given of Mrs. Boardman's legacy of \$25,000 for the increase of the scholarship fund; of special gifts of \$1,000 and \$500 for like use in the present year; of further gifts of \$500 for the renovation and decoration of the interior of the chapel which was satisfactorily effected last summer; of gifts amounting to \$275 towards the expense of instruction in music, and of a gift of \$100 for the purchase of books in memory of the late Rev. Dr. John Brainerd of the class of 1853.

WORK AND OBJECTS OF THE SHUT-IN SOCIETY.

A LARGELY attended meeting of the Maryland branch of the Shut-in Society was held February 7th in the parish house of Emmanuel Church, Baltimore, at which Miss Mary Parker Nicholson, president of the Pennsylvania branch, made the principal address. The Maryland branch was instituted sixteen years ago by Miss Sallie Sprigg, now Mrs. William Dallam Morgan, wife of the

RECENT CLERICAL DEATHS.

THE Rev. FRANCIS THAYER RUSSELL, D.D., died at St. Petersburg, Fla., on Tuesday, February 15th, in the 82d year of his age. He had passed the last years of his life in Grand Rapids, Mich., at the home of his son and was well and affectionately known by a wide circle of friends, clerical and lay, in that diocese. His winters were passed usually in the South and as the state of his health had recently been very precarious, the news of his demise was not entirely unexpected. He was well known in the American Church for his lectures to students and clergymen on the use of the voice in public worship; and frequent lectures had been given by him for many years on this general subject at the General Theological Seminary, at Hobart College, at Trinity College, and at Berkeley Divinity School. He was considered one of the finest Shakespearean scholars in the country, and he frequently gave interpretations of this poet's works in private readings for the entertainment of his friends and occasionally at Church gatherings. Dr. Russell was ordained deacon in 1855 by Bishop Brownell and priest the following year by Bishop Williams. His first charge was as rector of St. Mark's Church, New Britain, Conn., where he remained for nine years. He then became professor of rhetoric and oratory in Hobart College, Geneva, N. Y.; from 1866 to 1868 he was rector of St. Stephen's Church, Ridgefield, Conn., and from 1868 to 1875 assistant rector of St. John's Church, Waterbury, Conn. In the last named year he took charge of the newly founded diocesan school for girls in Waterbury, under the name of St. Margaret's School, and devoted himself to the duties of rector and instructor, and on retiring from that work was made rector emeritus. His last work was as assistant to the Dean of St. Mark's Cathedral, Grand Rapids, Mich., where he served the Church for two or three years

THE CHURCH CONGRESS.

THE CHURCH CONGRESS in the United States is appointed to be held this year in Troy, N. Y., May 10th-13th, inclusive. The opening service will be on Tuesday morning, the 10th, at which time there will be a celebration of the Holy Communion, with an address by Rt. Rev. Arthur S. Lloyd, D.D., Bishop Coadjutor of Virginia. Of late years the congress has met in cities much larger than Troy, but there is every reason to suppose that the audiences will be as large and representative in Troy as anywhere else. The city is easily accessible from many populous districts, and the clergy, with the hearty cooperation of laymen in the vicinity, are making excellent preparations.

BUILDING THE COLORADO CATHEDRAL.

AFTER FIVE months' consideration, says the *Colorado Churchman*, the building committee has determined to take down all the masonry which the sixteen pillars support,

until failing health two years ago compelled him to give up all active service. The burial was at Waterbury, Conn.

THE REV. ROSCOE A. CLAYBORNE, a young priest of the diocese of Western Michigan, passed away recently at Denver, Col., and the body was brought back to his boyhood home for burial. Several of the diocesan clergy were present at the funeral service, which was held in Trinity Church, Marshall, on February 15th and was taken by Bishop McCormick and by the rector, the Rev. Frederick Hewitt, six of the clergy acting as pall-bearers. Mr. Clayborne was ordained deacon at Gambier, Ohio, in June, 1907, by Bishop McCormick and in December of the following year he was advanced to the priesthood by the Bishop of Colorado, acting for the Bishop of Western Michigan. His health failed him very soon after his graduation from the seminary at Gambier, and he was never able to do the active work of the ministry. He was a man of much ability and promise, highly esteemed by all who knew him.

NEWS has been received of the death of the Rev. FREDERICK AUGUSTUS FETTER, rector of St. Paul's Church, Monroe, N. C. He was a graduate of the University of North Carolina, and was ordered deacon in 1893 and priest in 1895 by Bishop Cheshire. He had served as rector of St. Thomas' Church, Reidsville, and of the Church of the Epiphany, Leuksville, and as minister in charge at Milton, Cunningham, Madison, and Mayodan, all in North Carolina, and also at Franklin, Va.

THE DEATH occurred at Philadelphia on February 15th of the Rev. THOMAS H. CULLEN, a non-parochial priest of the diocese of New Jersey, at the advanced age of 75 years. The interment was at Mount Holly, N. J., on February 18th.

MEMORIAL AND OTHER GIFTS.

A LARGE TABLET has lately been placed in Emmanuel Church, Baltimore, in memory of Rev. Thomas E. Pattison, who died March 3, 1909, after having served for more than seventeen years as assistant minister of that Church.—A CARVED OAK Litany desk and a red leather Prayer Book for use on the Litany desk, in memory of Edward Keppie Stembridge, were dedicated lately in the chapel of the Advent, Baltimore.—THERE WAS unveiled recently in St. John's Church, Mt. Washington, Md., a handsome memorial tablet of brass, mounted on carved oak, in memory of the Rev. George C. Stokes, under whose guidance this church was organized and its building erected, and who became its first rector.

RECENT memorials placed in St. Paul's Church, Columbus, Miss., include Eucharistic lights, given by Mr. and Mrs. N. W. Whitfield in memory of their daughter, Eloise, and three branched candlesticks in memory of another daughter, Mrs. Sadie Whitfield Holmes; a brass ewer, presented by Mrs. Pearson and her daughter, Mrs. Dashiell of Blacksburg, Va., in memory of Mrs. Elizabeth B. Long.

ST. JAMES' CHURCH, Greenfield, Mass., has received from the Misses Charlotte and Martha Conant the sum of \$1,500 toward the cost of the improvements recently noted in this paper. The cloisters are to be constructed as a memorial of their parents, Judge and Mrs. C. C. Conant. The new fireplace for the women's parlor is a memorial to Mrs. Emily Haven Conant, who died within a year.

A NEW Litany desk, has been presented to Grace Church, Cherry Valley, N. Y., by Mr. W. S. Gibbons, senior warden. It was used for the first time on the First Sunday in Lent. The desk is of oak and harmonizes with the other Church furniture.

FINE CHURCH COMPLETED AT FARMINGTON, N. M.

A HANDSOME little stone church has just been completed at Farmington, N. M., which will be equal to the needs of the town for a long time. It was designed by William Ellsworth Fisher, a well known Denver architect; is built of native boulders with 24 inch walls, and is 71 feet long, with an effective recess chancel, and a nice vestry room. It is heated by a furnace, and lighted by electricity. The seating capacity is 170, and the pews are of a simple monastery type, which is very attractive.

The trip to Farmington from Phoenix, Ariz., for Bishop Kendrick is almost as great as to New York City, and as there is constant danger of snow blockades, Bishop Brewster of Western Colorado made a visitation on Sexagesima Sunday. At the morning service three memorial windows were unveiled, and the



ST. JOHN'S CHURCH, FARMINGTON, N. M.

altar and its ornaments were blessed. The altar, and the window above it, which represents St. John as Bishop of Ephesus, seated in an episcopal chair, with mitre, crozier and book, are the gift of the children of the Sunday school, in memory of the Rev. George Hinson, an earnest and consecrated western missionary, who died at Farmington three years ago. On either side of the altar are memorial windows given by Mrs. A. C. Hippenmeyer, in memory of a son and two daughters, who were well known in St. Augustine's chapel, New York. An embroidered set of altar linen is a gift from Mrs. E. O. Booram, a daughter of Mrs. Hippenmeyer. It is to the interest and zeal of this family, trained under the late Dr. Kimber, that the unusual success of St. John's mission is largely due, and it was fitting that Trinity parish should have presented the silver and gold communion set, which was used on Sexagesima for the first time. The altar cross is the gift of the Rev. and Mrs. W. H. Doggett, in memory of Mrs. Doggett's father, General Fitz-John Porter; the vases are from Mrs. F. C. Gilbert of Durango, in memory of a little girl; the altar desk from A. E. Hanan, a nephew of Mrs. Hippenmeyer, in memory of his mother, and the heavy oak Bishop's chair from Mrs. Edward Abbott of Cambridge, Mass. The morocco-bound altar and chancel books were donated by the New York Bible and Prayer Book Society, as were the Prayer Books and Hymnals throughout the church.

Bishop Brewster preached at the morning service on the meaning and true function of a church. At the evening service there were several baptisms, and a class of twelve was presented for confirmation, two-thirds of them being adults, bringing the number of communicants up to 45. There were large offerings both morning and evening, that at the morning service being for St. Paul's College, Tokyo, Japan, and at night for the work in Western Colorado.

The mission (St. John's) is visited monthly by the Ven. W. H. Doggett, Archdeacon of Southwestern Colorado, and rector of St. Mark's, Durango.

HOME FOR DISABLED CLERGYMEN IN CALIFORNIA.

AMONG the reports to the recent convention of the diocese of California, that of the committee on Home for Disabled Clergymen is worthy of special mention. It told not only of something planned, but of results accomplished. A place for such a home has been provided, a building offering accommodations for twenty-five or more inmates is erected, and about \$17,000 in invested funds is out at interest.

The property thus referred to is what has been known as the John Tennant Memorial Home, at Pacific Grove, Monterey County. This institution was established in 1896-7, by Miss Margaret Tennant, in memory of her brother, for the aged poor, but, owing to an insufficient endowment, has never had many occupants. There are, at present, only three, paying an average of \$20 per month. This income, with the interest from invested funds added, is insufficient for its maintenance. The trustees have, therefore, conveyed the property to the Bishop of California that it may be used as a Home for Clergy. All legal and technical questions connected with the transfer have been settled, and it but remains for the clergy to make use of the advantages which such an opportunity offers. Accommodations for clergymen and their wives may be had temporarily in the building already on the grounds, or cottages may be erected for permanent or occasional use, by such as desire to erect them.

A similar plan, entitled, "A Proposed Clerical Village," may be found outlined in Handbook No. 3 issued by the General Clergy Relief Society, Washington, D. C., being selected as a suitable location.

In concluding its report the committee called attention to the fact that, so far as it was informed, this is the first attempt ever made in our Church to provide a Home for Disabled Clergy which has resulted in anything tangible.

L. M. M. IN NEW ORLEANS AND LITTLE ROCK.

AT THE MEETINGS of the Laymen's Missionary Movement in New Orleans, February 12th-15th, the Protestant wing of the Church only appears to have been in evidence, with the inevitable result that the Protestant Episcopal Church was counted with the Protestant Churches generally. The "denominational" meeting of Churchmen was held at St. Paul's Church and it was determined that \$4,400 should be raised in New Orleans for foreign missions next year.

IN CONNECTION with the Laymen's Missionary Movement in Little Rock, John W. Wood presented the conditions and needs of the Church missions on Sunday morning at Christ Church, and the Rev. J. Lindsay Patton of San Antonio did the same at St. Paul's. The "denominational" meeting of Churchmen was afterward held at Christ Church under Mr. Wood's direction. Mr. Wood was also one of the speakers at the conferences themselves.

CHURCH CONSECRATED AT WEST ROXBURY, MASS.

AT THE consecration service at Emmanuel Church, West Roxbury, Mass., which took place on the First Sunday in Lent, Bishop Lawrence was assisted by Archdeacon Babcock, and in the chancel also were the Rev. William F. Cheney of the Church of the Good Shepherd, Dedham; the Rev. David Pearson of St. Stephen's Church, Boston, whose father, the Rev. William O. Pearson, was the first rector of the parish; the Rev. S. H. Hilliard of the Church Temperance Society, and the present rector of the parish, the Rev. Samuel Snelling. Incidental to the service there was some well rendered music

by the choir under the direction of Organist William A. Alexander. The topic of the Bishop's sermon was "The House of Prayer" and he emphasized the fact that the one especial thing the Church stands for is the inspiration of the individual. The duty of the Church is to strike the deeper springs of character; it is the summit of the power in the community and it should seek constantly to instil into the hearts of the people the highest ideals of life.

The Church people of the community first banded themselves together in 1893 and worshipped in a hall. A piece of land was given to the members and in time work was begun upon the church. In 1897 the parish was formally organized and came into union with the convention, but the communicants had been worshipping in their completed church for some time previously. The edifice cost \$10,000 and the mortgage of \$5,000 was paid off last April. There are 200 communicants.

DEATH OF BISHOP HUNTINGTON'S WIDOW.

A SPECIAL DISPATCH announces the death on Tuesday morning, February 22d, of Mrs. Hannah D. (Sargent) Huntington, widow of the Rt. Rev. Frederic Dan Huntington, D.D., LL.D., L.H.D., sometime Bishop of Central New York; and mother of the Rev. J. O. S. Huntington, O.H.C. Mrs Huntington died at her home in Syracuse, N. Y.

ARRANGEMENTS FOR GENERAL CONVENTION.

THE EXECUTIVE committee in charge of arrangements for the General Convention of the Church, to be held in Cincinnati next October, held a meeting with the clergy of the diocese of Southern Ohio for consultation and advice. A most enthusiastic spirit prevailed and it seems certain that everything possible for the comfort and convenience of those in attendance will be liberally provided. Music Hall, seating 5,400 persons, with one of the largest organs in the world, and the adjoining exposition buildings, will probably be used. The Executive committee is composed of leading laymen representing some of the largest financial institutions in the city.

PREACHES IN REFORMED EPISCOPAL CHURCH.

THE INCIDENT has already been reported in these columns of the invitation by the rector of St. Mark's Church, Cleveland, the Rev. Charles S. Davidson, to a Baptist minister to preach in that church, and his censure afterward by his Bishop for violation of the terms of Canon 19, which was followed by the resignation of his parish. The *Episcopal Recorder* (Ref. Epis.) adds the following incident to that narrative:

"As was but natural, the doors of the Reformed Episcopal church were immediately opened to Mr. Davidson, and on the invitation of the Rev. Thomas J. Mason, rector, he preached in defence of his course from the pulpit of the Church of the Epiphany. Mr. Mason on this occasion also made an address, in which a most cordial invitation and welcome was given to low church Episcopalians to a home in the Reformed Episcopal Church, the evangelical Episcopal Church of their forefathers."

NEWS OF THE WOMAN'S AUXILIARY.

THE QUARTERLY meeting of the Maine branch of the Woman's Auxiliary was held at Wiscasset on February 7th and 8th. The zero weather did not affect the attendance or

the enthusiasm, two of the delegates driving nine miles to be present. The routine business was transacted on the afternoon of the 7th. In the evening was a service in St. Philip's Church, held by the Bishop introductory to a Quiet Day. He requested all to maintain as far as possible the rule of silence as a better preparation for the Celebration at 7:30 the following morning. At this celebration about fifty received. The Bishop made three addresses on the evening of the 7th and two on the morning of the 8th. The subject of the addresses was, "Christ, our Prophet, Priest, and King." In the development of the third division of his theme the Bishop made a strong and touching plea for greater individual earnestness in the cause of missions.

A SPECIAL meeting of the officers and members of the Junior Advisory Board of the Auxiliary was held at Christ Church Cathedral, Louisville, Ky., February 14th, which was well attended by representatives from all the city branches. After the business part of the meeting, an address was delivered by the Rev. Harry S. Musson, rector of the Church of the Advent, who dwelt mainly upon the spiritual side of the Auxiliary and of the importance of training the Juniors so that some will eventually offer themselves as workers in the various mission fields. Copies of the new constitution were also distributed and the need for it and importance of abiding by it strictly to the letter, particularly in regard to the article forbidding bazaars, sales, and public entertainments, which had been framed especially with reference to the Juniors, was emphasized and unanimously approved of.

AT THE February meeting of the Woman's Auxiliary, held in St. Ann's parish house, Clinton Street, Brooklyn, the usual missionary address was omitted. As a substitute there was a conference on the best methods of increasing interest in the cause and deepening the sense of responsibility. The meeting was well attended, and the discussions were heard with interest. House-to-house visiting, missionary teas with short addresses, voluntary subscriptions and the sale of woman's workmanship were found to be successful in many parishes.

UNDER the auspices of the Massachusetts branch of the Auxiliary, Miss Lucy Sturgis is giving a series of missionary studies in the chapel of St. Paul's Church, Boston, on the Gospel of St. Matthew. The sessions are held each Tuesday forenoon and are being well attended.

OLD CATHOLIC PRIEST UNDER INSTRUCTION.

THE Rev. JOHN MARSHALL, a priest of the Old Catholic Church, has recently made application to the Bishop of Oregon for admittance as a priest of the American Church in that diocese. He has been placed by the Bishop under the instruction of the rector of St. Mark's Church and the vicar of the Pro-Cathedral, Portland.

ANNIVERSARY CELEBRATED AT LYNN, MASS.

THE Church of the Incarnation at Lynn, Mass., of which the Rev. William I. Morse is rector, celebrated its twenty-fifth anniversary on the Second Sunday in Lent and there were large congregations at both the morning and evening services. At the morning service the preacher was Archdeacon Babcock. At the evening service the rector gave an historical address and was assisted by the Rev. Edward Tillotson, rector of the Church of the Holy Name, Swampscott. There also was an especial musical service.

The parish began with 100 communicants, now there are 300. Of the original members but twenty-six remain. In its quarter of a century the parish has had these rectors: the Rev. John L. Egbert, the Rev. Paul Sterling, the Rev. Parnell LeBas Cross, the Rev. Frederick M. Brooks, the Rev. Albion H. Ross, and the present one, the Rev. Mr. Morse.

RECENT PAROCHIAL IMPROVEMENTS.

THE CONGREGATION of Grace Church, Elkridge Landing, Howard county, Md., is now occupying the new and attractive parish house erected to take the place of the one destroyed by fire, together with the church building, last August. From that time until this parish house was completed they had worshipped in the Masonic Hall. In token of their appreciation for the use of this hall, the vestry recently presented the lodge, in the name of the congregation, with a set of jewels for the regalia of the officers. Plans have been made and accepted for a handsome new Church, work on which is expected to begin in the early spring.

ARCHDEACON CHAMBERS reports over \$10,000 raised in subscriptions for the proposed St. Mark's Church, Medford, Ore. The plans call for a building of Gothic design, 46x100 feet. It will be constructed of native granite, and it is expected to have the construction so far along as to lay the cornerstone March 1st.—ST. ANDREW'S CHAPEL, Portsmouth, Portland, is building Sunday school rooms under the church. The ladies have purchased a new organ.—THE CHURCH of the Good Samaritan, Corvallis, Ore. (the Rev. F. M. Baum, rector), has had plans drawn for a new parish house and will begin its construction at once. This is an absolute necessity for work among the 1,400 students attending the State Agricultural College, which is located at this place.

ONE OF the objective points of Severn parish, Anne Arundel county, Md., is Crownsville, where work has lately been begun on a parish house for St. Paul's chapel. Most of the building material is on the ground, and nearly all of the labor will be donated. The structure will be 30x40 feet, the architecture will harmonize with that of the chapel, and a covered cloister will connect the two. Another objective point is the new village at Academy Junction, which is nearly six miles by road from the parish church at Millersville, Md. It is proposed to build a chapel there, for which the land has already been donated. In the meantime "cottage services"



are being held, and a Sunday school is being organized.

A NEW parish house, in memory of the women who were active workers in St. Philip's parish and have entered into Paradise, has been erected at Wiscasset, Maine. It is Churchly in appearance, with Gothic windows of amber cathedral glass, and is largely the result of the efforts of the energetic lay reader of the parish, Mr. Henry v. B. Nash, who devotes a great deal of his time to the promotion of its interests.

THE RECTORY of the Church of the Redeemer, Cairo, Ill., has been thoroughly renovated at a cost of \$1,100. A modern kitchen has been added, partitions moved, hardwood floors laid, and the entire interior redecorated, making a substantial modern rectory which could not be duplicated under \$10,000.

OPENING OF ALL SAINTS' CHURCH, GUANTANAMO, CUBA.

ON SEXAGESIMA Sunday, January 30th, the new All Saints' Church in Guantanamo was opened for divine service by the Bishop of Cuba. The opening service was at 10 o'clock in the morning. Practically all the city officials were present, in addition to a very large congregation. Morning Prayer was said in Spanish, the hymns and chants all being sung in the native language. After the sermon, by the Bishop, followed the celebration of the Holy Communion in English, the Bishop being the celebrant. The congregation in itself was an interesting one, for there were present Spaniards and Americans, Cubans and English, Jamaica negroes and Cuban negroes.

The architects, Messrs. Cram, Goodhue & Ferguson, are to be congratulated on the structure. The chancel is perfect in lines and proportions. The nave is long and narrow, and has a high roof, which gives it a most churchly appearance. There is an easy seating capacity of more than two hundred, and a spacious choir. The walls are formed of concrete pillars, the spaces between them being filled in with cement covered brick work. The columns are of reinforced concrete, which is proof against earthquake shocks. The roof is, on the interior, of dark native wood, and it is covered with red Spanish tiles. About the entrance is massed a quantity of heavy carvings, and decorative concrete work after the Spanish style. Near the eastern end there is a mission bell-tower, in which is soon to be hung an old Spanish bell, the gift of Mr. Brooks, the British Vice-Consul. All of the doors, interior and exterior are of solid mahogany. As soon as funds may be in hand for the purpose, the building will be surrounded by an iron fence.

CALIFORNIA.

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

United Lenten Services in San Francisco.

UNITED SERVICES are being held on the Wednesday evenings in Lent in San Francisco, in the various churches, the preachers being the more recent accessions to the clerical ranks in the city: the Rev. W. Fletcher Cook, Ph.D., the Rev. R. J. Renison, the Rev. G. E. Renison, and the Rev. J. Wilmer Gresham. They began in St. Paul's Church on Wednesday, February 16th, when the preacher was the Rev. Dr. Cook of Trinity Church.

KENTUCKY.

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

Some Results of the L. M. M.—Lenten Services in Louisville.

A GRATIFYING result of the L. M. M. recently held in Louisville is the increased interest in missions from a personal standpoint and also the effort being made to in-

crease the offerings for this purpose. With this end in view, a number of the city parishes have held special meetings of the men of the congregation to discuss ways and means, notably in the parishes of the Cathedral, St. Andrew's, Calvary, the Advent, and Grace Church. In most cases, personal canvasses are to be made or have already been begun, in order to try and secure an offering for missions every week from every Church member. The total increase obtained in this way, made up principally of small sums, has already been great, while the personal interest and enthusiasm aroused in men who have never before been especially interested is remarkable.

DURING THE week beginning February 14th, the noon-day Lenten services for men held daily at the Board of Trade, Louisville, under the auspices of the B. S. A. have been conducted by the Rev. Dr. W. F. Faber, rector of St. John's Church, Detroit, with increasing attendance and interest. The secular press has been particularly favorable in its notices and the personnel of those present is not by any means made up entirely of Churchmen, men of all creeds and positions seemingly being glad to embrace the opportunity thus offered.—THE SECOND of the Friday afternoon united Lenten services was held Feb. 18th at the Church of the Advent, Louisville, at which time the sermon was delivered by the Rev. Dr. Faber. Immediately preceding this service was held the second of the united meetings of the Woman's Auxiliary, at which there was a splendid attendance, the local branch alone having nearly forty members present. After the business meeting, the second paper in the special Lenten course of study was read by Mrs. Frank Johnson on "Foreign Missions Distinctively Considered."

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Noonday Addresses at Holy Trinity, Brooklyn — Mortuary Chapel in St. Paul's, Brooklyn — Other News.

THE Rev. Dr. REESE F. ALSOP made a strong plea for home missions in the family and business and social circles as well as for the Church's home and foreign missions last Thursday at the noon service in Holy Trinity Church, Brooklyn. On the following day, the Rev. Hugh Birkhead, rector of St. George's, Stuyvesant Square, Manhattan, spoke of the opportunities of doing good and of being made better by the quiet and lasting influences of the Christian home.

THE GROUND floor of the tower of St. Paul's Church, Clinton Street, Brooklyn, has been converted into a mortuary chapel. A former member of the parish has provided appropriate furnishings, altar, candlesticks, and bier. It has been published that the use of this chapel is not to be restricted to the members of the parish, but all, of whatever faith, are invited to take advantage of it. Such a chapel will meet one of the pressing needs of the community where deaths occur in hotels, apartment houses, and crowded tenements.

A SERIES of current topics conferences has been arranged under the auspices of the hospital committee of the Women's Board of the Church Charity Foundation, at the Diocesan House, Brooklyn. Miss Whitcomb and Miss Grosvenor are in charge of the meetings, and Mrs. R. G. Glidden is chairman of the ticket committee.

BENJAMIN R. SHIBLEY, for eight years a resident of Brooklyn, and a member of St. Ann's Church, died at his residence, 204 Pulaski Street, on February 17th, aged 81 years. He held several important positions, being at one time Commissioner of Charities in the old city. The funeral service was held at his home February 19th.

THE HIGH PRICE OF FOODS

Congress Will Investigate "The Increased Cost of Living"—State Legislatures Are Also Taking a Hand — Workingmen in Cleveland Sign Pledges to Abstain From Eating Meat.

We are approaching the high-tide of high-tariff prosperity. If you don't believe it, look at your grocery and meat bills.

Prosperity is fine—but how it pinches the pocket-book, especially when wages have not advanced to correspond with the increased prices. The remarkable increase in the cost of living, especially in the price of beef, pork, poultry and eggs, is causing widespread alarm and distress. The high price of meats has stirred Congress to action, while in Cleveland several thousand workingmen have signed a pledge to abstain from eating meat for at least thirty days. In the city of Washington a movement has started to enlist a million men in an organization "to wage battle against the Trusts controlling the necessities of life." Several State Legislatures have also urged an investigation of the increased prices of food. Cardinal Gibbons and other prelates of the church are also taking a hand.

Abstaining from meat and eggs is not a hardship for the person who knows Shredded Wheat Biscuit and how to serve it in a palatable way. Shredded Wheat contains more real nutriment than meat or eggs, is much more easily digested and costs much less. The price of these "little loaves" remains the same notwithstanding the increased cost of wheat and the increased cost of production. The Shredded Wheat Company is spending just as much to insure the cleanliness and purity of its products and to promote the social and physical welfare of its employees as it ever has, but the price of the Biscuit remains the same.

Two Shredded Wheat Biscuits heated in the oven to restore crispness and served with hot milk or cream will supply all the energy needed for a half day's work at a total cost of only five or six cents. It is even more wholesome and nourishing when combined with sliced bananas or preserved fruits, which add very little to the cost. The person who imagines that he cannot get along without meat will be surprised at the mental vigor and physical strength which he can attain on a diet of Shredded Wheat Biscuit. He will also be pleased to note the improvement in his digestion and his capacity for enjoying life. Try them for ten days and see how much better you feel. You can get them of almost any grocer.

Manuals of Prayer

FOR COMMUNICANTS—SIMPLE MANUALS
God's Board.

A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. Paget, M.A. (Oxon.); the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, Helps for Self-Examination, etc. Cloth, 20 cents; by mail 22 cents. Morocco, 75 cents; by mail 77 cents.

Prayers for Daily Use and for the Holy Communion.

Arranged by the Bishop of Iowa, but does not contain the Altar Service. Valuable for young people preparing for Confirmation. Cloth, 20 cents; by mail 22 cents.

The Narrow Way.

A Complete Manual of Devotion for the Young, with a guide to Confirmation and the Holy Communion. Cloth, 25 cents; by mail 27 cents.

The Young Churchman Co., Milwaukee, Wis.

Miss LOUISA S. LOWE, for many years a communicant of St. Ann's Church, Brooklyn Heights, but latterly connected with the Church of the Incarnation in the same borough, died on Saturday, February 12th, of old age. The funeral was held on Monday, the Rev. Dr. John G. Bacchus officiating.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Church Club Activities—Bishop Osborne in New Orleans.

THE FIRST public lecture this Lent under the auspices of the Church Club of Louisiana was delivered at New Orleans by the Bishop of Kansas. His theme was "Self-Consecration." The club is also holding daily Lenten services at the Dream World Theatre, New Orleans, participated in by local clergy and others.

THE Bishop of Springfield was the guest of the Rev. E. W. Hunter for several days and preached at St. Anna's Church, New Orleans, on the Sunday before Lent and also on Ash Wednesday. Bishop Osborne has many friends in New Orleans and they were delighted to see him and hear him again.

MARYLAND.

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

Lenten Devotions — Death of Dr. W. Whitridge — Other Parochial and Personal Items.

A NUMBER of the leading clergy of the diocese and several from neighboring dioceses, are on this year's list of preachers at the mid-day services at the Church of the Messiah, Baltimore. Bishop Coadjutor Murray gave the first address on February 10th.—THE Rev. CHARLES FISKE, the new rector of St. Michael's and All Angels', Baltimore, is preaching a series of sermons on the Sunday nights in Lent on the general subject, "Christ and His Cross."

DR. WILLIAM WHITRIDGE died suddenly in Baltimore, in the house in which he had resided continuously for more than forty-five years, on Quinquagesima Sunday, aged 70. He was a prominent physician, well-known in financial circles, a devoted Churchman, a vestryman of Christ Church and for many years one of the trustees of the Church of the Messiah. The funeral took place at Christ Church on February 9th, the rector, the Rev. Dr. E. B. Niver, and the Rev. Dr. J. H. Eccleston of Emmanuel Church, officiating.

MR. THOMAS J. C. WILLIAMS, a prominent layman and a member of the vestry of the Church of St. Michael and All Angels, Baltimore, was on February 7th appointed by the Governor of Maryland as judge of the Juvenile Court of Baltimore City.

THE Rev. EDWIN B. NIVER, D.D., rector of Christ Church, Baltimore, has been elected a member of the Standing Committee of the diocese in place of the Bishop Coadjutor.

ON FEBRUARY 15th a meeting was held at the residence of Mrs. Henry Bartow Jacobs, Baltimore, in the interest of St. Paul's College, Tokyo, Japan. The Bishop Coadjutor of the diocese presided and spoke, and addresses were also made by Mrs. Charles Rodman Pancoast of Philadelphia, and by Rt. Rev. A. S. Lloyd, D.D.

A SERIES of special addresses on missions has been arranged for the Memorial Church (Baltimore) branch of the Woman's Auxiliary at their meetings every Tuesday during Lent.

AT THE last meeting of the Clerical Association of Baltimore, held February 7th in the parish house of Emmanuel Church, the Rev. Edward T. Lawrence, rector of St. Mark's Church-on-the-Hill, Pikesville, Balti-

more county, read a most interesting paper on "The Twentieth Century Prayer Book."

MASSACHUSETTS.

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

Various Addresses and Lectures in Boston.

THE 5:30 SERVICES on Tuesdays at the Episcopal Theological School, Cambridge (in St. John's chapel) are being well attended. All the seven New England Bishops have been scheduled each for a service, but Bishop McVickar of Rhode Island, because of continued illness, was unable to be present on February 22d. Subsequent speakers are the Bishops of Maine, Western Massachusetts, Connecticut, and New Hampshire.

"THE APOSTOLIC AGE" is the subject of a series of lectures by Dean Hodges which are attracting large numbers of Church people on Thursday afternoons in the chapel of Trinity Church, Boston. He is also giving helpful talks at St. Paul's Church, Boston, on the six noons beginning Monday, February 14th. His general theme is "The Straight Gate."

ARCHDEACON SPURR has lately been in Boston in the interests of his work among the miners and mountaineers of West Virginia. At the morning service at Emmanuel Church, Boston, the first Sunday in Lent, he gave a vivid description of his work.

THROUGH THE Lenten season St. John's Church, Lowell, is in charge of the Rev. Ambrose D. Gring of Cambridge.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Work for the Master at Sandusky—Meeting of the Southern Convocation.

LABORING under many disadvantages and discouragements, not the least of which is the lack of a resident clergyman and a service but once a month (conducted by the Rev. Dr. W. S. Sayres), the women of St. John's Guild of St. John's Church, Sandusky, are showing what devotion to the Master's service can accomplish. During the past year the twenty-five members have earned \$374.85 and have just installed a new lighting plant for the church, having been obliged to use lamps up to the present time. Over \$4,000 has been invested in the church, which was built as the money was raised.

A VERY interesting meeting of the Southern Convocation was held in St. Luke's Church, Ypsilanti, on February 3d. The programme included a sermon by the Dean; a Sunday school session in the afternoon with addresses upon (1) "The Relation of the Secular and Religious in Child Education," by Rev. S. A. Huston, educational secretary



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of the diocese; (2) "The Part Dogma, the Definite Statement of the Faith, Plays in Child Education" by Rev. W. H. Gardam, rector of the parish; (3) "The Principles of Religious Education" by Prof. C. O. Hoyt of the State Normal School; and a devotional meeting in the evening, with addresses upon "Prayer and its Value in the Interior Life" by Rev. Dr. Tatlock, Ann Arbor; and "How to Maintain One's Spiritual Standards in the Present Stress and Strain" by Rev. Dr. Sayres, general missionary.

MILWAUKEE.

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

Excellent Work of the Sunday Night Club at Kenosha—Hon. C. R. Woodruff in Milwaukee.

IN AN EFFORT to make the Sunday evening service of St. Matthew's Church, Kenosha, a missionary factor in the community, the rector organized in December last a Sunday Night Club, composed of the young men of the parish. Evening Prayer being said in the afternoon, the Sunday night service is of an informal nature. Although hymn-singing, anthems, and a short organ recital occupy a prominent place, the contour of a Church service is carefully observed. The young men of the club, having accepted the responsibility for this effort, are reaching their co-workers in the offices and factories of the city. On no occasion has the attendance fallen below 200, a majority of those present being non-Church folk.

THE CHURCH CLUB of Milwaukee has arranged for an address to members and invited guests to be given by the Hon. Clinton Rogers Woodruff of Philadelphia, on the evening of Monday, February 28th, at All Saints' Cathedral Guild Hall, at 8 o'clock, on the subject of "Churchmen and Modern Problems." On February 25th Mr. Woodruff will address the City Club of Milwaukee on the subject of "A Democratic City," the address on this occasion being preceded by an informal supper. Mr. Woodruff, as is well known, has a national reputation as a sociologist. He is chairman of the Pennsylvania Diocesan Commission on Social Service, vestryman in two of the largest of the Philadelphia churches, and editor of the Department of Social Welfare in THE LIVING CHURCH.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

"Quiet Day" at Seabury.

ON THURSDAY, February 17th, the annual "Quiet Day" was kept at Seabury Divinity School. The conductor was the Bishop of Milwaukee. The meditations centered 'round the idea of our Lord as "Prophet, Priest, and King," with the purpose of leading those keeping the "Quiet Day" to a closer following of His example. The day was very helpful to all those observing it.

NEWARK.

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

Interesting Diocesan Church Club Meeting—Personal.

THE CHURCH CLUB of the diocese held its February meeting in the parish house of St. John's Church, Jersey City Heights, the Rev. George D. Hadley, rector. After supper, the meeting was called to order and Bishop Lines made an address on Diocesan Missions, illustrated by the reflectoscope. Work among the Italians of New York City was described by the Rev. M. K. Bailey of Grace Church clergy staff. The Rev. Charles E. Hutchinson, rector of Christ Church, East Orange, N. J., spoke on the relation of wage-earners

to the Church. About 125 members were present.

THE Rev. DR. J. N. STEELE, now residing in South Orange, is in temporary charge of the Church of the Holy Communion in that place.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Dr. Oberly Convalescing.

IMMEDIATELY after Christmas the Rev. Dr. H. H. Oberly, rector of Christ Church, Elizabeth, underwent a difficult and dangerous surgical operation at the hands of one of the most eminent and skilful of New York surgeons. After seven weeks' treatment he has been discharged from the hospital, cured, and has returned home. He is still confined to his room from weakness, but is daily gaining strength.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Lenten Services and Lectures—Personal.

THE Brotherhood of St. Andrew will conduct noon-day services in one of the downtown theaters of Portland during the last two weeks in Lent. Bishops Keator and Padlock have signified their acceptance of an

invitation to deliver addresses during this time.—BISHOP SCADDING is delivering a course of lectures on Church History at St. Helen's Hall gymnasium on the Thursday evenings in Lent. Each lecture is illustrated by sixty lantern slides. The lectures are for all the people, and have been well attended.

THE Rev. HORACE RAMSEY, vicar of the Pro-Cathedral of St. Stephen the Martyr, Portland, has been suffering from a nervous breakdown for the last month, and has been taking a complete rest at the seaside.

PENNSYLVANIA.

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

Death of Mr. J. H. Michener.

MR. J. HART MICHENER, a devout Churchman of Chicago, but more recently connected

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E. L. LOMAX, C. P. A.,
Omaha, Neb.

with St. John's Church, Norristown, died suddenly of pneumonia on February 14th, aged 82 years.

SACRAMENTO.

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

Successful Conferences at Grass Valley.

ARCHDEACON SWAN of Sacramento has just concluded a series of successful conferences which were held in Emmanuel Church, Grass Valley. The Archdeacon lectured each evening to a good sized congregation on subjects such as The Personality of God, The Holy Spirit, Belief in Christ, The Church: Its Outer and Inner Aspects, etc. An interesting feature of the services was the answering of popular questions. Inclement weather somewhat interfered, but the services on Sunday were well attended. At the closing service the rector, the Rev. Isaac Dawson, conveyed the thanks of the members of the parish to Mr. Swan.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

First Week of the Noonday Services.

THE NOON-DAY Lenten services, held in the Lyric Theatre, Cincinnati, were conducted the first week by the Rev. E. H. Ward, D.D., rector of St. Peter's, Pittsburgh. The services opened with an attendance for two days of over 500 but the blizzard and heavy snows reduced the attendance on Wednesday and Thursday to about 300, while on Friday about 400 were present. Dr. Ward is a thoughtful and logical speaker. The end and aim of the whole series of addresses was apparent in the hymn sung on the last day, "Crown Him Lord of All."

WESTERN NEW YORK.

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

The Lenten Services—Sunday Schools and Bible Study — The Trials of Country Work.

THE USUAL custom of exchanging services on week-day evenings in Lent has been observed in Buffalo this year, each parish and mission church within the city being served by visiting clergy. In addition the noon-day services at St. Paul's, under the auspices of the Brotherhood of St. Andrew, present an unusual array of preachers from abroad. The list includes but one local rector.

THE DIOCESAN Sunday School Commission has arranged a series of monthly meetings for Buffalo, at each of which two addresses are to be made, one on a topic of Bible Study and the other on practical work. These topics are well selected. Competent instructors present each subject, after which open discussion follows.

COUNTRY work is trying at present; over eight feet of snow has fallen in Buffalo this winter and far more in the country south and east. It has been almost—if not completely—impossible at times to keep appointments. The Archdeacon (Ven. G. W. S. Ayres) has arranged the usual Lenten supply of special preachers for the many missions in his care.

THE Rev. Dr. J. A. REGESTER, rector of St. Paul's, Buffalo, is spending several weeks in the South for the benefit of his health.

WEST VIRGINIA.

Geo. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Brotherhood Meeting at Wheeling.

THE WHEELING Local Assembly of the B. S. A. held its quarterly meeting on February 8th in St. Luke's Church. It was decided to hold a noonday service in St. Matthew's Church each Friday during Lent and daily during Holy Week. The preachers are

to be members of the Assembly. A good report was received from the Assembly Sunday school at Elm Grove; also from the mission recently established at Warwood, a rapidly growing suburb of Wheeling.

WYOMING.

JAS. B. FUNSTEN, D.D., Miss. Bp. in Charge.

Individual Work for Missions at Cheyenne.

BY WHAT would seem to be the logical extension of the apportionment plan—namely, calling upon each member of the congregation to subscribe a definite sum—St. Mark's parish, Cheyenne, has already exceeded its apportionment of \$65 and intends to forward \$100 in all before Easter. The parish has been without a rector for nearly a year.

CANADA.

News Items of Interest from the Various Dioceses.

Diocese of Quebec.

ONE OF THE suggestions made in the report from the rural deans is that an endowment fund should be raised, to be administered by the Church Society of the diocese for the fitting care of the country burial grounds, many of which, the report says, are in a very neglected condition.

Diocese of Ottawa.

IN Archbishop Hamilton's pastoral letter, read in the churches of the diocese in the beginning of Lent, a strong plea was made that such observance of the season should be practised in prayer and meditation as would strengthen the spiritual life.—A MEN'S CLUB has been formed in St. John's parish, Smith's Falls, which has started with a large membership.—A COURSE of Lenten lectures is being given under the auspices of the diocesan

SHE QUIT

But It Was a Hard Pull

It is hard to believe that coffee will put a person in such a condition as it did an Ohio woman. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not and could not quit drinking it; but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?

"So I thought I would see if I could quit drinking coffee, and got some Postum to help me quit. I made it strictly according to directions, and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum, which I now like better than the old coffee.

"One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right, and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside."

Read "The Road to Wellville," in pkgs. "There's a Reason."

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

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Bishop of Western Michigan

The book is attractively printed with red border rules and bound in white parchment paper with embossed title. Price, 35 cts.

The Paschal

Poems for Passiontide and Easter

By A. CLEVELAND COXE

Late Bishop of Western New York

Fourth Edition

After running through three editions, Bishop Coxe's "Paschal" has been out of print for several years, during which time many requests have been made for a new edition. The Young Churchman Co. have therefore now re-issued it uniform with their edition of the same author's "Christian Ballads"—blue cloth, white stamped, with inlaid white cross. The "Paschal" contains, for the most part, Bishop Coxe's later poems, and, in the author's own words, "is designed to open some of those 'stupendous mysteries,' especially to minds just beginning to know and love the Church's system." The hymn, "Saviour, sprinkle many Nations," is taken from this volume. Cloth, \$1.00; by mail, \$1.05.

Christian Ballads

By ARTHUR CLEVELAND COXE

Cloth 75 cts.; by mail 80 cts.

The Poetical Works of the Rev. H. F. Lyte, M.A.

Author of "Abide With Me"

Edited with a Biographical Sketch by the Rev. JOHN APPLEYARD

Price, \$2.00; by mail \$2.15

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

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Woman's Auxiliary in St. George's parish hall, Ottawa.

Diocese of Ontario.

THE FUNERAL of W. W. Burton, who died in Kingston, February 6th, was held in St. George's Cathedral, Kingston, on the 8th. Mr. Burton had been at work in the diocese for twenty-four years, at first in the northern part among the lumbermen, where he labored most faithfully. For the last six years he has been organizing missionary secretary for the diocese.—THE AUXILIARY of St. Thomas' Church, Frankville, has presented a handsome altar book for use in the church.

Diocese of Toronto.

THE FIRST of a series of lectures to be given in the Convocation Hall of Trinity College, Toronto, was one on "Present Problems of the Pacific Coast," by the vice-provost, the Rev. Dr. Llwyd, on February 11th.—AT THE meeting of the rural deanery of West York, February 1st at Deer Park, amongst other subjects discussed was a very good paper on "How Best to Reach and Influence Non-Churchgoers." The next meeting of the chapter will be held in the end of May, at Bradford.—BISHOP REEVE was the special preacher at the service to celebrate the forty-first anniversary of St. John's Church, Port Hope, February 6th.

Diocese of Rupert's Land.

A CAPITAL address was given on "The Debt of the Church and Nation to the Sunday School," at the annual meeting of the Sunday School Association of the deanery of Minnedora, the first week in February.—THE ADDITION being built for St. Luke's Church, Fort Rouge, is going on rapidly. The improvements include a new parish hall.—A CHURCH is about to be built at Marquette.

Diocese of Niagara.

THE CHURCH GUILD in the parish of Jarvis was merged in the beginning of Lent, into a branch of the Woman's Auxiliary. The guild has done faithful work in the parish for twenty-one years, during which time the new church has been built and consecrated and the rectory kept in good repair.—THE DEATH of the Rev. C. R. Lee, for many years rector of St. Andrew's Church, Grimsby, in the beginning of February caused great sorrow in the parish where he served so long. For the last few years he has been on the retired list.

Diocese of New Westminster.

AMONG the important motions which were passed at the diocesan Synod, held on February 2d and 3d, was one providing that the stipends of the clergy shall be not less than \$900 with a parsonage, and not less than \$1,000 without a parsonage.

INFIDELS HAVE themselves testified that their belief is a philosophy of despair. Said Renan: "We are living on the perfume of an empty vase. Our children will have to live in the shadow of a shadow. Their children, I fear, will have to subsist on something less." Professor Clifford, widely known for his aggressive attitude toward Christianity, a few decades ago, said: "We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead." Voltaire said: "In man there is more wretchedness than in all animals put together. He loves life and yet knows that he must die. I wish I had never been born." Joseph Barker, once a prominent English infidel, who was converted to Christianity, said: "I have read and studied both sides, and what is more, I have tried both, and the result is a full assurance that the religion of Christ is the perfection of wisdom and goodness, and that infidelity is madness."—J. D. ALLEN in the *Cumberland Presbyterian*.

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Meditations on the Seven Last Words

Calvary. Being Good Friday Addresses on the Seven Words from the Cross. By the Rev. A. St. John Chambre, D.D., rector of St. Anne's Church, Lowell. Cloth bound, 60 cents; by mail 65 cents.

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The Hill Called Calvary. Addresses for Good Friday. By the Rev. Thomas E. Green, D.D. Cloth bound, 50 cents; by mail 55 cents.

The Call of the Conqueror. Addresses on the Three Hours' Agony. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

The Temple of His Body. Addresses for the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

The Travail of His Soul. A Three Hours' Meditations. By Rev. G. L. Richardson, M.A. Addresses on the Seven Last Words, and an Appendix giving a "Harmony of the Passion." Paper, 60 cents; by mail 64 cents.

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SAPOLIO

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LIVING THOUGHTS.

Religion is a hospital for sin-sick souls, and no cases are put in the incurable ward.

Christ bears the heavy end of every cross He lays upon His people.

Religion never gains in depth as it loses in breadth.

Virtue is more than a keen sense of the vice in others.

Forgetting self is the secret of finding satisfaction in life.

The best evidence of loving heaven is endeavor to bring it here.

They are most harmed by flattery who are most hungry for it.

Religion never works better on Sunday for resting all the week.

The poorest man in this world is the one who owns nothing but riches.

Every opportunity to help another along the way is an invitation towards heaven.

The virtues are never the stronger for giving them a vacation.

It is easy for a man who amounts to nothing to give himself away.

No man ever did much to lift this world who regarded it only as a doorstep to heaven.

Faith is to be measured by what it makes you do, not by what it makes you want others to do.

It is always easier to be poetical over the heathen than to be practically helpful to your neighbor.

THE FATAL MISTAKE that many parents make is by trying to suppress the exuberant life of the children in the home, says the Cumberland Presbyterian. The commonest word which falls from their lips is "Don't." Wisely used it is a valuable word, for children always need guidance and sometimes need restraint: but suppression is never good for them even if one can succeed temporarily in suppressing them. The abundance of their life, spirits, energy, should be not suppressed but directed. The word that children need to hear is not "Don't" but "Do," and even the latter word should rarely be spoken as a command, but usually as counsel. The reason children do so many things which cause distracted parents to cry "Don't" is because those children do not know what else to do and have no one to tell them. A parent's duty is not done when he corrects the wrong in his child. That is only the negative side. There is a positive side and this is the really important side of the business of rearing children. By all means stop the child if he is going wrong; cry "Don't" when necessary; but the principal task is not to stop him from going wrong but to lead him into doing the right, the wise, the profitable. To "train up a child in the way he should go" may require an occasional "Don't" but it demands primarily patient and persistent guidance so that the irrepressible energy of childhood will be expended in ways which will yield both pleasure and profit.

THE WATCHMAKER'S business has always been the subject of interesting reference, says the Sign of the Cross, and inscriptions full of genuine humor are to be found in many churchyards. One example from the burial ground of Lydford, Devon, England, will suffice. It reads: "Here lies, in horizontal position, the outside case of George Routleigh, whose abiding in that line was an honor to his profession. Integrity was his mainspring, and prudence the regulator of all the actions of his life. Humane, generous, and liberal, his hand never stopped till he had relieved distress. He never went wrong except when set going by people who did not know his key. Even then he was easily set right again. He had the art of disposing of his time so well that his hours glided by in one continual round of pleasure and delight till an unlucky minute put an end to his existence. He departed this life November 1, 1802."

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