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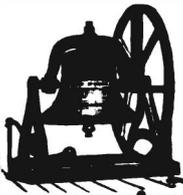
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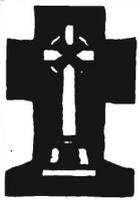
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THE DISCIPLINE OF SONSHIP.

THE late Herbert Spencer was of the opinion that the true science of ethics was best illustrated by the relations subsisting between a kind yet firm father and his obedient children. He was apparently unaware that nearly twenty centuries before he was born our Lord Jesus Christ not only interpreted morality in terms of Sonship, but also actually lived out this life of perfect Sonship.

Sonship to God is best understood by contrast with servanthship. The son shares the nature of the father and in coming of age goes into partnership with his father, in which relationship he knows his father's plans fully and he perfectly sympathizes with them.

The life of Sonship, moreover, as including a larger liberty than the life of servant, has its peculiar responsibilities and dangers. We are thus brought, in the study of the life of our Lord, to the story of the Temptation.

GOSPEL (ST. MATT. 4:1ff). THE THREEFOLD TEST OF SONSHIP.

The first temptation addresses itself to that point in our Lord's consciousness to which His previous growth had brought Him: "If Thou art Son of God." Would He, in the hour of apparent desertion and of real difficulty, hold to the conviction which was His when circumstances were favorable, or would He test the power just given Him by forcing the situation in which He found Himself, depart from God's law of nature, instead of trusting in God, and in the absence of provision for material subsistence, throw Himself on God and the life of spiritual communion with God?

This question decided aright, He is next tempted at the other extreme. It seems like faith, but is really unbelief, to disregard the laws of nature and expect to be preserved from the natural results. Again, the temptation turns on the true way of maintaining and manifesting sonship. The privilege of sonship is subject to the law that the path of safety is the path of duty. Well, if Jesus will neither doubt nor presume, what about that other aspect of sonship, which is kingship? The Son is to inherit the Father's Kingdom. Standing on the mount of the highest human powers, He is enabled to view all the kingdoms of this world and the glory of them as could not a Caesar, an Alexander, or a Napoleon.

Would He, with His consciousness of power to make all things His own, aim at any kingdom lower than the spiritual—some economic programme, for example—and send His name down the ages as the world's greatest Reformer?

Or, if He would aim still at the spiritual conquest of mankind, would He undertake to establish that kingdom through worldly policy?

Such schemes, or such methods, appeared to Jesus' clear spiritual insight as being really devil-worship; and His clear and ringing answer comes down to us as though spoken yesterday: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

THE EPISTLE (II. COR. 11:1ff). RECEIVING NOT THE GRACE OF GOD IN VAIN.

The central point of the Epistle is an application to us all of the great principle worked in Christ's temptation. It is one thing to receive the grace, the Spirit of God; it is another to work out life's problems through God's Spirit and develop the life which has begun. How many spiritual lives, for example, stop at receiving God's Spirit in Confirmation?

As Jesus Christ went from the Jordan to the wilderness, and "in the power of the Spirit" into Galilee, may we "receive not the grace of God in vain," but overcome in every temptation.

THE AMERICAN PROBLEM OF THE CITY.

WITHOUT doubt there are some valuable thoughts in connection with the "Grand Rapids Plan" for municipal elections described by ex-Mayor Sweet of that city on another page.

We need not pause to comment on the signal failure of American institutions in the realm of municipal government, further than to say that unless Americans can find a way to correct that failure, our children's children will be in a sad plight indeed. Emergency measures are interesting, but these do but correct specific local phases of a general evil. Such emergency measures are those which have led to government by boards instead of by municipal machinery, and the various "citizens' movements" in many cities. Neither of these is worth discussing as a permanency, because neither reaches the root of the evil. The "Grand Rapids Plan" should not be confused with such emergency measures. It purports to be a substitute for the condition which has proved a prodigious evil—that of municipal government by national political parties.

It is to be observed that the Grand Rapids Plan is as yet only theoretical. It has not been tried. It requires the authority which will be given in the new constitution that is about to be submitted to the people of Michigan for their suffrages. It is therefore important that the plan should be examined in detail and the possible contingencies that may arise be reckoned with. Too much reform legislation has already proved an embarrassment to good citizens for us to assume hastily that that which is new will be better than that which went before.

The plan of nomination by petition is far from satisfactory. The best that can be said for it is that it does away with packed caucuses. The larger the city, and the larger, therefore, the probable minimum of signatures to be required to nomination papers, the more objectionable is the system. The men we all desire for municipal officers are just those who will not circulate their own nomination papers. They are unwilling to put themselves in the position of active office-seekers. Moreover, wherever this system has obtained a foothold, the fences are covered, before the primaries, with posters setting forth the personal merits of candidates for nomination. No doubt it was illogical under the old system for municipal campaign advertising to take the form of discussions of the tariff or of the monetary standard; but we doubt whether in practice we are as well off when for this discussion is substituted the self-advertising and self-laudation of candidates who publish instead their own personal merits. One passes through a campaign of such personal advertising with a sense of the conspicuous failure of the system. It is impossible, or nearly impossible, to induce a self-respecting man to run for office under such conditions. Moreover, the expense of the system is a serious deterrent to the right man to become a candidate. In a city of any considerable size, nomination at the primaries is probably impossible except at the expense of very much advertising of the description already criticised. Few men in such communities are well enough known to the rank and file of voters to be able to assume that the mention of his name is sufficient to rally voters about him. The candidate is dependent upon the very advertising which is so objectionable. And that advertising is expensive. Some may respond that it is no more expensive than would be the candidate's contribution to the party fund under the old system; but in this system the candidate must first pay the expense of a campaign looking toward his nomination at the primaries, and then, if he wins there, he must begin all over again with the expense attending the final contest with another candidate, both of whom are running on distinctly personal issues, and with no party organization to support either of them. In practice, each one must build up a personal "machine," must sustain it personally with his own money, must use it absolutely for his own advantage, and, in the end, has very much to lose and—if he be the right man—very little to gain in the event of his twice repeated success—success at the primary and success at the polls. The successful candidate at the end must probably have paid out in money considerably more than his salary will amount to during his term of office, while the expense to his self-respect must probably be even larger. If it was difficult to obtain satisfactory candidates for office under the old system, it is ten-fold more difficult to obtain them in large cities by the requirement of individual nomination papers. If the use of money in elections was an evil before, it is ten times greater an evil here. Such a system, when enacted into law, may well be entitled "an act to restrain the office from seeking the man."

AND YET we should not wish to be understood as condemning the Grand Rapids plan. It has in it the suggestion of most valuable improvement.

The only satisfactory cure for the system of national party nomination is a system of municipal party nomination. We need to divide in our city elections, not upon national issues, nor yet, primarily, upon personal issues, but upon municipal issues. That we lack municipal parties is due to the apathy of the voter with respect to municipal politics. That apathy is already being lessened. In most of our cities there are now movements to induce thoughtful men to give their attention to municipal politics. Unhappily the necessity that such men, when once aroused, should stand together against the mass of apathetic and venal voters, has acted as a deterrent of the very reform which alone can successfully replace the old system. We do not dare to divide the good citizens by inviting them to choose between definite platforms upon which candidates shall be nominated. We have sought rather to unite them upon personal issues: an honest candidate in place of a dishonest office holder, or a competent man in place of an incompetent one. And thus, whatever temporary or local success we may in places have attained by the election of better men to office, our measures for reform have actually introduced a worse system to supplant a bad one; a system of personalities in place of a system of political issues. At best we have obtained but temporary and local relief, effective only during the term of office for which our candidate has been elected. At the conclusion of that term we must begin again *de novo*, for we have not even attempted to cure the bad condition itself. And the issue of personalities which we have introduced as our measure of reform is one that throws the whole advantage to the candidate who is able and willing to use money most lavishly and most corruptly. The few gains we have made have been at this enormous price.

The best germ of relief which we find in the Grand Rapids plan is in the substitution of majority for plurality success at the polls. Well does Mr. Sweet say:

"It is not uncommon for a mayor to be elected by less than one-third the total vote. Under the referendum provided for in many city charters, the people may, by a good majority, favor some particular policy, and at the same election, a plurality mayor may be elected who is the avowed enemy of that policy."

Moreover this disadvantage is frequently deliberate. It is obvious that if a party controlling 40 per cent. of the voters is confronted by a solid opposition, it will be beaten; but if that 60 per cent. opposition can be divided into two 30 per cent. parties, the 40 per cent. candidate will win, although the two minority candidates may stand for substantially the same policies. The individual nomination plan has brought with it this system of minority rule through plurality success, for it is more probable under that system than under the party system.

The Grand Rapids plan restricts the final vote to a choice between the two candidates who have stood highest at the primary, such candidates having been selected on purely personal issues. One or other of them must, obviously, receive a majority vote at the election except in the improbable event of a tie. Minority government is thus prevented. Herein the Grand Rapids plan introduces its best contribution to municipal reform, and it is a large one.

Yet we believe that this plan also requires a protective modification. The only limit to the number of candidates before a primary is found in the requirement that individual nomination papers must have been signed by a hundred voters each (in the case of a mayor, fewer for candidates for other offices). There may thus be as many candidates before the primary as there are hundreds of voters; and though this maximum will never be actually attained, the number of candidates may be very considerable.

The unscrupulous party is always a strong one in municipal elections, and unhappily, it has ways of controlling its votes that reformers do not have. It is easy to see how this limitation of candidates to two at the final election may play into the hands of that unscrupulous party.

Let us suppose that the venal party, with which we must always reckon, is able to count upon 35 per cent. of the voters in a poll list of even ten thousand—and the possibilities of evil increase as the names on the poll list multiply. The venal party selects *A* and *B* as its candidates at the primary, and divides its voters between them.

It will always be an easy matter to induce vain and weak men to become candidates by means of flattery or more sordid considerations. There is no limit to the number of candidates whose names may be used at the primary, except the limits of

the even hundreds of names to be attached to the nomination papers.

The reform leaders induce *C* to run, hoping to consolidate the vote of good citizens upon him. But *D*, *E*, and *F* are ambitious, and each circulates personal nomination papers on his own behalf. The party desiring to force an ultimate choice between *A* and *B* now induces *G*, *H*, and *I*, respectable but weak candidates, each of whom will have personal adherents drawn from voters that ought to go to the reform side, but not nearly enough to enable either of them to obtain the nomination. Only nine hundred names attached to nomination papers—less than 10 per cent. of the voters—are needed to call these nine candidates before the primary. The vote cast at the primary may be as follows:

A	.....	2,000
B	.....	1,500
C	.....	1,400
D	.....	1,200
E	.....	850
F	.....	1,440
G	.....	480
H	.....	690
I	.....	440
Total		.....10,000

Thus the venal party has, by a 35 per cent. vote, obtained the nomination of two objectionable men, from between whom the voters must choose at the polls. Is this an improbable division of votes? By no means. *A* and *B* being the only positively objectionable candidates, the vote of other citizens is divided. The reform leaders are unable to show that their men, *C* and *D*, are good government candidates in any other sense than are the rest. Every candidate, from *A* to *I*, we may well believe, has made loud professions of reform. And how is the voter to determine between them? Instead of voting for avowed candidates of a responsible and trustworthy municipal party, we have only personal issues.

WE BEG to offer, then, these modifications to the Grand Rapids Plan:

Permit the emergency possibility of a third nomination, at the demand of a really large proportion of voters, to be made between the primary and the election. The difficulty of obtaining the requisite number of signatures would prevent such a nomination except in a real emergency. In the event that, there being three candidates, no candidate should obtain a majority vote, provide that the common council should choose between the two highest candidates, according to the precedent of House-of-Representatives choice of a President in the event of no election by the electoral vote.

Omit the proviso that "Names of candidates for nomination are placed upon the official ballot without anything to designate to which political party they belong." Encourage the formation of real municipal parties, which shall maintain party organizations, nominate candidates, circulate the nomination papers, and promote the election, thus relieving candidates from the necessity of "blowing their own horns," prevent the nauseous competition between candidates in extolling their own virtues and their own ardor for reform, and hasten the time when municipal elections shall hinge upon municipal issues. Until that time comes, no real progress is made, but good citizens can hasten the time simply by creating such parties.

Municipal reformers have, in our judgment, taken the wrong tack. Campaigns of personalities and self-advertising are not satisfactory substitutes for caucus nominations.

SEVEN THOUSAND OTHERS.

WE desire to place in close juxtaposition two quotations from wholly different chronicles, relating to wholly different events.

The first quotation is from I. Kings 19, relating an incident in the life of Elijah that followed immediately after one of the most signal demonstrations of the power of Jehovah and of His presence with His prophet that were given in Old Testament times. The account of that demonstration of the divine power and presence is given in the eighteenth chapter; and then in the nineteenth we read:

"But he himself (Elijah) went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

"And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise, and eat. . . ."

"And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

"And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

"And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

"And he said, Go forth, and stand upon the mount before the Lord. . . ."

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

"And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets, with the sword; and I, even I only, am left: and they seek my life, to take it away.

"And the Lord said unto him, Go, return on thy way to the wilderness of Damascus. . . ."

"Yet, I have left me seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him."

The other quotation is from our New York Letter in this issue:

"Bishop Grafton was followed by Bishop Greer, who commenced his speech by remarking that he was surprised to find how closely he agreed with what Bishop Grafton had said, 'or rather,' he added, 'how closely Bishop Grafton agrees with me.' The Bishop then defined his position as a Catholic Bishop."

The second quotation is taken from the account of after-dinner speeches at a recent meeting of the Clerical Union—formerly known as the Catholic Club—of New York. It vindicates absolutely what we have more than once written. It is no matter of surprise to us to find Bishop Grafton and Bishop Greer so largely agreed. Nor is that agreement merely a chance agreement between individuals. It betokens the general agreement in the American Church upon the Catholic foundation. Some, no doubt, dissent, but the great mass at least of the clergy stand, or intend to stand, upon the platform of historic Catholicity.

This does not mean that all differences have been solved and that intellectual variations have ceased. No doubt, if each guest at the dinner of the Clerical Union had turned to his right-hand neighbor and examined him closely, each would have found that no two of them were in exact agreement upon the precise working out of the principles that they held in common. Happily, Catholicity does not stifle thought. Bishop Grafton and Bishop Greer could probably have found some detail upon which they might disagree if they had searched for it. The important point is that they agreed upon the foundation principles of Catholicity, and were equally desirous to build upon that foundation.

It must have been a great shock to Elijah's self-conceit to be told that instead of being alone faithful to the living God, seven thousand priests—about the number of the clergy and lay readers of the American Church—were daily serving Him precisely in the way He wanted them to, and—not grumbling. It certainly jars the emphasis in the story, transferring it from Elijah to the Church as a whole.

It is easy to drift into Elijah's point of view, and to hold that an exceedingly small number of men alone are doing the Lord's real work. We have known Catholic Churchmen who felt themselves as isolated in the Church as did Elijah in the wilderness. They need to be told to look about them and see that their despondency is itself a frightful lack of faith, and, in view of the recent history of the Church, is as illogical as was Elijah's depression which followed upon the cessation of the famine and the discomfiture of the priests of Baal.

Catholic Churchmen do their best work in places where they are sympathetic with every form of Church work that is good in itself; and it would surprise some to discover how much latent Catholicity has been discovered by that sympathetic method and guided into activity.

THE theme of the Temptation of Christ will be expounded in many pulpits of the Church on the First Sunday in Lent, when the story is told in the gospel. With the narrative of the Baptism of our Lord, with which it seems to have some peculiar connection, this is perhaps the most difficult of all the inci-

dents in our Lord's life. What was the nature of those three strange temptations? How did Satan appear? How could he "take" our Lord from place to place? Strangest, most inscrutable of all, what was the nature of our Lord's forty days' communings in silence and in fasting with the Father?

These are questions, no doubt, which no man can answer with certainty. The Incarnation was a manifestation, but it was also a veil. The life of divinity was a continuous, unbroken life in Jesus Christ at all times of His earthly life, as it had been at all times of past eternity and would be for all ages of eternity to come. That silent life—the life of God—which isolated Him from all men, and in which no man could ever be His companion, was as distinct and unbroken at every stage of the Incarnation, in the Babe at Bethlehem, in the Child at Nazareth or in the Temple, in the Man in the wilderness, on the lake, in the city, as on the right hand of the Father.

And so we wholly misinterpret the event if we seem to see in the wilderness a new revelation of His divinity coming to our Lord. Our Lord discovered by no introspection, by no sudden revelation, that He was God. As every man knows by his very consciousness that he is man, so it can only be, in infinitely greater degree, that God by His consciousness knows that He is God.

And yet into much of our literature, even into some of that proceeding from Catholic theologians, there has crept the strange suggestion that it was at this time that our Lord first became conscious, or first became certain, of His own divinity. Some, outside the Church, have even hazarded the grotesque conjecture that at His baptism the man Jesus became the Christ by the descent of the Holy Spirit. Let us realize that for any of these theories there is absolutely no evidence. We cannot know how the mind of God and the mind of man can have been held in balance in one person. That the consciousness of God in Jesus Christ was never darkened at any stage of the Incarnation is necessary for us to realize, if we would comprehend the depth of the humbling of Himself which the Incarnation involved. God, with all the mind and attributes of God, in the body of a virgin mother, in the human limitation of a little child, in the simple life of a peasant Judean—all this is comprehended in the Incarnation. Anything less than that, lessens the scope of the Incarnation.

We cannot know all that is involved in the mystery of the Temptation, since we cannot penetrate the mystery of the Godhead; but perhaps we may guard against misconceptions that rob the Incarnation of much of its reality.

IT is no little thing that the week of prayer for the spread of Christ's Kingdom among Men—the first week of Advent—which, on the initiative of the Brotherhood of St. Andrew, was set apart by the recent General Convention, is hereafter to be observed as well by lay organizations similar to the Brotherhood in a number of Protestant bodies, as related in the article, "Conference Between Lay Brotherhoods," printed on another page.

Indeed this conference is itself an illustration of what Churchmen can do in the interest of unity and in harmony with other Christians. It presents the subject of "comity" in a practical manner. The "comity" does not take the form of federating organizations, which could only promise almost certain disagreement in future, but rather an agreement upon identical work along identical lines, without compromising the full independence of each of the parties to the agreement. It is significant that a Presbyterian should have suggested the first week of Lent as a preferable time, but without direct reference to the season of Advent, which would be meaningless to most Protestant Christians, the week "following the last Thursday in November" was selected. It is the week selected by our General Convention.

Churchmen did not make the most of their opportunity by their observance of the week last winter. The unanimous vote of both Houses of General Convention appeared to have been quickly forgotten by members of both. Perhaps there was not sufficient time to enable Churchmen to learn what was expected of them. Perhaps we are all more ready to invite to a week of prayer than to spend a week in prayer.

However that may be, we must do better next year. If Presbyterians, Congregationalists, and Baptists are going to join their prayers with ours and pray for the same blessing we desire, it will be a scandal if Churchmen fail to lead.

For this measure of "comity" that the Brotherhood of St. Andrew has inaugurated we have only praise.

THOSE familiar with events in the Church of England will appreciate the rejoicing at the twenty-fifth anniversary of the vicariate of the Rev. R. A. J. Suckling at St. Alban's, Holborn, as related in our London Letter in this issue. St. Alban's was a pioneer work of the Catholic Revival, in the days when Catholic Churchmanship required strong men, strong convictions, and strong loyalty. Much of the fight of Protestantism against Catholicity centered about this parish, and at times Protestantism nearly won.

Nearly, but not quite. When the outlook was darkest and Mackonochie had almost been crushed, one of those little incidents occurred which look to some like chance and to others like miracles, because, in a way which nobody planned, right emerges from under the very heel of wrong. The story has been often told, but it may come to some new readers in a brief re-telling.

Archbishop Tait, on his death bed, performed a service that he never attempted in the days of his vigor. Dying men see things in different perspective from that which appears to men in the day of their partisanship, and Dr. Tait seems to have seen some such vision as St. Paul saw while on the way to Damascus. He sent for Mackonochie, who was then vicar of St. Alban's, Suckling being vicar of St. Peter's, London Docks, another work on distinctly Catholic lines. The Archbishop then arranged that exchange of livings between Mackonochie and Suckling which extricated the former from an imminent condemnation, and saved the day for St. Alban's and for its noble priest. With that incident, the chapter of the Victorian Persecution came to an end. And yet we say the day of miracles is past.

Only by comparing them with these giants in spiritual strength who were brave when immediate danger threatened not only themselves but the Church that they loved more than their lives, do we realize the littleness of men who, in these later days, when Catholicity has largely won, are ready to desert their posts in the face of little dangers.

From over the sea we send greetings of a united Church in America to the noble priest who has successfully carried St. Alban's through the storm to its present commanding position.

ANSWERS TO CORRESPONDENTS.

SUBSCRIBER.—The General Thanksgiving should not be repeated by the people with the minister. This is shown both by the fact that the *amen* is printed in Italics and also by the failure to break the thanksgiving into short sentences, beginning each with a capital letter, as the General Confession and the Lord's Prayer are printed.

THE LATE LORD KELVIN.

The rector of St. Mary's, Glasgow, made special reference on a recent Sunday morning to the late Lord Kelvin, who for many years was a member of that congregation. For sixty years, the preacher said, Lord Kelvin has stood out before the world as a giant in the kingdom of the mind. Famous men have been proud to reverence him as their master. All Europe has acclaimed him as a prince of modern science, and the leader of the world's greatest thinkers in the realm of natural philosophy. For many a year he has stood supreme in his surpassing genius, commanding the ready homage of a grateful world. Happy in a life of brilliant achievement, a happy death has crowned his work. He has "died in a good old age, full of days, riches, and honor," the riches of vast stores of knowledge gained for his fellow-men, the honor of new conquests over nature won for the good of the whole human race, compared with which piled-up gold is worthless, and sounding titles are but empty baubles. All this, and more than this, is on the lips of men of to-day, wherever they may be assembled. But there is another side of Lord Kelvin's life which is in danger of being forgotten or ignored. He was a great Christian, a man of robust and simple faith, one of God's "holy and humble men of heart." His lot is among those of whom the Lord Christ utters His last Beatitude, "Blessed are they that have not seen and yet have believed." He lived and died a devout, true-hearted Churchman, and a loved member of our Scottish Episcopal Church. Here, in this Church of St. Mary, he worshipped God for more than a quarter of a century. Here together with us he recited the great Creed of Christendom, and knelt humbly at God's altar to receive the Blessed Sacrament, and joined with reverent devotion in the common worship of the Church. And the public confession of his faith in God, which he made within the walls of his church Sunday by Sunday for more than twenty-five years, he was always prepared to ratify and maintain in speech and writing before the face of the world. He was never ashamed of his religion, and never afraid to put his trust in God.—(London) *Church Times*.

RELIGIOUS INSTRUCTION IN ITALY.

[FROM OUR EUROPEAN CORRESPONDENT.]

THE matter of Religious Instruction in elementary schools, which excites so much interest in England, and to which, though your circumstances are so unlike ours, I believe American Churchmen are by no means indifferent, is also urgent in Italy, and is likely to receive a more formal settlement. The Cabinet council (if we may apply to a foreign institution a term borrowed from the English constitution) has agreed to a measure which it purposes to lay before parliament, and which, as it seems to contain the elements of fair arrangement, is likely to be carried.

Before describing it I must draw attention to certain points in which the Italian situation differs from our own. In England the difficulty springs chiefly from the vast diversity of religious beliefs. In large towns this need not be of much importance, for there might be schools to meet all opinions; but in country places there is the serious danger that the only school within practical reach of the children may be either a school controlled by a society to which some of the parents conscientiously object, or else one from which doctrines are excluded which other parents consider of primary importance. It is to the credit of Church people that they freely own the difficulty, and are generally ready to welcome a scheme which, while protecting the sort of teaching which they value, should provide for others the instruction which they prefer. In Italy this difficulty hardly exists. The number of Protestants and Jews is small and almost entirely congregated in the larger places. In villages there are practically no persons to take into consideration save Roman Catholics and unbelievers who would suffer no injustice if they were to withdraw their children from religious lessons altogether.

Another difference ought to tell in favor of denominational teaching in England. More than half the schools have been created, and maintained at great expense, by voluntary bodies desirous of inculcating their own creed; and it would be impossible to divert them to what is called undenominational religion without grave injustice. That such a step should be advocated by the Liberal party shows how little parties are actuated by principles. But in Italy very few elementary schools have been created by voluntary enterprise. There are a very few which are due to Religious Orders or to private venture; but there is no suggestion of interference with these. In the vast majority of cases the schools have been created by the State; and as the State professes no concern with religion, and no preference for one form of religion over another, it would not be unjust, although I think it would be extremely undesirable, to confine such schools to purely secular instruction. Yet sensible Italians, even if they profess no religion, are coming more and more to doubt whether it is possible for the State to train good citizens with no further aid than the gospel of grammar and arithmetic. The growth of juvenile criminality forces on them the question whether religion is not advantageous even if it be not true. I have been told by an American friend who knew the country much better than myself, that in the early days of Italian independence people were inclined to think that the cult of the *Patria* was sufficient to take the place of all other religion, but that as they had to face the duty of bringing up their children they were forced to confess the need of something more.

Hitherto it would seem that religious instruction, in accordance with the teaching of the Roman Church, has been given in the vast majority of elementary schools. It appears that the latest statistics date from 1891, when such instruction was given in more than 6,000 communes, as contrasted with 1,800 communes in which the education was purely secular; though in some of the former group such instruction was not given in every school. It is a striking fact that the proportion of communes providing religious instruction was far higher in the cultivated North than in the ignorant South; and that in the Islands, which are a bye-word for savagery, almost half the communes provided only secular education. Of the persons who gave religious lessons more than 27,000 were the ordinary lay staff, 2,700 were priests and nuns, and in 586 schools special teachers were called in, presumably because the regular staff objected to the task. But although religious instruction was so prevalent, its legal sanction seems to have been dubious. In 1903 the Council of State declared that no commune was under obligation to provide such teaching even where parents desired it; and in 1905 the same authority declared that "among the subjects of education, religious instruction is not included."

I do not know whether this interpretation of the law is of any importance, but I doubt if it has had any effect. Last January a group of extreme radicals urged upon Parliament the total secularization of schools, but the Government (which cannot be charged with clericalism) has decided to lay before the House a bill to this effect: That the communes shall take measures for the religious instruction of children whose fathers desire it; that it shall be given by members of the regular staff if they be suitable persons and are willing to undertake the duty; if not, that other suitable teachers shall be called in. But that, if the commune shall decide not to give such instruction, then parents may provide it at their own expense, and shall have the use of the school-room for the purpose at times sanctioned by the Provincial Council; provided that the persons employed to give it shall hold a certificate as teachers.

If, as seems probable, this measure is carried, it will satisfy the just claims of fathers that their children should be brought up as Christians without compelling unbelievers to provide teaching which they detest; and, of course, such persons retain the right to withdraw their children from the religious lesson. Were we disposed to anticipate difficulties we should expect them to arise in the direction suggested by the minute of the Council of State in 1905, that teachers may undertake the task of giving instruction in which they do not believe, and will insinuate their scepticism by a tone or a gesture which quick-witted Italian children will be ready to interpret. There seems to be no guarantee that the teachers or the hand-books employed will be satisfactory. Again, an ill-disposed Provincial Council may hinder the working of the law by fixing hours at which the children are unlikely to attend. The excellent *Giornale d' Italia* asks why the teachers who may be called in by the parents should be required to hold certificates which are not demanded of teachers who are called in by the commune; but I imagine the motive is to avoid the employment of persons untrained in the art of teaching and incompetent to keep discipline in the school-room. The bill is open to amendment, and it seems essentially wise and conciliatory, a pleasant illustration of the respectful attitude of most Italians towards religion despite the efforts of the Vatican to make it impossible for a good Catholic to be a loyal citizen, and to pack Parliament with unbelievers by forbidding Catholics to stand or to vote.

As I am writing about religious education, let me narrate an interesting fact. An Anglican friend of mine spends a great part of the year in a little town where neither she nor her niece can attend an English place of worship. She expressed her regret to a Franciscan who directs the education in an orphanage; and he said: "We are all of us Christians; let your child come to my class, and I can promise you that she will learn nothing to which you could object." The child goes regularly to the orphanage, receives a good Christian education, and no attempt is made to unsettle her

HERBERT H. JEAFFRESON.

Mentone, Feb. 15, 1908.

AS TOLD BY THE SNOW.

By MARIE J. BOIS.

NOT of the marvellous transformation of a cold, bleak landscape into a dream of glittering beauty would I speak to-day; not of the wonder of the pure white covering protecting the fields and forests under its soft, clinging caress! No—the thought which comes to my mind is the tale told by the snow as it lies before each house; tale which can be read as one wearily stumbles along, holding one's breath for fear of slipping in a wretched, half-made path, with hardly room for both feet, much less for someone coming in the opposite direction; or—in the broad, clean sweep which generously allows one to pass by, with a grateful sense of the trouble taken by the owner of the house. What an utter disregard of the neighbor the former betrays; what true thoughtfulness the other! And there, day by day, the tale can be read: the clear sidewalk promising safety and relief from the dangerous, narrow, selfish track of the other block. What a contrast, and what a tell-tale the snow is! How loudly it proclaims to others whether you thought of their comfort or even of their safety, or whether the *golden rule* is to you but a dim saying, heard some years ago in a Sunday school, but not practical enough for you to follow.

DO NOT THINK any sorrow too trivial to be charged with spiritual meaning. Learn the use of minor sorrows. If you have early learnt its meaning, then its each successive appearance will no longer seem other than the arrival of a friend.—Dr. J. R. Illingworth.

NOTABLE ANNIVERSARY OF LONDON PRIEST

**Twenty-five Years Since Rev. R. A. J. Suckling
Became Vicar of St. Alban's, Holborn**

BISHOP CHOSEN TO SUCCEED BISHOP WILKINSON

The Church in Parliament

BISHOP OF LONDON IN ST. PETERSBURG.

*The Living Church News Bureau
London, February 18, 1908*

TWENTY-FIVE years ago, through the notable intervention of Lord Halifax, the then Dean of St. Paul's (the Very Rev. Dr. Church), the present Bishop of Lincoln (the Right Rev. Dr. King), the late Rev. Dr. Liddon (Canon of St. Paul's), and others, in the very serious *impasse* caused by the decision of the Judicial Committee of the Privy Council in the final stage of the prosecution against the Rev. A. H. Mackonochie, first vicar of St. Alban's, Holborn, an exchange of benefices was effected between Mr. Mackonochie and the Rev. R. A. J. Suckling, second vicar of St. Peter's, London Docks, whereby the "deprivation" of the former incumbent was happily as well as cleverly averted. And that is how Mr. Suckling became vicar of St. Alban's, Holborn.

On Tuesday evening, February 4th, at the Holborn town hall, there was a large gathering of parishioners and members of the congregation of St. Alban's, for the purpose of presenting

a testimonial to their vicar, in the form of a cheque for £700, together with a book containing a list of the subscribers, in recognition of the twenty-fifth anniversary of Mr. Suckling's institution as vicar of the parish, the actual date of which was December 7, 1882. The Rev. Canon Newbolt presided, and first referred to the letters of regret at unavoidable absence that had been received from the Bishop of London, Lord Halifax, Lord Shaftesbury, the Rural Dean (Prebendary Covington), Sir Walter Phillimore (of the Court of King's Bench), the vicar of St. Peter's, London Docks (the Rev. L. S. Wainright), the Right Hon. W. E.



REV. R. A. J. SUCKLING.

Russell, and the Rev. Father Waggett, S.S.J.E. The Bishop of London wrote that he was very anxious to express his warm affection and respect for the vicar of St. Alban's, and to all who were present his Lordship sent his blessing. Canon Scott Holland, who was to have presided, said that an engagement of over four months' standing forbade him coming. He also wrote:

"Will you please convey to Father Suckling our deep thankfulness to him for all he has done at St. Alban's all these long years? He came at a moment of extreme strain and peril, and he has won his way without a single doubt or difficulty by the sheer force of single-hearted simplicity and priestly devotion to his charge, fulfilled in love for Christ, his Master."

Canon Newbolt said he was present and occupied his position that evening as representing the Dean and chapter of St. Paul's, who are the patrons of the benefice. They looked upon it as a great responsibility, and hoped they would seldom be called upon to exercise their patronage. The Dean, he could tell them, took the greatest interest in St. Alban's, as well by reason of his affection for the vicar as for other reasons.

"It would have been impossible for him to come here to-night in any circumstances, for if he lives till next Sunday he will enter his ninetieth year." Mr. Suckling's coming to St. Alban's, continued Canon Newbolt, synchronized with, and was in consequence of, "a sort of rift in the clouds at a time when things were very dark indeed." The difficulties to which he succeeded were immense, and he met them all by a single devotion to duty. "If there was one thing which did appeal to people at the present day, it was the power of goodness; and besides this, St. Alban's presented the cheering sight of a united parish following the lead of its devoted clergy, witnessing to the fact that if the enemy should by any catastrophe succeed in breaking down the walls of the Faith, they would still have to reckon with those who, though they do not talk much about it, yet with the whole power of their being live the Catholic Faith."

The Rev. A. H. Stanton spoke on behalf of the assistant clergy of St. Alban's, Mr. H. Longdon for the laity, and Sir

John B. Riddell as representing the E. C. U., of the Council of which the vicar of St. Alban's is a member, and the C. B. S., of which he is the Superior-General.

The vicar, on rising to accept the testimonial, received a great ovation. In the course of his speech, he read some interesting extracts from letters written by Mr. Mackonochie, Lord Halifax, and others of his friends during the progress of the negotiations which preceded his coming to St. Alban's.

It would always be to him, he said, a great consolation to think that he had not in any way thrust himself forward to occupy the responsible position of vicar of St. Alban's, Holborn. During the quarter of a century he had been at St. Alban's there had been contributed for schools, assistant curates' fund, homes, new chapel, organ, etc., £140,000. The endowment of the benefice amounted to only £150. If as vicar of St. Alban's he had in any way been the means of strengthening the position of the Church of England, he was deeply grateful. He had "an old-fashioned devotion" to the Church. He flinched under the lash of anything that was said against her position. He was "so narrow minded as to believe her to be the divine system with the mission of God in this country."

The Mayor of Holborn expressed the thanks of the meeting to Canon Newbolt for presiding.

The Rev. R. A. J. Suckling is a man of important social as well as ecclesiastical position. He is a lineal descendant of Captain Suckling, the maternal uncle with whom Lord Nelson sailed his first voyage, and is an East Anglian squire, owning estates at Barsham and Shipmeadow, Norfolk, where he is patron of both benefices and lord of the manor.

THE E. C. U. COUNCIL AND THE MARRIAGE LAW.

At the last E. C. U. Council meeting, held on January 22nd, on the motion of the chairman, Mr. Athelstan Riley (vice-president), Mr. James G. Wood, Mr. Hansell, Mr. Burnie, Mr. P. V. Smith, Mr. Rawlinson, K.C., M.P., the Rev. E. G. Wood, the Rev. Canon Newbolt, the Rev. Darwell Stone, and the Rev. T. O. Marshall were appointed a committee to draw up a statement on the Marriage Law of the Church for presentation to the Archbishops and Bishops attending the Lambeth Conference of 1908, as called for by the resolution passed at the ordinary meeting of the Union on December 11th last.

SCOTTISH BISHOP ELECTED.

At a meeting of the clergy and representative laity of the Diocese of St. Andrew's, Dunkeld, and Dumblane, held at Perth on the 12th inst., for the purpose of electing a Bishop in succession to the deceased Right Rev. Dr. Wilkinson, among the four nominees the Very Rev. Provost C. E. Plumb, of St. Ninian's Cathedral, Perth, was unanimously chosen by both clergy and laity. Provost Plumb's career was one of rather unusual character in its first stages. He passed through Lichfield Theological College, and was ordained in 1888, being licensed to the assistant curacy of Christ Church, West Bromwich, in the diocese of Lichfield. He afterwards went into residence at Worcester College, Oxford, and graduated in 1894, obtaining a first class in theology. He then became tutor of St. Aidan's Theological College, Birkenhead, and in 1895 principal of St. Stephen's House, Oxford, a hostel where men read for Holy Orders. In 1903 he was appointed to the English chaplaincy at Cannes, and also to the charge of St. Margaret's, Braemar. Three years later he was made Provost of St. Ninian's, Perth, the Cathedral church of the diocese over which he has now been called to rule.

LORD HALIFAX ON REUNION.

Lord Halifax has recently been to Oxford to read a paper at the Pusey House on the subject of "Reunion and Our Present Duty," which he had previously read to a society of Roman Dissenters in London. There was a large and interested audience. In the course of his paper, Lord Halifax said that he hoped very soon to publish, with an appendix of documents, the real history of the "Reunion negotiations" which took place in 1895-96-97. The Oxford correspondent of the *Church Times* observes that not the least striking impression made by Lord Halifax's remarks was "his own unquestioning loyalty to, and whole souled belief in, the English Church and her historical position." A most interesting discussion followed.

THE VESTMENTS CONTROVERSY.

The Dean of Canterbury (Dr. Wace), the chief protagonist of the Protestant Evangelical cause, contributed to the *Record* of last Friday a lengthy article on "The Ornaments: The Bishops' Memorandum." The Dean refers to the statements of the sub-committee, and goes on to say:

"Many people will think it also lay outside the reference to the

sub-committee to pronounce that the vestments cannot rightly be regarded as expressive of doctrine. But, as that opinion has been thus formally pronounced, it becomes imperative for Evangelical Churchmen, clerical and lay, to declare plainly and loudly, that they are profoundly convinced that, whether or not the vestments are in themselves expressive of doctrine, their present use in the Church of England is avowedly expressive of doctrine, and that their explicit authorization or permission by convocation would be still more expressive of doctrine, and that doctrine is neither more nor less than the Roman doctrine of the Mass. . . . Their allowance would, in fact, establish the continuity of the English Communion service with the service of the Mass as it grew up between the tenth and thirteenth centuries." The Dean, in conclusion, expresses the hope that measures will at once be organized to avert the dangers which he thinks are now proved, by this report of the five Bishops, to be imminent.

With reference to the report on "the Ornaments of the Church and its Ministers"—which was laid before the Upper House of Canterbury Convocation week before last—it may interest Churchmen in the United States to know that copies of it can be obtained from the *Secretaries*, S. P. C. K., Northumberland Avenue, London, W. C., for the price of one shilling,

"ECCLESIASTICAL DISORDERS" BILL DEAD.

A bill on "Ecclesiastical Disorders,"—a Liverpool Protestant bill for putting down Catholicism in the English Church—was down for second reading in the House of Commons on Friday last; and the fate of the bill was, in parliamentary phrase, that it was "talked out." Mr. McArthur, in moving the second reading of the bill, said he did not object to the Mass and the Confessional. What he objected to was their presence in the Church of England. He proceeded to explain the provisions of the bill, which, it is hardly necessary to say, were of a baldly Erastian nature. The debate, however, centered around the amendment which Mr. Masterman moved in the following terms:

"That no bill will provide an effective remedy for ecclesiastical disorders in the Church of England which does not make provision for the separation of the Church from the State, and confer upon the Church, thus liberated from State control, the power to regulate its own affairs."

Mr. Masterman described the bill as both inquisitorial and persecuting in character. Under its provisions Mr. McArthur sought to make the law "conform to the particular type of religious ardor represented by the promoters of the bill."

He spoke of the good work done with humility and little recognition in the slums of our great towns by English Catholic clergy. "I make no plea for the toleration of lawlessness on the ground of social service," he said, and then added, with visible emotion, "but, in face of changes which may yet shake this Christian civilization to the very basis of its being, I entreat the House to consider if it cannot direct its energy to a more heroic and a more Christian crusade."

The Parliamentary correspondent of the *Standard* observed that Mr. Masterman's speech had a striking effect. "No one in Parliament, since we lost Lord Hugh Cecil, has so subdued the House into silence by spirituality of expression." Mr. Macdonald, a prominent Labor member, seconded the amendment. Sir G. Kekewich, one of the promoters of the bill, asserted that the amendment was not one really in favor of Disestablishment, but was an attempt to "strangle" the bill. Mr. Illingworth, though a Protestant Dissenter, objected to the bill as setting up an inquisition. Colonel Williams, speaking as a strong Evangelical, declared his belief that no official exponent of the Church's view had ever asked for this bill or anything like it. Lord Robert Cecil called upon the promoters of the bill not to play into the hands of those who aimed at separating the Church from State. Lord Robert's speech, though in opposition to the bill, did not compare favorably with Mr. Masterman's, either in tone of Churchmanship or persuasiveness. Mr. Masterman's speech was the one, above all others, that made the debate one of great interest. The five hours' time limit for the debate expired at 5 p. m., and a minute before 5 o'clock Mr. McArthur interrupted Lord Robert Cecil, who was still speaking, by moving the closure. The Speaker of the House wisely refused the closure. "Divide, divide," was the shout from the promoters and supporters of the bill. Then Mr. McArthur's colleague, Mr. Taylor, sprang up and moved the closure, but the Speaker again refused to accept it. Lord Robert accordingly continued his speech, amid considerable disorder, and at 5 o'clock the debate stood adjourned—i. e., the bill had been "talked out."

BISHOP OF LONDON IN RUSSIA.

The Bishop of London on Wednesday last visited the

Metropolitan of St. Petersburg at the Alexander Nevsky monastery. The Bishop wore his Convocation robes and the Metropolitan wore a simple white robe. The interview lasted over an hour. The *Times* of yesterday published the following Reuter telegram from St. Petersburg (dated February 15th):

"By special invitation of Metropolitan Anthony, the Bishop of London attended this morning's service of the Purification of the Blessed Virgin at St. Isaac's Cathedral. The Bishop, who was vested in cope and mitre, was attended by the Rev. A. M. Cazalet. The service was celebrated by Bishop Vladimir, who is head of the Russian churches in Europe. Bishop Vladimir extended the most brotherly welcome to Dr. Winnington-Ingram, the two prelates embracing each other. The other dignitaries were presented to the Bishop. In the afternoon the Bishop had a private audience with the Czar at Czarkoe Selo, which lasted an hour, and a further audience of half an hour with the Czarina. In the evening he dined with personal friends."

The Bishop preached at the English church in St. Petersburg last Sunday morning, the congregation including the British Ambassador and the staffs of the British and United States embassies. In the afternoon his Lordship confirmed about 40 persons, including two Poles. In the evening he addressed a large gathering of factory and mill employes.

I am very sorry to see by yesterday's newspapers that the Bishop of Norwich has been so ill advised as to hail before Sir Lewis Dibdin's Court one of his clergy for refusing to admit to Holy Communion a man and woman who have been unlawfully joined together under the provisions of the Deceased Wife's Sister Act. Such action on the part of the Bishop of Norwich is enough to make one almost finally despair—not of Christ's Holy Catholic Church in England, *Ecclesia Anglicana*, but of the present race, as a whole, of English Bishops.

J. G. HALL.

THE PROMISED PEACE.

BY THE REV. JOHN T. FOSTER.

My Father's house in peace. Gen. 26: 21.

IN these words Jacob utters the longing of every faithful heart. It is that we may reach, at the end of life's way, "our Father's house in peace." In this one glad hope all other hopes centre and are crowned. In this one supreme joy all other joys find speech and voice. At the journey's close, a Father's home and welcome; a Father's bounty and blessing; all the joys of covenanted mercy in the perfect life above!

But the prepared feast is for the prepared heart that craves and claims it. If I would share it in my Father's house beyond, I must be living in filial nearness to that Father in this life now. My aspiration must be to that which is above, not simply to that which is future. And the things which are above—the things which belong to my peace—these I must seek and gain, not merely look up to and wish.

The chief want of my life is an active, rather than a contemplative aspiration. The wings of the soul are heavy. There are the cares, and trials, and doubts, and sins of this life to drag them down. If I would aspire, I need a strength above my own. I need, and must have, all the helps that were given a Jacob. I need a Lord to stand by my side who "stood beside him." I need to "behold a ladder set up on the earth," just where my burden finds me, "and reaching to heaven," where there is perfect peace at last. And a God who knows my weak faith, and poor efforts, grants in His mercy all that I ask and more. He grants it in an unfailing Presence, in an unfading Vision. To the trusting heart He says, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

Other systems are good enough in their way. They all prove short in the trying hour. But with Him for my Guide I need no stronger Arm to lean upon. His Cradle, Cross, Throne—these compass all my needs, and fulfill all my hopes.

What matter it if He who perfected His own Son through sufferings, in bringing many sons unto glory, should be taking me by the same rough road that He has trodden before me, even by the "way which is desert"? With Him beside me it will be as though He had led me into "His banqueting house, and His banner over me will be love." The way will not seem long nor lonely with a Lord with me all the way, and the end will be blessed, for it will be "my Father's house in peace."

"In the world, tribulation in Me, peace." Digitized by Google

TWO BISHOPS EXPOUND CATHOLICITY IN NEW YORK

Bishop Grafton and Bishop Greer as Guests of the Clerical Union

TWENTIETH ANNIVERSARY OF THE VICAR OF ST. PAUL'S CHAPEL

Another Bi-Centenary to be Celebrated

MISCELLANEOUS ITEMS OF CHURCH NEWS IN NEW YORK.

The Living Church News Bureau
New York, March 3, 1908.

THE Clerical Union (formerly the Catholic Club) held an adjourned meeting on Tuesday, February 25th, at the Hotel Manhattan. Luncheon was served at 1 p. m. The Right Rev. Dr. Grafton, Bishop of Fond du Lac, and the Right Rev. Dr. Greer, Bishop Coadjutor of New York, were guests of the Club, and there were also present as guests the Rev. Dr. Manning, assistant rector of Trinity parish, and the Rev. Dr. van Allen, rector of the Church of the Advent, Boston. A large number of the members were present. After luncheon Bishop Grafton made an address, giving a clear and deeply interesting outline of the principles for which the Clerical Union stands. Bishop Grafton was followed by Bishop Greer, who commenced his speech by remarking that he was surprised to find how closely he agreed with what Bishop Grafton had said, "or rather," he added, "how closely Bishop Grafton agrees with me." The Bishop then defined his position as a "Catholic Bishop," stating that when elected to this office, which he did not seek, and did not desire, he announced that he would be the Bishop of the whole diocese; and not of any one school of thought in the Church. His claim to have adhered to this standard was affirmed by the enthusiastic applause of his hearers. The Bishop went on to make a strong assertion of three great Catholic principles, viz., the Apostolic Order of the Church, the Divinity of our Lord as formulated in the Nicene Creed, and the presence of the Personal Christ in His Church made real and available for us in the Holy Eucharist, and the Sacramental System. But, as Bishop Grafton has previously emphasized, Divine Love, perfect Charity, is the controlling factor in all our religion, in all our Faith; Bishop Greer urged the members of the Union to a large and loving tolerance of their brethren in the university who do not see eye to eye with them in all things, but who are nevertheless loyal to the Church. The deep earnestness and intense feeling with which the Bishop spoke will long be remembered by all who heard him, and it was unanimously felt that the Bishop's presence and words were an encouragement and a blessing. After the routine business of the meeting was concluded, Dr. van Allen made a brief address and the meeting adjourned.

WORK AT ST. PAUL'S CHAPEL.

On Sunday, March 1st, the twentieth anniversary of the ministry of the vicar, the Rev. Wm. Montague Geer, was commemorated at the morning service at St. Paul's Chapel, when the Right Rev. Henry C. Potter, D.D., the Bishop of the diocese, celebrated the Holy Communion and preached the sermon. The commemoration is continued to-day in the parish building, 29 Vesey Street, when Mr. Geer's many friends are to greet him, and when he will be presented by them with a valuable souvenir of the anniversary.

Almost from the commencement of his ministry at St. Paul's Chapel, Mr. Geer saw that its work would be mainly that of a week-day church, and so special noon-day services in Advent and Lent were introduced, at first only on Fridays. Special services for seamen were also held from time to time. At the service held on the day of Queen Victoria's funeral there were present almost all the officers and men of the transatlantic liners then in port. In January, 1900, a kindergarten was established, and constant and successful efforts have been made to reach the great mass of men and women workers, young and old, with whom the chapel is surrounded every day and all day. A special feature is the daily service of song held at noon, when St. Paul's is filled with worshippers.

NEW RECTOR AT HOLY APOSTLES.

The Rev. Appleton Grannis began his ministry yesterday (Quinquagesima) at the Church of the Holy Apostles, and on Saturday evening a reception was given by the wardens and vestrymen and the members of his new congregation to welcome him.

NOON-DAY SERVICES AT CALVARY.

At Calvary Church there will be as usual noon-day services on week-days in Lent, the sermons being preached by clergy-

men, each of whom takes a week, as follows: The Very Rev. George Hodges of Cambridge Divinity School; the Rev. John M. McGann; the Rev. Ralph Birdsall of Cooperstown, N. Y.; and the Rev. C. E. Grammer, D.D., of Philadelphia. The "Three Hours" on Good Friday will be conducted by the Very Rev. W. M. Groton, Dean of the Philadelphia Divinity School.

PROGRESS AT THE REDEEMER.

There has been excellent progress made at the Church of the Redeemer during the past year, the Sunday school having grown from nothing to a membership of more than one hundred, with fifteen teachers, and other organizations being established. The parish income has so increased that the current expenses and the very modest stipends are promptly paid, and funds are being raised for the purchase of an organ motor and for lighting the church with electricity. An attempt is being made to lighten the load of debt resting upon the parish, a note for \$400 having been cancelled last month.

ANOTHER BI-CENTENARY.

Old St. Andrew's Church, Richmond, Staten Island, is preparing to celebrate the two hundredth anniversary of its foundation, October 21st, next. The work in this historic church was begun in 1704 under the auspices of the S. P. G. In 1708 the parish was set off by Queen Anne, presented with the Communion service which it still preserves and uses, and in 1713 the present church building was erected by Queen Anne and presented fully equipped, with 153 acres of glebe, to the parish with the usual Queen Anne charter. There have been only nine rectors in the two hundred years of the parish history, including Bishop Moore of Virginia, the Rev. Dr. David Moore, his son (rector for forty-eight years), the Rev. Dr. Theodore Irving, the Rev. Dr. Charlton, the Rev. Dr. John F. Goddard, the Rev. Dr. Thomas S. Yocom, and the present rector, Archdeacon Burch. At the coming bi-centennial a new memorial organ, to which Andrew Carnegie has contributed \$1,000, will be dedicated, and several other memorials, including a tablet, with medallion portrait, to the memory of Queen Anne. Bishop Potter will be the celebrant at the main service at 11 and Bishop Greer will deliver the historical sermon. Other Bishops will deliver addresses at various services of the day. In the ante-Colonial days St. Andrew's was a center of missionary activity, several parishes and missions, both on Staten Island and in New Jersey, having been started and conducted, under its auspices, to the self-supporting stage.

DESPAIR.

By STELLA PAUL CRAIG.

WHEN some great calamity has overtaken you, or when you are plunged in the depths of despair because the heavy hand of poverty, grief, or even shame has been laid upon you, did it ever occur to you that, after all, your life is really and truly your very own, to do as you will with; to make or to mar, as may best please you?

Often, when we are borne along by a tide of adverse circumstances that seems to admit of no possible haven of peace or rest; that sweeps us along swiftly and surely toward the whirlpool of despair; when we are forced to see our fondest hopes perish, our air-castles crumble, our life's aims and plans so imperfectly realized, or perhaps not realized at all; then has it ever occurred to you that man has a higher and better self, a life, a consciousness apart from all material things?

Why be plunged into depths of despair? Why allow mere incidents of life's journey to affect the journey itself, its aim and purpose? If we were only strong enough, forceful enough, to keep the goal for which we are striving ever in sight, and press steadily forward, regardless of all obstacles, all hindrances of every sort, how much more successful we should be; how much happier, nobler, better in every way.

Let us, then, when we are tempted, through discouragement, to give up all our high aims and ambitions, and just drift with the tide—let us then remember that we are not mere atoms in the plan of the great universe, but that we have souls of our own to prepare for eternity, and that we can only prepare them properly for the great hereafter by so living that each day in our life becomes a temple unto eternity, and that—

"Each new temple,
Nobler than the last,
Shuts us from Heaven
With a dome most vast,
'Till we at length are free,
Leaving our outgrown shells
By life's unrelenting sea."

EIGHTH ANNIVERSARY OF THE BISHOP OF CHICAGO

Bishop Anderson Ordains a Deacon on the Day ST. BARNABAS' PARISH ORGANIZED

Other News Events in Chicago

The Living Church News Bureau,
Chicago, March 3, 1908

ST. MATTHIAS' DAY, Monday, February 24th, was the eighth anniversary of the consecration of Bishop Anderson to the episcopate, and while no concerted effort was made to signalize the day, special prayers and thanksgivings were offered by numbers of the clergy at early celebrations. The Bishop, during the morning, ordained Mr. George F. Danforth to the diaconate, the candidate having come from the Church of the Redeemer, and the service being held at Grace chapel on Wabash Avenue.

ST. BARNABAS' PARISH ORGANIZED.

Among the most notable events of this day was the dinner attended by the members of St. Barnabas' mission, on Washington Boulevard, on which occasion the congregation took the canonical steps necessary for organization as a parish, by adopting a constitution and by electing wardens and vestrymen, the Bishop having given his official consent. The Rev. E. J. Randall has been in charge of St. Barnabas' for a number of years, and it has now become a parish with 368 communicants and with annual contributions of nearly \$4,500. Of the fifty-eight parishes in the diocese of Chicago only twenty-four have a larger communicant list, and but thirty-three reported last year a larger total of contributions. This newly-organized parish deserves the congratulations of the diocese, and will be formally admitted into union with the diocesan convention at the coming annual meeting in May. The parishioners, as such, made their first corporate communion at 7 A. M. on Quinquagesima Sunday, March 1st.

The ornaments at St. Barnabas' parish have been increased by the gift of a white silk chasuble, presented lately by Mrs. Charles R. Hall in memory of her husband, the embroidery being done at the Cathedral Mission House under the supervision of the Sisters of St. Mary. A number of parishioners have increased their pledges and a movement is under way to cancel the small mortgage debt of \$1,000 by May 1st.

The "Garfield Park Protective Association," of which the Rev. E. J. Randall has for some time been an active and leading officer, has recently sent out 10,000 letters to the voters of their district, asking their cooperation in defeating the efforts of saloon men to secure petitions for the license year beginning May 1st.

DEAF MUTE SERVICES ARRANGED.

Since the re-distribution of territory in the Middle West by those in charge of the Church's mission to deaf mutes, the Rev. George F. Flick has taken hold of the work in Chicago and in the neighboring dioceses. He has selected Chicago as his residence, and has arranged to hold services for deaf mutes twice every Sunday: on the west side at 10:30 A. M., and on the south side in the afternoon. These weekly services were begun on Quinquagesima Sunday.

VARIOUS MUSICAL EVENTS.

The Choral Society of the Church of the Redeemer gave Gaul's cantata, "The Holy City," on the evening of February 20th, in the parish house, with gratifying success. Mr. F. A. MacKay, organist and choirmaster of the parish, is the director. Gounod's "Gallia" was sung by the choir of the Church of the Atonement at a special service on the evening of Quinquagesima Sunday. Mr. William Zench was the organist of the evening. Mr. T. H. Fullerton is the organist and choirmaster of the parish. Mr. Wilhelm Middleschulte, the organist of the Theodore Thomas Orchestra, recently gave an organ recital in St. Paul's Church, on a week-night, assisted by the parish choir. There was a large attendance.

PLANS FOR CHRIST CHURCH.

Plans for the new Christ Church, Woodlawn (the Rev. C. H. Young, rector), have been completed. The dimensions of the proposed building are these: Length, 165 feet; breadth of nave, between the columns, 39.5 feet; including the aisles, 59.5 feet; across the transepts, 71.5 feet. The capacity of the nave and transepts is 681, to which 99 seats may be added in the aisle, giving 780. The chapel, choir, and sanctuaries provide for 120 additional seats, making a total of 900. To these may be added chairs and a gallery for 150 more when required.

When this new church shall be completed, Christ Church will rank with the seven or eight largest churches in the diocese. The plans show a most dignified, beautiful, and Churchly structure of the type of thirteenth century Gothic. Mr. John Sutcliffe, the well-known Church architect of Chicago, prepared these plans, and he explained them, together with several other plans, in an address on "Church Architecture" at the February meeting of the men's club of Christ Church parish, on the evening of the 19th. At this same meeting, Mr. George W. Young of Joliet spoke on "White and Yellow," giving an account of the two great races as they meet in the far East.

MISSIONARY SUNDAY AT FREEPORT.

On Sexagesima Sunday the members of Grace Church, Freeport, listened to a sermon by the Rev. John White, late of St. Mary's mission, Nome, Alaska, the occasion being the taking of the annual offering for General Missions. The sermon set forth the reason and spirit of missions. On the Monday following a talk was given on the Alaskan work, illustrated with views taken by Mr. White. The offering for the General Board amounted to about \$50. This is the second offering for missions made within three months by Grace parish, Freeport, as in December the parish gave \$100 for the work of the Chicago Cathedral mission. The Rev. F. J. Bate is the rector.

SUNDAY SCHOOL INSTITUTE.

On Tuesday, February 25th, the twentieth meeting of the West Side and West Suburban Sunday School Institute was held at Grace Church, Oak Park (the Rev. E. V. Shayler, rector). The afternoon session was devoted to a free discussion of various practical methods of work, and in the evening the Rev. Dr. John Henry Hopkins taught a "model class" of eight boys from Epiphany Sunday school, of the sixth public school grade. The lesson chosen was that for the following Sunday in their regular course, on "The Life of our Lord," as edited in the New York Sunday School Commission's text books.

BROTHERHOOD JUNIOR WORK.

The pre-Lenten meeting of the Junior Local Assembly, B. S. A., was held on Saturday afternoon, February 29th, at St. Andrew's mission, Sheridan Park. The subject of the afternoon was "The Straight Race—Lent as a Training Season." This was subdivided into four topics, namely: (a) The Boy Himself: Keeping Training; (b) The Boy and His Fellows: Making the Pace; (c) The Boy and His Chapter: Team Work; (d) The Boy and the Brotherhood: What is the Prize? There was a good attendance, and the meeting was of marked interest and effectiveness.

The Rev. Dr. Toffteen of the Western Theological Seminary has been invited to accompany the joint expedition to the Holy Land for making explorations in Samaria, by the representatives of Harvard University and the University of Chicago. If Dr. Toffteen accepts, he will be a member of this expedition from October, 1908, to June, 1909.

TERTIUS.

"NOT A PROTESTANT COMMUNION."

Professor Jenks in his admirable letter in your last issue voices the sentiments of a large number of Anglicans who most emphatically object to our branch of the Catholic Church being called a Protestant communion. Those who use this misleading title may be divided into two classes—the ignorant and the careless. The ignorant use it in good faith, knowing no better. Surrounded by Protestants of all kinds whose fetish is "The Bible, and the Bible only," and who amongst themselves deny all the Bible doctrines concerning God and man's salvation, and whose highest idea of the Church of the Living God is a conglomeration of man-made sects hostile to Catholicism, are many of our people who seldom hear anything concerning the nature, history, and position of the Anglican communion from those who ought to teach them; can we wonder that they grow up in error and regard the Church as a sect among sects, or a Protestant communion? But with the careless the case is different. They have been taught the truth and they know better, but they do not wish to be unpopular with Protestants nor to take the trouble to stand by a name which stands for definite principles, so they give way, and thereby stultify themselves, professing in church to be Catholics, but in the world and in society, Protestants. A Protestant to-day according to the generally understood meaning is one who protests against Catholic doctrines—not necessarily Roman—doctrines which are found, taught, and implied in every page of our Prayer Book. The Bishops of the Irish Church issued a most godly and timely pastoral to their people a few years ago on this subject, pointing out the general misuse of the two words Catholic and Protestant. Individuals as well as governments, Churchmen as well as politicians, will do well to-day to think seriously of the immorality—and consequently, sin—of bartering, squandering, or giving away that which they hold in trust for others.—F. H. HARTLEY, in *Canadian Churchman*.

FINAL SERVICES FOR BISHOP SATTERLEE.

WASHINGTON, February 25, 1908.

CELEBRATIONS of the Holy Communion every hour from 7 A. M. to noon, February 25th, at which hundreds received, were the principal features of the last rites for the dead Bishop. His body had been reverently removed on Monday evening from the episcopal residence, where it had lain in state, to the Pro-Cathedral Church of the Ascension.

The simple burial office was read and chanted on Tuesday at 2 P. M. The church was packed to the doors long before that hour.

Canon Alfred Harding was master of ceremonies, assisted by the Rev. George F. Dodby, the Rev. William Tayloe Snyder, and the Rev. Charles H. Holmead. The long procession of clergy was formed in the Sunday school room in the basement. Passing out the Twelfth Street door, they proceeded with measured tread to the main entrance on Massachusetts Avenue, in the following order: The crucifer; massed choirs of St. Paul's and St. Mark's, under leadership of Mr. Edgar Priest, choir-master of St. Paul's; lay readers of the diocese; honorary pall-

The active pall-bearers were: Canon De Vries, Canon Bratenahl, Rev. W. J. D. Thomas, Mr. Charles G. Bell, Colonel George Truesdell, J. Holdsworth Gordon, Alexander Haddon of New York. The honorary pall-bearers were: Canon Harding, Dr. Gillman (president of Carnegie Institute), General Kasson, Charles Hyde, Charles H. Stanley (chancellor of the diocese), Melville Church, Dr. Rives, Archdeacon Williams, the Rev. Dr. T. J. Packard, the Rev. Dr. J. Lewis Parks, George Zabriskie, and James J. Goodwin. Then followed the beloved and sorrow-stricken family, Mrs. Satterlee, Miss Satterlee, Mrs. Churchill Satterlee, Arthur Satterlee, the Bishop's brother, Mrs. Clarence Satterlee, widow of the Bishop's brother, the Bishop's sister, Mrs. Catlin, and her two daughters, Mrs. Arthur Satterlee, Mr. Irving Grinnell, senior warden of the Bishop's first parish, Mrs. Edward Satterlee and her two sons, Miss Aileen Lee, Mr. Wm. H. Lee and two sons, cousins of Mrs. Satterlee, the Misses Churchill, Miss Madeline Satterlee, and about forty other friends.

On account of the great number of people unable to gain admittance to the Pro-Cathedral, an overflow service was very thoughtfully held by the Rev. Dr. C. Ernest Smith at the



THE "LITTLE SANCTUARY," CATHEDRAL CLOSE, WASHINGTON, IN WHICH RESTS THE BODY OF THE FIRST BISHOP OF WASHINGTON.

bearers; active pall-bearers; the Cathedral council; clergy of the diocese, numbering 100; visiting clergy, about 50; and the following Bishops: Lawrence of Massachusetts, Whitaker and Mackay-Smith of Pennsylvania, Potter of New York, Gailor of Tennessee, Gibson of Virginia, Tucker of Southern Virginia, Gravatt of West Virginia, Penick, late of Africa, Walker of Western New York, and Darlington of Harrisburg.

When the solemn procession entered the church, the stately voice of Bishop Potter broke the awful stillness as he read the opening words of the Burial Office. The Presidential party arrived at this point and the long line of clergy divided as the President of the United States passed up the nave immediately after the Bishops.

After the chanting of the Psalms, the Lesson was read by the Bishop Coadjutor of Pennsylvania, and then the vast choir sang the beautiful *Te Deum*, in accordance with the request of the family, for the Bishop especially loved this anthem. The Archbishop of Canterbury cabled "*Te Deum*," for this reason, as his message of love and sympathy.

Then the choir sang the magnificent Easter hymn of ancient origin, "The Strife is O'er, the Battle Done." After this the Bishop of Tennessee recited the Creed and offered the prayers. The recessional was Hymn 176: "For All the Saints who from Their Labors Rest," during which the procession left in the reverse order.

Church of the Incarnation, just two blocks north of the Pro-Cathedral, through the courtesy of the rector, the Rev. William Tayloe Snyder. Dr. Smith delivered a masterful eulogy, speaking very feelingly of the life and work of the dead prelate, taking as his text II. Sam. 3:38, "Know ye not that there is a prince and a great man fallen this day in Israel?" Both services ended at the same time.

When the cortege reached the Cathedral Close gates, the chimes of the "Little Sanctuary" began tolling. Thousands of sorrow stricken friends and grief stricken communicants, many of whom had been confirmed by Bishop Satterlee, were patiently awaiting its arrival. The procession at the "Little Sanctuary" entered or grouped around the entrance as follows: The crucifer, Bishops, priests who officiated, mace bearer, honorary pall-bearers, pall-bearers, members of the family, Cathedral council, assistants to the master of ceremonies. The Bishops took their place at the upper pace of the Jerusalem Altar, the mace bearer halted at the rood screen, and the others formed on either side, leaving an aisle to allow the body of the first Bishop of Washington to pass within the sanctuary. Bishop Lawrence read the first part of the committal. Canon Harding committed the body to the tomb, and the Rev. W. J. D. Thomas offered the prayers. The Benediction was also said by the Bishop of Massachusetts.

This did we lay our dear Bishop to rest. Grant him, O

Lord, eternal peace and rest, and let light perpetual shine upon him!

Bishop Satterlee's death came on the 22nd inst. as a sudden shock to the community. Very few had known that his illness was serious; indeed those closest to him had felt no deep anxiety until the day. During the previous week he had attended, in New York, the meeting of the Board of Missions, from which he was never absent without absolute necessity; and, having gone on to Providence, it was on his return by a Sound steamer delayed by a heavy fog, that he is believed to have contracted the cold which led to his fatal illness. He continued his work, though not well, administering Confirmation on Friday evening, at St. Monica's chapel, and the next day in his private chapel. Again, on Sunday, the 16th, he confirmed a class of colored people at St. Philip's, Anacostia. This was his last service. It was too much for his strength, and he was obliged to go to his bed. In a few days pneumonia developed; but his physicians withheld any public announcement of his state, lest numerous callers and inquiries might retard his hoped for recovery. On Friday night he grew rapidly worse; and after midnight he was told that the end was near. With the trusting faith of his whole life, he calmly spoke his last farewells; then asked for the Holy Communion. It was celebrated by one bound to him by very tender ties—the Rev. W. J. D. Thomas, general missionary of the diocese. The Bishop was perfectly conscious, joined in the service, and tried to sing the *Gloria in Excelsis*; then gave his blessing to the celebrant, and as he grew weaker, continued to murmur the words of the *Sanctus*. "Holy, Holy, Holy," was on his lips even as his spirit peacefully departed. Surely a most beautiful close to the earthly life whose one aim was the praise and glory of God.

The irrepressible burst of grief throughout the city when the sad tidings were known showed how the Bishop had won the love and honor of all classes since he went there a stranger, twelve years ago. His relations with all Christian people have been so kindly, and he has been so ready to cooperate with the city authorities in all measures for the public good, and has worked so earnestly for righteousness in all places, that his loss is universally deplored as irreparable. On Sunday, not only in our own churches, where no words could be spoken without reference to him, but in all places of Christian worship, warm tributes were paid to his beautiful life and saintly death.

Bishop Satterlee was particularly the friend of chaplains in the army and navy, to whom he was a valued adviser. Chaplain Dickens, of U. S. S. *Tennessee*, writes of him:

"While all Church chaplains have diocesan relations other than Washington, we have still looked upon Bishop Satterlee as the Bishop of the Navy, and it has been to him we have gone for advice, coming away after each visit with much lighter hearts, for his big, sympathy-charged heart was always with us in our work. This is also true of Church chaplains in the Army, and it is not altogether surprising to know that many denominational chaplains found a firm and cordial friend in the good Bishop. Knowing how true this all is, and remembering the cheering, inspiring letters which have come to us in our struggles, from his pen, I feel I am justified in saying that the Navy has lost a stalwart supporter. I know the news of the death of this Father in God to us all will bring tears to the eyes of all who have known him, for to know him was to love him."

Among public bodies that have adopted resolutions appreciative of Bishop Satterlee's life and work are the Baptists' Ministers' Conference and the Knights of Columbus of the District of Columbia (R. C.).

CONFERENCE BETWEEN LAY BROTHERHOODS.

ON the invitation of the Brotherhood of St. Andrew, a Conference was held at the Y. M. C. A. Building, Chicago, on Thursday, January 23, of some of the Executive Officers of the lay Brotherhoods of men and boys in the various religious bodies of the United States.

Those represented were:

Brotherhood of Andrew and Philip (organized May 1, 1888): By Rev. William H. Pheley, general secretary, 1308 Arch Street, Philadelphia, Pa.

Brotherhood of St. Paul (organized November 12, 1895): By Rev. F. D. Leete, founder, 15 Adams Avenue, Detroit, Mich.; Rev. Fayette Thompson, D.D., vice-president, Lindell Avenue, St. Louis, Mo.; Rev. A. E. Craig, D.D., general secretary, Columbus, Ohio.

United Presbyterian Men's Movement (organized February 16, 1906): By John A. Crawford, general secretary, 616 West North Avenue, Allegheny, Pa.; Hugh R. Moffett, member Executive Council,

Monmouth, Ill.; Hon. McKenzie Cleland, member Executive Council, 6439 Normal Boulevard, Chicago, Ill.

Presbyterian Brotherhood of America (organized December 14, 1906): By Charles S. Holt, president, Tacoma Building, Chicago, Ill.; John L. Severance, vice-president, 480 The Arcade, Cleveland, Ohio; Rev. Ira Landrith, D.D., general secretary, 1800 E. Belmont Circle, Nashville, Tenn.

Baptist Brotherhood (in process of organization): By W. E. Gillespie, member National Committee, 184 La Salle Street, Chicago, Ill.

Congregational Brotherhood (in process of organization): By Rev. Frank Dyer, secretary of National Committee on Organization, care Lloyd E. Harter, Marquette Bldg, Chicago, Ill.

Brotherhood of St. Andrew (organized November 30, 1883): By James L. Houghteling, founder and senior member of Council, 181 La Salle Street, Chicago, Ill.; Robert H. Gardiner, president, Gardiner, Me.; Hubert Carleton, general secretary, care Brotherhood of St. Andrew, 88 Broad Street, Boston.

The meeting was called to order by James L. Houghteling who invited the Rev. F. D. Leete to open the meeting with prayer.

Mr. Houghteling was, on motion of Dr. Leete, chosen chairman and appointed the Rev. W. H. Pheley and Mr. Hubert Carleton as secretaries.

Mr. Houghteling, after warmly welcoming the delegates, outlined the object of the Conference, pointing out that the common aim is the spread of Christ's Kingdom among men, and although methods are diverse, yet all have belief in the good faith of the others. It will be helpful to all to consult as to the efficiency of methods, and to interchange suggestions as to fields of work. Chief of all is united prayer for God's blessing. He suggested a common day or week of prayer each year for the spread of the Kingdom, and spoke of the effect of common purpose and common prayer on the lines of practical Christian unity. He then suggested as suitable subjects for discussion:

1. That each organization should define its platform, outline its methods, and indicate its results.
2. That the Conference should discuss the matters set forth.
3. That methods of mutual helpfulness should be suggested.
4. That the Conference should discuss the common day or week of prayer.

A representative of each society, in the order of date of organization, was then called upon to give a brief description of his society, Mr. Carleton speaking for the Brotherhood of St. Andrew, Rev. W. H. Pheley for the Brotherhood of Andrew and Philip, Rev. F. D. Leete for the Brotherhood of St. Paul, Mr. Crawford for the United Presbyterian Men's Movement, Mr. Holt for the Presbyterian Brotherhood of America, and Mr. Gillespie and Rev. Frank Dyer reporting the progress made in the organization of the Baptist and Congregational Brotherhoods respectively, and welcoming the opportunity afforded to them by the Conference to profit by the experience of those Brotherhoods which had been doing effective work for some time.

At 12:30 the Conference lunched together, continuing the discussion.

After lunch, Mr. Gardiner, at the request of Mr. Houghteling, opened the meeting with prayer. Mr. Houghteling announced that a gentleman, who preferred for the present to remain unknown, had guaranteed \$500 for the expenses of the Conference.

On motion of the Rev. Fayette L. Thompson, D.D., it was—

Resolved, That it is the sense of this Conference—

1. That there shall be published in some form, after the adjournment, the results of this Conference, with some resume of the plans and work of the various organizations for men in the Churches, especially of those here represented.
2. That there shall be organized some voluntary conference of executive officers for mutual benefit through interchange of ideas and experiences.
3. That henceforth there should be free exchange of the literature and plans published by the various men's clubs and brotherhoods.

On motion of Mr. Holt, it was *voted* that the Chairman appoint a committee of five to determine the time, place, and scope of the next conference.

The chairman appointed Mr. Robert H. Gardiner, Rev. William H. Pheley, Rev. F. D. Leete, D.D., John A. Crawford, and Charles S. Holt.

Mr. Carleton proposed a Bureau of Religious Work among men, which should collect and collate information about religious work among men and boys to be sent to all inquirers.

Mr. Gillespie suggested setting forth a list of the best publications on those lines.

The following was passed on motion of Dr. Thompson:

"Recognizing the necessity of intelligent information for all effective work in men's organizations; therefore,

"Resolved, That we request the committee to arrange for the preparation of as complete a list as possible of all helpful publications touching men and their religious work."

On motion of Mr. Holt, *voted* that the committee be instructed to urge upon each Brotherhood the importance of inducing the members to undertake personal service on behalf of particular boys needing moral and religious regeneration and help, and that in all places where two or more Brotherhoods exist, they be urged to coöperate most closely in carrying on such work through the Juvenile Courts and otherwise.

Dr. Thompson proposed the following, which also was carried.

"WHEREAS, All experience in the effective working of men's organizations in the Church indicates the necessity of peculiar emphasis upon the spiritual aspects of life and service in the Kingdom, and

"WHEREAS, There is always great danger that the ordinary men's organization will tend unduly toward the opposite direction; therefore,

"Resolved, That in informal conference assembled, we, the members of seven different lay Brotherhoods, most emphatically express our conviction that effective work for men in the Church of the future must be in harmony with the most pronounced spirituality, and further, that with all brotherly urgency we recommend to our fellow-workers everywhere the deepening of the spiritual life as the key to all compelling service.

"Voted, That the committee prepare a list of all organizations working in the Churches among men and boys and send the list to the representatives here present."

Mr. Gardiner suggested a world-wide week of prayer, beginning with Sunday, November 29, 1908, for the spread of Christ's Kingdom among men, and united evangelistic services throughout the United States for men, to be held preferably in halls or theaters on the afternoon of the first Sunday in January, 1909. Mr. Holt suggested the first week in Lent as a week of prayer.

On motion of Dr. Leete, *voted* that we recommend to our Brotherhoods and to other organizations of men and to missionary boards throughout the world the observance of the week beginning with the Sunday following the last Thursday in November as a week of special prayer for the spread of Christ's Kingdom among men throughout the world.

On motion of Mr. Holt, *voted* that we recommend to our Brotherhoods and other similar organizations of men that special evangelistic services on behalf of men be held, as far as possible, in every community on the afternoon of the Sunday following the week of prayer.

Mr. Gardiner gave notice that at a subsequent conference he would bring up the matter of coöperation in hotel, hospital, and prison work and in a religious census.

Voted that our thanks be tendered to the chairman for presiding, for the luncheon, to the unknown donor for his guarantee of expenses and to the Brotherhood of St. Andrew for calling us together.

The following Declaration with respect to the Week of Prayer is sent out by the president of the Brotherhood of St. Andrew, Mr. Robert H. Gardiner:

CALL TO THE WEEK OF PRAYER.

The president of the Council is instructed to invite the Brotherhoods of St. Andrew in Canada, the West Indies, England, Scotland, Japan, and Mexico, the Church of England Men's Society, and all other similar societies to unite in the observance of the first week in Advent next as a season of special prayer that men may be brought to Christ and that all Christians may come to feel their personal responsibility for the spread of His Kingdom, and to urge them to invite all Christians in their respective countries to make such observance.

The president of the Council is instructed to request the Board of Missions of the Protestant Episcopal Church in the United States and all missionary organizations of Churches in communion with it to urge their missionaries throughout the world to unite in the observance of the first week in Advent next as a season of special prayer that men may be brought to Christ, and that all Christians may come to feel their personal responsibility for the spread of His Kingdom.

The Council of the Brotherhood of St. Andrew in the United States cordially adopts the suggestion of the Conference of Executive Officers of Lay Brotherhoods that the week beginning with Sunday, November 29, 1908, be observed by Christians throughout the world

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THE CHURCH AND TUBERCULOSIS.

BY THE REV. D. M. BROOKMAN.

General Missionary of Arizona.

WHILE travelling recently on a west-bound train, the writer of this article had his attention attracted by the persistent coughing of a fellow-passenger in the same car. It was the cough that a resident in Arizona learns to recognize all too well. Happy you people in the East if you never hear it, if those you love never suffer from it. It spells tuberculosis in a stage that leaves the patient but little chance for life. So it was with this poor health-seeker. Towards evening he was seized with his last hemorrhage. There was little one could do for him. While the train rushed on as though trying to get him here in time, while he was at the very gates of this land of promise on which he had set his hopes, at the moment of a gorgeous sunset seeming to invite him to sunshine and dry air and returning health, his pain-racked body gave up the struggle and God gave him sleep.

Every year there journeys to Arizona, and especially to the unrivalled climate of Phoenix, a long, unnoticed procession of those who seek recovery from this most dreaded disease. Some come too late. For this, cramped means or inefficient physicians are responsible. But many come in the early stages of the disease, and others with at least a fighting chance. If they have means they bring servants and nurses and fare comfortably. Far greater, however, is the number of those whose resources are of the most limited description and who therefore unite the struggle for ordinary existence with the struggle for renewed health. Many are absolutely alone. The family back East, by united pinching and scraping and doing extra work, has managed to send the invalid member to Arizona and forwards a monthly remittance for food and board and absolute necessities. But that is all it can do, and there are months when even that is delayed or fails entirely. The sufferer comes here alone and stays here alone. He or she goes to a cheap boarding house, or tries to do light-housekeeping, cannot afford to consult a physician, and trusts that merely being in the dry air and sunshine of Arizona will work the desired cure. It will not. Poor food, inability to rest, worry over finances, actual physical suffering, fear of death, heart-ache, and unutterable loneliness, cause misery to many a health-seeker who tries to keep a smile on his face and brave words on his lips.

To shepherd in adequate fashion these most pitifully helpless sheep of his flock has been one of the most eager desires of the great-hearted Bishop of Arizona. Throughout the nineteen years of his episcopate he has been awaiting his opportunity. At last it has come, and on Wednesday, January 29th, he dedicated the new St. Luke's Home, located just outside the city of Phoenix. Last summer various eastern individuals and congregations responded to the pleas of the Rev. J. W. Atwood, rector of Trinity Church, Phoenix, and sufficient funds were secured to justify the inauguration of this new work in a small and simple way. Four acres of dry-soiled desert land were bought. A main building was erected and surrounded by a number of tent-houses. Here patients secure plenty of rest and fresh air, the best of nourishing food, and the attention of skilled physicians, who most generously donate their services. They are shown how best to take care of themselves, and thorough sanitation of habits is insisted on. An atmosphere of hopefulness and good cheer is made to pervade the place, and all fears and worries are met with intelligent Christian sympathy.

The home aims to put the financial worry as far as possible in the background. The expenses of the institution are too high to permit of its being self-supporting. Inmates who can do so, are asked to pay a moderate charge, but no one is to be turned away solely on account of limited means. Already the home has had experience in caring for those who are absolutely stranded, destitute of both friends and money. This it hopes always to be able to do, but it will look to the East to give it the necessary means. This is but reasonable, in view of the fact that nine-tenths of the sick people who come here are from the East. Phoenix will do what it can, but it is only a small city and cannot do much. The venture has been made and help to sustain it must come, if at all, from the outside. We here in Arizona cannot believe that our fellow-Churchmen in the East will permit this enterprise to fail. Some enterprises of the Church we may properly delay and discuss, but the duty of caring for the sick in the name of the compassionate Christ is imperative and undebatable.

Bible Studies

By Olaf A. Toffteen, Ph.D.

Professor of Semitic Languages and Old Testament Literature, Western Theological Seminary, Chicago

VII.—ABRAM IN CANAAN.—(Continued.)

VII.—SHINAR.

THE objections to the identification of the biblical *Shinar* with the Babylonian *Shumir* or *Sumir* are not well taken. In the Bible *Shinar* represents the land of Babylonia,¹ especially the land in which the city of Babylon was located,² but it also comprised the cities of Erech, Accad, and Calneh, *i.e.*, middle Babylonia.³ This is precisely the land which the Babylonian inscriptions designate as the land of *Shumir*. The differences in the two names amount to an interchange of *m* and *n*. This can now be explained in a satisfactory way. Middle Babylonia was in ancient times known as *Ki-en-gi*.⁴ When the Sumerian people settled in southern Babylonia, they founded a city on the Shatt el-Hai river, which is known in the inscriptions as *Gir-Su*, and which became the capital of *Ki-en-gi* or Middle Babylonia. The name *Gir-Su* should, however, be read from right to left—*Su-gir*. But the *g* of this name is a nasal-guttural, the guttural sound being dropped in the Babylonian pronunciation, and represented by a breathing ' in the Hebrew language. The nasal sound became a dental *n* in the Hebrew, while the Babylonians pronounced it as a labial *m*. *Su-gir* was, therefore, pronounced as *Shungir*, then *Shin'ar* by the Hebrews, while the Babylonians rendered it *Shumgir*, then *Shumir*. A colony from this land settled in Mesopotamia, a little to the west of the city of Ashur, and was known as *Sangara*. The river *Sagur* flowing from the northwest into the Euphrates, near by Barchemish, may also have received its name from this land.

VIII.—SUPREMACY OF ELAM.

Of greater importance is the objection that Genesis 14 pictures Chedorlaomer, king of Elam, as suzerain over the other eastern kings. Doubt in regard to this biblical statement has often been expressed, and especially since the inscriptions of Hammurabi have been discovered, it has been held to be highly improbable that the great Hammurabi should have been a vassal under the king of Elam. It has, therefore, been argued either that Amraphel is not identical with Hammurabi, or else that the relations between Amraphel and Chedorlaomer, according to this chapter, are not historically true. Besides this, the fact that so little was known of Elam in ancient times, was taken to indicate that Elam never was a power of any great importance, and that it was, therefore, highly improbable that one of its kings counted the kings of Babylonia and Canaan as his vassals. But still, even in this detail, we are able to prove beyond the slightest doubt that the Bible is correct.

It is indeed true that we have, until comparatively lately, known very little about the land of Elam. The discoveries in Assyria were the first certain indications of an ancient and highly developed civilization in Elam, centering around the city of Susa, its capital. In the Gilgamesh epos are references to the god Khumbaba of Elam, and an expedition to that land. It must have been a mighty power at an early, pre-historic period. In the inscriptions from the kings of Telloh, Ur, and Isin, Elam figures as a wealthy, formidable power and a dangerous enemy. In the Taylor cylinder we become acquainted with Sennacherib's perilous war-expeditions to that land. In the Rassam cylinders we read of Ashurbanipal's campaigns against Elam, and the stiff-necked resistance that people offered the Assyrian armies, before Ashurbanipal was able to capture Susa and lay this beautiful and immensely rich city in ruins.

In the account of his plundering of Susa, Ashurbanipal mentions that he found there a statue of the goddess Nanâ, which the Elamites had carried away from the city of Erech 1,635 years before. As this campaign of Ashurbanipal took place, most probably, in the year 645 B. C., the above date carries us to the year 2280 B. C., at which time the Elamites had entered Babylonia, sacked the powerful city of Erech, and carried its plunder to Susa. The king of Babylonia at that time was

Ishme-Dagan of Isin, and we know that his family was expelled from Isin in the year 2277 B. C., *i.e.*, three years after the Elamite raid of Erech.

It should be noticed, however, that the date differs in the various inscriptions of Ashurbanipal, and at least in two of his inscriptions the date is given as 1,535 years. This date carries us to the year 2180 B. C., the year of the death or overthrow of Bêl-bâni, king of Isin, and the weak rule of Zabû, king of Middle Babylonia. It is as yet impossible to decide which of these dates is the correct one, and the possibility is that both may be wrong, and that we should read 1435, which would bring us to the year 2080 B. C., *i.e.* to the thirtieth year of Hammurabi, when we know from the Date-Lists that Hammurabi overthrew the army of Elam, and we would then be dealing with the very period to which Genesis 14 refers. But, even if we are not able to establish the precise date of this Elamite expedition, the fact remains incontrovertible that the Elamites were strong enough to invade Babylonia and sack one of its mighty cities.

The Elamite king at that time was Kudur-Nanchundi. *Kudur* is a common Elamite word, signifying "servant," and *Kudur-Nanchundi* means, therefore, "servant of god Nanchundi." Chedorlaomer, the Elamite king of Genesis 14, is also a good Elamite name, *Kudur-Lagamar*, "servant of god Lagamar." It is, indeed, possible that *Lagamar* is a Babylonian translation of the Elamite *Nan-chundi*, and if this be so, then Chedor-laomer and Kudur-Nanchundi are identical.

Another fact in connection with the history of Elam has, in my opinion, not been adequately emphasized by modern scholars. The diorite stone, on which the code of Hammurabi is engraved, was not found in Babylonia, but on the acropolis of Susa. It had, of course, been originally set up somewhere in Babylonia, and most probably in the temple of Marduk in the city of Babylon, because god Marduk was in the period of Hammurabi, what we would call "chief justice" of Babylonia, the last appeals being made to the king of Babylon, who judged in the name of his patron god Marduk. The fact that this stone was found in Susa, and a part of its inscription wilfully mutilated, shows that it had been taken by force and carried away from Babylon to Elam. This could, of course, not have happened earlier than the reign of Hammurabi, although it might have happened at some later time. It is true that another king of Elam, also named Kudur-Nanchundi, plundered Babylonia in the reign of Bêl-shum-iddin, 1275-1273 B. C., and also in the reign of Adad-shum-iddin, 1272-1266, but the Elamites then came no further north than Nippur, for the simple reason that Tukuth-Ninib I., king of Assyria, then held the city of Babylon. The Elamites could, therefore, not have carried away this stone from Babylon (or Sippara) at this time, because they did not enter Babylon or Northern Babylonia.

Now it should be remembered that, when the Elamites had carried away this stone on which the Code of Hammurabi was engraved, they set about to cut away one side of it, containing four columns of the inscription, evidently preparing that space for a new inscription, setting forth the Elamite victory over Babylonia and the circumstances under which this stone had been captured. This new inscription was, however, never added, and we may therefore assume that suddenly new conditions arose, on account of which it was not desirable to add the record of its capture. We are now able to show that such conditions existed in the time of Hammurabi, because the Elamites then ruled Babylon for a short time, and because Hammurabi succeeded in overthrowing the Elamite army and supremacy.

In 1894 Dr. Pinches found in the British Museum three fragments of a late Babylonian epos, copied in the Persian period. The text is badly mutilated, but Dr. Pinches succeeded in surmising the context of these valuable tablets, and Professor Sayce⁵ has lately been able to restore and read most of the inscription. It gives an account of an Elamite invasion of Babylonia in the time of Hammurabi. The name of Hammurabi is partly mutilated, but its restoration to *Kha-am-*

¹ Joshua 7: 21; Isaiah 11: 11; Zech. 5: 11.

² Gen. 11: 2; Dan. 1: 2.

³ Gen. 10: 10.

⁴ The syllables should undoubtedly be read from right to left: *Gh(n)-en-ki*.

⁵ Proceedings of the Society of Biblical Archaeology, 1896: 7; 1897: 1, 2.

mu[-ra-bi] is certain. The name of the Elamite king is written *Ku-ku-ku-mal*, but as the sign *ku* has also the values *dur* and *lakh*, we should read the name *Ku-dur-lakh-mal*, which corresponds to the Babylonian *Kudur-la-ga-mal*, the Sumerian *Kudur-la-ga-mar*, and Hebrew Chedor-laomer.

This inscription goes on informing us that the Elamites had captured Babylonia, had entered the city of Babylon and had sacked it, and entering the temple E-Sagila of god Marduk, they carried away its statues and inscriptions—among which the Code of Hammurabi may very well have been. Not only was the city of Babylon sacked, but, as the poem goes on to tell, also the temples of the great cities of Sippara, Borsippa, Nippur, Erech, and the Sea-Land. As allies of the Elamite king, a certain Tudkhul, son of Gazza, king of the Manda people, and Ari-Aku are here mentioned.

These names appear also in Genesis 14, Tudkhul being there represented by Tideal, king of Gojim (or "nations"). Now Gojim is the Assyro-Babylonian *Gulium*, an ancient kingdom in the Kurdistan or Rowandiz mountains, east of Assyria. In the Cyrus inscription the people of Gutium is called the Manda people, just as it is known in this poem. This Tudkhul and his Manda forces had captured Sippara and laid it under Kudur-lakhmal, and seems to have joined the Elamite army in Babylon.

Eri-Aku,⁶ the biblical Ariokh, and his army had captured and spoiled Borsippa, a sister city of Babylon, and thereafter seems also to have joined the Elamite army in Babylon.

This Eri-Aku is otherwise known in the inscriptions, and in fact, we have two kings, father and son, of that name. Eri-Aku I. was a son of Kudur-Mabug, prince of E-Mutpal, who captured Larsa and Ur towards the end of the reign of Sin-muballit. In 2131 B. C. Eri-Aku I. succeeded in conquering all of Babylonia, as we may infer from the legal documents of that time, in which Anu and Bêl, gods of Northern and Middle Babylonia, are invoked in the oath-formulas, together with King Eri-Aku. In 2109 B. C. Hammurabi succeeded in driving Eri-Aku from Middle Babylonia. That Eri-Aku and his successors, however, continued to reign in Southern Babylonia, or Sea-Land, is certain. He was succeeded by his son, Eri-Aku II., who is referred to as conqueror of the Sea-Land, and as king of Ur, Erech, and Larsa. His capital was undoubtedly the city of Telloh.

In the Bible, Ariokh is called king of Ellasar. Because Eri-Aku I. is known in the inscriptions as king of Larsa, several scholars have identified Ellasar with Larsa. This seems improbable to me for two reasons. Not only do these names differ in form and in the transposition of letters, but, what is fatal to the theory, the Hebrew *Ellasar* seems to be only a corruption of an original *Tellasar*, which in no way admits an identification with Larsa. In the Targum of Jonathan and the Syriac Peshitta version, the name is written *Tellasar* or *Dalsar*.⁷ In the Latin Vulgate Arioch is called "king of Pontus" (*rex Ponti*), while in Targum Jonathan Amraphel is called "king of Pontus." Scholars have assumed that Pontus here must refer to the well-known kingdom of that name on the southern shore of the Black Sea, and therefore dismissed it as a curious example of speculation on the part of these translators. This can not, however, in the present state of learning be dismissed so easily. *Rex Ponti* means, of course, also "king of the Sea-Land," and we know now that there was a strong kingdom of that name in Southern Babylonia, and that Eri-Aku was at this time king thereof, and that in 2079 B. C. Hammurabi became its king. Jerome was therefore well informed when he rendered King of Ellasar or Tellasar with king of the Sea-Land.

The capital of this land was the city which now is called Telloh, the name of which in the most ancient inscriptions is written with the signs *Sir-la-pur*. The signs, being Sumerian, should be read from right to left, and as the sign *pur* seems to have also the value of *til*,⁸ we should read the name as *Til-la-sir*, which is an exact equivalent of the *Tellasar* or *Dalsar* of Targum Jonathan and the Peshitta version. Arioch was, then, king of the Sea-Land, with his residence in the city of Telloh. This fact is corroborated by the inscriptions, and especially so by the poem referred to above.

We have thus seen how the biblical picture in Genesis 14,

⁶ This name is otherwise written *Rim-sin*, but these signs have also the value *Eri* (or *Ari*)—*Aku*.

⁷ In ancient Hebrew script the breathing ' with which the name Ellasar begins, and the letter *T* are so similar that miscopying is easily accounted for.

⁸ The syllabaries inform us that the signs *pur-pur* should be read *til-la*.

and the political situation in the East are historically perfect and true. The fact that Hammurabi mentions, neither in his inscriptions nor in the Date-Lists, that he had been a vassal of the king of Elam, is natural and in keeping with the customs of the time. But the Date-Lists record the following remarkable facts for the thirtieth year (2080 B. C.) of Hammurabi:

"The year in which Hammurabi overthrew the army of Elam."

The following year (2079) is known in the Date-Lists as

"The year in which the land of E-Mutpalum [was captured]."

On the legal documents the same year is referred to as

"The year of Hammurabi the king in which with the help of Anu and Bêl he established his good fortune and his hand cast to the earth the land of E-Mutpalum and Eri-Aku the king."

Here, then, we find that Hammurabi finally became sovereign of Babylonia by overthrowing his oppressors, the king of Elam and Eri-Aku. Not a word is said, however, of how he succeeded in doing this. But it is quite certain that, if he himself had been the sole cause of this victory, he would have mentioned it in his inscriptions. This he does not do. Why this ominous silence?

The answer comes from the Bible, from Genesis 14. As a vassal, Hammurabi must follow his lord on his expedition against the kings of the Jordan valley. But Chedorlaomer is suddenly overthrown by Abram, after he had passed victoriously through southern Canaan. Abram's clever stratagem of attacking the unsuspecting Elamite army by night and dividing his own forces in two divisions, created consternation and confusion among the Elamites, a confusion that finally ended in a complete rout at Hobah. The overthrow of the Elamites resulted in the rescue of Lot—so says the Bible. It is, perhaps, in reality the rescue of another man and another land as well—the rescue of Hammurabi and of Babylonia. For we should not be surprised if this statesmanlike king seized the opportunity and reaped the benefit of the disorganized condition of the Elamite army by turning his own men and his own sword against his lord and oppressor, and thus succeeded in "overthrowing the army of Elam."

To sum up, then, the date, 2080 B. C., fits well the biblical story. Our last date in Genesis 13 was 2084-2081, the date of Abram's stay in Egypt. Our next date is 2079 B. C., the birth of Ismael.⁹ Moreover, this date, 2080 B. C., for Hammurabi's overthrow of the army of Elam is well supported by the monuments.¹⁰

Hammurabi's name is now praised and his greatness extolled on every hand. Few men inquire how he reached that greatness, still fewer stop to consider who gave the first blow to the army of Elam and made it possible for Hammurabi to rise to such a renown and such blessings as are recorded of him.

The Bible is the only record that gives an adequate explanation of this sudden change in Hammurabi's life. And so it dawns upon us that it was Abram—in our days often belittled and his existence in some quarters even doubted, nay, denied—that it was this Abram, I say, who, by the momentous battles of Dan and Hobah changed the whole political condition of the ancient Orient, made an end of Elamite tyranny, saved the civilization of the Euphrates valley and of Canaan from being buried by the hordes of Elam, and gave Hammurabi the opportunity to loose himself from Elam and to overpower Eri-Aku.

The year 2080 B. C. as the year of the overthrow of the army of Elam is certain. It admirably agrees with the biblical records of the events in the life of Abram, and it affirms in a remarkable way the chronologically correct position of Genesis 14 in the history of Abram. Whoever wrote or compiled the story therein contained was wonderfully well-informed on ancient history. The few critics who maintain that it received its final form about 444 B. C., have taken upon themselves the immense responsibility of explaining how anyone at that late date could have known so precisely the ancient history not only of Elam, Babylonia, and Canaan, but of Abram as well. The time is long past when Genesis 14 can be taken as a late midrash on the life of Abram. The monuments have declared it to be a trustworthy historical document of the highest rank. Ancient history has given its verdict, that it stands incorporated in the Bible in its proper chronological place.

And after all, then, Abram is not a myth!

"THE GRAND RAPIDS PLAN."

HOW CITIES MAY GET RID OF THE INFLUENCE OF NATIONAL POLITICS IN THEIR LOCAL AFFAIRS.

BY EDWIN F. SWEET.

Former Mayor of Grand Rapids, Mich.

THE people of Grand Rapids have voted by a majority of nearly three to one to adopt the following method of electing their city officials: There is to be a nominating primary with a single official ballot. Under the name of each municipal office appear the names of all candidates for that office for whom properly signed petitions have been filed. Signers must be citizens qualified to vote and no one is permitted to sign more than one petition for the same office. For mayor the number required is one hundred; for clerk, comptroller, treasurer, alderman, etc. the number required is fifty. The names of candidates for nomination are placed upon the official ballot without anything to designate to which political party they belong. Blank circles are placed opposite each name and voters are instructed to indicate with a cross the candidate for each office for whom he wishes to vote. All voters at the primary receive this official ballot. There can be no cross voting as in party primaries.

The two candidates for each office who receive the highest vote at the primary are the ones, and the only ones, whose names are placed upon the ballot at the final election, which is to be held later. This final election is conducted upon the same plan as the primary, no party names or emblems being permitted to designate the politics of the candidates. They are voted for merely as citizens and it is expected that sometimes both of the candidates for a city office at the final election may belong to the same political party.

WHAT IS CLAIMED FOR THIS PLAN.

First, that it will benefit the city by eliminating national politics from local affairs.

As there is no logical connection between the tariff and saloon regulation, or between centralization and clean streets, it is absurd to choose city officials, charged with the duty of looking after the moral, sanitary, and business interests of cities, with reference to their views on national issues, or on any subject except those pertaining to the interests of the city itself.

On the party plan which now almost universally prevails, the successful party, rather than the successful candidate, is placed in power. To that end men who can be easily handled are preferred as party candidates.

The party boss has been accustomed to control the party official. In choosing a candidate, this is uppermost in his mind, hence it is not a man he wants but a manikin. This means that the city government is to be conducted in the interest of the party. Party workers are to be rewarded by city jobs. Valuable franchises are to be granted or extended to pay for big contributions to campaign funds. In cities things are done on a large scale. It is here rather than in the rural districts that great thieving opportunities are found.

Why should the good people of the United States wonder that their cities are worse governed than the cities of Europe, or be greatly surprised at the municipal scandals which have blackened the records of almost every large city in our country? Under the non-partisan or "Grand Rapids Plan," city officers would be elected upon city issues just as national officials are elected upon national issues. Under this plan every candidate for office is an independent candidate. This would be far better than independent candidacy as we now know it, since all would be on a substantial equality.

A candidate elected by this method would be worth far more to the people than the same man elected on the party plan. The people nominate him, the people elect him. If gratitude is shown to anyone it will be to the people. This means faithful service.

Second, that this is the only plan which insures majority rule and is the most effective means of securing harmonious action on the part of the better citizens.

Under the plan which now prevails in American cities, there are as many candidates for each office as there are political parties. The one receiving the highest number of votes is elected. It is not uncommon for a mayor to be elected by less than one third of the total vote. Under the referendum provided for in many city charters, the people may, by a good majority, favor some particular policy, and at the same election, a plurality mayor may be elected who is the avowed enemy of

that policy. The plan proposed forbids such inconsistencies and is the only safe guaranty of majority rule.

Every city has its bad elements, those engaged in law-breaking or semi-law-breaking occupations, who have an interest in the lax enforcement of laws. They have their patrons and friends. In numbers they are usually less than half of the entire body of voters, but they maintain a permanent organization. They are keen to scent danger to their personal interests and are far more cohesive than any other element in the community. The so-called better citizens have a peculiar but quite general habit of splitting on technicalities. They want good government, but they can't agree among themselves as to the best way to get it. At elections their division often results in the plurality choice of the very worst of the several party candidates. Under the non-partisan plan these better citizens may divide as much as they please at the primary, but at the final election many of them are compelled to vote for their second choice. Concessions and compromises which could be brought about in no other way are thus secured, and the better of the two candidates will receive the united support of the better citizens; and as they usually have the greater numerical strength, his election is reasonably certain. If in a square, clean-cut contest between a "law enforcement" candidate and a "wide open" candidate the latter succeeds, it is because the vicious element has a majority. Wherever this condition really exists, it is well to find it out. Missionary work of the most drastic character is needed in that community.

OBJECTIONS SUGGESTED BY OPPONENTS OF THE PLAN.

1. "It does not prevent the use of money in elections. Wealthy candidates would have a distinct advantage over competitors of moderate means. The more interested vicious elements would support their candidates by large campaign funds."

2. "Ours is a government by party. National parties are necessary and desirable. They must be supported. Their chief support comes from the cities. The non-partisan plan would have a disorganizing effect upon them. Campaign funds would be diminished and party workers would be luke-warm."

In reply it is urged that no system can prevent the use of money in elections and that its fraudulent use should, so far as possible, be prohibited and prevented by law, no matter what plan of election may be followed.

As to its influence upon the national parties, the claim is squarely made that it will benefit them almost as much as it benefits the cities. Large campaign funds are in reality corruption funds. They tend to thwart the will of the majority. They introduce motives foreign to the issues involved. They smirch politics, disgust conscientious citizens, and degrade the parties themselves.

It is further claimed that if parties and party organizations suffer it is merely because the city tax payer has heretofore been paying party debts in the granting of franchises and contracts to party friends and in the employment of party workers by the city at salaries far beyond their normal earning capacity.

If it were necessary to admit that the non-partisan plan would be injurious to national parties, it is claimed that the party is only a means to the end that good government may be obtained; that good city government is no less important than good federal or state government; and that if there is a conflict of interest between the city and the party, precedence must be given to the former.

After the people of Grand Rapids voted to adopt this plan a new law was needed to put it into operation. This was flatly refused by the Michigan legislature under the domination of political influence. This was to be expected. It is a battle between the people and the politicians. The high-handed conduct of the legislature has, however, proved a boomerang. A liberal "Home Rule" clause has been incorporated in the revised constitution which is to be submitted to the people for ratification, and if adopted, the state legislature will be shorn of a considerable portion of the power it has hitherto exercised over cities and villages.

Although the friends of this measure call it "The Grand Rapids Plan," they firmly believe it will be sometime the "Milwaukee plan," and the plan of all the politician-burdened cities of the United States.

ENDEAVOR to be patient in bearing with the infirmities of others, of whatsoever sort they be; for that thyself also hast many failings which must be borne with by others. If thou canst not make thyself such an one as thou wouldest, how canst thou expect to have another in all things to thy liking? — *King's Bible*

THE RELATION OF THE PARISH TO THE DIOCESE, AND OF THE DIOCESE TO THE CHURCH AT LARGE.*

By LOUIS HOWLAND.

WE read in the oldest account of the Church that when the famine predicted by Agabus came to pass, the disciples at Antioch, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul." Now of course we do not know, but it seems reasonable to think that there was at least one member of the Antioch church—possibly a vestryman—who opposed this sending of money out of the parish. "How," we can almost hear him say, "how, if this thing is done shall we manage to pay our minister, support our fine quartette choir, keep our pew cushions soft and in good repair, and maintain our elaborate and Catholic ritual?"

Yet if there was such a man we have no record of him. Let us believe that no such spirit as this could exist in a Church built and taught by St. Paul, who, poor man, never heard of a parish, and indeed knew little of the diocese. So the relief was sent to Jerusalem because the Antioch Churchmen understood that they were members of one great body—not simply of their own local congregation—and that they and the disciples at Jerusalem were brethren.

The Church was not built up out of parishes and dioceses; on the contrary, it existed before there was a parish or a diocese in the world. These subdivisions came later, and were—as they are now—solely for administrative purposes. The Church broke up into these parts; it was not built out of them. The central organization came first in point of time, and it is from that that all the parts draw whatever of life they have. It is only as we strengthen the whole that the parts can be made strong, and this is why it is that money sent out of the parish is, even from a selfish point of view, the best investment the parish can make. For it operates to strengthen the organism from which, and from which alone, life can be drawn. And the larger and nobler conception of the Church develops in men a more intense devotion and loyalty to their own parish. They see in it, not a mere petty and local affair, but a true branch of that great stem which is itself in living union with the true Vine. There can be no loyalty to the parish church, except as a rather contemptible social club, which is not based directly on loyalty to that great communion of the living and the dead which spreads throughout the world. One of Bishop Rowe's Esquimaux is as spiritually near to us as the man who sits in the next pew—and he may be vastly nearer.

It is amazingly difficult even for men who pass for good Churchmen to catch this idea. Even rectors occasionally, and very many of their parishioners usually, look on the members of a Confirmation class as representing so many additions to the parish. They are nothing of the sort, except in a merely incidental way. They are additions to the whole body of the faithful; baptized, not into Christ Church, or St. Paul's, or the pro-Cathedral, but into the Church of Jesus Christ. "We receive this person into the congregation," not of a certain parish, but "of Christ's flock." On All Saints' day we have something to say of those who are "knit together in one communion and fellowship in a mystical body," which certainly was not created by an act of the Indiana legislature, or of any other legislature. It is into this mystical body that we are admitted, it is of this that we are parts, it is to this that we owe our first and highest allegiance. It is on the prosperity and well-being of this that the prosperity and well-being of our parishes depend.

I say that it is amazingly difficult for us to realize all this. Few of us know or care what is going on outside our parish. In our business and profession we covet the widest information, feeling that we are members of a body of men on whose prosperity our own prosperity depends. The opinion of the remotest court in the land interests the lawyer who would keep abreast of his profession. The business man must know the markets, the movement of products, the methods which are being used by his competitors, and everything indeed that concerns his calling. So we have our trade and professional journals which we could not get along without. Despite the fierceness of competition there is a sense of coöperation, of fellowship and dependence from which we cannot escape. Now we are here to consider the question of missions, and yet

we know that few of our people know anything at all about what is being done by this Church of ours in the missionary field. We do not take the Church papers, and few of us know that there is such a magazine in existence as *The Spirit of Missions*. I doubt whether many Churchmen in this diocese could even tell the names of the Bishops of the neighboring dioceses—probably some of them in our city parishes could not even tell the names of the rectors of the other city parishes. Yet we cannot be truly devoted or loyal to the Church unless we know what it is, what it is doing, and have some knowledge of the affairs of other dioceses, and of the great movements and discussions that are now occupying the minds of men. Indeed the ignorance of the larger life of the Church is pitiable. We cannot know what we ought to do, what the Church asks us to do, unless we look beyond parish walls and see what is being done elsewhere, and discover what the Church needs and what she requires of us. The business man takes his trade journal, but the Churchman often does not even so much as know whether there are any Church papers.

The astonishing thing, therefore, is that there is practically no interest in a subject in which there ought to be the deepest and intensest interest on the part of every Churchman. I would not impose any new burden on the rectors, but it does seem as though some instruction along this line ought to be given to Confirmation classes. In some way we must, if we are to make this Church the power that she ought to be and may be, get this wider outlook. We ought to feel that the mighty work being done by the Church in the slums of London, New York, and Chicago is our work, and that the Church doing it is our Church. We ought also to feel that it is being done for our brethren. The dedication of Bishop Leonard's beautiful cathedral should have been to us an event of the first importance. We should rejoice in the fact that we are some day to have a great cathedral in the nation's capital to speak to all the world of the power and beauty of the Church of which we are members. Every forward step that the Church takes anywhere should stir our zeal, kindle anew our devotion, and heighten our resolve to do our duty to Him by whom "the whole body of the Church is governed and sanctified." Bishop Brent in the Philippines, Bishop Graves in China, Bishop Rowe in Alaska, are, like Paul and Apollos, "ministers by whom ye believed"—our representatives and servants. Their triumphs are our triumphs.

Yet we know, and must confess it to our sorrow, that we as a rule think we have done great things if at the end of the year our parish has met its apportionment and assessment, paid its bills, and is without an unfavorable balance against it. This seems to us a great achievement. If we have also had fine music, eloquent preaching, and a ritual that often ministers only to our sensuous feelings, we are more than content. We give only to ourselves, and often do not do that generously. We allow the Almighty to abide in tents while we dwell in cedar. In plain language, we are not catholic, no matter how catholic our ritual may be. There can be no question whatever as to the relation of the parish to the diocese or of the diocese to the general Church. The Church comes first, the diocese second, and the parish last. There is no room for argument, for the proposition is self-evident and axiomatic. Christ did not create a single parish or diocese. He created a body which was designed and commissioned to rule a universal Church.

But though there is no room for argument, there is room for explanation of our present selfish and individualistic attitude. It is, as has been said, partly due to ignorance and bad training. Men simply do not know. This point has perhaps been sufficiently elaborated. People cannot be interested in something of which they know nothing. So there is a lack of knowledge and lack of interest, and the latter is very largely the product of the former. But we must look still further. Religion in the United States is intensely individualistic, and that conception of it has colored and shaped our whole thought. We begin, as a consequence, at the other end of the scale, and think of ourselves first, our parish next, and the general Church last. And this is as true of the small country parish and mission as of the rich and fashionable city church. "Our church" is the building, great or small, in which we worship. We have built it, we have created the parish, and in doing that we think we have created a church, when as a matter of fact we have done nothing of the kind. But that is the way we feel. So we think it almost an impertinence for the rector to ask for money to help support work beyond seas, or even in our own diocese beyond parish limits. Out of this individualistic conception has grown the idea that religion is an individual thing—

* A paper read before the Indianapolis Conference of the Laymen's Forward Movement.

something that we can get for ourselves by paying so much, but which we are under no obligations to transmit to others. And yet religion is fundamentally a social thing, for it involves relationships. If there were but one man in the world there could be no such thing as the religion which has been revealed to us. For there could be no love of man to man, no service to others, and no sacrifice for others. Again we must think of the "one communion and fellowship"—which is the Church, and not at all the parish and diocese except as these are living parts of the Church. The individualistic theory of religion is, therefore, at war, not simply with the Church idea, but with the religious idea itself. The question thus strikes very deep. For the fate of religion as well as the fate of the Church is at stake. Comfortable and easy-going members of luxurious parishes need to understand this. The difficulty to-day is, not that there is a lack of money or a lack of men, but that there is such a painful failure to understand the true nature of the Church, and the nature of our responsibility and relationship to it.

This individualism runs through everything. Parochialism is another phase of it, merely another name for it. Parishes as well as individuals live, or seek to live, this self-centered, independent, and selfish life. They strive for large numbers on the theory that the Church needs men rather than on the true theory that men need the Church. So we have a foolish, and often wicked rivalry and competition. Our parish spends more money than it can afford to spend in order that it may have a finer choir or a more eloquent minister than some other parish. The stimulus even to giving to missions is often only the desire to excel someone else. What we have, therefore, is not the coöperation of mutually interdependent parts of the same great organism, but a fierce rivalry between separate, independent, and unrelated entities. In every way, therefore, we have fallen short of the ideal. And when we think of the faithfulness of most of us to the very law of the Church's life we ought not to be surprised at the comparatively slow progress that has been made. Our strength has not been half put forth. We do not get the results simply because we do not use the machinery which it was intended we should use.

Now all this is related very obviously to the subject of missions. We can have little interest in missions unless we are interested in and know a great deal about the Church as a whole, and understand our proper relation to it. On the other hand a study of missions will do much to enlighten us concerning the Church, and give us much broader and truer views of it than we now have. A man who read *The Spirit of Missions* for the first time would be astounded to learn that he really belonged to such a Church as the one whose activities are described therein. The educative influence could not but be great. On the other hand, the man who once got hold of the Church idea would not rest till he learned all that was possible about what the Church is doing. So the one acts and reacts on the other. I am inclined to think that knowledge of the Church must in most cases come first, for it is not easy to interest the average man in missions as an independent proposition. But if you can make him see what the Church is, that he is a member of it, that its only business in this world is missionary work, then you have a convert whose faith cannot be shaken. But whichever method be adopted, whether we begin with the Church or its work, it is certain that a great deal is to be done in the way of education. He who has got the spirit of the thing in him knows that he does not give money to the Chinese, the Japanese, or any of the other objects of the Church's care, but to the Church herself as a divine institution, and that the money is given to enable the Church to prosecute her work in the world, work which she must do if she is to live. The trouble is, not that our people are not generous, for there are no more generous people in the world than the American people; it is not that they do not measure up to their responsibilities, for here again the record of our people is superb. The trouble is that we are innocently ignorant of the fact that we have any responsibilities in this matter, and do not really know that we belong to a great Church, and are in living contact with it. There is no instruction in regard to any Church subject that will not help greatly in this matter of missions. Take the subject of Confirmation, for instance. All that the ordinary man feels is that he has been admitted to a certain parish, and it is to be feared that in some cases he "joins church" as the phrase is, only because the rector almost dragooned him into it. Therefore he is likely to feel that he has conferred a favor on the Church, or simply obliged the rector. He does not even know that to be confirmed is, not to join church, but to admit the existence of a relationship that

has existed since the day of his baptism. Here is what a great English writer, De Quincey, has said of Confirmation:

"Our English rite of 'Confirmation,' by which, in years of awakened reason, we take upon us the engagements contracted for us in our slumbering infancy—how sublime a rite is that! The little postern gate, through which the baby in its cradle had been silently placed for a time within the glory of God's countenance, suddenly rises to the clouds as a triumphal arch, through which, with banners displayed, and martial pomps, we make our second entry as crusading soldiers militant for God, by personal choice and by sacramental oath. Each man says in effect—'Lo! I re-baptize myself; and that which was once sworn on my behalf, now I swear for myself.'"

Ah, the dignity and majesty of it! It is not an initiation, but a sort of coronation ceremony, in which we are made kings and priests to God, self-consecrated to the service of Him and His Church. Love and loyalty to the parish and diocese there should be. Whatever can be done to make them strong and useful should be done. But let us never forget that we are Churchmen first of all, members of the one Holy, Catholic and Apostolic Church, and that neither parish nor diocese can be strong and useful except as it is related through us to the great organism of which they are parts, and out of which they can not abide. It is most encouraging to know that the men of the Church are rapidly getting away from the old selfish parochial idea—as this Laymen's Forward Movement proves. We ought to be more anxious that the individual parish shall do its work honestly and bravely, than that it should have even a comfortable church structure. It has been found that the spirit that pervades the parish can accomplish great things even with the most inadequate facilities. Luxuries indeed stand in the way of spiritual growth, are hindrances to spiritual activity. Thinking thus, we must often in thought journey back with Arnold to Newman "in his seclusion at Littlemore, that dreary village by the London road, and to the house of retreat and the church which he built there—a mean house such as Paul might have lived in when he was tent-making at Ephesus, a church plain and thinly sown with worshippers," and we as Arnold, find it difficult to "resist him there, welcoming back to the severe joys of Church-fellowship, and of daily worship and prayer, the firstlings of a generation which had well-nigh forgotten them." If we catch the true spirit we shall not desire those "appliances of luxury by which men nowadays attempt to make prayer less disagreeable," and shall have something of that serene faith which does not "covet comforts." Men may live in mean houses, and worship in plain and bare churches, and yet through their faith and zeal and self-sacrificing spirit turn the world upside down. It all depends on the man, and whether he is right or not depends on his conception of the Church and of his relation to it, and on his realization of the nature and the vital importance of its work. We are subjects of a divine kingdom, and even now citizens of the city "which hath foundations, whose builder and maker is God." No man who ever once gets even a glimmer of the truth on this subject can help doing something for the extension of that kingdom through the triumph of which alone society and the world can be saved.

WE SHOULD be appalled if we could see pass before us in vivid panorama the wrecks caused in a lifetime by cruel thought. A stab here, a thrust there, a malicious sarcasm, bitter irony, ungenerous criticism, a jealous, envious, or revengeful thought, hatred and anger, are all going out constantly from many a mind on deadly missions. It is simply cruel to hold a suspicious thought of another until you have positive proof. That other person's mind is sacred; you have no right to invade it with your miserable thoughts and pictures of suspicion. Many people scatter fear thoughts, doubt thoughts, failure thoughts wherever they go; and these take root in minds that might otherwise be free from them and therefore happy, confident, and successful.—*Parish Visitor*, New York.

WHY DO you wear a harassed and troubled look? Are you really in trouble, or are you allowing the little worries of life to grind furrows in your face? Take a glance at yourself in the mirror and reform—that is, reshape your face into the lines of comfort and good cheer which it ought to wear. Take an honest inventory of your troubles, and decide whether or not they are really worth advertising in your countenance. It may seem a little thing to you whether or not you wear a smiling face, but it is not a little thing. A serene look advises the tired and troubled men and women whom you meet that there is peace and joy in at least one heart. And there may be among them some one who had begun to doubt if peace or joy existed at all. "A merry heart doeth good like a medicine."—*Christian Advocate*, digitized by Google

SOME COMMON FAULTS IN THE READING OF THE PRAYER BOOK OFFICES.

BY THE REV. G. HEATHCOTE HILLS.

LET us look at the four most used offices of the Prayer Book, pointing out some common faults in the reading. (1) The opening sentences at both Morning and Evening Prayer are apt to be recited hurriedly and unintelligibly, as though of small importance, whereas they should strike the keynote of the entire service to follow, as evidenced by the words "Advent," "Christmas," "Epiphany," "Good Friday," "Easter," "Ascension," "Whitsunday," "Trinity Sunday," in the margin, and all the reader's art should be employed in bringing out this keynote, which is always done under difficulties, as many of the congregation having just arrived are busy with their hats and wraps, occupied with seeing who is there, settling themselves for what is to follow, and several late comers are walking up the nave or aisles. The opening sentences should be to the service what the text is to the sermon, and they are equally to be emphasized and made intelligible for the same reason, viz.: as the keynote of what is to follow, and at a time when the attention of the congregation is particularly hard to hold. The exhortation is also one of the most slighted portions of the daily offices by the average reader, and yet it is a wonderful preparation for the service to follow, if read with proper understanding. The Declaration of Absolution marks the most solemn and critical period in the daily offices, and yet it is sometimes so read by the careless or unthinking reader as to be well-nigh unintelligible and meaningless, and the humble and penitent sinners are scarce assured of that pardon and absolution so freely proclaimed by the Most High. I remember reading a powerful story of a Georgia camp meeting, when the awful contortions and convulsions of the penitents had reached a point which exceeded all bounds of propriety and piety and the sufferings of the poor souls were agonizing to witness. Suddenly a Bishop of the Church, who was present as an observer, could stand it no longer, but rising in his place he spoke, with the voice of authority, and uttered the marvellous words of the Declaration of Absolution with such wonderful power, that his hearers became calm and comforted in a moment. The Declaration marks a crisis in the souls of the congregation. Let us see to it that the crisis never passes without our endeavor to make it salutary to the people who worship with us. The *Gloria* which follows the versicle after the Lord's Prayer is usually begun by the minister too quickly, while quite half of the people are still on their knees and not in the posture of praise. It loses thereby its very essence, for before men realize that praise is being offered, it is over, their hearts having had no part therein. The versicle which follows should be uttered like a call to arms: "Praise ye the Lord!" When the psalms and hymns of the daily offices are read responsively, the minister usually makes the mistake of reading his verse too rapidly, and taking up his part too quickly. The *Te Deum* and evangelical hymns contain the greatest truths in the whole system of revealed religion and the reader should do his utmost to sound them that the hearers may grasp those truths in all their preciousness. The Creeds are usually recited too rapidly, the congregation cannot keep pace with the minister, and if they can, the supreme dignity and lofty devotion of those matchless and historic formulæ are sacrificed by a too hurried delivery. The versicles following are for mercy and purity. The word "mercy" in the first is too often mispronounced as if it spelled m-u-r-c-y, while the correct pronunciation of the vowel "e" is the vowel sound in merry: "Mercy!" The emphasis in the second versicle should be on the word "clean." "O God, make *clean* our hearts within us!" The word "perfect" which occurs in the Collect for Peace, is often mispronounced: p-u-r-f-e-c-t, whereas the "e" should have the same sound as in "merry" again: "perfect!" In the Collect for Grace the emphasis should be placed on the word "beginning," and the words "Defend us in the same," "O Lord our heavenly Father, Almighty and everlasting God, who has safely brought us to the *beginning* of this day, *Defend us in the same* with Thy mighty power." In the Prayer for the President, we often hear it read as though the minister prayed for *himself* as well as for the President and all others in authority, thus: "Behold and bless thy servant, the President of the United States, and all others in authority," when it should be read: "Behold and bless: thy servant the President of the United States." In the Prayer for the Clergy and People occurs a word which is almost always mispronounced: "dew!" and the same word, spelled differently in the General Thanksgiving, is as generally mispronounced:

"due!" The short prayer of St. Chrysostom is usually badly read. The emphasis should be placed upon the words "In Thy Name," "Now"; and the full force of the two things asked for at the close should be carefully accentuated, "In *this* world, knowledge of Thy truth; and in the world *to come*; *life everlasting*!" The beautiful Collect for Aid Against Perils, at Evensong, is but the single cry of a human heart for safety, and it should be so interpreted.

(2) The four invocations with which the Litany opens are usually mis-read by the minister, thus: "Have mercy upon us, miserable sinners." Whereas the emphasis should be upon the word "mercy." "Have *mercy*, upon us miserable sinners." The Deprecations and Intercessions should be read with a rising inflection, the voice being sustained, not dropped, for they are not finished until the people have responded, "Good Lord, deliver us," or "We beseech Thee to hear us, Good Lord." When the discretionary part of the litany is omitted, as it usually is except when said during Lent or when the Litany is used as a separate service, the rubric directs that the following shall be omitted to the prayer "We humbly beseech Thee, O Father," etc. And yet we have often heard the words "Let us pray" inserted here, which should only be used when the Litany is used in its entirety. The Litany up to this point has been addressed chiefly to God the Son, hence in the prayer beginning "We humbly beseech Thee, O Father," we should emphasize the change in address: "We humbly beseech *Thee, O Father!*"

(3) In the office for the Holy Communion, the recital of the Decalogue sometimes loses much of its dignity by careless reading. The first word should be strongly emphasized, "God spake these words." In the fourth Commandment the important word is "remember": "*Remember* that thou keep holy the Sabbath day." In the ninth the important words are "false witness," not "neighbor": "Thou shalt not bear *false witness* against thy neighbour." And so through the office I might point out comparatively little things in themselves, but the little things make the great things after all, and if we are careful of the little things in our reading of the Prayer Book offices, the great things will take care of themselves.

THE BENEFITS OF PRAYER.

BY C. H. WETHERBE.

THERE is reason for believing that many of those who are regarded by their fellows as being Christians, although well convinced that God answers prayer, do not yet have a practical appreciation of the full extent of the benefits which are derivable from prayer. They do not receive nearly as much from God through prayer as many other believers do, and it is because they do not ask as broadly and particularly for the things which they need as the others do. And it is probable that in some instances there is a good deal of routine formalism, and therefore but little spiritual fervor and direct faith in God. In such cases it cannot be expected that one will receive from God the large and worthwhile benefits that others, fervent in spirit and strong in faith, readily obtain.

There are Christians who make use of prayer several times a day, and very often in reference to the very ordinary affairs of life. The habit of prayer is so strongly fixed in them that they ask God for such favors as many others would say are too trivial to be made the subjects of prayer. They would say that one's common sense and past experiences should be sufficient to enable one to do well without asking for God's aid. But it is a fact that the great saints in all history made a daily practice of asking God for light and leading in reference to numerous small matters, believing that they would have better success and greater prosperity, even in respect to such affairs, than they would without prayer for them.

It is said that the celebrated John Newton, before going from his home in the city to some place of business, or to perform an errand of some kind, would especially pray that God would guide him, even into the street which it was best for him to go in. His reason for it is said to have been that, if God guided him, it might lead him to bless someone whom he would not meet by going in another way. And what a priceless advantage to a Christian it is to have God's help amid his common affairs, in response to his hourly petitions!

GREAT OCCASIONS do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow strong or we grow weak, and at last some crisis shows us what we have become.—*Bishop Westcott.*

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HE HEALS THE NOBLEMAN'S SON.

FOR THE SECOND SUNDAY IN LENT.

Catechism: XI. Duty towards Thy Neighbor. Text: St. James 2: 22.
Scripture: St. John 4: 45-54.

THE opening verse of the lesson connects it with "the two days" spent in Samaria. At verse 43, St. John renews the narrative of verse 3. He there gives as the reason for our Lord's departure into Galilee at this time, the fact that His success in Judea had drawn the attention of the Pharisees to Him. He departs therefore to go into Galilee because "a prophet has no honor in His own country." He was seeking to avoid too much attention, too much "honor" at this time. He went to Galilee, not for crowds, but to gather and train His chosen disciples. But (v. 45) the Galileans received Him because of the fame which He had won in Judea. They had also been at the feast, and they knew of His miracles.

There was one man in Galilee who heard with a great vital and personal interest that Jesus had come into Galilee. That was the "king's officer" at Capernaum, who was watching at the bedside of his boy, who was sinking lower and lower with the fever. This man, it is important to notice, had a very imperfect knowledge of Jesus. He knew of His power, and believed that He had power to heal his son. That much is certain. Whether he had gained that knowledge upon the former visit of the Master to Capernaum (St. John 2: 12; see also St. Luke 4: 23) or from the miracles done at Jerusalem, we cannot say. But he had this imperfect knowledge, and this lowest kind of faith.

However he acted upon the faith that he had, and that put him in the way of getting a truer knowledge of our Lord, and hence a higher kind of faith. He made the journey to Cana to make his appeal to Jesus. This was a distance of about twenty-two miles, and would take him six or seven hours. It was 7 o'clock in the evening when he finally had his interview with Jesus. Perhaps we may infer from this fact that the news was brought to him from Cana on the same day, and that he had set out at once. At any rate, he went.

Having found Jesus, and made his request, our Lord's chief concern was, we may be sure, to give him the higher along with the lower gift. Notice how He accomplished this. His answer seems strange at first glance, but it was calculated to develop the faith of the man. "Except ye see signs and wonders ye will not believe." Signs and wonders are meant to arouse faith. Such signs had been given, and this man had knowledge of them. The question was whether he was prepared to build upon that knowledge. Jesus' words were, then, really an encouragement to help him decide aright when He finally put the next test to him: "Go thy way, thy son liveth!" His words demanded a higher faith than he had brought with him. Our Lord asked him to believe His word. And that word promised something quite beyond all former experiences of His power. He had done many signs and wonders, but here was a claim to have healed a boy more than twenty miles away.

The man believed Jesus' word. He had gone up higher, but was not yet as high as Jesus would have him. Here, think for a moment of what must have been the power of His Personality and Presence to make this man accept as true such a remarkable promise, quite beyond what his reason and common sense might think possible. The man left Jesus. He seems not to have set out for home until the next morning. That bears witness to his faith in Jesus' word—he felt that it was right with his boy. The next morning, as he was going home, he was met by his servants, who came to inform him that there was no need of bringing the Master, for the boy was safe. He asked them the hour at which he began to mend. Upon their naming the hour, he knew that it was the same time that the words of promise had fallen from the lips of Jesus, and he believed.

His faith had now reached the place where Jesus wished it to be. He believed "and his whole house." He now became a disciple, and caused all those whom he could command to do

the same. The "house" would include his wife, children, and servants. Because of what Jesus had done for him, and his recognition of the fact that Jesus had done it, he gave the true faith which obeys, and causes those whom it can influence to go in the same way of obedience.

We may notice incidentally that parents ought to bring up their children to give their obedience to the Saviour. In teaching this truth to children, if you do, it will be necessary to take the converse side. Children should give a cheerful obedience to their parents when they require them to go to church and Sunday school. There is no question of being permitted to grow up and choose for themselves. Parents who have had knowledge of Jesus, and His healing and saving power, would be most blameworthy if they did not bring up their children to give Him obedience.

We may point out also a lesson which lies in the fact that the almost fatal illness of the boy was the means of bringing such a great blessing to the whole family. Before this result was seen, it doubtless seemed a great misfortune. As a matter of fact, it was sent in the kindest love of the Heavenly Father—a light affliction for a moment, working a far more enduring weight of eternal glory. Yet the blessing was dependent upon its reception. Had not the father taken the trouble to act upon his first faint faith, and, again, had he not been willing to accept the word and promise of the Saviour, the blessing which God meant for them would have passed them by. Illness comes to us. We are given a chance to take time to think of God's love for us. If we use the opportunity, the seeming affliction may turn out to be the best blessing we have had.

We cannot identify the "king's officer." He was doubtless some official belonging to the court of Herod Antipas, the tetrarch of Galilee, who was often styled "king." It is quite possible that the man was Chusa, Herod's steward, and the subsequent ministering to Him of their substance was a glad acknowledgment of their gratitude to Him for the blessing which came to them as a result of the healing of the boy (St. Luke 8: 3). Or possibly the man was Manaen, Herod's foster-brother, mentioned as a prominent disciple in the Book of Acts (13: 1).

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.

ERRORS IN SCHOOL HISTORIES.

To the Editor of The Living Church:

HERE is a matter which has received from the Church but very little attention—in fact it has received none—but which ought, it seems, to be called to the attention of Church people.

Frequently are the clergy confronted with the question about the founding of the Church by Henry VIII., and then what are the clergy to do?

It is very easy to say, "Explain the truth about it." But what force will the say of the priest have with the public in general, when they can turn to the pages of the histories used and taught to the children of the public schools, and the false teaching spread by those who are employed, by the statement that the Church was founded by Henry and that he simply wiped out the ceremonial of the Catholic (so-called) Church and in place of it gave us the Episcopal Church? Contradict such statement, and there are the school books to prove their statement, and the objector is set down as an ecclesiastical enthusiast, ignorant of history.

Is it not time that our Conventions awaken to the fact that this historical truth has been already too long neglected, and that it is now high time that it receive attention, and that the various legislatures make it compulsory either to teach historical truths or at least cease teaching historical falsehoods?

What can the parish priest do when he has that vast public school system to buck against? How can he, single handed, and having the little ones but a fraction of an hour once a week, cope with that body having them five or six hours a day and holding them five days a week?

The parish priest can accomplish nothing by appealing to

the school boards in the various towns, because in so many cases the members of said boards leave that matter to others, and the "others" refer you to others again, and nothing can be thus accomplished. If, however, the matter were called, by the Bishops, to the attention of the members of the legislatures, perhaps something could be done; even if we do not succeed in having true teaching substituted we may be successful in having the false discontinued.

It is a decided pity that our young children should be taught untruths about the founding of their mother Church, and the shepherds of the flock permit it by their silence. As silence is usually considered assent, so is it considered in this matter, and the American people are taught first by the teaching of the schools and then by the silence of their spiritual leaders that the school teaching concerning the founding of the Church is correct. No wonder the Roman Church rejoices in her opportunities to teach for herself, and have the public schools in the United States teach for her, that *she*, the Roman Church, is the *Catholic Church*, and that that Church popularly known as the *Episcopal Church* was founded by that potentate of England, Henry VIII.

JOSEPH R. ALTON,

Rector of St. Paul's Church.

Brainerd, Minn., February 26, 1908.

INJURY FROM TOBACCO SMOKING.

To the Editor of The Living Church:

RKINDLY give me space in your paper to present important facts in a circular letter, addressed to me under date of December 23, 1907, and bearing the corporation name of a cigar manufacturer's company, which reads in part as follows:

"Our practical experience as the largest cigar manufacturers in the world may be of value to you, in the treatment of patients suffering from excessive or unwise smoking. In such cases, the doctor's usual prescription is: 'Reduce to three cigars a day.' Now this is always a very difficult and often an impossible task for the patient. Four clear Havanas a day will produce more injury than twelve seed and Havana, and in like proportion, one clear Havana cigar is more injurious than three of the milder kind."

Here is a frank admission of the slavery in which tobacco holds its victims, and an equally frank admission that all tobacco is "injurious," some kinds producing less and some kinds more "injury." This admission must cause sane and intelligent people to think, if they have never thought before, and the question is forced upon us, in view of the prevalence of the tobacco habit, "Are tobacco users sane or insane?" And again the question: "Are they moral or degenerate?"

The National Dispensatory contains an authentic statement of facts concerning the poisonous character of tobacco. It causes striking disaggregation, and change in shape, and of the blood, etc. Nicotine stands next to prussic acid in the rapidity of its poisonous action.

The action of tobacco upon the heart, upon the nervous system, and upon the temperament, especially when not under its active narcotic action, to say nothing of the morals and blunted sense of chivalry—the latter evidenced by the indignity offered to womanhood, as witnessed upon the public thoroughfares, in restaurants and homes, in the use of tobacco in the presence of woman, compelling her to inhale atmosphere polluted with the poisonous and irritating smoke, find, or seem to have, no place in the contemplation of the tobacco user.

And here let me say that Dr. L. Pierce Clark, the well known neurologist of the Manhattan State Hospital, is convinced that the degenerate is an outcome of the tobacco habit. Dr. Clark has made careful study along these lines and further says: "More inaccurately studied than perhaps any other effect of tobacco on the nervous system, is its effect in inducing chronic poisonous congestion of the brain, the spinal cord and surrounding nerves." From this it would seem that the growth in numbers of the degenerates, and the spread of the practice of smoking, are closely related. How can mankind be saved, when many of the clergy and many physicians are slaves to the vice? Who will labor?

CHARLES G. PEASE, M.D.

101 West 72nd Street, New York, Feb. 14, 1907.

AS TO CHRISTIAN UNITY.

To the Editor of The Living Church:

NO one who reads the prayer of our Lord for the unity of all those who believe in Him, can be indifferent to any serious attempt to bring to an end, if possible, the unseemly strifes and contentions which have robbed Christianity of its power to con-

vert the nations, and even of its power to hold and mould the nations it won in the ages when it stood as the one Kingdom of our Lord. Yet one wearies of the restless, crude plans and purposes to bring about unity in some artificial fashion of external organization or other. Some of us dream of a united Protestantism of which the Protestant Episcopal Church is to be the guiding power, the directing head. Others of us have night visions of Christian unity by submitting to the Holy Father who sits spiritually enthroned in the seven hilled city, as the only supreme power, to bind and to loose for Christ in this world. We are told that in order to bring about Protestant Christian unity we must surrender our position as to the divinely authoritative character of the "historic Episcopate." It is historic, it must be admitted, but it is not of divine origin or authority! If we are ever to hope to induce the Presbyterians and others to admit the former, we must surrender all claim to the latter! The question then arises: Is it worth while to ask the Presbyterians and others to submit themselves to a purely human organization? How could Christian unity be maintained, even if it ever could be attained, by a practical confession that Christ gave no form at all to the ministry which He sent into the world with power to bind and to loose in His Name?

Why should we lay down a platform which makes the historic Episcopate a condition of unity, without accepting which we do not care to discuss Christian unity at all? If it is only a human arrangement, very good, and profitable, the best in fact for maintaining Christian unity, but yet not divinely ordered; just discovered by men, and held by certain Protestant Episcopalians to be the best form of Church government, what right have we to insist upon its acceptance? Yet the strange thing about this Protestant Episcopal theory is that it fails to inform us how it came to pass that Christ did not ordain this very best form of government for His Church, but just left it to men to find it out for themselves. If it be the best, Christ could not be ignorant of it. If He did not ordain it, how came men to establish it for themselves, without noise, without struggle of contending opinions and parties? If Christ ordained it, what right or power have we to surrender it, either as a fact or as a principle? If He did not ordain it, what right have we to make its acceptance a condition of unity with our Protestant Christian brethren? We can justify our position of isolation to our brethren, if we stand upon what we believe to be the will of God. We can never justify that position, if we contend for a form of ecclesiastical government whose highest justification is mere historic expediency. If other forms of Christian ministry be as divinely valid as ours, as our Protestant unionists contend, why do we invite them to unite with us? Why do we not go to them? Do we propose to surrender the principle of the Catholic Episcopate, and yet seek to hold on to it as a form or a mere fact, and ask men to unite with us on that? If we could bring about some temporary unity on such a baseless fabrication how long could it be maintained, and what could prevent the abolition of this sort of Episcopate? It is sheer midsummer nonsense, this dream of Protestant unity under the lead and patronage of the Anglican Episcopate.

Then on the other extreme of our line we have our Pro-Roman enthusiasts, dreaming of Catholic unity under the primacy of the Bishop of Rome; the primacy, that is the supremacy, of the infallible Bishop of Rome! But if the Bishop of Rome be infallible, be supreme, what are our Pro-Romanists waiting for? He has spoken, he has declared that Anglicans have neither priest, altar, nor sacrifice. That declaration is at least authoritative, whether it be infallible or not. No Bishop, priest, or layman in the Roman Church may deny that, openly, without peril. Surely no Pro-Roman among us should fail to see the strange position in which he places himself, when he accepts, as divinely true, the supremacy and infallibility of the Bishop of Rome, and yet refuses to submit himself at once to the authority which he acknowledges and defends. Oh, he will argue that the papal bull on Anglican Orders does not come under the conditions of an infallible deliverance. So the Pope may be, doubtless is, wrong as to that! At all events they are certain he is, for they are sure they are priests! Where then is the supremacy of the Bishop of Rome, if Fr. Paul James may issue from Graymoor a mandate suspending the bull of Leo XIII. until some one of his successors shall put himself under the conditions which will enable him to speak infallibly on the subject of Anglican Orders? If we are to follow the doctrine of probabilities at all, then as between Pope Leo's bull, and our "Pro-Roman" contention as to Anglican Orders, it

stands about ten million to one that Pope Leo is right and Fr. Paul James wrong.

In all the long history of Protestantism, I can remember no sect of Protestants that was more intensely Protestant than that little band of Pro-Romans who have attached themselves to the delusion that they are Catholics, while they refuse to submit themselves to any authority higher than their own foolish conceptions, in the hope that they can turn the world upside down. The dream of unity is sweet and enthralling to the Christian heart, but it can never be obtained by the surrender of principle on the one hand, or by the surrender of ordinary logic and common sense on the other.

Omaha, Neb.

JOHN WILLIAMS.

IMMIGRANTS LANDING IN NEW YORK.

To the Editor of The Living Church:

WILL you be good enough to allow me the use of your columns to ask that those of the clergy who desire persons met—travelling either steerage or second cabin and landing at the port of New York—will notify the N. Y. P. E. City Mission Society *instead* of the port chaplain, as printed in the Church Almanac? The work of the port chaplaincy has been given to this society, and there is now a staff of clergymen on Ellis Island able to speak the languages of almost all the people landing there.

Yours very truly,

ROBERT B. KIMBER,

Superintendent.

New York, February 29, 1908.

SEEN DURING EIGHTY YEARS.

To the Editor of The Living Church:

AN observer who has lived during the past eighty years has witnessed more ecclesiastical movements than occurred from the beginning of the seventeenth century until the day of his birth.

In the year 1858 one of the then most Catholic-minded of our Bishops said in his convention address, relative to his visit to a small missionary station for the purpose of consecrating a church building:

“To present the cross to the eyes of a worshipping assembly under various forms, . . . to set it up on various places on the building, . . . but, not content with that, to have a *moveable* cross, erected on a super-altar, thereby suggesting one of the most delusive and corrupting form of error, . . . which the Church utterly condemns and rejects, . . . and in my judgment is absolute proof of the absence of instructed faith. . . . In this diocese in several churches the form of the Communion table has always struck me as objectionable. . . . Whenever it assumes the form of an altar it is objectionable. . . . When I approached the church at ———, on entering the church, saw under chancel window an altar that might properly be called high, with three steps rising to its base; four crosses painted on its front, a moveable cross on a super-altar; a cross in the window above, and beside all this, two large candlesticks of turned wood. . . . I therefore, orderly, calmly, and deliberately directed the minister in charge to take the candlesticks and moveable cross into the vestry room. . . . I felt as much bound to remove from the Communion table of a church I was called upon to consecrate, every instrument of error, as to remove a statue of St. Peter or St. Paul if placed within the chancel. . . . If opposed I should decline to consecrate the church.”

The action was opposed by the parties who built the church. It was not consecrated, and the mission station was blotted out.

A year or two after the Civil War the rector of a small city parish, at the solicitation of two of his vestrymen, established weekly communions, which were held in the basement Sunday school room and generally attended by these three persons, who took the liberty of lighting two candles on the altar. In time this act became known to the congregation, and two influential society ladies (both of whom 'verted to the Roman Church within two years) complained to the Bishop, who promptly “interdicted” this dreadful display, and for a number of years this altar remained unlighted; but during its period of darkness, indeed only two years later, the writer saw this same Bishop in a grand procession of Bishops and priests, marching up the nave of St. Luke’s, Baltimore, towards an altar blazing with lights and covered with drapery and ornaments.

For more than sixty years we have witnessed a continual contest between Protestant conservatism and Catholic enthusiasm. Every step gained by the latter has been bitterly fought by the former. Decoration with flowers, lights and ornaments on the altar, the altar deprived of its honest table legs, altar

boys and choristers vested in cassocks, driving out operatic quartettes from organ lofts, Eucharistic vestments, the mixed chalice—each fought for and against, one party desiring to brighten the services, the other fearing and hating the Church of Rome and going so far as the establishing of a rival Church with a recreant Bishop to continue the succession.

The Protestant party has succeeded in passing the amendment to the nineteenth canon, and the advanced party is kept busy in explaining and apologizing for their yielding and aiding in the act.

To close, we now have a crop of correspondents busy in proving that the failure of the P. E. Church to gain the poor is owing to the Prayer Book and liturgical services, forgetting that the greatest Christian Church in existence not only uses a Prayer Book and liturgical services, but that the latter are conducted in a language not understood of the people. Also forgetting that while we gain instruction from the lessons and the sermon, the chief purpose of Church attendance is the worship of Almighty God.

Will the movement stop here, or shall we look next for a movement for *extempore* prayer and sermon, perhaps an appeal for rhapsodical revivals, and the public expression of individual experience and glorified redemption?

Nodena, Ark.

JAMES B. CRAIGHEAD.

DECLINED OFFICE IN THE ANGLO-ROMAN UNION.

To the Editor of The Living Church:

AS your issue of the 22nd ult. contained the names of those elected to office in the “Anglo-Roman Union,” as well as Dr. Riley’s statement in regard to his withdrawal, I think it but fair to myself to say that in accepting the invitation to the dinner, and attending the conference, I had no idea of committing myself to an organization. My letter of withdrawal was forwarded the very next day after the conference, and in it I stated that I came to the conference quite ignorant of the line of action to be proposed, and being present merely to learn of aims and intentions, I was unprepared for the effecting of an organization.

When the suggestion was made to organize then and there, I ventured to raise my voice in deprecation of such action, feeling certain that a time of agitation like the present was most inopportune for the formation of such a society. As the meeting progressed, the election of myself as vice-president came upon me entirely unawares, and I protested against my election, but was courteously voted into office over my protest. Had I been asked in advance to accept that, or any office, I would have declined.

It is but just to those present to say that I heard not the slightest suggestion of disloyalty to the Anglican communion, and the harsh charge of treason which has been made in a certain quarter would seem quite unwarranted.

Philadelphia, Feb. 29, 1908.

W. A. BUCHANAN.

CONFERENCE BETWEEN LAY BROTHERHOODS.

[Continued from Page 630.]

as a season of special prayer that men may be brought to Christ, and that all Christians may come to feel their personal responsibility for the spread of His Kingdom.

While the Council of the Brotherhood of St. Andrew in the United States is heartily in sympathy with the suggestion made by the Conference of Executive Officers of Lay Brotherhoods that special evangelistic services be held throughout the world on the first Sunday in December next to reach men not connected with the Christian Church, it believes that there will not be time enough to make arrangements adequate to ensure a general and effective effort this year. To proclaim a world-wide effort by all Christians to hold such services, without the possibility of making due provision that the effort shall in fact be universal and effective, would be in danger of belittling the effort. This Council therefore believes that for the first year it will be wiser that all the Brotherhoods should concentrate their strength on the Week of Prayer.

The Council will urge upon its local chapters the holding, wherever adequate arrangements can be made, of evangelistic services on the first Sunday of December next. In order that the wishes of the Inter-Brotherhood Conference may be definitely carried out, we shall urge our chapters to take the greatest care to see that such services have the definite, practical, and apostolic object of inducing men to repent and be baptized, so that all the individuals of society may be bound together by membership in Christ and that His life may be made the life of each individual, and so of society at large.

LITERARY

BIBLICAL—CRITICAL AND EXEGETICAL.

The Early Traditions of Genesis. By Alex. R. Gordon, D.Litt., Professor of Old Testament Literature and Exegesis, Presbyterian College, Montreal. Edinburgh: T. & T. Clark, 1907. Imported by Charles Scribner's Sons, New York. Pp. xii. + 346.

For one who has had a thorough acquaintance with the Higher Criticism of the past twenty years and more, there is little new in this discussion of the first eleven chapters of Genesis. Wellhausen is still the giant intellect, the great and shining light of the movement; and whenever his disciple ventures to differ from the master, he seems to do so with bated breath. Yet Dr. Gordon is no extremist. He leaves us Abram and Jacob as real personages, real Hebrew "heroes;" and he permits us to consider Moses as the great religious leader of Israel. For all that, however, Gen. 1-11 is made up, according to him, of myths and legends, some of them originally Babylonian, some Kenite, some Canaanitish, and occasionally one that is of Israelitish origin.

His chronology, which is peculiar, is dominated by his anxiety to make early Israelitish tradition square with the Tell el Amarna letters. He identifies the Habiri mentioned in these documents with nomadic bands of Hebrews "like those under Abram and Jacob." This induces him to set the period of Abram later than is usual, though he does not suggest a date of his own. Influenced by these same considerations, he reduces the sojourn of Israel in Egypt to "a round hundred years," in order to retain the "generally assigned date of the exodus, c. 1258 B. C."

As for the religious institutions of Israel, circumcision, abstinence from blood, and the sabbath, none of these was original. We note two serious mistranslations of the sacred text: Gen. 2: 6 "But a stream rose from the earth," for "But there went up a mist from the earth," where the author was probably misled by the septuagint, and Gen. 3: 15 "and they shall bruise thy head and thou shalt bruise them on the heel" for "and it shall bruise thy head and thou shalt bruise his heel;" a rendering that would empty the verse of all messianic import.

We can thank Dr. Gordon for one thing: a frank statement of what Revelation and Inspiration mean to the Higher Critics. We had wondered what Inspiration had to do with myths and legends, some of which are "remnants of heathenism." And we are told these are "neither frauds nor conscious literary inventions" but the natural and spontaneous products of popular imagination, that reflect the nation's primitive, or (we may say) childish thoughts about God and the world and human destiny, together with dim recollections of their long distant past; and we are told that God reveals Himself to primitive peoples by stooping to their childish fancies and thus gradually elevating their thoughts to higher things. This idea of the myth as the bearer of Revelation was expressed many years ago in Germany, notably in Dr. Schultz's *Old Testament Theology* (4th edition 1889). To us this whole discussion rests on a confusion of ideas. A nation may be "primitive," but it need not, therefore, be "childish" or, as our author thinks, incapable of abstract thought. Egypt, Babylonia, India, China, and Greece rise up in protest against such views. The early Hebrews were a primitive nation; but they knew the distinction between true and false and can be trusted when they hand down to us, under the Inspiration of the Holy Ghost, the Revelations of God. Nor is even Genesis free from abstract thoughts, as witness the distinction between good and evil. We fear there is too often in such discussion a confusion between the primitive notions of antiquity and the degraded savage races of modern times, falsely called "primitive."

As a clear and well written compendium of the many confused and often contradictory views of the Higher Critics, the volume may prove helpful; but we cannot recommend it to the general reader.

F. C. H. WENDEL.

The Book of the Prophet Ezekiel; in the Westminster Commentaries. By Henry A. Redpath, D.Litt., M.A. Pp. xlii. + 276. New York: Edwin S. Gorham; London: Methuen & Co.

In the introduction the author treats such subjects as the Life and Character of the Prophet, the Text and Chronology of the book. He devotes considerable space to an exposition of the prophet's style. It is not until we come to the section upon Ezekiel and the Pentateuch that the author's treatment must impress one as not resting upon a careful weighing of all the available evidence. He acknowledges the responsibility of the commentator to consider the question whether Ezekiel is dependent upon the Pentateuchal documents D and P, or whether the documents are dependent upon Ezekiel. Now upon this really important subject the author refers to only one other writer upon the subject, and that is Möller, in his *Are the Critics Right?* Certainly such a discussion as that in Cornill's *Introduction to the Canonical Books of the Old Testament*, not to mention those found in other commentaries, demands some recognition. His statement in the preface that he has, first of all, endeavored to arrive at opinions independently, as far as possible,

of those who have preceded him, and then to consult previous commentators, has not resulted in giving the best results in the way of an introduction. A very good idea of his method may be obtained from quoting two sentences from the introduction, p. 22, upon the discussion of the relation of the book of Ezekiel to the document P. "It is obvious, to begin with, that Ezekiel's ideal does not profess to give a complete legislation: he presupposes the knowledge of previous legislation of a wider character than his own." With this compare the following quotation upon the same subject and from the same page: "Again in discussing this question we have to answer another. Would a more systematic legislation follow a less systematic, or vice versa? The answer to this question is not a difficult one to make. The more systematic would be the later: if we look into it we shall find that Ezekiel is the more systematic, e.g. in 45: 24, 46: 5, 7: therefore we may conclude that Ezekiel is the later."

With regard to the body of the commentary there is some use made of other commentaries, but the work would have been far more valuable if more references had been given. It is of interest to compare this book with Davidson's *Ezekiel* in the Cambridge Bible. In the prefatory note of the general editor it is said that the aim is to make this series less elementary than the Cambridge Bible. In regard to this particular volume there would be some doubt if the aim were achieved.

There is one point with which the author probably has nothing to do, but which ought to be criticised. By using very thick paper and wide margins the book is made to assume proportions far in excess of those that belong to it. As a matter of fact it has about a hundred pages less than the little volume in the Cambridge series, and also less on each page.

F. B. BLODGETT.

Epochs in the Life of Jesus. By A. T. Robertson, M.A., D.D. Pp. xii. + 192. New York: Charles Scribner's Sons. Price, \$1.00 net.

It is to be regretted that the author of this little work has laid claim to the production of anything more than a devotional treatise of the most "popular" sort. But the attempt has been made, and in rather strong terms, to raise the book to the level of a summary of results based on thorough scientific investigation. The preface states that the presentation is "in the light of modern knowledge." "The writer has reached his own conclusions on many points which come out incidentally." "The turning points in the life of Christ are brought out sharply—the lumber of learning is all left out here." "I might add that for twenty years I have been teaching theological students the things of Christ." And the title of the first chapter, "The Messianic Consciousness of Jesus," carries one into the thick of modern controversy, with which the author should be acquainted, if the list of scholars given on page 3 is any criterion.

The merest glance at the book, however, is sufficient to dispel the impression that the preface gives. The method is very simple. The writer has taken a Stevens & Burton *Harmony*, worked through it section by section, paraphrased the text (by no means to its advantage), added a few expository notes and a goodly amount of homiletic matter. And that is all. Of any real knowledge of the present state of research into our Lord's life there is not a trace. For instance, the author seems to be under the impression that by showing that Christ was conscious of His filial relation to the Father the problem of the Messianic consciousness is solved. The Incarnation and the assumption of the Messianic office are (logically, at least) two entirely distinct things, but they are so confused in the book, that they become interchangeable, to the bewilderment of the reader. Of the other great problems in the study of Christ's life, that of the eschatological prophecies is simply passed by. "Language after all is pictographical." The problem of our Lord's revelation of His Messiahship is in a hopeless tangle, thanks (in part) to ignoring the fact that there a Johannine problem exists. Indeed, it may almost seem that the only contribution made to the study of the subject is in the statement that the twelfth chapter of St. Luke contains a record of an otherwise unmentioned Judean ministry. This is one of the few places where the writer abandons the Stevens and Burton order. Doubtless he had his reasons for so doing, but they are not apparent.

Passing from the contents to the style of the book, a still more severe stricture is called for; for a greater exhibition of bad taste it would be hard to find. In the endeavor to write a "popular" style the author has allowed himself to descend to altogether undue depths. A few extracts form the best criticism. The Transfiguration is termed "Heavenly light on the subject." The northward journey was a "summer school of theology," and the great question to the apostles was the "examination." Christ "combined early piety with popularity." The Child in the temple was "teaching (*sic!*) and amazing the doctors of divinity in the rabbinical theological seminary." "John expected to be promoted for extra zeal in orthodoxy"! "It was with a deal of pious palaver that these youngsters gave him what they thought was a hopeless dilemma." Judas "had taken advantage of his knowledge of the devotional habits of Jesus in order to betray Him." "Did the Sanhedrin believe in Jesus? Not much."

Further criticism is needless. The book may have a certain value for a certain type of mind in helping to produce a vivid picture, but it must be regretted that the author did not seek to reach this end by treating the most sacred of all subjects, if not with learning, at least with dignity.

BURTON SCOTT EASTON.

New Testament Criticism During the Past Century. By the Rev. Leighton Pullan. New York: Longmans, Green & Co.

Mr. Pullan has done well in publishing this lecture, first given, as he tells us, in the chapter house of Bristol Cathedral, and repeated by request on other occasions. It is just such a resumé and criticism of recent work on the New Testament as will enable those who are not specialists to gather something of its trend and results. The author knows whereof he writes, and it is comforting to find him closing with the assurance: "The criticism which rejects belief in the Incarnation has not won the day. The Christian has nothing to fear from the fullest inquiry, the most searching examination of the Scriptures. The Christian position is really stronger than it was fifty years ago." We only wish that Mr. Pullan had felt able to expand this closely compressed lecture into a volume. C. C. E.

The First Page of the Bible. By Fr. Bettex. Translated from the German by the Rev. F. C. Longaker. German Literary Board, Burlington, Ia. Price, 25 cents net.

Some of our readers will remember a book, published some thirty or forty years ago, entitled *Benedicite*, which took the canticle as the text for a series of instructions describing the wonderful works of nature, which by their very structure and beauty, "praise the Lord, bless and magnify Him forever." We are reminded of it by this little book which, in a very charming and interesting way, gives a similar exposition of the first chapter of Genesis. We are sorry to say that it is disfigured by attacks on the science which "has done away with the former belief concerning the origin of man and proclaims that we are not created by God, but descended from the monkey." Notwithstanding a few such unfortunate sentences, the booklet will be found helpful and attractive. The translation is excellently done. C. C. E.

MISCELLANEOUS.

BISHOP BRENT'S charge on *The Mind of Christ Jesus in the Church of the Living God*, delivered at his Cathedral in Manila last spring, has been published in book form (Longmans, Green & Co., 50 cts. net). There are some excellent features to this charge and some that are open to criticism. He begins by arguing the necessity for seeing the other man's point of view. His argument is well sustained, but some of us have always made this attempt. He then discusses the mooted questions of Reservation, the Relation of Confirmation to the Holy Communion, Liturgical Expansion, and Our Responsibility to Other Christian Churches. The first three of these are, on the whole, excellent, though not above criticism in details. The fourth is rather regrettable. "Other Christian Churches" are organizations in direct conflict with the Christian Church. The Bishop seems, strangely enough, to confuse the two wholly distinct questions of what should be the attitude of the Church toward Christian people in those "other Christian Churches," and what should be the attitude of the Church toward the organizations—the "Churches"—themselves. Confusing the questions, it is not strange that his argument is confused throughout. We are quite ready to maintain that baptized persons outside the communion of the Church are members of the Church Catholic; it does not follow that the voluntary organizations they have formed are integral parts of the Catholic Church. On the whole, in spite of some excellent thoughts presented in the Bishop's clear and excellent style, the charge rather detracts from than adds to the confidence which Churchmen have bestowed upon their Bishop in the Philippines in no small degree.

OUR MISSIONARY BOARD is doing good work in preparing various missionary publications for the use of mission study classes or for the guidance of those who are preparing to speak on missionary themes. We do not underrate the value of much interdenominational literature of these subjects when we say that these needs cannot be met by such publications, but that provision must be made for them with respect to our own work primarily. Such a publication has just been issued with the title *The American Episcopal Church in China*, by Annette B. Richmond, a member of the staff of the district of Shanghai. The history of our work in China is given under the appropriate divisions of time and "The Mission in 1907" tells of present conditions and the scope of the work. Not least valuable are the bibliographies appended to each chapter. This book will be found most useful to all those who are interested in the missions of the Church in general and the mission in China in particular.

To be obtained from the Educational Secretary, 281 Fourth Avenue, New York; paper 50 cents, cloth 75 cents.

TWO PAMPHLETS written by the Bishop of Lexington deserve especial mention. One is a charge delivered to the clergy and laity of the diocese of Lexington, bearing the title *The Warrant for and the Permanence of the Creeds*. In that charge the Bishop treats of the Creed as a rule of faith, the articles of belief, a symbol, and then, particularly, of the permanence of the Creed. He shows clearly how impossible it is for the Creed to be reconsidered with a view toward amending it or placing a novel construction upon its several postulates.

The second pamphlet is an address bearing the title *The Church*

at Jamestown, *The Norm of American Christianity*, which was delivered in his Cathedral on the occasion of the three hundredth anniversary of the first celebration of the Holy Communion at Jamestown, and takes the form not only of an historical reminiscence of that anniversary, but also of a showing of the continuity of the Church from the earliest times, and of the identity of the present American Church with the Church of the earliest Christian ages. Both these pamphlets are well worthy of circulation.

A BRIEF MANUAL of Christian doctrine is entitled *Underlying Principles of Christianity*. (By Rev. Alfred Davenport Kelly, M.A., of the Society of the Sacred Mission. Preface by the Bishop of Bloemfontein. E. S. Gorham, publisher.) The merit of the book lies in the unusual way in which the various dogmas of the Church are grouped. The starting point is Christ's claim to be a standard of perfect Character. Man needs means for the attainment of perfection. This leads up to the discussion of the mediatorial work of Christ. The remainder of the volume is taken up with the unitive work of the Redeemer, by the Holy Spirit, in the Church, through the Sacraments. The closing chapter is on loyalty to Christ's claims. The book would furnish an admirable set of heads for more expanded lectures or sermons.

ANOTHER DEFENSE of the commonly received truths of Christianity, written on quite different lines from the foregoing, is *Deep Questions*, by the Very Rev. Charles T. Oviden, D.D. (E. S. Gorham). It contains twenty sermonettes or short addresses for those "who regard the hope of salvation through Christ as the most valued inheritance of man, but who, nevertheless, are often sorely distressed and perplexed by deep questions which keep surging up in their minds and demanding an answer." The questions cover a wide range, from the Mystery of God and The Babylonian Records to Heredity and Education, and Is Long Life Desirable? The essays are rather unequal in value, and we think that the author has attempted to handle too great a variety of subjects.

THERE WAS published in the fall under the title *The House of Bishops*, a pamphlet containing the portraits of the Canadian Archbishops and Bishops now living, with short historical notes concerning his diocese, including also portraits of the Archbishop of Canterbury, the Bishop of London, and Bishop Inglis, the first colonial Bishop of the Church of England, who was sent to Nova Scotia in 1787. The portraits are half tones, well printed, and the pamphlet one of much interest to those interested in the Church in Canada. The compiler is Owsley Robert Rowley, Esq., and the book is published by Morton, Phillips & Co., Montreal.

A VERY attractive little book for Lent is entitled *At the Feet of Jesus*, Short Prayers and Texts for Busy People during Lent, Holy Week, and Easter-tide. By Gretchen (Hills & Hafely Co., New York). It is printed in purple and in red and consists of a text and a prayer, with sometimes a verse, for each day in Lent and for Easter, Ascension, and Whitsunday, the pages for the latter days being printed in gold and in red. No Lenten book in small volume has perhaps been so handsomely made heretofore.

AN EXCELLENT twelve-page tractate, entitled *Confirmation, What and Why*, is issued by the Rev. J. Stewart-Smith, B.D., St. Mary's Church, Kansas City, Missouri, and is sold by the author at \$2.00 per hundred. The writer well says: "The renewing of the Baptismal Vows is no more a part of Confirmation than the draping of the bridal veil is a part of Holy Matrimony. It is simply a preparation for it."

A LITTLE BOOKLET, small enough to be carried in a vest pocket or in a lady's purse, is *Thoughts During the Administration of the Holy Communion*, Arranged and Compiled by Emma Bennett Vallete (Edwin S. Gorham, Publisher, 281 Fourth Ave., New York. Price ten cents or \$1.00 per doz., postpaid). It is intended to suggest brief prayers and aspirations, particularly at the altar rail.

AN EXCEEDINGLY useful book for the Lenten Season will be *Through the Forty Days*, by the Rev. A. W. Snyder, author of *Chief Things* and *Chief Days*, published by Thomas Whittaker, Inc., and arranged for public or private reading for each day. The author is well known through his contributions to the public press, both ecclesiastical and secular.

THE SERMONS of the Rev. W. R. Huntington, D.D., rector of Grace Church, New York, entitled *A Good Shepherd and Other Sermons*, the title sermon being a memorial of the late Bishop Huntington of Central New York, will be reissued by Thomas Whittaker, Inc., in a cheap and popular form, in the series known as "Whittaker's Sermon Library." Digitized by Google

WATER-WISDOM.

Crusted with over-wisdom landmen go
 For thus or so
 Have all things been, they say, and shall be still:
 Nor dream they any change
 That leaps their range
 Of narrow knowledge. But on crest and hill
 Of the great ocean-surge
 Those men who urge
 Their hollow ships between vast sea and sky
 Learn that all things may come
 Till, awed and dumb,
 Mid wondrous and strange sights they live and die.
 So towns breed unbelief: but great and free
 Faith in the Living God is on the sea.

L. TUCKER.

HOMES AND HOUSES.

BY THE REV. WM. WILBERFORCE NEWTON, D.D.

IN passing some newly built houses not long ago, I saw the following notice posted upon a new but empty house: "Homes for Sale and to Rent." I thought of the inaccuracy of our average speech and how it is that Trench, in his study of words, sought to make his readers familiar with the right and proper use of words.

A house may be for sale or to rent, but never a home. A home is something which is built up out of moral and spiritual forces and attributes, and can no more be placed upon the market, foreign or domestic, than can the countless cells which, being knit and joined together, build up in the deep waters of the Pacific the walls of the coral island.

It is a curious fact that in the French language there is no expression for the English word "home." "Monsieur is with himself," "Madam is with herself," is the French equivalent to the English expression "at home." And in the French expression there lurks the hidden idea of solitariness or isolation. In the English expression "at home," however, we come across the idea of a composite family life. Parents, children, and relatives helping to form the united family. And everything in our modern life depends upon the way in which we look upon our home—whether we consider it as an apartment or as a hotel, or a lodging house, or that family nest best described by the good old English word "home."

In the twentieth chapter of the second Book of Kings there is a story which illustrates this strength of our home life of to-day. We read in the fourteenth verse: "Then came Isaiah the prophet unto King Hezekiah and said unto him, What said these men and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them." What Hezekiah showed to those Babylonian visitors in his house was his household goods, his furniture, his drinking goblets, and service of silver and gold. It was things which the Jewish king exhibited to his Babylonian visitors, and these things were all taken to Babylon a few years later when the king and his people were carried away captive.

We are living at the present time most conspicuously in an age of things. Curtains, pictures, heavy furniture, bric-a-brac, crowd our houses until we make museums of them and the joy of the old life departs. We all want to-day, like Joshua at the storming of Jericho, to take into our own keeping the spoils of the battle and the looting of the enemy. We crave all this "stuff," as it is called by the writer of the book of Joshua, "this accursed thing," the touch of which brings with it only the envenomed sting of punishment.

Cornelia, the daughter of Scipio Africanus, showed the visitors to her house, as her jewels, her two boys, afterwards known as Tiberius and Caius Gracchus, and she was right. Men and women are better than things; children are better than jewels. Apparently this idea never occurred to Hezekiah when the visitors from Babylon came to his house. We read that "he showed them all the house of his precious things, the silver and the gold, and the spices and the precious ointment, and all the house of his armour, and all that was found in his treasures; there was nothing in all his house or in all his dominion that Hezekiah shewed them not."

What have we to show in our houses? What is there which turns the house into a home? Is there courtesy, unselfishness, service for others? Have we in evidence not the chrysanthemums of our social flower shows, but those simpler flowers which have less show but more aroma about them? We can

let the Babylonians carry away captive all our stock of things provided they leave behind those fragrant elements in our houses which turn them into homes—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance, against which there is no law.

SACKCLOTH AND ASHES.

WHILE the wayfarers of this world are making ready for their yearly pilgrimage through the Valley of Humiliation, we may take it that the onlooking angels are hoping for them that each pilgrim is gradually making the acquaintance of that stranger whom he speaks of as "myself." It is only through such acquaintance that the pilgrim is defended against those who stand afar off and throw stones. How often has the charge been brought against the keepers of Lent that, in this season as in no other, do Pride, Vain Glory, and Hypocrisy, fancying themselves safely disguised, work more harm to the cause of religion than could be accomplished by an army of open scoffers? Some nineteen centuries ago, human nature being the same then as now, men were warned against making a parade of fasting in order to let it be known among their fellows that they were men to be held in honor. To know that one's self-denial and mortification of the flesh are known to one's Maker is not enough even to many of those who, as far as poor mortals can be sincere, are really devout Christians. Possibly the poet has slandered the most saintly of the pillar saints of old when, amid the wails and moans of self-abasement, he puts into his mouth an occasional word betraying his satisfaction at the sight of the awe-struck throng who have come to gaze upon the self-made martyr: "Ha, ha, they think me somewhat!" he exclaims, thus exhibiting the human nature remaining after so many years of killing of the flesh. It may be that the good man whose prose biography strains one's power of belief was really empty of self, but the poet has done what he can to convince us that St. Simeon Stylites may really have had existence.

The observance of forty days of self-denial at a certain season of every year is the undeniable duty of every one enrolled under the gonfalon of the Church, but Lent should not be made a parade of sackcloth and ashes, and while we worship Him who for our sake did fast forty days and forty nights, care should be taken not to worship at the same time "the idol self" by indulging in inward jubilation at the thought that because of our pronounced piety our neighbors "think us somewhat." Vainly do we "batter heaven's gate with storms of prayer if there is a god on this side of that gate who causes our prayers to be but lip worship of Him to whom all hearts are open.

In Lent, if at any time, do Adam's sons and daughters realize that they are indeed the sons and daughters of one who, being free to choose between good and evil, forsook the state of innocency for one of sin. "Ye shall not surely die," the serpent is still saying, and, taught by him, the deadly sins present themselves to us in disguise which only our critics can penetrate. Pride, aping Humility, refuses to be dislodged from our hearts; vindictiveness, after forgiving our enemies with the lips, describes itself as Christian charity; hypocrisy, drawing about itself the doctrine of "free grace," makes up in prayer what it lacks in the performance of duty. Lenten meditation should teach us to know our enemies by their right names, even when those enemies are our own besetting sins. C. M.

HE WAS A NEIGHBOR.

GEORGIA has a law intended to induce stock-owners to keep their animals in their own fields, says the *Atlanta Constitution*. When a farmer finds his neighbor's cattle in his corn, instead of sending them to the pound or shooting them, he puts them in his own corral, and when the owner comes for them, charges him fifty cents a head to pay for the trespass.

It happened that when the law was under discussion two neighbors were very violent, the one in favor of it, the other against it. After the law had been passed the cattle of the man who had opposed it got into the other man's field and were captured. Their owner went for them.

"As I am a law-abiding citizen," said the other farmer, "and as there are fourteen cattle, it will cost you seven dollars."

The man whose cattle had been impounded was indignant, but he paid the bill. A little later he captured his neighbor's cattle in his field. Wallet in pocket, the owner of the cows rode over to get them.

"Well," he demanded, "how much do I owe you?"

"Not a cent," replied the other. "I may not be a law-abiding citizen, but I'm a neighbor."—*Reformed Church Messenger*.

Church Calendar.



- Mar. 1—Quinquagesima Sunday.
- 4—Ash Wednesday.
- 8—First Sunday in Lent.
- 11—Wednesday. Ember Day.
- 13—Friday. Ember Day.
- 14—Saturday. Ember Day.
- 15—Second Sunday in Lent.
- 22—Third Sunday in Lent.
- 25—Wednesday. Annunciation B. V. M.
- 29—Fourth Sunday (Mid-Lent) in Lent.

Personal Mention.

THE Rev. STEPHEN H. ALLING has resigned the rectorship of St. Peter's Church, Dansville, N. Y., to take charge of Christ Church, Pittsford, N. Y., commencing March 1st.

THE Rev. W. H. BALL, who has been priest in charge of Enid, Okla., for the past five months, has accepted work in the same diocese at Pawnee and taken up his residence there.

THE Rev. CLARENCE H. BEERS has accepted a call to become rector of St. Paul's Church, Bantam, Conn., and will take charge in the latter part of March.

THE Rev. J. KNOX BODEL, formerly rector of St. Paul's Church, Montrose, Colo., on March 1st commenced work in and around Great Falls, Montana, under the direction of Bishop Brewer.

THE Rev. CHARLES J. CAMERON, M.A., Ph.D., who was ordered deacon some months ago by the Bishop of Kansas, and who has been in charge of St. Paul's Church, Leavenworth, Kan., for the past ten months, has been unanimously called by the wardens and vestry of St. Paul's to be their rector. Dr. Cameron was formerly a Presbyterian.

THE Rev. HUBERT COWLEY CARROLL has resigned the charge of St. Paul's, Visalia, and St. John's, Tulare, Cal., and will assume the rectorship of St. John's Church, Ross, Cal., on March 10th.

THE address of the Rev. GEORGE H. CORNELL, D.D., is changed from Sioux Falls, S. D., to Orange, Cal.

THE address of the Rev. PERCY L. DONAGHAY is care of St. Anne's rectory, Middletown, Del.

THE Rev. C. W. FRASER of Augusta, Ga., will, commencing on May 1st, become assistant rector of Christ Church, Savannah, Ga., and will also have charge of St. Michael's mission.

THE postoffice address of the Rev. LOUIS FRENCH is Noroton Heights, instead of Noroton, Conn.

THE Rev. A. P. GRAY, rector of Lexington parish, Amherst county, Va., has accepted the rectorship of Cople parish and St. James' Church, Montross, both in Westmoreland county.

THE Rev. WILLIAM RICHMOND has declined to resume the rectorship of All Saints' parish, Orange, N. J.

THE Rev. WILLIAM H. STONE of Carrollton, Ill., has been elected rector of St. Mark's Church, Hammon, N. J., and will commence his new duties on the first Sunday in Lent.

THE Rev. HARVEY M. SHIELDS has resigned the rectorship of St. John's Church, Bisbee, Ariz., and will go to Dawson, N. M., where he will have charge, as chaplain, of the Union church of that city.

THE Rev. H. G. TAYLOR, rector of St. Luke's Church, Weiser, Idaho, has taken charge of St. Luke's Church, Coeur d'Alene, beginning his work there on the first Sunday in Lent.

THE Rev. CHARLES T. WHITTEMORE, rector of All Saints' Church, Dorchester, Boston, recently tendered his resignation after an incumbency of twenty-five years, on account of ill health. The vestry voted not to accept the resignation, and gave the rector a year's vacation. It is expected that he will shortly sail for Europe.

THE Rev. HERBERT A. WILSON has resigned the rectorship of St. John's Church, Ames, Iowa, to become assistant to the Rev. Dr. Little, St. Mark's Church, Evanston, Ill.

ORDINATIONS.

PRIESTS.

IOWA.—On Wednesday, February 26th, at St. James' Church, Independence, the Rev. CARLOS EUGENE JONES. The candidate was ordered by Bishop Morrison and was presented by the Rev. Charles J. Shutt, rector of the parish, and Rev. John C. Sage, Dean of Waverly. The sermon was preached by the Rev. Marmaduke Hare, M.D., rector of Grace Cathedral, Davenport, and the litany was said by the Rev. John S. Cole of Waverly. Mr. Jones is in charge of St. George's Church, Le Mars.

MICHIGAN CITY.—On St. Matthias' day the Rev. W. W. DAUP, deacon, was advanced to the priesthood by Bishop White in Trinity Church, Fort Wayne. The rector presented the candidate. The Rev. A. C. Stengel acted as the Bishop's chaplain, the Rev. J. H. McKenzie sang the litany, and the Rev. W. S. Howard of Plymouth preached the sermon.

MILWAUKEE.—On Thursday, February 27th, at St. John's Church, Sparta, Wis., the Rev. ALFRIC J. R. GOLDSMITH, deacon, was advanced to the sacred priesthood by the Bishop of Milwaukee. The candidate was presented and the sermon was preached by the Rev. James W. Smith, priest in charge of St. Mary's, Tomah. The Rev. Robert T. McCutcheon of Kilbourne acted as chaplain to the Bishop. Mr. Goldsmith will be in charge of the work at Sparta, which he has served most effectively and faithfully as a deacon.

DIED.

ANDREW.—Entered into rest, February 13, 1908, at Syracuse, N. Y., JOHN J. ANDREW, priest, in the 62nd year of his age. The burial office was read in Grace Church, Syracuse, February 17th.

"Then are they glad because they are at rest: and so He bringeth them unto the haven where they would be."

BROWN.—Entered into Paradise on Sunday, February 9, 1908, in St. Peter's rectory, Oxford, Miss., the Rev. ALGERNON T. BROWN, M.A., late rector of Alamosa, Colo., and for eight years rector of Woodville, Miss., in the 58th year of his age.

CLARK.—In South Hero, Vermont, on January 14, 1908, Mr. EDWARD A. CLARK, aged 72 years, "in the communion of the Catholic Church."

"May he rest in peace, and perpetual Light shine upon him!"

CRALLE.—Entered into life eternal on February 10, 1908, CAROLINE H. GRAHAM, daughter of the late General George Mason Graham of Rapides parish, La., and wife of Jefferson B. CRALLE of 18 West Buena Ventura Street, Colorado Springs, Colo.

"Grant her, O Lord, eternal rest, and let Light perpetual shine upon her!"

GEORGE.—At Marletta, Ga., on February 11, 1908, the Rev. T. M. N. GEORGE, rector of St. James', after a long illness, in the 49th year of his age.

NICHOLS.—Suddenly, February 4, 1908, at his home in Brooklyn, N. Y., OTHNIEL FOSTER NICHOLS, aged 63 years.

"In the confidence of a certain faith, and in perfect charity with the world."

OGLIBY.—At his residence, in New Brunswick, N. J., on Wednesday, February 26th, 1908, ARTHUR GUINNESS OGLIBY, son of the late Rev. John D. Ogilby.

MEMORIALS.

REV. WILLIAM J. LEMON.

Resolved, That the wardens and vestry of St. Matthias' Church, Waukesha, Wis., holding the memory of our late rector, the Rev. WILLIAM J. LEMON, now deceased, in loving regard, desire to place on record in the archives of the Church a token of the deep regret of the parish at the loss it has experienced as well as an outline sketch of a life which was devoted to the furtherance of true Christian doctrine and practice.

Born in Mobile, Ala., June 19, 1851, he was for a time a student at the University of the South, but early decided to enter the ministry and graduated at the Nashotah Theological Seminary in the 22d year of his age, being ordained a deacon the same year, and soon after advanced to the priesthood. Subsequently he officiated at St. Peter's Church, Hillsdale, Mich., and the Church of the Messiah at Detroit. Meantime he had married Miss Nettle, daughter of the Hon. S. A. Randles of Waukesha, and her

falling health caused him to remove to California, where he was for five years rector of St. John's at Stockton. The death of his wife brought him back to Wisconsin in 1894, when he settled at Hartland, and in 1895 married Miss Nellie Topping, granddaughter of the Hon. Richard Weaver, this county. In 1901 he assumed charge of St. Matthias', remaining until his death, February 19, 1908.

Though never physically strong, he was always earnest and faithful in the performance of his pastoral duties. At various times when he felt the waning of his health and weakening of his ability to perform the tasks of the sacred ministry to his satisfaction he proffered his resignation of the rectorship here, but in each instance was prevailed upon by the urgency of the parishioners to continue his work. He fought the good fight to the end, and we trust now sits in light eternal.

Resolved, That a copy of this memorial be spread upon the Church records and sent to the widow of our deceased rector.

A. F. ESTBERY,

REX A. WARREN,

Adopted February 24, 1908. Committee.

J. A. BRITTON.

Mr. J. A. BRITTON, proprietor and editor of the *Southwest Georgian*, published at Woodbine, Camden County, Ga. Shortly after rising on Tuesday morning, February 25th, Mr. Britton was seized with a severe attack of cramp, and suffered intensely all day, till towards night he was obliged to be put under anaesthetics by his physician. On Wednesday he was taken to Jacksonville, Fla., forty-nine miles distant, by Dr. A. K. Swift.

On arrival he was met by his son and daughter, and in a semi-conscious state was taken to St. Luke's Episcopal Hospital, where later he was operated upon for intestinal obstruction. The operation was successfully performed, but he never regained consciousness, and died about 4:30 p. m., and was interred in the City Cemetery on Thursday, the 27th, with the beautiful ritual of the Episcopal Church, of which he had been a consistent member and communicant all his life, as well as a generous supporter. He was respected and beloved by all; but by the young especially, for whom he ever had a kindly smile and word.

He led a very quiet, unobtrusive life, and was a man of a firm faith in the Church of his birth. To show his child-like modesty in all his acts, I now record one instance: Last Easter, when the writer took up a collection for Foreign Missions, he was the only one in this whole mission district who handed in a personal donation, in answer to my appeal, of \$2.50; and though a poor man, he was one of the few who fulfilled his pledge for his pastor's support. Mr. Britton served in the Confederate Army during all four years of the war between the States, under Generals Stuart and Wade Hampton, and was wounded in the last campaign of 1865.

He was in his 60th year, a native of South Carolina, and leaves five children (all grown) to mourn his loss. He came to Woodbine, Ga., in the year 1903, and ever since has been the official journalist of Camden County. R. I. P.

G. L. L. GORDON, A.M.,
Vicar-Priest, St. Mark's Church,
Woodbine, Ga.

South Carolina papers please copy.

ALLEN SEYMOUR PERKINS.

In thankful memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal, February 28th, 1904, in the nineteenth year of his age. Of your charity pray for the repose of his soul.

Jesu, Mercy.

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.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

WILL someone kindly suggest to the Bishop of Kansas City the names of five clergymen suitable for missionary work in West Missouri? Will any offer themselves? The towns have intelligent populations; conditions for growth are favorable; salary \$900 a year.

A DEACONESS IS WANTED in St. Luke's parish, Racine, Wis. Address Rev. WALTER G. BLOSSOM, rector.

POSITIONS WANTED.

YOUNG MARRIED PRIEST, eight years' experience; successful; good recommendations; present salary \$1,000 and rectory, desires parish where opportunity for work. Address: J., care LIVING CHURCH, Milwaukee.

DAUGHTER OF AN ANGLICAN CLERGYMAN, in Canada, desires position, in May, with family resident in United States. Thorough experience with delicate children. Address: Box 303, Huntsville, Ontario.

A CLERGYMAN, whose health requires a rest from parochial duties for a time, would take charge of an organ and choir during the interim. South preferred. "PRECENTOR," care THE LIVING CHURCH, Milwaukee.

POSITION WANTED by trained nurse to travel with invalid. Capable; highly recommended; Churchwoman. Address: Miss M. A. HENDERS, 25 Chestnut Street, Boston, Mass.

PARISH AND CHURCH.

A LENTEN AND EASTERTIDE CARD FOR THE SICK, on stiff cardboard (7 x 4 1/2 inches), printed in three colors, containing part of the Church's "Order for the Visitation of the Sick," and specially adapted by the selections, large type, and convenient form to the individual use of the patient, is now on sale at 15 cents each, 2 for 25 cents. The entire profits are devoted to the work of the "Woman's Auxiliary to the Board of Missions." Address all orders to HOLY CROSS BRANCH, 142 Eighth Street, Troy, N. Y.

K NIGHTS OF ST. PAUL. A Church secret society for boys. Home Office, 411 Washington Street, Pekin, Ill.

S T. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to Mrs. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

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

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

A SATISFACTORY VESTMENT BAG may be obtained by sending \$2.50 to the INDIANAPOLIS VESTMENT BAG CO., Wheaton, Ill. Descriptive Circular.

CLERICAL REGISTRY AND CHOIR EXCHANGE.

C HURCHES LOOKING FOR RECTORS or ASSISTANTS, or ORGANISTS and CHOIRMASTERS, please write for prompt supply to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York—Offices of the CLERICAL REGISTRY and CHOIR EXCHANGE. Testimonials (on application) of trustworthiness and eligibility. For Clergy, salaries \$500 up; for Organists, \$300 up.

CHURCH EMBROIDERY.

C HURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

UNLEAVENED BREAD.

A LTAR BREAD—Round stamped or plain Wafers; also sheets, square, prepared for fracture. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

W AFER BREAD for Holy Communion, round and square. Circular on application. Address: ST. MARGARET'S HOME, 17 Loulsburg Sq., Boston, Mass.

C OMMUNION WAFERS (round). St. EDMUND'S GUILD, 891 Richards St., Milwaukee.

WINTER RESORTS.

R ESTHAVEN, SAINT AUGUSTINE, FLORIDA; opened to limited number of guests. Sunny, cheerful house, near City Gates and old Spanish Fort. Homelike and quiet. Open fires, new plumbing, sulphur baths, wide verandas. Block from car line. Diet kitchen. Particular attention to the convalescent and delicate.

Special terms to clergymen and mission workers. Address, SISTER IN CHARGE.

HEALTH RESORT.

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

MISCELLANEOUS.

S UNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

L UMINOUS STARS; shine in the dark. Sent postpaid for 10 cents. IMPERIAL NOVELTY CO., Box 584, Milwaukee.

S TEREOPTICONS, MOVING PICTURE Machines, supplies. Large line of slides to rent. Prices very reasonable. Catalogue free. CHARLES M. STEBBINS, 1028 Main St., Kansas City, Mo.

L UMINOUS CROSS—shines in the dark with blue light. For the sick room or sleepless people. Postpaid, 25 cts. IMPERIAL NOVELTY CO., Box 584, Milwaukee, Wis.

H AVING a large collection of STAMPS, American, English, Canadian, and foreign, I wish to dispose of them in 25-cent sets or upwards, proceeds to assist invalid family. Address: Mrs. GAMSON, 28 West Twelfth Street, New York.

T HE MISSIONARY IN DISTRESS" has a valuable library to sell. List of books, condition and valuation may be obtained from the RECTOR OF ST. THOMAS' CHURCH, Ennis, Texas.

F OUNDING A RURAL PARISH.—I offer Churchmen the opportunity to secure good land—\$12.50-\$16.00—in a lake region, convenient to markets. Congenial neighbors and privileges of the Church. ARCHDEACON CHASE, Shell Lake, Wis.

W EDDING INVITATIONS, and Announcements, Letters, and Cards, from \$2.50 per 25 up. Visiting and Professional Cards from 50 cts. up to \$1.20 per 100. All nicely printed. Write us for samples. THE NOVELTIES MFG. CO., P. O. Box, P-32, Carlstadt, N. J.

BOYS' VACATION AND SUMMER SCHOOL.

A CLERGYMAN, taking cottage on beautiful lake not far from Chicago, will receive into his home during July and August several boys, 8 to 15 years. Coaching, if desired. Address, M. A., LIVING CHURCH, Milwaukee.

TRAVEL.

E UROPE—Unusual opportunity to join private party for 73-days' summer tour of Continent and British Isles. Mrs. P. SHELTON, 31 Thurston Street, Somerville, Mass.

APPEALS.

STUDENT ASSOCIATE MISSION.

The amount of \$400 to \$600 is needed to conduct this work for the summer of 1908, in the District of Asheville. This work is supported by voluntary contributions and it is earnestly hoped that this auxiliary, valuable both to the field and student, will not be curtailed by lack of funds. The "Prospectus and Second Annual Report" may be had from the undersigned, to whom all communications should be addressed. REV. J. NORTON ATKINS, Blowing Rock, N. C.

REV. H. GWYNNE SMITH.

The Rev. H. Gwynne Smith, just priested, is utterly broken in health. "This seems cruel, indeed: so young, so earnest, so anxious to work" (his wife). Change and help are imperative. Mr. Smith's book, *The Boy Choir in Rural Towns*, is ready for press—a possible asset. Let 400 clergy ask, to-day, small gifts aggregating at least \$1.00 each. Endorse drafts, "Frank R. Millsbaugh, Bishop of Kansas, for H. G. Smith." Mail, for deposit, State Bank of Blue Rapids, Blue Rapids, Kas. Mail donor's address, with amount, to Rev. P. B. PEABODY, Blue Rapids, Kas.

I fully endorse the above.

FRANK R. MILLSBAUGH,
Bishop of Kansas.

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS,

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

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

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

QUINQUAGESIMA REMINDER.

The Church asks all clergy and congregations to contribute annually to the National and Official Fund for the Pension and Relief of the old and disabled clergy and their widows and orphans.

Many a clergyman in sending a small offering writes: "I wish it were more." A few words tenderly and frankly spoken from the Chancel; a judicious distribution of printed matter and envelopes might make it more. Send for printed matter.

Facts of the most painfully interesting nature are constantly coming under the notice of the trustees of the fund; facts which speak in simple but eloquent language, telling the sad story of disease, privation, poverty, and helplessness. Could some of these pictures from real life be spread before a congregation, many eyes would be in tears, many hearts would be moved with deepest emotion.

GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. MCCLURE, Assistant Treas.
The Church House, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

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

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding



the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

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

THE LIVING CHURCH

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

NEW YORK:

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

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

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

WASHINGTON:

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

BALTIMORE:

Church Book Store, 317 N. Charles Street,
with Lycett Stationers.

ELIZABETH, N. J.:

Franklin H. Spencer (L. A. Hoffman Son & Co.), 1184 E. Grand St.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

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

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

ST. LOUIS:

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

ATLANTA, GA.:

Norman E. Murray, 20 Dunn St.

WINNIPEG:

H. Godfre, 78 Colony Street.

LONDON:

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

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

"AT THE FEET OF JESUS."

Short Prayers and Texts for Busy People during Lent, Holy Week, and Eastertide. By GRETCHEN. Introduction by the VEN. G. H. SPOONER, Archdeacon of Warrington. 25 cents net. Postage 2 cents.

This book is beautifully printed in red, purple, and gold, bound in dainty purple leatherette, purple edge. The deep devotional spirit makes it one of the most acceptable companions for Lent, particularly for those who can give but a few moments at a time to devout exercises.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

CAUTION.

GIBSON.—Caution is suggested in connection with E. S. GIBSON, an English Churchman, who may apply for help. It is understood he is now in Massachusetts, around Boston. When he appears, notify REV. E. A. OSBORN, St. John's Church, Parkville, L. I., N. Y.

"KINDNESS."

The following is an editorial in the March issue of *Church Life*, Cleveland, Ohio:

"We have lately received a very pathetic letter from an invalid resident in the centre of the diocese, and bed-ridden for sixteen years. She says, in substance, that she knows we will listen to her, and to anyone who wants to do a kind act. The plea she prefers is: that she wants everyone who is sick, or sad, or sorrowful, to be directed to Dr. Faber's little book on

Kindness, published by The Young Churchman Company, Milwaukee (price, 96 cts. by mail), and she desires that we report, or renew it at an early opportunity. Fortunately we can make response to this tender request at once prompt and exact, for in our April edition, 1907, on page eleven, Archdeacon Abbott reviewed the book in the following beautiful words:

"A treasury of devotional reading, rich in resources and comforting in assurances. It is like a perennial house-plant into whose abundant blossoms one, in coming into the room, wants to bury his face for a breath of delicious odor, or like fresh springs of clear, cold water at the roadside of a journey from which the traveller may stoop and drink, rise and proceed on his way refreshed and rejoicing."

"We trust that this second notice will more than satisfy our sister who spends her days and nights in solitude, patience, and pain."

BOOKS RECEIVED.

SAMPSON LOW, MARSTON & CO., Ltd. London.

The Bible for the Young. A Series for Schools and Families. By Rev. J. Paterson Smyth, B.D., LL.D., Litt.D., Professor of Pastoral Theology, University of Dublin.

1. *Genesis* (ready).
2. *Moses and the Exodus* (ready).
3. *Joshua and the Judges* (ready).
4. *Israel's Prophets and Kings* (ready).
5. *St. Matthew's Gospel of the Kingdom* (ready).

How We Got Our Bible. By J. Paterson Smyth, B.D., LL.D., Professor of Pastoral Theology, University of Dublin, author of *How God Inspired the Bible, How to Read the Bible*, etc. Re-issue. One Hundred and Twenty-fifth Thousand.

How God Inspired the Bible. Thoughts for the Present Disquiet. By J. Paterson Smyth, LL.D., B.D., author of *The Old Documents and the New Bible*, etc. Third Edition.

THOMAS Y. CROWELL & CO. New York.

The Winter's Tale. By William Shakespeare. Edited with Notes, Introduction, Glossary, List of Variorum Readings, and Selected Criticism, by Charlotte Porter and Helen A. Clarke.

The Tempest. By William Shakespeare. Edited, With Notes, Introduction, Glossary, List of Variorum Reading, and Selected Criticism, by Charlotte Porter and Helen A. Clarke.

The Tragedie of Othello, the Moor of Venice. By William Shakespeare. Edited, with Notes, Introduction, Glossary, List of Variorum Readings, and Selected Criticism, by Charlotte Porter and Helen A. Clarke.

Mind Power and Privileges. By Albert B. Olston. Seventh Thousand. Price, \$1.50 net.

THE MACMILLAN COMPANY. New York.

Interpretation of the Bible. A Short History. By George Holley Gilbert, Ph.D., D.D., author of *The Student's Life of Jesus, The Revelation of Jesus*, etc. Price, \$1.25 net.

THE VIR PUBLISHING CO. Philadelphia.

New Revised Edition. *Five-Minute Object Sermons to Children.* Through Eye-Gate and Ear-Gate Into the City of Child-Soul. By Sylvanus Stall, D.D., author of *Methods of Church Work, How to Pay Church Debts, Talks to the King's Children*, etc. Thirteenth Thousand. Price, \$1.00 net.

AMERICAN TRACT SOCIETY. New York.

China Centenary Missionary Conference Records. Report of the Great Conference Held at Shanghai, April 5th to May 8th, 1907. Printed in Shanghai under the direction of the Conference Committee. Edition limited to 1,000 copies. Price, \$2.50 net.

HOUGHTON, MIFFLIN & CO. New York.

Personalism. By Borden Parker Bowne. Price, \$1.50 net.

E. P. DUTTON & CO. New York.

The Art of Reconnaissance. By Colonel David Henderson, D.S.O.

The Power of Concentration. How to Acquire It. By Eustace Miles, M.A., author of *Life After Life*. Price, \$1.25 net.

The Care of the Body. By Francis Cavanagh, M.D. (Edin.). Price, \$2.50 net.

Ludwig the Second, King of Bavaria. By Clara Tschudi, author of *Marie Antoinette, Eugenie, Empress of the French*, etc. Translated from the Norwegian by Ethel Harriet Hearn. With Colored Portrait. Price, \$2.50 net.

PAMPHLETS.

Episcopal Faithlessness the Cause of Pro-Romanism. A Sermon by the Rev. Elliot White, rector of Grace Church, Newark, N. J. Preached in the Parish Church, Septuagesima Sunday, February 16th, 1908. Printed by request.

Frederic Dan Huntington, First Bishop of Central New York, 1869-1894. An Appreciation. By the Rev. George Chalmers Richmond, rector of St. George's Church, Rochester, N. Y., sometime Chaplain to the Bishop. A Plain Tract on *Fasting*. By Rev. J. W. Barker, D.D. Price, 5 cents per copy, 50 cents per dozen, \$2.00 per hundred.

MUSIC.

WM. A. POND & CO. New York.

The Gate of Life. Easter Song. Words by C. Wordsworth, Music by Arthur F. M. Custance. Price, 60 cents.

The Resurrection Morn. Easter Anthem. (Solos for Soprano and Chorus.) By H. W. Ruffner.

Christ the Lord Is Risen To-day. Easter Carol. By Frank Moore Jeffery. Price, 5 cents.

The Son of Man. A Sacred Cantata for Lent or Passion Tide with Organ Accompaniment. The Words Selected from the Holy Bible and the Hymnal. The Music by Harvey B. Gaul. Price, 60 cents.

PAPER COVERED BOOKS.

Proceedings of the National Conference on Trusts and Combinations Under the Auspices of the National Civic Federation. Chicago, October 22-25, 1907. (National Civic Federation, New York.)



THERE is an important paper in *The Century* for March by the Rev. Samuel McComb, D.D., entitled "Christianity and Health, an Experiment in Practical Religion." Dr. McComb is assistant at Emmanuel Church, Boston, and associate director of the class for the moral treatment of nervous disorders in connection with that parish. In this article he writes of the methods in use at Emmanuel Church and of some of the results that have been obtained, and shows the connection between spiritual, mental, and physical means for the restoration of health that are employed in connection with the class. His paragraphs on "Suggestions," "Subconsciousness," "Faith," and "Prayer," are of especial value, and the summary of certain cases that have been successfully treated is a fitting conclusion.

THE ANNUAL children's number of *The Spirit of Missions*, being the issue for March, is, as usual, an admirable missionary document for children. Throughout the entire number the contents have to do with the work the children are doing and with matter that will interest the children concerning other children in many lands. Cuban boys, Philippine children, Hawaiian children, Porto Ricans, children of the American prairies, Brazilian, Chinese, Eskimo, Indian, Japanese, and Negro children and babies are among those whose pictures smile at us and whose stories are interwoven with the missionary matter. The issue is one that will appeal to children, and perhaps with equal strength to their elders as well.

THE CHURCH AT WORK

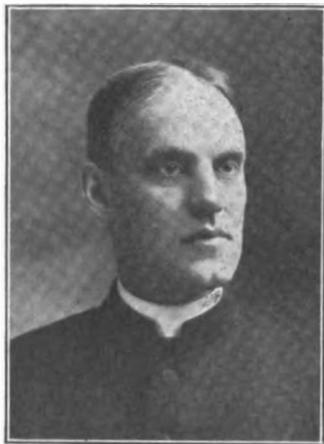
ANNIVERSARY OF LAYMEN'S MISSIONARY LEAGUE, PITTSBURGH.

PITTSBURGH was, on February 23d and 24th, favored by a visit from the Church Missions House of the Rev. Dr. Lloyd and Mr. John W. Wood. The primary object of Dr. Lloyd's visit was to preach the sermons at the nineteenth anniversary of the Laymen's Missionary League. The league began the day with a corporate celebration of the Holy Communion, at 7:45, in the St. Mary Memorial Church, the Bishop of the diocese officiating. After the service the Bishop entertained the members of the league and clergymen present at breakfast. The anniversary service proper took place at 11 o'clock, at the Church of the Ascension, when the chaplain of the league, the Rev. R. N. Meade, presented his annual report, Bishop Whitehead publicly licensed thirty-five lay evangelists and lay readers for the ensuing year, and the Rev. Dr. Lloyd delivered the sermon. Another service under the auspices of the league was held in the evening, at Christ Church, Allegheny, at which Dr. Lloyd again preached. Among the interesting items from the chaplain's report were the following:

"During the past year we have served ten congregations the entire year, six others during part of that time, the total number of services being 1,108. There are in various missions under the care of the league 600 communicants, 450 Sunday school pupils, and 50 members of the Brotherhood of St. Andrew. About forty persons are being prepared for confirmation in anticipation of the Bishop's visitations in March. The record of the year includes 45 baptisms, 12 confirmations, 13 burials, and 2 marriages."

Among the objects of the organization are the establishment of missionary physicians, nurses, visitors, and teachers; Bible classes for hospitals, jails, and other public institutions; rescue missions and settlement houses, and open-air services in the streets and parks. An appeal is made for the establishment of a Church House to furnish a center for Church activity and a home for the clergy of an associate mission. One thousand dollars is now in hand for this purpose.

On Sunday Mr. Wood made missionary addresses at St. Thomas' Memorial Church, Oakmont, St. Thomas' mission, Sandy Creek, and Emmanuel Church, Allegheny. On Monday morning, in the parish house of St. Peter's church, the Rev. Dr. Lloyd held a conference for the clergy of the city and suburbs. In the afternoon, at Trinity parish house, a large and enthusiastic gathering of women took place under the auspices of the Pittsburgh branch of the Woman's Auxiliary. Dr. Lloyd told of the condition of women as he had seen them in India, China, and Japan during his late missionary tour, and of the noble work being done for them by the women missionaries of the Church. Mr. Wood spoke in a very happy way concerning the work of the missionary nurses, teachers, and deaconesses in the domestic field. On Monday evening the Church Club of the diocese tendered the secretaries a dinner, at the University Club, to which were invited Bishop Whitehead, the three Archdeacons of the diocese, and the rectors of the parishes in the city and vicinity. Mr. Childers, president of the club, presided, and presented the speakers. Both Dr. Lloyd and Mr. Wood advocated the cultivation of higher ideals concerning the missionary work of the Church, and more interest in, and larger contributions to, the apportionment upon the diocese for its support.



REV. W. F. SHERO, PH.D.
WARDEN-ELECT OF RACINE COLLEGE.

THE FIVE MILLION DOLLAR PENSION FUND.

THE ORGANIZATION of the work is making progress. Every Bishop has been requested to appoint in his own diocese a committee of at least two clergymen and three laymen, who shall cooperate with the "Group" in which the diocese finds itself, under the presidency of a Bishop of the commission appointed by the General Convention. These diocesan committees will cooperate in their own dioceses with the work of the central office.

The Executive Committee has resolved that so fast as the sum of \$10,000 shall accumulate, over and above the necessary expenses of collecting, such sum shall be turned over to the General Clergy Relief Fund, to be invested by the trustees of that fund, the income to be used for establishing pensions for the clergy. Thus, at frequent intervals we hope, additions will be made to the General Clergy Relief Fund, so the commission will be working with the trustees of that fund without any friction or interference one with the other. Another interesting item in the history of the commission is that an offer of help has been accepted from the Church League of the Baptized, a woman's organization to aid in securing pensions for the clergy, their widows and orphans, so that hundreds and thousands of women throughout the Church will be interested in making the work of the commission successful, sustaining toward the commission the same relation that the Woman's Auxiliary sustains to the General Board of Missions.

Even in this time of financial depression there may be those who would like to associate themselves either with the Church League of the Baptized or with the commission itself, as annual subscribers or large givers; and to that end the following addresses are given: The treasurer of the commission is Mr. Samuel Mather of Cleveland, Ohio; and the treasurer of the Church League of the Baptized is Mrs. Seth Low, 30 East Sixty-fourth Street, New York City.

COMMODIOUS CHURCH TO BE BUILT IN ST. LOUIS.

PLANS have been accepted for a stone church, to seat 800 persons, by the Church of the Ascension, St. Louis (the Rev. A. A. V. Binnington, rector). All the money for the building has been subscribed or is in sight, and the work of the building will commence at once.

At the last meeting of the vestry it was

voted to increase the salary of the rector 25 per cent. There has been a large growth in the parish during the past year, and recently the one remaining free pew was assigned.

DEATH OF THE REV. A. T. BROWN.

THE DEATH of the Rev. Algernon T. Brown, a retired priest of the diocese of Colorado, occurred at the home of his brother, the Rev. C. D. Brown, in Oxford, Miss., on Sunday, February 9th. He had not been engaged in active work for a number of years past by reason of continued ill health. Mr. Brown was born in Ireland and educated at Bishop's College, Lennoxville, P. Q., from which college he took the degree of B.A. in 1882. He was ordained deacon in 1884 and priest in 1885 by the Bishop of Ontario, and was engaged in missionary work successively in Nova Scotia, Ohio, and Minnesota, and finally was rector of St. Paul's Church, Woodville, Miss. This post he was obliged to relinquish by reason of failing health. He is survived by his widow. The burial service was conducted by the Rev. Albert Martin at Oxford, and the body was taken to Canada for burial.

ST. JOHN'S CHURCH, HAVERHILL, MASS.

AFTER thirty-two years' use, the Church of St. John the Evangelist, Haverhill, Mass., has been closed, and on Sunday, February 23d, the congregation worshipped for the first time in a new edifice, which will eventually be used as a parish house, and forms the nucleus of a group of buildings which will include a church fronting on Main Street and a rectory on Sheridan Street north of the present building. The building is equipped for doing aggressive work. It is 30x60 feet. The basement is eight feet high and will eventually be fitted up for boys' work. The first story has a large Sunday school room, kitchen, choir room, and a study for the rector. The second story is finished with open timber roof and will be used for Church services for the present, having a good chancel and a seating capacity for 200. The foundation is of rough stone, the building being of wood, the walls covered with stained shingles. There is an attractive porch and the building is well lighted by windows of cathedral glass, and at night by electric lights of attractive design. The interior of the chapel is of dark wood up to the windows and above that of plaster tinted to harmonize with the fittings. The altar of black walnut inlaid with carvings in olive and acacia wood, which was brought from Jerusalem and the Mount of Olives by the Rev. Charles Wingate, the founder and first rector of the parish, together with the pews and the other furnishings of the chancel, which include a brass cross given in memory of the late Rev. Charles A. Rand, and brass candlesticks, will be removed from the old church to the new chapel. The building completed will have cost nearly \$8,000 and the lot \$3,000. The Broadway property, which was left at Mr. Wingate's death to five trustees to be used for carrying on his work, will be sold and the new plant will receive the income of the proceeds.

At the first services in the new building the Bishop, who was unable to be present, was represented by Archdeacon Babcock. The Rev. Charles W. Tyler, to whose zeal is largely due the new start of the Church at Haverhill, is a graduate of Nashotah Sem-

CONSECRATION OF TRINITY CHURCH, CARBONDALE, PA.

TRINITY CHURCH, Carbondale, in the diocese of Central Pennsylvania (the Rev. William Carson Shaw, rector), was consecrated on Tuesday, February 25th, with elaborate ceremony. The date also marked the seventy-fifth anniversary of the parish. The Bishop of the diocese officiated as consecrator, assisted by about twenty-five of the diocesan clergy. On the evening preceding the consecration a public reception was tendered the Bishop and visiting clergy, which was attended by several hundred of the parish-

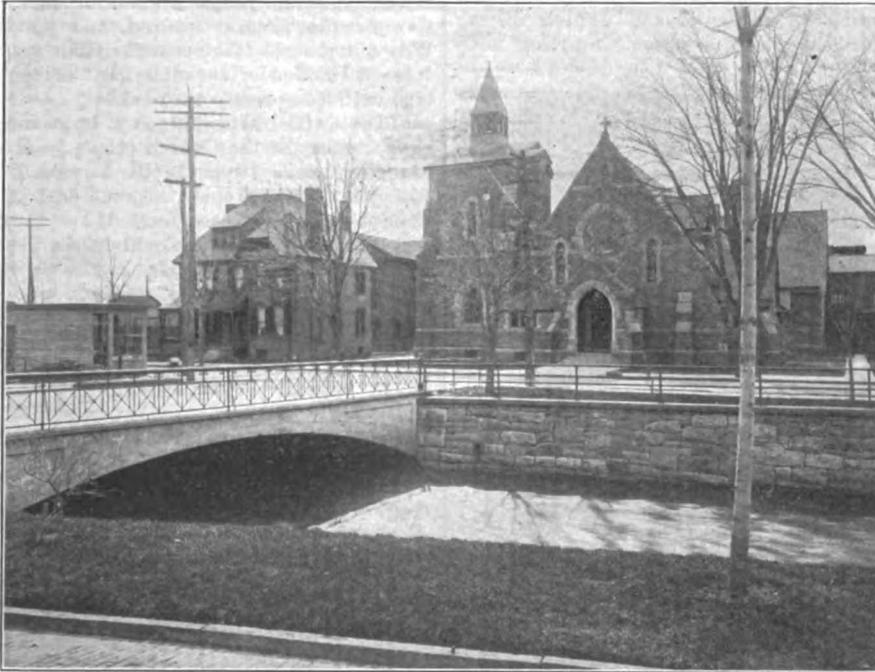
ton, Wis., in 1892, but did not take orders until several years later, being ordained both deacon and priest by the present Bishop of Fond du Lac in 1900. His entire ministry has been spent in this group of missions, which formerly included Tomahawk as well. He was 35 years of age.

His illness was of only two weeks' duration, beginning with an abscess in the ear. He submitted to an operation which appeared to give relief but a relapse set in and a second operation was followed by inflammation of the brain, which was the immediate cause of his death. He was unmarried and leaves

pastor of the Westminster Presbyterian Church of Elizabeth, N. J.; the Rev. Chas. S. Parkhurst, D.D.; the Rev. Chas. L. Goodell, D.D., of Calvary M. E. Church; the Rev. Chas. N. Richards, D.D., of the Brick Presbyterian Church; the Rev. Chas. Cuthbert Hall, D.D., the president of the Union Theological Seminary.

FOUR MINISTERS not of the Church, denominations not stated, are named as "special preachers" for Friday evenings in Lent at St. Luke's Church, Ypsilanti, Mich. (the Rev. William Gardam, rector). Their subjects are, respectively: "Religion in the Home," "Religion in Business," "Religion in the State," and "The Individual and the Church: What the Church Gives and What the Individual Must Return in Service."

ANOTHER instance of a "special occasion" in the diocese of Massachusetts. The Rev. Dr. Daniel D. Addison of All Saints', Brookline, has arranged with the Rev. Harris G. Hale of Leyden Church (Congregational) also of Brookline and the plan of "exchanges" includes a service once a week during Lent, first in the one church, then in the other; that is, there will be three services at each church. When they take place at All Saints' the rector will conduct the service and the Rev. Mr. Hale will preach. When they take place in Leyden Church Mr. Hale will conduct the service and the Rev. Dr. Addison will make the address. The first service will be at All Saints' on Friday, March 6th.



RECTORY CHURCH PARISH HOUSE
PARISH GROUP, TRINITY CHURCH, CARBONDALE, PA.

ioners. The services of Tuesday consisted of three celebrations of the Holy Eucharist—the first at 7 o'clock, the next at 8, being the children's Eucharist, the music being rendered by the full vested choir of the Sunday school of fifty voices, and the consecration service proper was held at 10:30, the Bishop being the celebrant, the Rev. Henry L. Jones, epistoler, and the Rev. Charles E. Bettcher, gospeller. Never before in the history of the parish was there such an outpouring of the communicants, several hundred partaking of the Communion. The sermon was preached by the Bishop.

Trinity Church is situated in the very heart of the anthracite coal fields of Pennsylvania and is one of the most beautiful church edifices in the diocese. It is Gothic in structure and cost about \$50,000, including interior decorations and furniture. It has a communicant list of about six hundred, and every detail of work is carried on with perfect organizations. In connection with the parish is a commodious parish house. In this the Men's Club meets, there is a large, fully equipped gymnasium, lockers and shower baths, the parish taking every opportunity for a strong and vigorous practical Christianity. The present rectorate began about two years ago, and during the last ten months nearly \$14,000 has been raised to discharge the indebtedness that made the consecration services possible.

DEATH OF THE REV. F. W. BARKER.

THE DEATH of one of the younger clergy of the diocese of Fond du Lac, the Rev. Frederick W. Barker, missionary at Merrill and Mosinee, occurred at the former place on the afternoon of February 28th. Mr. Barker was graduated from Lawrence University, Apple-

both parents, a sister, and an aunt to mourn his death.

The burial service was conducted at the Church of the Ascension, Merrill, on the morning of Monday, March 2nd. Bishop Weller celebrated the requiem Eucharist, in which several of the clergy assisted, and incense was used. Music was rendered by the vested choir of St. John's Church, Wausau, which had been brought to Merrill for the purpose. The choir had also taken part in the Sunday services. In his sermon at the High Celebration, the Rev. E. M. Thompson spoke of the self-sacrificing life which the deceased priest had led. At noon the body was taken into the church, and through the afternoon large numbers of people passed through the church to take their last look at the face of their father in God. The body was taken to Appleton, where it was buried in the family lot. Bishop Weller, the Rev. E. M. Thompson, and others accompanied the remains.

UNDER CANON 19.

FROM AN ITEM in the *Western Christian Advocate*, it appears that the first two weeks of January were observed as special weeks of prayer by a number of denominations in Urbana, Ohio, and that on two evenings during those weeks there were sermons preached in the Church of the Epiphany (the Rev. R. McC. Brown, rector) by members of the denominations, one being a Presbyterian, the other not stated.

IN CONNECTION with Wednesday and Friday evening services at the Church of the Holy Communion, New York, during Lent, there will be addresses, part of which will be given by ministers of other religious bodies, as follows: the Rev. Henry Elliott Mott, D.D.,

BENEDICTINE SCHOOL CHANGES LOCATION.

THE Benedictine Brothers have had to move their St. Paul's School to other quarters, owing to the entire breaking down of the water supply in their late location. They have taken a large house at Southport, Conn., two miles from Green's Farms. The new location is much better than the old one, both because of better sanitary conditions and because of a higher elevation. On account of the confusion arising from the fact that there are so many schools called after St. Paul, it has been decided to call the institution "Seabury School." The address in the future will be Seabury School, Southport, Conn.

ACCEPTS A BISHOPRIC.

THE REV. DR. REESE has accepted the bishopric of Georgia, and it is stated that the consecration will probably take place in Savannah in May.

Following is Dr. Reese's letter of acceptance:

"NASHVILLE, Tenn.
"St. Matthias' Day, 1908.

Rev. Francis A. Brown, Mr. William K. Miller, Committee:

"MY DEAR BRETHREN:—In reply to your official notification, conveyed to me personally on February 15th, of my selection as Bishop of Georgia, I beg to say, that in the fear of God, and trusting in His grace and power to enable me to fulfil the sacred duties of this holy office, I hereby accept the election, subject to the approval of the Church in the manner provided by the Canons of the General Convention.

"Please be assured of my grateful appreciation of the great confidence which the Church in the diocese of Georgia has expressed in me; and may God grant that this relationship between us, if finally consummated, may be guided by His Spirit to the glory of His Holy Name, and the further upbuilding of His Holy Church in that portion of the Kingdom of our Blessed Lord.

"With sincere respect and affection I am,
"Yours respectfully,

"FREDERICK F. REESE."

Of course as yet arrangements for the consecration of Dr. Reese are unformed. But it is hoped and thought, that the consecration

will be held in Christ Church, Savannah, early in May; and that the Bishop-elect will make that city his residence.

NEW CHURCH AT RELAY, MD.

ST. JOHN'S CHURCH, Relay, Md., is nearing completion. It is the outcome of a mission of Grace Church, Elkridge, established in December, 1900, by the late Rev. John Charles Gray, then rector of Grace Church. The services have been held since that time in Earp's Hall.

The cornerstone was laid on July 13, 1907. The building is of stone foundation, which runs up to the first floor, forming a basement cellar, which is used for a Sunday school room. The upper or main building is of frame construction, shingled, following generally the lines of the English village church. The main floor or chapel consists of the auditorium, with a seating capacity of about 150, robing room, choir, and chancel. All woodwork is finished in mission style. A stained glass memorial window, donated by Mr. and Mrs. William B. Oliver of Baltimore, is in place.

AN EFFORT TO REACH THE UN-CHURCHED MASSES.

AN EFFORT to reach the "unchurched" is to be made by the churches of Elizabeth, N. J., during the month of March. At a final meeting, called by the Rev. J. R. Atkinson and held in Trinity Church parish house, a plan was outlined in which the ministers of all the different communions, except the Roman Catholics, will cooperate in the effort. Roman priests, however, will some of them join in the movement to the extent of preaching special sermons in their own churches, as will the Jewish rabbis, probably. Beginning Sunday, March 8th, Sunday evening meetings for men only will be held in the Lyceum Theatre, and at the same time meetings are to be held in suitable places for women only. The largest liberty is to be permitted in the discussion of topics, except that the treatment is to be affirmative and not negative. Many of the congregations of the city are to dispense with the evening service on the Sunday evenings of March, but this is left discretionary. The effort is to reach those who are not as yet identified with any religious body, and the plan involves special addresses for such.

GIFT TO TRINITY COLLEGE, HARTFORD, CONN.

TRINITY COLLEGE, Hartford, Conn., has received a gift of \$5,000 from William G. Mather of Cleveland, Ohio, of the class of 1877. The money is to be applied to the increase of the professors' endowment fund, the income of which is to provide for salaries of professors and instructors. It is said that Mr. Mather has been always most liberal to the college.

SERVICE IN COMMEMORATION OF BISHOP WORTHINGTON.

IN ST. JOHN'S CHURCH, Detroit, of which he was rector for more than sixteen years, and where he was consecrated Bishop of Nebraska on St. Matthias' day, 1885, an appropriate service was held by the Rev. Dr. Faber and several clergy associated with Bishop Worthington. The service was the same, as far as could be, as that which was held at the Bishop's consecration: Morning Prayer, Litany, and the celebration. The sermon, preached by the Rev. W. Warne Wilson, who was prepared for Confirmation by Bishop Worthington, and was his assistant at one time, was a faithful and loving tribute to the Bishop's work and influence. Taking for his text Daniel's vision of the glory awaiting the wise and successful laborer, he rehearsed the many acts performed by Bishop Worthington

while St. John's rector and his kindly interest in every member of his flock. The speaker dwelt upon his administrative ability, his loyalty to the general missionary work of the Church, his loving care for each member of his flock, and his remarkable memory for names and personal matters of one and all.

Present in the chancel besides the Bishop of the diocese were nine or ten clergymen in some measure associated with the late Bishop or with work under his care.

PHILADELPHIA RECTORS CELEBRATE ANNIVERSARIES.

ON QUINQUAGESIMA Sunday the Rev. John A. Goodfellow celebrated his thirty-sixth anniversary as rector of the Church of the Good Shepherd, Kensington. Starting with



REV. JOHN A. GOODFELLOW.

twenty-three communicants and the sum of \$300, there are now over 500 communicants, property worth over \$65,000, consisting of a beautiful stone, free-seated church, rectory, parish house, guild house, and endowment funds amounting to \$9,250.

THE REV. GEORGE GUNNELL also celebrated on Sunday last the fifth anniversary of his rectorship at St. Andrew's Church, Eighth and Spruce Streets. The endowment fund of this old parish has lately been increased and now amounts to \$81,600.

SIXTEENTH ANNIVERSARY OF THE CONSECRATION OF BISHOP NELSON.

THE FEAST of St. Matthias, on which the Bishop celebrated the sixteenth anniversary of his consecration to the episcopate, will prove an important day in the history of the diocese of Atlanta, for during the day steps were taken that will result in the material advancement of the Church in the diocese.

The Bishop, surrounded by the majority of the clergy of his diocese, celebrated the Holy Eucharist at 10:30 o'clock in his Cathedral in Atlanta. He was assisted by the Rev. S. S. Spear of the diocese of Massachusetts, epistoler; the Rev. Gabriel Johnstone, D.D., of the diocese of Niagara, gospeller; and the Rev. C. T. A. Pise, D.D., Dean of the Cathedral. The other clergy present were the Rev. Troy Beatty, Emmanuel, Athens; the Rev. Thos. Burry, Grace Church, Gainesville; the Rev. D. F. Hoke, St. George's, Griffin; the Rev. L. G. H. Williams, St. Andrew's, Fort Valley; the Rev. C. A. Langston, Epiphany, Atlanta; the Rev. Gilbert Higgs, D.D., Holy Comforter, Atlanta; the Rev. Z. S. Farland, All Saints', Atlanta; the Rev. J. L. Villalonga, Incarnation, Atlanta; Rev. R. F. DeBelle, Good Shepherd, Austell; the Rev. H. M. Ticknor, Holy Trinity, Decatur; the Rev. F. L. Henderson, Archdeacon of colored work; and the Rev. A. E. Day, St. Paul's (colored), Atlanta. The Bishop's sermon was notable in many ways. After a general review of the state of the Church in the diocese, he recom-

mended the need of intensive work in the decreased area over which he has supervision. Specifically he asked for a city missionary, a general missionary, two priests in the mission field, and for the establishment of an infirmary and of schools for girls and for boys under the auspices of the Church in the city of Atlanta. In speaking of the means for inculcating the influence of the Church, and a better spiritual life, he desired the reorganization of the Churchman's Club in Atlanta, but rather deprecated parish missions as not being productive of lasting good. He recommended to the clergy the more frequent use of the offices of Visitation of the Sick and of private Communion. For the lack of these offices, he said, "people are taking to Christian Science, mental healing, and the like. Why not use old fashioned Christian prayer? I trust Unction of the Sick (not of the dying) will be speedily restored."

The Cathedral contained a large congregation, many of the Church people from surrounding towns attending the services. The Bishop's sermon aroused a great deal of enthusiasm among them, and it is thought that his recommendations will be carried out by popular movement. Mr. J. Fowler Richardson, organist of the Cathedral, who has done much towards the heightening ecclesiastical music not only in the city of Atlanta but throughout the diocese, arranged an excellent musical programme.

IN AID OF NEGRO EDUCATION.

THE ANNUAL financial statement of St. Paul Normal and Industrial School, Lawrenceville, Va., an institution for the industrial and religious training of negro youth of both sexes, shows that, despite the financial stringency, the school has managed to pull through without any appreciable increase of bonded indebtedness. It now has a property with a book value of \$117,428.72 (upon which there is no mortgage), an Endowment of \$29,744.50, and cash assets to the amount of \$12,530.31. Against this it has a debt of \$34,313.53, including \$1,300.90 of special gifts which must be returned as the expenditure is to be made for the purpose for which they were given. Donations amounting to \$1,898.89 towards the completion of the chapel are acknowledged, likewise the bequest of \$25,000 from the estate of the late Rev. Charles C. Tiffany, D.D., of New York. The friends of the school are asked to make a special effort to help meet current expenses. The sum of \$9,000 is needed for the library maintenance fund in order to acquire Mr. Carnegie's pledge of \$10,000.

THEOLOGICAL TRAINING SCHOOL FOR THE FAR WEST.

THE BISHOPS of Spokane, Olympia, and Oregon have been in session for several days in Spokane, discussing the difficult problem of providing suitable men for work in the Missionary Districts of Spokane, Olympia, Boise, Eastern Oregon, and in the diocese of Oregon. The Bishop of Boise was unavoidably absent and the Bishop of Eastern Oregon is on his way to his new field. At this conference the Bishops decided one important matter: The work calls for an institution to educate for the ministry of the Church earnest and godly men of various avocations who have worked successfully for the Church as lay readers. The Bishops have received requests for such a completion of their theological training from a banker, farmers, a builder, miners, men from the professions, and ministers from other religious bodies. These men are those who made a success in their different careers and are willing to devote their future to the preparation for and work in the ministry in this most rapidly growing section of the country. These men are in the field and know the conditions and the people, and would be more likely to suc-

ceed than a newcomer, who would have to learn to know the field, the people, and the conditions and then probably would not be able to adapt himself to them. The name of the institution will be decided at the meeting of the Eighth Missionary Department to be held in May at Portland, Ore., when the Bishops will decide it. The training school is to prepare for holy orders men whose circumstances do not admit of their attendance at the regular theological seminaries. The men educated in this school will remain in the field for which they have been trained.

The school will be under, as trustees, the Bishops of Spokane, Idaho, Olympia, Oregon, and Eastern Oregon. The executive officer of the school is a warden who is appointed by the Bishops. The instruction in the various branches of study is given by the Bishops in lectures. The warden will assign text books, and the examinations will be held at such times and places as may be most convenient. The course of study will cover the curriculum in a three years' course and will accord with the canons of the Church. The course of study and text books shall follow on the lines of the De Lancey Divinity School. A generous Churchman who is interested in theological training has promised \$1,000 a year for three years, and if some other generous person would promise a like sum it would be sufficient to pay the travelling expenses and board of the students whilst attending the sessions and to give a small remuneration to the warden.

During the conference of the Bishops, a meeting of the principals of the Church schools for girls in Oregon, Washington, and Idaho was held, and the Bishops frequently participated in the discussions. The conference of the Bishops and the meeting of the principals of the Church schools were full of interest and helpfulness to all who attended.

OLDEST CONNECTICUT CHURCH EDIFICE TO BE DEMOLISHED.

THE ANCIENT structure of Christ Church, West Haven (the Rev. Arthur J. Gammack, rector), has been lately taken down. Now that the parish has the beautiful edifice consecrated, not many months ago, the old building is no longer in use. The parish will erect from the materials two mission chapels at some distance from the parish church—one at Saxon Rock, on Long Island Sound, and the other, at Tyler City, where a Sunday school is sustained. It is said that the former will be known as St. Martin's-in-the-Fields.

The venerable structure was the first erected for the Church in Connecticut, having been built in 1741. Now that it has disappeared, the only church of those days remaining is the old Trinity, Brooklyn, erected in 1771. The parish at West Haven was organized in 1723, the first rector being the Rev. Samuel Johnson, D.D. He labored there as a Congregationalist before receiving orders in the Church.

DEATH OF REV. H. H. MESSENGER.

THE DEATH is announced of the Rev. Henry H. Messenger, who was in charge of Christ Church, Summit, Miss. He was one of the more aged clergy in the South, having been graduated from Kenyon College with the degree of B.A. in 1855 and that of M.A. in 1858. In the latter year he was ordained deacon by Bishop McIlvaine of Ohio, and went out to Liberia as missionary. While there he was advanced to the priesthood by Bishop Payne. Being unable to stay in Africa beyond a few years, he returned to this country and was engaged in work successively in Ohio, California, Arizona, and Texas until 1894 when, coming to the diocese of Mississippi, he was placed in charge of the group of missions in Summit and adjacent points.

More latterly he had given up the other missions of the group, retaining only that at Summit.

THIRTY-THREE YEARS A BISHOP.

FEBRUARY 24th (St. Matthias' day) was the thirty-third anniversary of the consecration of the Rt. Rev. George D. Gillespie, D.D., as Bishop of Western Michigan. A special service was held in St. Mark's pro-Cathedral, Grand Rapids, at which a large congregation was present, and all were pleased to find the venerable Bishop present in the chancel for this service. Many friends and Churchmen called during the day at the episcopal residence to give their personal congratulations and good wishes and some of the parishes of the diocese remembered their long-time Bishop with floral gifts. While Bishop Gillespie is now in his 89th year his mental faculties are good and his energy considerable, as is evinced by his frequent correspondence in the diocese and his presiding at committee meetings usually held at his residence.

THE NEW RECTORY OF TRINITY PARISH, PLATTSBURGH, N. Y.

THE RECTORY of Trinity parish, Plattsburgh, N. Y., was recently filled with members of the parish and their friends, the occasion being a "house-warming" given under the auspices of the Ladies' Society of Trinity Church. The edifice represents an outlay of about \$20,000, \$8,000 of that sum being contributed by Trinity parish and the balance being the gift of Francis Lynde Stetson, now of New York, but whose boyhood days were spent in Plattsburgh. It is built of limestone and the building is what is known as "English random" work. The architect was Mr. Alfred Hopkins of New York. It has everything desirable for a home. The rectory has a direct connection with the church by a cloistered walk leading from the living room to the chapel by stone steps and a walk of pressed brick. A feature of the house is the cross cut in the large stone which surmounts the Gothic window in the west gable. The rector, the Rev. H. P. LeF. Grabau, and his wife were warmly congratulated.

DEMISE OF THE REV. JOHN J. ANDREW.

THE REV. JOHN J. ANDREW died at the Hospital of the Good Shepherd, Syracuse, N. Y., Thursday, February 13th, after a lingering illness. At the time of his death Mr. Andrew was missionary in charge of Zion Church, Windsor, Central New York.

Ordered deacon in 1873 and priest a year later, both by Bishop Huntington, he has served in the parishes of Theresa and Redwood, and at Medina, New York. In 1882 Mr. Andrew became rector of Christ Church, Savannah, Ga., removing seven years later to St. Luke's Church, Orlando, Fla., which cure he held for twelve years, serving at the same time as examining chaplain to the Bishop of Southern Florida. Failing health required his removal to a less enervating climate, and in 1903 Mr. Andrew returned to Central New York, where he worked as priest in charge of Windsor until his death.

BISHOP FRANCIS ADDRESSES THE UNEMPLOYED.

ON SUNDAY afternoon, February 23d, the Bishop of Indianapolis and the Rev. W. R. Cross, rector of St. Paul's Church, Evansville, addressed a large gathering of union men and unemployed at Central Labor Union Hall. The unemployed formed at a smaller hall and went to the meeting, marching two abreast. The Bishop said that "of all cold lies the greatest was that the Church had no interest in the workingmen." He also told them that they would never accomplish anything unless they went after it with char-

acter backing their efforts and that their work was of first importance to the nation. Mr. Cross also spoke sympathetically and acceptably, arousing great enthusiasm.

A MUSEUM OF AMERICAN HISTORY.

WASHINGTON'S birthday was fittingly celebrated at the Washington Memorial Chapel, Valley Forge, when a service was held for the Patriotic Order, Sons of America, the preacher being the Rev. R. M. Harrison, D.D. Before the service the chapel guild held a birthday supper, at which over 400 persons were served. Funds are being raised for the purchase of relics for the Museum of American History which the priest in charge, the Rev. W. Herbert Burk, is founding in connection with the chapel, a nucleus having been secured in the presentation of the Rev. Jesse Y. Burk collection of Indian relics and the Mary Regina Brice collection of historical documents.

REQUESTS FOR THE CAUSE OF MISSIONS.

A TWOFOLD legacy has been left by Mrs. Harriet L. Smith, wife of the Rev. Charles H. Smith, rector of St. James' Church, Buffalo, N. Y., to the Church Missions Publishing Co., and auxiliary to the Board of Missions. The first bequeaths her rights in several publications from her own pen. The second gift is expressed in the words: "On condition of said society accepting such trust, I give, devise, and bequeath to the said Church Missions Publishing Co. the sum of \$5,000." The association accepted the trust, and took the necessary steps for receiving the legacy, sending also a vote of sympathy and gratitude to Dr. Smith.

REMONSTRANCE AGAINST A LARGER NAVY.

A REMONSTRANCE has been sent to Congress against the increase of the navy by the American Peace Society through the Rev. B. F. Trueblood, the secretary. The remonstrance was signed by 132 clergymen of Boston, and among the signers are a number of priests of the Church. It is this society of which the Rev. James L. Tryon, late rector of All Saints', Attleboro, became assistant secretary about a year ago.

MISSIONS IN THE DIOCESE OF MICHIGAN CITY.

THE REV. W. S. HOWARD, rector of St. Thomas' Church, Plymouth, has just completed a fifteen-day mission at Gethsemane Church, Marion, at which the Rev. George P. Torrence is rector. The mission resulted in a great quickening of devotion and interest of the parishioners, who greatly enjoyed the meditations and instructions on the doctrines, customs, and practices of the Church. Many outsiders were also interested. A mission by Father Convers of St. John's Church, Toledo, will be held at Trinity Church, Ft. Wayne, from Quinquagesima Sunday to the First Sunday in Lent inclusive; and Dean Aitkins of Trinity Church, Michigan City, has secured Father Harvey Officer, O.H.C., for a mission in the Cathedral at the same date.

LENTEN OBSERVANCE IN PHILADELPHIA.

THE USUAL Lenten services for business people under the auspices of the Brotherhood of St. Andrew are held at St. Stephen's Church, Tenth and Chestnut Streets, and old St. Paul's Church, Third and Walnut Streets. These services begin at 12:30 each week-day and last just twenty-five minutes. The Bishop of the diocese, with the Bishops of Central Pennsylvania, Harrisburg, and Kentucky are among the special preachers. Other out-of-town speakers are the Rev. Dr.

Alsop of Brooklyn, the Rev. Dr. Manning of New York, Rev. Peregrine Wroth of Baltimore, and the Rev. C. C. Pierce of Washington.

On Monday, March 2d, the Bishop Coadjutor was the preacher and celebrant at the pre-Lenten service and celebration of the Holy Communion which took the place of the regular meeting of the Clerical Brotherhood in the chapel of the Church House.

The number of mite-boxes for the Lenten offerings of the members of the Sunday schools distributed in the diocese amounts to 36,349. There are in the diocese about 50,000 scholars and 3,600 teachers.

GOOD RESULTS OF A BANQUET TO LAYMEN.

THE BANQUET that the Bishop of Michigan City tendered the laymen of his diocese at South Bend in January has resulted in much good to the diocese already. At that time an organization of the laymen was effected to further the missionary work of the diocese, and through its efforts the Bishop was enabled to attend the meeting of the Board of Missions last month, which resulted in the granting of \$10,000 for the important work at Gary, Ind., on the shores of Lake Michigan, where about 50,000 people will be found by next fall, when the new United States Steel Works open up. This committee is now beginning a canvass for \$7,500 or \$10,000 more, with good prospects of success, fully to equip the Church in this important enterprise. It is hoped to put \$25,000 into this work, and some of the prominent officials of the city have already come into the Church, with prospects of many more. We have the unique honor of having the first place of worship to be erected there, which is under the charge of the Rev. L. W. Applegate.

OPENING OF CHURCH OF THE NATIVITY, MACON, MISS.

ON SEXAGESIMA services were held for the first time in the new Church of the Nativity at Macon. The choir was augmented by several choristers of St. John's, Aberdeen. Large congregations were present at both services. The Rev. J. L. Sykes, priest-in-charge, was the preacher at the morning service and the Rev. William Mercer Green, rector of St. Paul's, Meridian, at Evening Prayer.

Seven years ago the old church, a frame structure, was destroyed by fire and for five years the mission was without regular ministrations. In September, 1906, the Rev. J. L. Sykes became priest-in-charge and at once inaugurated efforts towards the building of a new church, resulting in the laying of the foundations in October, 1907. The style of architecture is medium Gothic. The walls are of the sand-lime brick, of a light gray shade; the roof is of galvanized shingles, painted slate color. The shape is cruciform; the main entrance is through the Norman tower, a replica of the fine old tower of St. John's, Aberdeen. The extreme length is 69 feet; width of nave 24 feet, extreme width at crossing of nave and transepts 40 feet. The windows are of art glass, without figured designs. The seating capacity of the nave is 196, of the choir 20. The cost of building, chancel, furniture, and pews was \$5,000.

ACTIVITIES OF ST. ANDREW'S BROTHERHOOD.

CENTRAL NEW YORK.—The Syracuse chapters of the Brotherhood of St. Andrew held their quarterly assembly meeting at the Church of St. John the Divine in that city on Tuesday evening, February 25th, when they listened to an address by one of the travelling secretaries of the Brotherhood, Mr. William A. Haberstro. His theme was "Spirituality." His address was very helpful to Brotherhood men and others. Brotherhood men, together with the clergy, from Fayette-

ville and Baldwinsville were present, as well as from the Syracuse parishes. Mr. Haberstro spent several days in Syracuse visiting different chapters.

PENNSYLVANIA.—A pre-Lenten meeting of the chapters of the Philadelphia Assembly of the Brotherhood of St. Andrew was held at the Church House on the evening of February 25th, with an address by the chaplain, the Rev. Francis C. Steinmetz, rector of Christ Church, Ridley Park.

THE WOMAN'S AUXILIARIES AT WORK.

ATLANTA.—At a meeting of the Woman's Auxiliary of the diocese of Atlanta, held in Atlanta on St. Matthias' day, the following officers were announced: President, Mrs. Nellie Peters Black of Atlanta; Vice-President, Miss Rosa Woodberry of Athens; Treasurer, Miss M. Theresa Griffin of Columbus; Secretary, Mrs. Isabel O'Hear of Atlanta; Treasurer of the United Offering, Mrs. T. S. Lewis of Atlanta; President of the Junior Auxiliary, Miss Nita Black of Atlanta; President of the Baby Branch, Mrs. C. M. Strahan of Athens. Seventeen points were represented at this meeting and it was one of the most widely attended meetings of the Auxiliary since the Macon convention. Diocesan by-laws for the Auxiliary were adopted, and other work of missionary effort was done.

KENTUCKY.—The Woman's Auxiliary will hold united meetings for mission study on Friday afternoons at 3 o'clock at the churches where the united services are held at 4:30. The general subject for study will be "The Church's Work in Alaska." The special topics and speakers will be: March 6th, "The Land and the People," Miss L. L. Robinson; March 20th, "Bishop Rowe: the Man and His Work," Mrs. A. E. Whatham; March 20th, "Within the Arctic Circle: Dr. Driggs and the Esquimos," Mrs. E. N. Maxwell; March 27th, "Anvik and the Yukon: the Rev. Mr. Chapman and the Indians," Mrs. J. P. Love; April 3rd, "Archdeacon Stuck: His Work and His Journeys," Mrs. Georgia Moore; March 10th, "Women Workers in Alaska and the Woman's Auxiliary," Miss L. L. Robinson.

MILWAUKEE.—The monthly meeting of the Woman's Auxiliary was held February 25th at St. James' Church. The Rev. George Wallace of Trinity Divinity School, Tokyo, Japan, made a most interesting and instructive address, and told how strongly the Church appeals to the Oriental mind on account of its order of service and beauty of ritual, of the progress of Christianity among the Japanese, and the poverty of the great mass of the people, which the government is unable to relieve.

MISSOURI.—Bishop Woodcock of Kentucky will conduct the Quiet Day for the Woman's Auxiliary at the Cathedral on March 17th. Miss Grace Lindley of New York will conduct a Bible class under the same auspices, from March 8th to the 16th, inclusive.

ALABAMA.

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

Rectory at Bessemer Damaged by Fire.

THE RECTORY of Trinity Church, Bessemer (the Rev. I. O. Adams, rector), was badly damaged by fire on February 24th. Much of the furniture was saved. The loss will approximate \$1,500.

ARKANSAS.

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

Improvements at St. Stephen's, Winslow.

A HANDSOME new altar, made of solid oak, has just been put into St. Stephen's (mission) church at Winslow. The church fabric is small and the altar is only five feet long. It is beautifully done and was the gift

of the incumbent, in memory of Helen Dunlap, the child whose influence in the neighborhood resulted in the foundation of the Helen Dunlap Memorial School for Mountain Girls. In addition to the altar two more memorial gifts have been made: A pair of Eucharistic lights, 18 inches high, one in memory of Virginia Dunlap, aged 4 years, and the other in memory of Helen Dunlap, aged 8 years, and a pair of three-branch vesper lights in memory of Ruby Winn, aged 3 years, have been given by Mrs. Virginia Dunlap and Mrs. James Winn, respectively. The entire inside of the church building has been changed. Situated in a district where money is all but a negligible quantity, the fabric lacked the paraphernalia which makes for Churchliness and reverence. During the last month the altar and other gifts, new pews, a rood screen, faldstool, lectern, and pulpit have been put in, and the interior has been changed in appearance from that of a conventicle to a church.

ATLANTA.

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

Meeting of the Board of Missions—Nucleus of Diocesan School for Girls—Thief Caught.

AT A MEETING of the Diocesan Board of Missions, held in the Cathedral House, Atlanta, on the feast of St. Matthias, calls were extended to the Rev. J. R. Bicknell of Washington, D. C., to take charge of the missions at College Park, East Point, and Hapeville, and to the Rev. G. L. L. Gordon of South Georgia to take up work in the northern part of the diocese. It is believed that these gentlemen will accept. The call of the Rev. Mr. Bicknell to suburban work around the city of Atlanta has connected with it an interesting bit of local Church history. At a meeting of the Convocation of Atlanta in January, a movement was put on foot at the instigation of Mr. C. K. Weller, a most devoted and energetic layman, looking towards a resident priest in these three suburban towns. Aided by the Rev. Z. S. Farland, Dean of the Convocation, Mr. Weller set immediately to work to provide for the maintenance of the priest and he had secured in a very short time an amount which, supplemented by the Board of Missions, will be sufficient for the support of the resident priest. Thus, nearly ten thousand persons and three churches, one of which will be re-opened, will have the advantage of the regular services of a priest. Mr. Weller is also largely responsible for the erection of a handsome and churchly edifice in College Park, and for the regular maintenance of services therein. At the same meeting of the Board of Missions, a resolution was passed that there should be organized a laymen's movement in the missionary work of the diocese, and three of the most able laymen of the diocese were appointed as a committee to report to the next meeting of the board.

A MOVEMENT has been inaugurated lately that will probably eventually furnish the solution to a need in the Church work of the diocese, in the foundation of a preparatory school for girls in the city of Atlanta by Miss Rosa Woodberry, now of Lucy Cobb Institute, Athens. While the school will not at first be under the direct patronage of the Church, Church influences will be thrown around the pupils, and there is hope eventually of making it a Church woman's college. Miss Woodberry, who is at the head of the movement, is one of the most prominent Church women in the diocese.

THE REV. J. M. NORTHROP, rector of St. Paul's Church, Macon, put a stop to the robbery of the mission box of St. Paul's by causing the arrest of a negro porter. Mr. Northrop had been missing money from this box for some time, and prepared a decoy, which led to the detection of the thief.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Meeting of the Scranton Archdeaconry.

A MEETING of the Scranton Archdeaconry was held at Trinity Church, Carbondale, on February 24th, 25th, and 26th, in connection with the consecration of the beautiful Trinity Church. The session opened on Monday with a celebration of the Holy Communion at 7 A. M. On Tuesday the church was consecrated, an account of which is given elsewhere in these columns. At the business meeting, after the report of the archdeacon, the Rev. D. W. Coxe, D.D., papers were read on "The Pan-Anglican Congress," by the Rev. Wm. Carson Shaw; "Exegesis," the Rev. George A. Warburton. At the missionary meeting addresses were made on "What Laymen Can Do for Missions," Mr. W. R. Butler; "The Church in the West," the Rev. Frederick W. Clampett, D.D., rector of Trinity Church, San Francisco, Cal., and "What the Bishop Needs," by the Bishop.

CONNECTICUT.

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

Legacy for Christ Church, New Haven—Sunday School Inaugurated at Ridgefield—Lenten Lectures at Hartford.

CHRIST CHURCH, New Haven (the Rev. George Brinley Morgan, D.D., rector), is to receive a legacy of \$8,000 from the estate of Mrs. Mary E. Ives, widow of Hoadley B. Ives, of New Haven.

A SUNDAY school and services have been started by the rector of St. Stephen's, Ridgefield, the Rev. John H. Chapman, at the schoolhouse, in the "Scotland" district of the town.

LECTURES on the Beatitudes, under the auspices of the Seabury Club, will be delivered in St. James' Church, Hartford, on Tuesday evenings during Lent, by the following clergy: March 10, the Rev. George McClellan Fiske, D.D., Providence, R. I.; March 17, the Rev. Charles Fiske, Somerville, N. J.; March 24, the Rev. F. W. Fitts, Boston, Mass.; March 31, the Rev. Richard D. Hatch, Willimantic, Conn.; April 7, the Rev. Harvey Officer, Order of the Holy Cross; April 14, the Rev. W. P. Ladd, Berkeley Divinity School.

DULUTH.

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

Banquet to Duluth Sunday School Workers.

ON TUESDAY, February 18th, in response to the invitation of the rector (the Rev. Roderick J. Mooney), officers and teachers of St. Luke's Sunday school, Duluth, the Bishop with all of the clergy, officers, and teachers of the Sunday schools of the city were entertained at a banquet in the vestries of St. Luke's Church. Together with the young ladies who took charge of the affair, 102 pronounced Churchmen and women were present. After the banquet the rector acted as toastmaster. The speeches, all short, awakened great enthusiasm in the work of the Sunday school. The toastmaster proposed a little offering, with the result that a nice sum of money was sent the Rev. A. F. Parshall for his Sunday school work in Bemidji. Bishop Morrison made an eloquent speech, thanking the rector and Sunday school of St. Luke's, and with prayer and his blessing dismissed the assembly.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLS, JR., D.D., Bp. Coadj.

New Organ at St. John's, Grand Rapids.

A NEW pipe organ has been installed in St. John's Church, Grand Rapids (Rev. C. B. Blakeslee, rector), at a cost of about \$1,000.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Successful Conference at St. David's, Indianapolis.

THE Ven. Archdeacon Percy C. Webber on February 25th concluded a week's conference at St. David's Church, Indianapolis. It was the most successful one ever held there and so great was the interest that on Sunday afternoon a mass meeting was held in St. Paul's, the largest church in the city, at which the archdeacon spoke on "The Eight Glories of Christianity."

IOWA.

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

Former Congregational Minister Seeks Holy Orders—A Happy Event.

GEORGE ROBERT CHAMBERS, late a minister in the Congregational body, has been admitted as a candidate for Holy Orders by Bishop Morrison, who during his time of preparation has placed him at Newton, where he is lay-reader in St. Stephen's Church. Mr. Chambers comes to us with the highest recommendations as to ability and worth.

THE ORDINATION of the Rev. Carlos E. Jones at St. James' Church, Independence, on February 26th, was an unusually happy event, as it took place in the church in which his father and mother were married, he himself baptized and confirmed, and where he received his first Communion. The congregation was composed of old friends whose prayers for many years had been for him in his preparation for this event and whose congratulations were most sincere and hearty.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Meeting of the Southern Convocation—St. Mary's Church Club, Kansas City.

THE SOUTHERN Convocation of the diocese of Kansas City, Mo., met February 10th and 11th at St. Stephen's Church, Monett, under the presidency of Dean Weed of Joplin. Addresses were made at the services on "Ambition," "Baptism," and "Confirmation," and a pre-Lenten address was given by the Dean.

A MEN'S CLUB in connection with St. Mary's Church, Kansas City (Rev. J. Stewart-Smith, rector), meets once a month in order to listen to an address from some special speaker. Many outsiders have been brought into touch with the Church through this club. Its membership is now over two hundred.

KENTUCKY.

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

Arrangements for Lent at Louisville—Meeting of Sunday School Institute—New Brotherhood Chapter Formed.

ARRANGEMENTS have been completed for the Lenten services in Louisville this year. The first will be held at Grace Church on Friday, March 6th, and Bishop Woodcock will be the preacher. The other services will be: March 13, Church of the Advent; preacher, Bishop Francis. March 20, Calvary Church; preacher, the Rev. W. J. W. Bedford-Jones. March 27, St. Paul's Church; preacher, Bishop Talbot. April 3, St. Andrew's Church. April 10, Christ Church Cathedral. Bishop Francis will be the guest of the Rev. H. S. Musson next week, and will deliver the addresses at the noon-day services in the Board of Trade Hall.

THE HENDERSON Center of the Kentucky Sunday School Institute was held at St. Paul's Church, Henderson, on February 19th. Addresses were made by Bishop Woodcock, the Rev. C. L. Biggs, the Rev. Dr. Thompson of Uniontown, and the Rev. Irvine Goddard of Owensboro. The Rev. Mr. Biggs was chosen chairman and Mr. E. C. McAllister,

secretary. The next meeting will be held in Uniontown.

AT A parish meeting held recently by Grace Church, Paducah, the rector spoke of the need of a Brotherhood Chapter, and the duty of caring for the colored people, among whom were some devout Churchmen. As a result of these earnest words, endorsed by an eloquent address by the Bishop, a chapter of the Brotherhood of St. Andrew has been formed and a Sunday school and afternoon service provided for the colored people in a hall which the members have rented for that purpose.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Special Prayer for Use in the Diocese.

THE SERIOUS disturbances prevailing in eastern Kentucky have led the Bishop of Lexington to issue the following:

"WHEREAS, The Governor of this commonwealth judged that conditions in the state demanded from him a special message to the legislature, invoking its coöperation in the suppression of all forms of lawlessness and in the correction of the evils worked by greed, whether corporate or individual, within the State; and

"WHEREAS, The Church should ever, by its united prayers and by the exhortations of its clergy and the loyal attitude, wise utterances, and good conduct of its people, both sustain the civil authorities in their enforcement of law and also endeavor to exert the strongest and widest possible influence for righteousness and peace in our individual, social, and commercial life:

"Now, therefore, under authority of the Canons of this Church, I set forth the following special prayer for use in the services within this diocese so long as appropriate; and I call upon all clergy, communicants, and adherents of this Church in this diocese to do all that in them lies, without partisanship and without fear or favor, to promote the ends of good government and to fulfil all the duties of upright, faithful citizenship.

"The clergy and lay readers and the superintendents of all Sunday schools and the heads of our educational institutions in this diocese are requested to read this pastoral to their respective congregations, pupils, etc. And this prayer is commended to all households in family worship. Let the prayer for the President in Morning Prayer be also applied to the Governor of this State; and adapt

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the Prayer for Congress to the Legislature of Kentucky.

"Given under my hand this twenty-seventh day of February, A. D., 1908.

"LEWIS W. BURTON,

"Bishop of the Diocese of Lexington."

"SPECIAL PRAYER

"(Gathered chiefly from Wright's Manual)

"Almighty God, our heavenly King, vouchsafe thy blessing to this commonwealth.

"Save it from open violence and secret conspiracy, from corruption in social and political life, from selfish greed and business dishonesty, from lawlessness and crime, from intemperance and vice, and every evil way and work.

"Protect the efforts and interests of sober and honest industry. Guard our homes, secure us our liberties, increase education among us, strengthen us in religion, and make our state the abode of peace and prosperity.

"Direct the councils and strengthen the hands of all in authority; and to all estates of men give the spirit of obedience to government, of brotherly love and of mutual helpfulness. So that, leading quiet lives in all godliness and concord, we may be thy people and thou mayest be our God.

"Hear us, we beseech thee, for the sake of Jesus Christ, thy Son, who livest and reignest with thee and the Holy Ghost, ever one God, world without end. Amen."

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Mrs. M. B. Melish of Brooklyn.

MRS. MARIA B. MELISH, mother of the Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn, expired very suddenly and yet most peacefully on February 22d. Some time during the night, while asleep, the summons came and she was found the next morning apparently peacefully sleeping. Funeral services were held in Holy Trinity Church on Monday, February 24th, and were conducted by the Rev. C. H. Brewer. The remains were taken to Cincinnati for interment.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Mission to be Held at St. Anna's, New Orleans.

A MISSION will be held at St. Anna's Church, New Orleans (the Rev. E. W. Hunter, rector), from March 8th to 15th, inclusive, by the Rev. Father Hughson, O.H.C. There will be two celebrations of the Holy Communion daily, and the mission service and sermon at 8 P. M. The Question Box will be one of the features.

MASSACHUSETTS.

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

Death of Mrs. Caroline H. Eddy and Mrs. Mary L. Haughton—Rector Tenders Resignation.

MRS. CAROLINE HOWE EDDY, a well known Churchwoman, died on February 27th at the age of 73 years. Although long identified with Boston she had for the past few years been a resident of Cambridge and was an attendant at St. John's Memorial Chapel, where the funeral was held a few days later, with Dean Hodges of the Theological School officiating.

A DEATH that has brought sorrow to many households in the Church is that of Mrs. Mary Lawrence Haughton, widow of Malcomb G. Haughton, who was closely related to Bishop Lawrence, the Rev. Arthur Lawrence of Stockbridge, Mass., and others of the clergy and prominent laity. At her funeral, which was held on February 29th from St. Paul's Church, Boston, Bishop Lawrence and the Rev. Arthur Lawrence officiated and among the mourning friends were many people prominently identified with diocesan interests.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.
Session of the Southern Convocation.

THE SOUTHERN CONVOCATION held its pre-Lenten meeting at Trinity Church, Monroe (the Rev. Charles O'Meara, rector), on Thursday, February 27th. The special feature of the day was the afternoon session at which meditations upon the ordination vows were conducted by the Bishop Coadjutor of the western diocese. These were most helpful and were greatly appreciated by both clergy and laity in attendance. Bishop McCormick also spoke on the subject of missions at the evening sessions, the other speaker being the Rev. W. F. Jerome of Hillsdale.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Gain in Number of Communicants.

THERE WAS a net gain of about 140 in the number of communicants in the diocese last year.

MILWAUKEE.

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

Programme of Lenten Services at the See City.

IN THE parish house of St. James' Church there is on Friday evenings to be a series of addresses on social topics, as follows:

March 6—"The Programme of the Working Classes," Victor L. Berger.

March 13—"What the Working Classes Ask of the Church," Rev. Carl D. Thompson.

March 20—"The Church's Reply," Rev. Selden P. Delany, Dean of All Saints' Cathedral, Milwaukee.

March 27—"The Social Teaching of Jesus," Rev. William Austin Smith, rector of St. Paul's Church, Milwaukee.

April 3—"The Hesitations of a Sympathizer," Rev. J. G. H. Barry, D.D., Dean of Nashotah House.

April 10—"The Attitude of the Church Towards the Social and Industrial Crisis," Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan.

The lectures are free to the public.

At All Saints' Cathedral the Sunday evening preachers are the Rev. George F. Burroughs, Rev. J. G. H. Barry, D.D., Rev. Wm.

DESERVING OF SUCCESS.

The marvellous growth of Borden's Condensed Milk Company is due to unceasing vigilance in observing rigid sanitary regulations in the manufacture of their products. Eagle Brand Condensed Milk and Peerless Brand Evaporated Milk (unsweetened) have received highest awards wherever exhibited.

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A School for Girls under the care of the Sisters of St. Mary. The Twenty-fourth year opened September 27, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; J. J. Richardson, Esq., Davenport; Simon Cassidy, Des Moines, Ia. Address THE MOTHER SUPERIOR.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year opened September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

Austin Smith, Rev. Frederick Edwards, Bishop Webb, and Rev. H. E. W. Fosbroke.

At St. Mark's special preachers on Friday evenings, beginning March 13th, are the Rev. Henry S. Gately, Rev. W. G. Blossom, Dean Delany, Rev. Charles H. Linley, Rev. H. E. W. Fosbroke, and the Bishop.

At St. Andrew's there will be a course of Tuesday evening addresses delivered by the Rev. Messrs. S. W. Day, N. W. Heermans, James L. Small, Henry S. Gately, Dean Delany, and Charles H. Linley.

A series of fifteen minute services at 12:30 daily has been arranged by the Brotherhood of St. Andrew, to be held in the Stephenson building, corner Milwaukee and Mason Streets. Except on Ash Wednesday and during Holy Week there will be no addresses given at these services.

MINNESOTA.

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

Bishop of Eastern Oregon Visits St. Paul—Club Banquet—"Quiet Days."

THE Bishop of Eastern Oregon spent Sexagesima Sunday in the Twin Cities, preaching at St. John's, St. Paul, in the morning and in St. Paul's and Holy Trinity, Minneapolis, in the afternoon and evening. On the following day the Rev. T. P. Thurston gave a luncheon in honor of the Bishop, to which the Minneapolis clergy were invited.

THE CHURCH CLUB of the diocese recently tendered two banquets to the Bishop, one in St. Paul and the other in Minneapolis. About sixty guests were present on each occasion, and the work of Church extension in each city was discussed.

THE REV. FATHER OFFICER, O.H.C., preached in St. John's Church, St. Paul, on the evening of Sexagesima Sunday, and on the following Wednesday conducted a Quiet Day for the Woman's Auxiliary.

THE PRESIDING BISHOP of the Church conducted a very helpful Quiet Day for the students at Seabury Hall, Faribault, on Tuesday last. In addition to the students, the Bishop of the diocese, Bishop Mann of North Dakota, and the Faribault clergy were also present.

THE USUAL extra-parochial down-town services will be held during Lent in St. Paul and Minneapolis, in the former in a vacant store down town, and in the latter in St. Mark's Church.

MISSOURI.

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

"Quiet Day" for the Clergy at St. Louis—Bishop Tuttle to Open Lenten Services—Personal.

A QUIET DAY for the clergy was held at St. Mark's Church, St. Louis (the Rev. S. E. Arthur, rector), on February 28th. The Bishop officiated at an early celebration, and following breakfast Morning Prayer was read by the Rev. J. A. Dooris. Addresses were given by the Bishop and the Rev. Messrs. B. E. Reed, Charles F. Blaisdell, and W. A. Hatch. A conference on Ministerial Consecration was led by the Rev. Edmund Duckworth and the Rev. George Lloyd read Evening Prayer.

THE RIGHT REV. D. S. TUTTLE, D.D., LL.D., will open the noon-day Lenten services in St. Louis at the Garrick Theatre on Ash Wednesday, Dean Beecher of Omaha speaking on Thursday, Friday, and Saturday.

THE REV. EDMUND DUCKWORTH, rector of St. James' Memorial Church, St. Louis, will go to Memphis to speak at the Lenten services for the week commencing March 16th.

OHIO.

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

Meeting of the Cleveland Church Club—Sunday School Federation Work—Personal.

ON FRIDAY evening, February 28th, the Church Club of Cleveland held a dinner meet-

ing at the Colonial Club, in Euclid Avenue, which was well attended. The Hon. U. L. Marvin acted as presiding officer and toastmaster. The first address was made by Commander William P. White, U. S. N., whose subject was "A Naval Officer's Experience in Samoa." He was followed by the Rev. Walter Russell Breed, D.D., rector of St. Paul's Church, Cleveland, who spoke on the topic, "What the Layman Can Do to Help the Work of the Church." The third and last speaker was Dr. George Seeley Smith, who gave an interesting talk on "The Experiences of the Ambulance Surgeon."

DURING the week ending February 29th the Rev. Dr. William Walter Smith, general secretary of the Sunday School Federation, delivered lectures and conducted conferences on Sunday school methods and child study at Gambier, Mount Vernon, Lima, Tiffin, and Toledo. On Sunday, March 1st, he preached in several Toledo churches. This completed his month of work in the diocese of Ohio, the results of which have been very satisfactory.

THE REV. THOMAS JENKINS, who for several years past has been the missionary at Ketchikan, Alaska, is at present in the diocese of Ohio, where he is making addresses in the interest of his work.

PENNSYLVANIA.

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

Appeal for Funds for St. Bartholomew's Mission, Philadelphia—In the Interest of Hampton Institute.

ST. BARTHOLOMEW'S mission (the Rev. Waldemar Jansen, minister-in-charge), Twenty-fifth and Lehigh Avenue, Philadelphia, is in the midst of a rapidly growing district, and an appeal has been made for \$25,000 for the erection of a well-equipped parish house. The action has the hearty indorsement of the

OLD SURGEON

Found Coffee Caused Hands to Tremble.

The surgeon's duties require clear judgment and a steady hand. A slip or an unnecessary incision may do irreparable damage to the patient.

When he found that coffee drinking caused his hands to tremble, an Ills. surgeon conscientiously gave it up and this is his story:

"For years I was a coffee drinker until my nervous system was nearly broken down, my hands trembled so I could hardly write, and insomnia tortured me at night.

"Besides, how could I safely perform operations with unsteady hands, using knives and instruments of precision? When I saw plainly the bad effects of coffee, I decided to stop it, and three years ago I prepared some Postum, of which I had received a sample.

"The first cupful surprised me. It was mild, soothing, delicious. At this time I gave some Postum to a friend who was in a similar condition to mine, from the use of coffee.

"A few days after, I met him and he was full of praise for Postum, declaring he would never return to coffee but stick to Postum. We then ordered a full supply and within a short time my nervousness and consequent trembling, as well as insomnia, disappeared, blood circulation became normal, no dizziness nor heat flashes.

"My friend became a Postum enthusiast, his whole family using it exclusively.

"It would be the fault of the one who brewed the Postum, if it did not taste good when served.

"The best food may be spoiled if not properly made. Postum should be boiled according to directions on the pkg. Then it is all right, anyone can rely on it. It ought to become the national drink." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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"The author of the following treatise has asked me to write an introduction, which I am the more ready to do because of having had opportunity of examining it quite thoroughly.

"A glance at the Table of Contents will show what a wide range of topics is covered, yet all these topics are very interesting, and many of them are of the very first importance.

"The manner of treatment and the style of composition will, I think, insure the attention of the reader throughout, and the earnest Churchman will find here in concise form, what it would take him a long time to find elsewhere.

"While the honest effort to be impartial and fair is evident, there is no ambiguity nor cowardice as to what the author believes to be the truth, both in doctrine and in history. In the main, I judge that his statements and opinions will be generally recognized as those which all Catholic-minded readers can readily and safely accept. And in instances where they may not altogether agree with him his views will, I think, be found to be quite compatible with the proper latitude allowed by the Church, as to things not essential.

"Much of the dissent and confusion of the spiritual world to-day, may be attributed to ignorance and consequent prejudice. Any attempt, therefore, to dispel this ignorance, and to furnish reliable information concerning the tenets of Christianity, and the history of the Catholic Church, ought to be gladly and even thankfully received.

"The work before us is an earnest and reliable effort in that direction, and is thus entitled to a hearty God-speed from all that desire the consummation of the Divine will, as to the unity and salvation of the children of men.

(Signed) LEIGHTON COLEMAN.
Bishop-elect, Wilmington, Delaware.

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Bishops of the diocese, and is meeting with favorable response.

MEMBERS of the faculty and others interested in the work of the Hampton Normal and Agricultural Institute of Virginia addressed a gathering at Holy Trinity Church, Philadelphia, on Saturday afternoon last, and a similar meeting was held in the evening at St. Stephen's Church.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Delegates to Pan-Anglican Congress.

BISHOP WHITEHEAD has appointed the following persons to represent the Diocese of Pittsburgh at the Pan Anglican Missionary Congress, to be held in June, in London: The Rev. J. H. McIlvaine, D.D., and the Rev. A. Alexander, Pittsburgh; the Rev. Amos Bannister of Beaver Falls; Messrs. W. J. Mullins of Franklin, and C. E. E. Childers, president of the Church Club, Pittsburgh; and Miss Sara A. Reed of Erie.

VERMONT.

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

Clerical Conference at Rock Point—Meeting of St. Paul's Men's Club, Burlington—Death of Mr. Edward A. Clark.

A PRE-LENTEN Clericus Conference was again held this year, at the Bishop's House, Rock Point, in the week of Septuagesima and Sexagesima, mornings and evenings. The Greek Testament Reading was Epistle I. to St. Timothy; and the themes considered, were: "Christian Science," "Anointing of the Sick," "Ministrations to the Sick Both in Soul and Body."

ON THE evening of February 19th, the Mens' Club of St. Paul's Church, Burlington, held their annual meeting at the parish hall, H. B. Shaw having resigned the office of president, Joseph T. Stearns was elected in his place. The other officers were continued, and the usual reports made. At the close of the meeting, the rector, the Rev. Dr. Bliss, with the aid of lantern slides, entertained his hearers with views of English Cathedrals, and other places of interest in England and Scotland, which he had lately visited.

THE RECENT death of Mr. Edward A. Clark of South Hero removes one who was probably the last living communicant and member of St. John's parish, Grand Isle, formed many years ago by the Rev. Dr. Fay, deceased. He and his aged aunt, Mrs. Harding (not now living), were devoted to the Church, and ever glad to welcome its occasional ministrations.

VIRGINIA.

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

Parish House Presented to Christ Church, Winchester.

A LARGE and handsomely furnished and appointed parish house was presented to Christ Church, Winchester, on February 24th by Mrs. Flora J. Tilford, widow of John B. Tilford, as a memorial to her sister, Miss Harriet Milton Hammons, a former communicant of the parish, who died a few years ago in New York. The new building adjoins Christ Church chapel. It is of brick and contains reception rooms and dining hall.

WESTERN NEW YORK.

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

Rector's Fifth Anniversary Celebrated—Special Preachers for Lent in Buffalo.

THE PEOPLE of St. Peter's parish, Buffalo, celebrated the fifth anniversary of the coming of their rector, the Rev. Arthur H. Beatty, on Saturday evening, February 22nd, with a supper in the parish house and a gift of gold pieces to Mr. Beatty inclosed in a miniature cherry tree, emblematic of the national holiday.

THE FOLLOWING is a list of the special preachers for Lent at St. Paul's, Buffalo: March 5th, the Right Rev. Wm. D. Walker, D.D.; March 6-7, Rev. Canon A. Abbott of Christ Church Cathedral, Hamilton, Ont.; March 9-14, Rev. W. W. Bellinger, D.D., of Utica, N. Y.; March 16-20, Rev. Wm. F. Faber, D.D., of Detroit, Mich.; March 24-25, Very Rev. F. Du Moulin, LL.D., of Cleveland, O.; March 26-28, Rev. J. E. Foreman of Yonkers, N. Y.; March 30, April 3rd, Rev. C. F. J. Wrigley of Brooklyn, N. Y.; April 8-10, the Rev. W. R. Stearly of Cleveland, O.

THE FIRST anniversary of the Rev. Asa Sprague Ashley as rector of Christ Church, Hornellsville, was appropriately observed on Sunday, February 23rd, by a special sermon at the morning service and the singing of Gaul's "Holy City" at the evening service. Splendid progress has recently been made along all lines of Churchly activity.

CANADA.

Church Activities in the Various Dioceses.

Diocese of Montreal.

THE twenty-second annual meeting of the Diocesan Branch of the Woman's Auxiliary opened with a corporate celebration of Holy Communion in Christ Church Cathedral, Montreal, February 25th. Bishop Carmichael preached the sermon. A number of the city clergy were present in the chancel and assisted at the Communion. The business meeting commenced in the afternoon in the Synod Hall. The Bishop presented a Life membership to Miss Pardie, given by the members of her parish branch. Great pleasure was evinced at the presence on the platform of the mother of the Canadian Auxiliary, Mrs. Tilton, who had come down from Ottawa to be present. The Rev. Allan Shatford of the Church of St. James the Apostle made a stirring address on "the Pan-Anglican Conference." One of the speakers from

HOT BISCUIT

Kind of Breakfast Passing Away

The old-time hot biscuit played a prominent role in the breakfast bill of fare, along with fried potatoes, ham and eggs, and coffee.

The whiter and lighter the biscuit the more pleased the cook, which was usually Mother, who did the best she could, with her understanding of the matter.

But most people have learned in recent years that white flour lacks the nourishing elements of the entire wheat berry, and many cases of imperfect nutrition follow its use.

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"But during the last six months I have been eating it, my stomach has been the best for years, my mind clear, my nerves quiet, and a feeling of buoyancy pervades my whole being.

"This I attribute to Grape-Nuts, as I have left off using medicines. I now firmly believe in the brain-clearing, nerve-steadying, and muscle-building properties of Grape-Nuts.

"I am healthier than I have been for years, weigh 180 lbs., which is more than ever before."

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Canada before that body will be Dr. L. W. Tucker, secretary to the General Missionary Society of the Canadian Church. A paper was read "How we Spend Our Money," by Mrs. Plumtree, which excited much interest. There was a very large attendance.

Diocese of Ontario.

REFERENCE was made in St. George's Cathedral, Kingston, to the death of the Rev. Dr. Wilson, by Dean Farthing, on the Sunday after Dr. Wilson's decease. He was at one time curate at St. George's.—Dr. R. V. ROGER, so long a valued lay worker in the diocese, goes to England with the Bishop to the Pan-Anglican.

Diocese of Toronto.

AN INTERESTING paper on "Reading the Liturgy," was read at the February meeting of the rural deanery of West York, by Bishop Reese, assistant to Archbishop Sweatman.—TRINITY Church, Barrie has been renovated and greatly improved at a cost of \$8,000. Some beautiful memorial windows have been given.

Diocese of Caledonia.

THE DELEGATES chosen to represent the diocese at the Pan-Anglican Congress are the former Bishop, Dr. Ridley and five missionaries on furlough in England. The present Bishop, Dr. Duvernet, thinks it his duty to remain at home this year.

Diocese of Algoma.

THERE WAS a large attendance of both clergy and laity at the consecration of St. John's Church, North Bay, by Bishop Thornloe, February 12th. The church was built twelve years ago, but has only now been freed from debt.

Diocese of Ottawa.

AMONG the six representatives from the diocese to the Pan-Anglican, in addition to the Bishop, the two clerical members are Canon Kittson and the Rev. E. A. Anderson. One of those representing the women of the diocese is naturally Mrs. Tilton, the mother of the Canadian Woman's Auxiliary. The annual meeting of the diocesan branch of the Woman's Auxiliary takes place in May.

Diocese of Algoma.

THE WORK of the Woman's Auxiliary is prospering greatly in the diocese. The largest branch, St. Luke's, Fort William, has now one hundred members, and there are seven Girls' branches altogether.

Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 221 West 91st St., New York.]

The True Method of Tone Production. By J. Van Broekhoven. New York: The H. W. Gray Co. London: Novello & Co.

The unique feature of this work is that the old theory of voice production by the vibration of the vocal bands is refuted. The author has spent many years in patient investigation of the action of the muscles of the inner larynx, and in making careful experiments with models of the voice box, made of wax, metal, wood, rubber, and various ma-

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is to learn as to the relative standing and reliability of the leading manufacturers of medicinal agents, as the most eminent physicians are the most careful as to the uniform quality and perfect purity of remedies prescribed by them, and it is well known to physicians and the Well-Informed generally that the California Fig Syrup Co., by reason of its correct methods and perfect equipment and the ethical character of its product has attained to the high standing in scientific and commercial circles which is accorded to successful and reliable houses only, and, therefore, that the name of the Company has become a guarantee of the excellence of its remedy.

TRUTH AND QUALITY

appeal to the Well-Informed in every walk of life and are essential to permanent success and creditable standing, therefore we wish to call the attention of all who would enjoy good health, with its blessings, to the fact that it involves the question of right living with all the term implies. With proper knowledge of what is best each hour of recreation, of enjoyment, of contemplation and of effort may be made to contribute to that end and the use of medicines dispensed with generally to great advantage, but as in many instances a simple, wholesome remedy may be invaluable if taken at the proper time, the California Fig Syrup Co. feels that it is alike important to present truthfully the subject and to supply the one perfect laxative remedy which has won the approval of physicians and the world-wide acceptance of the Well-Informed because of the excellence of the combination, known to all, and the original method of manufacture, which is known to the California Fig Syrup Co. only.

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terials. It is a difficult matter to overthrow theories that have been established for any great length of time, and that have been almost universally accepted by all vocalists and scientists. But we are bound to say that Mr. Van Broekhoven knows his ground thoroughly, and that his explanations of the vibratory action of the air in the larynx itself, including the ventricles of Morgagni, are not merely interesting, but forcible enough to shake belief in former conjectures as to the real foundation of vocal tone.

Before venturing upon what he claims to be the "true" cause of tone production, the author asks the following pertinent questions relative to the old theory of the vibration of the vocal bands.

1. How can two vocal cords produce, by vibrating, one absolutely pure tone, identical in pitch?
2. How can the edge of a bundle of muscles forming a curve or concave line, be strung sufficiently tense to produce a tone by the vibration of the curved edge?
3. How can the outer edge of two opposite bundles of muscles vibrate, so as to produce tone, when the two extreme ends are pressed together, the edges forming an elliptical opening between them?
4. How can the so-called vocal cords, which (as Mackenzie states) are not strings but folds of membranous muscular tissue forming a beveled mass, vibrate so as to produce a tone like a vibrating string?
5. How can the whole length of the vocal cords vibrate when one-third of this length is composed of gristle?
6. How can the whole singing compass of the male and female voice, of about five octaves, be produced by the vibration of the vocal cords, not even 1 inch in length?
7. How is it possible for altos with longer vocal cords than tenors to sing higher tones than tenors can produce, if the length of the vocal cords condition the pitch?
8. How is it possible for old people—men and women—who always sing and speak in falsetto, when the muscles of the vocal organ become weak and infirm, to do so if the falsetto tones are produced by a firm contraction and a high rate of vibration of the vocal cords?

Mr. Van Broekhoven maintains that vocal tone is produced on similar lines with the physical function active in producing tone in the trumpet. He points out that this theory is not a new one. Fabricius propounded it in 1537. A Frenchman (Detrochet) held the same view in 1776. And again, in 1882, an Englishman (Dr. Illingworth) took the same ground. In the cup of the trumpet the tone is produced *not by the vibration of the player's lips*, but by the nature of the air current itself, its form and force, and the peculiar whirl and friction of the air as it enters the cup.

The size and form of the cup influences the pitch, quality, and volume of tone produced in the trumpet. The larger the dimensions of the cup the lower will be the pitch of the tone; and the smaller the dimensions of the cup cavity the higher will be the pitch of the tone; the quality and volume will vary in proportion.

While there is nothing new in this, there is something decidedly new in Mr. Van Broekhoven's explanation of the modifications in the size of the cup of the larynx. He claims that the false vocal cords control the size of the voice cup. Hitherto very little attention has been paid to the action of these so-called "false" vocal bands. But we are now told that these bands are capable of elevation and depression, that they are pliable, and that they can be brought under the

muscular control of the singer so that they can be raised and lowered. When elevated they greatly enlarge the inner space of the larynx; when depressed they reduce the space. Thus we can readily understand that in a low pitched tone the false bands are high up in the larynx, and in a high pitched tone they are low—so low as to be drawn down close to the true vocal cords.

The book is fully illustrated, and the various anatomical charts are remarkably well drawn, and clearly printed. There is nothing to mystify the reader, if he will take the time and patience to study the plates carefully, and to follow the line of argument in connection with the diagrams.

There are chapters on Tone Attack, Registers, Tone Blending, Embellishments, and Exercises. About one-third of the book is given to progressive vocalises, founded upon preceding pages.

We think the chief value of the work lies in the theory of blending the registers through control over the false vocal bands.

Choirmasters who train male choirs will find many of their difficulties explained by Mr. Van Broekhoven's history.

There is much important matter relating to the period of mutation in the boy, and also to the treatment of the falsetto register.

The explanation of the change in the boy's voice, which in certain cases is very rapid, is decidedly novel. We have heard of cases where mutation came in a single night—as in the famous singer Lablache.

Van Broekhoven's theory is that sudden mutation cannot by any possibility be caused by the lengthening of the vocal cords to nearly double their former extent within a very brief time—such extraordinary growth of the vocal bands is unknown. But variations in the elevation and depression of the false bands would bring about corresponding modifications in the laryngeal cavity, and consequently striking variations in pitch of tone. Such variations can be easily accounted for if we admit that the ventricles of Morgagni condition the pitch, through their expansion and contraction, or rather opening and closing, according to the high or low position of the false bands. It would not be necessary for a boy's pocket bands to suddenly grow to twice their length in order to allow him to produce a bass tone. Any variation permitting the opening of the ventricles would suddenly deepen the tone.

We warmly recommend this extraordinary work to all voice users, and especially to vocalists and voice trainers.

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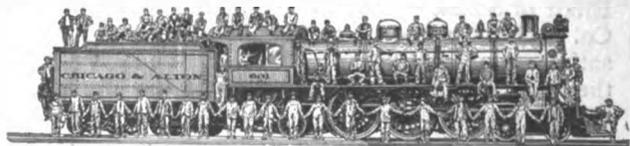
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