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# The Living Church

VOL. XL.

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## THE STORMS UPON THE DEEP.

FOR THE FOURTH SUNDAY AFTER THE EPIPHANY.

IN various ways Christ has been manifested to us during the past few weeks. Upon the Epiphany He was made known to the Gentile kings. The first Sunday after, He was described as showing Himself in the Temple. On the second Sunday He manifested His power in the first miracle. He was shown to us as the Great Physician upon the third Sunday, and to-day He reveals His control of the elements and of those evil spirits who tremble at His Name. With this knowledge we beseech Him in the collect "to grant to us such strength and protection as may support us in all dangers and carry us through all temptations." The Epistle teaches us our duty as citizens of a civilized community, telling us that "the powers that be are ordained of God."

The scene described in the Gospel comes with great force to those who are familiar with the storms at sea. The power of the waves is tremendous, and one can but feel his own littleness before its mightiness. Well may the Breton fisherman utter his prayer, as he puts out to sea, "Keep me, my God; my boat is so small and Thy ocean is so wide." A part of the 107th psalm seems almost prophetic of this scene upon the Galilean lake: "So when they cried unto the Lord in their trouble; He delivered them out of their distress. For He made the storm to cease; so that the waves thereof are still."

The little sea of Chinnereth was in a deep volcanic depression, and it was no infrequent occurrence for a storm to arise suddenly. According to St. Mark's account, our Lord was in the same fishing boat from which He had been teaching the multitudes who were upon the shore. Wearied with His prolonged effort of preaching, Christ was asleep upon a pillow. Yet as God He was not unconscious of the beating waves which were filling the ship, and He did not intend that they should perish. In that uplifting psalm, the 121st, which thrills the heart with a sense of the divine protection, we read that "He that keepeth thee shall not slumber." Christ does not rebuke the disciples for coming to Him, but because they were so terrified. They lacked repose in God's will. Notwithstanding this, He performs a miracle in their behalf. He, wearied like one of us, rises from sleep, and with the words "Peace, be still," calms a wild hurricane. It seems more marvellous than the miracle which followed after reaching the country of the Gergesenes, when He permitted the evil spirits to enter into the swine.

The opportunity was offered these Gentiles—life or death eternal—and they chose the latter. For all that does not tend to life must tend to death. By their choice they will be judged, for they besought Him to depart out of their coasts.

There are some plain teachings from the Gospel of to-day. The Church, the Ark of God, is sailing now upon troublous waters; and men are fearful, and ready to forsake the ship, although they know that Christ is upon it, and that He has promised to be with it forever. Well may He say to those who, in weakness, cowardice, and distrust forsake the Church: "Why are ye so fearful, O ye of little faith?"

The same thought is applicable to the needs of individuals. Cannot He who stilled the waves quell the tumult of angry passions in the heart? Cannot He who cast out the evil spirits make all things to work for the good of each individual soul, as well as for mankind at large? The faith of many has grown cold, and the world demands too much of their time and thought. A great moral and spiritual revival is needed to stimulate the hearts of Christians. Then, when that day comes, the glorious Ark, the Catholic Church, will sail triumphantly upon smoother seas towards the haven where she would be.

C. F. L.

## DOES PENSIONING PAY?

THE great awakening of the American Church to her duty towards her aged clergy, which is just beginning, is largely the outcome of the broad and aggressive policy pursued by the trustees of the General Clergy Relief Fund during the last ten years. This forward policy of the Board has been most ably carried into action by its assistant treasurer and financial agent, the Rev. A. J. P. McClure.

Ten years ago, when the trustees chose Mr. McClure, they found a fund dependent largely upon the Hymnal royalty, helped out by a few sporadic annual offerings, and overshadowed in the larger dioceses by the collections for their own local clergy relief. The whole thing was pitiful and depressing, wearing the air of a perfunctory dole to an unpopular charity. The Board at once set to work to put the whole matter on the proper basis, both theoretically and practically. They swept aside at once all thought of begging for a cold charity to the unfortunate or incompetent, and instead they sent forth to the Church a demand for a just return to those who had spent their lives in her service. They placed it as a stigma of disgrace upon the Church to allow her veterans to eat out their souls in poverty and starvation. The Church began at once to awaken and take notice, and increased contributions began to come in, given not grudgingly, but gladly.

Next, they found the practical extension of the work hampered in the strongest centers of the Church by the prior and closer claims of local relief funds which were of canonical obligation; relieving, at most, only the few who could meet the local obligations; placing a premium upon men to cling to strong dioceses, where they were not needed, and to avoid the weaker fields, where they might be useful. Then began a long campaign of education and engineering in order to get these various self-centered funds united with or subordinated to the General Relief Fund, thus securing that all their incomes and contributions should flow into or through one central system of relief. This, by untiring persistence and unflinching good temper, has largely been accomplished.

While much remains to be done in both the above directions, and while in the matter of parochial and personal gifts it would seem that only a good beginning has been made, the ground has been cleared, the machinery is adequate and well adjusted, and steadily growing interest is producing a steadily increasing income.

Next, we come to the third and crowning step in the statesmanship of this clear-headed body of men: namely, the idea of an Automatic Pension. Up to this time grants have been made only to aged and infirm clergymen and to widows and orphans, upon application and in proportion to their needs. But this happily devised scheme will, *when the funds have been given*, provide a pension for every man on the clergy list at the age of sixty-four, without qualification or restriction, as the due reward for honorable service. It was to carry out the purpose of this automatic pension scheme that the last General Convention appointed a commission, with the Rev. J. J. Wilkins, D.D., as its agent, to raise a Five Million Dollar Fund, which, *when secured*, will place the support of all the aged clergy on a permanent basis, leaving only the young infirm clergy and the widows and orphans of the clergy to be provided for by the present methods of General Clergy Relief.

Meanwhile that good man and true, the financial agent of the Board, is responsible for the continuance of the work of providing for all as heretofore, the aged clergy, the sick clergy, and the widows and orphans of clergymen. The need of steady income is just as great and constant as ever. The checks must be sent out just as regularly and just as promptly as before this great commission was organized. It would be sad indeed if our enthusiasm for the aged clergy of to-morrow should be the unwitting cause of suffering to the aged clergy of to-day.

IN CALLING the above programme which has been developed during the last ten years a piece of constructive statesmanship, we intend far more than a mere compliment to worthy officials. Compliments are slight things at best, and sometimes hinder rather than help the recipients. A statesman is one who sees the need and seizes the opportunity of filling it, or makes the opportunity. When the trustees made this departure a decade ago they had little to point to to strengthen their appeal except the example of the army and navy in retiring its officers on half-pay at an age limit. To-day age pensions for faithful service are coming to fill the horizon of the whole industrial and commercial world.

An article by Burton J. Hendrick, published in *McClure's Magazine* for December, 1908, sets forth in strong and epigrammatic style how marvellously this idea has developed during these last years. It says:

"One of the most significant developments of the last ten years has been the adoption of pension plans by more than seventy great corporations. This is one of the most tangible ways in which wage-earners have profited from the country's recent industrial prosperity. In 1898 the pension idea was practically foreign to this country; now it is very much in the air. In that year only one railroad, the Baltimore and Ohio, systematically granted retirement allowances; since 1898, eighteen lines, representing one-third of the railroad mileage of this country, have adopted automatic pension schemes. Ten years ago almost none of America's great industrial corporations regularly made provision for their old men; now the largest do so, or have at present plans under way to that end. Until 1900, pension endowment funds had not impressed our rich men as suitable subjects for philanthropy; since then Andrew Carnegie alone has given nearly \$20,000,000 for this purpose."

The rest of the article is an elaboration of the above statements. It shows that these great "soulless" corporations have not been moved by any sudden conversion to philanthropy, but by a desire to get the best returns from the vast sums paid out for labor. Under the old system of uncertain tenure, with almost inevitable dismissal and an old age of poverty hanging over him, the workman labored under an increasing depression with advancing years. Under the new system of a fixed tenure and a guaranteed support in old age, the best energy of each man is put into the success of the whole corporation. "Railroad experts," we are told, "figure the financial value of this spirit at about 10 per cent. The eighteen railroads regularly pensioning their men, who are spending \$400,000,000 in wages and salaries, are thus losing \$40,000,000 a year if they have failed to cultivate this temper among their employees."

WE THUS HAVE before us, done seemingly from motives of cool business profit, results which, if done from love of God and of one's fellow-men, would be the truest practical Christianity; showing us that, in the long run, God's ways of doing things are the best for us all, even in this world. Surely the strong men of the Church, those who have money, and think and act thus largely in the business of this world, cannot, when the issue is put to them, be less broad in the affairs of God's great corporation, His holy Church.

The present individual, look-out-for-yourself system of clerical work and support puts a handicap upon all the higher motives and a premium upon all the lower motives of those who enter the holy ministry. The ingenuous youth, giving himself up to God and the Church, and ordained for the work of the whole Church, is at once thrust into a struggle for physical support, in which (in one way or another) the spirit of competition is involved; in which men are tempted to seek promotion by the very necessity of livelihood, and chiefly of providing against break-down and old age, or of leaving something for one's loved ones.

It is a beautiful showing of living Christianity to see, although all feel this dread pressure, how few yield in any marked degree to its deadly influence. The few of exceptional abilities or exceptional influence rise to the higher places, while the many (men for the most part of good ability, honest lives, and pure motives) fill the many places of inadequate support and inevitable poverty. There are men who have given up all for God's Church, who come to rejoice at leaving a cold world and a colder Church. Surely it is no exaggeration to say that the efficiency of the ministry has deteriorated fully the ten per cent. that, according to the cool-headed railroad man, measures the degree of deterioration in the efficiency of his own employees.

Our young men start out with high ideals and strong resolve to work, not for self but for God and His Church; and many never intentionally lower their ideal. Some degree of disinterested, self-sacrificing work is done by most of our men. But sooner or later the dread thoughts of old age, sickness, a family unprovided for, begin to bear down upon the brain of the man of God. The "good places" are few, and the shining lights get them, and the average man, who has neither the qualifications nor the disposition to go in for "prominence," settles down to fill the average place with such quiet heroism as the world does not see nor understand. He does not envy his "successful" brother for filling well a place which, perhaps, he could not fill at all, but he surely cannot be blamed if, as years go by, bringing him a mere pittance for daily bread, his eye should lose its brightness and his voice somewhat of its

resilient hopefulness. The wonder is that the deterioration is not more obvious. It is only the love of God and the grace of God that keep him in a measure hopeful and energetic. The railroad man's ten per cent. of loss is a very moderate estimate indeed, compared with the best that our man of God could do.

NOW, LET US suppose the future to be made secure, so that the man has before him the certainty of support at the real beginning of old age, and of care for himself and his own in case of a premature breakdown. Would he not be at his best to a far later age? Would he not stick to his poor little work, not doggedly, as now, but cheerfully and happily? Feeling the Church back of them, would not many men seek hard fields, and rejoice in helping God to make the desert "blossom as the rose"? So our contention is that, not only as a matter of Christ-like charity and beneficence, the very doing of which would bring blessings upon those who gave it, but also as a matter of clear, business common sense and far-seeing statesmanship, the Automatic Pension Fund, so loyally planned by the trustees, and now being so enthusiastically championed by Dr. Wilkins, will pay.

There would be, further, an element of profit in this case that is to a great extent lacking in the workingman. The old workingman when retired is largely useless, because his acquirements have been chiefly physical. But the aging clergyman, whose acquirements are intellectual and spiritual, is at his ripest usefulness when physical decay begins; and he could be at the call of his Bishop (or some congenial rector) for those many clerical assistances (such as special offices, sermons, missionary duty) for which there is always a demand far beyond the supply. These things our honorably retired veteran could do most acceptably, being quite content with the small compensation that such work usually affords, or often even glad to give his abilities for the joy of still serving in the ranks. The Church would be immeasurably enriched by such a corps of wise, happy, and hopeful veterans.

ONE FINAL WORD, with the hope that it may reach the eyes and touch the hearts of those for whom it is intended. The raising of this great pension fund ought not to be left for those who, by the constant pinch of poverty, most feel the need of it; namely, the poorer clergy. They will give, never doubt. The appeal will come, and they will squeeze down their scanty allowance for books, or clothing, or recreation, to send the blood-money to provide for their own old age. But, *noblesse oblige*, the "richer clergy" (so-called), who have larger incomes, or perhaps private means, those who do not have hanging over them this ever nearer dread of being left naked to the world—they should, for the very love of those others whom they know so well, deny themselves to build up this fund. And, still better, they should influence their parishioners of means to give largely to it.

But, chief of all, the laity should give to this; men and women whom God has blessed with large means, and from whom He expects large returns. They should be visited face to face by those who have this great work in hand, and should have placed before them the blessed privilege of joining generously in this most glorious enterprise. Those who have millions should give their hundreds of thousands of dollars. Those who have hundreds of thousands should give their thousands; those who have thousands should give their hundreds. There need be, then, no fear that those who have small means will fail to give gladly of their little. Reverently be it said, God is a cheerful giver, and that is why He loves a cheerful giver. "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

#### THE ATTACKS UPON OLD TRINITY.

WE regret that circumstances should seem to make it necessary for us again to advert to the controversy which has stirred New York so deeply over the closing of St. John's chapel. The most unfortunate part of this discussion is the highly polemic form it has taken. We believe no one questions the very earnest work that has been done by the young and efficient clergy of the chapel. In the long-continued illness of the vicar, there has fallen to the lot of these priests an exceptional degree of responsibility, and it should be recognized that they have risen to the occasion most admirably. It is from every point of view desirable that personal equations should not assume a

large perspective in determining a question that is wholly impersonal.

Neither should the financial aspect of the question assume too large proportions. Those various gentlemen who have suggested several plans whereby Trinity corporation would be relieved of the expense of maintenance of the chapel work, overlook entirely the fact that the corporation does not maintain that it cannot continue to expend the money, if such expenditure should be for the best interest of the Church.

Neither, once more, does the antiquarian or the architectural standpoint afford the greatest importance to the question. It was a gratuitous assumption from the start that the chapel was to be demolished, and it is now known that it is not to be. But the chapel is barely a century old, its chancel was entirely remodeled only about thirty years ago, and, through no fault of its own, it has not become an historical monument.

Laying aside the personal, the financial, the antiquarian, and the architectural aspects, we come to the much larger question of the relative value of the maintenance of the chapel as compared with other activities to which the same expenditure of money may be devoted. It is inevitable that there could not be unanimity of sentiment upon this question, and it is inevitable, also, that its determination ought to rest with the responsible authorities of the parish. We have the best of authority for saying that this question has been intermittently under discussion in the Trinity corporation for twenty years past, and that the final determination was reached with the greatest deliberation. Whether the determination is a wise one may, of course, be challenged. Few of those who have written for the New York papers have seemed, however, to have qualified in their right to speak intelligently on this subject, and the irrelevant and immaterial considerations that have been advanced cause one to wonder what can be the underlying motive for so bitter an attack upon old Trinity; an attack which has sometimes seemed to leave the immediate and nominal issue a subordinate question.

We especially regret this ill-timed attack for two particular reasons. Trinity is just at the beginning of a new administration, which must inevitably lead to the consideration of new policies. The formulation of the policy with respect to St. John's chapel is both the last act of the former administration and the first act of the new. It was planned under an administration that was characterized rather by accentuated conservatism than by haste in making changes; and it was completed under the leadership of one who has brought a new manner of thought into the counsels of the venerable parish, and who has yet found himself able to concur with the policy that he had found already advanced nearly to the point of completion. When to this singularly strong concurrence of two administrations is added the indorsement which the Bishop of New York has given to the plan, and the further consideration that no active vicar is at present in residence, it is very difficult to feel that the dissidents have made good their protest. We can appreciate the sadness with which the congregation will say farewell to the old chapel, as many another has said it amidst tears when the larger welfare of the Church has seemed to make removal of a church or consolidation of churches necessary; but this natural sadness should not obscure the essential question involved, which is this: In the disposition of trust funds, is the present arrangement the most helpful that can be devised? Those best able to judge, unanimously say No, and we cannot feel that their critics have overthrown the wisdom of their determination. In making St. John's chapel for the future a center of evangelistic work under the Rev. William Wilkinson, according to the plan announced, we trust that the hopes of the corporation may be amply realized. Long experience has taught that something different from ordinary parochial ministrations is needed to bring an "unchurched" multitude into touch with the Church. Mr. Wilkinson's marked success in work of this sort amply justifies the experiment which Trinity is making along new lines.

It is inevitable that, with a new administration, new questions and new policies will devolve upon the parish. A trust of many millions to be applied to religious uses might well baffle the most confident. That there have been some mistakes made in past years few will deny, though most of the charges against the corporation have been grossly unjust. We have, happily, higher ideals to-day of the social responsibility for the use of great wealth than our fathers clearly perceived, and if Trinity was not wiser than its contemporaries in days gone by, it is yet a fact, in spite of "yellow" journalists, that its property is in

better condition than most of the tenement and apartment house property around it, and is also rented at a lower rate; a rate which is shown by the financial statement of the parish to produce a very low rate of interest. Few realize what it must mean to busy men to administer trust funds of many millions in value, with no personal recompense to themselves, and, unhappily, with very little thanks from the public.

But a new administration certainly deserves a better recognition at the hands of the public than has been accorded it. The public can assist, to some extent, in helping the solution of this problem of administration of enormous trust funds, so that tenants may be benefited materially as well as parishioners spiritually. Only by securing this double end can the fullest realization of the good that church endowments may do be obtained. It is untrue that Trinity is false to either of these trusts, but it is possible that higher ideals may be attained in both. But the violent, the virulent, and the absurdly intemperate and often uninformed attacks upon the corporation that have saddened many of us in the pages of the daily and weekly papers of the metropolis have shown the very reverse of that coöperation which the enlightened public might have been expected to accord to a new and very promising administration. Certainly the elevation of ideals is not reached in that way.

We think it highly probable that the sober second thought of the public will indorse the consolidation of the two chapels that is now about to be consummated; but though there may easily be two opinions as to this, we cannot denounce too strongly the campaign of vituperation which has been and is still in vogue. We greatly fear that the realization of the higher ideals to which we have alluded is seriously retarded thereby; though we have too great confidence in the administrators of this grave trust to fear that they will be diverted from new and useful policies by this display of popular temper. We ask the thoughtful, temperate section of the public to accord them a like confidence.

### ANSWERS TO CORRESPONDENTS.

B. B.—(1) The Church makes no definite rule with respect to Sunday sports. Custom among Christian people in some lands sanctions sports that are deemed incompatible with the character of the day in others. The common Anglo-American view of the subject dates only from the period of Puritan ascendancy and cannot, therefore, be said to constitute the law of the Church, however excellent some of its features may be. The specific issue is too difficult and involved to be discussed in this department, but it is certainly better to forego attendance at least upon professional games, etc., on Sundays, although not absolutely so required to do by the written law of the Church.—(2) Marriage with a deceased wife's sister is forbidden on the ground that a man and his wife having become "one flesh," the kin of the one have become equally the kin of the other.

LEARNER.—(1,2) There is authority for a lay server to wear either surplice or alb, the latter with tunicle; we know of none for the assumption of the dalmatic by him.—(3) Customs differ, but there is good authority for censuring the body, at a Requiem Eucharist in connection with a burial, during the introit, before the gospel, and after the customary censuring at the Offertory; also at the office of Absolution of the Dead, which is sometimes held.—(4) There is authority for the use of the cope at a Requiem, but hardly for its use in place of the chasuble.

F. D.—We have no statistics available to determine what proportion of Christians recognize Immersion as the only proper mode of Baptism; certainly only a comparatively small minority.

M. R.—Notices of entertainments for church benefit are given in church or are withheld at the discretion of the minister. They are commonly deprecated by Churchmen, though sometimes allowed as an unhappy necessity.

C. L. T.—The omission of the Creed at Requiem Eucharists is based on a Roman rule whereby Requiems are allowed only on week-days, and the Creed is not, by Roman rubrics, said in the Eucharist except on Sundays and particular feast days; hence, not at Requiems. It would seem to us that our own definite rubric requiring that the Creed be said at every Eucharist unless "it hath been said immediately before in Morning Prayer" must supersede this Roman practice, but, by some course of reasoning not clear to us, there are Anglican authorities who hold otherwise.

A. Q. B.—"Christian burial" is burial in connection with prayer to Almighty God and with a definite Christian rite. We presume burial by masonic rites to be of this order, but have no precise information as to its particular details. To what extent a Church layman, officiating at a burial according to the masonic rite, no clergyman being present, would be justified in varying from the ritual in order to borrow from the Church service, must be answered by masonic authorities. Where a double function is held whereby the Church service and the masonic rite are both used, the former should first be used in its entirety, after which the masonic rite may be permitted to follow.

J. R. C.—The dedication of a church is an informal rite, not necessarily intended to fix the character of a building permanently; its consecration is formal and intended to be permanent, and is not allowed, therefore, while any mortgage debt stands upon a property. After consecration the building may not be used for unhallowed purposes without the express consent of the ecclesiastical authority.

## EVANGELISTIC WORK TO BE COMMENCED AT ST. JOHN'S CHAPEL

Trinity Corporation Places Rev. William Wilkinson in Charge

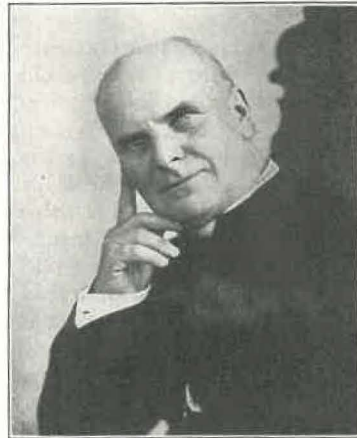
### COMPREHENSIVE PLAN FOR RELIEF WORK IN NEW YORK

General Theological Seminary Work Enumerated

#### OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau  
New York, January 25, 1909

THE future of St. John's Chapel is finally determined upon in the announcement that it will become the center of evangelistic work under the direction of the Rev. William Wilkinson, who has for several years conducted out-door services on Wall Street using Trinity Church as a base. These out-door services have proven of much avail, and Mr. Wilkinson has become



REV. WM. WILKINSON,  
APPOINTED FOR EVANGELISTIC  
WORK, ST. JOHN'S CHAPEL,  
NEW YORK.



REV. GEO. A. OLDHAM,  
NEW RECTOR ST. LUKE'S CHURCH,  
NEW YORK.

a well known figure in the street that has not stood conspicuously for religious zeal. Mr. Wilkinson will make his headquarters at St. John's Chapel and will conduct these services especially on week days at noon, when large numbers of working people in the vicinity are at leisure. It is possible that arrangements will be made for workmen to obtain lunches in connection with the work. These and other details, however, will be worked out more fully when Mr. Wilkinson has the opportunity to begin the work, which, it is anticipated, will be about May 1st. It is to be hoped that with this final announcement, the violent attacks that have been made upon the management of Trinity Church will be discontinued. As for the tenement holdings and similar property of this parish, it is well known that definite plans are under way for material improvements, and that as rapidly as possible such improvements are made. The public does not always realize that some fifty per cent of the realty of the parish is leased on long tenures, so that the corporation is absolutely powerless until those leases expire. It is said that very many of these leases run out within the next five years, which will enable the corporation to make important improvements in the buildings standing upon its land. With St. Luke's Chapel to minister to the region on the usual parochial lines, with St. John's Chapel as a center of evangelistic and welfare work, and with special work among the Italians, such as is now under consideration and is likely to be undertaken in the near future, there ought certainly to be a cessation of such ill-natured and uninformed criticism as has appeared very largely in the daily and weekly papers within recent weeks.

#### AT ST. LUKE'S CHURCH.

The funeral of the Rev. John T. Patey, rector for seventeen years of St. Luke's Church, Manhattan, was held in the church on Wednesday, January 20th, the services being conducted by Bishop Greer. There was a very large attendance of the clergy from various parts of the city and vicinity. The committal service was held in Woodlawn Cemetery, where the body was interred. On Sunday night there was also a memorial service held, with addresses by Archdeacon Nelson, Dr. Van de Water, the Rev. Milo H. Gates, and the rector-elect.

On the evening of the funeral, at a special meeting of

the vestry, the Rev. George Ashton Oldham was unanimously elected rector of the parish. Mr. Oldham was born in Sunderland, England, August 15th, 1877. He came to this country in 1886 and lived in Cleveland for about ten years, studying in local schools and afterward graduating at Cornell University in 1902 with the degree of A.B., and at the General Theological Seminary in 1905 with that of B.D. Before taking his theological course he had had some engineering experience and had also been instructor in English at Cornell. He was ordained deacon on Trinity Sunday, 1905, and after serving his diaconate at Grace Church, New York, was advanced to the priesthood on the following Trinity Sunday. He was then curate at St. Thomas' Church for two years, and at the same time acting chaplain at Columbia University, lecturer at St. Faith's Training School for Deaconesses, and member of the executive committee of the Church Students' Missionary Association. He went to St. Luke's as assistant in June, 1908; when Mr. Patey's health failed, the new curate became associate rector. Before his death last Saturday, Dr. Patey expressed the hope that his associate would succeed him in the rectorship of St. Luke's.

#### COMPREHENSIVE PLAN FOR RELIEF WORK.

Some weeks ago a few clergymen representing several prominent parishes of New York City met in the church rooms of St. Thomas' Church, Fifth Avenue and Fifty-third Street, to exchange views and expressions in regard to the relief work among the poor, more especially with the idea of preventing duplication of relief. It was first thought of only in sort of a local neighborhood way, but possibilities that it might become a permanent organization were entertained. The Rev. Dr. James B. Wasson, senior curate of St. Thomas' Church, was made chairman, and the Rev. C. R. Stetson, vicar of Trinity Church, secretary. This meeting adjourned, and another was held on January 21st, which was largely attended. The subject of how Churches of the city could get together in the administration of the relief of the poor was discussed from many points of view. It was finally decided to include all the parishes of the Borough of Manhattan in a permanent relief association.

A committee was appointed, consisting of the Rev. Dr. J. B. Wasson, of St. Thomas'; Rev. C. R. Stetson, of Old Trinity; Rev. Karl Reiland, of Grace Church; Rev. Walter E. C. Smith, of Church of the Ascension; Rev. R. S. W. Wood, of St. Bartholomew's; the Rev. Joseph Rushton, of Zion and St. Timothy's, to draft a constitution and by-laws, and to decide on a plan and scope of organization. The committee will take under consideration a suggestion made by the Rev. Dr. Stires that the Church parishes of Manhattan establish a lodging house or industrial home under their own management, to which they could send able-bodied applicants for relief. Another suggestion made was that the parishes establish a central bureau to which the clergy would refer all applicants for relief unknown to them.

If sixty parishes contributed to this central bureau an average of \$15 per month, it would give \$900, which would go much further towards the relief of real need than almost twice the same amount administered in a blind way by individual parishes. It is understood that the committee has under consideration other new ideas for a radical improvement in the present methods of relief. The Committee will report to the next meeting, to which all the clergy of the Church in the Borough of Manhattan are invited. It should be explained that this movement is not intended to antagonize the Charity Organization Society, but to promote harmony.

#### THE GENERAL THEOLOGICAL SEMINARY.

The 1908-1909 catalogue of the General Seminary has just been distributed and furnishes interesting reading to its alumni and friends. From it we gather that there are 16 professors and instructors; of the student body, 24 are seniors, 33 are in the middle year, and 31 in the class matriculated last All Saints' Eve. The fellows, graduate students, and special course men make the whole number of students in this academic year to be 108; of these 74 are college graduates, representing 37 colleges and 40 dioceses. In the 30 classes graduated since Dean Hoffman took office there have been 811 men; these 30 classes have averaged 27 graduates of the normal three-year course. At the present time there are 55 resident and non-resident graduates in theology studying for the degree of B.D. or D.D. under the direction of the faculty. The seminary in all the years of its existence has granted the degree of D.D. to 27 priests and Bishops. Of the alumni, 48 have been consecrated Bishops; 16 other Bishops of the Church were students but did not graduate from the seminary. There were 42 endowed scholarships

(May 1, 1908) of which number the Standing Committee of the seminary has the right of nomination to 11.

The Standing or Executive Committee of the Board of Trustees of the seminary consists of the Bishop of New York, the Dean of the seminary, and three clergymen and five laymen, all of New York City. The Paddock lecturer for 1909 is a former professor of the seminary, the Rev. Dr. George H. S. Walpole; the appointment for 1910 has been accepted by the Rev. Dr. Francis J. Hall, professor in the Western Theological Seminary.

#### DEVELOPMENT OF THE CITY MISSION'S ACTIVITIES.

The New York City Mission Society has found its work on the lower East side at St. Priscilla's Chapel wonderfully developed, especially in the Day Nursery department, which was started two months ago with only one child; this number having now increased to thirty-six, will shortly reach one hundred. It has been the custom for a large number of mothers to go out at about 7 o'clock in the morning and leave young children locked in a room all day until their return in the evening with a little food left on a table; in several cases these little ones have been badly burned, some have had convulsions, and one or two have been hanged. The difficulty of this work has been to overcome the prejudice that the mothers have.

The model apartment is also another feature. This teaches how one suite of three rooms may be furnished for \$153. Each article is marked as to cost and place where purchased. A phase of the Emmanuel Movement has been in practice here for some time; it has been especially helpful in the hospital work on the East side.

#### GENERAL AND PAROCHIAL NOTES.

In the Church of the Redeemer, West 136th Street and Lenox Avenue, on Sunday evening, January 17th, the Rev. William W. Davis, rector, held a special service for the Actors' Church Alliance and preached a sermon on "What is Truth?" Notwithstanding the very inclement weather and the exigencies of the actor's life—especially when Sunday performances are demanded not only by the Trust, but by a large portion of the community—the attendance was gratifying. The preacher dwelt on the fact that the Church and the theatre draw together the largest number of adults in any given period and place; hence the influence of each is mighty for weal or for woe.

A lecture on Military Antiquities before the Men's Guild was given in the parish hall of the Church of St. Mary the Virgin on Tuesday evening, January 19th, by the Rev. John Keller, secretary of the diocese of Newark. The speaker, on being introduced by Mr. Edwin S. Gorham, president of the guild, spoke on "The Cross and the Flag"; the connection between certain military and Christian ritual decorations and ceremonials. The Rev. Dr. Alban Richey, Rev. Prof. Hall, Rev. William W. Davis, Rev. George H. Hooper, and Rev. C. M. Dunham were present.

Sixty new members have been added to the Men's Club at the Church House in the Bronx within a month. A lunch counter has been installed, which is kept open in the evenings. The kindergarten has grown so that it has become necessary to increase the staff. There are now resident, four deacons, one priest, and one layman, to work among the boys, and five deaconesses.

At a meeting of the trustees of St. Stephen's College, Annandale, held last week, a committee was named to tender to the Rev. James E. Freeman, rector of St. Andrew's Church, Yonkers, the wardenship; this having been done, Mr. Freeman has the election under consideration.

#### A CORRECTION.

The account of Dr. Christian's resignation, printed in last week's issue, contained, unfortunately, several errors that should be corrected. Dr. Christian was graduated at the University of Pennsylvania and at the Berkeley Divinity School, receiving, from the former the degrees of B.A. and M.A., and from Nashotah House the degree of D.D. His service in Newark was as rector of Grace Church from January, 1880, to March 1, 1899. In the latter year he became rector of St. Mary the Virgin's, New York. His break-down did not occur two years ago, as also stated in the article, but one or two days prior to Passion Sunday of last year. It was hoped that his vacation, spent abroad for some months past, would have restored him to his former health. On his return to New York recently he took up parochial work again on the supposition that such had been the case. The recurrence of his prostration, as stated, seems, however, to have made that hope impossible, at least for the present, and he has therefore resigned the parish.

## SECTIONAL MEETING OF THE CHICAGO AUXILIARY

Inspiring Occasion at Morgan Park Results in Organization of a Branch at Blue Island

CLERICAL PENSIONS AND RELIEF DISCUSSED BY  
"ROUND TABLE"

"Bixby Club" of St. Paul's Parish, Hyde Park, Plans Federation of Men's Clubs

OTHER PAROCHIAL AND PERSONAL CHICAGO NEWS

The Living Church News Bureau  
Chicago, January 25, 1909

THE first sectional meeting of the Woman's Auxiliary ever held at Morgan Park, or in that portion of Chicago and its suburban districts, took place at the Church of the Mediator, Morgan Park, on Wednesday, January 20th, and was a most successful, inspiring occasion in every way. Out of the twelve local branches invited, ten were represented by delegations, and the total attendance was 100, including visitors from three distant parishes in other parts of Chicago. One result of the day's work was the organization of a new local branch connected with the mission at Blue Island, this mission having sent three women to the sectional meeting, even though there was no organized branch of the Auxiliary in the mission previous to this gathering. The parishes and missions represented were Christ Church and St. Bartholomew's Church, Chicago, and the missions at Auburn Park, Longwood, Blue Island, West Pullman, Chicago Lawn, Fernwood, and St. Edmund's mission. Grand Crossing and Pullman were also represented in the reports of work accomplished. The visitors were from Elmhurst, Edgewater, and Epiphany, Chicago. Morning Prayer was held at 10:30 o'clock, and was followed by three most interesting addresses. The rector, the Rev. Jesse K. Brennan, gave the hearty words of welcome, and told of the work in this section of Chicago. The Rev. Thomas N. Harrowell, now at Longwood, spoke ably on the general missionary work of the Church, showing the marvellous growth of all kinds of missionary enterprise in these modern days, and illustrating specially by the story of missions in China and Japan. The third speaker of the morning was the Rev. James A. Baynton of Belding, Mich., and he gave a very encouraging account of how a mission in the domestic field can be built up, instancing the story of the growth of the Church in Belding, a factory town of 6,000 population, where, in two years, the Church recently increased from twelve communicants to fifty, while \$2,000 was raised in this same period to build a church. The offering of the morning was \$12.65, and was sent to the Board of Missions, in New York.

The diocesan president of the Auxiliary, at the afternoon session, which followed the luncheon that was served in the spacious parish house (formerly part of the buildings of the Morgan Park Military Academy), read a valuable letter from a missionary in the Yakima Valley, Wash., telling of the pressing needs of that new and unchurched part of the United States. The afternoon offering of \$14.11 was sent to this work in the Yakima Valley. The remainder of the afternoon session was devoted to the reports of the work accomplished during the past year by the branches represented, each branch's items being read from the annual report of the Chicago branch. The total in money and boxes for these 12 branches was \$912.36 for the year past. A vigorous resolve that it should be largely increased for the current year was expressed. The president then gave her address on "Motherhood and Missions," and, to crown the day's successes, the new branch at Blue Island was formally organized, the Rev. J. K. Brennan offering the special prayer which was composed years ago by Bishop McLaren for this very purpose, and which has been offered at the organization of every new branch in the diocese of Chicago for many years. The spirits of everyone present throughout the day were brimming with zeal and enthusiasm, and the Church's work in the southern portion of Chicago and her suburbs has been much strengthened by this well-arranged meeting.

"ROUND TABLE" DISCUSSES THE CLERGY PENSION FUND.

The Round Table of the Chicago clergy, on Monday, January 18th, was the largest in point of attendance of any similar meeting held this season. The topic of the morning was "The \$5,000,000 Fund for the Pensioning of Aged and Infirm Clergy." The Rev. W. B. Hamilton presided, the Rev. C. E. Taylor was the secretary, and the Rev. Dr. J. H. Hopkins introduced the topic. Volunteer speakers were numerous, among

them being Bishop Anderson, Archdeacon Toll, Canon Moore, the Rev. Luther Pardee, the Rev. Dr. P. C. Wolcott, the Rev. Thomas W. MacLean, LL.D., of Joliet, and others. Much interest was manifested in this great and important enterprise, and the advantages of the Clergyman's Retiring Fund and other similar enterprises were also mentioned by some of the speakers. It was clearly the sense of the meeting that both the diocesan and the general funds for general clergy relief should be liberally supported by every priest of the Church. The next meeting of the Round Table, on February 1st, will consider the general subject of "The Reunion of Christendom," especially in the light of the various movements now at work looking towards a larger amount of cooperation among Christians in the mission-field. The Rev. J. J. H. Reedy of Oklahoma was present, and was introduced to the clergy by the chairman. The Rev. Irving Spencer of St. John's Church, Clybourne Avenue, Chicago, formerly a missionary in the Philippines, announced that he has about 125 lantern slides of views from the Philippines, largely made from his own kodaks while at work in the Islands, and that he would be very glad to give a lantern talk on this subject, showing these views, wherever he might be invited, throughout the diocese, or within a short distance of Chicago.

THE BIXBY CLUB'S SCHEME OF UNIFICATION FOR MEN'S CLUBS.

Undoubtedly something must come, in the way of increased usefulness, from the various schemes for organizing into some kind of fellowship the men of the Church and the other men of public spirit in Chicago. We published an account a little while ago of the formation of a committee to unify in some degree the work of the various Men's Clubs of the parishes and missions in our diocese, under the general leadership of a central committee appointed by the diocesan Men's Club. Now comes another movement started by the "Bixby Club" (the Men's Club of St. Paul's parish, Hyde Park, Chicago), which aims to organize into one centralized fellowship all the Men's Clubs of the entire city, inside the Church and outside as well, which are connected with the religious life of Chicago. Each club is to be represented by two delegates, so the "Bixby Club" plans, the object being to unify these numerous bodies of men for civic purposes. Again, still another movement which originated on the West Side of Chicago last winter, is called the "West Side Laymen's League," and it already has a membership of several hundreds in various congregations, both of Churchmen and of others, the object being to promote the enforcement of Law and Order on the West Side. A meeting of this last-named organization was held in Epiphany parish house, on the evening of January 21st, and addresses were made by prominent lawyers, judges, business and professional men, ministers of religion, and some of the clergy of the Church. Just which of all these movements will finally attain to the real leadership of Chicago's public-spirited men, Churchmen and others, remains to be seen. In the meantime, this whole series of efforts is big with promise and alive with earnestness. There are more men in Chicago than there have ever been who are determined that this great city shall be a better place to live in and shall see more widespread enforcement of salutary laws.

GENERAL AND PERSONAL MENTION.

During the past two months the work at the "Rouse Memorial Institute," which is the mission station and settlement supported by Trinity Church, Chicago, and is situated on the south side of the city, has been greatly strengthened through the redoubled efforts of Mr. Lynas, the superintendent. There are nearly 400 now in attendance at the Sunday school, one of the largest enrollments in the diocese. The kindergarten is so crowded as to suggest that larger quarters may become necessary. The girls' club has increased in numbers, as have also the clubs of boys. The Sunday evening service has been resumed, under unusually auspicious conditions, and altogether this fine work, which has for years been well conducted, is entering upon a new and unprecedented period of prosperity and usefulness. The Men's Club of Trinity parish is somewhat unique in that it is composed largely of students from one of the medical colleges near the Church. There are already some seventy-five of these young men enrolled, and since they are largely strangers in Chicago, simply residing here for the purpose of study, the fine parish house of Trinity is indeed proving useful in a most gratifying way as a means of helpfulness to these young men from out-of-town. The rooms in the parish house allotted to this club are open three evenings a week, and four afternoons as well.

The Sunday school at the Church of the Redeemer is grow-



ing rapidly. And so is the parish, for fifty-seven new members were added to the communicant roll during one recent month. Mr. A. L. Cram is the superintendent of the Sunday school in this parish, and if the present rate of increase in membership continues for a little while longer, the limit of the space accommodating the classes will have been reached.

The *Missioner*, as the monthly parish paper published by St. Simon's mission, Sheridan Park, is called, has lately begun its seventh volume. The men of St. Simon's have raised about \$1,600 during the fall and early winter to pay for the lot on which the much-needed parish house is to be built.

When will the halcyon day arrive which shall see the great majority, at least, of the communicants of the Church regularly sharing in the support of their respective parishes? One of the most prosperous parishes in this diocese, admirably led by an indefatigable rector, and situated in a well-to-do portion of the vineyard, publishes in its local paper that not quite half of its members make even a weekly pledge for the payment of the regular bills of the parish. And yet there are multitudes of people who would be seriously puzzled if the Church were not to have a priest ready for their personal services of marriage, burial, or the like, even though they side with the majority and pay nothing to speak of for the support of the clergy and the maintenance of their parish buildings.

The Maywood police are indeed of a high order of efficiency. The parish paper of that suburb announces that the cutlery which was lately stolen from the parish house has all been recovered through the diligence of the local and Chicago police. We believe that such recoveries are not as frequent as one might readily expect.

The Rev. A. W. Griffin, rector of St. Peter's, Chicago, has just returned from a brief but much-needed vacation, spent in the East. He reached his parish again in time for the services on the Second Sunday after Epiphany, much refreshed in every way. The Sunday school of St. Peter's gave over \$155 as its Advent offering for the support of the general missionary in the Southern Deanery. This is a larger gift than last year's.

Both of the assistants of St. James', Chicago, have been called to be rectors of parishes, and the Rev. Dr. Stone is looking for at least one assistant, at once. Aside from these, there are but few vacancies of any sort among the parishes and missions of the diocese at present. TERTIUS.

AN EDUCATED child is thought to be one who has a smattering of everything and is proficient in nothing. The most solemn truths the saints approached on their knees are decided by a smart epigram, or settled in the pages of a monthly magazine or the columns of a daily paper. A man's thinking is done for him by the political or religious party to which he belongs, and no wonder if his creed fluctuates with every change of the controversial market, until faith is represented by an opinion, and truth by a "kaleidoscope of ever-changing views." "There are many echoes in the world," it has been said, "not many voices." But the appeal of religion, that is, the appeal of Jesus Christ, is a personal appeal. "My son, give Me thine heart." Every dogma of the Christian faith needs the support of our apprehension. We must have made it our own by frequent experiment in the domain of personal experience. If Jesus is really living and mighty, if He claims to be my Saviour and my Friend, this claim must be capable of spiritual verification. Running the way of His commandments, have I found Him? Frequenting His Sacrament, has He made Himself known to me in the breaking of Bread? Do the paradoxes of Christianity resolve themselves as I work them out? Does the offence of the Cross turn out to be the very summit of my glory?—*Rev. W. C. E. Newbolt, M.A.*

WE DO NOT know how cheap the seeds of happiness are, or we should scatter them oftener.—*Lowell.*

## DEATH OF CANADIAN PRIMATE.

THE Church in Canada is again seriously bereaved in the loss of her most distinguished Bishop, the Most Rev. Arthur Sweatman, D.D., D.C.L., Archbishop of Toronto and Primate of all Canada, who died after a short illness from pneumonia at 1:30 of last Sunday afternoon, January 24th. The venerable Archbishop was born in London, England, in 1834, and was educated in his native city and at Christ Church College, Cambridge, from which latter he was graduated with the degree of B.A. in 1859, taking also that of M.A. in 1862 and that of D.D. in 1879. He was ordained deacon in 1859 and priest in 1860 by the Bishop of London, and was for three years curate of Holy Trinity, Islington, and for two years afterward, at St. Stephen's, Cannonbury. He then went to Canada as headmaster of Hellmuth College, London, Ont., which post he retained until 1872, when he became rector of Grace Church, Brantford, Ont. In 1875-76 he was also canon of the Cathedral of Huron. In the latter year, resigning the two positions, he became Archdeacon of Brant and rector of Woodstock, Ont., where he remained until his elevation to the episcopate as Bishop of Toronto in 1879. From 1873 until his consecration he was secretary to the House of Bishops of the ecclesiastical province of Canada. He was consecrated May 1, 1879, in St. James' Cathedral, Toronto. In 1907 he became Archbishop, Metropolitan of the Province of Canada, and Primate of all Canada, in succession to the late Archbishop Bond of Montreal.

It has been the custom in Canada to appoint the senior Bishop to the Archbishopric in the Province of Canada, which includes the civil provinces lying east of Manitoba. Should that precedent be followed at the next election by the House of Bishops, the late Archbishop would be succeeded in his Archbishopric and Primacy by the Bishop of Ottawa, Dr. Hamilton, who was consecrated in 1885. The Bishop Coadjutor of Toronto is the Rt. Rev. W. D. Reeve, D.D., formerly Bishop of Mackenzie River.

### DARE WE REMAIN AWAY?

In the service for the consecration of a church or chapel the Bishop uses, amongst other prayers, the following:

"Grant, O Lord, that whosoever shall receive in this place the Blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with Thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins and all other benefits of His passion."

How is it, then, when we have offered us so freely by Holy Church such an inestimable boon, that for which we surely all pray, we can be so indifferent to our opportunities?

The writer has attended the early morning Eucharistic services at our dear little church for nearly a year, and even in the pleasant springtime the congregations were pitifully small, on several occasions only three persons, besides the priest, being present.

Are we so satisfied with our condition that we think we do not need remission of our sins? Or is it that we have no sins to be remitted? But some will say, "Why, I come regularly to the 11 o'clock Celebration." Yes, true; but in what do we deny ourselves in coming at this time? Do we come fasting, and if we do not, are we prepared, after a hearty breakfast, to receive the *Food of Angels*? Let us not lose sight of the "great and endless comfort" to be gained by frequent Communion, for thus only can we "walk close with God."—*The Tidings* (Richmond, Va.).

RELIGION becomes the poorer the less room there is left within it for intellectual, moral, and artistic activity.—*Professor Henry Jones.*



THE MOST REV. ARTHUR SWEATMAN, D.D., D.C.L.,  
LATE ARCHBISHOP OF TORONTO.

### BISHOP HARDING'S FAREWELL TO HIS PARISH.

A BRIEF telegram records the fact of the consecration at Trinity Church, Washington, D. C., of the Rev. Alfred Harding, D.D., to be Bishop of Washington, on Monday last, the Festival of the Conversion of St. Paul. A fuller report of the function will appear in these columns next week.

Almost an equal amount of interest was attached, within his parish, to the services of the day before, which were Dr. Harding's last services as rector of St. Paul's. At 10 o'clock there was held Morning Prayer and Holy Communion, at which time the large body of the church was reserved for the Sunday school, which came in procession, following the choir. These children included the very little ones, whom kind parents and friends generally consider too easily tired to be present in church.

I noticed, writes a correspondent, the prompt kneeling (on their knees), the finding of the collect for the day, and the Communion Office, the reverential attitude. Here was the example of the teacher going to the altar in the presence of his class. Who can estimate its value?

Dr. Harding came before the school as a father, showing the love, the tenderness, the interest, and the just pride in their prompt and ready recitation of the collect and of the Catechism.

Before the excellent sermon given by Bishop Darlington of Harrisburg at the 11 o'clock service, Dr. Harding addressed his people on the subject of his leaving. The tears in his voice were soon visible in the eyes of his hearers. He spoke of their long and loving association; of his assurance of their support of his called successor, the Rev. Robert Talbot of Kansas City, Mo.; of his gratefulness for their bestowing upon him his episcopal robes, into the purchase of which not only large but small sums had entered, as was proper; of the kindness of the clergy in presenting him with a Bible, and of that of the girls of the Cathedral School for their gift of a pectoral cross. He spoke also of his episcopal ring, which was an exact counterpart of that of the late Bishop Satterlee. All this in a way so simple, so friendly, as to win the heart at once. In fact his whole manner throughout both services was in perfect accord with the initial sentence of the epistle for the day: "Be not wise in your own conceits."

Truly a great and noble man was removed in the passing away of the late Bishop of Washington; but the choice of his successor cannot have fallen astray when this noble, large-hearted, fatherly man was chosen, whose consecration is now the object of great interest to all intelligent Churchmen.

The Rev. Robert Talbot, rector-elect of St. Paul's, Washington, is a brother of the Bishop of Central Pennsylvania, and has been rector of Trinity Church, Kansas City, Mo., since 1883. He was ordained deacon in 1879 and priest in 1882 by Bishop Robertson of Missouri. He has attained to a front rank among the clergy of the diocese of Kansas City, and at the present time is President of the Standing Committee and Dean of the Central Convocation in that diocese.

LIFE IS NOT humdrum. There are awful mountain tops and terrible valleys. The soul of man is a pulsating, quivering, suspended spirit ever liable to fly to heaven or drop to hell. Man is not an animal that merely eats and sleeps. He is a tumultuous ghost that prays and blasphemes, that worships and curses. He walks not on a plane. He shouts on some vast peak. He weeps in some bottomless pit of gloom. He smells a rose and wonders as to God and the devil and all the angels and imps. He scurries across some awful desert; and longs to gain water for his parched lips and his infinite thirst. He gives a penny for a daily paper, and sells his soul to the devil for an evil love. He is a vulgar, smattering creature. He is Mozart, Beethoven, Raphael, Angelo. He is a fiend. He is a Christian. He is not a mathematician. He is a singer of songs not lawful to be uttered. He does not die by rule of Euclid. He wonders, he prays, he doubts, he believes, he denies. It is to man, awful in his varied moods, that the Church must come with her ministry of healing and comfort. The Church too has her mighty, high places. There are thundering and lightening at her inception, there are moving stars, heavenly singing angels, miraculous cures of healing; the dead restored to their startled associates and relatives. Blood as sweat flowing in a garden because of a heart-breaking soul pain, a cross on a hill with lights and shadows that encircle infinity, a vacant tomb that sets a universe writing and singing anthems of hope. The Spirit descending to give courage and vision. Ah! let no one think that either life or Christianity is humdrum.—GEORGE A. CAMPBELL in *Christian Century*.

### SOCIAL AND POLITICAL STUDIES.

#### XI.—CIVIC COMMUNITY OF INTEREST.

By CLINTON ROGERS WOODRUFF.

IN a letter sent by J. Pierpont Morgan to leading financial interests just after the panic of May, 1901, and which embodied the terms of the so-called "peace agreement" of May 31st of that year, so far as it related to the control and management of the Northern Pacific Railroad, it was declared that "Every important interest will have its representative, who will be brought into close touch with the situation as a whole; and there should be no difficulty in reaching a conclusion that will be fair and just to all concerned and tend to the establishment of permanent harmony among the different lines."

To promote this harmony he appointed representatives of the Great Northern, the Union Pacific, the St. Paul, the Chicago & Northwestern, and the Pennsylvania to serve on the board of the Northern Pacific. At the time it was recognized that a long and important step toward the control of railroads by "community of interest" had been taken.

The principle so firmly established, while not a new one, had never received so full and complete a recognition and embodiment. It is one worthy of careful study by all who are interested in public affairs and especially by those identified with important public undertakings. There is entirely too much of a tendency to work alone, without regard to other agencies that are operating in what is daily coming to be recognized as a more and more difficult and complicated situation. This has been particularly true of civic bodies, most of which have tenaciously adhered to their chosen line of work, disregarding of the fact that there were others equally interested in promoting public welfare, with whom to work in coöperation would be alike advantageous and pleasant.

I recall one organization, which has had a long, honorable, and, in the main, successful career in advancing the great reform, which has steadfastly refused to coöperate with other organizations, to hold conferences or public meetings with them, or in any way to manifest a desire to get into closer touch with other civic societies. The result is it is often misunderstood and is regarded as "uppish" and exclusive and loses lots of fine opportunities to bring new and effective recruits to its standards.

The reasons most frequently urged by those who are responsible for this policy of isolation are that they are an older body and have gotten along thus far without alliances which may prove entangling and which may cause misunderstanding. Moreover, they believe in what some mistakenly call the Pauline doctrine. They urge that "this one thing I do" should be their motto. That was certainly St. Paul's doctrine, but he never missed an opportunity to advance that "one thing" and he did not abstain from coöperation or any other policy which would advance the end he had in view.

The plan followed by the American Economic Association, the American Historical Association, the American Political Science Association, and the American Sociological Society represents one phase of civic coöperation which has produced excellent results. From year to year these four bodies meet at the same time and place, thus facilitating a cordial exchange of views and courtesies and producing an *esprit du corps* among scholars working in coördinate fields of activity. One paper spoke of one of these joint meetings as a "syndicate of scholars," and as bringing out "the advantage of the two great economic principles of division of labor and intelligent coöperation of men of kindred interests and of a combination of teachers in the higher institutions of learning with other specialists and active men of the world."

In December, 1906, these four bodies and two others met in Providence; and Professor Albert Bushnell Hart of Harvard, in commenting on the fact, said: "Besides the six societies which have met at Providence there are a half dozen more organizations interested in similar fields. Such are the National Municipal League, the League of American Municipalities, the American Civic Association, the American Society of Municipal Improvement, and a new Society of International Law with headquarters in Washington. Evidently there is much duplication, both of effort and of organization; perhaps the greatest service rendered by the meetings in Providence is the lesson that, without sacrificing their own individuality or giving up their peculiar interest, a group of kindred societies may meet together, enjoy each other's companionship, attend each other's meetings, and in joint sessions discuss matters of common interest. The six societies met at Providence and constituted an in-

formal and unfettered federation, the complete success of which may be a suggestion to other societies which are now trying to ignore the fact that their neighbors are facing the same problems and trying to solve them by parallel and often mutually distracting methods."

Since then the National Municipal League and the American Civic Association have met at the same time and place (Providence) in joint sessions of great interest and value, and propose to meet together again in November at Pittsburgh. The result has been not only a great augmentation of interest in both societies, but also a clearer understanding on the part of each of the other's objects and purposes. The contentions of the advocates of the plan have proved to be well founded and the policy will no doubt be continued and developed. Other societies should join in, if not every year, at least from time to time, so as to gain the benefits and contribute their share toward a more complete harmony of interests.

There is no logical reason why the American Society of Municipal Improvements and the League of American Municipalities should not join hands with each other and with the National Municipal League and the American Civic Association. If there is a feeling on the part of some members that there may be a loss of identity, this can be overcome by having an occasional meeting alone. This year the American Economic Association will meet by itself at Atlantic City, and the other three of its accustomed annual colleagues will go to Richmond. Next year it is expected that all four will again join hands.

This sort of coöperation or "informal federation" has its very great advantages along the lines indicated, and it makes for a certain harmony of programme; but none of the four societies is a propaganda organization. None stands for a definite set of principles. Each is a truly scientific body in that it is seeking to know all truth in its given field, but it does not care whether others see and accept that truth. The National Municipal League and the American Civic Association are distinctly propaganda bodies. They are directly interested in arousing public opinion to definite ends, and therefore it occurs to me there should be an even closer bond between such organizations than there is between the first class. To that end there should be frequent joint meetings and there should be established a distinct community of interest.

During the past winter, as a result of the Appalachian, Niagara, and Hetch-Hetchy campaigns, a loose form of coöperation between the American Civic Association, the American Scenic and Historic Preservation Society, the American Forestry Association, and the Appalachian and Sierra Clubs has been formed. The presidents and secretaries of these associations have been brought into close touch with each other for educational and publicity purposes. Frequent interchange of views and of publications and joint endeavors for those ends which they have in common have produced a distinct community of interest which ought to be cemented by an interchange of membership in the several boards of directors. Such a policy would, I am sure, go far toward effecting a unity of purpose and endeavor of the most far-reaching importance. If it is a good plan in railroads, why not in civic bodies?

We ought to strive to be "members one of another." It would prevent friction, cross purposes, misunderstanding, duplication, and overlapping—surely all desirable ends.

Several years ago there was an effort made to effect a "civic alliance," but either the effect was premature or the plan was incomplete because it was sought to manage it through trustees who were not necessarily actively identified with the management of the organizations they represented. This was unfortunate, to put it mildly, and the result was to establish a new society rather than a clearing house. The loose working agreement now existing between the American Civic Association and the other four associations mentioned bids fair to be much more successful. It is light and adjustable; it does not undertake legislative functions; it is composed of the active executives who know most about their organizations. These are all distinct advantages, and the fact that other bodies are willing to enter into the same understanding argues well for its future working ability.

The Union of Canadian Municipalities represents still another form of coöperation. Each Canadian province has a provincial union of municipalities and these are all federated in the Canadian Union. While it is true that the membership of these several subordinate bodies is composed of cities, which in turn are represented by their officials, the plan brings all the

city officials of a province into touch with each other and eventually with those of the Dominion. This is very much better than the American plan, or lack of plan, which involves two separate national organizations—the League of American Municipalities and the American Society of Municipal Improvements—and the dozen or more state leagues of municipalities, which have nothing to do with each other or with either national body. Surely here is a field for effective and successful municipal coöperation, greatly needed and highly desirable. The difference between the American and the Canadian plans is to be found in the difference of results. The former has well attended meetings as a rule, but not much more. The latter also has well attended meetings and a well established following and influence at Ottawa and at each of the provincial capitals. There are lots of good men in the two American bodies, but they are not making the most of their opportunities. They ought to be working together and with the state bodies to create higher standards of municipal life and official administration, and I know of no reason why they should not from time to time join hands with the National Municipal League and the American Civic Association for the benefit and help of all.

The railroad interests of America have established striking examples of working together for common ends. Why should not the civic bodies of America follow in the footsteps and adopt their methods, not for personal or selfish ends, but for the highest good of the country and the several communities?

In addition to the organizations already mentioned, the National Civil Service Reform League, the American Institute of Social Service, and the American Institute of Civics should "get together" for a still more aggressive campaign for the purification and uplift of American life, national, state, and municipal. By working shoulder to shoulder with a full knowledge of what each is doing, I believe the interests of each and every and all the several civic forces will be increased and developed to a higher state of helpfulness and effectiveness. Charity workers are tending to the same end, and at a recent session of the national Conference of Charities and Correction the preacher of the annual sermon likened some people to Jonah in that, after prophesying the fall of the city, he built him a booth outside of its gates to wait and see his words come true. There is much of talk at meetings of social and civic workers of raising an individual or family to self-dependence. But when it comes to a neighborhood or a group of individuals, and an expression of that self-dependence takes the form of united action, there is more often than not an inclination to stand aloof after the manner of the Hebrew prophet. Yet such workers are preëminently those best fitted to make friends, to counsel. To carry the simile a bit further, it is not necessary to crawl into the whale in order, on occasions, to put ourselves in its place, to see how things look from its standpoint. The training and experience which have come of the practice for a quarter of a century of that charity which has stood for a man's doing things for himself, ought to have much to contribute to the right doing of men who do things together for themselves, and whose joint energies may have been directed along only one of several possible avenues of advance, and that the most devious.

Business men have learned the lesson of common interest and combined effort. They sink their individual differences and make common cause with those who are working in the same field. Social and civic workers must do likewise, or no small part of their efforts will be misdirected or diverted to needless means. Let every civic body and every director of such take the commercial and industrial lesson to heart. Learn to make effective use of every pound of energy, every hour of time, every dollar of money. Learn to use the by-products. Minimize the points of possible friction; promote a mutual understanding and a closer community of interest.

### THE WINDS.

The winds are great lost spirits who did ill;  
Drinking their fill

Of the great cup of life they died unblest;  
And as they wander here  
Year after year,

They are aweary and they long for rest:  
Under the trees or high  
Through the red sky

They sweep or loiter but may not turn back:  
They have no path nor lair  
Through the waste air,

The thing that hunts them hurries on their track:  
In Hell or Earth or Heaven they dare not be  
And therefore wander over the waste sea.

L. TUCKER.

## A MODERN DISEASE AND ITS REMEDY.

BY THE REV. E. V. SHAYLER.

**D**ISCOVERY of diseases, their causes, their cures, and propagation, have for a long time been a fruitful cause of activity upon the part of many physicians and scientists. In recognition of these conditions numerous cures have been suggested for all these ailments: auto-suggestion, hypnotism, clairvoyance, laying on of hands (which has usually been the laying on of hands upon the sufferer's purse), absent thought waves, self-deception, healers at \$2 a visit who "think at" you. These are only a few. Given any of these, plus a religion, no matter how false or foolish, and multitudes gather in the valley of decision—and decide wrongly.

There is, however, to-day a strange and prevalent disease which even patent medicine or "Science" is not curing, nor any of the above. Search through the medical records and you will not find it; look through all the dictionaries and you will not even see its name. Yet it certainly is here. Hundreds are held in its sway. Its results are devastating and paralyzing. It can only be cured by the most heroic treatment. Its name is *Lethargitis*.

This disease may be contracted in various ways, by auto suggestion, inoculation, or through atmospheric conditions. It never affects persons with strong backbones and never attacks little children before the period of adolescence.

Unlike most microbes, the carrier of this disease is to be found usually in the homes which are best cared for and best furnished. It attacks, as a rule, the persons who wear the finest clothes, and those who spend most time with their toilets. Multitudes of these germs abound in every theatre, in every ball-room, and they delight to float around the card table or that of the midnight luncheon.

Sunlight in large quantities destroys the germ, and consequently he seldom carries on his nefarious warfare in the daytime. About 8 in the evening he makes his appearance and very quickly all his tribe appears. They endeavor to increase, multiply, and subdue the earth with increasing force until midnight. Some more vigorous than their fellows have been known to carry out their nefarious designs until 1 and 2 in the morning.

If the victim is not immune or forewarned, he carries them to his home. They find shelter in the collar of the dress coat or in the fancy embroideries of cape or cloak, and tenaciously cling there either in the street car or carriage, although they have a decided preference for the latter.

When the poor inoculated reaches his home he is warned of his condition by that "tired feeling." More and more it creeps over him, and he hurriedly flings himself upon his bed to rest and then soon becomes unconscious. Then is the opportunity for the propagation of the germ species. The lethargite (germ of lethargitis) rushes up and down, and enters into every avenue of his victim's nerve and vitality. The patient rapidly becomes unconscious, and this state continues from four to six hours.

At the end of that period the inoculated has much difficulty in opening his eyes. The virus has gone clear into the feet, too, and it requires much effort to move them from the bed to the floor; semi-consciousness pervades the atmosphere of early duties; the disposition is affected, and the patient is often cross, irritable, and gruff; appetite disappears; fruits and foods are tasteless; distances are magnified, and the minutes seem to fly on fastest wings.

Then our sick friend plunges into the activities of the day and succeeds in quieting the throbbings of lethargitis; for this disease is mental and moral, rather than physical. However, it blanches and wrinkles the faces of women and marks black circles around the eyes of men.

The duration of the disease differs according to the time of the week and the condition of the patient; but when it is recurrent it usually reaches its climax on Sunday morning. Upon that day the patient is not conscious until a very late hour. The remainder of the family are kept in strictest silence lest they should annoy; they speak with bated breath, and step upon toes as they pass through the stairway and halls, lest the noise should bring a fatal termination.

This is really an unnecessary precaution, for the patient is partially deaf. He cannot hear the Church bell calling to early service, nor the voice of conscience which tells him to go. His vision is defective. He cannot see the hour of the clock, but he can decipher the head-lines of the Sunday papers. His mind

is clouded, and hence he cannot perceive why children, in the midst of a wicked world, should need moral and spiritual instruction in the Sunday school.

This condition continues until late in the day; but if the case is not too bad, our patient manages to get late for the late Sunday service, if of sufficient strength to make the attempt. But even here the awful effects of lethargitis are noted. The sight of a collection plate affects his heart badly, and he loses all sense of proportion. He has spent dollars in cigars and theatres and parties all the preceding week; but now a silver dime is as large as a saucer, a quarter as big as the moon, and a dollar seems equal in size to the globe he lives on.

His sympathies, too, are badly twisted. He used to help the poor before his inoculation; now he says the poor should help themselves. He cannot imagine why he should be expected to help get the world on, and he lets others do it if it is going to be done. He is likely to become greatly excited if the word "missions" is heard during the service, and his excitement usually carries him into complete infidelity regarding them.

The environment and the faces of his friends have, however, helped towards recuperation, and he goes home to his dinner, which further restores him, and after a nap he is feeling alive again and ready to entertain callers or be entertained as one. By eventide his hearing has been restored and he hears the clock strike 7. His mind is brighter and he knows that the faithful few are on their way to evening service, the last opportunity of the day for such privilege; he knows the parson will soon be preaching to a lot of empty pews, trying to save the Church from following the example of those who have declared evening services a failure (because of lethargitis in the congregation). He sees, he hears, he knows all this, but the deadly virus still within him is powerful, and usually he does not do, or listen, or morally comprehend.

The condition is now such that unless some radical effort be made looking to recovery, his condition will soon be chronic, incurable, and he will be walking about morally poisoned and spiritually dead, even though he knows it not.

What is the remedy? Like does not cure like in this case. The Sunday game or excursion; liberal doses of society news, or baseball gossip; waftings from the wings of the stage or political or criminal sensations cure not, neither do the resolutions of an unrecognizable "Buster Brown." There is but one cure, *religio-ergo*. You cannot purchase it at the drug store, but you can get it at the fountain of grace and wisdom (the ingredients which the patient must add are love, perseverance, thoughtfulness, mixed with a strong solution of right will, and flavored with a sane conscience). You cannot dig it out of the ground, but you can catch it as it falls from heaven.

The Book of books plainly reveals the causes and cure of "lethargitis" and the Author has placed skilled physicians to treat with it then and now. In its records these are some of the people who had it: luxurious Dives; the bad Samaritans; the foolish virgins; the guests who declined the invitation to the good man's banquet. Some who were healed by *religio-ergo* were Zaccheus, who took Life to his house; Matthew, who quit a dishonest business; eleven other men, who overcame it by following after a Master Man, and a thief on a cross, who repented in his dying minute and prayed for pardon.

Avoid the evil, men and women. Keep yourselves immune so that if you shall enter into its contaminating zone it will have no effect upon you. Strengthen your moral backbones. Open your eyes wide, clear up your minds, and escape it. But if you get it, fly to the Great Physician, and stay by Him and with Him seven days in every week. Thus you will win out and enable Him to give to you the reward which only is given to him that overcometh.

**CHRISTIAN OPTIMISM** is the correct mental attitude for Churchmen and Churchwomen in their religious life, says the *Michigan Churchman*. It means looking on the bright side of things. It means that we are to take the hopeful view in all things pertaining to Christ and His Church. Only in this way can there be progression in the Christian life, or advancement for the Christian cause. Hopelessness in the presence of sin means lack of faith in the efficacy of Christ's redeeming blood. Fearfulness amid social evils means uncertainty concerning the power of righteousness to prevail with men. Abstention from Christian activities through apathy, or fear of failure, means doubt in Christ's promise to be with His Church to the end of the world. Faith, hope, courage, adventure for Christ and His cause, are the essentials to Christian success and Christian development. Too many Christian men and women look on the dark side of things, take the pessimistic attitude. The world is not growing worse, but better.

## A STUDY OF THE THREE PARABLES IN ST. MARK IV.

BY THE REV. J. H. YOUNG.

THE student who has been in the habit of taking the events or parables of the Gospels for separate study, will find an unexpected field and much helpful suggestion in the study of the sequence of the various sections. Especially is this true of the second Gospel, which we recognize as very closely the form which the story of our Lord's life and teaching assumed in the oral teaching of the apostles.

St. Matthew groups the sayings often from a resemblance of subject matter. In St. Mark's Gospel the sequence is from deeper causes. And whether that sequence is due to our Lord, or to the apostles in their arranging of His acts and words, it is well worth study.

The fourth chapter of St. Mark's Gospel is a case in point. It records three parables: The Sower, The Seed growing by the power of Nature, and The Grain of Mustard Seed. Whether they were uttered in this sequence, or recorded in this sequence by the apostle, we need to find the reason, and the development of thought in the three.

The first parable takes up the problem of failure which every sower of the Word must meet. Why does not his message meet with larger success? Why is the world so unresponsive to it? He cannot believe that the fault lies with the message—that is God's Word, the Gospel of salvation, for all the world and for all time.

Is the secret to be found in foreordination? Has a part of mankind been selected to hear and receive the word, and the rest been passed by and left to condemnation? This he cannot reconcile with the express statements and the universal invitations of Scripture. He cannot but feel that he is sent with a different purpose than this.

Is the preacher's failure due to his own incapacity so to present the Word as to win acceptance? Is he responsible for the apparent failure? So the discouraged preacher is apt to feel. And yet he is sure that God has called him to the work. God must have seen some elements of success in him. Moreover the prophets, one and all, met with some measure of failure. Even the Blessed Lord found the most turn against Him and deny Him.

The problem of prophetic failure is larger than the measure of prophetic ability.

Is the secret of the failure to be sought in those who hear? So would we believe. So the parable seems to teach. But here we find only a momentary rest. Who made the ground different? Why is not the Gospel message a sufficient power to win all hearts? If it is the message of salvation, ought it not, must it not, have power to convert men? We find ourselves drifting back to the same difficulty as at the beginning.

The parable does not solve the problem; but, rightly read, it gives us rest. It points us to Nature, and lo! we see the same problem there also. The seed which the farmer sows does not all produce fruit. Of the blossoms on the tree, many are blighted and come to nothing. Of the various types of life in the process of evolution, but few pass onward into higher types.

The problem is not solved, but all the personal sting is taken away. We see that its solution rests with God, and we can go on bravely, sowing the seed the more diligently because we know that not all will yield fruit.

The next parable points us to the fact that God gives the increase. The farmer plants, and then he can do nothing more. He waits on God, getting up in the morning and going to bed at night, waiting for the harvest to grow. He can do nothing, but he does not worry, for he knows that God will give the growth.

So the sower of the Word waits on God. It is his duty to sow, and there his responsibility ends. God will give the increase. This limiting of the sower's responsibility is a great comfort. He can sow the Word diligently, scattering it broadcast, so as to cover all the ground. For there is the measure of his responsibility: to see that the ground is wholly covered. He cannot tell whether the ground is deep or shallow, or when it is full of seeds or thorns; nor is he responsible for the outcome in any part of the field. His whole duty is to cover the field with seed, and then wait in confidence on God.

The third parable, of the Mustard Seed, teaches the unexpected greatness of the results of the sowing. The mustard seed is very small, the smallest of all seeds; but when it is grown up is the largest of all herbs. So the parable hints that the

result of our sowing for Christ will be larger than we realize or expect. If the results seem small now, perhaps the planting has not yet grown to its full size. If we wait in patience for God to give the full growth, we shall not be disappointed, but rather amazed at the apparent disproportion between the planting and the harvest.

We can take no personal credit, for the size of the mustard plant was due to the kind of seed, and not to the man who sowed it. The large results of our sowing will be due to the Word and the power of God, who alone can give the increase; but none the less will we rejoice as we see that our labors were not in vain in the Lord.

So the parables in their sequence have their message of comfort and hope. This thought encouraged the apostles to sow the Word in the first century; it will encourage the sower in the twentieth century. The apparent failure of so much of our own work we may leave to God. He alone can give the increase, and He will give us more than we dared to hope for, if we work and trust.

## SHEPHERD OF THE SHEEP,

BY MARIE J. BOIS.

ALTHOUGH it may seem almost presumptuous on my part to send out a warning to the shepherds of the sheep, yet allow me to do so, though not in a spirit of criticism, merely delivering the message as it came to me, stirring my soul to its very depths. Because I know what it is to go to a priest of God in the hour of weakness, doubt, and humiliation; because I know the comfort, the spiritual strength derived from such an interview, an intense sympathy fills my heart when I think of the bitter disappointment of the poor old woman whose words I quote:

"I am 67 years old. My son and myself live seven miles from a neighbor, out in the mountains, barely making an existence. I wonder often if I do believe and love God as I should. There are no Church people that I can meet, and I never see a priest. Twice since I came here (and that is ten years ago) I have tried to talk to priests and tell them my doubts and fears; and both times when I called on them they received me—stood up and asked my business, or to that effect. One referred me to his wife, and called the maid to show me to the room where his wife and some ladies were sewing. After a few moments I excused myself and left, feeling as though a poor old woman should not intrude."

She came to the shepherd for the food of the soul, and went away empty. He had nothing for her. Does it not make one shiver, the opportunity missed of feeding and strengthening this anxious soul! And by one of these mysterious coincidences which so often have happened in my short life of service to Him, when my mind is full of the responsibility which lies on the shepherds, the lesson of the day is that solemn indictment of the shepherds of Israel, contained in the thirty-fourth chapter of Ezekiel, which surely each ordained priest of the Church considers as a personal charge and of which I shall quote but one question: "Should not the shepherds feed the flock?"

The whole tone of her letter, which I would not feel at liberty to quote, shows an intense yearning for things of the Kingdom. Help is asked—not in material things, though one who passes on her LIVING CHURCH when she "can get the postage for it," is surely in need of many necessary things—but what she asked for was "a Bible with print large enough for her to be able to read it, and some Church literature." Will someone help me in the Church literature? As to the privilege of sending her a Bible, I would, of course, not think of passing it on to anyone.

## TO A WATER LILY.

I know not of the distant star  
How fair it is—it lies too far;  
But stoop to you and find its light  
Reflected in your cup of white.

I read no tales the waters deep  
In their unfathomed places keep;  
But see your heart of gold reveal  
The thoughts their silences conceal.

The flowers of faith might oft blow frail,  
Love's sun grow cold and hope's bow fail;  
Did not your chalice, peaceful, pure,  
Rest on the storm-tossed wave secure.

EMILY BEATRICE GNAGBY.

*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES  
SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*  
BY THE REV. ELMER E. LOFSTROM

**OUR LORD HEALS THE DEMONIAK BOY.**

FOR SEPTUAGESIMA.

Catechism: Sixth and Seventh Commandments. Text: St. Mark  
9:29. Scripture: St. Mark 9:14-29.

**A**FTER the Transfiguration, Jesus asked the disciples who had been with Him on the Mount to tell no one of what they had seen until after He was risen from the dead. This only raised a new question in their hearts as they wondered what He could mean by "the rising from the dead." They respected His wish, however.

The sight of Elijah had raised in their minds another question. As they were coming down the mountain, they asked Him, saying, "The Scribes say that Elijah must first come." This expectation was founded upon Mal. 3:5, 6. Jesus answered them that this prophecy was true and that it had been fulfilled in the person of St. John Baptist. He then cites another prophecy: that the Messiah should suffer many things and be set at nought (Isaiah 53). As the one referring to Elijah had been fulfilled, so they ought to expect the other to be fulfilled also.

While this was going on between Jesus and the chosen three, there was a scene of a very different kind going on down below, where the remaining disciples had been left. The last painting done by the great Raffaele was his well-known picture of the Transfiguration, which shows the scene up on the mountain top, and that down on the plain, upon the same canvas. In this way he brings out the contrast between the peace and glory on the mount and the struggle and failure down below. "It is perhaps best to regard it as three pictures. Christ and the saints in glory; the chosen three blinded by the light; the remaining nine baffled by the powers of darkness" (Plummer). Bring a copy of the picture, if you can.

There was a great crowd gathered about the nine disciples. Scribes, men versed in the minute by-paths of the Old Testament, were questioning with them. The coming of Jesus gave a pause to the dispute. "Straightway all the multitude, when they saw Him, were greatly amazed and running to Him saluted Him." Why? If it were only the amazement which had been mentioned we might possibly account for it by reason of His opportune arrival, just when His disciples were being discomfited. But the amazement and the saluting seem to imply something else. When Moses came down from the mount, after being in the presence of the glory of God, the skin of his face shone (Exod. 34:29; II. Cor. 3:7-18). It is very probable, therefore, that there were some traces of the glory still in His face.

Jesus asked what was the cause of the dispute, addressing Himself to the Scribes. This fact that He addresses the Scribes shows that He has assumed at once a protective attitude over His disheartened disciples. It implies also that they had sought refuge for their weakness in His greatness.

Before the Scribes can answer, the man with the afflicted boy states his case. He had brought to Jesus his afflicted son, who was an epileptic as well as having a dumb spirit. He explained that He had asked the disciples to cast out the evil spirit, and they had failed. In answer to the man, Jesus said: "O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me." The fact that this answer is given to the man and not to His own disciples is significant. It does not seem to even include the disciples in any marked degree. These words imply that it was something more than the method of the disciples which was at fault. The faith of those who came with the afflicted boy is also taken into account. Their bringing of the boy seems to have been prompted more by a desire to see what the disciples could do than by faith in the divine power and goodness. The conflict with the Scribes would suggest that the boy had been brought to see what the disciples could *not* do. It was this spirit of unfaith which made the miracle difficult beyond the power of the disciples who attempted it.

That this rebuke was not meant to include especially the

disciples is shown by St. Matthew's account, where, in answer to their question as to the cause of their failure, Jesus says: "Because of your little faith; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you." Here the mountain referred to would seem to be this mountain of unfaith against which they had contended in vain in the attempted miracle. Even so great an obstacle will yield to faith, but it will yield to nothing else.

When the boy was brought near to Jesus in obedience to His command, the evil spirit gave signs of fear, as evil spirits always did in His presence. They recognized that He could control them. The Master's question to the father brings out the fact that the trouble was one of long standing. It emphasizes the seriousness of the case to help all to realize that to cure such a case in a moment requires the exercise of a great power. A power so great as this may not be given to be used carelessly or without due observance of the laws which govern its use.

If the man had been the tool of the Scribes in bringing the boy to the disciples, in the presence of Jesus he was eager enough for a cure. His faith was not very strong. It had doubtless been weakened by the failure of the disciples. He says to Jesus, "If Thou canst do anything, have compassion on us and help us." Jesus' answer shows that the uncertain factor is not His ability, but the man's faith. "If thou canst believe, all things are possible to him that believeth." The man cried out, "Lord, I believe; help Thou mine unbelief." In that cry he reasserts what faith he has had, and more. He asks that his unbelief may not stand in the way of the healing of his boy. By that prayer he shows that he had faith and only distrusted himself. That is the truest kind of faith, and therefore the man had more than he thought he had.

The growing crowd caused Jesus to hasten to perform the miracle. At this period He is consistently trying to avoid attracting new crowds. His main concern is to train those whom He has already attached to Himself.

The disciples' question after they were left alone with the Master shows that they had expected to cast out the evil spirit when they attempted it. Their lack of faith was, therefore, something else than a lack of confidence in the result. Jesus' words bring out the primary cause of their failure. They had not been dependent enough upon God and His power. Miracles of any kind are possible only to him who prays. For the power which God gives is not a subjective thing; it does not depend upon the feelings of the disciples. It is rather the power to move God to exert His saving grace. To lose sight of this absolute dependence upon Him as the only source of power is to lack the faith necessary to work miracles.

"This kind can come forth by nothing but by prayer," may be misunderstood. The words "this kind" mean "this kind of thing," *i.e.*, the genus evil spirit; not this kind of spirit. It is not that this was an especially vicious kind of evil spirit which took more to exorcise than other kinds. It is true of all evil spirits that they can only be cast out by true prayer. When on their trial mission, the disciples had exercised this power successfully. They had then fulfilled the conditions. In this case there had been something lacking. The disciples had been led by the presence of the Scribes to attempt the miracle in a wrong spirit, seemingly, as though they would show what they could do, rather than as directing the attention of the father to the fact that what he asked could only be given by God.

The words "and fasting" are not given in the Revised Version because they are not in the MSS. of greatest authority. They were added to the original reading to make more emphatic the earnestness of the prayer needed.

**FACES.**

FROM THE GERMAN OF FRIEDRICH VON BODENSTEDT.

On each man's face  
Life doth trace  
That man's history,  
The hidden mystery  
His heart doth hold,  
There it is told;  
His joy and his pain,  
In characters plain,  
With unerring hand—  
Yet few understand;  
Not many can gauge  
What is writ on that page.

HELEN MAUD GREENSLADE.

## Correspondence

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

### CLERICAL MARRIAGE OR CELIBACY.

To the Editor of *The Living Church*:

AS one of the poor married clergy of the American Church, and one, too, who married after ordination, being ignorant of Catholic discipline in this respect, and misled by modern Anglican tradition and practice, I am constrained to say something in behalf of clerical marriage. I am a convert from celibacy, not only in the personal sense, but as a principle. Priestly celibacy is possibly an ideal, or may be in some circumstances a necessity; but as an invariable discipline for all priests it has been, is, and will be a scandalous failure.

The basis of your whole argument for a larger number of unmarried clergy is that they are cheap, and that the half-supported married clergy are a source of shame to the Church.

By all means let us have monks and sisters living under rule and in *voluntary* poverty. But enforced penury, and the selfish celibacy of secular priests are not counsels of perfection.

What the American Church needs is not more unmarried priests, but more unselfish laymen.

There are no clergy in the world whose lives are more exemplary and irreproachable than those of Anglican married priests. A married man, whether priest or layman, is the natural and normal man. The unmarried man is an exception to an universal rule. Celibacy is not supernatural. It is unnatural. A married clergy ought to be the rule; the unmarried the exception to the rule. And the support of the clergy ought to be in proportion to the cost of living for a family. If a parish is ministered to by a bachelor or celibate priest, why should that parish profit financially by reason of that fact and determine the standard of clerical salaries? And, as a matter of fact, what priest, merely because he is not married, will refuse a stipend exceeding six or eight hundred dollars? The real question is not marriage or no marriage, but whether the laity are doing their Christian duty toward the clergy. And the answer is, that they certainly are not. The priests of the Church have a right to live by the Gospel. That was the divine law in the Jewish Church and it is divine law in God's Church to-day. The Roman clergy are not married, but there is not a parish priest among them who does not receive twice the income of our average married priest.

There is no religious body in this country that has more rich laymen and well-to-do people than the Protestant Episcopal Church, and yet we have the poorest paid ministers. The average rich communicant of the Church is quite content to let his priest, or any priest, try to live as a gentleman and a scholar on less than a day laborer's wages.

Don't ask for priests to live an unnatural and abnormal life in order to save the pockets of a lot of godless Diveses.

Christ Church, J. MORRIS COERR.  
Port Jefferson, N. Y., January 18, 1909.

To the Editor of *The Living Church*:

I AM glad that you have put the matter of the celibacy of the clergy upon the proper basis, viz., that of a religious order, under strict vows. No truer words were ever spoken than your statement that "an unmarried priest, not a member of a religious order, works, among us, with a severe handicap. Where he would be the spiritual guide and father to his flock, he is, to the unmarried women, only a possible suitor. The contingency of his possible marriage must limit his spiritual influence in many ways. His handicap does not end until he is married, or professed in a religious order."

I speak advisedly when I say that a young man entering the ministry, and settling down to be a parish priest, can make no graver mistake than to defer his marriage, or to resolve to remain a celibate.

For, in addition to the above handicap, while it may be true that the majority of parishes are unable, or unwilling, to give a sufficient support to a married priesthood, the vast majority of

these will not call an unmarried priest to the rectorship, if, other things being equal, a married priest may be found. The reason is not far to seek. It is clearly seen in St. Paul's Epistles that the married priesthood is the normal type. "The husband of one wife . . . one that ruleth well his own house," is the model which is set forth by apostolic authority. So, as the family, and not the individual, is the unit of parish life, the rector's family becomes the pattern for all the families of the parish. More than this, a bachelor rector, unless he has the rare good fortune of having a mother or a sister to live with him, runs the risk of having his digestion ruined by boarding house fare; and if he becomes ill, it is a source of anxiety to the parish to know what to do with him. And it is a burden which he ought not to be called upon to bear, the burden of feeling himself a burden to others. In short, the primal ordinance holds good here that "it is not good for man to be alone."

What, then, becomes of the celibate priesthood? It emerges "clear as the sun," etc. St. Paul was not departing from the "norm" in 1 Cor. 7: 26. His position is freed from any inconsistency by his words: "I suppose, therefore, that this is good for the present distress (mar. necessity), I say, that it is good for a man so to be." But for this "necessity," the necessity of a time of war, the unmarried priest must be "fenced with iron," even with the iron of a religious vow.

And as a priest so "professed," he ought not to be the rector of a parish; for the normal rector of a parish is, by apostolic precept, a married priest. But, under a vow of obedience to his Bishop, he should belong to a Cathedral staff of monastic clergy, who, either from the mother house in the see city, or from associate mission points, could serve the mission stations and the parishes which could not, or would not, give a sufficient support to a married priesthood.

For effective work along this line we would need smaller dioceses than we have at present. For example, in this great state of Ohio we ought to have not two, but six, dioceses: the diocese of Cleveland, the diocese of Toledo, the diocese of Youngstown, the diocese of Columbus, the diocese of Dayton, and the diocese of Cincinnati; and from these great cities, which would then become centers of "spiritual and intellectual stimulus," your "twentieth century monks" could go forth, Sunday after Sunday, to the now waste places of the earth, and the Sacrament of the Lord's Death could be regularly administered to starving souls who are now, for long periods of time, deprived of the Bread of Life.

J. D. HERRON.  
Portsmouth, Ohio.

To the Editor of *The Living Church*:

YOUR call for three thousand monks and six thousand sisters in the Church brushes the fur the wrong way. What this Church absolutely needs is a larger toleration of the married clergy. The lack of support for them is the weakness and heartlessness of our financial system. Simply because the married clergy are suffering for the lack of support, is no reasonable justification that we should clamor for monks and sisters. If, in the providence of God, we should have them, after a time they would be subjected to the same humiliations that now mark the condition of the married clergy.

You are not going to remedy the selfishness of the age by adjusting conditions to its demands. It is not a time to cry aloud for monks and sisters. It is a time to help break up, and drive to the wall, this crushing indifference to the Church's support.

Aim directly at this: the meanness of the individual who knows in his heart that the Church is doing an admirable service to the community; who sees the clergyman's family contributing largely of their best efforts towards making the Church a power and an influence everywhere. When the parish "hires" a married minister, it gets not merely himself, but it gets, in addition, his whole family, who are workers together for God in the community. No profession in the world gets so much for its paltry outlay of money as the married clergyman yields in himself and in his family.

Of course, we want unmarried clergy, not because the world is growing selfish, but it is better for a certain type of men to remain single.

Others should be married—the home life is the ideal one for the clergyman. The rearing of a family, its cares and responsibilities, fits him better for the solution of the problems in his locality. If a clergyman knows how to bring up his family, he knows something worth knowing about the way to manage

a parish. The home life reacts upon the parish and its members. The home life of a clergyman necessarily gives him a deeper insight into the needs of those who are leaning upon his experience as a married man for advice and solution of family difficulties.

Put more single men into the ministry because the members of this Church are too mean to support married men, and you at once strike a blow at that home life of which the married clergy are valuable exponents.

The sons and daughters of clergymen in this country have done and are doing much to-day after their helpful environment to reform the world. They have gone out from homes sanctified with regular prayers and are moulders of human opinions. Instances multiply of their redeeming services.

The married life is the best type of life in modern civilization. The married life of the clergyman, with all its sufferings, its heart-breaking experiences, its economy, and discouragements, stands in vivid and inviting contrast to the unmarried clergyman who lives in one room, gets self-opinionated, dogmatic with a vengeance, grows old with reluctance, and even cranky in his interpretations of life—not always so, to be sure, but there are cases, and many of them true to this picture. The married clergyman keeps young with his family, endures the rubs of life with sweetness and light, goes through tribulation again and again for his family's sake, and is a better man every whit, tolerant, learning more theology from his children than in the single state of bliss, brought about because this Church cannot afford any longer to encourage marriage among the clergy.

If this Church wants more monks and more sisters, let us have them, but not at the expense of wiping out the larger number of the married clergy. St. Paul and St. Peter are still models.

ALBERT E. GEORGE.

Walpole, Mass.

[If our correspondents will read the editorial again which they have criticised they will observe that we did not suggest that the Church has no place for married clergymen.—EDITOR L. C.]

### “INTER-RELATIONS WITH OTHER CHRISTIAN PEOPLE.”

To the Editor of *The Living Church*:

**Y**OUR editorial upon “The Problem of Inter-relations with Other Christian People,” January 9th, was able and will stand the test of experience.

May I say with you that the “Catholic Churchmen hold the key to the situation”? Why? Because what the Christian people want and need to-day is the Catholic idea of the Church, her origin, nature, method, end; and all adapted to American ideas and institutions. They do not want, nor will they eventually receive, the Protestant idea of the Church, with an element of episcopacy. The Protestant idea they have tried and are finding out its limitations; they want a Church idea that is real, vital, and universal. This fact is demonstrated in that all ministers of the denominations who, after studying and conviction, apply for Holy Orders, are Catholic Churchmen. They believe with all their heart and soul that the Church's idea of herself is equal to universal adaptation for all sorts and conditions of men.

What has been true for the few can and will be true for the many; what has worked with the part will work with the whole. Our problem, as you suggest, is not to *keep* the Catholic idea of the Church to ourselves by separation, exclusiveness, and over-nervousness, fear, indifference, but to *give* it as a heritage “from a constructive point of view.” But how?

May I demonstrate that this method, so well presented by you, will stand a practical test? The ministerial union of Norristown asked me to read a paper on “Church Unity.” I told the member of the committee who asked me that I did not have time to write a new paper, but would be glad to give them my address delivered at the Church Congress last May. He said, “That is what we want. We want to know what you Episcopalians say among yourselves about this matter.” I read my address, which, as you know, takes the American Catholic position. The result was most interesting and beneficial in the way of a frank and open discussion. There were about twenty ministers present; four of these were priests of the Church. Nearly everyone had something to say and the discussion lasted for about two hours. Frankness, open-mindedness, search for truth,

fellowship, considerate kindness characterized the whole discussion over the very points that in years past brought about ill temper, antagonism, and schism.

All agreed in their discussion that we had unity in Christ and that the essence of Christianity was “living according to Christ.” We differed as to the Church idea; but all lamented denominationalism and sectarian teaching; all expressed their interest in having the Catholic idea of the Church presented to them by the priests who spoke and the paper. They said: “This is the first time we have ever had it presented to us; we are glad to know your view point.” “The condition” was with these ministers, as you say, “a blind groping after unity, without perceiving the necessity for actual subordination to the Church's authority.”

It was agreed that the future Church in America would have two notes: first, it would be the original idea of the Church brought out by scientific investigation; and, second, it would be adapted to American ideas. With this as common ground, have we not something to work upon?

With your editorial and this most interesting and inspiring experience in mind, may I suggest a plan for the priests of the Church to help solve this great “Problem of Inter-relations with Other Christian People” and to aid in bringing about the American Catholic Church?

First. Let each and every parish priest come into personal and vital contact with the ministers in the community in which he lives; know them as men first, ministers afterwards. Meet with them in their local ministerial gatherings and work with them “in all matters pertaining to the social and moral welfare of the people.”

Second. Having taken the first step, it will be easy to get them interested in the subject of unity, and the Catholic idea of the Church as the way of its realization. If possible, get them to study out by means of papers and discussion the original idea of the Church and its adaptation to American institutions.

If every priest in the Church would make this twofold attitude his bounden duty, what would be the result? There is no telling where the movement would stop. We know this: it would not stop until we had the unity we now have in Christ and in Baptism manifested in an American Catholic Church.

The Catholic idea of the Church is truth. Truth defends itself; it persuades; it convinces; it conquers. The Catholic idea of the Church is real and universal. Sectarianism is a mixture of truth and error, therefore limited. That which is real to each individual who makes an honest test must triumph; that which satisfies, not only the part but the whole of the race, must come to pass. Christ bids us to arise and claim American Christianity for the Church. How dare we stand idle! What shall we do? In the name of Christ let us each and all go into the battle, not of compulsion and force, but of volition and persuasion, with reason, love, sympathy, action, and bring in a new Catholicism, the like of which the world has never known.

Calvary Church Rectory, ARCHIBALD H. BRADSHAW.  
Conshohocken, Pa., January 16, 1909.

### THE CHOOSING OF MISSIONARY BISHOPS.

To the Editor of *The Living Church*:

**I**N your issue of January 16th appear two letters on the subject of Choosing Missionary Bishops. In the first, Mr. Sanford tells us that “it is well known among many who understand the conditions in our western missionary jurisdictions, that in some cases at least the Bishops chosen have not been well adapted to their field of labor,” and he proposes as a remedy for this alleged state of affairs that the clergy and laity of the district be given a voice in the choice of their Bishop.

Now, Mr. Editor, having spent eleven years of my ministerial life in Colorado, I think that I know something of the conditions which prevail in the West; I believe also that I know something of western Missionary Bishops, and it seems to me that the charge made by your correspondent is unfair and misleading. Even supposing that in one or two cases (and if there are such cases I am unaware of them) wiser choice could have been made; that would furnish no reason for changing the present mode of choosing Missionary Bishops by giving the various districts a voice in the matter. It would indeed be wonderful if the House of Bishops never made a mistake or erred in judgment when electing a Missionary Bishop. Infallibility is not an attribute which invariably attaches itself to the acts of the



House of Bishops. But neither does it always accompany the acts of conventions composed of the clergy and laity of a given diocese or district. It sometimes happens that conventions vote for a man about whom nine-tenths of its members know nothing whatever; and thus the choice, even if happily it proves a good one, can hardly be called *intelligent*. To me it seems much more likely that the House of Bishops will make a wiser choice than a convention composed of a handful of clergymen and laymen isolated from the great centers of Church life, as those of missionary districts necessarily are. There are several reasons for supposing this. One is that the Bishops have a wider outlook; another is that they are likely to know more about the candidates, and consequently, are better judges of their fitness for the office than any small body of clergy and laity. Still another is, that the House of Bishops is so large a body that a candidate would have to possess considerable ability in order to secure many votes, and consequently, it would be impossible to secure the election of any man as Bishop simply because he happened to be identified prominently (in local circles) with any "school of thought" in the Church. They would not elect a mere partisan. If they should elect a man who happened to be a pronounced "Catholic," or "Evangelical," or "Broad"—one can rest assured that he had other and more important qualifications which determined the choice. A *small* man has not much chance of election at the hands of the House of Bishops.

Judging from results, the present method of choosing Missionary Bishops is a decided success. The Missionary Bishops, so far from being misfits, are among the most able and honored of the whole House. As a body (to put the matter mildly) they are not inferior to those chosen by diocesan conventions.

Your other correspondent, the Rev. R. S. Radcliffe, gravely informs us that:

"It is often a cruel thing to appoint an eastern man, not used to such conditions as are found in the West, as chief pastor of some missionary jurisdiction. . . . He goes West, but is not of the West. . . . Such a man yearns for his Eastern home and work. . . . How can any man do his best, or even sustain his ordinary efforts, under such circumstances?"

Surely, Mr. Radcliffe must be joking! Bishops Hare, Graves, Brewer, Morrison (of Duluth), Kendrick, Griswold, Funsten, Spalding, and other Bishops of Western Missionary Districts are all Eastern men. No doubt they love the East still, but no one has heard them cry out because of the "cruel thing" done to them when they were sent West; and they seem to be able, in spite of separation from the East, to "sustain their ordinary efforts" pretty well. The fact is, the man to whom it would be a "cruel thing" to send West is not the sort of man the House of Bishops chooses for the missionary episcopate. He is not made of the right sort of stuff.

I am not opposed to western men being chosen as Missionary Bishops. I write this merely to protest against the impression which your correspondents desire to make general—that a western man ought to be chosen for a western district simply because he is a western man. There is no such feeling in this district; the fact that our late beloved Bishop Knight was an eastern man would forbid it. We want the best man the House of Bishops can find, whether he comes from the East or from the West.

JOHN W. HEAL,

Secretary, Miss. Dist. of Western Colorado.

St. Paul's Rectory, Montrose, Colo., Jan. 19, 1909.

To the Editor of *The Living Church*:

THE call of the whole House of Bishops to meet next month for the purpose of electing two Missionary Bishops is evidently arousing the attention of the Church to the very clumsy and expensive and unwise method which the present constitution of the Church prescribes for effecting that end. It certainly would be much simpler, and less expensive, and wiser to relegate such elections to the different Missionary Councils we have lately erected, as the members of those councils are they who are best acquainted with the ground and its needs and the sort of men which is required there for Bishops.

And does not the same thing apply to the formation of missionary jurisdictions or of new dioceses? Are not those in the immediate neighborhood of proposed new jurisdictions or dioceses best able to judge of their necessity and of the lines on which they should be drawn?

How can persons living a thousand miles away and who

have no idea of the geography or conditions of a territory, be fitted to judge of these conditions?

Ought not the whole matter of the creation of new dioceses or missionary jurisdictions, and of the election and confirmation of new Bishops be given over to just such local bodies as we have now constituted in the eight missionary districts? Would it not be a great relief to the General Convention to get rid of this whole business, and would it not save an immense amount of useless correspondence and delay which is now entailed by the necessity of obtaining the consent of *all* the Bishops and *all* the Standing Committees of all the dioceses whenever a new Bishop is elected?

This is just one of those things which are the natural work of Provinces, and for which they are needed in this wide extended and rapidly growing country.

May we not hope that another General Convention will give this work over to these councils, many of which have now little or nothing to do, and at the same time give them the natural and proper title which they should have?

Philadelphia, Jan. 23, 1909.

G. WOOLSEY HODGE.

## THE REAL PRESENCE AND THE EUCHARIST.

To the Editor of *The Living Church*:

THE question has often been asked when giving instructions or speaking with people who are interested in the Church's doctrine: "How can the bread and wine in the Holy Communion be the Body and Blood of Christ? It still looks like bread and wine, and tastes like bread and wine." I have always referred them to our Lord's words of the institution of the Sacrament, and to St. John 6: 53. But this does not always satisfy the enquiring mind. Rome says, "What you see is no longer bread and wine, but only the accidents; you see nothing but the Body and Blood of the Saviour after the consecration." Rome's answer is hopeless.

Recently the following explanation occurred to me, and it readily satisfied the adult members of my last confirmation class. I do not remember hearing it in the lecture room or of having read it; however, that may be. But I send it in hopes that appearing in your columns it may be a help to some brother priest in his instructions.

Our Lord Jesus Christ when here upon earth was not only perfect man, but also perfect God. Because the Son of God became incarnate His humanity did not disappear. Each nature was distinct and remained so; though humanity was glorified. To men of His time, however, outwardly He appeared as any other human being; even to His intimate followers, what they saw with the naked eye was a human being. Nevertheless they knew He was God the Son; they apprehended His divinity by faith. They knew that though in human form and circumstances they could understand, that God was there.

Just so in the Holy Communion after the consecration. What we see is still bread and wine; it does not disappear; it becomes a holy Bread and Wine. But with it, and inseparable, is the Body and Blood of our Blessed Lord. Just as the divinity in the Saviour could not be seen with the naked eye, so the Precious Body and Blood can not be seen. And so sure as the one was real, so sure the other is real. Just as the Divinity of our Lord was apprehended by faith, so the sacred Body and Blood is apprehended by faith.

To the unbelieving Jew, Jesus Christ was never more than a human being, and so to the ordinary mind the elements in the Holy Communion will never be more than bread and wine. As to the question whether the wicked really receive the Body and Blood of our Lord when partaking of the Sacrament, that can be carried out by the same analogy. The Jews were terribly punished for not perceiving the Son of God in their midst, for crucifying the Saviour; so the wicked that partake of the sacrament, "eateth and drinketh damnation" to themselves, not discerning the Body and Blood of our Lord.

(Rev.) S. J. HEDELUND.

St. Clement's Church, South Omaha, Neb.

## THE GREEK CHURCH AND ITS CLERGY.

To the Editor of *The Living Church*:

MAY I point out in connection with your excellent article on "The Supply of the Clergy" that it is somewhat misleading to say the Greek Church divides her work between the seculars and monachists?

As a matter of fact, all the secular clergy (parish priests)

must be married, and the monks do little, if any, parish work. Nor could the majority do so in any way effectively if they so desired, for lack of education.

Outside the two monasteries at Mt. Athos and Mezaspelion (in the Peloponnese) very few monks can even read. For instance, in the monastery of Paleokastriza (island of Corfu) out of forty monks, only six were able to take the variable portions of the daily offices, the rest knowing the invariable parts by heart.

Would not an order of lay evangelists under orders to confine their teaching to the simple dogmas of the Church, as expanded and illustrated in certain books chosen for that purpose by some central authority, such preaching to be given extemporaneously after careful study, do something to meet the case? Jacksonville, Ill. H. H. MITCHELL.

### THE SUPPLY OF THE CLERGY.

To the Editor of *The Living Church*:

IN your issue for January 16th, you take up the question of the supply of the clergy and print the Lambeth Report on this subject. This report seems to me very greatly to underestimate the weight to be attached to "theological unrest" in deterring men from seeking holy orders. No one can say how many there are who turn aside from the thought of the ministry on this ground. This affects also the clergy, who are urged in one of the Lambeth resolutions to "foster" vocations to the ministry.

Will you permit me to state some reasons that make it impossible for me as a clergyman to do this? These and like reasons may also influence others, and if any considerable number of the clergy have been conscientiously refraining from encouraging young men to enter the ministry, it may to a large extent account for the fewness of our candidates for orders.

1. If I were asked now the question I was asked when I was ordained deacon, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" I could not answer, "I do believe them." The very least that question implies is that the historical books as a whole are substantially true; and unfeigned belief implies complete conviction. My confidence in the substantial truth of the New Testament record is stronger than ever; but is it morally right to profess unfeigned belief in the history of Genesis and Exodus and Joshua and Judges and Kings? To regard statements as more or less probable and to keep an open mind is an attitude quite distinct from unfeigned belief.

A young man who really believed unfeignedly all the canonical Scriptures of the Old Testament would be intellectually unfitted to meet men's difficulties in the present day; whereas, if, not unfeignedly believing them, he answers that question in the affirmative, is he not morally unfitted for the ministry?

I am well aware of the explanations which the Bishop of Birmingham\* and others have given of this question and answer. But these explanations are, I venture to think, contrary to the natural sense of the words, and, so far as I know, have behind them no historical foundation; and, further, we cannot allow men to explain away "I unfeignedly believe" in this case, and then find fault with them if they apply like methods of interpretation to the question: Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

If that question in the Ordinal is to be answered in the present day by a simple Yes or No, it is No that a large proportion of intelligent men will be forced to choose.

2. I am required at the celebration of the Holy Communion on Sundays to say these words:

"God spake these words and said, . . . In six days the Lord made heaven and earth, the sea, and all that in them is."

The belief that the world was created in six days has, I suppose, been universally abandoned; and with that has gone of necessity the belief that God spake these words. Even in the *Speaker's Commentary* it is suggested that these words (though regarded as the words of God) formed no part of the command-

\* "We are required, before we can be admitted to the order of deacons, to express our 'unfeigned belief' in all the canonical Scriptures of the Old and New Testaments; but that expression of belief can be fairly and justly made by anyone who believes heartily that the Bible as a whole records and contains the message of God in all its stages of delivery, and that each one of the books contains some element or aspect of this revelation. In other words, I 'unfeignedly believe all the Scriptures,' if I believe them to contain and embody the Word of God."—*Bishop Gore's Primary Charge as Bishop of Worcester*, p. 71.

ment as originally given. I can justify myself in reciting these words in church; I am merely reading a lesson from the Old Testament; but that justification, which suffices to keep me from resigning the ministry, would have a very different look if I were about to enter it. I could not advise a young man to enter the ministry with this moral trial inevitably facing him.

Both the question and answer in the Ordinal and the recitation of the Ten Commandments in the service are peculiar to the Anglican Communion. In the Ordinals in use before the Reformation there is no profession of faith beyond the creeds required except in the consecration of Bishops, of whom a very exact and full statement of the doctrines of the Trinity and of the Incarnation was of old required, as is still the case in the Roman Communion. GEORGE B. JOHNSON.

Burlington, Vt., Jan. 21, 1909.

### AMERICAN CHURCHMEN IN CUBA.

To the Editor of *The Living Church*:

I AM desirous of obtaining as full a list as possible of our American Church people in Cuba, and I therefore ask the rectors of the churches in the United States to send me the names of any of their people who have come here to reside. If such names are given me, I will endeavor to have them looked up by some of our clergy. We find from time to time many of our people scattered throughout the island, and I am convinced that we have not reached all of them by any means.

Faithfully, ALBION W. KNIGHT,  
Bishop of Cuba.

Calle Quince y Ocho, Habana, Jan. 19, 1909.

### CHURCH EXTENSION.

To the Editor of *The Living Church*:

READERS of THE LIVING CHURCH are thanking Judge Stotenburg for his timely words; and praying that the result may be a greater interest in Church extension. The writer believes that a much larger increase in the number of communicants is possible by: (a) division of dioceses into smaller ones; (b) parish priests performing missionary work in "the next towns"; (c) the Church, following the example of the denominations, using the laity more; (d) Brotherhood men starting Sunday schools, Bible classes, and missions; (e) more enterprise in the direction of the Sunday school; (f) frequent missionary sermons and effort to get young men to study for the ministry; (g) adaptation to American conditions; (h) adoption of the Provincial System.

Lastly, the Church calls on all her people for earnest prayer for a large and abiding missionary spirit; and liberal devotion of means to missions. AUSTIN W. MANN.

### THE RELIGION OF JOY.

ONE DAY a serious young man came to Hull House with his pretty young sister who, he explained, wanted to go somewhere every single evening, although she could only give the flimsy excuse that "the flat was too little and too stuffy to stay in." In the difficult role of older brother, he had done his best, stating that he had taken her "to all the missions that he could find, that she had a chance to listen to some awful good sermons and to some elegant hymns, but that some way she did not seem to care for the society of the best Christian people."

The little sister reddened painfully under this cruel indictment and could offer no word of excuse, but a curious thing happened to me. Perhaps it was the phrase, "best Christian people," perhaps it was the charming colors in her blushing cheeks and her swimming eyes, but certain it is, that instantly and vividly there appeared to my mind a delicately tented piece of wall in a Roman catacomb where the early Christians, through a dozen devices of spring flowers, skipping lambs, and a shepherd tenderly guiding the young, had indelibly written down that the Christian message is one of inexpressible joy. Who is responsible for forgetting this message delivered by the "best Christian people" two thousand years ago? Who is to blame that the lambs, the little ewe lambs, have been so caught upon the brambles?—JANE ADDAMS, in *Charities and the Commons*.

"THE strength of a parish depends largely upon people's loyalty to the rector; the strength of a diocese on the loyalty of a clergy and people to the Bishop; the strength of the whole Church depends on the loyalty of the people, the clergy, and the Bishops to Christ." This is a fine motto, which we find printed at the bottom of a list of services, published in one of our parishes.—*The Beatrice, Neb., Message*.

### THE OMNIPRESENT.

In silhouette against the heavens' blue, the spruce and fir trees stood;  
All day, with rhythmic movements, graceful, slow,  
They had been whispering in accents low,  
The strange, mysterious language of the wood,  
Which I, mere mortal with a mortal's knowledge, could not know.

Then, suddenly, from out the golden splendor of the West,  
A glory crowned each tree, as tongues of flame  
Their day of Pentecost. Then knowledge came;  
With God's interpretation I could rest—  
Yet Nature, since creation, ever speaketh in God's name.

MARCIA LOUISE WEBBER.

### THE CHURCH VS. HER MODERN RIVALS.

BY KATE WOODWARD NOBLE.

"I'm pretty nearly worn out. Georgia comes up here and talks New Thought to me by the yard, and tries to bring me around to her way of thinking. I can't make head or tail of the whole business—never was very good at metaphysics, anyhow. Georgia says it isn't Christian Science; that is all wrong. She talks about vibrations and all that sort of thing till I get dizzy trying to follow her. She doesn't go to church any more; says it isn't necessary; that New Thought is going to dominate the world very soon and everything will have to give way to it. Some of what she says is all right; but a lot more of it doesn't seem so to me. Probably I have told it all wrong, but I wanted to prepare you for what you will have to undergo. Georgia thinks you are a superior woman and that you will understand and follow her.

"Susan comes and then I hear the other side. She hasn't much patience with Georgia; says she always did have fads. She went away from the Church years ago for the sake of her husband and his boy—her motive was all right and it did really seem the only thing to do. But it unsettled her, and now she goes here and there, and reads queer books about the Millennial Dawn and things like that, till she gets me about as much stirred up as Georgia does. I can see some good things in what she says, too, but I can also see things I don't believe. She expects to have you on her side. Well, you can judge for yourself when you come."

MRS. NELSON laid down her friend's letter with a smile, which was followed by a sigh. She was planning a visit to Mrs. Raymond, and the latter had written to her, urging her to come at once. She had evidently thought best to forewarn Mrs. Nelson of what was to be expected from her two sisters, with both of whom Mrs. Nelson had been acquainted for many years, though her intimacy had been with Jean, the youngest of the family. Mrs. Nelson was a staunch Churchwoman, intensely loyal to the faith as she had learned it from childhood, yet broadly tolerant of differences among her fellow-Christians. She loved the deep, inner meanings of the ancient ritual, and was not at all disturbed by a service more elaborate in its details than that to which she was accustomed, but made the most of every aid to devotion, quietly selecting and retaining what proved most helpful. But she could find great beauty and satisfaction in a much plainer service, putting into it, so far as she could do so without undue obtrusiveness, such ritual observances as were possible on her own part, and setting an example of reverent devotion that never failed to impress those about her with new appreciation of the sacred words they had long heard so carelessly. She was not, therefore, a promising subject for conversion to new forms of faith.

In a few days, Mrs. Nelson arrived at her friend's pleasant home in an old seashore town, and the two were soon deep in all the delightful reminiscent talk which always characterizes the conversation of those who have been separated for a period of months or years. There was much to tell of mutual friends and acquaintances, and it was some days before either of Mrs. Raymond's sisters found opportunity to call on her guest. Both were well read, intelligent women, who could converse well on a variety of topics; and, to Mrs. Nelson's great relief, the matters of their peculiar belief came up only incidentally in the talk of either with her. On one occasion she did meet the especial friend of Georgia Hammond, a Miss Luttrell, who was an enthusiastic devotee of New Thought, and who threw out several leaders toward conversation on her pet topic, but there was not time for her to wax eloquent, and Mrs. Nelson escaped an argument which she might have found difficulty in combating at short notice.

Mrs. Raymond and Mrs. Nelson were talking the matter over on the last night of Mrs. Nelson's visit, as they sat together in the pleasant parlor, watching the sunset through the open window.

"What do you think of it all, any way?" asked Mrs. Raymond.

"It seems to me like a tangle of words, large in their sound and imposing in their arrangement, but with little or no meaning to most of those who hear. Of course there is some truth at the bottom of it all, and a good many of their ideas are worth putting into practice. But, after all, what have they that we have not?"

"I suppose they understand what they are talking about. They are proud of their ability to rise above petty trials and troubles, and of their absolute freedom from worry and things like that."

"I fail to see why we need to leave our own Church to find that sort of teaching. We can find it right in the old Catechism that you and I learned in Sunday school, if we know where to look for it—in the 'Duty Toward God' and the 'Duty Toward Our Neighbor.'"

"I don't believe I ever thought of it in that light, though I see what you mean. I have had a good deal to worry me, and though I never gave up to it as some do, I don't think it ever occurred to me to look to the Catechism for help. I have faith, and have tried to do my duty as I saw it, and the results have not been very bad. Of course I can look back and see where I made mistakes—every one can do that—but my children have grown up to be a comfort and help to me, and I am very thankful."

"I have been trained in the Church all my life and love it more and more, the older I grow. I have learned in it that God is an All-Wise, All-Powerful, All-Loving Father, and that whatever He does for us is the best and wisest thing possible. That is what 'to learn and labor truly to get mine own living and to do my duty in that state of life into which God shall call me,' means to me."

"But don't you think we ought to try to improve our condition?"

"Certainly I do. I believe that every person should make the most and best of what he has; of money, health, talents, and opportunities. Having done this, I do not believe he should be fretful and discontented because some one else has things he has not and cannot have without wrong-doing. God knows so much better than any human being what is for our best development along the lines for which we are best fitted that it is safest to follow His leading."

"But don't you ever worry?"

"Occasionally. I am by no means perfect, Jean dear, even in my own theories. Fortunately I was born of young, healthy, sunny-tempered parents, and am naturally optimistic. I am physically well and sound. So I know it is easier for me to look on the bright side than it is for those not so fortunate in natural temperament. But the past is past. I cannot help it. I can profit by its experiences, repent of its sins, and take care not to repeat its mistakes. The future is unknown, but it is in God's hands, and I am not afraid to trust it to Him. What is before my eyes, under my hand, is what I must concern myself about to-day. I must do the duty lying nearest, asking God for strength to do it aright. I love the Whitsunday collect, the prayer for a 'right judgment in all things,' for it has helped me so often."

"But do you always have things as you want them?"

"Jean, dear, we are nowhere told we shall have everything we want; it would not be good for us. We are to have all we need. But I am quite sure you didn't give your children everything they wanted in their baby days, did you?"

"No, of course not, and I suppose they often thought their mother was dreadfully cruel. But don't you ever worry about death?"

"I scarcely ever think about it. I read once that 'dying grace would be given for dying need,' and I believe it. You know our prayer against 'sudden death' means 'unprepared death.' I try to live right and to trust God fully, so that when the time comes I need not be afraid. I do shrink from death, either for myself or for those I love; but I cannot see why I should be continually dreading it and dwelling upon it. I believe God will help me then as now. And I do think it is such a comfort to know that we need not be judged by any human being. Why, who can possibly know all the influences of temperament, heredity, and environment that contribute to make us what we are, except God?"

"Don't you believe sin will be punished?"

"I believe every sin we commit will receive its punishment, in just proportion to our responsibility for its commission. I can trust God to make all possible allowance that should be made. What the punishment of sin is, how long it will last—

those are matters in the hands of God, and we should not try to define them. Indeed, I think a great mistake has been made by well-meaning persons in trying to define heaven and hell in exact terms."

Mrs. Raymond sat for a time without speaking, then, looking up at her friend, she said: "You have given me some new thought that is worth having. I never had any desire to leave the Church, and I shall love it more than ever now. I always think of the old verse at the Communion—you know, Queen Elizabeth's:

"Christ was the Word, who spake it;  
He took the Bread, and brake it;  
And what that Word doth make it,  
That I believe, and take it."

"I can't bear to hear people trying to explain what God has not meant us to explain. Why do you suppose they do it? And why do they leave the Church for all these fads?"

"I can tell you, I think. So many have avoided positive teaching in times past that a generation has grown up not realizing that they have, in the Church, all that is good and beautiful and worth having in these outside organizations. The Church holds them all, if they but knew it, and would search for what they need. The clergy are growing wiser now and appreciate the riches of the Church, so that they are winning back the lost sheep to a large extent. There are always times of ferment, but God watches His Own, and nothing of value will be lost in the end."

### CRANKS IN JERUSALEM.

By F. C. E.

ONE of the most striking characteristics of Jerusalem is its diversity of religious opinions. Many sects of Judaism and Mohammedanism flourish there, and the most surprising varieties of Christianity are to be found within its walls. Dogmas, about which the western Churches are so thoroughly in accord that their existence is well nigh forgotten, take on new life in Jerusalem as the bases of flourishing schisms. There are the Syrians or Jacobites, the Copts, and the Georgians who are at odds with the West regarding the divine and human nature of Christ; the Greeks, of whom there are six or seven varieties, and the Russians, who, with all Easterns, reject the doctrine of the double procession of the Holy Spirit; the Armenians, who have separated for no demonstrable heresy, but merely on account of their not having been represented at the Council of Chalcedon; the Abyssinians, who adulterate their Christianity with strange barbaric and Jewish customs; the Malabar Christians from India, who claim to have been the disciples of St. Thomas. There are also offshoots from nearly all these Churches that have united with Rome at various times and under various conditions. Protestantism, in most of its branches, is well represented, and also many of the fantastic modern sects of Europe and America, such as Christian Science, Mormonism, the Adventists, the Lydites, and the Seventh Day Baptists.

Such a religious medley as this makes a fruitful field for cranks and crotchets, which flourish in Jerusalem like the green bay tree. As Miss Goodrich-Freere says in her book on the holy city, "Jerusalem is filled with persons whose relatives wish them in Jericho." Most of these individuals pursue their eccentric way alone, but some have succeeded in founding congregations.

The most prominent of these bodies is "The American colony," popularly known as "The Overcomers" on account of their motto, "This is the victory that overcometh the world, even our faith." They were founded by a Mrs. Spafford, an American lady, who, on her way to Europe for the education of her children, saw her whole family drowned before her eyes. She cabled to her husband the pathetic message, "Saved alone," and returned to America. Being a woman of a sensitive nature and an intensely religious temperament, the tragedy could not help making a deep impression upon her. She became convinced that her life had been spared because God had some work for her to do, and from that time on she, together with her husband and some friends, devoted her life to the poor of Chicago. After a while she came to the conclusion that more was required of her, with the result that in 1881 the whole party went to Jerusalem and founded an organization which might be called a theocratic communism. The community grew and flourished and now has control of some important Moslem charities. Its principal doctrine seems to be that all desire should be eradicated and while there is no harm in *doing* any especial thing, it is a sin to *desire* to do it. Celibacy is re-

quired, but marriage may possibly be permitted in the future when the desire for that institution has been repressed. The plan of government is in obedience to God alone, but Mrs. Spafford wields an influence that can only be described as hypnotic.

Strange to say, one of the present Jewish societies in Jerusalem was founded by Christians. A certain Mrs. Minor headed the movement. The wife of a rich Philadelphia merchant, she had become a disciple of the Millerites, a body of Methodists and Baptists who expected the second advent on October 25th, 1843. When this date passed uneventfully, several others were tried, but without success. Mrs. Minor, after a regime of fasting and prayer, finally announced that she was Esther and "must go before the King, and become God's instrument to make ready the land of Israel until the King's return." She finally assembled a number of Millerites, Presbyterians, and Seventh Day Baptists, and the party sailed for Jerusalem, where they settled. But internal dissensions arose and after a few years the community dissolved. In the meantime many Jews had become interested in the scheme on account of its feature of observing the Sabbath on the seventh day, and through the assistance of Sir Moses Montefiore, the great Hebrew philanthropist, a remainder of the malcontents were re-established, becoming the seed of the movement now known as Zionism. After Mrs. Minor's demise, in 1855, the American element died out and the Jewish alone survived.

In 1858 another set turned up, this time from Germany, calling themselves the "Amen-ites," because they believed that prophecy was about to receive the seal of Amen or fulfilment. But on the death of their leader, who had gone off on an expedition to discover the Ark of the Covenant, the movement came to an end. There still exists in the city the ruins of an enormous building in which a wealthy lady purposed to house the 144,000 who had been sealed in the middle of their foreheads, a scheme nipped in the bud by the Turkish government on the ground that such a large gathering of Jews would endanger society.

The "Church of the Messiah" appeared in 1866. It consisted of about 150 persons, including Millerites and Mormons, and its object was to "build up waste cities." This they proposed doing by erecting wooden houses brought with them from America. But their inability to cope with the climate soon blotted them out.

In 1885 there arrived a party of Saxons under the guiding of a miner, who had received information from the Evil One as to the immediate incarnation of Anti-Christ, whom they were directed to await in Jerusalem. But Anti-Christ tarried and soon the little band was reduced to extreme poverty, whence they were rescued by the "Overcomers."

There is also a colony of "Tishbites," English and American, presided over by the prophet Elijah, who may be a relative of the late lamented Alexander Dowie.

But it is in single individuals that eccentricity finds its fullest play. A worthy Englishwoman is waiting at the Mount of Olives in constant expectation of the Lord's return, ready to welcome Him with a cup of tea. A penitent English gentleman did penance for his sins by beating his wife because that punishment caused him the most pain. Another Englishman for conscience sake wears only a Norfolk jacket and knickerbockers. For the same reason a German dresses in a single and scanty garment and never cuts his hair or beard. An American lady, whose belief in rational and modest dress has crystallized into a crotchet, used to wear around her hat a simple piece of printed Syrian muslin, blissfully unaware that the pattern was an Arabic poem of so erotic a nature that it always caused a commotion in church among the native element. Then there are any number of people who hold diverse and equally absurd views as to the lost ten tribes of Israel. In fact scarcely a year goes by without the advent of some new quaint personality—unfrocked priests, expelled nuns, independent missionaries, irresponsible philanthropists; exhorters who have received miraculous revelations of obscure rites, morose persons who set up a hermit existence in the caves and tombs.

All of which simply goes to show that Jerusalem is one of the most fascinating cities of the world.

THE CONVICTION of the unity and spirituality of God was peculiar to the Jews among the pioneers of civilization. . . . It was the fact that this belief was not the tenet of the few, but the habit of the nation, which made the Jews the proper instruments for communicating the doctrine to the world.—*Archbishop Temple.*

## Church Calendar.



Jan. 31—Fourth Sunday after Epiphany.  
 Feb. 2—Tuesday. Purification B. V. M.  
 " 7—Septuagesima.  
 " 14—Sexagesima.  
 " 21—Quinquagesima.  
 " 24—Ash Wednesday.  
 " 28—First Sunday in Lent.

### CALENDAR OF COMING EVENTS.

Feb. 10—Special Meeting of the House of Bishops at New York; Conv. of the Diocese of Georgia at Christ Church, Savannah.

## Personal Mention.

THE Rev. CHARLES E. BETTICHER, who has been officiating at St. Peter's Church, Phoenixville, Pa., since September 1st, has consented to remain in charge, if possible, until the parish has a settled rector. Mr. and Mrs. Betticher will sail for Germany (D.V.) in April. Address, until Easter, Beverly, N. J.

THE Rev. GEORGE W. BARNES of Loveland, Colo., has accepted a call to the rectorship of St. Paul's Memorial Church, Upper Providence, Pa. His address after February 1st will be Oaks P. O., Pa.

THE Rt. Rev. F. K. BROOKE, D.D., Bishop of Oklahoma, has moved from Guthrie to Oklahoma City, where his permanent address is 427 West Ninth Street.

THE Rev. RICHARD McCLELLAN BROWN, lately rector of the Church of the Epiphany, Urbana, diocese of Southern Ohio, has entered upon his duties as rector of St. Paul's Church, Marion, Ohio, succeeding the Rev. Edmund G. Mapes.

THE Rev. EDGAR CAMPBELL, for several months in charge of the Church of the Saviour, Philadelphia, has accepted a call to Christ Church, Woodbury, N. J., and will begin his work in that parish on the first Sunday in February.

THE address of the Rev. WILLIAM H. DECKER is changed from Ancon, Canal Zone, Panama, to Empire, Canal Zone, Panama.

THE Rev. A. H. GRANT of Fulton, N. Y., has accepted the rectorship of St. John's Church, Richfield Springs, N. Y., and will commence his new duties February 1st.

THE Rev. ROBERT LEROY HARRIS, rector of St. Mark's Church, Cheyenne, Wyo., has been called to the rectorship of St. Mark's Church, Toledo, Ohio, in succession to the Rev. Dr. L. P. McDonald, who recently accepted a call to the Church of the Epiphany, Chicago.

THE correct address of the Rev. FLEMING JAMES, Ph.D., is 5608 Walnut Street, Philadelphia.

THE address of the Rev. R. T. JEFFERSON of Darien, Conn., has been changed temporarily to Jacksonville, Fla., where he has accepted work under the Bishop of Florida.

THE Rev. FRANK R. JOSEPH of Texarkana, Tex.-Ark., should in the future be addressed, Box 11, R. F. D. Route 3, at the same post office.

THE Rev. WILLIAM A. MACCLEAN of Anacortes, Wash., has accepted the curacy of St. John's Church, Los Angeles, Cal., and will take up the new duties about February 1st.

THE Rev. J. COLE MCKIM, priest in charge of Ausable Forks, N. Y., who has been residing temporarily at Plattsburgh, N. Y., has removed to Ausable Forks, and should be addressed accordingly.

THE Rev. R. J. PHILLIPS has resigned the rectorate of Christ Memorial Church, North Brookfield, Mass., and will associate himself with All Saints' Church, Syracuse, N. Y.

THE Rev. JOHN R. STALKER of St. Mark's Mission, Sidney, Ohio, has been elected rector of St. Luke's, Cleveland, Ohio, and will take charge Sexagesima Sunday.

THE address of the Rev. THEODOSIUS S. TYNG is 1105 Massachusetts Avenue, Cambridge, Mass.

THE Rev. GLENN W. WHITE, formerly of New York City, is now in charge of Grace mission, Westwood, N. J., and his mail should be directed accordingly.

OWING to a change in the postal service the address of the Rev. D. WATSON WINN is changed from St. Simon's Mills, Ga., to Brunswick, Ga. (R. F. D. Route No. 2).

THE Rev. DAVID CADY WRIGHT, rector of Grace Church, Paducah, Ky., has declined the call to St. Paul's Church, Chattanooga, Tenn.

THE Ven. E. PURDON WRIGHT, D.D., has tendered his resignation as chaplain of the National Soldiers' Home (Northwest Branch) at Milwaukee, Wis., to take effect on May 1st, 1909. His address will remain the same until further notice.

### ORDINATIONS.

#### PRIESTS.

EAST CAROLINA.—On Tuesday, January 19th, by the Bishop of the diocese, in the parish church of the Chapel of the Cross, Aurora, N. C., the Rev. HENRY WILMER TICKNOR. The candidate was presented by the Rev. F. N. Skinner, Dean of the Convocation of Newbern, and the sermon was preached by the Rev. J. H. Brown, rector of Christ Church, Newbern. The Rev. J. H. Griffith, Jr., rector of St. Mary's, Kinston, was present and assisted in the laying on of hands. The Rev. B. F. Huske, deacon, of Greenville was also present and took part in the service. The Rev. Mr. Ticknor will remain for the present in Aurora as curate to his father, the Rev. F. B. Ticknor, rector of the Chapel of the Cross, Aurora, St. John's, Bonneron, and priest in charge of the mission of the Redeemer, Edward.

### DIED.

ASHLEY.—In Cohasset, Mass., on the evening of January 14, 1909, ELIZA MARY ASHLEY, a faithful communicant and Church worker.

Eternal rest grant unto her, O Lord, and light perpetual shine upon her.

CESSNA.—At Hollidaysburg, Pa., on January 16, 1909, ELLA REAMER CESSNA, wife of Daniel Cessna, and sister of Job M. Reamer and Mrs. Alexander King of New York City.

MERRYWEATHER.—Entered into rest at the family residence, No. 2101 Oak Street, Los Angeles, Cal., Miss CAROLINE LUCY MERRYWEATHER, beloved daughter of Mr. and Mrs. Charles and sister of C. Ernest and Maude H. Merryweather, a native of Michigan, aged 20 years.

"So He giveth His beloved sleep.

SHEPPARD.—In Westville, N. H., January 14th, Rev. WILLIAM C. SHEPPARD of Vancouver, Wash., age 42 years, 7 months.

### MEMORIALS.

#### WILLIAM HENRY BECKWITH.

At a special meeting of the rector, churchwardens and vestrymen of Holy Trinity Parish, Greenport, Long Island, held January 23rd, 1909, the following Minute was unanimously adopted.

#### MINUTE.

It would be difficult to estimate the loss which our parish has sustained in the death of WILLIAM H. BECKWITH. For the past six years he was a devout and earnest communicant at the altar of Holy Trinity Church. As a senior chorister he served most faithfully for many years. His services as vestryman were invaluable to the parish, and he was re-elected last Advent to serve in that capacity for another term. He was several times one of our parish delegates to the Diocesan Convention, and had recently been appointed by the Bishop as the lay representative from Suffolk County on the important committee on Social Service. His value to the community as a citizen and in other relations of life will be recorded elsewhere. It remains for us to place on record—all too inadequately—our sense of loss to this Church and parish in his unexpected taking from us. His call came most suddenly, but it found him not unprepared. We can wish for this parish few better things than that many men may be moved to be as faithful communicants and as enthusiastic Church members

as he was. His place in God's house was never empty at any service if he could be there to fill it. The Church was dear to him, and he is dear to the Church.

"Father in Thy gracious keeping  
 Leave we now Thy servant sleeping."  
 (Signed) CHARLES A. JESSUP,  
 Rector.

I. A. MONSELL,

Clerk.

### CAUTION.

MARTIN.—Caution is suggested, particularly in Chicago, in connection with a man named MARTIN, who purports to be connected with St. Paul's Church, Norwalk, Ohio. He is described as tall, with dark hair and grizzled moustache; wears gold-rimmed spectacles; is about 45 years of age and speaks rather indistinctly. For further information address REV. ARTHUR DUMPER, Norwalk, Ohio.

ST. CLARE.—Caution is urged regarding ALFRED ST. CLARE; clean shaven young man, medium build, easily recognized by many gold teeth. A letter of recommendation for situation is recalled. Please notify Rev. FREDERICK S. EASTMAN, St. Stephen's Rectory, New Hartford, N. Y.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

PRINCIPAL wanted for one of the leading Church Schools for Girls in the Middle West. Must be a Churchwoman, a graduate, and an experienced educator and administrator. Highest references required. Address: TRUSTEE, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED.

AN ORGANIST AND CHOIRMASTER of long experience desires a Church position where there is a good organ and opening for teaching. Highest testimonials. CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER seeking more important sphere of work, desires change. Brilliant player, expert trainer and director. Recitalist and choral conductor. Churchman. Highly recommended. Address: "BACH," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (Episcopal), experienced, English trained, desires better position. Excellent testimonials and references. Good choir trainer. Address: "MEDALLIST," LIVING CHURCH, Milwaukee.

WANTED, by an able and experienced man of affairs, position as Industrial Expert. Is now Superintendent of one of the largest departments of a world-renowned manufacturing corporation, graduating to this position through the accounting end. Thoroughly familiar with Foundry, Rolling Mill, and Machine Shop costs and practice. High remuneration expected in return for expert and practical service. Would consider periodical contract with large accounting firm. Address: INDUSTRIAL, care LIVING CHURCH, Milwaukee, Wis.

### PARISH AND CHURCH.

POSTCARDS wanted, of Episcopal churches, rectories, parish buildings, hospitals, etc. Mark price and address, and remittance will be promptly made. A. L. SAWYER, 99 Emerson Street, Haverhill, Mass.

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

**K**NIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

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

**T**RAINING SCHOOL for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

**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.

#### UNLEAVENED BREAD.

**C**OMMUNION BREADS and Scored Sheets. Circular on application. Address Miss A. G. BLOOMER, Montrose, N. Y.

**A**LTAAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

#### CHURCH EMBROIDERY.

**C**HURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Christmas Altar hangings \$5 to \$10, for missions. Stoles from \$3.50 up. Miss Lucy V. MACKHILL, Chevy Chase, Md.

#### CLERICAL REGISTRY.

**P**ARISH OPPORTUNITIES can be offered to the clergy by the CLERICAL REGISTRY, 136 Fifth Avenue, New York. Write for circulars.

#### CHURCHES NEEDING ORGANISTS.

**C**HURCHES looking for Organists and Choir-masters can find exceptionally talented Men and Women at the JOHN E. WEBSTER CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York.

#### MENDELSSOHN CENTENARY.

MID-DAY, FEBRUARY 2D, 12 TO 1 P. M.  
ST. PAUL'S CHAPEL,  
Broadway and Fulton Street, New York.  
THE MENDELSSOHN CENTENARY  
SACRED CANTATA  
LAUD SION.  
Augmented Choir.

#### TRAVEL.

**T**O EUROPE—next summer. THE IDEAL WAY. Small parties; moderate cost. Midnight Sun, Spain, Italy, Greece, Turkey, Austria, Germany, Switzerland, Holland, Belgium, France, and Great Britain. IDEAL EUROPEAN TOURS, 11 Library Place, N. S., Pittsburgh, Pa.

#### HEALTH RESORTS.

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

#### CHURCH PUBLICATIONS.

**T**HE Sisters of the Holy Nativity have a free Lending Library of about 700 carefully selected Church books. For catalogue, address "LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis."

**C**HURCHMEN are being made. Third edition of "The Making of a Churchman" is now ready. Great demand for it in making converts and instructing confirmation candidates. Twenty-five cents, postage 4 cents. Discount in quantities. Rev. E. V. SHAYLER, Oak Park, Illinois.

#### MISCELLANEOUS.

**J**ANUARY, 1888. I will pay one dollar for this number, *Spirit of Missions*. Address: C. T. OGDEN, Woodfords, Maine.

**C**AMP SITE, 65 acres on beautiful lake in White Mountains, four hours from Boston. Wild country, high mountains, fish, game, base-

ball and tennis field, good soil and water; 25 acres woodland, 7-room COTTAGE, living room 20x24, piazza 12x32, telephone connection. Price moderate; whole or part. Rev. DUDLEY TYNG, Lawrence Hall, Cambridge, Mass.

#### NOTICES.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

#### THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

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

A postal card request will bring a savings box free.

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

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

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

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

#### AMERICAN CHURCH BUILDING FUND COMMISSION.

(Corporate Title.)

CHURCH MISSIONS HOUSE, NEW YORK.

Money loaned to build churches and rectories. Money also given to build churches. Legacies and donations solicited. Annual Report sent on application.

#### IN EXPLANATION.

The churches and clergy in some dioceses, by an official setting apart of the day, by canon or resolution, fulfill their duty and obey the recommendations of the General Convention, in the matter of contributions for the pension and relief of the aged and infirm clergy and their widows and orphans: by taking an offering on Thanksgiving Day.

A large majority of the dioceses have set apart, officially, Christmas Day. The General Convention has officially suggested Quinquagesima (February 21st this year). Others again, and quite a number, contribute at Easter, but even with this selection of days set apart officially, only about one-fourth of the clergy and one-fifth of the churches comply with the recommendations of the General Convention.

It is not right that so small a proportion should try to care for the pension and relief of all the clergy and their dependents in sixty-one Dioceses and Missionary Jurisdictions and many others in dioceses not yet merged; altogether about 550 persons. This is, therefore, an appeal to a MAJORITY of the churches and clergy to seize some last opportunity this year to send a contribution.

Said the last General Convention Committee of this matter: "Nothing more definite or more likely to produce the desired results could be devised than the recommendations of the General Convention that this subject be presented to every congregation once a year. If our seven thousand churches and five thousand clergy would comply with this recommendation, even in a small way, it would not only fill the treasury, but call attention annually to the great duty and need of pension and relief."

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

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

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

#### APPEALS.

##### GALLAUDET MEMORIAL.

The Gallaudet Memorial Parish House to be erected as a facade to St. Ann's Church for deaf-mutes, 148th Street, west of Amsterdam Avenue, to perpetuate the life work of the late Rev. Dr. GALLAUDET. Total cost, \$30,000. In hand, \$3,000. A donation just received of \$5,000, with the pledge of an additional \$5,000 if within the

year 1909 the balance of \$17,000 can be raised. Friends are earnestly asked to contribute. Mr. OGDEN D. BUDD, Treasurer, 68 Broad Street, New York.

#### AN ACKNOWLEDGMENT AND A PLEA.

The Bishop of Idaho acknowledges \$1,350, in answer to his appeal last summer to save the church in Idaho Falls from being sold for a debt. He still needs \$2,750. Shall we lower our flag in a town largely Mormon?

St. Luke's Hospital, Boise, started six years ago, is a Church institution. It has taken care of 3,200 people. It needs endowed beds, one for St. Margaret's School, one for our workers, one for the old and the poor. These will cost \$5,000 each, but small gifts are also needed for surgical instruments, furnishings, etc.

St. Margaret's School for Girls, Boise, needs a chapel and more class rooms. It is doing a great work among young girls. A site is offered for a similar Church school for boys, but the Bishop feels it unwise to undertake it without a large gift for its establishment without debt.

The work of the Church is progressing well in this new country, but the Bishop needs generous help if the work is to go on with vigor.

Kindly send gifts, large or small, to BISHOP FUNSTEN, Boise, Idaho.

#### NEEDS OF NEW YORK ITALIAN MISSION.

The Italian mission of Staten Island needs a processional cross (with or without the figure of our Lord), few choir vestments, Eucharistic vestments, and other altar supplies.

Please communicate with Rev. D. A. ROCCA, Mariner's Harbor, New York City.

#### ALL SAINTS' HOSPITAL, FORT WORTH, TEXAS.

All Saints' Hospital, Fort Worth, Texas, in the diocese of Dallas, is recognized by the Council of the diocese as a Church institution. This hospital is doing a most excellent work for the relief of pain and the cure of disease. It is under the spiritual care of the rector of Trinity Church, in whose parish it is situated. The usefulness of the hospital is seriously impeded by the burden of \$3,000 incurred in its equipment. This debt must be removed as soon as possible that the interest now being paid upon it may be applied to the benevolent purposes for which the hospital was built. Contributions for this object may be sent to the Bishop or to the Rev. C. A. Roth, rector of Trinity Church, Fort Worth, Texas. (Signed)

ALEX. C. GARRETT,  
Bishop of Dallas.  
CHRISTIAN A. ROTH,  
Chaplain.

#### BOOKS RECEIVED.

MELVIN & MURGOTTEN (Inc.). San Jose, Cal.  
*The Beatitudes of Jesus*. Vesper Addresses on the Octave of Blessedness. Given in Trinity Church, San Jose, Cal., and at the Church Divinity School, San Mateo. By J. Wilmer Gresham, B.D. With Introductory Words by the Bishop of California.

E. P. DUTTON & CO. New York.  
*Catherine's Child*. By Mrs. Henry De La Pasture, author of *Peter's Mother*, *The Lonely Lady of Grosvenor Square*, etc. Price, \$1.20 net.

*The Three Miss Graemes*. By S. Macnaughtan, author of *A Lame Dog's Diary*, *The Expensive Miss Du Cane*, etc. Price, \$1.50 reg.

THE SUNDAY SCHOOL TIMES COMPANY. Philadelphia.

*How to Talk with God*. By a Veteran Pastor. Price, 50 cents net.

*Boy's-Eye View of the Sunday School*. By Pucker. Price, 60 cents net.

*The Panorama of Creation*, As Presented in Genesis, Considered in its Religion, With the Autographic Record as Deciphered by Scientists. By David L. Holbrook. Price, 50 cents net.

LONGMANS, GREEN & CO. New York.  
*Anselm's Theory of the Atonement*. The Bohlen Lectures, 1908. By George Cadwalader Foley, D.D., Professor of Homiletics and Pastoral Care in the Divinity School of the Protestant Episcopal Church in Philadelphia. Price, \$1.50 net.

# THE CHURCH AT WORK

## JUBILEE OF THE CHURCH OF THE HOLY COMFORTER, POUGHKEEPSIE, N. Y.

THE above named parish recently ended a week of rejoicing to celebrate the fiftieth anniversary of its first service. This took place on the evening of Sunday, January 9th, 1859, in a room called Shaw's Hall, with a congregation of about fifty people. Evening Prayer was said and a sermon preached by the Rev. Samuel Buel, then rector of Christ Church, Poughkeepsie. Other similar services followed, and so much interest was taken in them by the dwellers on the west or river side of Poughkeepsie, that the founding of a new parish in that part of the city became a necessity. That same year the Church of the Holy Comforter was organized, the building being the gift of the late Mr. William A. Davies, who required that it should be "free in all generations." Consequently the pews have never been rented or even assigned. During all the fifty years of its life the church has had but three rectors: the Rev. John Scarborough, now Bishop of New Jersey, from 1860 to 1867; the Rev. Robert Fulton Crary, D.D., from 1867 to 1907; and the present rector, the Rev. Charles Alexander Strömbom. The parish has always stood for Catholic principles. During Bishop Scarborough's rectorship ritual had reached the stage when a priest was thought "extreme" if he preached in a surplice instead of a Geneva gown. During Dr. Crary's rectorship five of the "six points" came

into use, and a few additions made by the present rector have brought the worship to a high standard of beauty and dignity.

The jubilee week began on January 9th. The Holy Eucharist was celebrated daily throughout the octave, at 7 A. M. On Saturday and Sunday, the 9th and 10th, there was a Choral Eucharist at a later hour. The rector was the celebrant at both services. On Saturday the preacher was the Rev. W. W. Davis, rector of the Church of the Redeemer, New York, and on Sunday, the Rev. Dr. J. C. Roper of the General Theological Seminary. At Choral Evensong on Sunday, the Rev. A. G. Cummins, rector of Christ

Church, Poughkeepsie, preached, just as the rector of Christ Church had preached at the first evening service fifty years ago.

On Monday evening an organ recital was given. On Tuesday evening, at the Y. W. C. A. rooms there was a neighborhood meeting of the Girls' Friendly Society, for the branches in Dutchess and Ulster counties. About 100 were present. On Wednesday night, the octave of the Epiphany, at Choral

## RECENT MEMORIALS, GIFTS, AND REQUESTS.

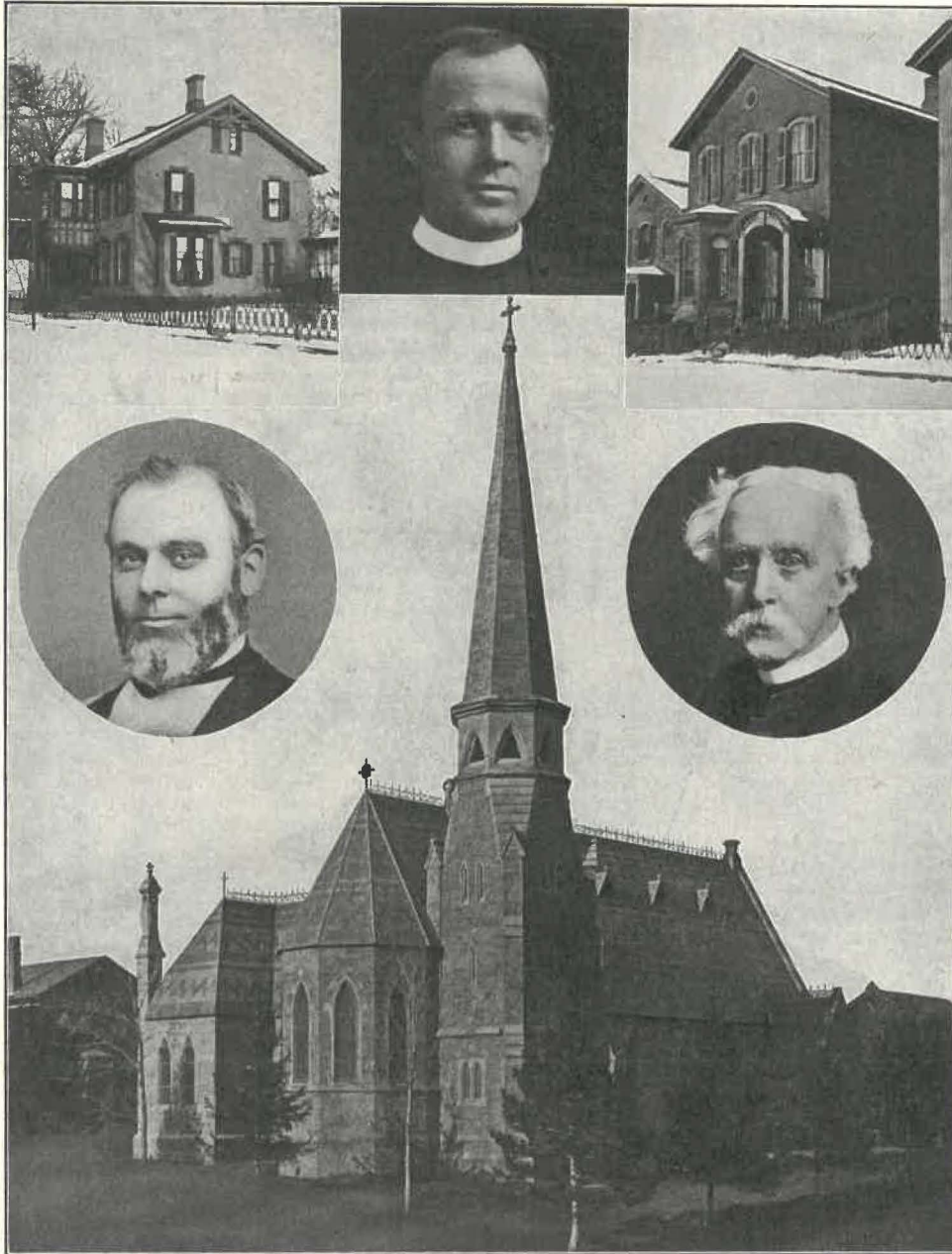
ST. JAMES' CHURCH, Zanesville, O., has put in a very handsome altar rail of antique oak, with brass standards, as a memorial to the Rev. John F. Ohl, D.D., late of Pomeroy, Ohio, who was rector of St. James' from 1863 to 1880. An appropriate inscription is engraved on the memorial. The parish chapter (St. Monica's) of the Daughters of the King has presented the choir with a fine brass processional cross, which was blessed and used on the Second Sunday after Epiphany.

ACCORDING to the terms of the will of Miss C. Olivia Buck, who died January 4th, \$2,000 is given to the "Convention of the Protestant Episcopal Church of the Diocese of Washington," of which \$1,000 goes to the Superannuated and Disabled Clergy fund and \$1,000 to supplement the salaries of the clergy of poor parishes. After the payment of several bequests, the remainder of the estate goes to the Domestic and Foreign Missionary Society of the Church.

A MEMORIAL has just been unveiled and dedicated in St. Mark's Church, Alexandria, Egypt, to commemorate the late Judge Batcheller, the American member of the International Court of Appeals. It is a handsome brass tablet, mounted on dark gray marble. The brass is ornamented with the Egyptian symbols of the winged sun, lotus flower, and the ankh, the amulet token of the resurrection. The

ceremony was attended by a representative gathering, including the governor and sub-governor of Alexandria, the American consul, the postmaster general, officers of the British garrison, and a number of judges and other high officials.

A MEMORIAL WINDOW has been placed in the north transept of All Saints' Church, Littleton, N. H., the gift of the Rev. James B. Goodrich, a former rector, and his children, in memory of his wife, Mrs. Ida Powell Goodrich, and their daughter, Amy. It is in three panels, the centre one containing figures of the Virgin and Child, adapted from



THE RECTORY, Rt Rev. Dr. Scarborough, 1st Rector. TOP. REV. CHARLES A. STROMBOM. Present Rector. PARISH HOUSE, Rev. Dr. Crary, 2d Rector. CHURCH OF THE HOLY COMFORTER, POUGHKEEPSIE, N. Y.

Evensong, the Rev. Father Huntington, O.H.C. preached an Epiphany sermon on "Faith and Worship." At the Masonic Temple on Thursday evening the trustees of the church gave a reception to the parishioners and their friends. The Eucharist on the jubilee octave was a requiem for the founder, benefactors, and departed members of the parish. Special offerings towards the parish house and endowment funds were made during the week. The exact amount is not yet known, but the fund now exceeds \$4,000. The present parish house is small and a larger one is sorely needed.

Bouguereau's well-known painting, "the Madonna of the Angels." The subjects of the side panels are the lily of purity and the rose of love. The window is of English antique glass, and has a translucent color effect, the colors being soft and subdued.

A BAPTISMAL font was recently dedicated at St. Philip's Church Cumberland, Md., a colored mission of Emmanuel parish, of which the Rev. W. C. Hicks is rector. The font was made by R. Geissler and is of dark quartered oak in Gothic style surmounted by a cross on the cover, and matches in style, wood, and workmanship the fine altar that was transferred from Emmanuel Church some time ago. The font was given through a friend long interested in the mission.

THE MISSION CHURCH of the Holy Cross on the lower east side of New York has been presented with a set of magnificent Eucharistic vestments by the parochial societies for women. The vestments are of cathedral damask with trimmings of velvet brocade, and were imported from England. The spiritual work of this chapel still continues to yield gratifying results under the vicar, the Rev. Maurice W. Britton, although situated in a most difficult field.

ON THE morning of January 21st a very fine double window was placed in Trinity Church, Bethlehem, Pa., in memory of Truman Monroe Dodson, a former vestryman and constant friend of the parish. It was erected by his widow and executed by Alfred Godwin of Philadelphia. The windows are of English antique glass, and the theme is "the youth and maturity of discipleship," as embodied in St. John and St. Peter, a window being given to each figure.

THERE HAS lately been unveiled and blessed by Bishop Leonard in Grace Church, Cleveland, Ohio, a cast bronze memorial tablet in memory of the late Rev. Edward W. Worthington, for many years rector of the parish. The tablet, which is very severe in its lines, was designed by the present rector of the parish, the Rev. Charles C. Bubb, and was executed by the W. S. Tyler Co. of Cleveland.

AT CHRISTMAS-TIME St. Barnabas' Hospital, Newark, N. J., received a gift of \$3,000 from Mrs. Wheeler H. Peckham, for the endowment of a bed. By the will of the late Amos H. Van Horn the hospital hopes to receive eventually as much as \$15,000.

BISHOP BREWSTER on January 10th blessed a processional cross at Immanuel Church, Ansonia, Conn. It is given in memory of Marietta Church Davis, wife of the founder of the parish, the Rev. Sheldon Davis. Twenty-one persons were also confirmed.

ST. MATTHEW'S CHURCH, Houma, La., has received a beautiful chalice and paten. The sacred vessels are of silver, plated with gold. The gifts are from the congregation of St. Matthew's, and were constructed from jewelry donated by the members for the purpose.

AT A MEETING of the vestry of Emmanuel Church, Corry, Pa., on January 7th, a silver Communion service for the sick was accepted from Mr. Walter B. Lowry in memory of his deceased infant son, Walter Barclay Lowry, Jr.

A PAIR of altar candlesticks have been presented to Christ Church, Schenectady, N. Y., by Mrs. Edward R. Oatting, a communicant of the parish, in memory of her husband.

THE EPISCOPAL HOSPITAL, Philadelphia, will receive a legacy of several thousand dollars from the estate of the late Mrs. Amelia Leake of Vineland, N. J.

ST. STEPHEN'S CHURCH, McKeesport, Pa.,

has received a bequest of \$1,000 by the will of its late junior warden, Mr. Samuel Hardwick, who died just before Christmas.

A BRONZE TABLET, in memory of Sargent Smith Prentiss, has been placed in the vestibule of St. Paul's Church, New Orleans, La.

#### DEATHS AMONG THE CLERGY.

Five of the clergy have fallen before the scythe of the grim reaper within the past few days—the Rev. WILLIAM C. SHEPPARD, the Rev. WILLIAM S. COFFEY, the Rev. THOMAS R. HARRIS, D.D., the Rev. A. A. MARPLE, and the Rev. GEORGE F. BEAVEN.

THE REV. WILLIAM C. SHEPPARD, who resigned the rectorship of St. Luke's Church, Vancouver, Wash., last November on account



REV. WILLIAM C. SHEPPARD.

of ill health, died after a lingering illness at the home of his brother-in-law, E. E. Peaslee, at Westville, N. H., on January 14th. He had gone east some time ago in the hope that the trip across the continent and the change of climate would restore his health. The deceased was born in Plaistow, June 25, 1866. He was educated at Colby College, Waterville, Me., and for a number of years he was connected with a Providence newspaper as dramatic critic. He was ordained to the sacred ministry by the Bishop of Ohio in 1897 and served three parishes: Ascension, Lakewood, Ohio; St. Mary's, Middlesboro, Ky., and Vancouver, Wash. He leaves a wife and two children, Miss Kathleen Sheppard and Edson P. Sheppard; also a mother and sister, who are now in Europe. The funeral took place from Trinity Church, Haverhill, Mass. A solemn requiem celebration of the Holy Eucharist was sung by the rector, and after the absolution of the body the committal service was held in the church. The body was carried to Phenix, R. I., for interment. Mr. Sheppard was a man of considerable literary ability, as well as being a faithful, Catholic-minded priest of the Church.

THE REV. WILLIAM S. COFFEY, the venerable rector of historic St. Paul's Church, East Chester, Borough of the Bronx, New York, died suddenly on Thursday evening in First Street, Mount Vernon, while walking to his home. Physicians were hastily summoned, but they found that the aged priest had died from heart disease. Mr. Coffey was graduated at Columbia College, and in 1850 from the General Theological Seminary. He was an enthusiastic member of its Associate Alumni, and in a speech at the 1905 banquet he declared that he had never missed an annual reunion of the alumni since his graduation from the Seminary. He was present at each of the three subsequent reunions. Being ordained in 1851, he became rector of old St. Paul's in 1852. In the earlier years of his ministry he served four churches, preaching in each every Sunday, making his itinerary on horseback. He founded Trinity Church, Mount Vernon, in 1856. He was prominent in the organization of Bethlehem Commandery, Knights Templar, and was its first eminent commander. Chaplain Coffey was on the staff of the Third and Twenty-seventh Regiments of militia and so served the state for many years. On February 11, 1902, he celebrated his golden jubilee as rector of East Chester parish. The services on that day were attended by large numbers of Churchmen from various places, including the late Bishop Potter and several of Mr. Coffey's contemporaries in the seminary. St. Paul's is now much more than 200 years old. The parish formerly comprised a large part of Westchester county. The lamented rector's life work in this church makes an important chapter in the history of the locality in which he lived; he also collected and perpetuated in several volumes the history of the surrounding region. The funeral services were held in the parish church on Sunday, January 24th, the eve of St. Paul's day. Bishop Greer, Archdeacon VanKleeck, and the Rev. Messrs. W. H. Owen, R. P. Krietler, G. H. H. Butler, and John W. Buckmaster (*locum tenens*), officiated. The interment was made in St. Paul's churchyard, East Chester. He is survived by his wife and two sons.

THE REV. THOMAS R. HARRIS, D.D., died in his home at Bronxville, N. Y., on Sunday, January 24th, at the age of 66 years. He was the son of Thaddeus William and Catherine H. Harris, and was born in Cambridge, Mass., June 15, 1842. He graduated from Harvard in 1863 with the degree of B.A. In the spring of that year he enlisted in the Forty-fourth Massachusetts Volunteers, and after serving out his enlistment he entered the Sanitary Commission. Dr. Harris graduated from the General Theological Seminary in 1866, and was ordained deacon and priest the same year by Bishop Horatio Potter. His first charge was as assistant minister at St. Mark's Church, New York City. In 1867 he accepted St. John's Church, Framingham, Mass., which parish he resigned in 1869 to accept St. John's Church, Cold Spring Harbor, Long Island. In 1870 he was called to the rectorship of St. Paul's Church, Morrisania, where he served twenty-five years, resigning to accept St. Mary's Church, Scarborough. He was elected warden of St. Stephen's College, Annandale, in September, 1903, and began his duties the following February. Owing to impaired health he resigned in September, 1907, and has since resided in Bronxville. He was elected secretary of the diocese of New York in 1887, which position he held until his death. In 1897 he was elected a member of the Standing Committee of the diocese and served continuously as its secretary. Since 1897 he has held the position of trustee of the General Theological Seminary and was examining chaplain of the



diocese from 1895 to 1902. He was a member of the Churchman's Association, the Clericus, and the Club. He was general secretary of the Church Congress from 1899 to 1904, and has held many other positions of influence and trust in the diocese. The funeral services were held in Christ Church, Bronxville, on Tuesday, January 26th, Bishop Greer, the Rev. R. S. Mansfield, and the Rev. A. D. Willson, rector of the parish, officiating. The interment was in the family plot in the Fishkill Rural Cemetery.

THE REV. A. AUGUSTUS MARPLE passed away on January 24th at the ripe age of 86 years. For twenty-eight years he was rector of Christ Church, Upper Merion, Pa., and resigned from the active ministry six years ago. He was in the ministry for about forty years. The funeral took place on January 27th.

THE REV. GEORGE F. BEAVEN, rector of St. John's parish, Hillsboro, diocese of Easton, Maryland, died on January 10th at the age of 84 years. He was graduated from Nashotah House in 1855, was ordained deacon the same year, and was priested in 1858 by Bishop Whittingham. He became rector of St. John's in 1863, having previously served as assistant at Western Run, Md., and as rector of St. Peter's Church, Ellicott City, Md. He was the author of a tract on the Apostolic Succession. The funeral was held from St. Paul's Church, Hillsboro, on January 12th, the Bishop of the diocese and eleven of the clergy being present.

**EXCELLENT RESULTS OF A MISSION AT BURLINGTON, KAN.**

THE BISHOP recently made a visitation to the Church of the Ascension, Burlington, Kan., one of the old parishes of the diocese, with less than 100 communicants in a population of 2,300. Archdeacon Hobbs, the general missionary, had been requested to hold a ten-days' mission. The result was that 26 were baptized, and 44 confirmed. Of these 25 were men, and 28 heads of families; 18 were from the denominations, and 26 were of no denomination.

**THE CLERGY AND RAILROAD TRANSPORTATION.**

A CIRCULAR of date January 9, 1909, issued by the Interstate Commerce Commission, takes issue with the Clergy Bureau of the Transcontinental Passenger Association, which in a circular letter represented that as a result of certain rulings of the Commission "special transportation privileges must be withdrawn from many persons to whom they have hitherto been accorded," the persons mentioned being clergymen who are editors of religious papers, college professors and presidents, financial agents for religious or charitable institutions, or engaged in temperance or Y. M. C. A. work, and Brothers or Sisters of religious orders who wear a distinctive garb. The Commission rules that:

"A clergyman does not lose his ministerial standing by reason of the fact that he leaves the pastorate for some other field of religious activity. A minister who becomes editor of a church paper, instructor in a theological seminary, financial agent for a church or other religious institution, or who engages in other work which may fairly be regarded as religious in character, and who does not abandon his ministerial work, may legally be accorded special transportation privileges.

"The courts have been consistently liberal in giving construction to the words 'charitable' and 'eleemosynary,' and we see no reason for being unduly narrow in interpreting these words as found in the act. A charitable institution is one which is administered in the public interest, and in which the element of private gain is wanting. This definition is broad enough to include hospitals, almshouses, orphanages, asylums, and missionary societies. This enumeration is not intended to be exclusive—it is only representative.

"The Commission entertains no doubt that

carriers subject to the act may legally grant free or reduced-rate transportation to some persons who may be included in any class comprehended by Rules 9, 10, 11, 12, and 14 of the Transcontinental Clergy Bureau. We can not undertake to pass upon individual cases."

**TO REBUILD SAN FRANCISCO'S RUINED CHURCHES.**

THE RETURN of the Bishop of California from his recent visit to the Atlantic coast, and the generosity he met with while there, has made it possible for three of the San Francisco churches which were entirely destroyed by earthquake and fire, seriously to consider the subject of rebuilding. St. John's and St. Luke's will be rebuilt on their former sites, while the Church of the Advent is seeking a more favorable location than that on which its former church was situated.

**REPORT ON THE DIVORCE EVIL.**

BISHOP LAWRENCE was the presiding officer at the annual meeting of the National League for the Protection of the Family, which was held on January 20th in the Diocesan House, Boston, Mass. Special interest centered in the annual report of the corresponding secretary, the Rev. Samuel W. Dike (Congregational), who said at the outset that it is apparent that we are soon to meet some strenuous objection in some quarters to the belief that the enormous volume of divorce is an evil. He said in part:

"There will soon come a period in which we must expect to hear much from a class who maintain that social evolution as it is now going on has produced this increase of divorce, and that it is in the main a wholesome movement and is to be encouraged. This came out at Atlantic City and has been cropping out in other places for years. But it is likely to become strong soon. The position of the churches will be easily set aside and the desire of many will be to drift. The extreme Churchman must look at the position of scientific men squarely and the scientific men need to understand and appreciate the position of Christian scholars. We need to remember that nowhere else has the power of human choice done more to change the course of things than in regard to this institution of the family.

"The marriage rate is lowest in the more advanced parts of the country and highest in the more recently settled sections and in the South. There were 9,937 divorces in the United States proper in 1867 and 72,062 in 1906, more than seven times as many as there were forty years ago. An increase of 30 per cent. in population between the years 1870 and 1880 was accompanied with an increase of 79 per cent. in the number of divorces granted. In the next decade, 1880 to 1890, the population increased 25 per cent. and the divorces 70 per cent., and in the following decade, 1890 to 1900, an increase of 21 per cent. in population was accompanied with an increase of 66 per cent. in the number of divorces. In the six years from 1900 to 1906 population is estimated to have increased 10.5 per cent. and the divorces 29.3 per cent."

The report said it was the duty of the Church to educate people in the obligations of the home. The Church is the proper leader in the reform. It is believed that the new divorce law in South Dakota would end the scandals in that state.

**A NEW SOCIETY TO AID THE POOR.**

A NEW SOCIETY, the League of Our Father, a branch of which was started in the parish of Christ Church Cathedral, Montreal, Canada, rather more than a year ago, is increasing rapidly and it is intended to form another branch in the parish of Grace Church, Montreal. Bishop Farthing was present at a committee meeting of the league in the Cathedral chapter house, when he was unanimously chosen chief spiritual adviser of the league in Canada. This society is a branch of the original league formed in London, England, where there are now over 7,000 members on the roll. It is intended for poor men out of

employment, or in poor circumstances, and efforts are made to secure work for them. Meetings are held every Saturday evening in a room specially fitted up for the purpose in the basement of the Cathedral, which begin with a short service of prayer and praise, followed by an address from the director or one of the parish clergy. A social hour follows during which refreshments are provided. Last year four of the members were baptized in the Cathedral and two were confirmed.

**TWENTIETH ANNIVERSARY OF CONSECRATION OF THE BISHOP OF SOUTHERN OHIO.**

ST. PAUL'S DAY was the twentieth anniversary of the consecration of the Rt. Rev. Boyd Vincent, D.D., as Bishop of Southern Ohio. Before long it is expected this event will be substantially recognized by the purchase of a Bishop's house by the diocese. The day was observed with celebrations of the Holy Communion at St. Paul's Cathedral, Cincinnati, at 7:30 and 10:30, the Bishop being the celebrant at the latter and the Rev. S. D. McConnell, D.D., D.C.L., of Easton, Md., preaching the sermon. At noon a luncheon was served in the Cathedral House to the clergy of the city and diocese, and in the afternoon Bishop Vincent delivered two addresses in the chapel of the Cathedral on "A Bishop's Life" and on "Ordination Vows."

On the eve of St. Paul's day Dr. McConnell preached at the morning service and in the evening Mr. Karl O. Staps, A.R.A.M., the organist and choirmaster, gave an organ recital.

**FOR THE BENEFIT OF THE BLIND.**

AT THE annual meeting of the Board of Managers (most of whom are Churchmen) of the Pennsylvania Home Teaching Society and Free Circulating Library for the Blind, held at the Bellevue-Stratford Hotel, Philadelphia, on January 19th, the report of the secretary showed that during the past year 16,297 books were circulated among the blind by the agents of the society. A publication fund of \$100,000 is being raised to further this excellent work. The Rev. Dr. Tomkins in an address paid a glowing tribute to the work of the organization, and especially to its secretary, Dr. Moon.

**ANNIVERSARIES AT PHILADELPHIA.**

SUNDAY, January 24th, the fifty-third anniversary of St. Matthias' Church, Nineteenth and Wallace Streets, was observed in conjunction with the fifth anniversary of the rector, the Rev. C. Rowland Hill. The same Sunday was observed as the forty-first anniversary of the Church of the Holy Apostles, Twenty-first and Christian Streets. At the night service abstracts were read from the annual reports of the Church and the three chapels connected with the parish, and a ser- was preached by the Rev. Murray W. Dewart, rector of St. James' Church, Roxbury, Mass.

**THE PITTSBURGH LAYMEN'S MISSIONARY LEAGUE.**

THE ANNUAL MEETING and dinner of the Laymen's Missionary League was held at St. Peter's parish house, Pittsburgh, on the evening of January 19th. Evening Prayer was read in the chapel by the Rev. R. N. Meade, chaplain, assisted by two of the lay readers, Messrs. C. B. Church and G. H. Danner, and the dinner followed. Later the routine business meeting took place, and the annual election resulted as follows: Vice-President, Mr. H. H. Smith; Corresponding Secretary, Mr. A. G. Lloyd; Recording Secretary, Mr. C. B. Church; Treasurer, Mr. Joseph A. Knox. The president serves by appointment of the Bishop, and is Mr. N. P. Hyndman. The executive committee is composed of Messrs.

W. W. McCandless, C. S. Shoemaker, Edwin Logan, and J. H. B. Phillips. The chaplain's report was read, and showed that a very encouraging work had been done in 1908, and that the outlook for 1909 is promising. During the year the league has cared for thirteen missions wholly or in part, giving upwards of one hundred services in some fifteen other places temporarily. The total number of baptisms was 66, candidates presented for confirmation 65, marriages 10, and burials 20. The league ministers to about 750 communicants, and in the Sunday schools under the care of the chaplain there are about 600 pupils.

#### STEPS TOWARD DIVISION OF THE DIOCESE OF ALABAMA.

THE COMMITTEE on the division of the diocese of Alabama, appointed at the last Council of the diocese, held its first meeting in Birmingham on January 19th, and adopted a preliminary report, which will be presented to the Council in May next. The report meets with the unanimous endorsement of the committee, and, while not final, it is at the same time a long step towards the fulfillment of the purpose for which it is appointed. The proposed line of division is east and west, and runs along the southern boundaries of the counties of Randolph, Clay, Talladega, Shelby, Bibb, Hale, Greene, and Sumter. It is proposed to divide equally the endowment fund of the episcopate and other minor funds, while it is proposed that the Orphan Home in Mobile and the Hamner Hall property in Montgomery will belong to both dioceses. The Rev. T. J. Beard, D.D., is chairman of the committee and Mr. D. M. Drennan secretary, both of Birmingham.

#### IN THE INTEREST OF FOREIGN MISSIONS.

AN IMPORTANT dinner is to be held in Boston, Mass., on February 2nd at the Algonquin, at which will be present some thirty of the leading laymen of the city. The meeting has been arranged to stimulate an interest in missions with special reference to China, and there will be as special guests three prominent Chinese, who will tell from the inside the needs of their country. Chief among the guests will be Dr. W. W. Yen, secretary of the Chinese legation at Washington, who, because his country is in official mourning for the Emperor, will not be able to sit with the other guests at dinner, but will eat privately in another room. Other guests will be V. K. W. Koo of New York, editor-in-chief of the *Daily Columbian Spectator*, issued from Columbia College; and Mr. T. J. Yui of Woosung, China, who is a post-graduate at Harvard. In addition there will be present Howard Richards of Boone College, Wuchang, China. Bishop Lawrence will preside. The special committee which has the dinner arrangements in hand consists of the Rev. Dr. Mann, the Rev. Dr. Worcester, the Rev. Dr. Addison, the Rev. Dr. Foster, and the Rev. Mr. Falkner, who is chairman.

SUNDAY SCHOOL workers of the Massachusetts diocese met at Trinity parish house, Boston, on January 19th, with Bishop Lawrence presiding. The special purpose was to devise more potent means of interesting children in the cause of missions. There were present among the clergy the Rev. Dr. Mann of Trinity, the Rev. S. S. Drury of St. Stephen's, the Rev. Carlton P. Mills, educational secretary of the Sunday School Union, the Rev. William E. Gardner of Cambridge, and others. Mr. Drury favored strongly the spiritualizing of the mission cause and giving more attention to the work that is accomplished by the missions rather than paying over-attention to the size of buildings. The materialistic emphasis on missions should be lost sight of and the spirit of devotion should

permeate the entire movement. In the evening the speakers were the Rev. Philip M. Rhineland of the Episcopal Theological School, Miss Laura Fisher, and James J. Greenough, and many new ideas were advanced looking to instilling a deeper interest in missions on the part of the young.

#### NEW AND PROJECTED PAROCHIAL IMPROVEMENTS.

SINCE assuming the rectorship of St. James' Memorial Church, Titusville, Pa., on the 1st of November, the rector (the Rev. E. E. Madeira) has been able to secure the complete wiping out of every penny of debt upon the parish and the gift of a superb organ. This organ, which will cost in the neighborhood of \$10,000, has been given by Mr. and Mrs. J. C. McKinney of Titusville as a memorial to their daughter, Mrs. Charlotte G. Holbrooke, recently deceased. It will be a three-manual, divided, electro-pneumatic instrument, placed on both sides of the chancel, detached console, and will comprise great, swell, choir, and echo organs. The instrument will have 27 speaking stops, 17 couplers, and a set of 20 tubular chimes in echo organ, and such other accessories as will bring the whole number up to 85. The contract has been given to the Austin Organ Co. and the instrument will be ready for use on Easter Day.

THE SUM of \$12,000 in cash and pledges of about \$8,000 more is the amount of money raised so far for the new church building of St. Bartholomew's mission, Twenty-fifth Street and Lehigh Avenue, Philadelphia (the Rev. Waldemar Jansen, minister in charge). This mission is located in a neighborhood which is rapidly growing, and it is proposed to erect an imposing and substantial cluster of buildings consisting of church, parish building, and rectory. The architect's plans for the same are about complete.

ON THE Second Sunday after Epiphany Bishop Vincent consecrated the handsome new stone church of St. Thomas, Terrace Park, Ohio, which was principally built as a memorial at a cost of about \$7,000. It will seat 200 worshippers. The little church is in charge of Mr. J. Benjamin Myers, lay reader, a candidate for holy orders. Bishop Vincent preached a strong sermon and the day was one of bright prospects for the future of the parish. Four adults were presented for confirmation.

THE NEW parish house of Christ Church, Cincinnati, O., the gift of Mrs. T. J. Emery, costing over \$150,000, will be formally opened on January 30th. The first social occasion in the new structure will be a dinner to all who have worked on the new building, from water-boy and hod-carrier to architect. The building is of steel and concrete, the latter being faced with vitrified brick.

EXTENSIVE improvements have lately been made in the parish buildings of Grace Church, Cleveland, O. The property is now in excellent condition. It is planned to open shortly, as a feature of the parish work, a reading room and branch library, which it is expected will prove of great service to the people living in the section of the city in which the parish is situated.

THE REV. DR. WARNER announced to the people of Trinity parish, New Orleans, on Sunday, January 17th, that Mr. W. H. Howcott was to build a parish house for Trinity Church on the grounds belonging to the church between it and the rectory. The parish house is to be a memorial to Mr. Howcott's son and is to cost \$20,000.

ST. JOHN'S CHURCH, La Fargeville, N. Y., has undergone extensive repairs. A chancel has been built, and tower erected for the bell, which heretofore hung from a tripod of tim-

bers, electric lights have been installed, and two old stoves for firewood replaced by an up-to-date hot air furnace.

THE LITTLE chapel at Vailsburg, Newark, N. J., made out of a barn, is nearly completed and ready for use. Rarely has so good a building for church use been obtained at so small a cost.

#### MEETINGS OF DIOCESAN AND PARISH CHURCH CLUBS.

THE CHURCH CLUB'S annual dinner to the clergy of the diocese of Pittsburgh took place at the Duquesne Club on Thursday evening, January 21st. The attendance was probably the largest in the history of the organization, 195 being seated. Thirty-five new members have been received this year, and the club is said to stand second in point of numbers among the clubs in the American Church. Memorial minutes were adopted concerning lately deceased members of the club, Mr. Wilson Miller, Mr. John B. Jackson, and Mr. John McClurg. The guest of honor was the Rev. Dr. Floyd W. Tomkins of Philadelphia, who opened the discussion on the subject "The Proper Use of Music in Public Worship." Other speakers were Mr. Bagley, organist of Calvary Church; Mr. Morgan, organist of Trinity Church; the Rev. Dr. McConnell of Easton, Md., and the Rev. Mr. Bannister of Beaver Falls. At the close of the discussion the Bishop of the diocese made a few remarks.

AT A DINNER given by the Church Club in St. John's parish house, Detroit, on Monday evening, January 18th, the subject of Juvenile Courts was discussed. The Rev. Myron Adams, formerly the head worker at the West Side Neighborhood House, New York, was the chief speaker. He advocated three measures in the case of juvenile arrests: preliminary investigation, probation officers, and records. Addresses were also made by Bishop Williams and Mr. Dexter, the latter being specially interested with the newsboys of the city.

A LARGELY attended and highly successful meeting of the Men's Club of the Church of the Redeemer, Cleveland, was held on the evening of January 18th. The principal address was made by the Rev. Walter Russell Breed, D.D., rector of St. Paul's Church, on the subject of "The Emmanuel Movement."—THE CHURCH CLUB of Cleveland will hold its second dinner meeting of the present season at the Colonial Club house, on Euclid Avenue, on the evening of Thursday, January 28th, at which time the speaker will be the Bishop of Michigan.

THE REV. DAVID C. HUNTINGTON, rector of St. Paul's Church, Richmond, Ind., recently issued formal invitations to all the men in any way connected with the parish, 190 in all, to a complimentary dinner given by himself in the parish house. A large number accepted. The guests of honor were two former rectors, the Rev. Dr. J. E. Cathell and the Rev. H. H. Hadley, and the affair was in every way a success. Many prominent laymen as well as the clergy responded to toasts.

THE MEN of St. Paul's Church, Boston, Mass., feeling the need of a strong organization to further the work of the Church at large, have banded themselves together as the St. Paul's Club. The organization hopes to create an influence for good in the community to which St. Paul's ministers. There will be monthly meetings at which it is proposed to have men from business and professional life speak. Officers were elected and a board of governors named.

THE REGULAR meeting of the Church Club of the diocese of Long Island was held in the club rooms on Monday evening, January 25th. The Rev. Dr. Caleb T. Winchester, professor

of English Literature in Wesleyan University, addressed the members on "An Evening in London in 1780."

DR. EDWARD A. STEINER professor of Sociology of Iowa University, addressed the members of the Church Club and a number of invited guests on Monday night last at the Church House, Philadelphia, on "Problems of Immigration."

**MEETING OF THE PENNSYLVANIA SUNDAY SCHOOL ASSOCIATION.**

THE THIRTY-NINTH annual meeting and Teachers' Institute of the Sunday School Association of the diocese of Pennsylvania was held at the Church of the Holy Apostles, Philadelphia, January 18th. Bishop Whitaker presided at the afternoon session, when the following subjects were treated in conferences: "The Primary Workers' Union"; "Music in the Sunday School"; "A Single Aspect of Bible Study"; "Teacher Training"; and the "Summer School for Sunday School Workers at Pocono Pines." At 4 P. M. supper was served to the delegates and visitors. At the evening services held in the church, the Bishop Coadjutor presided and addresses were made on "The Problem of the Smaller Sunday School," by the Bishop Coadjutor of New Hampshire, and "The Work for Missions in Sunday Schools" by the Bishop of Central Pennsylvania. The attendance at all the sessions was quite large, and the addresses and conferences most interesting and helpful.

**JOINT DIOCESAN LESSON COMMITTEE AND AMERICAN S. S. INSTITUTE.**

THE JOINT Diocesan Lesson committee of the Church held its January meeting at the Church House, Philadelphia, on Thursday, January 21st. There were forty members present representing eighteen dioceses. The Bishop of Harrisburg was reelected president, and the Rev. H. L. Duhring D.D., secretary. After arranging the schedule of lessons and matters pertaining to Sunday school work, the following resolution was unanimously adopted:

"Resolved, That the Joint Diocesan Lesson Committee desires to place upon record its earnest protest against any statement that this is not a Christian country, and that any efforts to remove from the statutes reference to the use of the words 'The Lord's Day' or 'Sunday' should be vigorously opposed by all Christian people, and especially those such as this committee represents, who have the great responsibility of the religious education of the young."

The annual meeting of the American Sunday School Institute was held in the afternoon, Bishop Peterkin of West Virginia, being chosen president. The above resolution was also passed at this meeting.

**ARKANSAS.**

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

Mission to be Held at Jonesboro.

THE REV. HERBERT E. BOWERS, D.D., LL.D., dean of the Arkansas School of Theology and rector of St. Mark's Church, Hope, will hold a mission in St. Mark's Church, Jonesboro, from March 2nd to 7th inclusive.

**CALIFORNIA.**

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

**New Enterprise of San Francisco Daughters of the King.**

THE DIOCESAN organization of the Daughters of the King is about to establish a mid-day rest room for business women at San Francisco. A large and cheerful room in a central location has been secured and money raised for suitable furnishings. Lunches will be served at very reasonable prices, and several of the Daughters will give their services each day from 11 till 3 o'clock.

**CONNECTICUT.**

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

**To Observe Fortieth Anniversary of the Good Shepherd, Hartford—Death of Philip B. Segee.**

THE Church of the Good Shepherd, Hartford (the Rev. George T. Linsley, rector), will observe its fortieth anniversary on January 28th. The first rector was the Rev. Henry W. Nelson, D.D. A parish reception will be given in the Colt Memorial parish house. On the following Sunday the services of the day will be of an anniversary character, and the special historical sermon will be preached by the Rev. Samuel Hart, D.D., who has had close association with the parish from its foundation.

MR. PHILIP B. SEGEE died at Bridgeport on January 19th. He was one of the founders of the parish of Christ Church, more than fifty years ago, and was warden at the time of his death.

**HARRISBURG.**

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

**Reunion at Montoursville.**

A PARISH REUNION was held in Montoursville under the auspices of the Men's Club of the Church of Our Saviour on the evening of January 20th. The Men's Club has been recently organized and this is the first of a projected series of events. Opportunity was taken to present the matter of a parish house, the need of which is keenly felt, and the general missionary of the diocese made an address on that subject. The parish house project may soon be realized.

**INDIANAPOLIS.**

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

**Epiphany Gathering of Indianapolis Auxiliary—Work of the Men of Grace Pro-Cathedral.**

ONE OF THE institutions of the Woman's Auxiliary of the city of Indianapolis is the annual Epiphany gathering. This year the meeting was held at St. George's Church and was very successful.

ON THE Second Sunday after Epiphany the Indianapolis Church Sunday schools attended a missionary service at St. Paul's Church, being addressed by the Bishop. After the service stereopticon views of Japan were shown in the parish house.

IT IS THE policy of Grace pro-Cathedral of Indianapolis not to expend any more money on the present edifice, but to begin a

new church in the near future. The Men's Club at their last meeting decided to improve the guild room in the basement for present use, doing the work themselves, and incurring expense merely for materials. The entire walls and ceiling were decorated and stencilled artistically.

**KENTUCKY.**

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

**New Branch of the Auxiliary at St. Thomas', Louisville—Notes.**

A BRANCH of the Woman's Auxiliary has been formed at St. Thomas' mission, Louisville, which practically all the women belonging to this new congregation have already joined or signified their intention of so doing. No money is to be raised by bazaars or entertainments of any kind, the Church being entirely supported by the free-will offerings of the people. An interesting fact in connection with the mission is that the cut which appeared in THE LIVING CHURCH of January 2nd caused such favorable comment on its Churchly appearance that the rector, the Rev. Harry S. Musson, has received a request for the plans and specifications from a western missionary, who wishes to erect a similar chapel.

ALL SAINTS' MISSION, Louisville, is making excellent progress under the ministrations of the Rev. John S. Lightbourne, curate at Christ Church Cathedral. Three regular services are held every Sunday (one of these being an early Eucharist) in addition to the Sunday school, which has grown remarkably. Two members of the Cathedral have recently given a chancel rail and new carpet for the sanctuary. A set of Communion linen and dossals for the various seasons, have also been given.

ON THE Second Sunday after Epiphany the Bishop concluded an eight days' mission which he has been holding at Trinity Church, Owensboro. The services were well attended by members of other religious bodies as well as Church people.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

**Sixtieth Anniversary of Calvary Church, Brooklyn—Needs of the Brooklyn Archdeaconry.**

ON SUNDAY, January 24th, Calvary Church, Bushwick Avenue, Brooklyn, began the celebration of the sixtieth anniversary of its organization. The Rev. John Williams, rector, preached the historical sermon at the



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mid-day service. In the afternoon a Sunday school festival was held with addresses by George H. Gabler, Jesse R. Betts, and the Rev. George C. Groves, general missionary of the diocese. At the evening service Bishop Burgess made an address, and the Rev. H. Richard Harris of Philadelphia, formerly rector of St. George's Church, Brooklyn, preached the sermon. This parish was consolidated with the congregation of Calvary Church when their edifice was torn down to make way for the Williamsburg bridge, and at that time was renamed. The late well-known clergyman, the Rev. Cornelius L. Twing, became the rector of the united congregations. A special thanksgiving service will be held next Thursday evening.

AT THE meeting of the Archdeaconry of Brooklyn held on January 21st the Rev. Dr. C. F. J. Wrigley presided. A statement was made, showing that \$4,500 was needed immediately. A motion was adopted ordering that an apportionment be levied upon all the parishes to meet this deficiency.

#### LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

##### Notes.

AT THE "Missionary Day" service at St. Anna's Church, New Orleans, a message was received from Bishop Tuttle. The edifice was crowded with children and many of their elders.

IT IS reported that Bishop Sessums will return to the diocese in February.

#### MARYLAND.

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

##### Successful Mission at St. James', Baltimore.

THE NEW St. James' Church, Irvington, Baltimore, which was formally opened for service by Bishop Paret on November 15th, 1908, concluded on January 17th a very successful ten-days' mission, ably conducted by the Rev. H. Field Saumenig, assistant at the Church of the Ascension, Baltimore. The mission commenced with a celebration of the Holy Communion on January 10th, at 7:30 A. M., followed by Morning Prayer at 10 A. M. Litany and intercessions at 12 M., Evening Prayer at 3 P. M. This program was repeated daily with an additional celebration of the Holy Communion on Sundays at 11 A. M., and a service with sermon for men only on January 10th and 17th, and on the latter date a special service and sermon at 5 P. M. for women only. The result of the mission exceeded the highest expectations.

#### MASSACHUSETTS.

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

##### Well Attended Session of Lowell Archdeaconry—Rev. Dr. Worcester in California.

THE ANNUAL meeting of the Archdeaconry of Lowell was held in Grace Church, Everett, on the forenoon of Thursday, January 21st. Following the religious service there was a business session which included an election of officers. The Rev. Francis E. Webster of Waltham was made secretary, Mr. Denman Blanchard treasurer; and the Rev. Thomas L. Cole a delegate from the Archdeaconry to the Board of Missions. There also were reports read, that from Archdeacon Babcock being full of encouragement. Interesting statements of effective work done also were given by the Rev. C. Alexander McGuire, the colored priest in Cambridge, and the Rev. A. H. Kennedy of Somerville. Luncheon was served in the vestry of the Methodist church, which was kindly loaned for the occasion. The attendance, was the largest ever held, the lay delegates being notably numerous.

THE REV. DR. WORCESTER, rector of Emmanuel Church, Boston, has gone to the Pacific coast on the urgent request of Bishop

Nichols of California to establish there the Emmanuel movement. While he will make his headquarters at San Francisco, Dr. Worcester will visit a number of places in the state.

#### MINNESOTA.

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

##### Parochial Notes.

FOR SEVERAL YEARS Christ Church, St. Paul, has felt itself unable to meet its apportionment for diocesan and general missions. During an interim in the rectorship the Bishop has been in charge for two months, and on a recent Sunday took pledges which will provide for the diocesan obligations and will enable them to make a good contribution for general missions. This parish, the mother parish of the diocese, has for years been facing the problems of a downtown church. It has recently shown so much latent strength that it will be a strong factor in the diocese for years to come.

MR. CHARLES HENRY MURCH an ex-Baptist minister, now a student at Seabury, has for some time been acting as lay reader at St. Matthew's Church, St. Paul. The people recently showed their appreciation by providing him with a home rent free, and when he took possession he found a well-filled larder and was presented with a generous check.

#### MEXICO.

HENRY D. AVES, LL.D., Miss. Bp.

##### Progress of the Mission at Guadalajara.

THE MISSION at Guadalajara has been placed in charge of the Rev. A. L. Burleson, who began work there on January 8th. At present morning services are held in the school hall of the American Day School, and evening services in a private residence in the center of the city. Over four hundred Americans and English reside in this city, among them an unusual proportion of Church people. The only English service is a "union meeting" at 4:30 P. M. on Sundays. The Church will be the first to establish services at the usual hours, and there is a good prospect of building up a strong mission.

#### MILWAUKEE.

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

##### Personal Mention.

THE VEN. E. PURDON WRIGHT, D.D., who has just tendered his resignation as chaplain of the National Soldiers' Home at Milwaukee, has held the chaplaincy since April 1, 1890.

#### NEWARK.

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

##### Patronal Festival Observed at St. Agnes' Chapel, Little Falls—Other Diocesan News.

IN THE St. Agnes chapel, Little Falls, appropriate services were held on the feast day under the direction of the Rev. Robert J. Thompson, minister in charge. At 10 o'clock the Holy Communion was celebrated by the Rev. D. Stuart Hamilton, rector of St. Paul's Church, Paterson. At 4 in the afternoon the missionary held a special service for the Sunday school and made an address. Sermons were preached during the day, in the morning by the Rev. Mr. Hamilton; in the evening by the Rev. Appleton Grannis, rector of the Church of the Holy Apostles, New York City, once a missionary at Little Falls.

A CHECK for \$915 has been forwarded by the Bishop to a local newspaper fund for the relief of the earthquake sufferers in Italy, being contributions from various parishes and individuals. The Bishop reported that "Our schools have sent their gifts directly or have added them to local subscriptions, doubtless making a much larger sum than that which has come to me." He

added: "I should like the enclosed to go through our own New Jersey Red Cross Society."

AT A MEETING of the Standing Committee, held on January 18th, Mr. William R. Howe of St. Mark's Church, Orange, was elected to fill the vacancy caused by the death of Mr. D. Smith Wood of Newark.

#### NEW JERSEY.

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

##### Choral Service at Mantua by Philadelphia Choir.

THE REV. JULIUS G. BIEREK, organist and choirmaster of the Church of Our Saviour, Philadelphia, with twenty-eight members of his choir, gave a choral service on Tuesday evening, January 12th, in St. Barnabas' chapel, Mantua. After the service a supper was served for the visiting choir and others in the new parish building. This is believed to be the first time a choral service was ever rendered in Mantua.

#### PENNSYLVANIA.

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

##### Plans for Lent in Philadelphia—Church Extension Halted in North Philadelphia Convocation—Banquet of the Philadelphia Divinity School.

BEGINNING with Ash Wednesday the Philadelphia Local Assembly of the Brotherhood of St. Andrew will hold noon-day services for business people at the Garrick Theatre, and, as usual, at old St. Paul's church on Third Street near Walnut.

AT A RECENT meeting of the North Philadelphia Convocation it was decided by an unanimous vote that it was inexpedient at this time to start any new missionary work in the northwestern section of the Convocation's territory, in the vicinity especially of Twenty-second and Tioga Streets.

THE MID-WINTER banquet of the associate alumni of the Philadelphia Divinity School was held at the Union League, Philadelphia, January 19th, and was largely attended. Dean Robbins of the General Theological Seminary spoke hopefully of the outlook for Church theological schools and urged coöperation and greater harmony in respect to courses and requirements. Dean Groton told of the institution's close relation to the University of Pennsylvania and of the advantages resulting from this relation. Dean Crawford of Alexandria was expected to speak, but was unable to attend. The announcement was made that Dr. J. A. Montgomery, professor of the Old Testament Language and Literature, had been invited to serve as director of the American School at Jerusalem for one year. A resolution of sympathy with the beloved Bishop of Pennsylvania, president of the board of trustees, who is suffering from a temporary impairment of vision, was adopted. Seventy persons were present.

THE HON. CLINTON ROGERS WOODRUFF, president of the Christian Social Union, addressed the Clerical Brotherhood at the Church House, Philadelphia, on Monday morning, January 25th, on "The Church and Social Problems."

THE MIDWINTER meeting of the Germantown Convocation was held Tuesday, January 19th, at Christ Church, Germantown. A sermon full of facts and food for serious thought was preached at the morning service by the Rev. J. Saunders Reed, D.D. The Holy Communion was celebrated by the Dean of the convocation, Rev. Jacob Le Roy, assisted by the rector. A most bountiful and excellent dinner was served to the delegates, after which pleasant and interesting addresses were made by Colonel Sheldon Potter, the Rev. Dr. Upjohn, the Rev. Clayton Mitch-

ell, the Rev. Stewart P. Keeling, and the rector of the parish. At the afternoon meeting encouraging reports were read from the different mission stations within the borders of the convocation.

THE DEATH of Mr. Charles Platt, one of the best known financiers and a prominent Churchman of Philadelphia, occurred on Saturday morning, January 23rd, at his home 237 South Eighteenth Street.

Mr. Platt was eighty years of age, and had been active up to a few months ago, and at the time of his death was president of two of the largest insurance companies of the city, the Orthopedic Hospital, the Zoological Society, the Harbor Commission, and vice-president of the Children's Hospital and a liberal contributor to the charitable work of the Church and city. His funeral was held at St. James' Church, Twenty-second and Walnut Streets, on Tuesday, January 26th, the rector, Rev. William C. Richardson, D.D., officiating.

**OHIO.**

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

**Plans for Lenten Observance at Cleveland — Sandusky Clericus Formed — Improvements to St. Paul's Parish House—General and Personal Notes.**

CHIEFLY for the discussion of plans for the observance of Lent in the city parishes, a special meeting of the Cleveland Clericus was held at Trinity Cathedral House, on January 18th. It was decided not to attempt having united mid-week services at the Cathedral, as last year, but to have an interchange of clergy among the parishes. Plans were also discussed regarding the noon-day services to be held in the business district. A matter of considerable interest was the unanimous rejection of the resolution of Dr. H. F. Biggar, made at the last meeting of the Church Club of Cleveland and referred to the clergy of the Clericus for action, regarding the introduction of the individual Communion cup.

ON MONDAY, January 18th, a meeting of the clergy of Sandusky and vicinity was held in that city for the purpose of reorganizing the Sandusky Convocational Institute and to form a Sandusky Clericus. It was held at the rectory of Grace Church, on the invitation of the Rev. W. Ashton Thompson. Regular meetings will be arranged for, with a list of appointed speakers.

ST. PAUL'S parish house, Cleveland, is being redecorated at the present time. Last summer extensive improvements, already noted in these columns, were made in the church and the parlors were redecorated. Now the parish house, which is a separate building, is undergoing extensive renovation, at the expense of the Daughters of the Church, a local organization. The rector, the Rev. Walter R. Breed, D.D., has begun to agitate the subject of an endowment fund, and already a small amount has been given for the purpose.

THE REV. ROBERT LE ROY HARRIS, rector of St. Mark's Church, Cheyenne, Wyo., who has been called to the rectorship of St. Mark's Church, Toledo, is a graduate of Kenyon College and Bexley Hall, and was ordained by Bishop Leonard. From 1899 to 1901 he was rector of Calvary Church, Toledo.

BY THE DEATH of Mrs. Samuel Mather, which occurred on Tuesday, January 19th, after a long and painful illness, Cleveland loses one of its most valued citizens. Mrs. Mather was the wife of the senior warden of Trinity Cathedral. She was widely known for her benefactions to charitable, philanthropic, and educational enterprises.

THE BISHOP OF MICHIGAN will deliver a lecture before the Woman's Auxiliary at Trinity Cathedral House, Cleveland, on Wed-

nesday evening, January 27th, the proceeds of which will be devoted to the missionary work of the Church. He will speak upon the subject of his recent trip to Europe.

DURING the early stages of a disastrous fire just across the alley from Trinity Church, Toledo, grave fears were entertained for the safety of the structure. The only damage done, however, was the bursting of a line of hose which had been placed across the second floor of the parish house. The loss on the structure from the accident will be about \$500.

THE REV. OTIS A. SIMPSON, rector of the Church of Our Saviour, Salem, is convalescent after a critical attack of pneumonia.

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D.D., Bishop.

**Conference of the Pittsburgh Archdeaconry—Brotherhood Arrangements for Lent—Other Items.**

A SECTIONAL conference of the Archdeaconry of Pittsburgh took place on Wednesday and Thursday, January 20th and 21st, at St. Matthew's Church, Homestead. It was intended more especially for consideration of the Church's work along the Monongahela river, in the city and beyond its limits. Including the Bishop, there were fourteen clergymen belonging to the diocese present, with the Rev. Dr. McConnell of Easton as a

visitor. There were present lay delegations from Braddock, McKeesport, Brownsville, Wilkinsburg, and St. James' and St. Mary's Memorial churches, Pittsburgh. The opening service was on Wednesday evening. After the Holy Communion on Thursday the reports of the clergy were read, followed by a discussion as to the needs of the field, especially among the colored people, of whom there are 30,000 in one county. At 3 o'clock the meeting was put in charge of Mrs. M. C. Adams, diocesan president of the Pittsburgh branch of the Auxiliary, who spoke in its behalf. The work of the Junior branch was presented by its directors, Miss Mary Barnett of Crafton and Mrs. Hawley of Wilkinsburg.

ARRANGEMENTS are well under way for the noon-day Lenten services, to be held, as usual, at Trinity Church, under the auspices of the Pittsburgh assembly of the Brotherhood. Speakers from without the diocese who have promised to take part in the programme are: The Bishop of Central Pennsylvania; the Rev. W. H. van Allen, D.D., of Boston, the Rev. J. J. D. Hall of Philadelphia, the Rev. S. P. Keely of Germantown, the Rev. Frank Du Moulin, D.D., of Cleveland, and the Rev. Henry Lubeck, D.D., of New York. Diocesan clergy who will make addresses are the Rev. John Dows Hills, D.D., of Oil City, the Rev. Dr. Vance of Pittsburgh, and the Rev. Messrs. C. M. Young of Oakmont, F. W. Beekman of Uniontown, and Guthrie Pit-

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blado of Pittsburgh. The singing of hymns will be led by the parish choirs in the city and suburbs.

MISS L. JEANETTE DURGIN of Trinity Church, Boston, Mass., has entered upon her duties as parish visitor for Emmanuel Church, Corry. The rector, the Rev. F. A. Heisley, ministers at Union City and Townville regularly, and occasionally at Sherman, in the diocese of Western New York, where no parish or mission exists.

THE PITTSBURGH Clerical Union held its monthly meeting January 18th, at Trinity parish house, when the Rev. Dr. Conant gave a review of "The Bible as Literature," by Professor Gardiner of Harvard University.

#### SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

##### Personal.

THE REV. C. E. MACKENZIE, D.D., rector of St. James' Church, Zanesville, and Mrs. Mackenzie recently celebrated their silver wedding anniversary, and were the recipients of congratulations and gifts from the congregation and the Daughters of the King, Girls' Friendly, and other parish societies.

#### UTAH.

FRANKLIN S. SPALDING, D.D., Miss. Bp.

##### Associate Mission News — Death of Mr. Charles H. Stevenson.

THE ASSOCIATE MISSION of St. Andrew has founded a new mission station in East Garfield. A frame one-room building has been put up and furnished. The first service was held on Sunday, January 17th. The Sunday school was well attended and at the evening service the place was filled with men.

CHARLES H. STEVENSON of Salt Lake City entered into rest on January 7, 1909, after a slow decline lasting many months, at the age of 58 years. His birthplace was Bath, England, and his family connections were high, his uncle being Dean West of St. Patrick's Cathedral, Dublin, Ireland, and he was connected by marriage with the late Rt. Hon. W. E. Gladstone. He studied for holy orders under the late Dr. De Koven, but had to desist on account of impaired health. In 1898 he, with his wife and two children, went to Salt Lake City, Utah, where the climate prolonged his life, though his children succumbed to disease. He was fond of good literature, and represented the best type of the American layman.

#### WASHINGTON.

##### The Visiting Bishops—Lenten Lectures—Other Items of Interest.

THE BISHOPS who were in Washington to attend the consecration of the Rev. Dr. Harding preached in the various churches as follows: The Presiding Bishop, St. Mark's and Epiphany; Bishop of New Hampshire, Ascension and St. John's, Georgetown; Bishop of Central Pennsylvania, St. Alban's and St. Paul's; Bishop of Asheville, St. Stephen's and St. Margaret's; Bishop of Western New York, Trinity and Advent; Bishop of West Virginia, Trinity and Christ, Georgetown; Bishop of Easton, St. Andrew's and St. Thomas'; Bishop of Kentucky, St. Mark's; Bishop of Harrisburg, St. Paul's and Epiphany.

LECTURES will be delivered during Lent under the auspices of the Churchman's League in a dozen Washington down-town churches, upon the following subjects: "The British Church," "Conversion of the Anglo-Saxons," "The Magna Charta and the Subsequent Relations of the Roman See Before the Reformation," "The Truth of Henry VIII's Relation to the Reformation in the English Church,"

"Fundamental Principles of the English Reformation."

THE EXECUTIVE COMMITTEE of the Churchman's League tendered Bishop and Mrs. Harding a reception at the New Willard Hotel, on Monday evening, January 25th. All residents of the city were invited.

OFFICERS of the Episcopal Home for Children for the ensuing year have been elected as follows: President, Mrs. W. G. Davenport; Vice-Presidents: Mrs. Satterlee, Mrs. Harding, and Mrs. A. A. Binney; Recording Secretary, Mrs. J. N. Steed; Corresponding Secretary, Miss Victoria Koonen; Treasurer, Mrs. R. J. Earnshaw.

THE REV. GEORGE CALVERT CARTER, rector of St. Andrew's Church, Washington, completed five years' rectorship of that parish on January 18th, and a reception was given in honor of the event.

#### WESTERN MASSACHUSETTS.

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

##### Clergy to Meet at Springfield.

THE BISHOP will hold a pre-Lenten meeting for the clergy of the diocese at St. Peter's Church, Springfield, on February 16th.

#### CANADA.

##### News Notes from Across Our Northern Border.

###### Diocese of Toronto.

ST. PHILIP'S CHURCH, Toronto (Archdeacon Sweeny, rector), celebrates its twenty-fifth anniversary on January 31st.—THE PROVOST of Trinity College, the Rev. T. C. S. Macklem, who has held the position for the past eight years, has sent in his resignation.

###### Diocese of Ontario.

THE REV. DR. BIDWELL, who has been for the last six years headmaster of Bishop's College School, Lennoxville, has been appointed rector of St. George's Cathedral, Kingston; and Dean of Ontario, in the place of the Right Rev. Dr. Farthing, Bishop of Montreal.

#### GLASSES UNNECESSARY

##### Eye Strain Relieved by Quitting Coffee

Many cases of defective vision are caused by the habitual use of coffee.

It is said that in Arabia, where coffee is used in large quantities, many lose their eyesight at about fifty.

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"My son was for years troubled with his eyes. He tried several kinds of glasses without relief. The optician said there was a defect in his eyes which was hard to reach.

"He used to drink coffee, as we all did, and finally quit it and began to use Postum. That was three years ago; he has not had to wear glasses and has had no trouble with his eyes since.

"I was always fond of tea and coffee and finally became so nervous I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die any time.

"Medicine did not give me any relief and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

"Postum has been a great blessing to us all, particularly to my son and myself."

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—A NEW church, St. James', will shortly be built in the parish of Joyceville.—MANY improvements have been made in Christ Church, Belleville, and a parish hall is to be commenced.

*Diocese of Ottawa.*

MUCH INTEREST was felt at the January meeting of the Woman's Auxiliary diocesan board in the address of the Rev. Dr. Gould, missionary at Jerusalem, who has been speaking in many places in Canada, during the autumn and winter.—AT THE meeting of the Clerical Guild of the diocese at the home of the rector of the Cathedral, Canon Kittson, it was decided that the claims of diocesan missions should be presented in the various parishes on the last Sunday in January.—A MEN'S meeting is to be held in February, in connection with the Laymen's Missionary Movement, in the parish of Christ Church Cathedral.

*Diocese of Rupert's Land.*

THE CONFERENCE of the St. Andrew's Brotherhood at Brandon in the beginning of January was very successful. Special interest was shown in the warmest way at the men's mass meeting, at which Archbishop Mathieson presided, and at which Mr. J. H. Smale of Chicago delivered an eloquent address.

*Diocese of Montreal.*

THERE was a crowded congregation at St. Martin's Church, Montreal, on Sunday afternoon, January 17th, of men only, when the Rev. Arthur French of St. John the Evangelist's Church gave an address on purity. The rector, the Rev. Osborne Troop, spoke strongly in approval of the crusade in which Mr. French is engaged.

*Diocese of Saskatchewan.*

THERE is a debt of \$2,000 resting on All Saints' Church, Melfort, and heroic efforts are being made to extinguish it, as \$500 can then be claimed. The Brotherhood and the Auxiliary are doing good work for the Church. Communion vessels, a font, altar frontals, lectern hangings, a pulpit, and curtains for a dossal are badly needed. Fifteen adults were recently confirmed.

THE MAGAZINES

FOR JANUARY, *The Nineteenth Century and After* has two literary articles of value and interest. Herbert Paul provides an excellent paper on Milton; and Lewis Melville writes on the "Centenary of Edgar Allan Poe," and vindicates his memory from some of the libels of Griswold, his literary executor. Lady Paget furnishes a very attractive paper on "Berlin Society in the 50's," and Professor Simon Newcomb writes a most interesting paper on "Modern Occultism."

THE FEBRUARY *Century* is a Lincoln Centenary issue, and is, of course, given up mainly to Lincoln features. Churchmen will perhaps be most interested in an article by the Rev. Dr. James M. Buckley on "The Dangers of the Emmanuel Movement." A notable article is one on "The Menace of Aerial Warfare," by Henry B. Hersey, United States Weather Bureau Inspector.

AN ABLE contribution to the February *Scribner's* is an article by the Rev. Newman Smyth on "Modernism." "The Modernists, or Neo-Catholics," he states, "believe that the [Roman] Church can harmonize its teachings with the thought of this age." . . . "Because Christianity is true, it is no illusion to dream this dream of all the Modernists, Roman, Anglican, Protestant: that be it soon or late, the one holy Catholic Church throughout the world shall become visible among men." Among the short stories two foreign

authors are represented, Maarten Maartens and Mrs. W. K. Clifford.

THE JANUARY *Blackwood's Edinburgh Magazine* has the continuation of "The New June," by Henry Newbolt, and articles on "The Young Turks," and on "Travel from Tifis to Constantinople." The other papers are on matters of British interest almost exclusively. There is nothing of special interest to Americans.

MUSIC

Editor, G. EDWARD STUBBS, Mus.Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

We have received the following communication from the rector of All Saints' Church, Portsmouth, Ohio:

"I am very glad that you have taken up the subject of the 'Old Chant.' Another objection to it is that it is unrubrical—that is, it is not a setting that corresponds to the pointing in the Prayer Book. The *Gloria in Excelsis*, as there set forth, is in three distinct parts, corresponding to the Three Persons of the Blessed Trinity. In a chant setting there should be three changes, and not four, as in the Old Chant.

"The second part of the Old Chant breaks into the first division of the Prayer Book pointing, and completely upsets the symmetry. If the chant is used at all, the verse 'O Lord God, Heavenly King; God the Father Almighty' should be sung to the first part of the chant. Our hymnals and service books in which this Old Chant appears are grievous offenders in thus altering the authorized Prayer Book pointing. I greatly fear that it would be about as easy to correct the thermometer (the zero mark) as it would be to get rid entirely of the Old Chant. But the correction, according to the Prayer Book pointing, can at least be made."

The "absolute zero of temperature" is indeed a difficult question to settle, and we may follow the Fahrenheit, Reaumur, and centigrade systems for another century. But long before that time passes, we think the "Old Chant" will be laid on the shelf. It should not be at all impossible to do away with it, for reasons given in our last issue.

The chant settings we mentioned, published by the Novello house, are all free from

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the defect pointed out by our correspondent, and other new settings of a simple kind are rapidly coming into use.

In regard to the *origin* of the "Old Chant," we have received a letter from a prominent clerical authority in the diocese of New York, which we think will interest our readers.

"I do not know anything very definite about the setting called 'Old Chant,' but I was once told by Dr. Walter B. Gilbert that it was a 'hash' of the tune to 'God save the King.'

"The chant was printed in a book called *The Sabbath*, published by a Philadelphia firm in 1878, and the name of the author given as J. H. Hopkins.

"So it is possible that the Rev. John Henry Hopkins was the composer; at least the publishers of *The Sabbath* thought he was. I am disposed to think that Hopkins wrote it, if it cannot be found in any publication prior to 1878.

Nevertheless it may be much older, for if I remember correctly I heard it and sang it in 1854."

But here we strike another difficulty. The Rev. John Henry Hopkins was a most profoundly learned man, and so thoroughly "up" on musical, ritual, and liturgical matters in general that most persons who ever crossed swords with him in a controversy were completely annihilated. He certainly was not the man to lose sight of the threefold division of the *Gloria in Excelsis*. We feel that we must look still further in this matter, and see if some of our correspondents cannot settle this question beyond all dispute.

In connection with this subject we may say that it is strange that the mistake in interpolating the words, "Thou that takest away the sins of the world, have mercy upon us," has never been rectified. If organists and choirmasters will refer to the *original* edition of Merbecke, they will see that this error was made some time after the publication of the First Prayer Book of Edward the Sixth, to which the Merbecke work corresponds. Just how it came to be made is somewhat mysterious. If merely a typesetter's mistake, and a repetition of the preceding sentence (a typographical doublet) how did the word "Thou" slip in? One would suppose that an exact repetition of the preceding sentence, "That takest away the sins of the world, have mercy upon us" would have been set up, and immediately discovered in the first proofreading!

The *modern* editions of Merbecke all have music for this interpolation, to correspond with the Prayer Book version, which has never been corrected. But in all the true copies of "Common Prayer Noted" the *Gloria in Excelsis* agrees with the printing in the First Book of Edward VI.

A FEW YEARS ago a Scottish lawyer, a good Churchman, found himself sitting near a Presbyterian gentleman at dinner who ridiculed the very idea of Apostolic Succession, says the *Church Helper*. After a while the lawyer said: "You are to have Holy Communion at your church next Sunday, are you not?" "No," was the reply, "we were to have had, but our minister is sick." The lawyer said, "Suppose I come and administer it to your congregation." "You," replied the other; "why, you are only a layman." "Oh, then, your minister does have some rights which a layman has not?" "Certainly." "But where did he get those rights?" "Well, I suppose some other ministers bestowed them upon him." "And who on them?" "An earlier set still, of course." "Now, see here," said the lawyer, clinching his point, "either at some point you make a layman claim a right which you do not allow me, or else you admit that very principle of succession in the Apostolic ministry which just now you termed ridiculous."

THE CHURCH of to-day is too much chilled by doubt. We must get through doubting. There will be no forward movement through doubt. We have had criticism of everything that faith has ever held sacred. It is time to stop criticising and do constructive work. We have had negations until the atmosphere of theology is like a wind from Medicine Hat. We must get through with negations. The farmer plants in the faith of a south wind, a returning sun and spring showers; and so must the Church. That is its God-given privilege. The Church has positive rights, a positive mission, a positive message, and a positive promise of the future. Let it refuse any longer to be held on the north side of the situation by speculative critics, doubters and destructive theorists, and let it march into the great field of the world and reap the harvests promised it by the Lord of the harvest.—*The Advance*.

FORTUNATELY for the users of our English speech, says *Church Life*, there is one volume—the most widely circulated and read of all—which has done more for the preservation of purity and propriety of utterance than any other single agency. It was for generations the chosen companion of all men, from the highest to the humblest. Consciously or unconsciously, it was adopted by every one as a guide to the best usage. Never, perhaps, in the history of any tongue has a single book so profoundly affected universal expression as has the English Bible. It is not that we now talk or write in the diction employed in it. Even in its own day the language it employed was somewhat archaic. But its simplicity, its beauty, its effectiveness, made it serve from the beginning as a standard of speech, about which the language revolved, and from which it has never got very far. It held up before all an ideal of pure and lofty expression.

IN THE twenty-first verse of the seventh chapter of Ezra can be found every letter of the English alphabet excepting the letter j. It runs thus: "And I, even I, Artaxerxes, the King, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily." No other verse contains so many of the letters. But, still more wonderful, in the eighth verse of the third chapter of Zephaniah is contained every letter, including finals, of the Hebrew language.—*Sel*.

MADAGASCAR is probably the only place in the world where Christmas is celebrated twice a year and where there are also two New Year's days. Since the influx of missionaries the queen issued an edict that the Christian year should be followed. Since the natives have been converted to the Christian religion they observe Christmas on the 25th of their own December, but also have made a holiday out of the day in their year which corresponds to our Christmas.

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It was before the day of . . . .

# SAPOLIO

They used to say "Woman's work is never done."