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The Living Church

VOL. XL.

MILWAUKEE, WISCONSIN.—MARCH 6, 1909.

NO. 18

2 & 3 BIBLE HOUSE, NEW YORK

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A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Thomas Whittaker, Inc., 2 and 3 Bible House.
London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the publications of The Young Churchman Co., including books and periodicals; in New York and London respectively.]

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SPIRITUAL STRENGTH.

FOR THE SECOND SUNDAY IN LENT.

THE fervent devotion of the early days in Lent may begin to wane when the second Sunday is reached, and some who have commenced too strenuously, without counting the cost, are tempted to relax their efforts, forgetting that no respite came to our Lord in the wilderness.

Thus we find the ancient Ambrosian collect most appropriate for the day: "Almighty God, who seest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly in our souls." It is when people realize their own weakness that they begin to rely upon God for His strength to persevere. It is when they trust to themselves that they faint and fall. The Scriptures are full of promises of His strength for those who desire it. "To them who have no might He increaseth strength." "My strength is made perfect in weakness." "I will go forth in the strength of the Lord God." "He will give strength and power unto His people." "God is the strength of my heart." "The joy of the Lord is your strength." "Be strong in the Lord and in the power of His might." His saints who achieved such wonderful victories never won them in their own strength, for they realized that their power was sacramental and supernatural. They voiced the sentiment expressed by one of our Eucharistic hymns:

"I have no help but Thine, nor do I need
Another arm than Thine to lean upon;
It is enough, My Lord, enough indeed;
My strength is in Thy might, Thy might alone."

This Sunday was an important one in the early Church, for all of those who were to be baptized at Easter were required to hand in their names on this day. Previously, while being instructed, they were called "catechumens," but for the remaining weeks of Lent they were spoken of as "competants."

The Epistle exhorts us to holiness of life and thought, and the Gospel presents a touching instance of intercessory prayer. The anxious mother had heard that the great Prophet was coming, and forgetting herself wholly, not realizing that, being a Gentile, she had no claim upon our Lord, she reaches a magnificent height of faith in her piteous appeal for help. But Christ ignores her petition by absolute silence. The disciples, misunderstanding Him, urge that He send her away. Neither does He answer them, but reminds her that she is not of the chosen Israelites. Even this does not daunt her, for her supreme mother-love renders her fearless. She comes nearer and worships Him, and with the simple appeal, so full of pathos, says, "Lord, help me." The soul of our Lord must have thrilled with joy at this noble instance of faith and love, but He presses a still harder test, saying, "It is not meet to take the children's bread and cast it unto dogs." In her answer she adds humility to her faith and love, and is truly saint-like in her reply, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." In that last appeal she won her cause, for her daughter was "made whole from that very hour;" and when she returned home, instead of a noisy welcome she found the once afflicted child lying calm and restful upon the bed, this great change having been brought about by her mother's perseverance in prayer. Truly, "more things are wrought by prayer than this world dreams of."

Christians do not realize what blessings they may gain for others by their prayers. Think of the grandeur of Abraham's intercession for the cities of the plain, and of Job's daily sacrifice in behalf of his children! What better time is there for prayer than in the Lenten fast, and what more suitable place than before those altars where the red light indicates by whose gracious Presence the tabernacle is indwelt? C. F. L.

"BELIEF" IN THE SCRIPTURES.

WE have not taken a large part, within recent years, in discussions relating to the precise limits within which the inspiration bestowed upon the writers of the books of the Bible was intended as a guarantee of their historical accuracy. We have felt not only that this is a question for specialists to determine—if it is susceptible of determination—but also that it is largely an academic question. That the Bible is not primarily intended as a manual of ancient history or of cosmogony is too patent to require argument. That incidentally it embraces a large amount of historical narrative is equally patent; but that that narrative is necessarily guaranteed as absolutely inerrant is neither proven nor easily susceptible of proof. Such guaranteed inerrancy there might be, and has during recent centuries been assumed by many to be; but yet neither the doctrine of Inspiration nor a reasonable view of the probable purpose of Inspiration require such inerrancy. Much less do these require the discovery of a positively fixed line between history in the modern sense and history in the ancient sense. Up to a comparatively recent period of time, history implied rather the idealization in poetic language of the deeds of heroes than a cold, critical recapitulation of facts. Ancient history was told in the myths of Greece and Rome and the sagas of the North. Modern history is told in the research of scholars, through documents and contemporary testimony. Ancient history is poetry. Modern history is prose. The minstrel is the father of the historian.

Ancient history may be edited on modern lines so as to be restated in the terms of modern history. Thus, we have fairly accurate narratives of the ancient world told according to the canons of modern history, and the poetry of primeval days solidified into twentieth century prose. Scholarship claims, with some degree of probability, to have acquired the art of skimming the ancient poetry so as to separate the fact from the idealization, the prose from the poetry.

When we apply these processes to the Old Testament, we are met by two difficulties, one real, one imaginary. The real difficulty is that the inspiration of the Scriptures differentiates them from other literature in an unknown and undiscoverable degree; we do not know precisely the relation between the word of God and the word of the human writer in the sacred text, though we know that both are there. The imaginary difficulty is that most of us have inherited, in a greater or less degree, the Protestant idea that the Christian religion is founded upon the Bible, so that if an error of fact be discovered in the latter, the whole structure of Christianity falls to the ground. Theoretically we all repudiate that assumption. We know that the Christian religion is simply the practice of the life within the Catholic Church, and that the Catholic Church rests upon the person of Jesus Christ. We know that "The Bible and the Bible Only" was the watchword of aliens to the Church and was not the word of the Church itself. Yet most of us are so permeated with the Protestant doctrine of Bibliolatry, that our reverent sensibilities revolt at an intellectual process when applied to the Old Testament that we deem natural and proper when applied to the *Iliad* or the folk-lore of the Teutonic races.

To make the matter worse, Bible criticism, until recent years, was so largely the work of men who rejected the doctrine of Biblical Inspiration that it came into bad repute among conservative theologians. One can see now that if Catholic theologians, whose religion was not based on "The Bible and the Bible Only," had taken the lead, a generation ago, in the work of Bible criticism, much of the evil tendency of that work might have been avoided. They left it to heretics of the Colenso type, and thus, not strangely, had no confidence in their conclusions. When the new hypotheses of Charles Darwin were set forth, strengthened and further defined by such men as Herbert Spencer, it was assumed that science and religion were met in irreconcilable conflict. Only within comparatively recent years have we grown out of the series of misunderstandings thus engendered, and tried, in good faith, to apply the new learning to an attempt really to solve biblical difficulties.

WE HAVE RECALLED these considerations at this time because of particular exigencies of to-day. There was recently published in the pages of the *New York Sun* an article from the pen of Mr. Goldwin Smith that proceeded throughout on the assumption that the Christian religion has been totally overthrown by means of what is popularly and inaccurately termed the Higher Criticism. By reason especially of its unproven assumptions, Professor Smith's article was such as is especially

calculated to disturb the faith of popular readers. "Belief in the Bible as inspired and God's revelation to man can hardly now linger in any well-informed and open mind," he said. We find in *Leslie's Weekly* (January 14th) an admirable article by Dr. Ismar J. Peritz, professor of Semitic Languages and of the English Bible at Syracuse University, in rebuttal of Professor Smith's position, together with an editorial endorsement of it, which we may well commend to any who may have been disturbed by the article in the *Sun*. But again we find the *New York Evening Post* (January 22nd) commending Goldwin Smith's position set forth in his recent book, *No Refuge but Truth*, in which he repudiates revealed religion, although he admits seriously that "we are confronted with the vital question what the world would be without religion, without trust in Providence, without hope or fear of a hereafter." It is not reassuring to find the *Evening Post* coinciding with this view.

But we are even more impelled to take up this question by reason of the letter from that distinguished theologian, the Rev. George B. Johnson, which was printed in our own pages (*LIVING CHURCH*, January 30th), and has been somewhat discussed in later issues. Mr. Johnson, it will be remembered, expressed the belief that an impelling cause for the scarcity of candidates for orders is the intellectual change with respect to the interpretation of the Scriptures that has now become general. Mr. Johnson frankly avowed that he would no longer be able, for himself, to answer without reservation, "I do believe them," to the third question contained in the form for the Ordering of Deacons: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" He felt that educated men were to-day repelled from the ministry by reason of a like feeling. Why they should be so repelled is discoverable from Mr. Johnson's view of what is involved in that declaration of assent.

"The very least that question implies," writes Mr. Johnson, "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."

"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 [the Commandments]. . . . 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."

It will be remembered, too, that an attempt was made at the last General Convention by the Bishop of Vermont, to whom Mr. Johnson has long sustained the intimate relation of chaplain, to eliminate the question and answer from the Ordinal. Without in any sense holding the Bishop of Vermont responsible for Mr. Johnson's language, we may probably assume a substantial agreement between them on the lines of the letter referred to. Whether so or not, the eminent standing of the chaplain alone must make it necessary for us to meet the direct issue which he raises: Does the subscription in the Ordinal, "I do" "unfeignedly believe all the Canonical Scriptures of the Old and New Testament," require assent to the proposition that every paragraph of the Scriptures is to be esteemed historical *in the modern sense*, when it is found in narrative form? Does it imply that literalness of interpretation which is satisfied, for instance, only with the chronological significance of the word *day* as comprising twenty-four hours of sixty minutes each?

A PRIMARY CANON of interpretation is that a document may not be esteemed to be self-contradictory. We must interpret this subscription in the Ordering of Deacons by comparison with similar declarations found elsewhere on the subject in the Book of Common Prayer. Thus, we must construe it with the answer to the second question in the Ordering of Priests:

"Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?" "I am so persuaded," etc. [The like subscription is reaffirmed at the Consecration of a Bishop, except that *teach* becomes, in the latter, "*teach or maintain.*"]

And we cite also, as do certain of the commentators upon

the subscriptions in the Ordinal, from the sixth Article of Religion:

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

To which citations from the Prayer Book we may also add the subscription now required by the Constitution of the American Church prior to the conferring of any order:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation."

Do these several assents, separately or collectively, avow that the historical sections of the Scriptures must be treated not only as history in the modern sense—in which the Old Testament would be differentiated from all literature contemporary with it—but also as divinely guaranteed in every detail?

Mr. Johnson appears to assume that only an affirmative answer can be given to this question; and as he could not give such an answer for himself, he could not now give his assent to the subscription which once he gave. It seems sufficient to reply, first, that almost no one in the Church so interprets the subscription, which makes it improbable that such interpretation can alone satisfy its language. Second, that no test whatever is afforded between historical and poetical books, so that according to the extreme literalness of Mr. Johnson's view the Song of Solomon must be understood precisely as is the Gospel according to St. Mark, and the description of the New Jerusalem contained in the Book of Revelation as prosaic and literal as the minute description of the tabernacle contained in Exodus. For if it be replied that the literalness of "unfeigned belief" applies only to what is told as historical, the whole case is thrown away, for it at once raises the question as to which parts are historical, and what we mean by historical, and those are the very questions which Mr. Johnson refuses to allow to be raised, in interpreting the subscription. If "I do believe them" leaves no place in the Scriptures for poetry and idealization, not only all the books commonly termed poetical, but much else as well, become a total absurdity, and our Lord's introduction to many of His parables, "A certain man . . ." did, and said, so-and-so, raises uncomfortable questions as to His own veracity. Surely one must see that "unfeigned belief" in the Scriptures cannot possibly require such strict literalness.

But, it may be replied, the meaning must be tested by what the subscription meant in the sixteenth century, when first it was framed. The crude but beautiful Creation story of Milton must then be the measure of that which one declares he unfeignedly believes. We shall be reminded how, in the story of the six days of Creation,

"The sixth, and of creation last, arose
With evening harps and matin; when God said,
Let the earth bring forth soul living in her kind,
Cattle, and creeping things, and beast of the earth,
Each in their kind. The earth obeyed, and straight
Opening her fertile womb, teemed at a birth
Innumerable living creatures, perfect forms,
Limbed and full-grown. Out of the ground up rose,
As from his lair, the wild beast, where he wons
In forest wild, in thicket, brake, or den;
Among the trees in pairs they rose, they walked;
The cattle in the fields and meadows green:
Those rare and solitary, these in flocks
Pasturing at once, and in broad herds upsprung.
The grassy clods now calved; now half appeared
The tawny lion, pawing to get free
His hinder parts, then springs, as broke from bonds,
And rampant shakes his brinded mane; the ounce,
The libbard, and the tiger, as the mole,
Rising, the crumbled earth above them threw
In hillocks; the swift stag from underground
Bore up his branching head; scarce from his mould
Behemoth, biggest born of earth, upheaved
His vastness; fleeced the flocks and bleating rose,
As plants; ambiguous between sea and land,
The river-horse, and scaly crocodile.
At once came forth whatever creeps the ground,
Insect or worm."

We do not doubt that this was the common understanding of the Creation story when this subscription was framed. It is not sufficient to reply, as do some of our correspondents, that the term *day* had been used as a figure of speech for centuries before and that such is the only reasonable interpretation. Such was not the interpretation current when the present ordinal was framed. The instance is therefore an excellent one to cite as an example of our changed understanding; but to assert that the

language of the subscription must always imply a like interpretation, is to give to it a measure which we do not impute to the language of other instruments of thought, and which is wholly unreasonable. The Constitution of the United States, for instance, would be unworkable on any such interpretation.

More serious is Mr. Johnson's fear that if we allow to this subscription the latitude necessary to cover the current interpretations of the Scriptures, we are thrown back upon a mere haze which subtracts all definiteness from the Creeds themselves. This was the defense raised in behalf of Dr. Crapsey, and is the position said to be held by such persons as deem it tenable for them to retain a place in the Church's ministry while yet denying one or more of the postulates of the Creed.

But to maintain this is to be utterly illogical. The Creed is a series of concrete statements of fact, propounded by the Church as its fundamental teaching. There is here no opportunity for literary distinctions as to primeval history and modern history, narrative and poetry, description and apocalypse. Each proposition of the Creed affirms as true a definite fact. To say that a literature covering thousands of years in time, and almost every known form of writing, *must* be interpreted in all its parts with the exactitude of the interpretation of the Creed, would seem the height of absurdity were it not seriously maintained. It were as reasonable to hold that the Star Spangled Banner and the tariff act must be construed according to the same canons of interpretation. The outcome of the Crapsey trial is a sufficient answer to Mr. Johnson's fears. The American Church holds officially that the Creed must be treated as a series of fixed propositions, but it does not commit the folly of treating the Bible as a Creed. And the sober sense of the Church concurs with that view. The Bible is susceptible of different manner of interpretation from the Creed because its history, its purpose, and its varied literary form are entirely distinct from those of the Creed. Surely no one, not an advocate for an heretical defendant reduced to the last stages of desperation in his defense, could seriously maintain the opposite position, and if it be maintained, as against the binding force of the Creed, it is sufficient to reply that the question has been adjudicated.

THE WHOLE question of the interpretation of parts of the Old Testament is undoubtedly a difficult one, and we shall not assume that it may be answered hastily or lightly. We desire only to maintain that the current view of the Bible among educated people does not, on the one hand, deserve the strictures of Professor Goldwin Smith, nor on the other, stand in contradiction to the subscription affirmed by every deacon at his ordination. We do not esteem it contrary to that affirmation to be guided somewhat by literary considerations and by evidence, both external and internal, as to what portions we believe as history and what portions as poetry or otherwise. These questions, however, we believe to be only subsidiary to the main purpose which the Scriptures are inspired to subserve—the guidance of the Church into all truth, and of the individual into holiness of life.

A real danger in the present questioning among Churchmen as to how to understand the Bible, in connection with what they read elsewhere of the origin of man, the age of the human race, and ancient history in general, is that they neglect the Bible altogether. It is becoming a sealed book to the rising generation, largely for this reason. Solve the problem by giving to young people such a book as Mrs. Romanes' *Bible Readings with Comments*,* which will teach them how to use the Bible from a Churchly point of view, not leaving it at variance with truths which they read elsewhere.

Never was Bible study more needed than in the present day.

* *Bible Readings with Comments*. By Ethel Romanes. London: A. R. Mowbray & Co. Milwaukee: The Young Churchman Co. Price, \$1.50 net; by mail \$1.60.

WE had hoped that the present Lent would pass by with none of the intrusions of outside preachers into the pulpits of the Church—literally or figuratively—which created so large a degree of anxiety a year ago. One instance only has come to our attention, but in that one instance, in a Middle Western city, a series of weekly services for which ministers of other bodies are appointed as "special preachers," runs directly counter to the interpretation of Canon 19 that most of the Bishops and other intelligent folk in the Church have given. On Sexagesima Sunday in a Boston suburban church also, there was an "address" given by a Presbyterian minister at the

Sunday morning service, prior to the rendering of morning prayer—so as to enable the visiting minister to fulfil another appointment—but evidently in place of a sermon, none being preached at the usual place. In neither of these instances is either the time or the subject of the address so exceptional as, from any point of view, to constitute a "special occasion," nor the "address" susceptible of being distinguished from a sermon.

We fear, then, that the inevitable outcome of these incidents, following upon all the abuses and anxieties of last year, must probably be that all discretionary power to issue licenses for exceptional purposes will be withdrawn from the Bishops. We shall regret such necessity, partly because the clothing of the Bishop with the right to say what exceptions shall be made in the due order of the Church's worship is a proper attribute of the apostolic order, and partly because at rare intervals, few and far between, there are proper occasions when outsiders may, for particular purposes, be invited to address our people. We can think of a number of possible exigencies and moral upheavals in which the interruption of divine worship for a burning address by a specialist on some particular theme may be justifiable.

But it is useless to anticipate that any further argument setting forth the exceptional and emergency purpose of the late amendment to Canon 19 can be effective now. After all the history made last year, the panic and the secessions, the anxieties and the distress, the appeal of the eleven hundred clergy to the House of Bishops, the sermons, pamphlets, and editorials that have been written, the brave words which most of the Bishops have uttered and the less brave words of a few of them, the splendid use which most of the Bishops have quietly made of the discretion vested in them, and the less splendid use which a few have made—it cannot be assumed that the latest acts of any Bishops under color of this discretion vested in them are to be construed otherwise than as indications of permanent policy. Obviously, we have Bishops who intend to issue licenses to outside ministers to deliver addresses that cannot be distinguished from sermons on occasions that cannot be distinguished from regular services; or else we have rectors of parishes who misrepresent their Bishops in claiming to have received such licenses.

Of course somebody may yet be able to devise a clause containing an emergency proviso clear enough to be understood as such by the meanest comprehension; but our own power of writing the English language is too meagre to enable us to write a plainer clause than that which now so carefully limits—on paper—the conditions under which a Bishop may issue a license for the delivery of an address by an outside person.

It is not pleasant to feel that eighty or ninety per cent. of the Bishops, who have observed these limitations in good faith, must now surrender their right to exercise discretion, because a few others have shown themselves unable to exercise it in accordance with the conditions that are canonically imposed upon them; but all laws could be repealed if all men were just and wise, and law abiding citizens are often called upon to deny themselves the exercise of rights that would be injuriously used by a few, and which must therefore be prohibited to all alike.

We have, from the first, asked our fellow Churchmen to give the new proviso a chance, to trust the Bishops, and to defer the question of what further legislation should be asked for until nearer the approach to the next General Convention. Not all were content thus to wait, but the trial has been made, and not all the Bishops have justified our confidence. By next fall the election of deputies to General Convention will begin, and before that we must formulate the direct issue which shall then be presented. The greatest care must be exercised in the selection of deputies, that the convictions of the Church may be adequately represented. Our policy for the future must soon be determined. And the Bishops who have issued these latest licenses have proven the futility of assuming that either the letter or the spirit of the new proviso will be observed. We must meet the condition which is presented.

In the meantime it is proper for us to congratulate the Bishops in general upon the order that they have been able to preserve under the confidence reposed in them. Particularly is this worthy of record in the large metropolitan dioceses, wherein extreme positions are always to be found, and where the violations of good order have, in recent months, been remarkably few.

BROTHERHOOD men in Des Moines, Iowa, have inaugurated a movement that might well be followed elsewhere. It is the formation of a "Society for the Prevention of Crime,"

and it is hoped that some revision of statutes may be promoted whereby young prisoners may be paroled, under safeguards, instead of being sent to reform schools. It is also hoped that serious crimes against women may be more adequately punished.

The former of these reforms is valuable, provided the safeguards are very carefully drawn. It may otherwise result simply in preventing any punishment whatever.

But the second change proposed is of cardinal importance. One reason that the "unwritten law" of private revenge is so widely prevalent is that crimes against women are so inadequately punished. Disruption of a family by misdoing on the part of a husband or wife is treated in the statutes of most of our states as a trivial matter, whereas it strikes at the very foundations of society. Treason against the State is mere child's play in comparison with treason against the family.

Again, the white slave traffic is fostered by the gross inadequacy of the punishment meted out to offenders and the difficulty of punishing them at all. Not the least of the services of the Roosevelt administration in the cause of good government was the crusade against the importation of aliens for immoral purposes, and the discovery and deportation of those who had been less than three years in this country. But it is not creditable to us that we permit greater laxity among our own people. The white slave traffic exists because we are not, as a people, determined to end it. We await a new Lincoln to arouse us to the enormity of this crime and to wipe it out. In the meantime our laws, particularly in the northern states, give the most inadequate protection to women and girls, and one who has once fallen is, practically, beyond all protection of the law.

These evils cannot be eradicated by the enactment of laws, however excellent; but we can throw vastly more protection about the family than we now do, and a campaign looking to more rigid punishment of those who violate its sanctity will be a step toward better conditions.

THE acceptance by Mr. Thomas of his election as Missionary Bishop of Wyoming is one more instance of heroism in the missionary cause. To give up a large city parish wherein everything that can promote the efficiency of the work is lavishly supplied is not easy; but to give this up in order to take work in a field where only the barest essentials are supplied is heroic. It is not that easy work is given up for difficult; no work, probably, is harder than that of a great city parish. The sacrifice is rather that of choosing a life of isolation, with few helpers, few supplies, few accessories such as make for efficiency, where one has had everything that loving workers, ready hands, and lavish gifts can supply.

We have had no lack of missionary heroism in this American Church; but it helps every worker, in any field, to feel that men are willing to give up the work that has many helpers for the work that has few; that city life with all it implies is willingly exchanged for life on the frontier at the call of duty.

ANSWERS TO CORRESPONDENTS.

LAY READER.—(1) There could be no objection to a lay reader reading those parts of the Communion service up to the Offertory, provided he did so from the choir and not from the altar.—(2) The priest being physically incapacitated by partial loss of voice though present and celebrating Holy Communion, a lay reader would be justified in taking the lead in the Creed, the *Gloria in Excelsis*, etc., for the sake of saving the priest's voice.

LECTOR.—The festival of St. Matthias, falling this year on Ash Wednesday, is not observed, except by commemoration in the use of the collect. The appropriate color for the evening of February 23d would therefore be violet and not red.

C. B. H.—The "endless chain" prayer which is in circulation is wholly without authority and very objectionable. Persons receiving copies should disregard the request, and on no account should the request for sending copies to other persons be granted.

RITUALIST.—In places where full Catholic ceremonial prevails, it is customary to bow toward the altar in passing it in processions, and to genuflect before the reserved sacrament.

A **SAINTLY PERSON** is he who, by the help of God's good spirit, gains an entire victory over all the seven deadly sins, and obtains a full overflowing measure of all the seven Christian graces or virtues: one who, not now and then, but always, overcometh pride by humility, covetousness by bounty, luxury and lust by purity, gluttony by self-denial, anger by meekness, envy by charity, sloth by active obedience. These are seven great tasks, which the servants and workmen of God our Saviour have to accomplish and work out during their abode in this world.—*Keble*.

BLUE MONDAY MUSINGS.

SEE that medical men have invented a new name for a common disease: mysophobia. A mysophobe is a fussy person who cannot be content unless everything is "just so"; and modern science, with its fear of germs, is responsible for a tremendous increase of this malady. Of course in its proper degree painstaking carefulness is eminently praiseworthy; it is only a form of cleanliness. "Allus keep your rifle an' your kit jest so," was good advice for Kipling's recruit, and for everybody else. An orderly desk is an aid to clear thinking and an evidence of certain important virtues. A neatly kept house encourages sound morals. Dress that is immaculate from surface to skin, and that does not put jewels into juxtaposition with dirt, is educative. But the absurd extravagances of crankiness deserve to be called by Greek nicknames like this from the *Lancet*. And, of all its objectionable forms, that which seems worse to some old-fashioned people is the so-called "individual communion cup," which strives to improve upon the example of our Blessed Lord Himself. Such fads are foredoomed to oblivion, and that right early.

Nothing is less excusable or more culpable than habitual indulgence in "the blues." To be solemn, sulky, silent; to nod grumpily in return for a cheerful salutation; to groan over one's own prospects, and cast wet blankets on the hopes of others; to act, in a word, the death's head at the feast, is wicked selfishness, quite inconsistent with the positive Christian precept, "Rejoice." Nay, if one feels sad and depressed, it is still his Christian duty to be benevolently hypocritical and pretend to be cheerful. Out on long-faced, hang-dog, kill-joy melancholy! A man may smile and smile, and be a villain; but the chances are that if he laughs the villainy will be banished. And perhaps the consummate idiocy is to associate austerity and gloom with dignity. I wouldn't give a *sou marquise* for all the dignity that depends upon that sort of support. Real dignity has another and more enduring foundation, quite consistent with cheerfulness and seemly mirth. Which is, no doubt, the reason why Bishops are ordinarily the sunniest of people, and the clergy in general the best of story-tellers.

How words are perverted and degraded! The newspapers have been full of a malodorous murder case lately, in which the seducer of an unhappy girl, suspected of killing him in revenge, is described as his "lover." A nursemaid, threatened with discharge, shot the five-year-old child committed to her, and then shot herself, because, she said, she "loved" the child too much to be separated from her. A young man stabbed his old sweetheart because she had jilted him, and he "loved" her too much to see her married to another. A respected wife and mother ran away from home and duty in company with two infamous murderers whom she had helped to escape, because she "loved" one of them on account of his wonderful eyes. Acts of cruelty, lust, dishonor, treason, are all justified as done under the influence of "love." Infamous prostitution of a holy name! The Cavalier poet had the true idea when he sings "To Lucasta, on Going to the Wars":

"I could not love thee, dear, so much,
Loved I not Honor more."

Love is a widely inclusive term. The love between parent and offspring, or of friend for friend; the love inspired by God's dearest creatures, little children; the holy affection between a pure man and a pure woman, which holds them in the sacramental bond of wedlock till death dissolves the marriage tie; the outgoing of the soul towards God in answer to God's revelation of Himself as essential Love—all these are rightly described by the same word, because all are manifestations, in varied forms, of the same spirit. And that is the spirit of selflessness, of self-surrender for the good of one beloved. But to call the mad animal passion of two unbridled creatures, lost to all sense of shame or honor, "love," is wicked; to dignify brutal selfishness that demands all for itself under penalty of destruction, by that holy name, is to encourage crime. Love can never lead to lechery or to murder. The only bloodshed that can ever come from love is in the outpouring of its own life in defending another's. A foolish, mawkish, pseudo-romantic sentimentalism makes holy things squalid, defiles the innermost sanctuary of the heart, and wraps about the assassin and the pander a banner filched from the fortalice of God's elect. Ah, never use that word without remembering that verse which says "God is Love," and then guard yourself from any utterance in which the definition of Holy Writ would be manifestly unseemly.

Dr. Henry Van Dyke tells a good story to illustrate a certain type of controversial nature. Pat Finnegan appeared at his home one evening with two black eyes, a tooth knocked out, and various other marks of violence on his person. "Arrah, Patsy dear, whatever's happened ye, I dinnaw?" "Ah, 'tis nothing much, 'vourneen. The boss said pitaties grew best in a warrum sandy soil, and I said the same, and we argued over it for an hour before we agreed!" If there are men who can make matters of controversy even out of identical propositions, there are surely others who can find excuse or extenuation in what might seem to others an aggravation. Here is a story I heard the other day: A prominent lawyer was called upon once, when visiting in the country, to prosecute a perfectly unreasonable claim of wages, made by a hired man against his employer. He had hired out for the season; but being offered more wages in hay-making time, he broke his contract on a certain June day, and went elsewhere. Then he had the cheek to sue for wages, and got our jurist to appear for him. There was no sort of case; but one can never tell what cross-examination will bring out. The farmer's wife was on the stand: "John left, you say, on the evening of June 20th? Did anything else happen that day?" "Yes; we had the Smith girls over to supper." "What did you have for supper?" "Why, the usual things and strawberry shortcake." "Did John have any shortcake?" "No, he had a piece of dried apple pie." The cross-examination stopped instanter. But in the summing up that unfortunate pie was the very *pièce de resistance*.

"Gentlemen of the Jury, as Americans, I ask you what other course could John have pursued, and kept his self-respect? To be seated at the same table with the young ladies of the neighborhood, and to have such a shameful attempt made to mark him out as a social inferior, because, forsooth, he works for his living! Strawberry shortcake for them; but for him a miserable dried-apple pie! Do you wonder that he left that very night? Would you not have done the same thing? I appeal to you to approve his rugged dignity, and his protest against such ignominy." The jury found for John with lightning rapidity. Going triumphant out of the court-room, the lawyer said: "John, what about that pie?" "Oh," said John, "I didn't like shortcake; so when they offered me some, I said I'd rather have pie!" Such is life!

It is a matter of real regret that so many advocates of political equality confuse that question by involving it with others with which it has no connection, and even worse, make their advocacy excuse for attacking the only force that has ever raised women to a place of honor and power. Apart from Christianity, woman has always been a slave or a toy; to-day, without Christianity, she may relapse into those conditions, or become man's rival, an imitation man. But it is only through Christianity that "the humble and meek" is exalted; only as the sin of Eve our first mother has its compensation in the crowning honor and glory which made Mary Ever-Blessed the true Mother of God in the mystery of our redemption, that womankind has its true place in society. Women are not and can never be men's equal in certain regions, any more than one can compare a wheatfield to a dynamo and say, "they are equal." "Woman is not undeveloped man, but diverse." So man is not woman's equal in certain other directions. There should be a frank recognition of this, with a corresponding mutual subordination. But one thing is clear, in Holy Scripture and in the volume of human experience: that in the family rightly constituted the husband and the father is the divinely appointed head. Where he is unfit to be head, then the marriage which constituted the family is proved to have been unwise. No household can have two heads and be "at unity in itself." Wherefore, due obedience is rightly counted a duty on the part of the wife.

Old-fashioned doctrine, I know; but the doctrine of the Holy Spirit, the true author of the Bible. Those who reject it must see what else is involved in their rejection. They can't keep what Christianity has gained for them, while casting Christianity away. I knew a "strong-minded" girl once, who studied law. She thought the Christian faith was foolishness; she laughed at marriage ("only stupid women marry"), and she asserted her equality to men in all particulars. Yet she complained very often that the men she met at court "didn't treat her as gentlemen should treat a lady." She had renounced the ground of her privileges, but she wanted the privileges still. Ah, as women take the Blessed Mother of God for their model, they will be what God meant them to be; and there is no other path whereby to attain that goal. PRESBYTER IGNOTUS.

"THE FUTURE OF RELIGION IN ENGLAND"

Keen Analysis of Papal and Protestant Claims
by the Rev. John Wakeford

AN ENGLISH CHURCH PAPER ON THE RECENT
MEMORIAL TO THE BISHOPS

Present to Archbishop Lang by the People of East London

REGRETTABLE DECISION OF THE ARCHBISHOP OF CANTERBURY

The Living Church News Bureau
London, February 16, 1909

A FEW weeks ago the Rev. John Wakeford, vicar of St. Margaret's, Anfield, Liverpool, lectured before a vast audience at St. George's Hall in that city on "The Future of Religion in England," and perhaps never before has such a remarkable lecture been delivered in Liverpool, or anywhere else in this country. The lecture was at once in the nature of an indictment of both Papal and Protestant claims and a statement of the mission of the Church of England. It appears to have been occasioned by a violent attack on the Catholic position of the Church of England made from that platform several months ago by the Rev. H. R. Benson, who since his perversion to Romanism seems not to be content unless he is constantly fouling his old nest. For the report I here give of the Rev. John Wakeford's lecture I am indebted to the columns of the *Liverpool Daily Post*.

Alderman Burgess, who presided, disclaimed any intention of the meeting being a party gathering. They were not there to attack others, or to denounce Dissenters, whether they belonged to the Roman Communion or to the Protestant bodies. They were there to defend their own position and to receive instruction which would help them to completely understand the position of that portion of the Catholic Church which was established in this country.

The Rev. Mr. Wakeford, who was received with prolonged applause, said that controversy could never be a congenial employment for a Christian man. And yet controversy was a necessity sometimes when it was thrust upon them, and they must do their duty. But they must take care that controversy was of a constructive character. His attitude that night was not to attack but to explain. They were going to cross-examine the question—in the first instance, that of Papal claims—from the point of view of history. It is necessary, said the lecturer, that we reckon with some of the terms that have been used and misused on the other side of this question, and we will try to understand the meaning of those terms and their significance: "I suppose a Romanist would say, 'You have no right to call us Romanists; you should call us Catholics, otherwise you will hurt our feelings.' We began by allowing the term as a concession to their feelings, and they turn round and make it an argument. If we call them Catholics, we give away a great deal more than we can afford in argument. Distinctly they are Roman Catholics; their forces, and centre, and, one might almost say, their *raison d'être*, is in Rome. In their oath the word 'Roman' occurs over and over again; it was full of the redundancy of the word 'Roman.' They had made the word intolerable to themselves by their misuse of it. If they like the word at one time, should they disavow it at another time? They can clearly be called Papists. The Papacy is the distinctive mark of their communion." Some people will say: "But you must have unity." Yes, said the lecturer, but unity must be a God given unity." It can not be constructed by statecraft. It can not be forced from without, but must be derived from within. You can not compel faith, and the moment you have recourse to force to preserve unity you have destroyed that which is the root of unity, and your unity is a mockery and a sham. In the calm spirit of the historian I will say that the Roman Church is the great offender against Christianity, and is chiefly responsible for the unhappy divisions between East and West." There was no reason to think from Holy Scripture, or from the early history of the Church, that God willed to have "one autocratic throne over all Christendom." In the early middle ages there were certain influences in the direction of the aggrandisement of Rome, and of these the greatest was that of the Forged Decretals of Isadore. They were not only false, but foolish. "It is true," said the Rev. Mr. Wakeford, "that they were not forged at Rome, and not made by the Popes, but they were eagerly adopted by them and used by them, and I will not settle the question who is the most dishonest—the one who forges a cheque or the one who draws the cash." They were used by the Bishops of Rome from about 850 until 1559, when they were discovered by Magdeburg to be flimsy forgeries. "In the interval there had been the creation of the Modern Papacy by Gregory VII., and he believed all of them to be genuine." Gratian and Thomas Aquinas were also deceived by the false decretals. There was not a respectable Roman Churchman to-day who defended these decretals. "They did not need the scaffolding after the house had been built." Since the Reformation the Church of Rome, as regards theology, had varied more drastically and frequently than the Church of England. We have kept on (holding to the ancient Catholic Faith), but there have been changes in the Roman Church. The

Council of Trent added articles of faith. It was called a general council, but a great part of the Bishops of Christendom did not come. It was a Papal council. "When the Bishops arrived at Trent they were put on, or left off, the pension list of the Pope, according to the way they had decided to vote." Speaking of the modern moral theology of the Roman Church, the lecturer said it had fallen entirely into the hands of the Jesuits; and that the new theory they had introduced, Probabilism, involving the pulverization of the conscience, was not Christianity. "Christianity does not say that you can, by authority of another man, do what your own conscience protests against." Then you have in the Roman communion certain moral dogmas. "You have the dogma of Papal infallibility. That is a denial of all history. That was what Döllinger said. It was said from this platform [by the Rev. Mr. Benson] that in fifty years there would be no other religious community except the Roman Catholic. Prophecy is dangerous. In 1869 Cardinal Manning said that if the dogma of Papal infallibility is decreed, Englishmen would pour into the Church of Rome. He said, 'If you will look round you will find that the Church of Rome has still the greatest men of the world—the greatest thinkers, the greatest historians, the greatest scholars—Döllinger, Schult, Hyacinth; these are all within the [Roman] Catholic Church.' A year later they were all outside. They all left on the decree of Papal Infallibility. Döllinger said, 'It is clean against history.'" It was extraordinarily inconsistent with history, because there have been Bishops of Rome adjudged by the Catholic Church to be heretics. Honorius I. is an extraordinary instance. The Council of Constantinople decreed anathema against him by name, saying that he had shipwrecked the Faith and was a heretic, and they cast him finally out of the Church: "That was so accepted that every Bishop of Rome repeated the anathema against the soul of Honorius on his accession for four centuries; and then they discovered that the man was a Bishop of Rome, and they dropped it. It remained in the Breviary until the twelfth century. Then they came to set up this scheme—an extraordinary scheme in the face of history, of their own teaching, and of their own anathemas, and much more extraordinary from the point of view of theology." Speaking of the theory of Development, the speaker said that it was invented by Newman, and eagerly accepted by the Roman Church. There was, moreover, in the Roman communion an enormous growth of modern and popular cults, e.g., the cult of the Sacred Heart and the devotions of St. Philomena. "Some people say these are harmless, and that they help people here and there; but the test is, Are they true or are they not? What is not true will not help religious life."

Passing then to Protestant claims, may the Protestant Dissenting bodies, asked the Rev. Mr. Wakeford, not make their protest that the promise of the future is with them. The speaker believed not, and he told his hearers why. First of all, statistics show that Protestant Dissent is "going to pieces." There is going on a decrease in numbers. And there is another change more serious—there is a decay in the spirit and theology of these Protestant bodies. They are less severe, less ascetic, less self-denying than they were. "The Pleasant Sunday Afternoon is a very serious omen of ill indeed." They seem to us to get more political as they rely more and more upon social work, the doctrine they teach becoming merely morality infused with sentiment. "It is not tonic; it is not inspiring; and that is their doom." Some people may say that "Unitarianism" is going to be the religion of the future. The speaker thought not: "Unitarianism has never been discovered on the advance of a religious movement. It was always a mark of decaying, of decadence. It is not a flower that blossoms in the sunshine, but a fungus growth in the dark. Unitarianism does not hold hope for the future. It is simply a kind of doctrine to adopt when you are in a hurry or when you are indolent; when you have no time or humility to learn the Christian Faith; it is unthinkable; it can never be the Gospel taught amongst the people. Unitarianism is sterile, barren, stagnant, and will help no one if he will inquire and think." No, said the Rev. Mr. Wakeford, the future of religion in this country lies with the Church of England. We may look, he believed, to the English Church with confidence that, with her venerable past, she will have strength with which to face the future. "And if we have fidelity to our past, charity to our neighbors, and confidence in our calling and commission, we may find more and more a fulfilment of the saying of a great French philosopher of the sixteenth century, 'I believe the Church of England is destined by God to be the focus for the reunion of Christendom. I believe she will bring together at last the reformed and the unreformed, and help to bring about a union which should not be inconsistent with freedom.'"

The Rev. John Wakeford's singularly trenchant and powerful criticism of both Romanism and Protestantism in his recent lecture has not unnaturally caused a good deal of newspaper controversy in Liverpool. It is understood he intends to re-issue the lecture in pamphlet form, dealing with objections from his various opponents in the form of notes. Rev. Mr. Wakeford is among the preachers at the special midday service at St. Paul's during Lent.

THE "CHURCH TIMES" ON "STRANGE TEACHERS."

The *Church Times*, in its columns devoted to Church news from abroad, and at the instance of "A New York Correspondent,"

dent," publishes under the heading of "Relations of the Church to Dissent" the memorial, with appended signatures, which has recently been presented to the House of Bishops of the Holy Catholic Church in the United States in relation to the mischievous amendment to Canon 19 of the Digest of Canons of that Church. The *Church Times* also devotes a leading article to the subject, under the heading of "Strange Teachers."

"It is difficult to see," says the leader writer, "how the assembled Bishops can refuse to entertain this complaint, made by men of such weight and dignity." The wording which the promoters and signatories of the Memorial suggest, may be, after all, the best for the present conditions of the Church in the United States. "Our brethren stand there in face of a chaotic Christianity, where all organized societies claim equal rights as integral parts of the Church of Christ, and make good their claim in the judgment of most professed Christians. So placed, the Church may reasonably think it well to draw the lines of distinction sharp and clear, and to refuse even the most godly and most orthodox of separated Christians a hearing in the congregation. Whether individual Bishops are trustworthy or not, such a strict rule may be required in the circumstances, and we may suppose that it would be especially valued by Bishops who wish to stand firm against insidious influences." It would be easier and less invidious, adds the writer, to point to a clear rule of the Church, than to sit in judgment on the quality of a particular "Christian man."

GIFT OF LONDONERS TO THE ARCHBISHOP OF YORK.

The Archbishop of York has been presented with study furniture by many people of East London as a token of their admiration and regard for eight years' work in their midst as Bishop of Stepney. The presentation took place one night last week in the People's Palace, the large hall of which was filled to excess. The Bishop of London presided. The Archbishop, in the course of his acknowledgment of the gift, said that notwithstanding all the great experiences which he had gone through of late, he imagined himself, there in the People's Palace that night, still Bishop of Stepney; and if on the morrow he should wake up and find himself that exalted personage, the Archbishop of York, he was at least certain that for the rest of his life "inside the Archbishop of York would be found the heart of the Bishop of Stepney." Between four and five thousand people joined in the presentation. The money was subscribed in small sums ranging from a penny to a shilling. The furniture, which consisted of a writing table, armchair, and book case, was specially made by East End workmen.

A REGRETTABLE ECCLESIASTICAL DECISION.

The Archbishop of Canterbury has now given his decision in the case in which a priest in the Archdiocese of Canterbury, the Rev. J. C. Randell, vicar of Charing, Kent, refused Holy Communion to two parishioners who were living together as man and wife, the woman being a divorcee. The Archbishop has decided that, "in the special circumstances of this particular case," the vicar should admit the parties to Holy Communion should they again present themselves. The "special circumstances" which have governed the case with his Grace are a matter of prime interest. They are none other than these: That some years ago the parties went through the ceremony of marriage in the Church of England, and have been admitted to Holy Communion in various parishes since their adulterous alliance. Such a decision as this is enough to make one sick at heart and almost utterly despair of the present occupant of the Chair of St. Augustine. Instead of supporting this faithful priest in his action, the Archbishop throws the great weight of his exalted position in the Church entirely on the side of these "open and notorious evil livers," in the language of the Prayer Book rubric, in their brazen-faced contempt of God's law and the Church's discipline in respect of the sacrament of Holy Matrimony. It is earnestly to be hoped that the vicar of Charing will remain firm in his obedience to the law of Christ and His Church, though it should cost him the disfavor of his diocesan.

At a meeting of the Church and Medical Union in London yesterday it was announced that the Bishop of London will appoint in his diocese a committee of clergy and doctors to consider the question of spiritual healing. J. G. HALL.

HE PLEADS and intercedes in heaven, standing before the Father as a lamb that had been slain, He does not forget us for a moment. As often as we say an earnest prayer in His Name, as often as any poor, distressed sinner begs mercy and grace of the Father, as our Prayer Book teaches, "through Jesus Christ our Lord," so often, depend on it, our merciful High Priest, in some unspeakable way, makes His heavenly memorial of what He endured on Mount Calvary.—*Selected.*

LAW AND ORDER DISCUSSED IN NEW YORK CHURCH CLUB

Civic Duties of Churchmen Expounded by Notable Workers

SOCIAL SERVICE COMMISSION MAPS OUT ITS WORK

Exceptional List of Deaths and Burials of Distinguished Churchmen

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, March 2, 1909

THE Church's Duty toward the State in the Maintenance of Law and Order" was the subject discussed at the Church Club last Thursday evening. It was exhaustively treated in a paper read by the Rev. John Marshall Chew, rector of the Church of the Good Shepherd, Newburgh.

The writer's main point was the moral power of the Gospel. He gave a number of personal experiences in doing reform work in this city and in his own town. Methods found successful in dealing with the saloon in politics, town, and county, were described at length. Gambling and the social vice were also enumerated, with methods for their control and possible extinction, as evils which the Church and her members ought to fight for the common good of all in the community.

The Rev. Dr. F. S. Luther, president of Trinity College, Hartford, who is also a State Senator in Connecticut, described the old idea of the Church's duty, mentioning the great change in the attitude of Churchmen toward such subjects within the last quarter century. The speaker declared that there were too many laws on the statute books; that they were often ambiguous and conflicting. The great mass of legal regulations made it impossible for almost any man to grasp the law; hence the growing disrespect and disregard for the majesty of the law. He deplored that false notion of democracy which made every man a law unto himself. Churchmen should obey the human law as well as the divine; every Christian should teach civic righteousness by his own example; members of the Church should see to it that only good men are elected to legislature and congress. Every newly elected public official should have a fair show in starting out on his official career, often as complex in execution as it is responsible. See to it that public office holders are not unreasonably abused. Such treatment often compels a good though timid man to decline official position where he might be of great service to his fellow-citizens. The speaker severely arraigned the average fashionable club for intemperate use of strong drink and gambling. He thought that Churchmen should give attention to rich men's clubs as well as to corner saloons. He pleaded for more real hard work by Churchmen in the cause of civic righteousness, and suggested that we should give a tithe of our time to the good cause, or at least one week in each year; this would be only 2 per cent. of our time, but if generally given would produce great results.

The last appointed speaker was General Bingham, Commissioner of Police. He was warmly received, and made a most favorable impression by his earnestness. He declared his belief that Christianity was life; not a theory nor attendance on public worship only. It was the duty of a Christian to govern his own spirit. Our form of government is good, but the great trouble in the United States and other countries the world over is that Christian people neglect this pious duty. He thought that Churchmen ought to "steer the boys" and take a vital interest in the young men of the schools and colleges. He pleaded for a recognition of the fact that true patriotism is self-sacrifice, not the glorification of self. Lastly, all good people should get together and do "team-work" in working out moral and civic reforms.

Everett P. Wheeler, Esq., and the Rev. Dr. John P. Peters followed in the discussion.

The genial president, Francis L. Stetson, made a witty speech descriptive of his "checkered career as a reformer," and alluded to his early experiences with his good friend, "Brother" Wheeler.

The meeting was most interesting and instructive. It began at 8:30 P. M. and continued for nearly three hours.

SOCIAL SERVICE COMMISSION.

On February 23d a meeting of the Social Service Commission of this diocese was held at St. Thomas' parish rooms. The Rev. James E. Freeman of Yonkers presided. There were about thirty-five present. It was decided that three meetings of the Commission should be held in the year. Several sub-committees were appointed, subject to the call of the chair. The officers of the Commission are: The Rev. Dr. Ernest M. Stires, chairman; the Rev. Dr. H. P. Nichols, vice-chairman; John P. Faure, secretary and treasurer. The chairmen of the sub-committees are as follows: on Industrial Relations, the Rev. Appleton Grannis; on Child Labor, the Rev. Milo H. Gates; on Excise, the Rev. Dr. John P. Peters. Bishop Greer, in an address, urged the Commission to be broad in its scope of work. An address was also made by the Hon. Seth Low, on "Industrial Ar-

bitration," urging the hearing of both sides. The next meeting of the Commission will be held on the last Monday in April.

GIFTS FOR ENDOWMENT AT CHURCH OF THE INCARNATION.

Two gifts, one of \$25,000 and the other of \$20,000, have recently been given to the endowment fund of the parish of the Incarnation. The whole amount of the fund, including these gifts and a legacy soon to be paid, is about \$275,000. The interest of that part of the fund designated for special purposes is used, but the interest of the part (over \$170,000) given for the parish church on Madison Avenue is not used, but is allowed to accumulate for the needs of the future.

THE ST. JOHN'S CHAPEL CASE.

The St. John's chapel case was argued in the Supreme Court before Judge O'Gorman on Monday and Tuesday. The parish was represented by five counsel and the chapel petitioners by two. It will probably be ten days or two weeks before the decision is made.

The attorneys for Trinity parish assure the complainants that after a careful investigation of the franchise rights in Trinity parish, the members of St. Luke's chapel and also those of the Chapel of the Intercession have the full right to vote, although such had not hitherto been observed or exercised. The lawyers had studied into the matter long before the investigation was brought, and thus are not biased, in giving this opinion, by the legal proceedings.

DEATHS AND BURIALS.

This letter must record an exceptional number of deaths and burials of men of distinction locally and beyond, including the Rev. Henry Barker, Dr. William T. Bull, Bishop Southgate's widow, Stewart Douglas Robinson, Charles de Rham, and William Appleton Potter.

REV. HENRY BARKER.

On Tuesday, February 23rd, the Rev. Henry Barker, rector of All Saints' Church, Rosendale, Ulster County, died suddenly in that place. He was made deacon in 1892, and was ordained to the priesthood in 1894 by the late Bishop Potter. Mr. Barker served at Rosendale and Rifton during his diaconate, becoming rector of Rosendale with the charge of St. Thomas' Church, Rifton, when priested. He was during several years an associate editor of the *Church Eclectic* and was engaged in other literary work. Mr. Barker was such a man as the Church Militant can ill afford to lose. The burial service was held on Friday at All Saints' Church and was preceded by a requiem Eucharist, Archdeacon Ashton being celebrant. The hour of the burial service itself was observed by a general cessation of work in Rosendale. Archdeacon Thomas officiated, assisted by the Rev. Messrs. O. Applegate, Charles Mercer Hall, and John Huske. Eulogies were delivered by Archdeacon Thomas and the Rev. Dr. Lowndes, and an appreciative letter from Bishop Greer, who was unable to be present, was read. The interment was at Rosendale Plains.

DR. WILLIAM T. BULL.

Friends, former patients, members of the medical fraternity, and nurses assembled in large numbers Thursday afternoon in St. Thomas' Church, to attend the funeral service of Dr. William T. Bull, the surgeon, who died at Isle of Hope, Savannah, Ga., on February 22nd. The service, which was fully choral, was conducted by the rector, the Rev. Dr. Ernest M. Stires, assisted by the Rev. W. de F. Johnson of Brooklyn. More than 200 physicians and surgeons, representing the different New York medical societies and hospitals, entered with the mourners, and many persons were unable to gain admittance.

In his address, the Rev. Dr. Stires said: "The epitaph on the tomb of General Gordon in St. Paul's Cathedral, London, reads: 'He gave his strength to the weak, his substance to the poor, his life to his country, and his heart to God.' The man we now mourn recalls the words of this epitaph. He gave his strength and substance to the weak, his life to the suffering, and during all the weakness and pain of a long illness his life was lifted up to God. The Great Physician has healed him and promoted him to a still larger sphere above. We meet here not only to mourn, but to thank God for a useful life. All who had reason to honor him may find inspiration in the loftiest ideals of character and service."

There was a service in Belmont Chapel, Newport, R. I., on Friday morning, after which the interment was made.

MRS. SOUTHGATE.

Mrs. Sarah Hutchinson Southgate, widow of the Right Rev. Horatio Southgate, who for about six years was Missionary Bishop to Constantinople (1844-1850), died at her home, 428 East Fourth Street, Mt. Vernon, on Tuesday, February 23rd. She is survived by a daughter, Mrs. T. L. Jacques of Pelham; and three sons, Richard and William Southgate of Mt. Vernon, and Henry Southgate of New York. The funeral services were private, and were held at her late residence on Thursday afternoon. The Bishop died about fifteen years ago.

STEWART DOUGLAS ROBINSON.

The funeral of Stewart Douglas Robinson, who was accidentally killed at Harvard University on Sunday, February 21st, took place

in the Church of the Holy Communion on Wednesday morning, following brief services at the Robinson home, 422 Madison Avenue. The services were conducted by the Rev. Dr. Mottet, the rector, assisted by the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church. The interment was made in the family plot at Henderson, Herkimer county. The funeral services were attended by his uncle, President Roosevelt, Mrs. Roosevelt and family, and Secretary Loeb. Young Mr. Robinson was graduated from St. Paul's School, Concord, before going to Harvard. He met his death by accidentally falling from a window on the sixth floor of Hampden Hall, one of the private dormitories of Harvard. Twelve of his classmates acted as honorary pall-bearers; about fifty others came from Cambridge to attend the public funeral services, and President-elect Taft came over from Brooklyn to the Church service.

CHARLES DE RHAM.

The funeral of Charles de Rham was held on Friday morning in Grace Church, Broadway. Mr. de Rham was born in New York City 87 years ago, and died after only a short illness, of pneumonia, on Tuesday, February 23rd. He had lived at 24 Fifth Avenue since 1849. His father, Henry Casimir de Rham, came to this country from Switzerland in 1805. Mr. de Rham, Sr., married Miss Theresa Moore, daughter of Dr. William Moore, a famous surgeon in his day. Mrs. de Rham was also a niece of the Rev. Dr. Benjamin Moore, second Bishop of New York. Mr. de Rham leaves two sons. He was of a retiring disposition, and at no time took an active part in public affairs. He was nominally a partner in his father's business, the old banking house of De Rham, Iselin & Moore, which was absorbed in 1881 by the firm of Adrian Iselin & Co.

WILLIAM APPLETON POTTER.

William Appleton Potter, younger brother of the late Bishop Potter, died of heart disease on Friday, February 19th, in Rome, Italy, after a long illness. He was in his sixty-seventh year. He was born in Schenectady, N. Y., the son of the Right Rev. Dr. Alonzo Potter, Bishop of Pennsylvania, and was educated at Union College. After completing his college course, Mr. Potter studied for some years at the Beaux Arts in Paris. He held a high international position as an architect, says the *Times*, and drew the plans for many important edifices in this country. His works included St. Agnes' chapel in Ninety-first Street and the original building of the Teachers' College. Mr. Potter also designed the library and chapel of Princeton University. His work as an architect brought him success and reputation, and in 1874 he was appointed Supervising Architect of the Treasury at Washington.

Owing to ill-health, he was compelled to go abroad seven years ago and take up his residence at Rome, where he became a prominent figure in the social circles of the American colony. Mr. Potter was unmarried. He is survived by a brother, Frank Hunter Potter, and a sister, Mrs. Launt Thompson.

DR. CHRISTIAN'S RESIGNATION.

The resignation by the Rev. Dr. George M. Christian of the rectorship of St. Mary the Virgin, took effect March 1st. Dr. Christian has been elected rector emeritus of Grace Church, Newark, N. J., of which he was rector prior to his acceptance of his work in New York, and of which the present rector is the Rev. Eliot White.

LUTHERAN MINISTER CONFIRMED.

A confirmation was held at the Church of the Redeemer, February 17th, by Bishop Greer, at which fourteen persons were presented by the Rev. Wm. Whiting Davis, rector. The service consisted of the Confirmation Office only, with hymns by the choir and congregation. The Bishop preached an eloquent sermon on the text: "He said unto her, Touch Me not." The Rev. Peter C. Creveling was also present and presented a young Lutheran minister for confirmation preparatory to taking holy orders. The attendance at the service was very gratifying; the large church was more than well filled with worshippers.

MISCELLANEOUS NOTES.

The Brotherhood of St. Andrew has established a Bible Class, under the direction of Archdeacon Nelson, for the Italians living in the South Washington Square district. A group of Brotherhood men has also taken charge of the "Protestant" Sunday school at the House of Refuge, on Randall's Island. The work at both these places is developing rapidly and is most encouraging.

Noon-day preachers at Trinity Church are as follows: February 24-26, the Rev. William T. Manning, D.D., rector of Trinity Church; March 1-5, inclusive, the Right Rev. William Lawrence, D.D., Bishop of Massachusetts; March 8-12, the Rev. Charles L. Slattery, D.D., rector of Christ Church, Springfield, Mass.; March 15-19, the Rev. C. R. Stetson, vicar of Trinity Church; March 22-26, the Right Rev. Frederick J. Kinsman, Bishop of Delaware; March 29-April 2, the Rev. S. C. Hughson, O.H.C.; Holy Week, and the Three Hour Service, Good Friday, the Rev. P. N. Waggett, S.S.J.E., Oxford.

These services have begun magnificently. On Friday the church was crowded, with people standing in the whole of the west end. Dr. Manning suggested that Lent should be made the occasion for careful reading as to the grounds of Christian belief, and he states that he has received requests innumerable for suggestions as to such reading.

The Very Rev. Dean Robbins preached on Sunday, February 28th,

[Continued on Page 608.]

BISHOP OF CHICAGO ENTERS UPON TENTH YEAR OF HIS EPISCOPATE

Notable Strides in Diocesan Work Within That Period

CONFERENCE OF THE RELIGIOUS EDUCATION ASSOCIATION

Noon-Services Begin With Opera House Crowded

MANY ITEMS OF CHURCH NEWS FROM CHICAGO

The Living Church News Bureau
Chicago, March 2, 1909

ON St. Matthias' day the Rt. Rev. Dr. Anderson began his tenth year as Bishop Coadjutor and then Bishop of Chicago. At the end of the year we will review more at length the events which have transpired during the decade. But the examination of the convention journals of the past eight years and the various publications of the past year give us much interesting matter which must be inspiring and uplifting. By referring to the above sources we find that 34 new churches have been constructed in the diocese in the nine years; 19 new parish houses have been built; 17 new rectories have been completed. In the way of missionary activities, we find that the Church has taken up definite work in twenty new fields, of which thirteen are new organized missions and seven are unorganized but strong and active. In this time nine missions have become parishes. In 1900 there were 90 priests; to-day there are 120, an increase of 30, or 33 $\frac{1}{3}$ per cent. Nine years ago the institutions of the diocese were in many cases badly in debt; for instance the Old People's Home had a mortgage of \$20,000 on its property; St. Mary's Home had a wreck of a building and but a few thousand dollars' worth of property; the Boys' Home had a small building with practically no property interests; the seminary was fast dying, finally getting down to one professor and one student; the Clergy Retiring Fund and the endowment funds were pitifully low.

To-day, under the energetic and forceful leadership of the present diocesan, we find conditions changed. The Old People's Home has paid off its mortgage of \$20,000, has doubled its property holdings, has \$10,000 surplus invested, and is without a debt. St. Mary's Home has most spacious new buildings and property worth \$45,000 to \$50,000, all paid for. The Boys' Home has moved into much larger and better buildings, multiplying its facilities four-fold and holding property unencumbered and out of debt to the amount of some \$50,000 or \$60,000. The Western Theological Seminary has sprung from a dead to a very live institution, with most excellent facilities for the training of students and with between \$55,000 and \$60,000 added to its property and endowments and entirely out of debt. The Clergy Retiring Fund has trebled and the Endowment Fund has jumped from \$25,000 to \$65,000 and is rapidly on the increase. The Cathedral has added \$25,000 to its equipment and fabric during this time, and Waterman Hall, the diocesan school for girls, has increased in efficiency until it is now entirely self-supporting and students have been refused for lack of room. Certainly there have been material advances during these years as well as spiritual progress. Many persons have contributed to these ends by labor, by gifts, and by legacies. Certainly the diocese has much for which to be thankful and much in which to find inspiration for greater works in the future.

THE RELIGIOUS EDUCATION ASSOCIATION.

A report, crowded out of last week's issue and concerning which there should certainly be some mention, has to do with the sixth general convention of the Religious Education Association in Chicago, February 9-11. The threefold purpose of the Religious Education Association, which is national in its scope, is to inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value. It fulfils its purpose by the activities of its seventeen departments, their coördination with existing agencies, the discussion of principles and plans, the dissemination of information, the stimulation and formation of public opinion, and the general coöperation of individual members. Among its officers and members are the most prominent laymen, clergymen, college presidents, and educators in the country, who are interested in the problems of reverent, scientific, effective character-training. Among the well known vice-presidents are the Rt. Rev. Dr. Anderson, Bishop of Chicago, and the Very Rev.

Dean Hodges of Cambridge. Among the speakers were such well known educators as ex-President Eliot of Harvard, President Mitchell of the University of South Carolina, President King of Oberlin, President Judson of the University of Chicago, President Hughes of Ripon College. Other noted speakers were Miss Jane Addams of Hull House, Rabbi Hirsch, His Excellency James Bryce, Ambassador from Great Britain, and over one hundred other professors, clergymen, and social workers. It is seldom that one has so splendid an opportunity to hear so many experts on their various subjects. Among the Church clergy who took part were the Rev. Dr. Page, rector of St. Paul's Church, Chicago, who spoke on the subject, "The Social Mission of the Church"; and the Rev. Dr. Wilson, rector of St. Mark's; and the Rev. Z. B. T. Phillips, rector of Trinity, who opened various sessions with prayer. The sessions were marked by great breadth and freedom of discussion, and where there were differences of opinion, as there were bound to be, there was a free exchange of views, with no attempt to give the discussion a particular turn or bias. The session was filled with rare treats for the clergy and laity of the city who found time to attend.

THE STATE MARRIAGE LAW.

The committee appointed for that purpose at the last diocesan convention has prepared a memorial to the Senate and House of Representatives of Illinois and the draft of a proposed bill relative to an amendment of the law in relation to marriage licenses. The matter is of the greatest importance to the clergy of the Church, inasmuch as the present law does not demand that the clerk issuing the license shall indicate whether the parties have been married before, whether divorced or not, and if so, when and for what cause. Because of this fact many clergymen, both in our Church and out, have been made unwitting instruments for the violation of the law, and though wholly guiltless of evil intent, have exposed themselves and the Church to unjust censure. The new bill calls for affidavits covering these questions, and, what is equally important, imposes a fine or imprisonment, or both, if either party swears falsely to these affidavits. The clergy have been requested to use all their influence to see that the bill is passed. The committee appointed by the convention, which is responsible for this most excellent piece of legislation, consists of Mr. George A. Webster, D. R. Brower, M.D., and William Ritchie.

DOWN-TOWN NOON-DAY SERVICES.

The Lenten noon-day services were inaugurated in the Chicago Opera House, Ash Wednesday, most auspiciously. The theatre was filled from floor to pit, over one thousand persons being present. The Right Rev. the Bishop was the speaker, taking for his subject, "Lent Restfulness." He defined it as meaning spiritual recuperation. He said in part: "By rest I do not mean the rest of idleness nor the stillness of stagnation. One acquires rest by getting the mere spirit of quiet and stillness. Ask some of our statesmen where the nation's weakness lies. They will tell you it is not found in a small army nor in lack of naval efficiency, but in overwhelming national conceit and pride. How is it that in this age, when medical science has made such mighty strides, nervous ailments and mental illnesses are increasing as never before?"

"Ask an aged clergyman in what the weakness of the Church consists. He will tell you that men are so busy with worldly activities that they forget their spiritual duties. To sum it all up, we are living too fast and too high. We are drunk with the idea of strenuousness." He declared further that nine of every ten men on the street, if interrogated closely, will be found to be soul hungry. He pleaded with his hearers to cease being, as he termed it, "rushing atoms in worldly existence."

DR. HOPKINS' MONTH IN OHIO.

The Rev. John Henry Hopkins, D.D., accompanied by Mrs. Hopkins, returned to Chicago on March 1st from their four weeks in the diocese of Ohio, and will remain at their home, 348 Ashland Boulevard, until March 6th, when they leave for three weeks in the diocese of Indianapolis. Dr. Hopkins reports that everywhere he has found a deep and promising interest in the general missionary work of the Church, and a hearty welcome for the department secretary and his wife. Their itinerary included visits to twenty-two cities and towns in Ohio, where they gave seventy addresses in forty-eight parish houses, residences, and churches, speaking at sectional meetings of the Woman's Auxiliary, the total attendance being between 3,500 and 4,000. Dr. Hopkins spoke to gatherings of the clergy in Toledo and in Cleveland, to the Local Assembly of the Brotherhood of St. Andrew in Cleveland, to the theological students at Bexley Hall, Gambier, and to some hundreds of men in the railroad shops at Bellefontaine. The itinerary covered about seventeen hundred miles of travel.

BROTHERHOOD CONFERENCES.

The pre-Lenten sectional conferences of the Local Assembly of the Brotherhood of St. Andrew, held in Chicago on February 15, 16,

18, 19, were most helpful, although the stormy weather of that week kept many away from the services. The general subject was: "How Can I Best Observe Lent as a Brotherhood Man?" The speakers at St. Simon's Church on the 15th were Mr. E. H. Stroud of St. Peter's, the Rev. H. B. Gwyn of St. Simon's, Mr. J. L. Houghteling of Winnetka, and Dr. Ivey of St. Andrew's. At St. Augustine's, Wilmette, on the 16th, the speakers were the Rev. Canon Richey of Wilmette, Mr. Wood of Epiphany, Mr. Stroud of St. Peter's. At Christ Church, the 18th, the Rev. C. H. Young, J. L. Houghteling, Jr., and Mr. Stroud. At St. Barnabas', February 19th, the Rev. E. J. Randall, the rector, Mr. Beker of Christ Church, and Mr. Jackson of Grace, Hinsdale.

COLORED WORK ON WEST SIDE.

The Rev. J. B. Massiah, rector of St. Thomas' Church, has organized a guild on the west side of the city and is instructing a class for confirmation. In this way he hopes to reach more of his people in this part of the city, where for many years the Church has done but little to help the colored people, who number some seven thousand. It is hoped that at some time in the near future a way may be opened for the establishment of an organized mission for colored people in this part of the city.

QUIET DAY AT CHRIST CHURCH.

A largely attended quiet day was conducted at Christ Church (the Rev. C. H. Young, rector) on Thursday, February 25th, by the Right Rev. Dr. White, Bishop of Michigan City. His meditations were based on the text, "All these things have I done from my youth up; what lack I yet?"—building up on the deficiencies of the Christian life, and pointing out the shortcomings of every Christian. He closed these most helpful meditations with two on the answer of our Lord, "Go and sell all that thou hast and give to the poor and come and be My disciple."

THE SEMINARY LIBRARY.

The Western Theological Seminary has been the recipient of several excellent libraries in the past year, that of the late Bishop Seymour probably being the largest and perhaps most valuable. But one which will be of much value and real practical use, although somewhat smaller, is that of the late Dr. Davenport, which Mrs. Davenport has generously given to the Seminary. It consists of all of the theological books of Dr. Davenport's library not duplicated in the seminary library, numbering about 500 volumes. These consist largely of most valuable works and documents on the subjects of Canon Law and Church History—two subjects in which there were few greater authorities in the American Church than Dr. Davenport.

DEATH OF DR. BROWER.

Daniel R. Brower, M.D., LL.D., senior warden of the Church of the Epiphany, member of the Standing Committee, and a member of the board of trustees of the Western Theological Seminary, died on Monday at his home on Jackson Boulevard. Dr. Brower has been one of the most prominent, respected, and beloved laymen in the diocese for many years.

PERSONAL NOTES.

On February 1st the Rev. F. DuM. Devall entered upon his fourth year as rector of St. Andrew's Church, Chicago. Situated, as it is, on the west side of the city, it has for years felt the exodus of the well-to-do from the neighborhood and the attending loss of income. Under the energetic and forceful administration of Mr. Devall, however, there has been an increase in communicants and general activities. Under conditions so adverse it would have been a distinct gain to report any increase whatsoever; with the present showing, therefore, there is double cause for rejoicing.

The many friends of the Rev. D. F. Smith, D.D., *rector emeritus* of St. Luke's, Evanston, will be glad to know that he is recovering from his very serious relapse of some weeks ago. He is at Long Beach, Cal., where he was obliged to go for his health in 1904. It is hoped that the improvement in his condition may long continue.

LAW AND ORDER DISCUSSED IN NEW YORK CHURCH CLUB.

[Continued from Page 606.]

at mid-day in the Church of St. Mary the Virgin; the Rev. Dr. William R. Huntington of Grace Church, at solemn Evensong.

There will be six Mental Healing conferences in the Church of the Holy Nativity in the Bronx, during Lent. They will be held on Wednesday evenings, March 3rd, through April 7th. Besides the rector, the Rev. Dr. Herbert M. Hopkins, there will be three other speakers—Dr. C. B. Webster, March 3rd; Professor Dickinson S. Miller of Columbia University, March 24th; and the Rev. Dr. Loring W. Batten, rector of St. Mark's Church, on April 7th.

Harold Moore's cantata, "The Darkest Hour," was sung in St. Paul's chapel, Broadway and Vesey Street, at noon on Tuesday, March 2nd, the service lasting from 12 to 1 o'clock. The director was Edmund Jaques, organist of St. Paul's, and he was assisted by Flora Provan, soprano; George Carre, first tenor; Harry Allen, second tenor; George Fleming, baritone; Herman Greinert, bass; and Moritz Schwartz, organist. "The Darkest Hour" was sung at St. Paul's last year during Lent for the first time in this country, and eight local churches are to sing it this year. The work is laid out in scenes, and much of it is for male voices only.

A RETREAT FOR PRIESTS IN SOUTHERN CALIFORNIA.

BY ONE WHO WAS THERE.

IT was my great privilege to attend the pre-Lenten retreat for priests conducted by the Bishop of Los Angeles at Redondo Beach on February 16th, 17th, and 18th.

Redondo Beach is an ideal spot for a retreat. Christ Church, whose rector is the Rev. C. H. De Garmo, fits harmoniously in its surroundings. Indeed the surroundings would seem imperfect without Christ Church. It is an unpretentious building, but a splendid example of what zeal for God's house can do towards beautifying a building which could so easily become unattractive and unlovely. The Church is beautiful because the altar is beautiful, and all the appointments. It teaches the lesson that it is not mere cost and expense which makes a church beautiful and attractive, but love. "Love never faileth." Christ Church gave the religious tone to the retreat, which was so needful, if it was not to end in sounding brass and a clanging cymbal.

Between fifty and sixty priests of the diocese assembled at the Redondo Hotel on the evening of the 16th. After a social dinner, which gave to all an opportunity to say all that they wished, the rule of silence was observed, and the clergy were given a lesson in holding their tongues. How hard a lesson, when we had not seen one another for months, but how useful a lesson for many of us who are apt to "speak unadvisedly with our lips"! After dinner we had Evening Prayer in Christ Church, said by the Bishop and Mr. De Garmo. Then the Bishop gave his first address. I wish that exigencies of space did not forbid my reproducing all these addresses in their entirety. In this address the Bishop spoke of the spiritual value of seclusion. It is so necessary sometimes to shut the door and be alone with God. He asked us to lay aside for the time all plans for parish or self, however high. Put out the motley crowd, as Jesus put them out from Jairus' house, and then it is possible to be wholly with God. He told us to be real with ourselves, to take off all disguises and pretence, then to realize that God is the only factor in the world. To know God we should speak more frequently to God than of God, one has said.

In the morning the Bishop was celebrant at the Holy Communion, and gave his second address at that time. His subject was the shorter exhortation in the Communion Office. He laid stress on the conditions we must observe as we approach the feast. He illustrated the three conditions outlined in the exhortation. We must be right with God, right with the world, and right in our intentions. After breakfast we had Morning Prayer, and the Bishop gave his third address. He dealt with our response to our vocation. How are we fulfilling our vocation? Are we satisfied with the admiring throng? It may be admiring the man, and learning nothing about God. Is our mission broad, or merely to a handful of like-minded people? Does all the world belong to the Salvation Army and others, while the Church deals with Church people only? A priest once refused a charge because there were no Church people there! Why not have a broad mission and go out and make Church people? Let us take a large view of our vocation. Let us deal personally with souls, not in mere personal friendship with approachable people, but we must get into the interior life of all people. The time for that is at confirmation. We can go deep then, and we never have peace in our vocation unless we do. He bade us answer two questions: (1) What is our ideal of the priest's life? Are we misled by sounding phrases? (2) Have we accomplished legitimate results in our ministry? Let us face the results of our ministry.

At noon we recalled the ordination vows in a solemn and searching way. In the afternoon, after the litany, the Bishop gave his fourth address, dwelling upon consecration. The priest must be God-centered, not self-centered. He must know he is doing God's work. There is an elusive semblance of success which warm-hearted people sometimes attain. They win people to themselves, but not to God. They employ perfectly natural means, for perfectly natural ends. Any warm-hearted pagan could do the same. Let it be said of us, "He never preached, but that somebody was converted." A priest can sanctify his people if he is God-centered, otherwise he fails. The questions to ask are, "Am I God-centered?" "Do I know God as described in St. John 17?" Do not take all the meaning from these words. How do I feel about the successes and failures of my ministry? They are tests of our consecration, our interior lives.

Later, after the "Lesser Litany," the Bishop gave his

fifth address. He dwelt on "Conformation." Christ conformed His Life to His Father. His personal life was blameless. The lack of this may ruin an entire ministry. The Bishop then gave from real life examples of this lack of conformity which brought ruin upon the ministry of men whom he had known. In addition to blamelessness, we must set our wills in positive harmony with God's will. "My meat is to do the will of Him that sent me." The Bishop bade us ask ourselves, Am I willing to do God's will, negatively and positively? Read the sermon on the Mount. Do I try to evade the force of God's law by an explanation which voids its meaning?

At night, after Evening Prayer, the Bishop gave his sixth address. He spoke of "The Joy of the Ministry." We can rejoice in being co-workers with God; we can rejoice in the largeness of our task; we can rejoice because of an unlimited power in the exercise of the ministry. On the morning of the 18th, the Bishop was celebrant at the Holy Communion, and gave his last address. He summed up the messages of the retreat, and told us that "Companionship with God both for priest and people is the only satisfactory end of the ministry."

The breakfast following the celebration was a social one. Then we went our several ways, greatly refreshed by our "resting awhile."

The services at the retreat were inspiring. It is good to hear the volume of tone from the men's voices as they join in the worship of God in church.

The clergy were guests of the Bishop during the retreat. I have never known of a more practical proof of a Bishop's solicitous love for his clergy than that shown by Bishop Johnson in his generosity and helpful, fatherly counsel. He has our hearts and we have his.

Mention should be made also of the painstaking care for every detail of the retreat which was shown by Mr. De Garmo. He did everything he could to make our sojourn pleasant. The sweetness and loveliness of the man himself seemed to make everything smooth. There was not one inharmonious note throughout the whole retreat.

May God bless and keep our good Bishop!

DISTRIBUTION OF PAN-ANGLICAN THANK-OFFERING.

It will be remembered that a feature of the Pan-Anglican Congress held in England last spring was the presentation of a Thank-Offering from all parts of the world, portions of which were designated for specific fields and the remainder to be distributed by a large committee appointed for the purpose. A statement has now been issued as to the appropriations made from the fund left to the discretion of the committee, and will be found in the table printed below. The table shows also the amounts designated by the givers for specific fields, most of which were contributed from within those fields. It will be seen that the sum total of the designated offerings was £93,214 or about \$460,000; while the amount not appropriated and now distributed among the fields was £223,000, an amount in excess of \$1,100,000.

In an explanatory report the committee states the claims of these various fields. No statement is made as to how or by whom the amounts are to be expended in the different fields. The table is as follows:

	Amounts now Appropriated	Desig- nated by Givers.
Canada	£15,000	£42,062
Australasia.....		
Australia	£10,000	
New Zealand ..	2,000	
	12,000	15,012
South Africa.....		
Colonial work..	£12,000	
Native Work...	12,000	
	24,000	10,424
West, East, and Central Africa.....	24,000	6,663
North Africa	2,000	85
Western Asia and Turkey.....	5,000	197
India and Ceylon	50,000	9,688
China	35,000	2,351
Japan	30,000	409
South America	3,000	2,055
The Islands.....		
Borneo, Madagascar, New Guinea, Melanesia, etc.....	3,000	3,462
Missions of Help	5,000	806
	£203,000	£293,214
Already Voted to Jamaica.....	15,000	
	£223,000	

Leaving a small balance for further distribution.

A RESEMBLANCE.

"These sensible things are resemblances formed according to things spiritual."—Hooker.

BY HAYWOOD TUPPER.

A THOUSAND years and more the city of Petra, in Idumea, was lost to the civilized world, its very existence known only to the wandering Arab. This ancient and extraordinary city is situated in a natural amphitheatre of two or three miles in circumference. Nothing could be finer than the immense rocky ramparts which inclose it. Strong, firm, and immovable as Nature itself, it seems to deride the puny fortifications of skilful engineers. The mountainous passage which gives entrance to this ancient capital of Edom—the inheritance of Esau—for some two miles lies between high and precipitous ranges of rocks from five hundred to a thousand feet in height, standing as if torn asunder by some great convulsion, and barely wide enough for two horsemen to pass abreast. A swelling stream rushes between them; the summits are wild and broken, in one place overhanging the opposite sides, casting the darkness of night upon the narrow defile, then receding and forming an opening above, through which a strong ray of light is thrown down, and illuminates with the blaze of day the He will guide us to the very end, through the valley of the frightful chasm below. All along are the open doors of tombs, forming the great Necropolis of Petra; at the extreme end of this narrow defile in the mountains is a large opening with a powerful body of light thrown down upon it, exhibiting in one full view the facade of a temple of extraordinary beauty, with rows of tall columns, richly ornamented, standing out fresh and clear, as but yesterday from the hands of the sculptor. The area before the temple is, perhaps, an acre in extent.

Hewn out of the solid rock is a large theatre, containing thirty-three rows of seats, capable of seating three thousand spectators. Above the corridor is a range of doors opening into chambers in the rock; the seats, mayhap, of the princes and wealthiest inhabitants of Petra, and not unlike a row of private boxes in a modern theatre.

Prophecy is but history forestalled. Isaiah wrote of the desolation which should be hers: "They shall call the nobles thereof to the kingdom, but none shall be there; and all her princes shall be nothing; and thorns shall come up in her palaces, nettles and brambles in the fortresses thereof, and it shall be a habitation of dragons and a court for owls."

In Chronicles we have a list of eight kings in the land of Edom before any king reigned over the children of Israel; eleven dukes are enumerated. To be the capital city of Edom made Petra of civic importance.

When a student of introspective mind studies the New Testament, following associated trains of thought, he will not fail to note how often the subjective teaching of our divine Lord was illustrated, frequently suggested, by objective realities; nor is it without inherent probability and interesting significance that when He spoke to His disciple: "Thou art Peter (Petros, rock), and upon this rock I will build My Church, and the gates of Hell shall not prevail against it," He held in thought the impregnable stability of this rock-founded Petra in the adjoining tetrarchy of Idumea.

St. John tells us that much of what our Lord said remained unwritten; we have no record of Christ visiting this city builded in the fastnesses of ancient Seir; but may not a journey, also, have been travelled in a neighboring country of which we are not informed by the biographers, whose sketches are brief?

The Church spiritual is promised impregnable stability by her divine Founder and Builder; she shall endure,

"When the cloud-capped towers,
The gorgeous palaces, the solemn temples,
The great globe itself, yea, all which it inherit,"

shall, pageant-wise, dissolve, an insubstantial fabric, leaving not a rack behind.

AS OFTEN as we offer ourselves to God in the Holy Sacrament of the Lord's Supper, so often we see the grace of God, bringing many persons, as we trust, with holy purposes, to draw near their Lord and Saviour in the way He Himself ordained. It becomes us, surely, not only to be glad, but to watch and pray afterwards one for another; and, if need and occasion be, to "exhort one another" that "with purpose of heart" all may "cleave to the Lord" Jesus; all may keep their holy vows, then and there renewed to Him and to His Church.—Keble.

THE SISTERS' SCHOOL IN HONOLULU.

By ABBY STUART MARSH.

A BIT of conventual life from old England is passing away from Honolulu with the passing of the first buildings of St. Andrew's Priory. Connected as these are with the revival in the past century of conventual work in England,

sacrificing work which has been carried on for forty years by the sisters of this order.

With American occupation changes have crept in, and yet the old spirit lingers on with the old buildings. Two sisters of the original five who, with the Lady Superior, Miss Sellon, were present at the opening of the Priory on Ascension Day, 1867, are still living in retired comfort on the grounds, and they have



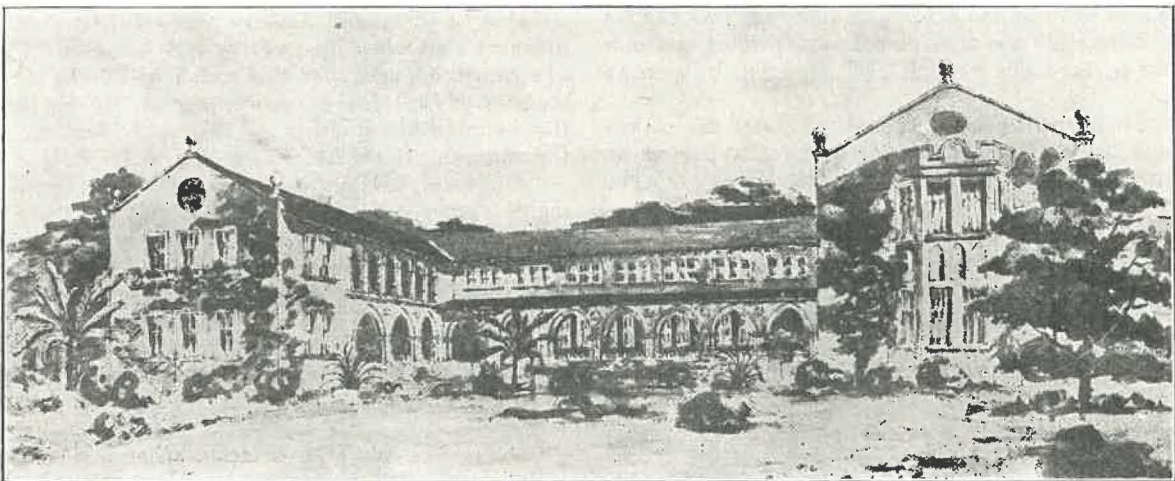
LAYING OF THE CORNERSTONE. ST. ANDREW'S PRIORY, HONOLULU.

with the name of Dr. Pusey and the first order under Miss Sellon, they open a subject of wide interest, even the entering of the religious life into the active secular spirit of the present day. This carrying on of the growth of an earlier time, or its revival, offers a subject for deep study that can be followed in movements of a similar kind in both the English and the American Church to-day. Such is the revival under the ap-

proval of the late Dr. Temple, Archbishop of Canterbury, of the Benedictine Order in the English Church, and that of the Order of the Holy Cross at West Park on the Hudson, as well as the various orders of Sisters in both England and America.

now taken part in the laying of the corner-stone of a new building for St. Andrew's Priory school.

Through the kind interest of friends and Bishop Restarick's indefatigable efforts, funds have been raised for a reinforced concrete building which will house the school family comfortably and offer facilities for the carrying on of every department of the school work. There will be ample conven-



NEW BUILDINGS FOR ST. ANDREW'S PRIORY, HONOLULU.

proval of the late Dr. Temple, Archbishop of Canterbury, of the Benedictine Order in the English Church, and that of the Order of the Holy Cross at West Park on the Hudson, as well as the various orders of Sisters in both England and America.

The Rev. Mother foundress of the Order of the Holy Trinity, Miss Sellon, came to the Hawaiian Islands in 1867, superintended the erection of St. Andrew's Priory, and firmly established the school which is still continued there. Greatly have the women of Hawaii been benefited by the noble, self-

ences for teaching sewing, cooking, housework, and the laundering of the Church linen, as well as the graded literary work of the school, which is equivalent to the usual high school course. The money for this building has been raised chiefly on the islands, large gifts coming from those who are not Churchmen; but who, interested in the welfare of the islands, recognize the work which St. Andrew's Priory has done and which it will continue to do towards the uplifting of Hawaiian womanhood. Some \$21,000 is still needed toward the completion of this good

work. Bishop Leonard of Salt Lake said once in addressing a school: "No one can estimate the results of educating one good woman. It is like the ever widening circles which a stone makes when it is thrown into clear water, and where it will end no one can tell."

It was a beautiful sight: the Bishop and clergy in their robes; the white-capped sisters, the elder one delicate and frail in appearance; the Priory girls in their white veils; and it brought deep and tender thoughts into many hearts as the sweet voices of the girls rang out in "O God, our Help in Ages Past," and the sisters tapped the corner-stone and said:

"In the faith of Jesus Christ we lay the corner-stone of this building for St. Andrew's Priory School, to be erected to the glory of God and in pious memory of those who have labored here; for the purpose of Christian education, and to advance the cause of Christ and His Church. We declare this stone to be well and truly laid."

Among the interested onlookers were a number of former pupils of the school, and a few friends (not many are left) who had been present at the dedication of the first buildings.

A large assembly hall is to bear the name of Queen Emma, of blessed memory. She was deeply interested in the sisters and in the welfare of the school, and many a tree and vine is loved, as planted by her hands. A large oil portrait, given by one of our valued Hawaiian friends, will hang in Queen Emma hall. The two wings of the building are to bear the names of the two dear sisters who are still with us, Sisters Beatrice and Albertina, and in the oratory will be a koa wood altar which they give in memory of the Rev. Mother and the sisters who have been called to another and a higher life. Again, memorials will be placed here to three young girls who have left us in the past few years, one a chieftainess of high rank in the Kamehameha family, and all dearly loved in the school.

The Priory building itself will be the memorial of the two sisters now with us, who have given thirty-five years to the work.

Another opportunity left to those who wish the privilege of aiding this good work is the furnishing of the various rooms in the Priory. Schoolroom furniture will be needed, furniture for a library, a dining-room, dormitories for the little children, school girls' rooms, teachers' rooms; all plain and simple but substantial, as best, fits the climate and the work.

Looking back upon its life of some forty-two years, a large part under vastly different conditions from the present, it is hoped that St. Andrew's Priory, with its new equipment and larger opportunities, will go on to a life of ever increasing usefulness.

AT EVEN, OR AT MIDNIGHT, OR AT THE COCK-CROWING, OR IN THE MORNING.

BY ROLAND RINGWALT.

THESE words have a fascination that increases as the years come, bringing with them fogs and darkness. At even, when men are hurrying home from their labors; at midnight, when they are in heavy sleep; at the sound of the first wakening bird, or towards the dawn when farmers and dairy maids are beginning their labors, the second Advent may break upon a startled world. Whenever the great day comes it will come unexpectedly, at an hour when man thinks not; and the belief in the great fact deepens while we pay less and less heed to those who pretend to name the time, which is concealed from the angels in Heaven. Every one of the periods named is linked in our minds with quiet thoughts, such as rarely occur to us in the more bustling portions of the day. Everybody who thinks at all has sometime taken a lonely evening walk, or has read until the clock struck twelve, or has lain awake at some cock-crowing, or has begun some day in silent, if not anxious, meditation. Care, study, regret, remorse, faith, and hope have come to many at even, or at midnight, or at the cock-crowing, or in the morning.

Besides pointing to the end of all things, which may be nearer at hand than we dream, the words of our Lord also remind us of the shortness and uncertainty of human life. Some of our acquaintances went to bed not knowing that that night their souls should be required of them. Heart disease and apoplexy are like sharpshooters, and the shots reach the targets. The memory of the departed is most vivid in the hours of darkness and loneliness. "Oft in the stilly night" we think of "the friends so linked together." We may not be morbid, but unless we are brutal and callous, these memories inevitably cast shadows across our paths. There are people whom we miss, because no one else can be to us what they were; there are people

whose kindness we never properly requited, and now our chance to show our gratitude is gone. We would like to be reconciled to somebody or to do some benevolent act, but all that is out of the question. Our friends are gone, others have grown old and feeble; they, or we ourselves, may be summoned at even, or at midnight, or at the cock-crowing, or in the morning. The nurse who sits up until a late hour, and the invalid who rouses long enough to take his medicine, feel that the warning of our Lord has nothing hard of comprehension about it. Every time we read it, the consciousness of our imperfections and the nearness of a world in which we must render account for them are more distinct.

This much the words teach, and yet they bring us other thoughts. As industry and life grow more complex there is an increasing army of those who work in the night. When foundries and factories are busy, great hosts begin their work just as others leave their tasks. Even in dull seasons there is in every great city a corps of policemen and night watchers. Summer and autumn show the long line of farmers' wagons going townward through the dark hours. There is always a sentry in the fort and a watch on the deck. Newspapers, telegraph offices, drug stores have their quota of night workers, and there are sudden calls for the physician and the priest. The amount of mental and muscular exertion pressed into service between sunset and sunrise is enormous, and there has been a great deal of such labor ever since the patriarchs watched in the darkness lest beasts of prey should carry off their sheep. If human society every twenty-four hours calls on a great multitude of persons to work with hand or brain or both, if this roll of laborers is grand and imposing, what must the second Advent be?

Now from the general to the personal. We know that we may be summoned, at a moment's call, from time to eternity. Many so train themselves for their callings that at an instant they are in their places, prompt as the knights who lay down to rest in armor. There is enough to shame an idler in one night's experience. At 11 o'clock an important dispatch arrives, and the next minute an editor begins his article. In the dull, thick heat of a July night a fire alarm rings, and it seems miraculous that the engine is so soon ready for service. The prayerful man cannot look on all this without a desire to rule his faculties as God rules him. He wants to be ready for emergencies, whenever they come. Inferior persons can do passably well, if they have a long time to prepare for their tests; but it is a superior man who is always ready, who responds to every call of duty as promptly as the mother to the cry of the infant.

Napoleon said: "I have known many men who had courage, but Ney is the only man I have met who has 2 o'clock in the morning courage." The comment is instructive to all of us. Many are good-humored under pleasant circumstances, few if some wearisome effort or real self-sacrifice is demanded. There is a certain intellectual level easily maintained by anyone who has been passably schooled; there is a higher intelligence that is proof against the sudden and the confusing. Many who have never yielded to alcohol have some nervous weakness or some physical languor which marks their worst and best as distinctly as the oft-quoted "Philip drunk" and "Philip sober." Perhaps anyone who can do any one thing well at all times and under all circumstances is a long way on the road to greatness. Our Lord's words would seem to point in that direction. He does not commend a single flash of genius or some rare output of virtue, but He praises the faithful servants who are ready in the second watch or in the third watch.

Every community has its record of those who are lamented. Years after their death people speak of them with deep respect. No one act of their lives was striking, but there was a high average level. In the phrase so dear to many country people, they were "always the same." What lay to their hands they did, faithfully, modestly, and continuously. To them, as to others, came special times of difficulty and strain; but they rose to meet these exigencies, they were ashamed to fall beneath their burdens or to step aside to evade them. No work is too humble to be honored in the parables of our Lord. The men who gather branches for the burning, the porter at the watch, the laborers in the harvest field, are among those whom He mentions. Causes beyond our powers determine whether we are to be called to fame or to obscurity. It is for us to develop the fidelity that is never taken unawares, the loyalty that is ready if called upon at even, or at midnight, or at the cock-crowing, or in the morning.

SOCIAL AND POLITICAL STUDIES.

XVI.—THE PROBLEM OF UNDER-FED CHILDREN.

BY CLINTON ROGERS WOODRUFF.

THE London County Council has just been legally and officially advised that while it can supply meals to underfed children while in actual attendance at school, it cannot provide meals during school holidays to necessitous children. As the powers under which the London central authority acts are common to all educational authorities, the view of its attorney has a wide application. The question submitted to counsel was: "As to what are the Council's powers under Sections 1 and 3 of the Education (Provision of Meals) Act, 1906, as to the provision of meals for children on days when public elementary schools are not open for the education of children—such as Saturdays, Sundays, or during holidays?" The opinion is as follows:

"In my opinion the powers of the Council under this Act are limited to the provision of meals for underfed children on such days as the children are actually in attendance at school.

"The object of the Act may be inferred from its general provisions. The end in view is to procure the feeding of children who, from lack of food, are unable to take full advantage of the education provided for them at school. But this has reference, in my judgment, to the feeding of children while under instruction.

"In popular language, the principle on which the Act is based is that a child cannot be properly taught while it is hungry, and it is necessary to relieve the hunger in order that the child may benefit by the instruction for the time being given in the school.

"I think, moreover, that this is the plain meaning of the words of this Act, 'in attendance at any public elementary school,' or 'attending an elementary school.' Such words cannot, in my opinion, be extended to apply at all times to children who merely attend an elementary school when it is open.

"The Act is not intended for the benefit of necessitous children of school age merely because the feeding of such children may improve their intellectual capacity."

If this opinion is upheld by the law officers of the Crown, as it is expected it will be, certain towns like West Ham, which have been feeding children during holidays, will be surcharged for illegal expenditure. In the opinions of some English authorities, however, it is a moot point whether children who have been insufficiently fed during holidays are able to take full advantage of the education provided for them when the school reopens.

In this whole matter England has assumed a much more advanced and radical position than America, and if the West Ham precedent is followed, rather than the London opinion, the powers and responsibilities of cities will be enormously increased.

John Spargo, the well-known Socialist, in an address a few weeks ago before the Chicago City Club, said:

"You will remember that a few years ago Superintendent Maxwell of the New York city schools came out with the statement that many thousands of children in the country were so sadly undernourished that they could not do properly the work required of them in the schools. A little later my friend, Mr. Hunter, after some cursory examination of conditions in Chicago and other great cities, said that we had the same problem throughout the country, and that in New York City there were at least seventy thousand children who went to school insufficiently nourished every day in the year. Of course, there was a very great outcry. I was asked to make an investigation, and while it very soon became quite apparent that Mr. Hunter's figures were guesswork merely, and that any estimate of mine must be purely a matter of guesswork, I felt convinced that the gravity and extent of the problem had not been overstated by Mr. Hunter. Well, be that as it may; the public attention for the time being was focused upon this question, and from investigations made in New York, in Boston, in Philadelphia, in St. Louis, in Minneapolis, in St. Paul, in Los Angeles, and in other cities, we have come to realize that in every American city there is the problem of the underfed child.

"Quite recently you have had certain statements made about conditions in the Chicago schools. If I remember the figures correctly, at least five thousand children were alleged to go to school breakfastless daily, and as many as fifteen thousand children to be considerably underfed. From what I know of conditions in general, that estimate seems a most conservative one and well within the bounds of probability.

"In European countries the problem of the underfed child has been faced by methods which we have not attempted to adopt in this country up to the present. Private and quasi-private philanthropy has indeed attempted to meet the worst of conditions here and there by instituting systems of school meals like that at your Oliver Goldsmith school, for example, but we have never yet in this country faced, as a matter of civic responsibility, the question of providing meals for the children who go to school without adequate nourishment. In New York City I urged before the Board of Education the

necessity of instituting some kind of system of school meals, preferably the system they have in France, which permits meals to be sold to all children at a very low figure indeed—good, wholesome, nourishing meals—and which provides for the distribution of free meals to that relatively small number of children whose parents cannot afford to pay for them. After considerable discussion, there was formed in the city of New York the committee on the physical welfare of school children, a committee composed entirely of men saturated with the old individualistic ideas, men who were from the very beginning hostile to every position that I and others took upon the matter, men who were predisposed, to put it mildly, to reduce the problem to its irreducible minimum, and yet those men, after taking a large number of children of all kinds from all the various schools of the city, subjecting them to a very thorough examination, came to the conclusion that, regarding these children as fairly typical of the school children of the United States, there must be in this country at least twelve million children suffering from physical defects more or less serious; the larger part of them suffering from defects so serious as to materially handicap them in life. They came to the conclusion that there would be in the United States, upon the same reckoning, 1,248,000 children suffering from mal-nutrition; children that had been so constantly subjected to underfeeding and improper feeding that they were diseased in consequence."

Mr. Spargo used these facts to back up and support his argument for school nurses, his line of reasoning being:

"Now, then, it is quite evident, if we are spending our money trying to develop minds in bodies that won't sustain the strain, if we are spending our money to turn out a human product that must find its way into the ranks of the victims of alcoholism and other forms of crime and vice, that we have here a very serious problem for serious-minded citizens to face. As a result of these conditions in the main, we have built up a system of medical inspection in schools. The beginnings of the system in every country are about the same. You instituted in this city a system of medical inspection. It was, at first, a very crude system, very poor and totally inadequate. We found out that in massing children in the public schools we were always in danger of fostering epidemics; so we arranged to have doctors visit the schools. The moment a child was found suffering from an infectious disease he was sent home with a note, and was told that he must not come to school again. Or, the child with a verminous head transferred some of the vermin to the heads of such children as yours or mine, and we began to ask for protection; the instinct of self-preservation asserted itself. Now that was the limit of our medical inspection. We found the child suffering from scarlet fever, or measles, or some other contagious or infectious disease, and we sent him home; or we found the child with a verminous head and sent him home. But when he was sent home no practical good was accomplished. We might just as well have kept him in school. He went out into the street and played with the same children; he played with other children in the tenements in his home; and for all practical purposes the old system of medical inspection which you kept up in this city until about a year or so ago was relatively useless.

"We have come to feel that caring for and watching cases of infectious and contagious diseases and verminous heads is but a small part of the medical inspection. We find that it is necessary to attend to a great many other things. While working in a settlement a year ago my attention was attracted to a little girl, one of the most troublesome of all the children who came to the place. Suspecting that something was wrong with her eyes, I gave her a preliminary test with the test card and satisfied myself that there was some very serious defect in her vision. She was taken to an oculist, who promised to attend to her case, and on the way to the hospital she told me her story. She was attending a parochial school, where she had been regularly punished for being the dunce of her class. She told me with tears, 'I cannot help it; I try to be good, but I cannot be good, and I try to do my work right and I cannot do it right, and then they beat me, and all the children in school call me a dunce'; and, she said, 'I feel that I do not want to go to school. I wish I could die.'

"The physician can talk to the mother and advise her, but our experience is that with very rare exceptions he cannot convince her that he knows how to take care of the baby. He will say, 'Do so and so,' and the mother will go home and say, 'It is all very well, but I haven't got the things to do it with,' and the doctor's 'new-fangled notions' are no good.

"But when we follow that doctor's advice to the mother with a visit from the nurse, the case is very different. The nurse goes in and rolls up her sleeves and shows her how the baby should be bathed and dressed; shows how the requirements can be met; how she can sterilize her milk with the simplest utensils at home, and almost invariably the mother becomes a very apt and a very willing pupil. We find with the nurse in connection with the milk depot exactly what we find in connection with the nurse in the school, that instead of getting 20 per cent. of the cases attended to, we get as many as 90 to 95 per cent. of the cases attended to."

[This series is concluded with this paper. Almost immediately there will be commenced a weekly "Department of Social Service," to be edited by the author of this series, the Hon. Clinton Rogers Woodruff.—EDITOR L. C.]

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

HIS PARABLE OF THE GREAT SUPPER.

FOR THE THIRD SUNDAY IN LENT.

Catechism: XI. Duty Towards Thy Neighbor. Text: St. John 6:37: "Him that," etc. Scripture: St. Luke 14:15-24.

STUDY first the preliminary part of the chapter that you may understand the place, the time, and the circumstances under which this parable was spoken. In general, the time and place fall in what is sometimes called the Ministry in Perea. Jesus is "beyond Jordan." The end is drawing near. Few events are recorded, but we are told of many parables and discourses. In the short time that remains, Jesus would help His disciples to a better understanding of the true nature of the kingdom which He brings.

In particular, the place is at the table of one of the rulers of the Pharisees, who has given a Sabbath Day dinner. While Jesus is present with this company of Pharisees as a guest, there are several indications that He is with them but not of them. They are in a hostile attitude towards Him. The man with the dropsy had clearly been placed there as a challenge to see if, in their very presence, He would heal on the Sabbath Day, since it is said that Jesus "answering," asked the question preliminary to the healing. His fearless rebuke, first of the guests and then of His host, is a further mark of the gulf between Him and the company.

The parable, it will be seen, was called forth by the remark, made by one of the company, "Blessed is he that shall eat bread in the kingdom of God." The parable is also in some sense a rebuke, for it is introduced by the word "but." The remark seems to have been made by a Pharisee. It was one of two things: either the expression of cant, or sincerely made under the stress of feeling. If it was sincerely made, the parable was designed to put his enthusiasm face to face with the practical reality. If, as seems more likely, it was the remark of a man expressing what he did not really feel nor understand, it was meant to show how vapid and meaningless his remark really was. In his pride the man took it for granted that he and his fellows would be there in that kingdom to eat bread. He thought that they, above all others, had an appreciation of the benefits of that kingdom. Hypocrisy is the leaven of the Pharisees. They were so puffed up with pride that they knew not that there was any possibility of their being excluded. Beyond its relation to the man and his question, the parable was designed to prick the hearts of these recognized representatives of the chosen people. To them had the first invitation to the great feast been given. But now, when the Servant of Jehovah mentioned by Isaiah came with the message requiring their presence at the Gospel feast, they were not ready.

Notice that in choosing the subject of His parable, Jesus made it a "great supper." The man had spoken of the eating of bread. To eat bread in the kingdom, he thought, would be a blessed privilege. He was right. Jesus shows how unreasonable men may be, however. To eat bread would be a great privilege. To attend a great supper would be a far greater privilege. The privilege and the blessing of the kingdom of God are far greater than the man thought. The man's figure was not strong enough. Men would be very foolish not to seek the lesser blessing, as stated by the man. But they would be still more unreasonable in their action if they let anything interfere to keep them away from the great supper.

Yet men do act in that unreasonable way. The good things which God has prepared for them are far better than any ordinary nourishment. They truly make up a great supper, capable of satisfying all the varied wants of man's nature. This fact makes the rebuke to the cant remark of the man a strong one. It was he and his fellows who were turning away from the feast. It was as though Jesus had said to him, "You say that you would count yourself happy to eat bread in the kingdom. As a matter of fact you have no true appreciation of the good things in that kingdom. You think you will be there. You expect to accept the final invitation. As a matter of fact you care more for other things, and they will keep you

away. Others will go in, but you will be excluded because you really prefer something else."

It was the custom of that time and country for such a double invitation as that here described to be given to great feasts. The supper was announced, and then when the time came, servants were dispatched to bid the guests come without delay. This fact is made use of in the parable to convey a double warning. It was a warning to the Pharisees who heard the parable, as we have seen. It was as good news. We expect to attend the supper. But we must take care not to become so engrossed in temporal things as to let them seem to be of more value than the spiritual.

Bearing in mind that the parable was meant to warn us all, look carefully at the excuses offered by the men. Is there a common characteristic of these excuses? They have at least this in common: that they were all occupied with things perfectly lawful in themselves. The whole fault of the men lay in their failure to see what were the things of greatest importance. They were so absorbed in the land, and the oxen, and the wife, that they heard the invitation to the supper with scant courtesy. There had evidently been a time when they had appreciated something of the value of the supper; that was when they did not know with just what other interests it would clash. Their interest in these material things had become so great, however, that they were not willing even to postpone the enjoyment of them while they attended the supper. The land and the oxen and the wife could all have been enjoyed after the supper. It was when they interfered with the supper that they became sinful.

The main teaching of the parable is that there is *no* excuse which will justify the neglect of the kingdom of God. How trivial and absurd appear the excuses offered by the men! What a loss is theirs! Since we are told by the Master that the kingdom is to be sought above all other things, in considering the great question as to what is worth while in life, there can never be a good *reason*, much less an excuse, for failing to attend to the duties of the kingdom up to the limit of our opportunities. How specious the claim of business, when there are six days in the week which may be used for its accomplishment! How lame the excuse that the family must be enjoyed! The man should bring his wife, and the wife her husband. It is only in fulfilment of the duties to the kingdom that family life is rightly crowned and blessed. To leave out the spiritual element is to fail to get the best of life.

The parable sets forth another great truth. Those who turn away from the invitation are shut out from the supper. Their place is taken by others who have a truer appreciation of the good things offered. These are gathered from the city lanes and from the byways without. God has prepared good things for men. He will have them enjoyed. He offers them freely, but they can be given only to those who will accept them. He will not force anyone to take them. He called the Jews first, but those who failed to appreciate His loving kindness were passed by. They are not the only ones who have been called, however. One after another the nations are called. Only those who are willing to give up the lesser things which interfere can really partake of His supper. The streets of the city held publicans and sinners who were of the chosen race, but despised by the Pharisees. Not only these, but Gentile nations from without the holy city are brought in to the feast of good things which God has prepared for those who will come.

Those who thought themselves worthy of the feast, and sure that they would be there, were left without. Those who felt themselves too unworthy to receive even an invitation were constrained to come in. There is no danger of thinking too highly of the value of the feast. No one is unworthy of the feast except those who fail to appreciate its worth as above all things else.

IN THE greatest blessings of life, in marriage and childbirth, is not the Church with us to give thanks, and obtain for us a manifold blessing? In the greatest sorrows, in the death of dearest friends, in our own death, is not the Church still at hand to sanctify our troubles, and to lay us gently down in the same gracious Arms, in which she placed us at our Baptism? Yes indeed, from beginning to end, we are waited upon, cared for, nursed, and cherished by the Holy Church, the Sister and Spouse of Christ. She never forsakes us; she grudges us no trouble: no tenderness. Why? Because she knows what His will is, who graciously vouchsafes to call her Sister and Spouse: she knows that He has chosen and called and strengthened her, to follow his steps, to be among men as one that serveth.—*Keble.*

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.

POWERS OF THE HOUSE OF BISHOPS IN SPECIAL SESSION.

To the Editor of *The Living Church*:

THANKS for the editorial in your issue of February 20th on the action of the House of Bishops at its meeting last week, in relation to the memorial on Canon Nineteen. It is to be regretted that the resolution adopted did not define a little more explicitly what the House was not legally competent to do at the special session, as this action will undoubtedly be cited in the future as a precedent. The memorial asked three things: first, that the Bishops would take steps to change the law; second, that they would interpret it; and third, that they would "at an early date assure us of your sympathy with our grave concern in the matter."

It goes without saying that, at a special session, the House of Bishops could take no action in regard to a change in the canon; which could only be effected by concurrent action of both Houses in General Convention. It also seems an unwise thing for either House, at any time, to attempt to interpret a canon. Such an interpretation would have no binding force on anybody, and might be construed as an attempt by one House to legislate without the concurrent action of the other. In case the meaning of a canon shall be called in question at an ecclesiastical trial, it would be the duty of the court to interpret it for itself, and, while any interpretation concurred in by a large majority of the Bishops would doubtless have weight, it would be no more binding on the court than are the decisions of the English courts, or those of one state on the courts of another. If the interpretation was by a bare majority of the Bishops, it would be likely to have very little influence.

It is probable, therefore, that the Bishops concluded that the gist of the memorial was a request for an amendment of the canon; that as they could not act on that, they would not act at all; and the resolution adopted means no more than that the House was not legally competent to take any steps to effect a change in the law. It is a well known principle of judicial construction that decisions should be so interpreted as to reconcile them with each other if possible. It is inconceivable that the House of Bishops is not competent at any time to assure eleven hundred priests of its sympathy with their grave concern about the law of the Church, or a single priest for that matter; and if the House meant by the resolution that it was not legally competent to do this, its action was contrary to numbers of precedents, many of which were cited by you in your editorial of February 13th. The fact that it did receive the Memorial, and spent several hours debating it, shows that the Bishops believed they had a right to consider it.

Neither the canons nor the rules of order of the House of Bishops prescribe any form of notice for calling a special meeting, nor is there any written law forbidding the transaction of any business at such meeting, except that which had been set forth in the call; and while there are canons that require the Presiding Bishop to convene the House for certain purposes, there are none that forbid him to convene it for any other.

In case a Bishop resigns more than six months before the House is to meet, he must call a meeting. In case he receives a resignation during a special session he must lay it before the House for action, although, of course, he could not have noticed it in the summons. *Canon 12, Sec. VII. (ii).*

In case a Bishop abandons the communion of the Church, the Presiding Bishop must, under certain circumstances, convene the House. *Canon 32, Sec. II.*

The Presiding Bishop shall convene the House upon the written request of twelve members, in case a vacancy occurs in a Missionary District during the recess of the General Convention, and more than six months previous to its session (*Canon 10, Sec. VII*); and, upon the application of five Bishops, to consider the remission and termination of a judicial sentence imposed upon a Bishop. (*Canon 36, Sec. I.*)

Canon 11 requires him, under certain circumstances, to lay the application for the consecration of a Bishop for a foreign

land "before the House of Bishops on the next occasion in which they may be duly convened as such, with the presence of a majority of all the Bishops of this Church entitled to vote in that House" (*Canon 11, Sec. I (iv)*); but says nothing about giving notice of his intention to do this in the call.

The House has certain powers under Canon 10 independent of the House of Deputies, and there seems to be no good reason why the Presiding Bishop should not convene it to exercise such powers, if asked so to do by a majority of the Bishops.

It is easy to conceive of emergencies that might arise outside of Canon 10, which would make it very desirable for the Bishops to meet to consider them without being obliged to wait for a General Convention.

The prescribed mode of calling a council is very indefinite, and perhaps intentionally so.

The Bishops may be convened in Council, or the House, being convened, may resolve itself into a Council at any time, suitable notice being given by the Presiding Bishop or the Chairman of the House of Bishops. *Rules of Order XXI. and XXII. of the House of Bishops.*

Under these circumstances, there seems to be no reason why the House at its last session could not have considered the Memorial on Deposition from the Ministry, had not the Presiding Bishop declined to lay it before them, deterred, perhaps, by the admonition he had received from the *Churchman*; fortunately it was not suspension or deposition.

Although a Bishop of this Church at his Consecration promises conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church, he is consecrated to "the Office and Work of a Bishop in the Church of God," an office and work instituted many centuries before the Constitution of 1789. Rule XXII. recognizes the fact that, as Catholic Bishops, they may be called upon to consider and act "upon matters of duty or responsibility resting on them as a portion of the universal Episcopate." To claim that collectively they cannot act unless express authority is to be found in the subsection of some canon, is a fine example of that "Protestant Episcopal sectarianism," from which the *Churchman* is ever urging the rest of us to free ourselves.

In conclusion, there cannot be too severe a condemnation of the recklessness of a journal in publishing such a head line as "An Illegal Call for a Special Session of the House of Bishops." If the call was illegal, the natural inference is that the session itself was illegal, and thus doubts may be raised in the minds of many who are not familiar with the canons as to the validity of the Episcopal elections held at that time.

CHARLES G. SAUNDERS.

CHURCHES ON POST CARDS.

To the Editor of *The Living Church*:

I HAVE for some years been making a collection of churches on postcards, and it has occurred to me that others may have done the same. I have some 3,100 churches, all collected or sent me by personal friends and acquaintances, and I am anxious now to extend the collection, which is becoming quite a pictorial history of Church architecture. You may have readers who are beginning a like collection and should they, or others, feel disposed to send me their local churches I will gladly return an English church whenever such a desire is expressed.

Bishop's Court,
Sevenoaks, England.

Yours very truly,
(Rev.) G. A. TAIT.

TO WIN BACK our separated brethren to the communion of the holy, Catholic, and Apostolic Church, we have something more to do than merely to prove out of the sacred Scriptures and by ecclesiastical history that her constitution, her ministry, and her sacraments are divine, says the *Oklahoma Churchman*. We have got to show them also by our own lives that there is more sanctity and goodness among us than there is among them. Unless we can demonstrate to them by practical living that the Church produces in the lives of her children a higher type of saintliness and heavenly purity than sectarianism does, we have failed to substantiate our claim to represent the truest and purest portion of the Church of the Living God. We invite non-communicants to forsake the denominations to which they belong and enter the Church, because in her communion they will find more grace and greater helps in living a Christian life. But if where they are they live holier and more Christian lives than we do, how shall we convince them that we speak the truth?

No RUSH to battle atones for sin in the tent. The victor on the field is he who is first victor in his own heart.—*Sel.*

LITERARY

RELIGIOUS.

The New Schaff-Herzog *Encyclopedia of Religious Knowledge*: Embracing Biblical, Historical, Doctrinal, and Practical Theology; and Biblical, Theological, and Ecclesiastical Biography from the Earliest Times to the Present Day. Based on the Third Edition of the *Realencyklopädie*, Founded by J. J. Herzog, and Edited by Albert Hauck. Prepared by more than Six Hundred Scholars and Specialists under the Supervision of Samuel Macaulay Jackson, D.D., LL.D. . . . with the Assistance of . . . (two) Associate Editors and . . . (eight) Department Editors. Twelve Volumes. Volume I. Aachen-Basilians. New York and London: Funk & Wagnalls Co. 1908.

We have given the title of this work at some length because it describes the undertaking in the words chosen by its editors. The name "Schaff-Herzog" is due to the fact that the work was originally edited by the late German Professor J. J. Herzog and was adapted to the American public in the first instance by the late Professor Philip Schaff. The work has had a complicated history, which is outlined in the preface of this volume, and has gone through many scholarly hands. Its standpoint is German-Protestant, but with thorough adaptation to American and English conditions. Many of the German articles are reproduced in condensed form, often by the labors of their original writers, and much new matter has been added in order to bring the work up to date. The Preface contains a very informing general bibliography, contributed by Geo. W. Gilmore.

As compared with Hastings' *Encyclopedia of Religion* the scope of this *Encyclopedia* is more limited, but the subjects are broken up into sub-topics, so that the number of articles is more numerous and at the same time the articles are more brief. For the untrained reader this is an advantage. The fact, however, that a large portion of this work is a mere shortening and adaptation of old matter has given, in spite of efforts to obviate such a result, a somewhat antiquated quality to many of the articles. In most cases this blemish is slight, and does not involve any contradiction of the results of later research. The Bible is not as thoroughly dealt with as in Hastings' *Encyclopedia of Religion*. The book needs to be supplemented by a Bible dictionary. It is also less rich than Hastings' work in the department of Comparative Religion.

Its Protestant point of view, of course, reduces its value for us as a means of guidance in questions of doctrine, ecclesiology, and moral theology. As might be expected, more justice is done to the Roman Church and its institutions than to Anglican matters, for our dissenting brethren fail, in spite of the best intentions, to understand a Catholic position which is not Roman.

With all these limitations, the work will be very serviceable to such of our students as are capable of allowing for its standpoint, and it brings much useful material to our service which is nowhere else conveniently to be found. We shall await with interest the appearance of the later volumes, and defer comment on particular articles to a later stage.

FRANCIS J. HALL.

Personalism. The N. W. Harris Lectures at Northwestern University By Borden Parker Bowne. Houghton, Mifflin & Co. 1908. Price, \$1.50 net.

Those who have spent many difficult hours trying to extract the principles of idealism from Prof. Bowne's *Metaphysics*, will find this book comparatively easy and lucid. It is perhaps one of the best available books to recommend to a beginner who is endeavoring to get some conception of the idealistic philosophy.

There are six lectures on "Common Sense, Science, and Philosophy"; "The Problem of Knowledge"; "Phenomenality of the Physical World"; "Mechanical or Volitional Casuality"; "The Failure of Impersonalism"; "The Personal World." Prof. Bowne's position may be said to connect itself, as a philosophical substratum, with the recent discoveries of what the soul can effect over the body in the region of psycho-therapeutics. The author also seems to have points of contact with Pragmatism, for he admits that the recent criticism of the pragmatists has helped philosophy by bringing it more into contact with real human experience.

It may be well to quote a short summary of what *Personalism* is from the book before us (p. 277):

"A world of persons with a Supreme Person at the head is the conception to which we come as the result of our critical reflections. The world of space objects which we call nature is no substantial existence by itself, and still less a self-running system apart from intelligence, but only the flowing expression and means of communication of those personal beings. It is throughout dependent, instrumental, and phenomenal."

When one begins with the problem of knowledge itself, as do the idealists, instead of with the problem of the actual world we know, as do the pragmatists, it is of course logically impossible to escape the conclusion that only personal beings have a real objective

existence, and that the world we perceive through our senses is purely phenomenal. This idealistic philosophy is no doubt attractive to many because it gives prominence to the things of the spirit, and elevates the divine and human personality above all else. It is certainly a more attractive philosophy than materialism. Yet it is doubtful if such a nebulous view of human experience can long hold its ground against the saner, thicker, more practical, everyday philosophy which is being worked out by the methods of Pragmatism.

SELDEN P. DELANY.

The Cure of Souls. Lectures on Pastoral Theology, delivered at Cambridge University, and other addresses. By W. Cunningham, D.D., F.B.A. Cambridge: The University Press. 1908.

It is somewhat surprising to find this well-known writer on economic questions lecturing before the Divinity School of Cambridge University on such a subject as "The Cure of Souls."

As we read, however, the peculiar fitness of such a scholar to deal with such a subject becomes evident. He gives us an historical treatment of the cure of souls, which is the kind of treatment that most appeals to men of this age. Dr. Cunningham's economic and industrial studies have made him so familiar with the popular and humanistic aspect of history that he can speak authoritatively on anything so near the life of the people as the pastoral work of the clergy.

He first takes up the conception of the pastoral office set forth in Scripture; then the gradual development of spheres of responsibility—in the diocese, the city parish, and rural districts. He shows how the English parochial system developed out of local conditions, the causes and effects of the Reformation so far as the cure of souls was concerned, and the tendencies of Puritanism. He finally emphasizes the responsibility and opportunities of the parish priests of the Anglican Church to-day, and the danger of their becoming parish autocrats.

The other addresses are on various subjects connected with the ministry—ordination addresses, university sermons, and papers read at Church Congresses. Several of these deal with the attitude the clergy ought to take on social and political questions. The following passage, taken from the address on "Christianity and Modern Social Ideals," will commend the book for one class of readers, and condemn it for another class:

"Christianity has nothing whatever to do with modern social ideals, as I understand the term; all attempts to reconstruct our economic life on some new basis, to reapportion wealth more equally between the rich and poor, to rouse public opinion to the evils of gigantic trusts and of allowing the means of production to be engrossed in private hands, lie outside the commission of the Church; she had better let them severely alone, and do her proper work as earnestly as she can. As clergy we shall do well to let others dispute as to the theory of society and the laws of the social order, as much as they like, and to set ourselves to bring our own lives personally, and the lives of those we can at all influence, into closer accord with the great Christian example of conduct and the traditional Christian principles of duty."

SELDEN P. DELANY.

BIOGRAPHY.

King Edward VI. An Appreciation. By Sir Clements R. Markham, K.C.B. With 16 portraits. New York: E. P. Dutton & Co., 1908.

This book seems to be written in all seriousness, but one feels as if it should not be taken seriously. At least, the representations of the youthful monarch (who died in his sixteenth year) as a great, good, and wise sovereign, initiating and carrying to success far-seeing and admirable policies in all departments of Church, State, and society, hardly bring conviction. It is an unbounded eulogy, rather than an appreciation. In style the book is largely a congeries of statements that the king did wonderful things, but very few concrete evidences are brought forth in support of the allegations. As to the burning question of the Church, the author speaks with approval of "the policy of establishing a Protestant Church"; and the "Establishment of the Church of England," forgetting that St. Augustine had more to do with "establishing" the Church of England than Edward VI. had.

J. H. CABOT.

RELIGIOUS EDUCATION.

A NEW PUBLICATION announced as in press by The Young Churchman Company is *Religious Education: A Comprehensive Text Book, fully illustrated with many Original Drawings*, by the Rev. William Walter Smith, M.D., with Fore-word by Charles William Stoughton. It will contain about 550 pages and will be ready about March first, selling at \$2.00 net (by mail \$2.20). The volume will be divided into eight parts treating respectively of The Scope and Aim of Religious Instruction, The Teacher, The Child and Child-Study, The Lesson and its Preparation, The Curriculum, The Class, The School and its Organization, and The History of Religious Education. The importance of teacher training is now so fully recognized that such a volume is urgently needed. It will also be an admirable guide to the clergy themselves in the important work of their Sunday schools.

THE UNMERCIFUL SERVANT.

I saw the King in splendor on his throne
(For he would take account there of his own),
And nigh him courtier and page give heed
To his commands, fulfilled in ready deed.

The books were opened, and his servants great—
Princes and captains, rulers in the State—
Each, duly summoned, reverent homage paid,
And stood before his sovereign unafraid.
Glad was the king, and gracious as he spake:
"Well done; thou hast been faithful for my sake!"

But one was brought, and set before the throne,
Who unto dumb indifference seemed grown;
Changed the king's countenance, and changed the scene,
As when a cloud unlooked for floats between
The sun and earth, and sudden shadow lies
Across the joyous land, mute with surprise;
"Ten thousand talents owed he," and had brought
No tithe of revenue. Lo, he had nought!
Careful for self, so careless of his trust,
Poor fool of pleasure, vanity, and lust;
All, all he squandered, seized the present day,
Lived while he lived, till "he had not to pay";
Then did the king command, in accents sad,
To "sell him, wife, and children—all he had."

As when the oak is bent before the blast;
As rain descendeth when the crash is past;
So bent that faithless servant's stubborn will,
And all the fountains of his being, still
So long, were broken up; till, falling low,
O'erwhelmed with grievous burthen of his woe,
Servile in mien, bowed to the very dust,
While tears and sobbing owned his sentence just,
He begged forgiveness, writhing in his thrall:
"Have patience, Lord, and I will pay thee all!"
Vain such a plea; now all too late, he knew;
Too vast the debt; but misery will sue
While mercy tempers justice, and the mind
Is servant to the heart.

Thus, wondrous kind,
Moved with compassion, yea, with lashes wet,
The king him loosed, forgave him all that debt.
Love triumphed, God-like, free from all alloy;
And once again the scene was changed to joy.

So, in his beauty, I beheld the king,
In majesty of Love; where, late-wondering,
But majesty of Power; and silence tense
That could be felt, lent its sweet recompense;
Yet, in that pause, no word of thanks I heard
From lips so eager, when petition stirred;
Too dull, perchance, my ear, so full my heart;
For I was glad that he who bore his part,
By right, to bind or sell, might, if so seem
Occasion fit, by grace, loose or redeem.
A blast of trumpets; and the answering shout,
"Long live the king!"

Then followed I without
The wondering throng: when, lo—it could not be!
The self-same servant whom the king set free,
Tearing his fellow's throat, like maddened brute,
And crying, "Pay me!" "Pay me!"—threatening suit
For paltry debt of "hundred pence"; while loud
The stranger prayed forbearance, suppliant-bowed:
"Have patience with me, I will pay thee all!"
'Twas he, loosed from his debt; not from his thrall,
Alas!—Unmindful of the sum forgiven,
He hailed his pleading brother swift to prison. . . .
Then went his fellow-servants with accord,
And told it all with sorrow to their lord.

Again, I saw the king upon his throne,
And nigh that servant he had pity shown;
To whom he spake, 'mid silence like a pall:
"Thou wicked servant, I forgave thee all
That debt, for thou desiredst it of me:
Shouldst thou not also, even as I on thee,
Have had compassion on thy fellow? Yea,
The more, since thou thy debt couldst never pay?
His as a drop; thine like the ocean wide;
Mercy to thee—him respite was denied!
Ask me no more; in vain, in vain to sue;
As thou didst unto him, so take thy due!"
Then did the king, in wrath, his jailers call,
And sentence gave: "Till he shall pay me all!"

* * * * *
"Ten thousand talents, Lord, and mine offence!
So do, if I demand the hundred pence!"

Elizabethtown, N. Y.

HENRY H. PITTMAN.

POE AND LANIER: A COMPARISON AND A CONTRAST.

BY EUGENIA BLAIN.

REVERENTLY we scan the records of a poet's life, deeply sympathetic with its conditions, sorrowing for its failures, grateful for the precious legacy bequeathed to later and perchance more appreciative audiences.

The possession of genius so differentiates a man from his fellows that the injustice of applying to one thus endowed the standards whereby ordinary mortals are judged seems clearly apparent. A brain abnormally undeveloped is ever esteemed an extenuating circumstance; why should not the same be true of a brain otherwise abnormal?

The career of Edgar Allan Poe exhibits many of the phases so common among those of his class in former generations. Dazzling achievements shine forth like jewels in the mire, side by side with shameful defeats. His countenance revealed the contradictions of his character. Eyes of extraordinary brilliancy and power blazed beneath a massive brow, but the lower part of the face betrayed the weakness which rendered ignoble a life filled with glorious possibilities.

His parents were actors, but he was left an orphan when he was little more than an infant, having been immediately adopted by a gentleman of Virginia. A noble future was thus proffered him, but all the advantages of an elevating environment were powerless to counteract inherent tendency or give the vigor of will which he lacked. His foster father bore with his infirmities until he was grown to manhood, but losing patience finally, withdrew further aid, and the remainder of Poe's life was passed in poverty, his literary labors furnishing but a meager support.

He was born in Boston, while his parents were on a professional tour, but many subsequent years were spent in the South, where he properly belonged, since it was the home of his ancestors and of his family. When the final rupture with Mr. Allan occurred and he was forced in consequence to seek another abiding place, he left Richmond and found refuge with an aunt, Mrs. Clemm, living in Baltimore, a gentlewoman in reduced circumstances, and having an exceedingly pretty little daughter, 10 years old. Poe was himself only 20, and is described as tall, slender, of distinguished bearing and striking in appearance, with the visage suited to a poet—curling locks "black as the raven's wing," strangely deep and luminous eyes, and an habitual expression of extreme melancholy. He had already determined on a literary career, and thenceforward devoted himself to writing and study. From the first his extraordinary genius was manifest, and the series of tales which rendered him famous was begun at this period. Unlike many other great authors, he did not cull from ancient and obscure sources. He possessed within himself a well of original ideas, sufficient for his own use and to supply abundant suggestions to later writers. He composed with great care, each word being laboriously chosen and every page of manuscript written and revised many times over.

A few years later he married Virginia Clemm, his cousin, now grown to lovely maidenhood, and removed to New York. His wife formed the inspiration of much of his later poetry. He was extravagantly attached to her. Mrs. Clemm was also a member of the little family, and the affection of the three for each other compelled the admiration even of his enemies, of whom he had many, for Poe had antagonized nearly all the literary world by the venom of his criticisms, besides awakening the resentment and disapproval of others by various misdeeds. They were very poor, and the lingering illness and death in utter destitution of this refined and beautiful young woman forms a moving tale. It is easy to imagine the anguish of spirit which Poe must have endured as he hovered about her couch and looked upon the suffering he was not permitted in the smallest degree to alleviate.

The same decade which saw the departure from earth of a master singer witnessed also the entrance into life of a worthy successor. Sidney Lanier was 7 years old at the time of Poe's death. A little lad, but with a soul attuned to the highest harmonies, he was conscious of the musical instinct long before the poetic developed. As a boy he learned six different instruments and later became proficient on the flute.

Like Poe, he was cut off in the flower of his manhood, with half a lifetime before him. (He was 39 when he died; Poe was 40). Each produced works of increasing excellence until the last, so that the future was bright with promise. The poems

"HE THAT prepareth not himself, except only when a festival draweth near, or when custom compelleth him thereunto, shall too often be unprepared."—*Sel.*

which place Poe among the immortals were conceived and executed but a short time before his death, and Lanier dictated the beautiful lines of the *Hymns of the Marshes* on his death-bed.

Each propounded novel theories of verse, and constructed his poems in accordance with these principles. Poe found his ideal in the magic of rhyme and rhythm. He sought only beauty of form, the enchantment of sweet sounds and melodious cadences, declaring that moral teaching had no place in poetry and should be relegated exclusively to the domain of prose. All else was made subservient to the attainment of musical effects. Lanier also loved beauty, but it was less the beauty of form than of imagery. He strove rather to delight the intellect than to please the ear. He made excursions into many departments of learning in order to increase his resources, and drew metaphors and similes from them all. He is prodigal in the play of his fancy. He dealt in larger themes. Poe was circumscribed in thought because of deficient scholarship.

There is a difference also in the spirit of the two. Lanier loved righteousness, and aspired to elevate and ennoble his fellow men.

They were alike in that both suffered greatly, but the sorrows of Poe were in general but the reaping of his own sowing. This was also partially true of Lanier, who refused a position in his father's law-office and the competence which would have resulted therefrom, in order to devote himself to literature. He was consumptive and subject to frequent illness—ever contending with a dread foe whose steady advance he was unable to check. But he did not for that remit his labors, toiling ceaselessly to maintain his wife and little ones—studying, teaching, lecturing, writing, playing in an orchestra at night.

The tragedy of each life continued to the very end. Poe died in a hospital among strangers, after a prolonged fit of inebriety—having been found lying in the street and carried thither. He was buried in a nameless grave, insomuch that pilgrims seeking to visit his resting place in later years were unable to discover the spot where he lay. In the recent revival of interest a worthy monument has been erected to his memory.

Lanier was dying by inches for months. The last series of his lectures was delivered when he had scarcely breath enough remaining to make himself heard, before an audience filled with horror lest he should fall dead from exhaustion before their eyes. He was afterwards taken to a camp in the woods in the hope of prolonging his life. He did rally for a brief period under the stimulating influence of the pure, fresh air, and his parents and brother left him for a time, intending to speedily return.

And so he died, in the solitude of the forest, with no attendants near save his wife and one little child.

And the sighing breeze uttered his requiem, and the trees that he loved whispered a sad farewell.

YORK AND CANTERBURY.

BY HORACE BUMSTEAD.

THE recent consecration of a new Archbishop of York and Primate of England brings to mind the interesting controversy between the sees of Canterbury and York which lasted for more than seven hundred years. Many people are naturally enquiring how it is that Dr. Cosmo Gordon Lang, as Archbishop of York, can be called "Primate of England" when it is generally understood that the Archbishop of Canterbury is the ecclesiastical head of the English Church. The answer is, because Dr. Davidson as Archbishop of Canterbury is "Primate of All England." In this the Anglican Church resembles the merchant who shows you his "best" and also his "very best."

We need to go back to the latter part of the sixth century, when St. Augustine, under the direction of Pope Gregory, was introducing Christianity among the heathen Anglo-Saxon invaders of Britain. Previous to this, it will be remembered, Christianity had been carried to Britain in the time of the Roman occupation, and when the Council of Arles met in 314 the aboriginal British Church was in part represented by the Bishop of Eboracum, or York, which was then its most important see. In spite of this priority and importance, Pope Gregory subordinated the see of York to the authority of Augustine as Archbishop of Canterbury; planning, however, that after Augustine's death the two provinces of Canterbury and York, into which the whole realm was to be divided, should be mutually independent and of equal dignity, and decided any question of precedence by the priority of consecration of one or the other of the Archbishops.

Such an arrangement, however, evidently contemplated the permanent overlordship of the Roman Church, to which both of

the great English provinces should be separately responsible. The arrangement could not, and did not, survive the development of an independent national Church in England, even in its earlier stages. And so we see that, while Canterbury was for centuries insisting on its supremacy over York, York was at the same time insisting on its equality with Canterbury.

The controversy was not devoid of its comedy, well nigh bordering on tragedy, as for instance when, in 1176, the representatives of the two provinces came into collision at a synod which was summoned to meet in one of the chapels of Westminster Abbey. The Pope had appointed this synod and sent his legate to settle some of the points of controversy between the rival sees. Roger of York came early to make sure of getting the seat of honor at the right of the Pope's legate. But Richard of Canterbury was good at that game too, in fact a little better, for he was already there and in possession of the coveted seat. So when York found it impossible to squeeze himself in between his brother prelate and the legate, he ended by sitting down in Canterbury's lap! At once the Canterbury officials were upon him, crying out: "Away, away, betrayer of St. Thomas; his blood is still upon thy hands!" for he was suspected of having instigated the murder of Thomas á Becket. Then they threw him down and subjected him to much violent treatment, while the assembly broke up in confusion and the legate sought safety in flight.

It was a hundred years before this incident, or about the time of the Norman conquest, that the Archbishops of Canterbury began to call themselves Primates of England, and subsequently the Archbishops of York assumed the same title. The dispute involved not only the question of precedence in assemblies, but the right to assist at a coronation of a king and to have the archiepiscopal cross borne in front even in the neighbor's province. The first use of the title of "Primate of All England" appears to have occurred in 1093 when Thomas of Bayeux, first Norman Archbishop of York, consecrated Anselm as second Norman Archbishop of Canterbury; and on this occasion the title was assented to by Thomas only as a substitute for, and after protest against, the more arrogant title of "Metropolitan of All England," which had been claimed for the Archbishop of Canterbury. A similar clash occurred in 1122, when Thurstan, Archbishop of York, refused to consecrate William of Corbeil, Archbishop of Canterbury, as Primate of All England, and the latter was consecrated by his own suffragan Bishops. Several times the heads of the two sees took their dispute to Rome for the Pope to settle, with varying or uncertain success, and the controversy lasted on into the middle of the fourteenth century.

Finally, in 1354, the Pope ratified an agreement which the two Archbishops, Islip of Canterbury and Thorsby of York, had arranged through the mediation of King Edward III. This agreement, which they made for themselves and their successors, conceded to each the privilege of bearing his cross in both provinces, granted the precedence in point of honor to the see of Canterbury, and recognized the right of the Archbishop of York to be called "Primate of England" and the Archbishop of Canterbury to be called "Primate of All England." Happily this arrangement has not been seriously disturbed or questioned from that day to this; and so it is that two illogical and inconsistent titles have been the means, in part, of securing and perpetuating for half a millennium the peaceful relations of two of the greatest ecclesiastical powers in the world.

THE FORTY DAYS.

How brief their span! And yet how rich the rays
That through the purple shadows and the gloom,
With royal light the rugged path illumine;
While sorrow sweetens to a song of praise!
Too brief they are for him whose heart arrays
Hopes for the present and beyond the tomb,
For sure no thoughtful spirit can assume
There is no profit in these Forty Days!

They are the soul's epitome of life,
Whereto it summons all its powers to win
A height for faith above the worldling's scorn:
They show the perfect Manhood in its strife,
The God with us, the Sacrifice for sin,
The night that blossom'd in the Paschal morn!
Morrisville, Pa. R. H. G. OSBORNE.

LENT, the Church's season of self-examination, repentance, and special spiritual endeavor, is here. What do you propose to do with it? Will you let its opportunities carelessly pass, or will you use them for your soul's betterment?—*Sel.*

Church Calendar.



- Mar. 3—Wednesday. Ember Day. Fast.
 " 5—Friday. Ember Day. Fast.
 " 6—Saturday. Ember Day. Fast.
 " 7—Second Sunday in Lent.
 " 14—Third Sunday in Lent.
 " 21—Fourth Sunday (Mid-Lent) in Lent.
 " 25—Thursday. Annunciation B. V. M.
 " 28—Fifth (Passion) Sunday in Lent.

CALENDAR OF COMING EVENTS.

- Mar. 25—Consecration of Ven. Archdeacon Sweeny as fourth Bishop of Toronto.
 April 20—Mississippi Diocesan Convention, Church of the Nativity, Greenwood.
 " 21—Louisiana Diocesan Convention, Christ Church Cathedral, New Orleans.
 " 27—Convocation of the Missionary District of Spokane.
 " 29—Convocation of the Missionary District of Arizona.

Personal Mention.

THE REV. DUBLIN S. BENEDICT, LL.D., has been canonically transferred from the diocese of Western Michigan to the diocese of Los Angeles, and is now in charge of St. John's mission, Sawtelle, Cal.

THE REV. B. W. BONELL has accepted the rectorship of Trinity parish, Greeley, Colo., and should be addressed at 1423 Tenth Avenue.

THE REV. F. G. BUDLONG has accepted his election as rector of Christ Church, St. Paul, Minn., and will enter upon his new work immediately after Easter.

THE REV. SHERMAN COOLIDGE should be addressed at Wind River, Wyo., instead of Fort Washakie, as heretofore.

THE REV. HOUGHTON FOSBROKE, rector of the Church of St. John the Evangelist, Toledo, O., has resigned.

THE REV. JOHN W. FOSTER, rector of St. Paul's Church, Steubenville, Ohio, has resigned his parish in order to take a post in the foreign mission field.

THE REV. J. ARTHUR GLASIER has assumed charge of the Church of the Good Shepherd, Hamburg, N. J.

THE REV. ANDREW GRAY, D.D., of Springfield, Ill., was unanimously elected to the rectorship of St. Paul's Church, Pekin, Ill., January 3rd, and has accepted. All communications for him should now be addressed to Pekin, Ill.

THE REV. CHARLES T. HALL has resigned the rectorship of Christ Church, Jefferson, Tex., and his temporary address will be No. 23 Ellsworth Street, Everett, Mass.

THE REV. EMILE S. HARPER has resigned St. Mary's Church, Dyersburg, diocese of Tennessee, and has been placed in charge of Christ Church, Indiana, Pa. (diocese of Pittsburgh). He assumed his new duties on February 28th.

THE REV. H. HARRIS, rector of Trinity parish, Cedar Rapids, Neb., has been appointed chaplain to the Second Regiment, Nebraska National Guards.

THE REV. HARRY B. HEAD, priest in charge of St. John the Baptist Church, Minneapolis, Minn., has accepted work at Mount Calvary Church, Baltimore, Md., and has sent in his resignation to take effect on Easter Monday.

THE REV. J. P. LYTTON, priest in charge of the Church of the Transfiguration, Bennington, Kan., has been appointed to take charge of the missionary work in the section surrounding Bellville, Kan., with headquarters at Bellville.

THE REV. ROZELLE JAMES PHILLIPS, on Quinquagesima Sunday, began his work as rector of All Saints' Church, Syracuse, N. Y.

THE REV. JAMES SHEERIN, rector of the Church of the Good Shepherd, Clinton, Mass., has been called to the rectorship of Christ Church, Warren, O., to succeed the Rev. Henry E. Cooke.

THE REV. ALBERT W. H. THOMPSON of Pontiac, R. I., has become curate of Trinity Church, Newark, N. J., succeeding the Rev. WILLIAM T. LIPTON, who recently became minister in charge of Ascension chapel, Bloomfield, N. J.

THE REV. WALLACE FAWCETT THOMPSON has resigned his charge of St. Paul's mission, Schenectady, N. Y., where he has served during the first seven months of his diaconate. He has received an unanimous call from the vestry of Holy Cross Church, Fort Plain, N. Y., which he will serve in conjunction with the Church of the Good Shepherd, Canajoharie. He begins work there on March 7th and becomes rector on his ordination to the priesthood.

THE REV. C. L. WELLS, Ph.D., has been granted an absence of three months from his post at Christ Church, New Orleans, La., which time he will utilize in filling a chair at Harvard University.

ORDINATIONS.

DEACONS.

KANSAS.—At Grace Cathedral, Topeka, on Quinquagesima Sunday, by the Bishop of the diocese, CARL WILLIAM NAU, ALEXANDER ERNEST HAWKE, and WARREN RANDOLPH YEAKEL. The Rev. Richard C. Talbot presented the candidates, the Very Rev. James Philip de Bevers Kaye preached the sermon, and the Rev. Arthur S. Freese and the Rev. R. K. Pooley assisted in the service. The Rev. Mr. Yeakel will minister at Hiawatha; the Rev. Mr. Hawke at Yates Center; the Rev. Mr. Nau at North Topeka.

SOUTHERN VIRGINIA.—On Thursday, February 4th, in St. Stephen's Church, Petersburg, by the Bishop of the diocese, JAMES FREDERICK FORTESCUE GRIFFITH, of the Bishop Payne Divinity School. The candidate was presented by the Rev. F. G. Scott, and the sermon was preached by the Rev. C. Braxton Bryan, D.D., principal of the school.

DIED.

CLARKE.—Entered into rest, very suddenly, early Sunday morning, May 24, 1908, at his home, "Willowdale," Emmetsburg, Ia., JOHN READE CLARKE, Esq., aged 63 years, 2 months, and 1 day. A devoted Churchman, sustained by the Holy faith through years of patiently borne suffering.

DIBBLEE.—Suddenly, February 22, 1909, at his residence, Roxbury, Mass., WILSON DIBBLEE, senior warden of St. John's Church and father of Mrs. Benjamin S. Sanderson, Mrs. William P. Torrey, and Mrs. Henry J. Ide, in the 80th year of his age. Interment at West Claremont, N. H. A devoted husband and father, an earnest and intelligent Churchman, a godly and sincere Christian; he sleeps in Jesus.
 "May he rest in peace."

GRANGER.—Entered into the rest of Paradise, February 14, 1909, at Washington, D. C., the Hon. DANIEL LARNED DAVIS GRANGER, in the 57th year of his age, member of the United States House of Representatives from Rhode Island.
 "Beloved of God and men, whose memorial is blessed."

LAY.—After a short illness, and peacefully, at Baltimore, Md., on Thursday, February 19th, ELIZABETH WITHERS LAY, widow of Henry C. Lay, late Bishop of Easton, aged 82 years, 1 month, and 11 days. After funeral services at the Church of St. Michael and All Angels, Baltimore, and at Trinity Cathedral, Easton, Md., she was laid to rest in Spring Hill Cemetery, Easton, on Thursday, February 25th.

SHEAFF.—At "Highlands," on Thursday, February 11, 1909, ELLEN SHEAFF, in the 96th year of her age. Miss Sheaff was a life-long member of St. Thomas' Church in Whitmarsh, Pa., and its most generous benefactress; and to the Master's service in the work of the parish she consecrated her whole life.
 "Her works do follow her."

RETREATS.

HOLY CROSS CHURCH, NEW YORK.

A day's retreat will be given in Lent at Holy Cross Church, Avenue C. and Fourth Street, New York, on Saturday, April 3rd. Conductor, the Rev. Father Huntington, O. H. C. Apply to THE ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth Street, New York.

TO CONSIDER THE SOCIAL PROBLEM.

ALL MINISTERS interested are invited to meet at Morgan Memorial Chapel, 85 Shawmut Avenue, Boston, on Monday, March 8th, 2:30 P. M.,

for fraternal and informal consideration of the "social problem."

(Signed) REV. ELIOT WHITE,
 Secretary of the Christian Socialist Fellowship,
 for Massachusetts.

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.

ASSISTANT wanted at Church of the Epiphany, Chicago. Single man preferred. Reasonable salary. Address DOCTOR McDONALD, rector, giving references and particulars.

LITTLEJOHN HOSPITAL TRAINING School for Nurses, 485-487 West Monroe Street, Chicago, Ill. Young women wanted to take training. Forming class now. Two-year course. Information furnished on application.

POSITIONS WANTED.

CLERGYMAN with highest educational qualifications, an experienced and successful instructor, chaplain, and headmaster, wishes to make, within a few weeks, an engagement to begin next school year. Address H. C. S., LIVING CHURCH, Milwaukee, Wis.

HAVE two children. Would like position as housekeeper or charge of children in family or school. CHURCH MEMBER, care LIVING CHURCH, Milwaukee.

EXPERIENCED ORGANIST and Choirmaster desires change. Highly qualified man, brilliant player, expert trainer and director. Graduate of London, and pupil of the late Sir John Stainer. Churchman. Good opening essential. Address, "BACH," care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER, many years experience, recognized expert boy-voice trainer, open to appointment. Highest testimonials from present and previous positions. Address, L. A. R., LIVING CHURCH, Milwaukee.

LADY experienced in institutional work solicits position as matron or companion to an invalid. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

VALUABLE PROOF. One order 200, two orders 100, many smaller in one week. "THE MAKING OF A CHURCHMAN," Fourth edition in press. 25 cents; postage 4 cents. REV. E. V. SHAYLER, Oak Park, Ill.

BER-AMMERGAU CRUCIFIXES, beautifully carved by Passion Prayers: Figure, white (holly), 9-in., oak cross 21-in., \$5.00; figure, white (holly), 6-in., oak cross 15-in., \$2.50. Catholic Prayers for Anglo-Catholics. THOMAS CROWHURST, 419 Montgomery Street, San Francisco, Cal.

FOLDING CARD FOR THE SICK. Arranged by a clergyman. Made to stand on the table, and adapted to the patient's own use. 2nd Edition. Price, 15 cts.; two for 25 cts. Sold by, and profits for, the Woman's Auxiliary to the Board of Missions. Address: "HOLY CROSS BRANCH," 142 Eighth St., Troy, N. Y.

ORGANS.—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.

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.

THE CHURCH AT WORK

BLASPHEMY ON THE STAGE.

MISS OLGA NETHERSOLE, who is playing the leading part in "The Handwriting on the Wall" in St. Louis, invited the Church clergy of the city to witness the performance. Many of them accepted and expressed much adverse criticism. The drama is an alleged *exposé* of Trinity Church corporation, New York, in the matter of its tenement property. Several of the prominent rectors have written Miss Nethersole protesting against the misrepresentation and exaggeration of which the play is full. A blasphemous cartoon is presented with the programme. Miss Nethersole, it will be remembered, introduced the demoralizing dramatization of Daudet's *Sapho* into this country, playing the title role.

CANON NINETEEN ADDRESSES IN BOSTON AND IN ST. PAUL.

ON SEXAGESIMA SUNDAY, in St. Luke's Church, Allston (Boston), Mass. (Rev. C. W. Duffield, rector), the Rev. Dr. Elliot, a Presbyterian minister, and one of the evangelists taking part in the recent revival services in Boston, preached at the 10:30 service. Owing to another engagement of Dr. Elliot, the service was changed, and this "address" made to precede morning prayer, but taking the place of the regular sermon.

St. Luke's has long been noted for its decidedly "Broad" proclivities, but on the First Sunday in Lent, largely through the efforts of several members of the parish girls' society, the choir appeared in vestments for the first time. The catechism has also been lately introduced into the Sunday school.

BY LICENSE of the Bishop, addresses are to be given at Friday evening services during Lent at the Church of St. John the Evangelist, St. Paul (Rev. Theodore Sedgwick, rector), by the Rev. P. P. Womer, D.D., of the Park Congregational Church, the Rev. Harry Dewey, D.D., of Plymouth Church, Minneapolis, the Rev. Harold Pattison of the First Baptist Church, the Rev. William A. Hill of the Woodland Baptist Church, and the Rev. H. E. Swearingen, D.D. of the House of Hope. "In suggesting these services to the Bishop," says the rector in his parish paper, "he said it was just such services as these that the Lambeth Conference endorsed, and he felt they would be most helpful."

REPORT OF THE MASSACHUSETTS CHURCH TEMPERANCE SOCIETY.

IN HIS annual report, which is the nineteenth, the Rev. S. H. Hilliard, secretary of the Church Temperance Society of Massachusetts, recounts the events of the year 1908. He says that the sympathy of children who have good and safe homes for those who for want of such homes start out in life handicapped is very genuine. The coffee rooms have been maintained through the liberality of friends, who do not seem to tire of making response to the society's frequent appeals. There is need of more lay helpers in the work. It is a pleasant thought that the mere fact that these places of safety for young men have been kept open so long means that a whole generation of young men, boys and girls, have had a chance given them to come out of the streets and to be just so far shielded from temptation. The coffee room has in it from fifty to one hundred young men and it is pointed out that the visitor is given as quiet and respectful attention as he would have at any place. "If getting young

men by the fifties and hundreds out of the streets and slums and keeping them in such places all winter is not religious work, and temperance work," says the report, "it is at least cheerful work, and true hospitality in Christ's way of dealing with men."

In the report special mention is made of the tent work, which was begun under difficulties last summer because of the necessity of removing from a site long occupied which had been taken for building purposes.

The Pitts Street Mission Sunday evening service has been kept up with a constant attendance of about a hundred working men, most of them in their working clothes and most of them men who have enjoyed the comfort of the room through the week. Mention too is made of the work of the women associates, who have maintained a room for girls at 1799 Washington Street, and have also materially assisted in replenishing the treasury.

MISSIONARY BISHOPRIC ACCEPTED.

THE REV. N. S. THOMAS has accepted his election as Missionary Bishop of Wyoming.



REV. N. S. THOMAS,
BISHOP-ELECT OF WYOMING.

His letter of acceptance is as follows:

"February 23rd, 1909.
"Rt. Rev. Daniel S. Tuttle, D.D., LL.D., D.C.L.,
"74 Vandewater Place, St. Louis, Mo.

"REV. AND DEAR SIR:—Relying on the leading of the Holy Spirit, as I am persuaded, He has seen fit to reveal Himself to me; pending the confirmation of the Standing Committees, I herewith accept my election by the House of Bishops, to the Missionary District of Wyoming.

Respectfully yours,
NATHANIEL S. THOMAS."

NEW CHURCH CONSECRATED AT BAD AXE, MICH.

THE NEW St. Paul's Church, Bad Axe, Mich., was consecrated by the Bishop of Michigan on Friday, February 19th. He was assisted by the Rev. W. S. Sayres, D.D., the Rev. Messrs. J. F. Jackson, B. J. Baxter, W. H. Gallagher (who preached the sermon), and by the rector, the Rev. Dr. A. A. Mackenzie.

It had been felt for years that the old St. Paul's was too far away from the center of the city to be easily accessible for Church-going people. When the present rector was placed in charge a little more than a year ago he began at once to urge the necessity of removing the church to a more central location, and it was finally resolved not only to find a more central site, but to erect a new building. The result of it all is the new St. Paul's Church on Sand-beach Avenue, which

is a credit to the Church and an ornament to the city. It is built of white brick, after the old English style of architecture, at a cost of \$7,000. The generous aid and public spirit displayed by the Hon. A. E. Sleeper (state treasurer) and wife made possible the erection of so substantial an edifice.

BISHOP LINES' ADVICE TO LAYMEN.

THE BISHOP OF NEWARK asked the laymen of his diocese to meet him in the House of Prayer, Newark, Saturday, February 27th, at 4 o'clock. After religious exercises, the Bishop prefaced his address by stating that since his consecration he called the clergy together annually to counsel with them and twice during the Advent season he had called the women of the diocese together, but that this was the first time he had called the laymen of the diocese to meet him and that the large attendance was most gratifying and greatly appreciated.

The subject of his address was the personal relation of the individual man to Christ through the Holy Spirit. He urged all his hearers to make Christ a part of their daily lives. He stated that as they grew older and became engrossed with the affairs of the world, they were apt to forget the high aims and spiritual devotion that permeated their lives at the time of their confirmation, and when they received the Holy Communion for the first time. He said that in making his visitations he is frequently told that the vestrymen are not representative of the parish. That, he reminded the laymen, was a fault the cure of which lay within themselves, as they all had a voice in the selection of the vestrymen of their respective parishes. He urged each layman present to take a deeper interest in the affairs of the parish, and to give more of their time to advancing Christ's kingdom. He warned them against parochialism. He also asked them to beware of coldness and exclusiveness, and reminded them that Christ's disciples and the apostles were humble men, and closed with an appeal to each one to come into a closer personal relation with their Saviour and Redeemer. The service closed with the benediction. About one hundred men were present.

THE SEABURY SUMMER CONFERENCE.

THE CHURCH CONFERENCE for 1909, under charge of the Seabury Society of New York, will be held July 10th to 24th, and not July 17th to August 1st, as was tentatively announced. The change is made for local reasons and in order to secure the attendance of certain speakers. Prominence will be given this year to five things: (1) Bible study, two courses; Professor Colladay, first week, Father Officer, second week. (2) Instruction of youth, first week, Introduction to a Study of the Gospels, Professor Colladay; five morning lessons, two evening meetings, the Rev. Messrs. Carlton P. Mills, W. E. Gardner, Philip Cook, and Samuel R. Colladay. (3) Mission Study, three courses, "Anglican Missions in Africa," the Rev. Philip Cook, "Mission Studies in St. Matthew," teachers to be selected; "Domestic Missions," Bishop Talbot and Miss Elizabeth H. Houghton. (4) The Development of Laymen; what has been accomplished; what are the plans, Bishop Talbot, who will be elected president of the Church Laymen's Union in May, and eight laymen, who will make most of the addresses at the sunset meetings, and with the Bishop speak in various Boston churches and before

men's clubs, among the former, in the Church of the Advent, July 18th. (5) Young People's Work, especially in behalf of missions, some of them in distant fields. Besides these emphasized courses the Rev. Dr. Hart will give five addresses on the Prayer Book, second week, and at the woman's day it is expected Miss Emery, just returned from a tour of the world, will be a speaker, with others. There will be one evening address on Church Social Service, and possibly one on the Emmanuel Movement. The Sunday and week night preachers will be Bishop Talbot, the Rev. Dr. Lloyd, the Rev. Philip Cook and the Rev. Karl Reiland. The Rev. Dr. Lloyd will also speak on missions. Expenses for entertainment will be \$9 to \$12 per week, with \$5 registration fee. Many delightful afternoon excursions to historic places will be arranged. A folder giving information may be obtained from the Seabury Society, 23 Union Square, New York.

ACTIVITIES OF THE B. S. A.

ON THE EVENING of February 26th, at Trinity parish house, Pittsburgh, a general meeting of the members of the Senior and Junior Pittsburgh Assemblies of the Brotherhood of St. Andrew took place, for the purpose of meeting in a rather informal manner the president of the National Brotherhood, R. H. Gardiner; Hubert Carlton, secretary; H. D. W. English and M. H. Kline, first and second vice-presidents, and J. L. Houghteling, founder of the order. The different officers gave words of encouragement, counsel, and advice. They were in Pittsburgh by reason of having been appointed to represent the Brotherhood at the National Conference of Brotherhoods being held in Pittsburgh on that day.

AT A QUARTERLY meeting of the Local Assembly of the Brotherhood of St. Andrew held on Washington's birthday evening, at Emmanuel parish house, Cleveland, Ohio, an address was delivered by the Rev. John Henry Hopkins, D.D., secretary of the Fifth Department, who was one of the first members of the first chapter of the Brotherhood and the first chaplain of the first Local Assembly. There was a large attendance of members from the chapters of the city and suburbs.

THE ANNUAL SESSION of the New Jersey Junior Assembly, Brotherhood of St. Andrew, was held in Grace Church, Rutherford (diocese of Newark), on Washington's birthday. The visitors were welcomed by the Rev. Henry M. Ladd, rector. Rev. Duncan McP. Genns, rector of St. Thomas' Church, Brooklyn, preached the sermon. About 150 delegates, representing every section of the state, were present. Luncheon was served in the City Hall Auditorium by the Ladies' Aid Society.

THE WORK OF CHRIST HOSPITAL, JERSEY CITY.

THE THIRTY-FIFTH anniversary of Christ Hospital in the Archdeaconry of Jersey City, N. J., was held in St. John's Church, Jersey City, on Quinquagesima Sunday in connection with Evening Prayer. The Office was read by the Rev. George D. Hadley, rector of the parish; the Rev. Robert B. Kimber of New York City preached the sermon.

Archdeacon Jenvey, president of the Council of the Hospital, presented and read the annual report for the year ending December 31, 1908. He referred to the bad financial conditions existing at the opening of the year, but showed that at the close of 1908 the friends of the hospital had worked so hard and given so freely that many anxieties had passed away.

The number of patients treated in all departments was 6,432, a gain of nearly 400 over the year 1907. Sixty per cent. of the work is entirely free, but few patients pay full rates. The dispensary departments have cared for 1,704 in the eye, ear, nose, and

throat clinics; and 2,855 in other clinics; making a grand total of 4,559 dispensary patients. This is the largest year's work in the history of Christ Hospital, as it is also the most gratifying.

The receipts have been \$49,709.26; as against \$38,164.41 in 1907. Donations have been \$4,621.51; as against \$1,786.91 the year before. A house, formerly rented for the accommodation of the nurses, has been purchased for the hospital at a cost of \$12,500. The opening of the extension of the Daisy Ward, long the cherished hope of Miss Mary C. Barry, occurred November 23, 1908. The total cost of this improvement has been \$11,640, besides \$1,381.40 expended for furnishing the extension.

The whole property is conservatively estimated to be worth \$179,508, with only \$34,000 in mortgages against it.

RECENT PAROCHIAL MISSIONS.

A MOST interesting pre-Lenten mission has just been concluded at the Church of the Advent, Cynthiana, Harrison County, Ky., under the rectorship of Archdeacon Caswall. The Rev. F. J. Mallett, rector of St. John's, Sharon, Pa., was the missionary. The services began on Sexagesima Sunday and ended the Sunday night following. The first three days were unusually wet, but after the service on the first Sunday morning the congregations rapidly increased; and soon the church was filled almost every time. Besides the regular night preaching on the week days, there was a talk to women on Tuesday afternoon; one to boys and girls on Friday; and to men only on the second Sunday, at which a hundred men were most attentive listeners. Some of the subjects treated were "Character Building," "Is Life Worth Living?" "What About the Future?" "What is Success in Life?" "Why Some People Do Not Go to Church," "Possibility of Modern Sainthood," "Basis of True Manhood," "The Latch-key of Life," "Women's Work in the Church." On the last night of the mission a Freewill Thank-offering was taken up, to be given to the missionary himself. The considerable expenses of the mission had already been willingly borne by the Women's Church Guild of the Church of the Advent.

An interesting circumstance is that this church is an exact copy of the church at Stoke Pogis, England, in the churchyard of which Gray wrote his Elegy. Bishop Smith, the first Bishop of Kentucky, when visiting that church, made a cardboard model of it, and from it this church was built.

A SUCCESSFUL ten-days' mission was held in St. James' Church, Long Branch, N. J. (Rev. E. Briggs Nash, rector), from February 12th to 21st, by the Rev. Charles Mercer Hall of Holy Cross Church, Kingston, N. Y. Two Eucharists were said each day, followed by brief instructions, and a service for children in the afternoons and a mission service every evening made up the daily schedule. Deep interest was manifested from the first, and the attendance throughout was excellent. A thorough house-to-house canvas of the greater part of the city had been made by a corps of workers, and an extensive advertising campaign had also aroused the interest of the entire community. Clear and convincing teaching was given each night on the Catholic position of the Church and the grace of her sacraments, and the call of the Crucified was the keynote of the sermons. A quickening of the spiritual life of the parish will inevitably be the effect of this mission.

WAYS IN WHICH LAYMEN MAY SERVE.

IN GRACE CHURCH, Jersey City, on the evening of Quinquagesima Sunday, suggestions were made to the laymen of the Church in that city and the diocese, indicating ways in which they may be of service to the Church.

The rector, the Rev. Dr. George S. Bennett, officiated and introduced the speakers, Arthur G. Luders, one of the trustees of the Seabury Society of New York, and Eugene M. Camp, president of the Church Laymen's Union. Among the suggestions made were for lay readers to help Archdeacons in Church extension; a school in which to teach the Bible, Sunday school superintendence, parish visiting, Church history, Church economics, lay reading, public speaking, and social service; a committee of laymen to secure the money necessary to carry on the work of the Church; Church houses that are centrally located, and contain public halls, parlors, libraries, kitchens, and conveniences for social occasions, and an annual Church council for each city.

ANNIVERSARY OF PITTSBURGH LAYMEN'S MISSIONARY LEAGUE.

THE TWENTIETH anniversary of the Laymen's Missionary League was celebrated on Quinquagesima. There was an early corporate Communion for the officers and other members, at Calvary Church, at which the Bishop of the diocese officiated, assisted by the chaplain of the league, the Rev. R. N. Meade, and the Rev. D. L. Ferris, one of the clergy of the parish. Following the service the League was entertained at breakfast at the Rittenhouse by Bishop Whitehead. The real anniversary service took place at St. Andrew's Church, at 11 o'clock, when there was a large attendance. Morning Prayer was said by the clergy present, the lessons being read by two of the lay readers, Dr. F. H. Wade and C. A. McNish. The chaplain read his report, and the Bishop, after a short address of congratulation upon the work already accomplished, licensed by a special service the eleven lay evangelists and twenty-five lay readers who compose the membership of the society. The Rev. J. Clayton Mitchell preached the sermon from the text, "Go ye therefore, and make disciples of all nations," and emphasized the thought that the greatest blessedness was not to be found so much in the number of disciples made, but in the "going" and the "doing"; the subjective rather than the objective results of the work. In the evening, the Rev. Mr. Mitchell preached again under the auspices of the League, at St. Stephen's Church, Sewickley. At all the services offerings were made in behalf of the treasury of the league.

CHURCH HOUSE FOR GIRLS AT CHAMPAIGN, ILL.

ABOUT the first of March the rector of Emmanuel Church, Champaign, Ill., expects formally to break ground for the erection of a large and very attractive church house for girl students of the University of Illinois. The plans are based upon three of the most prominent sorority houses of university centers. The specifications call for a \$20,000 brick building, accommodating over thirty girls, with matron apartment and abundant space for parlors and large lecture halls. This building will be erected upon a valuable lot in close proximity to the campus and the beautiful woman's building of the university. Over \$12,000 is in hand to date, and it is hoped that the necessary amount needed will be given by friends before the closing of the college spring term.

GOOD FRIDAY A LEGAL HOLIDAY IN NEW JERSEY.

THE GROWING recognition of Lent is noticeable in many ways, especially so in the leaflets and folders distributed by many churches in the diocese for advertising special services, strange preachers, and extraordinary devotions. It is also indicated by the recent adoption in New Jersey of Good

Friday as a legal holiday. This brings the state in line with other states that have given public recognition of this holy day.

BRITISH CONSUL EULOGIZES GEORGE WASHINGTON.

FOR THE first time in the history of America a representative of the government of Great Britain spoke at Valley Forge on Washington's Birthday, at the dedication of the memorial pulpit and lectern. Wilfrid Powell, the British consul at Philadelphia, eulogized General Washington and paid a glowing tribute to his character as a statesman, military leader, gentleman, and Christian. An historical sermon was also delivered by the Bishop of Pittsburg, who also confirmed a class of eleven—the services all being held in the Washington Memorial chapel. A large number of clergy from Philadelphia and the Norristown Convocation were present, vested, and assisted in the services. The chapel would not hold the large congregation in attendance.

"CHURCH SALOON" PROPOSED FOR MONTCLAIR, N. J.

THE RELIGIOUS section of Montclair's citizenship are divided in sentiment over the proposed establishment of a "Church saloon" on the "Gothenberg plan," where liquors, soft drinks, and solid refreshments are dispensed, the bartenders receiving a premium on the sales of non-intoxicants and food. The mayor is heartily in favor of the plan, and says an existing license must be revoked unless the promoters of the "Church saloon" purchase an old stand. One of our clergy declares that some substitute must be found for the modern drinking place. "The coffee house in England is a great success, and something of the kind should be inaugurated here." On the other side is a Methodist preacher who has declared: "The Methodist Church desires to make no compromise with liquor, or the liquor interests. It is a nefarious business, whether run by a private individual, a stock company, or a church. Bishop Potter's experiment in New York failed, and I cannot see how the local plan would succeed." The general secretary of the Montclair Y. M. C. A. says he favors any movement which would better the social condition of the workingman, but he did not think that whiskey could be utilized in any way as an adjunct for man's betterment.

The general sentiment of the town appears to be about equally divided in the pulpits and in the pews.

DEATH OF A CANADIAN PRIEST- AUTHOR.

THE RECTOR of St. James' Church, Three Rivers, diocese of Quebec, Canada, the Rev. Henry Coleridge Stuart, died of typhoid fever, February 24th. He was born in England in 1844, so that he was nearly 65 years old at the time of his death. He was graduated at Bishop's College, Lennoxville, and ordained at Quebec in 1871. He was curate at St. Matthew's Church, Quebec, for three years, and afterwards had charge of Shigawicke, Gaspé, and Bourg Louis. He was appointed rector of the Crown parish of Three Rivers in 1890. He published in 1889, *A Divine Memorial of the Holy Eucharist*, and in 1893, the first instalment of a history of the Canadian Church, entitled *the Church of England in Canada—1759-1793*.

MEMORIALS.

ON QUINQUAGESIMA SUNDAY at the morning service, there was unveiled in St. Mark's Church, Mauch Chunk, Pa. (the Rev. A. B. Putnam, rector), a very handsome credence table, erected by their children as a memorial of Mr. and Mrs. Francis R. Sayre, for many

years associated with the work and worship of this parish. Mr. Sayre, the eldest son of the founder of St. Mark's, had been a vestryman of the parish for sixty-three years, sixty-two of which he acted as warden. He was also for seventy-five years connected with the Sunday school of St. Mark's, the anniversary of which was fittingly observed some months before his death. The memorial itself is a double shelled structure, 7 feet 2 inches high. A square block of Caen stone rises from the floor, supporting by means of a richly moulded plinth, a shaft made of Derbyshire stone. A moulded capital carries the first or lower shelf, designed to hold the alms basins. Stone side brackets carry the second or Eucharistic shelf, which, like the first, is made of veined white marble. Above this work rises an arched back, carrying the canopy, supported by a Greek cross. The arched panel of the back is filled with a mosaic in Venetian enamel and gild fret, showing the emblem, Chi Rho. The inscription is carved in the stone just under the mosaic. Geissler of New York did the work.

SEVERAL useful memorials and gifts have been presented lately to St. John's Free Church, Elkhart and Emerald Streets, Philadelphia. (the Rev. R. W. Woodroffe, rector). They consist of a Communion rail in memory of F. W. Newbold; a brass and oak credence table in memory of Robert Mathers, a former vestryman, and a handsome Prayer Book for use on the new prayer-desk, in memory of Edward McVey. The new pews for the seating of the church will be installed by April 1st.

CHRIST CHURCH, Lima, O. (Rev. C. Hely Molony, rector), has recently received the gift of a handsome Italian marble altar from the junior warden of the parish, George E. Mehaffy, in memory of his father, the late Hon. Robert Mehaffy. The vestry of the same parish has just accepted plans for a brick parish house, 53 x 31 feet, two stories in height. The parish is growing rapidly, forty-two new families having been added in the past two years.

ON QUINQUAGESIMA Sunday at the mid-day service, three memorial windows were unveiled in St. John's Church, Far Rockaway, L. I., by the rector, the Ven. Henry Mesier, Archdeacon of Queens and Nasasu. The windows have been given by the family of the late George C. Rand, and were made by John Hartman & Co. of Birmingham, England.

A MEMORIAL baptistry has been placed in St. James' Church, Richmond, Va. It is located in the north angle of the edifice, and is complete in every particular. All of the accessories, including the rail, were presented by families belonging to the congregation in which children have died.

ALL SAINTS' CHURCH (colored), St. Louis, Mo., has received a memorial lectern of golden oak. It was presented by Mrs. M. Ida Langston in memory of her husband, Professor A. D. Langston. The vestment ward of the parish has presented a set of embroidered Eucharistic vestments to the rector.

NEWARK PRIEST DEPOSED.

THE DEPOSITION of the Rev. Elmer S. Forbes from the ministry of this Church has been duly pronounced by the Bishop of Newark, Mr. Forbes having renounced the ministry, and six months from the date of such renunciation having expired. No question concerning moral character is involved.

IMPROVEMENTS TO ST. PAUL'S, CANTON, OHIO.

ST. PAUL'S CHURCH, Canton, Ohio, has undergone extensive repairs and improvements since the Rev. A. W. Higby, assumed

charge several months ago. Since last October the building has been shingled on the roof and gables, new concrete and cement foundation walls have been built, plumbing has been installed, an old gallery has been removed and the ceiling of the vestibule raised five feet, new modern windows of opalescent glass have replaced the old ones of sand-blown glass, the lead of which had been eaten up through the long exposure, new window frames were added and a new furnace installed in the cellar. The total improvements involved an expenditure of over \$1,200. At the same time the congregations have been increasing and the future of the parish is more hopeful than for many years past.

EIGHTIETH ANNIVERSARY OF ST. MARK'S, ORANGE, N. J.

THE EIGHTIETH anniversary of the consecration of St. Mark's Church, Orange, N. J., was celebrated on Quinquagesima Sunday. The sermon (mainly historical) was preached by the Rev. Frank B. Reazor, D.D., rector of the parish, from Psalm 97: 1, "Except the Lord build the house." He recalled the fact that the church was consecrated by the then Bishop of the whole state of New Jersey, Dr. Croes, on February 20, 1829, "in the day of small things"; in a community where the Church was not favored with sympathetic interest. The original building was only 40 by 60 feet, yet it was sufficiently large for the handful of people called "Churchmen." But their efforts were not small; they had a large vision, and chose a large piece of ground and a commanding site for their church, which they built of enduring material, capable of much and symmetrical enlargement. From the first, the foundation of faith made the parish a strong centre of Church teaching and influence. The preacher then quoted appropriate passages from a sermon preached in 1835 by the then rector, the Rev. Benjamin Holmes, in which he reviewed the first ten years of the Church's life in Orange; and maintained the true relation of the spiritual to the material. In closing, Dr. Reazor asked for thank-offerings with which to make needed repair, and renew and improve the church building. He also asked the gift of memorials for the further adornment of the church.

There was a corporate Communion at 7:30 A. M. The music at the mid-day Eucharist was by Battison Haynes; also, an anthem by Clarke-Whitfield, and appropriate hymns. The services of the day were largely attended, especially at the early Eucharist.

St. Mark's parish has had but five rectors in eighty years. Dr. Whittingham (afterward Bishop of Maryland) was the first rector, 1829-1830; Rev. Benjamin Holmes, 1831-1836; Rev. Dr. James A. Williams, 1836-1883; Rev. Bishop Falkner, 1884-1891; the present rector, the Rev. Dr. Reazor, came into residence in 1891.

St. Mark's is the mother parish of The Oranges.

LENTEN ACTIVITIES.

ATLANTA, GA.—Noon Lenten services are being held at Cable Hall for business men, and others who cannot or do not attend the regular Church services. Short talks are made by the clergy, and ministers of the Methodist, Baptist, and Presbyterian denominations. The Bishop of the diocese made the addresses the first week in Lent.

BOSTON, MASS.—Lent in Boston churches was begun with well attended services on Ash Wednesday, but the number of worshippers was not what it was a year ago, because of very disagreeable weather. One of the largest congregations was at the Church of the Advent, where Dr. van Allen preached a strong discourse on the helpfulness of the Lenten

season. He especially admonished his people to use the season for a deep and careful study of the Bible. At Trinity Church Dr. Mann found inspiration for a helpful sermon in the parable of the Pharisee and the Publican, who went up into the temple to pray. Dr. Worcester preached at Emmanuel Church and spoke especially of the unanimity of feeling to-day, even among scientific folk, as to the value of fasting. At St. Stephen's Church there was a quiet day conducted by a visiting priest. During Lent a special series of lectures by Professor Rhinelander of the Episcopal Theological School is being given at the Church of the Advent, on "The Life of Faith." The rector, Rev. Dr. van Allen, also is giving a series on Tuesday, and other courses are being given by the Rev. Charles J. Ketchum and the Rev. John H. Cabot. The rector's Sunday evening sermons are on "Present Day Problems of Right Living." The three hours' service on Good Friday will be conducted by Bishop Coadjutor Weller of Fond du Lac, who will be in Boston during Holy Week. Sermons and addresses during Lent at Trinity Church will be continued as follows: March 9, 10, 11, 12, the Rev. Laurens McLure, D.D., Grace Church, Newton, subject, "The Church and the Age"; March 16, 17, 18, 19, the Rev. Edward T. Sullivan, Trinity Church, Newton Centre; March 23, 24, 25, 26, the Rev. Samuel S. Drury, St. Stephen's Church, Boston; March 30, 31, April 1, 2, the Bishop of Massachusetts, subject, "The Son of Man Among the Sons of Men"; April 6, 7, 8, the Rev. Alexander Mann, D.D., rector, subject, "The Disciples and Their Lord."

BROOKLYN.—At Christ Church, Clinton and Harrison Streets, the rector, the Rev. Walter DeF. Johnson, has begun a series of sermons on "The Religious Classics," the special topic being "The Confessions of St. Augustine." At the evening services during Lent the rector will preach on the general topic of "The Teaching Ministry of Jesus." There are services every afternoon in the chantry of Christ Church. The special preachers for these latter services during the week were the Rev. George C. Groves and the Rev. Dr. M. A. Johnson.—SERVICES have been arranged for noonday during Lent in the Church of the Holy Trinity, Clinton and Montague Streets, by the rector, the Rev. John Howard Melish. There are no laymen on the list this year, in accordance with the opinion of Bishop Burgess, as expressed in his annual address at the diocesan convention in regard to Canon 19.

CAMDEN, N. J.—Following the custom of the past four years, daily noon-day services are being maintained during Lent, in St. Paul's Church, under the management of the South Jersey Local Assembly of the Brotherhood of St. Andrew. The list of speakers at these services is an exceptionally strong one.

CLEVELAND.—At St. Paul's Church, several series of special Lenten services have been arranged. On Tuesday afternoons the rector, the Rev. Walter Russell Breed, D.D., is delivering a series on "Some Devout Classics," continuing a former series of last Lent. On Friday afternoons the rector is giving a series of Bible lectures on the Epistle to the Philippians. Thursday evenings there is a series of sermons; on March 4th, the Rev. Arthur Dumper of Norwalk; March 11th, the Rev. W. Ashton Thompson of Sandusky; March 18th, the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, Cleveland; March 25th, the Rev. Samuel N. Watson, D.D., of Akron; April 1st, the Rev. Jay J. Dimon of Mansfield.—A VERY FULL programme of Lenten services has been arranged at Emmanuel Church. Services are held every week-day at 4 P. M. and on Mondays and Fridays at 7:30 P. M. On Wednesday mornings there is a celebration of the Holy Communion at 10 A. M., with an address by

the rector. There are addresses at all of the afternoon and evening services either by the rector, the curate, or by a visiting clergyman. The list of visiting preachers is as follows: March 5th, the Rev. R. M. Church; March 12th, the Rev. George Fred Williams of Lakewood; March 19th, the Rev. W. S. L. Romilly of Newburg; March 26th, the Rev. Walter R. Breed, D.D.; April 2nd, the Rev. C. A. Langston of East Cleveland.

LONG BRANCH, N. J.—A series of special sermons has been arranged by the rector of St. James' Church, the Rev. E. Briggs Nash, for the Wednesday evenings of Lent, as follows: March 3, Rev. Frederick P. Swezey of Shrewsbury, N. J.; March 10, Rev. Edward P. Little of Elizabeth, N. J.; March 17th, Rev. Frederick C. Lauderburn of New York; March 24th, Rev. Robert S. W. Wood of New York; March 31st, Rev. C. Rochford Stetson of New York; April 7th, Rev. John C. Lord, rector of Navesink, N. J.

LOUISVILLE, KY.—Ash Wednesday was well observed, all of the churches reporting good attendances at the various services. Bishop Woodcock began the first of a series of sermons he is to give on the Wednesday evenings in Lent at the Cathedral; the first being on "Sin." Most of the city rectors have dispensed with their Wednesday evening service or arranged it for the afternoon in order that all their parishioners may receive the benefit of this special course by the Bishop.—THE Brotherhood of St. Andrew has arranged for daily services for men at the noon hour, in the Louisville Board of Trade Building. Bishop Woodcock is to conduct these services during the first and last week and the other special preachers are nearly all from outside the diocese. The Louisville parishes are to share the expense of these services in order that no offering need be taken at them.

NEW ORLEANS, LA.—Noon-day Lenten services are being held at Grace Church, the city clergy and others taking the services. In addition to the announcement of services by local clergy, the Church Club announces the Rev. George G. Smeade, LL.D., of Brookhaven, Miss., for March 8-12; Rev. Dr. M. Brewster of Mobile, Ala., for March 15-17; Rev. C. M. Niles, D.D., of Pensacola, Fla., for March 22-27; Rev. R. E. Lee Craig of Jackson, Miss., March 29-31.

PHILADELPHIA.—The attendance and interest manifest in the noon-day Lenten services conducted by the Local Assembly of the Brotherhood of St. Andrew at the Garrick Theatre and old St. Paul's Church are up to the average if not greater than in other years. The special preachers, including Bishops Mackay-Smith and Talbot, gave helpful and

inspiring addresses. The attendance at the Garrick Theatre from February 27th to March 6th, when the Rev. Father Huntington, O.H.C., was the speaker, was unusually large. Similar services are being well attended at old Christ Church (the Rev. Dr. Washburn, rector). Other religious bodies are following the example set by the Brotherhood and the Church in holding noon-day services, and they are being held daily in two of the largest and most prominent Roman Catholic churches, and the Lutherans are holding services in the Y. M. C. A. building.

PITTSBURGH.—The noon-day services under the auspices of the Pittsburgh Assembly of the Brotherhood of St. Andrew are being held as usual at Trinity Church. The music is furnished by a volunteer choir of youths and men from the different parishes, led by a piano and cornet. The address on Ash Wednesday was by the Bishop of the diocese, who had as his subject, "What Kind of a Lent Are We Going to Have?" On the three succeeding days of the week the Rev. Dr. John Dows Hills of Christ Church, Oil City, gave a series of addresses on the threefold baptismal vow, under the heads of Renunciation, Faith, and Obedience. The attendance so far has averaged over 370.

SAN FRANCISCO.—United Lenten services are being held in St. Stephen's Church, with the Bishop of the diocese as preacher. The general subject of the series is "Scripture Sin Healing." The six sermons are on the following topics: "Its Profession," "Its Diagnosis," "Its Treatment," "Christ the Healer," "The Church as the Clinic," "The Cross as the Remedy."

SOMERVILLE, MASS.—Special preachers on Sunday evenings during Lent at Emmanuel Church, Somerville, Mass., are: March 7th, the Rev. Philip M. Rhinelander, Professor in the Theological School, Cambridge; March 7th, the Rev. Reginald H. Coe, rector of All Saints' Church, Belmont; March 14th, the Rev. Paul Sterling, rector of Trinity Church, Melrose; March 28th, the Rev. William E. Gardner, rector of St. James' Church, Cambridge; April 4th, the Rev. James Yeames, rector of St. John's Church, Arlington. Special preachers on Thursday evenings: March 4th, the Rev. Francis E. Webster, Waltham; March 11th, the Rev. Edward Tillotson of Swampscott; March 18th, the Rev. Edmund B. Young of Chelsea; March 25th, the Rev. Henry Bedinger of Salem; April 1st, the Rev. Frederic W. Fitts of Roxbury.

WASHINGTON, D. C.—Mid-day Lenten services each week-day except Saturday are being held under the auspices of the Brotherhood of St. Andrew at Epiphany Church.

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ROYAL BAKING POWDER

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WILMINGTON, DEL.—Noon-day services for business men in St. Andrew's during Lent are being held under the auspices of the Brotherhood of St. Andrew. Services are also being held at the noon hour for the employees of the Rockford Mills, near the city, on Mondays, Wednesdays, and Fridays, conducted by the Rev. K. J. Hammond, in whose parish (Immanuel) the mills are located.

DAY OF INTERCESSION AT ST. MARK'S, PHILADELPHIA.

FOR THE past two Lenten seasons a Day of Intercession has been held, with the approval and blessing of the Bishop of the diocese, at St. Mark's Church, Sixteenth and Locust Streets, Philadelphia (the Rev. Alfred G. Mortimer, D.D., rector). The deep interest manifested by the clergy and laity throughout the city in the observance of this day has been most encouraging. The services were held this year on Monday, March 1st, and as a prelude a missionary service of hymns, prayers, and an address by the Rev. Father Huntington, O.H.C., was held at St. Mark's the previous Sunday evening at 8 o'clock. The order for the Day of Intercession consisted of celebrations of the Holy Communion at 7 and 7:45 A.M., Morning Prayer at 9, address at 10, Penitential Office and address at 11, Litany, Intercessions and address at 12. The addresses were all made by Father Huntington, O.H.C. The attendance was large, and many came all during the afternoon to offer silent intercessions. The committee-in-charge consisted of some twenty laymen and lay-women most prominent and influential in not only the social but commercial life of the city.

PITTSBURGH CHURCHMEN AND THE PRESBYTERIAN BROTHERHOOD.

THE CHURCH CLUB gave the third of its usual series of dinners on Washington's Birthday at the Duquesne Club, Pittsburgh. This dinner was given in honor of the executive officers of the Presbyterian Brotherhood of America, who met in the city for their third annual convention on the following day. About two hundred members and the guests attended.

The subject for discussion by the speakers was "The Laymen and Active Church Work." C. E. E. Childers, president of the Church Club, presided and acted as toastmaster. The principal guests and speakers were Charles S. Holt of Chicago, president of the National Presbyterian Brotherhood, and Mr. James H. Gray, president of the Presbyterian Brotherhood of Pittsburgh. The idea of the Church Club in giving the dinner in honor of our Presbyterian brethren was to take the opportunity of asking prominent laymen of the denominations to be their guests and join with them in welcoming to Pittsburgh the convention. Those who responded to the toasts to other Churches, to the general topic, "The Layman and Active Church Work," were Messrs. W. E. Lincoln of the Baptist communion, A. M. Schoyer of the Methodist Episcopal, Willis F. McCook of the Roman Catholic Church, John A. Crawford of the United Presbyterian, H. W. Bickle of the Lutheran, and H. D. W. English of our Church. The unanimity of purpose and ideas of all the speakers served to make all present feel that the theoretical preaching of "Christian Unity" was here given a very real, practical application.

OHIO PUBLIC SCHOOL TEACHER BECOMES DEACONESS.

AT ST. PAUL'S CHURCH, Conneaut, O., on Shrove Tuesday, Miss Minnie Atwood, a communicant of that parish, was formally set apart as a deaconess by the Bishop of the diocese. The office which was used is one that has been formally authorized for use in

the diocese of Ohio, and this was the second setting apart at which it had been used. The Bishop was assisted in the service, by the Ven. A. A. Abbott, Archdeacon of Ohio; the Rev. N. D. Bigelow, rector of St. Andrew's Church, Elyria, who was until recently the rector of the Conneaut parish; the Rev. Robert H. Fairbairn, the present rector of the parish, and the Rev. J. P. Clarke of Trinity Cathedral, Cleveland, who served the Bishop as his chaplain. The candidate was attended by Sister Sarah, deaconess in charge of the Church Home, Cleveland, and was presented by Archdeacon Abbott. The Rev. Mr. Bigelow read the testimonials. The Bishop delivered the address, which was historical in character and was descriptive of the order of deaconesses. At the celebration of the Holy Communion which followed he was the officiant, assisted by the Rev. Messrs. Abbott and Clarke, respectively, as gospeller and epistoler. At the conclusion of the service the Bishop announced that the new deaconess would be known as "Sister Minnie" and that she would have charge of the new diocesan orphanage, which is about to be established in Cleveland. A luncheon was served in the guild rooms immediately after the service. In connection with this service there are several interesting features deserving of mention. Conneaut has the honor of being the first place where Bishop Philander Chase, the first Bishop of Ohio, held his first service, in his vast field, after his consecration in 1817. But although it received the first episcopal visitation of any place in the state, the present work dates back to only 1891, when St. Paul's parish was founded. When in that year the diocesan authorities went to Conneaut to purchase a suitable piece of property for a Church building, they bought the residence of the Atwood family and converted it into a chapel. The present church stands on that site. Deaconess Atwood was born in this residence on the site of the church in which she was set apart. She has been engaged for some years as a teacher in the Conneaut schools.

PREPARATORY SCHOOL FOR GIRLS AT ATLANTA, GA.

THE PROPOSITION of Bishop Nelson to erect in the city of Atlanta a high and college preparatory school for girls has just received the sympathetic endorsement which assures the effort in the near future. A meeting of thirty gentlemen, citizens of Atlanta and adjoining towns, held on February 18th, passed resolutions appreciative of the work in the cause of education which the Bishop has done in the past seventeen years, involving an outlay of about \$75,000. These schools are all of a primary and secondary grade and include colored people as well as white, and also supplemental assistance to the public school in certain localities.

His effort now to establish a distinctively city school on the best lines approved itself to these gentlemen, who by unanimous vote ordered the appointment of a committee of seven with authority to increase its number, to act as a committee of ways and means in aid of the Bishop's plan to raise \$50,000 without delay, in addition to the \$15,000 already in hand in cash, mortgages, and good pledges.

One of the handsomest lots in the residence portion of Peachtree Street has been purchased and work of construction will be begun as soon as the architect's plans are in readiness, with the intention of having the building finished and equipped by the opening of the term, 1910. One gentleman has pledged for his company construction of all the concrete work needed at cost price for the same.

DEATH OF A PROMINENT CHURCH ARCHITECT.

THE DEATH occurred on Saturday, February 20th, of George Wattress, Jr., a prominent church architect. The burial took place



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from his home at Glenside, Pa., on Ash Wednesday, the Rev. Thomas J. Garland and the Rev. J. F. Schunck officiating. Mr. Wattress was a pupil of Sir George Pierson, the architect of Truro Cathedral, and the firm of which he was a member, George Wattress & Son, have built some of our finest churches, among them being St. Paul's, Chester, Pa.; St. Stephen's, Wilkesburg, Pa.; Trinity, Coatesville, Pa.; St. George's, Astoria, L. I.; Good Samaritan, Paoli, Pa.; St. Peter's, Phoenixville, Pa., and Ascension, Parkersburg, Pa. Mr. Wattress was a devout, consistent Churchman, honored and respected by all who knew him.

ITEMS OF INTEREST TO WOMEN.

THE ANNUAL meeting of the Pittsburgh Local Assembly, Daughters of the King, took place on February 19th, at Calvary Church and parish house, extending through the afternoon and evening. The chapters in the city and suburban parishes sent representations, and there was a goodly attendance. Miss Bloxome, the general secretary of the order, came on from New York to be present, and to give information and words of counsel. The election of officers resulted as follows: President, Mrs. G. M. T. Taylor of Calvary parish; recording secretary, Mrs. Richard Hirsh of St. Peter's parish; corresponding secretary, Mrs. Wherry of Epiphany Church, Bellevue; and treasurer, Miss Ellen Taylor of All Saints', Allegheny. At the close of the afternoon session an informal reception was tendered Miss Bloxome, and a tour of inspection of the new church and parish house was made. In the evening the service was held in the church, and consisted of shortened Evensong, brief address of welcome and congratulation by the Bishop of the diocese, and an address by the rector of the parish, the Rev. Dr. McIlvaine.

ON FRIDAY afternoon, February 19th, there was a united meeting of the Louisville branches of the Woman's Auxiliary at Christ Church Cathedral, at which Miss Bertha Babcock, a visiting missionary, gave an interesting talk on her work in northern Japan. A generous offering was made for this field. Miss Babcock also addressed the Sunday school of the Church of the Advent, and in the afternoon at the Cathedral spoke to a united meeting of all the Sunday schools and Junior Auxiliaries. The children were especially interested in her collection of Japanese curios and souvenirs displayed and also contributed an offering for this mission.

A MEETING of the Burlington (Vt.) district Woman's Auxiliary was held on February 18th at St. Paul's Church, Vergennes, with twenty-five delegates from other parishes present. Mrs. W. F. Weeks of Shelburne presided, and addresses were made by Miss Louisa Brainerd of St. Albans and Miss Constance Wheeler of Burlington. In the afternoon Miss Alice T. Brown of Brattleboro read a paper and addresses on various phases of Church work were made by several of the clergy. It was voted that all collection receipts after expenses were paid should be given to form a nucleus for a church home in Vermont for indigent and aged people.

THE QUARTERLY meeting of the Alameda County branches of the Woman's Auxiliary was held at St. Andrew's Church, Oakland, Cal., February 21st. In spite of the inclement weather there was a goodly gathering of members. The Rev. C. N. Lathrop spoke on the different phases of work attempted by the Social Service Commission, and was followed by the Rev. Clifton Macon, who discussed some of the results likely to follow the visit of the Rev. Dr. Worcester, who made such an impression in his recent preaching and teaching in California.

A MEETING of the Maine branch of the Woman's Auxiliary was held at Gardiner on

February 16th. At the Holy Eucharist, at which the Bishop was the celebrant and the rector of Christ Church (the Rev. Canon Plant) deacon, nearly seventy members made their Communion. During the Quiet Hour that followed, the Bishop spoke on "God's Will and How to do It."

BISHOP GILLESPIE'S CONDITION.

BISHOP GILLESPIE'S condition aroused a considerable amount of anxiety late last week and reports of his immediate danger were given out by the press. A special dispatch of March 1st states that he was then considerably improved and apparently in no immediate danger.

ACCEPTANCE OF MR. BREWSTER.

THE PRESIDING BISHOP has received notice of the acceptance of the Bishopric of Western Colorado by the Rev. Benjamin Brewster, subject to the confirmation of the election by the Standing Committees of the Church.

ATLANTA.

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

Seventeenth Anniversary of the Bishop's Consecration.

BISHOP NELSON celebrated the seventeenth anniversary of his consecration with a service on St. Matthias' day, the Bishop being celebrant, assisted by the Rev. Dr. Pise, Rev. J. J. Perry, and the Rev. Dr. Higgs. The celebration was held in the Cathedral in Atlanta, Ga., and was attended by a large congregation, about all of whom had been present at his consecration. The hearty congratulations extended him after the service were full of love and appreciation. His sermon, on the words "I have Learned From Experience," was an earnest talk of friend to friend and priest to people on the lessons of a lifetime. Bishop Nelson is a tower of strength among his people. His influence in Atlanta for civic righteousness is powerful, and his words and work are in constant demand among the citizens who are striving for the best interests of city and state.

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CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Priests Promoted—Lenten Services.

WHILE ONE or two good priests have been called to parishes outside of the diocese, it is gratifying to observe the promotions that are coming to some of the clergy within the diocese. Among these may be mentioned the Rev. Harrison W. Foreman, assistant minister at Grace Church, Utica, who has been called to the rectorship of Emmanuel Church, Norwich, and the Rev. George C. Wadsworth, minister-in-charge of St. John's Whitesboro, to the rectorship of Zion Church, Fulton.

THE USUAL popular noon-day Lenten services in St. Paul's, Syracuse, and Grace Church, Utica, have been resumed this year. In the former city the preachers are mostly from the diocese, but in Utica about half the list of speakers is drawn from the neighboring diocese of Albany.

COLORADO.

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

Noonday Lenten Services in Denver—Progress at Emmanuel Church, Denver—Personal.

THE CLERGY of the city of Denver are conducting noon-day services during Lent in the Knight Campbell Hall, it being centrally located and down town.

THE MEMBERS of Emmanuel Church, Denver, presented the Rev. G. W. Palmer, M.D., priest-in-charge, with a private Communion set, and Mrs. Palmer with a purse of gold, on the evening of February 9th, it being the second anniversary of Dr. Palmer's connection with this work. During the two years a rectory has been built costing \$3,600, a mens' club has been organized, and a successful institutional work has been established.

AFTER a rectorate of ten years, the Rev. B. W. Bonell has left St. Andrew's, Manitou, to take charge of Trinity parish, Greeley. The vestry of St. Andrew's declined to accept rectory has been built costing \$3,600, a year's leave of absence. Trinity, Greeley, has been closed for some time. Plans are under way now for a rectory and new church, and work will be begun soon.

DELAWARE.

F. J. KINSMAN, Bishop.

General and Personal Notes.

IN TRINITY PARISH, Wilmington, the Men's Club held its February meeting on Washington's Birthday, with a special programme and an address by the Rev. F. M. Taitt of Chester on "Boycotts." After generous efforts, assisted by various friends, this church is looking forward to the possession of a new organ at the Easter services.

THE CLERICAL BROTHERHOOD held its last meeting in Dover, accepting the hospitality of its rector, the Rev. H. B. Olmstead. The essay was read by the Rev. John Rigg of New Castle, on the "Wants of the Church." The next meeting will be held in Marshallton, March 8th.

THE REV. MAXIMO F. DUTY will officiate at St. Matthew's, Wilmington, after March 1st.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Quiet Day for the Clergy at Hillsboro—Funeral of Mrs. Lay—Men's Club Banquet at Easton.

A QUIET DAY for the clergy of the Middle Convocation was conducted in St. Paul's Church, Hillsboro, by the Rev. J. Gibson Gantt of Denton, on February 22nd.

OWING to the inability of one of the sons, Mr. Henry C. Lay, who was snowbound in the Rocky Mountains, to reach Easton earlier,

the funeral of Mrs. Eliza Withers Lay, widow of the first Bishop of Easton, who died on Friday, February 19th, was not held until February 25th. The services were held in Trinity Cathedral, which was erected as a memorial to Bishop Lay, and were conducted by Dean Rich, assisted by the Rev. Franklin B. Adkins and the Rev. John Gardner Murray, rector of St. Michael and All Angels' Church, Baltimore.

THE BANQUET of the men's Outlook Club of Christ Church, Easton, on Monday, February 22nd, was a complete success. The rector, Dr. H. Davies, was chairman, and associated with him were Mr. William Law, and Mr. P. Addison Morgan, who acted as toastmaster. The Hon. J. H. Covington, Bishop Adams, Judge Adkins, Rev. Dr. Rede of Trappe, and Dr. Davidson were among the speakers. The topic of the evening, "The Value of Lay Effort in the Church and Community," was ably discussed, every aspect of the subject being forcibly presented. From the reports presented by the secretary and treasurer, as well as the address of Mr. Law, the club is in a flourishing condition, and looks forward to a fruitful year of work.

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Greetings to the Rev. E. P. Smith.

THE REV. EVERETT P. SMITH has arrived at Boise and taken up his work as Dean of St. Michael's Cathedral. On the evening of Shrove Tuesday, the Woman's Auxiliary and the Cathedral Chapter gave a reception to the new Dean, which was held in the Bishop Tuttle Church house, and 400 parishioners and friends called in the course of the evening to pay their respects and make his acquaintance. There has been no interruption in the services at the Cathedral on Sundays or at the weekly services since the resignation of the former Dean last October, and the parish work is in good condition.

INDIANAPOLIS.

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

Devotional Meetings in Christ Church, Indianapolis.

DURING the Friday mornings of Lent, a series of devotional meetings under the auspices of the Woman's Auxiliary is being conducted at Christ Church Chapel, Indianapolis. Holy Communion is first celebrated, and after

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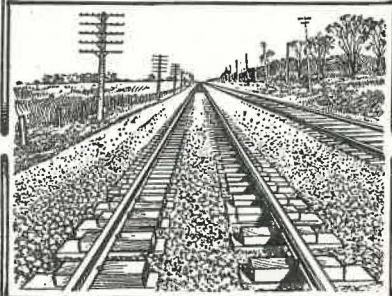
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KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Improvements to the Church at Seneca—Notes.

GREAT IMPROVEMENTS have been made in a building bought from the Baptists in Seneca, which has been named St. Titus' Church. The east end has been partitioned, forming a fine recess chancel with sacristy and organ room on either side. The walls have been frescoed and two stained glass windows have been placed in the sanctuary. The nave will contain chairs for the present. The consecration of this church will take place on the Second Sunday in Lent. One of the most prominent laymen in this parish was turned toward the Church by reading Westcott's "Catholic Principles."

A UNIQUE use of the Bishop's Lenten Pastoral has been made. Being short and most suggestive, it was reprinted in the form of a souvenir post card and sent forth.

SEVEN DEACONS and four catechists connected with the Kansas Theological School, Topeka, recently passed the cononical examinations for priest's and deacon's orders. The school is under the supervision of the Bishops of Kansas and Oklahoma.

KENTUCKY.

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

General and Personal News Notes.

LAST SUNDAY the Rev. J. J. Wilkins, D.D., visited Louisville and spoke in several churches on behalf of the \$5,000,000 Clergy Fund. During the week he met with the diocesan committee which has the matter of raising Kentucky's share of the fund in charge, and also presented the cause to individuals interested, with the result that a great part of the amount hoped for from the diocese has already been contributed or pledged.

FEBRUARY 19th was the twentieth anniversary of the marriage of Dean and Mrs. Charles Ewell Craik, when they were the recipients of many congratulations and tokens of remembrance. As one way of celebrating the event, Mrs. Craik with the assistance of some of the women of the congregation gave a supper on the previous evening to the men and boys of the choir.

THERE WAS a special memorial service in the Cathedral on the evening of Washington's birthday under the auspices of the Kentucky Chapter of the Sons of the American Revolution, of which Dean Craik is chaplain. An address on the life of Washington was delivered by the Rev. John Mockridge.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Changes in Personnel of the Standing Committee—Personal Mention.

THE VACANCY in the standing committee caused by the resignation from the same of the Rev. Dr. Wells has been filled by the election of the Rev. J. D. LaMothe, and the Rev. Dr. Beverly Warner has been elected president.

JUST BEFORE Lent a reception was given to the Rev. Byron W. Holley by the congregation of St. George's Church, New Orleans, at the residence of the Hon. C. F. Buck.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Improvements to St. Paul's Church, Fairfield.

ST. PAUL'S CHURCH, Ft. Fairfield, has been renovated throughout. To pay for the same, and to liquidate all old debts, the people of the mission have themselves contributed \$1,000.

Meditations on the Seven Last Words

The Travail of His Soul.

A Three Hours' Devotion for Good Friday. By the REV. G. L. RICHARDSON, M.A., vicar of Holmfirth, Yorks. [Mowbray's].

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Notes for the Use of Clergy taking the Three Hours' Service and for Private Devotion. [Mowbray's].

Paper, 60 cents net. By mail 63 cents.

Calvary.

Being Good Friday Addresses on the Seven Words from the Cross. By the REV. A. ST. JOHN CHAMBERE, D.D., rector of St. Anne's Church, Lowell.

Cloth bound, 60 cents. By mail 65 cents.

The Hill Called Calvary.

Addresses for Good Friday. By the REV. THOMAS E. GREEN, D.D.

Cloth bound, 50 cents. By mail 55 cents.

The Calls of the Conqueror.

Addresses on the Three Hours' Agony. By the REV. EDWARD A. LARRABEE, rector of the Church of the Ascension, Chicago.

Cloth bound, 60 cents. By mail 65 cents.

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Addresses for the Three Hours' Service. By the REV. EDWARD A. LARRABEE, S.T.B., rector of the Church of the Ascension, Chicago.

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MASSACHUSETTS.

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

Church Union Lectures at the Church of the Advent, Boston.

THE FIRST of the Sunday evening lectures under the auspices of the Massachusetts Church Union was given at the Church of the Advent, Boston, on the evening of February 27th. "Problems of Christian Unity" is the general topic for consideration in the course, and the first lecture, given by the Rev. J. S. Littell of Keene, N. H., was on "The Reunion of Christendom: Anglicans and Protestants." The subsequent lectures are these: March 7th, "The Reunion of Christendom: Anglicans and Easterns," by the Rev. C. LeV. Brine of Portsmouth, N. H.; March 14th, "The Reunion of Christendom: Anglicans and Romans," by the Rev. Dr. van Allen; March 21st, "Schools of Thought in the Church: Their Reconciliation," by Dean Vernon of Portland, Me.; March 28th, "The Priesthood of the Laity: its Scope and Limits," by the Rev. Fr. Powell, S.S.J.E.; April 4th, "A Vision of Unity," by the Rev. T. F. Davies of Worcester.

MICHIGAN.

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

Diocesan Club Dinner.

THE MARCH dinner of the Church Club of the diocese will be held on Thursday evening, March 4th, in the main hall of the new Y. M. C. A. building, Detroit. The Rev. S. D. McConnell, D.D., of Easton, Md., will deliver the address before the club.

MILWAUKEE.

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

Bereavement of the Rev. and Mrs. William Austin Smith.

THE RECTORY of St. Paul's Church, Milwaukee, was saddened by the death at 11 o'clock on the evening of Ash Wednesday, of the little daughter of the rector, the Rev. William Austin Smith. The child, Mary Estey Smith, was 3 years old. She had been seriously ill of pneumonia last fall, but had entirely recovered. Only on the Sunday before her death was a slight illness detected, and no grounds had appeared for a fear that it was in any wise serious. The father and mother were at the evening service of Ash Wednesday, when the child was taken more violently ill, physicians were summoned, and she died at 11 o'clock, her parents being with her. The suddenness of the blow adds to its intensity. Every mark of sympathy with the afflicted parents is shown by people in general, within and without the Church. Mr. and Mrs. Smith have also an infant child, who is ill with the same intestinal malady that carried the elder child away.

The funeral service was held on Saturday afternoon from St. Paul's chapel, and was conducted by Father Officer, O.H.C., assisted by the Rev. H. S. Gatley.

MINNESOTA.

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

News Notes.

THE REV. H. B. HEALD, in charge of St. John the Baptist Church, Minneapolis, who has accepted work at Mt. Calvary Church, Baltimore, has done excellent work, and the church is about ready to become a self-supporting parish. He has been priest's orders a little over a year.

THE REV. H. GATES recently held a mission at Grace Church, Montevideo, with satisfactory results.

THE COMMITTEE on increased Episcopal Supervision held a meeting on Monday, February 15th. It will probably report at the coming council no urgent need for more supervision, but, when sufficient endowment warrants it, the election of a Coadjutor Bishop.



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