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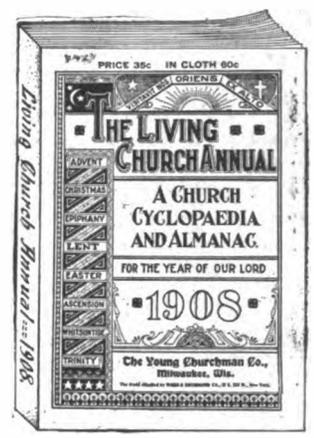
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THE EPIPHANY OF THE CHRIST AS LORD OF THE PHYSICAL, THE MORAL, AND THE CIVIC REALMS.

GOSPEL (MATT. 8:23-34): CHRIST STILLING THE STORMS IN PHYSICAL AND IN HUMAN NATURE.

WE may search in vain, through all the literatures of the world; the myths of its unbridled fancy or the dreams of its poets, for so appealing and wonderful a picture of human weakness and superhuman power; of dependence upon nature and mastery of its forces; of apparent indifference to humanity’s needs and real care for its welfare; as is given us in the story of Jesus of Nazareth.

And perhaps there could not be a better illustration of this than what we have in this Gospel for the Fourth Sunday after Epiphany. “There arose a great tempest in the sea, insomuch that the boat was covered with the waves.” And where all this time was the Master? The answer is made in few words: “He was asleep.” Wonderful fact in the life of the Incarnate Word! He was asleep! If the disciples, at that moment, felt that He was neglecting them, we thank God for that sleep, because it helps to bind fast the tie of human sympathy between Him and ourselves. He, too, grew weary and was not above the common human necessity of using “Tired nature’s sweet restorer.”

But He arose, this Man who succumbed to the natural necessity of sleep, and asserted His lordship over Nature: “He rebuked the winds and the sea; and there was a great calm.”

Nature is God’s servant and not His master. That is one lesson miracles teach us; and another is, that nature was made for man and not man for nature. In general, nature serves man best by compelling his obedience; but it was necessary to reveal to man a higher truth, that Christ, and not the wind or the waves, is Lord of all.

There is another and unseen world in which man lives at the same time that he dwells in the seen; and that world also is swept by storms which bear down upon human souls; and of that world, too, Jesus Christ is Lord. The Lord of the sea is Lord of the soul and of the spirits that infest the soul; He is Redeemer of things visible and invisible; He is Healer of man’s psychic and pneumatic as well as of his material nature. With one word, “Go,” the possessing demons are driven out from their usurpation, and rational moral self-possession is restored to men made in the image of God.

It is sometimes plausibly said that truth scorns the assistance of a miracle. That is true of some truth at all times, and of all truth at some times; but suppose the truth be just this of the Lordship of Christ over things seen and unseen, on behalf of men needing deliverance?

EPISTLE (ROM. 13:1-7): CHRIST THE LORD OF THE CIVIC REALM.

We human beings live in the realm of physical nature; we live at the same time in a moral and spiritual world, played upon by forces, spirits, good and evil; we are also, and at the same time, members of a social order held together, in part, by civil government. Of this also Jesus Christ is Lord. We are liable to forget this, not only because His lordship is not easily apparent, but because our Lord Himself, while He was upon earth, separated Church and state, saying, “Render unto Caesar those things which are Caesar’s and unto God the things that are God’s.” But these two thus separated are brought together in a higher synthesis. When Jesus Christ says “Render unto Caesar those things that are Caesar’s” He does something more than separate the civic from the spiritual realm; He stamps the state with His Divine approval, as an essential element in the development of mankind, and one of the spheres in which man’s true life is developed. The true Christian is not only a good man but a good citizen.

W. B. C.

WE ARE DOMINATED and confused by two things—the accidents of our surroundings, and the opinions of our brethren. Many a soul struggles under the burden of these two oppressions. They are both gone, they crush us down no longer, just so soon as our work becomes Christ’s work, and not we, but He is really doing it.—*Phillips Brooks.*

CANON NINETEEN REVIEWED.

FOR almost the first time since General Convention adjourned, last week's issue of THE LIVING CHURCH contained no letters on the subject that we have termed "The So-Called Open Pulpit." We have been loath to close the discussion on so important a subject so long as any desired to present their views, but we believe that every opportunity has now been given for the consideration of every phase of it. Certainly we have desired that such opportunity should be given, and both in our columns and in those of other Church papers the canon has been fully discussed.

Seldom have we been more depressed at extravagant and unbalanced utterances than in the discussion of this subject. There has, indeed, been no little misunderstanding of precisely what enactment had been made, and there has been evident confusion of thought between three distinct propositions: the amendment to the canon originally introduced into the House of Deputies, the canon as it passed that House, and the canon drafted in the House of Bishops and finally enacted by concurrent legislation. There have been comments on the latter which would have been more appropriate if one of the former had been enacted, and, too often, a failure to discriminate between the several propositions. One diocesan paper—the *Diocese of Louisiana*—confused the canon that failed in the House of Bishops with that which was enacted, and published the text of the former as the canon passed. All this misunderstanding has, not strangely, produced a sense of uncertainty and uneasiness that is not justified by the facts. And there have been some misrepresentations of what has been enacted that are hardly explained even by these considerations.

Once more we quote the language of the canon in full; the portion newly added by the recent legislation being printed in *italics*. The canon is as follows:

"No minister in charge of any congregation of this Church, or in case of vacancy or absence, no warden, vestrymen, or trustees of the congregation, shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided that nothing herein contained shall be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the Bishop of a diocese or missionary district from giving permission to Christian men who are not ministers of this Church to make addresses in the church on special occasions."

The best way to understand the legislation effected is to compare it with the propositions that failed. At a glance this comparison may be made in the following table showing (1) Dr. Brady's amendment introduced into the House of Deputies; (2) the form in which that amendment was favorably reported from the committee on Canons in the House of Deputies, passed that House, and failed in the House of Bishops; and (3) the form which, drafted in the House of Bishops, passed that House by an unanimous vote, and received the concurrence of the lower House.

"No minister . . . shall permit any person to officiate . . . Provided, that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers.—

DR. BRADY'S AMENDMENT.	AMENDMENT PASSED BY HO. DEP., FAILED IN HO. BISH.	AMENDMENT ENACTED.
"Or prevent the preaching of sermons or the delivery of addresses by Christian ministers or men who may be invited thereto by any priest in charge of any congregation, or, in his absence, by the Bishop of the Diocese, who may license them for the purpose."	"Or to prevent the minister in charge of any congregation of this Church, when authorized by his Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop."	"Or to prevent the Bishop of a diocese or missionary district from giving permission to Christian men who are not ministers of this Church to make addresses in the Church on special occasions."

A comparison of these three proposed exceptions to the canon shows distinct differences in what may be done, who may do it, when it may be done, and on whose initiative it may be done.

Sermons and addresses are both included in the two former; addresses only in the canon enacted.

"Christian ministers or men" were enumerated by Dr. Brady; "Christian person" by H. D.; "Christian men who are not ministers of this Church" by the canon enacted. All recognition of "Christian ministers" as such, apart from the Church's ministry, was refused in both Houses. "Christian person" was narrowed to "Christian men"—thus excluding women—in the final enactment.

The first two propositions contain no limitation as to the

occasion upon which these exceptions may become operative; in the canon enacted they are confined to "special occasions."

In the first of these the initiative and the whole responsibility is vested in each individual priest; in the second it is permissive to the priest "when authorized by his Bishop"; in the canon enacted the initiative rests wholly with the Bishop.

These four distinct differences between the three sets of propositions have a marked bearing upon the interpretation of the canon enacted. As the exception to a prohibitory canon, each clause or word not enacted is thereby shown not to be embraced within the exception. The lawful exception to the prohibition cannot include "sermons," as in the first two propositions, nor may the special speakers be recognized in any capacity of "Christian ministers," nor may the exception be permitted on other than "special occasions," nor does the initiative rest with any one other than the Bishop.

Thus far we have simply related facts. No matter of opinion or of interpretation has been introduced. There is here no room for difference. Those who utilize the canon according to the conditions enumerated are doing it lawfully; those who do it otherwise are doing it unlawfully. The only question that may arise is one of fact.

Since the foregoing paragraphs were written, the receipt of the Journal of the recent General Convention enables us to show that the committee of the House of Deputies expressly denied that the amendment which they sanctioned (the second of those printed in the parallel columns) was intended to authorize an Open Pulpit. The report reads:

"The amendment thus submitted" (*i.e.*, that of Dr. Brady, printed first in the parallel columns) "embodies what is popularly known as the 'Open Pulpit.' So radical a measure the Committee on Canons cannot recommend."

This sufficiently disposes of the statement that even the House of Deputies, by its canon, proposed to sanction an "Open Pulpit"; and very much less than what they sanctioned was finally adopted by concurrent resolution.

But, we grant, there may be differences of opinion as to what differentiates a sermon from an address, as to what constitutes a "Christian man," and as to what are "special occasions." We do not pretend that our view of each or any of these questions of interpretation must prevail as against conflicting views. Strangely enough, however, most of the discussion has assumed that some part of what we have enumerated as facts was open to question. As to the details that remain open to interpretation, we maintain that the interpretation of each of these phrases must be such as reasonably defines the phrase, and that none of them may be so interpreted as to make the clause as it stands equivalent to what it would be if the limiting phrase were not used, or to what it would be if the language proposed either by Dr. Brady or by the H. D. canon had been enacted in place of that which was. The Church must be held down to the exact practices which have been legalized under this canon.

WHEN WE COME to interpretations, there has been no lack of them. In the main, those given by the Bishops officially have been such as the language of the canon reasonably warrants. The Bishops that have spoken have, for the most part, spoken well. We do not, indeed, quite follow the Bishop of Albany, who is "not much concerned with the shades of ambiguity which some people have discovered as to the difference between a sermon and an address." It would be more appropriate if he had raised the point in the House of Bishops when the term *sermon* was explicitly stricken from the amendment. Neither do we agree with him that the "main purpose is to allow our people, now and then, to hear the voice of a man plainly having in his life and heart and brain the power of a prophet," if by these words the Bishop means that sermons are to be deemed permissible from "prophets" not in holy orders. The excellent paper printed in our columns last week from the pen of the Bishop of Vermont will, we trust, counteract some unbalanced talking about the prophetic ministry as separate from the sacerdotal ministry. There really is no difficulty in discriminating between an "address" which the canon allows under stated conditions, and a "sermon," which it does not allow. The dictionaries afford ample opportunity for any who may be uncertain, to discover what is the distinction.

But while the interpretations which the Bishops have expressed in language have generally been excellent, one cannot commend some of the interpretations that have been given in practice. One wonders, for instance, how a series of addresses on "Personal Responsibility of Christians," extending over a

dozen or more Sunday evenings, can constitute a "special occasion"; yet into such a series, which has been commenced at Christ Church, New York, a Presbyterian minister and several sectarian laymen are introduced as speakers, together with a number of our clergy. Perhaps, however, there may actually be here some "special occasion" unknown to us. Thoroughly opposed to the conditions set forth in the canon have been functions in which the service itself was divided, in part, between sectarian ministers. And there have been other instances in which, under the guise of exercising the liberty granted by the canon, its restrictions have been set at naught. Surely this is not creditable to those who have been responsible for such incidents; yet, happily, they have been but few.

Neither can we be wholly complimentary to the Bishops for the manner in which their discretion has thus far been exercised under the canon. The wisdom of any law by which discretion is reposed in any group of men is to be tested by the manner in which that discretion is exercised. When, for instance, one of the first licenses given under the new proviso was to a deposed priest of the Church, whose deposition had been in force less than a year, and had been pronounced for the gravest irregularities and after a most exemplary patience on the part of his superiors, one is strongly tempted to hold that primary-school methods of discipline must be exercised by the Church in dealing with her Bishops. Some of us have been anxious to restore to the episcopate a greater degree of that power of initiative and of leadership which characterized the Bishops of the early Church. One such exercise of newly vested discretion as that to which we refer is enough to dash all such hopes to the ground. "Trust the Bishops!" is a plea that has more than once been made; and this is what happens when we trust them! It will not require many instances such as this for the indignant demand to sweep over the Church that the hands of the Bishops be tied tighter than before.

A like question as to the wisdom with which discretion has been used arises in connection with such an event as that chronicled in the news columns of this issue with the heading, which we shall regularly give to these items, "Under Canon 19." Our columns have heretofore given place to commendations of a general organization for work among boys, in which some of our clergy are interested, known as the Knights of King Arthur. The news item shows that at Trinity Church, Toledo, of which Dr. Brady, author of the defeated amendment that introduced the subject into the last General Convention, is rector, a Methodist "castle" of this organization joined with that of Trinity Church in a common service, and the Methodist minister delivered the address. The service and the address fall within the literal provisions of the canon. The occasion gives us, therefore, an opportunity to test the working of the canon without feeling, as in so many other instances, that the restrictions of the canon were not observed.

The next time the Knights of King Arthur are ready for a service, it will be difficult for the rector of Trinity to decline to reciprocate by taking his boys to the Methodist church, and perhaps himself delivering the address. And with that precedent, what is to prevent the young people of Trinity Church from feeling at liberty to vary the Church service with occasional attendance at the Methodist or at some other service? From that point to regular attendance at the most "popular" church is a short step. And what is left of the Church's prayer for her children to be delivered from heresy and schism? Each successive step thus enumerated is more difficult to avoid than would have been the step which was taken. "Those who advocate the open pulpit," writes a Canadian correspondent who has been cured of that delusion, "will find their mistake when they find the young people leaving the Church through the influence—sometimes the underhand influence—of those whom they invite to their pulpits. I am perfectly sure of this; it will not be long before they have a rude awakening and then it will be too late to mend. Experience has taught the writer so in trying to work with Presbyterians." Dr. Brady's experiment under the present canon, and the delicacy of each of the questions as to the next successive steps that he must inevitably meet, illustrate well the objections that were raised to his own plan for an "Open Pulpit."

Moreover, the parochial clergy in whose favor these licenses have been given by several of the Bishops have not, in some instances, shown wisdom. The Church trusts them to show by their attitude, two things: the greatest courtesy to those who do not accept the authority of the Church, and the greatest care that the principles enunciated in the Preface to the Ordinal be not confused. Each instance—and several have been reported

—in which portions of the service have been assigned to visiting "ministers" has been directly unlawful; but beyond that, the public is certain to be confused in regard to the principles of the Church if the licensed visitor appears vested in surplice and cassock, and, especially, if he speaks from the pulpit. With all respect to the Bishop of Albany, whose view to the contrary we have already printed, we cannot believe that this detail of practice is unworthy of consideration. If vestments and pulpits are meaningless, they might better be abolished.

There have also been instances in which the evident purpose of the canon has been carried out in a perfectly proper manner; as in an address in one church by the secretary of the Anti-Saloon League in connection with a demonstration in behalf of temperance. None of the objections which apply to other incidents is found here, and the real value of the amendment *when rightly interpreted* is illustrated. If the clergy will confine themselves to such instances the amendment will prove a very useful one; if not, the restriction will undoubtedly be made more severe than ever.

BUT AFTER ALL has been said, the possibilities of this canon for harm have been gravely, almost ludicrously, exaggerated in unguarded language such as has appeared from several critics in the Church papers. If, out of a hundred Bishops, a very few hasten to show that they can be safely kept at large in the Church only when a canonical padlock is attached to their wrists, the safety of the Church and the supremacy of the Catholic Faith are really not at stake. The worst mistakes that have been made thus far under the canon have been violations of Churchly order and good taste, or have involved the inevitable aftermath of delicate questions which the clergy might better have avoided. These, indeed, are serious enough, but they do not justify the violent language in which some have indulged. Those guilty of such language will, no doubt, ultimately see that they also have been very unwise, and perhaps this may increase their sympathy for Bishops and clergy who may have been unwise in their first experiments under the canon.

Some years ago *The Independent* asked each of our Bishops to express his views on the subject of opening the Church's pulpits to ministers of other bodies. To a man, their replies—printed in the issue of March 15, 1894—were that the Church could not consider such a proposal. Bishop Whipple wrote: "I do not believe that the interchange of pulpits will promote, but rather hinder unity." "With us," wrote Bishop Clark, "if one fence comes down, all the fences must go, and no one can tell what might ensue." "The two canons," wrote Bishop John Williams, "are only arrangements for carrying into effect the provisions of the Preface to the Ordinal. That stands behind them, and stands also on different grounds from any which they occupy." "The careful guardianship of 'the faith once delivered to the saints,' which is maintained only by the obligation put upon our clergy to administer the *doctrine* as well as the discipline, as this Church has received the same, would make it absolutely impossible," wrote the present Bishop of Albany, "without endangering a breach in the unity of the faith, to open the pulpits of this Church to clergymen who are not restrained by any obligation of conformity to our standards." "In the diocese of Minnesota," wrote Bishop Gilbert, "as yet we do not feel that the repeal of the canons, which are essentially a definition of what we conceive to be a truly valid ministry, would be 'a contribution to the noble cause of Christian Unity.'"

Gentlemen who assume that the recent amendment to Canon 19—passed unanimously in the House of Bishops—is to be interpreted as though the position of the Church had been revolutionized, do so wholly without evidence and only by wresting the language of the amendment entirely away from its plain meaning. With some the wish must be esteemed to be father to the thought; with others, an unreasonable fear. From both these it is sufficient to appeal to the common sense of Churchmen in general. The interpretation which reconciles the canon with the principles of the Ordinal is, obviously, the one which will prevail.

The Church will test the wisdom of the canon by the sort of things done for which its authority is alleged, and we intend to chronicle in these columns each of such instances in which the speaker is not a communicant of the Church. The quality of discretion used will be the chief test of the value of the permission; and we quite agree with the Bishop of Chicago in saying: "If, by a tortuous use of language the canon should be considered capable of operating in the direction of sectarian-

izing the Church, or if some of the clergy and laity should employ this canon to bring pressure upon the Bishops to compromise the character and Churchliness of the Church, then I venture to predict that the old controversy between High and Low (which has so happily subsided) would be considered a mere game of tin soldiers in comparison with the royal battle that will be fought."

IT is well that a practical interest should be taken in the conditions under which the use of Unction of the Sick should be restored among us. It has been stated that the members from the House of Deputies on the "Joint Committee to consider the Advisability of Providing an Office for the Unction of the Sick" were so chosen as to ensure an unfavorable report. If this be true—we have no knowledge that it is—the will of the House of Deputies would seem to have been set aside unjustifiably, but if the Church is determined to restore the use of Unction, it will be restored notwithstanding. And for many years it has been restored in some dioceses. The Bishop of Milwaukee was quoted last week in the *Evening Wisconsin* as saying that so many had the calls for the consecrated oil been upon him during the past year that the supply was nearly exhausted.

That the prevalent custom among Romans whereby the administration of the sacrament is delayed until death seems imminent, is an abuse, is recognized by some of the wisest of the adherents of that communion. Thus, in the article referred to above, the Roman Archbishop of Milwaukee, Dr. Messmer, is reported to have said:

"The idea that unction is administered to the sick only in the last extremity, and more as a means of soothing and comforting the sick person on his death bed, than as a possible means of restoration, is an abuse, if we may call it so, which has crept into the Church and which we are trying to root out. The principle is that unction should be administered to the sick as soon as the disease reaches a dangerous point, not for trivial disorders. But it has grown to be the custom to put off asking for this office until the last extremity, and then the patient receives it, not in the belief that he will thereby be healed, but that his last moments may be soothed by it."

The article says also that "the Archbishop was interested in the fact that the Anglican Church has taken steps to recognize officially the office of Unction."

We trust that Anglicans will profit by the experience of Romans, which was also no doubt the experience of the Church of England for some centuries before the office for the administration of Unction was dropped from the Prayer Book, and which is rightly described as a "corrupt following of the apostles," and not relegate Unction to a mere ceremonial appendage to the *Viaticum*.

MANY will be interested in reading the stenographic report of Mr. Homer Folks' address on *Molding the City of the Future*, in this issue.

Of course thoughtful men will pursue the subject farther than Mr. Folks was able to do in the time that could be taken for his address. How can we get city councils to deal intelligently with such subjects as the cure of preventable conditions that produce disease and its accompaniment of poverty?

Several answers may be given. Cities must have more ample authority under their charters than have frequently been bestowed—*e.g.*, upon the city of Chicago. They must also have a body of more intelligent legislators than many cities are able to secure. Men of large minds are needed to grapple successfully with such subjects, and these we seldom find in the majority in city councils.

The attempt made in some cities to abolish, in whole or in part, the system of ward representation in city councils, has produced good results where it has been tried. Yet in some cities its success is limited and perhaps wholly thwarted by provisions of primary election laws based more largely upon good intentions than upon intellectual grasp of the principles of true reform. Any provision requiring a candidate for municipal office, and, only less conspicuously, for any other office, to circulate nomination papers requiring a large number of signatures before he can become a candidate, may properly be entitled "An Act to Prevent the Office from Seeking the Man," or "An Act to Restrain Good Citizens from Holding Office." Milwaukee, for instance, is seeking to work out a newly enacted measure whereby its common council is in part to be chosen by aldermen representing the wards and in part by aldermen at

large. The necessity that at least the aldermen at large should be representative of the best intelligence of the city has been clearly pointed out by the Voters' League and by those thinking men who realize how important it is that a right start should be made under a new system; but the provision of the Wisconsin primary election law whereby candidates for office must, as a preliminary requirement, circulate such nomination papers is such a handicap as, at this writing, to make it seem probable that the well devised plan will begin with failure. Men such as are wanted for these positions will not solicit such support; and some would be unable to devote the time and to spend the money necessary to do it, even though they were willing to sacrifice their self-respect for the purpose.

These are the preliminary considerations that must apply to such well developed schemes of advanced thinkers as that so cogently propounded by Mr. Folks in this address.

THE frequent revelations that we have in daily papers of abuses in state charitable and penal institutions suggest a function that the Church might assume in connection with all such institutions. The serious abuses at the Lincoln Asylum for Feeble Minded Children lately revealed, leads Dr. Emil G. Hirsch, a member of the Illinois state board of charities, to say frankly in last Sunday's *Tribune* that similar abuses exist in all or most of the Illinois institutions for the insane. It can hardly be doubted that the same would often be found true in institutions of other states, and even high-priced private institutions are, in some cases, by no means above suspicion.

Why should not the Church appoint, on her own behalf, diocesan inspectors of all public and semi-public institutions? These inspectors should be distinct from chaplains, but chaplains should have free access to them and should be privileged to report abuses without themselves being quoted. But the inspectors should themselves inspect. It should be impossible for patients repeatedly to fall against hot radiators and suffer burns, for them to be scalded in their baths, to be maltreated, to be permitted needlessly to go blind, without the facts becoming known to the inspector. The inspector would represent the Church, in its aspect of friend to the friendless, and through him the protection of the Church should be extended to all sorts of dependents and helpless persons.

True, the Church inspector could claim no official relationship to the state, and his salary should be paid by the Church. What could he do with respect to abuses? He could publish them, and tell the people frankly what was being done to the insane, the aged, the defectives, the fatherless and widows, and to prisoners. Better still, he could tell the public what institutions were well managed and what officials were humane and trustworthy. He would, in fact, be an encouragement to officials who were seeking to do their duty, and a check upon those who were not.

The Church is not doing her full duty with respect to these matters. May not this be a feasible plan for doing it more fully?

OUR sympathy is extended to the *Southern Churchman* by reason of the destruction of much of its outfit by fire. Our contemporary made its weekly appearance for some months under the handicap of an annoying printers' strike, and now, when that handicap is past, it is succeeded by this latest blow. We can easily appreciate the distress that is thus caused to those responsible for the publication.

To the present management of the *Southern Churchman* is due, in no small part, the fact that Churchmen have, within the past decade or longer, been able to discuss their differences with no trace of bitterness. It is not easy to express strong convictions with entire fairness and courtesy to those with whom one differs, as is evident from too many failures on the part of those who essay to do so. The *Southern Churchman* has shown that the difficult task is not an impossible one, and we, for our part, have thoroughly appreciated it. The loss to our contemporary is therefore one for which we feel the most sincere sympathy with them.

ANSWERS TO CORRESPONDENTS.

D.—Green, as the predominant color in nature, is the ecclesiastical color for such seasons as are neither feasts nor fasts, and for the Sundays falling within such seasons. Sundays following the feast of the Epiphany are Sundays "after" that feast and not within it.

THE LATIN CHURCH IN THE HOLY LAND.

II.

[FROM OUR JERUSALEM CORRESPONDENT.]

THE CUSTODIANS OF THE HOLY PLACES.

December 16, 1907.

DURING the period between the final expulsion of the Crusaders from Jerusalem, A. D. 1244, and the reestablishment of the Latin Patriarchate in 1847, the interests of the Roman Catholic Church in Palestine and the near East were officially represented by the Franciscans. They belong to that class of their order known as Cordeliers or Friars Minor—*Fratres Minores ab Observantia*. It is not usual to speak of them as monks. They are under the rule of the *Gardianus sacri Montis Sion and Custos of the Holy Land*, who is addressed as "Reverendissimo," and ranks ecclesiastically as a Bishop. He uses the episcopal signet. He signs as *Totius Terrae Sanctae Custos*. Formerly he exercised spiritual jurisdiction over all the Roman Catholics in Palestine, the Carmelite Order on Mount Carmel excepted. This order has, therefore, a right to be considered as the direct successors of the Latin Crusaders in the privilege of caring for the Latin holy sites.

The Franciscan brown habit, rosary, and white robe-girdle is met with everywhere throughout the Holy Land.

Franciscans are avowedly international, but the Custode must always be Italian; the Vicar General, French; the Procurator, Spanish. They have many sources of wealth, among others the alms of the entire Latin Church on Good Friday.

Their special work is defined as follows: (1) To guard the Holy Places; (2) to show hospitality to pilgrims; (3) to minister to souls.

The custody of the Holy Land extends to Lower Egypt, including Cyprus and Armenia. It possesses 56 convents, and numbers 72,000 parishioners. The friars in Jerusalem and district in 1904 numbered 443, and are classified as follows: 174 priests, 39 clerks, 155 laymen, 57 certiarics, 18 postulants.

Palestine and Cyprus are now under the jurisdiction of the Latin Patriarch. This patriarchate includes twenty-three parishes of its own foundation, mainly east of the Jordan. The Franciscans retain parochial charge elsewhere. In Jerusalem, for example, a recent convert to the Latin communion, desiring to be admitted under the auspices of another order, applied to the Latin Patriarch, and was referred to the Custode for permission, as being responsible for parochial matters. The Patriarch has jurisdiction over all secular priests.

According to the Franciscan *Crusaders' Almanack* for 1906, during the course of centuries, more than 4,000 of their order have offered up their blood in the service of Christ, and more than 2,000 in the office of ministering to lepers.

There is a decidedly practical turn of mind in the Palestinian Franciscans. They consider it their mission not so much to spend their time in learned studies, such as the Dominicans delight in,* but in stoutly maintaining the *local* traditions which have been handed down from the Crusading Kingdom of Jerusalem, and which were inherited by the friars.

Past generations of the order were notoriously famous for their generous and unstinted hospitality, but the Spanish influence, now very strong among the friars, tends somewhat in the direction of economy. The legacies and gifts from Spaniards, being on a large scale, are in consideration of the fact that they contributed nothing to the Crusades. As has already been stated, the Procurator is a Spaniard, which gives Spain this influence in the administration of funds.

A sketch of the principal Franciscan convents in the Holy Land will show the characteristics of their work.

1. To begin with their convents in Judea. The present enormous convent of St. Salvator, Jerusalem, almost entirely rebuilt about a quarter of a century since, affording accommodation to 100 Cordeliers, includes a fine parish church; a library containing 10,000 volumes, open to the public; a divinity college, where retreats are held; an infirmary for their own religious; a work room for making and repairing vestments; orphanages for 80 boys and 53 girls, besides 100 day scholars, and a free dispensary. The workshops are a specialty. They include a steam machine shop, an organ factory, steam printing press, a sculpture and decoration department, a corn mill, macaroni and wine factories, bakery, shoemakers' and tailors' shops, as

well as shops for book-binders, blacksmiths, and carpenters. Special friars are always ready to act as Dragomans.

In addition to the parochial schools for boys and girls, the friars have built four houses for their poor. St. Joseph contains seventeen families; St. Helena, twenty-six; St. Anthony, twenty, and St. Francis, twenty-four.

The adjacent hospice, called the *Casa Nuova*, accommodates between 200 and 300 guests, who are admitted without enquiry as to their sex, nationality, or religious opinions, and are allowed to remain fifteen days.

The Cordeliers feed 100 poor Syrians every day, irrespective of creed.

Within the Church of the Resurrection, north of the Holy Sepulchre, the Franciscans have another convent, which is connected with the Chapel of the Apparition. In the Latin sacristy are shown a remarkable blade of the Crusading period, said to be the sword of Godfrey de Bouillon, the king's cross, and a pair of gilt spurs. The Minor Friars received them from a Bishop of Nazareth in the thirteenth century. The sword, spurs, and pectoral cross are still used in the ceremony of receiving Knights into the Order of the Holy Sepulchre, which has existed since the Crusades. Behind the sacristy are the very humble cells in which fourteen of the friars are quartered. The Franciscans in 1869 obtained, during the visit of the Emperor of Austria, the right of use of a small terrace among the roof of the church. It is surrounded by walls, and is the only spot where the sky can be seen.

The privilege of celebrating the Holy Eucharist on the Sepulchre of our Lord by the Latins, belongs *by right* to the Franciscans, who use the marble altar slab, at early hours, daily, for three consecutive Masses. The Orthodox Greek and Armenian (Gregorian) clergy are the only other ecclesiastics who have regular celebrations at the same altar.

Cordeliers doing duty within the Church of the Resurrection make a daily procession to the different Latin sanctuaries, enclosed within the church, about 4 P. M.

Opposite the Castle of Antonia is the small Franciscan convent of the Flagellation, with two chapels. This ancient church was discovered in 1889 and restored in 1905. In a popular *Guide to the Holy Places*, in Italian, French, and English, by Brother Lievin de Hamma, Franciscan of the Province of Saint Joseph in Belgium, published at Ghent, 1875, the following extraordinary story is inserted, quite as a matter of course: "The ancient church was taken in 1618 by Mostafa Bey, son of the Pacha of Jerusalem, who turned it into a stable. He placed his horses therein, but next morning found them all dead. Others experienced a similar fate. Mostafa, frightened at such considerable losses, convoked the sages of Islamism, who declared that the Christians held this place in great veneration, because Issa (Jesus) was scourged there, and God was angry at animals being placed therein. Mostafa no longer lodged his horses here; he abandoned the stable, but did not return it to the Franciscans. In the lapse of time, a part of the edifice gave way, and the remainder lost all appearance of a church. Ibrahim Pacha restored it to the friars, who in 1878 rebuilt the church through the munificence of Maximilian, Duke of Bavaria."

2. At Bethlehem the Franciscans occupy the convent and parish church of St. Catherine. Connected with both of them is a seminary, which has a three years' course of philosophy, mathematics, and physics for youths connected with the custody. There is also a hospice for pilgrims, and pharmacy. The friars also have charge of a boys' school, the Sisters of St. Joseph superintending their girls' school.

3. The convent at Ain Kârim, the traditional birthplace of St. John Baptist, contains twenty-two friars. Here there is a parochial school for boys, a hospice for pilgrims, and a pharmacy.

4. At Emmaus (el-Kabeifeh) the convent of St. Cleopas is connected with the elementary Seraphic College, which is surrounded by an agricultural reclamation of the stony neighborhood. Besides assisting the fellahin with medicines, there is a hospice for pilgrims.

5. The convent of St. Nicodemus, Ramleh, includes a new church, hospice, and parochial schools for boys and girls.

6. The convent of St. Peter, Joppa, with its twelve friars, has a hospice for pilgrims, two schools for children, and renders relief to the poor.

In Galilee the most important center of the Franciscan mission is at—

i. The convent and Church of the Annunciation, Nazareth.

* See the "Dominican Biblical and Archaeological School of St. Etienne, Jerusalem," THE LIVING CHURCH, January 25, 1908, page 418.

The branch work here includes a theological school for novices, a hospice, dispensary, poor relief fund, and boys' and girls' schools.

ii. The Convent of the Transfiguration, Mount Tabor, contains a large hospice, with three friars attached.

iii. The Sanctuary of Cana of Galilee, supposed to be built on the site of the house of St. Matthew, is under the charge of three friars, who have the care of boys' and girls' schools. Assistance is given to the poor natives.

iv. The Convent of St. Peter, Tiberias, contains four friars, who are connected with the parish of Nazareth. They teach in their boys' and girls' schools. In order not to interfere with the adjoining German hotel, definite charges are now made to visitors at this hospice.

v. The house at Tell Hûm (the traditional Capernaum) is occupied by one friar and a lay assistant. It has a small chapel attached.

vi. The Convent of St. Rosario at Haifa has one priest and one lay brother.

vii. At Acre, within the Convent of St. Francis, the church is dedicated to St. John Baptist. The schools are under the charge of a friar and two lay teachers, superintended by the parish priest. There is no hospice, but hospitality is offered at the convent.

In Phœnicia—

i. The Convent of St. Anthony of Padua at Tyre has a parochial school for boys.

ii. The Convent of the Annunciation, Sidon, sustains an orphanage and two schools. It has also an out-station at Deir Mimâs.

P. S.—According to the late editor of the *Franciscan Almanack*, there are now twenty-seven Roman Catholic Religious Orders in Jerusalem.

THE CHURCH AND THE DERELICTS.

IF the Down-and-Outs came to Church? That question the famous cartoonist McCutcheon puts into one of his recent pictures. His cartoon shows a line of "bums" marching down the center aisle of a beautiful Gothic church. A well-dressed congregation in the pews gazes at the newcomers with vast astonishment.

A smaller sketch accompanying indicates the occasion of the cartoon. It shows a coffee wagon standing at the curb of an unpleasant street, and the same line of uncouth and ragged men waiting for a free lunch.

The latter picture is no imagination. It represents an actual coffee wagon which a Chicago bank official drove into the slums and from which with his own hands he passed out a cup of coffee and two rolls to every comer—"and no questions asked."

Among the 600 forlorn drifters whom his kindness attracted there was one who loudly called out: "This is the best church I ever heard of." And that gave the cartoonist his idea.

There were many who saw the cartoon with a kind of glee. Certain persons are always ready to applaud when a shaft of sarcasm strikes the Church. The incongruity between the elegance of this typical house of Christian worship and the tatters of such a pitiful deputation from the depths of human need appeared an unanswerable indictment against an organization which, as all the world knows, was founded for brotherhood.

An indictment, however, even against the guiltiest culprit, never stands the test of trial unless it is drawn accurately to describe the fault. The blame which many heap upon the Church for its social neglects loses force by missing the mark of the Church's actual failure.

Thus, for partial example—

It is no reproach to Christianity that so-called "class churches" spring up in various communities.

By gravitations which the Church neither sets in motion nor is capable of stopping, communities classify themselves. The Church must not create classes, but any class it finds in any place it must preach to. The neighborhood church is the ideal type always; but by very necessity of definition the neighborhood church takes on new characteristics in every new neighborhood. A church suitable to its environment is a worthy church.

The Church is not reproached by the refinement of its adherents.

Christianity, if it puts anything into a man, puts into him a spirit of cleanliness. A vagabond, if he went to church

twice, would be something better than a vagabond. The atmosphere of the place would compel him to clean up, and the principles of the place would bring him enough thrift for respectable raiment. Whoever is taught to love God learns to love the seemly and beautiful. Church houses that show taste and congregations that evince gentility are inevitable evolutions of religion.

The Church is not reproached by preaching that gets over the comprehension of some "men in the street."

If a man has submerged himself in debauchery to the point of brutalization, some things which the pulpit is bound to say will be very much worse than Greek to him. Naturally, the prodigal among the husks of the swine field is thinking more covetously of "bread enough and to spare" than of lost purity and honor. And the pity of the world is all this enormous prodigalism with hunger all in its stomach. But the hope of the world is that other fraction of the race which, hungry at heart, is learning to covet truth and right and spiritual living more than any or all bodily good. And to that fraction the Church has a duty which it dare not neglect. It must maintain a pulpit to speak spiritual things to the spiritual. But such a pulpit will scarcely capture the attention of the aimless and debased.

So there are many reasons why a visit of the "down-and-outs" would surprise some churches—honest reasons.

But do not feel too comfortable. The Church is not vindicated. There are reproaches which do lie against the ordinary Christian attitude of the day. In spirit the Church offends far more than in practice.

The Church is reproached by the narrowness of its neighborhood.

A community has not only a perfect right but a holy duty to maintain a church for its own families. But it performs a holy duty sinfully when it feels no care whether other communities have churches as suitable for their families. It's the care that counts. Christians may give money for "home missions," but not money-giving—nothing but caring—will remove the reproach.

The Church is reproached by failure to provide preaching that will stir the aimless and debased.

The business of lofty spiritual culture in established Christian congregations is exceedingly attractive. There are always men eager for that task. But gripping sin in hardened lives, hammering at the rock of stupidity and ignorance, coming to close quarters with dirt and suffering and shame—all this isn't pleasant. The Church, in both its ministers and its laymen, dodges the job on every excuse that looks half-way plausible. But it's work that has to be done, or the whole history of Jesus is belied in the lives of His disciples.

The Church is reproached by dearth of personal fellow-feeling for the wretched.

All of us have a theoretic sympathy for people who have a hard time to get along. But the most of us stay as far away as possible from where we'd be likely to encounter actual cases of hardship. The Master went out to hunt for sorrow and suffering.

The reason why the curbstone "bum" called the coffee wagon a church was because there was a man inside who had come out to meet hungry men that he would only have heard of if he had stayed at home. Doubtless the banker had heard a sermon that the "bum" wouldn't have understood. But the banker brewed understanding in the coffee, and the "bum" got the flavor there.

This finally:

Your church may be all right even if the "down-and-outs" don't attend it.

But you're wrong if you'd hate to see them coming in.—The Interior.

GOD'S WITNESS.

Not without witness hath He left the lands
 Since the sea stands
 Before the gateways of the continents,
 Towards which a man's heart turns
 Even as yearns
 His soul towards God: and every bay indents
 The broken shore as He
 Flows silently
 Into all life: so, look you, world-wide here,
 His witness doth endure,
 For, strong and pure,
 A sphere of crystal in a crystal sphere,
 Into orb'd symbol of eternity
 Bendeth the round sky, curves the bended sea.

L. TUCKER.

HAPPENINGS AMONG ENGLISH CHURCHMEN

Arrangements for Entertaining Guests of Lambeth Conference and Congress

DEATH OF REV. BERDMORE COMPTON

The Living Church News Bureau }
London, January 14, 1908 }

THE Marquis of Salisbury, as chairman of the Hospitality Committee of the Pan-Anglican Congress, has issued the following statement on behalf of the committee:

"A very large number of delegates and members are coming to England this year from all parts of the world to take part in the Congress to be held from June 15th to June 24th. In addition to this the Archbishop of Canterbury has requested the committee to undertake the arrangements for the entertainment of those Bishops from abroad attending the Lambeth Conference, July 3rd to August 5th. It is thought that many will be willing to avail themselves of this opportunity of offering hospitality to their fellow-Churchmen from abroad. It is not only in London that hospitality will be required, but offers from other parts of England, both town and country, will be welcome both before and after the dates mentioned above."

All such offers, it is added, should be sent as soon as possible to the Hon. Secretaries, Hospitality Committee, Pan-Anglican Congress, Church House, Westminster, S. W.

The Master of Pembroke College, Cambridge (Canon Mason, of the Canterbury Chapter) writes to the *Times* newspaper that at the request of the family of the late Primus of the Scottish Church (Dr. Wilkinson) he has undertaken to prepare a biography of his late Most Rev. Lordship.

With reference to the offer of the Bishop Suffragan of Dorking to serve abroad, I find I was wrong in stating, in a recent letter, that the Bishop's offer was made to the Universities' Mission to Central Africa. It appears that, as yet, Dr. Boutflower has not definitely associated himself with any particular mission. His Lordship writes as follows in the *Winchester Diocesan Chronicle*:

"I am almost in sight of the completion of the 'Ten Offers' for which I asked from the clergy of the diocese, but await two more. Who will crown this effort, or put me confidentially in touch with some other, that before Lent we may all meet together for prayer, and lay plans for possibly recruiting others elsewhere? I am now only concerned with the general offer to serve abroad—not with the distinctions we may severally choose or be sent to, nor with the Missionary Society (if any), nor with the terms of service, nor with the times of departure, nor with the question of our offers being accepted. All these may shape later; but the first step to further usefulness is to get the 'team' made up without delay, if God so will."

The secretary of the E. C. U. Theological Library Committee reports, in this month's *Church Union Gazette*, the addition to the library of fifty-three works since the last notice, in November. Among these are the *Sermons and Addresses* by the deceased Rt. Rev. Edward Randolph Welles, S.T.D., third Bishop of Milwaukee (presented anonymously); and *The Creeds* by the Rev. Alfred G. Mortimer, D.D. (presented by Miss R. F. Walbanke Childers).

Mr. H. W. Hill, secretary of the E. C. U., has been having during the past week quite a lively brush with Sir Edward Clarke, an ex-law officer of the Crown and one of the late Royal Commissioners, in the columns of the *Times*. Referring in his recent Annual Letter to the Erastian stand taken by the new Bishop of Newcastle towards his clergy, Mr. Hill asserted that Privy Council law, which became so discredited by 1882 that even Archbishop Tait desired the appointment of a Royal Commission on the Ecclesiastical Courts (so-called), was so further discredited that the late Royal Commission declared that it could not be enforced because the judgments lacked moral foundation. This aroused Sir Edward Clarke to write the *Times* to deny that the Royal Commissioners, in their report, reflected in any way upon the moral authority of the Judicial Committee of the Privy Council in Church matters. Mr. Hill, in reply, adhered to his original assertion, and quoted in proof the following passage from the report of the Royal Commission:

"A court dealing with matters of conscience and religion must, above all others, rest on moral authority if its judgments are to be effective. As thousands of clergy, with strong lay support, refuse to recognize the jurisdiction of the Judicial Committee, its judgments cannot practically be enforced."

In concluding his last letter, Mr. Hill says:

"To those who believe in the divine character of the Church and her mission from our Lord and not from Parliament, the report of

the Royal Commission is of slender importance. But Sir Edward Clarke's letters constrain me to ask how it is that his three episcopal brother commissioners, the Archbishop of Canterbury, the Bishop of Oxford, and the Bishop of Gloucester, take a different view of the meaning of the report? They have plenty of churches in their dioceses where the Eucharistic vestments are worn and the Privy Council's law disregarded; how is it that they do not follow the lead of Sir Edward Clarke and the Bishop of Newcastle?" Evidently, he adds, Sir Edward does not speak for them. Probably he speaks only for himself.

The departure out of this mortal life of the Rev. Prebendary Berdmore Compton, which took place at his London residence on the 3rd inst. in his 88th year, tends to make us realize in a very forcible way how *old* the Catholic Movement is now getting to be. The first generation of its adherents has long since passed away, and now the second generation, to which Mr. Berdmore Compton belonged, is fast following it within the veil.

The name of Berdmore Compton is a highly honored one in the annals of the Catholic Movement during a singularly critical period of the Movement, and particularly so in connection with the Church of All Saints', Margaret Street, of which he was the second vicar, and where was the scene of his chief priestly work. He was a man of gentle birth, and was educated at Rugby and Merton College, Oxford, where he was graduated with honors in 1841, and was elected to a Fellowship. He was afterwards called to the bar, and for eight years practised as a barrister, but then forsook the law to become an assistant master at Rugby under Dr. Goulburn; and under whose influence he abandoned Evangelicalism, in which he had been brought up, for a more definite type of Churchmanship. In 1853 he was ordained deacon, and priest in 1857. After holding a parochial cure in Warwickshire, he was appointed by the Duke of Bedford in 1865 to a London rectory, St. Paul's, Covent Garden; which had previously been an Evangelical centre, but now became something sounder and more in touch with the main current of London Church life. Nine years later he became vicar of All Saints', Margaret Street, in succession to the Rev. Upton Richards. It is stated that it was the late Primus of the Scottish Church (Dr. Wilkinson), then vicar of St. Peter's, Great Windmill Street, London, who brought Mr. Berdmore Compton under the notice of the Bishop of London (Dr. Jackson), and induced his Lordship to appoint him to the vicarage of All Saints', Margaret Street. It was a peculiarly trying time for Catholics when Mr. Berdmore Compton began work at All Saints'. It was the very year of the Public Worship Regulation Act, while the atmosphere was also charged with electricity generated by the Purchas judgment. The appointment of so sound and so stalwart a Churchman to this important Catholic centre naturally gave intense relief and satisfaction to the regular worshippers at All Saints', and also to Catholics generally in London and throughout the country. All Saints' was, perhaps, never more strong and prominent a Catholic centre than during Mr. Berdmore Compton's vicariate, which lasted until he retired from parochial work in 1886. He had inherited Atherstone Hall, Worcestershire, some years before, and he now busied himself with the management of his estate, and also with the business affairs of the S. P. C. K., and S. P. G., of the Standing Committees of which he was, until a few years ago, one of the most active and influential members. With reference to the unfortunate incident of his withdrawal from the English Church Union, the *Church Times* says:

"Mr. Compton gave up his membership of the E. C. U. at the time of the *Lux Mundi* controversy [because the Union would not condemn the book], but he always kept in touch with his old friends, and more than once intimated his regret for the step, which he recognized had been brought about by a misunderstanding. It was only last summer that Mr. Compton was talking in praise of the E. C. U., and declared his belief that God had raised it up to save the Church of England."

He was an able all-round man, and particularly excelled both as a platform speaker and chairman. There was absolutely nothing of opportunism among his characteristics. The usurped ecclesiastical authority of the Privy Council was to him *ad nauseam*, and the Judicial Committee had in him one of its most determined and vigorous opponents. In defence of the Athanasian Creed he was, as the *Guardian* well says, quite in the forefront of the battle. Like many other worthies of the Church, Mr. Berdmore Compton was passed over for inferior men in the distribution of high preferment; a Prebendal stall in St. Paul's was the sole extent of his promotion! When he was vicar of St. Paul's, Covent Garden, Bishop Samuel Wilberforce wrote of him:

SEVENTY-FIVE VARIED YEARS OF NEW YORK PARISH

Church of the Epiphany Celebrates its Anniversary

GRACE CHURCH MAY BE ENDANGERED FROM NEW SUBWAY

Bishop Paddock's Farewell to New York

OTHER CHURCH NEWS OF THE METROPOLIS

The Living Church News Bureau
New York, January 27, 1908

JANUARY, 1908, marked seventy-five years since the Church of the Epiphany was founded, and the rector, the Rev. William T. Crocker, assisted by others of the parish, have fittingly observed the anniversary. There has been issued, as part of the celebration, a history of the parish, written by the senior warden, Mr. Charles Henry Russell. The present Epiphany Church is located at Lexington Avenue and Thirty-fifth Street, with homes of the well-to-do on one side, and apartments of the not so well-to-do on the other.

If there is a parish in New York that had, in its earlier years, a more varied history or changed its habitation and name more often, it is not easily to be found. The first Epiphany was established in Stanton Street in 1833, when St. Thomas' at Houston and Broadway, and St. Mark's at Tenth Street and Second Avenue, were well up town, population not then having reached them. It removed to Fiftieth Street and then to Forty-seventh Street, and finally consolidated with St. John the Baptist, and to the latter gave its name. The church in Forty-seventh street, now gone to make room for an enlarged Grand Central Railroad station, was once St. Alban's, which was, as Mr. Russell states in his history, "a very noted church of its day, being the first to adopt an extreme ritualistic service, with lights, incense, and elaborate vestments, creating much comment and some excitement among Churchmen and the Protestant community in general." St. John the Baptist church was identified in a way with St. Bartholomew's, but it found itself among that cluster, one might almost say clutter, of churches that once surmounted Murray Hill, and through no fault of its own was well nigh pushed to the wall financially. Others, like Christ and Holy Trinity, departed, and St. John the Baptist gave up its identity in order that its building might remain. Under the lamented Mr. Atkinson as rector, and in great part due to the formative work done by the Rev. Joseph Hutchison, the present Epiphany is well established and doing a substantial work. The celebration of the anniversary included two sermons by the rector, and a service by the combined guilds of the parish.

The Rev. Dr. W. R. Huntington and members of the vestry and congregation of Grace Church are concerned over a proposed subway route, fearing even for the permanence of the famous fabric. The route as mapped out is approved almost universally, and as soon as finances can be arranged, it will probably be built. The route is known as the Lexington Avenue one. Starting at the Battery, it goes up Church Street at the rear of old Trinity, and turns through Vesey around old St. Paul's chapel into Broadway. Going up that famous thoroughfare to Tenth, it passes to the east and reaches Lexington Avenue through Irving Place and under Gramercy Park. It is difficult to see how it is to get from Broadway into Eleventh Street without passing under some part of Grace Church. At a public hearing just held, the rector of Grace parish appeared in person and urged that nothing be done to demolish the fabric, which, he said, is too rare as architecture, and too valuable to humanity, to be sacrificed. He was assured by the Commission that there is no ground for fear, and that the famous fabric will be taken care of. The parish vestry is not, however, wholly satisfied with this assurance from the Commission, and is prepared to contest the route in court, if need be.

The New York Bible and Common Prayer Book Society shows by its annual report, just issued, that it is national in its work and not merely for New York, for its 36,211 Prayer Books and 31,188 Hymnals granted last year went into almost every diocese and missionary district, including a grant toward the cost of 5,000 Prayer Books for Japan. More than 5,000 Bibles and New Testaments were also granted. The Society has endowed funds amounting to \$337,000, besides \$9,500 invested in real estate, yet its income is not nearly sufficient to meet its needs.

The Archdeaconry of New York held an annual service in the big hall of the Bronx Church House on Sunday afternoon,

January 26th. Usually New York archdeaconry meetings are poorly attended, but this one felt the effect of a strong Bronx Church Club of men and a new place to meet in. Bishop Greer presided, and Archdeacon Nelson made his report. The address was made by the Rev. Dr. Leighton Parks. The Club mentioned had worked up interest and was on hand to welcome those who attended.

The Church Temperance Society held its annual meeting at St. James' Church this year, the Rev. Dr. D. Parker Morgan presiding. Mention was made of the death of Bishop Coleman and it was announced that Bishop Courtney, rector of St. James', is ill of grippe, but getting better. The Society's report for the year is a satisfactory one. The lunch wagons did a business of almost \$40,000 last year, with a profit of \$5,500. It is now proposed to build and maintain a shelter for cabmen to be located in the centre of the theatre district. A new wagon was added last year, making six in all, and a new fountain was also put in. It was stated that the Squirrel Inn in the Bowery is doing well. Bishop Lines of Newark, speaking of conditions in temperance legislation in New Jersey, brought up the subject of local option in the South. A hearty support continues to be given the Society by its Auxiliary of women.

FAREWELL TO BISHOP PADDOCK.

A farewell dinner was given to Bishop Paddock of Eastern Oregon at the Twenty-third Street Branch of the Y. M. C. A. on the evening of Tuesday, the 21st. About 150 men were present. Representative clergy from several New York parishes were present, and Sergeant Timms of the city police, an old friend of Mr. Paddock. Professor Peterson of City College was toastmaster, and the principal speakers were Mr. McIlvaine of the Neighborhood Club, Sergeant Timms, and the secretary of the Twenty-third Street Branch of the Y. M. C. A. Bishop Paddock urged the people to continue the work of reform, to be loyal to the Church, and to work energetically with whatever man may be chosen as his successor.

Bishop Paddock took his final leave of the congregation of his old parish, Holy Apostles', at the services of last Sunday. He confirmed a class in the morning and in the evening there was a service at which all the guilds of the parish were represented by speakers, who bade Godspeed to their retiring rector, who now goes to Eastern Oregon as Bishop. A number of presences were given to him.

It was announced at this service that Bishop Paddock will be succeeded in the rectorship of Holy Apostles' by the Rev. Appleton Grannis, now assistant at Trinity Church, Boston, and that Mr. Grannis will enter almost immediately upon the rectorship. He is a graduate of Columbia University and of the General Theological Seminary, and was ordained by the last Bishop Starkey of Newark as deacon in 1896, and priest in 1897. He was in charge of missionary work at Caldwell, N. J., until 1902, then assistant at St. Michael's, New York, and has been at Trinity Church, Boston, during something more than a year past.

NOT ELECTED TO CATHOLIC UNION MEMBERSHIP.

At the annual meeting on Tuesday, the 21st, of the Clerical Catholic Union of the City of New York, formerly the Catholic Club, the former officers were re-elected, the Rev. Dr. Christian being president; the Rev. C. P. A. Burnett, secretary; and the Rev. Dr. Ritchie, treasurer. The Rev. R. Mackellar of Red Bank, N. J., was chosen as the elected member of the executive committee. Several new members were admitted, but the name of the editor of *The Lamp*, which had been proposed, was withdrawn. A very interesting and instructive address was given by the Rev. Canon Douglas of Fond du Lac on "Church Music." There were over sixty clergy present. At the next meeting it is expected that the Bishop of Fond du Lac and the Bishop Coadjutor of New York will be present.

DEAN ROBBINS IN CHURCH COMMONS SERIES.

Dean Robbins preached at Christ Church, Broadway, on Sunday evening, the 19th, in connection with the work of the "Church Commons," which is a series of lectures or instructions to laymen in order to help them to be of real service in parochial and Church extension activities. The Dean chose for his text Heb. 5: 4: "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." The preacher gave no uncertain sound in his clear definition of the relation of the priesthood to the Church, the Body of the Living Christ; the whole Church partaking of the priestly character of the great High Priest, the earthly priesthood being the means by which the sacrificial life of the whole body is expressed before God and man. The voice of each must call to the priesthood in-

wardly and outwardly; the outward voice of God in these days making itself heard very clearly in the larger knowledge of nature; in a far higher and more useful conception of the Bible as the inspired word of God.

MISCELLANEOUS.

"Nineveh and Babylon as I Saw Them," was the subject of an interesting lecture delivered by the Rev. Sydney N. Ussher at the Church of St. Mary the Virgin, to the Men's Guild, on Tuesday of last week. Mr. Usher has recently returned from a three years' tour of the world, having visited nearly all the mission stations of the Church, as well as the world's great archaeological excavations. The lecture was illustrated by the photographs taken by the lecturer as he visited Nineveh and Babylon, with scenes of the Tigris and Euphrates rivers. The Rev. Mr. Ussher was formerly Dean of St. Mark's Pro-Cathedral, Grand Rapids, and is now assisting the Rev. Dr. Mottet at the Church of the Holy Communion.

Bishop Potter preached on Sunday, the 19th, at St. James' Church, Madison Avenue, in place of Bishop Courtney, the rector, who has been seriously ill with pneumonia. Bishop Courtney is now, we are gratified to be able to say, convalescent, and is at Lakewood, N. J.

Some of the students of the General Theological Seminary have inaugurated a bookseller's shop for the sale of books to the students, the profits to go to the Church Students' Missionary Association Fund. This might seem to be a little hard on the Church booksellers in this city.

LAYMEN IN CONFERENCE IN NEW YORK.

UPON invitation of the Church Laymen's Union there met in New York, on January 25th and 26th, representatives of the Laymen's Missionary Leagues of Pittsburgh, Buffalo, and Baltimore, the Seabury Societies of New York, Springfield, and Bridgeport, and laymen from Brooklyn, Newark, Poughkeepsie, New Haven, Providence, Binghamton, and a number of other cities. The meeting was held in Christ Church, beginning with Morning Prayer, and in Seabury Hall, where important action was taken on three matters.

Acting as a member of a committee, Mr. John W. Wood of the Board of Missions presented a series of resolutions and recommendations, all of which were adopted as the sense of the meeting, and referred to a committee, with instructions to perfect and issue them in printed form. The recommendations embody the wisdom of men who have seen actual and successful service as volunteer workers, and are intended to help laymen of the whole Church who may wish to render personal service to missions. Mr. George Wharton Pepper of Philadelphia was a member of the tentative committee, but was prevented from attending the New York meeting by illness in his family. He was named as chairman of the new committee which is to pass finally upon the recommendations and to issue them. Other members are Messrs. John M. Glenn of the Sage Foundation, Wm. Jay Schieffelin of the American Church Missionary Society, H. W. Atkinson of the Laymen's League of Baltimore, Harvey H. Smith of the Laymen's League of Pittsburgh, George T. Ballachey of the Laymen's League of Buffalo, John W. Wood of the Board of Missions, and Eugene M. Camp of the Seabury Society of New York.

The Congress voted it to be desirable, if the way be clear, to invite some English laymen to visit this country in 1910, to speak in several cities, and if the committee of the General Convention of that year desire, to speak during the General Convention in Cincinnati. It was the judgment of the Congress that it is fitting that a layman, familiar with world missions as maintained by British Churchmen, should follow the Archbishop of Canterbury and the Bishop of London in triennial visit to America, and it was reported to the Congress that consultation with the Bishop of London and Bishop Montgomery had been had on the subject, while they were here last autumn. Both showed interest and promised personal assistance in securing acceptance of such invitation if issued. The matter was put into the hands of a committee, with power.

In order that it may be made quite clear to the Church and to organizations of laymen already doing splendid work, that the movement represented by this Congress does not intend to take up work now being done by them, and that coöperation and coördination are desired, it was voted to name a committee on relations with other lay societies, the duty of such committee to be to act if need be, and especially to see that overlapping

[Continued on Page 456.]

CHICAGO CHURCH CLUB DISCUSSES
IMPORTANT TOPICS

Addresses at its Midwinter Dinner Last Week

MEN'S PAROCHIAL CLUBS ALSO ACTIVE

Missionary Lantern Slides Successfully Used

OTHER CHURCH NEWS OF CHICAGO

The Living Church News Bureau
Chicago, January 27, 1908

THREE remarkably fine addresses were given at the midwinter dinner of the Church Club of the diocese of Chicago, held at the Mid-day Club rooms in the First National Bank building, on the evening of Tuesday, January 21st. Mr. Amzi W. Strong, the president of the club, was the toastmaster. The first speaker of the evening was the Rev. Samuel H. Bishop of New York City, the general agent of the American Church Institute for Negroes. His subject was "The Negro Problem: Its Relation to the Church." After describing the present condition of the negroes in the South, and giving a large number of most valuable data, among them being the fact that the negroes now raise three-fifths of the cotton crop, and own the land on which two-fifths of the nation's cotton crop is raised, he outlined the far-reaching principles upon which the work of the Church Institute for Negroes is based. Four institutions are now engaged in the various lines of this carefully planned work. Its fundamental principle is to place the negro back upon the land, and there to give him an education which shall be agricultural, and also that of the usual common school, grading up into the college and the divinity school. Mr. Bishop was listened to with the most earnest attention, and everyone felt that a long step in the right direction is being taken by this newly organized work on behalf of the colored people.

The next speaker was the Rev. Dr. J. S. Stone, rector of St. James', Chicago, whose theme was "The Religious Education of the Young." Following a vivid sketch of the serious social conditions now obtaining in Chicago, as the result of the imperfect instruction concerning religion which has characterized this city for some decades (since this is one of the few large cities where the Bible is forbidden in the public schools), the doctor prophesied the dangers of out-and-out secularism, unless strong measures were soon taken to train children of our city in faith and morals. Among his suggestions were the adoption of more vigorous methods of Sunday school work, with increased attention on the part of parents to home instruction in the rules of prayer and service, and in the simple teachings of the Catechism.

The closing address of the evening was by Bishop Anderson, who in his most eloquent and forcible style described "The Relation of the Church to Social Conditions." The theme which lay at the center of this powerful address was that of the "Labor and Capital" problem, as it is usually called. A distinct plea was made for greater interest on the part of clergy and laity alike, in seeking the Christian solution of all phases of this deep and abiding problem. We hope to give a synopsis of the Bishop's address in another letter.

All in all the dinner was a memorable one in every way.

DAUGHTERS OF THE KING.

An unusually helpful meeting of the Local Assembly of the Daughters of the King was held at St. Peter's Church, on Thursday, commencing with the Holy Eucharist. The rector of the parish, the Rev. A. W. Griffin, was the celebrant, and the sermon was by the Rev. G. C. Stewart, the theme being "Vision." There were present nine priests, four visitors, and 116 members of the Order. After the luncheon which followed the service, the session included three excellent addresses from priests of the diocese, namely, Dean DeWitt, on "The Spread of the Kingdom"; the Rev. F. J. Bate of Freeport, on "The Rule of Service"; and the Rev. E. J. Randall, on "The Rule of Prayer." The offering of the day was given to the Rev. W. B. Walker, the general missionary now residing in the Southern Deanery, to purchase a Holy Communion service to be used in his work. During the business meeting Mrs. Burton, the new diocesan president, read the answers which she had received from the circular letter lately mailed to 94 priests of the diocese, asking questions about their views concerning the Daughters of the King, and the work of the Order. Out of 94 priests thus addressed, some 58 replied, and the answers showed a deep interest in the work of the Daughters, as well as

much thought in suggesting possible improvements in the methods of work now being followed.

MEN'S CLUB AT SYCAMORE—WATERMAN HALL.

At the suggestion of the Rev. Dr. B. F. Fleetwood the vestry of St. Peter's parish, Sycamore, lately resolved to call together the men of the parish to form with other men a club, which is to meet every two weeks, the object being the promotion of good fellowship. The first meeting was held in the guild hall on the evening of Thursday, January 16th, and the new club was organized with nearly thirty charter members.

On the 9th of January occurred the twentieth anniversary of the founding of Waterman Hall, at Sycamore, Chicago's diocesan school for girls, of which the Rev. Dr. B. F. Fleetwood has been the rector ever since its organization. The following board of trustees was elected: President, Bishop Anderson, *ex-officio*; Vice-president, the Rev. Dr. Herman Page; Secretary, the Ven. Archdeacon W. E. Toll; Treasurer, the Rev. Dr. B. F. Fleetwood; the Rev. A. G. Richards, Mr. D. B. Lyman, Mr. Robert B. Gregory, Mr. George T. Dyer, and Mr. John S. Miller. Dr. Fleetwood reported that the attendance at Waterman Hall this year numbers 55 out of a possible 57, and that the school is in an unusually satisfactory condition financially.

MEN'S AND BOYS' CLUBS IN OTHER PARISHES.

At the last meeting of the Men's Club of the Church of The Holy Communion, Maywood (the Rev. E. Croft Gear, rector), plans were perfected for furnishing the club room in the parish house with a billiard table and a box ball alley, in addition to purchasing games of chess, checkers, and the like. Every man in Maywood is invited to belong to this club. The sanctuary ornaments of the Church of the Holy Communion have been lately increased by the gift of a priest's chair, presented by Mrs. Edward C. Nichols, in memory of her husband. At the request of the rector, Miss Herring, one of the parishioners, is about to organize a Choral Society among the young ladies of the parish and their friends, to meet once a week for rehearsal of parts of the Sunday music, as well as to provide for musicales at the parish house.

On the evening of Wednesday, January 15th, the annual banquet of the Men's Club of Christ Church, Joliet, was held in the parish house. These banquets have become notable events in the life not only of the parish but of the community. The membership includes men from many different walks of life, the mill-workers being well represented, as well as the professions, Mr. George Young, the brother of the Rev. C. H. Young of Chicago, being the president at this time. At this banquet, which was served by the ladies of the parish, the Rev. Dr. J. S. Stone of Chicago gave the principal address, his theme being "The Relation of the Men's Club to the Church, the Community, and the Rector." Short addresses were made by the Rev. W. B. Walker, the former rector of the parish, and by Col. Fred Bennitt, the senior warden, Mr. Samuel Roberts, and others. Mr. Young was the toastmaster, presiding in the absence of the rector, who was detained at home by the grippe.

Christ Church, Joliet, is becoming a "down-town church," by reason of the rapid growth of this thriving city. As soon as the present property becomes sufficiently valuable it will be sold and one or more churches will be built with the proceeds. The vestry are asking \$75,000 for the property at present. It is the opinion of competent judges of the situation that three Episcopal churches could readily be supported in Joliet, if they were properly located.

At St. George's Church, Grand Crossing (the Rev. G. M. Babcock, priest-in-charge), the boys' club is being formed into a chapter of the "Knights of St. Paul," the new secret order for Church boys and their friends, which is attracting attention from all who are interested in Church work among boys. The great effort to pay off the old debt which has burdened St. George's for so many years is accomplishing good results. The sum of \$400 was lately raised by the congregation, reducing the debt now to but \$2,000. Nothing had been collected towards this debt for several years until this recent payment. At a recent meeting of the Men's Club of this parish, Dr. Lespinasse of the Northwestern Medical College gave a very interesting talk on "Social Hygiene."

MISSIONARY LANTERN SLIDES.

The "Missionary Lantern Slides" sent to Chicago in January from the Church Mission House in New York, described "A Missionary Trip Around the World," and included 100 views, depicting scenes from every part of the Church's mission

work at home and abroad. These slides were used this month by Christ Church (Woodlawn), the Church of the Epiphany, Holy Nativity Church (Longwood), St. Barnabas' Church (Chicago), and others. Those who would like to use the February slides, which will reach Chicago on February 13th and will describe Porto Rico, may learn of the available dates from the Rev. C. H. Young, 65th Street and Woodlawn Avenue, Chicago, president of the diocesan Sunday School Commission.

JUNIOR AUXILIARY.

On Tuesday morning, January 21st, an important meeting of the officers and teachers of the Chicago Branch of the Junior Auxiliary was held in the Church Club rooms, Mrs. Frederick O. Grammiss, the diocesan vice-president in charge of the Juniors, being the chairman. Five valuable papers were read concerning Mission Study, the United Offering, Methods of Raising Money, The Work of the Babies' Branch, and the Promotion of Juniors to the Woman's Auxiliary. The papers were read by Mrs. F. T. Day of St. Simon's, Mrs. A. S. Curlett of Epiphany, Mrs. J. N. Tilton of La Grange, and Mrs. J. D. Williamson of the Atonement, Edgewater. It was an unusually helpful and promising meeting.

MISCELLANEOUS.

The Rev. C. H. Young will be the speaker at the Training Class for Sunday School Teachers, to be held at the Church Club rooms on Saturday afternoon, February 1st, his subject being "The Keys of the Kingdom; Repentance; Preparation for Holy Communion."

St. Luke's Church, on Western Avenue, Chicago (the Rev. H. L. Cawthorne, priest-in-charge), has sustained a severe loss in the recent death of Mr. Frank E. J. Pugh, who for years was one of the Bishop's committee of St. Luke's, and who was always indefatigable in his devotion to the varied duties which he assumed when accepting membership on this committee. At a special meeting of the committee on January 16th, a series of appropriate resolutions was drawn up, testifying to his long career of helpful service, and to the uplifting example of his Christian character. TERTIUS.

LAYMEN IN CONFERENCE IN NEW YORK.

[Continued from Page 455.]

of effort should be avoided. At night, at a reception held at the residence of the Rev. A. Duane Pell, at which many city clergy were present, laymen told briefly of work accomplished for Church extension, for the training of workers, and for the encouraging of laymen in other cities to get to work. In the afternoon a deputation of thirty laymen visited the Bronx Church House.

On Sunday afternoon, in Seabury Hall, there was a session of the Laymen's Union executive committee, when primary action was taken on recommendations of the Congress on the previous day. At 4 o'clock there was held in Christ Church a meeting in the interest of Sunday School work, and at night, to a very large congregation, Mr. John R. Mott of the Student Volunteer Movement spoke on "The Call to Men." Attending the Missionary Congress were, among others, Mr. R. Fulton Cutting of New York, Judge De Forest of Connecticut, the Rev. G. M. Murray, general missionary of Maryland, all members of the committee named to perfect the recommendations and to publish them, and the rector of Christ Church, the Rev. Geo. Alex. Strong, who made an opening address in which he emphasized the importance of lay help to missions and to the Church. Cordial letters were sent by Bishop Potter and Bishop Greer.

A LOST FRIEND.

Death and the sea shall die: and when that day,
Waked from our clay,
We mortals put on immortality;
In that vast moment high,
When Death shall die
(Our fore-time master) and our friend the Sea,
When, like a flaming scroll,
The heavens roll,
And when the great Earth-angels flee to Him
Who this worn globe hath made,
And shrink afraid,
The dwellers in star-space—the cherubim,
Though in the thunder all unscathed stand we
(For Death is dead) yet we shall mourn the sea.

MOLDING THE CITY OF THE FUTURE.

AN ADDRESS BY HOMER FOLKS.

[One of the most striking features of the recent joint meetings of the National Municipal League and the American Civic Association was a conference on the forces that were molding the city of the future. Homer Folks, at one time Commissioner of Charities (under Mayor Set Low) and now Secretary of the State Charity Aid Society, of New York, was one of the leading speakers, and his address, outlining the sociological factors, is stimulating and suggestive beyond the ordinary, and well worth the thoughtful consideration of city workers everywhere; and so it is reproduced here.—EDITOR L. C.]

I ACCEPTED the invitation of Mr. Woodruff to speak on this subject, because it seemed to me a peculiarly timely matter to present to these bodies. Every person, I suppose, sees in undue proportion his own kind of work, and perhaps I suffer from that defect of vision; nevertheless it seems to me that among the forces that are molding the future city, there is no force at present in operation, and none likely to be in operation in the next quarter of a century, more potent than the movement for social well-being, as represented by the charitable and social agencies and workers of the great cities.

THE CHARITABLE IMPULSES.

We have had for many years charitable societies. The charitable impulse is universal in this country, and from very early years it has found expression in organizations for administering relief to the unfortunate. We have had successive waves of charitable organizations, as an earlier wave has subsided and as the impulse has come again from across the water.

There was one wave about 1812, that resulted in the organization in New York City of a society for the prevention of pauperism; a wonderfully well planned organization, with a splendid purpose, and with a very comprehensive programme. It conceived that one of the things most needed was the establishment of an institution for the care of wayward boys, and on that particular feature of its programme it devoted its attention to such an extent that when the new child was born, the parent died. The society, with its great programme, disappeared, leaving its child, the House of Refuge, as its one permanent contribution to the city.

In the fifties there was another wave of charitable organization, and societies called "Associations for Improving the Condition of the Poor" were started in most of our large cities. You will find them to-day in New York and in most of the large cities. After awhile they became, shall we say, somewhat somnolent; and along about 1880 a third wave, the Charity Organization Society movement, also imported from abroad, began to spread through our American cities.

I mention those different waves to lead up to what I conceive to be the fact, that now, for the first time, all of these charitable agencies feel a new, common, powerful impulse, which does not come from abroad but has its origin here, among the sentiments and forces of social life in American cities; and that new impulse and enthusiasm—one might almost say, passion—to remove the preventable causes of poverty, seems to me destined to have a tremendous effect upon municipal administration in the next quarter of a century.

That new impulse found expression night before last in the city of New York at the Twenty-fifth Anniversary of the founding of the Charity Organization Society. That, as you may perhaps know, is one of the strong, conservative agencies of the City of New York. Its president is Mr. Robert W. DeForest, one of our foremost citizens, a man who has held high public office. Its secretary is one of our best known and most effective workers, working in many different fields; and its treasurer, Mr. J. Pierpont Morgan, is also well known beyond the boundaries of his own city. So, when I say to you that that conservative society, the New York Charity Organization, on its Twenty-fifth Anniversary, stated deliberately, intentionally, and thoughtfully that its present purpose is to address itself to the removal, the elimination, of the preventable causes of poverty, you will acknowledge the significance of what is in the air. When that is said by the Charity Organization Society of the City of New York, and when that utterance is applauded by the assembled representatives of other charitable agencies of the leading cities of the country, you will understand that that does not mean simply the passage of resolutions; it does not merely mean the utterance of a sentiment; it does not merely mean giving to the press notices of their future desires; it means the adoption of a definite programme of work. It means the devotion of an expert staff with competent, trained workers to the achievement of specific ends, through whatever measures

are found practicable, for the removal of the great causes of poverty and distress, which they now, after twenty-five years of study, observation, and work, say to us are preventable.

If preventable, why not prevent? If curable, why not cure? And why not do it while you and I are still alive? That is the feeling that is now uppermost in the minds of the social workers of the great cities of this country.

Another reason for my presence is the further fact that, having reached this frame of mind, as soon as we begin to discuss specific measures, we find ourselves inevitably talking about the things that the city is going to do, things that the city departments, under the spur and impulse of these organizations and movements and this newly awakened public sentiment, under legislation that may be had, under new ideas at the head of the government, things that the city must do. Not so much that we prefer that the city should do the work, but that the conditions of city life are such that only the municipal government, with its power and with its unlimited means, can accomplish the necessary results.

PREVENTABLE CAUSES OF POVERTY.

Therefore, when we speak of the removal of the preventable causes of poverty, we are talking about the work that we are going to try to get the city of New York and the other great cities of this country to do in the next quarter of a century; and we are not talking in the air, either, when we talk about the things the city is to do. We are not talking vaguely about hopes of the millennium at some future time, but about very specific and concrete propositions. We have been counting family after family, we have been visiting family after family for 10, these many years; we have been pushing back into the causes of their unfortunate condition, and we speak now as those having authority, on the subject of the causes of poverty.

It is decidedly interesting to see that in all the later statistics of this subject, the earlier schedules of the causes of poverty have been largely thrown aside. The schedule that was approved by the National Conference of Charities some ten years ago is absolutely discarded; it is obsolete, out of date. The list that placed most emphasis on the personal characteristics of the individual, that looked always in him for the cause of his condition, has had to be thrown aside; simply because it was not true to the facts.

To mention one or two things only. One of the greatest causes of sickness, and of poverty, one of the greatest feeders of orphan asylums and homes for the friendless, one of the greatest causes of the demand for relief giving, is the disease known as pulmonary tuberculosis.

PULMONARY TUBERCULOSIS.

That causes the death of from 1 in 8 to 1 in 10 of all those who die from all causes in the city of New York, and it causes their death in the productive period of life, in middle age. We have been told for some fifteen years that pulmonary tuberculosis is a curable, and also a communicable, and therefore a preventable, disease. Now if that is so, and if we know how to stop it, why in heaven's name should we go on forever building orphan asylums and organizing societies to take care of the needy, and building hospitals to care for the sick, when, by applying the knowledge we now have, by doing what we know how to do, and doing it on an adequate scale, we can stamp out one of the great causes of all this evil? (Applause.)

THE CITY'S PART AND DUTY.

When you come to deal with it, private societies can do their part. They can contribute in some degree; but the main reliance must be upon the city, with its authority to step in and destroy disease-breeding tenements, to compel the repair of those that can be repaired, to put limits upon the number of persons who may occupy given quarters, to take measures for the distribution of population in the future, to provide adequate dispensary and hospital provision for the treatment of those now infected. To do all of these things requires foresight, action, the expenditure of large sums of money on the part of the municipal authorities. We don't say we hope they are going to do it; they are at it now; the city of New York is taking the lead and is spending tens of thousands of dollars every year, laying new and larger plans every six months in this line of work, and the other cities are waking up.

The thing that troubles us in New York, and that we believe now to be at the root of many of our difficulties, is the congestion of population in unsanitary houses. We can pretty nearly put our finger on the dimensions of the evil. We have had three or four tenement house commissions of investigation; all

of them conducted by very able men, and practically, to specific results. We have had various censuses, showing existing conditions; we have now a great mass of exact knowledge upon that subject. We know where the trouble is; we can put our finger upon a block and say: "There is the block among all others in the city of New York that causes most disease and distress. This is the block that we want taken down and converted into a park for the benefit of the people about there."

CONTROLLING CONGESTION.

To control congestion, action by the city is the only possible resort. It must take various forms. For instance, the adoption of a proper building code. It came to my knowledge incidentally a few weeks ago that as to one of the largest of the second-class cities of the state of New York, a conservative old New York city, which a few years ago represented everything that was traditional and conservative in New York, to-day it is half of it Italian or Slavic in population. In that city the evils of New York are rapidly being reproduced. It has no building code. Any one can put up a four-story wooden tenement by the side of an expensive business building, and they are doing just such things; but this winter we expect to see a building code enacted for the city of Utica.

TRANSPORTATION.

The question of transportation has a most important bearing on the well being of the people of a city. When you analyze the facts, you see that one reason why we have so much poverty and so much alms-giving and alms-receiving in the city of New York, and such a high death rate, and so many orphans, is nothing other than the fact that it takes a man an hour and a half to ride out to a place where he can afford to live in a house. It is not the cost when you get out there; he could have under present conditions a little lot with a little house and live comfortably and healthfully. The only drawback is that he spends the greater part of his time going and coming to and from his work, because of the character of the train service and the peculiar conditions that exist in our transportation. That certainly is straining at a gnat and swallowing a camel. If we mean really to improve the condition of the poor of the city of New York, we must find some plan by which they can live farther away from their work, or by which their work can go to them. That leads to the suggestion, the latest one that is receiving serious consideration, and needs further consideration and study, but which is entirely within the realm of possibilities, and which in general nature and substance is within the range of probabilities; and that is that the city shall draw a line across Manhattan Island at some part of it and say that below that line no new factories shall be built, because there is not room for the workers to live down there and be near their work and live under healthful conditions. That is quite within the range of probabilities in the near future.

THE PUBLIC SCHOOL SYSTEM.

Then there is the question of the working over of the public school system, from the point of view of the physical well-being of the children. I hardly dare tell some of the things that have recently been made known concerning the physical condition of school buildings in the city of New York. We haven't enough school buildings and have part time classes; and we have all been thinking so much about getting enough school buildings, that we have not thought sufficiently about the character and the care of those buildings. We all know about dry sweeping. We have been talking about that as of one of the worst things possible for spreading all kinds of disease germs all through buildings. All the public schools, if I mistake not, are swept by the dry sweeping process, and after the building is thoroughly swept and thoroughly cleaned and the dust all swept up and distributed again, you can go through and put your fingers across the top of the desk, and it is as black as can be; so that if there is anything in the germ theory, if that is the way disease is spread, we are doing our utmost to give the germs the best possible chance to get at the young citizens of the future.

I suppose there may be present men who will say that the things I have been speaking about are paternalism. There is nothing more certain to be looked upon with disfavor than anything that carries the label of paternalism. If you can keep the label off, the thing itself is all right and goes right along. (Applause.) Many of these things are being done by our large cities every day, but you have to be careful to keep that label out of sight. It occurred to me the other evening to ask, What is paternalism? Is this social betterment, paternalism? I can't

see that it is. There is no little father, or great father, taking from his isolated store of riches and bestowing favors upon his needy children in this sort of thing; in fact, I don't see that under a real democracy there can be any such thing as paternalism. There can be FRATERNALISM, and that strikes me as being a good thing. We can take from our common store and use for the common good; able bodied men can work together for desirable purposes; but that is not paternalism. It is simply a question in each case, as to which things we can do best by concerted action, and which things we can do best by individual action.

Please do not think that we are unduly enthusiastic, in saying that we who are engaged in charitable and social work mean to mold the city of the future to a considerable degree, for we do intend, Mr. Chairman, to do just that, to the utmost extent of our ability. (Applause.)

HAPPENINGS AMONG ENGLISH CHURCHMEN.

[Continued from Page 453.]

"Compton is a man who singularly fascinates you. His intense earnestness and devotion, his great humility, his common sense, his *savoir faire*, would all tend to make him an excellent Bishop. I must call Gladstone's attention to him."

Ah! if Mr. Gladstone, when Prime Minister, had only done such an heroic thing as to nominate Mr. Berdmore Compton for consecration to a see, he would not only have done a service of immeasurable value to the Catholic cause, but also greatly enhanced his own reputation as a Churchman. A Mass of Requiem for the departed Prebendary was sung at All Saints', Margaret Street, on the day of his funeral. R. I. P.

The *Times* states that although the purchase price of £30,000 for the Glastonbury Abbey estate has not been fully subscribed, Mr. Jardine, the purchaser (at the auction sale last June), has handed the property over to the Bishop of Bath and Wells. His Lordship has vested the property in trustees, and it is probable that at an early date an opportunity will be found to hand over the property publicly to the Archbishop of Canterbury.

J. G. HALV.

AN UNBROKEN RECORD.

BY MARIE J. BOIS.

PRAISE the Lord, O my soul, and forget not all His benefits. Truly with all my heart and with all my soul, in deepest adoration, I repeat the words of the Psalmist. Once more I have learned the wondrous care of God for His children, once more His loving hand is graciously visible in the guidance of His child. Let me tell the story simply, let me tell of His love, which granted that which I longed for, yet which in my ignorance I knew not how to ask.

Our rector being laid up with a severe cold, a notice to the effect that there would be no early Celebration on Sunday morning was posted on the door of the church, and every day as Sunday drew near my heart grew heavier at the sight of that notice. It meant for me, *the first early Celebration of the year which I was to miss*, since, thanks to the unfailing providence of God, health and the priceless opportunity of attending have been granted to me throughout the whole year.

On Saturday afternoon I went as usual to attend to the Altar service; there was little to be done, since no Celebration was to take place. The rector's wife came in and asked me whether I had prepared the Altar. On receiving my negative answer, she advised me to do so, as they were "expecting a clergyman who, if he could reach the place that night, would celebrate the next morning." With what joyful hope did I then fulfil the sacred and beloved task!

Early the next morning, I was there, not knowing whether the clergyman had arrived, yet not doubting he would be there. And he came! a dear old man who truly was a messenger of God. Oh! the beauty of that special Celebration; oh! the joy of it!

With a heart full of grateful love to Him Who once more has granted me the priceless privilege of His visible guidance, I look up in adoration and seem to hear His loving whisper: "O thou of little faith, wherefore didst thou doubt?"

And I realize that I might have *asked* for the very thing which happened, and I did not—at least, not in *words*, though I longed for it. Yet, faithful to His word, He granted the unspoken prayer, because of His promise; "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will be heard by Google."

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT—*Life and Teaching of our Lord Jesus Christ*
BY THE REV. ELMER E. LOFSTROM

HIS FIRST DISCIPLES.

FOR THE FIFTH SUNDAY AFTER THE EPIPHANY.

Catechism: Sixth and Seventh Commandments. Text: St. John 1:41.
Scripture: St. John 1:35-51.

OUR lesson takes up the very beginning of the active ministry of our Lord. The first thing to be done is to take a rapid glance over the work of St. John Baptist to see how he had prepared for this day: to see why his words to St. John and St. Andrew had the effect they did. Notice first (St. Luke 3:15-17) that before he had baptized Jesus, he declared plainly that he himself was not the Christ, but that the Christ was surely coming. Then had come the baptism of Jesus, when the Baptist himself found out for the first time that the coming One was none other than Jesus of Nazareth (St. John 1:33). Immediately after His baptism, Jesus went away into the wilderness to be tempted. It was just at the end of that period of days that the delegation from the priests and Levites came from Jerusalem to him. To them, he said that the Christ was standing among them. It was the next day that he pointed out Jesus as the One of whom he had spoken, and said of Him: "Behold, the Lamb of God, which taketh away the sins of the world!" (St. John 1:19-34).

Our lesson takes up the story on the morning of the next day. The crowd had not yet gathered for the day. St. John, instead of speaking to the whole multitude, speaks to two of his disciples. Those two were, undoubtedly, St. John the Evangelist and St. Andrew. To them the Baptist points out Jesus as "the Lamb of God." The two men leave the Baptist and follow after Jesus.

Here we may notice that the word of the Baptist spoken earnestly and personally to two men was more effective in getting results than the same word, as earnestly spoken, addressed to a great multitude. Think about this. It is a point that receives added force all through this lesson. It would be interesting to go all through the ministry of the Saviour Himself, to see how He succeeded in getting His true followers. The crowds followed Him for a time, and then left Him. Those who stayed with Him were won, one at a time. It is striking evidence of the value of individual work.

It is an important point to bring out with your class also, because it tells of something that everyone can do, yes, something every one *must* do who is a true disciple of Jesus Christ. It is reinforced in this lesson by the work of St. John, St. Andrew, and St. Philip. It was the thing that accounts for the rapid spread of the Gospel in the early days of the Church. When the disciples were scattered abroad as a result of the persecution that arose about St. Stephen, each one told his new friends the wonderful story. The Christians who were Roman soldiers told their tent-mates the good news. The Christian slave-girl told her mistress about Jesus the Christ. And so the story spread, and the Church grew.

Jesus' question to the two disciples of John who followed Him is worthy of notice. He said to them, "What seek ye?" Their answer showed that it was He whom they sought. He had been pointed out to them as "the Lamb of God," and "the Son of God." Jews understood that the sacrificial lamb which they sacrificed made it possible for them to draw near to God. The "Son of God" could speak in the place of God to them and answer every question which they might raise. They wanted nothing else than the Christ Himself. Every one who would become a Christian should realize that it is Jesus Christ the *Person* whom they need. It is not theories and explanations about Him which we need. We need to know Him, and to give ourselves to Him. We must be ready to obey Him because of what He is, and what He, and He alone, can do for us.

His invitation to them was characteristic. It was echoed by Philip to Nathanael. The only way to find out the truth about Jesus' power to help us to live as God meant us to live is to go with Him, and give Him a trial. We might never answer all the questions which could be raised if we took them up one at a time. But to go to Him, and to be with Him,

giving Him a trial, is to learn to know Him as He is—and that is to set at rest forever all doubts. St. John remembered the very hour when he had gone with Jesus to His home—ten o'clock in the morning. And that day spent with Him, what a wonderful day it was! We know not what He taught them or how, but we know the result. They both knew that they had found the "Anointed One," the Messiah.

We have spoken of the success of the method of work which deals with men as individuals, which goes after them one by one. There is something more needed, however, and here we have one of the other things. These men had learned a great truth; they were themselves *positively convinced that Jesus was the Christ*. The personal knowledge of the Christ as of One who was greater and better than any leader they had ever known, *moved* them to *do something*. What the result of such a conviction ought to be, we see in the case of these first disciples. St. John went after his brother James. St. Andrew went after his brother Simon. St. Andrew was the "first" to bring; evidently St. John was not far behind.

Simon, in the presence of the Christ, receives from Him a new name. The name stands for the nature. A new name therefore implied a new nature to be given him. Out of the Simon who came to Him, Jesus made St. Peter, the Rock, one of the foundation stones laid upon Himself as the Chief Corner Stone in the Temple He was building. St. Peter was the first one to confess Him as the Son of God with an understanding of what it meant. For that reason he was the first rock built into the Church (St. Matt. 16:13-20; I. St. Peter 2:4-6).

The fifth man to become a disciple was St. Philip. Jesus "found" him, evidently after seeking him. It seems that St. Andrew and St. Peter had told Jesus of their townsman. Jesus calls him to follow Him. St. Philip was soon convinced that Jesus was the long-looked-for Messiah. As soon as he had made up his mind to that, he went in search of Nathanael. Nathanael's answer to him was natural enough. St. Philip had said that the Messiah had come in the Person of Jesus of Nazareth, the Son of Joseph. Surely that was a very imperfect presentation of His claims—in fact it was about as full of mistakes as it well could have been. Nathanael knew that the Messiah was to come from Bethlehem, and he probably did not know that Joseph was a son of David. His doubt was therefore very natural. St. Philip had had some experience of Jesus, though, and instead of trying to argue the matter, he simply invited Nathanael to "come and see." Upon coming, Nathanael, too, soon learned that in spite of his unanswered question as to Nazareth, Jesus was indeed the Christ. Nathanael is usually identified with the Bartholomew of the other evangelists.

Nathanael was convinced by Jesus, not because He carefully explained that St. Philip had spoken of Him in the language of surface experiences. What He did, was to give him an experience of His power. He showed him that he knew his secret character, and the inmost thoughts of his heart. Nathanael had probably been entirely alone under the fig tree, praying in secret. When Jesus said that He had seen him there, Nathanael understood that He had power that belongs to God only.

The last word spoken by Jesus to Nathanael was a prophecy of His work. The ladder reaching from earth to heaven with messengers going up from men and down from God had been seen by Jacob in a vision (Gen. 28:12). The reality of which that was a prophecy was now to be an actuality. Jesus Himself is the Way. He has opened heaven for us.

HOMELESS AND USELESS describes the condition of 100,000 men in New York City. What adds to the seriousness of this state of things is the fact that this mass of driftwood prefers indolence and poverty in the city to industry and thrift in the country. The farms in need of labor call to them in vain; the lumber mills, the forest industries, the fruit orchards, the marts of business and traffic where unskilled labor is always in demand, have all alike been appealing for help in vain. The army and the navy need recruits, and millions of untilled acres can be had for the asking—and yet this army of homeless men clings to filth and squalor and poverty as if these were a blessing and labor a curse. These denizens of the city slums are a menace to our civilization. Instead of establishing soup-houses to feed them and poor-funds to clothe them, sweet charity would suggest that they be given some useful work to do and be taught to become productive and self-respecting. Migration from these pest-spots of indolence to some place where they can be taught to earn their bread by the sweat of their brow is the need of the hour. Here is a case where change of environment is more effective than mission work. The government can help to solve this problem if it will.—*The Lutheran*.

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 PAUCITY OF CANDIDATES FOR THE MINISTRY.

To the Editor of *The Living Church*:

IN your issue of January 11th, I notice with horror an appeal made by Bishop Garrett on behalf of a missionary who has given thirty years to hard, effectual, and extensive work in the mission field, is still in active service, yet is in dire necessity and contributions are asked to help him in his need.

It seems to me at this crisis, when the Church is calling for candidates to enter the ministry, that an appeal like the above is calculated to deter young men from taking any step that would place them, after years of active and faithful work in the service of Christ and His Church, in the humiliating position of accepting charity. Is it not easy to understand why so many of our clergy take up secular work in order to protect their old age from this degrading condition? There is no calling on earth more glorious—in the ideal—than the ministry; but from my experience, gained from observation and close relationship with the clergy, the surprise is not that so few enter the ministry, but, as conditions now exist, when the ministers of God are forced to depend for their miserable pittance upon a laity which is frequently ungodly, irreligious, and in many cases immoral, but who, if they reprove, will cease to contribute towards their stipend; the surprise, I repeat, is not that so few enter the ministry, but that any man, with dignity and self-respect, should enter its ranks at all. Yours truly,

Fayette, Idaho, Jan. 15, 1908.

W. M. MURPHY.

"KNIGHTS OF KING ARTHUR."

To the Editor of *The Living Church*:

A COMMUNICATION appeared in your correspondence columns in a recent number with reference to the "Knights of King Arthur." May I thank the writer, and at the same time make a few slight corrections?

The active head of the order, to whom all applications should be addressed, is the Rev. F. L. Maseek (not Merreck), Potsdam, N. Y. The rituals were prepared by the founder, the Rev. W. B. Forbush, author of *The Boy Problem* and *Travel Lessons on the Life of Jesus*. My own contributions to the rituals are slight, and consist mostly of modifications. As agent of the order on the Pacific coast, I will gladly fill any orders, or answer any questions from persons in this part of the country.

After seven years of experience, I feel that the order is well adapted to meet the moral and spiritual needs of American boys. There is a "Castle" in my own church that is now in its fifth year, and the interest in it is steadily increasing. The "Knights of St. Paul" may be just as attractive, and if so, we should give it a hearty welcome. Anything that will hold the boys to the Church is to be encouraged in these days.

Faithfully yours,

San Francisco, January 13.

W. E. HAYES.

THE EVIL OF DESPAIR.

To the Editor of *The Living Church*:

IHAVE not read in your columns a statement which gave me more pain than the quotation attributed to the Rt. Rev. J. S. Johnston, in your report of the Missionary Conference at Houston, Texas, appearing in your issue of the 18th inst. Your correspondent quotes him as saying:

"She (the Church) is steeped in worldliness, men take no interest in the Church to any great extent, except to keep up the service for their women to attend, and their women are frequently women of fashion, worldly people, belonging to the 'Four Hundred' from New York, down; taking more interest in 'bridge' than in the Church. Did I not realize that there are other Bishops in the same position and confronted by the same conditions, and were I not sustained by the belief that we have something that the world needs when Chris-

tian unity comes, I would be utterly disheartened and would step down and out. It ill becomes us to throw an unkind word at any Christian body, not even the Salvation Army, for they are doing more than we are doing."

And your correspondent adds that not one kind word did he have for the Church, but said many unkind things.

The quality of leadership depends on the power of perseverance and hopefulness. I am afraid that the good Bishop would make a very sorry soldier, even in the Salvation Army; for when the way seemed most obscured and success seemed certain of defeat, rather than cheering his soldiers on to victory, I fear that he would stack arms and surrender.

There are towns all over Texas that are hungering for that Faith that can only be secured in the Church; where the good women would not know a game of "bridge" if they saw one going on. I thank the Almighty that when the clouds get dark, when distrust and unbelief settle down about me, I have but to go to hear my good Bishop, and possessing the profound knowledge, the abiding faith in the Church that he does, he gently takes me by the hand, so to speak, and leads me up to the heights which I alone could never attain; but never does he lead me down to darkness and despair. My heart goes out to unbelieving, distrustful souls who have for their chief pastors those who give them no encouragement in their seasons of darkness. If each of us did our full duty in our individual capacity. I believe that we would each have less time to take notice of the shortcomings of the whole body.

Forney, Texas.

WALTER DICKSON ADAMS.

Dio. of Dallas.

PESSIMISM OR HUMILITY?

To the Editor of *The Living Church*:

MAY I beg the favour of courteously presenting a contrast in point of view with that of a part of your report of the recent Missionary Conference in Houston, Texas, contained in your issue for January 18th?

Speaking of the last day's addresses by the Bishops, this report says (in part):

"Bishop Johnston, who spoke first, was full and running over of the most appalling pessimism. He could see no good in anybody or in anything, not even in the Church. . . . Not one kind word did he speak for the Church, and many an unkind word did he throw at the Church of his fathers. His address was painfully depressing. At its close that dear, sweet-tempered, consecrated man of God, Bishop Tuttle, sprang to his feet, and, tremulous with emotion, made one of the most inspiring appeals that one ever listened to. His words were a benediction."

I agree, Mr. Editor, that Bishop Johnston's address was "depressing" and, certainly, that Bishop Tuttle's was "inspiring." The depression was that which comes with the thought of opportunities lost, the inspiration was based on a conviction that opportunities are still present and to come. Godly repentance must have two sides, both a dark one and a light. But "the appalling pessimism" of the Bishop of West Texas I should rather call *marvellous humility*—his fault-finding was chiefly confined to himself, because of fancied failures in his episcopal work. It was the modesty of another "consecrated man of God" who, like Moses, "wist not that the skin of his face shone." And I can still recall the words of the Bishop of Missouri as having been "a benediction"—benediction upon us all, but first of all upon the head of him whose address had been "painfully depressing," whose statement of self-condemnation Bishop Tuttle corrected and transformed, declaring that (for the missionary achievement of his twenty years' episcopate) Bishop Johnston should be acknowledged "archbishop of us all."

I heard at Houston no unkind words "thrown" at the Church of our fathers, but a few honest (and therefore, essentially kind) words spoken of us, *the members* of that Church. Is there not a time for praise and also a time for rejoicing? Surely not every moment of our conferences need be filled with glad and proud rejoicing over our Catholic heritage. Words of loyalty and love for our branch of Christ's Church in this land may well be mingled more often with others, words of open confession and thorough contrition because this aristocratic organization of ours seems able (through the teaching and practice of her people) to give so little practical or intelligible proof that her spiritual rule in America would be that "of the best." We need "painfully depressing" warnings from our fathers in God, urging us to realize our opportunity and stand firm together, teaching with boldness yet with humbleness the positive and "exact" Truth which the Church has preserved, and revealing

that reasonable basis of Liberty with Union upon which our Church is founded.

Let us cease calling for prophecies of smooth things and learn that the Church of our fathers cannot save us unless we make it ours also, the Church of and for these times. "Let us search and try our ways, and turn again to Jehovah."

Boerne, Texas, January 21.

ALBERT MASSEY.

JOURNALS OF GENERAL CONVENTION.

To the Editor of *The Living Church*:

THE new edition of the Constitution and Canons was distributed early in January, and the Journal bound with the Constitution and Canons has since been sent to all entitled to receive it and who have made application therefor. The time within which the clergy can secure a copy of either (but not both books) on payment of postage is extended to March 1st. Any clergyman who has not received a copy of one or the other may send 18 cents for the Journal or 4 cents for the Constitution and Canons separate, adding 50 cents for the Journal, or 25 cents for the Constitution and Canons if the cloth binding is desired. The regular price of the books, as for many years past, is 40 cents for the Constitution and Canons in paper and 75 cents in cloth, and for the Journal, including the smaller book, \$1.00 in paper and \$1.50 in cloth, carriage prepaid. No orders are filled unless accompanied by remittance. A limited number of the Journals of 1904 in paper can be had on application by enclosing 75 cents, and a few journals of some other years can also be supplied.

HENRY ANSTICE.

281 Fourth Avenue, New York.

Secretary.

THE SO-CALLED "OPEN PULPIT."

To the Editor of *The Living Church*:

THE number of letters that have been written anent the Open Pulpit is truly remarkable, and has revealed a most bitter sectarian spirit on the part of the most of the writers. One would infer from the tone of them that there was a concerted movement on the part of the clergy of the Protestant churches to make a wholesale invasion of our pulpits throughout the land. They have not, nor do they seek to preach in our pulpits, and it must be very amusing to them to read the labored letters that have appeared for and against "The Open Pulpit."

The discussion has also revealed the great amount of sectarianism that there is among some of our people; and, until we are rid of it, there is but little hope that we shall be able to win the people of this land. The people are sick and weary of sectarianism, but are hungering for the simple Catholicity of the New Testament and the Primitive Church. What is often masquerading as Catholicity in our churches is nothing less than the rankest kind of sectarianism.

Newport, Oregon.

FRANK O. JONES.

January 16, 1908.

[With the editorial review of the discussion of this subject printed in this issue, the discussion is now closed. EDITOR L. C.]

To the Editor of *The Living Church*:

WITHOUT wishing to add anything further to the rather futile discussion of the open pulpit, I venture to send you something from Bishops Temple and Creighton and the Convocation of Canterbury. Let me say, however, that I do not see how any other interpretation of the Richmond canon is possible than that of your own editorials. There seems to be an effort to twist this new canon in the same unreasonable way that the old canon on the same subject was twisted by legal sophistries and ingenious interpretations of words. Much has been written about having non-Churchmen in our pulpits, but there is also the other side, viz: our going into their pulpits. Bishop Creighton, in reply to one who asked "whether in the cause of reunion, he would allow an interchange of pulpits in his diocese," writes:

"The proposal for an interchange of pulpits seems to me to be a step towards greater confusion. It is as if we proposed to be 'At Home' in one another's houses, as a sign of neighborly feeling."

Archbishop Temple, then of London, writes in 1886 to the Rev. H. R. Haweis:

"Dr. Parker has written to tell me that you have arranged to preach at the City Temple on Thursday morning at noon. I think it right to say that it is without my sanction and against my wishes. . . . That action of that kind has more tendency at the

present moment to embitter than to soothe the differences between Christian bodies. I have replied to Dr. Parker to that effect."

The arrangement was not carried out. In May, 1887, the Lower House of Convocation adopted this *articulus cleri*:

"That whereas certain priests of the Church of England have preached by invitation of those who are not in communion with the Church in places in which its doctrine and its discipline are avowedly opposed, we, the clergy, while duly acknowledging the charitable motives and intentions of those who accept the invitations referred to, desire to express our belief that the acceptance of such invitations is not only contrary to the principles and laws of the Church, but tends to hinder rather than promote the unity of Christian people. This House requests their Lordships, the Bishops, to take such steps as may be in their power to prohibit and suppress this innovation, which is a great scandal in the eyes of many devoted Church people, and is detrimental to the spread of true religion."

Bishop Harold Browne's speech in the Upper House was so good that I send a part of it:

"The Reformation, I hold, did not mean what many people think; it did not mean the right of private judgment; it did not mean the Bible only as the religion of Protestants, though this may have followed on it. As I understand it, it meant this: The Church had been suffering for a long time from intolerable oppression and tyranny, and that oppression and tyranny was not only galling in itself, but it imperilled the truth of religion and the faith of our people. . . . The Church, consequently, rid herself of the oppression and tyranny and reformed herself on the principles of the Primitive Church, but she maintained those principles with unabated zeal and in their fullest integrity. . . . It was a great national movement of a great national Church. Now I have the greatest respect for dissenters, or Nonconformists as they prefer to call themselves now, but the very principle of dissent is a denial of the principles of the English Reformation. I have laid down, I think, the principle of the Reformation. It was a great nation and a great Church reforming itself when it was impossible to get the whole of Christendom to reform itself. But the Dissenters have a totally different principle, viz., that for very slight differences of opinion you may separate from a great national Church, and that any body of men that like may set up a new Church of their own. That, I say, is in direct antagonism to the principles of the English Reformation. It is not the case, as has been stated in the newspapers and the like, that this is a question of Apostolical Succession, or a question of Episcopacy. These are things which I am quite willing to enter into in their proper place. But, if there were no such questions as Apostolical Succession or the apostolicity of Episcopacy, still all I have said would be true, viz., that the entire National Church reformed itself, and that the breaking up into any number of sects is antagonistic to the great principle of the English Reformation. Thus it seems to me, however well intentioned the clergy may be who wish to join in public worship in the chapels of our Nonconformist brethren, the doing so is untrue to the principles of the Reformation in this country; the ignoring of all this, and the treating of every modern sect as on the same footing as the great ancient Church reformed at the Reformation, is simple confusion. . . . I have the strongest possible feeling of desire for closer union with all Christians. I desire to the utmost to see that. It is the longing of my heart, and I believe the longing of all our hearts. But then the question is entirely whether this breaking down of all the old landmarks, and the doing away with all distinctions and ignoring all old principles, is the likely way to effect such union. It might produce a temporary truce, but never a permanent peace."

It is needless to add that the Upper House passed the *articulus* substantially as it came up from the Lower House and in accordance with the views of Bishop Browne. One fails to see how the Bishop of Albany can say that the "initiative" is with the Bishops in asking sectarians to preach or speak in our churches. The Bishop is the conditional instrument by whom and by whom alone the thing can be done. The only initiative the Bishop has would be in his own Cathedral church. The Bishop of Florida has said that he would not grant the permission the canon allows. Thus there is no confusion. The ultimate authority has spoken. I do not think that any question of expediency or neighborliness should come into the consideration. It is a matter of direct law, whose interpretation must be according to the natural and obvious use of language.

Very truly,

Pensacola, Fla., Jan. 22, 1908. PERCIVAL H. WHALEY.

THE DEEPEST SECRET of life is love. Without love there is no enthusiasm, and without ideals there is no enthusiasm. We freeze our hearts by selfishness, and stifle them by sordidness. We fix our eyes upon the little field circumscribed by our day's activities and ends. With no wide-reaching affection and no uplifting ideal, we make of our life a treadmill and of our duty an unwelcome drudgery. We disclaim the highest enjoyment of the soul and deny our sonship to God. Narrow faiths and narrow hopes put fetters on the spirit, and small affections keep small the heart.—Philip S. Dixon.

PLANS FOR ST. THOMAS' CHURCH, NEW YORK.

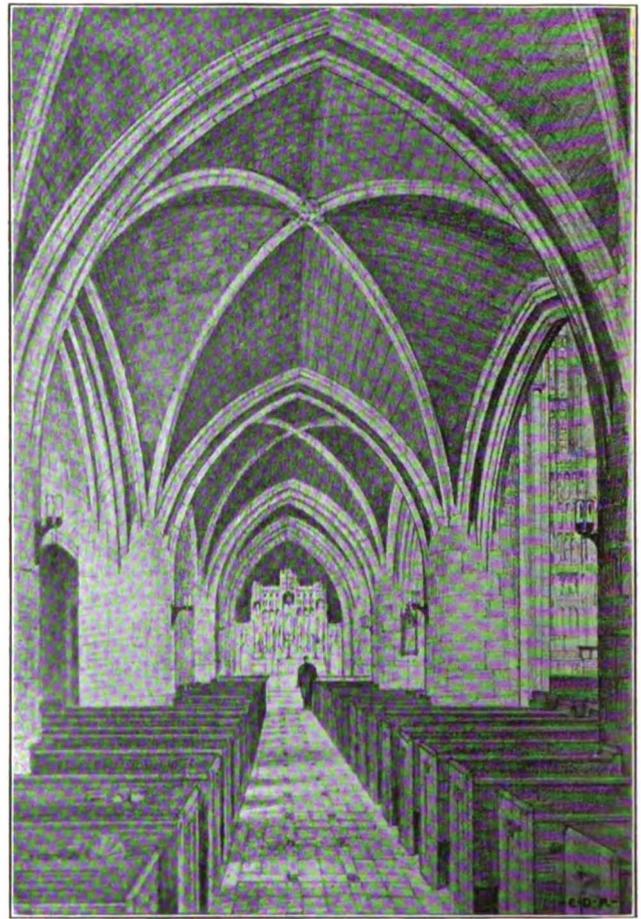
ST. THOMAS CHURCH, New York, makes public, through a beautifully illustrated book, the plans and description of the new church which is eventually to take the place of the one that burned in the summer of 1905. Ever since the disaster a committee on plan and scope of the vestry have, with the rector, the Rev. Dr. E. M. Stires, and some friends of the parish who were called into counsel, studied conditions and limitations, had plans drawn and then eliminated them; in short, done everything possible in furtherance of the responsibility which they feel rests upon St. Thomas' parish and people. The commanding importance of the site, the parish, the building which shall show forth vast spiritual power, all these were reckoned, and properly. Even now it is stated that plans adopted may be changed in some particulars.

of Westminster Abbey widened by thirteen feet he will get a good idea of the whole interior. The nave is on the very north line of the lot, and on the north side there is an architectural aisle without seats. On the south side there is a chapel, 18 feet wide and 20 feet high, and above it the gallery already mentioned. Cost would be saved and seating increased if columns were moved nearer to the centre, but this is not done because columns hinder sight and hearing.

A prominent feature of the avenue front is a great portal, and this is made not merely to give a satisfying entrance but also as something to be seen in a crowded street. The architects say it is not at all as if the church were to stand in the open. It stands in a closely built up district. Hence the elaborate front, following somewhat that of the Cathedral of Amiens. No matter how big the office buildings about the church, this beautiful front will always be conspicuous. The material of the church is to be a warm toned stone. Discussion is had of



LOOKING TOWARD THE SANCTUARY.



THE CHAPEL.

VIEWS FROM THE PLANS FOR ST. THOMAS' CHURCH, NEW YORK.

St. Thomas' plot is too small, and its finances too limited, says the statement; and yet for plot the rectory is being sacrificed and must be located elsewhere, and for funds it is recognized that while the new plant may cost \$1,000,000, haste must not be made in starting construction, owing to financial conditions obtaining in the business world. Every foot of the present plot is utilized, and that because so large is the parish that seats for worshippers must be provided. In order to secure seats in sufficient numbers a low triforium gallery is introduced over the chapel; and in some parts of the interior there might be erected temporary seats for special occasions that would give excellent view of chancel and sanctuary.

The general style of the proposed St. Thomas' Church is that of Bourges Cathedral, but there are strong resemblances to Westminster Abbey. Indeed the Gothic style of the new building is the Gothic of later French rather than of English Cathedrals. The whole is a massive and imposing structure, designed to stand, not, as now, in a residence district, but in what must soon become a business one, as emphatically so as that which surrounds old Trinity at the head of Wall Street.

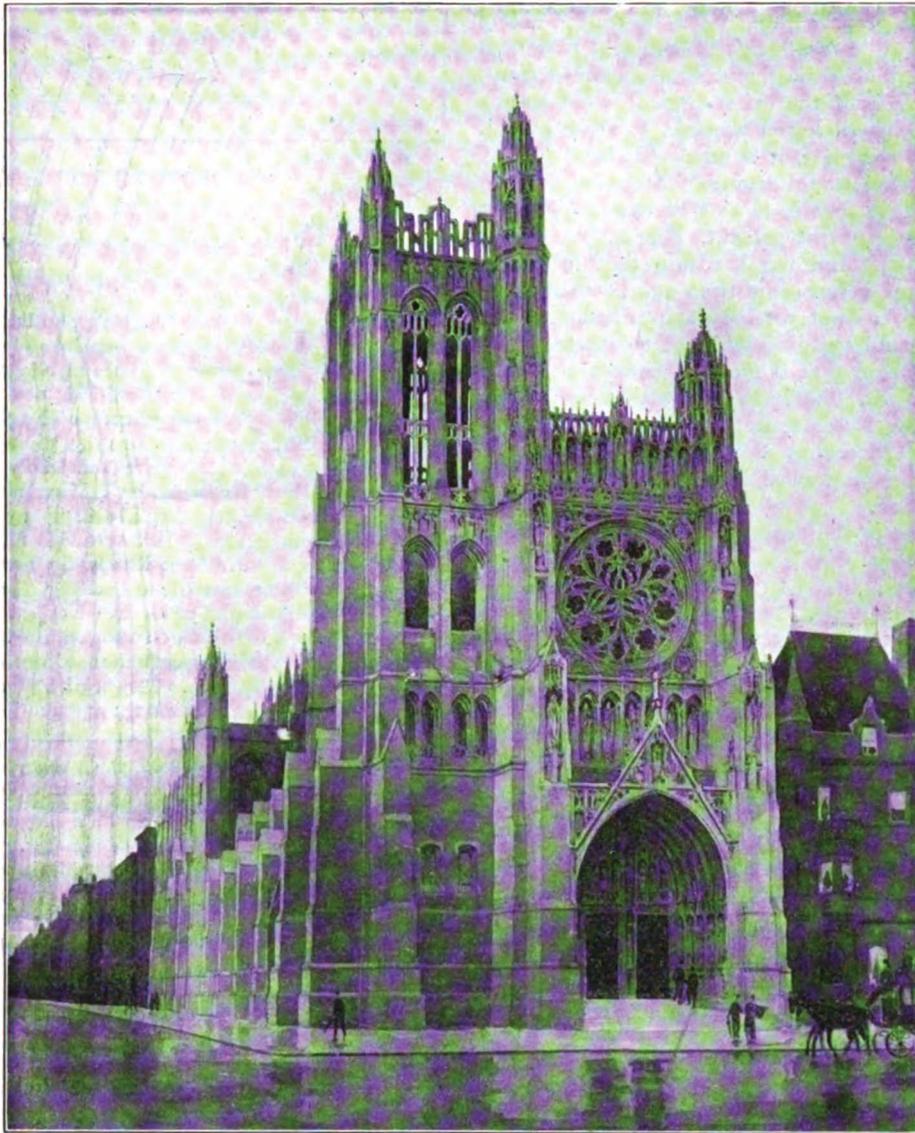
The interior of the nave shows a great basilica, 214 feet long, 43 feet wide, and 95 feet to the top of the vaulted ceiling. Between the nave and chancel there is no arch, but merely a strengthening of the piers. The interior lines are therefore like those of Troyes Cathedral. If one imagines the transepts

concrete, but it is rejected. Returning to the interior, the architects, Messrs. Cram, Goodhue, and Ferguson, praise the large choir and altar space, and provide for a splendid reredos of stone, to be the equal of that of Winchester Cathedral.

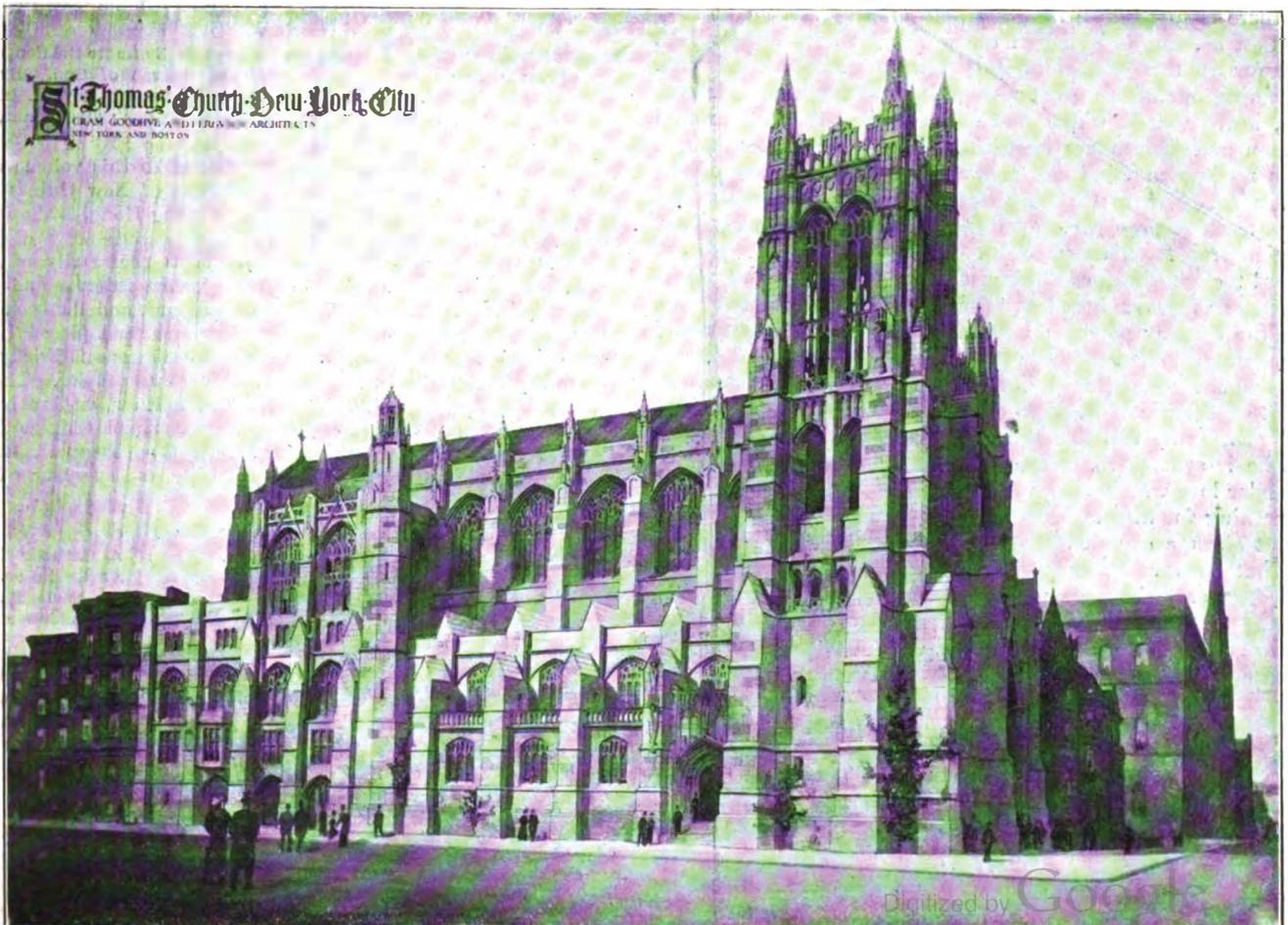
The seating capacity of the nave is 1,072, north aisle 66, chapel 257, and side aisle 17. In the end gallery there are 128 seats and in the side one 312. This is a total of 1,852.

In the rear, fronting on Fifty-third Street and extending back to the south wall of the chancel is a six-story structure, having exterior exactly like that of the church exterior, but being in some measure a parish house. On the second floor is a small but ideal Sunday school room, with accommodations for about 250. On the third floor are three guild rooms, on the fourth two large rooms, and on the fifth a library. The choir rooms are in the basement, and on the main floor are sacristy and clergy rooms, not large but sufficient for most occasions. With a plot restricted in size, and a congregation that is large save in the summer months, almost everything has been sacrificed to seating capacity; everything indeed that is in the way of parish workshop and guild rooms. In the first plans to be drawn the rectory was saved, but even that was sacrificed in the final ones, in order that larger space might be had for worshippers.

Discussing the cost, it is stated that efforts have been made to get responsible estimates, but in vain. Complete plans for



FRONT VIEW—PLANS FOR ST. THOMAS' CHURCH, NEW YORK.



contractors have not been prepared, and until they are, bidders will not come forward. While it will be required that materials of the best must be used, and while there is an elaborate front, there is in the main a lack of the ornate often found in the French Gothic. This lack will lessen the cost to some extent. The church can be built, complete, it is supposed, for \$700,000, but to build it for that sum would require that it be plain in the extreme. It is likely, it is said, to cost an even \$1,000,000. Construction will not be begun at present. The reason is the state of the money market, and the hardship that might be occasioned if subscriptions given some time ago be called for. Besides, all of \$1,000,000 has not yet been subscribed. A debt is not to be thought of, and building will not be started until funds are in hand. It is said that if possible construction may be started in May, 1909. St. Thomas' congregation finds itself comfortable in its present frame structure inside the walls of the burned church. It will occupy this structure during construction of the new edifice, and when it can no longer do so, it will do the next best thing.

The book which goes to the parishioners concludes its description with the following:

"The world's great Cathedrals and Churches, most of them centuries old, possess a living influence. They are the result of the consecration of all of man's faculties—the product of mind, body, and soul. If we still possess the power of vision, if devotion is still capable of sacrifice, there will be built in our city another House of God worthy to be named among those whose age serves only the more eloquently to proclaim their marvellous beauty and inspiring power. May St. Thomas' be such a church!"

IN A STRANGE COUNTRY.

By MARIE J. BOIS.

FOR a Christian who has tested the pure joys of God's service in His holy temple, for whom everything in life has become subordinate to the one great aim: "*Knowing God and serving Him*," it comes as a real experience to find himself for a few days in a *strange country*—a country where *He is not known*.

Flashing jewels, worldly pleasures, tempting fare, all that appeals to man's lower nature are before him, not as temptations, for he wonders that he, too, could ever have enjoyed and craved these so-called *pleasures of life*; but—and that is the question which arises unbidden in his mind: "Why was he sent there?" Surely the answer is, that he may realize how much work there is to be done in *God's field of prayer*; that he may learn that he, who is living in the world, yet not of the world, is not for all this exempt of duty toward this world of ours. The coming out of his quiet retreat is good for him. He sees sights, hears sounds which make him realize that all around him men and women are hastening on to—eternal death, and though no human mind can comprehend the awfulness of the doom, it sets him to thinking deeper thoughts, it makes him long to learn to *pray for others* even as he has graciously been taught to pray for his own soul.

Oh! the emptiness of a home where God is not known, where His Name is never heard but in a careless, irreverent way, where the Sunday papers take the place of Bible reading and church-going. What strange feeling creeps over a child of God in such surroundings! Truly, he is *in a strange country*; his first experience of it, when as yet he is but "a babe fed with milk," makes him feel like running away from it all; but when again he is sent there, stronger in the knowledge of the wise and tender love which guides his life, he understands that there is something for him to learn, something for him to do, *in and for that strange country*.

What is it? Preach to his friends? Surely not, this would degenerate in mocking discussions and would give them occasions to blaspheme God's holy Name. What, then, is the work he is called upon to do? To learn to love his neighbor as himself and to pray for him as he does for his own soul. Truly a difficult thing, an impossible one to man alone, but He whose mighty working has stirred up the heart of His disciple to a new and deeper sense of his duty and responsibility toward his neighbor, will also fulfil in him the work which He alone has begun. He who on the cross of Calvary could pray amidst intense agony and cruel mockery: "Father, forgive them, for they know not what they do," will teach us something of His wondrous love which suffered so for us, and softened by His divine Spirit, our hard hearts shall learn of Him and breathe after Him the wonderful prayer of forgiveness, the prayer of

LITERARY

BIOGRAPHY.

The Life and Times of Nicholas Ferrar. By H. P. K. Skipton. London and Oxford: A. R. Mowbray & Co. New York: Thomas Whitaker. Price, \$1.50.

Every one who has read *John Inglesant* knows something of the story of Nicholas Ferrar and Mary Collett and Little Gidding, and wants to know more; and all who love George Herbert know of the intimacy there was between him and Nicholas Ferrar. The story of his life and work at Little Gidding is one of the most beautiful episodes in the history of the Church of England, and Mr. Skelton has placed us all under obligations by giving us this admirable and sympathetic biography of a great and holy man.

Much valuable information bearing upon the life of Ferrar and his connection with the Virginia Company is here for the first time collected and made available. An added feature of value and interest is supplied in the excellent illustrations which include pages in fac simile from the famous Little Gidding *Harmony of the Gospels*, and of Ferrar's manuscript of George Herbert's *Temple*, as well as portraits and views of Little Gidding church.

The binding is a reproduction of one of the bindings for which Little Gidding is famous. The brief historical introduction deserves especial notice and the work throughout is admirably well done.

Memorials of Thomas Davidson, the Wandering Scholar. Edited by William Knight. 241 pp. Boston: Ginn & Co., 1907.

This book is not meant to be a biography, but is "a miscellany of facts, reminiscences, letters, estimates, and memoranda of various kinds . . . with appendices containing some of his lectures, essays, and addresses." Mr. Knight evidently has an unlimited admiration for his hero, in whom he can find no fault and whom he lauds to the skies. But reading about such a man, one asks: Is man's highest goal purely and simply intellectual; the balancing and analyzing of ideas? Alas for the great multitudes of mankind if this is the only heaven, for they will never gain an entrance to the very limited aristocracy and cerebral beatitude offered by Mr. Davidson as the *summum bonum*. The old Greek intellectual arrogance, thinly veiled, and with it the substitution of knowledge for virtue, of man deified in and by his brain, for man united to God in and by his soul—all this is exemplified in the life of Thomas Davidson.

MISCELLANEOUS.

Mankind and the Church: Being an Attempt to Estimate the Contribution of Great Races to the Fulness of the Church of God. By Seven Bishops. Edited, with an Introduction, by the Rt. Rev. H. H. Montgomery, D.D., Secretary of the S. P. G. London: Longmans, Green & Co.

The seven Bishops who have contributed to this volume are the Archbishop of the West Indies, the Bishops of New Guinea, South Tokyo, Lahore, the late Bishop Hoare of Hong Kong, Bishop Mylne, formerly of Bombay, and the editor.

While the work of so many authors is necessarily of uneven value, the result as a whole is of the greatest interest and of permanent importance to every student of missions, and the book should be read and recommended by every clergyman and placed in every parish library. The history of the various missions is briefly given, as are the racial characteristics of the various peoples. There are valuable chapters on Islam, its merits and failures, on Japanese history and religions, on Chinese characteristics and Chinese Christianity, on the Papuan village community, and on Negro Christianity, and the volume concludes with the scholarly and suggestive treatise on Hinduism by Bishop Mylne.

Mystical Fellowship, the Science of Christliness: A Catholic Irenicon from the Exponents of the Mystical Gospel of Brotherliness. Compiled by Richard De Bary, private chaplain to the Earl of Shaftesbury, chaplain to The Fellowship of the Gospel. London and New York: Longmans, Green & Co.

The compiler has brought together in this attractive volume, from the writings of Tauler, Thomas a' Kempis, St. Bonaventura, St. John of the Cross, Juliana of Norwich, and other mediæval mystics, selections which bear upon the intimate spiritual experiences of fellowship with God and living social Christliness, especially as developed in the sacramental life of the Eucharist.

The purpose of the book, as stated in the preface "is not to preach the Mystical Gospel, but rather to bring readers in contact with some of its treasures, and to show these treasures in an order and interpretation in which the value to the present and to the future can be well ascertained. The treasure of the Church is the Secret of Christliness; that is, of that sense of Brotherliness with All that the

TWO CONTRIBUTIONS to American history, in both of which Church and State are in a measure combined, are at hand almost together and represent phases of Church and civic life so far removed as actually to be at opposite poles of the Christian civilization of America. One of these is *Bruton Parish Church Restored and its Historic Environment*, by Rev. A. R. Goodwin, A.M., rector of Bruton Parish Church, Williamsburg, Va. The other is *The Oneidas*, by J. K. Bloomfield (Alden Bros., Philadelphia). The first tells the history during colonial days, as well as since, of the mother church, as we must esteem it, of our Communion in America. The story of the establishment of the ill-fated Jamestown church and colony and of the now restored Bruton church is told, and there are many illustrations of appropriate scenes, including representations of the Bible given by Edward VII and of the lectern given by President Roosevelt, upon which it stands.

The other of these volumes tells the not less interesting story of the Oneida tribe, both as it is first discovered when the white man was an intruder upon American soil and first came into contact with the red man, and also in these later days of a Christian civilization on the Oneida Reservation in Wisconsin. After the account of the Oneidas as they first emerged in history, we have the interesting stories of the work of Christian missions among them in New York state and afterward in Wisconsin. The picturesque Eleazer Williams looms before us, and again is discussed the question of his identification with the lost Dauphin of France, which identification the present author believes to have been completely made and to have been established beyond doubt. There are reminiscences of pioneer missionaries in Wisconsin whose work was cast among the Oneidas, and incidentally many incidents of early Wisconsin history. There are appreciative recollections of each of the special missionaries on the Reservation from the time of the consecration of Bishop Kemper up to the present day. There are interesting chapters telling of the life of the Indians of to-day, and many illustrations showing all sorts of scenes in their present, as also in their earlier history. Not least among the lives chronicled is that of the priest-chieftain, Cornelius Hill, who died not much more than a year ago.

A MYSTERY PLAY in verse is entitled *The Key of Life*, by Frederick George Scott (Dussault & Proulx, Quebec). It tells pleasantly the story of the Incarnation and gives opportunity for stage settings somewhat more elaborated than those of most of the mystery plays that have appeared in later years. The dialogue is excellent and the lessons well brought out. The contrast between a scene in which is shown "Herod's Court" and the next which shows "The Court of Death" must be very effective upon a stage.

DAILY ADDRESSES delivered in St. Paul's Church, Boston, during Passion Week (does not the author mean Holy Week?) 1907, are gathered into a pamphlet and published with the title *Why the Cross?* by the Rt. Rev. Thomas A. Jaggard, D.D. The addresses are devotional and replete with thought.

A GRACEFUL ACT was the publication in book form of the *Sermon Preached at the Ordination of the Graduating Class of the Berkeley Divinity School*, June 5, 1907, by the Rev. Horace Baldwin Hitchings, D.D. of the class of 1857 (Thomas Whittaker). The preacher of this sermon was celebrating the fiftieth anniversary of his ordination at the time he gave this address to the graduating class at his own *alma mater*, who were then receiving Holy Orders. Each of the members of this class will undoubtedly value the copy of the ordination sermon for permanent preservation.

OWING to the Pan-Anglican Congress, the attention of Churchmen this year will be especially directed to the work of the Church abroad. Messrs. Mowbray have in consequence arranged to issue a series of Handbooks dealing with the modern expansion of the Church of England beyond the seas. Each volume will relate to a definite area of the Church's missionary work, and will aim at providing a concise but lucid and interesting account of its scope and distinctive features. The volumes, which will be illustrated, will take the form not so much of text books as of monographs, and are designed to meet the needs of the general reader rather than of missionary students. The general editors of the series are the Rev. Canon Dodson, principal of St. Paul's Missionary College, Burgh, and the Rev. Canon Bullock-Webster, of Ely; and the Bishop of St. Albans (the chairman of the Pan-Anglican Congress) has contributed a general preface to the series.

The first three volumes, to be published early in February, are: *Japan* by Mrs. E. H. Bickersteth; *Western Canada*, by the Rev. Canon Norman Tucker, Toronto, general secretary of the Missionary Society of the Church of Canada; *China*, by the Rev. F. L. Norris, of the Church of England Mission, Peking.

Other volumes will follow early in the summer.

TOLD in the quaint style which this author has made familiar to many readers, is a little book of homely stories entitled *Simplex from the Master's Garden*, by Annie Trumbull Slosson (The Sunday School Times Co.). There is the same pathos as we have in Miss Slosson's earlier volumes, and the medley of denominations into which a family is introduced by a "simple child trainer" is most pathetic of all.

GIORGIONE.

Your pictures? Here, take your money again; they will never be done. All the faces alike, you say? I can paint but one.

Look you—here are her features—and here—and here!
Your gold is nothing—but her remembrance is dear.

Perfidious? Yes; but my friend—for the sake of the past
Let him be, and God will avenge me, there at the last.

No, let them be. It is fitter that one should drink
Waters of bitterness, than to force three at the brink!

I loved her—and still you come to buy of my art!
Fools! My art died there with my broken heart.

Petoskey, Mich.

II. BEDFORD-JONES.

LIVING THE LORD'S PRAYER.

By KATE WOODWARD NOBLE.

VI.—AND LEAD US NOT INTO TEMPTATION; BUT DELIVER US FROM EVIL.
FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY,
FOR EVER AND EVER. AMEN.

WELL, Mis' Draper, here I am, an' thankful enough to have my day's work done an' my face set toward home again. These days in the city are awful tirin', don't you think so? But they're like lots of other things we have to do. The work's there an' got to be done; there's nobody but us to do it. So we make a try at it, do it the best way we can, an' when it's done, we go back home satisfied. That makes me think of Mr. Carleton. He said in a sermon once that our whole life in this world was like that, an' if we only did the best we could, an' all we could, when we come to die, 'twould be jest like goin' to bed after a hard day's work, expectin' to git up rested an' strong in th' mornin' in our own home.

I don't b'lieve but what I can tell pretty much all there is about the rest o' the Bible classes while we're goin' home. Mr. Carleton was real good about 'em. When it come the last week we were to be there, he finished up the Lord's Prayer, so we shouldn't miss any of it. We had the class in the evenin' so we needn't hurry through, an' though it seemed kinder sad to Dave an' me that we couldn't stay an' go on with the lessons, we were glad enough that we could finish the prayer with the rest o' the class. I know I've left out a lot that he said, because sentences keep comin' back every little while. But I guess I've managed to give the gist of it, an' as you say it's helped you, I've done some good as a mouthpiece.

The "lead us not into temptation" part always bothered me, Mis' Draper. I knew God never led anybody into temptation directly. But I judged from what Mr. Carleton said, it was the same as sayin', "Help us not to be led into temptation," and the "deliver us from evil" meant "if we are tempted, help us not to be overcome by it." He explained that what was a temptation to some folks, wasn't any temptation at all to others, an' that we had to watch ourselves close an' try to keep away from what we knew would make us do wrong. Some folks can't play games without gettin' mad, an' it leads 'em right into temptation to do what jest amuses their next neighbor an' does him good. Some folks git cross if they drink too much coffee, or eat sweet things, because it makes 'em sick so they feel too bad to say a decent word to anybody. I felt my face gittin' real red, because it was only the day before I had a bilious spell an' 'most took Dave's head off—I knew better'n to eat what made me sick, an' instead of prayin' to be kep' out of temptation I walked right into it jest to please my stomach.

Then he said we ought to see that other folks wa'n't led into temptation by us. We shouldn't be careless about servin' wine or cider or things like that, because we never knew who could take 'em without hurtin' 'em an' who couldn't; an' we'd better deny ourselves or be thought queer than lead somebody 'twas weak into temptation. We shouldn't tease children to see 'em git mad, or say sharp, cuttin' things because they sound smart, because that was leadin' others into temptation to git mad. An' he said a lot more things like that. Of course God doesn't lead anybody directly into temptation, an' never tries 'em more than they can bear if they keep Him in mind. He said nobody ever fell into temptation an' give up to it if they was really prayin' as hard as they could to be kep' from yieldin' to it. "Lead us not into temptation" meant jest that.

"Deliver us from evil," he said, was somethin' on the same lines. Some folks read it, "deliver us from the Evil One," an' surely there was need enough of that prayer. God knew best, he said, what we ought to have in the way of disappointments an' trials—what was really evil for us an' what wasn't. When

we came face to face with what we knew was real evil an' wanted to be delivered from it, we must do all we could to remedy it ourselves, an' then ask God for help, believin' all the time that we shall get it an' that the evil is really goin' to be taken away; that God will step in, so to speak, an' finish the job as soon as He sees that we have got to the limit of our own strength.

He said that prayer was a help when we had to go into places where we knew there was danger an' maybe death, because it was our duty to go—like nurses, an' firemen, an' policemen, an' sailors, an' miners an' folks like them. But we shouldn't go into danger when we didn't have to, jest to be smart an' funny, an' then expect God to keep us from harm. A woman spoke up an' asked if he didn't think that applied to games like football, where so many folks got hurt. He said if a boy was delicate, or if the game wasn't played fair, it probably would; but for good strong boys who kep' to the rules of play they weren't any more likely to git hurt there than in lots of other ways. Then somebody else spoke about circus performers. Mr. Carleton said they had to git their livin', an' lots of 'em had been brought up to that kind o' thing an' really couldn't do anything else. He blamed the folks that insisted on seein' the dangerous things more'n those that did 'em, he said.

When he came to the endin' of the prayer, he said that a good many scholars believed that wasn't in it as our Lord gave it, but was put in later, an' that was why sometimes we didn't use it, but stopped with the "deliver us from evil." He said that was very likely true. Still he couldn't see any harm in puttin' it on, because the spirit of it was our Lord's if the words weren't. An' when one thought of it, how God was all-powerful an' was the ruler over everything an' was more glorious than anybody could possibly imagine, he thought it was a good thing to acknowledge. It always gave him a safe an' happy feelin', he said, to think of bein' under the protection of so great a Bein', for it made him sure there couldn't be any mistake or failure about what God had promised. "The kingdom, the power, an' the glory"—how much that meant. No matter how people fought against us, or how they tried to destroy us, they couldn't hurt us in the end, because God was more powerful than evil, and He was so "for ever and ever."

Then the "Amen." We had all learned that it meant "So be it," in the Catechism. He wanted us to say it an' mean it, so that the Lord's Prayer after this would really mean all it ought to to us when we said it in church, an' not a mere form. Then he spoke about the Amens to the rest of the prayers; said he wished people wouldn't say 'em as if they were ashamed to be heard, or not say 'em at all. He said the Amens was put into the Prayer Book so we could make the prayers said by the minister jest as much our own as if we said 'em with him. He said we wanted to be so familiar with the prayers that they would express what we really wanted, an' that there was nothin' in life that the Prayer Book hadn't a prayer for, if we only looked for it.

Well, Mis' Draper, that's about all I remember now, though when I'm thinkin', all of a sudden I'll remember somethin' else an' wonder if I told you about it. I never had any idea what a wonderful prayer the Lord's Prayer was, till I tried to live it as well as say it. Now I don't often need to say anything else but that. When I say "Our Father," I think of all the folks I know; of those 'specially dear that I want Him to care for; of the sick an' afflicted; an' of some I know that have real hard temptations to struggle with; an' the "Who art in heaven" makes me think of the ones that's gone, an' of how our Father takes care of 'em yet. "Hallowed be Thy Name" makes me look out not to pray careless, an' not to let my mind git to runnin' away off on somethin' else when I'm supposed to be worshippin' God. "Thy kingdom come; Thy will be done on earth as it is in heaven." means now all the good things I want done, all the reforms I'd like to see come about, an' the Church matters carried on as they ought to be. "Give us this day our daily bread," makes me think of bein' thankful for food, an' shelter, an' all the good things I have, till I'm clear ashamed to be askin' for anything more sometimes. "And forgive us our trespasses as we forgive those who trespass against us"—Mis' Draper, that part makes me feel nearer'n anything, there's always so many trespasses I remember, an' so many times that I've been impatient or unforgivin'. I know if God wasn't merciful, I'd come short home for forgiveness, though I do try harder'n I ever did before.

When it comes to "Lead us not into temptation, but de-

liver us from evil," I feel cheered up, because I remember how God makes allowances for us all, jest as we make allowances for children's mistakes an' wrong doin's. He knows jest how much we're to blame ourselves, an' how much somethin' that's come down to us from our grandfathers an' grandmothers, or somethin' wrong with our bodies, or some other outside thing has to do with it. Why, Mis' Draper, if I thought I'd got to be judged by any human bein', I'd be jest about crazy. But I know our Father will make all possible allowances for us poor weak creeters, an' I don't feel a bit as I used to. "For Thine is the kingdom, the power, and, the glory," reminds me agin how everything in the world is in the hands of One who'll do exactly right, an' who is able as well as willin' to make everything come out all right, no matter how wrong an' tangled up it seems to us. For ever an' ever, Amen"—that means that it can't change.

I declare, if the boat ain't comin' up to the dock. When I git to talkin' about that class, I never do realize how time is gittin' away. I hope I hain't tired you out. Well, I'm glad it did make the trip seem shorter. I'll help you onto the car, an' Dave'll help ye when we git home, because he said he'd meet me if the boat was late. There he is now, an'—well, there's Mr. Draper with him. Now you'll be all right. I'm hopin' we can git our minister to start a class this winter to study the Prayer Book. I kinder mistrust if we showed a little more interest, he might have courage to wake up, too.

Goodnight, Mis' Draper.

[THE END.]

PAY YOUR BILLS.

PANICS are always irrational, because they are born of unintelligent fear, or because they greatly increase the possibilities of peril. There are many occasions which naturally give rise to fear; there are no occasions which justify a panic. When a real danger comes, the first duty is to keep one's mind at the highest point of intelligent action, and to keep one's emotions out of sight and hearing. In the face of a great danger a man ought to listen to his judgment, not to his emotions. The worst feature of a panic is that it makes men cowards when it does not make them brutes; and the special form of cowardice which comes with financial stress is unwillingness to part with money, the tendency to hoard what one has and increase the peril, instead of generously giving it out and thus removing the cause of the peril. In every stringency a host of people begin by not paying their bills. It is the delay in paying small bills even more than large ones which prolongs hard times, and unjustly and unnecessarily lays a heavy burden on the backs of some of the most prudent and honest members of the community. An honest man always pays his debts. If misfortune overtakes him, the day of the discharge of his obligation is only postponed; it comes as soon as he can make ready for it. But in a time of panic it is every man's pressing duty to pay his debts with the utmost promptness.

There are hosts of people to-day who have money in hand and are letting their grocers, butchers, milkmen, and others who supply the necessities of life go unpaid simply because they are timid, and, like some country and city banks, want to collect and keep as much money on hand as possible; as if money were for hoarding and not for circulation. This small-minded precaution is bringing misfortune to many industries and faithful men and women. Those who supply the means of life, whose coming and going from the house are part of the daily routine of keeping the family alive, ought to be the very last to suffer from delayed payment. As a matter of fact, they are the very first. People who can still spend money upon the theater, the opera, concerts, and other forms of entertainment, are letting their grocers, butchers, and milkmen go unpaid, thus contributing to the very condition which makes them cowardly. There is no longer any reason for timidity; but if there were, the duty of paying one's small debts with as great promptness and as deep a sense of responsibility as one pays one's large debts would press still more imperatively. It is a great deal more honorable to have a small bank account and no unpaid bills in the house than to have a large bank account made up by keeping money which belongs to other people. The first duty of an honorable man in a time of stringency is to see that he is not transferring to those who furnish the necessities of life the burden which he ought to bear himself.—*The Outlook*.

IT MAY be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool without which the work may be done indeed, but without its finest perfectness. Men who do their work without enjoying it are like men carving statues with hatchets. A man who does his work with thorough enjoyment of it is like an artist who holds an exquisite tool which is almost as obedient to him as his own hand, and almost works intelligently with him.—*Phillips Brooks*.

Church Calendar.



- Feb. 2—Purification, B. V. M.
- " 9—Fifth Sunday after Epiphany.
- " 16—Septuagesima.
- " 23—Sexagesima.
- " 24—Monday. St. Matthias.

CALENDAR OF COMING EVENTS.

- Feb. 2, 3—Fifth Dept. Laymen's Forward Movement, Indianapolis.
- " 12—Conv., Georgia, election of Bishop.
- " 19—Conv., Delaware, election of Bishop.

Personal Mention.

THE REV. GEORGE G. BARTLETT has resigned the rectorship of St. Paul's Church, Overbrook, Pa., and accepted a call to Faribault, Minn., where he will be Dean of the Cathedral and a member of the faculty of the Seabury Divinity School.

THE REV. CHARLES A. BEHRINGER, rector of St. John's Church, Tuckahoe, N. Y., has accepted a call to Trinity Church, Sweedsboro, N. J., and entered upon his duties there on January 26th.

THE REV. H. H. FOX of Pontiac, Mich., has accepted a call to become rector of Trinity Church, Hoboken, N. J. As a student in the seminary he worked in Trinity parish.

THE REV. MARMADUKE HARE, M.D., who went to Grace Cathedral, Davenport, Iowa, the first of last November as priest in charge, has been called to the rectorship and has accepted the same.

THE REV. E. S. HARPER, formerly curate of Calvary Church, Memphis, Tenn., has taken charge of St. Mary's, Dyersburg; St. James', Union City, and Holy Innocents', Trenton, Tenn., with headquarters at the former place.

THE REV. JOHN HEWITT has resigned the rectorship of St. Paul's Church, Columbus, Ohio, and after February 1st his address will be Bellefonte, Pa.

THE REV. OSCAR LINDSTROM, rector of the Church of the Holy Cross, Mt. Pleasant, Tenn., has accepted a call to St. John's Church, Galesburg, Ill.

THE address of the Rev. T. LLOYD is changed from Dunbar, Pa., to New Haven, Pa. Please address all letters and papers to the above address.

THE REV. CYRUS MENDENHALL, who for several years has been chaplain of the State Reformatory at Ionia, Mich., has been elected as assistant rector of St. John's Church, that city.

THE REV. GEORGE B. MYERS, who was recently ordained deacon, has been appointed missionary in charge of the Church of the Nativity, Greenwood, Miss.

THE REV. GEORGE E. PLATT of St. Paul, Minn., has accepted a call to become rector of the Church of Our Saviour, Little Falls, Minn.

THE address of the Rev. H. A. R. RAMSEY is Los Gatos, Cal., where he is rector of St. Luke's Church.

THE REV. JOHN L. VILLALONGA, lately doing mission work in the northern part of the diocese of Atlanta, assumed charge of the parish of the Incarnation, Atlanta, on January 18th.

ORDINATIONS.

PRIESTS.

CUBA.—On the Second Sunday after the Epiphany the Rt. Rev. A. W. Knight, D.D., advanced to the priesthood the Rev. FRANCISCO DIAZ VOLERO, who during the past year has been in charge of the work in Matanzas. The Bishop was assisted in the service by the Rev. A. T. Sharpe, warden of the Theological Seminary, who read the Epistle, and the Rev. W. W. Steele, who read the Gospel. The candidate was presented by the Very Rev. C. B. Colmore, Dean of the pro-Cathedral.

WESTERN MASSACHUSETTS.—The Rev. J. H. C. COOPER, curate of St. John's Church, North Adams, was ordered priest by Bishop Vinton on Sunday, January 19th. The sermon was preached by the Rev. John C. Tebbets, rector of St. John's.

DIED.

DUCKWORTH.—On Sunday last at St. Luke's Hospital, St. Louis, Mo., ANNIE BIRKBY, wife of the Rev. Edmund DUCKWORTH, entered into rest. The deceased leaves three daughters and two sons. Services at St. James' Church were conducted by the Bishop and Dean on Tuesday.

GRAVES.—Mrs. HARRIET (Safford) GRAVES died in Berlin, Wis., on January 22, 1908. Courageous, faithful, and devout! May she rest in peace!

PROCTOR.—At Brooklyn, on January 10th, FRANCES BURBANK, daughter of the late Henry Wolcott of Middletown, Conn., and widow of Leonard PROCTOR, M.D.

SHERWOOD.—Entered into rest, January 4, 1908, at his home in Elgin, Ill., DAVID BURTON SHERWOOD, for many years senior warden of the Church of the Redeemer, Elgin, Ill., aged 58 years.

"Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile."

WARREN.—Mrs. JANE VAIL WARREN, a member of the Cathedral congregation in Fond du Lac, but formerly of All Saints' Cathedral in Milwaukee, died at the residence of her son, Col. James G. Warren, in Cincinnati, on Monday, January 27th. She is to be buried in Buffalo, N. Y., beside her husband.

WILMER.—At Baltimore, Md., on January 19, 1908, MARY A., widow of Charles WILMER, and daughter of the late Hannah Harrison and William Rollinson Whittingham, Bishop of Maryland.

The souls of the righteous are in the hand of God.

MEMORIALS.

ELLEN LISLE TURNBULL.

From her late home, "Auburn," near Baltimore, on December 19th, 1907, there entered into life eternal the soul of one of God's faithful servants, ELLEN LISLE, daughter of the late John M. and Charlotte Clayland Rutherford, and wife of Henry C. TURNBULL, Jr.

Born in Louisville, Ky., July 12, 1849, she was early left an orphan. In her young womanhood she gave much of her time and talents in assisting her aunt, the late Sister Sarah Clayland, in the establishment of the orphanage of the Good Shepherd, leaving Louisville on her marriage, June 6, 1871.

She was a loving, helpful wife, a devoted Christian mother, and a true friend.

An earnest, loyal communicant from her early girlhood, she never ceased to pray and work for the Church she loved so dearly, looking ever with steadfast gaze toward her heavenly home.

Always bright, cheerful, and hopeful, even during much suffering, she left in her pathway rays of sunshine, that brightened many a weary one, and left with them sweet thoughts of the joyous life beyond. In sickness, in bereavement, or any trouble, she was always doing some act, or saying some word, with a prayer that it would bring aid and comfort.

Her life was a beacon that beckoned many a wanderer nearer to her "Father's House."

MINUTE ADOPTED BY THE MARYLAND BRANCH, WOMAN'S AUXILIARY.

We, the officers and members of the Auxiliary, would express our deep sense of loss in the passing from earth to life eternal of our beloved fellow-member, Mrs. H. C. TURNBULL, Jr. We place upon record our appreciation of her long devotion to the cause of missions, and her special interest in the work of the Indian Aid Committee. Her beautiful Christian character leaves to us a fragrant memory, and we would emulate her loving and self-sacrificing devotion to work for Christ's Kingdom. While we mourn her loss, we give thanks that her recently expressed longing to be able to do more is fulfilled in the presence of our Lord, who needed her for holier service.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. 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.

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APPEALS.

NASHVILLE, TENN.

The Bishop of Tennessee received a petition last winter, signed by the representatives of fifty families of colored people in Nashville, many of them prominent in business, asking him to provide a suitable church building for the use of negro Churchmen.

Until now such provision has seemed impossible, although every other Christian denomination of standing has provided a respectable house of worship for its colored people.

Our opportunity has come in the surrender of the beautiful Church of the Holy Trinity, which the white congregation have vacated in order to change their location. This Church of the Holy Trinity is of stone, and cost about \$32,000. It is well situated for colored work, and the colored people are enthusiastic over its acquisition. Its occupation by them has already so changed the conditions of our work that the establishment of a self-supporting congregation will be an almost certain result of faithful work.

To seize this opportunity and acquire this splendid property I have undertaken to raise five thousand dollars towards the building of another church for the white congregation, and I beg that you will help me.

THOS. F. GAILOR,
Bishop of Tennessee.

692 Poplar St., Memphis, Tenn.,
February 1, 1908.

NOTICES.

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent

THE BOARD OF MISSIONS

for all or a part of their stipends.

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CHURCHMEN WILL BE GLAD TO KNOW

that the offerings to the General Clergy Relief Fund to date are ahead of those for last year. We are less anxious, although the increase has

been absorbed by the extraordinary number of new souls requiring pension. But why not? We pray: "Give us this day our daily bread," and we are commanded: "Never turn thy face from any poor man, and then the Lord shall not be turned away from thee."

Generous offerings are needed to keep up with this generous policy. All offerings are applied. The royalty on the Hymnal pays expenses.

We ought to increase pensions. The average amount for each of the 550 is a mere pittance.

We present a brave front in this work, but, oh! the need and suffering and pathos of it. Our hearts ache and our eyes are filled with tears because again and again and again we cannot help adequately.

Here is opportunity for a blessed consecration of great wealth, benign, gracious, far-reaching in its influence, blessing the one who gave and those who receive from generation to generation.

And this brings us to the effort to raise a great endowment for the General Clergy Relief Fund. The Trustees at their last meeting passed the following:

"Resolved, That the Trustees desire to express their gratitude and appreciation of the action of the General Convention in appointing a Commission to endeavor to secure the sum of

Five Million Dollars for Permanent Endowment for pension and relief and would commend the matter to the Church as one of the greatest importance, and they hereby pledge themselves to do all in their power to aid the Commission in their work. At the same time they would call attention to the necessity of continuing the annual offerings for pension and relief, also recommended by the General Convention, in order that the Trustees may be able to continue their work as at present conducted."

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent,
The Church House, Philadelphia.

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The Early Traditions of Genesis. By Alex. R. Gordon, D.Litt. Professor of Old Testament Literature and Exegesis, Presbyterian College, Montreal.

THE T. W. GRAY CO. New York.

The Adult Male Alto or Counter-Tenor Voice. By G. Edward Stubbs, M.A., Mus.Doc., Organist and Choirmaster of St. Agnes' Chapel, Trinity Parish, New York. Author of *Practical Hints on the Training of Choir Boys, A Manual of Intoning for Clergymen*, etc. Cloth. Price, 75 cents.

E. P. DUTTON & CO. Philadelphia.

Municipal Ownership. Four Lectures Delivered at Harvard University, 1907. By Leonard Darwin, author of *Municipal Trade*. Price, \$1.25 net.

The Forest Playfellow. A Story. By E. K. Sanders, author of *Angelique of Port Royal*. Price, \$1.25.

Deborah of Tod's. By Mrs. Henry De La Pasture, author of *Cornelius, Catherine of Calais, A Toy Tragedy*, etc. New Edition. Price, \$1.50.

The New Theology and The Old Religion. Being Eight Lectures, Together with Five Sermons. By Charles Gore, D.D., D.C.L., Bishop of Birmingham. Price, \$2.00 net.

The Shepherd of the Stars. By Frances Campbell, author of *Dearlove, The Measures of Life*, etc. Second Edition. Price, \$1.50 net.

Syria, The Desert, and The Sown. By Gertrude Lowthian Bell. With Frontispiece in Color by John Sargent, R.A. Also many Illustrations and a Map. Price, \$3.00 net.

Abraham Lincoln. By Henry Bryan Binns. With Illustrations. Price, \$1.50 net.

A. C. McCLURG CO. Chicago.

Optimism A Real Remedy. By Horace Fletcher. With a Foreword by William Dana Orcutt.

GEORGE W. JACOBS & CO. Philadelphia.

Richard Hooker Wilmer, Second Bishop of Alabama. A Biography. By Walter C. Whitaker, Rector of St. John's Church, Knoxville, Tenn. Price, \$2.00 net.

RICHARD G. BADGER. Boston.

Kedar Kross: A Tale of the North Country. By J. Van Der Veer Shurts.

The Borrowed Baby. By Lillian Brock. Illustrated by Madge Robertson.

UNIVERSITY OF CHICAGO PRESS. Chicago.

Researches in Assyrian and Babylonian Geography. Part I. By Olaf A. Toffteen, Ph.D., Professor of Semitic Languages and Old Testament Literature, Western Theological Seminary, Chicago, Ill. Paper, price post-paid. \$1.03.

FROM THE SECRETARY OF GENERAL CONVENTION. New York.

Journal of the General Convention of the Protestant Episcopal Church in the United States of America. Held in the City of Richmond, from October 2nd to October 19th, inclusive, in the year of our Lord 1907. With Appendices.

PAMPHLETS.

The First Page of the Bible. By Fr. Bettex. Translated from the Second German Edition, With the Former Translation Compared and Revised by the Rev. F. C. Longaker, M.A. Published 1908 by The German Literary Board, Burlington, Iowa. Price, 25 cents net.

The Bible in the Public Schools. By W. F. McCauley, Cincinnati, Ohio.

Questions Most Frequently Asked About the Episcopal Church. By the Rev. Mercer Logan, D.D., Nashville, Tenn. Price, 6 cents.

YEAR BOOKS.

Year Book of Trinity Church, Fort Wayne, Ind. Published by the Vestry. From November 1, 1906, to November 1, 1907.

The Year Book of St. Paul's Parish, Albany, N. Y. Advent, 1907.

THE CHURCH AT WORK

JOINT COMMISSION'S PRESS COMMITTEE REPORT ON S. S. INSTRUCTION.

AN IMPORTANT meeting of the Joint Commission of the General Convention on Sunday School Instruction was held on Wednesday, January 15th, at the home of Mr. George C. Thomas, in Philadelphia. A minute was passed expressing appreciation of the great practical help and spiritual inspiration received by the Commission from the late Bishop of Delaware.

The committee on Teachers and Teacher Training presented a plan for putting into operation the Standard Teacher Training Course adopted at the last meeting. The plan was accepted. This course provides for three years or grades with about forty hours of instruction in each; but the course may be taken in a longer or shorter time if desired, provided the specified ground, or its equivalent, is covered. On the successful completion of the examinations required in each grade, a diploma will be issued. Those certifying to proficiency in the elementary and intermediate grades may be issued by diocesan organizations and institutes, after report to the Joint Commission. Those for work in the advanced grade, which completes the course, will be issued by the Joint Commission itself. There is, of course, no thought of requiring all Sunday school teachers to earn these diplomas; but it is believed that there are many who will welcome this opportunity of pursuing a definite course of study set forth by the authority of the Church through its Commission. The Commission would be very loath to do anything which would seem to belittle the work that has been done, and is being done, by the host of consecrated teachers who can lay claim to no such special training as is contemplated in this teacher training course. As was stated very strongly at this meeting, the members of the Commission are profoundly convinced that consecrated personality is the great essential to successful teaching. But they also believe that the efficiency of this consecrated

personality can be increased by proper training; and their aim, therefore, is to build upon this indispensable foundation of personal consecration, as perfect a trained fitness as possible. The Commission also clearly recognizes and sympathizes with the difficulties which beset Sunday School work in our smaller parishes; and it is their purpose, as was brought out at this meeting, to bend their utmost effort towards adapting the principles embodied in their report to the special needs of the small schools. They know that their work is only begun, but they believe it is rightly begun in the clear presentation of great principles and lofty ideals which is contained in the report made to the last Convention; and they are glad to note the appreciation with which this report is being received.

Among other business of importance transacted was a resolution inviting the Joint Diocesan Lesson Committee, the Federation of Sunday School Commissions, and the Church Sunday School Institute to send each a representative to the meetings of the Joint Commission; such representatives to have all privileges of membership on the Commission except that of voting. The next meeting of the Joint Commission will be held in New York, at the Church Missions House, on April 22d, 1908.

FORTY YEARS A WARDEN AND SUNDAY SCHOOL SUPERINTENDENT.

THE ABOVE TITLE shows the record made by Mr. George C. Thomas at the Church of the Holy Apostles, Philadelphia. On Sunday, January 26th, he celebrated the fortieth anniversary of his connection with that parish, which he was largely instrumental in founding, and of the beginning of his career as accounting warden and Sunday school superintendent. The interesting annual report presented by him on that evening to the parish for the fortieth year shows the continued growth and present prosperous condition of the parish, in which, during the past year, there have been 2,510 baptisms and

1,811 persons confirmed. There are now 1,865 communicants. During the year the envelope system has been introduced, by means of which weekly pledges are received and distributed for current expenses in the same manner that they had heretofore been for special offerings. A deaconess has entered into service; the last indebtedness of the parish had been paid in the cancellation of the mortgage on the rectory; a vicarage has been erected in connection with the memorial chapel of the Holy Communion, and a parish building in connection with the chapel of the Mediator. The associate rector, the Rev. S. E. Appleton, D.D., has celebrated the fiftieth anniversary of his ordination, and during the year his wife has passed to her rest. The parish property now represents a value of \$460,000 in addition to its furnishings, and the endowment fund amounts to more than \$109,000. The enrollment in the Sunday school is 1,450, of which 909 are communicants, and in the last Confirmation class of 51, 38 were members of the Sunday school. There are parochial branches of the Brotherhood of St. Andrew, senior and junior, the Woman's Auxiliary, the Junior Auxiliary, the Babies' Branch, and the Church Periodical Club, as well as a number of local guilds. The total receipts during the past year for all purposes are in excess of \$160,000. Few parishes are so well organized and so systematic in all the work that they undertake, as is this phenomenal parish in a city of phenomenal Church work.

TOLEDO ALTAR GUILDS HOLD REUNION.

THE ALTAR GUILDS of Toledo, O., held their first reunion in Trinity Church on January 22d, by invitation of the rector, the Rev. Dr. C. T. Brady, and under the direction of a committee of the Clericus. Forty-two members made an early Communion, followed by a breakfast served by the Altar Guild of Trinity Church. A supper at 6 P. M. was in like manner provided enjoyed by seventy members. The business meeting was pre-

sided over by the general missionary, the Rev. Alsop Leffingwell. Papers were read on the best methods of altar work, the proper ways for raising money for these guilds, and the symbolism of the church and its furniture. All witnessed the Trinity Altar Guild as it silently and reverently went through every detail of its ordinary preparation for a Communion service. All Toledo parishes and some of the missions now have excellent guilds of this kind, and a resolution was passed to hold a joint meeting once a year.

IMPROVEMENTS AND MEMORIALS AT HACKETTSTOWN, N. J.

IMPROVEMENTS have been in progress during the past year in the Lady chapel of St. James' Church, Hackettstown, N. J. (the Rev. W. M. Mitcham, priest in charge). The most notable, the gift of an anonymous parishioner, is the altar-piece. This is in the form of a Flemish triptych of massive design, finished in gilt and colors. The central panel is a reproduction of the Bourguereau "Our Lady of Angels," while the side panels are charged with conventionalized lilies. These beauti-

and the silver bread box and cruets are the gift of Mrs. Harriette J. Howell, in memory of her late husband, who was a devout communicant of the parish. In this chapel, besides the choir offices, a daily Eucharist is offered, and the Blessed Sacrament is reserved.

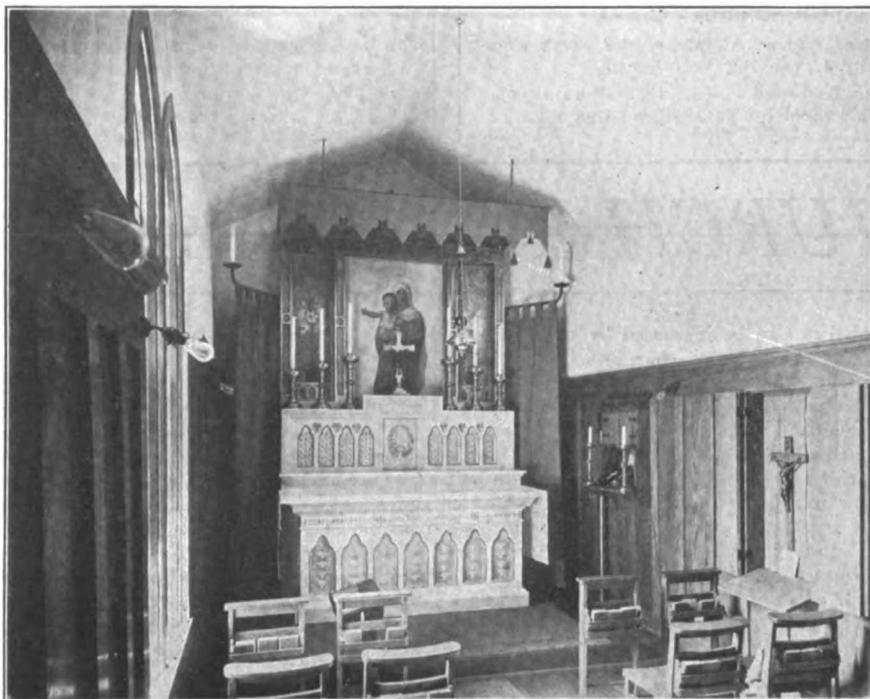
Another source of joy to the parish is the installing of a peal of five bells. Four of these are memorials. They weigh, respectively 270, 330, 360, 500, and 600 pounds, and were given, in the order named, in memory of William and Charlotte (Howard) Kendall and their daughter Charlotte, by Miss Theresa Kendall; George Washington Van Duzer, by his sister, Mrs. L. H. Neighbour; Clarence Maurice Trimmer, by his mother, Mrs. Asa Trimmer; Hiram Williamson Davis and Emma Louise Davis, by their daughter, Mrs. Eddy Palmer. The last bell, which is in memory of all the departed of the parish, is the old one recast to match the rest of the peal. Upon their arrival they were carried into the nave of the church, and, in the presence of the congregation, were solemnly blessed. The peal was first heard on Epiphany and pronounced by all a most pleasing and sweet-toned set. The makers were Meneely

with a sermon by the Rev. Dr. Vance of St. Andrew's Church, Pittsburgh.

THE Archdeaconry of Kings met on January 21st, at St. Ann's Church, Brooklyn. Only routine business was transacted. In the evening a mass meeting was held, at which the Bishop presided. The speakers were Rear Admiral Goodrich, Robert H. Gardiner, president of the Brotherhood of St. Andrew, and John W. Wood, corresponding secretary of the Domestic and Foreign Missionary Society. The choirs of St. Ann's, Church of the Messiah, Grace, St. Mary's, and St. John's, rendered the music.

THE Archdeaconry of Erie, diocese of Pittsburgh, held its mid-winter meeting on January 17th at Trinity Memorial Church, Warren, Pa. There was a good attendance. After celebration of the Holy Communion a mission session was held and reports presented. The afternoon session was given up to essays, the first being "The General Convention," by the Rev. Martin Aigner of Franklin. The second paper was "The Pastor's Power Derived From the Good Old Message," by the Rev. F. A. Heisley of Corry. At Evening Prayer the Rev. J. P. Gibson of Port Allegany took "The Proper Education of Children" as the subject of his sermon.

THE FIRST meeting of the winter Convocation of the Archdeaconry of Ogdensburg was held in Trinity Church, Potsdam, N. Y. (the Rev. R. M. Sherman, rector), at 8 o'clock P. M. on January 21st. The service was sung by the rector, the lessons were read by the Rev. J. A. Dickson and the Rev. Frederick Swindlehurst delivered the sermon. Wednesday morning at 7:30 there was a celebration of the Holy Communion, the Rev. E. L. Sanford of Ogdensburg, celebrant, followed by Morning Prayer. After the morning service, the rector called the clergy together and presented Dr. J. C. Wilson and Mr. A. E. Armstrong, officers of the Local Assembly of the Brotherhood of St. Andrew. They asked that the Brotherhood be given a place in or immediately after the meetings of the Archdeaconry at such times as may be convenient. At the business meeting, after the minutes had been approved, the Rev. Walter H. Larom was elected Archdeacon and the Rev. D. B. Patterson was re-elected treasurer. The Rev. E. L. Sanford was re-elected clerical representative and Mr. Levi Hasbrouk lay representative to the Board of Missions of the diocese. The next convocation is to be held in Plattsburgh in the spring.



LADY CHAPEL OF ST. JAMES' CHURCH, HACKETTSTOWN, N. J.

ful paintings, together with the conception of the whole reredos and superintending of the making, are the work of the Rev. G. G. D. Peter of Vailsburg, N. J., the artist who, a year ago, did six most successful panels for the high altar of this same church. The new altar, with high retable and tabernacle, as well as the credence, are from specially prepared designs by Watson Bartemus Selvage, M.A., who also designed the high altar. A plain, heavy paneling seven feet high in chestnut surrounds the chapel, with massive entrance door of quartered oak and leaded glass. All above this paneling has been replastered; an oak floor and footpace laid; a new heater in the basement, separate from that of the main church; simple but effective lighting arrangements, the gift of a friend; and the old seating replaced by individual "cathedral" chairs in oak. Wrought iron cranes terminating in scones support the wings of the reredos, which match the baldachino hangings and agree in color with the new rugs and other furnishings, all in soft blue. The massive candlesticks are of the artistic Pugin design, and the sanctus bell is of the tubular form and is rung by electricity. The sanctuary lamp is the gift of Mrs. L. H. Neighbour, the parish organist;

& Co. of West Troy, N. Y. These five bells are the upper ones of an eventual chime of eight or nine.

SESSIONS OF SEVERAL ARCHDEACONRIES.

THE Archdeaconry of Pittsburgh met on January 21st at All Saints' Church, Allegheny (the Rev. Walter F. Prince, Ph.D., rector). There were present thirty-four clergy and ten lay delegates, in addition to the Bishop. In the morning a missionary meeting was held, at which missionary reports were received from the places served by the missionaries of the diocese. Archdeacons Cole and Meade made report of their work. The next meeting was appointed for Thursday, April 30th, at St. Thomas' Memorial Church, Oakmont. Luncheon was served in the parish house at 1 o'clock, and at 2 o'clock the afternoon session began. The Rev. R. E. Schulz read a paper on "Business System as Applied to Parish Work," and discussion on the subject was opened by the Rev. Scott Wood of Allegheny. Later a book review on Dr. Campbell's *The New Theology* was read by the Rev. Dr. Ward. An evening session was held at 7:30, Evening Prayer,

THE Archdeaconry of Brooklyn met at St. Ann's Church on the Heights, with business session in the afternoon. In the evening there was a mass meeting, the church being filled. Two hundred choristers sang and among the speakers was the commandant of the New York navy yard, Admiral Goodrich.

THE Archdeaconry of Queens and Nassau met at Grace Church, Jamaica, and elected the Rev. John R. Moses, Dean of Incarnation Cathedral, Garden City, to be Archdeacon in succession to Canon Bryan, now Archdeacon of Panama. At an evening meeting Bishop Burgess urged support of Governor Hughes in the latter's stand against gambling being permitted on race tracks.

MEMORIALS DEDICATED AT ST. ANDREW'S CHURCH, WHEELING.

THERE WAS recently dedicated at St. Andrew's, Wheeling, W. Va. (the Rev. T. J. O. Curran, rector), a beautiful reredos, given by Mrs. Laura Ford Hearn, as a memorial to her husband, who was one of the pioneers of the iron industry in Wheeling, and to her little daughter, Laura Harriet. The reredos is a product of the Geissler studio, and is of

paneled oak of a design that harmonizes with the handsome oak-mission of the church.

Mrs. Hearn also gave as a memorial to her son, Mr. Frank J. Hearn, the late president of the Colorado Fuel & Iron Co., a pair of seven-branch brass sanctuary lights. The lights are also from Geissler's.

IN MEMORY OF THE REV. JOSEPH BREWSTER.

ON THE feast of the Circumcision a pulpit was consecrated at Christ Church, New Haven, Conn., by the Bishop of the diocese, in memory of his father, the Rev. Joseph Brewster, for twenty-eight years rector of the parish. The sermon was preached by the Rev. Dr. Grosvenor, rector of the Church of the Incarnation, New York City. The appropriate subject chosen for this pulpit is

Lord, and ourselves your servants for Jesus' sake." This pulpit was designed by Henry Vaughan of Boston, the architect of the church, and was executed by Kirchmayer, also of Boston. It is surmounted by an elaborate canopy or sounding board. The figure of our Lord upon the Cross, and the elaborate carvings of the staircase (grapes alternating with pomegranates) are worthy of special notice. Upon the inside of the pulpit is a brass plate with the following inscription:

"REMEMBER, WE PRAY YOU, IN THE LORD,
JOSEPH BREWSTER, PRIEST,
FOR TWENTY-EIGHT YEARS RECTOR OF THIS
PARISH, IN THE LOVING MEMORY OF WHOM
HIS FAMILY AND FRIENDS DEDICATE THIS
PULPIT."

The Rev. Mr. Brewster is said to have

morning will be devoted to the discussion of the question before the conference: "The Need of Candidates, and How to Meet It." The conference will adjourn after noonday prayers.

It is expected that the emphasis of the discussion will be laid on the latter half of the question; and it is hoped that the conference will result in a definite plan for getting the call to the ministry so strongly and systematically presented in our parishes, preparatory schools, and colleges that no young man can say in the future that it has never come to him.

The conference will be as broadly representative as it is possible to make it. All the Bishops of the Church have been invited. All the Church divinity schools, and also colleges and preparatory schools in the East have been urged to send Churchmen to represent both the faculty and the student body. A number of individuals, clergymen, and laymen, known to be especially interested in this matter, have also been asked. Besides Bishop Hall, the conference leaders are the Bishop of Connecticut, the Rev. Wm. M. Grosvenor, D.D., of New York, and the Rev. Alexander Mann, D.D., of Boston. The secretary of the committee on Arrangements is the Rev. Ellis Bishop, Middletown, Conn., to whom all communications should be addressed.

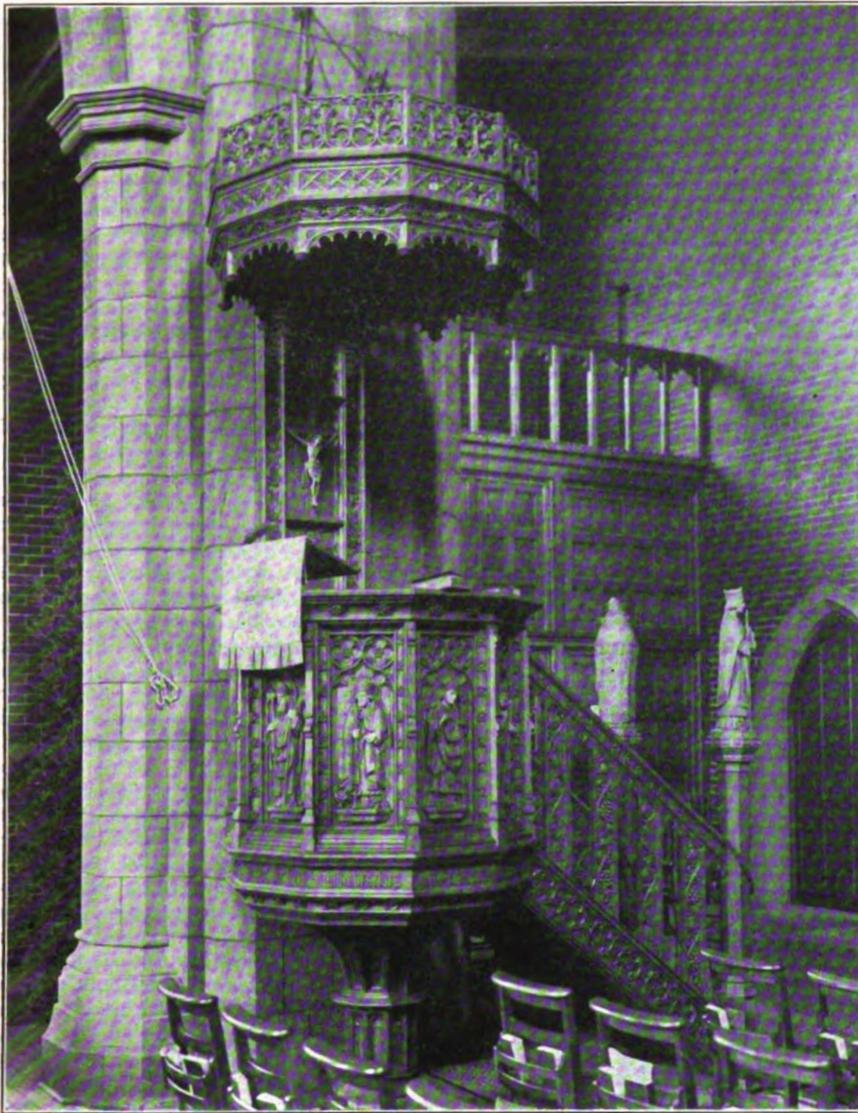
ANNUAL MEETING OF BERKELEY DIVINITY SCHOOL ALUMNI.

THE ANNUAL meeting of the Alumni Association of the Berkeley Divinity School was held at the St. Denis Hotel, New York, on Wednesday, January 15th. Officers were re-elected as follows: President, the Rev. Dr. William H. Vibbert; Vice-President, the Rev. George Biller, Jr.; Secretary and Treasurer, the Rev. Melville K. Bailey. Letters of regret were read from Bishop Brewster, Dean Binney, and others.

The first speaker was the Bishop of Eastern Oregon. The Vice-Dean, the Rev. Dr. Samuel Hart, spoke for the school, and made a report on its condition and its work. The students in attendance this year represent ten dioceses and six colleges, all but two having academic degrees, and these two having taken part of a college course. The interest in the missionary work of the Church is earnest and real; and in this connection a tribute was paid to the thirty-five years of service of the Rev. Messrs. Burt, Cleveland, and Swift of the class of 1872, of whom the first named is still working in South Dakota, the second has just been obliged to lay aside his work there, and the third is now a chaplain in the army; and also to the Rev. Edward Pearson Newton, of the class of 1886, who has recently responded to the call for more workers in Alaska. The consecration of Bishop R. L. Paddock gives the Berkeley School twenty names on the roll of the 103 Bishops of the Church in this country, or one-fifth of the whole number, while the clergy on her list of graduates are rather more than one-twelfth of the whole. Six of the Bishops which she has furnished are in missionary fields.

The library was reported to be steadily increasing from the interest on endowments and from gifts, and to be filling up with fresh and serviceable books, which are in constant use. The Mary Fitch Page lectureship will become available next fall, on which appointments will be made and lectures delivered once in two years. Note was also made of the amendment to the charter, which removes the requirement that trustees must reside in Connecticut and provides for two additional trustees, who it is expected will be chosen on nomination by the alumni.

The Rev. Ellis Bishop, one of the instructors in the school, bore witness to the high ideals of Berkeley and of its members. He announced a conference, on the call which the



PULPIT. CHRIST CHURCH, NEW HAVEN, CONN.

that of the gospelling of the nations. Upon its face appear the figures of those great saints who delivered the message of the gospel to the different nations. The first figure is that of St. Vladimir of Russia, as the representative of the Eastern or Greek Church. He is followed by St. Francis of Assisi, as the representative of Italy. Then come St. Boniface of Germany, St. Germain of France, St. David of Wales, and St. Patrick of Ireland. All these figures are carved in high relief upon the face of the pulpit. But the two figures which will attract the most attention are those of St. Columba of Scotland and St. Augustine of Canterbury, the representative of England. These are carved in full and surmount the newel posts which are at the base of the stairway leading into the pulpit. Around the base is carved the text, "We preach not ourselves but Christ Jesus the

been the first priest in this diocese to discard the black gown in the pulpit, and one of the first to establish the daily service and weekly Eucharist. His memory is warmly cherished because of the nobility of his nature and the plenitude of his kindness.

"THE CALL OF THE MINISTRY."

A CONFERENCE on the "Call of the Ministry" is to be held at Middletown, Conn., on Friday and Saturday, February 7th and 8th, under the auspices of the Berkeley Divinity School. The conference will open at 3 o'clock on Friday afternoon, with a devotional service of preparation in St. Luke's chapel, led by Bishop Hall of Vermont; and on Saturday morning at 7:30 the members of the conference will partake of the Holy Communion together. Friday evening and Saturday

ministry has for young men, to be held at Middletown, under the auspices of the school, on February 7th and 8th. The other speakers were the Rev. Drs. Grosvenor, Maury, and Blanchard, the Rev. Messrs. Karl Reiland, Ellis B. Dean, Herman Lilienthal, W. Everett Johnson, and the president and vice-president. An address was also made by Prof. Denslow of the General Seminary, of Berkeley, class of 1878.

The next meeting will be held on January 13, 1909, the nearest Wednesday to the 156th anniversary of the death of Bishop Berkeley.

CODMAN MEMORIAL CHAPEL, ST. LUKE'S CATHEDRAL, PORTLAND.

MENTION was recently made in these columns of the consecration, on the last day in Advent, by the Bishop of Maine of the chapel

at the top, through which, together with two narrow side windows, the light is admitted. The architectural effect culminates in the sanctuary. The altar is of carved limestone, surmounted by a slab of white marble, and above it is a painting by La Farge of the Virgin Mother and the Divine Child. She is represented as leaning slightly forward, her hands half enclosing but not touching the Child, in the act of offering Him to the world, and He, in turn, is represented as a boy of four or five, with His hand raised in blessing. On each side of the painting is the figure of an angel in mahogany, together with three paintings of angels in as many panels, the work of Mr. Philip L. Hale of Boston; and at the entrance to the sanctuary on each side there is also an angel carved in the same wood. The altar ornaments are of golden bronze. There are the two Eucharist and six



CODMAN MEMORIAL CHAPEL, PORTLAND, MAINE.

connected with St. Luke's Cathedral, Portland, and erected by him as a memorial to his parents, Robert and Catherine Codman, and his brother, the Rev. Archibald Codman. We now reproduce a fine photograph of the chapel, to which the name of Emmanuel has been given.

The chapel, which is in every respect a genuine work of art, is built of stone to correspond with the cathedral, with the west end of which it is connected by means of massive mahogany doors. From the outside it is entered through a cloister of stone and brick leading to the episcopal residence. It is octagonal in shape, and the interior walls are of red pressed brick and grayish-white limestone. The floor throughout is laid in the finest concrete mosaic. From the sides of the wall arise eight paneled arches of mahogany converging to an octagonal window

at the top, through which, together with two narrow side windows, the light is admitted. The architectural effect culminates in the sanctuary. The altar is of carved limestone, surmounted by a slab of white marble, and above it is a painting by La Farge of the Virgin Mother and the Divine Child. She is represented as leaning slightly forward, her hands half enclosing but not touching the Child, in the act of offering Him to the world, and He, in turn, is represented as a boy of four or five, with His hand raised in blessing. On each side of the painting is the figure of an angel in mahogany, together with three paintings of angels in as many panels, the work of Mr. Philip L. Hale of Boston; and at the entrance to the sanctuary on each side there is also an angel carved in the same wood. The altar ornaments are of golden bronze. There are the two Eucharist and six

vesper lights. At the top of the tabernacle, looking in opposite directions, are two figures, one of a cherub with flaming sword, and the other of an angel with a branch of Annunciation lilies in his hand. The door of the tabernacle is highly finished, having at the top an *Agnus Dei*, and below the words *Jesu Emmanuel*. All the ornaments, including the cross, are richly jeweled. Adjoining the northeast end of the chapel is a large sacristy with a safe for the Eucharistic vessels and a proper lavatory.

Emmanuel chapel is one of the finest structures of the kind in the American Church. The architect, Mr. Stephen Codman of Boston, a brother of the Bishop, is to be congratulated upon having designed a building that will be sought by visitors in Portland as one of the points of special interest in that beautiful city.

"BREAD CAST UPON THE WATERS."

ST. PAUL'S CHURCH, Alton, diocese of Springfield, has, according to the *St. Louis Globe-Democrat*, received a bequest of the old homestead of the late George Clough, who was supposed to be a pauper when he died. Church members were very kind to him during his months of weakness preceding his death, and he left a roughly-scrawled will, giving the property to the church. He neglected to appoint an executor, so the Church will ask the court to name an administrator.

UNDER CANON 19.

A SERVICE was held under the above named canon at Trinity Church, Toledo, Ohio (the Rev. Cyrus Townsend Brady, D.D., rector), last Sunday evening. The special occasion was the anniversary service of the Knights of King Arthur, an organization of national scope for boys. There are in Toledo two branches, or "castles," of that organization, one at Trinity and one at St. Paul's Methodist church. The members of both castles were in attendance at the service, at which the address was given by the Methodist minister, the Rev. Dr. Hollington. The service was in addition to the liturgical services of the day, each of which had been rendered in a dignified manner before this special service was held.

It has been the custom of this parish, not inaugurated for this particular occasion but established long before any amendment to Canon 19 was considered, for the clergy to wear doctors' or masters' gowns as they march in procession with the young Knights in their peculiar and distinctive regalia. The Rev. Dr. Hollington wore his gown and hood as did the Rev. Mr. Pitblado and Dr. Brady.

The procession, which marched around the church, was composed of the church choir of men and boys vested, the Sunday school choir in their brilliant scarlet vestments, the St. Cecilia Society in its black robes, the Rev. Dr. Hopkins and the Rev. T. N. Barkdull in surplice and stole, the Rev. Mr. Pitblado, Dr. Hollington, and the rector, Dr. Brady, in gowns, the three city chapters of the Knights of King Arthur in their regalia. Dr. Hopkins and Barkdull were seated in the sanctuary with the Sunday school choir; the St. Cecilia Society and the church choir occupied the chancel; the Knights of King Arthur filled the front pews on either side.

It was a wet, cold, sleety night, very unpleasant. The church was filled to its capacity and many unable to find seats were turned away. The address, by Dr. Hollington, who spoke from the pulpit (the only place from which one can be distinctly heard in making such an address) was one of the best ever delivered from that pulpit. It abounded with incident after incident of manhood and led up with irresistible emphasis to the Man of men, Jesus Christ.

Dr. Brady afterward said:

"I am more convinced than ever that such occasional circumstances, the clear prescriptions of the canon carefully kept in mind and complied with, and the privilege conferred by no means abused, will be of great benefit to our people and to Christian people generally. I venture to say that in Toledo among the great body of Christians there is now a warmer and more sympathetic feeling toward the Episcopal Church than there has ever been in the history of the city. As one of the prominent members of Dr. Hollington's church says: 'This action has done more to promote friendliness and make unity something other than a dream than anything that has ever happened in Toledo.'"

BISHOP POTTER decides, in relation to privileges to be aiked under Canon 19 that licensed lay readers and communicants of the Church who might be licensed as such,

if application were made, do not need any special license to make addresses in churches in the diocese of New York. He has instructed the clergy to apply for licenses only in cases of men of other religious bodies, clerical or lay, and for their convenience in requesting such license has prepared a formula that covers in its questions all possible circumstances.

ILLUSTRATED SERMONS.

ONCE A MONTH, Grace Church, Colorado Springs, Colo. (the Rev. H. R. Remson, rector), enjoys an illustrated sermon. After Evensong the benediction is given and the choir, followed by the congregation, proceeds to the Sunday school room, where the lantern has been previously arranged. After the sermon a collect is said and the congregation dismissed.

PRAYER BOOK DISTRIBUTION.

THE INTERESTING report of the Bishop White Prayer Book Society for the past year shows something in excess of 11,000 Prayer Books and of 6,000 Hymnals distributed during that year, being the seventy-fourth year of the society.

IN MEMORY OF THE VISIT TO JAMESTOWN.

THE ASSOCIATION for the Preservation of Virginia Antiquities has granted the petition of the sub-committee of the General Convention of the Church for a plot of ground on Jamestown Island on which to erect a suitable memorial of their visit to that spot, the birthplace of the Church in America. The petition was signed by Bishop Randolph, Joseph Bryan, and Miss Louisa L. Taylor, and it was suggested by them that the permission to erect the memorial be granted at once, so that the committee might proceed with their plans and break ground for the memorial in the spring. Mrs. Ellyson was authorized to appoint a committee of five from the Association with full power to arrange with the committee of the General Convention as to the location of the plot of ground and all terms and conditions accompanying its concession, and was also given power to execute the deed for the land and to sign all legal papers.

PROSPECTIVE PARISH HOUSE FOR RIDGEFIELD, CONN.

A PARISH HOUSE is in contemplation for St. Stephen's, Ridgefield, Conn. (the Rev. John H. Chapman, rector). The plans will call for a large assembly hall, with rooms for the guilds and for the Men's Club, with billiard and smoking rooms.

EPISCOPALIAN CLUB MEETS AT BOSTON.

THE EPISCOPALIAN CLUB held its twentieth anniversary on the evening of January 20th at the Hotel Vendome, Boston. The special guests were Bishop Lawrence, who delivered an interesting talk on the proposed Cathedral which was made possible through the legacy of Miss Mary Sophia Walker a few years ago; and Ralph Adams Cram, who gave an illustrated lecture on "Church Architecture in America, with Special Attention to Cathedral Churches." The announcement that the trustees, which include the Bishop, the Archdeacon, and two laymen, had petitioned the legislature for incorporation, was received with delight.

At these annual meetings an effort always is made to have present as many of the ex-presidents as possible; and those welcomed on this occasion included Henry M. Lovering, Charles G. Saunders, John H. Storer, Charles S. Hamlin, Robert Treat Paine, John L. Wakefield, and Marcus Morton. Owing to illness, A. J. C. Sowden, the first president, was

unable to be present, and a tender letter of regret was received from him. At the business meeting these officers were elected: President, Franklin W. Hobbs, Brookline; Vice-Presidents, Huntington Saville, Cambridge, and Henry G. Vaughan, Boston; Secretary, Lawrence B. Evans, Boston; Treasurer, Henry M. Upham, Boston; Executive Committee—William L. Bullivant and Henry J. Ide, Newton; Charles H. Baldwin and William Allan Hayes, Boston; Denman Blanchard, Lawrence; James R. Haigh, Boston; Dana C. Hyde, Cambridge, and John E. Rousmaniere, Roxbury.

SOCIAL AMENITIES AT CHURCH.

THE REV. GUY L. WALLIS, rector of St. James' Church, Cleveland, has declared himself as unequivocally opposed to the use of the church as a place for social amenities after service. In a sermon delivered on Sunday, January 19th, he said: "We have killed forever in this parish the idea that the church is a place for operatic concerts or any of its buildings grocery stores or clothing stores. Now we are killing the idea that the church is a social club in any sense. I desire that this parish be free from artificial friendship or sociability. If you have friends have them visit you in your own home, or call upon them. If strangers come it is proper and right to greet them pleasantly, but there is no obligation for any Christian to stand and chat with either strangers or fellow members of the church just because they happen to attend services here."

MEETINGS OF AMERICAN GUILD OF ORGANISTS.

THE EIGHTEENTH public service of the Pennsylvania branch of the American Guild of Organists was held in St. Luke's Church, Germantown (Rev. Samuel Upjohn, D.D., rector), on Wednesday evening, January 29th. The service was full choral and under the direction of George Alexander West, the organist and choirmaster of St. Luke's. Organ selections were rendered by Ernest Felix Potter of St. Peter's, and S. Wesley Sears of St. Clement's; the whole programme being of a high character.

THE EIGHTH public service of the New England chapter of the American Guild of Organists was held at St. Paul's Church, Boston, on January 29th. The service was sung by the combined choirs of St. Paul's, Church of the Advent, Boston, and Christ Church, Cambridge, under the direction of Warren A. Locke and to the instrumental accompaniment of Albert W. Snow, organist of the Church of the Advent. Those who in the instrumental portion of the programme were heard included Messrs. Whelpley, Wry, and Bartschmidt, who gave the prelude, offertory, and postlude, respectively. George A. Burdetts is dean and Arthur S. Hyde of Emmanuel Church is secretary of the chapter. There was a large congregation present.

PIPE ORGAN DEDICATED AT NEW ALBANY, IND.

THE NEW pipe organ recently installed in St. Paul's Church, New Albany, Ind. (the Rev. Edmund A. Neville, rector), was solemnly dedicated and blessed on the evening of St. Paul's day. The Bishop of Kentucky officiated at the request of Bishop Francis. After the office of dedication Evensong was sung, and then Bishop Woodcock delivered a sermon on the life and work of the patron saint. The altar, with its festal decorations and many electric lights, presented a most Churchly and pleasing sight. Several priests from Louisville, besides the Rev. Messrs. Bamford and Comfort from the diocese of Indianapolis, were in chancel and assisted in the service.

The organ, which cost \$2,500, was built by Henry Pilcher's Sons of Louisville.

HOW THE REV. DR. A. MANN MET AN EMERGENCY.

THE REV. DR. ALEXANDER MANN, rector of Trinity Church, Boston, met an unexpected emergency in royal style on Sunday, January 19th. Without any warning and just after the morning service had begun, the edifice was invaded by a throng of the unemployed of Boston, who were led thither by their leader, one Morrison I. Swift, a well-known Socialist and labor agitator. For several weeks Mr. Swift has been addressing crowds of the so-called unemployed (for there is a growing feeling that not all following in Swift's train are of necessity out of work). Gradually his followers have grown in numbers, and to the credit of the multitude, it must be said they have acted very orderly. On Sunday morning they assembled near Boston Common, and, not telling them where they were going, Swift marched the men down Commonwealth Avenue and into Trinity Church. Swift sent a note back to Dr. Mann, acquainting him with the identity of the men and asking him to preach a sermon on the need of the city or state finding work for the unemployed and also that a collection be taken up for their benefit.

As it happened it was the Sunday for the subject of Foreign Missions to be considered from the pulpit; and when Dr. Mann went into the pulpit he faced a motley throng whom the ushers had courteously seated in the galleries. He read Swift's communication, and explained that under the circumstances he could not preach on the labor question, but invited the men to come to church the following Sunday, when a special collection would be taken up for them. The service then proceeded in due form and all the men remained until the close of the sermon.

ANNIVERSARY OF THE CONSECRATION OF BISHOP WOODCOCK.

THE BISHOP of Kentucky observed the anniversary of his consecration on January 23d. There was a celebration of the Holy Communion at the Cathedral at 9 A. M., a Quiet Hour for the clergy following. The subject of the Bishop's meditation was "The Office and Work of a Priest, and What Constitutes Real Success in the Ministry." The clergy were entertained for luncheon at the episcopal residence, and a conference was held on the missionary work of the diocese: city, suburban, and country, as well as the circulation of Church literature. A committee was appointed to confer with the Church Literature Committee of the Laymen's League, and also another committee to formulate plans for the establishment of a Church Extension Board for the city of Louisville. The Rev. F. Thompson of Uniontown gave an interesting account of his work and of his preparatory school for those looking forward to the priesthood.

ST. MARY'S SCHOOL, KNOXVILLE, ILLINOIS.

AT A MEETING of the Board of Trustees of St. Mary's School, Knoxville, Ill., on January 23d, the Bishop of Quincy presiding, the Rev. C. W. Leflingwell, D.D., was reelected rector of the school and his lease was renewed for a term of years. For urgent family reasons Dr. Leflingwell was, upon his request, granted a leave of absence for a portion of each year. Favorable reports were made to the trustees of the condition and prospects of the school. Plans looking towards betterment and increased facilities were discussed.

Resolutions of appreciation and confidence were unanimously adopted, relating to Miss Emma Pease Howard, principal of the school, expressing the cordial approval of her helpful services as principal during the past fifteen years. Trustees present on this occasion were the Bishop of Quincy; the Rev. Dr.

Leffingwell, rector of the school; Dean Moore of Jubilee College; the Rev. Dr. W. W. Wilson of Chicago; the Rev. Wm. Mitchell of Jacksonville; C. E. Chandler of Peoria; Messrs. Louis Becker, H. J. Charles, H. J. Butt, John Carns, J. H. Lewis of Knoxville.

OAK MEMORIAL PULPIT PRESENTED TO CLEVELAND CHURCH.

THERE HAS recently been installed in St. Andrew's Church, Cleveland (the Rev. Robert W. Bagnall, rector), a beautiful carved oak pulpit, as a memorial to the late Mrs. Sarah Reynolds Lee, a devoted member of the congregation. The pulpit is hexagonal in form, the floor being supported on a group of six columns, with carved bases and capitals, and the whole resting upon an ornate oak base. The sides of the pulpit are gothic panels and there are rounded pilasters, with carved capitals, at each of the angles. About the top is a handsomely carved cornice.

AN UNIQUE MEMORIAL.

A MEMBER of St. John's Church, Lower Merion, Pa. (the Rev. H. F. Hoyt, D.D., rector), has erected an unique memorial upon the grounds of the church property in an angle between the church and parish house. It is a bronze sundial mounted on a beautifully carved pedestal of Indiana limestone, upon the base of which is the following inscription: "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings."

THE LEAGUE FOR PROTECTION OF THE FAMILY.

THE BISHOP of Massachusetts presided at the annual meeting of the National League for the Protection of the Family, which was held on January 24th at the Diocesan House, Boston. Dr. S. W. Dike, the corresponding secretary, submitted an interesting report in which it was stated that more than one million divorces have taken place in this country in the past twenty years, which is three times the number in the previous twenty years. Among other statements made was one to the effect that a movement was on foot in Rhode Island to check the influx of people from Massachusetts for hasty marriages. In 1906 no less than 523 couples from the Bay State took out marriage licenses in Providence alone. The suggestion also was made that the clergy and others should help create a general sentiment that every self-respecting woman should ask that she be married in her own church or home whenever practicable. The proposed uniform divorce law, prepared by a congress of official delegates from over forty states a year ago, has been enacted entire in two states and partly in others. The report treated at length the growing sense of the need of clearer ideas as to the place and work of the home in religious, educational, philanthropic, and industrial efforts.

MEETINGS OF THE WOMAN'S AUXILIARIES.

OWING TO the fact that it was deemed advisable that the councils of the missionary departments be kept more exclusively for men, the Woman's Auxiliary of Iowa had no programme at the Des Moines meeting, but met informally in the parlors of Plymouth Congregational church, with Miss Weare, president, in the chair. There was no set programme. Especially worthy of attention was the outline of Mission Study presented by Mrs. Turner of St. Joseph, Mo. Dr. Lloyd came in to say that owing to the wish of the Auxiliary women of the Sixth Department to have an opportunity to hear the great missionary speakers, he would countenance and advise their meeting in the future at the same time as the Council, with a programme

independent of that body, and a resolution was passed to that effect.

ON THURSDAY, January 16th, at Fredonia, N. Y. (the Rev. Geo. G. Ballard, Jr., rector), a meeting of the Olean District of the Woman's Auxiliary was held and was well attended. The Holy Eucharist was celebrated by the rector, assisted by the Rev. S. R. McEwen, rector of St. Peter's, Westfield, who made an address. Other clergymen present were the Rev. Messrs. G. G. Ballard, James A. Miller (rector of St. John's, Dunkirk), and John Dysart (rector of St. Paul's, Mayville). A luncheon was served by the local branch, after which a conference on the "Fundamentals of Auxiliary Work" was conducted by Mrs. Thomas B. Berry of Buffalo, secretary, assisted by Miss Lucy Arnold of Geneseo, Box directress of the Olean district. A similar meeting was held the day following in St. Mary's Church, Salamanca, the devotional service being conducted by the rector, the Rev. Geo. C. Rafter. At the meeting which followed great interest and enthusiasm was manifested.

BISHOP AND PHYSICIAN CO-OPERATE TO CURE CONSUMPTIVES.

WITH THE cooperation of Dr. S. H. Weeks, a prominent Portland physician, and other gentlemen, Bishop Codman is organizing a class of twenty-five persons who are suffering from tuberculosis, the members of which are to meet as frequently as possible in the crypt under Emmanuel chapel adjoining the Cathedral, where they will receive instruction as to the proper care of themselves, and be encouraged to fight the disease. Each case will be studied by a physician, and a competent nurse will be on hand to render assistance. The sufferers will also be visited at their homes, and where a patient is so situated as to be able to take the open treatment, help will be rendered in that direction. The plan is to make each patient self-supporting, or as nearly self-supporting as possible, and everything that can be done by the way of Christian sympathy and encouragement will be attempted. The undertaking is meeting with the favor it deserves, and its outcome is awaited with great interest.

SOUTH BOSTON PARISH TAKES UP EMMANUEL CHURCH MOVEMENT.

THE CHURCH OF THE REDEEMER, South Boston, is another of the parishes to take up the curative work which has made such advances under the leadership of the Rev. Dr. Worcester and the Rev. Dr. McComb of Emmanuel Church, Boston. Already two meetings have been held under the leadership of the rector, the Rev. Albert B. Shields, who has made quite a deep study of the system that obtains at Emmanuel Church. At a recent meeting the special speaker was Dr. Richard Cabot, a prominent practising physician of Boston, who is heart and soul in the work of curing certain ills through the medium of mental therapeutics. Dr. Cabot, in explaining the possibilities of these curative agencies, says that psychotherapy includes all legitimate ways of helping the sick by means of mental, moral, and spiritual means. It is effective in the whole of some and part of all maladies. In its development it covers a wide range. It is present in some form alike in unconscious practice, charlatanism, in Christian Science, hypnotic suggestion, as well as in the most reformed methods of moral education.

A religious background and spirit in the use of psychotherapy is necessary because religion means the most searching, inclusive, and profound activity possible for the individual. It enables one to reach the depths of a personality and liberate its most powerful motives. Prayer and education should go hand in hand.

TENTATIVE DISCUSSION OF CONSOLIDATION OF DIOCESES OF EASTON AND DELAWARE.

FOR SOME WEEKS a quiet discussion of the question of consolidating the dioceses of Easton and Delaware has gone on among some of their clergy, and all were found to favor it. Then the discussion widened in range and the laity took part, some opposing it, chiefly on sentimental grounds, others recognizing its practical advantages. Minor details entered very slightly into the consideration, the main question was the consolidation itself. The first result of this was an informal discussion of the matter at the residence of the Bishop of Easton on January 21st. There were present from the diocese of Delaware the Rev. Messrs. H. W. Wells, J. Leighton McKim, K. J. Hammond, and F. M. Kirkus, three other of the clergy who expected to go being detained from various causes. To meet these, Bishop Adams invited the Standing Committee of the diocese of Easton, the Rev. Messrs. J. A. Mitchell, D. Howard, S. Edson, W. Y. Bevan, and Messrs. Kirk, Adkins, Davis, and Dean Rich. The Rev. W. Schouler was prevented by a funeral from attending. The union of the two dioceses by the action of the General Convention of 1910, or even a later date, was frankly discussed. Its difficulties, chiefly sentimental, some of them technical, were fully brought forward and examined. The difficulties arising from the small size of the present dioceses were not overlooked, or their removal, with other advantages gained by consolidation.

The formation of a diocese with a hundred parishes and missions, and 7,772 communicants, served by fifty-three clergymen, would be large enough to more fully fill the time of a Bishop, while furnishing him with a larger working force of clergy and laity for any plans he had for the religious welfare of the whole territory. Any consolidation of diocesan expenses would release funds now used to maintain separate organization, for increasing the diocesan missionary appropriations in the whole territory. The union of the present diocesan names in a new title would preserve the historical source of this movement. The Bishop of Easton spoke frankly and favorably for a union of the dioceses in whatever way and time proved fitting, and no dissenting voice was heard from any one present. He appointed the Standing Committee of his diocese as a standing com-



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mitte of conference on the subject, anticipating the appointment by the ecclesiastical authority of Delaware of a like committee. After enjoying the hospitality of the Bishop at dinner, all adjourned satisfied that the conference, however informal, had brought about a more definite understanding of the matter, and opened the way for further reasonable steps towards the union of two dioceses already united by many bonds of sympathy and interest.

CHURCHMEN AT HARVARD.

IT IS SAID that at Harvard University there are more Churchmen among the students and more among the faculty than at any distinctly Church college in this country.

SOCIAL WORK AT ST. JOSEPH, MO.

DAILY PAPERS of St. Joseph, Mo., name the Rev. Edward H. Eckel, rector of Christ Church, with other citizens in the lead in various movements for the improvement of social conditions. One of these is a movement to suppress improper pictures in amusement resorts, and Mr. Eckel is credited in another with a purpose to establish a penny saving fund in connection with St. Luke's mission in South St. Joseph. In that mission he is assisted by the Rev. A. W. Farnum, who is recognized as an earnest and intelligent friend of the Juvenile Court and its work.

ALABAMA.

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

St. Wilfrid's Church, Marion, to Be Rebuilt.

THE CONTRACT has been let by St. Wilfrid's congregation, Marion, for the rebuilding of the church, which was destroyed by fire several months ago. Material is already being placed on the ground. The structure will be placed in the same spot where the former building stood, and while it will not be quite as large as the old one, the style will be modern and the architectural work very attractive.

ARKANSAS.

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

R. E. Lee's Birthday Observed.

THE 101ST ANNIVERSARY of the birth of General Robert E. Lee was observed in St. John's Church, Camden. The Daughters of the Confederacy and the Confederate Veterans were present. The memorial sermon was preached by the Rev. Howard M. Ingham, rector, and by the action of the veterans it is to be printed in pamphlet form.

ATLANTA.

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

Missionary Meetings at Atlanta Arouse Enthusiasm.

THE Bishop of Brazil was the preacher at several of the churches of Atlanta on Sunday, January 19th. There were large congregations and much missionary fervor was aroused. He also addressed the Woman's Auxiliary the following day at the Cathedral, and left immediately afterwards for New York City.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Union Missionary Rally at Colorado Springs.

THE PARISHES of St. Stephen and Grace, Colorado Springs, and the Church of the Good Shepherd, Colorado City, united with St. Andrew's, Manitou, in a missionary rally, held at St. Andrew's on January 16th. The Bishop made the address.

ST. ANDREW'S Church, Cripple Creek, has recently been improved and repaired.

CONNECTICUT.

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

Hartford Rector Appointed Company Chaplain—Death of Mr. Minot Augur.

THE APPOINTMENT has been made of the Rev. James Goodwin, rector of Christ Church, Hartford, to be chaplain of the First Company of the Governor's Foot Guard. The retiring chaplain, the Rev. James W. Bradin of St. John's, has been made honorary chaplain.

MR. MINOT AUGUR died recently at Sandy Hook, in the town of Newtown. He was the senior warden of St. John's Church.

DELAWARE.

Endowment of the Episcopate—Lectures on the Minor Prophets at Wilmington.

THE COMMITTEE on the Increase of the Endowment of the Episcopate is actively busy, and desirous of securing an additional sum which will insure an income fully adequate to meet the stipend offered a new Bishop, in any ordinary shrinkage of investments. The financial question will be the first one considered at the special convention on February 19th. The election of a Bishop will come up afterwards.

THERE HAS BEEN an interesting course of lectures on the Minor Prophets this week in St. Andrew's, Wilmington, given by the Rev. D. V. Gwylm of New York. The series opened with one on "Some Types of Men Among the Prophets." Then followed addresses on Hosea, Haggai, and others. These were both instructive and profitable. Dr. Gwylm has lectured at Mountain Lake Park, Md., Kentucky, and elsewhere.

IOWA.

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

Church Club Dinner at Dubuque.

THE ANNUAL DINNER of the Fellowship Club of St. John's Church, Dubuque (the Rev. John C. Sage, rector), took place on January 21st. About two hundred were present in the crypt of the church when dinner was served, after which they listened with great interest to an address by the Rev. Dr. Arthur S. Lloyd. Adjourning to the church proper, which was filled, Archdeacon Stuck delivered his remarkable illustrated address upon Alaska.

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KENTUCKY.

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

Arrangements for Lenten Services—Bishop Dedicates Organ at New Albany.

THE NOON-DAY Lenten services will be held again this year. Thus far the Bishops of Indianapolis and Central Pennsylvania, and the Rev. W. J. W. Bedford-Jones of Petoskey, Mich., and the Rev. Dr. S. S. Marquis of Detroit are among the special preachers who have been secured.

THE BISHOP preached at New Albany on Friday evening, January 24th, at the dedication of the new pipe organ of St. Paul's Church. Four of the Louisville clergy were also present.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Special Services at St. Paul's, Brooklyn.

THE PATRONAL festival and also the fifty-eighth anniversary of St. Paul's Church, Clinton Street, Brooklyn (the Rev. W. E. L. Ward, rector), was duly observed by special services, beginning with vespers on the eve of the festival and ending with solemn High Celebration of the Holy Eucharist and procession on the Sunday within the octave.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Church Club Banquet and Election—New Orleans Clergy Entertained.

THE CHURCH CLUB banquet and election of officers took place on January 17th, at the Denechaud Hotel, New Orleans. Quite a number of the city clergy were present and one or two of the country clergy. The guests of honor were the Bishop of Brazil and the Hon. W. H. Singleton, president of the Churchman's League, Washington, D. C. The election of officers resulted as follows: Francis S. Shields, president; Dr. James H. Dillard, vice-president; Orloff L. Lake, second vice-president; Chas. M. Whitney, treasurer; Warren Kearney, secretary.

A MISSION is to be held at St. George's Church, New Orleans, from January 26th to February 2nd, to be conducted by Archdeacon Webber.

DR. WARNER, rector of Trinity Church New Orleans, entertained the city clergy in an informal way on January 13th.

MILWAUKEE.

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

Art Glass Windows Installed at Christ Church, Janesville, and Memorial Dedicated at St. Stephen's, Milwaukee.

THIRTEEN handsome windows of Munich art glass have been installed in Christ Church, Janesville. There are ten which replace the old ones in the main body of the edifice, in the vestry room, and two small ones in the vestibule.

A MEMORIAL window, with the inscription, "To the Glory of God and in Loving Memory of Cook Cooper Taylor. December 24, 1887—December 14, 1906," was dedicated by the rector of St. Stephen's Church, Milwaukee, Christmas Day. The window is the gift of Dr. and Mrs. Taylor and is in memory of their son, who was a chorister in that church. The subject is "Gethsemane," from the painting by Hofmann.

MINNESOTA.

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

Sessions of Diocesan Church Club and Woman's Auxiliary—Vested Choir at Union Mission—Notes.

THE EPIPHANYTIDE meeting of the diocesan Church Club was held in Minneapolis on January 20th. After the banquet an address of welcome was given by the president, Mr. John W. Robinson, and then followed

the two speeches of the evening, one, "The Work of the American Church in the East," by the Rev. Dr. Lloyd, secretary of the Board of Missions, and the other, "The Church's Work in Alaska," by Archdeacon Stuck. Resolutions of esteem and respect were passed for two honored members of the club recently deceased: Mr. Frederick Paine and Mr. E. H. Holbrook. The officers elected for the ensuing year are: Mr. William Passmore, president; Mr. Charles G. Lawrence, vice-president; Mr. Russell E. Van Kirk, secretary, and Mr. Jesse A. Chase, treasurer.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the diocese was held in the Church of the Holy Trinity, Minneapolis, on January 20th. Addresses were made by Archdeacon Stuck of Alaska and Dr. Lloyd of the Board of Missions. The attendance was almost as large as that of the annual meetings.

THE RECTOR of the Church of the Holy Trinity, Minneapolis, with his choir took the services at the Union City Mission, on Washington Avenue, on Wednesday night, January 22nd. The mission is an undenominational institution, and tries to minister spiritually and materially to the submerged tenth. The novel sight of the vested choir on the platform drew a large crowd of men.

AS THE TIME for holding the annual Council of the diocese this year comes on Ascension day, the Bishop has changed the date to Wednesday and Thursday, June 3 and 4, and Gethsemane Church, Minneapolis, as the place of meeting.

AT A MEETING of the Standing Committee of the Diocese, held on January 20th. Mr. Charles W. Farwell, assistant cashier for the Northwestern Bank, Minneapolis, was unanimously elected treasurer of the diocese, to fill the unexpired term of the late treasurer, Mr. E. H. Holbrook, deceased.

THE BISHOP of the diocese delivered lectures on Pastoral Theology in the Seabury Divinity School in the week ending January 25th. The Presiding Bishop of the Church is to conduct a quiet day for the students about the middle of March.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

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president, the Rev. Albert Martin, secretary, and J. C. Purnell, treasurer. The architects chosen, Messrs. DeBuys, Churchill & Labonisse, New Orleans, are now engaged upon the plans for the first building, which is to combine in itself all the features of the college. It will be years, however, before the complete design of the plant is perfected.

THE CONGREGATION of St. Stephen's, Indianola, looks forward to building upon its large lot before the year 1908 ends. Indianola is the center of a region in which there are at least six small groups of Church people anxious for ministrations.

THROUGH the generosity of Mrs. Truly of Fayette (now at rest) the Church owns a well located lot at that place, and the Rev. Percy W. Jones will attempt to raise funds to build a chapel. From this centre he will be able to minister to a goodly number of scattered members.

A FINE brick church is nearing completion at Macon, replacing the Church of the Na-

tivity, burned several years ago. There are also prospects of rebuilding Grace Church, Okolona, which has been destroyed many years, as about \$1,500 is in hand, and work will begin with the advent of spring. Efforts are being made to purchase a lot at Starkville, at which place a church once existed. The progress made is due to the efforts of the Rev. J. Lundy Sykes, missionary of the district, which suffered greatly by the ravages of fire a few years ago, and has never recovered from the effects of the war.

MISSOURI.

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

St. Louis Church Club Meets—Speakers at the Clericus—The Civic League.

AT THE regular meeting of the St. Louis Church Club, held at the William Short Memorial House, on Wednesday last, the Bishop, the Rev. Watson Mizner of St. Stephen's House, and Mr. Francis J. McMaster spoke on

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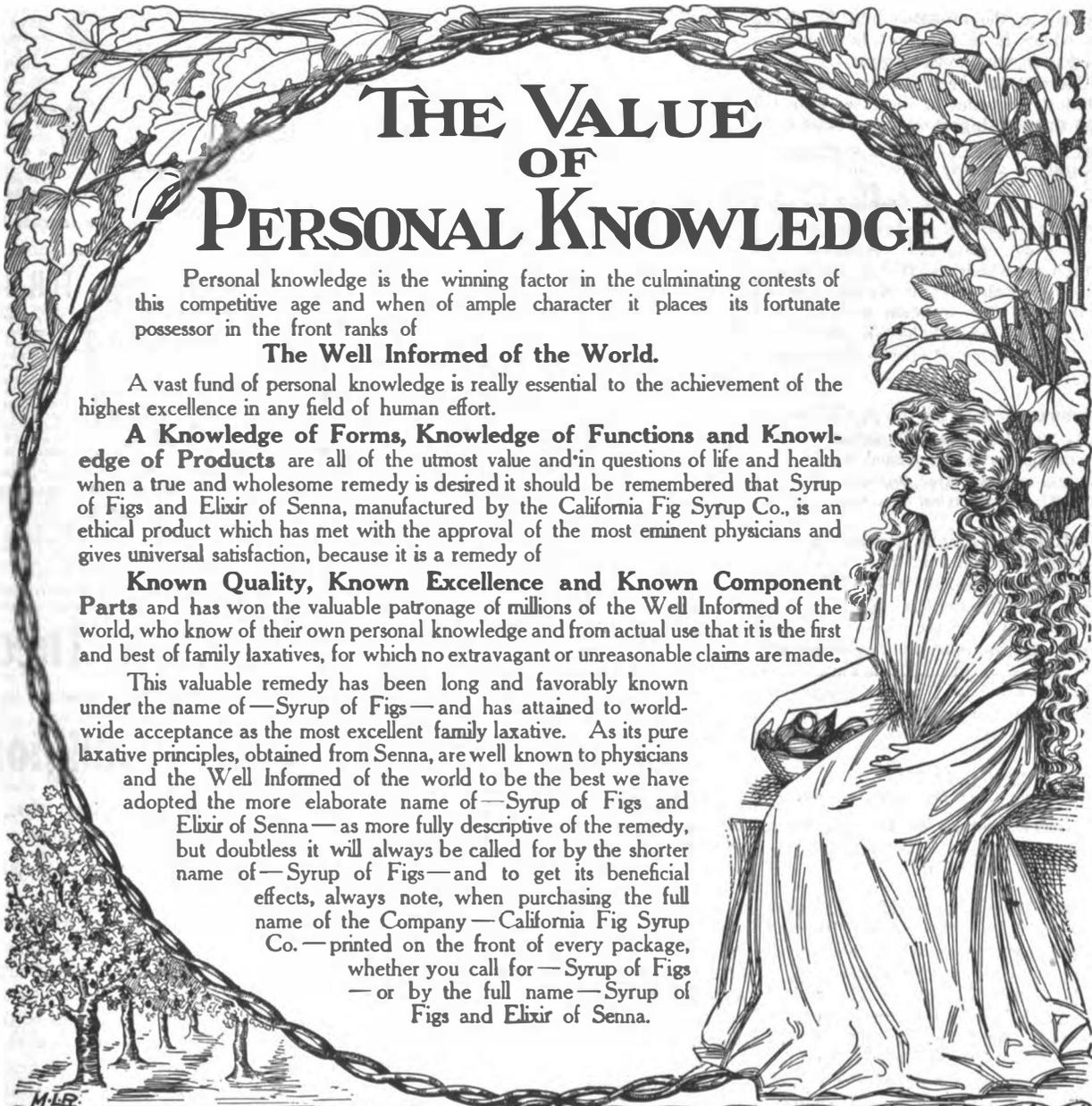
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"Impressions of the Late General Convention."

AT THE last two meetings of the St. Louis Clericus the speakers have been the Rev. B. E. Reed, rector of Grace Church, who took for his subject "Russia," and the Rev. Haskell Du Bose of the University of the South, who spoke on "The Constructive Side of Higher Criticism."

THE CIVIC LEAGUE of St. Louis met on Thursday last to listen to Jacob A. Riis on "Tenement Conditions." Mr. H. N. Davis, president of the league, and the Very Rev. Carroll M. Davis, president of the School of Philanthropy, supported the lecturer.

NEWARK.

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

Work of the Church Extension Commission—Cathedral Chapter to Organize—Festival Service for Acolytes at Newark.

THE Church Extension Commission, which the Bishop was authorized by the convention to appoint, numbers with the Board of Missions about forty rectors and laymen, and has met three times. Sub-committees are appointed to go to the missions and to visit the places where it is felt that land ought to be bought or new work begun. A good degree of interest has been shown, and it is believed that the outcome of increased knowledge will be the building of some new churches where they are needed, and the encouragement of missions already established.

THE CATHEDRAL CHAPTER, formed by the last convention, has met and taken action looking towards complete organization. Christ Church, of which the Bishop is rector, on the east side of the city in the midst of a large population, will be taken as the pro-Cathedral and there will be an effort to make it a living center of city and diocesan mission work.

IT IS EXPECTED that St. Mark's Church, Jersey City, which was nearly destroyed by fire last summer, will be opened again for public worship with suitable services on February 2nd. The restoration has been rapid.

AT THE House of Prayer, Newark, a special festival service was held for acolytes on Thursday evening, the 23d inst. The Rev. C. M. Hall of Kingston, N. Y., was the preacher. Acolytes from the diocese of Newark and from the Churches of the Redeemer, Holy Cross, Transfiguration, New York City, as well as many students from the Seminary, and nine priests were present.

NEW JERSEY.

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

Font Ewer Presented to St. Mary's, Point Pleasant—Events at Christ Church, Elizabeth.

MR. JAMES DOD, organist of the Church of the Transfiguration, New York City, and his two sisters have presented to the Church of St. Mary's-by-the-Sea, Point Pleasant, a handsome font ewer, in memory of the late Mrs. Marie C. C. Denslow, for many years a warm personal friend and a communicant of the church of which Mr. Dod is organist. Mrs. Denslow was very fond of the church in Point Pleasant and a frequent summer worshipper there.

CHRIST CHURCH, Elizabeth (the Rev. H. H. Oberly, D.D., rector), supports a mission chapel (St. Paul's) in the lower part of the city. The men of the chapel have recently rented a club house for the men and boys, one evening each week being reserved for the use of the women and girls. The men themselves have replastered the house and papered and painted it, all the work being donated.

At Christmas, Christ Church was presented with a beautiful crèche, which was placed in the north transept of the church. The parish paper, *Christ Church Chronicle*, has just entered upon the eighteenth year of its publication.

OHIO.

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

Pastoral Issued—New Missions Started—"A Campaign of Inspiration—Cleveland Clericus Meets—Notes.

A PASTORAL has been set forth by the Bishop, inviting the attention of men and boys to the subject of studying for holy orders and placing before them the high opportunities given them in following that vocation. The Bishop asks the clergy to look among their flocks for men suitable for this calling and to speak of it to them. He mentions that there is in the diocese a vested fund to which offerings taken at each ordination are added, which gives to the Educational Society at Gambier sufficient money to pay for the education of candidates for holy orders. He commends the educational advantages offered at Kenyon College and at Bexley Hall in Gambier.

UNDER THE direction of the Rev. John H. Parsons, rector of Grace Church, Willoughby, services have lately been begun at Madison, a small town on the shore of Lake Erie, about eighteen miles distant. At present services are being held in the Methodist church, with an average attendance of between 80 and 100. There are upwards of a score of communicants living in the town, having removed from other nearby places, and these form a nucleus for a future parish. The Rev. Mr. Parsons is also in charge of the Church of St. Anne's-in-the-Fields, Perry, a point midway between the two previously mentioned places. As the church at Perry is located about a mile out of town, the rector has lately opened a reading room in the center of the town and this is open on every evening except Sunday. Many of the boys and men have been reached in this manner and the results have been most encouraging.

WHAT IS TERMED by the rector, the Rev. Henry E. Cooke, "a campaign of inspiration," is being carried out by the Woman's Auxiliary of Christ Church, Warren. At the meeting of January 14th, Bishop Leonard was the speaker and his subject "Diocesan Missions." The Rev. Dr. Brady of Trinity Church, Toledo, and the Rev. Mr. Stearly of Emmanuel Church, Cleveland, have already given addresses in this course. Other speakers are to be the Rev. Dr. Breed of St. Paul's Church, Cleveland; Dean Du Moulin of Trinity Cathedral, and the Rev. Louis E. Daniels of Calvary Church, Toledo. The meetings have been splendidly attended and the plan has proven to be a great success. A luncheon and social hour follows the meeting.

AT THE MEETING of the Cleveland Clericus, held at Trinity Cathedral House on January 20th, the Rev. Dr. Samuel N. Watson, rector of St. Paul's Church, Akron, delivered the second lecture in the Epiphany course to the clergy, entitled "The Language of the Age." The title of the previous lecture was "Biology and Ethics." The meeting was well attended by the clergy of the city and vicinity.

THE REV. WALTER RUSSELL BREED, D.D., rector of St. Paul's Church, Cleveland, on January 21st delivered a lecture on "Matthew Arnold" before the association of teachers of English of the Cleveland schools.

THE MARRIAGE is announced of Miss Adelaide Corlett of Cleveland and the Rev. George W. Hinkle, rector of Christ Church, Waterloo, Ia. The ceremony took place on January 22d, at Grace Church, Cleveland.

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PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
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St. Matthias' (Philadelphia) Anniversary Celebration—Legacy to Newtown and Chester Churches—The Bohlen Lectures—Meeting of Peace Society—Other Happenings.

ARCHDEACON STUCK expects to be in Philadelphia on February 10th, and will give an illustrated lecture on Alaska at Witherspoon Hall at 8:15 P. M.

THE THIRD SUNDAY after the Epiphany was observed as the fifty-second anniversary of the existence of the parish of St. Matthias, Nineteenth and Wallace Streets, Philadelphia. It was also the fourth anniversary of the rectorship of the Rev. Rowland Hill, and both events were the subjects of the sermons at the services of the day.

BY THE DEATH of Mrs. Anna Pickering, St. Luke's Church, Newtown, Pa., receives a legacy of \$3,500 and a further sum is left in trust for the preservation of the burying ground. St. Paul's Church, Chester (the Rev. F. M. Taitt, rector), receives a legacy of \$4,500 from the estate of the late Miss Laura Hard.

THE BOHLEN LECTURES for 1908 will be delivered by the Rev. Geo. C. Foley, D.D., of the Divinity School, who has taken for his general subject, "Anselm's Theory of the Atonement." The lectures, as usual, will be given in Holy Trinity parish house, Philadelphia, on afternoons in February, and are free to the public.

A PHILADELPHIA branch of the International Peace Society was organized last week, with Bishop Coadjutor Mackay-Smith as chairman and a number of the Church clergy as members. The object has the sympathy and coöperation of Bishop Whitaker and of Archbishop Ryan of the Roman Catholic Church.

THE FIREMEN of Norristown, to the number of 400, attended in a body the services at St. John's Church, on the evening of the Second Sunday after the Epiphany. A special sermon was delivered by the rector, the Rev. Harvey S. Fisher, a list of firemen who died during the year being previously read.

THE MIDWINTER banquet of the Associate Alumni of the Philadelphia Divinity School was held on Tuesday evening, Jan. 21st, at the University Club. The Rev. Henry Medary, rector of the Memorial Church of the Advocate, presided, and the topic "The Best Presentation of the Call to the Sacred Ministry," was ably discussed by Bishops Mackay-Smith and Talbot, the Rev. Dr. Richardson, the Rev. Dean Groton, and Mr. Silas McBee of *The Churchman*.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Anniversary of Grace Church, Ridgway—Meeting of Clerical Union—Notes.

THURSDAY, January 16th, was the third anniversary of the consecration of Grace Church, Ridgway. The anniversary sermon was preached by the Rev. L. F. Cole, Archdeacon of the diocese. The rector of the parish, the Rev. R. S. Radcliffe, is giving weekly addresses on Thursdays at 12:30 at the tool works in Ridgway, which are being well attended.

THE CLERICAL UNION of Pittsburgh held its January meeting on Monday, January 20th. After luncheon the Rev. A. Alexander of the Church of the Good Shepherd read a paper on "Practical Supernaturalism," which was most interesting and suggestive.

THE REV. FREDERICK A. HEISLEY, rector of Emmanuel Church, Corry, has been appointed by the Bishop of Pittsburgh missionary at

Calvary Church, Townville, and priest in charge of St. Matthew's Church, Union City, going to the former on week days, the latter on Sunday afternoons, in addition to his regular work at Corry.

THE FEAST of the Conversion of St. Paul was the twenty-sixth anniversary of the consecration of the Rt. Rev. Cortlandt Whitehead as Bishop of Pittsburgh. This year it was quietly observed at Calvary Church, at 11 o'clock in the morning by a celebration of the Holy Communion by the Bishop, with a sermon on the text, "Wist ye not that I must be about My Father's business?" There were present in the chancel with the Bishop, the rector of the parish, the Rev. Dr. McIlvaine, and the Rev. Messrs. Ferris, Danner, Conant, and Hawkesworth.

THERE WAS a joint celebration of Sunday School Sunday on January 19th, by the Sunday schools in the Beaver Valley, those taking part being Christ Church, New Brighton; Trinity, Rochester; and St. Mary's, Beaver Falls. The service was held in the church at New Brighton. The Rev. R. E. Schulz, rector, and the Rev. Amos Bannister of Beaver Falls read the service, and the Rev. John Barrett of Rochester made the address. An offering was taken for General Missions.

ON FRIDAY evening, January 24th, in Trinity parish house, Pittsburgh, the Rev. George P. Mayo of Virginia gave an illustrated lecture descriptive of the work of the Church in the Ragged Mountains of that diocese. It was gotten up under the auspices of the Juior Auxiliary.

SOUTH CAROLINA.

ELLISON CAPEERS, D.D., Bishop.

Lee's Birthday Observed at Charleston—Missionary Services for Juniors.

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auspices of the Charleston chapter of the United Daughters of the Confederacy were held in St. Philip's Church, Charleston (the Rev. S. Cary Beckwith, rector). The cadets of the South Carolina Military Academy were present as were also the Confederate Veterans, and the church was filled to overflowing. The sermon was preached by the rector.

ON THE afternoon of January 19th, a missionary service for the Junior Auxiliary and the Sunday school children was held at the Church of the Holy Communion, Charleston (the Rev. H. J. Mikell, rector). The service was conducted the rector, assisted by the Rev. Messrs. W. W. Memminger, S. C. Beckwith, and J. J. Cornish. The Rev. Mr. Memminger made an address on mission work in general, touching most specially on the work in China, to which the offering at the service was devoted.

TENNESSEE.

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

Memphis Brotherhood Meets—Rector Instituted—Reception to the Bishop.

THE LOCAL Assembly of Memphis, B. S. A., met on January 20th, being the regular quarterly meeting. There was a luncheon at 6 P. M., which was followed by several addresses: "The Work of the Brotherhood," by I. N. Chambers; "The Spiritual Side," by the Very Rev. J. Craik Morris, and the "Forward Movement," by G. H. Batchelor, one of the council members. Bishop Gailor was present and gave the members some encouraging advice.

THE REV. R. M. W. BLACK, former rector of St. Bartholomew's Church, Brooklyn, was instituted as rector of Grace Church, Memphis, on Sunday, January 19th. He succeeds the Rev. Granville Allison, who has been ill for nearly two years.

THE CHURCHMEN of Nashville met in the parlors of Christ Church on January 21st, where they gave a reception to Bishop Gailor. The purpose was to discuss the state of the Church, and also means of advancing its interests in the city.

VERMONT.

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

Consecration of St. Luke's Church, Alburgh.

ST. LUKE'S CHURCH, Alburgh, was consecrated recently by Bishop Hall, who preached the sermon. The clergy present and assisting were his chaplain, the Rev. Geo. B. Johnson, who has the mission in charge, and the Rev. Arthur W. Stone of Swanton. The Holy Communion was celebrated, and there was a Confirmation. The church was erected in 1905, but indebtedness has delayed its consecration until now, according to the canon.

TEXAS.

Geo. H. KINSOLVING, D.D., Bishop.

Notes on Trinity Church, Marshall.

TRINITY CHURCH, Marshall, has secured the services of Edward H. Flood, late organist of St. James' Church, New Bedford, Mass., as choirmaster and organist. A choir of men and boys has been established. On January 6th the Ven. Archdeacon Webber will begin a mission in this Church.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Sunday School Rallies—Meeting of Washington Clericus.

SUNDAY SCHOOL missionary rallies were held at three points in Washington on January 19th: St. John's Georgetown, Epiphany Church, and St. Mark's, Capitol Hill. The churches nearest these centers sent large delegations from their Sunday schools and the services and addresses were most inspiring.

THE CLERICUS held a most remarkable meeting on January 21st at the residence of

the Archdeacon of Washington, the Rev. R. P. Williams—remarkable for the large attendance and the able presentation of the affairs, plans, and hopes of the George Washington University by Dr. Harlan and the Rev. Dr. J. McBride Sterrett of the University.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Former Methodist Ordered Priest—Personal Notes.

THE REV. J. H. C. COOPER, curate of St. John's Church, North Adams, who was ordered priest on January 19th by the Bishop of the diocese, was formerly in the Methodist ministry. He was confirmed in St. Stephen's Church, Pittsfield, and on July 7, 1907, he was made deacon at St. John's. During the year, besides making preparation for examination, he has assisted in parochial work.

THE REV. C. E. HILL, whose resignation as priest in charge of St. Peter's parish, Springfield, took effect Monday, January 20th, preached his last sermon on the Sunday preceding. In the future he will have charge of St. Andrew's, Ludlow, and St. Mark's mission, Forest Park, Springfield, officiating at the former in the morning and at the latter in the afternoon. St. Mark's mission is comparatively new work, but it is hoped that it will finally develop into a third parish within the city. Besides this, Mr. Hill will conduct services occasionally at Palmer and Monsen, towns within fifteen miles of Springfield. Until a permanent rector is chosen, the Rev. C. D. Weedon will act as priest in charge of St. Peter's parish.

WESTERN NEW YORK.

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

Missionary Day Observed in Buffalo—Priest Married.

THE MISSIONARY DAY for Sunday schools suggested by the Board of Missions was observed Sunday afternoon, January 19th, in Buffalo by a mass meeting in Trinity Church, attended by many of the Sunday schools of the city. Addresses on the subject of Missions were made by Bishop Walker and the Rev. Chas. A. Jessup of Greenport, L. I., the Rev. G. G. Merrill questioning the children from the Catechism of Missions. The offerings were devoted to the Soochow School, China.

THE MARRIAGE took place on January 22d of Miss Edith Bennett of Albion and the Rev. C. R. Allison, rector of Trinity Church, Rochester. The ceremony took place at the bride's home and was performed by the Rev. F. S. Lippitt, rector of Ascension Church, Rochester.

THE CHURCH in Jamestown has suffered a severe loss in the death of Evelyn Newland, wife of the late Captain Daniel H. Post, in that city on Saturday, January 11th. Mrs. Post was identified with the public, social, and charitable work of Jamestown and of St. Luke's parish, of which she was a devout member. The funeral was held on Tuesday, January 14th, from her late residence.

THROUGH the efforts of the young women, the interior of St. George's Church, Charlotte (the Rev. F. S. Lippitt, minister in charge), has recently been redecorated.



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