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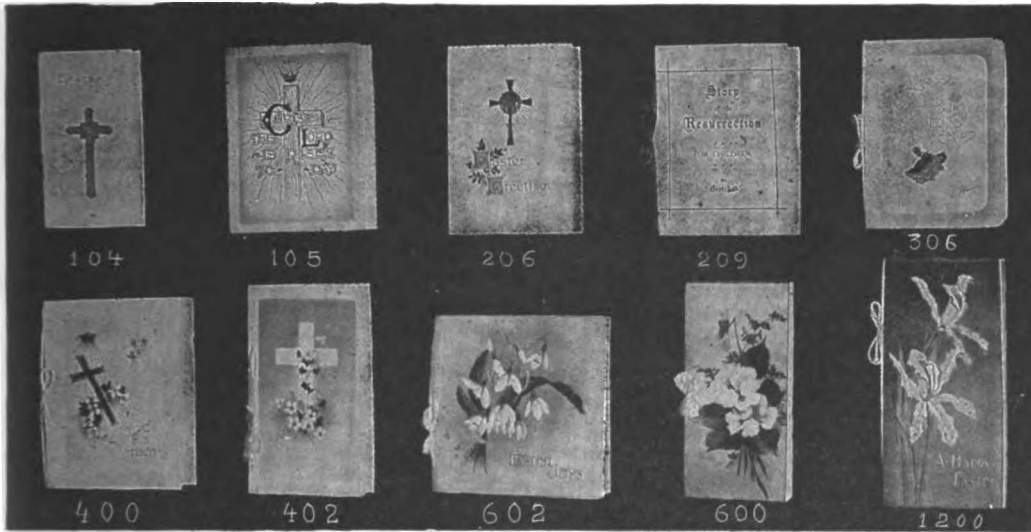
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O CROOKED PATHS! Woe to the audacious soul, which hoped, by forsaking Thee, to gain some better thing! Turned it hath, and turned again, upon back, sides, and belly, yet all was painful; and Thou alone rest. And behold, Thou art at hand, and deliverest us from our wretched wanderings, and placest us in Thy way, and dost comfort us, and say, "Run, I will carry you; yea I will bring you through; there also will I carry you."—*St. Augustine.*

CRUMBS FROM THE CHILDREN'S TABLE.

IT is clearly evident that our Lord not infrequently uttered words with the direct purpose of eliciting from those addressed replies which should serve as mediums of instruction, or suggestive reflection, to others. The incident narrated in the Gospel for the Second Sunday in Lent furnishes an instance in evidence.

Taken superficially, what more unsympathetic, or repellent response could have answered the appeal surging from the depths of a mother's pleading heart, than that which chills even our own as it falls upon the ear: "It is not meet that the children's bread be given unto dogs"—an appellation, less ignominious, it is true, to Gentile interpretation, in that day of acknowledged Jewish superiority, than in the light of present-day associations; but even thus modified, there is something painfully severe in the reply, and something equally pathetic and appealing in its patient acceptance; likewise a force irresistible in the fervor of purpose undeterred, the steadfastness of faith unshaken, constraining still the pleading suppliant—just the object-lesson which He to whom that heart lay as an open page, designed to draw forth.

All this, and more, lies before us in the touching narrative. But there is yet another, and perhaps a deeper revelation, to be read beneath its surface.

Is there not audible in this response of our Lord to the cry of need from a pagan heart, a suggestion, an epitome, indeed, we may say, of the answer too often heard chilling the appeal from heathen lands, and perishing souls, to-day? "Surely we have need, ignorance, and paganism enough at our own doors!" is the cry; "it is rank folly to cast the children's bread abroad!"

"True," comes from afar the pleading response, "but give us, we pray, even the crumbs that fall from the children's table!"

How can we resist the very meekness of the hands and hearts thus outstretched in need. Yet how meagre the response. To one dollar sent abroad, or to benighted souls in the outposts of our own far-reaching land, thousands upon thousands are expended on the hungry, the ignorant, the needy, in our midst, in the great centres of the world's light and prosperity. Study the financial records of any parish, or diocese, the organized charities, the educational and evangelistic efforts of any of our large cities, and comparing with these the sums sent abroad, learn how truly are hungry souls afar receiving but the crumbs falling from the rich home table.

Shall not the poor Syrophœnician's cry so pleading, her trust so patient and unfaltering, find its way to our hearts and consciences, and bring forth fruit, even as from the great compassionate Heart which was but trying her faith, perhaps to this very end. Not in vain did its plea fall on His listening ear. Shall we who profess to be His followers, commissioned by Him to perpetuate and extend His work throughout the world, turn from that cry resounding still: "Our children are grievously oppressed, hopelessly under the dominion of the powers of evil; let us but have the crumbs that fall from the table revelling in the light and the riches of the Master's love!"

And shall not we, conscious ever of the truth that though so richly fed and blessed, yet with "no power of ourselves to help ourselves," kept ever outwardly and inwardly by Him who alone is able to save, shall not we indeed gladly stretch forth the helping hand, the hand full stored, to them who cry for help, to starving souls perishing for the Bread of Life, yet who humbly plead for even the crumbs which fall from their Master's table?

L. L. R.

EXAMPLE AND PRECEPT.

IN His injunction to His disciples and the multitude concerning the Pharisees, as given in the 23d chapter of St. Matthew's Gospel, our Blessed Lord very emphatically decides a point touching which some are considerably troubled to-day.

He denounces the Pharisees for hypocrites, fools, blind guides; shutters-up of the Kingdom of God against men; devourers of widows' houses; proselytizers for hell; payers of tithe but omitters of such weightier matters of the law as judgment, mercy, faith; cleaners of the outside of cup and platter, but retainers within of extortion and excess; whitened sepulchres, full of dead men's bones and all uncleanness; murderers, serpents, vipers.

Nevertheless, He enjoins upon the people, including His own disciples, the necessity of doing whatsoever they are bidden by the Pharisees to do.

One might naturally exclaim: "What! obey men who are hypocrites, extortioners, vipers—men who are so bitterly denounced?"

Even so, strange as it may seem; and our Lord explains. The Pharisees sit in Moses' seat. They are the wise men of the day, the authorized exponents of the Sinaitic Law and the traditions of the elders.

Because of this fact it was that a careful observance of their teaching was enjoined. The Pharisees were not denounced for any neglect or error in respect of their teaching, nor for any perversion of the truth, for as teachers and expounders of sacred learning they, unquestionably, were perfect. They were denounced for their acts and examples, not for their teachings. The Pharisees *taught right*, but *did wrong*.

Now it is possible to conceive of certain of the people repudiating the teaching of the Pharisees, and absenting themselves from the Temple and synagogues because of their loss of respect for the teachers. It is possible to conceive of such saying: These men are hypocrites, and are not practising in their lives what they are professing with their lips and bidding us to do. We will not listen to them; we will not participate in the worship they lead; their religion cannot be of the true faith.

Now, however satisfactory to themselves such conclusions might be, they are not sufficient to justify them in withholding themselves from instruction and worship, for the simple reason that the instruction the Pharisees imparted and the worship they conducted were entirely separate and apart from the Pharisees themselves. The Pharisees, however unworthy in themselves, were divine instruments and agents and vehicles of grace. They taught right doctrine, however incompatible with their teaching their living may have been, and was; and the duty of the people was to follow their precepts—these being from God—but to imitate not their examples, which were evil.

While it may not, thank God, be said of the Church of to-day that its representative teachers are hypocrites and murderers, whitened sepulchres, and vipers, proselytizers for hell, and devourers of widows' houses, there are, doubtless, individual members of that teaching force to whom every expression of our Blessed Lord used in His denunciation of the Pharisees equally applies; men whose private lives will not bear investigation, men who are given to abhorrent vices, men whose examples are anything but what they ought to be.

And, knowing such to be indeed the case, people there are who reason that it is better for them—that it is indeed their duty—to avoid the sight and sound of men who have forfeited their respect and confidence. How, they ask, can a man whose example is the very opposite of his precepts, who lowers himself in the eyes of the people he should be instrumental in elevating, and outrages the confidence of those to whom he holds the relationship of pastor; who is hypocritical, or insincere, or violent, or intemperate, or otherwise vicious—how can such a man be God's ambassador? We cannot listen to such men; we cannot participate in the worship they lead; we cannot receive the sacraments at their hands: they outrage our sense of all that is sacred and holy.

It is, unquestionably, true that hundreds of people have suffered themselves to become aliens to the visible Kingdom of God by reason of the inconsistency, real or imagined, of priests and pastors of Christian flocks. We meet such people at every turn of the road. Some of them, it is true, give the reason as a mere excuse for religious indifference; who would make the same plea in respect of the Archangel Gabriel; but it cannot be denied that there are indeed hundreds, perhaps thousands, of conscientious people who are alienated from the Church through the unworthiness of their priests and pastors.

Are such people justified in suffering themselves to be so alienated? Granted that their priest or pastor, as the case may be, is guilty of some of the evils for which the Pharisees were denounced, are they justified in deafening their ears to the public reading and expounding of the Word of God, in holding themselves aloof from participation in the public adoration and worship of the Almighty, in refusing their needy souls the spiritual sustenance of the altar sacrament, in withholding from their children their baptismal rights—Sunday School instruction and the hearing of sermons? Are they justified in contemning the Church—which it amounts to—by reason of the fact that some priests and pastors are as the Pharisees our Lord denounced?

In our Blessed Lord's own words we answer: No! "All things whatsoever they bid you observe, that observe and do."

What! hear and obey men who have forfeited confidence and respect? who are guilty of vicious practices? whose examples are evil?

Even so. They sit in Moses' seat, and while they occupy that seat they are the authorized and appointed teachers and expounders of Holy Writ. They are lawfully ordained priests and pastors, to whom the Church has committed the care of the Lord's flocks. "All things whatsoever they bid you observe, that observe and do."

"But do not ye after their works, for they say and do not." The priests and pastors of the Church of to-day correspond to the Scribes and Pharisees and others of the Jewish priesthood of our Lord's day. They are educated and trained with the one specific purpose in mind of authoritatively instructing the people in the Word of God; of leading them in the public worship of the Supreme Being; of shepherding them beside the still waters of spiritual comfort; of serving in their interest at the altar.

Because they speak having authority to speak, and teach having authority to teach, no one is justified in refusing to hear them and be guided by the precepts they expound, however unholy their private lives may be. The teacher—the leader, the priest, the pastor—is one thing; the man who is so clothed with authority to teach and lead and sacrifice is entirely another. What he teaches officially is of God; what he does unofficially is of man. The Twenty-sixth Article of Religion pronounces very emphatically on this point.

Priests and pastors who have been lawfully ordained, and have not been lawfully deposed, occupy Moses' seat; and because this is so we are commanded by no less an authority than the Lord Jesus Christ Himself to observe and do whatsoever they bid us.

Priests and pastors are, however, men and human, subject to temptation and the weakness of the flesh; liable to errors in the practice of living, liable to be, in part or wholly, even as the Pharisees our Blessed Lord denounced; and because this is so, the same divine authority enjoins us to imitate not their examples when they are evil.

No! No one is justified in withholding himself from active participation in the worship and work of the Church by reason of the human frailty of even his priest or pastor.

And if this is true in respect of the clergy, how much more true it is in respect of the lay people. "I cannot 'join the Church,'" said a carping outsider; "there are too many hypocrites in it." "Never mind," was the bright reply, "there is plenty of room for another!" No one is justified in remaining an alien to the Kingdom of God by reason of the fact that professing Christians are not all saints, in their estimation, or, indeed, in fact. The position is, at least, illogical, since to be joined to the Christian Church is, at any rate, to quit a body which numbers in its ranks no saints, for a Body which owns, at least, a few. The Church is not a close corporation of men who esteem themselves to be saints; it is a training school for men who know themselves to be "miserable sinners." No doubt there is hypocrisy within the Church, among clergy and people; but we suspect that there is more of it outside.

The simple lesson of an incident which seems on its surface so difficult of reconciliation with existing notions is, to our mind, this: We are to be diligent to imbibe the good we are privileged to hear and otherwise become cognizant of; good that, in some measure, is being preached by everyone about us, from the holiest saint to the basest sinner, from the saintliest layman to the most ungodly priest; and eschew the evil so manifestly in our midst; evil which manifests itself at times even in the lives of those who sit in the exalted seat of Moses: to keep our ears ever open for the reception of the Word of God, and our eyes closed effectually to the imperfections of our fellow-men.

THE "CATHOLIC POSITION" IN THE CHURCH.

IN making recently a simple announcement of the editorial policy of THE LIVING CHURCH, we little anticipated that our statement that the "Catholic Position" in the Church was maintained by this journal, would lead to so much controversy; and since inquiry has developed as to what is meant by that expression, we have pleasure in explaining it more fully.

The "Catholic Position" in the Church is the recognition that as the Protestant Episcopal Church in the United States of America is an integral part of a larger body known as the Holy Catholic Church, so the authority of the whole is greater than the authority of any of its parts; ergo, the authority of the whole Catholic Church is paramount to the authority of the Protestant Episcopal Church.

The antithesis to the Catholic position is a local position; and a local position may be that of individualism, parochialism, diocesanism, or nationalism. Each and every one of these positions is, in differing degrees, an antithesis to the Catholic position, because each puts the authority of a part—whether the individual, the parish, the diocese, or the national Church—before the authority of the whole. All who in principle accept this larger authority as paramount in all parts of the Church, we esteem to be Catholic Churchmen. We need hardly say that the principle does not diminish aught of the respect due to these lesser authorities within their proper spheres.

In faith, the authority of the whole Catholic Church is final and binding upon all its parts, so that one portion of the Catholic Church is not at liberty to declare that to be *de fide* which has not the authoritative sanction of the whole body; nor, conversely, may any portion deny that to be of faith which has been so accepted by the whole. In the recent Crapsey judgment, the court distinctly avowed the Catholic position. The defense stood upon the paramount authority, first, of individualism, and second, of nationalism, asking the court to affirm a position that would recognize these two lesser authorities as paramount to the authority of the whole Catholic Church. This the court advisedly refused to do, and held, in effect, that neither an individual priest nor the whole American Church is at liberty to place a novel construction upon formularies that have been otherwise interpreted by the whole Catholic Church.

In discipline and in worship it is not maintained that Catholic authority is, to the same extent, invariably binding throughout time. The canons even of the ecumenical councils have many provisions, enacted by the authority of the whole Catholic Church, that have long since fallen into abeyance in every part of it, and others that are obsolete in many parts. Worship, too, has presented great diversities in different ages and in different lands.

But yet it may not be maintained that discipline and worship are not involved in the Catholic position. Whatever discipline and whatever principle of worship has prevailed very widely throughout the Catholic Church, in many lands and with a continuous history of many centuries, we esteem to be "Catholic practices." We do not claim for such practices the final authority that we attribute to Catholic doctrine. Where at least they are not of practically universal force, we allow that they may be reconsidered in any national Church. We do, however, maintain that these Catholic practices carry with them a strong presumption of wisdom, so that the burden of disproving their wisdom rests upon those who would displace them. Neither do we maintain that all Catholic practices are of equal authority. Some—as fasting, communion, the use of vestments, the observance of the Christian Year, the use of a liturgy, etc.—are so nearly the unanimous practice of the Church of all ages and lands that it appears to us unthinkable that they should not be recognized as invariably the normal practice of the entire Church; others, as the ceremonial use of palms on Palm Sunday and of ashes on Ash Wednesday, and, indeed, very much of the *minutiae* of the historic ceremonial of the Church, we esteem also to be Catholic practices by reason of the widespread authority for them, but yet that authority being less unanimous, and the intrinsic importance of the specific practices being less obvious, we maintain only that they demand of us very careful consideration. They have the indorsement of long practice in a large portion of the Church, but yet are not necessarily adapted equally to every people and to every age. Though such practices also come to us with the presumption of wisdom, it is a presumption that is not necessarily conclusive.

Neither does it follow that the Church is limited in prac-

tice exclusively to the precedents of the past. We have shown that there are unequal degrees of weight to be attached to Catholic practices and there are also varying degrees within which practices of long standing may be deemed entitled to that description. Certainly the mere fact that a practice has arisen and has had some considerable vogue in some limited part of the Catholic Church does not give it the prestige of a Catholic practice. There are varying modern practices current in all parts of the Church; and though these are too local or too recent to be termed Catholic practices, it does not follow that they are unfit for use in Catholic churches. Of such practices we may cite the American processional hymn, local (in the manner of its common use) to this country; the three hours' service of Good Friday, a late nineteenth century practice, originating in a Roman mission in South America but passing into and now almost entirely confined to the Anglican communion; the use of the gradine for the ornaments of the altar, which from France has spread throughout Roman and Anglican Christendom within the past few centuries; the modern use of pews in churches, and many other modern innovations. Such practices and such introductions are not wrong, for a living Church will constantly be adapting itself to changing needs; but yet they do not become Catholic practices, because they do not possess the authority of centuries of usage in many lands, which alone can render that adjective an accurate description. If we deny to modern Roman practices the distinction of "Catholic," we must similarly deny it to modern American or Anglican practices.

Thus it will appear that men may unite upon the Catholic position, and yet differ among themselves as to the precise degree of authority to be attached to practices that come down to us with so long continued and diverse usage as to be esteemed Catholic. Catholic Churchmen do thus differ, nor would we restrict the term to any lesser group among their number. We esteem to be Catholic Churchmen all those who place the authority of the whole Catholic Church higher than that of any of its parts; we do not feel that the term rightly describes those who base their entire loyalty upon the direct enactments of the Protestant Episcopal Church. Happily, however, there are many of the latter class whose difference with Catholic Churchmen in *fundamentals* is merely academic, since the Protestant Episcopal Church does itself re-enact the Catholic creeds and lends its national authority to them. And unhappily, there is no lack of avowed Catholic Churchmen who show themselves, in practice, by no means free from the limitations of individualism, parochialism, and diocesanism. All of which shows, imply, that men may be and frequently are, either better or worse than their professions.

ANSWERS TO CORRESPONDENTS.

BROOK CHURCHMAN.—We think no considerable degree of Catholic ceremonial will be found among the churches mentioned, other than the two. There is a very satisfactory service at St. Peter's, Westchester.

L. B. L.—The word *Maundy* is derived from the Latin *Manatum*, a command, and comes to us either from the Latin of John iii. 34, which was sung at the ancient ceremony of feet washing on Maundy Thursday, or from the command "Do this in remembrance of Me," at the institution of the Holy Eucharist.

A. C. W.—White is the color for the Holy Communion of Maundy Thursday.

CATHOLIC CHURCHMAN.—The Church has for many centuries countenanced festivities on the evening of Shrove Tuesday, and one can only say that if a parish guild has inaugurated such a practice, it should be kept within due bounds and not be permitted to infringe upon the fast of Ash Wednesday.

E. V.—(1) The force of *quies* ("rose again from the dead") in the creed does not denote repetition of an act but resumption of a former condition.—(2) No general rule as to frequency of taking communions can be given that would be applicable to all. Persons really in earnest in the spiritual life ought to be able to receive at least weekly.—(3) We have no definite interpretation of what is meant by "sin against the Holy Ghost." It is presumed to denote that constant, habitual attitude of sin that effectually drives the Holy Ghost from the heart.—(4) Young's *Concordance* identifies seven different women bearing the name of Mary, mentioned in the New Testament.

SACRISTAN.—The rules concerning transfer of hosts are of considerable moral weight but not of direct legal standing in the American Church. Those rules, however, obtain informally in a considerable number of our parishes.

A CHURCHMAN.—There is no such body as "the Protestant Episcopal Church of England." The statement is obviously incorrect.

E. S. D.—The *Sunday School Chorister* is excellent for Sunday school services.

GLASTONBURY ABBEY FOR SALE

Advertisement to that Effect Has Appeared in English Papers

BISHOP OF LONDON WILL COME TO AMERICA

The Living Church News Bureau,
London, St. Agatha, V. M., 1907

IN the form of an advertisement the announcement is now made of the sale by auction of the Glastonbury Abbey Estate at Glastonbury in Somersetshire, which will take place on the estate on June 6th next. This freehold property consists of thirty-six acres of ground, and comprises, besides the handsome modern stone mansion, with domestic offices, stabling, coach houses, kitchen and fruit gardens, and also two entrance lodges and twenty-two cottages, the extensive and famous ruins of ancient Glastonbury Abbey.

A singularly influential appeal on behalf of Church schools (having the full approval of the two Archbishops) has been issued in the columns of the *Times* newspaper—signed by, among others, Lords Aldenham, Alverstone, Hugh Cecil, Goschen, Halifax, St. Aldwyn, Sir Lewis Dibdin, Canon Scott Holland, Sir John Kennaway, Mr. John Murray, Chancellor P. V. Smith, and the Dean of Canterbury. The signatories point out that the Education Act of 1902 left upon Churchmen the duty of maintaining the buildings of their schools. At the present time this burden is likely to press with special severity; a great sum will be necessary. They appeal, therefore, to Churchmen to show their appreciation of the value of the schools by a generous and self-sacrificing liberality. They ask for an effort among Churchmen generally, so that the burden, being divided, may nowhere prove crushing, and so that the schools may in the future, as in the past, "contribute worthily to the great work of public education."

The Bishop of London has received a promise of £5,500 for the Church Schools Repair Fund (London) from Mr. Charles Morrison.

The Primate, presiding at a meeting of the Canterbury Diocesan Education Society, at Ramsgate, the other day, discussed the future possibilities of compromise on the Education question. After dismissing several possibilities, there remained, he thought, the following one: "Suppose the Government were now to approach the whole question afresh, and that before doing that, or while doing it, they were to take counsel with moderate, reasonable, thoughtful, experienced men on both sides of the controversy, and find out definitely where the shoe pinched, and where they found it necessary to adopt another, and probably simpler, way—he personally believed that if that were done the prospects of success were not inconsiderable. To remain as we were was absolutely impossible. While Churchmen would never consent that those principles for which they contended should pass unrecognized in legislative action, this attitude was not incompatible with a recognition of the principles put forward by the other side." The reception of the Primate's speech by Lord Crewe, in a speech at Tiverton, and by the *Radical* newspaper lends not the faintest hope of a recognition of Churchmen's reasonable claims at the hands of the present Government.

There have recently appeared in the *Times* newspaper two articles on "Church and State in France," by Mr. Wilfrid Ward, the editor of the *Dublin Review*. Therein Mr. Ward appealed to both the *Church Times* and the *Guardian* for practical sympathy with the Church in France in her present distress. He said:

"A hundred years ago, when the French Church had just passed through a similar crisis, that able diplomatist and keen thinker, Comte Joseph de Maistre, advocated in his *Du Pape*, the rallying of the Catholic world [in communion with Rome] with a new enthusiasm round the Papal standard in the war for the defence of religion . . . Can our friends of the *Church Times* and the *Guardian* see nothing of this spirit of chivalrous loyalty and devotion among their fellow Christians in France in the hour of trial which they choose as the occasion to criticise them? Is a soldier's obedience the same as a slave's? And could a campaign be successfully carried on if the rank and file of subordinate officers and privates kept up a running fire of criticism on the general's strategy? I confess that my own sentiments are very different when I see men whom I know to be jealous of the rights of private opinion, and prepared to assist them when the constitution of the Church allows it, thus obeying without a word."

The *Guardian*, replying to Mr. Ward in a leader on "Rome's Mistake," says:

"In so far as the Church is engaged in a struggle against

aggressive infidelity and cynical irreligion, we have nothing but sympathy . . . Candour compels us to point out, nevertheless, that those who have directed the 'policy'—we greatly dislike the word, but no other will serve—of the Church in France have in very great measure, provoked the difficulties in which it and they are now involved. Politics have motivated and guided their every action; they have interfered in French internal affairs on every possible occasion; it was the Catholic party which was mainly responsible for bringing about and continuing the shocking crime of the *Dreyfus* case. Most Frenchmen lost their balance in that matter, no doubt; but history will have a terrible reckoning with the party that was foremost in setting aside every sentiment of justice and every dictate of common sense."

A memorial is to be presented to Canterbury Convocation, at its meeting next week, by the Dean of Canterbury and Arch-deacon Madden against the proposal made by the Royal Commissioners in respect to the revision of the ceremonial directions of the Prayer Book. The memorial has already received a large number of signatures amongst Protestant Evangelicals.

Canon F. J. Holland, whose decease occurred suddenly on Sunday week at Sorrento, on his way home from North Africa, was the oldest member of the Canterbury Chapter, and had just entered his eightieth year. He was educated at Eton and Trinity College, Cambridge, and was admitted to Holy Orders in 1851. He subsequently held the vicarage of St. Dunstan's, Canterbury, for eight years, and the incumbency of Quebec Chapel (now the Church of the Annunciation, St. Marylebone) for twenty-two years. While in London he originated the work with which his name is especially and so honorably connected. The *Times*, in its obituary notice of Canon Holland, says:

"About a quarter of a century ago he originated the system of Church of England High School for Girls. The impulse came from his experience at Quebec Chapel and his knowledge of how much requires to be done for the education on definitely religious lines of the daughters of the well-to-do classes. Having the courage of his convictions, he placed no small portion of his private fortune at the disposal of the work, and his zeal extracted further gifts from his friends."

The result is to be seen in the two excellent and well-known Church of England High Schools for Girls in London. In 1882 he became a Residentiary Canon of Canterbury. He had previously held for twenty-three years the post of one of the "Six Preachers" in Canterbury Cathedral. R. I. P.

The usual High Mass and Solemn Evensong on the commemoration of the Martyrdom of King Charles I., as arranged by the Society of King Charles the Martyr, were this year, not at St. Margaret Pattens' in the city, but at St. Cuthbert's, Philbeach Gardens, Earl's Court, S. W.

The Bishop of London, I regret to record, has again been trying to pull down an old city church—this time St. Margaret Pattens', Rood Lane—but happily again city Churchmen have prevented him from doing so. At a recent meeting of the Court of Common Council of the city of London a letter was read from a firm of solicitors with reference to the vacancy in the benefice of St. Margaret Pattens. On behalf of the Bishop of London it was asked whether the present vacancy should, in the opinion of the corporation as joint patrons, be taken advantage of to unite the benefice to the present united benefice of St. Mary-at-Hill with St. George, Botolph Lane. Mr. Sheriff Dunn moved that the letter be acknowledged, and that the Bishop of London be informed that the corporation, while much obliged to him for his suggestion, could not act upon it. The seconder of the resolution asserted that the court was not going to give up its privileges, even to please the Bishop of London. All the city churches could be filled if the proper men were put in charge of them. Mr. A. C. Morton, M.P., moved an amendment, which was seconded. Sir Thomas Brooke-Hitching declared that it would be a monstrous thing to bring about the destruction of any more of the city churches. After further discussion, the Rev. P. Clement-Smith (rector of St. Andrew's-by-Wardrobe with St. Ann's, Blackfriars) said the clergy did not want the city churches pulled down, and the Bishop of London knew it, but the Bishop wanted to get money for his fund. His Lordship had been warned more than once by rich people that if he went on in this way in pulling down city churches, he would never get any more money. The Bishop, he added, was doing himself great injury, and if he attended to seeing that the city clergy did their duty, they would get better congregations at their churches, and "might convert even Mr. Morton." The resolution was carried.

The *Times* newspaper states that the Bishop of London has yielded to the very strong wish repeatedly expressed by the Church in the United States that he should attend the General

Convention on October 3rd next on the 300th anniversary of its history. He will visit Canada in September, will arrive at Washington for a great service on September 29th, and will reach Richmond in time for the Convention. His Lordship will return to London by the end of October. J. G. HALL.

[A London correspondent who fails to sign his name directs attention to a recent confusion of two individuals in our weekly London Letter. Mr. Eugene Stock, who has resigned the secretaryship of the C. M. S., is not Mr. Elliot Stock, the well-known publisher in Paternoster Row.—EDITOR L. C.]

HORRORS OF THE FAMINE IN CHINA.

REPORTS of the terrible famine in northern China grow worse rather than better. An agent for the *Christian Herald*, Mr. William T. Ellis, has made a tour through a camp of 30,000 starving refugees, and reports the terrible conditions obtaining.

Last December it was said, officially, that the famine in the northern districts of China would "affect more than a million souls and might cause the death of thousands." To-day the reckoning runs to 15,000,000 of people affected, with the frightful possibility of 4,000,000 deaths.

The assistance of the civilized world is urgently implored. Mr. Ellis says, in part:

"It is all so horrible, so overpowering, so haunting, so heart-rending, that one cannot write of it in orderly fashion. It seems as if only the repeated cry of 'Help! Help! Help!' can be fashioned for the ears of the prosperous American people, to whom God has given a year of plenty, while the poor of China perish from want.

"Out of the awful mass of suffering a succession of individual pictures comes trooping before my vision. There was the man, too weak to stand erect, who bore on his back, as older brothers carry babies in China, his blind old mother, the mere skin-and-bone framework of a woman. They wanted help and pleaded for it in the thin whine of the utterly miserable—and I dared not give them so much as a copper!

"Or that mother, hard-eyed and rigid, who stood against a wall with her six children gathered about her tattered skirts, staring out uncaring on a company of living refugees who are a more melancholy sight than the thousands of ancient graves among which they are encamped. They had been fed; one portion of thin, watery rice porridge for them all, and now they must wait in the cold for another twenty-four hours to pass before they can be fed again—and even then, some stronger ones may push them aside and steal their turn at the meagre relief.

"Incidents could be piled upon incidents; every one of these thirty thousand refugees incarnates a story—a story of a home abandoned; of toilsome journeys to this southern district in the hope of finding a pittance of food to allay that awful gnawing of hunger; of the eager hunt for a sheltered nook in a doorway; of being driven from spot to spot until at last a few feet of bare earth are secured out among the graves with the other refugees—a space no bigger than a Chinese grave suffices for an entire family; of the daily and nightly huddling together in one mass for the sake of human warmth; of the search for dry grass with which to make a tiny fire; of the morning struggle for a portion of the government rice and of that indescribable, terrible, primitive duel between life and starvation which the Chinese so dauntlessly endure.

"In all this, I write of the best, and not of the worst. This is only the first outpost of the famine district."

One of the most noted Americans in China is Mr. Hosea B. Morse, an official of a quarter of a century's experience and high in the customs department under Sir Robert Hart, the English head and founder of the Chinese customs system. Mrs. Morse, writing to a relative in New York about a week in advance of Mr. Ellis' letter, says:

"All is peace and quiet in the vicinity of Shanghai at present, but in the province to the north of us there is a dreadful famine. The country for miles was inundated; the land is lower than the river so the water does not drain off as it should and people have to wait for it to evaporate to plant their crops. Their mud huts have been swept away by the flood and they have sold their clothes for food. Mr. Caldwell, a missionary from the district, was here the other day and said the Chinese officials have organized some refuge camps and are doing what they can to feed the starving, since otherwise they might riot and be a danger. It is estimated that five millions or more are starving (this was about Christmas time). Mr. Caldwell said the condition of the people crowded into refuge camps was worse than he could describe, worse than the Chinese would keep their pigs in. Of course the sufferers are selling their children if they can. About three weeks ago boys fetched \$1.50 (gold) and girls \$1.00 or less. They probably are sold much cheaper now."

Any offerings for the relief fund may be made through our Board of Missions.

NEVIN MEMORIAL SERVICE AT ROME

American Colony Commemorates the Late Rector of St. Paul's in the "Eternal City"

INFORMATION FOR AMERICAN TOURISTS IN EUROPE

The Living Church News Bureau,
Rome, Conversion of St. Paul, 1907

TO-DAY, at St. Paul's American Church, in addition to the early celebration at 8:30, there was at 10:45 a memorial service for the late Dr. Nevin, consisting of matins (with special psalms), the ante-Communion service, and parts of the Burial Office. Dr. Betticher, who had taken great pains about the service, and who intended to have preached the sermon, was unfortunately prevented by influenza from being even present at the service, as was also the writer.

Dr. Betticher hopes to be well enough to preach his intended sermon on Sunday next. In his absence, Dr. Oxenham, chaplain of All Saints', took charge of the service, and within the choir there were also the Rev. C. K. Henderson, assistant chaplain of All Saints', and the Rev. H. Grasset Baldwin, chaplain of Holy Trinity, Rome, representing the *English Church*, and the Rev. Philip Prescott, an American. The Bishop of Iowa was in the sanctuary. Mr. Wyndham of St. Paul's played familiar hymn-tunes on the bells before and after service, and Mr. Bullock, organist of All Saints', presided at the organ, playing also Chopin's Funeral March before the service, and the Dead March in Saul after it. A large congregation from the American colony, of which our Ambassador and Mrs. White formed part, were present.

The vacant rectorship of St. Paul's has been accepted—as you already know—by the Rev. Walter Lowrie, late of Trinity Church, Newport. He will be no stranger to Rome, as he has spent more than one winter here in the study of Christian archæology. He published, some years ago, an excellent handbook on this subject, considered, I believe, one of the best—if not the very best—yet written in English. He is also the author of one or two theological treatises, and is considered a good preacher. It is hoped that he will be able to reach Rome very shortly, and to take up the work at St. Paul's immediately. Let us all pray that God's blessing may rest upon him in his difficult and responsible position.

Many of our people will be coming abroad this spring or summer. In making their plans, will they not take some thought as to where they can spend their Sundays and holy days profitably?

Our permanent American chaplaincies are naturally few, as there are but few places on the Continent where there is a sufficiently numerous American colony to support a church of its own. Besides St. Paul's here, we have a church in Florence, two in Paris, one each in Nice, in Dresden, in Munich, in Geneva, and in Lucerne. With the exception of the last (which I believe is only open in summer) all the arrangements of services, etc., are naturally adapted to the needs of the resident colony during the "season," *i.e.*, the winter.

But almost everywhere during the tourist season, whatever that may be, our mother Church of England provides permanent or temporary chaplaincies under the auspices either of the Society for the Propagation of the Gospel (S. P. G.), or of the Colonial and Continental Church Society (C. & G. S.). The chaplaincies controlled by the S. P. G. are generally satisfactory. The C. & G. S. is distinctively a Low Church society. But in all cases much depends on the individual chaplain, and one can but note with thankfulness the general tendency towards steadily increasing decency and reverence everywhere. Lists of the S. P. G. summer chaplaincies are printed each year; and can, I think, be had from the Society's office, Delahay Street, Westminster.

But should our friends chance to find themselves without either English or American services, might they not still—by providing themselves with some such loyally Anglican book as Mr. Athelstan Riley's *Guide to High Mass Abroad*—I think that is the correct title—be able to assist to their souls' health, not as ignorant *spectators*, but as intelligent *worshippers*, at the Holy Eucharist as celebrated according to the use of the Catholic Church of that country where they happen to be? And after being present at such services—however beautiful they may be—I feel sure that they will return with added thankfulness and joy to their own dear familiar service in their own mother tongue!

HARRY W. DE NANCREDE.

MANY NEW YORK ITEMS OF NEWS

Grace Chapel Observes an Anniversary

WORK AMONG NEGROES EXPLAINED AT ST. THOMAS' CHURCH

Laymen From Many Cities Form an Organization

*The Living Church News Bureau
New York, February 18, 1907*

ON Sunday, the 10th inst., services commemorated the eleventh anniversary of the opening of the buildings of Grace Chapel, E. 13th St. and Second Avenue. At the evening service there was the usual procession of guilds and Church workers, and the Rev. Dr. Huntington, rector of the mother parish, preached. On Tuesday the social side of the anniversary was attended to. In the morning there was a children's entertainment and in the afternoon the buildings were thrown open for inspection by the members of the congregation of Grace Church, and tea was served in the vicarage by Mrs. Bottome and the deaconesses. In the evening a party for the chapel people was held and a very great number attended.

On the 12th inst. a chapter meeting of the Cathedral of St. John the Divine was held, which was occupied largely with routine business. It was decided to hold open-air services again in the close on Sunday afternoons during the coming summer.

At the Church of the Holy Communion, on Sunday, February 10, a special service in connection with the National Child Labor League was held. An address was made by Mr. Owen Lovejoy, the assistant secretary, in which he spoke of the awful conditions under which children are compelled to work in factories, mines, and sweatshops.

At the Chapel of the Messiah, on Sunday, February 10th, there was a special service for the boys of the Church Temperance Society.

The afternoon service at St. Thomas' Church on the same Sunday, was devoted to the purpose of making clear the objects and needs of the American Church Alliance for Negroes, which has been formed to aid in uplifting the Negro. Bishop Greer, President of the Alliance, presided. Admiral A. T. Mahan and R. Fulton Cutting also spoke. Mr. Cutting combatted the idea that the Negro belongs to an inferior race and is incapable of rising in the scale of civilization.

The Rev. M. P. Boyd of St. Philip's Church, Brooklyn, and A. J. Griffin, both Negroes, spoke on the industrial progress of the Negroes in the South. George Foster Peabody, treasurer of the Alliance, made a brief address, and an offering for the benefit of the work was taken. The Alliance is trying to raise \$200,000 for immediate, pressing needs.

St. Paul's Chapel, the recently dedicated edifice at Columbia University, was crowded by students attending the first of the special Friday noon-time services of Lent. Bishop Potter delivered a short talk on the "Branded Body." It was a warning against allowing the encroachment of bad habits, chief among which the Bishop put "the drink habit in any form." Many Barnard girls were present. At a recent meeting of the Undergraduate Association at Barnard, the girls voted to attend the St. Paul's Chapel services in a body in Lent, deserting their own chapel.

CHURCH LAYMEN'S UNION FORMED.

Thirty-one cities, including all of the largest ones in New England, the Middle states, Maryland, and the District of

Columbia, were represented by Church laymen in a conference held in Hobart Hall of the See House, on Saturday, February 16th. By unanimous vote these laymen created The Church Laymen's Union, a federation of Church organizations that are doing work along material lines. The purpose of the Union was outlined to be enlisting and instructing laymen to do specific work to spread the Gospel and strengthen the Church. Organizations represented included the Laymen's Missionary Leagues of Pittsburgh, Buffalo, and Baltimore, Seabury Societies of New York and Springfield, Mass., St. Andrew's League of Providence, and a large number of parochial men's clubs that are looking to the development of such clubs beyond mere social lines. Words of greeting were given by the Rev. Everett P. Smith on behalf of the Board of Missions and by the Rev. Dr. G. F. Nelson on behalf of the Archdeaconry of New York, and a letter was read from Bishop Tuttle expressing gratification over the general movement within the Church on the part of laymen willing to take their share of active labor. A committee of seven members was named to draw up a form

of permanent organization. This consists of Messrs. L. O. Morny, New York, John H. Schwacke, Philadelphia, F. H. C. Reynolds, Boston, Chas. S. Shoemaker, Pittsburgh, George T. Ballachy, Buffalo, H. M. Atkinson, Baltimore, and George J. Bassett, New Haven. The Union recommended two things:

1. That laymen present, who did not represent organizations of laymen, return home and at once begin to study local conditions and needs. Ascertaining a particular need, they were asked to set about

meeting it, even if the task was big and they weak and few.

2. That laymen present who represented organizations return and recommend holding, next May if that time be practicable, a Church Conference of Layworkers, to hear reports of what was accomplished last year, and recommendations as to what should be undertaken next year. Laymen in their respective cities, through their organizations, were urged to consider the three phases of their duty: to missions in their city; to missions in their diocese; to missions in all the world.

The Union directed its temporary officers, with the cooperation of the committee of seven, to search out plans of lay work, the methods obtaining in such plans, and the results, and to communicate this information to all organizations in the Union. Especially was information asked about a business basis for Sunday Schools, and the extent to which salaries are paid to superintendents and teachers, with what results. The economics of Church extension, as done by laymen in Pittsburgh, Buffalo, and other cities, plans followed, and results achieved; a programme for an annual Missionary Conference, adapted to a city containing many parishes, to one containing three or four parishes, and to one having only one parish; work among boys—what plans are succeeding in caring for poor boys, and the enlisting of well-to-do boys in active work and holding them in the Church; what is being done with parish men's clubs, organized for social ends and now asking to do practical work for the Gospel and the Church—these and some others show the scope of the work of the Union. There were questions about mission study classes, parlor meetings, and summer conferences.

The Union voted to hold at North Adams, Mass., on Friday and Saturday, July 19th and 20th, a Laymen's Conference, to which its committee of seven will report permanent articles of

[Continued on page 567.]



INTERIOR—GRACE CHAPEL, NEW YORK.

MISSIONS IN MANY LANDS

Monthly Report of What is Being Accomplished

Financial Statement is More Encouraging

REPORTS FROM THE FOREIGN FIELD

Missionaries Not to Have Roving Licenses to Solicit Funds

NEW YORK, February 13.

IT was a hopeful report that the Treasurer gave to the Board of Missions at their monthly meeting, yesterday. Up to last month there was a decrease from the contributions of the year before of \$5,324.19. This decrease has been cancelled and, up to the first instant, there was a net gain of \$328.61. There is still a decrease, however, of \$1,631 from parishes and individuals and of \$3,126 from the Woman's and Junior Auxiliaries. The total of contributions to February 1st was \$186,747.71.

The domestic reports included very favorable accounts of the general mission at San Francisco.

ALASKA.

The Bishop of Alaska was heard from at Juneau; circumstances having delayed his departure for his inland journey. He had had a very encouraging visit at Wrangell, where he had confirmed in all thirty-five natives. He was hoping to make Mr. Corser a deacon before his departure. From January 5th to the 14th the Bishop says he held services, classes, etc., every day. Comments: "We surely have captured the people of Wrangell." The Bishop wrote a letter to Deaconess Clara M. Carter, now in this country, in connection with the needs at St. Matthew's Hospital in Fairbanks; asking her to secure pledges for three years, amounting to \$5,000 a year. The Board, by resolution, recognized the necessity for a fund for the support of hospitals in Alaska and expressed the hope that the Church would respond liberally to Bishop Rowe's appeal for special funds for that purpose.

HONOLULU.

The Bishop of Honolulu, writing of the prospective need of another woman teacher, comments that the nearer the Pacific Coast she comes from, the better it will be for him: needs earnest, consecrated women, of good sense and right disposition rather than advanced scholars, as the teaching can be performed by any woman of ordinary education who is willing. The Bishop has determined to raise up teachers from his old pupils as fast as he can. He has prospect of three or four more within the year.

THE PHILIPPINES.

The Rev. Walter C. Clapp, now in this country on furlough, was authorized to make special appeal for the \$7,350 named by the Bishop of The Philippines as necessary for the proper equipment of the stations at Bontoc and Sagada.

MEXICO.

A communication was received from the Mexican Central Committee, which had been adopted by all the members, asking to be relieved from further duty as, since the Board had made its appropriations for the native work, the particular cause of their appointment had been removed; at the same time pledging themselves as individuals to continue to do everything in their power to further the Church's work and to aid the Board of Missions in meeting its engagements for work in Mexico. The Board adopted resolutions approving their disbanding and expressing "its appreciation of the faithful interest shown by the committee for so many years, and of the efforts which, amid so many difficult conditions, have been the mainstay in financial and sympathetic support of the struggling work. And it would especially express this appreciation with regard to the unflagging zeal and constancy of the President of the Woman's Central Committee for Church Work in Mexico, Mrs. J. H. Clark, without whom the committee itself would in all probability have earlier than this ceased its ministrations."

CHINA.

The Bishop of Shanghai wrote that the work was going on well; that the new premises in Zangzok are a great change for the better; that baptisms were increasing everywhere and that the Tsingpoo work was especially encouraging. The Bishop of Hankow writes that they are still greatly in need of more men. Greater opportunities for ministering to the Chinese people than ever before are opening to them. The Bishop hopes soon to start work at Nanchang, where they have secured a suitable house. Mr. Lindstrom, having been there investigating the matter, is simply enthusiastic about the treatment they received from the citizens. There is no school there under foreign management, and we should have one. The people need the inspiration and stimulus of our presence. There is also a very great opening for medical work there. The Rev. Mr. Gilman was about starting for Changsha to erect the dwelling to be occupied at first by himself and wife. In this city the opportunities are also great. The Council of Advice, having communicated resolutions to the Bishop that, in their judgment, it was imperative that the Church of the Nativity, Wuchang, should be immediately enlarged to accommodate the students and workers in the Compound at a cost of \$5,000 gold, the Board authorized an appeal for the amount in the form in which

the Bishop suggested, namely, that he and other members of the mission or friends at home might make such appeals as they could to secure money from individuals or from groups of interested people. The work at Ichang is flourishing; notwithstanding our position and difficulties.

Mr. S. E. Smalley, who is the board's treasurer in China, and who is thoroughly acquainted with the Shanghai District and recently has made a tour of inspection through the whole of the Hankow District, writes most enthusiastically about what has been accomplished in the course of years, nearly all within the life service of Archdeacon E. H. Thomson, who joined the mission in 1859.

JAPAN.

The Bishop of Kyoto, coming for some time in this country before the General Convention, is due in New York on March 26th. The Rev. Dr. Correll writes that on Sunday morning, December 30th, he had the privilege of baptizing fifty children belonging to the Hakuasha Orphanage; most of them having been brought from the famine district last spring. Mrs. Correll had arrived out. The Rev. Mr. Cuthbert speaks of the means and methods that he uses to interest Japanese students, who are attending the University and the High School. This is his especial work. Says that although men graduate and leave Kyoto they follow them up with letters and so keep in touch with them. Remarks: "Our future here is very bright." He would be very grateful if someone would send him a good photograph.

MISSIONARIES NOT TO BE DIVERTED FROM THEIR WORK.

The following statement with regard to Specials was prepared for publication:

"The Board of Missions recognizes that under present conditions some effort to raise special gifts in addition to the appropriations, is inevitable. Experience indicates, however, that there is danger that the people of the Church will be confused by a multitude of appeals and may consequently fail to give adequately for either special or general purposes. As the agent of the Church and the trustee of its offerings for general missions, the board feels that it is undesirable that missionaries receiving support from the board should leave their assigned work in the field to undertake the raising of money without the knowledge of the Board.

"In view of these considerations the Board has adopted the following resolutions:

"Resolved, That the Bishops in the domestic and foreign fields are respectfully requested to communicate with and secure the approval of the Board before giving permission to any stipendiary of the Board other than the Bishop himself, whether supported in whole or in part, by general funds or by the Woman's Auxiliary United Offering, to leave the diocese or district for the purpose of soliciting money."

LAYMEN IN MISSIONARY ACTIVITIES.

The following Minute with regard to the Laymen's Missionary Movement was adopted:

"This Board has heard with satisfaction of the Laymen's Missionary Movement, and notes with pleasure that laymen of this Church are serving upon its governing committee. The Board welcomes the aid which such an undertaking on the part of the Christian laymen of the world, wisely directed, will be able to give in solving the problems of an adequate financial support for the missionary enterprise.

"Convinced as it is that the more carefully missions are studied in the field, the more evident will be their practical character, same methods and reasonable success, the Board is greatly interested in the proposal to secure a commission of one hundred laymen to visit the mission fields during the next twelve months, and to report their observations and conclusions to the people of the various Christian bodies to which they belong. The Board will be gratified if any Churchmen find it possible to make such visits."

MANY NEW YORK ITEMS OF NEWS

[Continued from page 566.]

confronting the Church, and which, as the Union holds, the laymen of the Church ought to help to solve. The chairman of the North Adams committee, Mr. William E. Whitaker, was present and spoke on the attractions of the Berkshires in July.

At the evening session, laymen of Pittsburgh, Buffalo, Baltimore, Brooklyn, New York, and Providence told what laymen are doing in their cities, and forty illustrations were thrown on the screen, showing the modest beginnings of certain missions and their present handsome churches, maps of cities showing locations of churches, and scenes at conferences held at Richfield Springs and Northampton, with views of the new and permanent location of the Berkshire Conference at North Adams. Especially telling were pictures of St. Andrew's Industrial School, diocese of Rhode Island, where fifty deserving boys are helped by three hundred well-to-do boys of Providence and other Rhode Island parishes.

I LOVE the service of my God; like the bird I fly at liberty on the wings of obedience to His holy will.—Chalmers.

LENT IN CHICAGO

Ample Provision of Services on Ash Wednesday

MEETINGS OF TWO DEANERIES

Work of Woman's Auxiliary

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, February 18, 1907

ASH-WEDNESDAY was marked by clear weather in Chicago, and in nearly every parish the attendance at services exceeded that of last year. Ample opportunities for Church-going were afforded all through the diocese, the city parishes arranging in some instances six services, as at the Church of the Ascension and at Grace Church, while in most cases four services were scheduled. In nearly every parish there was an early celebration of the Holy Eucharist, and children's services in the afternoon were numerous. Bishop Anderson preached at mid-day in the Chicago Opera House, the building being crowded not only on the main floor, which holds several hundreds, but also being well filled in the balcony. The Bishop continued to conduct this noon-tide service for the first three days in Lent, his themes being "The Ills of the Soul, and The Remedy for these Ills." The clergy who took charge of these down-town services for the first full week in Lent, February 16th and 22nd, were the Rev. Dr. Herman Page, on the 18th, and the Rev. Philo W. Sprague of Charlestown, Mass., from the 18th to the 22nd, inclusive. Four other visitors are expected, during the remaining weeks, namely, Dean Ussher of Grand Rapids, from February 25th to March 2nd, the Rev. W. A. Guerry from March 4th to 9th, the Rt. Rev. the Bishop Coadjutor of Western Michigan from March 12th to 14th, and the Rev. Dr. W. D. Powers, of Flint, Michigan, from March 18th to 21st. The remaining dates will be filled by Chicago clergy, including the Rev. E. V. Shayler on March 11th, 15th and 16th, the Rev. W. O. Waters from March 21st to 23rd, the Rev. E. A. Larrabee from March 25th to 27th, the Rev. Dr. J. S. Stone on March 28th and 30th, the Rev. Dr. Herman Page on February 11th, and Bishop Anderson on Good Friday. The wide-spread interest which was aroused last year, when for the first time in Chicago a theater was rented for these noon-day services, which last from 12:10 p. m. to 12:30 p. m., bids fair to be exceeded this year.

At least nine of the parishes in and around Chicago will hold daily celebrations of the Holy Eucharist during this Lent, namely, the Cathedral, the Church of the Ascension, St. Barnabas' Church, St. Michael and All Angels', Berwyn, St. Bartholomew's, All Saints', Ravenswood, Calvary, the Church of the Redeemer, and the Church of the Epiphany. In some cases personal letters or circulars were sent before Ash-Wednesday to communicants living near these churches, asking them to select the day or days when they would try to attend at the daily Holy Eucharist, so that each service might have its anticipated congregation. At Grace Church Chapel the noon-day services begun last year are being continued this year throughout Lent, the parish clergy taking charge on the first two days, and the Rev. W. H. Tomlins and the Rev. H. S. Webster being the visiting clergy on February 15th and 16th. Nearly all the other dates are to be filled by visiting clergy from the various parishes and missions of the city and suburbs.

Passion music is now sung during Lent by a large number of Chicago choirs, the cantatas being given in some cases on Sunday afternoons or evenings, and in others on the week-day evenings. St. Peter's choir will sing four cantatas, the first one on Thursday evening, February 28th, being Maunder's "Olivet to Calvary." Gaul's Passion Music, Stainer's "The Crucifixion," and Buck's "The Story of the Cross," will follow later on. St. Paul's choir, Hyde Park, will sing Stainer's "The Crucifixion" on the afternoon of the Second Sunday in Lent, February 24th, and Maunder's "Olivet to Calvary," on the afternoon of Palm Sunday, at 4 p. m. St. Luke's choir, Evanston, will also sing "The Crucifixion" on Palm Sunday at 5 p. m., and on Good Friday evening. Epiphany choir will continue the custom observed for the past six years, of devoting all the Sunday evenings in Lent to Passion music, preceded by the Litany. Dubois' cantata, "The Seven Last Words," was sung on the First Sunday evening in Lent, and the other cantatas will be Maunder's "Olivet to Calvary," Gaul's "Passion Music," and Stainer's "The Crucifixion."

The rector of St. Martin's, Austin, has arranged a corporate

Holy Communion for everyone of the eleven organizations of the parish, several of them being grouped on each of the six Sundays in Lent. St. Martin's Church has lately received the gifts of a new credence table from Mr. and Mrs. W. H. Jones, and of standards for the sanctuary from St. Elizabeth's Guild.

Among the most enjoyable meetings of the Northeastern Deanery held in recent years was that provided at St. Luke's, Evanston, on the Monday before Lent, February 11th. The Holy Eucharist was celebrated at 10:30 a. m. by the Dean, the Rev. W. E. Toll, assisted by the Rev. George Craig Stewart, rector of the parish. At the brief business meeting which followed, a resolution was adopted by a large vote, that the manager of the Auditorium Theater in Chicago should be written to by the secretary of the deanery, respectfully protesting in the name of the deanery clergy against the production of the Strauss-Wilde opera of "Salome," which has been advertised as forthcoming in Chicago. The address of the morning session was given by Mr. Raymond Robins, a member of the Chicago Board of Education, who was invited by the newly-organized Committee on Civic Affairs, appointed at the last meeting of the deanery. Mr. Robins' theme was "Studies in Types of Men and Boys who Apply at the Municipal Lodging House," and it was a vivid account of the dangers and trials and temptations which beset the ambitionless young man who is the worked-out victim of Child-Labor, the stunted inhabitant of the slum tenement, who is exploited by the corporations employing "homeless men," and the restless country boy who, for lack of a real frontier, comes to Chicago to seek his fortune.

For luncheon the clergy adjourned to the parish house, which is located a few blocks from the new St. Luke's Church, and which is located a few blocks from the new St. Luke's Church, and which is the old church building, made over throughout. Before luncheon, Dean Toll read the Bishop's sentence of deconsecration, which pronounced that this building, originally consecrated for worship, was henceforth deconsecrated, the restriction as to its use being lifted by this official instrument, so that the building could thenceforth be used for parish purposes other than those of worship. The upstairs portion has been fitted up as a hall, accommodating about 300 people, with a good floor for dancing, and with a large stage, flanked by rooms for the kitchen and the butler's pantry. The basement has been made over at an outlay of some \$600, into one of the finest of bowling alleys, and after luncheon the clergy gave it a personal examination and test.

The afternoon paper was from the Rev. Dr. O. A. Toftteen, on "The Book of Jonah." It was one of his most masterly theses, and was enthusiastically applauded. The next meeting of this deanery will be held at Hinsdale, in the early part of May.

The Northern Deanery of the diocese held its mid-winter meeting at Trinity Church and parish house, Aurora, from Monday, January 28th, to Wednesday, January 30th. Its sessions were a part of the "festival week" observed from Septuagesima Sunday to the evening of Quinquagesima, to signalize the opening of the new parish house, which with some improvements in the church, has recently been completed at a cost of \$11,500. The money has all been subscribed, and much of it has been paid. On the evening of Septuagesima, Bishop Anderson confirmed a fine class of 26 candidates. On Monday evening a largely attended reception was given to the Bishop and the Dean and the deanery clergy. At the 9:30 a. m. Clericus on the following day, there were two papers, one by the Rev. F. E. Brandt on "The Teaching Power of Ritual," and the other by the Rev. W. O. Butler, on "Psycho-Therapeutics from the Standpoint of the Church." At the afternoon session of the Clericus the Rev. Dr. A. W. Little gave a scholarly paper on "The Changed Relations Between Religion and Science," and the Rev. E. V. Shayler spoke on "Methods of Bringing Men to Church." The evening address of this day was also by the Rev. E. V. Shayler, the subject being "Three Hundred Years of the American Church." On Wednesday evening the Rev. A. B. Whitcombe spoke on "The Modern Sunday School," and on Thursday evening the first meeting of the new parochial Men's Club which has seventy charter members, was addressed by Mr. E. P. Bicknell, superintendent of the Chicago Bureau of Charities, his theme being "The San Francisco Disaster and the Measures for Relief." Friday evening was devoted to a service of preparation for the Holy Communion, the speaker being the Rev. Dr. T. W. MacLean. Special thanksgivings for all the new work of the parish were offered at the Holy Eucharist on the following Sunday morning. The preacher at the mid-day service on this Sunday was the Rev. Dr. W. C. DeWitt. The rec-

tor, the Rev. F. C. Sherman, preached in the evening, this service closing a notable week of services and meetings. The parish at Aurora is in thriving condition, the pledges for current expenses having trebled within the past two years.

A new steam-heating plant has been placed in the Church of St. Michael and All Angels, Berwyn (the Rev. C. E. Taylor, rector), at a cost of about \$500. The Church has recently been handsomely re-carpeted throughout.

A new chapter of the Junior Auxiliary has been organized at the Church of the Holy Comforter, Kenilworth, the Rev. E. Reginald Williams, rector.

The papers read at the first meeting of this year's Lent Study Class, on Saturday morning, February 16th, were by members of the Woman's Auxiliary branch from Grace Church, Oak Park. Mrs. C. L. Chenoweth wrote on Henry the Eighth; Mrs. T. G. O'Connor gave a sketch of Cardinal Wolsey, and Mrs. R. S. Wernwag described Peterborough Cathedral. The general subject of the series for this Lent is "The Reformation, the Era of Patriotism," dealing with the period from A. D. 1509 to 1603.

The Auxiliary observed "Bishop's Day" on February 7th. Reports submitted show the receipts for January to exceed \$1,900; and St. Mary's Home for children to have received generous donations at Christmas. The Chicago branch of the Auxiliary has been incorporated. The president, Mrs. Hopkins, reports that the income for the past year from Miss Shields' estate, of which the Auxiliary is the residuary legatee, had been received.

Near the close of the meeting, the Rev. E. J. Baty of Nashville, Tenn., in a short address, presented graphically the conditions, needs, and the results that ought to be attained in connection with the negro work in the South, and especially at the Hoffman Hall school for girls.

The annual meeting will be held on May 31st, at La Grange. A nominating committee was appointed to name officers to be elected.

A window, which is a memorial to Mr. Franklin Hatheway, has been placed in the Church of Our Saviour (the Rev. John Herbert Edwards, rector) and was blessed Sexagesima Sunday. The theme is the Resurrection, and the treatment is artistic and spiritual.

Mr. Hatheway was a life long Churchman who died in 1901, having been born in 1818. He was a helper in building the church at Green Bay in 1835, assisted Bishop Whipple, when he came to Chicago in 1857, to found the Church of the Holy Communion. Then he helped to organize the Church of Our Saviour in 1867, he having been the first warden and treasurer, and it was he who gave the parish its name.

TERTIUS.

THE STATE OF THE WEATHER.

It is snowing hard outside, you have an engagement for a card-party, will you go? It is snowing hard outside, you are invited to a reception, will you go? It is snowing hard outside, you are invited to a dinner-party, will you go? It is snowing hard outside, you have tickets for the theater, will you go? What foolish questions! Certainly you will go to any and every one of these things; go in a cab or carriage if necessary, but go of course. One more question. It is snowing hard outside, you are invited to a service in the church, will you go? Certainly not! What! risk your life by catching cold, risk your ease by braving the storm, only to go to church, merely to worship God Almighty, just to worship Jesus Christ? Preposterous! And as for calling a cab! What spend two or three dollars only to go to church—Never!—*Toledo Churchman.*

DEATH OF DR. BRAND AND OF MRS. BRAND.

ONLY nine days apart, there have passed to their rest the venerable priest who was probably the senior of all our American clergy, the Rev. William F. Brand, D.D., rector of St. Mary's parish, Emmorton, Md., and also his wife. Dr. Brand was ninety-three years of age and his wife eighty-three. Mrs. Brand died on Saturday, February 9th, of pneumonia. The venerable priest followed nine days later, dying on Monday, February 18th. He had been practically blind for a number of years past, several operations having been performed on his eyes without giving relief.

Dr. Brand was prominent among the clergy in the earlier days of the Catholic revival, and was a close friend and follower of Bishop Whitingham, being, after the death of the Bishop, his biographer. Graduating at the University of Virginia, and at the General Theological Seminary in 1842, he was ordained in the latter year as deacon by Bishop Onderdonk, and two years later was advanced to the priesthood by Bishop Whitingham. From the time of his ordination until 1849 he was rector of All Hallows' parish, Davidsonville, Md., and from 1849 until his death was rector of St. Mary's, Harford County, with residence at Emmorton. It is likely that this long rectorship of nearly fifty-eight years exceeds in length that of any similar career in the American Church. Dr. Brand retained his mind to the last and his interest in the events of the Church, and was a frequent correspondent, dictating his letters to his wife.

During the first twenty years of his ministry at Emmorton, Dr. Brand, with his wife's assistance, conducted a boarding school for boys, which was attended by many now prominent in the social, commercial, and ecclesiastical life of Maryland. This work was discontinued thirty years ago, but Dr. Brand always retained a special interest in his old pupils.

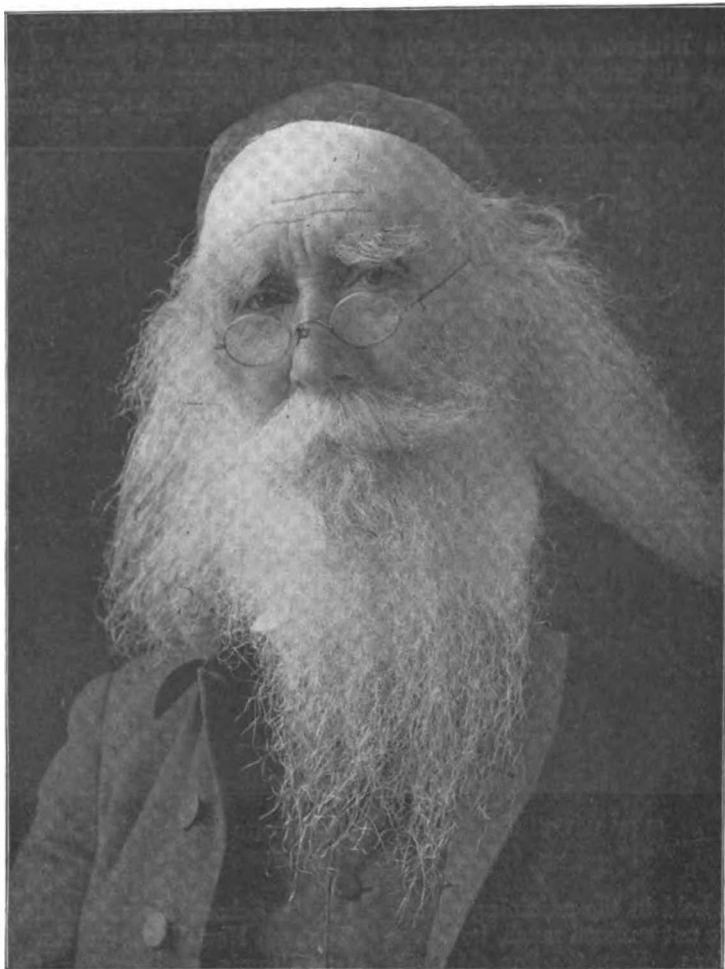
Mrs. Brand was a daughter of the late McHenry Hall, and came of one of the oldest of the Harford County families. A sister is the wife of General Barnard of New York, who has given largely to St. Mary's. Dying, as stated, on the 9th, her funeral was on Tuesday, the 12th. The Rev. R. H. Paine celebrated Holy Communion at the house of the family, and read the burial service; the Rev. William L. Glenn, assistant to Dr. Brand, celebrated at the church.

This issue is printed too early for news of the burial of Dr. Brand to be received.

A CHILD was once watching the rain-drops being dried up by the sun, when soon a rainbow was seen in the clouds. His father said, "See, there are the rain-drops over which thou didst grieve; they now shine in splendor in heaven, and no foot can crush them there; and, remember, my child, if thou dost vanish so soon from earth, it will be so to shine in heaven."—*Richter.*

It is a fact that all Christian parents would like to see their children grow up in piety; and the better Christians they are, the more earnestly they desire it; and the more lovely and constant the Christian spirit they manifest, the more likely it is, in general, that their children will early display the Christian character.—*Bushnell.*

FOR God, who made this teeming earth so full, and made the proud dependent on the dull—the strong upon the weak, thereby would show one common bond should link us all below.—*Norton.*



THE LATE REV. WM. F. BRAND, D.D.

THE EARTHQUAKE IN JAMAICA.

INCIDENTS AND OUTLOOK.

BY THE RIGHT REV. A. E. JOSCELYNE, D.D.,
Bishop Coadjutor of Jamaica.

THE thoughtful and sympathetic notice of the present outlook in Jamaica published by THE LIVING CHURCH on January 26th, is much appreciated and heartily welcomed by us in the stricken island. We rejoice as Churchmen to know that the small personal "incident" connected with the generous and timely help from America has done nothing to mar the cordial understanding between the two people.

The two prominent American clergy, the Rev. A. Prime and the Rev. Fr. Field, who were visiting the island that week, fortunately had not arrived on the fatal 14th, but the following Sunday they worshipped with us in Mandeville church and spent a happy hour over a cup of tea at the rectory with us afterwards.

Six of the seven churches in Kingston are either totally destroyed or unsafe for use, but All Saints' is likely to be usable at a near date. The parish church with its long history and noble monuments is a wreck; St. George's is broken and shaken and will have to be rebuilt; St. Michael's is literally in ruins. In addition to all this it must be remembered that the earthquake was severe even 30 miles away from Kingston, and Birnham Wood church, just rebuilt after the hurricane of 1903 by slow and painstaking gifts, is now in ruins. I visited Enfield church for a Confirmation this week and found it flat on the ground, and a solemn and touching service was held in the adjoining school-room. Our wooden buildings have not suffered much, but stone and brick fell down in all directions. Even the fine old Cathedral at Spanish Town is now considered unsafe, but is fortunately not destroyed.

I have just been spending a few days at Buff Bay, conducting crowded services in a large fruit house on the shore (kindly lent by the Atlantic Fruit Company), and it was touching to see how dismayed and yet how earnest the poor people are. The rectory (like most others in the stricken area) has been badly shaken, and I had to sleep for five nights in one of the three rooms still considered safe.

The deaths must number nearly 1,000, but we are thankful to report all the clergy and their families safe.

Relief for the hungry and the homeless is coming in very generously, but, as THE LIVING CHURCH wisely points out, help will be specially needed in the tremendous task of REBUILDING AT LEAST TWELVE CHURCHES. Archbishop Nuttall has proved a real statesman in this awful moment, and the citizens of Kingston are turning to him for advice and guidance on all sorts of subjects. The Church in Jamaica is strong, but very poor; only last year we confirmed as many as 4,288 candidates in 133 centres.

Membership of the Church is a very real thing to the Jamaica people, and only last Advent (one month before the earthquake), we had in Kingston a three weeks' "Advent Call," with special preachers and lecturers in all the seven churches. God alone knows what a preparation that was for this later "Call" to many.

Money gifts for the stricken churches in Jamaica are sorely needed, and may be sent to the Archbishop's Commissary, the

Rev. W. M. Grosvenor, D.D., 209 Madison Avenue, New York; or directly to the Archbishop of the West Indies, Kingston, Jamaica. His Grace is now writing, studying, and taking his meals each day in the Court House, as Bishop's Lodge is largely in ruins.

[The Editor of THE LIVING CHURCH begs to express the hope that many American Churchmen may see their way to assist in this sad catastrophe, by sending offerings as suggested above.]

A BOARD FOR MISSIONS.

SOME SUGGESTIONS FROM THE OBSERVATION OF THE GENERAL MISSION RECENTLY HELD IN SAN FRANCISCO, BY ARRANGEMENT OF OUR GENERAL BOARD OF MISSIONS.

BY THE RT. REV. WILLIAM F. NICHOLS, D.D.,
Bishop of California.

FRESH from the reinvigoration of our Church life around San Francisco Bay, some of us are impressed with the fine object lesson we have had of what our General Board of Missions can accomplish with "Missions of Help" as well as with its traditional Help of Missions. Indeed, if our experience here

counts for anything, it amounts to something like a taste of even greater powers in our highly representative missionary body as a board for missions such as we have had, than as a board of missions on the accustomed lines.

A veritable epistle of Christ was ministered by the four missionaries who were sent us by the Board, "written not with ink, but with the Spirit of the living God." Each in his own strong, searching way, the Rev. Dr. Endicott Peabody of



BUFF BAY CHURCH, JAMAICA, AFTER THE EARTHQUAKE.
(35 MILES FROM KINGSTON.)

Groton School, Massachusetts, the Rev. James E. Freeman of Yonkers, New York, the Rev. George Craig Stewart of Evanston, Illinois, and the Rev. Charles Fiske of Somerville, New Jersey, reached the hearts and consciences of our people and brought us the blessing under God which we had sought in our plea to the Board for the mission and in our earnest intercessions.

The full congregations, even with inclement weather, at the four points, two on each side of San Francisco Bay, the outpouring of special requests for intercession, the questions asked and the grateful expressions elicited, tell something of the gracious effects.

But there is no way of estimating all the results that come "without observation." Suffice it to say that even had our Church life here undergone no such sad distractions as have recently come to it, the boon of the mission would have been beyond computation. But shattered and sadly perturbed as our ordinary Church routine has been by the wholesale elimination of Church buildings and the refugee conditions of their congregations, the mission has, we may well cheer ourselves with thinking, chorded new notes of the very rallying call of Christ, "Come unto Me." Clergy and people testify widely to its true *sursum corda*. Eucharists and characters have set it to their music.

The privilege, some years ago, of membership in the Board of Missions enables the writer of this the better to appreciate and to value both its enterprise and its just conservatism. The highest possibilities of Church statesmanship are inherent both in the method of its constituency and its present personnel, and are confirmed by its record. Beside the Presiding Bishop, fifteen

[Continued on page 574.]

OPPORTUNITIES FOR THE CHURCH IN OREGON.

BY THE RT. REV. CHARLES SCADDING,
Bishop of Oregon.

THE Right Rev. Benjamin Wistar Morris, late Bishop of Oregon, was a man of unusual business ability with great personal holiness and saintliness of life. He succeeded in raising funds among his friends and acquaintances in the East with which he did much permanent good. Among other things he established St. Helen's School for Girls, now under the management of the Sisters of St. John the Baptist; and also the Good Samaritan Hospital. Both these Church institutions are now self-supporting, and a great credit to the diocese. He was also a man of remarkable missionary enterprise, and such an ardent believer in Church extension that through the liberality of his friends and the Board of Missions, he was able, while Oregon was yet a Missionary Jurisdiction, to buy property in promising villages in all parts of the country, and to erect church buildings thereon. On account of the difficulty in getting clergymen, largely for lack of means with which to pay them living stipends, the services in many of these places have been carried on intermittently, resulting in loss of children to the Church, and prestige in the community.

THE PROBLEM STATED.

We have to-day 20 clergy and 65 parishes and missions. To state this is to show at once the great problem confronting us. I have recently completed a visitation of all the parishes and missions, which the roads at this time of year will permit



THERE ARE SIX PARISHES AND TEN MISSIONS IN AND AROUND PORTLAND NOT INDICATED ON THIS CHART.

me to reach, and find our people interested, sympathetic, and very anxious for at least occasional services of the Church, and to have some clergyman within reasonable distance of those who require his ministrations. They will do all they can, but being so few in number, and so widely scattered are quite unable to support a missionary. The very silence of our church buildings is a pathetic appeal for assistance. These people are not foreigners. They are for the most part Anglo-Saxons, frequently sturdy Americans who have moved here from the East and have settled on ranches, or in growing towns. This is not a foreign but distinctly a domestic missionary work. While fidelity to the Master's call requires that the Church should see to it that the Gospel is preached in distant places of the world, fidelity to His will alike requires that those who are nigh be husbanded in the fold, and that those who gather about the steps of the dwelling house should not be forgotten or neglected.

Oregon is developing rapidly along material lines. The people are not "poor, benighted heathen," for in every town I have visited I have found an intelligent, alert, and industrious community, and I desire to help them make religion and good citizenship keep pace with the material growth and prosperity. Some day we shall have strong, self-supporting parishes in many of these towns, but for the present our missions need help from outside, and I know of no field where the Church at large can make more profitable investment of her best clergymen and liberal contributions for religion than in Oregon. To me the opportunities seem manifold and magnificent, but I need clergymen of the right kind, godly, earnest, tactful, zealous, constructive teachers and workers, and also means with which to pay them fair, living salaries.

With Bishop Brent, I believe in the MISSIONARY ENTERPRISE

as the main hope of Christianity. The world is tired of apologies for the Church, for the Bible, for the Sacraments. Men are waiting for leaders who will prove the Church's power by exhibiting it, who will place the inspiration of the Bible above discussion by surrendering to its claim, who will declare the reality of the Sacraments by sturdily standing upon their foundations. I am looking for such clergymen for the vacant parishes and missions in Oregon, and believe they will come in good time.

Our laity are striving to do their utmost. Oregon has paid her apportionment for Foreign Missions, and will do so again. We have given three times for Foreign Missions what we have raised for Diocesan Missions. Wherever I have gone I have tried to impress the fact that Oregon is no longer a missionary jurisdiction but a regularly constituted diocese, and as such must become more and more self-supporting, although essentially missionary in character. The clergy and laity everywhere agree that it will be a conservation of energy, and of means, to combine some missions and serve them from strong centres. The few clergy we now have are loyal and faithful, and are bravely facing the limitations of the situation, while the laity on all sides assure me of their loyal support. **WE ARE SIMPLY UNDERMANNED AND UNDER EQUIPPED.**

While Bishop Morris has done a remarkable thing in establishing so many outposts of the Church's army, it now devolves upon his successor to equip them with means and men in order that a steady, persistent firing line may be maintained. Let us not employ tentative methods. Our efforts must be along permanent lines, and whatever our plan, let us be able to test it with financial backing for at least a period of ten years.

THE SOLUTION OF THE PROBLEM.

It seems very clear to me that the solution of the problem now confronting this vast missionary diocese is to be found mainly along two lines.

FIRST—By Increasing the Permanent Endowment Fund of the Episcopate.

In addition to "Bishopcroft" the Bishop's residence, the Fund now amounts to \$30,000. It should be increased to \$100,000, thereby relieving the parishes and missions of a heavy assessment for the Bishop's salary and necessary expenses. To quote the language of one of the trustees, "the support of the Diocesan should be placed beyond all question of ways and means if best results are to follow." A layman well posted as to conditions says: "The diocese is ten years too previous, the field is nothing but a missionary jurisdiction and poor at that. **WHAT WE NEED IS A STRONG LIFT FROM WITHOUT AS WELL AS WITHIN IF THE CHURCH IS TO DEVELOP WITH THE STATE.**"

SECONDLY—By Forming an Oregon Associate Mission Fund.

Under the ASSOCIATE MISSION system the many parishes and missions could be grouped around strong centres, and unmarried priests could be sent in pairs to live in these centres and to serve five or more outlying missions. If I could place two clergymen in eastern Oregon, two in southern Oregon, and two between Portland and the Coast, and could have sufficient funds at my disposal to insure the carrying out of the experiment for ten years, I believe the Church would forever be firmly established in this state. **FOR THIS ASSOCIATE MISSION \$5,000 PER YEAR IS NEEDED,** and with that amount, most interesting and promising work could be offered to six priests, assuring them of \$800 per annum and a house.

A WISE POLICY.

Our policy in Oregon is not to see how widely the funds can be scattered, or how many men can be appointed, but rather to put men who know how to bring things to pass on fields, where something can be brought to pass. An ASSOCIATE MISSION calls for fewer men and larger salaries than other methods might require, but it will prove effective in establishing the cause. For the present it eliminates a certain class of fields, and also a certain class of men. Such funds as are placed at our disposal cannot properly be invested in any man whose past is one record of oft-recurring changes. Missions or parishes in such condition that an annual change in their pastorate is necessary, are required to "set their house in order" before further investment is made in them. This plan looks to the speedy establishment of the self-supporting churches where such are possible, and to the appointment of associate missionaries in every part of the State, under whose labors groups of churches may be brought to the point of supporting pastors.

Two unmarried men each receiving an income of \$800, living in the same house, interested in the work grouped around

their central station, can live comfortably and worthily and will cheer and encourage each other. My experience as one of the early curates at St. George's Church, New York, where five of us unmarried clergy lived under the same roof, met daily around the same board, vigorously discussed our theological differences, cheered and encouraged each other in the work, visited the sick and needy, "served tables," preached and taught in the classes and missions, all under the inspiring personality of the large-visioned, warm-hearted rector whom we loved, assures me that this ASSOCIATE MISSION is the only practical plan for the successful carrying forward of the Church in this diocese during the next ten years. An ASSOCIATE MISSION of this sort will enable me to carry on the services for which the churches built and paid for by my beloved predecessor cry aloud.

The Baptist Home Mission Board in New York sends \$6,000 annually into Oregon. The Presbyterians send as much more; while the Mormons are colonizing in eastern Oregon, and both they and the Roman Catholics are bringing large sums of money from afar into their work in this state. Our own Board of Missions sends \$2,400 annually to Oregon, and Oregon makes an earnest effort to return \$1,500 as its apportionment. There can be no question of the strategic value of the state of Oregon from a religious standpoint.

THE NEED OF FUNDS.

I appeal earnestly for financial support from friends of Oregon WITHOUT the diocese, as I have appealed to friends within, and am receiving their sympathetic cooperation. Good work has been done in Oregon. Our aim is to do better. However, the work has only just begun, and the population is only a fraction of what it is destined to be. Towns and cities are yet to be built where there are now only villages. Humanly speaking, nothing can prevent an enormous growth and development of this beautiful state. The vision is clear, and the call of Macedonian volume.

Every bright morning from the upper windows of "Bishopcroft" I see snow-capped Mount Hood towering magnificently above the city. It seems to signal us, and call us to do our utmost to see to it that the heart of this fair state is made as pure as the perpetual snow on its wide-spreading breast, and to hold ideals as lofty and commanding as its glistening, tower-



MT. HOOD AND PORTLAND FROM "BISHOPCROFT."

ing crest. Again it looks like some great Cathedral, white and silent. It is no more silent than many of our missions. This very silence is my earnest plea TO THE CHURCHMEN OF AMERICA TO PROVIDE NOW VASTLY INCREASED OFFERINGS, THAT WE MAY SEIZE THE OPPORTUNITIES NOW PRESENTED TO THE CHURCH IN OREGON.

CONTRIBUTIONS should be sent directly to Bishop Scadding, Portland, Ore., marked for—

(a) THE EPISCOPAL ENDOWMENT FUND OF THE DIOCESE OF OREGON.

Amount required, \$70,000.00.

(b) THE OREGON ASSOCIATE MISSION FUND.

Amount asked, \$5,000 per year for ten years.

Or they may be sent through Mr. George C. Thomas, 281 Fourth Avenue, New York.

THE NEED OF CLERGYMEN.

Lastly, I earnestly appeal for clergymen, priests or deacons, unmarried, and preferably under thirty. While Oregon is

health-giving, and the climate invigorating, and the country beautiful beyond description, and clergymen who cannot stand the climate elsewhere may do good work here, yet I would not have the diocese regarded as an "ecclesiastical sanitarium." We need healthy men, in all the vigor of young manhood, who can endure hardness, and be happy in the day of small things. Come to Oregon, young men, and you will find a missionary field which will fascinate and spur you. Should doubt or problems disturb you, jump into the saddle and ride over mountain and plain, through canyon and beside clear mountain streams, and carry the story of the Good Shepherd and His love to our scattered sheep on distant ranches. Feed them with the Bread of Life, baptize their children, perform the marriage ceremony where required, and bury their dead, and you will return to the mission centre with mind at rest, with heart aflame, thrilled with the joy of your commission, and with doubts cast to the winds, where they will melt away as the snow melts before the Chinook wind. Surely *adventure for God*, wholehearted, inspiring, constructive, will not lack in Oregon for knights of the Cross.

It is my earnest prayer and hope that somewhere in this great land some young clergymen, or young men in the seminaries about to leave in deacon's or priest's orders, will hear this call from the most attractive, difficult, and inspiring missionary field on the Pacific Coast, and who will write me, "Here am I; send me."

Remember Meroz, and "Come to the help of the Lord, to the help of the Lord against the mighty."

High hearts are never long without hearing some new call, some distant clarion of God, and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service. This open letter is to those high hearts.

Bishopcroft, Portland, Oregon, Quinquagesima, 1907.



ON THE OREGON TRAIL TO OUR SCATTERED COMMUNICANTS.

"YOUR POWER OVER HER IS AT AN END."

By MARIE J. BOIS.

THESE words, from a sensational, staring poster, struck me this morning as I returned from early celebration in St. Anne's chapel. Strange that even one of those vile "ads." could have a message for a Christian soul. The chapel which I always attend in my rare visits to New York, is only a few blocks away from my friends' house, and one of these blocks is surrounded by the familiar fence, covered with posters; one more hideous than the other; each and all trying to attract the eyes of the passer-by—one of the world's most effective weapons to drive its votaries faster on the road to perdition.

Towering far above the surrounding houses, the spire of the church rises in the next block, with the Sign of the Son of Man pointed to heaven. It seems to be calling to the disciples, struggling in the whirlpool of the great city: "Fear not, I am with thee," and the sight of the cross fills the believing heart with a wonderful sense of joy and of security. Danger surrounds him, but the ark of refuge is there; yea, in the very midst and thick of this careless and evil world.

And so, while walking past the signal posts of the enemy, the words mentioned above struck me as words of truth, to every faithful Christian. I know nothing of the play they advertise, and I should not care to investigate it, since I am not called upon to do so, but their message rings true in my heart.

He the Victor of death and hell, He who has delivered my soul from death, has decreed for each of us who love and serve Him and feed on Him at His altar: Your power over these, is at an end.

OUR pilgrimage, long as it may be or short, if we have walked in Christ will leave us by the throne of God; our partial knowledge, if we have looked upon all things in Christ, will be lost in open sight; our little lives perfected, purified, harmonized in Him whom we have trusted, will become in due order parts of the one Divine Life when God is all in all.—Westcott.

THE SOWER AND THE SEED

A SERIES OF LENTEN PAPERS ON THE PARABLE OF THE SOWER

By The Rt. Rev. Cameron Mann, D.D.

Bishop of North Dakota

I.—THE SOWING.

ST. MATT. XIII. 3; ST. MARK IV. 14.

*Behold, the sower went forth to sow.
The sower soweth the word.*

I DO not wonder," says Ruskin, "at what men suffer, but I wonder often at what they lose. We may see how good rises out of pain and evil; but the dead, naked, eyeless loss, what good comes of that?"

Yet, if there be anything clearly declared by all the history of earth—whether in those ages whose only record is graven on the rocks, or those later ages whereof we have records written by human hands—it is that there has ever been a tremendous loss.

There has ever been what, from our limited viewpoint, we can only style a wild waste, a reckless scattering of germs and potencies which had no development and wrought out no result. Adapt any theory of evolution we choose—with its requirement of a slow growth from life to life and form to form, each previous type disappearing as its successor comes up; and allow also for the uses to which the bones of bygone creatures may be put;—even then we behold a dreary expanse of prodigal unproductiveness; vast plains lie on either side the road of progress, thick-strewn with wreck which in no way pioneered or constructed that road.

And so in human history. Even were we sure that the highest civilization has arisen by steady and orderly stages from an ancient savagery; that the steps can all be traced, and that there was no halt and no retrogression;—even then we cannot but observe enormous groups of men, tribes and races and continents, which contributed nothing to the process.

Ancient America and Australia, and most of Africa, lie, like stagnant lakes, far off from the river of human advance; it has flowed on unfed, untouched, uninfluenced by their out-cast waters.

So, in what Ruskin asserts to be a chief astonishment to him, in our present earth and humanity, we have only something prefigured in all antecedent earth and humanity, an amazing display of possibilities and opportunities which came to nothing—creatures and forces and arrangements which seemingly should have expanded into grand results, but which only evaporated into dull collapse and nescience.

If therefore we adopt, as it would seem all reasonable men must adopt, the basic principle of the greatest theological book in the English language, Bishop Butler's *Analogy*—the principle that God works in the present as He worked in the past, and that the laws in Bible and Church are like the laws in Nature; then we need not be surprised to find in the spiritual world precisely what we have found in the material one—an immense discrepancy between what apparently might have been and what actually is, between the chances offered and the results obtained, between the seed sown and the harvest reaped.

And so to all thoughtful minds our Lord's parable of the sower scattering his seed everywhere, but the proper growth from that seed sometimes absolutely nothing, sometimes only of futile stalks, sometimes with blasted ears, is a parable mournfully accordant with the whole spectacle presented by the career of earth and humanity.

This was the very first of the parables of Jesus, and it holds that place designedly. Not by any accident is it that when, in the second period of our Lord's Galilean ministry, He changed the style of His public preaching and spake much in parables, He began with the parable of the Sower and the Seed.

Already had He delivered the Sermon on the Mount, which was heard by the crowd with reverence. And already had He wrought miracles which were beheld with joy. He was near the zenith of His popularity on this day when the multitude was so great as to compel Him to enter a boat and speak to them from thence as they thronged the shore. To all appearance His teaching was making great headway; to all appearance His kingdom was growing apace. From every side the people came to see and to listen and to applaud.

Yet it is just at this time that He adopts a new method of

instruction—a method which indicates His distrust of much of the enthusiasm, His sense that what He has to tell is not and cannot be appreciated or accepted by many who hearken with an outward show of approval.

"Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand."

Nay, He goes farther yet and, in "the bitter irony of baffled love," He says that such is the very object of this new method, that "seeing they may see, and not perceive; and hearing they may hear, and not understand"—words which only a cold and perverse criticism can ever misinterpret as expressing His inner desire and purpose. No; they express both His grief over these silly hearts and His yearning to reach them in some way.

And so He resorts to those parables of which it has been finely said that they are "the utterances of a sorrowful heart. That He had to speak in parables was one of the burdens of the Son of Man, to be placed side by side with the fact that He had not where to lay His head" (Bruce).

And this is why He opens the wonderful series with the parable of the Sower and the Seed.

This; and not—as a superficial explanation suggests—because He could observe, and His hearers could also observe, on the hillside nearby the outward framework of the parable.

Though indeed, that, too, is a fact. All that His words declared was visible there. He saw, as Dean Stanley saw, in that changeless Orient 1800 years later: "the undulating cornfield descending to the water's edge; the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it or upon it; itself hard with the constant tramp of horse and mule and human feet; the good rich soil, which when there is no interruption produces one vast mass of corn (wheat); the rocky ground of the hillside protruding here and there through the cornfields; and the large bushes of thorn springing up, like the fruit trees of the more inland parts, in the very midst of the waving wheat." The Sower, indeed, was not there; for the time was now late spring or early summer. But the results of his toil were evident; the wayside indurated and barren as before; the areas of stalwart growth more or less dense; the shrivelled stalks on the rock; the sickly, unfilled heads of grain below those overshadowing weeds whose broad leafage and aggressive roots robbed them of sunshine and moisture.

Yes, the images were at hand when Jesus would use them to declare how the Kingdom of God should be received in the world. And it was with sad recognition and prescience that He said, "Hearken; behold the sower went forth to sow."

"The sower," for this is the more accurate rendering. It means "he whose function it is to sow," the one charged with that duty. And when in the explanation given to the disciples we read "the sower soweth the word," we know who that Sower is—the Eternal Word and Son, He through whom God has always spoken.

I cannot but believe that our Lord does intimate here His divine work of revelation all along the ages. Not merely, though chiefly, of His preaching in Palestine does He speak. In saying "The Sower," He at least glances at His function as "the Light which lighteth every man coming into the world."

But to return to the immediate and main thought of the parable.

"The sower soweth the word," that is, something which contains a reproductive power; for "word" here means the living idea which tends to reproduce itself. When such a word has its due effect upon a man it enters his life and becomes a part of it. Still abiding in the one who spoke, it now abides also in the one who heard; it is thus multiplied, it lives over again.

As Archbishop Leighton says, there is "a new life; not only a new habitude and fashion of life without, but a new nature, a new kind of life within, new thoughts, a new estimate of things, new delights and actions."

That is what a great truth really received and held by a

man does with him; it transforms him; he can never regard the world or himself as he did before; he can never think or feel as in the other days. It is of such truth that our Lord is talking when He says "the sower soweth the word."

Of course there are ten thousand truths, that is statements of fact, which would produce no such solemn and enduring result. We get such every day, new information in history and literature and science, the gossip of the day and the reports of what happened long ago—all that sort of mental food and stimulus craved by those Athenians who "spent their time in nothing else, but either to tell, or to hear some new thing."

It is nothing of such a kind that Jesus means when He says, "The sower soweth the word."

No! He means the fundamental and vital verities, the great truths by receiving and assimilating which the soul shall grow in strength and beauty; He means the word which builds up noble character and inspires to virtuous conduct; He means the word He had already given in that Sermon on the Mount whose very heart is the Lord's Prayer.

He means God's fatherhood, man's brotherhood, human duty and possibility, the kingdom of righteousness, the heavenly fellowship, the spiritual bread, the forgiveness of sins, and the life everlasting.

That is the word He was sowing then and has been sowing by diverse agencies and in many ways, ever since.

It is a word which had been spoken in the former years by sages and prophets, partially and obscurely, indeed, yet with some fine result when it came to generous hearts.

But He spoke it clearly and fully. The seed fell from His eager hand in showers of rich and pregnant grain, fit for amplest growth in the soil of human nature.

There it was—the wisdom needed by, adapted for, appealing to, the deep realities of each man's and woman's life.

And here it is to-day, falling all over the world, on every level of society, on each individual soul. Here it is, in Bible and Church and Sacrament, in sermons and books and conversations—yes, in those displays of earth and sky which to such as have ever heard the Christian Gospel are charged with a Christian connotation and significance—so that a swaying blossom or a sunset cloud may speak of duty and of glory to a soul.

"Perhaps it is not enough generally understood, that everybody does receive a call to lead a holy life; a distinct call" (Mozley). But the fact is so, and each of us knows it for himself.

We knew it at the time, and we know it still, that the seed fell on our heart, that our soul heard the word.

The old parable is still applicable—yes, more so than ever—in its statement that "the Sower soweth the Word" and sows it broadcast over all the land.

And, alas, it is still applicable in its declaration of the frequent defeat of His gracious purpose. Still are to be seen those areas where no fruit comes to the harvest; those human lives to which the grace of God has appealed in vain.

How strange, how incomprehensible, how pitiful, it all is—Jesus Christ sowing, in tears and blood and agony, in sweetness and loveliness and tenderness, in strength and majesty and glory, in the soberness of indisputable facts and the rapture of celestial dreams—and yet He still must repeat that first parable which tells how much of that sowing has been in vain. We stand confused and questioning and despondent before this woeful spectacle.

But after all He foresaw it; He knew it would be so; and yet He went gladly and swiftly to the toil. It is no impugment of His Gospel, no disproof of it, no argument against it—that men treat it as He said they would.

While as for ourselves, it has been wisely urged: "If we are bewildered that God's seed should go to waste by falling on unresponsive ground, we can, each of us, relieve that bewilderment at one point at least. We can cease to add our individual souls to the sum of those who turn God's gifts to naught" (Scott-Holland).

THERE IS A mighty power in silence sometimes, and silence is frequently an evidence of power. He who can control his tongue can control his entire nature. He who can control his words knows how to speak, and often his silence is more impressive than his speech. "Brilliant flashes of silence" is by no means a senseless expression. How often have we seen the babble of the foolish hushed by the silent glance of an earnest soul; how often the ribald jest or scurrilous word has died upon the lips, when an indignant silence was the only reply it could evoke!—*Selected.*

A BOARD FOR MISSIONS.

[Continued from page 570.]

Bishops, fifteen presbyters and fifteen laymen are chosen and appointed by the General Convention. To read the names is to list many of the leaders who lead. They canonically and truly represent as a managing board, "The Domestic and Foreign Missionary Society" of the Church, considered as comprehending all its baptized members. They are chosen to exercise "the administrative functions of the Society." Now undoubtedly the *animus imponentis* of the organization is to provide a department of administration to look especially after the sending of missionaries, under more or less definite appointment, to continuous cures and to raise and disburse the funds for their support, but the notable experiment of which we have had the blessing, opens up in what Bismarck called the "sphere of ideas" a somewhat captivating vision of rich resource in the purview of the Board. If the great Society for which they act is composed of all baptized members of the Church, what is there to prevent the disclosure of a new "dimension" of their agency? "Whether one member suffer all the members suffer with it?"

To us the Board has been in our "corner" a Board of Relief, which might be called a Board of Exhibition of the whole body suffering with one member. Great and timely as has been that relief in material things, we at any rate feel it has been still greater in this mission for our spiritual quickening. In other words, there has been a distinct "difference of administration," of turning the strength of the whole body to the amelioration of one member of it, and that by the sending of a mission of strong men, by making the Board a Board for such missions.

Why should not the Board stir up this gift which is in it? The Missionary committee, and with the others should be mentioned Mr. John W. Wood, who gave such assiduous and effective attention to the details of our mission, could best suggest details, but a few of the possible developments may be outlined here.

1. With the same excellent principle of selection which provided the San Francisco missionaries, a body of strong and efficient men, could be found each year to undertake, with the approval of their parishes, missions, say between the Christmas holidays and Lent, under the direct auspices and organization of the Board.

2. There would probably follow upon the announcement of such an enterprise by the Board, applications from sections of the Church where such missions would be appreciated not a little. If bands of strong rectors, for example, could go to different missionary districts, taking their various centers, and, with the coöperation of the Bishops and local clergy, carrying the old message with fresh force and personality, how much promise there would be of happy and inspiring result!

3. Might it not follow that the personal knowledge of, and participation in, the remedial conditions of the fields visited by leading clergy of our stronger centers, would so enable them on their return to publish to their own congregations, needs and opportunities in the missionary fields, that their agency could in great part relieve the Missionary Bishops of the necessity of soliciting expeditions, and so afford the more unhampered occupation of the Bishops with their pressing home responsibilities? The direct evangelistic agency of the Board would so promise very much to simplify its "finangelistic" cares for apportionment and appropriation.

4. Such good circulation in the extremities of the "rich, red blood" of the Church, would help the tone of the whole body and make a new glow of common health. New ties of brotherhood and of pastoral and pulpit closeness would be formed between old and new, strong and weak centers of the Church. So speaking the truth in love, we may grow up in all things into Him, which is the Head, even Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the Body unto the building up of itself in love.

What better step could the Board of Missions take to signalize the three hundred years of blessing since Jamestown's beginning, than to become, more in theory and fact a *Board for Missions?*

MEANTIME, let us suffer in silence and be trodden under foot, reproached for our faith in Jesus Christ; well content if our disgrace has the effect of promoting His glory.—*Fénelon.*

THE WAY OF THE CROSS.

Felix qui potuit fide
Res tantas penitus
Credulus assequi.—*Hilary.*

IT is not easy to understand the deep-rooted objection entertained by some pious souls against the devotion known as the *Stations* or the *Way of the Cross*. I am fully acquainted with arguments, the truth of which cannot be gainsaid, but the relevance of which seems to me very contestable. The incidents depicted are in some cases legendary, the devotion has been superstitiously abused. But what Christian practice has not been degraded by superstition; what religious practice has not gathered something to itself from legendary sources? If a pious imagination may not picture scenes in that mournful yet glorious procession from the House of Pilate to the mound of Calvary, where is there room for any exercise of the imagination? I have admitted into that last sentence a conception which enters into every meditation upon the Passion, which is used without rebuke in many hymns—a conception that is altogether legendary. What is the Hill Calvary? In no scheme of topography is it more than a plot of ground wholly inconspicuous among the tumbled slopes that stand in and about Jerusalem. Are we to turn our children's thoughts no more to the "green hill far away, without a city wall," as the scene where they shall pass from pity to reverent awe?

The origin of the devotion now so popular is perfectly clear. In the days when pilgrimages were the most natural expression of Christian devotion, it was equally natural for those who could not compass a long journey to attempt some faint adumbration of a pilgrimage. Those who look to the first six centuries for the standard of all that is truly Catholic may remember how well established was the pilgrimage to the Holy Places long before the passing of their golden age. They have doubtless studied the *Peregrinatio* of the lady whom we used to call Silvia, but in whom we are now advised to recognize Eucheria, the kinswoman of the great Theodosius. She was not critical. She accepted some identifications of places about which we may entertain doubts. But it would be hard for any cavalier professing Christianity at all to find fault with the temper in which she followed, as near as might be, the footsteps of the Son of Man. A thousand years later souls were fired with the same desire, of which the king of English poets, pagan of the Renaissance though he were in life and habit, could speak with sympathy—the desire to tread the fields—

Over whose acres walked those blessed feet
Which, fourteen hundred years ago, were nailed
For our advantage on the bitter cross.

But the distance was great, the cost enormous. If the journey were denied them, men would, still at no small cost, attempt a substitute. They built for themselves models of the Holy Places. They ascertained with curious care the number of paces between the traditional sites, and so marked out their local pilgrimages. They set up representations of the sacred scenes. Those who had made the journey and returned in safety would in like manner set up a memorial, which might serve to the advantage of others less fortunate. Europe became rich in such pious copies of the unattainable.

There seems to have been much freedom in the treatment of the scenes. A popular devotion was that of the Seven Falls of Jesus, which Adam Krafft of Nürnberg depicted in noble reliefs at the charges of Martin Ketzler. Ketzler had made the genuine pilgrimage, and found these seven stations observed at certain spots in the Holy City. On his way home he lost the measurements that he had taken, and four years afterwards made the perilous journey once more to pace the distances again through crowds of fanatical Mussulmans, in order that he might bestow on his own town a worthy representation of the Passion. I find it difficult to suppose that Martin Ketzler was either a superstitious fool or a would-be stealer of salvation. Men of that sort usually find an easier way to their end—and a cheaper.

The order of the stations in the streets of Jerusalem seems to have varied considerably as time went on. The Franciscan guides were probably not archæological experts. Some of them, it may be feared, were not over scrupulous about inventing new features. Some were, perhaps, of the opinion emitted by the author of the *Geystlich Strass*, published at Nürnberg in the year 1521, that there was no need to mark the exact distances from scene to scene; it was more to the purpose to make pilgrimage with the heart than with the feet. This also is not so very superstitious. Pilgrims passed among the unbelievers

not without some peril, and had to be content for the most part with silent meditation. The grossly superstitious practice of kissing a stone associated with memories of the Redeemer was apt to be vigorously resented by the more rational followers of the Arabian prophet. But in spite of difficulties the devotion grew more definite. It is interesting to observe that the earliest pilgrim who describes it as made in a sequence something like that now customary is Sir John Guilford, Master of the Ordinance to Henry the Seventh of England.

Jan van Paesschen wrote his *Gheestelyck Pelgrimage* in the earlier part of the sixteenth century. His object was to instruct men how to make a purely spiritual pilgrimage to the Holy Land. A cautious dread of superstition might lead us to welcome this idea as an improvement on mediæval practice. The pilgrim is instructed incidentally in geography, being set to imagine himself each day for a whole year effecting one stage in the voyage or performing one part of the usual devotions at Jerusalem, all with suitable readings, prayers, and meditations. The excellent author, a Carmelite of Mechlin, seems to have furnished himself with all possible information, but the scope of his work made it necessary for him to introduce details that went beyond his knowledge. He had to furnish the reader with a vivid presentment of scenes. In the course of his pilgrimage he notes the fourteen stations of the Way of the Cross which are now generally accepted, borrowing in part from the older devotion of the Seven Falls, in part from the actual practice of the Franciscans at Jerusalem. It is evidently a work of imagination. Some years later, Adrichomius wrote his work on *Jerusalem sicut Christi tempore floruit*, and drew upon Van Paesschen's pious imagery as upon historical fact, giving an idealized map of Jerusalem with the sites of the fourteen stations. This book, published in 1584, achieved great popularity and was translated into many languages. It became the guide-book of pilgrims to Jerusalem; and the Franciscans of Mount Sion, either in simplicity or from carelessness, look to following its indications in spite of their own older traditions. The Fourteen Stations, thus transplanted from Flanders to Jerusalem, came back to the West with added holiness, and gradually superseded almost all the former fashions of the devotion. It was finally ruled that the indulgences granted for the observation of the Way of the Cross, whether locally at the Holy City or elsewhere in representation, attached only to this particular form.

Such is the history of the devotion. And what is the objection to its use? Is it the legendary character of the details? But they are frankly imaginary. Is the imagination to have no part in the practice of a religion which was taught chiefly in parables? Are we to be so sternly historical in our prayers? In that case we must alter some accepted forms. We must not rashly affirm on Christmas Day that our Saviour was born "as at this time" of a pure Virgin, or on the second of February that He was "this day presented in the Temple." We must sing no more carols about the winter snow. Shall this be? There are not many English churches where the Archbishop of York's noble hymn, "It is finished!" will be silent this Good Friday evening, and the singers will follow the Lord Jesus in their imagination to meet the rejoicing souls of patriarchs and prophets as described in the apocryphal gospel of Nicodemus. What harm is done? And what harm if, earlier in the day, they have in their imagination followed Him along the Way of Sorrow through scenes no less and no more apocryphal? To learn and profit by the spiritual lesson of the Veronica, it is no more necessary to identify the house or act of a particular woman of Jerusalem, than it is necessary, if one would learn the lesson of the Prodigal, to fix the site of his father's house or the name of his elder brother.

Is there a prejudice against the modernity of the devotion in its developed form, or against its Franciscan associations? That should hardly be operative when the devotion of the Three Hours, invented by a Jesuit of Peru, is everywhere accepted. Is there a prejudice against its association with indulgences? Englishmen assume to themselves indulgences with great freedom—and plenary indulgences; but they are suspicious of indulgences bought by fasting and prayer. I confess that I do not like the system. A greater generosity of devotion seems desirable; and if one says prayers, however devoutly, for the sake of an indulgence to be gained, I think some of the fine odor of the incense may be lost. But there is no indulgence granted to the use of the Way of the Cross in English churches, for the peculiar and precise conditions of the grant are not fulfilled. What, then, is the objection?—VIATOR, in the *Church Times*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—Bible Characters. *The New Testament.*

BY THE REV. ELMER E. LOFSTROM

ST. JOHN, THE WITNESS TO CHRIST.

FOR THE THIRD SUNDAY IN LENT.

Catechism: IX. "Chiefly Learn." Text: St. John i. 9.
Scripture: I. St. John i. 1-9.

WE now have two lessons about St. John. In a course of lessons designed to make us more intimately acquainted with the first friends of the Lord Jesus, we should give more than ordinary attention to "the disciple whom Jesus loved." The Master seems to have found in him more nearly than in any other, a bosom friend. It follows as a matter of course that he was in that inner group of Apostles which was admitted as a witness of those sacred hours when the main body of the Apostles was excluded. He was thus a witness to the raising of the daughter of Jairus, of the Transfiguration, and of the agony in Gethsemane. He was better fitted than any of the others to become the witness to Christ who should make the most discriminating record of His Gospel, because of the unusual opportunities he had. He was with St. Andrew that memorable first day when they left the following of St. John the Baptist and spent the day with the Master. He returned to his fishing nets for a short time, but was one of that first little company who left all to follow after Jesus as His avowed disciples (St. Luke v. 5-10). He, as a friend of the high-priest (St. John xviii. 5), was admitted to the trial. He was at the Cross and saw the water and the blood which poured from His side.

There are a few facts about Him which may be gleaned from statements and allusions made concerning him. He was the son of Zebedee and Salome. (We learn that his mother's name was Salome from a comparison of St. Matt. xxvii. 56 and St. Mark xv. 40.) His father was a man of some property, as he had boats and hired servants (St. Mark i. 20). Moreover St. John had a house of his own in Jerusalem (St. John xix. 27). His friendship with the high-priest would also indicate that he was a man of some standing.

Jesus surnamed him and his brother "Boanerges," sons of thunder. Doubtless He smiled when He gave them the name, and it fits them well. The two brothers exhibit a fiery temper on at least three different occasions. They forbade one who was casting out devils in the Name of Jesus to do so, because he was not one of the disciples who followed Jesus (St. Mark ix. 38). When the people of a Samaritan village refused to receive the Master, they would have called down fire from heaven to consume them (St. Luke ix. 54). It was something of that same bold spirit that made them ask through their mother for the positions of honor in the kingdom of the Christ. Certainly when He rebuked them, they declared themselves willing to undergo with Him any baptism of suffering which might be inflicted (St. Mark x. 35-45).

After the coming of the Holy Spirit at Pentecost he appears as working with St. Peter (Acts iii., iv., viii. 14-25). He was not at Jerusalem when St. Paul made his first visit there (Gal. i. 18, 19), although he was there at a later time (Acts xv. 6). He left Jerusalem some time before its destruction, and made his home in Ephesus. Except for the period of his exile in the isle Patmos, he lived at Ephesus until his death, about 100 A. D.

The scripture lesson is taken from the opening words of his first letter. His great witness to the Christ had already been written in the book which we know as the "Gospel according to St. John." Written after the other Gospels, it shows more of plan and framework. St. John tells of his purpose in writing it. What he recorded was written that we might believe that Jesus is the Christ, the Son of God; and that believing, we might have life in his name (xx. 31).

This letter is so closely related in thought and language to the Gospel that it is thought by many to have been written to accompany the Gospel. They suppose that when the Gospel was first sent to the Church, say, at Ephesus, this letter was written to go with it.

The opening words of the letter suggest, although they are not parallel to, the preface to St. John's Gospel. When St. John thinks of the One whom he has known so intimately as Jesus of Nazareth, he also thinks of what He was before and after that life which he has known. He cannot refer to it without taking that view-point. He realizes that all that marvellous life, with its wonderful words and deeds, was the manifestation of the eternal life which had been with the Father from all eternity. In the city where St. John lived, there was at that time, a body of heretics who denied that the Divine Son had suffered. Cerinthus, the leader, lived in Ephesus. He taught that the divine element was joined to the human in Jesus Christ at His Baptism, and that it left Him before the Passion. St. John therefore laid especial stress upon the *reality* of the facts in the life of Christ. The life was manifested in such a real, concrete, way that he not only saw with his eyes, but he handled with his hands. It is easy to make theories, but one fact may disprove them all. So St. John from his own knowledge of Jesus Christ could disprove any false theories in regard to His life.

An interesting question is raised by the fact that St. John uses two words to refer to his having seen the Christ. He says that he saw Him with his eyes, and also "beheld" Him. The word used means to "look with admiration," or to "gaze with rapture." It may be that St. John refers in that second word, to what he saw on the mount of Transfiguration.

St. John here bears his witness for the purpose of giving us a share in the great truth which was made known before his eyes. He realizes that the manifestation of the Son of God was a truth not for that day only. He makes his record and sends that witness down the ages for the avowed purpose of making it possible for us also to have a share in that same fellowship with the Father and the Son, that our joy may be fulfilled.

He then sums up the message which is the Gospel of Christ, in the declaration that God is light and in Him is no darkness at all. He also points out how the knowledge of that fact helps us to claim our share in His fellowship. If we have fellowship with Him, there can be no room for the works of darkness. We must walk in the light. This point may be easily illustrated and made concrete. Evil deeds seek the darkness. Publicity is one of the surest ways to overcome evil deeds. Men do not like to do evil deeds in the clear light where men may see what they are doing. The disciples of Christ seek to "walk honestly as in the day." And the very fact that we are so striving makes it possible for the blood of Jesus to cleanse us or to "keep cleansing us" from all sin.

There is a direct connection in thought between these words and the following words which speak of our having sins, even though we have a real fellowship with Him. The words explain the reason why it is necessary for the blood of Jesus His Son to keep cleansing us. Those who have fellowship with Him avoid the deeds of darkness, the open sin. Yet they are continually sinning in the involuntary sins of omission and commission which makes the continual cleansing necessary. We are in the way of salvation but we are not yet sanctified.

LENT FOR THOSE SHUT IN.

Blessed are they who keep their Master's Lent,
Upon His holy Will alone intent.
Blessed the feet that choose not their own way,
Willing to tarry where He bids them stay.
Blessed the hands—they do His work the best—
That meekly fold them when He bids them rest.
Nor let them think they work for Him no more,
Called to a higher service than before.
The thorny path He trod for us to share,
For Him the pain and weariness to bear;
He to whose courts they would so gladly go
Will come to them instead, and make them know
His Presence and His Peace, all joys above,
Clasped in His arms of everlasting Love.

O blessed fast, so near to Jesus spent!
O blessed Easter, after such a Lent!
A feast of joy indeed, whose heavenly light
And alleluias sweet and blossoms bright
Shall be a foretaste of that Easter day
When sin and sorrow shall have passed away.

SELECTED.

NOTHING is eternal but that which is done for God and for others. That which is done for self dies. Perhaps it is not wrong, but it perishes. You say it is pleasure—well, enjoy it. But joyous recollection is no longer joy. That which ends in self is mortal. That alone which goes out of self into God lasts forever.—*Frederick W. Robertson.*

Correspondence

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

THE MISSIONARY THANK OFFERING.

To the Editor of *The Living Church*:

I DESIRE to say to your readers that all contributions for the Missionary Thank Offering, which is to be presented at the General Convention next October, in Thanksgiving for Three Hundred years of American Christianity, should be paid to the treasurer of the parish to which the contributor belongs; and the parish treasurers are asked to make their remittances to the diocesan treasurers. The latter will remit to me in bulk, and in this way all the records will be kept straight. Individual contributions should not be sent to me direct, but as indicated above.

In this connection I wish to express my sincere appreciation of the interest which is being manifested in this important matter all over the country.

Faithfully yours,
Philadelphia, Feb. 14, 1907. GEO. C. THOMAS,
General Treasurer, M. T. O.

DEFENDS DR. CRAPSEY'S "INDEPENDENT" PAPER.

To the Editor of *The Living Church*:

IN your recent issue you have an article, treating of Dr. Crapsey's Errors which, in my opinion, falls into the error itself of not answering argument with argument, but in answering argument by giving it the lie. For example, you say of Dr. Crapsey that he stated in a magazine article that "The prosecution held that the accused had no right to study the Scripture for any other purpose than to find in Scripture, proof in confirmation of the received dogma of the Church." To which you answer, "That is not true, and misrepresents the prosecution." What is that but a semi-polite way of saying "Lie"?

The presentments on which he was tried expressly charged him with declaring and teaching doctrines "contrary to those held and received by the Protestant Episcopal Church," and that he violated his ordination vows that he would "conform to the doctrine, discipline, and worship of the Church," and that he would give faithful diligence "always so to minister doctrine, etc., as the Lord hath commanded and as this Church hath received the same."

The court found against Dr. Crapsey on these charges, and as its decision recommended that he be "suspended from exercising the functions of a minister of this Church, until such time as he shall satisfy the ecclesiastical authority of the diocese that his belief and teaching conform to the doctrines of the Apostles' Creed and the Nicene Creed as this Church hath received the same."

Do not simply say "that it is not true"; show that it is not, by some sort of argument based on the decision itself, or the proceedings. It is no answer to a statement of fact to say that it is a lie. There is no logic in such a statement. It merely shows the utter lack of argument, which surely leads one to suspect the absence of a basis in fact for argument.

Speaking about a lack of understanding of his contemporaries, it may suffice to say that your situation has been that of the contemporaries of prophets in all ages. They always disputed the prophets on general principles, called them liars, killed them, did everything but meet their arguments with better ones. So the memory of the prophets has lived, and justice (often very tardy) has been done to their wisdom.

I count it rather to Dr. Crapsey's credit as a prophet that his contemporaries declaim against him, call him liar, say he is a false prophet, that he misunderstands his contemporaries, and therefore must misunderstand the ancients. Dr. Crapsey does not pose as infallible, in fact strenuously opposes that claim by either Pope or Church, and because he has pointed out some of the evidences of the Church's own fallibility in matters of doctrine, he is put upon the rack of a heresy trial and expelled from the Church.

I would very much like to see a serious, honest, logical attempt made to meet and answer Dr. Crapsey's article in the *Independent*, on its merits. Mere bombastic statements that this, that, or the other is not true, do not rise to the dignity of argument, and are not worthy of serious consideration. They do not edify. They utterly fail to convince anyone. They are cheap and feeble.

The rhapsody against Dr. Crapsey because he said that he could find God incarnate not only in Jesus, but in the first movements of life in the primeval ocean, if it amounts to anything besides mere rhapsody, would seem to amount to a denial that God is everywhere, omnipresent; and I suspect that your writer did not exactly mean that, for even the poor untutored savage sees God in the cloud and hears Him in the wind. Dr. Crapsey certainly should not be pilloried because he sees Him in all life.

Yours sincerely,
Buffalo, N. Y., Feb. 15, 1907. HARRIS A. CORELL.

[Nothing may logically be attributed to "the prosecution" in the Crapsey case or in any other, except what they have themselves propounded, and when Dr. Crapsey maintains that they hold thus and so, it remains with him to show when and where they have so declared. It simply is not true so far as we can discover, that they have maintained that "the accused had no right to study the Scripture for any other purpose than to find in Scripture proof in confirmation of the received dogma of the Church." The question is one of fact, in which it would be absurd for us to enter into an argument, no authority for the statement being cited. It is patent on the face of it that that proposition is not identical in meaning with the extract cited from the judgment of the court, and it is equally patent that "the prosecution" and "the court" are not identical terms, in such wise that the words of the latter may be cited in proof of what is alleged to be held by the former. We cannot permit the burden of proof to be shifted from the "prophet" to ourselves. If "the prosecution" has made the assertion which we have denied for them, let Dr. Crapsey cite the place where the passage will be found.—EDITOR L. C.]

"THE CATHOLIC POSITION IN THE CHURCH."

To the Editor of *The Living Church*:

PERMIT me to thank you for the prompt appraisal from the standpoint of "the Catholic position in the Church" of a priest who undertakes to conform his beliefs and practices to the standards of the Protestant Episcopal Church as avowed in my communication of January 26th. We should have no difficulty in agreeing that things which differ should be distinguished, and yet in your treatment of rubrics, you have not, in my opinion, distinguished between what may be and what may not be treated rubrically. The Church has no authority to require a task which cannot be performed, and many details may safely be left to common sense. You have not fairly tested the principle of "refraining from doing anything where the rubrics are silent" until you have applied it in the sphere of moral freedom. One cannot "refrain from" doing what his physical capacity will not permit him to do. One cannot "refrain from" bailing the water out of the ocean. A priest cannot "refrain from" making some disposition of an infant that has been presented in Baptism.

But one can "refrain from" kneeling on entering a church, genuflecting before the altar, placing specific ornaments on the altar, or wearing a stole. These subjects, as you rightfully point out, are only a few of a wide range of practices which must be determined by an appeal to some authority other than that of the rubrics of the Book of Common Prayer. The Thirty-Nine Articles were formerly the court of appeal for some of them, but the Quadrilateral is popularly supposed to have repealed the authority of this court. You propose, now, to take an appeal to "the Catholic Church as a whole." And you make the recognition of the necessity of this appeal the basis of "the Catholic position in the Church."

The fact that you deem it necessary, absolutely necessary, to appeal to the authority of "the Catholic Church as a whole" for instruction and guidance in matters, some of which you enumerate and call "non-essentials," makes it quite plain that you are applying the word "Catholic" to subjects which have not been supposed commonly to be essential to Catholicity. The Church of England Prayer Book lays down the rule that "The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein," are by their nature "indifferent and alterable," and the compilers of the Book of Common Prayer of the Protestant Episcopal Church construed

this rule to mean that they were at liberty to proceed in accordance with the same without prejudice to "the substance of the Faith." The Quadrilateral apparently admits of the application of the same rule. But these same authorities do not fail to recognize what they believed to be essential. They were not conscious of non-Catholicity. But your appeal and the ground of it appears to imply that in the process of change some of the essentials were overlooked or wilfully ignored. So, in carrying your appeal to "the Catholic Church as a whole" and asking its imprimatur for what you call "non-essentials" and which you make the basis of "the Catholic Position in the Church," you are requesting "the Catholic Church as a whole" either to pronounce the sentence of non-Catholicity on a branch of the Church that has esteemed itself Catholic, or, the Protestant Episcopal Church being essentially Catholic, to pass judgment on "the Catholic position in the Church." I fail to see how you can appeal to "the Catholic Church as a whole" without considering the claims of the Protestant Episcopal Church to be a part of Catholicity, unless, indeed, you deny the claims of the Protestant Episcopal Church. I do not say that this Church is justified in making this claim, but I do say that it makes the claim. If its claim is valid, every priest in lawful communion with it is in communion with Catholicity.

92 Moreland Ave., Atlanta, Ga. C. A. LANGSTON.

(This letter is considered in the Editorial columns.—EDITOR L. C.)

EXTRAVAGANT LANGUAGE CONCERNING THE BLESSED VIRGIN MARY.

To the Editor of *The Living Church*:

IN the interesting review of the new Russian Service Book in English by the Rev. Dr. McGarvey, I note the following comment which he makes after giving us several examples of the very extravagant expressions which the Russian Church employs in addressing the Blessed Virgin Mary: "These quotations are not here made for the purpose of finding any fault with them; the fathers of the Council of Ephesus would have used just as strong expressions."

It would be difficult, I suppose, to define the exact intention of such expressions or to trace their origin (as many changes and additions have been introduced from time to time in the Russian and other Oriental Liturgies); but can anyone show that any of these invocations can be traced as far back as the Council of Ephesus, or can any evidence be produced to show that any of the fathers of that Council ever made use of such invocations? And if no such evidence is forthcoming, is it not rather a stretch of the imagination to say "the fathers of the Council of Ephesus *would have* used just as strong expressions"? W. E. ENMAN.

CORRECTION FOR RUSSIAN SERVICE BOOK.

To the Editor of *The Living Church*:

WILL you kindly correct on page 103 of *Russian Service Book of the Holy Orthodox Church*, by S. F. Hapgood, which was sent to you for review; one wrong expression: line 21 from above: instead of "did lay aside His Godhead," should be: "emptied Himself."

Very respectfully yours,
A. HOTOVITZKY, Dean.

CHILDREN AND THE CHURCH.

To the Editor of *The Living Church*:

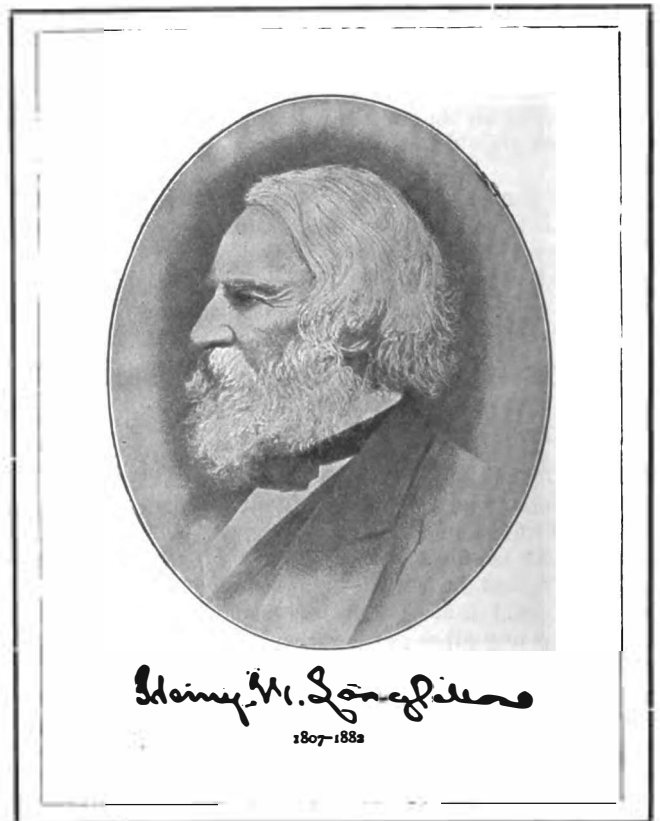
A SHORT time ago there appeared in your columns an editorial review of a pamphlet by the Rev. E. M. Gushèe, D.D., of Cambridge, entitled "The Massacre of the Innocents." Dr. Gushèe expressed his belief that the Sunday School tended to usurp the place of the Church, for the children, and was mainly responsible for the absence of children from the services of the Church. Many who have noticed the absence of children from our services, feel that the Sunday School, as generally conducted, is in danger of becoming a "Children's Church."

I note in this connection that the Rev. Charles L. Brinc, rector of Christ Church, Portsmouth, N. H., in his order of Sunday services, announces Holy Eucharist at 7:30 and 10:30 A. M., and "The Catechism" at 12 M. This strikes me as a step in the right direction, indicating that the Catechism is the thing to be used for the children, and by the authorized teacher. There is much in a name which really indicates something

definite, necessary, and permanent. I call attention to the significance of this substitute for the ordinary term applied to the Sunday instruction of children. Sincerely yours,
Cambridge, Mass. HERMAN F. ARENS.

THE LONGFELLOW CENTENARY.

HENRY WADSWORTH LONGFELLOW was born in a house still standing at the corner of Fore and Hancock Streets, Portland, Maine, February 27th, 1807. During the greater part of his boyhood his home was in the brick house on Congress Street, now known as the Longfellow House, belonging to his grandfather, General Wadsworth. He was trained for college at the Portland Academy, and in 1821 entered Bowdoin College, was graduated in 1825, and immediately received



an invitation to teach the modern languages in his *Alma Mater*, with leave of absence for travel and study in Europe.

He sailed for France in May, 1826, where he spent the rest of that year. Early in 1827 he went to Spain for eight months. A year followed in Italy; and after six months in Germany, he returned to America in the summer of 1829. In September of that year he entered upon his duties at Brunswick as Professor of Modern Languages. In September, 1831, he was married to Mary Storer Potter, second daughter of Judge Barrett Potter of Portland. His study and his writing during his residence at Brunswick made him at last feel restricted in opportunity, and he was casting about for some more congenial position, when he received, in December, 1834, an invitation to succeed Mr. George Ticknor as Smith Professor of Modern Languages in Harvard University, and at once accepted the offer with enthusiasm.

The invitation gave an intimation that he might, if he chose, spend a year or eight months in Europe for the purpose of perfecting himself in German; and in April, 1835, he made a second journey of study and observation. He spent the remainder of the year in England, the Scandinavian countries, and Holland, where he was detained by the illness of his wife, who died at the end of November in Rotterdam. Thence he passed to Germany, where he wintered in Heidelberg, occupying himself closely in study. Near the end of June, he went to the Tyrol, spent the summer in Switzerland, and by slow stages made his way to Havre, whence he sailed for home in October, 1836.

In December of this year he established himself in Cambridge and took up his college duties. In the summer of 1837 he found quarters in the historic house which had been Washington's headquarters during the siege of Boston, where he had for a while as co-tenant Dr. Joseph Worcester, the lexicographer.

The house at the time was owned and occupied by Mrs. Andrew Craigie, widow of a commissary officer in the American army, who bore the distinguished title Apothecary-general. Here Mr. Longfellow lived during the remainder of his life, except that he had also for many years a summer cottage at Nahant. In 1843 he became owner of the estate through the gift of Mr. Nathan Appleton of Boston, whose daughter, Frances Elizabeth, he married July 13th of that year.

Mr. Longfellow held his professorship in Harvard University from 1836 to 1854, when he resigned the position. Once only, in 1842, did he take a long vacation of six months, which he spent mainly at Marienberg on the Rhine, for the sake of its waters. In July, 1861, he met with a terrible loss in the distressing death, by fire, of his wife. He led after this a somewhat secluded life; but in May, 1868, he went to Europe for a fourth time, with members of his family, and remained abroad, receiving academic honors, and everywhere accorded such distinction as his great fame won him and his sensitive nature would permit him to receive. He returned to his home in September, 1869, and died March 24, 1882, leaving two sons and three daughters.

Besides the degree of Doctor of Laws conferred on him by his *Alma Mater*, Bowdoin College, Mr. Longfellow received the same decoration from Harvard University and from Cambridge, England, the degree of Doctor of Civil Law from the University of Oxford, and was member, among other societies, of the Royal Spanish Academy.

Longfellow's place in American literature is well stated by



CRAIGIE HOUSE, LONGFELLOW'S HOME
IN CAMBRIDGE.

his brother poet, Lowell, who says, "We shall only say that he is the most popular of American poets and that his popularity may safely be assumed to contain in itself the elements of permanence. . . . He has composed poems which will live as long as the language in which they are written," and the reason for this popularity is well summed up by another contemporary—"His poetry expresses a universal sentiment in the simplest and most melodious manner." A well-known British authority says, "Every sentence that Longfellow has penned is as clear as crystal and as pure as snow. He wears his weight of learning lightly as a flower. He puts our best thoughts into the best language with that high art which conceals itself." Longfellow's prose is only poetry in another form. In "Hyperion" we have a romance equal in tenderness of feeling and brilliancy of imagery to the best work of any literature, and in "Outre-Mer" a series of most delightful sketches of travel in Europe. Both are permeated with the literature and life of Europe as they appeal to an American of culture.

One of the most important works of Longfellow's life was the Translation of Dante, of which Professor Norton, who is himself a distinguished Dantean scholar, has said, "His translation is the most faithful version of Dante that has ever been made. He has proved that an almost literal rendering is not incompatible with an exquisite poetic charm."

CREATION is so absolutely God's own work, that His comprehension of the whole model, His determination of the kinds, numbers, uses, and manner of existence, of all His creatures, before any were made, can be no question where the Author is owned.—Hubbard.

WE must pray, and we must struggle, for a short memory in evil; for the power, not to forgive only, as men too often count forgiveness, but to forget also; the power to sponge well every night the heart's tablets, that they may preserve no mark of bad impression until the morrow.—Dr. Vaughan.

WAGE-EARNING WOMEN.—VII.

BY DOROTHY SHEPHERD.

I MET her in the Heart of the Woodland Valley, in a sequestered spot of natural quietude and beauty. We discovered each other by accident—such things happen, you know! I never guessed when I first spoke to the gentle, white-faced lady, that I was accosting Wage-Earner Number Seven. Oh, no indeed—nor did she guess it either!

Her talented hands were folded from work, for this was a vacation time of required repose. She had been working too hard, and had been threatened with a prostration, which would have robbed the world of fine effort, had it not been averted. But it was side-tracked by normal rest—and the little lady has gone back to her studio—her land of enchanted attainment!

I visited not long ago, the city where she works, and I found out her address, and sought to see her. The street number, when discovered, showed me a tall studio-building, and once within the dark shade of the hall-way, I never saw the colored elevator-boy by reason of natural shadow, until he accosted me:

"Hi! lady—who air d'ye want ter see?"

Then I was launched in our modern air-ship and lifted by its shooting range of rapid transit, far above the dusty, noisy, and prosaic city, until I was literally high above transitory things!

There is a sense of inspiration in this altitude. One gains a sweet familiarity with the land of clouds and day-dreams. It is easy to instil a sunrise of altruism into the prosaic monotony of work, when one has dared to leave the earthly valleys of contention and ascend into space! I disembarked at the fourteenth floor, with a realization of exaltation!

A knock at the door brought her to me. So slight are visible barriers!

She gave me glad welcome, and I entered her work-shop with a thrill of pleasure—for here were visions of captured fancy. A glance told me that the Muse had taken abode with this worker, and was rewarding the daily efforts after developed knowledge. Wage-Earner No. Seven is a sculptress. She has "sat at the feet" of our great St. Gaudens—and her hand has borrowed his skill. She is not merely a copyist, she is a creator. The thoughts of progress become personified in her dreams, and she moulds them into form, and carves the features of sacrifice and effort and desire, into the faces of her captured subjects. She has specialized upon children. She has studied the writers of authoritative folk-lore in regard to juvenile types, and has evolved several distinct species of boy and girlhood, which are genuine parts of our every-day humanity in youth.

I wish I could show them to you. The eager face of the street-urchin, who rests from the daily cry of his newspapers to listen to the faint, far-away Voice which is calling his soul to a fresh effort—an unmistakable summons to a future attainment. He is to be the Poet of the Future—this child of the every-day street!

Then there are the wind-tossed skirts of the little child who is battling against the storm, in an honest effort to make progress through adversity. There is a splendid promise of strength in the poise and determined advance of the child figure.

There is the little dancing girl of the tenement, who has heard the music of the hurdy-gurdy, and has caught her tattered skirt in one blithe hand, while in obedience to the universal sense of rhythm, she treads a measure. She is unconscious of scrutiny, a gay and happy-hearted product of Terpsichore!

Wage-Earner No. Seven makes portraits, too, in bas-reliefs, and "figurines"—portraits of little men and women, which are nearly alive in enthusiasm and expressed vitality.

I enjoyed her quiet exhibition, and I enjoyed her, too, as in modest explanation, she told of her tale of accomplishment. She was blue-aproned and practical in her attire, enthusiastic and untiring in her daily effort, and altogether delightful in the utter abandon of the rhetorical accounts of her work.

She is earning a "pretty nest-egg," too—by the way! And that counts very greatly in the worldly calculation of success.

SCRIPTURE says that God created. But it nowhere defines that term. The means, the How of Creation, is nowhere specified. Scripture again says that organized beings were produced, each according to their kind. But it nowhere defines that term. What a kind includes, whether it includes or not the capacity of varying, is nowhere, in Scripture, specified.—Kingsley.

Church Kalendar.



Feb. 2—Saturday. Purification B. V. M.
 3—Sexagesima Sunday.
 " 10—Quinquagesima Sunday.
 " 13—Ash Wednesday.
 " 17—1st Sunday in Lent.
 " 20, 22, 23—Ember Days. Fast.
 " 24—St. Matthias' Day. Second Sunday in Lent.

Personal Mention.

THE address of the Rev. WALTER ARCHBOLD, assistant rector of St. Paul's Church, Flatbush, Brooklyn, N. Y., is 111 Woodruffe Avenue, Brooklyn.

THE Rev. B. C. CHANDLER, having resigned St. Mary's parish, Nebraska City, Neb., has now assumed his duties as priest of St. John's, Omaha, Neb. His address is 1702 North 26th Street.

THE Rev. HERBERT J. COOK, D.D., temporarily in charge of Holy Trinity Church, Ocean City, N. J., has received a call to the rectorship of St. John's Church, East Mauch Chunk, Pa.

THE Rev. WILLIAM DU HAMEL expects to assume his duties as priest-in-charge of the Church of the Epiphany, Louisville, Ky., on the third Sunday in Lent.

THE Rev. ISAAC PECK has resigned the rectorship of Trinity parish, Roslyn, L. I., on account of ill health.

THE Rev. LAWRENCE B. THOMAS, D.D., rector of St. George and St. John, Welrs, R.W.I., is in the United States for a few months and may be addressed at 56 West 21st Street, New York City, N. Y.

THE Rev. WILLIAM TUSON, rector of St. Augustine's Church, Jackson, Calif., has gone to Vancouver, B. C., where he will take charge of a parish.

ORDINATIONS.

DEACONS.

EASTON.—In Christ Church, Denton, Md., on February 3rd, the Rt. Rev. William Forbes Adams, D.D., Bishop of the diocese, ordained to the diaconate Mr. WILLIAM NICHOLAS WEIR of New York. The Rev. J. Gibson Gantt preached the sermon. Mr. Weir will shortly assume charge of Christ Church, Stevensville, Md.

PRIESTS.

IOWA.—In St. Mary's Church, Oelwein, on February 10th, the Rt. Rev. M. Edward Fawcett, D.D., Bishop of Quincy, acting for and by request of the Bishop of Iowa, advanced to the priesthood the Rev. THOMAS CASADY. The preacher was the Rev. J. Everist Cathell, D.D., who also with the Rev. W. T. Jackson presented the candidate and united with the Bishop in the laying on of hands.

NEW YORK.—At All Angels' Church, West End Avenue, New York City, on Ash Wednesday, the Rt. Rev. David H. Greer, D.D., Bishop Coadjutor of New York, advanced to the priesthood the Rev. H. H. Brown. The candidate was presented by the rector, the Rev. Dr. Delancey Townsend. The vicar of Grace chapel and other priests joined in the laying on of hands. Bishop Greer preached the sermon.

PITTSBURGH.—In St. Mary's Church, Bradock, on February 17th, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of the diocese, advanced to the priesthood the Rev. FRED INGLEY. The Rev. L. F. Cole, preached the sermon and the Rev. W. L. H. Benton presented the candidate. The Rev. Mr. Ingley will continue his work at Braddock.

DIED.

AYRAULT.—Entered into rest at Geneva, N. Y., February 12th, 1907. ELIZABETH FITZHUGH, wife of the late Rev. Walter Ayrault, D.D.

BURT.—Born into eternal life. On January 30th, at his home on Palatka Heights, Judge JAMES BURT, Palatka, Fla. The funeral service was from St. Mark's Episcopal Church. He was one of the founders and prime movers in the organization of St. Mark's parish. Over

some fifty years ago he gathered together a flock, was appointed lay reader by Bishop Rutledge and continued services until a clergyman could be found for the parish. Laid to rest in West View cemetery on the morning of February 2nd.

GALLINGER.—At Washington, D. C., suddenly, on February 2nd, MARY A., wife of Hon. J. H. GALLINGER, U. S. Senator, interment at Concord, N. H. Grant her, O Lord, eternal rest, and let perpetual light shine upon her.

GILLET.—Entered into Eternal Life at Ripon, Wis., Thursday February 7th, 1907, WILLIAM LEWIS GILLET, aged 91 years.
Requiescat in pace!

MILLS.—Entered into life eternal, December 27th, 1906, JOSEPHINE S. MILLS, elder daughter of Mr. George N. and Lucy Wood Mills of St. Louis, Missouri, aged nearly twenty years. Interment in Quincy, Illinois.

"Numbered with Thy saints in glory everlasting."

WELLS.—On Wednesday, February 6th, 1907, at his home, in his 62nd year, the Rev. WILBERFORCE WELLS, M.A., rector of the Church of Our Saviour, Lebanon Springs, New York.

"Be thou faithful unto death and I will give thee a crown of life."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

POSITION WANTED.

ORGANIST AND CHOIRMASTER desires change. Highest references. Address: "ALPHA," LIVING CHURCH.

EDUCATED WOMAN of experience desires position of trust. References offered and desired. J. M. J., LIVING CHURCH, Milwaukee, Wis.

RECTOR'S AND MUSIC COMMITTEE'S requiring thoroughly competent, experienced, ORGANIST-CHOIRMASTER, are invited to write Advertiser, who is in urgent need of immediate position, or temporary work. College Graduate; former pupil of the late Sir John Stainer. Recommended by Bishops, clergy, and eminent musicians. Address: "ORGANIST," 10 North Maryland Avenue, Atlantic City, N. J.

BY AN ACTIVE PRIEST, a parish with moderate compensation. Highest references as preacher and worker. Address: "DEAN," LIVING CHURCH, Milwaukee, Wis.

CHURCHMAN, Organist and Choirmaster, desires change. Good organist and chorus director, successful trainer of boy and adult voices. "G," care LIVING CHURCH, Milwaukee, Wis.

POSITION OFFERED.

ASSISTANT WANTED—Unmarried Priest or Deacon, in strong and growing parish in Mid-Western city. Fine work, excellent opportunity. Salary \$700. Address: "GROWING," care LIVING CHURCH.

ORGANIST WANTED for a pipe organ and adult vested choir. Must be an earnest confirmed Churchman. Stipend \$600 and pupils extra. Apply to the Rev. REGINALD S. RADCLIFFE, Grace Church Rectory, Ridgway, Pa.

RETREAT.

SISTERS ST. JOHN BAPTIST.—Retreat at Holy Cross Church, Avenue C and 4th Street, New York, for associates and other ladies, Saturday March 16th. Conductor Rev. F. C. Powell, S.S.J.E. Apply to the ASSISTANT SUPERIOR, ST. JOHN BAPTIST HOUSE, 233 E. 17th Street.

CAUTION.

LE FEVRE.—Caution is suggested in dealing with JOHN CHOLMONDELEY LE FEVRE, who claims to be a priest of the Church of England suspended by the Bishop of London in 1884 for illegal ritualism and contumacy. Information concerning him may be obtained from the Rev. EDWARD HENRY ECKEL, St. Joseph, Mo.

PARISH AND CHURCH.

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

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

SPECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity parish, New York.

CHURCH EMBROIDERY.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. Ives, 43 West 69th Street, New York.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisa Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address: SISTER THERESA.

UNLEAVENED BREAD.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

COMMUNION WAFERS (round). St. Edmund's Guild, 889 Richards St., Milwaukee.

FOR SALE.

STOLES: embroidered on silk, \$5. Sheer linen surplices, \$8. Mrs. DICKSON, 249 Cedar Street, Buffalo, N. Y.

PAMPHLETS.

MARY, THE MOTHER OF JESUS, CHRIST-BORN. THE HOME IN NAZARETH. Rev. Morgan Dix says: "They contain the unadulterated and undefiled truth of the Holy Scriptures on these points. I am charmed with them." 5 cents each; \$4.00 per 100; postpaid. Address H. S. PARMALEE, East Orange, N. J.

THE USE AND ABUSE OF LENT.—A new four page leaflet for parish distribution. Thoroughly Catholic. Specimen copy, 2 cents. \$1.19 post paid per 100. THE BROTHERHOOD OF ST. ANDREW, St. John's Church, Bayonne, N. J.

HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Penoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

TRAVEL.

EUROPE.—A Select Summer Tour only \$250. Best steamers; small parties; new ideas; personal escort. REV. L. D. TEMPLE, Watertown X, Mass.

EVERYMAN'S LIBRARY.

THIS wonderful reprint of the best books of the world's production, are handsomely bound, in uniform style, and sold at very low prices. A list of 150 titles sent on application. We can supply any title at the rate of 45 cents post paid in cloth binding, and 80 cents in maroon leather binding. Bishop Butler's *Analogy of Religion*, which Bishop Mann mentions in his article this week, is on the list. Send orders to THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

APPEALS.

THE BISHOP TUTTLE CHURCH HOUSE.

All who desire to help to complete the building now being constructed in Boise, Idaho, commemorating the great work done in the mission field by Bishop Tuttle will please send their contributions at once to the Rt. Rev. J. B. Funsten, Boise, Idaho. Bishop Tuttle's recent book shows what the field was and is. There could be no better way to recognize heroic character than to erect such a memorial building in a frontier field in the midst of the scenes of his hardest struggles. The effort is timely for (1st) May 1st is the 40th anniversary of his consecration as Bishop of Idaho, Utah, and Montana and he has promised to be present in Boise that day. (2nd) He has just completed his 70th year. (3rd) It is only appropriate that exactly 300 years after the planting of the Church at Jamestown 3000 miles west we honor our Leader and mark the forward march of the Church.

CHOIR VESTMENTS.

CHOIR VESTMENTS WANTED: Mission greatly needs Choir Vestments, and would appreciate gift or partial gift of ten sets; (boys and mens). Address: REV. H. C. CARROLL, St. Paul's Church, Visalla, California.

ST. JAMES' CHURCH, ATLANTIC CITY, N. J.

Sunday, March 10th, 1907, will be the tenth anniversary of maintaining services all through the year. The cost of all repairs and improvements is, approximately, twenty-two thousand dollars \$22,000
Paid on Account 16,000

Amount still needed 6,000

Surely there are those who know of the improvements which have been made and the great importance of the work who will send a special donation on or before the tenth anniversary. Donations may be sent to Bishop Scarborough, Trenton, N. J., Mr. Robert B. McMullin, Treasurer of Rittenhouse Trust Co., Philadelphia, Pa., or Rev. Wm. W. Blatchford, Atlantic City, N. J.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

JERUSALEM.

\$5,000 will complete St. George's Church, the seat of the Bishopric, and centre of Anglican influence in the Holy Land. Architect will begin in April. Bishop Blyth appeals to American Churchmen for aid. Canon's stall "Hermon" held by Bishop of New York. Checks, "BISHOP BLYTH, Jerusalem, Palestine"; crossed "Credit Lyonnais."

NOTICES.

PENSION CONSIDERATIONS.

FIRST CONSIDERATION: The average salary of a clergyman is about \$600 per year. There are hundreds of excellent men doing heroic work on less, i.e., \$300 or \$400 per year. What are these to do when sick or superannuated? The Church must provide pension and relief.

SECOND CONSIDERATION: Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

THIRD CONSIDERATION: An active ministry, many of whom are struggling to make

ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.

FOURTH CONSIDERATION: If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number old or disabled and their widows and orphans. Help to do this better.

FIFTH CONSIDERATION: There are excellent men and women in every diocese shut out from the help of local and other funds by requirements as to years in a diocese, seats in a Convention, contributions to a society, payments of dues, and the like. To help all in whom you are interested you must contribute to the General Fund; besides, sixty out of eighty dioceses now depend entirely upon the General Fund for relief and pension.

MORAL: There is a blessed opportunity for doing a beautiful and needed Christian work in the household of faith. Definite and generous offerings provide definite and generous pensions. Send for "The Field Agent" and other circulars. Make no mistake in the name of the society.

THE GENERAL CLERGY RELIEF FUND.
The Church House, 12th and Walnut Streets, Philadelphia, Pa.

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

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BOOKS RECEIVED.

- E. P. DUTTON & CO. New York.
- Quintin Hogg. A Biography, by Ethel M. Hogg. With a preface by the Duke of Argyll. Popular Edition. With Frontispiece Portrait. Price \$1.50 net.
- The Sweetest Solace. By John Randal. Price \$1.50.
- Every Man's Library. Edited by Ernest Rhys. Biography.
- The Journal of the Rev. John Wesley, A.M. In Four Volumes. With an Introduction by the Rev. F. W. MacDonald.
- The Kingdom of Christ. Theology and Philosophy. By F. D. Maurice. In two volumes.
- Sermons on Christian Doctrine. Theology and Philosophy. By F. W. Robertson. Arranged by Canon Barnett in three volumes.
- Sermons by Hugh Latimer. Sometime Bishop of Worcester. With an Introduction by Canon Beeching.
- The New Testament. A Chronological arrangement by Principal Lindsay.
- Religio Medici, and other Writings by Sir Thomas Browne. With an Introduction by Prof. C. H. Herford.
- A Serious Call to a Devout and Holy Life. By William Law.

The Analogy of Religion. By Bishop Butler, with an Introduction by the Rev. Ronald Bayne.

THE MACMILLAN CO. New York.
The Way to Happiness. By Thomas R. Slicer. Price \$1.25 net.

RICHARD G. BADGER. Boston.
The Jewels of King Art. By James Connolly. Price \$1.25.
The Processional. A Paeon, By George Gordon. Price, \$1.00.
The Dream of Hell. By G. Willson. Price \$1.00.
Poems. By Allan Brant. Price \$1.00.

PAPER COVERED BOOKS.

RICHARD G. BADGER. Boston.
Alluria. By J. Herrington Benyon, M.D. Price 50 cents.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.
The Ancestry of Our English Bible. An Account of the Bible Versions, Texts and Manuscripts. By Ira Maurice Price, Ph.D., Professor of the Semitic Languages and Literatures in the University of Chicago. Price \$1.50.

J. B. LIPPINCOTT CO. Philadelphia.
The Romance of Missionary Heroism. True Stories of the Intrepid Bravery and Stirling Adventures of Missionaries with Uncivilized Man, Wild Beasts and the Forces of Nature in all Parts of the World, by John C. Lambert, M.A., D.D., author of *The Omnipotent Cross, Three Fishing Boats*, etc. With Thirty-nine Illustrations. Price \$1.50 net.

THE YOUNG CHURCHMAN CO. Milwaukee.
The Voice of My Prayer. Short Meditations for Sundays and Holy Days, by Shirley C. Hughson, Mission Priest of the Order of the Holy Cross. 50 cents net. By mail, .57.

PAMPHLETS.

Christ and the Apostles Stand or Fall with Moses and the Prophets. By E. P. Marvin.
Sermon. By Dr. Samuel Ringgold, D.D. Preached upon the Occasion of his Retiring from the Rectorate of St. John's Church, January 27th, 1907.

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THE CHURCH AT WORK

THE BISHOP OF OLYMPIA CELEBRATES FIFTH YEAR OF CONSECRATION.

BISHOP KEATOR was consecrated on the 8th of January, 1902. He arrived in his jurisdiction, at Tacoma, on the 24th of January and the next day, being the feast of the Conversion of St. Paul, officially began his work. This fifth anniversary was made the occasion of a public reception given in St. Luke's parish house, on the evening of the 25th. The large auditorium decorated with palms, and otherwise, was quite filled with Church people and other citizens, who called to pay their respects and offer congratulations. In the course of the evening a short programme was presented, Mr. L. W. Pratt, the secretary of the Chamber of Commerce, presiding. After a song by Mrs. Frank Allyn, the Rev. C. Y. Grimes read an address prepared by a committee of the clergy of the jurisdiction and, in the name of the parishes and missions they represented, presented the Bishop with a very handsome library desk and chair, and with the complete appointments of a desk. Then in behalf of the people of Tacoma, the Revs. Dr. R. D. Nevius and H. H. Clapham, each with a bright speech presented Mrs. Keator with a case of silver and a cut glass epergne. The Bishop very happily and earnestly responded. The whole occasion was a fine expression of the hold which Bishop Keator and his wife have, not only upon the respect of the people generally, of Tacoma, but upon the affection of the whole jurisdiction.

The address read by Archdeacon Grimes is as follows:

"In behalf of the clergy of the Missionary Jurisdiction of Olympia and of the parishes and missions which they represent, we who have been asked to voice their mind beg to assure you, dear Bishop, of the satisfaction with which we take advantage of this happy occasion.

"Called to succeed the men whom it was a privilege, in the first days of foundation laying and upbuilding to have served under whose memory we revere, we believe your selection for this field was made under the guidance of God the Holy Ghost; a providence for which we are deeply and shall be lastingly thankful.

"It is not so much you as ourselves that we congratulate on this fifth anniversary of your entrance upon the care of this jurisdiction of Olympia. Yet we are glad for your sake that the call of the Church has brought you for the balance of your life, we trust, into a region where the varied beauties and wonders of nature: of lake and mountain, and stream and ocean are unmatched in any other part of the world.

"Add to these natural attractions the promises of enlargement and growth with which your jurisdiction is big. By your own wise and courageous leadership you are, under God, helping to bring about the development of all that is best in the possibilities of this commonwealth.

"No fulfilment of these possibilities and promises of which we can dream, may exhaust them; yet we pray that enough may be realized, while you are still its Bishop, for you to see of the travail of your soul and be satisfied.

"We assure you of our hearty appreciation of the policy of self-sacrifice upon which you are striving to build up this missionary jurisdiction into a strong diocese. The manliness of this policy appeals to our laymen and when it is accomplished in our whole

diocesan organization and life we shall find the new diocese not to be lacking in vertebral strength.

"Glad and thankful that you are our leader in things relating to Christ and His Church, we pledge you anew our affection and loyalty and cordial support.

"We ask you to accept a handsome study desk and chair with the necessary furnishings of the desk, the source and occasion of the gift being appropriately inscribed upon the brass plate attached thereto.

"In the giving of this anniversary memorial the whole jurisdiction joins with unanimity and even with eagerness; and we offer this as a trifling symbol of the sentiments which we have tried to express.

"We beg that our assurances of affection and high regard on this anniversary will be accepted by Mrs. Keator as well as by yourself."

NEW ALTAR AND REREDOS.

GRACE CHURCH, Windsor, Conn., is a beautiful edifice of massive brown stone, fronting the village green. It has just been enriched with an altar and reredos of white Carara marble, with panels and columns of yellow Sienna marble, extending across the rear wall of the chancel, rising ten feet from the floor, and terminating in exquisitely carved finials. A striking feature is a group of three mosaic panels, representing the Conversion of the Centurion Cornelius, and the Supper at Emmaus. The latter is immediately above the altar, and is inscribed with the words, "He was known of them in breaking of bread,"—the application being obviously eucharistic. On the left is seen the angel bringing to Cornelius the gracious message, "Thy prayers and thine alms are come up for a memorial before God." On the right is St. Peter assuring him that "He that feareth God and worketh righteousness is accepted with him." These incidents are seldom chosen for illustration, but were in this case because the whole structure is a memorial to a gallant Christian soldier, the late Colonel John Mason Loomis, of Chicago, a native of Windsor, who raised and commanded for three years in the Civil War, the Twenty-sixth Illinois Volunteer Infantry. His widow presents this generous gift to the church which stands only a few rods from the house where he was born; and adds an altar cross of bronze bearing the name of the little child whom they lost, with the text from Isaiah xl.: "He shall gather the lambs with his arm and carry them in his bosom." The sanctuary has also been paved with mosaic, ending in a step of gray marble from Knoxville, Tennessee; and a rail of black walnut, on elaborate supports of bronze, is soon to complete the furnishing. The work was designed and executed by the Gorham Co. of New York.

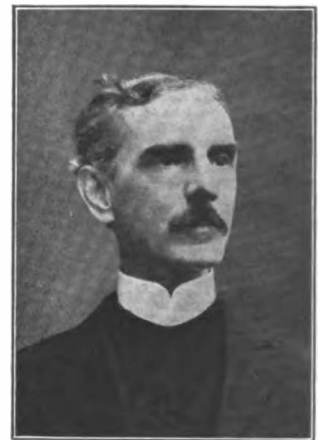
A special service was held January 31st, when the Rev. W. O. Waters, rector of Grace Church, Chicago, made the address of presentation on behalf of Mrs. Loomis; the Rev. Dr. F. W. Harriman, rector, received it on behalf of the parish; and Bishop Brewster blessed it with appropriate prayers, and spoke on the sacred meaning and uses of the altar. The Holy Communion was celebrated, with excellent music by the local choir. The invited guests were entertained at luncheon, including about twenty of the clergy; and a general reception was held at the rectory, where many paid their respects to Bishop and Mrs. Brewster, Mrs. Loomis, and a former rector of the parish, the Rev. James B. Goodrich, with his wife.

MEMORIAL SERVICE FOR THE LATE MRS. RAYNER.

A MEMORIAL SERVICE in honor of Mrs. A. H. W. Rayner was held at the Anne Wright Seminary, Tacoma, Wash., on Saturday, February 2nd, under the direction of the Bishop. Mrs. Rayner has been connected with this seminary since its opening and at the time of her death was the vice-principal emeritus. She had passed her 84th year at the time of her death on the 8th of January and fifty years of her life had been given to the cause of education. She was a pupil and graduate of St. Mary's, Burlington, and afterwards an instructor there. Her ripe judgment and all her experience in dealing with girls and her understanding of them and sympathy with them, her years passed in educational institutions and her knowledge of their problems were consecrated to the task of bringing the seminary which she loved, and which it was her life to serve as near as possible, to the high ideal she had of what a Church school should be. It was inevitable that she should have greatly helped to stamp its fine character upon this Girls' school of Tacoma. The memorial addresses were delivered by the Rev. Drs. Nevius and Webb and by Bishop Keator.

FIFTIETH ANNIVERSARY OF ST. ANDREW'S, LOUISVILLE.

ST. ANDREW'S, Louisville (the Rev. J. K. Mason, D.D., rector), celebrated on Quinquagesima Sunday and the Monday and Tuesday following, the 50th anniversary of the



REV. J. K. MASON, D.D.

founding of the parish, the first service having been held on February 1st, 1857.

St. Andrew's is a conspicuous instance of the success attendant upon the right method of establishing new parishes, that is, by colonizing.

As St. Paul's had been started by a colony from Christ Church, led by the rector, so seventeen years later they sent out a colony, led by the assistant minister of St. Paul's, and founded St. Andrew's parish. The first church was built at a cost of some \$8,000, on Chestnut Street near Ninth. After ten years' experience in that location, it was wisely decided that a better site would be found at the corner of Second and Kentucky, over a mile away in the southern part of the city. Mr. R. A. Robinson, always a liberal benefactor of the Church in the diocese, gave them a handsome lot 150x200 feet, on which a brick chapel was erected, since enlarged and added to from time to time until it has grown into the commodious and convenient Sunday School room and parish building,

standing alongside of the stately stone church erected in 1890. A convenient rectory in the rear of the church faces Kentucky Street. The mission has grown into a parish of over 500 communicants, maintaining two chapels, St. Stephen's in the eastern part of the city, and Emmanuel in the southern. The parish has furnished four priests to the ministry and now has two candidates for holy orders in the Virginia Seminary.

St. Andrew's is noted for its interest in missions and its large offerings for that cause. During its history it has never failed to meet every canonical obligation, and for many years has been an inspiring object lesson of what a model parish ought to be.

Among its former rectors were Bishops Penick and Burton, both of whom were present to keep the jubilee and to preach appropriate sermons, the one Sunday morning, the other at night.

On Monday night, Mr. W. A. Robinson read an historical sketch of the parish, after which the Rev. W. H. Falkner spoke of St. Paul's and St. Andrew's, Dean Craik of the Cathedral and St. Andrew's, and the Rev. Dr. Minnigerode, as nearest neighbor, spoke of Calvary and St. Andrew's.

On Tuesday night, Bishop Woodcock preached, closing a very happy celebration of a memorable half century's successful work for Christ and His Church.

THE LATE DR. CLERC AS A PREACHER TO DEAFMUTES.

FRANCIS I. CLERO was born in Hartford, Conn., on April 18th, 1823, and was aged 83 years, 9 months, and 2 days at the time of his death. He was a son of Laurent Clerc, the first deaf-mute teacher of deaf-mutes in America, who came to this country with Thomas Hopkins Gallaudet, founder of the first institution for the education of the deaf in America. This was in 1817, when the American School for the Deaf was opened at Hartford, Conn. Five years afterwards, Francis J. Clerc was born, at the above school, and lived among the deaf and played with them throughout all his youthful years. His father and mother being deaf-mutes, added to the experience of his early environment, gave to Rev. Dr. Clerc that keen insight into the characteristics of the deaf, and imbued him with a knowledge of their capabilities, their needs, and the obstacles in the way of their aspirations, which were invaluable in his after-work among them as a minister and friend. For many years he was of very valuable assistance to the late Rev. Dr. Thomas Gallaudet, in furthering the spiritual work and temporal benefactions of the Church Mission to Deaf-Mutes, in the city of Philadelphia and other centers of population in Pennsylvania.

In the use of the sign-language he had few equals, and his delivery was so impressive, so clear and simplified, that it was a treat and a lesson to witness the presentation of any topic from his hands.

THE DONALD MEMORIAL TABLET.

A BRIEF account has already been printed in these columns of the tablet erected in Trinity Church, Boston, in memory of the late Dr. Donald, whose rectorship of that parish closed with his death, some three years since. The present rector, the Rev. Alexander Mann, D.D., speaking with reference to the priest thus commemorated, said, at the office of unveiling:

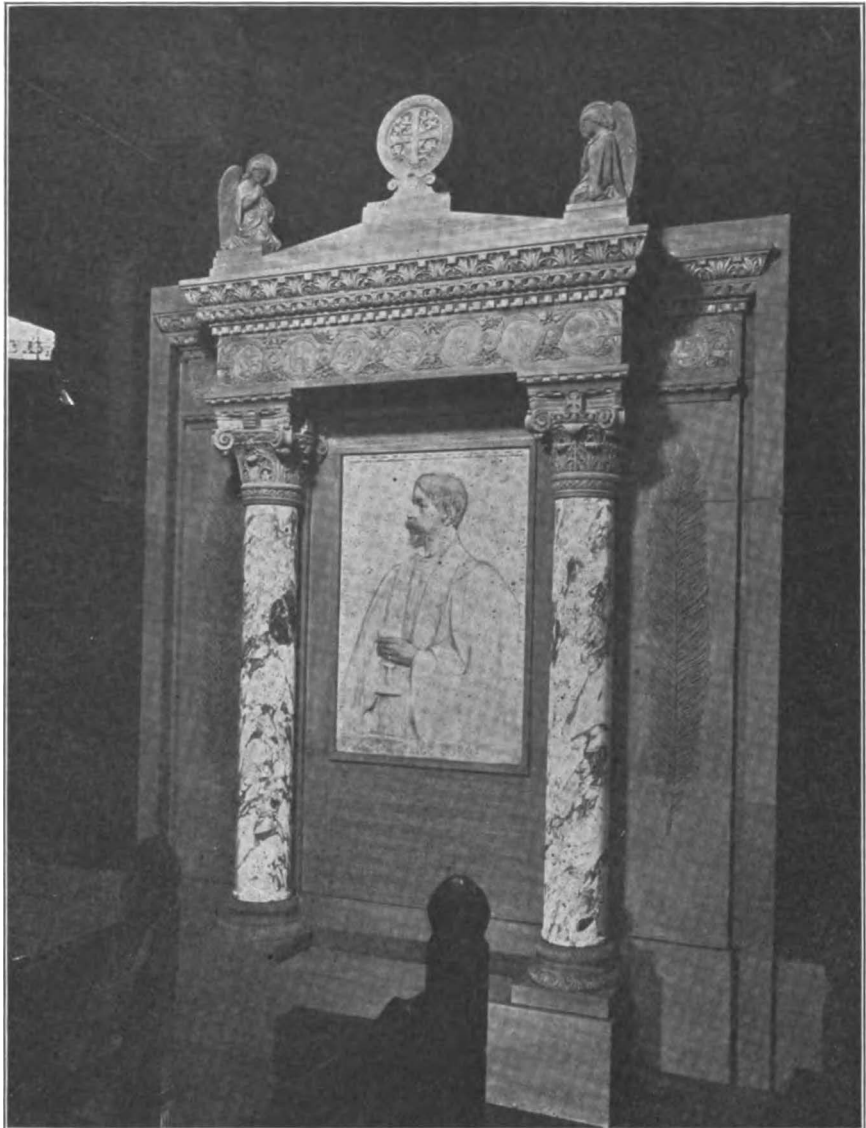
"I am glad that through this imperishable marble, Dr. Donald will be remembered here in years to come as the King's Cup Bearer, as one who deemed it his highest privilege to minister to the sick, to cheer the lonely, and the depressed, and to give himself

with absolute devotion to the service of all poor, weak, sorrowful, sinful men and women who came to him for sympathy and for help. Ah, my friends, that is a high distinction, to be the King's Cup Bearer.

"There were those among his equals and associates who did not always understand him. There were some who failed to pene-

THE FIFTIETH ANNIVERSARY OF CHRIST CHURCH, LA CROSSE.

ON QUINQUAGESIMA SUNDAY, Christ Church, La Crosse, Wis., celebrated the 50th anniversary of its incorporation. The present prosperity of this parish, after a long period of financial struggle in building a \$75,000



THE DONALD MEMORIAL TABLET, TRINITY CHURCH, BOSTON.

trate beneath the exterior to the loving, sensitive heart of the man; but there were many others, and it has been my privilege to meet and to know some of them, who cannot speak his name to-day without tears, to whom in hours of distress and grief and penitence he gave the cup of salvation and ministered to their soul's deepest need. Surely it was a ministry like this that our Lord had in mind when He said: 'Come, ye blessed of My Father, receive the kingdom prepared for you from the foundation of the world.' 'Inasmuch as ye have done it unto one of the least of thee My brethren, ye have done it unto Me.'

At the afternoon service, on the same day, the Rev. Mr. Kidner preached a memorial sermon, reviewing Dr. Donald's twelve years' rectorship of Trinity Church.

The memorial is a bas relief in a Romanesque monumental setting of red Scotch sandstone, enriched with two beautiful columns of violet Brescia marble, designed by Mr. Charles A. Coolidge of Shepley, Rutan & Coolidge, and modelled and carved by John Evans of Boston. The bas relief was executed by Mr. Bela L. Pratt. It represents Dr. Donald as "The King's Cup Bearer." This was suggested by the title of the sermon in memory of Dr. Donald, preached by Dr. William R. Huntington in Trinity Church, Boston.

church, caused the commemoration services to be of an especially festal character.

When the present rector came to La Crosse, six years ago, the parish was over \$23,000 in debt. This amount was reduced to \$16,500. A short time ago the rector, by personal canvass of the parish raised over \$15,000 in a little more than two weeks. Before Easter the full amount of the debt and interest will have been raised and the members of the parish are looking forward to the service of consecration at the time of the Bishop's visitation in June.

We quote from the rector's historical sermon his reference to the part Dr. Breck took in establishing the Church in La Crosse:

"From the annals of our first missionary, Dr. Breck, we learn that the first missionary to come to La Crosse was a Methodist minister, but the only service he conducted was interrupted by the steamboat whistle, and, being anxious to get out of town as quickly as possible, without further words or ceremony, he rushed to the river-bank, clambered onto the boat, and waved his benediction from the deck of the steamboat.

"A short time after came Dr. Breck, that most devoted missionary to the people of the wilderness, the greatest founder of the Church life of the Northwest. He travelled on foot, with one or two companions from

Nashotah to La Crosse. Our present Bishop came from Nashotah to La Crosse last year to make his first visitation, but how differently he was able to travel!

"Dr. Breck writes: 'We spent the Fourth Sunday after Trinity, 1850, at Prairie La Crosse. It is a hamlet of 15 or 20 houses. We held service and celebrated the Holy Communion on a bluff, about two miles back from the landing.' You all know that Dr. Breck refers to Granddad's bluff. In another place he calls it 'Altar Rock.' Surely to the Church people of La Crosse this picturesque height is well named, if it commemorates our grand Father Breck, the priest of 'Altar Rock,' the celebrant of the first Eucharist, administering the first baptism in La Crosse.

"We can imagine him on that fair Sunday morning in June, 1850, the strong man and enthusiastic missionary, standing on his lofty sanctuary in priestly vestments, and stretch-



CHRIST CHURCH, LA CROSSE, WIS.

ing his hands out toward the plain and far Pacific. Let us hope that some day a fitting memorial will mark this hallowed spot. It is most fitting that a part of this building should be built of the stone from 'Altar Rock' of our grandfather Breck.

A QUIET DAY CONDUCTED BY THE BISHOP OF NIAGARA.

THE Lord Bishop of the diocese of Niagara "spent a few quiet hours" with the clergy of Hamilton and vicinity, in the Cathedral chapel, on Tuesday, the 12th inst. There were present eighteen clergymen and one lay assistant, soon to be ordained. There was a celebration of the Holy Eucharist at 8 A. M. by the Bishop, assisted by the rector, the Rev. Canon Almon Abbott, M.A. Breakfast was served in the guild room by the ladies of the congregation. A shortened service of Morning Prayer, with an address on Self-Consecration of the Clergy as a Preparation for the Lenten Services, followed. In his address, the Bishop dwelt upon the great help that the Lenten services should be to the ministers of God. He said that in that holy season they should search their hearts and endeavor with renewed and redoubled energy to consecrate themselves to God, devoting their body, soul, and spirit to His service. He spoke in his own inimitable way on the importance of caring for their bodies, their intellectual faculties, and their spiritual life. They should care for the body, guarding against overtaxing it or impairing it by irregularity or want of rest, inasmuch as they who keep the bodies healthy, vigorous, and strong, are best qualified to act as instruments of God for the instruction and spiritual guidance of His people. They should be careful to cultivate the intellectual faculties, and yet they should be watchful against undue straining of the mind. For

this reason they should guard against worrying cares and seek healthful mental recreation, have some pursuit, some innocent occupation, differing from their official duties, in which they could at seasonable times engage so as to draw their minds from harrowing and distracting thoughts and enable them to renew their work with fresh vigor. Above all they should be most zealous and faithful in their efforts to develop their own spiritual lives. In order effectually to reach the hearts of their people, their own hearts and lives must be deeply imbued with love to God and man.

The litany was then read by the rector, after which the Bishop gave another admirable address on the opportunity and work of the clergy in the season of Lent, in the course of which he gave much useful advice and spoke words of great comfort and encouragement to his hearers. Throughout the service appropriate hymns were sung. The clergy were all of the opinion that the service will be of much spiritual benefit to themselves and very helpful to them in their Lenten work.

NEW CATHEDRAL FOR HALIFAX, NOVA SCOTIA.

THE PLANS for the new Cathedral at Halifax make the probable cost about \$300,000. The work on the building will be commenced as soon as the winter is over. There has been collected, at the present time, for the purpose about \$100,000.

BISHOP KNIGHT GOES TO THE ISLE OF PINES.

THE BISHOP OF CUBA has just returned from a trip to the Isle of Pines, on which he was "personally conducted" by Archdeacon Steel. The trip was made from Havana by rail as far as Batabano, and then by the beautiful little steamer called *The Cristobal Colon*, which has taken the place of the *Campbell*. The latter boat was driven ashore in the late hurricane, and is at present sitting contentedly on top of several Cuban houses, about 200 feet from deep water. An effort is now being made to float her again, which will probably be successful. In the same storm, 61 boats were wrecked here.

The start was made on Wednesday, January 30th. Early Thursday morning, the port of Jucaro was reached, and the passengers for Columbia were put ashore in a lifeboat. At the Columbia dock the Bishop was met by Mrs. Keenan's coachman and surrey, and driven to Brazo Fuerte, the charming home of Mrs. and Miss Keenan, about seven miles from this dock. After a sumptuous breakfast and luncheon, the Bishop and the archdeacon were taken to Nueva Gerona, where they met the stage for McKinley, which took them to the country place of ex-Mayor Knight of Buffalo, where they were hospitably entertained for the night. In the evening a service was held in the sala of the hotel, which was more than filled by the great congregation that overflowed the large room so that there was not standing room for all the people. The McKinley tract is about six miles long, and possibly two miles wide, and the people came from far and near to attend this service. Only about fifteen residents found it impossible to be present.

Friday morning, the Bishop returned to Nueva Gerona, where another congregation, almost as large, greeted him at night, in the parlor of the American Hotel. A young Churchman, one of the marine guard stationed at Nueva Gerona, played the piano for the hymns. At this service a little colored child was baptized by the archdeacon.

Saturday was spent pleasantly, visiting with the delightful hostess, Mrs. Keenan and her daughter.

On Sunday, the first service was held at

Columbia, where the Bishop confirmed one person. This is the second Confirmation ever held by any of our Bishops on the island. Here as well as at Nueva Gerona, the service was very hearty, although very few of the people were of our communion. Mrs. Dewey, the organist, rode on horseback about five miles in order to play at this service.

After a very hospitable dinner at the house of Dr. and Mrs. Ramsdell, the pioneer Church people of the island, the journey was continued to Santa Rosalia, about four miles distant, where an afternoon service was held. This neighborhood is at present very sparsely settled, but every person in the neighborhood without exception was present at the service.

Here, Mr. and Mrs. Robert Kellogg met the Bishop with a carriage, taking him to their lovely home near Santa Fe, where supper was served. Mr. Kellogg is a son of Dr. Kellogg, the author of one of the tunes used for the Epiphany hymn, "We three kings of orient are." The other tune, it will be remembered, is by the late John Henry Hopkins. Dr. Kellogg and Mrs. Kellogg have this charming home on the Isle of Pines, where they entertain Archdeacon Steel on Sunday afternoons, whenever he comes to Santa Fe.

The night service was held in the Methodist chapel in Santa Fe, where another very large congregation was present, and the responses very hearty.

The Bishop and the archdeacon were entertained at the comfortable home of Mr. and Mrs. Benjamin Mason (another home that is always open to the archdeacon) until their return to the boat for the homeward journey, on Monday night.

On Monday afternoon, there was quite an excitement in the little town, on account of a grass fire that threatened to destroy one of the neighboring orange nurseries. For a long time the fire was fought vigorously by the people, and at last it was extinguished, after doing but little damage.

The work on the Isle of Pines is growing rapidly, and there is great need of a resident minister. If the right man could be sent there at once, there is but little doubt that he could take possession of the island. We have two chapels there now, and there are five places where services are held regularly.

LAYMEN'S MISSIONARY CONFERENCE.

THE THIRD of the Conferences of the Laymen's Forward Movement of Michigan, was held at Jackson, Sunday and Monday, February 10th and 11th. Men from adjoining states were present to aid in the Conference, as men from Michigan had gone to them before. The interchange of interests and the extension of the acquaintance between city and city, diocese and diocese, has been found to be of value. The men who stand for the best interests of the Church in this vicinity are getting to know each other better and learn more of each other's work.

At the Sunday morning service, the first address was made by Mr. Thomas H. Walbridge of Toledo, Ohio, upon "The Interdependence of Spiritual Life and the Missionary Work." Mr. E. W. Gibson of Detroit spoke upon "The Apportionment" as an obligation resting upon every parish and individual.

At the afternoon meeting, "The Story of Present Day Missions" was opened by the department secretary, the Rev. Rufus W. Clark; the appointed speakers were Mr. E. W. Gibson of Detroit, Hon. T. E. Barkworth of Jackson, and Mr. Thos. H. Walbridge of Toledo, Ohio.

At the Monday afternoon session, reports were made as to the work of our Church in China and Japan. "How to get Missionary Information Before our People," was the subject discussed. The informal Conference, where everybody has an opportunity to con-

tribute from his store of knowledge and experience, and to express his opinion, has been found to be the most acceptable form of missionary meeting. The informal Conference serves a purpose, not met by the longer addresses of one or two persons. The exclamation at the close of the meeting was, "What a good time we had, and how full of interest the afternoon was, because there was a chance for everybody!"

At the dinner in the evening, the rector, the Rev. Mr. Macduff, presided. The Missionary Thank Offering was the subject of the address of Mr. John D. Howarth of Detroit. Mr. Chas. H. Roehm of Detroit gave an account of our work in China. The resolution was offered that this address should be published. Dr. C. B. Burr of Flint spoke upon "The Mission of the Church to Man in His Daily Struggle." The closing speech was by the Bishop of Michigan, upon "The Missions of the Future—New Motives—New Methods, and New Opportunities."

OFFICIAL REPLY TO THE BISHOPS' PROTEST.

NORFOLK, VA., Feb. 8.—The Jamestown Exposition Company, through Barton Myers, governor of ways and means, to-day issued an official reply to the protest of February 6th, made by a number of Bishops against the naval and military demonstrations proposed in connection with the exposition.

Mr. Myers, himself a leading layman, says:

"The naval and military feature of the exposition are under the control and management of the President of the United States and the Cabinet officers, who compose the tercentennial commission. The apprehensions of those Bishops who have signed the protest referred to are, however, unfounded, and are not shared by the majority of Church people. The peaceful assemblage of the finest specimens of soldiery of all nations, who will join in a fraternal gathering to celebrate the tercentennial of the first Anglo-Saxon colony is calculated to promote good feeling and reciprocal courtesies. The assemblage of warships will be an interesting sight, but not more belligerent than was the gathering at the "Queen's Jubilee" in 1887.

"While these features of the exposition will be prominent and most interesting, others of religious, educational, and historical character are being given great prominence. Religious organizations are being encouraged to avail themselves of the opportunity to reach the concourse of people who will assemble here—leading denominations are erecting their respective buildings and the Young Men's Christian Association will be established on the grounds for work especially amongst the soldiers and sailors. The Protestant Episcopal Church, which first planted the cross at Jamestown, it is hoped, will avail of this opportunity while celebrating the nation's ter-centennial, to sow here some good seed amongst the assembled crowds from all nations. It is our earnest hope that this celebration may not be a fleeting pageant, but that it may stimulate love of country and cause the youth of our land to read their histories and to realize the struggle of the early days—the basic principles on which our government was founded and which made it great—lest we forget, in this age of wealth, power, and luxury, the rock from which we were hewn."

RECENT MISSIONS.

THE REV. THOMAS J. LACEY, Ph.D., rector of the Church of the Redeemer, Brooklyn, N. Y., conducted a four days' mission at St. Paul's Church, Manheim, Pa., in the diocese of Harrisburg, ending on the 11th inst. Frequent services and short addresses were made, and a great deal of interest manifested.

At the Church of the Ascension, Rockville Centre, Long Island (Rev. G. Wharton

McMullen, priest in charge), a mission was held from the 3d to the 10th day of February, under the direction of Archdeacon Bryan, which developed most surprising results. Although a week of generally disagreeable weather, the daily services, consisting of an early morning celebration of the Eucharist, evensong and conference in the afternoon, and a special mission service at night, were well attended. On the morning of the last day of the mission, more than forty persons came from their homes at an early hour, through a snow storm, to the little church to receive the Blessed Sacrament. During the mission, special prayers were asked for on behalf of a number of persons, and in some instances there was testimony to the effect that they were answered.

The Bishop of Kentucky gave an eight days' mission in St. John's Church, Louisville (the Rev. C. P. Sparling, rector), closing on Quinquagesima Sunday. St. John's is an old downtown parish with a handsome church and Sunday School room, which has suffered by removal of parishioners until the parish was almost extinct. The mission just held has tended much to revive the life of the parish, and now a movement has been started to purchase the property adjacent for a rectory.

At St. Mary's Church, South Manchester, Conn. (the Rev. Manning B. Bennett, rector), Archdeacon Webber concluded a mission on the evening of February 6th. Services were very largely attended and much good done.

The Rev. Edwin Weary of Sterling, Ill., recently conducted a week's mission at St. Thomas' Church, Port Clinton, Ohio (the Rev. E. S. Doan, rector). Before the men's meeting on the closing Sunday afternoon, the rector of the parish entered the wide-open poolroom in the town and startled about thirty or forty men by giving them a cordial invitation to lay aside their games and come and hear the missionary speak on "Liberty and Manhood." A few of the men accepted the invitation. The usual frequent services and question box proved of interest to the large number of people who attended.

DEATH OF THE REV. F. B. CROZIER.

THE DEATH of the Rev. Frederick B. Crozier, formerly one of the clergy of Trinity parish, New York, occurred at the Polyclinic Hospital, New York, on February 4th, a month after he had undergone an operation.

The funeral was at Trinity Church, New York. At 9:30 A. M. the body was placed in the chancel, covered by a purple pall, flanked by the two large candles which had been only recently used at the funeral of the Bishop of Springfield. The celebration of the Holy Communion was taken by the Rev. J. H. Hill, assisted by the Rev. Charles H. Wells.

At 10 o'clock the choral burial service was said, Mr. Baier and the choir having kindly volunteered their services out of respect for the deceased priest. Mr. Wells took this service, at the conclusion of which the body was taken out by the great west door, followed by the sexton, cross-bearer, choir, and clergy. So ended one of the most stately funeral services ever held even in historic Trinity. Although it was the intention of the relatives that the funeral should be strictly private and no notices were, therefore, issued, numbers of Mr. Crozier's former parishioners, even from Keyport, N. J., attended the services. The interment was at Kensico Cemetery, where the Rev. Dr. Lowndes read the committal service.

Mr. Crozier was born at St. John, N. B., Canada, in 1850, graduated from the University of New Brunswick, Fredericton, in 1874, and ordained deacon and priest by the Rt. Rev. John Medley, D.D., Bishop of Fredericton, in 1874. His first charge was at Macadam, where he remained till 1876, going from there to Campobello as rector, where

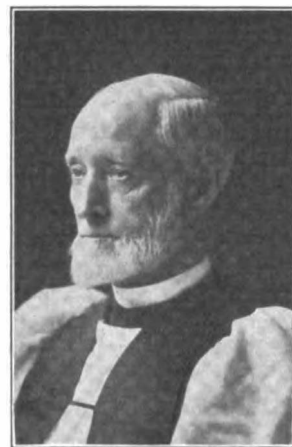
he worked faithfully till 1880, in which year he accepted the rectorship of Miles River, Md., in the diocese of Easton. In 1883 he became rector of Mahanoy City, Pa., which he resigned in 1885 to become rector of Keyport, N. J., where he remained till 1892. In 1894 he became rector of Fairhaven, N. J., and in 1899 rector of St. George's, Rumsen Neck, N. J.

He began his work in Trinity parish, New York, in 1902, when he became connected with St. John's Church, Varick Street, and later with Trinity Church itself. In the latter part of 1906 he accepted the curacy of Christ Church, Rye, N. Y., but on the very day, January 2nd, 1907, when he had arranged to go into residence, he went into the Polyclinic Hospital, New York, to undergo an operation. His condition never at any time caused his physicians alarm and they felt confident of his speedy recovery; but it was willed otherwise, for on Monday morning, February 4th, he expired quite suddenly.

Frederick Crozier belonged to that type of clergyman that gives value to the sacred ministry. Punctilious in every matter of duty, even to his own let or hindrance, conscientious to a degree in attending to every detail of his work, untiring in his devotion to the sick, the poor, and the sorrowful, and above all, absolutely fearless in preaching the gospel and maintaining the doctrine, discipline, and principles of the Church in which he was a priest and which he loved so single-heartedly, he won both the respect and the affection of all with whom he worked.

BISHOP W. WHITAKER HONORED.

ABOUT 250 of the clergy of the diocese of Pennsylvania, most of whom were vested, were present in the Church of St. Luke's and the Epiphany (Rev. David M. Steele, rector),



O. W. WHITAKER, D.D., LL.D., BISHOP OF PENNSYLVANIA.

on Monday, February 11th, at 10:45 A. M., at a service commemorating the completion of twenty years of the episcopate of the Rt. Rev. Ozi W. Whitaker, D.D., as fifth Bishop of the diocese of Pennsylvania. In the chancel with Bishop Whitaker were Bishop Coadjutor Mackay-Smith and Bishop Peterkin of West Virginia, also the Rev. J. De Wolf Perry, D.D., Rev. J. Andrews Harris, D.D., and the Bishop's chaplain, Rev. Thos. J. Garland, secretary of the diocese, Rev. Horace F. Fuller, chairman of the committee appointed at the last diocesan convention to draft a minute and resolutions appropriate to the occasion, read the same after the close of the processional, the following being an extract:

"Without doubt the Church was conspicuously guided by a most gracious Providence when you were called from your honorable station in the West to take up larger work in this venerable diocese. God be thanked for what He has done for us through you, His servant, and our prayer is that He will be pleased to prolong your days of ser-

vice to Him here on earth and in the oversight of His Church wherein He called you to be an apostle."

The Rev. Dr. Harris then, in eloquent terms, expressed to the Bishop the love and respect in which he was held by the clergy of the diocese, saying in part:

"You have never taken sides upon differences of doctrine—you always treated those who differed with you with the same warm courtesy shown those who agreed with you. Is it any wonder your clergy love and respect you. May God always have you in His holy keeping!"

Mr. Geo. C. Thomas then read the address on behalf of the laity, saying he was "the mouthpiece of nearly 55,000 communicants and upwards of 45,000 Sunday School teachers and scholars. We love you, we respect you, we value you, we renew to you our loyal obedience, and pray that your life may be spared to us for years of usefulness, and when the end shall come, you can surely stand in the divine Presence and say, 'Behold, I and the children whom the Lord hath given me!'"

The Bishop, in response, said:

"I have no words which can fitly express the emotions that fill my heart. Every sentiment of love, every expression of confidence, every recognition of God's hand to which reference has been made in these addresses, goes out from me to you as they have come from you to me. May God make the last days here my best days of thought, of faith, of absolute devotion to the Lord Jesus Christ, of unswerving faithful love for Him and for those whom He came to save."

Bishop Whitaker was born May 10, 1830, in Massachusetts. Graduated from Middlebury College, Vermont, in 1856; ordained to the diaconate in Boston by Bishop Eastburn, July 15, 1863, and to the priesthood, August 7th of the same year. He began his ministry in Nevada, but returned East and was rector of St. John's, Englewood, N. J.; consecrated Missionary Bishop of Nevada, in New York, October 13, 1869; elected assistant Bishop of Pennsylvania, June 29, 1886, and entered upon that work, October 29, 1886. Upon the death of Bishop Stevens, June 13, 1887, he became Bishop.

The amount of the fund presented at the service was over \$25,000, and, at the request of the Bishop, is to be used as an endowment of the Deaconess' House and will be known as the Bishop Whitaker Endowment Fund of the Church Training and Deaconess House.

QUIET DAY FOR THE CLERGY IN BALTIMORE.

THE REV. CHARLES MERCER HALL, rector of Holy Cross, Kingston, N. Y., at the invitation of Bishop Paret of Maryland, conducted a Quiet Day for the clergy of Baltimore, in the Bishop's chapel, on Shrove Tuesday. On the succeeding five days, Mr. Hall conducted a series of conferences on "Suffering: Its Cause, Its Use, and Its Remedy."

GRACE CHURCH, CHICAGO, IN PERIL AND IN SUCCESS.

GRACE CHURCH, Chicago, has been the centre of some vivid experiences during the past few days. There have been two narrow escapes from destruction by fire, first from the burning of an automobile shop near by, and next from the burning of the Coliseum Annex, adjoining. From both of these serious dangers the church building has been providentially delivered. And on the second day of Lent the parish received a princely bequest of about \$135,000, from the will of the late Mrs. George Staut of New York City, formerly a parishioner of Grace Church. Her husband was a wealthy capitalist and railroad man of Chicago some years ago. Of this splendid addition to the endowment fund of the parish, \$5,000 is for the general en-

dowment, and about \$130,000 is to endow the charitable work of the parish. With no knowledge of this coming gift, the rector, Rev. W. O. Waters, laid before the congregation, on the morning of Quinquagesima Sunday, the great need of establishing a parish Settlement in the river ward district on the southwest side of Chicago, opposite the location of the parish church. This munificent bequest ensures the permanency of this work, which has already been begun, but which up to this time has not secured any fixed headquarters. The parochial endowment fund of Grace parish is now about \$90,000. The rector is making every effort to raise it to \$100,000 as soon as possible.

MEMORIAL WINDOW, CAIRO, N. Y.

ON QUINQUAGESIMA Sunday, the second window memorial was unveiled in Calvary Church, Cairo, N. Y. (Rev. C. Thacher Pfeiffer, rector). The donor was Mr. Francis G. Walters, who also gave the first. The emblems of the two windows are significant. One suggests our Lord's earthly life, the *Agnus Dei*, and the other His present manifestation in the Blessed Sacrament—the Chalice and Host. The first one was given in memory of his wife, and the other in memory of himself, but given now that they may beautify God's House.

TABLET UNVEILED AT ST. PAUL'S PARISH HOUSE, ALBANY.

THERE WAS unveiled in the parish house of St. Paul's Church, Albany, a beautiful brass tablet, commemorative of the erection of the building, as a memorial of Mrs. John H. Van Antwerp, by her husband. The tablet is of large proportions and shows an angel in a kneeling attitude with a palm branch in one hand and a wreath in the other, and falling directly underneath the palm branch and wreath is the following inscription: "This Parish House was Erected to the Glory of God and in Loving Memory of Martha Wiswall Van Antwerp, November 20, 1883, by Her Husband."

It was the intention of the donors to have had the tablet erected on the anniversary of the erection of the building, but this was found to be impossible. The work was done by the Gorham Company of New York, and is a gift to St. Paul's by Mrs. Junius W. MacMurray of Washington, D. C., and Mrs. Kate Van A. Stanton of this city, daughters of the late Mr. and Mrs. John H. Van Antwerp.

ANNUAL MEETING OF THE TRUSTEES OF BERKELEY DIVINITY SCHOOL.

THE TRUSTEES of the Berkeley Divinity School held their annual meeting, Thursday, February 14th, by adjournment from the 30th of January. There were present Bishop Brewster, presiding, Rev. John Binney, Dean, Rev. Dr. Storrs O. Seymour of Litchfield, Rev. E. C. Acheson, Rev. Dr. Samuel Hart, and Messrs. Charles E. Jackson, Burton Mansfield of New Haven, Robert N. Jackson, and Gardiner Greene of Norwich. The annual reports of the Dean, the treasurer, and the acting librarian were received.

The report of the library showed that in 1906 there were 525 volumes added, besides pamphlets and periodicals. Of this number 121 were obtained by purchase, 68 from the Alsop memorial fund, and 53 from the alumni fund, and the remainder were gifts. Of the gifts, 150 volumes were from the library of the late Rev. Albin B. Jennings of the class of 1864; 39 were the portion thus far published of the new edition and completion of Mansi's great collection of the Councils of the Church, the gift of J. Pierpont Morgan; 39, including the reports of the German Palestine Exploration Society for 26 years, were the gift of Dean Binney; 32 were the gift

of the Rev. Professor Ladd; over 100 were valuable Government reports; and the rest were presented by various institutions and individuals. The completion of the alumni library fund to \$10,000 will provide for more extensive purchases in this and following years.

TENTATIVE PROGRAMME OF THE CHURCH CONGRESS.

THE FOLLOWING tentative programme is announced for the Church Congress to be held at New Orleans, April 10th to 13th, 1907:

Wednesday, April 10.—Holy Communion in Christ Church Cathedral at 10 A. M. Address by the Rt. Rev. Albion W. Knight, D.D., Bishop of Cuba.

Wednesday Evening, April 10.—Topic: "Attitude of our Church to Protestant Christianity." Writers, Rev. Paul Matthews, Rev. Theodore Sedgwick; speakers, Rev. W. H. van Allen, D.D., Rev. T. P. Thurston.

Thursday Morning, April 11.—Topic: "Value and Limits of Flexibility in the Use of Forms of Public Worship." Writers, Rev. H. M. Denslow, Rev. V. W. Shields, D.D.; speakers, the Bishop of Texas, the Rev. Quincy Ewing.

Thursday, Evening, April 11.—Topic: "The Moral Strain in Social and Commercial Life." Writers, Rev. Wm. Austin Smith, Rev. D. Claiborne Garrett; speakers, Rev. J. H. Melish, Mr. Russell M. Johnston.

Friday Morning, April 12.—Topic: "What Shall the Preacher Preach?" Writers, Rev. Geo. R. Van De Water, D.D., Rev. Charles L. Slattery; speaker, Rev. Wm. A. Guerry.

Friday Evening, April 12.—Topic: "The Limitation of Private Fortunes by Legislation." Writers, Mr. R. M. Hurd, Mr. John De Witt Warner; speaker, Hon. August Belmont.

Saturday Morning, April 13.—Topic: "The Ethical Tendency of Modern Fiction." Writers, Rev. Cyrus Townsend Brady, LL.D., Mr. Hewitt Hanson Howland; speaker, Rev. Andrew F. Underhill.

Saturday Afternoon, April 13.—Topic: "The Alleged Indifference of Laymen to Religion." Writers, Rev. David M. Steele, Rev. Francis A. Brown.

The round trip rate from New York to New Orleans, all rail, will be \$56.30, or \$60.00 by sea. The rate from Chicago has not yet been fixed. For particulars, address Rev. G. A. Carstensen, General Secretary, Riverdale, New York City.

MEMORIAL FOR THE CHURCH OF THE ADVENT, BOSTON.

THERE is on exhibition just now a beautiful screen which soon will be installed in the Lady Chapel in the Church of the Advent, Boston. It is of exquisitely carved oak in harmony with the panelling of the sanctuary and is a memorial to Mrs. van Allen, mother of the Rev. Dr. van Allen, the rector, and wife of Professor van Allen. The special features of the memorial are the carved figures of St. Gabriel and St. Michael, and above them is the inscription, "*Ave Maria Gratia Plena*" There also are carved shields representing the van Allen coat of arms and the arms of Holland from which the van Allen family originally came. Another memorial for the same edifice is a carved reredos which will be installed in the St. Joseph Chapel. It is given by the two sons of the late Mrs. W. E. Townsend.

FATHER FIELD'S RETURN FROM JAMAICA.

THE REV. FR. CHARLES N. FIELD, S.S.J.E., has reached his home in Boston from his trip to Jamaica, which he took in company with the Rev. Augustus Prime, rector of St. Margaret's Church, Brighton, and Mrs. Prime. Fr. Field and his travelling companions reached Kingston two days after the earth-

quake and the first intimation they had of the disaster was when they saw two wrecked vessels outside the harbor. Fr. Field remained in Kingston two days, but there was little he could do, for everybody seemed to be caring for everyone else to the best of his or her ability.

He has special words of commendation for the manner in which the American marines took hold and helped in restoring order, for up to the moment of their arrival there promised to be a season of looting which, thanks to them, was nipped in the bud. Everywhere the marines were orderly, careful, and most polite, and they left a splendid impression on the natives. Fr. Field feels that some of the criticism heaped upon Governor Swettenham is a bit severe. He describes him as a man whose one idea is duty and he is as hard upon himself as upon others. He accepts no hospitality, dislikes compliments. Once he grasped the situation he went to work with a will to cope with conditions.

The clergy were foremost in the good work and Fr. Field spoke particularly of such persons as Archbishop Nuttall, who was the head and front of everything, much more so than the governor, in fact, and who did a great deal to instil a new hope into the hearts of the discouraged citizens. Archdeacon Downer, rector of the Kingston parish church was another who worked hard and Canon Kilbourne, as chairman of the relief committee, was unceasing in his efforts to relieve the situation.

A thing that surprised Fr. Field as much as anything was the little knowledge the people of Kingston had of the Red Cross, of which he himself is one of the oldest members. Apparently the people had heard little or nothing of the Society and its wonderful work, although it is world-wide in its ministrations.

Fr. Field left the Rev. Mr. Prime and Mrs. Prime on the Island, they having gone into the mountains forty miles back from Kingston, where they will remain until about Easter.

NEW ENGLAND BROTHERHOOD MEETS.

THE NINETEENTH annual convention of the New England Local Assembly of the Brotherhood of St. Andrew was held at St. Stephen's Church, Lynn, Mass., on Saturday and Sunday February 16 and 17. The attendance at the sessions was fair, for truth to tell it is hard to get out a large attendance at these Eastern Brotherhood meetings, however much may be the enthusiasm in other parts of the country.

By way of familiarizing the members one with another there was a reception Friday evening at St. Stephen's parish house, at which luncheon was served by the ladies of St. Stephen's Club. Earlier in the day the incoming members were met at the trains by members of the reception committee consisting of G. L. Leash, Edgar Anderson and Frank Hamill together with 35 boys from St. Stephen's Sunday School and the senior and junior chapters of the Brotherhood. About fifty arrived during the afternoon, and when they had registered—this part of the work being in charge of James Lewis and William Houston, Jr., the guests were assigned to rooms by still another committee—Messrs. James Jenkins, E. M. Myrick, and C. A. Norton.

By Saturday morning the Brotherhood got down to business. The Rev. E. J. Dennen, the rector, celebrated Holy Communion which was attended by every Brotherhood man. Then at 10 o'clock came the regular order of business. Edmund Billings of Boston occupied the chair and the address of welcome was given by the Rev. Mr. Dennen.

Speaking along the line of the laymen's progressive work, Mr. Dennen referred to the

Seabury Society, which is a body of men banded together to instil a new enthusiasm into every department of the Church's work where men may take a hand. These men, he said, are contemplating such things as the establishment of a school to train lay helpers in missionary work in cities, towns and the country; the establishment of missionary classes and training classes of every kind that men may be better equipped for all the departments of Church activity.

The reports of the secretary and treasurer showed that while the Brotherhood had not gained greatly in numbers during the year, the members had shown an increased appreciation of the principles for which they stood, and that the character of their work was more satisfactory than ever before.

The officers elected were the same as last year.

A part of the day's programme included a conference on "What a Local Assembly Can do to Forward the Effort of the Brotherhood," led by Professor A. H. Blanchard of Providence, and Francis M. Adams, corresponding secretary.

There were two conferences in the afternoon. One on "How a Boy Can Keep His Rule of Prayer," conducted by Clarence Pearson of Pawtucket, R. I., and "How a Boy Can Keep His Rule of Service," conducted by W. Sherman Schmeltz of Brookline. There also was an address on "The Schoolboy's Scripture Union," by Hubert Carleton, general secretary.

The Sunday exercises consisted of service in the forenoon with a sermon by the Rev. H. E. Robins of New Bedford, and a meeting in the afternoon at which the speakers were Rev. Charles Hastings Brown of Lynn, Thomas W. Brooks, Jr., and George H. Randall, associate secretary of the Brotherhood.

At the evening service the preacher was the Rev. John McGaw Foster of the Church of the Messiah, Boston. Robert H. Gardiner, national president of the Brotherhood, also spoke. This service was made doubly interesting by the choir of 40 voices giving a special Lenten cantata.

JUBILEE CELEBRATION AT TRINITY CHURCH, WOBURN, MASS.

The parishioners of Trinity Church, Woburn (the Rev. Frederick W. Beekman, rector), have just been having a jubilee celebration in honor of the completion and payment of the extensive improvements in the Church property during the past year. A month ago the parish committee reported that it had completed its work and had expended \$11,999.

At the celebration which was held in the parish house, J. Foster Deland as chairman of the celebration committee, presided and called upon the Rev. Francis E. Webster of Christ Church, Waltham, who is acting for Archdeacon Samuel G. Babcock who is south for his health. He read a letter of congratulation from the Archdeacon in which the latter regretted his inability to be present. Mr. Deland reviewed the history of the parish, and then in behalf of the people of the parish Mr. Deland presented the Rev. Mr. Beekman with a beautiful private communion set of five pieces, and engraved as follows: "Frederick Warren Beekman, from Trinity, Woburn, Epiphany, 1907."

Mr. Beekman feelingly responded and he was followed by the Rev. Mr. Webster who made an interesting address; and by the Rev. Richard T. Loring of St. John's, Newtonville, and formerly in charge of the parish.

Among the preachers who are to be heard at Trinity Church during Lent are the Rev. Sumner U. Shearman of St. John's, Jamaica Plain, the Rev. Frank Poole Johnson, assistant rector of St. Paul's, Boston, the Rev. Max L. Kellner of the Episcopal Theological School, the Rev. William E. Dowty of St. Paul's Malden; the Rev. J. Wynne Jones of

the Church of Our Saviour, Roslindale; the Rev. Dr. Samuel McComb of Emmanuel, Boston; the Rev. Robb White of St. James', Cambridge; the Rev. Appleton Grannis of Trinity, Boston; the Rev. Richard T. Loring of St. John's, Newtonville, and the Rev. Clifford G. Twombly of St. Paul's, Newton Highlands.

ALABAMA.

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

Improvements at Grace, Sheffield.

GRACE CHURCH, Sheffield, is pronounced by everybody to be the prettiest church in town. The congregation has raised nearly \$900 for much needed improvements, viz.: new heating apparatus, a beautiful chancel window, handsome altar furnishings, brass cross, eucharistic and vesper lights, missal stand, new carpet, choir room, rector's study, painting (inside and out), electric lights installed, etc. This large sum of money has been raised by the free-will offering of our people in about three months without resorting to any questionable methods, i.e., bazars, ice cream parlors, and so forth. Under the wise leadership of its rector, Rev. W. B. Allen, M.A., there is undoubtedly a great future before Grace Church in this community.

CALIFORNIA.

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

Opening of St. Luke's Church.

THE LARGE attendance on the first service in the new temporary St. Luke's Church, San Francisco, proved it to be a veritable *home coming* to the scattered parishioners. A celebration of the Holy Eucharist was held at 8 A. M. the second service being at 11 o'clock at which time the service of benediction was pronounced over the memorial altar cross, altar service books, vases and book-rest. The Rev. B. M. Weeden, rector, preached an earnest sermon suited to the occasion. The third service is arranged for at 4 P. M. instead of 7:30 as formerly.

CONNECTICUT.

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

Special Lenten Services—Meeting of the Clericus.

MANY special services are to be held throughout the diocese during Lent. At Trinity Church, New Haven, the city parishes unite, with the following list of preachers: The Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford; the Rev. Alexander Mann, D.D., rector of Trinity Church, Boston, Mass.; the Rev. M. George Thompson, rector of Christ Church, Greenwich; the Rev. George T. Dowling, D.D., rector of St. James' Church, Brooklyn, N. Y.; the Rev. John P. Peters, D.D., rector of St. Michael's Church, New York City; the Rev. Thomas F. Davies, Jr., rector of All Saints' Church, Worcester, Mass.; the Rev. Philip M. Rhinelander, Professor of Homiletics and Pastoral Theology, Berkeley Divinity School, Middletown.

Other parishes are as follows:

St. Andrew's Chapel, New Haven. Preachers on Friday evenings: Rev. Anson Phelps Stokes, Jr., St. Paul's Church; Rev. Floyd S. Kenyon, Church of the Ascension; Rev. Richard D. Hatch, Willimantic; Rev. Arthur W. Shaw, Meriden; Rev. S. Wolcott Linsley, Winsted; (service omitted, Confirmation at Christ Church); Rev. Frederic M. Burgess, priest in charge.

At Holy Trinity, Middletown: The Rev. Stewart Means, D.D., New Haven; Rev. E. B. Schmitt, Ansonia; Rev. George W. Davenport, Danbury; Rev. William H. Garth, Naugatuck; Rev. J. De Wolfe Perry, Jr., New Haven.

St. James' Church, Derby: The Rt. Rev. Frederick F. Johnson, D.D., Assistant Bishop of South Dakota; Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania; Rt.

Rev. Leighton Coleman, D.D., Bishop of Delaware; Rev. Louis N. Booth, archdeacon of Fairfield; Rev. William A. Beardsley, St. Thomas' Church, New Haven.

The Church of the Epiphany, Durham: The Rev. William P. Ladd, Professor Berkeley Divinity School; Rev. Edward H. Fitzgerald, Christ Church, Middle Haddam; Rev. Charles E. Roberts, Church of the Holy Advent, Clinton; Rev. Philip M. Rhineland, Professor Berkeley Divinity School; Rev. Erit B. Schmitt, Christ Church, Ansonia; Rev. E. Campion Acheson, Church of the Holy Trinity, Middletown.

St. John's, Warehouse Point: The Rev. A. P. Grint, Ph.D., New London; Rev. Russ Judd, Thompsonville; Rev. G. B. Morgan, D.D., New Haven; Rev. G. McC. Fiske, D.D., Providence, R. I.; Rev. H. Quimby, Wethersfield.

St. James' Church, New London: The Rev. F. S. Luther, Ph.D., LL.D., President of Trinity College; Rev. O. H. Raftery, rector of Trinity Church, Portland; Rev. J. N. Lewis, Jr., rector of St. John's Church, Waterbury; Rev. G. T. Linsley, rector of Church of the Good Shepherd, Hartford; Rev. P. M. Rhineland, Professor of Church History, Berkeley Divinity School; Rev. W. J. Brewster, rector of St. John's Church, Warehouse Point.

St. Mary's Church, South Manchester: The Rev. Francis W. Barnett, rector of St. Luke's Church, South Glastonbury; Rev. Samuel Hart, D.D., D.C.L., vice-dean Berkeley Divinity School; Rev. James W. Bradin, rector St. John's Church, Hartford; Rev. Arthur F. Lewis, rector Christ Church, Unionville; Rev. I. Newton Phelps, rector All Saints' Memorial Church, Meriden; Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the diocese.

AT ST. JAMES' CHURCH, Winsted, the Lenten preachers are the Rev. L. N. Booth, Rev. H. M. Dumbell, Rev. F. E. Buck, Rev. G. T. Linsley, and the Rev. Dr. Harriman. Deeds were drawn last week, putting the new building site in the hands of the vestry. The sum of \$5,000 was paid in cash and the balance will be under a mortgage. The property is rented for over \$700 a year. The necessary decision in the meeting was without a dissenting voice.

THE CLERICUS of the New London archdeaconry held its monthly meeting on February 4th, as usual, at Norwich. The essay was by the Rev. John T. Walker of St. Philip's, Putnam, "Unction and the Prayer of Faith."

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Lenten Services in Wilmington.

THE ANNUAL courses of Lenten noon-day services at Wilmington, under the auspices of the Local Assembly Brotherhood of St. Andrew, will be given for the thirteenth consecutive season at St. Andrew's Church (the Rev. Hubert W. Wells, rector), located at Eighth and Shipley Streets, in the business district. The preachers are as follows: From Philadelphia, the Rev. Messrs. Stewart P. Keeling, L. N. Caley, Nathaniel S. Thomas, Clarence W. Bispham, Wm. M. Groton, Floyd W. Tomkins (three days), Carl E. Grammer, Horace F. Fuller, R. Marshall Harrison, Edgar Cope, and George Gunnell; from the diocese of Pennsylvania, the Rev. Messrs. F. M. Tait, Francis C. Steinmetz, G. Berkely Griffith, Wilmington, Rev. Messrs. Hubert W. Wells and Frederick M. Kirkus; Baltimore, Rev. Peregrine Wroth; Newark, N. J., Rev. E. A. Wasson; Scranton Pa., Rev. Wm. B. Beach; Lewes, Del., Archdeacon C. H. B. Turner. The Bishops of Delaware and Easton will also preach.

THE REV. GEORGE M. BOND, rector of Christ Church, Dover, has tendered his resignation to the vestry, to take effect the Fifth Sunday after Easter (May 1st). In his let-

ter of resignation, Mr. Bond states that some failing faculties impel him to retire from the rectorship. His thirteen years' work at Dover has endeared him to his flock, so that the vestry has delayed action in the matter. It is reported that he will remove to Philadelphia.

FOND DU LAC.

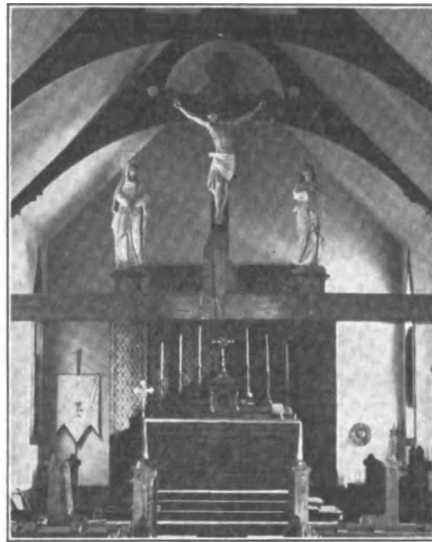
CVAS. C. GRAFTON, D.D., Bishop.
R. H. WELLES, JR., D.D., Bp. Coadj.

Personal—New Rector at Marinette—Services at St. James, Manitowoc—Old Catholic Work.

THE REV. H. S. FOSTER, rector of Christ Church, Green Bay, and president of the Standing Committee, has been obliged to leave for southern California, where he will remain three months, to recuperate from a serious throat trouble. In the meantime his parish will be supplied by substitute clergymen.

THE PARISH of St. Paul's, Marinette, one of the most important in the diocese, is fortunate in securing as rector the Rev. Frederick S. Penfold, who for the past five years has been rector of the Church of the Good Shepherd, Quincy, Ill. Fr. Penfold was born in New York City, 33 years ago, prepared privately for the General Seminary, where he graduated in 1900, with a degree of B.D. Before coming to Quincy, he had charges in Baltimore, Farmington, Conn., and New York City. In 1903 he was married to Miss Ethel Stanton Frisby of New Haven, and has two children.

THE CHURCH OF THE ASCENSION, Merrill (the Rev. F. W. Barker, vicar), has recently been presented with a rood beam surmounted by a Calvary group with figures in terra



ROOD BEAM, MERRILL, WIS.

cotta. It adds greatly to the effectiveness of the interior. This thriving mission is now reaping a remarkable harvest as a result of a recent mission given by the Rev. Fr. Parrish, O.S.B. The vicar also ministers to the neighboring mission stations at Tomahawk and Mosinee.

THE SERVICES at St. James' Church, Manitowoc, are being supplied by the Rev. B. Talbot Rogers, warden of Grafton Hall, Fond du Lac. He has had charge of the parish for the last eight months. During that time the indebtedness on the parish has been reduced by the sum of \$9,765, so that the debt now stands at \$16,000. In addition the current expenses have been fully paid. Sixteen persons have been confirmed, the Sunday School has been maintained and there have been 57 celebrations of the Eucharist and 40 other services.

THE REV. M. J. DE VILLAREAL has removed to Green Bay, where he has opened a new mission, with every prospect of its be-

coming the strongest of these Old Catholic missions. Through the generosity of the Bishop a good lot has been purchased, on which it is hoped to erect a church edifice.

THE REV. J. B. GAUTHIER has added to his work at Gardner the care of St. Mary's Church, Duval, made vacant by the removal of Pere de Villareal to Green Bay.

OWING to the European trip the Bishop Coadjutor has been obliged to take on account of his health, the visitations for Confirmation will not be made till after Easter, between April 4th and June 2nd. This is unfortunate, as it will greatly reduce the number of Confirmations reported for this conciliar year, and consequently the increase in the number of communicants. A number of the clergy have classes all ready for Confirmation.

GEORGIA.

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

Many Vacancies Filled.

ON DECEMBER the 31st in the Chapel of the Appleton Church Home at Macon, the Bishop of the diocese admitted Miss Sophjenes Pettison to be a deaconess in the order of St. Katharine, the candidate was presented by the Rev. J. M. Northrop, rector of St. Paul's Macon, and chaplain of the Home. A goodly number of the particular friends of the Home were present. The occasion was the more interesting from the fact that Miss Pettison was educated in the Home, whose three departments are now well filled by Sister Louise as superior or head deaconess, Sister Mary in the school, and Sister Sophie in the household.

THE BISHOP'S urgent and active efforts to supply all vacancies have been successful so that with a few exceptions the parishes and missions of the diocese are now supplied, and for the rest men art in view.

THE REV. G. L. GORDON has been appointed to the charge of the missions to white people in Camden Co.

THE REV. A. G. COOMBS has been placed in charge of the missions to colored people in Camden Co.

THE REV. J. ROBERT LACEY has been called to St. Thomas' Church, Thomasville, Augusta.

THE REV. G. S. SIMMONS has been appointed vicar of the Good Shepherd, Thomasville, with temporary charge of St. John's Albany.

THE REV. C. W. FRAZER from the missionary district of Cuba, has accepted the mission of Christ Church Augusta, with the attached missions and will shortly enter upon his duties.

THE BISHOP has nominated the Rev. E. Levi Henderson of New Haven, Conn., to the Board of Missions, requesting his appointment as Archdeacon for work among the colored people in succession to Archdeacon Cassil, who is now Archdeacon of Macon with residence at Hawkinsville.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

All Saints, Wichita, Consecrated.

THE Bishop of Kansas visited St. John's parish, Wichita, and consecrated All Saints' Church, on Thursday, the 7th inst. This church is located on the west side of the city, in the midst of a population of 5,000, where the outlook for the Church is very promising. The total value of the property is \$2,000, and most of the money came from generous people in the East, in response to letters sent out by the rector, Dr. Fenn, with the approval of the Bishop. The work is in charge of Mr. Wilford Hicks, late of Berkeley Divinity School.

There is another important part of the

city in which it is hoped work may be begun so soon as the necessary funds can be secured. The time is ripe for an aggressive work in this large city, where the Church commands but little wealth.

KENTUCKY.

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

News from the Diocese.

THE REV. ISAAC T. BAGNALL took charge of Trinity Mission, Fulton, on Ash Wednesday. Fulton is a growing town of some three thousand inhabitants on the Tennessee border, at the crossing of two divisions of the Illinois Central Railway. There has been no resident priest there for several years, but a little band of zealous workers has maintained a Sunday School, while the Rev. Mr. Price has given them services one Sunday in each month, and with Mr. Bagnall's advent a decided growth is expected in the Church.

THE REV. MR. FALKNER, rector of St. Paul's, Louisville, gave in his Sunday School room an interesting illustrated lecture on the "History of the American Church," on February 8th, in behalf of the Men's Missionary Thank Offering. The committee in charge of this movement have undertaken to make a thorough canvas of the diocese and hope to secure very liberal offerings from Kentucky for this object.

MARYLAND.

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

\$90,000 Offered for St. Peter's—Mr. Coit Cannot Remain at St. Luke's—New St. Mary's House Nearing Completion.

IT IS UNDERSTOOD that the vestry of St. Peter's Church, Baltimore (the Rev. R. F. Humphries, rector), has been offered \$90,000 for the church property by a large congregation of colored Methodists, and that there is some disposition to accept the offer. St. Peter's is situated in a section where the colored population is constantly increasing, and is consequently being crowded out, as was St. Barnabas'.

THE EFFORTS of the vestry and people of St. Luke's, Baltimore, have not availed to induce the Rev. C. W. Coit to reconsider his resignation. He adheres to his purpose, both for the original reasons, and because of his promise to the vestry of Windsor, Vt. He leaves Baltimore immediately after Easter.

THE NEW HOUSE at Gilmor and Presstman Streets, Baltimore, for St. Mary's Home, is nearly completed, but probably will not be occupied before June 1st. This Home is an institution under the care of the All Saints' Sisters of the Poor for little colored boys. For a number of years it has been unsuitably and unsatisfactorily housed on West Biddle Street, but largely through the generosity of one person, it has been possible to erect a new and suitable house on a lot, part of which is occupied by St. Katherine's mission of Mount Calvary Church (the Rev. R. H. Paine, rector). This latter is the younger of Mount Calvary's two colored missions, and is doing an increasingly important work under the charge of the Rev. J. G. Cameron.

MASSACHUSETTS.

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

St. Luke's Church, Chelsea, to be Consecrated—Personal.

THANKS to his enterprise and enthusiasm, coupled with much hard work, the Rev. Edmund Booth Young is able to announce the dedication of the new St. Luke's Church, Chelsea, on the forenoon of February 22. It seems but a short time ago that the plans were announced for a new edifice to be erected at the corner of Washington avenue and

Spruce street, a photograph of which contemplated edifice was printed in the LIVING CHURCH at that time. While the structure was to cost considerable money here we already find the church built and ready for consecration. The act of dedication will be performed by Bishop Lawrence and there will be a number of visiting clergy, among whom it is hoped the parish will be able to welcome some of the past rectors. The advent of the Lenten season at this parish has meant for its people, for a well attended mission has been in progress for eight days having been begun on the evening of Saturday before Ash Wednesday and closing on Monday February 18th. The missionary was the Rev. Fr. Herbert Parrish, O. S. B. who has been giving a series of earnest and scholarly addresses.

THE FIRST of a series of four lectures under the auspices of the Massachusetts Church Union, was given Sunday evening, February 17th at the Church of the Advent. The speaker was the Rev. Fr. Powell, S.S.J.E. who spoke on "Revelation." The subsequent speakers and subjects are: February 24, the Rev. Dr. van Allen on "Dogma"; March 3, the Rev. Dr. Pelham Williams on "The Incarnation," and March 10 the Rev. Dr. Hayes of the General Theological Seminary on "The Resurrection."

THE REV. CARLTON MILLS, field secretary of the Massachusetts Sunday School Commission has returned from a tour of the Ohio dioceses where he spoke in seven cities and attended several conferences of Sunday School workers.

LETTERS received from the Rev. Edward Abbott, lately rector of St. James' Church, Cambridge, tell of his excellent health. He and Mrs. Abbott have been dividing their time this winter between Bournemouth, Tyne-mouth and Falmouth. They expect to sail for home on April 6th.

MICHIGAN.

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

Gift to the Rector at Lansing.

THE PEOPLE of St. Paul's, Lansing, led by the ladies of the parish guild, have made their rector, the Rev. G. A. Robson, a gift of a purse of money to enable him to take a month's rest and treatment at the Battle Creek Sanitarium. Mr. Robson has not made satisfactory progress toward recovery from a very serious attack of blood poisoning before Thanksgiving. He went to Battle Creek on Monday, the 11th.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Men's Club at Kenosha—Woman's Auxiliary—Racine Items.

ON THURSDAY evening, February 7th, the Men's Club of St. Matthew's parish of Kenosha, held one of their regular monthly meetings, at which the Rt. Rev. Dr. Webb, Bishop of Milwaukee, was the guest of honor and the speaker of the evening.

The Bishop gave to the men of the club a most interesting though informal talk. His principal subject was the present need of young men to become ministers and take up the work of the upbuilding of the Church. The Bishop was eloquent in his appeal to fathers to put thoughts of studying for the ministry into the minds of their sons. The Bishop dealt for some time on the coming Convention of the Church in connection with the 300th anniversary of the landing at Jamestown.

This occasion was the first opportunity that the men of this parish have had of meeting the new Bishop personally, and it augurs well for the future association of the Bishop with his laymen that he was exceedingly popular and received by the men of this parish with the cordiality that comes from

the heart and not from a sense of mere conventional hospitality.

THE PRESIDENT of the Woman's Auxiliary of the diocese has issued a letter to parish branches in regard to the Lenten work. We quote a portion of it:

"It has been our custom in this diocese to unite during Lent in preparing a box for some institution. This year we have chosen Grace Hospital, Morganton, N. C., for white and colored people, in connection with the work of Archdeacon Hughson.

"So simple and varied are the needs that every branch should join in this good work according to its ability. This letter is sent to you at this early date that you may have ample time to decide what you can do and, where possible, start at once. This I would urge upon you in order to leave some part of the Lenten season free for special prayer and study of missions. Increased interest and enthusiasm are following the new knowledge of, and prayer for, our missions and missionaries.

"Asking that you may give this letter your prayerful consideration and then do your best for the spiritual as well as the material side of the missionary work, I am, yours faithfully, Antoinette M. Moore, president W. A."

ON TUESDAY, February 12th, the Rev. and Mrs. W. G. Blossom gave a public reception in the new rectory, at which time the building was thrown open to the public inspection. About 400 parishioners and many other citizens were present, all expressing their admiration of St. Luke's people for erecting such a handsome addition to the city. The building is of brick and stone, adjoining the church and connected by an arched cloister. The cost is \$10,000.

ON THE First Sunday in Lent a missionary service for all the Sunday School children of Racine, under the auspices of the Junior Auxiliary, was held in St. Luke's, Racine (Rev. W. G. Blossom, rector). The church was well filled and much enthusiasm aroused by the stirring address on Missions delivered by the Rev. Dr. Robinson of Racine College. An offering was taken for the missionary work of the diocese.

AMONG other gifts received by St. Luke's recently is that of a handsomely embroidered white corded silk super frontal for the altar, costing \$100.

AT A MEETING of the men connected with All Saints' Cathedral, Milwaukee, on the night of the 18th inst., a Mens' Club was organized by the election of Mr. Chas. M. Morris president, Mr. Frederic C. Morehouse, vice president, and Mr. H. F. Tyrrell, secretary.

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MINNESOTA.

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

Noonday Services in Minneapolis—Lectures at the State University.

DURING LENT, daily noon-day services are held in St. Mark's Church, Minneapolis, and in a down-town hall in St. Paul. On each Monday the address is made by a layman and on the other days by the different clergy.

THE BISHOP GILBERT Society of the State University, has arranged to have a course of lectures delivered in the Y. M. C. A. building on three Wednesdays in Lent. The Rev. F. A. McElwain, warden-elect of Seabury, will deliver these lectures and has selected the following subjects: "St. Polycarp—the Martyr-Bishop," "St. Athanasius—the Defender of the Faith," "St. Augustine—the Prophet of a New Age."

MISSOURI.

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

Personal and Other Items.

THE REV. W. A. HATCH, rector of Holy Innocents', celebrated the 25th anniversary of his ordination to the priesthood on Monday last. The Bishop officiated at a celebration of the Holy Communion at 10:30 A. M., this service being followed by a "Quiet Hour," conducted by Dr. Hatch. All the clergy in the city were present, and were entertained at luncheon by the ladies of the parish.

THE REV. CHARLES F. COLLINS, rector of Clifton Heights, with Mrs. Collins, received the Bishop, the clergy, and their numerous friends on Monday afternoon, the occasion being the 50th anniversary of their wedding day.

THE ST. LOUIS Curfew Association has appointed a committee to draft a bill to be brought before the municipal assembly to provide for a Curfew Law. Several of our clergy are actively interested in the undertaking.

THE SERVICES being held at the Garrick Theatre, under the auspices of the local chapter of the Brotherhood of St. Andrew, are being well attended. The Rev. James A. Winchester, D.D., of Memphis opened the series on Ash Wednesday.

UNDER the auspices of the Grace Church branch (Rev. E. E. Reed, rector) of the Girls' Friendly Society, a series of weekly lectures will be given throughout Lent.

THE ST. LOUIS School of Philanthropy (Very Rev. Carroll M. Davis, president) announces its course of lectures for the season. Dr. Emile G. Hirsch, Dr. Charles R. Henderson, Dr. Louis F. Soldan, and Miss Julia Lathrop are amongst the lecturers. The purpose of the School of Philanthropy is to prepare men and women for such social service, either as volunteer or paid workers, and to diffuse knowledge concerning scientific methods of philanthropy through the community. It is a training school for social workers, not only for the paid employes of charitable institutions and societies, but for the volunteer workers connected with churches, social settlements, benevolent societies, civic improvement associations, and for all interested in the betterment of social conditions. It is the intention to provide, by means of lectures and conferences, a basis of general knowledge and intelligent interest in whatever promotes the welfare of the community.

ON FRIDAY evenings during Lent, the Bishop will give a series of lectures on "Three Hundred Years of the Episcopal Church in America," at St. James' Memorial Church (Rev. Edmund Duckworth, rector).

NEWARK.

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

News from the Diocese.

THE DIOCESAN Sunday School Commission have arranged a series of Conferences on Re-

ligious Instruction on four Wednesday evenings in Lent, beginning February 20th in Trinity Church, Newark; and on four Thursday evenings, beginning February 21, in St. Paul's, Paterson. Prof. Hayes, Prof. Denslow, Rev. Mr. Shero, Rev. Mr. Caley, Rev. Dr. Shinn are the lecturers.

IN THE DEATH, February 11th, of Rev. N. H. Martin for twelve years rector of St. Luke's, Phillipsburgh, the diocese has lost one of its most faithful and useful priests. In a great mill town he had endeared a great number of men to him—making his congregation almost unique. Rarely has a community shown more real sense of grief than on the day of his funeral.

THROUGH *The Newark Churchman* the Bishop is gathering a membership of "The Guild for Bible Study" of persons who agree to read with him a chapter of the Bible each day. Through the diocesan paper communication will be maintained with all who send the Bishop their names—and suggestions will be made

THE CURRENT number of *The Newark Churchman* contains a picture and sketch of Mr. Cortlandt Parker, who is properly called "a great Layman." He was born at Perth Amboy in 1818, in a long succession of Church wardens and vestrymen. He graduated at Rutgers in 1836, and has for more than two-thirds of a century practised law in the city of Newark. He has been a worshipper in Trinity Church, Newark, of which he is now the senior warden, for about seventy years—during a great portion of which period he has been an officer of the Church, a member of the Diocesan Convention, and for a long time also, a member of the General Convention. To-day he is as interested in the religious instruction of the children, in all that pertains to the work of the Church and the service of religion as any man can be. It is a remarkable record of a great lawyer who

FOOD QUESTION

Settled with Perfect Satisfaction
by a Dyspeptic.

It's not an easy matter to satisfy all the members of the family at meal time as every housewife knows.

And when the husband has dyspepsia and can't eat the simplest ordinary food without causing trouble, the food question becomes doubly annoying.

An Ill. woman writes:

"My husband's health was poor, he had no appetite for anything I could get for him, it seemed.

"He was hardly able to work, was taking medicine continually, and as soon as he would feel better would go to work again only to give up in a few weeks. He suffered severely with stomach trouble.

"Tired of everything I had been able to get for him to eat, one day seeing an advertisement about Grape-Nuts, I got some for him to try for breakfast the next morning.

"We all thought it was pretty good although we had no idea of using it regularly. But when my husband came home at night he asked for Grape-Nuts.

"It was the same next day and I had to get it right along, because when we would get to the table the question, 'Have you any Grape-Nuts' was a regular thing. So I began to buy it by the dozen pkgs.

"My husband's health began to improve right along. I sometimes felt offended when I'd make something I thought he would like for a change, and still hear the same old question, 'Have you any Grape-Nuts?'"

"He got so well that for the last two years he has hardly lost a day from his work, and we are still using Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a Reason."

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Part II., "Catholic": treats of the Rule of Faith, Sacrifice, The Christian Ministry, Anglican Orders, The Seven Mysteries, Unity and Union.

Part III., "Catholic, not Roman": treats of the issues between the Anglican and Roman Communions.

"This book is, in popular form, a monumental work in Philosophy, Theology, Exegesis, and Apologetics. The author's treatment of the Roman claims is admirable, clear, strong, convincing. The chapters on the alleged scriptural evidence of St. Peter's pre-eminence are superb."—Rev. Dr. A. W. Little, in *THE LIVING CHURCH*.

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PLANS are being perfected for a rectory for St. Luke's Church, Montclair, to cost some \$25,000. It will be built so as to conform to the church and parish house, and the three buildings will make one of the finest groups in the diocese.

IN HIS fifteenth anniversary sermon Rev. Edwin A. White, rector of Christ Church, Bloomfield and Glenridge said, that 260 persons had been baptized, and 284 had been confirmed during his rectorship. The number of communicants had increased from one hundred to six hundred. The new church had been built with parish house and rectory beside it, and plans are in operation to pay the debt and to make the consecration of the church possible in 1910. The parish which fifteen years ago was in financial strength fortieth in the diocese is now thirteenth.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Cleveland Notes.

AT THE February meeting of the Cleveland Clericus in Trinity parish house, a paper on "Church Unity" was presented by the Rev. Charles Steele Davidson, rector of St. Mark's Church. The writer approached his subject from an ultra-Evangelical standpoint, and his conclusions—although strongly and eloquently enforced—failed to find many advocates among the clergy present. The members were guests of Bishop Leonard at luncheon.

THE CLEVELAND CLERICUS has arranged exchanges among the city and suburban clergy for the Wednesday and Friday evening services during Lent.

A PRE-LENTEN "Quiet Day" for the clergy of Cleveland and vicinity was conducted by Archdeacon Abbott at Trinity chapel on Shrove Tuesday. The meditations were upon "The Man of God," in his interior life, in his parish, and in the world.

UNDER THE auspices of the Brotherhood of St. Andrew a series of mid-day services, lasting twenty-five minutes, will be held in the Lyceum Theatre in the downtown section of Cleveland during the last half of Lent. The following speakers have been selected: March 5-8, the Rt. Rev. C. E. Woodcock, D.D., Bishop of Kentucky; March 11-15, the Rt. Rev. C. D. Williams, D.D., Bishop of Michigan; March 18-20, the Rev. Walter R. Breed, D.D., rector of St. Paul's Church; March 21-22, the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio.

ST. PAUL'S CHURCH, East Cleveland (Rev. Frederick Burt Avery, M.A., rector), one of the oldest parishes in this section of Ohio, has just cancelled all indebtedness on its property by the payment of a balance of \$2,000 which has long burdened the congregation. The money was raised by direct giving, the rector and his co-workers making the canvass. St. Paul's is in a very vigorous condition and the growth of the congregation is steady and continuous. The number of communicants has doubled since the present rector took charge four years ago. All the parish organizations, but especially the Sunday School and the Men's Club, are flourishing. Mr. Avery is president of the Standing Committee of the diocese of Ohio.

PENNSYLVANIA.

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

News from the Diocese.

ST. MARY'S, West Philadelphia (Rev. A. J. Arnold, rector), is to be enriched by the erection of a fine stone tower, the gift of the Wetherill family, who some years ago pre-

sented the magnificent and costly altar which adorns the chancel.

BOOKER T. WASHINGTON addressed a large audience in the parish house of Holy Trinity Church, on Thursday evening, February 14th, upon "The Economic Development of the Negro Race in its Relation to their Moral and Christian Development," it being the second lecture in the course of the William Levi Bull series, conducted by the Philadelphia Divinity School. The speaker said that "the course pursued at Tuskegee, Hampton, and other schools in the past few years in giving the students manual and other training had aided greatly in the development of the moral and religious life of the negro, and proves that manual training is as sure a preventative of crime as vaccination is of smallpox."

WELL ATTENDED and helpful sectional conferences of the Brotherhood of St. Andrew have recently been held in three different portions of the city, namely, Calvary Church, Germantown, St. Philip's, West Philadelphia, and Church of the Ascension, Broad and South Streets. A pre-Lenten meeting for all sections was also held at the Church House, and was in charge of and addressed by the chaplain of the Local Assembly, Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy.

A PAROCHIAL MISSION has been in progress during the past week at the Church of the Incarnation, Broad and Jefferson, conducted by the rector, Rev. Norman V. P. Levis.

A MISSAL, bound in blue leather, containing the collects, epistles, and gospels for the Black Letter days, and in memory of the late Rev. Geo. H. Moffet, has been presented to St. Clement's Church for use at the services held in the crypt.

THE GORHAM STUDIOS have lately placed in the Church of the Saviour (Rev. Wm. Bodine, rector) a fine stained glass window, depicting the Ascension of Our Lord. It is a memorial to the late Rev. W. W. Farr, a former rector, and was presented by his widow.

ST. ALBAN'S MISSION, Olney (Rev. A. C. Knowles, vicar), is about to become a parish, necessary permission having been granted by the ecclesiastical authorities, the courts will therefore issue the charter asked for. This work was started and supported most generously by the parish of St. Luke's, Germantown (the Rev. Samuel Upjohn, rector).

A MEN'S CLUB with a membership of 100 has just been organized at Calvary Church, Conshohocken (Rev. A. H. Bradshaw, rector). At a recent meeting an interesting address was made by Bishop Talbot of Central Pennsylvania.

THE REV. RUSH W. EASTMAN, rector of All Saints', Torresdale, has been critically ill for some weeks. A number of his brethren of the clergy are kindly taking the Sunday and Lenten week-day services at the parish church and mission stations.

AT A RECENT meeting of the Germantown Convocation, the Rev. Chas. S. Lyons, rector of St. Alban's, Roxborough, was elected secretary, in place of the Rev. Jos. Wood, resigned.

A COMMITTEE of twelve members of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, has been appointed to make arrangements for the holding of an inter-diocesan convention of the Brotherhood in this city, on Saturday and Sunday, May 11th and 12th, the following dioceses to participate: Washington, Maryland, Easton, Delaware, New Jersey, Harrisburg, Central Pennsylvania, and Pennsylvania. The business sessions will be held in Holy Trinity parish house and the services in Holy Trinity and St. Stephen's Churches. Bishops and other noted speakers are to be asked to attend and participate.

MR. SAMUEL BUDD, a well-known business man and musician, died on February 9th. For many years he was first tenor in the choir of St. Mark's Church. He was a vestryman at the Church of the Good Shepherd, the funeral services being held at that church on Tuesday, February 12th, the acting pallbearers being members of the orchestra of which he was the founder and leader.

THE FOREIGN branch of the Woman's Auxiliary held its monthly meeting at the Church House, Monday, February 18th, addresses being delivered by the Rev. Wm. C. Brown, D.D., of Brazil, and Rev. Chas. S. Hutchinson, rector of St. Clement's Church.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Rector Instituted—Noonday Lenten Services—Deaf Mute Services.

ON FRIDAY, February 15th, the Rt. Rev. Cortlandt Whitehead, S.T.D., Bishop of Pittsburgh, instituted the Rev. R. S. Radcliffe into the rectorship of Grace Church, Ridgeway. The Bishop preached the sermon. Other clergymen present and taking part in



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the service were Archdeacon Cole, and the Rev. Messrs. Robertson of Emporium, Van Dyke of Eldred, and Hunter of St. Mary's. Mr. Radcliffe comes to the diocese from Central Pennsylvania, where he held the position of general missionary.

THE NOON-DAY Lenten services are being held this year, as indeed for many years has been the custom, under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew, at Trinity Church, from 12:30 to 12:50. The opening address on Ash Wednesday was given by the chaplain of the Brotherhood, the Rev. E. H. Young, and on the succeeding days of the week by the Rev. John M. McCann of Erie. Mr. Young spoke on "Hungering Man," and Mr. McCann had a series of sermons based on the parable of the Prodigal Son, entitled "A Soul's History," under the three heads, "The Craving for New Experiences," "Enjoyment and Satiety," and "The Rediscovery of Home." During the week of February 18-23, the preacher was the Rev. Holmes Whitmore of Dayton, Ohio. Other speakers expected are the Rev. John Dows Hills of Oil City, and the Rev. Messrs. Caley and Cope of Philadelphia.

ON FRIDAY evening, February 8th, in the chapel of St. Paul's Church, Erie, the Rev. Austin W. Mann officiated and preached on the "Three Hundred Years of the Church in America." On Quinquagesima, at 11 A. M. and 7:30 P. M., services were given the members of St. Margaret's deaf mute mission, in the chapel of Trinity Church, Pittsburgh. At the first named service adult baptism was administered.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

New Church at Formoso—Services at Wakeeny.

THE NEW CHURCH at Formoso, which is receiving the finishing touches, will be beautified by several handsome articles of furniture, including an altar and lectern from friends in the East, through Bishop Griswold, and an excellent Communion set, presented by subscription among the communicants of the mission. The Bishop himself started the fund with a liberal contribution, saying that he was a communicant of this as well as every other church in this diocese.

Formoso has only 400 people, yet the new church will be consecrated free from debt, and will be the home of one of the largest Sunday Schools in the district. The present work here is only five years old. At the beginning Dr. J. W. Johnson and his wife were the only communicants of the Church in the community; now there are sixteen. The first step was taken when Mrs. Johnson invited a few children to her home for instruction. Out of this came the Sunday School, a very successful Woman's Guild, several confirmation classes, and at last a substantial and commodious Church building.

AT WAKEENY, a small town, where monthly services have been held for years by Rev. J. H. Lee, the veteran of the Western Kansas field, the newly-built church is gradually being finished and furnished, as means are secured. It has recently been plastered and ceiled, but still lacks paint on the interior. Recent gifts are: a handsome lectern and Bible from Mrs. Kinsley, a member of the congregation; an altar from St. Peter's Church, Minneapolis (Kan.); a fine granite font from St. John's Mission, Kansas City, Mo.; a Communion set from friends in New York; and an altar cross from the Bishop.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Noonday Services in Cincinnati.

LENTEN NOON-DAY services are being held daily, except Saturdays and Sundays, at the Columbia Theatre, Cincinnati, from 12:05

P. M. to 12:30 P. M. So far the attendance has been excellent. The following are those who have been selected to make the addresses: Rt. Rev. Boyd Vincent, of Southern Ohio; Rev. C. B. Wilmer, Atlanta, Ga.; Rev. S. S. Marquis, Detroit, Mich.; Rev. Herman Page, Chicago, Ill.; Rev. J. H. Melish, Brooklyn, N. Y.; Rev. G. C. Stewart, Chicago, Ill.; Rt. Rev. C. D. Williams D.D., Bishop of Michigan; Rev. C. M. Roberts, Philadelphia, Penn.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

Diocesan Notes.

THE CONTRACT has been let for a new rectory for St. Thomas' Church, Norfolk. The rectory is to cost upwards of \$4,000 and is expected to be a very complete and modern residence.

Emmanuel Church, Norfolk, is to be consecrated by the Bishop of the diocese within a short time.

The Church of the Ascension, Norfolk, is nearing completion and will be opened for services in about a month. It is built of light brick and is a very attractive edifice. Its cost is about \$14,000.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Notes from the Diocese.

THE MID-DAY services at Memphis this year will be held at the Merchants' Exchange Building. The speakers will be well-known clergymen from out of the city, together with the city clergy. Bishop Gailor will take the first week, followed by Father Hughson the second week. The building is in the heart of the business district and if the attendance is normal, the speakers will be greeted with a splendid congregation.

THE REV. J. CRAIK MORRIS, Dean of St. Mary's Cathedral, in the absence of a priest at Immanuel Church, Memphis, supplies services in the best way possible for him with his other work.

THE CONVOCATION of Memphis met at St. Luke's Church, Memphis (the Rev. H. W.

DREADED TO EAT

A Quaker Couple's Experience.

How many persons dread to eat their meals, although actually hungry nearly all the time!

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Phila. lady said, the other day:

"My husband and I have been sick and nervous for 15 or 20 years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals.

"We tried doctors and patent medicines that counted up into hundreds of dollars, with little if any benefit.

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since.

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Wells, rector) with a large attendance of clergy and laity. The sermon was by the Rev. Fred D. Devall, rector of St. Andrew's Church, Chicago. On the morning of the second day there was an address by the Rev. Dr. Winchester at the early celebration of the Holy Communion, and at 10:30 the sermon was by the Rev. Charles H. Lee of Jackson. At the business meeting the topic for discussion was "Diocesan Missions." At the night meeting the Rev. Messrs. Weed and Devall spoke for the M. T. O. On Thursday addresses were made by Mr. R. H. Allen and Mr. J. R. Pepper on Sunday School work. The session closed at night with an address by the dean of the Convocation, the Very Rev. J. Crick Morris on "The Church and the Boys."

VIRGINIA.

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

Debt Paid on St. Philip's Church, Richmond.

THE CONGREGATION of St. Philip's Church, Richmond, has succeeded in raising a sufficient sum of money to pay off the entire indebtedness on their church building.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Bishop McCormick's First Anniversary of His Consecration—Other Items.

THE REV. E. J. BATTY, warden of Hoffman Hall, Nashville, Tenn., and archdeacon of the Church for work among the colored people, has been spending a few days in the diocese and speaking on the general subject of the Negro Problem in the South. He addressed congregations in Grand Rapids, Muskegon, Grand Haven, and Kalamazoo.

FEBRUARY 14th was the first anniversary of the consecration of the Rt. Rev. John N. McCormick D.D., as Bishop Coadjutor of Western Michigan, and the day was observed by a special service in St. Mark's pro-Cathedral, Grand Rapids, on the afternoon of that day. At 8 A.M. Bishop McCormick celebrated the Holy Communion at St. Mark's, and at 4:30 P.M. all the city clergy came, with members of their congregations, to the pro-Cathedral, where Bishop Gillespie was in the chancel with the Bishop Coadjutor. The city clergy also took part in the service then held, and had not Lenten duties interfered, clergy from the parishes of the diocese outside of the see city would have been present. Bishop McCormick made an address in which he gave many items of interest. He stated that during this first year of his episcopate he had travelled a total of 11,924 miles, 8,339 within the diocese and 3,585 miles outside the diocese on Church matters, visiting 51 places in the diocese and 11 places in other dioceses. He has preached during the year (or made addresses) 182 times, has held 188 services, and confirmed 441 persons.

THE REV. J. G. EWENS, rector of Holy Trinity Church, Manistee, has been called to Ireland in connection with family matters. He hopes to be back in his parish within a few weeks.

THE REV. W. J. PETRIE of the diocese of Chicago is spending the winter at Benton Harbor, and will hold services each Sunday morning at Holy Trinity Church until June, if a rector is not in charge before that date.

AT GRACE CHURCH, Grand Rapids, the rector, the Rev. F. R. Godolphin, has planned a series of addresses of a moral and religious character, to be given Wednesday and Friday evenings during Lent by laymen and lay women of Grand Rapids. The general subject of these talks and papers is "The Training of Children." Among the topics are "How the Library Helps," "Development Through Reading," "From Infancy to the Kindergarten," "The Age of Adolescence," "The Boy Problem," "Adolescence with

Girls," "Education Out of School," "The Boy in Business." These addresses are attracting wide attention in Grand Rapids, and the practical character of the topics, as well as the recognized ability of the speakers to deal with their subjects, means that much of moral good will come from them.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Bequests at Phelps.

BY THE WILL of Miss Phebe Annah Paul, a life long communicant of St. John's Church, Phelps (Rev. G. A. Harvey, rector), the following bequests were made:

To the trustees of the Christmas Fund of the diocese of Western New York, her house and lot, together with the sum of \$500, the income from which is to be used in keeping the property in repair. The house may be used as a home for some of the aged clergy, or it may be sold and the proceeds added to said fund, together with the \$500. The remainder of her property, with the exception of two bequests, is left to St. John's Church, Phelps, to increase its present endowment.

Miss Paul's death will be much felt in the parish, she having for more than fifty years been most devoted to the Church and its interests: one who, in spite of her increasing infirmities was always in her place in church.

The funeral was held on the afternoon of Quinquagesima Sunday, the wardens and vestrymen of St. John's being the bearers.

CANADA.

News from the Dioceses.

Diocese of Toronto.

IT WAS DECIDED to hold a Sunday School Convention in May next, at Minder, at the January meeting of the rural deanery of Haliburton. The convention will be held at the same time as the next quarterly meeting of the rural deanery.—ARCHBISHOP SWEATMAN has appointed the Rev. Dr. L. N. Tucker a canon of St. Alban's Cathedral.

Diocese of Huron.

THE SUNDAY SCHOOL Convention held in the parish of St. George's, London, was a great success. A number of very good addresses were given. The president for the

next year is the Rev. G. B. Sage, rector of St. George's.—SUBSCRIPTIONS are coming in for the new building for St. John's Church, South Sarnia. The present church has become quite too small for the congregation.

Diocese of Niagara.

THE REV. RURAL DEAN MASSEY, for many years rector of St. Luke's Church, Hamilton, died on February 12th in St. Luke's Hospital, Ottawa. He was superannuated two years, after which he removed to Ottawa. He was unmarried.—THE NEW Sunday School building opened the end of January in the parish of Dunnville, is a fine one. The class rooms, kitchen, etc., have all the newest fixtures. The debt on church and rectory has now been entirely paid off.

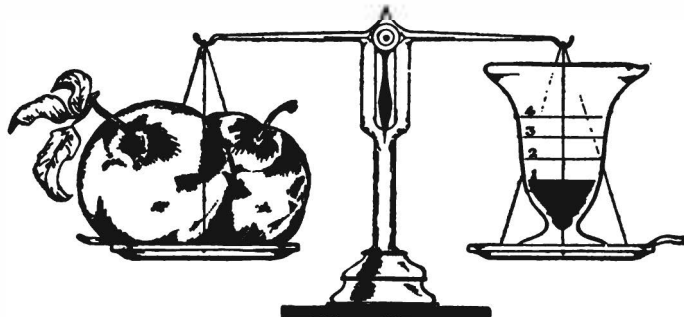
Diocese of Montreal.

BISHOP CARMICHAEL, preaching in St. George's Church on Ash Wednesday, spoke on "The New Theology," and warned his people against the denial, or watering down, or pushing aside, of the great truths of Christianity. The Bishop took for his text, St. Luke v. 39: "No man also having drunk old wine straightway desireth new, for he saith, the old is better."—THE special Lenten preacher for the Church of St. John the Evangelist, Montreal, and the Church of the Advent, is the Rev. George E. Redhead, late vicar of St. Mary's Church, Bradford, Eng. Mr. Redhead left Liverpool January 31st, and preached his first sermon in Montreal on Ash Wednesday, in the Church of St. John the Evangelist.—IN CHRIST CHURCH Cathedral, the vicar, Dr. Symonds, is giving a series of sermons on the Fridays in Lent, on "In Memoriam."

Diocese of Rupert's Land.

ST. LUKE'S CHURCH, Winnipeg, has undertaken the support of a lady missionary to Japan, and Miss Nora Bowman has been assigned to them. She is now on her way to Japan, and will be stationed for the present at Nagoya, where she will be at work under the Rev. Heber Hamilton.—THE MEETINGS in St. Peter's Church, Winnipeg, for the instruction of Sunday School teachers, are meeting with great success. One of the suggestions thrown out is that a correspondence class for teachers should be inaugurated. A committee has been named to consider the

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Diocese of Ontario.

THE ANNUAL meeting of the diocesan Woman's Auxiliary will be held in St. George's Cathedral parish, in June. The members are hard at work already in order to make this year's meeting the best they have ever had.

Diocese of Saskatchewan.

THE OUTLOOK for diocesan work is more hopeful, since Archdeacon Lloyd's mission to England has proved so far successful. Eighteen new workers have been secured within the year, and it is hoped that the archdeacon will bring out a much larger number in the spring.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 21 West 51st St., New York.]

A COMPLIMENTARY dinner was given Mr. Victor Baier on the evening of February 4th, at the Murray Hill Hotel, New York City, in commemoration of the 35th anniversary of his connection with the choir of Trinity Church, and of his 10th anniversary as organist and choirmaster. The Rev. Dr. Nevett Steele presided, and in answering the toast "Our Guest," spoke in the highest terms of Mr. Baier and his work, and referred to Trinity choir as the best exponent of Anglican tradition in this country.

Mr. Steele was followed by Mr. Edward Seip, a Trinity chorister, who replied to the toast "Our Choir." He complimented Mr. Baier on the splendid *esprit du corps* which existed, without which no choir could ever accomplish much, and which in the case of Trinity was fostered not only by Mr. Baier's personality but also by what he achieved musically.

Dr. Walter B. Gilbert, formerly organist and choirmaster of Trinity chapel, was announced on the programme as one of the speakers, but owing to illness he was unable to appear.

Dr. G. Edward Stubbs of St. Agnes' Chapel was called upon to take his place, in answer to the toast, "Organists of Trinity Parish." He confined his remarks to the organists of the parish church, beginning with Dr. Edward Hodges and continuing in chronological order to the time when Mr. Baier took charge. Under Dr. Steel as "cantor," and Mr. Baier as organist and choirmaster, he said that he had heard the finest musical services he had ever listened to in New York City.

Mr. William Bispham spoke in answer to the toast, "Trinity's Music and the Congregation," and paid a graceful eulogium to the guest of the evening, from the standpoint of the people in the pews. Other speeches were made in the course of the banquet, by Mr. Richard Henry Warren, formerly organist and choirmaster of St. Bartholomew's Church, Mr. Addison Andrews, and others.

Among the letters and telegrams received during the evening was a communication from the rector of the parish, the Rev. Dr. Dix, who paid a glowing tribute to his organist, saying that it was specially pleasant to him to think that Mr. Baier had grown up from boyhood in Trinity choir, and that he had always been, boy and man, the right boy and the right man in the right place.

The occasion was a memorable one, and was thoroughly enjoyed by all who took part in it.

Mr. Baier's thirty-five year record is remarkable. There are few similar instances of continuous service in the choirs of this country. A case in point, however, is that of Mr. S. B. Whitney, organist and choirmaster of the Church of the Advent, Boston, who celebrated his thirty-fifth anniversary some weeks ago.

Both Dr. Gilbert and Dr. Messiter rounded out a quarter of a century of work in Trinity parish, and even more. When Mr. Baier celebrates his twenty-fifth anniversary as organist and choirmaster, it will also be his fiftieth year of association with Trinity choir!

The Mendelssohn choir, of Toronto, Canada, gave two notable concerts at Carnegie Hall on February 12th and 13th, in conjunction with the Pittsburgh orchestra. The Toronto choir was organized in 1894, and has maintained a position in the Dominion of Canada similar to that held by the celebrated Henry Leslie choir in England.

The conductor, Mr. A. S. Vogt, was born in Canada, although he received his musical education in Germany. The achievements of this organization has been such as to awaken the keenest interest all over the country. It is operated under a rule that few choral bodies are subjected to with any degree of strictness. After each season's work the chorus disbands, and a complete re-organization takes place at the beginning of the next musical year. By this rule the chorus is protected against the retention of worn-out singers, and is kept in the best possible vocal condition. The Pittsburgh Orchestra is too well known to require an extended introduction to our readers, as it has travelled all over the country and has been heard in the principal cities. Frederic Archer was the first conductor. Victor Herbert succeeded him in 1898, and Emil Pauer assumed charge in 1904.

The programme for the concert of the twelfth included Liszt's Psalm xiii, Gounod's Psalm cxxvii, Tchaikowsky's "Cherubim Song," and Beethoven's "Ninth Symphony."

On the 13th the programme contained Weber's Overture to "Oberon," Mendelssohn's "Judge me, O God," Stewart's "Bells of St. Michael's Tower," Liszt's "Spanish Rhapsody," Lotti's "Crucifixus," de Pearsall's Ballad Dialogue, in ten parts, a *capella*, Brockway's "The Wings of a Dove," Elgar's "Challenge of Thor," Wagner's Overture to "Tha-hauser," and final chorus of "Die Meistersinger," and Prelude from "Tristan and Isolde."

We find it difficult to speak temperately of the singing of this Toronto chorus. To invade the metropolis of the country, and administer a lesson in choral art is a huge achievement. Yet we must honestly confess

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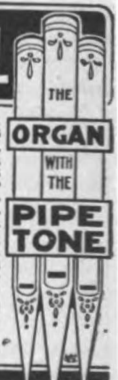
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that Mr. Vogt and his choir have opened the eyes of New Yorkers to possibilities in chorus work hitherto unknown to them.

The larger metropolitan choruses devote their attention to oratorios, and compositions of a similar kind, sung with full orchestral accompaniment. The smaller ones cultivate the unaccompanied singing of part songs, ancient and modern, ecclesiastical and secular. Each society has its own special kind of musical work to do. But this Toronto organization claims everything, and certainly seems able to sing everything under the sun.

For blend of tone, precision in attack, sonority, brilliant dash and virility of style, combined with exquisite delicacy of shading, there is no such chorus in New York, nor has there ever been one.

The second concert was perhaps the more enjoyable of the two, and created greater enthusiasm. But the very first number sung at the opening concert told the audience that the reputation of the society was founded on fact. The second number, Gounod's Psalm cxxxvii, rendered with marvellous effect, with no accompaniment, elicited a furious outburst of applause which could not be restrained without an encore.

With such an exhibition of choral delivery it is hardly to be wondered at that the Pittsburgh orchestra came off second best.

New York has been pretty well spoiled in the orchestral direction, and can hold her own—but for choral society vocalization she must gracefully bend the knee to Toronto.

COL. TURTON'S MASTERLY BOOK.*

This book has the advantage of approaching the great subject of which it treats from an entirely unusual point of view. Colonel Turton is not a theologian, but brings to his work a mind thoroughly trained in an entirely different school; and the result of this is a vividness and freshness very unusual in a work on apologetics. The author is a mathematician, and he goes at his work with mathematical accuracy and precision. His facts, his scientific illustrations, and his argument have the cast and value of his life-long profession. In view of the compass in which this work is done—one volume of rather more than five hundred pages—we know of no work that has fulfilled its purpose so well. It is a most excellent work to put in the hands of those who have been affected by the many superficial attacks on religion. All that is necessary is here, and the merely technical and professional is omitted.

The colonel shows clearly that no matter how great the difficulties of accepting Christianity may be, the difficulties of rejecting it are very much greater. We cordially commend the book.—*Southern Churchman*.

* *The Truth of Christianity*: Being an examination of the more important arguments for and against believing in that Religion. Compiled from various sources, by Lt. Col. W. H. Turton, D.S.O., Royal Engineers. Fifth edition.

COMMUNITY LIFE FOR WOMEN

Bishop Vincent, in his introduction, thinks that there are souls, called by Christ's own voice, to a life of special devotion to Him and special service to their fellow-men, in terms of entire consecration and separation from the world. He thinks that because other religions than Christian have recognized this, that "the sisterhood life must have its roots somewhere in the religious nature." There is no doubt that in very many phases of the philanthropic work of the Church, nothing can be better than the work of Sisterhoods, especially in hospitals,

* *Community Life for Women*. By Sister Eva Mary of the Community of the Transfiguration, with an introduction by Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio. 7 1/2 x 5. pp. 100. Milwaukee: The Young Churchman Co. Price, 75 cts. net. Postage 5 cts.

orphanages, rescue missions, etc. The writer is a daughter of a former Justice of the Supreme Court. She was brought up in the Presbyterian faith, came gradually to the point where the Sisterhood seemed to her the only way, and she has given time and thought and energy to the plans for the order which she founded and of which she is the Mother Superior.—*St. Andrew's Cross*.

GOOD FOR THE OLDER MEN.*

It was a brutal joke of Professor Osler that men should be removed from life after they are forty (or fifty?) years of age, because after that period of age "they are non-productive and of no good to their times and generation." The professor uttered the sentiment as a *bon mot*; but in times when mercantile houses and railroad corporations are dismissing employes after the fiftieth year, and when churches set a "dead line" for pastors, even a jest that tends to aggravate conditions should not have been spoken. This volume is a rational, vigorous, and practical protest against and contradiction of that assumption. Colonel Smith gives the names and brief biographies of men of the present generation who have lived to become octogenarians, or even centenarians and have retained their vigor of mind and body, and their youthfulness of spirits and have served their age as effectively in old age as in earlier years. Editors like Cramer and Bryant; educators like Eliot and Angell; capitalists, authors, scientists, business managers; women like Anthony, Ames, Howe, and Aiken. Hundreds of brief biographies are given. The chapter on the diet for aged people is worth the price of the book many times. Reading this book will bring sunshine into lives, and lead people to realize how much good can be accomplished after one passes the sixtieth mile-stone.—*The Standard* (Chicago).

* *Masters of Old Age*. The Value of Longevity Illustrated by Practical Examples. By Colonel Nicholas Smith. Milwaukee: The Young Churchman Co. Price, \$1.25 net. Postage 12 cts.

THE APOSTLE'S precept, "Pray always"—pray evermore, pray without ceasing, men ought always to pray—will not be criticised as a piousness, if we call to remembrance that there is no state of mind, no condition of life, in which prayer is not a necessity as well as an obligation. In danger, fear impels it; in trouble we have no other resource; in sickness, we have no other refuge; in dejection, no other hope; in death, no other comfort.—*More*.

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KEMPER HALL, Kenosha, Wis.
A School for girls under the care of the Sisters of St. Mary. The second half of the Thirty-sixth year begins February 2, 1907. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE MOTHER SUPERIOR.

SAINT KATHARINE'S, Davenport, Iowa
A School for Girls under the care of the Sisters of St. Mary. The second half of the Twenty-first year begins February 2, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Ia. Address THE SISTER SUPERIOR.

China's Pitiful Appeal for Bread

Fifteen Millions of Men, Women and Children at the Point of Starvation

A Staggering Calamity

Millions at Death's Door

Unless America, the land of unparalleled prosperity, speedily sends relief to the starving millions of China, the most frightful tragedy of the twentieth century will be enacted, and millions of helpless human beings will perish for the want of a crust of bread.

The calamity that has befallen these peaceful, industrious people is not of their own creation. Rain fell, as in the days of Noah, for forty days without a break; the waters overflowed a hundred miles to the east and a hundred miles to the west, a hundred miles to the north and a hundred miles to the south, submerging farms, destroying crops, uprooting houses, and leaving despair, destruction and starvation in their track.

Killing the Aged and the Children

Thus forty thousand square miles were compelled to stand the unusual strain, and fifteen millions of people became impoverished. So intense is the suffering now that parents kill their children by throwing them in the rivers, or administering poison, and after this desperate act take their own lives.

The aged people are being drowned to prevent their death by the agonies of starvation. Everywhere throughout the length and breadth of the afflicted district people are dying in the fields, on the roads, and in the streets, literally falling in their tracks a prey to the cruel and relentless monster.

Boys Sell at \$2; Girls at \$3

One of the most pitiful phases is the uncontrollable grief of parents, who, in sheer desperation, sell their children for a mere pittance, and then, when they realize what they have done, like Rachel of old, refuse to be comforted, pleading with the purchaser for the restoration of their children, offering themselves to undergo servitude that their darlings might be set at liberty. Actual cases are known in which girls have been sold for three dollars and boys for two dollars, *Mexican*, which means half that amount in American money.

Little Children Moaning for Food

Rev. Dr. T. F. McCrea, Treasurer of the Missionary Relief Committee, writes:

Leaves and coarse mill feed, ordinarily given only to hogs, now sell for as much as good food of usual costs. Trade is paralyzed. People are homeless, listless, hopeless. Furniture and clothing—what little was saved from the cruel food—are sacrificed and the poverty-stricken parents hear the hungry children cry and moan in the night, while they themselves crouch helplessly on a damp mat in some remote corner.

I think of that day when Christ fed the hungry five thousand, and I wonder if Christ's people will follow in His footsteps, and have compassion on these hungry thousands in China, who must perish with cold and hunger unless we help them.

Your cablegram received last night. We are greatly rejoiced that THE CHRISTIAN HERALD is at work for us in the homeland. This inspires hope.

Pres. ROOSEVELT CONTRIBUTES

DEPARTMENT OF STATE
WASHINGTON

February 1, 1907.

Dear Doctor Kloppsch:

The President has asked me to say to you that he is much interested in your work to raise funds for the sufferers by the present dreadful famine in China. He hopes that you will meet with the same success that you have had in similar appeals to the humanity and liberality of our people.

As a contribution to the fund he has handed me his check for \$100, which I enclose, together with a similar check of my own. With best wishes, I am,

Very sincerely yours,

ELIHU ROOT.

Dr. Louis Kloppsch,
The Christian Herald, New York City.

Shall These Little Lambs Perish?

Dr. J. Sumner Stone, the well-known pastor of a Methodist church in New York City, and now traveling in China, writes THE CHRISTIAN HERALD as follows:

Fifteen million people are already in the grasp of famine. Seven millions are now helpless. They are living on a gruel made of beans and sweet potatoleaves. Even this will soon be gone. Already the people are drowning or giving opium to their

old. Weakened by her long journey and lack of food, she fell an easy prey to the fever and died by the side of the road, clasping tightly her little child. For two days the little living child was left in its dead mother's arms. Who on that road, with hunger and fever driving them on, could stop to heed even the cry of a helpless baby?

Human Flesh Actually Sold for Food

A correspondent of the *Echo* says:

In two districts, Sinchow and Paichow, starving and desperate people are eating their children, all the plants, grasses and roots having been exhausted. This correspondent adds that there have been many cases of cannibalism. Human flesh was actually being sold for food, although the ghoulish traffic was conducted secretly.

Help Them to Help Others

Missionaries now working in China have been so affected by the scenes of heartrending suffering which they have been compelled to witness that, though their hearts are breaking, their tears refuse to flow.

They themselves have given all they had and all they could borrow, and now they are daily inditing pathetic communications, and sending them broadcast, with the fervent prayer that God would move the hearts of their more fortunate brethren in distant lands to contribute largely in this hour of China's direst need, and thus help them to help those who are looking to them for salvation from impending death.

Let Us Help Them Quickly

Shall they be disappointed? Shall we lead them to believe that our religion is mere profession? Shall we deny them our compassion and tell them that American money and American grain are for Americans only—that religion is one thing and charity quite another? Or shall we open our hearts, our hands, our purses and our granaries, and in the name of our Master whom we serve, bid them share with us the bounties of our Heavenly Father's goodness?

Let One and All Join Hands

Let every community be represented. Let every Church, Sunday School, Home and Foreign Mission Society do its share. This is one of the greatest opportunities to do good in the Master's name. We are His almoners. He gave up all for us, and now through these starving ones he claims a share of what he has entrusted to our care. Are we unjust stewards? God forbid!

Help or They Perish

We urge upon every reader to join this life-saving crew and to throw out to these starving people the lifeline, before it is too late. Pray that God's people everywhere may realize

the importance and urgency of the case and may willingly and cheerfully give, even as God has prospered them.

Young People's Societies, Epworth Leagues, Christian Endeavors, work earnestly; for the night of death threatens to enshroud a continent. You can give the clouds a silver lining and you will do it. This is the King's business. It requires haste. Every day's delay may prove fatal. Let us then be up and doing. He that sitteth in the heavens watches. His eye is upon us. What we do let us do it as unto Him, and he that seeth in secret and rewardeth openly will bless us with an everlasting blessing.

Every contribution for the relief of the great Famine in China will be promptly acknowledged in THE CHRISTIAN HERALD. Address all contributions to

The China Famine Relief Fund

(Under the Direction of "The Christian Herald")
414-424 Bible House - New York City



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A HAPPY GROUP OF CHINESE GIRLS BEFORE THE FAMINE

A girls' class listening to a native teacher. Among the number is a little American girl, the child of a much beloved missionary

aged relatives and their children, and selling their little girls into nameless slavery. I love children too much to see them exposed to hunger or shame without crying loudly to their friends to come to their help. It is not the will of our heavenly Father that one of these little ones should perish.

The Worst Famine in 40 Years

The Viceroy of one of the afflicted provinces states that the famine is "ten times worse than any known in the last forty years." He tells of a family consisting of husband, wife and two children. The mother went foraging for food, and during her absence the father threw the children into the river and drowned them. On her return the mother asked for her children, and was told that the father could not bear to see them gradually starving to death, and as there was no chance of feeding them, he made away with them. The mother, greatly distressed, flung herself into the river, following her children. The head of the family, in utter despair at the loss of his all, took his life also. The whole family thus perished.

A woman was traveling with her baby girl a year