

The State Historical Society

WISCONSIN HISTORICAL SOCIETY

The Living Church

VOL. XLIV.

MILWAUKEE, WISCONSIN.—MARCH 11, 1911.

NO. 19

416 LAFAYETTE ST., NEW YORK

Entered as Second Class Mail Matter at the Postoffice in Milwaukee.

153 LA SALLE ST., CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, \$2.50 per year. To the Clergy, \$2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price \$2.50 per year. Single copies 25 cents.

THE LIVING CHURCH ANNUAL

AND WHITTAKER'S CHURCHMAN'S ALMANAC (Consolidated)

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 6 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per hundred copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad

Communion Sets



Clergymen and church officials of every denomination will be interested in our special Communion Ware Catalogue, in which is illustrated and described a full line of Communion Sets of the conventional type as well as sets with individual cups, together with the accessories, Pew Racks, Cup Fillers, etc. Collection Plates, Alms Basons, Chalices, Crucifixes, Vases, etc., are also shown. These designs are the result of careful study of the requirements and are both artistic and dignified. Made by the makers of "1847 ROGERS BROS." Silver Plate that Wears, and sold by leading jewelers. Send for "Special Catalogue 91."

MERIDEN BRITANNIA CO., Meriden, Conn.
(International Silver Co., Successor.)

To Investors Requiring Safety and Wishing 6%

We recommend the First Mortgage Bonds of a rapidly growing and extremely profitable industry. These bonds net 6%, are in \$500 and \$1,000 denominations, and combine the following features:

1. The net assets are more than **four times** the bond issue.
2. The net earnings for the past two seasons have averaged more than **fourteen times** the maximum annual interest charge.
3. The mortgage provides for a sinking fund which at the present rate should retire a large portion of the bonds before maturity at a premium.
4. The bonds are **guaranteed** by the President of the Company, and this guarantee places behind them additional assets of several times the bond issue.
5. The management is thoroughly experienced and efficient, and the stockholders have a large cash investment in the property.

These bonds are issued under our plan of serial payments, maturing in from one to eight years.

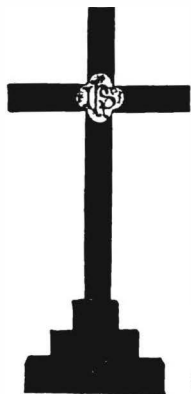
Ask for Circular No. 726G.

Peabody, Houghteling & Co.

(Established 1865)

181 La Salle Street,

CHICAGO



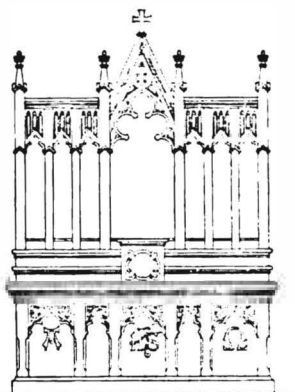
CHURCH FURNISHINGS

In Gold, Silver, and Brass,

CHURCH AND CHANCEL FURNITURE

Write for Catalogue.
For Episcopal Churches

W. & E. SCHMIDT CO.
308 3rd St., MILWAUKEE, WIS.



MEMORIALS
for your
PARISH CHURCH

Should be Ordered AT ONCE
Write Specifically for Illustrated Data.

Handbook sent on request.

J & R LAMB
Studios 22-25-27 Sixth Ave., New York City

SPAULDING & Co.,

Representing the Gorham Co.'s
Ecclesiastical Department

Church Furnishings

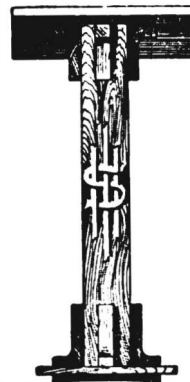
In Gold, Silver, Bronze, and Brass.
Memorial Windows and Work in
Marble and Wood given Special
Attention

SEND FOR OUR NEW CATALOGUE
MICHIGAN AVE. AND VAN BUREN ST., CHICAGO

Phoenix
Furniture Co.
EAU CLAIRE, WIS.

CHURCH FURNITURE

Catalogue Free
Price, \$9.00



No. 319 Oak.

MONUMENTS

SEND FOR FREE BOOKLET
Gothic Crosses a Specialty

CHAS. G. BLAKE & CO.
729 Woman's Temple, CHICAGO



MENEELY BELL COMPANY,
22, 24 & 26 RIVER ST., 177 BROADWAY,
TROY, N.Y. NEW YORK.

Manufacture Superior
CHURCH, CHIME, SCHOOL & OTHER
BELLS.

BELLS.

Steel Alloy Church and School Bells. Send for
Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO. WATERVLIET
(West Troy), N.Y.

The Old Reliable
Meneely Foundry, CHURCH,
Established CHIME,
nearly 100 years ago. SCHOOL
& OTHER **BELLS**



STAINED GLASS
SENT FREE, Our 48 Page Book on Memor-
ial Windows. Established 1883
THE FLANAGAN & NIEDERWEG CO. 311 W. Illinois St., Chicago

VESTMENT CASES



for carrying Vestments for various uses, where the heavy Suit Case is not
desired, or can be carried inside a suit case when traveling and used sep-
arately where occasion requires.

NEAT IN APPEARANCE AND FINISH
Made of fine Black Leatherette, with waterproof cloth inside finish and
weighs less than a pound.

ENCLOSES CASSOCK, SURPLICE, AND STOLE
Is the most satisfactory case on the market for the use of Bishops and Clergy.

Size 14 x 18 inches—Price (postpaid) \$3.00

CENTRAL SUPPLY CO. (not inc.), 153 La Salle St., CHICAGO, ILLINOIS

Holy Wedlock

A New Book with Marriage Service
and Certificate

"HOLY WEDLOCK" is the title of our new
booklet containing the Marriage Service. It
contains:

First. The Marriage Service from the Prayer
Book rubricated, and the letter press in a
black text letter, old Missal style, very
plain and yet the most attractive setting
possible for the service.

Second. A Marriage Cer-
tificate, printed in
Gold, Red, and Black.
Third. A blank page
handsomely decorated,
entitled "Bridal
Party."

This page is intended
for all the signatures of
the Bridal Party.

Fourth. Five pages for
"Congratulations of
Guests," also orna-
mented in gold and

colors. For signatures of friends present
at the wedding.

Fifth. Four other pages exquisitely illumi-
nated in gold and colors, with appropriate
selections.

This is the most beautiful book of its kind
that has been prepared. The size is 5 1/2 x 7
inches, gold lines around the pages. It will
make the handsomest souvenir of the wed-
ding that can be procured. Bound in three
styles of covers:

- No. 1—HOLY WEDLOCK, heavy parchment
cover, in envelope. Net, 50 cents.
- No. 2—HOLY WEDLOCK, bound in white leath-
erette, title of book in gold, boxed.
Net, 75 cents.
- No. 3—HOLY WEDLOCK, white kid leather.
\$2.50.

Every bride will want one as a souvenir
of her wedding day.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.



EVERYTHING FOR THE CHURCH

**FOND DU LAC CHURCH
FURNISHING COMPANY**

FOND DU LAC • WISCONSIN



CHURCH VESTMENTS

Embroideries, Silks, Cloths, Fringes,
CLERICAL SUITS
HATS, RABATS, COLLARS

COX SONS & VINING
262 FOURTH AVE. NEW YORK

CHURCH EMBROIDERIES

Stoles, Eucharistic Vestments, Copes, Mitres, Sur-
plices, etc. The only studio importing exclusively Eng-
lish unfading silks, damasks, fringes, linings, pure gold
metal threads, etc., and using standard Church of Eng-
land patterns and designs. Banners, Altar Cloths, Altar
Linen, Cassocks, Alma Bags. Address:
The Cathedral Studio, LUCY V. MACKRILLE, Chevy Chase, Maryland.

CHURCH EMBROIDERIES

VESTMENTS, ALTAR LINENS
All material supplied. Artistic Stoles a Specialty.
Sale of Sample Stoles, reduced. Send for Particulars
EMMA HAY WOOD, 128 West 91st St.
New York

R. GEISSLER 56 West Eighth Street
NEW YORK

CHURCH Stained Glass, Furniture, Silver
Embroideries, Fabrics. Work, Brass Work, Marble Work.
Memorials for the Church and Cemetery

MEMORIAL WINDOWS
ORNAMENTAL LEADED GLASS
ALL BRASS WORK FOR THE CHURCH
CHURCH INTERIOR DECORATIONS
COLGATE ART GLASS COMPANY
318 West 13th Street New York

ST. GREGORY was born of noble Roman parentage, about 540. In his boyhood he saw the capture of the Eternal City by the Goths, and as a result of that invasion he learned to look upon the Church, and especially the Papacy, as the great bulwark of Christendom against barbarism. He entered the Religious life at an early age, and was soon the Abbot of the great Benedictine monastery of St. Andrew at Rome, and it was in the devotion and study of the cloister that his heart always lay. For half-a-dozen years he was called upon to serve as Papal Ambassador at Byzantium; and in 590, much against his will, he was elected Pope, and ascended the Papal throne as Gregory I.

For fourteen years he ruled the Church with great wisdom, humility, and zeal. Though the result of his pontificate was greatly to enhance the growing power of the Popes, it is only just to say that he sought that power with the purest motives, for the sake of what he believed, and what doubtless was, the welfare of the Church. He was a far-seeing statesman, a sound theologian, an admirable administrator, and a thorough-going reformer. His was the hand that more than any other shaped the policy and devotion developed in the Church throughout the middle age.

St. Gregory is retained in the calendar of the English Church, however, not because he was a great pope, but because it was largely due to his interest and fostering care that the English people were converted under St. Augustine. The story from the old chronicle of Beda has often been told, but it will bear repetition. While Gregory was still Abbot of St. Andrews, he chanced one day to see a group of fair-haired English boys who were being offered for sale in a Roman slave market. He asked the slave trader what was their religion, and when told that they were heathen, he sighed and said, "Alas! that the prince of darkness should claim such bright faces. What," he asked, "is their race?" "They are Angles," was the reply. "That is well," he said, "for they have angels' faces, and should be fellow heirs with the angels in heaven. And from what province come they?" "Their people," the slave traders answered, "are Deirans," "Good," exclaimed Gregory, "Deirans, called from wrath (*de ira*) to the mercy of Christ. And what is their king's name?" And when told that it was Ethelric, he said, "His people must learn to sing Alleluia to God and forthwith he went to the Pope and begged to be sent as a missionary to the English.

It proved impossible for him to go, but a few years later, when he became Pope himself, his first task was to commission Augustine, the prior of his old convent, to take up the work. Like so many other saints and heroes of Christendom, this work of Gregory and Augustine is an exemplification of the truth that great things can be accomplished by small beginnings, if only they be carried on with courageous zeal and determined faith. The little group of apostles in the upper chamber on Pentecost, St. Paul arrested by the heavenly voice under the commission of Pope Gregory, the little group of friends at Oxford in 1833—how many other pictures could be drawn of events in the past, scarcely observable to the world as they took place, but great with momentous consequences! And the secret of the success of such movements is always the same—the quick response of the heart to the inspiring vision of God; zealous, untiring work in His Spirit; patient, persistent courage in the face of difficulty or threat of danger.

THE ZEAL OF THE CONFESSOR.

FOR ST. GREGORY, B. D. C. (MARCH 12TH.)

"THE KINDEST THING THAT GOD EVER DID TO MEN WAS THAT HE BECAME A MAN."

641 PERSONAL MENTION, ETC.

640 A BELATED FUNERAL

639 Mrs. BENT TAKES NOTICE. Anne Gullibert Mahon

638 DEPARTMENT OF WOMAN'S WORK. Mrs. W. D. Pratt, Editor

637 LITERARY

636 ILLUSTRATION AT THE CONSECRATION OF BISHOP THURSTON

635 RAISING MONEY FOR MISSIONS. Marie J. Bois

634 ON TRYING HARDER. Lillie B. N. Weston

633 MAGNIFICENT CHURCH IN MINNEAPOLIS. [Illustrated]

629 Bowen)—Not "Governed by Bishops" (W. M. Ramsay).

628 (Mark Levy)—College Work in Mississippi (James V. Thacher Pilder)—A Parabolic Letter and Interpretation (Rev. James Sheerin)—Guild of the Love of God (Rev. C. Hilda Briggs, the Bishop of Los Angeles)—Seeking a "Call" The Name and the Title Page (The Bishop of West Virginia, CORRESPONDENCE:

627 DEPARTMENT OF SOCIAL SERVICE. Clinton Rogers Woodruff, Editor

626 SACRIFICE, FAITH, AND MISSIONS. Rev. Harry Ransome

625 Holy Week—AN UNUSUAL OPPORTUNITY TO REACH MEN. Dr. Herbert Cartleton

624 "COME UNTO ME." Poem. Mrs. J. D. H. Brown

623 PERSECUTION OF A PRIEST OVERCOME IN CUBA.

622 LENT IN CHICAGO. Chicago Letter. Rev. B. I. Bell

621 STUDENT WORK IN PHILADELPHIA. Philadelphia Letter

620 York Letter

619 APPROVAL GIVEN TO THE CONFERENCE ON FAITH AND ORDER. New ENGLISH CONVOCATIONS IN SESSION. London Letter. John G. Hall

618 BLUE MONDAY MUSINGS. Presbyter Ignatius

617 ANSWERS TO CORRESPONDENTS

616 Against White Slavery.

615 Bishop of North Dakota on Churchly Reading—Legislation

614 tempt of Court—The Challenge at Holy Communion—The Attitude of Reformed Episcopalians—Priest Cited for Contempt

613 Three Letters on "The Name and the Title Page"—The Curious EDITORIALS AND COMMENTS:

612 DEVOTIONAL. INTRODUCTION. The Zeal of the Confessor

PRINCIPAL CONTENTS.

Chicago. Send classified Ads. to Milwaukee, Wis.

Address advertising business (except classified) to 153 La Salle Street.

Marriage notices, \$1.00. Death notices (without obituary), free.

CLASSIFIED ADS, OBITUARIES, AND APPEALS: Two cents per word.

and schools and for long time or large contracts.

DISPLAY RATES: Per agate line, 20 cents. Special rates to publishers

ADVERTISING.

Address ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

advance.

CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance. To the Clergy, \$2.00 per year.

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance.

SUBSCRIPTIONS.

by failure to receive the paper, it is not discontinued at expiration unless so ordered, but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SPECIAL NOTICE—In order that subscribers may not be annoyed

Young Churchman Co. including books and periodicals, in New York and London respectively.]

[The two latter houses are agents for all the publications of The London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. New York: Sunday School Commission, 416 Lafayette Street. Chicago: 153 La Salle Street (advertising headquarters). Milwaukee: 484 Milwaukee Street (Editorial headquarters).

OFFICES.

Milwaukee, Wis. Editor, FRANK COOK MOREHOUSE.

Published by THE YOUNG CHURCHMAN CO., 484 MILWAUKEE STREET.

A Weekly Record of the News, the Work, and the Thoughts

The Living Church



THREE letters printed in this issue under the title "The Name and the Title Page," require some editorial reply. But first, as we have been obliged to return unused by far the greater number of letters relating to the Name of the Church, since the number received has been very great, we would explain that we cannot again open the subject to general discussion. The discussion is one, indeed, that cannot be and ought not to be suppressed, as those who supposed it had been settled at the Boston convention have discovered, to the sorrow of some of them; yet the demands upon our columns must still compel us to limit the discussion by a process of selection, in which only the earnest effort of the editor to be fair to all sides can be the prevailing motive in determining what little can be accepted out of the great mass that is submitted.

We have pleasure in presenting the view of the Bishop of West Virginia. No correspondent is ever more welcome to our columns, and no one's opinions, we are confident, ever receive or justify more careful thought. We should be quite willing to cooperate with him in a movement to define the term "The Church," as it now appears upon the Title Page of the Book of Common Prayer ("And Administration of the Sacraments . . . of The Church") as "The Holy Catholic Church." The two phrases undoubtedly signify the same thing, and there is something to be said for making that clear to every reader. But it is obvious that that amendment would have no bearing on the movement to change the local name of this national Church. Bishop Peterkin's present proposition was submitted at the recent General Convention, not on its merits, but as a substitute for the latter movement. Of course it is no substitute at all for that movement, and the movement to change the name would have gone on, precisely the same, if that proposition had been carried. If Bishop Peterkin's proposition—which was offered as a substitute to the Round Table measures by the Rev. Dr. J. Lewis Parks—should be so separated from the question of the change of name as not to seem to be propounded as a substitute for it, we should have no hesitation in supporting it. But let it be understood that the movement to change the name cannot be diverted by such a measure as that. The two subjects are entirely distinct. Mr. Pepper's parliamentary demand for the separation of the question, which immediately preceded the withdrawal of his substitute by Dr. Parks, was absolutely inevitable. We are willing at any time to accept the proposition made by Dr. Parks and Bishop Peterkin, provided that it be introduced in such wise as not to seem to prejudice the movement for the change of name. What the members of the Round Table hoped to accomplish was to settle that question. Of course it is true, as Bishop Peterkin suggests, that that conference was entirely unrepresentative and informal, except that it was, in fact, composed of men of very different schools of thought, whose views were both invited and freely given, with the result that certain measures were agreed upon for recommendation; not because they were a "compromise" but because they seemed useful in themselves. Obviously, as we have said before, there can be no compromise properly so called between doing something and doing nothing; but we have been interested rather in an attempt to coordinate views than to compromise them. We neither intend to compromise our own convictions nor to ask other Churchmen to compromise theirs; but we are ready to seek a *coördination* of views, whenever it shall appear that Churchmen of other schools of thought care to cooperate. So long as they evince no such desire, the attempt is, of course, a waste of time and of energy. We should have been glad if the Bishop of West Virginia, or any representative of his school of thought, had felt able to commend the *desire* for coördination of views, however he might differ with us as to the feasibility of the particular manner in which it was hoped to obtain that end.

THE second of these letters is that written by the Bishop of Los Angeles, who suggests that we determine the vexed question of the name by assuming the title, "The Apostolic Church in [the United States of] America." If we believed that the Church thus named would, in fact, be commonly identified in the popular mind with the historic Church of the ages—which is the chief reason for desiring to change the present name—better than by some other term, we should be glad to acquiesce. But nothing was made clearer at the recent Convention than that the opposition to the movement is based on objection to *any change*. If the contest had been made on the title "American Catholic," and it had failed, there would then

have been ground for considering that it was the Catholic name which aroused the opposition, and that some other name would not thus be opposed. But the ground was cleared by first testing the question on the very minimum of change, and we shall always rejoice that it was. Those who fought almost wildly against the name "Episcopal Church," by which we are already popularly known throughout the length and the breadth of the land, would certainly not support a movement to assume a wholly new name such as Bishop Johnson suggests. The attempt to effect the change by showing every possible consideration to the minority not only failed, but it did not even elicit the slightest sense of appreciation from them. The question is really simplified thereby. Granted that no change will be made without opposition, what is the *best* name to select? If the majority answers "Protestant Episcopal," by all means let that name stand. But if to a majority the name "American Catholic" seems best to state the position of this Church in Christendom, we see no reason why a novel name should be chosen. It will, of course, be remembered that while four "notes" of the Church are expressed in the Creeds, only one of these has, in fact, been used as a title or proper name. That is the particular reason why the Catholic name has to it an advantage that another term would not possess. And on the score of euphony Bishop Johnson's suggestion hardly seems to commend itself. If ours were the "Apostolic Church," would it be altogether a happy description to speak of us individually as "Apostolics"?

AND to our other correspondent on the same subject whose letter is printed in this issue, we would suggest that the word "Catholic," like most English words, has a number of different meanings according to the sense in which it is used. The "Catholic party"—a phrase which we always avoid when we can—never "poses" "as the one true Catholic and Apostolic Church." It consists of men, all of whom make mistakes from time to time, who agree in feeling that issues within the Church should primarily be tested by the appeal to the whole history of the Catholic Church, in all lands and in all Christian centuries, and not to the history of a single era or a single land. Because they have tried not to be partisans (in which they have sometimes failed) they have preferred to call themselves by the name that stands for the entire balance of Churchmanship—Catholic—rather than by any name that implies partial views or partisanship, such as "High" or "Low," or that implies a single and very subordinate phase of Catholic practice, such as "Ritualist." This popular use of the term should never cloud its more technical use as implying every attribute and extending to every faithful member of the whole Catholic Church. But a person may be a "Catholic" by virtue of holy baptism, and yet so neglectful of the historic practices that have been general in the Catholic Church throughout the ages, as to be entitled to the term only in a technical sense. In a more general sense, as the term has been commonly used in English literature, a "Catholic" is one who holds the Catholic faith and who seeks intelligently to live in accordance with the best traditions and practices of the whole Catholic Church.

THE *Episcopal Recorder* (Reformed Episcopal) contains, in a recent issue, an article by Bishop Cheney severely criticising the Protestant Episcopal Church for presuming to think of dropping the term Protestant from its title, and expressing sympathy with Dr. McKim, while yet maintaining that "a careful study of his own Book of Common Prayer will reveal the germs of most of the doctrines and practices which he has pointed out as held by those who advocated the elimination of the Protestant name."

Quite so; but since we are on the subject, what was the first step that Reformed Episcopalians took when they started on their separate career forty years ago? Was it not to *drop the word Protestant from their official title*? Of all people who cannot, with good grace, express sympathy with our own Protestant party in this particular issue, Bishop Cheney comes first. The Pepper resolution in the recent General Convention followed precisely the precedent which he and his associates set when they abandoned the Protestant Episcopal Church and discarded the word "Protestant" with other Romanizing "germs." And the *Episcopal Recorder*, with no "Protestant" attached to its title, must certainly feel embarrassed in criticising a movement to assume the title, "Episcopal Church."

RATHER serious case has arisen in Tenafly, N. J., where the rector of the Church of the Atonement, the Rev. A. E. Montgomery, has been summoned into court on a charge of contempt because, in a letter to the Governor of New Jersey, he has alleged that the punishment of offenders is made difficult in his community by reason of "political and other influence." We do not pretend to be familiar with local conditions in such wise as to be able to judge whether Mr. Montgomery's charge is justified by the facts, and the brief extract from his letter which we find in the columns of the *New York Times* is the only part of it which we have seen. But if the charge of contempt is based on that statement, as is alleged, we are astounded that any court should consider it for a moment. Quite recognizing the seriousness of preferring unwarranted charges against legally constituted authority, we must yet maintain that it is not only the right but the duty of the clergy to denounce crime and venality wherever they find it. It is not maintained that Mr. Montgomery has named any individual in connection with his alleged contempt. He has merely directed the Governor's attention to a serious condition which he believes to exist in his community. He may conceivably be misinformed or hasty in his judgment, but he certainly cannot be charged with malicious libel. With all deference to the court whose sensibilities he appears to have wounded, we submit that to punish the relator is no sufficient answer to such an allegation. One would suppose that the proper disposition of such a charge would be to remand it to a grand jury for careful investigation. If, however, the court should deem that Mr. Montgomery's allegations must necessarily imply a charge of venality against itself, and shall further deem that the martyrdom of Mr. Montgomery be the most fitting response to those allegations, we suspect that "twenty thousand Jersey men will know the reason why." We trust we do not underestimate the character of American citizens resident in New Jersey when we prophesy that to make a martyr of the rector of the church will cause such a popular demand for the investigation of the truth of his allegations as the court will be unable to quash by any contempt proceedings, unless the impossibility of indicting a whole community shall also be overruled. It may not be amiss to recall that the legal punishment of Galileo has not yet convinced mankind that the earth does not move. As the diocese of Newark, in which this parish is situated, appointed a Social Service Commission last year, we venture to express the opinion that it is the duty of that commission to stand by the priest in question and to provide for the expense of his defense.

It must be understood that the Church has declared war against venality and corruption in public office and intends to do what may be within its power to recover American institutions wherever they have been depraved. We shall earnestly hope that in connection with that war there may be no flinging about of unjust accusations; but also do we trust that American Churchmen will show themselves worthy sons of their fathers who contested upon the field of Runnymede, and will offer their treasure and their blood in the defence of the institutions of their country, be the enemy who opposes them who he may.

Mr. Montgomery's trial on the contempt charge—if contempt proceedings can be called a trial—is set for Monday, March 13th. We ask the united prayers of Churchmen in his behalf on that day.

CRITICISM of the use of a common chalice in Holy Communion, after common drinking cups have been generally forbidden or abandoned, is inevitable. We find it in two magazines of recent date. Perhaps our manner of communicating the people may require reconsideration, our present practice being local to the Anglican Communion among the branches of the Catholic Church. In the meantime it may be reassuring to point out to any who may be in distress because of possible dangers involved in the practice, that the priest invariably consumes that which remains in the chalice after all communicants have received, and therefore sustains the maximum of danger; and yet the ministry is notoriously among the most long-lived professions, and is so recognized by the life insurance companies. Consequently the danger to health involved in the practice, if there be any, must be extremely remote.

HERE is a note of the Bishop of North Dakota in connection with his missionary travels, as we find it printed in the *North Dakota Sheaf*:

"BARLOW—Here really is a 'chapel-of-ease' for a family belonging

officially to Carrington. It is a pleasure to visit here and find in the Larson home the *THE LIVING CHURCH*, the *Spirit of Missions*—and a family both interested and well posted in the life and doings of the Church at large. There should be a good many more subscribers to *THE LIVING CHURCH* around the parish. Each business or professional man takes some publication along the line of his work. 'Christianity, in the particular form that we call 'Churchmanship,' is your profession, and you can't be too well posted."

Suppose it were really general for the rank and file of our Church people to read the Church papers; would not the Forward Movements within the Church sustain a splendid advance? Should we not thereby solve the problem of raising up a constituency of Churchmen who know and care about their duty and the work that is entrusted to them?

IN the *Gospel of the Kingdom* for March we find the text of a bill proposed by Dr. Charles W. Eliot to prohibit the white slave traffic, and an introduction which states that only fifteen states and the District of Columbia have laws of this character, and that "the legislatures of twenty-seven states will meet this winter, not one of which has an adequate law on this subject." It is suggested that efforts be made to obtain the enactment of this or some similar legislation in each of these states. Obviously that is the proper course to take, and our various diocesan social service commissions could not do better than to take the initiative in the matter. The commission in the diocese of Milwaukee, acting under authority given by the diocesan council last fall, has already endorsed a similar bill now pending in the Wisconsin legislature, and will watch it at every stage with a view toward securing its early report and adoption.

ANSWERS TO CORRESPONDENTS.

NORTHWEST.—(1) There is no legal prohibition against the burial of a suicide or an unbaptized person from a church provided the Prayer Book office be not used.—(2) If "a person dies in one parish but is interred in another by the rector of the parish of his residence," the entry should be made in the register of his home parish.

H. J. B.—The great weight of custom throughout the Church has been against a celebration of Holy Communion on Good Friday, except where the "Mass of the Pre-Sanctified"—a general Communion with the sacrament previously consecrated—is authorized.

PRIEST.—We preserve no list of names of clergy received from the different denominations and cannot, therefore, answer your question.

THE ANGELS.

Spiritual truth, as made known to us in the Bible, is a straight, narrow way driven through an otherwise impenetrable forest. Nevertheless, springing from it, there are many blind side tracks, leading nowhere, and always losing themselves in the thick undergrowth, forcing wanderers who would be safe to return to the main path. These tracks with their partial revelations of further truth have always some bearing on the gospel of Jesus Christ. They help in varying degree to make Christianity dear to the intellect and to the conscience. Our knowledge of the angels is of this partial character, but the little that is revealed teaches that there is a close relationship between the angels and ourselves.

We naturally infer from the passages in Heb. 2:7, 9, and Psalms 8:5, that our race, made but a little lower than the angels, has apart from our present temporary material environment, spiritual capacities like to theirs. St. Paul declared, whatever his words may mean, that men shall "judge angels" (I. Cor. 6:3). We learn again that angels are in the closest present personal relationship with man. They are appointed to minister to us in our degree as they ministered to our Lord on earth. Moreover, it would appear to be in some cases, perhaps in all, an individual guardianship. As we might therefore expect, they are represented as taking the most vivid interest in our spiritual welfare. In the childhood of the several successive larger revelations of the relationship between God and man, when our faith needed strengthening, angelic ministrations became often evident to our senses. This was so not only in the age of the Patriarchs and in the earlier times of the Mosaic dispensation, but also for awhile after the revelation of the Christian gospel. But though Christians are now left without outward sensible evidences of angelic ministrations, their presence and intimate relationship with us is what it has always been, however slightly we may recognize it, or realize its importance. There is evidence that angels have knowledge, as also have, probably, the spirits of evil, of our inner lives, of our imaginations, thoughts, desires, purposes, of all that we think known to ourselves alone. In this case we are never less alone than when alone, but are compassed about with a cloud of witnesses.—*Diocese of Tasmania.*

"It is ONLY the great-hearted who can be true friends; the mean and cowardly never know what true friendship means."

A LENTEN PRAYER.

Open, dear Lord, mine eyes to see
Wherein my grievous fault has lain,
That I, with true humility
And wholesome penitential pain,
May seek deliverance from Thee,
Who, spite of faults, still lovest me.

The body tyrannizes sore,
With vehement demands annoys
For present need and future store,
Ignoble ease and fleshly joys;
Break Thou its sway and set me free,
Who in my bondage lovest me.

The world, with ever-changing lure,
With specious call and slight excuse,
Beguiles me from what shall endure
To what must perish in the use;
True wisdom, Lord, I seek from Thee,
Who, spite of folly, lovest me.

Thou dost no contrite heart despise,
Thou wilt not a soul should die,
To Thee I lift my waiting eyes,
To Thee I raise my suppliant cry.
Haste Thee, dear Lord, my helper be,
Who, ever-loving, lovest me.

Brownwood, Texas.

(The Rev.) JNO. POWER.

BLUE MONDAY MUSINGS.

I SPENT the second anniversary of the publication of this department a long way from the place where my copy is usually prepared; yet despite 1,500 miles distance, messages reached me from every quarter of the country, such as, I must acknowledge, gratified me extremely. There is a difference between personal and impersonal journalism; if nothing more than the use of the first personal pronoun *singular*, instead of *plural*. The writer of a department like this has the advantage over his graver editorial chief, who must be content with the majesty of "We"; and I do really enjoy feeling that so many people have come to take this page as a weekly personal message. Not every one who writes to me agrees with me; and it is well that that should be so. I am always disturbed about any public proposition I make which does not arouse opponents. There was an Italian saint who, when people came to him about any movement, used to ask: "Is it going well?" and when they said, "Oh, yes, we have a great many friends and everything is moving smoothly," would reply, "Then you don't need me." But if they said, "We are having a very hard time; almost everybody is in opposition," he would answer, "Put me down as one of its supporters."

Honest differences of opinion are always interesting; and the debates which result help to bring out truth. But it is a little discouraging now and then to get letters from frantic people who fail to pay one the compliment of reading the utterances they attack. For example, here comes a letter from some excellent Jewish gentleman in St. Louis. He is boiling with rage because, recently, I spoke of some vulgar Jews, and infers that I mean to condemn the whole of his race and all that it has produced, under that title. How absurd! That there are vulgar Jews nobody for a moment can question; and nobody recognizes it more entirely than the Jews who are not vulgar. There are also vulgar Gentiles; and I am sure that we Gentiles feel their vulgarity more than any other people can do. To laugh at the outrageous display of wealth on the part of some of the "Chosen People," to lament the utterly pernicious influence of that cosmopolitan conspiracy of financiers which owes no allegiance to any country and makes war or peace by the power of the purse-strings, is not to speak lightly or scornfully of the nation of Israel as a whole. I have a multitude of Jewish friends whom I honor and trust. In the city where I live, the one house where I am always surest of finding good conversation is a Jewish home; and I think I am as free from what is known as "race-prejudice" as any man. But I shall never hesitate to crack a jest at the expense of the multi-millionaire whose conversation has only to do with money and the joys of the table; it matters not whether he be Jew or Gentile, he is altogether odious. Some of our Jewish neighbors are like our Irish neighbors in that particular. They fail to distinguish. Every now and then I see in some Irish paper a savage article inspired by resentment of a perfectly legitimate joke at the expense of one special type. When do Americans as such rise up in rebellion because *Punch* loves to poke fun at certain types of Americans? *Punch* itself laughs at certain types of English. A real sense of humor knows how to dis-

criminate; and I beg my Jewish friend in St. Louis to cultivate it.

HERE IS a cheerful advertisement, cut out of a New England village paper and sent to me:

"EPISCOPAL ASSEMBLY.
The Episcopal Assembly
will be held at
The Athletic Club,
Monday Evening,
from 9 to 12.
Tickets \$1.00."

When I read it, I was interested to discover that the House of Bishops had adopted a new method of raising revenues for the Missions of the Church, or some similar good purpose; and though I was a little shocked at the departure from their usual apostolic dignity, I had to recognize that it possessed the merit of novelty. Fancy my disappointment when I learned further on that it meant merely a dance under the auspices of the rector, wardens, and vestry of a parish of this Church!

I HAVE just received a letter from the sunny South with this ingenuous heading: "Thomas Green, Church of Christ Evangelist; Improved Seed Corn, Cotton, and Thoroughbred Poultry, a Specialty." This is indeed a nice derangement of epithets, is it not?

HERE IS a belated Ballade Royale of General Convention, by an unknown satirist, who sends it with a smile:

To more than concert pitch my lyre is strung,
My plectrum is the newest of the new;
My theme should have the trumpet's brazen tongue
To blare it fitly forth; but I ne'er blew
A trumpet, therefore I must be content
To use a much more humble instrument.
Now listen all unto my harmonies;
Let no one speak, or cough, or even sneeze,
While from my lyre the opening chord I prod—
The members of the House of Deputies
Believe the Bible is the Word of God!

Perhaps the day was bright, perhaps clouds hung
O'er Cincinnati, famous for its brew;
Perhaps it rained as though were lost the bung
Of the celestial water-butt; but few
My ignorance of the weather will resent.
The General Convention all was bent
On canons, laws, and other wise decrees
As busy as a bunch of buzzing bees,
When came this word, enough to stir a clod,
The Lower House, the pick of all P. E's,
Believes the Bible is the Word of God!

Soon as the startling news abroad was flung,
The doubters, scoffers, mockers, scurvy crew
Of unbelieving ones, amazed, cried, "Stung!"
By gum! We thought them heretics all through;
That soon the churches all would be for rent,
And that all zeal religious would be spent!"
Rejoice, for baffled are the enemies!
Rejoice, for that their routed army flees!
And under conquering P. E. feet they're trod!
Great feet, which, stamping out all heresies,
Believe the Bible is the Word of God.

Now ladies old, who oft your hands have wrung,
Because so many things were gone askew,
Clap, clap them loud and long! Now ladies young,
And boys, and maidens coy, and old men too,
And bank-clerks, butchers—all intelligent
And honest folk, in short—in chorus blent,
Te Deums sing, and madrigals and glees:
All sorts and kinds of joyous music, please!
Till valleys heave and mighty mountains nod;
J. Pierpont and the rest—O ecstasies!
Believe the Bible is the Word of God.

No theme of which the greatest bards have sung
Beats this, of which I've tried to sing to you:
I know I've done but poorly: who, among
Us ordinary mortals could do due
And proper justice to the great event?
Would that to earth Apollo might be sent!
Or Orpheus, whose sweet strain moved rocks and trees,
And caused wild animals to go on sprees.
But they, to better e'en their best, a brood
Might need, to set it rightly forth that these
Believe the Bible is the Word of God.

ENVOY.

But, after all have sung in all the keys,
And made melodious the balmy breeze,
Let's think! It certainly were passing odd
If they did not, in varying degrees,
Believe the Bible is the Word of God.

ENGLISH CONVOCATIONS IN SESSION

Newly Elected Bodies Begin their Work

YORK HOUSE OF LAYMEN OPPOSED TO
PRAYER BOOK REVISION

The Living Church News Bureau
London, Feb. 21, 1911

CONVOCATION of Canterbury was in session last week, from Tuesday to Friday, at the Church House, Westminster, with a large attendance of members. Both houses met first together for the usual formalities in Latin after a dissolution and election of proctors, the Archbishop of Canterbury presiding. The prolocutor of the Lower House (the Dean of Windsor) was formally presented to the Archbishop, who confirmed his election. The president then read the new Royal Letters of Business in relation to the proposed revision of the Prayer Book. The Archbishop and Bishops afterwards withdrew to their own separate chamber.

In the Upper House, the Bishop of London moved, and the Bishop of Salisbury seconded, the adoption of the customary address to the sovereign on the opening of a new convocation. The Archbishop felt it was no mere matter of conventional form, but something of substance that they were allowed time after time to say what they did on behalf of the Church. The motion was agreed to, and it was decided to send the address down to the Lower House for their concurrence. The following is the text of the address in reference to the coronation:

"In such forecast as we are allowed to make of the year which has now begun, great days stand out which will make it memorable in the history of the throne and Empire. We look forward to the august and uplifting rite of your Majesty's coronation, and of the coronation of her Majesty the queen. In one of the noblest and most historic churches of Christendom, in the midst of this vast city, with the thoughts and prayers of millions set towards the scene from every quarter of the world, that solemn service will, please God, be held this summer. We pray that the Most High may accept therein your Majesty's dedication of your life to the immense task appointed for it; that He may bestow upon your Majesty the full wealth of that enlightened and ennobling grace which is sufficient for every duty which His Providence assigns; that He may make the memory of that day a fresh link, binding to your Majesty the hearts of your faithful people; that all the years of the reign thus hallowed may be guided by His grace and princely spirit, and that after a long and glorious course of ruling this temporal kingdom wisely, justly, and religiously, you may at last be made partakers of an eternal kingdom."

On Wednesday the Upper House sat in committee throughout the day. The most important matter before their Lordships on the third day was in relation to the gigantic evil of divorce. The Bishops of London, St. Albans, and Birmingham showed by their attitude that they were better representatives of the Church on this question than the Archbishop.

The BISHOP OF LONDON, who brought forward a series of resolutions dealing with marriage and divorce, declared that if any body had any right to be heard before the report of the Royal Commission went out, it was certainly the Church in this land. Their point was that the present facilities for divorce were a curse to the rich, and therefore the argument that the poor should share those facilities did not apply. They also desired that the conscience of Churchmen should be freed from what was an intolerable burden. While as citizens they were bound to try to prevent the state making a great mistake by granting increased facilities for divorce, they also had a duty as Churchmen. They had a right to demand that the consciences of Churchmen should not be offended as they were at present.

The BISHOP OF ST. ALBANS maintains that the state had no right to lay down laws with reference to marriage in such a way as to violate the consciences of people with reference to matters which pertained to religion. There were strained relations between the Church and the State in regard to marriage, and he had reluctantly come to the conclusion that they were coming to a condition of things when it would be best to have universal "civil marriage," and allow the Church and religious bodies to make their own conditions accordingly. Whether the time had altogether come for that he would not say.

THE ARCHBISHOP thought it right that they should indicate to the Royal Commission the general view taken by the Bishops of the province as a whole. But he believed that very real mischief was being done to the Church's cause in this matter by what he described as the rough-and-ready carelessness of the resolutions formulated and circulated at meetings, and passed by those who, in his opinion, had never understood the true facts. There had been papers circulated—his Grace here plainly hitting at the Bishop of Birmingham—in which reference was made to the "law of the Church of Christ from the first on the indissolubility of marriage." That was a state-

ment which he considered open to question and upon which there had been differences of opinion. There was a danger, he added, of their playing into the hands of those who wanted to discount their opinion altogether. This extremely pointed reflection upon the BISHOP OF BIRMINGHAM brought of course his Lordship to his feet. The Bishop hit back by saying that, in view of the strong exception taken by his Grace the president to the circulation of the statement regarding the "law of the Church of Christ from the first on the indissolubility of marriage," he felt bound to say that he believed that statement to be precisely and exactly true. He believed it was our Lord's intention to make marriage indissoluble, and if they examined the Gospels critically and precisely, that intention emerged. He also believed that the earliest statements of the law of the Church maintained that indissolubility absolutely.

The BISHOP OF LONDON then moved, and and the Bishop of St. Albans seconded, the following five strong resolutions:

"1. That the right of parishioners to claim the use of the church or the services of the incumbent for the solemnization of marriages ought not to extend to divorced persons whether innocent or guilty.

"2. That persons domiciled elsewhere than in England who have obtained a divorce in their own country on grounds not acknowledged by English law ought not to be married in any English churches, and cannot be so married without causing just offence to the consciences of English Churchmen.

"3. That this house opposes, as detrimental to the social, moral, and religious interests of the nation, any extension of the grounds on which divorce can now be legally granted.

"4. That while holding to the plain principle of justice that poverty ought not to be in itself a bar to obtaining all the protection which just laws afford, this house strongly deprecates any attempt to increase the general facilities for divorce by the multiplication of courts possessing divorce jurisdiction.

"5. That this house desires to press for such amendments of the law as may be necessary in order to give practical effect to any of the foregoing resolutions."

The second, third, and fifth were adopted *mem. con.*, and the first and fourth were agreed to with but one dissentient (presumably the Bishop of Hereford). Their Lordships of the Upper House held a short public sitting on the closing day of the session, during which the prolocutor and his assessors attended from the Lower House. THE ARCHBISHOP, referring to the resolution he had received from the Lower House with reference to fixing an age limit for the retirement of the clergy (see below), said that the Bishops had had a preliminary conversation on the subject, and they proposed to consider the resolutions more carefully at the next group of sessions. The Archbishop also referred to the resolutions on divorce passed by the Upper House the preceding day, and handed them to the prolocutor for the "information" of the Lower House. He added that he would communicate with the Royal Commission on the subject.

In the Lower House, the sittings were mainly devoted to the consideration of such matters as the exchange of benefices, the proper age of retirement for beneficed and dignified clergy, and the provision of pensions, and further proposals in the present mischievous scheme of Prayer Book revision. With reference to an age limit for clergy, a resolution was moved to the effect that the principle should be recognized in the Church that a priest ought to retire from the parochial cure at the age of 70, whenever this is feasible, unless there are, in the opinion of the Bishop, circumstances which render it desirable for him to continue in his cure. An amendment was moved asserting the principle that a priest should retire from any benefice without delay, when from age or other cause he has become incapable of discharging to the full its obligations; and that the whole question of pensions, by which alone in the case of the beneficed clergy such retirement can be justifiably secured, should be pressed forward in every way. The amendment was carried by 43 votes to 30.

A resolution was then moved recognizing the principle that a priest ought to retire from a capitular position or an Archdeaconry at the age of 70, or after ten years' tenure of the office, if this is a later date, unless there are, in the opinion of the Bishop, circumstances which render it desirable for him to continue in his office. An amendment was moved declaring that, as in the case of capitular bodies the already existing law facilitates retirement, there is no reason for delay in having recourse to its provisions when the holder of an office becomes unable efficiently to fulfil the duties belonging to it. The amendment was carried by 44 votes to 30.

On the motion being put to consider the report on Prayer Book revision—the committee reporting, although only appointed two days before—CANON NEWBOLT opposed the motion in one of his characteristically weighty and facetious speeches. The report, he said, showed marks of heresy. It reminded one of a clergyman who got up to speak, not because he had something to say, but because he must say something. He was driven to believe that the principle of heredity asserted itself strongly in this report. It was like its grandfather, and like its father (*i.e.*, previous reports), both of which had this deadly flaw—that they did what they were told not to do, and omitted to do what they were told to do. In other words, they were requested to devise means to correct discipline, but these re-

ports proceeded instead to the revision of the Prayer Book from beginning to end. He considered that embarking on alterations in every part of the Prayer Book was *ultra vires*. He could not vote for the motion.

The house, however, agreed to consider the report and accompanying resolutions, which dealt with the office for the Holy Eucharist. In the ensuing discussion CANON RHODES BRISTOW deprecated going too much into detail with regard to the order and construction of the rubrics. Things had come down to them, he wisely said, by tradition and they had better be left as traditions.

There was no meeting of the Canterbury House of Laymen at this group of sessions of convocation, as the election of members was not entirely completed.

Convocation of the Northern Province met at York on Wednesday and Thursday last. The Upper House adopted an address to the king. A motion was passed on the housing of the working classes. The report of the committee on Prayer Book Revision was received, as was also that on the increase of the Episcopate.

Convocation of York

In the Lower House, the Bishop of Beverley was re-elected prolocutor. The house, without discussion, unanimously decided to present a *gratamen*, signed by twenty-nine members of the house, requesting his Grace, the president, and their Lordships of the Upper House, "to take steps to prohibit unanimsly the issuing of licenses or publication of banns for, or the celebration of, any such forbidden unions in this province, or the admission of any persons who may have contracted such unions to the table of the Lord, until such time as there be repentance with amended life." The house agreed to the appointment of a committee to consider the nature of the reply to be made to the Royal Letters of Business, with power to confer with a committee of the Upper House and similar committees of the Southern Province.

There was a large attendance of members of the York House of Laymen when the house assembled in its new chamber in St. William's College, York, on Thursday. Lord Cross was again elected chairman, and Lord Halifax a vice-chairman. THE ARCHBISHOP, in his address to the house, referred to the suggested revision of the Prayer Book, and asked the members to bear in mind the pledge that had been given by both Archbishops that no final answer would be given to the Royal Letters of Business until both houses of Laymen and the Representative Church Council had had an opportunity of expressing an opinion upon any answer which the houses of convocation might think fit to suggest. The house first discussed the question of the improvement of the supply and training of candidates for holy orders, and then proceeded to deal with the scheme of Prayer Book revision, finally adopting a resolution that revision is neither necessary nor desirable. The house also declared itself against any proposal for disestablishment and disendowment of the Church in Wales. The Prime Minister has stated that there will be no Welsh Disestablishment bill this session.

The *Times* to-day states that the Dean of St. Paul's is tendering his resignation of the Deanery, to take effect on May 1st. Dr. Gregory, who has just passed his 92d birthday, was appointed Canon of St. Paul's in 1868, and has held the Deanery twenty years this month.

Resignation of Dean Gregory

J. G. HALL.

UPON THE LOW plane of policy and economy, if upon no higher plane of reasoning, the American Sunday must be preserved as an integral and essential part of our national life. It is related to the fundamental things that make for our security and permanence. He who seeks to destroy the time-honored practices of this day is wittingly or unwittingly a destroyer of his country's peace. The modern conception of Sunday that obtains among so many is not only that which leads to a large liberty of habit and action but also to license itself. Curiously enough, those who claim the day for larger recreation and amusement are frequently those who are able to take time for such enjoyment between Sundays. Our enervated, tired worker, whose need is greater for such recreation, is deprived of the privilege of having it by reason of the arduousness of his tasks. Those of us who have entertained a so-called "liberal view" of this matter are compelled to return to a more conservative position by reason of the laxity that is being manifested on every side concerning the use of this day. It is a delicate and difficult task to determine for another what constitutes a consistent use of Sunday, but one thing we do venture to submit, namely, that there shall be the recognition of God in it, and the recognition of our need of Him in it; a Sunday that gives to the whole week that which makes for a wholesome and helpful life. We do not believe that a man or woman can get on in this life with satisfaction and peace without a large and adequate recognition of God's relation to their life, and we feel clear in our conviction that the primary purpose of Sunday is to get this more intimate and immediate touch with things unseen and divine and for registering our own great need of God in our daily affairs.—*St. Mark's Outlook*.

"THINGS SHOULD never be done by halves, if it be right, do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole life is but a day repeated."

APPROVAL GIVEN TO THE CONFERENCE ON FAITH AND ORDER

Notable Gathering is Held in New York

EXTENSIVE ACTIVITIES OF ST. THOMAS' CHURCH

B. S. A. Conferences Arranged

OTHER RECENT NEWS OF THE METROPOLIS

Branch Office of The Living Church }
416 Lafayette St. }
New York, Mar. 7, 1911 }

AN informal conference was held at the residence of the Rev. William T. Manning, D.D., rector of Trinity Church, on Thursday of last week, on the subject of the proposed World Conference on questions of faith and order. Those taking part in the conference were the Rev. Dr. W. H. Roberts, the Rev. Dr. Robert Mackenzie, and L. H. Severance (Presbyterian); the Rev. Dr. Newman Smyth, the Rev. Dr. Ward (Congregational); Bishop Greer, the Rev. Dr. William T. Manning, Francis Lynde Stotson, and George Zabriskie, of the commission of General Convention, and the Rev. Drs. Ainslie, Garrison, Bowman, and Vernon of the Disciples of Christ.

The conference organized by electing Dr. Manning as chairman and Dr. Roberts as secretary. After full consideration the following resolution was adopted:

Resolved, That it is the earnest desire of the members of this conference, other than those connected with the Protestant Episcopal Church, that the commission of the Protestant Episcopal Church should communicate officially to the churches the action of the General Convention with reference to the proposal for a world conference of all Christian churches on faith and order."

The following additional action was also taken:

Resolved, That a committee of five be appointed to arrange for future informal conferences, on an enlarged basis, to consist of Drs. Manning, Roberts, Ward, Ainslie, and Havens."

The conference adjourned to meet at the call of the chair.

The financial statement of St. Thomas' Church, Fifth avenue (Rev. E. M. Stires, D.D., rector), for the last year, was published this week. It is reported that

Financial Statement of St. Thomas' \$48,000 was expended on the maintenance of work and worship in the parish church and chapel. This sum was more than covered by pew rents alone, which amounted to over \$54,000. Apart from pew rents the people gave at public services \$67,400, and privately subscribed \$176,000 besides—a record hardly equalled by any other congregation in the world, it is said, and unknown even in New York until within the last four or five years. After \$48,000 was expended in the church wherein the givers worship, the rest, amounting to \$245,000, went to others. The new church, to cost \$1,080,000 (\$80,000 more than the original estimate), will be completed, it is hoped, in the summer of 1912.

Conferences of the Brotherhood of St. Andrew will be held in St. George's Memorial Parish House, East Sixteenth street, on Saturday, March 25th, as follows:

Coming Brotherhood Conferences
Three o'clock, Junior Conference, "The Call and our Response," Hubert Carleton, D.C.L., general secretary; 4:30 o'clock, Senior Conference, "The Mission of the Brotherhood," Edward H. Bonsall, Esq., president; 6 o'clock, Supper; 7:30, Mass Meeting, in charge of President Bonsall, subject, The Message of the Church to the Brotherhood; speakers, Rt. Rev. Frederick Burgess, D.D., Rt. Rev. Edwin S. Lines, D.D., Rt. Rev. David H. Greer, D.D., LL.D., Rt. Rev. Arthur S. Lloyd, D.D., Rt. Rev. Charles S. Burch, D.D.

Trinity Chapel, on West Twenty-fifth street, was crowded with people on Friday morning, March 3rd, when the funeral services

Funeral of John Merven Carrere
were held over the body of John Merven Carrere, the celebrated architect. The officiating clergymen were the Rev. Dr. Manning, Rev. Dr. W. W. Bellinger, vicar of St. Agnes' Chapel, the Rev. John Mockridge, vicar of Trinity Chapel, and the Rev. Guy L. Wallis, rector of St. Paul's Church, Tompkinsville, Staten Island. The honorary pallbearers were C. Grant La Farge, of the New York Chapter of the American Institute of Architects; A. A. Boring, of the Architectural League of New York; J. W. Alexander, of the National Academy of Design; H. A. MacNeil, of the National Sculpture Society; W. R. Mead, of the American Academy in Rome; George B. Post, of the American Institute of Architects; Donn Barber, of the Society of Beaux Arts Architects; Dr. Henry van Dyke, of the National Institute of Arts and Letters; Park Commissioner Stover, representing the city, and George L. Rives, John Cadwalader and Justice Vernon Davis, representing the Public Library.

The funeral procession formed at St. Agnes' Chapel on West Ninety-second street, where the body had been taken after Mr. Carrere's death in the Presbyterian Hospital. Passing down Fifth

avenue it halted at the New York Public Library in Bryant Park at 10 o'clock. For an hour thousands visited the bier to pay their tribute of respect to the dead architect. Among those who came were mechanics, day laborers, and working women, all of whom had at some time or another met Mr. Carrère when he was engaged in the work that made him famous. The fact that the great library building had been planned by the architect added to the impressiveness of the occasion. The catafalque, which had been erected in the rotunda, was covered with flowers.

Mr. Carrère was thrown from a taxicab by a collision on February 12th. He died on Wednesday, March 1st.

Yielding to the solicitations of his congregation, the Rev. Elbert Floyd-Jones recalled his acceptance of the appointment as curate in St. Peter's Church, Albany, in succession to the Rev. Angus M. Porter. The Rev. Mr. Floyd-Jones was to have begun his new duties on Shrove Tuesday. He has been rector of St. Mary's Church, Cold Spring-on-Hudson, for fifteen years.

A prominent department store corporation gives \$10,000 annually to charity. Votes are solicited for competing organizations doing charitable work. The astonishing number of 498 institutions entered into the company's competition. The Salvation Army, having the largest number of votes, receives \$200. The Church of St. John the Evangelist, Waverley Place, is among the five to receive \$100 each. Several of our churches receive \$50 each.

STUDENT WORK IN PHILADELPHIA

Special Activities Among Undergraduates at the University of Pennsylvania

MANY CALLS ON THE PEOPLE TO "HEAR SERMONS" DURING LENT

The Living Church News Bureau (Philadelphia, Mar. 7, 1911)

AN interesting meeting of the Church students of the University of Pennsylvania was held at Houston Hall on Monday evening, February 27th. Mr. Howard W. Fulweider of the Divinity School, who has been acting as an additional secretary of the University Christian Association this year with the special purpose of organizing the students of this communion and bringing them into contact with the parishes in the neighborhood of the university, had arranged for the meeting with great care. The principal address of the evening was made by the Bishop of Southern Brazil, the Rt. Rev. Dr. L. L. Kinsolving, who happened to be in the city as the guest of Mr. Samuel F. Houston. The Bishop gave a searching and practical talk on the keeping of Lent, and on the value of the Church's privileges to young men during university life. It was announced that occasional meetings would be held in dormitory rooms during Lent at which addresses would be made by missionaries and others; and also that a corporate communion for students would be held at 7:45 a. m. every Wednesday at St. Mary's Church. At the first of these services on Ash Wednesday there was an attendance of twenty.

The reports from the churches of the city show that Lenten services have begun with a considerable attendance and appearance of earnestness. Certainly if Lent is well kept by preaching, this is to be a well kept Lent in Philadelphia. The clergy seem to have taken to themselves the admonition to the sponsors in the Baptistal Office, "Ye shall call upon them to hear sermons"; and in addition to the five services of daily noon addresses going on in business sections of the city, almost every parish has announced either week night or Sunday night courses by special preachers. In some of the churches there will be as many as four such courses carried along by relays of clergy. No doubt it is helpful to the people to hear the fresh voice or the new aspect of truth which the visiting preacher brings, but there is perhaps the danger of mere sermon-tasting filling the place which discipline, meditation, and prayer should occupy.

Two appointments for extraordinary devotion announced for the near future are a Day of Intercession for the Church to be held at St. Mark's on March 7th, conducted by the Rev. George Craig Stewart of Evanston, Ill.; and a Quiet Day for Women at St. Clement's Church on the 9th of March at which the conductor is the Rev. Shirley C. Hughson, O.H.C.

In the last two years the Italian mission of L'Emmanuello in Philadelphia, has been entirely reorganized and greatly improved by the Rev. Thomas E. Della Cioppa, and at present the work is in a prosperous condition and in need of contributions to carry on the increased work. Bishop Mackay-Smith confirmed twenty men and eleven women on Quinquagesima.

VISION IS A blessed thing, even when it is imperfect vision. To see in part is better than to be blind.—Rev. Dr. Wm. R. Huntington.

LENT IN CHICAGO

Good Congregations Generally on Ash Wednesday

MUSICAL SERVICES PLANNED FOR MANY CHURCHES

The Living Church News Bureau (Chicago, Mar. 7, 1911)

WITH the beginning of Lent has come the usual increase of parish activities, and a corresponding lessening of happenings of diocesan or general interest. The common report is that the Ash Wednesday services were all well attended. A congregation which filled the auditorium of the Chicago Opera House heard Bishop Anderson's opening address at the Lenten noonday meetings. The Bishop delivered on the first four days of Lent four pithy addresses.

The first of them dealt with the lack of religion in the modern home, which the Bishop believed was at the root of most of our modern evils. The second dealt with the lack of Christian righteousness in the state, in our economic and social relations. The third dealt with modern disunion among Christian forces, and the imperative need of unity. The early ages, said the Bishop, were a synthetic age, and produced the Creed. The times of the Reformation were an analytic age and produced interminable formulæ like the Thirty-nine Articles and the Augsburg Confession. This is again a synthetic age, and the creed of the modern world must therefore again be simple as was the creed of the early days. The Bishop advocated a creed for the reunited Church which should include the salient features of every system, a creed made by inclusion rather than exclusion. The fourth and last address was on what constitutes religion in the last analysis. His point was that the Christian religion was not a dogmatic system, or a liturgical system, but simply coming into contact with the Master.

The noonday services this week are divided between the Rev. Dr. Herman Page and the Rev. E. R. Williams. Next week the Rev. Dr. W. O. Waters, rector of Grace Church, will preach on Monday and Tuesday, the Rev. R. H. F. Gairdner, rector of St. Martin's, Austin, on Wednesday and Thursday, and the Rev. N. O. Hutton, rector of St. Chrysostom's, on Friday and Saturday.

Most of the large choirs have made plans for special musical services during Lent. On Ash Wednesday Trinity choir sang Gounod's "Gallia," St. Peter's choir sang Maunder's "Olivet to Calvary," and St. James' choir sang Maunder's "Penitence, Pardon, and Peace." Christ Church choir sang the "Crucifixion" on March 5th, and will sing Gaul's, "Passion," on Passion and Palm Sunday evenings. Trinity choir will sing the "Crucifixion" on the evening of April 2d, and Gaul's "Passion" on Good Friday evening. The latter will also be sung by Grace Church choir during Holy Week. St. Peter's choir will sing Stainer's "Daughter of Jairus" on Wednesday, March 15th; Buck's "Story of the Cross" on Wednesday, March 27th; and the "Crucifixion" on Good Friday evening. The choir of St. Luke's, Evanston, will sing Mendelssohn's "Hear My Prayer" and Gounod's "By Babylon's Wave" on Passion Sunday, with the cooperation of St. Peter's choir. At the Church of the Ascension Merdecante's "Seven Last Words" will be sung Wednesday in Passion week. During Holy Week St. James' choir will sing the "Crucifixion," and Manney's "Resurrection" will be sung immediately after Easter.

It is with regret that the diocese has heard of the approaching departure of the Rev. Henry Edenborg, for over two and a half years the very efficient director of the Chicago Homes for Boys. During his administration many improvements have been made both in the plant of the homes and in the general standard of its life. The entire project of providing a large and permanent summer camp for the boys near Whitehall, Mich., has been put through under his direction, and the whole interior arrangements of the homes properly have been made over. In addition the capacity has been considerably enlarged. He goes to South Boston, Mass., to become the rector of Grace Church.

One of the sisters at St. Mary's Home for Girls entered into rest last Friday. Her name was Sister Mary Louisa, and she had been assigned to work in this home for the past ten years, and had endeared herself to all those who have been interested in the work for girls which the Sisters have been doing. She was buried at the western mother house of the Community of St. Mary, at Kenosha, Wis.

At the Cathedral last year a Sunday evening story club for children of the neighborhood was conducted with such great success that this year a further development is being carried out. After Evensong the entire congregation, children and adults, adjourns to the choir house, where a lecture is given, illustrated with stereopticon views and moving pictures. A fine new machine for the latter has just been installed. One evening a month the lecture is on some mission field, and on the others it deals with some topic of general interest. It is expected that this feature will prove of interest to

some of the large and very floating population which surrounds the Cathedral and goes nowhere to church.

The Rev. C. H. Young, rector of Christ Church, is holding a parochial mission for the first ten days of Lent, in St. Martin's, Toronto. This mission is one of many being held simultaneously in all the Toronto parishes.—The Rev. Frank Chartres of Montreal, a well-known Canadian priest, has been spending some time in Chicago lately, as the guest of Dr. R. D. MacArthur on the North Side.

BERNARD I. BELL.

PERSECUTION OF A PRIEST OVERCOME IN CUBA

AS a rule, the work of our branch of the Church pursues the even tenor of its way unmolested from without by either State or Church. The constitution of the country guarantees liberty of conscience and freedom of worship to all, and extends its protection equally over all.

This was not always the case. In the days of the early history of the mission to Cuba, it was contrary to the laws, as then applied, to hold a non-Roman service in public in any part of the Island. The consequence was that in 1871, Bishop Whipple, on the occasion of his memorable and providential visit to Cuba, discovered an appalling condition prevailing among the thousands of foreigners living in Havana and scattered about throughout the Island.

He had been requested by the Domestic and Foreign Missionary Society to make an inspection of the mission in Hayti, but as the direct steamer from New York to Port au Prince had sailed a day or so ahead of time, he came to Havana, expecting to be able to take passage from here to Hayti. In this he was disappointed, and so, feeling that God had some purpose in sending him to Havana, he began to look into the religious conditions of the foreigners in and about this city. He found them living without the ministrations of any Church, and as a consequence degenerating into infidelity. Thousands of these and many seamen on the vessels visiting the various ports of Cuba had died and had been buried without religious rites in the trenches and in unconsecrated ground. Mrs. Thomas Biddle, the wife of the consul general of the United States, and a grand-daughter of Bishop White of Pennsylvania, had passed away in Havana without the last sad rites of the Church. The Bishop's apostolic spirit was aroused, and he announced his intention of holding public services, but was warned that he could not hold them in any public place. The United States Man-of-war *Swatara* was lying in the harbor, and through the courtesy of her captain he made arrangements to hold services on that ship, which he did on Sunday, March 11th, administering the Blessed Sacrament to some who had not had the opportunity of receiving for twelve years.

During the following week, after visiting among the foreign population of the city, he again announced his intention of holding a public service, and he was again advised that it would be against the law to do so; but he replied that he had been in Spain, and that he knew that Spain granted freedom of worship to all foreigners visiting in that country, and that he would hold the services and trust to his government to protect him; which he did on the following Sunday in the Prussian Consulate, and without molestation.

Sixteen years later, in 1886, the Rev. Pedro Duarte, a missionary in Matanzas, was arrested for holding public services other than Roman, but knowing that a Royal General order granting liberty of worship in Spain and all her colonies had been issued October 23, 1876, Mr. Duarte made an appeal to the Crown. The result was that the famous order of 1886 was issued, declaring that the mandate of 1876 was distinctly to be applied in Cuba and Porto Rico; that this naturally granted full liberty of worship to the "Christian missionary Don Pedro Duarte, and in all analogous cases, whether the services should be "Protestant or Catholic," providing only that they should not conflict with the provisions of the constitution and the penal code.

With such protection the work of the Church in Cuba has progressed without molestation until very recently.

Now away back in the old Colonial days, and those of the Spanish Inquisition, there existed a law to the effect that a copy of every publication, of whatever nature, should be filed with the proper authorities, and examined by the censor, in order to provide against the publication of anything hostile to State or Church (Roman).

After the framing of the national constitution of Cuba,

which granted the fullest liberty of the press, this old law was manifestly in opposition to the constitution, and even in Spain it had long been a dead letter. Consequently when in May, 1909, the Rev. Francisco Diaz-Volero published a leaflet of but one or two pages entitled *Processions*, he naturally did not deem it necessary to file a copy of it with the authorities.

This leaflet compared the Roman street processions with images, candles, vestments, etc., with the processions of the African fetich worshippers here.

Eighteen months passed, and then, greatly to his surprise, Mr. Diaz was denounced, arrested, and indicted for having violated the laws of printing. At the preliminary hearing the "fiscal," or prosecuting attorney, recommended that he be imprisoned for a term of not less than four months, and be sentenced to pay a fine and the costs of the prosecution.

Inasmuch as the old law manifestly violated the constitution, the defence made its fight on those lines. It was a struggle for the liberty of the press. The Bishop of Cuba employed Dr. Orestes Ferrara, the speaker of the House of Congress, for the defence. The prosecuting attorney in making his argument at the trial, which was on January 30th, on seeing such a notable man on the defence, declared that he did so only because of his official position, and that it was contrary to his personal convictions.

Dr. Ferrara made a masterly defence, clearly showing the inconsistency of the old law with the constitution, and declaring that the days of the Papal power and of the Inquisition had passed, and that even the most autocratic nations, such as Russia and Turkey, and even Spain itself, no longer tolerated such a law, for the simple reason that it was impossible to do so, with the onward march of civilization and liberty and republican institutions. He said:

"We are thinking that we are in the midst of the twentieth century, and just now we were wondering at the intrepid flight of the aviator who crossed the waters of the Gulf between the United States and Cuba, and now we cannot avoid the contrast between the wonderful conquest of the air, the last element to yield to the progressive spirit of the age, and this ventilation, here in the courts of Matanzas, of a clerical reaction, and the resurrection of the laws of slavery. But the march of progress cannot be stayed, and the work begun and continued by the friends of the religious reformation in our land is bound to triumph, assuring to the Cubans peace, prosperity, and liberty."

The court, consisting of three judges, unanimously acquitted Mr. Diaz.

The original denunciation was made by the Alcalde, or mayor of Baracoa.

The affair, which has resulted so happily, is one of great importance, as being the outcome of an attempt to invoke an old Spanish inquisitorial law, in order to muzzle non-Roman religious workers in Cuba.

On Sunday, February 12th, Bishop Knight, accompanied by Bishop Osborne of the diocese of Springfield, visited the mission "Fieles á Jesus," in Matanzas, which is under the direction of Mr. Diaz. At the conclusion of one of the services the wardens of the missions, accompanied by two little girls who carried large bouquets, presented the flowers and two notes addressed to Bishop Knight and to Mr. Diaz, congratulating the latter upon his escape from the wiles of the plotters, and extending to the Bishop their appreciation of his strong support of their priest.

WRITING of the plan adopted by a Western Bishop of having his clergy, old and young, taught by an elocutionist how to speak and read clearly and effectively, one of our exchanges says truly that, "Reality is the supreme qualification of a minister of the Gospel, and if a man is real through and through he cannot fail to be a power. Anything artificial at the reading-desk or in the pulpit makes a bad impression." The writer also says that elocution "seems to teach men to speak more or less unnaturally, and that means they fail to have power." A good deal depends on the man himself. We have heard a man untrained in elocution speak impressively. And we have also heard an elocutionist read the lessons after a fashion that made us feel that he was out of place at a church reading desk. Art is helpful when its precepts are rightly understood and skilfully practised, but when its artifices are displayed to the onlooker, on a solemn occasion, he is apt to think they are superfluous and untimely. The old Classic was right who said that the beauty of art was to conceal art.—*Canadian Churchman*.

WE ARE READY to condemn others for that which is as eminently faulty in ourselves. If one blind man rush upon another in the way, either complains of the other's blindness, neither of his own.—*Joseph Hall*.

"COME UNTO ME."

O Lord and Master, can it be
That those dear words were meant for me?
That such as I may come to Thee?

"All ye that labor"—what have I
That I have wrought beneath the sky
To show to Thine all-seeing eye!

The "heavy laden" Thou dost call,
But daily cares to me that fall,
They are so trifling and so small.

And yet the small things of each day
Grow sometimes hard, along life's way,
And faltering steps need heavenly stay,

And the *light* cross so feebly borne
Grows heavy, and the pathway worn
By tired feet has many a thorn,

So I will come—but now I see
A barrier dark confronting me
That shuts me out from Peace and Thee.

How dare I come! My life appears
With all its past of wasted years
That cannot be washed out with tears.

Yea, as a "thick cloud" in Thy sight
Gross darkness to Thine awful Light—
Yet is Thy mercy infinite!

And through the darkness I can hear
The Blessed Voice that quells my fear
And bids me—even me—draw near.

MRS. J. D. H. BROWNE.

Santa Monica, Calif.

**HOLY WEEK—AN UNUSUAL OPPORTUNITY
TO REACH MEN.**

By HUBERT CARLETON, M.A., D.C.L.,

General Secretary of the Brotherhood of St. Andrew.

CHE Christian Church has been entrusted with her supreme message for every man, the facts of the wondrous Life once lived on earth and the relation that Life bears to-day to every one of human-kind. The busy, hurrying, self-centered world knows but little of that Life and heeds it less, but it must be compelled to listen. The Christian Year, following faithfully the chief events of that Life, gives great opportunities, the chiefest of which is Holy Week, summing up its most wondrous part, the Sacrifice for man in death, and the Eternal and Divine Victory in the succeeding Resurrection. How can the tremendous message of Good Friday and of Easter Day be made to reach men in their thousands more widely and more insistently?

The question so plainly put has many answers. It needs many more than are being given it to-day, because it is the biggest question and the biggest problem in the whole wide world—how to compel all men to listen and give heed to the Church's message, to the call of Christ, to the plea of the world's Saviour and King. Vastly more at any rate can be done by the Church during Holy Week than is being attempted at present. When one considers the overwhelming importance of the subject and the vastness of the opportunity, how weak and insignificant seem the efforts made! What do we who compose the Church do to spread the message during this most supremely important week of all in the Christian calendar? About the most that can be said is that our clergy, a very small and specialized part of the Church indeed, almost unaided, work hard in multiplied services. What at?—ministering to those already Christians, shepherding those already within the fold. How pitifully meager it all is when one considers what the work and the witness of the Church might be at this crowning season of all! Instead of a church here and there with a service or two a day, very poorly attended at that, and an occasional more important service attended mainly by good and faithful Christian women, the world heeding not at all, what might not we Churchmen do if we really tried and worked hard, as at the most important business of our lives? We could fill our churches over and over again during each day in Holy Week. We could in addition fill the opera houses and theatres and all places of public assemblage with great gatherings of men who, under the Holy Spirit's power, always freely given to the Church when in earnest, might be thrilled with the story of the supreme Life in all the world, who could be taught to pray together for their

individual salvation and for the kingdom's coming, and who could in turn be sent out quickly to spread the self-same message and to win others for the ever-extending Church. Then would our churches increase as our Lord measures things, some thirty, some sixty, and some an hundred-fold.

It is well to have a vision, even if it be considerably in advance of us. But Churchmen should be working their visions into realities. Brotherhood men have for years, in a quiet and earnest way, been working by means of noonday Lenten services in churches, theatres, and halls, to bring many thousands more men within the hearing of the Gospel than come to the regular services of the Church, and with considerable success; and this movement, inaugurated and made strong mainly by the Brotherhood, has begun to extend beyond its ranks. One of the most encouraging signs is the way other Churchmen during the last four or five years have joined in the noonday service work, especially those Churchmen enrolled in Church clubs throughout the country. We look forward to the time not far distant when the churches not holding daily services, throughout Lent at least, will be few and far between—and ashamed of their inactivity.

But a live Church must ever be advancing. We have made a beginning by establishing successfully here and there daily noonday services through Lent; we hope they will soon become as common throughout Advent, as a further step to the time when every church will be conducting a great daily service every day in the year, a perpetual mission to men. What is the next strategic move for our Churchmen to make? In our opinion it is to make much more of Holy Week, because it is the best and most favorable week in all the year to compel the world to listen. What more, then, can be done, and done at once, to reach in Holy Week the ordinary man? It must be a combination of united prayer to secure the needed strength, and of consecrated service that the necessary and universal work be done.

Fitting in with this need a new and unusual opportunity looms up before Churchmen this coming Holy Week, which may be so used as to enable us to take a decided step forward.

During the last four years there has been developed in the Brotherhood another movement known as the Week of Prayer. Its aim is more definitely devotional than the Lenten noonday services, and in so far it is a step in advance. It has sought to teach our men to pray daily in the churches during the first week in Advent, for the spread of Christ's kingdom among men, and to persuade men everywhere to join us in this season of definite prayer. The Inter-Brotherhood conference, representing the men's movements in the various religious bodies about us, joined later in the observance of the Week of Prayer, and for the last two years the opening Advent week has been widely observed throughout a large part of the world by Christians of many names. The House of Bishops, meeting at the General Convention at Richmond, officially approved of the Week of Prayer movement.

While the observance of this Week of Prayer has been moderately successful, still for many reasons it has not appeared to be the best possible week in the whole year. Such a movement, to become world wide in the fullest sense of the term, and to be able to make the strongest appeal possible, must use a season in which all can unite. It must be superior to all differences of climate. It must be that one week in which men are willing, more than in any other week of the whole year, to give their deepest thought to religious things. It should be that week in which the pleading call of the Saviour of mankind is listened to with greater eagerness than at any other time, when the contending passions of men inciting to sin and wickedness are more stilled, and the love and devotion and sorrow of human-kind seek a forgiving Father in heaven, a loving Son, Saviour, and Master, and an inspiring, strengthening, and ever-abiding Holy Spirit.

With hearts and minds filled with thoughts such as these, the representatives of the different Brotherhoods, numbering already possibly a quarter of a million men, and various religious organizations of men, including also the International Y. M. C. A., when they met in the Union League Club in Chicago May 4th, decided to ask that the Week of Prayer for 1911 be changed to Holy Week.

Well may Churchmen rejoice and be thankful that Holy Week has so appealed to Christians of every name. Holy Week, the peculiarly devotional week of the Church's year; that sacred week which has always been observed by the historic Church throughout the world, from the very time our Lord Himself made it forever holy; that week which is the only week through-

out the year universally observed by Christians of every name!

During the last few years there has been an unusual awakening, not only on the part of the Church herself, but of the world outside, to the unique position of Holy Week in the calendar of Christendom. Easter Day is becoming the rallying centre of the Christian world. More and more are the religious bodies centering all efforts on this week, and endeavoring to persuade men to join their membership on Easter Day. More and more are the Sunday schools of the world making Easter the holiest day in all the year, thereby adding to its universal observance in the future. And, in some ways most remarkable of all, the world at large is more and more prepared to pause and give heed to the things of God at this season than at any other time in the whole year. Newspapers give much space to religious news and issue special Easter editions; magazines publish Easter numbers filled with special religious articles; society is less blatant, and business, the world's business, less insistent.

Such a moment, when the busy world pauses slightly, and religion is in the minds of all, even the most careless, is the psychological time to attract the attention of men everywhere. Then is the time for Christians specially to fill churches and theatres and halls, to pray together for a great extension of the kingdom. Then is the peculiarly suitable time in the whole year to redouble the efforts to win the unwon; then the telling time to win the almost persuaded; then the unique opportunity to enlist in the fighting lines him who has been up to the present the indifferent, the apathetic, and the unfaithful Christian. Such a worldwide Week of Prayer, faithfully and earnestly observed, should bring in recruits to the kingdom by thousands, and make, in ever increasing degree, every recurring Easter Day not only the joyful anniversary of the Resurrection, but the greatest rallying day of the Christian year.

Let us be quick to take advantage of the opportunity the change of date of the Week of Prayer to Holy Week gives us. We shall not curtail nor abandon present services or present efforts. They are good as far as they go and help to satisfy the needs of certain Church people. But we can have additional services for men at other hours not conflicting, widely advertised, carefully prepared for, well worked up. To these we shall summon all our Churchmen, all men enrolled in Bible classes and parochial organizations, all who have been confirmed in the parish, all men whom we have been trying to reach, and many more. It will give our Christian men the opportunity they need to spend Lent not only in reflection and meditation and other spiritual and somewhat selfish improvement, but in real work for the kingdom's spread. A Lent of work then let it be.

Under the auspices of the representatives of all the various men's organizations in the different religious bodies, suggestions for prayer have been drawn up by the Very Rev. Dean Hodges of the Episcopal Theological School, Cambridge, and published in booklet form to be obtained from the offices of the different organizations. Surely this will furnish the opportunity so many of us need and are vaguely longing for. These booklets contain simple, practical, and pertinent suggestions for serious thought, heart-searching examination, and meditation for each day in Holy Week, with subjects for prayer not altogether along the usual stereotyped lines, but specially fitted for the use of the ordinary man who sees but too dimly the practical connection between real religion and his practical, every-day life and affairs, and will furnish subjects for short addresses at these services. They should be distributed widely at the close of each service and the men attending be urged to use them regularly throughout the week. They are very tastefully and attractively printed in two colors, of a shape to fit the pocket, and can be procured from the Brotherhood of St. Andrew, Broad Exchange building, Boston, at 50 cents per hundred or \$3.50 per thousand, postpaid. Last year we sold to over one thousand parishes about one-quarter of a million copies. This year we should like to sell to three or four thousand parishes a couple of million copies. They are sold at cost and there is no profit.

THE FORTY DAYS' period, the exodus from the bondage of the weary winter to the promised land of spring, has its roots in the remote past and its blossoms in the future. It is more than an ecclesiastical ordinance. It is an epitome of life, a rehearsal of the divine biology. It begins with man in the dust. It shows his life long struggle with temptation in the wilderness, the opening of his eyes to spiritual vision, his victory over self, his death to the lower, his entrance into the Holy Land of life everlasting. It is man's life story from the ashes to the stars.—*Rev. Dr. W. S. Sayres.*

SACRIFICE, PRAYER, AND MISSIONS.

BY THE REV. HARRY RANSOME.

HAVE you ever paused to think that every prayer you utter must be, not only an act of sacrifice but also a prayer for missions? That the Christian man also, because he is a man of prayer, must enter into the active life of service?

I.

How do we approach God? Is it not "through Jesus Christ our Lord"? Look over the prayers of the Church; turn over the Prayer Book, page by page, and you notice how similarly all the prayers end. We have not to think very long before we find the reason: The sinless Jesus took our guilt and sins that He might impart to us His Righteousness; there was an exchange of rôles, so to speak, and by this transformation God was reconciled to the world.

So our humanity is redeemed through Jesus Christ, who, clothed in our human nature, risen, restored, and sanctified, entered within the heavenly veil and presented before God's mercy seat the sacrifice of Himself on Calvary for the sins of men. Jesus Christ then is our High Priest. There in heaven He puts between our sins and their just reward, the Pleading of His Sacrifice on the Cross. So what we cannot ask, and what we dare not ask, in our own name, we ask "through the merits of Jesus Christ" our Saviour.

II.

That which we ask, in Christ's name, we call prayer. All Christian prayer, it will be noticed, is united to the Sacrifice of the Cross on earth and the presentation of the Sacrifice in heaven by Jesus, our High Priest. We cannot approach God save through Christ and His Sacrifice. Now we can see why the greatest act of worship on earth is the Holy Communion, for this is the great centre of prayer. Here on earth we plead the passion and death of our Lord—this is the world's prayer offering, and all our own prayers, whatever their nature, are gathered up and united to this great petition of Jesus Christ.

Cannot we see a principle shadowing forth from this? Jesus Christ, the world's Penitent, made satisfaction to God for the sins of the world, and if our prayers are to be united to His great offering, then every prayer of ours must breathe the spirit of penitential sacrifice, because united to Christ's act of penitential Sacrifice on Calvary which Jesus Christ, our High Priest in heaven, presented to His Father. Thus, we enter into the spirit of those words of our Lord, "Not My will, but Thine, be done." Here is the offering up, that is the oblation, of our will in obedience to God. Sin came into the world through disobedience, and the way back to God is through obedience. So St. Paul writes of the Saviour, "Christ was obedient unto death, even the death of the Cross." In all our prayers we must unite ourselves to the obedience of Christ. This, then, is the first principle of prayer: that we strive to be obedient to the mind of God by the surrender of our own self will, and in so doing, unite our prayers to Christ's sin offering.

III.

Does this not give us a larger outlook of prayer? Ought it not to make every prayer of ours a missionary prayer? Christ's Sacrifice was vicarious—that is, it was offered for all men; and as all true prayer is united to Jesus Christ through His Sacrifice, then every prayer which we offer must primarily be as world wide in scope: that all men may come to a saving knowledge of the truth and be saved. By the discipline of our own will, obedience shows itself in action—in our heart, mind, and body. We offer ourselves, our souls and bodies, to God, through Christ, a living sacrifice. In so doing, by the surrender of ourselves to God, we unloose God's will in ourselves and express the will of God to the world, in all our actions. Thus the Life of Prayer becomes a Life of Consecrated Service, and the quality of our service in God's work is a true test of the fervor of our prayers.

NOW FROM PRIDE is born a daughter who possesses by inheritance the malevolence of her mother. She is Envy, and by the gnawing rust of continual distraction she destroys the minds of men. She is the worm because of whose bite health of mind sickens and falls into disease, soundness of mind rots into decays, rest of mind is abandoned for trouble. She is the guest who, after being lodged in her host's guest chamber, pulls down the hospitable shelter.—*Alein de Lille.*

THE TRUEST mark of being born with great qualities is being born without envy.—*François La Rochefoucauld.*

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

WHEN German and American cities are compared as to street-car service, street cleaning, lights, sanitary regulations, police protection, building regulations, public art, to our disadvantage, we have been wont, as the *St. Louis Republic* declares, to assert that German cities were old and American municipalities new, and that changes in population were slow in the Old World. Every serious student of the facts, however, has known that this has not been true these past ten years, if ever it was. German cities grew in the decade 1890-1900 more rapidly than American cities of the same class. The decade just completed is likely to be the same, if the rate of growth shown by Berlin, Hamburg, and Munich holds good throughout the Empire. Leipsic reports 585,000 people this year. In 1905 it had 503,672. It gained 14 per cent. in five years compared with St. Louis of 19 per cent. in ten years. Munich is 28,000 smaller than Pittsburg, which gained 18 per cent. in ten years, while Munich gained over 12 per cent. in half the time. Nuremberg is 7,000 small than New Orleans to-day. Nuremberg grew 12 per cent. in five, New Orleans 18 per cent. in ten years. The figures announced for Berlin are provisional. They attribute to it a population of upwards of 3,400,000 "with suburbs." In 1905 Berlin and Charlottenberg had together 2,279,707 people. The figures quoted for this year are greater than this by 49 per cent. Even the exclusion of far-away Spandau, which had 70,295 five years ago, would only reduce the five-year gain to 44 per cent. It looks incredible; but between 1880 and 1890 Cologne almost doubled (144,000-281,000), while in the twenty years between 1870 and 1890 Berlin increased 97 per cent. Such figures as these are impressive, even beside Detroit's growth of 63 per cent. in a decade, or Minneapolis' gain of 48 per cent. The Germans surpass us as city builders, and their towns grow as fast as ours. We may well, as the *Republic* advises, sit at their feet.

THE ELECTION OF JUDGE LINDSEY.

"All of which I saw, and one vote of which I was!"

Election day dawned bright and beautiful in the fair city of Denver. All good citizens were urged to go early to the polls. Acting upon this advice, I started in season, accompanied by my tall daughter, who was brimming over with excitement at the thought of casting her first vote. As we were strolling leisurely along to the quiet little polling place of Ward 9, Precinct 7, I suddenly felt a small, warm, rough hand slip into mine. Turning, in surprise, I found at my side a merry, bright-faced lad, with rosy cheeks and shining eyes, wearing a Lindsey button almost as big as his own radiant face.

"Is you a-goin' to vote for the Jedge?" he asked, with a fascinating smile.

"Oh, yes, of course."

"Is she a-going to?" pointing to the new voter.

"Yes, indeed, I never could resist you, young man!"

Being curious as to the motive of this small solicitor, I asked: "Why do you want us to vote for the Judge? Has he been good to you?"

Taking a firmer grasp of my hand with his little warm fingers, and with words coming thick and fast, "It ain't only me," he said. "Ye see, my ma, she's awful small and sick-like, and my pa, he's dead, and she had it hard 'till she knew the Jedge. You know," and the little lad's eyes filled up for a moment, "you know, once I was bad and went to the court, but the Jedge he came to see my ma, and he just kinder took holt on us all. He got some work for her and he cheered her up, and he told me I was the man of the house"—the little chap grew tall when he said that—"and you know my ma she haint cried any since, and onct I hard her sing! We just love the Jedge. You will vote for him sure, won't ye?"

And this was the mighty force back of the election of Judge Ben B. Lindsey as Mrs. Sarah Platt Decker tells the story.

THE PREVENTION OF INSANITY.

In a leaflet published by the New York State Charities Aid Association the following are indications as causes of insanity, which may be regarded as preventable:

(a) General paralysis, also called paresis, and popularly known as "softening of the brain" is considered by medical authorities as being, in from 85 to 100 per cent. of cases, a result of syphilis. This is a particularly distressing form of insanity, being incurable, resulting in rapid physical and mental deterioration, and in death in a few years. It comprises from 14 to 21 per cent. of new admissions of men to state hospitals, and from 4 to 8 per cent. of women.

(b) Alcohol is a direct and unmistakable cause of insanity in a very considerable number of cases. In many more cases alcohol is undoubtedly an important contributing factor. Statistics as to the exact proportion of cases vary considerably. In the *Medical Record* for May 28, 1910, Dr. Ferris states: "Of the insane in New York state, 28.9 per cent. owe their insanity to alcohol." The uncertainty as to the exact total number of cases due to this cause does not, however, impair the directness and certainty of the relation between alcoholism and many cases of insanity.

(c) Certain physical disorders requiring surgical or medical attendance are often the causes of nervous and mental diseases, and unless relieved lead to permanent mental impairment. Overwork, overstrain, worry, and exhaustion, especially when combined with under-nourishment and unsanitary conditions of living, are evident causes of insanity in a certain number of cases.

(d) Less readily recognized, but coming more and more clearly into view, is a cause which may be termed "bad mental habits"; excessive introspection, brooding—the condition which is coming to be known among alienists as the "shut-in personality."

BONDS FOR PLAYGROUNDS.

Here are the arguments advanced in Grand Rapids for the issue of \$200,000 of bonds for lands for parks and playgrounds. They were prepared and signed by the president of a leading bank:

1. Because the investment is of the highest grade for the city. A hundred dollars judiciously expended for land to-day will be worth \$1,000 in less than twenty years. Other growing cities have demonstrated this.

2. A recognition of children's rights demands that we make a return to the little people for the open spaces which have been taken for buildings, leaving them inadequate room for legitimate play.

3. In our zeal for furnishing fine school buildings we have neglected the playground, forgetting the major importance of physical education in the development of the child's character.

4. The growth of commercial Grand Rapids demands that working men and their families shall have abundant parks and playgrounds. If our city does not reckon upon this, her prestige will suffer. Laboring men to-day expect a square deal in these matters and they will immigrate to a city that furnishes it.

5. Our responsibility to the Greater Grand Rapids of the next generation requires us to lay the foundation for a better Grand Rapids, and that generation will gladly pay for our thoughtfulness in acknowledgment of this benefit.

"A FLY IN the house is as dangerous as a rattlesnake," declared Dr. Woods Hutchinson at the meeting of the American Civic Association. "The time will come when any modern cleanly home will feel itself shamed and disgraced by the presence of a fly, and when every householder upon whose premises a brood of flies is detected will be fined heavily and sent to jail. The fly is a literal 'eye of the Lord,' because he is in every place beholding evil and good, especially the evil, for he loves to lay eggs in it. You can't hide dirt from a fly. He is also the most intimate and domestic animal we breed and keep. An ounce of cleanness is worth a ton of fly paper and wire screens. One-half the money wasted on fly traps and window screens, one-fifth the energy squandered in slapping and profanity, would clean up the back yard and wipe out the fly."

SYRACUSE is likely to try the experiment of the local governmental control of new residential tracts, so as to insure more uniform city growth.

NEW YORK is declared by Prof. Adshead of Liverpool to be the most progressive city in the world.

Correspondence

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

THE NAME AND THE TITLE PAGE.

To the Editor of *The Living Church*:

IN the winter before the last General Convention, I was invited by one of our convocations to read a paper on the subject of a change in the name of the Church. I declined, for this among other reasons; that I did not think it advisable to reopen a question which I thought was, for the time at least, settled, and would hardly come up for discussion in Cincinnati. Of course this only shows that I was not alert as I ought to have been, and I mention this not to discount my own judgment, but to say that I believe that a great many like-minded with myself were in the same condition of blissful ignorance. In the meantime, preparations were being made, and as far as I know in a perfectly proper and legitimate manner, to bring this matter up again before the convention in Cincinnati, which preparation culminated in a pre-convention conference, which resulted in the adoption of a series of propositions recommending legislation, which was to be introduced into the House of Deputies.

I am not to be understood as criticising that pre-convention conference, but mention it rather as showing that those who opposed the change of name were, as it were, caught napping, when this long mooted question came up for discussion.

Without any formal discussion of the question, I want to call attention to certain aspects of it.

At the pre-convention conference, it was represented that to adopt the name "American Catholic" would result disastrously to the welfare of the Church in certain sections of the country. That certainly was a strong argument against the adoption of that name, and as far as I know, the name was not on this account pressed. But an important question is, would not a change in the name of the Church, by the omission of the word Protestant, have an equally disastrous result? Meantime, since we have so long borne our present title, and since, carrying it, we have made such great strides, the burden of proof clearly lies with those who desire the change; and while there always will be leaders, it is a serious question whether they always voice the sentiment of the rank and file. We have illustrations of this in the State, as in the Church. In this connection it is worthy of note that in the last General Convention, one of the most vigorous denouncers of the word Protestant, calling it "a misnomer, a rope around the neck, and a stumbling block to all progress," said, in the same speech, that for the sake of peace he thought the time inexpedient for a vote upon it. In the course of the debate it was also said that we do not hear of the Evangelical and Reformed bodies about us calling themselves Protestant, and the answer was aptly given, it was simply because nobody ever suspected them of being anything else, while we have been gravely suspected. It is, I think, very evident that it is one thing to take a name, but that it is quite another thing to give it up, for some may think that we are ashamed of it and of what it connotes. An essential part of the proposal made in Cincinnati was to drop the word Protestant from all our formularies. This is clearly shown by the Resolution offered that a joint commission be appointed to recommend what further legislation is necessary or desirable in order to bring the official standards of the Church into harmony with the action proposed.

As far as I have been able to understand the contention made, objection is rather to the word Protestant than to its contents. Indeed the resolutions offered in the House of Deputies expressly assert that in the action proposed, there was not intended or implied any changed relationship towards principles established by or through the Reformation of the Church of England, as those principles are enshrined in the Book of Common Prayer. And yet in spite of this disclaimer, the change proposed could not fail to be a disturbing element in the Church: and for this among other reasons: that there are many to whom the proposition to omit the word Protestant causes not only a feeling of apprehension and opposition, but a sense of real pain. They feel that the omission of the word would be a surrender of so much of the content of the word as is dear to them. And to all such persons it is no adequate compensation to say that the omission of the word Protestant from the title page of the Prayer Book would be accompanied by resolutions expressly affirming the loyalty of this Church to those things connoted by the word Protestant. Such resolutions might indeed be put in a preface, but they would by the great mass of people be overlooked, while the title page of the Prayer Book would be known and read of all men. It seems to me a very roundabout and cumbrous way of affirming our loyalty to the principles of the Reformation in the English Church, to drop the word that in the eyes of the world and in the thoughts of our own people stands for those principles, and then

seek to make compensation for the omission by resolutions. The question is not now about adopting a name but of giving up one that is historic, and which, with all its associations, carries with it a meaning that on the whole it expresses better than any series of resolutions could possibly do.

There can be no doubt but that the proposition to change the name of the Church was very skillfully presented. The proposed form of the title page was spoken of as a kind of compromise, the one side giving up the favorite name "American Catholic," and the other, as a corresponding concession, agreeing to omit the word Protestant; but the pre-convention conference held was an entirely private affair. There was no such representative conference as would justify the characterization of the proposition to change in the way indicated, as a compromise between the two wings of thought in the Church. If the question had been about the adoption of a name, some color would have been given to the contention, but it was a very different thing when the question was as to the change of a name under which the majority of the Church had been working contentedly for more than a hundred years. The party of change proposes one name which to many seems highly objectionable, and then says to those who are satisfied with what they have, "We will not press this objectionable name, if you will give up that under which you have worked all these years." In other words, the party of change proposes to give up a name which they have not got, and asks as a concession that the party opposed to change give up one they securely hold, and which is hallowed by the association of more than a hundred years. Such a transaction as is thus indicated cannot be described as a compromise or concession; if we want to be accurate we must call it an unconditional surrender.

There are a good many considerations which, though they can hardly be termed arguments, yet deserve notice. We have had a great deal to do in the way of explaining our position in time past, and we do not want to begin all over again to explain why we drop the word Protestant from our title. In Cincinnati more than one speaker asserted that the Reformed Episcopal Church would adopt our present name as soon as we relinquished it; and although this need not be considered a controlling consideration, yet to have them take the name under which we have been known during so many years would, in a great many ways, and to a great many people, be very confusing and misleading.

To touch for a moment on the merits of the question, it has been often said that there is no inherent contradiction between the two words Protestant and Catholic, whatever might be our preference, if we had to go over again this whole process of giving a definite, distinctive name to the Church, yet as it is, one speaker in the convention well said that the word Protestant stands for three things which are essentials of Catholicity. It stands for the open Bible, a free people, and justification by faith. Protestant is not simply negative, but it thus stands for something that is positive—for something that is necessary in and to the Church. Glancing back at history, one of the speakers in Cincinnati said—there have always been in the Church two principles dwelling side by side, the principle of freedom and the principle of authority. In the course of time authority was made to dominate over freedom, until at the Reformation, freedom was given its rightful place. When the Church of England was transplanted to America, our fathers deliberately inserted the word Protestant in the name, in order to assert in unmistakable terms that freedom for which the Church stood, and as history shows us, it is only through the assertion and maintenance of this freedom that true Catholicity can be had. It is lost to those who have either surrendered all authority, and degraded freedom into license, or who have given up their freedom entirely in their submission to authority. Both these principles must find their place in the Church, and both should be asserted on the title page of the Prayer Book, for if we are to be the Church of the Reconciliation, we must stand fast to these two principles—authority and freedom.

It has been said that unless some such proposition as the one we have been discussing be accepted, that the war for change will go on. Certainly peace is one of the most desirable things in the world, but it can hardly be said to be the most desirable. Even among the contending nations of the world, it is "peace with honor" that is sought after. If we be agreed that that which the word Protestant connotes must be cherished and maintained, can we do this better than by retaining the word which has passed into history, and has a distinct meaning, which it would be hard to set forth plainly by any substitute?

It has recently been very frankly said by one of the Bishops of the Church in a letter published in *THE LIVING CHURCH*, that "the chief reason why we want the change of name is to dissociate ourselves in the popular mind from those who profess and call themselves Protestant." Now I, for one, and I believe a great many with me, would greatly deprecate this very thing; we do not want to dissociate ourselves in the popular mind from these good people, but we want to draw nearer to them, and have them draw nearer to us, and so work for the unity of Christ's Church. No doubt but that there may be many who profess and call themselves Protestants whom we might characterize as Radical Protestants, from whom one might desire to dissociate himself in the popular mind; as there may be many who profess and call themselves Catholic—whether

Roman or Greek or Anglican—whom we would place in the same category; but I think that is hardly the right way to put it. The last census gives the number of those who profess and call themselves Protestants in the United States as 20,287,742. These are communicants representing, of course, a great many others. In going over the detailed report it appears that more than nine-tenths of these, i.e., 19,126,603, are such as we would commonly call evangelical and orthodox. If the chief reason why a change of name is desired is to dissociate ourselves in the popular mind from this large number of our fellow citizens who profess and call themselves Christians, then I think that purpose ought to be still more distinctly avowed, that the clergy, and the rank and file of the Church, may give their judgment upon it. Great as may be our objection to the omission of the word Protestant from the title page, nothing that has been said above is to be considered as objecting to the insertion of the words "Holy Catholic," so that the title page shall read:

THE BOOK OF
COMMON PRAYER
AND ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES
OF THE HOLY CATHOLIC CHURCH
ACCORDING TO THE USE OF
THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
GEORGE W. PETERKIN.
Bishop of West Virginia.

To the Editor of The Living Church:

IT has seemed to me that most of the men who have been writing about the name of the Church are so thoroughly agreed upon one point, that by that fact itself a name has been suggested, which, so far as I am aware, has never before been offered.

Our friends on both sides of the controversy make certain claims for the Protestant Episcopal Church. It is, they say, a branch of the Church authorized by Christ to represent Him until the end of time. It teaches the same truth that the Church did in the Apostles' days. Its worship is akin to if not identical with the worship of the Apostolic Church. Is it not apparent then that these are the facts to which our corporate name might well bear witness?

Why not adopt the name "The Apostolic Church" of America, or of the United States of America, as we choose? The name is simple, and it exactly defines our position. It is one that we may use without mental reservation and which will be generally recognized as an honest affirmation on our part here in America of claims which the Anglican Church has always made for itself. And furthermore, it may be employed in a self-respecting sense in any country upon the face of the earth wherever this Church of ours is engaged in missionary work.

The Catholic Church, in which, in the recitation of the Creed, we profess belief, certainly includes the Roman, the Greek, the Anglican Communion, as well as millions of Christians otherwise affiliated. In view of this fact, in a country where the entire Catholic Church is and has been for many generations represented by most, if not all, of its branches, might it not be difficult to justify the assumption by the Protestant Episcopal Church of the rather inclusive name "The American Catholic Church," or even "The American Church"?

"The Apostolic Church of America," however, affirms what we believe to be true, viz: that this portion of the Catholic Church now known as the Protestant Episcopal Church, in its origin, in its faith, and in its worship, is essentially the Church in America which has the note of Apostolicity to distinguish it.

JOSEPH H. JOHNSON.

Bishop's Office, Los Angeles, Cal., Feb 25, 1911.

[CONDENSED.]

To the Editor of The Living Church:

IS there any room in the "change of name" discussion for a woman's voice? After all we women make up most of every congregation. So I won't be misunderstood. I want to say that I am a Broad Church woman; one, however, who intends to work hard to bring about the change of name so in some shape we will be called Catholic.

My life has been lived in many places, and by the irony of fate in small places where there was but one church, and that always a "High" one. My personal experience would be of no value except I am sure it is the experience of many people: people, too, whom we will have to convert if we want to stand before the world in name as we are in fact, the Catholic Church in America.

The two strongest reasons that Low and Broad Church people have against the change can be much helped by THE LIVING CHURCH I am sure.

Ignorance of Church history is appalling among the lay women (I don't know about the men) in all but the High wing. They can't be made to read works by the celebrated High divines. If they could, they wouldn't be converted! They can, however, be gotten to read *The Episcopal Church* by Dean Hodges (I have yet to find any one who thinks he is trying to lead his readers to Rome!), after which they will know they are Catholics, whether they like it or no. I was

converted by it myself, and have given away more copies than I can afford. Almost always I make converts, too.

Can THE LIVING CHURCH not get some good High Churchman to do some home mission work by sending copies to be given out in churches whose rectors are still unaware they are Catholics?

That is my first task: to set THE LIVING CHURCH. My second is a harder one. High Church people themselves are largely responsible for the fact that in the Church at large there is such a strong feeling that, instead of our becoming Catholics when we receive the sacrament of Baptism, we are not Catholics until we believe certain things that our High friends have decided mean "Catholic." As far as I know, the laymen, not the clergy, are to blame. A story will illustrate. It is told of a woman who had tried to convert a Presbyterian husband for years—he was sincere and simply unable to agree to the things she made him see he must believe in order to become, what she called, "a good Churchman." Finally, in desperation, she managed to have him meet Father Huntington. In talking the husband said: "I am truly anxious to be confirmed in your Church, I believe much in it. The trouble is I don't seem able to believe enough to suit my wife." Then he said: "Tell me in as few words what I absolutely *must* believe before I can be confirmed." Father Huntington calmly replied, "The Creed, the Lord's Prayer, and the Ten Commandments." "Is that all? Why if I had known that I would have been confirmed four years ago!"

There is a bitter feeling against the party that poses as "the one true Catholic and Apostolic Church"; no one can deny it. While it lasts there will be a fight to defeat the change of name just to get even with the aforesaid party (which shows that the Church is not yet a graduate school for saints!)

I see an advertisement in an old copy of THE LIVING CHURCH which says: "Priest desires parish in North or West. Married. Catholic. References." What other kind of a priest is there? Doesn't such an advertisement give an opening to say, "Didn't I tell you there is a Catholic party in the Church"?

Let the "good Catholics" lead a campaign against the use of the word Catholic except in its broad Catholic sense! A great reward will be theirs, I feel sure.

Sincerely yours,

HILDA BRIGGS.

Boston, Mass., February 28, 1911.

SEEKING A "CALL."

To the Editor of The Living Church:

IT has been my fortune—or misfortune—through family necessity, to move more than once from parishes I loved, and each time—sometimes before I knew it myself in fact—some of my brethren in orders have promptly "applied" for the place. In a few cases I have known of the applicant not only urging his own claims eloquently, but enclosing his photograph—like the candidates in a matrimonial bureau—and several have gone so far as to offer to take the place at less than half the salary at first, just to show what they could do if given a trial! The unsophisticated Swede inferred, after seeing pieces of his friend strewn along the railway, "Something must have happened to Pete," so I begin to think this rather sad state of affairs must be more general than I had once thought. It could, of course, mean that the ministry is entirely overcrowded, and it could also mean either that congregations and vestries must give a good many men a considerable foretaste of purgatory, or else that there are men in the ministry who are such misfits that they will resort to any expedient to get what some of them aptly but vulgarly call "another job."

Now I am no man to set myself above the brethren in any respect, and there are times and conditions under which most of us may be obliged to seek a change of parish; but are we right to allow this occasional necessity to take the form of personal applications to vestries, or of advertising in the papers, or using employment agencies, or of personal "candidating" in general? That such things may be done in England, or that they are common in some denominations, is hardly a sufficient excuse. What is the use of having our much lauded episcopal system if we don't use it? Why not be at least as dignified in our clerical code as the self-respecting, non-advertising physician? One could admit that there is an element of humbug in the self-respecting conservative ways, and yet claim that most ideals must be somewhat compromised by humbug, or at least decent reticence when it comes to their application!

JAMES SHEERIN.

GUILD OF THE LOVE OF GOD.

To the Editor of The Living Church:

MAY I have the privilege of placing before your readers some information concerning the Guild of the Love of God, of which an American branch has been established? The object of our society is to unite all Catholics, both cleric and lay, in a union of friendship and service by a badge—a bronze nail, symbolic of the nails of the cross—and pledge of brotherhood. We wish to be a link among all faithful and devout Catholics throughout the world, and our aim is the principle of freemasonry applied to religion.

The officers of the G. L. G. are the Rev. A. V. Magee (warden),

London, England; J. B. Lowder Tolhurst, Esq., St. Alban's, Beckenham, Kent (honorary general secretary); H. L. Williams, Esq., London, England (honorary assistant secretary); the Rev. C. T. Pfeiffer, Canton, N. Y. (sub-warden of American branch).

The entrance fee is 25 cents to cover expenses. For circular of information, application blanks, etc., apply (enclosing stamp for reply) to the undersigned.

Thanking you for your courtesy,
Yours very sincerely, C. THACHER PFEIFFER.
Grace Church Rectory, Canton, N. Y., February 27, 1911.

A PARABOLIC LETTER AND INTERPRETATION.

To the Editor of *The Living Church*:

IN a certain county twelve farmers sent their milk to the city markets. A forefather of Farmer Four had committed a great crime; and he himself had a bad reputation, partly because of the family stigma. The other eleven farmers, forgetting that their forefathers had been implicated in the crime of old, met and decided it would be for the good of the community to put Farmer Four out of business altogether; so they agreed to skim the cream off his milk and mix it with their own, oblivious seemingly of the dishonesty of the action. Is it surprising that Farmer Four's reputation grew worse and worse, and that many of the city markets refused his milk?

He has eked out a miserable existence for a long time by peddling his milk from place to place; but everywhere men strive to rob him of his cream.

Lately, one of his sons discovered the wrong committed and has brought the case before the city courts. Ought not the eleven farmers to be compelled to make reparation to Farmer Four, and all men stopping from robbing him of his cream? And ought not Farmer Four's good name and prosperity in part to be justly restored to him?

The Jew is Farmer Four. The other eleven farmers are the historic Gentile Christian churches, which have been skimming the spiritual cream off the Jewish race for centuries and mixing it with their own communions, *by the Gentilizing of Jewish Christians*. The men everywhere are the numerous Gentile Christian denominations which continue to skim Judah's spiritual cream for the benefit of their own churches.

Is it surprising that Judah's reputation has gone down and down; and that the condition of the Jewish people, viewed internationally, is a miserable one?

The writer, "a son of Levi," has discovered the great wrong and seeks to stop the Gentilizing of Jewish Christians and to restore in part the good name and spiritual prosperity of his people.

Ought not the Protestant Episcopal Church, which segregates "the sons of Ham," and, as a settled policy, compels the negroes to worship in separate churches, to stop deracializing "the sons of Shem," and to cease from absorbing the spiritual cream of Judah?

If the Protestant Episcopal Church will thus repent of her part in the great wrong, she may pave the way for the Gentile Christian churches-at-large to do national, social, and spiritual justice to Judah.

Believe me, sir, Yours respectfully,
Care Dr. H. Zeckhansen, MARK LEVY.
340 East Seventeenth Street, New York, N. Y.

COLLEGE WORK IN MISSISSIPPI.

To the Editor of *The Living Church*:

IN your issue of February 25th, in the Department of Social Service, a Mississippi rector was quoted as saying that so far as he knew, no social service work is being done in the diocese, and he assigns as a reason that we have no populous centers requiring such activities. In the strict sense he is right, but I wish to call attention to a work that is allied, and which needs assistance. I mean the Church work at the college towns of the state, and especially at Starkville, where the Agricultural and Mechanical College, with 1,100 boys, is situated. Most of these boys are from the country settlements, where sectarianism is rampant, and where the Church is unknown. Seed sown here will bring forth an hundred-fold.

There are only a few workers in the mission, but we have bought and paid for a \$750 lot, and under the inspiration of the priest-in-charge, the Rev. J. L. Sykes of West Point (who comes to the mission once a month on a week night), friends have contributed enough to lay the foundation of a modest brick church. We now have enough to raise the walls part way, and work will be begun again soon. But funds are badly needed. Five dollars will buy and lay 333 bricks. Many contributions have been received as memorials, and we hope for many more such.

Bishop Bratton at his visitation last Sunday confirmed a young man who, on graduation next year, expects to enter the government service in the Philippine islands. A number of our boys are there already, among them the Commissioner of Agriculture of the Islands. The Agricultural Adviser to the King of Siam is a graduate here. Some of our men are in South Africa, working for the British Gov-

ernment. Dr. Evans, who has done so much to improve health conditions in Chicago, graduated here. That is the type of men we are turning out. The Church should leave its impress on such men. It will help the coming of the Kingdom abroad and at home to build and maintain the Church at Starkville, Mississippi. The Church has neglected the opportunities at college centers too long. Such movements are not local problems, they are diocesan, and more than that. They should appeal to the missionary spirit of every one, every where. The negro problem is one of the least of those that confront us.

Very respectfully, JAMES V. BOWEN.
Box 154, Agricultural College, Miss., March 4, 1911.

NOT "GOVERNED BY BISHOPS."

To the Editor of *The Living Church*:

EVERY now and then the statement is made in the Church Press that our Church is governed *by Bishops*. Not long ago, a Bishop, in preaching the sermon at the ordination of a Bishop, turned to the priest to be ordained Bishop, and said, "Rule your diocese, or your diocese will rule you." The idea of the preaching Bishop evidently was that the Bishop of the diocese has the power and right to "rule the diocese."

Is our American Church ruled by Bishops, or do we have the episcopal form of government? About fourteen hundred years ago the great Latin father Jerome asked, "What can a Bishop do that a presbyter cannot, excepting *to ordain*?" I merely cite the substance of what he said. We frequently hear of three modes of Church government—by Bishops, by presbyters, and by congregations. We have, I maintain, neither of these forms. Our Bishops do not and never did govern the Church alone. The power to legislate or pass canons is vested by our constitution in the two Houses of the General Convention, and the Upper House of that body is composed of Bishops alone, while the Lower House is composed of presbyters and laymen in equal numbers. Neither house alone can enact a canon or law of any sort, and the powers of the two houses are equal. Our General Convention was created by the constitution of the Church, and this constitution was adopted by the House of Bishops and the House of Clerical and Lay Deputies, and I presume that presbyters and laymen had something to do with adopting the *first* constitution of our American Church. I believe that the power of the House of Bishops was *inferior* to that possessed by the Lower House at first. If the Bishops are powerless to enact or repeal any canon, how can it be truly said that the Bishops govern or rule our Church?

In the dioceses a similar condition exists. The Bishop of a diocese does not really govern or rule. He is a member of the diocesan convention and usually has just one vote on matters coming before his convention, and usually presides over the convention, and each presbyter and each lay delegate has about the same power that the Bishop possesses, as to legislation or other matters going before the diocesan convention. The Bishop has no veto power. If there are a hundred members of the convention there are a hundred votes in that body, but only *one* of the hundred votes can be cast by the Bishop. The Bishops have many powers, but they are about all specified in the constitution and canons of the Church. The canons and the constitution of the Church limit their powers, and these constitutions and canons were adopted by the clerical and lay delegates and deputies, with the concurrence of the Bishops. It would not be proper to say that the Church is ruled or governed by presbyters and laymen, although they have the same powers as to legislation that the Bishops have. Nor is it proper to say, in my judgment, that our American Church is ruled or governed by our Bishops, as they do not and cannot alone govern or rule the Church. Our form of Church government is mixed, and the powers of the Bishops are generally defined and limited by the constitution and canons of the Church adopted by the General Convention and by the constitutions and canons of the various dioceses. This is shown by the fact that Bishops can be deposed for violating the rubrics of the Book of Common Prayer (adopted by the General Convention), or for violating the constitution or the canons of the General Convention, or the constitution or canons of their respective dioceses. I therefore contend that it is not accurate to say that our American Church is ruled or governed by Bishops. W. M. RAMSEY.

La Grande, Oregon, March 3, 1911.

CONFUCIUS and Mohammed were both of them quite equal to the task of providing for their followers systems of ethical culture; the thing distinctive of Jesus Christ is His declaration, I give eternal life. To discover an indestructible kind of life, and then to devote one's self to living it, what higher ideal can a man set before himself than this? And it is to this, just this, that Christ invites us.—*Rev. Dr. W. R. Huntington.*

HE THAT has the truth has eternity to grow in and the entire universe is his home. He may range from the throne of God to the verge of the bottomless pit, and nothing shall by any means harm him or confound him. There is an understanding between him and God. There is in him that which all finite ministers are commanded to foster—namely, life.—*George Bowen.*

MAGNIFICENT CHURCH IN MINNEAPOLIS.

ST. MARK'S Church in the city of Minneapolis (Rev. James E. Freeman, rector), has recently been completed by the installation of a beautiful carved oak reredos. With the exception of the great chancel window, which is in process of construction, this brings to completion one of the most notable church buildings of the country. The building has been in process of construction for two years and was designed by Mr.

nave and side aisles, without transepts. It presents a variation from the traditional English plan in that the great arch, instead of marking the transition from nave to choir, is placed at the entrance to the sanctuary. The precedent for the treatment, other than the archaeological one, was the enhanced perspective of the vault and columns, to give greater majesty and solemnity to the sanctuary.

The material for the construction of the interior was selected with the greatest care. It is of Kasota stone, with its



ST. MARK'S PRO-CATHEDRAL, MINNEAPOLIS.
[By courtesy of "The Western Architect."]

Edwin H. Hewitt of Minneapolis. Since its opening on the first day of October last, the interest in St. Mark's has been greatly accelerated and all the departments of the work under the new administration have taken on new life. St. Mark's Church has built an institutional work in the lower part of the city known as Wells Memorial House. At the present time this is being administered by representatives from five parishes in the city of Minneapolis, the superintendent being the Rev. C. E. Haupt.

The plan of St. Mark's Church is of the Basilica type, of

rich pink and buff strata, for the columns, arches, and trimmings. The walls are laid of yellow and pinkish hard-burned brick. The window tracery and vaulting ribs are made from manufactured stone, and the vault filling of hard-burned tile. This latter introduces a thoroughly modern form of construction, which has been introduced within the past fifteen years by a Spaniard named Guastavino, who became a naturalized American. He rediscovered the art from studying ancient Roman and Spanish ruins. This construction is light, strong, and self-supporting, and needs no braces, ties, nor other forms

of reinforcement. The ribs sustain the filling, and thus follow medieval precedent. But most important of all, this construction renders the vault fireproof, lightning proof, decay proof.

The stone of the exterior is what is known as buff-colored Bedford stone, of even grain and texture. With its smooth, velvety surface it is the best possible for this type of architecture, greatly resembling the celebrated English Bath stone. It enables the designer to secure rich shadows, contrasting with plain and simple surfaces and masses, giving an appearance of strength with lightness.

Everywhere the building is planned to be permanent and lasting. The windows are all double glazed to secure a quiet light as well as warmth. The leaded glass is cemented into the stone mullions, thus preventing decay or leakage.

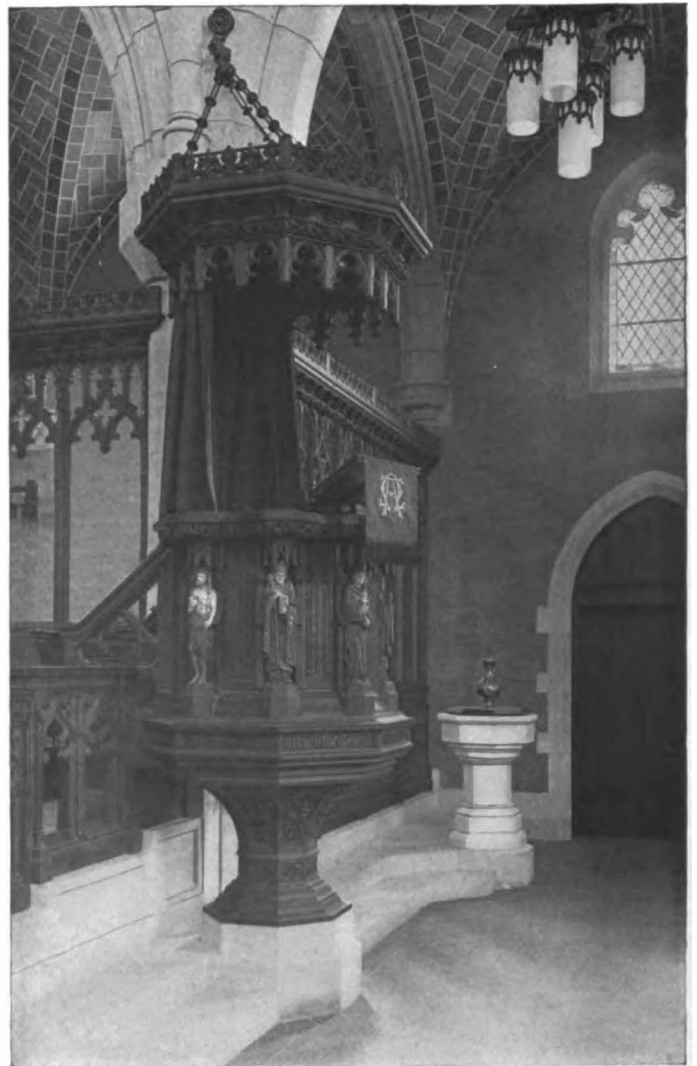
The heating system is admirable, all heated air being introduced under powerful fan pressure beneath the windows, thus obviating any tendency to down draught from cold surfaces. The air is exhausted downward through numerous openings in the floor, insuring an even and perfect supply.

The church has a seating capacity of 1,000. It is connected with a parish house containing all the features and appurtenances necessary to the parish life and activities.

With the exception of the space occupied by the pews and choir stalls, the floor of the nave is paved with Welsh Ruabon tile, while the choir sanctuary is paved with especially designed Grueby tiles. This pavement is of cherry red, hard burned, unglazed tiles, relieved with embossed blue and green glazed tiles of beautiful design. In the sanctuary there will be remarked certain tiles of an emblematic design. These tiles were entirely made by hand.

The plan of the church, while simple, offered an unusual opportunity for the development of a very complete scheme of decorative wood work. The chancel, with its arched opening, has been framed in with mullioned and paneled screens of considerable elaboration. These continue in the sanctuary, where they culminate in a richly canopied reredos containing in deep niches many statues of saints. On either side stand the Bishop's stall and the triple sedilia for the clergy. The choir contains, besides the organ, richly carved choir stalls and seats 96. At the intersection of the choir and the nave there is a monumental carved pulpit.

Particular care and skill were expended on the reredos and the pulpit. The former was executed from the architect's de-



THE PULPIT.
St. Mark's Pro-Cathedral, Minneapolis.
[By courtesy of "The Western Architect."]



VIEW OF CHOIR AND ORGAN, ST. MARK'S PRO-CATHEDRAL, MINNEAPOLIS.
[By courtesy of "The Western Architect."]

sign by Messrs. Irving & Casson of Boston, while the pulpit was executed by William F. Ross & Co of East Cambridge, Mass., I. Kirchmeyer being the carver. Mr. Kirchmeyer possesses the genius both of the sculptor and of the creator. "I cannot design in wax," he says, "because I lose the sense of the wood." Past three score, he stands six feet, four inches high. It is a revelation to watch his firm, confident, skilled hands.

Later a complete iconographic scheme covering all the windows of the church will be developed, and such windows as are being prepared, or may be given in the future, will follow out the general idea thus laid down. The material is known as pot metal glass and has been purchased from an English firm. It is the only glass having the brilliant and pure colors of the glass in the best period of stained glass windows in the thirteenth century, devotional in feeling and glorious in color.

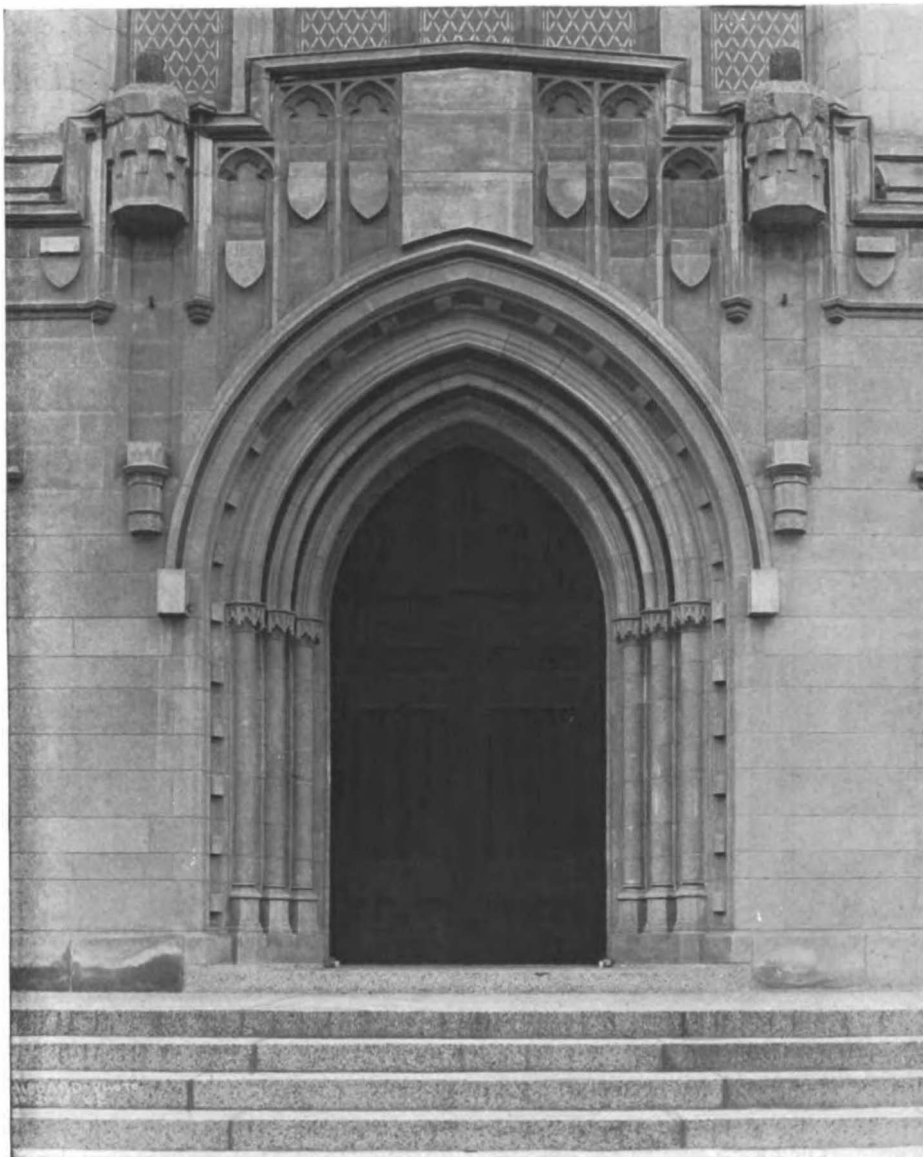
The Gothic style adopted, resting upon principles of con-

ON TRYING HARDER.

BY LILLA B. N. WESTON.

THE aim of every rational individual should be to be worth while. Being a man worth while doesn't necessarily mean being a millionaire, or a famous artist, or a great statesman, or a learned specialist of one sort or another; but it does mean utilizing and cultivating all the goodness and sweetness and fearless godliness with which the good Lord saw fit to endow each one of us.

God did not make us in a haphazard fashion or after a hit-or-miss pattern. He needed us as we need Him, though rather in a less degree. But He needed our individuality and our temperamental poise and our personally-created sphere of being. We were not accidents or whims of the Almighty: God does not indulge in whims.



MAIN ENTRANCE—ST. MARK'S PRO-CATHEDRAL, MINNEAPOLIS.
[By courtesy of "The Western Architect."]

struction, not as affectations of shape or ornament, allowed frank expression of the construction, together with all the component parts. Anything not vital to the building, anything extraneous or non-essential, has been omitted. The building stands as an attempt to attain an ideal; at least an attempt to embody true principles of construction and art in church building.

DOST THOU see a soul that has the image of God in him? Love him! love him! Say, This man must go to heaven some day. Do good to one another, and if any wrong you, pray to God to right you, and love the brotherhood.—*John Bunyan.*

A STRONG MIND engaged in reasoning from a false premise is like a powerful locomotive off the track: the more strenuous the play of machinery the greater the dust and the confusion.—*Rev. Dr. William R. Huntington.*

We were all planned, whether we like to think so or not. And whether we properly carry out the divine Plan or not is another question. Perhaps only He could answer that.

If we planted a rare seed and watched it sprout and put forth green little shoots, and nursed it into tender little buds, wouldn't it be something of a disappointment if, with all our watchful care, it dwindled and refused to bloom? And if some other plant, not so rare or so well-tended, should suddenly light our way with gorgeous blossoms and foliage, no matter how mightily pleased we were with the brilliant stranger, we would still be hurt and sorry about the plant that failed to bloom, wouldn't we?

Are any of us stubborn plants in God's garden? Or weak, puny ones? Or glorious with foliage and yet lifting no blossoms to the sky? God's garden is a wonderful place, and we are fortunate to have grown therein. Is it not our blessed

duty to make His garden beautiful and fragrant with the blossoms of our good works and the fruit of our endeavors?

Yet we do not always bear in mind that His garden depends largely upon the lives we lead. Frequently we are mean and selfish and hateful and unkind—which is in nowise cultivating whatever good gifts He has seen fit to bestow upon us. He gave us all some good traits of character to develop and work with. Perhaps they are not yet awakened, but they are there. Maybe we do not realize it, but we are not quite doing our duty if we neglect these gifts, or scorn them or squander them.

Bear in mind that through all eternity God depends not only upon His angels for companionship: He depends also upon us—you and me and the rest of mankind. That may seem a sweeping statement, for certainly we do not know how many other worlds there may be besides this one of ours, but it is well to have a little responsibility ourselves instead of leaning always upon the Arm of God. Think you that He is less pleased over a kindly act than we who cannot fully appreciate any of these precious things? Think you He loves us less than we love each other? And does it not perhaps follow that He gazes into the future with a great fondness and tenderness and anticipation because His children, perverse as we oft-times are, are to occupy that future with Him? It is a blessed thought to believe that the joy of heaven is to be a mutual one.

Let each one of us grow in beauty of soul and soundness of character, for Him who "watching over Israel, slumbers not nor sleeps." If any have a gift, be it only the art of spreading contentment and cheer among men, let it be used every day to the glory of God; let it not be hidden and smothered because it does not happen to be brilliant or startling or very rare.

If every man made the most of every particle of good and every morsel of talent that the Lord has given him, what a different world it would be! There wouldn't be room for the narrowness and the jealousy and the greed that has somehow crept into earthly existence. There wouldn't be time for anything but wholesome happiness and fearless nobility of purpose and smiles of cheer. There wouldn't be opportunity for anything but the fair works of God. One man's soul would be too big to infringe upon another man's rights or to rob another man of anything that he had. There is a greater satisfaction in being genuinely worth while than in being the richest man or the most popular sovereign in the world.

God usually puts into each soul all the material which that one soul is going to need in building his house of life. But in case of needing additional material, there is always the expedient of prayer. Prayer has opened more windows onto the Court of Heaven than any other one thing in the world; and gracious and glorious has been the sunshine that has streamed through! Let us "pray a little oftener, love a little more." It all tends to make us sweeter and bigger-souled, and it improves the world mightily.

After all, that is what we are all working for, isn't it?—to improve the world. We might have a hundred creeds and as many doctrines, but unless we individually set about to do the best we possibly could in our appointed places, the world wouldn't be much better for the creeds and doctrines. In order, therefore, to impress upon mankind that our most blessed faith is in any way superior to the numberless other beliefs which crowd this day and age, *it might be wisest to see to it that we live the best lives in the world.* Not mournfully and

consciously, but habitually and naturally. Goodness ought to be an every-day affair. The pat-me-on-the-back-for-I-am-better-than-anybody-else sort of religion isn't the sort that the Master taught and lived and died for.

Cultivating every day those good gifts which He has given us leaves little time in which to meditate upon our own personal piety. The greatest men have been those who the most deeply deplored their own unworthiness and spent their days in endeavoring to atone to their Maker for their shortcomings, by toiling unceasingly for others.

"When the fight begins with himself, a man's worth something." A continual upward striving is the millwheel of life. There is no good so small that it isn't worth working for. And besides, "failure is not the worst thing in the world; the worst thing is *not to try.*"

RAISING MONEY FOR MISSIONS.

By MARIE J. BOIS.

HAVE you pledged yourself to do your share of the great mission work of the Church, whether at home or abroad? Have you resolved not to give indiscriminately, or simply because an appeal happens to be eloquent, but to give faithfully, systematically, because you consider it your duty and your privilege to help in the spreading of the Kingdom of God on earth? And if not, why not?

It may be that you are satisfied with taking your share in some kind of entertainment gotten up to raise money for missions. How far below the standard of the old Jewish covenant have many Christians fallen! Under the Mosaic law they gave the tenth, and gave it faithfully. May we not ask ourselves, "What are we giving and how are we giving? In case an objection be raised, let me give an instance of some "mission work" I witnessed not long ago.

In a seaside resort two young men received a letter from two unknown girls, inviting them to come and join in some fancy dances which were being practised for some

entertainment. Had the girls been there at the reception of their letter (as I happened to be), I doubt whether they would ever be tempted again to write such a note; as it was, if there be truth in the old saying, their ears must have tingled. Of course the boys went, and the next morning explained that "money was being raised for missions"! God save the mark! Not a thought in these girls' and boys' minds but to have as much fun as possible, even at the expense of casting aside the simple safeguard of a proper introduction, and that dangerous game was called mission work!

Truly, the enemy of mankind is busy marring even the best and worthiest of our efforts and aspirations!

I WILL STRIVE to raise my own body and soul daily into higher powers of duty and happiness; not in rivalry or contention with others, but for the help, delight, honor of others, and for the joy and peace of my own life.—*John Ruskin.*

THE IDEA of Jesus is the illumination and the inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play or stupid drudgery. Without it the world is a puzzle, and death a horror, and eternity a blank. More and more it shines the only hope of what without it is all darkness.—*Phillips Brooks.*



AT THE CONSECRATION OF BISHOP THURSTON,
MINNEAPOLIS.

[The Bishop and two Oklahoma clergy, Rev. John Grainger and Rev. H. J. Llywyd, amazed at the unaccustomed sight of Minnesota snow.]

Literary

SOME RECENT BOOKS ON SOCIAL QUESTIONS

The question of the larger utilization of the school plant is coming to receive a larger and more proportionate consideration at the hands of social and political reformers. It has been considered at some length in special articles in *THE LIVING CHURCH*, and occasionally in the Social Service Department. The Russell Sage Foundation has turned its attention in this direction, and the result is a comprehensive report on the *Wider Use of the School Plant*, by Clarence Arthur Perry. Among the topics which Mr. Perry treats with authority are the wider use, evening schools, evening schools abroad, the promotion of attendance at evening school, vacation school, school playgrounds, public lectures and entertainments, evening recreation centers, social centers, organized athletics, games and folk dancing, meetings in schoolhouses, social betterment. The volume is full of interesting figures and attractive descriptions. It is abundantly and intelligently illustrated, and is a good book for the progressive social worker to have at hand. It is published by the Charities Publication committee, 105 East Twenty-second street, New York. \$1.25.

Workingmen's Insurance in Europe is another Russell Sage Foundation publication that represents a substantial contribution to the discussion of an important and pressing social problem. It is by Lee K. Frankel, formerly of the Charity Organization Society, now of the Metropolitan Life Insurance Co. As John M. Glenn, director of the Sage Foundation, himself a Churchman and a member of the General Commission on Social Service, says in the foreword which he contributes: "Information about workingmen's insurance is specially needed at this time. Eight states have appointed official commissions to study and report plans for adoption . . . A committee of the National Manufacturers' Association . . . has submitted a report . . . Two conferences of members of state commissions and others have been held. The interest is evidently widespread and growing."

This volume presents the results of a careful investigation, covering about six months, of the system of insuring workmen now in operation in European countries. It gives full details concerning methods, finances, and their governmental relations. As Lillian Brandt has pointed out: "As a whole the book is both a supplement and a corrective to two other important books that have recently appeared in this field: Frank W. Lewis' *State Insurance* and Charles R. Henderson's *Industrial Insurance in the United States*. It supplements them by supplying the facts in regard to European experience, and it corrects some of the conclusions of these writers by showing that this experience disproves some of their assumptions as to the tendencies of certain forms of social insurance." (Also published by the Charities Publication Committee.)

Twenty Years at Hull House is Jane Addams' latest inspiring contribution to the literature of social development and progress in America. It is a good book and a helpful one. It is an *apologia pro sua vita*, if one can conceive of Jane Addams, the incarnation of duty and courage, needing to make an apology. Here is a striking story illustrative of the latter:

"I remember one night," she writes, "when I addressed a club of secularists which met at the corner of South Halsted and Madison streets, a rough looking man called out: 'You are all right now, but mark my words, when you are subsidized by the millionaires, you will be afraid to talk like this.' The defence of free speech was a sensitive point with me, and I quickly replied that while I did not intend to be subsidized by millionaires, neither did I propose to be bullied by workingmen, and that I should state my honest opinion without consulting either of them. The audience of radicals broke into applause."

Of her recent work on public boards and commissions, of her later distinctions—first woman to preach the baccalaureate sermon at Chicago University, first woman president of the National Conference of Charities and Correction, first to be given an honorary degree by Yale—the public knows. Of her earlier life, the motives, the influence here and abroad which led her to open Hull House in 1889, we have hitherto known little. Of these, as much as of the more public things, she has made a book.

Lincoln and her father, who were close friends in the pioneer days of Illinois before the Civil war, have been her heroes. It was to the great president that she turned in the dark days of a great strike—"walking the wearisome way from Hull House to Lincoln Park, for no cars were running regularly at that moment of sympathetic strikes, in order to look at and gain magnanimous counsel, if I might, from the marvelous St. Gaudens statue."

In just such ways, this book, and the serene and thrilling personality which it holds lightly between its covers, will serve as counsel and inspiration to those who in different parts of the country, singly or in groups, and in all walks of life, face the issues of

this present time. In the words of the *London Times*: "England has Florence Nightingale; America has Jane Addams, who is easily the foremost woman in America. Hers is, indeed, a devout, benignant, valiant womanhood. To say that a woman, and that this woman, is one of the greatest influences affecting American life, is the highest praise that can be spoken of it and of her."

The book is published by the Macmillan Co., New York. \$2.50.
CLINTON ROGERS WOODRUFF.

DEVOTIONAL SUBJECTS

At Home With God. Prie dieu Papers on Spiritual Subjects. By the Rev. Matthew Russell, S.J. New York: Longmans, Green & Co.

One of the very noticeable differences between the demeanor of English-speaking people and the Latin races in the worship of Almighty God is the formal and stiff manner of the former and the almost free and easy approach of the latter. Travellers in Italy and the southern countries often speak of the irreverence of the people in the time of divine service. But it may be that the worshipper feels freer in his Father's house than we do, because he has acquainted himself with God and is at home. Father Russell in this book is perfectly easy in God's presence, and he is not afraid even to make us laugh. But at the same time he has that delicious Irish temper which easily passes from grave to gay, from smiles to tears. All the devotional readings are pious, sensible, and not particularly Roman. Most of the teaching belongs to our common Christianity. If we encounter some things which cross our grain, we must do as Bishop Nicholson used to say: "Eat the fish and leave the bones on the plate." There is in the whole book a sweet spirit of loving, filial intimacy with our heavenly Father, which enables us to be unembarrassed in His holy presence. Our everyday duties are brought out in a way well calculated to make us resolve to be more faithful, and to strive to grow more and more loving sons of the good God.

FRANK A. SANBORN.

Until Shiloh Come. By Evelyn Whish. New York: Longmans, Green & Co.

This little book is a mystical application of the great prophecy of Jacob, that "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Genesis 49:10). It relates to our Lord's coming to us in the Blessed Sacrament of the Altar, and is written in a strain of mystical devotion very much after the manner of Father Brett, who furnishes an introduction.

F. A. S.

Christian Progress, With Other Papers and Addresses. By George Congreve. New York: Longmans, Green & Co.

This is another volume of papers similar to the *Spiritual Order* published by this author a few years ago. It contains papers written at various times for the *Cowley Evangelist*, and addresses delivered in South Africa and in England. The same deep piety and mystical devotion is found in these papers as in the author's other publications. Father Congreve is well known as one of the holiest and most spiritual of the Cowley fathers, and his writings are most helpful as spiritual reading.

Sermons to Pastors and Masters. By John Huntley Skrine. New York: Longmans, Green & Co.

This volume consists of twenty-three sermons and addresses given principally for clergy and teachers. There are some ordination addresses and sermons, and a Quiet Day for teachers. All the sermons are calculated to help those whose duty it is to teach others, and the addresses to schoolmasters and tutors are particularly striking and attractive.

In The Church: Her Books and Her Sacraments, Canon E. E. Holmes of Christ Church prints a course of instructions, given last Lent in All Saints', Margaret street. The lectures are brief and clear and clean-cut. They are useful not only in reminding well-instructed Churchmen of what they already know, but as suggesting simple lines of teaching which they may pass on to others. Parts of some of the lectures deal with special circumstances of English Church life (the establishment, the relations of Parliament and Convocations, the divorce laws, etc.), but in the main the book will be useful also for American Churchmen. It is so condensed, however, as hardly to furnish more than an outline of instruction; and the brevity of the lectures gives them something of the dryness of a mere syllabus. [Longmans, Green & Co.]

THERE IS NO service that contemplates a larger congregational part than that provided by the liturgy of the Church. It is not a service designed for the clergy and choir, but for the clergy, choir, and congregation. Unfortunately many people who attend the church and who are members of it seem to think that the conduct of worship, as well as any participation in it, are the peculiar prerogatives of the ministry, but this is a false conception. Our service is never so barren as when it is rendered from the chancel end of the church alone. It is not a service to be seen and heard, but a service to be entered into heartily and sympathetically.—*St. Mark's Outlook* (Minneapolis).

Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,
should be addressed to Mrs. William Dudley Pratt,
1504 Central Ave., Indianapolis, Ind.*

THE Women's Foreign Missionary Jubilee is still creating enthusiasm in the Woman's Auxiliary in many places. Certainly we are going to reap some rich returns in work, influence, and money from all of this splendid fervor.

During the sessions in Pittsburgh in February, a very interesting and successful Missionary Rally was held under the auspices of the Pittsburgh Branch of the Woman's Auxiliary, in the parish house of the Church of the Ascension. The President of the Branch, Mrs. Marcellin C. Adams, presided, and the opening prayers were said by the Rev. W. H. Morgan. Addresses were made by Deaconess Katherine Phelps, of Wuchang, China, and Miss Grace Lindley, of the Church Missions House. Blank pledges had been sent out a week before the meeting asking for contributions towards Women's Work in the Foreign Field, and when the offering was taken at the meeting, \$2,600 was received in cash and pledges. There was a large attendance and much enthusiasm displayed. At the close of the meeting afternoon tea was served in a very dainty manner by the ladies of Ascension Church.

That this well-planned celebration of a great event is meeting with much assistance and approbation from our clergy also is evident. The Bishop of Albany sent out a strong letter relative to these meetings in his own diocese, not only to his own clergy but to all Christian bodies in Albany. He asks that Thursday, March 2d, in Albany, and Friday, March 3d, in Troy, will be given up to this interest. Mass meetings in the evening will be held in All Saints' Cathedral in Albany, and in the Young Men's Christian Association Hall in Troy.

Might not the Woman's Auxiliary make great capital of this awakening? Those societies in small parishes are not able of themselves to manage such meetings as these Jubilee meetings, but why might not the strong city Auxiliaries plan union meetings of several adjoining branches by which some of their floating enthusiasm should be brought to them? This is being done by sectarian women everywhere. If it is not possible to secure the eloquent speakers who have done so much to make this jubilee successful, yet there are always Christian workers available who can inspire interest in missions. But a few days since the editor of this department attended a meeting of this kind in Richmond, Ind., at which over 300 women were present. It is a way to reach women and the contagion is in the air: many of our auxiliaries are wishing for "new blood"; this is the best way to secure it.

A meeting of the Woman's Auxiliary of the Burlington district was held in St. Paul's Church, Burlington, Vt., February 7th and 8th. The opening sermon was by the Rev. G. R. Brush of Vergennes. Reports were made by the officers, Miss A. T. Smith of Burlington, Mrs. W. F. Weeks of Shelburne, secretary, and Mrs. C. E. Parker of Vergennes, treasurer. Addresses were by the Rev. D. L. Sanford of Hardwick, diocesan missionary; by Miss C. R. Wheeler of Burlington, diocesan president; and by the Rev. W. T. Forsyth of Enosburg Falls. A discussion was led by Mrs. Parker on "How to collect the United Offering." A conference by Miss L. W. Torrey, on "Study Classes" proved interesting and the clergy present discussed the "Problem of the Woman's Auxiliary in a Parish—its Minimum and Maximum Value." The Rev. Dr. Bliss gave "The Conclusion of the Whole Matter." An illustrated lecture, "Work Among the Negroes" was given afterward in the parish hall.

The question on the "minimum and maximum value of the Auxiliary" discussed by the clergy would be something which many of us would go far to hear. There was a time not so very long ago in some dioceses when the question would have been mainly on the "minimum" value.

This leads up to something said by an officer of the Juniors in Cincinnati. It was after the United Offering had been made

and a modest spirit of complacency was showing itself in some groups. Then spake this Junior officer: "There is too much self-glorification in the Auxiliary concerning the triennial gift. You are all rolling this two hundred and forty-two thousand dollars as a sweet morsel under your tongues. That is not such a great amount for a society as large as the Auxiliary, representing, as it does, thousands of women." Now we were so fearful that this good woman would get out her pencil and go to figuring just how much each of us had given, thereby possibly getting down to a small sum, that we conceded that perhaps there might be some self-glorification in the Auxiliary for a few days after the offering is made.

Perhaps we get too much praise from the clergy; perhaps the missionaries dwell too much on what the Auxiliaries have done; perhaps it is just the spirit of joy that makes us preen ourselves over the result. But there is another thing: so many of us know the seamy side of Auxiliary work; we know how many poor women we have whose offering means real self-denial, like that scrub-woman who said "Give me one of your United Offering boxes. As long as God gives me strength to scrub, I will give a penny a day."

Many officers look over their dioceses and see that perhaps not one wealthy woman is represented in this gift. It is a gift of small sums, and that is why these thousands announced to us by the treasurer seem to us a larger sum than it does to others. But are we self-glorifying? Let us put the question to ourselves occasionally.

The R. L. M. Mission Study Class Alumnae of Philadelphia has put out a kalendar which, in small space, combines much of value. The make-up of the kalendar, of which there is not space to speak in detail, is symbolic, with suitable colors and texts, but it is in the pad of dates that the interest centers, for in its 365 small leaves lie a world of missionary information systematized by months. January is devoted to the world wide Missionary Enterprise; February to Japan; March to China; April, Domestic Missions; May, the Colored Race; June, Cuba and Mexico; July, the Philippines and Hawaii; August, Domestic Field; September, Alaska and the Indian; October, Porto Rico, Panama, and Brazil; November, Domestic Field; December, General Missions and opinions in regard to them.

These neat little squares of condensed information torn off the kalendar each day are far too valuable for the waste-basket, so if the dates be clipped off, they are fine for a missions book of reference for officers or others who need brief, up-to-date, facts for constant use.

The Connecticut Valley Branch of the Western Massachusetts Woman's Auxiliary held an annual pre-Lenten conference at St. James' Church, Greenfield, on St. Matthias' Day. Miss Norton of St. John's Church, Worcester, spoke on, "Work and Play in a Hill Town." Deaconess Phelps, of St. Hilda's school, Wuchang, China, talked entertainingly and instructively of her work.

The diocese of Indianapolis has one branch of the Auxiliary composed of negro women—St. Philip's in the see city. This mission was founded by the Rev. Lewis Brown, rector of St. Paul's Church. It has a neat, well-equipped church which at Easter will be freed from debt. During Lent the Auxiliary will hold weekly meetings at night, at the homes of its members. The president of the Auxiliary, assisted by a lay reader of the mission, will conduct the meetings, to which the men of the mission are invited. This mission is very influential among the 30,000 colored people of Indianapolis.

I KNOW NOT how it may be with others, but I confess that to me, as life goes on, as I experience more and more how illusive is all that the world promises, and how empty is all that it bestows—I confess, I say, that I find even deeper comfort in these eternal verities which tower like mountain peaks into the blue air of heaven. From squabbles over the infinitely little, we mount to a serener air when we fix our thoughts only on the love of God, the tenderness of Christ, the silver wings and the refreshing dew of the grace of the Comforter. The questions which whistle like empty winds and roar like brawling streams through the narrow banks of contemporary religion and contemporary politics, sink into a distant murmur when we take our stand by these eternal seas. There is no truth more constantly reiterated, more emphatically insisted on throughout Scripture, than this—that "the Lord is King, be the people never so impatient; He sitteth between the Cherubim, be the earth never so unquiet."—*Canon Farrar.*

MRS. BENT TAKES NOTICE.

BY ANNE GUILBERT MAHON.

GOOD morning!"

Mrs. Bent paused in her task of weeding her geranium bed and looked up in surprise at the salutation.

Over the board fence at the back of her yard, which separated it from the one attached to the small house at the rear, peered a boy's face—a round, rosy, freckled face—out of which the honest brown eyes regarded her with a friendly expression. There was something about that boyish face, those freckles on the little pug nose, those serious brown eyes, that made Mrs. Bent catch her breath involuntarily.

"It's a nice morning," beamed the intruder, cheerfully.

"Yes," she answered, absently, thinking of another little pug nose whose freckles she had kissed so often.

"You live all alone, don't you?" her visitor queried further.

Mrs. Bent nodded, swallowing a lump in her throat which would come up, and bending down over the geranium bed.

"We see you often from our house. Did you ever notice us?"

"No, I can't say I did," responded the lady, slowly.

"I should think you'd be awful lonely here, all alone. Why, in our house there's a lot of us—mother and Lucy (she's my twin) and Agnes and the baby—and our house isn't near as big as yours."

The brown eyes regarded her thoughtfully for a moment, and then, as she made no reply, he continued,

"We haven't any father, though. He died just before we moved here. We used to live in a bigger house, too, but we had to move into a little one when father died—but mother says people can be happy even if they *do* have to live in a little house. Do you know my mother?"

"No," answered Mrs. Bent, gently, and continuing her task of weeding mechanically.

"I don't suppose you ever noticed her. Mother says you don't seem to notice anything. Do you?"

"I don't know—" Mrs. Bent smiled slightly.

"Your shutters are shut all the time. At first we thought no one lived here, and then we saw you at the back door. Why do you keep your shutters shut all the time?"

Mrs. Bent did not answer. She did not wish to tell him that it was partly to shut out the noise of the family who had moved into the little house at the back which was so close that it intruded upon her life of solitary grief. The little fellow went on without waiting for her to answer.

"Mother says some folks like to—keep their shutters shut, I mean. Sometimes the sun fades the carpets. But it can't fade ours. Why, there's hardly any color left in the sitting-room carpet. It's older than I am, mother says; and *holes!* Well, you just ought to see the holes in our dining-room carpet! But we can't help it, mother says. She just can't afford to buy any more. And haven't you ever noticed our shades? They're so old they all came off the rollers. Mother's pinned them up the best she could, so they won't look so very bad from outside. Have you ever noticed them?"

Mrs. Bent replied, truthfully, that she had not.

"Mother does the best she can, but there are lots of things we just can't have, like other folks. Sometimes mother cries; she thinks we don't know it, she goes off in a room by herself, but I've seen her. We try to help her all we can, 'cause she isn't very strong and she's had it awful hard since father died, but she's a *good* mother, the best any fellow could have!"

"How long have you lived here?"

"Didn't you notice when we moved in? We came in the winter. The snow was awful deep the day we moved and, my! it came through the roof of that house something awful, right on the bed where mother slept. She sleeps in the back room 'cause she says it's too cold for us children; but the roof does leak something awful."

Mrs. Bent looked at the shabby little house, which had always been such a source of annoyance to her, placed as it was so close to her garden at the back. She could well believe that the roof leaked.

"Won't your landlord repair the roof?" she asked. "Your mother should not sleep in a room like that."

"No, ma'am. He says the rent he gets for the house is so little that he can't afford to fix anything, but mother can't pay any more. It's the cheapest house we could get—that is, in a nice neighborhood. Mother wanted to get in a nice neighborhood if she could, on account of us children. We used to live in a very nice street before we came here, and we had lots of nice things, too, but mother had to sell most of them since

father died, to buy us shoes and things, she said; but they're all gone now, and where the next shoes are coming from mother says she's sure she doesn't know. It takes all the money to buy food for us and pay the rent. Of course we can go barefoot in summer, but now it's too cold. Mother says I must try to make these last till warm weather, but they're pretty well gone, don't you think so?"

The boy sprang up on the fence as he spoke, and poked out two fat little feet clad in the most dilapidated pair of shoes that Mrs. Bent had ever seen. The toes were out, the soles were worn clean through, but they were neatly brushed and blackened. She noted, too, that the boy's threadbare suit was as neat and clean as brushing and patching could make it.

She thought of a trunk upstairs, in a little room, which no one ever entered but herself. In that trunk lay a pair of stout little shoes, just the size of the shabby ones held up before her.

The boy sat perched on the top of the fence, kicking his shabby shoes against the boards and surveying her with a frank, trustful expression. Again she caught sight of the freckles on the little pug nose. A mist blurred her eyes. She choked back the tears.

She wondered, vaguely, whether these people would accept charity, even if she could bring herself to part with the stout little shoes which lay, unused, in the trunk upstairs, and which this boy so sorely needed. She had once caught a glimpse of the mother, a refined-looking little woman, with a sweet, sad face, evidently not of the class which accepts charity from a stranger.

"Does your mother do any work?" she asked.

"Yes, ma'am. She goes out to clean sometimes, but she isn't very strong and she can't do heavy work, so people don't want her, she gets tired too quick, they say. It makes mother cry. But," he championed, indignantly, "if they knew all the work she does home before she goes out to work they wouldn't wonder she gets tired quick. She has to get breakfast and dress Agnes and the baby. Lucy and I can dress ourselves, and we help her all we can, and Lucy takes care of the baby while she's gone. But, somehow, mother always seems to have an awful lot to do before she goes to work. Haven't you noticed how thin she is?"

Mrs. Bent admitted that she *had* noticed that.

"What is your name?" she asked.

"Harvey Boyd."

"Well, Harvey, tell your mother that I wish she would step over to see me. I have some cleaning I want done to-day, and she can help me with it, if she can come. I must go in now."

The little fellow jumped off the fence, whistling, and ran happily into the house.

Mrs. Bent was filled with self-reproach as she walked to her house. To think she had never noticed the little widow so near her, bravely struggling, amid her own grief, to bring up her little ones, and working for them beyond her strength! She *did* need cleaning done, but it should be of the kind that the frail little woman could do without taxing herself too greatly. Bridget McMichael, who was strong as a horse and brawny of arm, should do the heavy work, as she had done for years, but Mrs. Bent could find "cleaning" for the little widow, too.

With hasty steps she mounted the stairway to "the little room." It was the name he had given it, and she never thought of it as anything else. The old feeling overcame her for a moment as she opened the door. The little white bed, the dresser, the cabinet of toys, the boy's clothes were all there just as he had left them years ago. She had never allowed them to be disturbed. She always cleaned this room herself—no alien hand ever touched those precious clothes, those treasured toys. Each day she visited "the little room," dusted the things lovingly, set the rocking horses back in their accustomed corner, shook out and brushed the little clothes and rehung them in the closet. But to-day, as she went about her usual task, there was a new feeling in her heart. Two confiding brown eyes seemed to be gazing into hers with a beseeching look; the little freckled nose rose before her blurred vision.

She opened the trunk and took out a pair of stout little shoes. They had only been worn once. How proud he had been of them! She fingered them tenderly, kissed them, and then laid them on the table beside her. She went to the closet and took down a little suit; it, too, had been worn but once. She had cared for it so that even now it looked almost as good as new. She laid it upon the table beside the shoes. She went

to the bureau drawer, opened it, and took out a pile of little white garments, whole and good.

A ring at the door-bell interrupted her. She hurried down to the door. It was the little widow. Her pale face was flushed with expectation, two bright red spots burned on either cheek. She lifted a pair of big, frank, confiding brown eyes to Mrs. Bent's face, eyes which were counterparts to the ones which had gazed at her over the back fence.

"My little boy said you wished cleaning done," she said, in a soft, gentle voice.

"I do," smiled Mrs. Bent. "Will you come in?"

Satisfactory arrangements were soon made. The price agreed upon was far in excess of what the little widow had received at any other place, but Mrs. Bent insisted that it was what she paid for the work done. Then the little woman was set to work, after she had taken a good, strong cup of coffee and some of Mrs. Bent's wholesome breakfast rolls. She was kept busy all day, but it was such light, pleasant work that Mrs. Bent found for her: dusting the books in the library, helping to sort out old relics from the cabinet. The day passed quickly and pleasantly.

When the day's work was over Mrs. Bent gave her some fruit and cake as "a little treat for the children," she said, and told her she should need her for a day each week to do similar cleaning. Then she added,

"Do you know of any little boy who could use these?"

She held up the stout little shoes, the almost new suit, the pile of useful little white garments.

The little mother's eyes glistened. She hesitated.

"It will really be doing me a service if you know of some boy who could make use of them. They belonged to my—to my own little boy—and I have kept them carefully all these years, selfishly, I suppose. But now I feel I cannot keep them any longer."

"Oh, Mrs. Bent," burst out the grateful little widow. "I should be so glad of them for Harvey. If you don't mind?"

"Of course I don't mind." Mrs. Bent smiled through her tears. "I shall be glad to have him use them. And when you come next week perhaps we can find some more things which would be useful, and which will make your little ones happy. You are really doing me a favor to take them," she added, as the mother began a feeble remonstrance.

"I could not bear to part with these things before, but they are only *things*, anyhow, and I know my own little boy would want them to be used. He was never selfish, little as he was. And, oh, Mrs. Boyd, you may be poor in this world's goods, but you have that for which I would give all my wealth, all my comforts. For the sake of that little boy who left me so long ago I am going to try to do for Harvey as I would for my own. I never *noticed* before, but now—"

And Mrs. Bent was as good as her word.

A BELATED FUNERAL.

AT a country parsonage a stranger announcing himself as George Washington Jones called to ask the parson's services at a funeral.

"When did your relative die?" sympathetically inquired the minister.

"Oh, she was not my relative," replied Mr. Jones, "only a connection; she was my wife's niece."

"Well, when did your wife's niece die?"

"As near as I can remember, about two years ago."

"Goodness man," gasped the astonished parson, "you don't mean to say she's not buried yet!"

"Oh, yes, she's buried, but we have not yet had the funeral. There was no minister here when she died, and we have been just putting it off from time to time, until my wife says that we ought not to delay the service any longer, and so if you will come and preach the funeral we shall be right glad."

The next day was promptly agreed upon, and 3 o'clock was named as the hour. The service was to be conducted at Mr. Jones' private burying ground. Fully an hour before the appointed time the parson was en route to the home of the bereaved family, about four miles from the parsonage. Arriving there he found Mr. Jones waiting for him on horseback, who informed him that the graveyard was fully a mile further on. Thither they started together.

Soon the goal appeared in front of them. It was a knoll covered with pines to which no public road led. Tying their horses to a snake fence, the parson and the only mourner trudged across the fields to the hill. All the way there one

would have supposed that the farmer had been trying to raise weeds, preferring them to corn, so magnificent were they. But if the weeds were tall in the meadows, on the hill top they reminded one of the undergrowth of an African forest. Even the pines seemed dwarfed in comparison.

Mr. Jones had not been at the burying place of his race since the interment of his niece, and he was evidently dumfounded at what he saw. Presently he disappeared among the tall weeds, leaving the parson on the outside to hear his progress, as a hunter hears a hippopotamus crushing the reeds in his path along the river bank. When Mr. Jones reappeared, the parson anxiously inquired as to the position of the grave.

"Well, that's just what I'd like to know," was the reply. "I haven't been on this spot for two years and I didn't know it was like this."

"Then for the second time, like a Stanley in search of a Livingstone, he disappeared into the heart of the jungle. On his second appearance he announced that he had identified the place of interment.

A few prayers followed and the last offices for the dead had been duly rendered. Then the two went back to the public road where their horses were tied.

"Mr. Jones," said the parson, as they were untying their horses, "I believe in prayer, and I am very glad if my coming out here has been of any comfort or service to you or your wife; but the next time you have the misfortune to lose any one dear to you, come to me before the weeds grow quite so rank. It is always a satisfaction to know that one is standing beside the right grave, and about that I don't think either of us on this occasion can feel very much confidence."

"Well, perhaps that is right," said Mr. Jones. "but where I came from, whenever there is a death and there are small children in the family, they always wait till these are grown before having the funeral. But as you say, it is best right away."

Then they parted.

When he got home, the parson confided to his better half his suspicion that they had not found the actual grave after all. "But I shall not tell his wife that. There was, however," he added, "one feature wanting which I was glad to miss. There was no undertaker with strident voice, as if he were the proprietor of a dime museum, requesting people to 'step forward and view the remains.'"

THE HOLY NAME.

The Rev. E. F. Taylor, diocesan inspector in the diocese of Truro, has been discussing the use of the holy name of Jesus, and calls attention to the casual way in which it is often employed without prefix of any kind. He gives an analysis of St. Paul's use of the name. Even including the Epistle to the Hebrews, in which it occurs seven times, the name is only used 21 times in the whole of St. Paul's Epistles without some prefix or affix. And in many of them—as "at the name of Jesus every knee should bow"—the context asserts His lordship and deity unmistakably. It is not as though St. Paul wrote "Jesus said" this or that, as our modern writers about Him do. He never uses the name casually. And when we come to his characteristic usage the facts are remarkable. This is his use of various phrases: "Jesus Christ" occurs 61 times; "Christ Jesus," 46 times; "The Lord Jesus," 18 times; "Jesus our Lord," 9 times; "Jesus Christ our Lord," 8 times; "Lord Jesus Christ," 68 times—210 in all; "The Lord," 133 times; and "Christ," 227 times—or 570 in all. So that against 21 instances of the use of "Jesus" alone there are 210 instances of its use with a title of honor, and no less than 360 other instances in which, instead of writing casually about "Jesus," he uses the title of honor, "Lord" or "Christ."—*Scottish Chronicle*.

IN SOLOMON'S TIME the sum total of merely human interests was vanity, emptiness. To-day it is ashes. We are not empty; we are too full. We have so much more to burn. But the ultimate issue is not different—only ashes. The world over never needed Lent as it needs it now, the pace is so rapid. Life is so strenuous, strained to the breaking point. There is no time for contemplation. If there were no Lent we must invent one or build more hospitals. We over-eat, we over-enjoy, we over-do. We need to rest and to think sanely. The Almighty is said to have rested after making this world. All great characters require periods of solitude. The highest life cannot retain its necessary poise without withdrawal for a time from the strain and dissipation of the busy life. Lent stands for all this. We must take account of stock, cut off what is excessive or wrong, add what is deficient. We must cultivate the higher and the imperishable things—the things that will not turn to ashes—make a new start, and this not only in what we call our religious life, but in our moral, physical, intellectual, social and business interests. Over against all these stands the warning and the test query—Ashes?—*Rev. Dr. W. S. Sayres*.

Church Kalendar



Mar. 5—First Sunday in Lent.
 " 8, 10, 11—Ember Days.
 " 12—Second Sunday in Lent.
 " 19—Third Sunday in Lent.
 " 25—Saturday. Annunciation B. V. M.
 " 26—Fourth Sunday (Mid-Lent) in Lent.

KALENDAR OF COMING EVENTS.

Apr. 3—Massachusetts Diocesan Convention.
 " 18—Cony. Miss. Dist. of Spokane.
 " 25-29—Meeting of the Church Congress in Washington, D. C.
 " 26—Conv. Miss. Dist. of Arizona.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

- ALASKA.
Rev. C. E. BETTICHER, JR.
- BRAZIL.
Rev. W. M. M. THOMAS.
- CHINA.
HANKOW:
Rev. AMOS GODDARD of Shasi.
Rev. PAUL MASLIN of Wuhu.
DEACONESS KATHERINE PHELPS of Wuchang.
- JAPAN.
TOKYO:
Rev. R. W. ANDREWS.

Personal Mention

THE Rev. L. W. APPLIGATE has resigned the rectorship of Christ Church, Gary, Ind. He will continue to reside in Gary for the present.

THE Rev. R. D. BALDWIN has resigned the rectorship of St. John's Church, Sodus, N. Y., and has taken charge of the Church of Our Saviour, Bolivar, N. Y.

THE Rev. JOHN J. BRIDGES has resigned the rectorship of Trinity Church, Arlington, N. J., and has accepted his election as rector of St. John's Church, Montclair, N. J.

THE Rev. CLARENCE ARCHIBALD BULL has been unanimously called to the rectorship of the Church of the Evangelists, Oswego, N. Y. The vestry engaged Mr. Bull in Advent to act as *locum tenens* until Easter.

THE Rev. J. B. GIBBLE has changed his address from Windsor, N. C., to Burlington, N. C.

THE Rev. SCOTT KIDDER has been engaged to take services in Holy Trinity Church, Greenport, L. I., during Lent, up to Easter Day, inclusive.

THE Rev. CHARLES EVERETT MCCOY, vicar of the St. Mary's Memorial Church, Pittsburgh, Pa., has been called as curate to the Rev. Dr. Fiske of St. Stephen's Church, Providence, R. I., and will enter upon his new field of labor just after Easter.

THE Rev. WILLIAM H. OSMOND has resigned the rectorship of Trinity Church, Woburn, Mass., where he has been for several years, to accept the rectorship of the Church of the Holy Trinity, Marlboro, Mass.

THE address of the Rev. T. DOWELL PHILLIPPS of Chicago, from March 10th until April 10th, will be 730 Leavenworth street, Apartment E, San Francisco, Calif., after which he expects to take up work for the Church in Ottawa, Can.

THE Rev. CHARLES W. POPHAM began his work as rector of Christ Church, Belleville, N. J., on Ash Wednesday, March 1st.

THE Rev. WILLIAM P. REMINGTON of Philadelphia has accepted a call to become rector of St. Paul's Church, Minneapolis, Minn.

THE Rev. PHILO W. SPRAGUE of St. John's, Charlestown, Boston, has started for the South for a period of rest, as his health is broken down. He hopes to make a stay of several weeks with his wife at Pinehurst, N. C.

THE Rev. W. A. STIMSON has accepted the rectorship of Trinity Church, Bellaire, Ohio, and commenced his duties there on March 1st.

THE Rev. T. DE WITT TANNER has changed his address from Grand Haven, Mich., to Christ Church Rectory, Joliet, Ill.

THE Rev. Z. T. VINCENT, Jr., of Gooding, Idaho, has accepted charge of the work at Salmon, Idaho, and will take charge immediately.

THE address of the Rev. GEORGE A. WIELAND has been changed from Huron, Ohio, to 85 West Main street, Norwalk, Ohio.

DIED.

EATON.—At Trinity Rectory, St. James, Mo., on Ash Wednesday, at 9:30 A. M., MARGUERITE ETHEL, elder daughter of the Rev. C. A. and Mrs. EATON, aged 13 years and 9 months.

HILLMER.—EMELINE JANE, wife of the Rev. J. J. HILLMER, at Winona, Minn., February 11th, at the age of 61 years.

MONTMORENCY.—Entered into Life, at Jalapa, Mexico, February 23, 1911, MATILDA JANE, widow of Alfredo MONTMORENCY, and last of the eight sisters of the Rev. T. Dowell Phillipps of Chicago, aged 76.
 "Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

VANCE.—At Madison, Wis., Monday, February 27, 1911, after a long illness, Mrs. MARY COIT SPOONER VANCE, aged 70, wife of Dr. James W. Vance. Interment at Forest Hill Cemetery, Madison, on Ash Wednesday.

RETREATS.

ST. MARGARET'S CONVENT, BOSTON.
 A Retreat of two days for women will be held at St. Margaret's Convent, 17 Louisburg Square, Boston, March 22nd and 23rd. Conductor, the Rev. Father Anderson, O.H.C. Apply to the MOTHER SUPERIOR.

HOLY CROSS MISSION, NEW YORK.
 A day's Retreat for Ladies will be given in Lent at Holy Cross Mission, Avenue C and Fourth street, New York, on Saturday, April 8th. Conductor, the Rev. Father Huntington, O.H.C. Apply to the ASSISTANT SUPERIOR, 233 East Seventeenth street, New York.

MISSIONS.

A MISSION AT ST. PAUL'S CHURCH, BROOKLYN,
 Clinton and Carroll Streets, will be conducted by Father Frere, Superior of the Order of the Resurrection, England, beginning Friday, April 7th, with a retreat for women of the diocese at 10 A. M. and a rally for men at 8 P. M. Father Frere will preach at the 11 A. M. and 4 P. M. services on Palm Sunday, at 8 P. M. Monday, Tuesday, Wednesday and Thursday of Holy Week, at the Three Hours' service on Good Friday, and at the 11 A. M. service Easter Day. The Church may be reached from Manhattan end of the Court street car from the Manhattan end of the Brooklyn Bridge or from the Borough Hall subway station. This car stops at Carroll street, one block east from St. Paul's.

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 employes; 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.

EXPERIENCED and successful priest wanted, as curate of large suburban parish near Chicago. Unmarried man preferred. Address SUBURBAN RECTOR, care of LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

THE ORGANIST AND CHOIRMASTER of St. Anne's Church, Annapolis, Maryland, desires change. Thoroughly qualified and experienced man; brilliant player, expert trainer of boys and mixed chorus. Recitalist and choral conductor. Churchman. Pupil of the late Sir John Stainer, M.A., *Mus.Doc.*, Oron. Good organ and salary essential. Address, "ORGANIST," Hotel Maryland, Annapolis, Md.

IS THERE ANY POSITION in the American Church for a Catholic-minded, married priest, that pays a living salary? Address Box 273, Port Jefferson, N. Y.

ORGANIST AND CHOIRMASTER of prominent Southern parish desires to make change. Eminently successful; recitalist, and choral conductor; mixed choir preferred. A 1 references from Bishops and clergy; Churchman. Address HARMONY, care LIVING CHURCH, Milwaukee.

PRIEST desires mission or parish work. Good at Church music. Would teach in private Preparatory School for young boys or girls. Latin, Mathematics, English Music (piano, violin, singing). Apply to Rev. PERCY DIX, Seguin, Texas.

WANTED, by the Minister in charge of Carbondale, Pa., responsible permanent or temporary work. Highest credentials. Address, Rev. JOHN MILLER, B.D., Trinity Rectory.

CHURCHWOMAN, an experienced kindergarten, desires a position of trust. One along other lines than teaching preferred. Highest references. Address W. B. M., care LIVING CHURCH, Milwaukee, Wis.

AS RECTOR, vicar, or in charge. After June 1st. At present on staff of prominent church, large city. Address "SINGLE," care LIVING CHURCH, Milwaukee.

PRIEST WILL SUPPLY, Third Sunday in Lent, vicinity Chicago. S. M., LIVING CHURCH, Milwaukee.

CHOIR EXCHANGE.

CHURCHES promptly furnished with experienced Organists by THE JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth avenue, New York.

UNLEAVENED BREAD.

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circulars sent, Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

PRIESTS' HOSTS; people's plain and stamped wafers (round). St. EDMUND'S GUILD, 883 Booth Street, Milwaukee.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

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.

WANTED, second-hand copies *Day Hours of Church of England*, old edition; must be fair condition. Address T. J. WILLIAMS, 966 Clay street, San Francisco, Cal.

GOWER CHOIR CARDS, 5c. Original music by Dr. Gower for Lenten Litanies, Benedictes, etc. Send for sample. NELSON & Co., 36 Steele Block, Denver, Colo.

CLERICAL REGISTRY, NEW YORK.

PARISHES, supplied with CLERGYMEN, and CLERGYMEN placed in PARISHES. Satisfactory terms to Candidates. CIRCULARS, 136 Fifth Avenue.

TRAVEL.

NEW YORK TRAVEL CLUB'S two best tours. Number One of three months, including Azores, Madeira, Gibraltar, Algiers, Italy, Italian Lakes, Austrian Tyrol, Bavaria, Saxony, Prussia, The Rhine, Germany, France, England, and Scotland. Number Two—A, an extra tour of sixty-five days, including Scotland, England, Belgium, Holland, France, The Rhine, Bavaria, Saxony, and Prussia, cost \$493. Nothing better in travel this year. For Booklet free, address Rev. ANDREW J. GRAHAM, *Manager*, Rochester, N. Y.

EUROPE.—Vacation Tour. Two months. Italy, Switzerland, Germany, France, Holland, Belgium, England. For itinerary, address Miss EDITH MATHILDE COOK, Music Department, Glen Eden Seminary, Poughkeepsie, N. Y.

EUROPE.—FREE TOUR. Rectors and others Splendid offer for organizing small party. References. Rev. GEORGE NASON, Wilmington, Delaware.

EUROPE.—Splendid tours, select small parties. \$250 up. UNIVERSITY TOURS, Wilmington, Delaware.

MISCELLANEOUS.

WANTED, to adopt healthy baby girl. Address CHURCHWOMAN, care LIVING CHURCH, Milwaukee.

BOARDING HOUSE FOR GIRLS—
NEW YORK.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters St. John Baptist. Attractive Sitting Rooms, Gymnasium, Roof Garden. Terms, \$2.50 per week, including Meals. Apply to the SISTER IN CHARGE.

HEALTH RESORTS.

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

INSTITUTE OF THE MERCIFUL
HEALER, TAMPA, FLORIDA.

Home for invalids and sufferers in charge of Clergyman-Physician. All chronic and nervous diseases treated by the latest scientific therapeutics, and the oldest Apostolic method (St. James 5:14). Daily celebration. Address Rev. Dr. CAMPBELL, 503 S. Boulevard.

NOTICES.

THE BOARD OF MISSIONS

Is the Church's executive body for carrying on its missionary work.

The Church is aided in 41 home Dioceses, in 22 domestic missionary Districts, and in 9 foreign missionary Districts.

\$1,200,000 is needed to meet the appropriations this year.

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

The Corresponding Secretary, or
GEORGE GORDON KING, Treasurer.
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

THE PENSION AND RELIEF OF CLERGY,
WIDOWS, AND ORPHANS.

LEGAL TITLE, "GENERAL CLERGY RELIEF FUND."

National, official, incorporated. Accounts audited regularly by public official auditor under direction of Finance and Audit Committees. All Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

About 550 beneficiaries are on our present list. Sixty-six out of 80 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i.e., to Pension or Relief, or to earning interest if so designated by contributor. All contributions go to the use for which contributed. Royalties on Hymnals pay expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent or Endowment Funds; Special Cases; Automatic Pensions at 64.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE,

Treasurer and Financial Agent,

Church House, Twelfth and Walnut Streets,
Philadelphia, Pa.

INFORMATION AND PURCHASING
BUREAU.

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

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

SUNDAY SCHOOL SERVICE FOR
EASTER.

We make nine different carol services for the use of Sunday schools for Easter, each with five carols, and a service arranged wholly from the Prayer Book. Sold at the rate of \$1.00 per hundred copies postpaid, in any quantity desired. Samples on application without charge. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CATALOGUE OF LENTEN BOOKS.

A catalogue of Lenten Books containing also other late publications, may be had on application. Also, catalogue of all Bibles, Prayer Books and Hymnals. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

SUNDAY SCHOOL HYMNAL.

The best Hymnal to use in the Sunday School is "The Sunday School Chorister." The Hymns and Carols are "singable" for children, and a rousing service can be maintained and enthusiasm created. Don't be afraid of "enthusiasm." Sing so that every child will want to come again to enjoy the singing. It has also a full choral service arranged from the Prayer Book. *The Sunday School Chorister* is sold at the low rate of \$25.00 per hundred (smaller quantities at the same rate for the edition with music (single copies 30 cents postpaid), and at \$10.00 per hundred for words only. As but a few copies with music are required (for organist and teachers), while the "words only" edition will answer for the pupils, it makes but a small outlay to equip a Sunday school. It is well worth trying. There are a number of beautiful Easter Carols in the book. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"GOD IS WORKING HIS PURPOSE
OUT."

A missionary processional sung in London during the sessions of the Pan-Anglican Congress (1908) and in a number of large gatherings in this country, with great enthusiasm. Printed as a four-page leaflet with musical notes. A splendid processional to use at any time, but particularly when missionary addresses are to be made. Price \$2.10 per hundred copies, postpaid. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

PRAYER BOOKS AND HYMNALS.

CHURCH PEWS EDITION.

Size, 5% x 3% inches.

No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.

No. 10300—Hymnal to match, \$25.00 per hundred.

No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.

No. 10301—Hymnal to match, \$26.00 per hundred.

No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.

No. 10302—Hymnal to match, \$30.00 per hundred.

No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.

Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

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

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)

Thos. Whittaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 246 Fourth Avenue.

M. J. Whaley, 430 Fifth Avenue.

Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:

Fred I. Farwell, 34 Summer Street.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:

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

ROCHESTER:

Scranton, Wetmore & Co.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.

The Cathedral, 117 N. Peoria St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.

Wm. Barr Dry Goods Co., 6th and Olive Sts.

LOUISVILLE:

Grace Church.

St. John's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street,
Oxford Circus, W. (English agency for
all publications of The Young Church-
man Co.)

G. J. Palmer & Sons, Portugal Street, Lin-
coln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

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

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

IMPORTED BY THOMAS WHITTAKER. New
York.

The Women of the Passion. Being a Series of Holy Week Addresses. By the Rev. T. W. Crafer, D.D., Vicar of All Saints', Cambridge; Chaplain and Lecturer of Downing College. Price, 60 cents net.

Meditations on the Seven Words from the Cross. By the Rev. Herbert H. Gowen, Rector of Trinity Parish Church, Seattle, Wash., Author of *The Revelation of the Things That Are*, etc. Price, 80 cents net.

Signposts in the "Way." By the Late L. M. Dulton, M.A., Compiler of *The Church Catechism in Anecdote*, Author of *Sermon Outlines*, etc. Price, 60 cents net.

The Longer Lent, Septuagesima to Easter. Fourteen Addresses, including two for Easter Day and one for the Feast of St. Matthias. By the Rev. Vivian R. Lennard, M.A., rector of Lower Heyford (Oxon.), Author of *Woman. Her Power and Influence, Harvest-Tide*, etc. Price, \$1.00 net.

Common Failings. By the Rev. J. H. Williams, M.A., Author of *Village Sermons for Lent*. Price, 80 cents net.

FUNK & WAGNALLS CO. New York.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macaulay Jackson, D.D., LL.D. (Editor in Chief), with the sole assistance, after Volume VI., of George William Gilmore, M.A. (Associate Editor), and the following Department Editors: Clarence Augustine Beckwith, D.D. (Department of Systematic Theology), Henry King Carroll, LL.D. (Department of Minor Denominations), James Francis Driscoll, D.D. (Department of Liturgies and Religious Orders), James Frederic McCurdy, Ph.D., LL.D. (Department of the Old Testament), Henry Sylvester Nash, D.D. (Department of the New Testament), Albert Henry Newman, D.D., LL.D. (Department of Church History), Frank Horace Vizotelly, F.S.A. (Department of Pronunciation and Typography). Volume IX. Petri-Reuchlin.

THOMAS Y. CROWELL & CO. New York.

Pushing to the Front: or, Success Under Difficulties. A Book of Inspiration and Encouragement to all who are struggling for Self-Elevation along the Paths of Knowledge and of Duty. By Orison Swett Marden. Author of *Peace, Power, and Plenty*, etc. Editor of *Success Magazine*. Price, \$1.00.

Rising in the World: or, Architects of Fate. A Book Designed to Inspire Youth to Character-Building, Self-Culture, and Noble Achievement. By Orison Swett Marden. Price, \$1.00.

The Secret of Achievement. By Orison Swett Marden. Price, \$1.00.

CHARITIES PUBLICATION COMMITTEE.
New York.

Russell Sage Foundation. *Homestead, the Households of a Mill Town.* By Margaret F. Byington, Formerly District Agent, Boston Associated Charities; Assistant Secretary, Charity Organization Department, Russell Sage Foundation. The Pittsburgh Survey Findings in six volumes. Edited by Paul Underwood Kellogg. Price, \$1.50, postage 20 cents extra.

Russell Sage Foundation. *The Steel Workers.* By John A. Fitch, Fellow, University of Wisconsin, 1908-09; Expert, New York State Department of Labor, 1909-10. The Pittsburgh Survey Findings in six volumes. Edited by Paul Underwood Kellogg. Price, \$1.50, postage 21 cents extra.

THE MACMILLAN CO. New York.

The Outlook to Nature. By L. H. Bailey. New and Revised Edition. Price, \$1.25 net.
Klaus Hinrich Baas; the Story of a Self-Made Man. By Gustav Frenssen, Author of Jörn Uhl, etc. Authorized Translation from the German by Esther Everett Lape and Elizabeth Fisher Read. Price, \$1.50.

HENRY ALTEMUS CO. Philadelphia.

Eve's Second Husband. By Corra Harris, Author of *A Circuit Rider's Wife*. Illustrated. Price, \$1.50.

THOMAS NELSON & SONS. New York.

The Holy Bible, Containing the Old and New Testaments. Translated out of the Original Tongues. Being the Version set forth A. D. 1611. Compared with the most ancient authorities and revised A. D. 1881-1885. Newly Edited by the American Revision Committee, A. D. 1901. Standard Edition. Two volumes.

GEORGE H. DORAN CO. New York.

Souls in Action, in the Crucible of the New Life. Expanding the Narrative of Twice-

Born Men. By Harold Begbie, Author of *Twice-Born Men, The Vigil*, etc. Price, \$1.25 net.

THE SUNDAY SCHOOL TIMES CO. Philadelphia.

A Prayer Before the Lesson. For Superintendents and Teachers in the Sunday School and in the Quiet Hour at Home. By Philip E. Howard. Price 50 cents.

THE YOUNG CHURCHMAN CO. Milwaukee.

The National Church of Sweden. Bishop Hale Lectures for 1910. By the Lord Bishop of Salisbury. Price \$2.00; by mail \$2.20.

CHURCH MUSIC.

JOHN H. GOWER. Denver, Colo.

No. 1, *For the Opening of Service, Processional Hymns*, etc.; No. 2, *For the Closing of Service, Recessional*, etc.; Nos. 3 and 4, *Te Deum Laudamus*; No. 5, *Six Kyries*; No. 6, *Sanctus*. (Mail orders to W. M. Nelson & Co., 36 Steele Block, Denver, Colo.)

PAMPHLETS.

Thirty-eighth Annual Report of the Old Jerry McAuley Mission. No. 316 Water street, New York.

Socialism and Sec. By Mrs. Caroline F. Corblin. [Illinois Association opposed to Woman Suffrage, Chicago.]

Facts and Fallacies About Woman Suffrage: Socialism vs. Legal Marriage; Men and Women. [Illinois Association Opposed to Woman Suffrage, Chicago.]

Reciprocal Trade Agreement with Canada. Address by the Hon. P. C. Knox and Mr. James J. Hill, before the Chicago Association of Commerce and Delegates from Kindred Bodies of the Central West, Wednesday, February 15, 1911.

Berkeley Divinity School Bulletin, No. 7. Middletown, Conn., February, 1911.

Report of the National League for the Protection of the Family, for the Year Ending December 31, 1910. [The Fort Hill Press, Boston.]

The Church at Work

THE OBSERVANCE OF LENT.

THE LENTEN programmes of the parishes throughout the diocese of Rhode Island show many extra services and most of them provide a course of sermons with special preachers. The clergy of this diocese find it a general custom to visit and preach for each other through Lent. It is a rare thing to call in preachers from outside the diocese or from distant places for sermons, but a few parishes are doing it this year. The corrupt custom of evening Communion on Maundy Thursday seems to be growing. At least half the parishes in Rhode Island will observe this custom this year.—ON SHROVE TUESDAY Bishop Perry called his clergy together for a pre-Lenten Conference and season of prayer at St. John's Church, Providence. About fifty of the clergy were present and spent a very profitable two hours in the chancel of the church. The Bishop celebrated the Holy Eucharist, assisted by the Rev. Dr. Bradner, rector of the church, after which the Bishop gave three meditations with intervals of silence and prayer. The first meditation was on the realization of priesthood as reflecting the light and love of God; the second on fasting, as a means of realizing the soul's need and for the priest to feel his own need of God; the third meditation on prayer as the means of giving expression to that need. The rule of silence was kept throughout.—AT GRACE CHURCH, Providence, situated in the business district near the retail stores, a noon-day service is maintained practically all the year. This Lent, the rector, the Rev. F. W. Crowder, Ph.D., has arranged for a number of strong preachers for this service. Among them are Canon George William Douglas of New York, Professor H. E. W. Fosbrooke of Cambridge, Bishop Perry, Rev. Dr. William H. van Allen of Boston, Rev. Dr. Reese F. Alsop of Brooklyn, Rev. Francis T. Brown of New York. Mr. A. Lacey-Baker, Mus. D., gives organ recitals on Saturdays at 12:20.

LENT was ushered in in Pittsburgh with services in all the churches, and the various parishes have issued service cards announcing frequent services during the season. The opening service at Trinity church of the series arranged under the auspices of the Pittsburgh Assembly, B. S. A., was very largely attended, the church being filled to the doors. The Penitential office was read by the rector, the Rev. Dr. Arundel, and the address was delivered by the Bishop of the diocese, who had as his text the question of Pilate, "What shall I do then with Jesus which is called

Christ?" On the three succeeding days of the week the Rev. George Gunnell of Toledo, Ohio, gave three addresses on "Fettered," "Freed," and "Fruitful." The music for the services is rendered by a volunteer choir composed of men belonging to vested choirs in the different city and suburban churches. The services will be continued all through Lent, and will close on Good Friday with the "Three Hours' Service" conducted by Bishop Whitehead.

ASH WEDNESDAY services in Boston were largely attended and in every case the sermons were of that helpful order preparatory to a serious contemplation of what the Lenten season stands for. At Trinity Church, Boston, the Rev. Dr. Mann preached from the text, "Come ye yourselves apart into a desert place and rest awhile." At St. Paul's Church the Rev. Dr. Rousmaniere found good material for a helpful discourse in the words "Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me." The Rev. Dr. van Allen at the Church of the Advent preached from a part of the Gospel for the day: "Thy Father, which seeth in secret, shall reward thee openly." There was a quiet day at St. Stephen's Church conducted by the Rev. Dr. H. E. W. Fosbrooke of the Episcopal Theological School, which was largely attended. He spoke on "The Way of Penitence."

PREACHERS at Trinity Church, Boston, Mass., during Lent at the Wednesday evening services were the Rev. Arthur M. Aucock of Providence on March 1st, and Bishop Perry of Rhode Island on March 8th; to be followed by the Rev. Ernest deF. Miel of Hartford, Conn., March 15th; the Rev. Dr. Henry Lubeck of New York, March 22d; the Rev. Samuel S. Drury of Concord, N. H., March 29th; the Rev. Dr. Hugh Birchhead of New York, April 5th; and the Rev. Dr. Henry S. Nash on April 12th. The Rev. Dr. Rhinelandier is conducting a course of lectures on "The Cross of Christ" on Friday afternoons, the Rev. Dr. Mann has a course on "The Prayer Book Conception of the Christian Life" on Thursday afternoons.

IN ADDITION to the two daily services held in the Cathedral at Louisville, Ky., a special one has been arranged on Wednesday afternoon of each week for the benefit of business people. A short address at each is to be delivered by the Rev. William Mockridge, former rector of the Church of the Epiphany, Louisville, who is also conducting these ser-

VICES. Dean Craik has arranged for a special course of sermons to be delivered in the Cathedral at choral Evensong on the six Sundays in Lent. The preachers are the Rev. Messrs. Charles Ewell Craik, Lloyd E. Johnston, Alanson Q. Bailey, Richard L. McCready, David C. Wright, and Arthur Leffingwell, respectively. Noon-day services for men held in a central and public place are to be given this year for two weeks only instead of for five weeks, as heretofore; they are to begin on March 12th and for the first week are to be conducted by six of the most prominent of the city clergy and for the entire second week by Bishop Woodcock. The noon-day services this year are under the auspices of the Laymen's League instead of the B. S. A., as formerly.

THE LIST of speakers at the noon-day services in the business center of San Francisco during Lent comprises 17 Churchmen, 5 Presbyterians, 3 Methodists, 3 Congregationalists, 1 Baptist, 1 Russian Greek, 1 Roman Catholic Bishop, a total of 31 speakers. During Holy Week the speakers will be the Rev. Cecil Marrack, Bishop Moreland, Rev. J. Wilmer Gresham, Rev. F. W. Clampett, D.D., Bishop Sanford, and Rev. E. W. Couper, in the order given.

NOONDAY services are held this Lent in Trinity Church, Military Park, Newark, N. J., at 12:25 P.M., lasting a half hour. Special preachers have been secured by the Local Assembly of the Brotherhood of St. Andrew from the ranks of the Newark and other diocesan clergy. John W. Wood, William Fellowes Morgan, and William McClellan will speak on certain days.

UNDER THE management of St. Andrew's Brotherhood, noon-day services are being held during Lent in St. Paul's Church, Camden, N. J. Those who have already made addresses are the Rev. Messrs. Harold Morse and N. V. P. Levis. The Rev. Floyd W. Tomkins, D.D., occupies the week beginning March 6th and ending with the 11th.

THE FOLLOWING are the Lenten preachers at Christ Church, Georgetown, Washington, for the Sunday evening services under the auspices of the B. S. A.: Rev. P. C. Webber, Rev. H. G. England, Rev. F. E. McManus, Rev. W. J. Williams, and Rev. J. J. Dimon.

THE SPECIAL preachers at Christ Church, Hornell, N. Y., on the Wednesday evenings during Lent, commencing with Ash Wednesday, are the Rev. Messrs. Jerome Kates, A. T. Randall, Charles H. McKnight, A. B.

Rudd, W. Howard Mills, A. Sidney Dealey, and Malcolm Johnston.

FOLLOWING a custom begun by Bishop Satterlee, an address to the communicants of the diocese of Washington will be given by the Bishop at 4:45 p. m. in Ascension Church, Washington, every Saturday during Lent.

THE ST. PAUL (Minn.) clergy are conducting a series of daily noon-day meetings during Lent in the new Endicott Arcade Annex.

A SERIES of cantatas is being given in the Church of St. Mary the Virgin, New York, on the Sundays in Lent, after evensong.

PROF. S. L. TYSON BECOMES CHAPLAIN AT SEWANEE.

AT A RECENT meeting of the Executive committee of the trustees the Rev. Stuart L. Tyson, professor of the New Testament and Liturgics, was elected chaplain of the University of the South. Mr. Tyson succeeds the Rev. Arthur R. Gray, who, after years of noble and generous work for Sewanee, has resigned the chaplaincy in order to devote himself entirely to raising an endowment for the University. Mr. Tyson has entered upon his work with much enthusiasm and energy. Already he has enlarged and improved the choir, and while conducting the services with great dignity and decorum, is bent on making them hearty and thoroughly congregational. He is a very earnest and practical preacher. He is pushing forward vigorously and rapidly the splendid work done by his predecessors, Bishop Guerry and Mr. Gray, for the new university chapel, which he has already provided with a complete lighting system. The old chapel near by has been torn down and removed, and Mr. Tyson is raising and expending a considerable sum of money in preparing the barren ground around All Saints' chapel for a park.

A JOYFUL OCCASION AT RHINELANDER, WIS.

A VERY LARGE corporate communion of the faithful, crowded congregations both morning and evening, an extraordinarily large confirmation class presented on Quinquagesima, and a big banquet on Monday night, all characterized the parish festival of St. Augustine's, Rhinelander, Wis., at which also was celebrated the fifth anniversary of the Rev. James M. Johnson's pastorate. Of the class of forty-two confirmed by Bishop Weller twenty were men and boys. A very pleasant feature of the banquet was the presentation to the vicar by the Girls' Guild of St. Elizabeth of a handsome traveling bag and a girdle and vestments of linen, and the gift of a substantial sum of money from the congregation. Bishop Weller, in his happiest mood, presided and congratulated both the congregation and the vicar upon the splendid showing, not only in numerical growth, but in spiritual development, and in active and zealous interest which the vicar's five years of earnest and untiring labors and the hearty coöperation of the people had made. The diocese of Fond du Lac may be justly proud of this mission, which has set a pace that all may follow. The vicar of Antigo and the curate at Eagle River were present at the banquet and made congratulatory addresses.

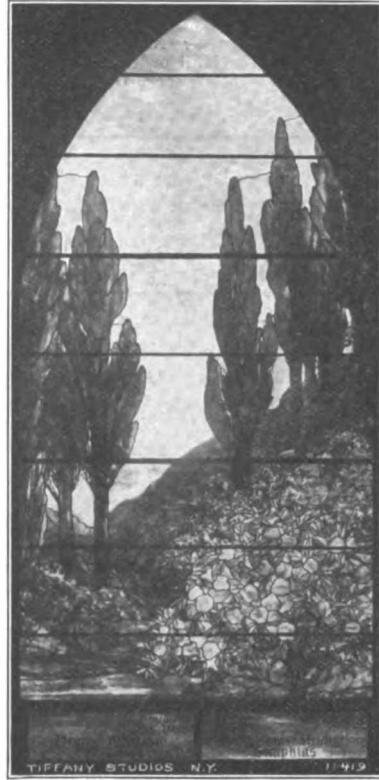
TRAVELS OF THE BISHOP OF CUBA.

SINCE THE General Convention Bishop Knight has travelled more than 7,000 miles making his visitations, filling nearby appointments, and confirming 297 persons, of whom 232 were in the Canal Zone. While on the Isthmus he held various other services, attended a number of receptions given in his

honor, and held conferences with the clergy and catechists, resulting in the complete reorganization of the mission to Panama. At present there are seven missionaries actively at work, who are in charge of about twenty missions. Returning, he held a conference in Kingston, Jamaica, with the Archbishop of the West Indies and the Bishop of Honduras with reference to the work of the Church in Central America and Panama.

MEMORIALS, GIFTS, AND BEQUESTS.

A FAVRILE GLASS memorial window of singular beauty has been presented to St. Peter's Church, St. Louis, Mo. The memo-



NEW MEMORIAL WINDOW.
ST. PETER'S CHURCH, ST. LOUIS.

rial was designed and executed by the Tiffany Studios of New York, and is dependable upon the Favrile glass alone for its richness in color and naturalistic features; no paint or pigments of any description having been used. The window occupies one of the Gothic openings of the church, which presents an admirable opportunity for a forceful exposition of the subject, a beautiful landscape effect. In the immediate foreground is seen the edge of a lake, on the shore of which is a growth of azaleas in all their exquisite pinks and reds, and masses of luxuriant foliage. Beyond is a valley, on either side of which are high hills thickly covered by a forest of stately cedars, which serve as the symbol of majesty and vigorous expansive spiritual growth. The coloring of the sky is of pale opal and blue, of the most delicate shades. In the composition of the design the artist has portrayed a deep sense of scriptural thought and feeling, as well as his ability to interpret the forms and colors of nature in glass. At the base of the window is the following: "*Benedicite Dominum. In Memoriam. George Winslow Simpkins, Mary Louise Michael Simpkins.*"

RECENT GIFTS to Good Samaritan Hospital, Portland, Ore., include a bequest from the late Mrs. Julia Corbett of \$666.67 for general purposes, and a gift of the sum of \$10,000 from Mrs. George H. Flanders for a ward for men as a memorial to her deceased husband, Captain Flanders, and son, John Couch Flanders. The memorial ward is in the Bishop Morris Memorial building, being on the floor below the already established Dr.

Rodney Glisan memorial ward for children. The Thanksgiving response from individuals was very liberal, \$1,600 having been received in money, besides quite an amount of provisions, dry goods, etc. The sum of \$535.65 was received from parishes and missions, besides some offerings in kind.

A QUARTERED OAK reredos has been erected in the south transept of Christ Church, Germantown, Philadelphia (Rev. Charles Henry Arndt, rector), to the memory of the Rev. William Howard Falkner, by his parents. The reredos is of English perpendicular Gothic, with large central panel painted on canvas, of colors to harmonize with the color of the woodwork. This panel is surrounded with a handsomely carved frame, with niches on either side, surmounted with carved canopies. Above the panel is open tracery work. The entire reredos has a carved and moulded base directly above the re-table of the altar.

THE REV. JOHN DOWS HILLS, D.D., president of the Standing Committee of Pittsburgh, has presented three hundred volumes of theological works to the library of that diocese. The gift is in memory of his father, the Rev. George Morgan Hills, D.D., twenty years rector of St. Mary's Church, Burlington, N. J., who died in 1890.

BY THE WILL of Mrs. Charlotte C. Garretson, who died at New Hyde Park, Long Island, on December 27th, her estate of about \$500,000 is given to relatives, churches, and hospitals. Endowments of \$10,000 each are bequeathed to Zion Church, Little Neck; Christ Church, Manhasset; and St. Paul's Church, Glen Cove.

THERE HAS recently been presented to the Chapel of St. Mary the Virgin, Baltimore, by a friend, a very handsome baptismal shell of mother of pearl, in which are carved scenes from the life of our Lord, set in delicate filigree.

ON THE Fifth Sunday after the Epiphany a very handsome pair of vases for the altar of St. John's parish, Fayetteville, N. C., were dedicated "to the Glory of God and in loving memory of Elizabeth Holt."

ST. PAUL'S CHURCH, Winona, Minn., has received the sum of \$5,000, willed to it by Mrs. Mary E. Wakefield in memory of her daughter, and to be known as the Music Fund.

CHURCH CORNERSTONE LAID IN MIAMI, FLA.

FEBRUARY 24TH, the Feast of St. Matthias, was an eventful day to Churchmen in Miami, Fla. At 3:30 the cornerstone of the new church was laid by the Bishop of the district, and appropriate addresses were delivered by the rector and the Bishop. The new building will prove a departure from the usual church construction in South Florida. The walls and piers will be constructed partly of concrete and partly of cement stone. All floors are to be of cement with ceramic mosaic in all aisles and in the choir and sanctuary. The roof will be supported by open timber trusses, framed and embellished in suitable design. The roof covering will be Spanish tile. The exterior and interior are designed in Spanish renaissance, somewhat modified to suit special conditions. The general plan of the structure is cruciform. The extreme length west to east is 112 feet by 64. The clerestoried nave is 40 feet wide. On the east side of the nave is an arcade 11 feet wide. The transept is 30 feet by 60 with a chapel at the south end. The chancel is 36 by 26 feet, with extensions on the south side for the organ and sacristy and on the north choir rooms. The main front faces west on Avenue "B" with two porticoed entrances at the corner. In addition to these main entrances there are two entrances east of the transept, which also serve as emergency exits: the one on the

south side opens into a cloister connecting the church with the rectory. Immediately east of the southwest entrance is a semi-detached tower 14 feet square at the base; the four corners of the gallery are embellished with projecting octagonal corner towers and from the center of the platform rises the bell tower to a total height of 64 feet. From the intersection of the main roof and the roof of the transept rises an octagonal lantern tower to a height of 55 feet. The interior will be finished in white cement, and the use of wood trimmings will be limited to absolute necessity. The total seating capacity will be 600. It is the intention of the rector and vestry to enclose the building so that services can be held a year hence. Miami is growing rapidly. To provide for the congregation and the increasing number of winter visitors a large and permanent Church was absolutely necessary to take the place of the first small frame building.

The beautiful new rectory of ten rooms will be ready for occupancy in a few days. The Bishop warmly commends the vision of the new rector and the support of the congregation in undertaking within a year the erection of a new church and rectory.

In the morning, previous to the laying of the cornerstone, the rector, the Rev. James Cope, blessed a new chalice and paten, memorials to the late rector, the Rev. N. B. Fuller. All the material used in the making was contributed by parishioners in the shape of old jewelry and precious stones. The chalice contains 63 jewels. Geissler of New York was the designer and maker. At the service intercessions were offered for the architect, builder, and all engaged in the erection of the new church.

BEQUESTS FOR RACINE COLLEGE.

RACINE COLLEGE is named as a beneficiary in two wills that have recently been probated at Racine, Wis. Mrs. Chauncey Hall leaves the institution one-fourth of a residuary estate valued at from \$7,000 to \$8,000. Mrs. Durkee leaves \$5,000 to St. Luke's Hospital, Chicago, for the endowment of a bed and the remainder of the estate to the college, for the endowment of a chair in chemistry and natural sciences. The value of the estate is estimated at about \$21,000, in addition to which there is a rather curious claim against the United States government amounting to an almost fabulous amount—stated in press dispatches at \$100,000,000—which will be investigated by the attorneys for the college, but from which little or nothing can probably be expected. It is stated also that there is a likelihood that this will may be contested.

PRIEST MARRIES A DIVORCED WOMAN.

ACCORDING to information laid before us it appears that the Rev. Sidney Winter, rector of St. Paul's Church, Owego, N. Y., in the diocese of Central New York, has recently contracted a marriage with a woman who had divorced her former husband on the ground for which the canon of the American Church permits remarriage. The Rev. W. W. Raymond officiated, the Bishop having first certified that the facts were such as to bring the case within the canonical proviso, and that he possessed therefore no canonical authority to prohibit the marriage.

IN THE INTEREST OF UNITY.

THERE WAS held at the offices of the Christian Unity Foundation, on February 28th, an all day conference between members of that Foundation and members of the Disciples of Christ. At this meeting there were present the Rev. Dr. Peter Ainslie of Baltimore, the Rev. Dr. J. H. Garrison of St. Louis, the Rev. M. M. Amunson of Brooklyn, the Rev. William Bayard Craig of New York, the Rev. F. W. Burnham of Springfield, Ill., and Mr.

E. M. Bowman of Chicago, on behalf of the Disciples of Christ; and the Rt. Rev. Dr. Frederick Courtney, the Rt. Rev. Dr. E. S. Lines, the Rev. Dr. George William Douglas, the Rev. Dr. Henry Riley Gummy, Jr., the Rev. Dr. Arthur Lowndes, the Rev. R. T. Homans, Mr. Robert Fulton Cutting, Mr. Francis G. Huntington, and Mr. Lawson Purdy of the Christian Unity Foundation.

The object of the conference was to endeavor to ascertain what each Church had to contribute to the visible unified Church of the future. After frank and friendly statements by nearly all individuals present, it was decided that two small permanent standing committees should be appointed, representing the Disciples of Christ and the Christian Unity Foundation, for the purpose of continuous correspondence and conference on subjects mooted between the two bodies.

THE "Congress of Christian Unity," held on February 28th in the auditorium of the First Methodist Church, Los Angeles, Cal., was participated in by all the evangelical denominations in the city, and is reported to have been a great success. The Church also was well represented, prominent in the Congress being Bishop Johnson. In the course of his speech the Bishop said: "The most effective thing we can do is to acquire a knowledge, at first hand, of the actual work God is doing in the hearts of our fellow Christian men. Then the real issue will become apparent to us, and in humility, because of our own faults, we will give candid recognition of the beautiful Christian life of fellow-disciples of Christ."

BAPTIST MINISTER CONFIRMED.

ON THE evening of Sexagesima the Bishop of Rhode Island visited the Church of the Messiah, Providence (Rev. Frederick I. Collins, rector), and confirmed a class of fifty-two persons, among them was the Rev. A. B. Howard, formerly pastor of the Elmwood Avenue Free Baptist Church of Providence.

PAROCHIAL MISSIONS.

THE REV. FATHER MAYO, O.H.C., gave a conference in the Chapel of St. Mary the Virgin, Chappaqua, N. Y., upon the general topic "Christian Character from the Lips of Christ," an exposition of the Beatitudes. The seven addresses were as follows: February 28th, "Generosity"; Ash Wednesday, 10 A. M.,

"Discipline," 8:15 P. M., "Strength"; Thursday, 10 A. M., "The True Aim," 8:15 P. M., "Brotherliness"; Friday, 10 A. M., "Joy," 8:15 P. M., "Perfect Freedom."

A TWO WEEKS' mission, which commenced on the First Sunday in Lent, is being conducted at Trinity Church, Haverhill, Mass. The missionaries are the Rev. Fathers J. O. S. Huntington and R. B. T. Anderson of the Order of the Holy Cross. The initial day was marked by three celebrations of the Holy Eucharist.

AT FALLS CHURCH, Fairfax County, Va., a mission to last two weeks will be held, commencing with a celebration of the Holy Communion on March 7th. The missionary will be the Rev. H. H. Barber of Fredericksburg. There will be a lecture on the Prayer Book each morning in the parish hall, and a service at night in the church.

THE REV. FRANCIS H. RICHEY, rector of the Church of the Good Shepherd, Norwood, Cincinnati, Ohio, held a mission from February 26th to March 5th, at Grace Church, Defiance, Ohio.

BISHOP EDSALL TO ASK FOR A COADJUTOR.

THE Rt. Rev. S. C. EDSALL, D.D., Bishop of Minnesota, has announced that at the next diocesan council, which meets in Winona in May, he will ask for the election of a Bishop Coadjutor.

SUNDAY SCHOOL INSTITUTES MEET.

THE GLASSBORO district of the Sunday School Institute of New Jersey held its regular meeting on February 23d in St. John's Church, Salem. The order of the day began with the celebration of the Holy Eucharist, Dean Perkins being celebrant, and there were sessions through the morning and afternoon. Luncheon was served at the residence of Mrs. Thomas Sinnickson. Of the clergy of the diocese present beside the dean and the rector of the parish, the Rev. Elliston J. Perot were the Rev. Messrs. Behrenger, Campbell, Deaver, Dubell, and Thompson. The principal addresses of the day were on "The Importance of Sunday School Work" and "The Relation Between the Sunday School and the Church," by the Rev. Messrs. L. N. Caley and Norman V. P. Levis of Philadelphia: "The Influence of Mission Study in the



Adds Healthful Qualities
to the Food
Economizes Flour,
Butter and Eggs

**ROYAL
BAKING POWDER**

The only baking powder
made from Royal Grape Cream
of Tartar

No Alum—No Lime Phosphates

Sunday School," by the Rev. Edgar Campbell of Woodbury; and "Practical Plans for Primary Work," by Mrs. John Loman, field secretary for primary work, diocese of Pennsylvania. Spirited discussions followed the addresses; and many suggestive questions were asked.

THE SOUTHERN branch of the Pittsburgh diocesan Sunday School Institute was organized on Tuesday, February 21st, at St. Peter's parish house, Uniontown. Two of the officers of the institute, the Rev. Messrs. R. N. Meade and R. E. Schulz of Pittsburgh, visited Uniontown and told of the lines of work engaged in by that association. The organization was completed by the election of the following officers: President, the Rev. J. W. Shey, Charleroi; Vice-President, the Rev. W. E. Rambo, Brownsville; Secretary, Mr. E. H. Rowe, Uniontown; Treasurer, Mrs. O'Neil, Fredericktown.

NOTABLE EVENT AT FINDLAY, OHIO.

THE BISHOP of Michigan City, acting for the diocesan, officiated on February 23d at the confirmation of a class of forty (14 men, 20 women, and 6 children) at Trinity Church, Findlay, Ohio, presented by the priest in charge, the Rev. J. W. Hawthorne. Owing to the large number of candidates the customary Evensong service was omitted. For the reason that the class was the first in several years, and that it marks the beginning of renewed Church interest under Mr. Hawthorne's leadership, the occasion was on the order of a Church rally, the address of the Bishop in charge being in the nature of a renewed consecration of purpose and endeavor on the part of the congregation. The congregations at the regular services have quadrupled and the Sunday school and other organizations are growing. Two men's socials have been held of unusual interest, and the parish enters the Lenten season with serious hearts and an earnest desire to utilize the daily services indicated on Lenten cards.

NEW PARISH HOUSE OPENED IN NEWARK, N. J.

"TRINITY HOUSE," the new parish house for Trinity Church, Newark, N. J., was formally opened on Tuesday evening, February 28th. A large company of parishioners and neighbors, a number of clergymen and ministers were addressed by Bishop Lines, the Rev. Dr. J. Houston Eccleston of Baltimore (a former rector), and others. The Rev. Louis Shreve Osborne, rector of old Trinity, presided and introduced the speakers. A short dedicatory service was said by the Bishop.

Trinity House was begun last May on the day after the parish celebrated the centenary of the building of the present church edifice, which replaced the former structure built about fifty years before. The new building stands on the site of the old chapel, Rector street, and is a thoroughly equipped building for institutional work and social service. It cost about \$30,000, is fully paid for, and is a fitting landmark of Mr. Osborne's twenty-one years' rectorate.

AGAIN DECLINES BISHOPRIC.

BY THE advice of his physician, the Rev. Berryman Green, D.D., who was, on February 1st, elected Bishop Coadjutor of Virginia, in succession to the Rt. Rev. Arthur S. Lloyd, D.D., now president of the Board of Domestic and Foreign Missions of the Church, and who, at the time of his election, signified his acceptance, has withdrawn the same. Dr. Green has been ill since the meeting of the council, and although there has been a great improvement in his health, it was not by him deemed wise to put his strength to that test required in the arduous duties which constitute the life of a Bishop. He will continue

in his present position of professor of the English Bible, Homiletics, Christian Ethics, and Sociology at the Virginia Theological Seminary.

RAISING THE SEWANEE ENDOWMENT FUND.

IN ACCORDANCE with the agreement of the Bishops on the Board of Trustees of the University of the South, an exchange is now going on in the furthering of the campaign of education regarding the condition and purposes of this institution, the common property of twenty Southern dioceses. Immediately after the Bishop of Mississippi had visited Atlanta, Macon, Griffin, and Rome in the diocese of Atlanta, the Bishop of Atlanta visited Winona, Greenwood, Greenville, Vicksburg, Natchez, Laurel, Jackson, and Meridian, Miss. The results in arousing interest were most gratifying. A plan has been formed to secure an annuity until an endowment can be raised from the dioceses. As a result an annuity for ten years of \$900 has been pledged by four parishes, another \$900 is expected from three more and a cash payment of \$700 which will probably be increased to \$1,000 is in hand for this purpose. Those most earnest in this work for Sewanee confidently believe that if this plan is actively pursued in each diocese associated with Sewanee, a sufficient sum can easily be raised to meet the annually recurring deficit, thus avoiding the interest on loans for this purpose, and can in addition provide a fund

for the salaries of from one to three additional professors. This plan has been successfully launched in Atlanta, and Bishop Nelson has commended it to the Endowment Committee, composed of the Rev. Arthur R. Gray, Rev. William S. Claiborne, and Mr. A. C. Leigh. Bishop Nelson has practically begun the securing of the endowment by placing \$1,000 to the credit of the fund. This was the gift of a devout Churchwoman in memory of her parents and brothers.

The same Churchwoman has also given \$1,000 to the endowment fund of Nelson Hall in memory of her sisters. The Nelson Hall trustees have acquired a handsome lot on Peachtree street, Atlanta, 100 by 400 feet, and the building fund is now being worked up. Fifty men interested in Christian education are asked to subscribe \$500 each for the school.

NEW CHURCHES, RECTORIES, AND OTHER IMPROVEMENTS.

THE CORNERSTONE of St. Matthew's Church, Tippenish, Wash. (district of Spokane), was laid on February 26th under Masonic auspices. Preceding this function there was a celebration of the Holy Eucharist. The new church will be a very substantial and handsome structure, built on purely Gothic lines. On the exterior walls between the windows are broad buttresses with ornamental capping. The material is rock-faced special design cement block. The woodwork

Just Published

Kindergarten Lessons for Church Sunday Schools

A MANUAL FOR THE INSTRUCTION OF BEGINNERS
Prepared for the Sunday School Commission of the Diocese of New York.
Price, Cloth, 75 cents; by mail 82 cents.

From the Foreword by Dr. Smith:

"While the Sunday School Commission of the Diocese of New York has been editing a very complete system of subject-graded Text Books for Sunday School pupils in the secondary and high schools, it has been unable until now to produce the right material for the elementary and kindergarten grades. It has, however, constantly had these grades in mind and has sought to meet their needs. At last the kindergarten has had a truly model Text Book at its call. For four years an expert kindergartner of St. Andrew's Church, Detroit, has been giving particular attention to the production of a Teachers' Manual that should combine thoroughly pedagogical Kindergarten Methods and Principles with sound Church Teaching and the atmosphere of reverence and worship, even more essential in the early stages of child-development than in later years.

"The result has been far beyond our anticipation and has fully justified the long delay. No one can read the Author's Preface through without catching the vision of the possibilities of the Kindergarten of the Church, dealing with what is perhaps, in many ways, the most vital and impressionable period of all life."

The National Church of Sweden

(THE HALE LECTURES of 1910.)

By the Rt. Rev. JOHN WORDSWORTH, D.D.,

Lord Bishop of Salisbury.

Synopsis of Contents:—THE COUNTRY AND ITS INHABITANTS IN THE HEATHEN PERIOD UP TO A. D. 1000.—THE CONVERSION OF SWEDEN.—THE ROMANIZED CHURCH UNDER THE SVERKERS, ERICS, AND FOLKUNGAR.—THE ROMANIZED CHURCH UNDER THE UNION SOVEREIGNS.—THE SWEDISH REFORMATION UNDER GUSTAVUS VASA AND HIS SONS, ERIC AND JOHN.—THE GREAT KINGS AND THE GREAT BISHOPS.—THE CHURCH IN MODERN TIMES.

About 450 pages. Cloth \$2.00; by mail \$2.15.

This is the second volume of Lectures on the Hale Foundation, delivered before the Western Theological Seminary, Chicago. The first volume on the Hale Foundation was published last year, viz.:

God's Balance of Faith and Freedom

Being the MARY FITCH PAGE LECTURES at the Berkeley Divinity School, 1910.

By the Rev. LUCIUS WATERMAN, D.D.

Price \$1.00; by mail \$1.10.

Contents:—THE BALANCE A KEY TO THE MEANING OF CHURCH HISTORY.—THE KEEPING OF THE BALANCE IN THE FIRST THREE CENTURIES.—THE CLAIM THAT WE HAVE A FIXED FAITH, NOT INCONSISTENT WITH THE TRUE HISTORY OF THE CHURCH'S BEGINNINGS.—THE KEEPING OF GOD'S BALANCE IN THE PERIOD OF THE GENERAL COUNCILS: WHERE THE CHURCH SUCCEEDED AND WHERE THE CHURCH BEGAN TO FAIL.—A VIEW OF THE THIRD PERIOD, IN WHICH DOGMATISM RULES UNCHECKED, AND OF THE FOURTH PERIOD, IN WHICH FREE THOUGHT STRAYS UNGUIDED.

Published by

The Young Churchman Co., Milwaukee, Wis.

is of slashed fir, stained mission and rubbed. The nave is 44 by 26 and the chancel hexagonal, 20 by 18, with a seating capacity of 286, including choir. The architect is Mr. E. Workman of Vancouver, B. C., who also designed the church at Prosser and the one newly erected at Mabton, whilst the responsibility of raising the required funds has been borne chiefly by Archdeacon Bywater of North Yakima. The new church will be under cover by Easter and ready for consecration on Whitsunday.

THE WORK of improvement that has been in progress for nearly a year in connection with St. Barnabas' Church, Philadelphia (Rev. Norman Stockett, rector), has now been completed. The parish house has been thoroughly overhauled, both in the interior and exterior, and a good brick pavement has been laid around the building. A tile roof has replaced the old slate one on the church and the entire outside has been repointed with marble cement and many minor improvements made. A handsome brass pulpit and altar railing have been given in memory of Miss Elizabeth Biddle. The rectory has been put into excellent condition at considerable cost. All these improvements have been paid for, and in the meantime over \$7,000 has been added to the endowment fund.

A NEW ORGAN, costing \$2,500, has been installed in Immanuel Church, Ansonia, Conn., and the blessing of the instrument, together with the confirmation of a large class, by the Bishop of the diocese, brought out such a large congregation that over 300 people were turned away for lack of room. The money for the organ was raised entirely by personal subscriptions secured by the rector, the Rev. Benjamin F. Root.

THE FOUNDATION has been completed of the new St. George's church, Fairlee, Fairfax county, Va. The outlook for the Church there is bright. There is already a communicant list of about eighty and a Sunday school of fifty children. The work is about twelve months old and owes its inception to the indefatigable efforts of the Rev. W. E. Callender, rector of Falls Church.

THE CONTRACT has been let for the erection of a rectory for Trinity Church, Natchitoches, La. It will be in the bungalow style and will adjoin the church.—WORK on the church at Ruston, La., has been begun and a neat brick building will soon be erected in this important school centre. Both these places are in charge of the Rev. R. I. Raymond.

THE FLOOR of the sanctuary of the Church of the Ascension, Washington, D. C., is being laid in white Italian marble mosaic, to correspond with that in the aisles. The men's club of the parish will bear the expense.

THE NEW rectory of Christ Church, Cody, Wyo., is nearing completion. The church is undergoing repairs made necessary by a severe wind-storm a month ago.

ST. PHILIP'S, BEEVILLE, TEX., CONSECRATED.

THE COMPLETED St. Philip's Church, Beeville, Tex., was recently consecrated by the Bishop of the diocese. The rector, the Rev. George M. MacDougall, had succeeded in raising the \$3,000 necessary for this work. The building is a most attractive one.

CONFERENCE OF SOUTH DAKOTA CLERGY.

MRS. CLINTON OGILVIE of New York has recently done great things for the clergy of South Dakota in arranging for them to get together for conference from the remotest parts of this great field, bigger than all New England. By the kind courtesy of the rector and vestry of Trinity Church, Watertown, the conference was held in that city.

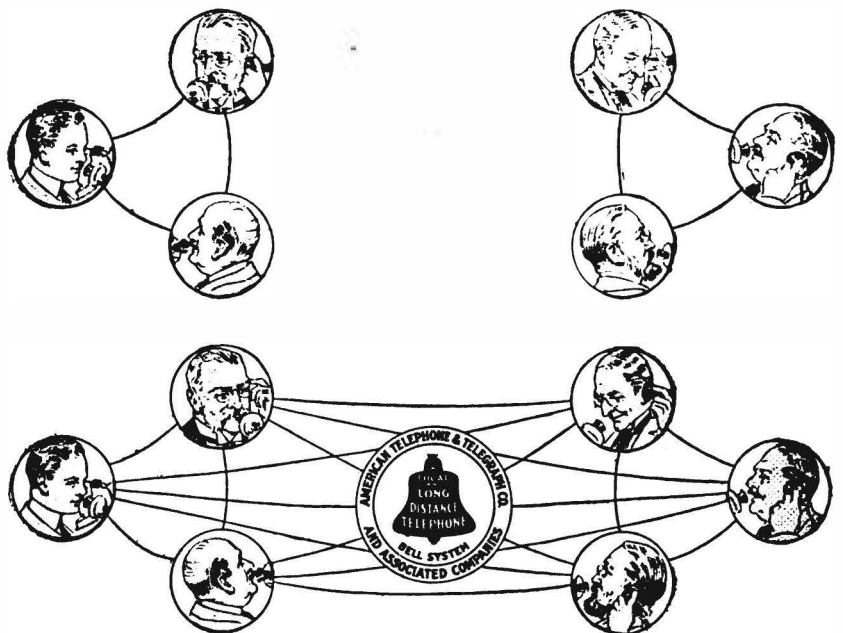
The sessions were opened on the morning

of Wednesday, February 15th, with the service of Holy Communion. Following this office, the conference gathered in the large and comfortable basement of the public library. An interesting report of the recent General Convention was given by the Rev. Edward Ashley, Dean of Niobrara, who was clerical delegate to Cincinnati. Dean Ashley's report was supplemented by the report of Bishop Johnson, and the two reports were the basis of much interesting discussion and many helpful questions and answers. In the afternoon of the same day the Very Rev. George Biller, Jr., Dean of Calvary Cathedral, Sioux Falls, read a splendid review of Littell's *The Historians and the English Reformation*. Spirited discussion followed, in which many of the brethren joined.

Wednesday evening confirmation was administered in Trinity Church, and addresses were made by the Bishop, the rector, the Rev. Edward Ashley, the Rev. J. W. Hyslop, the Rev. George Keller, and Rev. P. J. Deloria. The church was crowded with worshippers and the service was most inspiring and help-

ful. A class of six was confirmed, and one adult received from the Roman Church.

On Thursday morning a paper was read by the Rev. Thomas L. Fisher of Sioux Falls, general missionary, on the subject of Church Unity, and the forenoon was occupied in discussions growing out of Mr. Fisher's paper. In the afternoon the Rev. Aaron B. Clark of Rosebud gave an interesting report of a meeting of the "Home Mission Council," which he had recently attended in Philadelphia; and the Rev. W. Hall Williams of Brookings introduced the topic of the Boy Scouts, arousing discussion which was joined in by many of the brethren. The Rev. F. B. Barnett of Mitchell spoke for the duplex envelope, which has worked wonders in his portion of the field, and commended it heartily. In the afternoon several of the topics previously presented were recalled for discussion and the conference was closed by reading and discussion of the Rev. Malcolm Taylor's "Prophets or Engineers." This article and the discussions which grew out of it lifted the Conference to the highest ground; and with the



Union Increases Use

When two groups of telephone subscribers are joined together the usefulness of each telephone is increased.

Take the simplest case—two groups, each with three subscribers. As separate groups there are possible only six combinations—only six lines of communication. Unite these same two groups, and instead of only six, there will be fifteen lines of communication.

No matter how the groups are located or how they are connected by exchanges, combination increases the useful-

ness of each telephone, it multiplies traffic, it expands trade.

The increase is in accordance with the mathematical rule. If two groups of a thousand each are united, there will be a million more lines of communication.

No one subscriber can use all of these increased possibilities, but each subscriber uses some of them.

Many groups of telephone subscribers have been united in the Bell System to increase the usefulness of each telephone, and meet the public demand for universal service.

AMERICAN TELEPHONE AND TELEGRAPH COMPANY AND ASSOCIATED COMPANIES

One System One Policy Universal Service

singing of the Doxology and prayers and benediction by the Bishop the clergy dispersed.

In addition to the discussions spoken of, morning and evening prayer were said in the parish church, and noonday prayers were had for missions. A telegram of warm thanks was sent to Mrs. Ogilvie for an opportunity which was more helpful to the clergy than she can ever know. An appreciative vote of thanks was also given to the Watertown rector and parish. The conference was attended by fifteen clergy of the white field and by nine superintending presbyters of the Indian field.

IMPORTANT L. M. M. MEETING IN ALBANY, N. Y.

THE MEETING in the interest of the Layman's Missionary Movement arranged by the several parishes of Albany, N. Y., was held on Monday evening, February 27th. Two hundred men took part. Governor Dix presided and introduced as the first speaker Bishop Nelson, who, fresh from a visitation in the Catskills, told not only of his duty, but of his most heartfelt interest in diocesan missions. He gave instance of the unselfish and almost heroic work of the men who are doing the work: yet after all, this interest did not blind him to the greater vision of world-wide missions, and he hoped that the men of Albany would lead in doing noble duty for Christ in the great and ever widening field of missionary work. The governor next introduced the Rev. Dr. Harding, secretary of the Second Missionary Department, who spoke of the needs and necessities of the work. The next speaker was Mr. H. L. La Flamme of Rochester, secretary of the Laymen's Missionary Movement, and he was followed by Bishop Lloyd. The Rev. Roeliff H. Brooks, rector of St. Paul's Church, was chairman of the Committee of Arrangements.

DIOCESAN AND OTHER CHURCH CLUBS MEET.

THE CHURCH CLUB of Long Island held its regular monthly meeting on Monday evening, February 27th. Among other items of business, the club voted unanimously to send a letter of appreciation to the diocesan, expressing its satisfaction in the final judgment of the Bishop in the strained relations between some of the vestrymen and the rector of St. Andrew's Church, Brooklyn. A lecture on "Alaska," illustrated by stereopticon views, was given by ex-Governor J. G. Brady. The former governor of the territory made a plea for immigration to Alaska, and advocated the providing of free transportation to immigrants landing on our shores to the land of the great Northwest. Dr. William S. Hubbard, president of the club, presided. There was a very large attendance.

THE FIRST CHURCHMAN'S dinner of the Archdeaconry of Altoona, diocese of Harrisburg, took place in Pruner's hall, Tyrone, Pa., on the evening of February 28th. Eighty-five men were present. Mr. S. O. Hamilton, a vestryman from Huntingdon, was the toastmaster of the occasion. Addresses were made by the Rev. John Mills Gilbert of St. Paul's, Harrisburg; Ven. F. T. Eastment of Philipsburg, Archdeacon of Altoona; Rev. G. R. Bishop of Altoona; Rev. Leroy F. Baker, general missionary of the diocese; Hon. Philip E. Womelsdorf of Philipsburg, and D. Shelley Kloss of Tyrone. The efficient committee in charge was composed of members of Trinity parish, Tyrone.

THE THIRTY-SECOND meeting of the Men's Club of St. Thomas' Church, Washington, D. C., was held at the parish hall at 8 P. M., Tuesday, February 28th. Col. George A. Loud, representative from Michigan, member of the House Naval committee, addressed the club on the Panama Canal. The lecture was

illustrated by a remarkable collection of stereopticon slides from photographs taken by Col. Loud on recent official tours to the Canal Zone. There was a very large attendance. It was one of the most successful meetings the club has held.—THE BISHOP CLAGGETT CLUB met at the residence of Rev. Robert Talbot of St. Paul's Church, February 27th. Owing to sickness of many of the members, including the president, Rev. W. J. D. Thomas, the attendance was not large.

THE DIOCESAN Church Club of Newark held a meeting in Trinity House, Newark, N. J., Monday evening, February 27th. Supper was served at 6:30. A discussion was had upon "The Church and Social Service." This meeting was arranged by the diocesan committee on Social Service. It was opened by the Rev. Charles E. Hutchison, rector of Christ Church, East Orange, who is chairman of the above-named committee. There were many interesting speeches.

ON TUESDAY, February 28th, at Trinity parish hall, Washington, D. C., Bishop Harding and George A. King of Christ Church, Georgetown, addressed the men of Trinity on the subject of missions. The occasion was a family dinner of the parishioners.

CATHEDRAL PLANNED FOR VICTORIA, B. C.

BISHOP PERRIN, Dean Doull, and a number of the clergy were present at the February meeting the Chapter of Christ Church Cathedral, Victoria, diocese of Columbia, Canada, when a resolution was passed to the effect that the time has now come to take steps towards building a new Cathedral at a cost when completed of not less than \$250,000, suitable to the present and future needs of the diocese, and having regard to its adaptability as the mother church of the diocese.

HONEST CONFESSION

A Doctor's Talk on Food

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly admission of the fact.

A case in point is that of a practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up:

"I have always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all much advertised foods. Hence, I never read a line of the many 'ads' of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the ruddiest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons.

"I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing, and strengthening food, leaving no ill effects whatever, causing no eructations (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

"There is no other food that agrees with me so well, or sits as lightly or pleasantly upon my stomach as this does.

"I am stronger and more active since I began the use of Grape-Nuts than I have been for 10 years, and am no longer troubled with nausea and indigestion." Name given by Postum Co., Battle Creek, Mich.

Look in pkgs. for the famous little book, "The Road to Wellville."

"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest

The Gospel in the Church

By the Rev. WALKER GWYNNE,

Author of *Manuals of Christian Doctrine, Confirmation and the Way of Life, etc.*

A complete manual of instruction in the Christian Faith and Life, embodying all the best features of the new pedagogy, together with the old, unchanging principles of the Historic Church.

Senior Grade (for teachers and older scholars), 40 cts.

Middle (In two parts), 15 cts. each part.

Junior (In two parts), 10 cts. each part.

Primary (In two parts), 10 cts. each part.

Postage Extra.

LEADING FEATURES.

1. The lessons are meant for all the children from six to fourteen, and cover, with varying fulness, in each of the four grades, "all things which a Christian ought to know and believe to his soul's health." They are narrative in form, most carefully analyzed, and lead in every case to a practical conclusion.

2. Bold-faced type is used for the opening sentence in each paragraph, thus presenting clearly to the eye the substance of what follows.

3. All questions are reserved to the end, and no answers are given, while written work and reviews are also provided for.

4. Every lesson has a half-tone picture, and there are also helpful diagrams and tables.

5. A list of first lines of carefully selected hymns for each lesson (as a provision against waste of valuable time in the session); a bird's-eye view of the contents of the Bible; a list of books for further study, and an index and glossary, are found in the Senior or Teachers' grade.

OPINIONS.

"We have devoted more space than usual [a column and a half] to this work, because we believe it is destined to take a leading place among the manuals for instruction now happily increasing in number. We wish it all success."—*Church Times* (London, 1909).

"Mr. Gwynne's Preface in the Senior Grade volume deserves the careful study of all parents and teachers. It is full of wisdom and the results of long experience. We should wish to encourage its circulation as much as we can."—*Guardian* (London, 1909).

"We readily join in the Bishop of London's hope that the book may prove useful to many on both sides of the Atlantic."—*Bookseller* (London).

"In the smaller, ungraded schools, they are the best books we have to-day, to use during the transition period to the really graded school."—*S. S. Commission Bulletin* (New York).

PUBLISHED BY

The Young Churchman Co.
Milwaukee, Wis.

**CALVARY CHURCH, BROOKLYN,
REOPENED.**

CALVARY CHURCH, Brooklyn, which was destroyed by fire some months ago, has been rebuilt. It was formally opened on Sunday, March 5th. The invited speakers were (on Sunday afternoon) Bishop Burgess, Rev. John D. Kennedy, and Canon Chase. Two celebrations of the Holy Communion were held, and the rector, Rev. John Williams, preached an appropriate sermon.

**ARRANGEMENTS FOR THE CHURCH
CONGRESS.**

JUSTICE H. H. LURTON, of the United States Supreme Court, has accepted the position of general chairman to make arrangements for the twenty-ninth Church Congress, which is to be held in Washington, D. C., on April 25th to 28th. Bishop Harding is honorary president *ex officio* of the congress. The Rev. J. Townsend Russell will be general secretary of the local committee on arrangements, of which Mr. Justice Lurton is general chairman.

The committees which have been named to work under the direction of Justice Lurton are as follows:

Committee on Finance—The Rev. Randolph H. McKim, D.D., Rev. Roland Cotton Smith, D.D., Rev. C. Ernest Smith, D.D., Dr. W. C. Rives, Mr. Thomas Hyde, Mr. Thomas Nelson Page, and Mr. A. K. Parris.

Committee on Hall—The Rev. J. Henning Nelms, Rev. R. P. Williams, Mr. W. H. Singleton, Col. George Truesdell, and Mr. Bert T. Amos.

Committee on Publicity—The Rev. J. Townsend Russell, chairman.

Committee on Hospitality—The Rev. Herbert Scott Smith, D.D., Rev. Edward Slater Dunlap, Rev. G. Freeland Peter, Admiral George Dewey, U. S. N.; Rear Admiral Charles H. Stockton, U. S. N.; Rear Admiral Thomas O. Selfridge, U. S. N.; Gen. G. L. Gillispie, U. S. A.; Gen. John M. Wilson, U. S. A.; Gen. Henry G. Sharpe, U. S. A.; Gen. Charles H. Whipple, U. S. A.; Mr. Nicholas Luquer, Mr. Byron S. Adams, Mr. C. J. Bell, Mr. Charles C. Glover, Mr. James H. Taylor, Dr. W. H. Wilmer, and Dr. Joseph H. Bryan.

Committee on Music and Programme—The Rev. George F. Dudley, Rev. Frederick B. Howden, and Mr. Edgar Priest.

Committee on Arrangements—The Rev. G. C. F. Bratenahl, D.D., Rev. C. E. Buck, Rev. W. L. DeVries, Ph.D., and Rev. E. M. Thompson.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Twenty Years Rector of St. Barnabas', Troy.

QUINQUAGESIMA marked the twentieth anniversary at St. Barnabas', Troy, of the rectorship of Rev. George A. Holbrook. It was observed by the parishioners with a large attendance at the celebrations on that day and a reception to the rector and Mrs. Holbrook on the Monday following. More than \$300 in gold, contained in a handsome antique vase, was given Mr. Holbrook as an expression of his parishioners' love and loyalty.

ATLANTA.

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

Death of Mr. Cyrus Northrop.

MR. CYRUS NORTHROP of Macon, a devoted communicant of the Church, the father of the Rev. John M. Northrop, died on Ash Wednesday and was buried in Macon the following day. The requiem celebration was held in Fayetteville, Tenn., where he passed away. With the emblems of his faith, his cross of honor of a Confederate veteran was placed upon him.

CENTRAL NEW YORK.

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

Indebtedness of St. Luke's, Utica—Quiet Hour for the Clergy.

ST. LUKE'S CHURCH, Utica, has raised its bonded indebtedness from \$6,750 to \$8,250. This step has been taken to admit of paying off notes with an interest rate of 6 per cent. The mortgage though increased will be less burdensome to carry, and the parish, which has had a long and successful career of service, will, it is believed, recover more quickly from entire indebtedness.

ON MONDAY morning, February 27th, the Bishop conducted a quiet hour for the members of the Utica Clerical Union.

CUBA.

ALBION W. KNIGHT, D.D., Miss. Bp.

Clerical Visitors—Tribute to Bishop Whitaker.

THE Bishop of Springfield is making an extended visit in Cuba. He has spent one month in Havana, studying the religious, moral, and political conditions and making short excursions into the interior of the country. He accompanied Bishop Knight on his visitation to Matanzas and Limonar, and at the latter place he delivered a sermon which was translated by the Rev. Emilio Planas, the priest in charge.

THE REV. W. H. VAN ALLEN, D.D., rector of the Church of the Advent, Boston, and the

Rev. George Nattress of Wellesley, Mass., have been making a brief tour of the island, visiting Havana and its environs, Camaguey, and Antilla. Dr. van Allen delivered three addresses at the Cathedral schools, and made an inspection of the school at Jesus del Monte, Havana, and expressed himself as very much impressed with the educational work of the Church in that country.

IN VIEW of the fact that from 1887 to 1902 the late Bishop of Pennsylvania was also in charge of the Cuba mission, during which time he visited St. Paul's mission in Bolondron, and also that as a result of his great interest in that work the funds necessary to the erection of the present church in that pueblo were contributed chiefly by members of the diocese of Pennsylvania, the congregation of St. Paul's mission passed a series of memorial resolutions at a meeting held on February 19th, one of which determined that the chapel should be draped in mourning until the Saturday in Passion week.

EAST CAROLINA.

ROBERT STRANGE, D.D., Bishop.

Thriving Mission at Hope Mills—B. S. A. Chapter Organized.

CHRIST CHURCH MISSION, Hope Mills, is exceeding the expectations of even its friends. It is confidently expected that work will be

Always Ready

Wise foresight should lead you to keep in the cupboard a half dozen or more handy packages of

Uneeda Biscuit

They won't get broken, musty, soiled or soggy like ordinary soda crackers because their crisp, clean freshness is protected by the moisture-proof and dust-tight package.

5¢

Never Sold in Bulk

In the moisture-proof package

NATIONAL BISCUIT COMPANY

commenced there very soon upon a building which will be so constructed that it can be used as a parish house, school house, and recreation house, and the upper story used temporarily as a rectory. This, with the nice little church building they now own, will give the mission a very fair equipment.

A CHAPTER of the B. S. A. has just been organized in St. John's parish, Wilmington, with nineteen charter members, who have been doing Brotherhood work for some time to prove themselves before forming the chapter.

INDIANAPOLIS.

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

Work Among Homeless Men at Muncie—Jeffersonville Notes—Death of R. M. Boardman.

DURING THE winter months the Rev. Edmund A. Neville, rector of Grace Church, Muncie, assisted by members of the Brotherhood of St. Andrew, conducted a philanthropic mission among the homeless men of Muncie. Every night destitute men and boys to the number of twenty or more drifted into the local police station, seeking shelter. Most of them were "men on the road," hoboes and tramps. Shelter was given them in a warm room. Mr. Neville visited the men each evening, and after a few words of friendly advice and cheer, distributed tickets for breakfast at a local restaurant. During the past three months over three hundred men have been provided with a meal.

ST. PAUL'S CHURCH, Jeffersonville, has joined with the denominations in what is called a "Church Going Campaign." Committees will canvass the city urging people to attend church each Sunday for seven Sundays, beginning March 5th. Tags will be distributed bearing the legend: "I was at church last Sunday—were you?"—Mrs. SARAH C. R. RANSOM, a communicant of St. Paul's Church, passed away Wednesday morning, March 1st, at the age of over 86 years of age.

ST. PAUL'S PARISH, New Albany, has just sustained a great loss in the death of Mr. Richard Maudsley Boardman. For nearly forty years Mr. Boardman had been a member of the vestry and for the past fifteen or twenty years had been treasurer. Prominent in business and political life, also, he was the best known man in a town of not far from 25,000 inhabitants.

MARYLAND.

JOHN G. MURRAY, D.D., Bp.

Clerical Pre-Lenten Conference—Preparations for Lent—Death of Mr. S. C. Chew.

THE CLERICAL ASSOCIATION of Baltimore and other clergy of the diocese, by invitation of Bishop Murray, gathered at Christ Church, Baltimore, on February 28th for a pre-Lenten conference. At 11 A. M. there was a celebration of the Holy Communion, following which the Bishop gave an earnest and stimulating address on "The Obligations and Responsibilities of the Christian Ministry." About seventy-five of the clergy were present.

ST. MATTHIAS' DAY, February 24th, was kept at St. John's Church, Mt. Washington, Baltimore county (Rev. Wilbur F. Watkins, Jr., rector), as a "Quiet Day" preparatory to the Lenten season for the women of the congregation. The service began with the Holy Communion at 10 A. M. and closed at 3 P. M. Rev. C. P. Sparling was in charge and delivered a series of most helpful addresses, interspersed with hymns and intercessions. At 12:30 P. M. luncheon was served in the Sunday school room, during which the "rule of silence" was observed and the rector read a selection from one of Dean Goulburn's devotional books. There was a good attendance.—ON SHROVE TUESDAY afternoon there was held in the Church of the Ascension, Bal-

A Great Victory for the AMERICAN STANDARD BIBLE



At Cincinnati, on October 19, 1910 the General Convention of the

Protestant Episcopal Church

adopted a resolution in favor of the permissive use of the Revised Version. The American Standard Bible is used as the basis for the comments on the International Sunday School Lessons in the publications of the great denominational publishing houses.

It is the standard text book used in 41 universities, 44 theological seminaries, 68 colleges, and the Young Men's Christian Association.

It required over 50 years to bring the King James revision into such general use as the American Standard is at the present time.

We have the most complete line of Bibles in existence, Text Reference, Concordance, Scholars', Teachers' and Pulpit Editions, and Testaments, and Psalms, in all sizes of type, all styles of binding, and can supply a Bible or Testament to suit any one, young or old, in the King James or American Standard Version. Also Prayer Books, Hymnals, and Devotional Books.

For sale by all leading booksellers. Prices from 35 cents up. Send for booklet and price list to

THOMAS NELSON & SONS
Bible Publishers for Over 50 Years
383-385 R FOURTH AVENUE, NEW YORK

50,000

OF

"The Cathedral Etchings"

ARE HANGING IN AMERICAN HOMES TO-DAY

Have you one? There is nothing more inspiring and beautiful than these etchings of the famous old world cathedrals by master artists.

"The Cathedral Etchings" are all hand printed from copper plates, made directly from the original artist proofs, valued at \$1,000.

Wouldn't you like to possess an accurate reproduction of a genuine Haig, or Murray, or Walker, at the prices quoted below?

The Series includes Durham, Rheims, Burgos, Toledo and Segovia by Haig, Lichfield by Murray, and Lincoln by Walker.

The average size of the plates is 14 x 22 inches.

TWO EDITIONS

Edition de Luxe.—Hand printed on light India paper, mounted with wide margins and remarque. Price each picture **\$4.00**

Japan Edition.—Hand printed on imported Japan paper. Price, each picture **\$2.00**

Send a two-cent stamp for illustrated descriptive booklet of the seven "Cathedral Etchings." It tells you about the Cathedrals and shows them in miniature.

THE CHURCHMAN CO.,
434 Lafayette Street, New York City
Publishers of "The Churchman"

A NEW TELLING OF THE STORY OF OUR AMERICAN CHURCH

By the Rev. John S. Littlell.
Author of "Historians and the English Reformation."

This "story" will commence in the May Number of *The American Catholic* and will be continued month by month. It will contain the real history of the American Catholic Church from the point of view of an American Catholic.

The price of *The American Catholic* is 10 cents a copy or \$1.00 a year. Subscriptions should be sent to the Editor, South Pasadena, California.

History which reads like a "story" will be read by everybody.

New Lenten Books

Prayer and Practice;

Or, "The Three Notable Duties" (Prayer, Fasting, and Almsgiving)

By the Rev. E. E. HOLMES, Hon. Canon of Christ Church. With Introduction by the LORD BISHOP of LONDON. Crown 8vo, 90 cents net.

It is the practice of the Bishop of London annually to recommend some one noteworthy book for special Lenten reading. Canon Holmes' book is the one selected by the Bishop this season.

Principles of Anglicanism

By the Right Rev. FREDERICK JOSÉPH KINSMAN, D.D., Bishop of Delaware. Crown 8vo, \$1.00 net; by mail \$1.08.

Studies in the Passion of Jesus Christ

By CHARLES H. ROBINSON, D.D., Hon. Canon of Ripon; Editorial Secretary of the S. P. G.; author of "Studies in the Character of Christ" (14th thousand), "Human Nature a Revelation of the Divine" (16th thousand), etc. Crown 8vo, 90 cents net.

St. Paul in the Light of Modern

Research

By the Rev. J. R. COHU, Rector of Aston Clinton, Bucks; sometime Fellow of Jesus College, Oxford; author of "The Sermon on the Mount," etc. Crown 8vo, \$1.40 net.

The Prayer before the Passion;

Or, Our Lord's Intercession for His People. A Study Exegetical and Practical in the Seventeenth Chapter of the Gospel According to St. John.

By the Rev. JAMES S. STONE, D.D., Rector of St. James' Church, Chicago. Crown 8vo, \$1.50 net.

The Passion in the Spiritual Life

By the Rev. JESSE BRETT, L.Th., Chaplain of All Saints' Hospital, Eastbourne, author of "The Altar and the Life," etc. With a Frontispiece. Crown 8vo, 90 cents net.

The Sevenfold Unity of the Christian

Church

By the Right Rev. A. C. A. HALL, D.D., Bishop of Vermont. Crown, 8vo, 75 cents net; by mail 80 cents.

The Love and Wisdom of God

Being a Collection of Sermons. By EDWARD KING, D.D., sometime Bishop of Lincoln. Edited by B. W. RANDOLPH, D.D., Canon of Ely and Principal of Ely Theological College. 8vo, \$1.75 net.

LONGMANS, GREEN, & CO.

PUBLISHERS

443-9 Fourth Ave., NEW YORK

HISTORY AUTHORITY and THEOLOGY

By the Rev. ARTHUR C. HEADLAM, D.D., Principal of King's College, London. 12mo, 330-viii. pages, with complete Index. Price, \$2.00; by mail \$2.12.

The Table of Contents is as follows: Introductory: The Sources and Authority of Dogmatic Theology; The New Theology; The Athanasian Creed; The Church of England and the Eastern Churches; The Teaching of the Russian Church; Methods of Early Church History; The Church of the Apostolic Fathers.

THE YOUNG CHURCHMAN CO.
MILWAUKEE WIS.

timore, a "Quiet Hour" for women, under the auspices of the Daughters of the King and conducted by the rector, the Rev. Robert S. Coupland.

MR. SAMUEL C. CHEW of Upper Bennett, Calvert county, died suddenly at the University of Maryland Hospital, Baltimore, February 26th, aged 57 years. He was a descendant of Bishop Claggett and was a devoted Churchman, a vestryman of the old colonial All Saints' Church, and for many years had represented the parish in the diocesan convention. The funeral took place February 28th from All Saints' Church.

MASSACHUSETTS.

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

Father Figgis, C.R., in Boston—Lectures at Wellesley.

THE MASSACHUSETTS Clerical Association had for its guest at its luncheon on March 6th Father John Neville Figgis, C.R., of England, who is in this country primarily to give a course of lectures at Harvard. He spoke on "Apologetic Method." Father Figgis is the guest of Professor Rhinelander while giving his lectures. On arriving in this country he was taken ill and was not able to keep some of his early appointments, including one to preach at the Church of the Advent, and another to be the guest of the Clerical Club on the evening of February 27th. However, he has promised the Rev. Dr. van Allen that he will occupy the pulpit of the Advent some time this month.

PROFESSOR MAX KELLNER, D.D., of the Episcopal Theological School, Cambridge, is giving a course of lectures on the Book of Job at St. Andrew's church, Wellesley.

MEXICO.

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

Death of Mrs. M. J. Montmorency.

ON FEBRUARY 23d. at Jalapa, occurred the death of Mrs. Matilda Jane Montmorency, widow of Alfred Montmorency and sister of the Rev. T. Dowell Philipps of Chicago, at the age of 76 years. She was a devoted Churchwoman. Her death leaves Mr. Philipps the sole survivor of a family of eleven children.

MICHIGAN.

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

Death of Mr. H. P. Baldwin.

A GREAT LOSS has been sustained by St. John's Church, Detroit, in particular and by the Church in general in the death of Henry Porter Baldwin, senior warden of St. John's Church. He had held many positions of trust in the diocese, was a member of the Standing Committee, trustee and treasurer of the Episcopal fund and of the Aged and Infirm Clergy Fund. The funeral took place on March 4th, being preceded by a requiem celebration of the Holy Communion. Besides Mr. Baldwin's activity in the Church, he was connected with several public and charitable institutions, and with the banking interests of Detroit.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Pioneer Priest to Leave Gary.

THE RECTOR of Christ Church, Gary, the Rev. L. W. Applegate, after four years' service, has resigned. He was the pioneer clergyman of any denomination in the city, having organized a mission and built a chapel there in 1907, which was the first building of any kind in the town erected exclusively for religious purposes.

MILWAUKEE.

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

Work of the Diocesan Social Service Commission.

AGREEABLY to authority conferred by the last diocesan council upon the Social Service Commission of this diocese, that commission has examined a number of bills now pending in the legislature and has given its endorsement to four of such bills; and by appearing before the appropriate committees of the legislature or otherwise, will seek to promote their passage. These bills are as follows:

A bill directed against the practice of white slavery; a bill providing for medical inspection of school children; a bill (introduced at the instance of the American Association for Labor Legislation in a number of other states as well as in Wisconsin) to provide that physicians shall report to the Commissioner of Labor all occupational diseases that may come within their purview, with a view toward discovering what steps may be taken to safeguard the workmen in such occupations; and a bill conferring authority upon cities of the first class to erect and maintain public comfort stations. Certain other bills are still under consideration.

Easter Carols

BOOKS I, II, III
Each Booklet a complete Carol Service
Price 5 Cents Each
or \$2.50 per 100
Send Ten Cents for sample set

Carols for Easter

By Rev. J. S. B. Hodges, D. D.
a collection of 12 bright carols
Price 5 Cents
or \$2.50 per 100
Send 5 cents for sample and catalogue of new Easter Anthems.

The H. W. GRAY CO.
21 East 17th Street New York
Sole Agents for NOVELLO & CO., Ltd

Schools of Theology

NEW YORK

General Theological Seminary

CHELSEA SQUARE, NEW YORK
The Academic year began on the last Wednesday in September.
Special Students admitted and Graduate course for Graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Schools for Boys

COLORADO

ST. STEPHEN'S SCHOOL
COLORADO SPRINGS, COLO.

Address REV. GIBSON BELL, Headmaster.

ILLINOIS

St. Alban's Knoxville Illinois

Prepares for College and Business. A separate house for younger boys; hard study, good discipline, athletics.
Rev. C. W. Leffingwell, D.D., Rector and Founder
Lucien F. Sennett, M.A., Headmaster

Schools for Boys

ILLINOIS

THE SCHOOL AT JUBILEE
(OLD JUBILEE COLLEGE)

An excellent school for boys. Near Peoria. Magnificent location. Farm 800 acres. Comfortable and artistic buildings. Splendid equipment for Academic, Manual Training, Commercial, and Agricultural Courses. Preparatory Department for smaller boys. \$300 per year. Send for catalogue and list of references. Chaplain in residence.
THE RIGHT REVEREND THE BISHOP OF QUINCY,
Pres. School Corporation
CLARENCE M. ABBOTT, Supt. OAK HILL, ILLS

INDIANA

Howe School A thorough preparatory school for a limited number of well-bred boys. Twenty-seventh Year began September 21st.

For catalogue address
Rev. J. H. MCKENZIE, D.D., L.H.D. Rector
Box K. Howe, Ind.

WISCONSIN

Racine College Grammar School

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address
Rev. W. F. SERRO, Ph.D., Warden, Racine, Wis.

Colleges and Schools for Girls

CANADA

Bishop Bethune College
Oshawa, Ont.

In care of the Sisters of St. John the Divine. Prepares for the University. Younger girls also received.
For terms and particulars apply to
THE SISTER IN CHARGE.

ILLINOIS

WATERMAN HALL

The Chicago Diocesan School for Girls
SYCAMORE, ILLINOIS
The Twenty-second Year commenced September, 1910. Preparatory, Academic, College Preparatory and Special Courses. The Rt. Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address:
REV. B. F. FLEETWOOD, D.D., Rector.

St. Mary's KNOXVILLE ILLINOIS

A CHURCH SCHOOL
Under same management for forty years. Six Languages, Music, Art, Applied Housekeeping, Sympathetic guidance, social advantages, physical culture, recreations, cheerful environment, home dairy, etc.
Rev. C. W. LEFFINGWELL, D.D., Rector and Founder
Miss EMMA PEASE HOWARD, Principal

NEW YORK

Saint Mary's School
Mount Saint Gabriel
PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New Building in course of erection. Extensive recreation grounds. Separate attention given to young children. For catalogue address
The Sister Superior.

SISTERS OF ST. MARY

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Forty-first Year opened September 27, 1910. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago.
Address: THE MOTHER SUPERIOR.

Saint Katharine's School for Girls
Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern Colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address:
THE SISTER SUPERIOR.

MINNESOTA.
S. C. EDSALL, D.D., Bishop.
News Notes and Personals.

A SERVICE for deaf-mutes was held in the chapel of St. John the Evangelist, St. Paul, the Sunday before Lent by the Rev. George F. Flick, general missionary for deaf-mutes in the Northwest.

THE REV. STANLEY KILBOURNE has been appointed secretary of the committee on General Missions.

ST. MARK'S CHURCH, Minneapolis, has a Boy Scout Brigade with seventy-five members.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bp.

Churchwomen and the Foreign Missions Jubilee.

THE CHURCH in this diocese is taking a very active part in the Jubilee Commemoration of woman's organized work for foreign missions, to be celebrated in Providence, March 10th and 11th. A large number of Churchwomen are on the committee of one hundred for making the arrangements, and several parishes, including the Church of the Messiah, will hold preliminary services. At Grace Church preliminary service the Bishop will preside.

TENNESSEE.

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

Cathedral Notes.

AT ST. MARY'S CATHEDRAL, Memphis, a branch of the Girls' Friendly Society has been formed, with active associates chosen from the several Memphis parishes. Forty-eight men of the Cathedral congregation dined together February 28th and addresses were made by the Bishop, the Dean and several laymen. It is believed that not a little interest in the Church's mission was aroused.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Election of Honorary Canons.

AT THE meeting of the Cathedral Council held on February 16th the following rectors of parishes were elected honorary canons: Rev. Messrs. J. Henning Nelms, Robert Talbot, A. S. Johns, J. H. W. Blake, G. F. Dudley, F. B. Howden, Rev. Drs. G. H. McGrew, T. J. Packard, C. Ernest Smith, and Herbert Scott Smith.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Methodist Minister Preparing for Holy Orders—
Tour of the Brotherhood Chapters.

MR. CHARLES H. B. SELIGER of Augusta, Maine, has removed to West Texas, preparatory to taking Holy Orders. For fourteen years a Methodist minister, he is now assisting the rector of St. Helena's, Kendall County, with residence at Comfort, Tex.

MR. B. F. FINNEY, southern field secretary of the Brotherhood of St. Andrew, has just completed his annual tour of the diocese, for inspection of the chapters. His work is of great value to the clergy as well as to Brotherhood men.

CANADA.

Valuable Improvements to the Toronto Cathedral.
Diocese of Toronto.

THE TRANSEPT and nave to be added to St. Alban's Cathedral, Toronto, will, it is expected, cost about \$300,000. It is hoped that that the work will be completed by 1914, when the General Synod meets in Toronto.

Duplex
RICHMOND
Simple Scientific Satisfactory

Endorsed as "the simplest, most scientific and satisfactory system of church finance" by the

LAYMEN'S MISSIONARY MOVEMENT
and leading Christian workers of all denominations.

The Duplex Envelope System
(Richmond, Va.)

"The weekly offering to missions actually increases the offerings to current expenses." So says the General Secretary of the Movement; such is the experience of thousands of churches. Samples and an interesting and stimulating descriptive booklet free on request. (We employ no solicitors.)

DUPLEX—RICHMOND, VA.



WHITE WIRE FENCE

and gates. For lawns, gardens, parks, cemeteries, etc. Inexpensive, but neat, durable and effective, made of No. 9 galvanized crimped wire and coated with a special white paint. Shipped in rolls any length, any height. Booklet on request.

THE ACME WIRE FENCE CO. 683 A ATWATER ST., DETROIT, MICH.

Mite Chests

Cubes made of paper board. Sent flat with directions for easily putting together.
\$3.00 per hundred postpaid. Sample, .05.

THE YOUNG CHURCHMAN CO.

MILWAUKEE WISCONSIN

SPLENDID BOOKS FOR THE STUDY OF MISSIONS

Each Book contains about 200 pages, with Map and Illustrations.

Cloth, 80 cents; by mail 86 cents.

Handbooks of English Church Expansion

Edited by the Rev. Canon DODSON, M.A., Principal of St. Paul's Missionary College, Burgh; and the Rev. G. R. BULLOCK-WEBSTER, M.A., Hon Canon of Ely Cathedral. With a General Preface by the BISHOP OF ST. ALBANS.

"The format of the series is excellent, neat, artistic, and convenient to handle. The contents deserve equally high praise; they present the work of experts, they are also marvels of lucid condensation."—*The Guardian*.

"Each of them fills, in many respects, a place occupied by no other book on the subject with which it deals."—*Church Quarterly Review*.

NORTH INDIA. By the Rev. C. F. ANDREWS, M.A., Cambridge Mission, Delhi.

"A most stimulating book."—*Bishop Gore*.

JAPAN. By Mrs. EDWARD BICKERSTETH.

WESTERN CANADA. By the Rev. CANON NORMAN TUCKER, D.C.L., Toronto.

CHINA. By the Rev. F. L. NORRIS, M.A., Peking.

AUSTRALIA. By the Rev. A. E. DAVID, M.A., sometime Archdeacon of Brisbane.

SOUTH AFRICA. By the Right Rev. A. HAMILTON BAYNES, D.D.

The books on China and Japan give full credit for the work of the American Church in those lands.

Gospel Commentaries

By G. M. MAC DERMOTT, M.A., L.Th., Vicar of Great Allingham, and Rector of Little Allingham, Attleborough, Norfolk.

Price, 35 cents each; by mail 38 cents.

THE GOSPEL ACCORDING TO ST. MATTHEW.

THE GOSPEL ACCORDING TO ST. MARK.

THE GOSPEL ACCORDING TO ST. LUKE.

THE GOSPEL ACCORDING TO ST. JOHN.

Convenient in size, remarkably low in price, these Commentaries are by far the best for Teachers, Sunday School Scholars, or for any one not requiring a large and expensive book.

Says the *Holy Cross Magazine*:

"These little compact commentaries on the Holy Gospels supply a felt want. Written in simple, untechnical language, for popular use, Churchly in tone, handy in size, and cheap in price, they 'are just the thing.' Their point of view is that 'the Bible is the text book and reference book of the teaching Church; the infallible witness, but not the sole authority for her teaching.' As regards the imagined conflict between Science and Religion, the author assumes 'that there is underlying unity between the revelation given by God through His Church and His Word, and the results of the study of nature.'

"He is not afraid of the higher criticism, but uses it to explain the meaning of, and to strengthen belief in the Canonical Scriptures.

"To the plain people these 'plain commentaries' may be cordially recommended."

Published by

The Young Churchman Co., Milwaukee, Wis.

A Plain Te Deum

Anthem; Full Harmony, no repetitions. "Just the thing for amateur and vested choirs." "Melodious, without undue elaboration." 5 copies, 25 cts.

CHAS. D. KELLOGG

92 Hamilton Ave.

Yonkers, N. Y.



Wedding Invitations, Visiting Cards, and Stamped Stationery.

Elegant Goods from a beautiful Shop at moderate prices. Samples and prices upon request.

LYCETT 317 N. Charles St. BALTIMORE, MD.

CHURCH ORGANS

Built by
MITCHINGS ORGAN CO. 18 Tremont St. BOSTON, MASS.

To the influence of Hope-Jones may be traced almost per cent of the improvement in the Modern Organ. (Miller, Recent Revolutions in Organ Building.) See also Groves Dictionary of Music and Musicians. Modern Organ Construction. Mathews Handbook on the organ, etc.
THE ROOPLIN WURLITZER CO. 25 West 32nd Street, N. Y. City.

It was before the day of . . .

SAPOLIO

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